WORDS OF OUR COUNTRY
STORIES, PLACE NAMES AND VOCABULARY IN YIDINY, THE ABORIGINAL LANGUAGE OF THE CAIRNS-YARRABAH REGION

Compiled and edited by R.M.W. Dixon
University of Queensland

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WORDS OF OUR COUNTRY

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The Dyirbal Language of North Queensland
A Grammar of Yidiny
The Languages of Australia
Searching for Aboriginal Languages
A Grammar of Boumaa Fijian

As co-author:
Australian Aboriginal Words in English, Their Origin and Meaning

As co-editor and contributor:
The Honey-Ant Men's Love Song and Other Aboriginal Song Poems
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Photographs

Young boys (Yarrabah, c1908)
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George Watson, Pompey Langdon, and the author (Yarrabah, 1981)
The author and Katie Mays (Gordonvale, 1989)
Tony Irvine discusses plant identification with George Davis (Atherton, 1989)
Phonetic Alphabet Used for Yidiny

There is discussion of this alphabet, and explanation of how to pronounce the sounds, on p8-9.

The significant sounds (phonemes) of Yidiny are:

Consonants

Made with the lips: b (like b or p in English); m (as in English).
Tip of tongue against ridge behind teeth: d (like d or t in English); n ; l (both as in English).
Blade of tongue against hard palate: j (like d and y, or t and y, pronounced together); ny (like n and y pronounced together, as in English onion).
Back of tongue against soft palate: g (like the g or k in English gun or came; not so forward in the mouth as the g or k in giddy or kin); ng (like the sound at the end of English bang).
Made with a grooved tongue shape: rr, a trill or roll (as in Scottish pronunciations of English); r, generally a continuant sound (similar to English and Australian pronunciations of r but with the tongue tip turned back a bit).
Semi-vowels: y, w (as in English).

Vowels

Short vowels: high front i (as in English bit), high back u (as in boot), low a (as in bat).
Long vowels: ii, uu, aa (like short vowels but of longer duration).
Note: Capital letters I, U and A are explained on p19-20; e.g. a word quoted in the form gindanU is pronounced as gindaan (with the U omitted and the preceding vowel lengthened) when it has no ending, but as gindanu- before an ending. Capital V indicates a lengthening of the preceding vowel, e.g. when affix -Vji-N is added to verb root wawa-‘see’ we get a stem wawaaji-N ‘see oneself’.

The practical alphabet used in this book differs in certain ways from that employed in my *A Grammar of Yidiny* (Cambridge University Press 1977):

```
grammar  ʝ  n  r  ŋ  ng  a:  i:  u:
this book  j  ny  rr  r  ng  n.g  aa  ii  uu
```

All other letters are the same in the two books.
Abbreviations

Cross references of the form T5.17 refer to Text 5, line 17 in the Stories section.

Cross references consisting of a letter followed by a number (such as A9, R15) refer to numbered sections in the Vocabulary. Within section N8 'Plants which have been identified botanically' information on Order, Family, Genus and Species is shown in a format Number-Capital letter-Number-Small letter (e.g. 32A-3b) as explained on p197.

Dialects of the language (see p15, 19-29) are abbreviated by:
- c coastal dialect of Yidiny
- t tableland dialect of Yidiny
- g Gunggay dialect
- w Wanyurr dialect

The 'mother-in-law' or 'avoidance' language style, Jalnguy (see p17-18), is abbreviated by: Ja.

References to R.M.W. Dixon, A Grammar of Yidin (Cambridge University Press, 1977) are given by 'Gr' followed by a page number (p) or section number (§).

Abbreviations Int (intransitive verb), Tr (transitive verb), A (transitive subject), S (intransitive subject), O (transitive object) and conjugation markers -N, -L and -R are explained on p241; see also p12-13.
Preface

The effective authors of this book are the speakers of Yidiny who shared their language with me - George Davis, Pompey Langdon and Katie Mays; and the late Dick Moses, Tilly Fuller and Ranji Fuller. Other speakers who contributed include the late Jack and Nellie Stewart, Alec Morgan, Richard Hyde, Ida Burnett, and Alice Ambryn. The late Robert Patterson, of the Gungganyji tribe, also gave great assistance. The late Stan Connolly of Yarrabah allowed me to copy a map he had prepared of the Cape Grafton Peninsula area, with many original place names.

I would like also to acknowledge my debt to Tony Irvine of the CSIRO Tropical Forest Research Centre in Atherton who devoted scores of hours to identifying and interpreting names of flora, and to Jeanette Covacevich of the Queensland Museum for expert help in identifying fauna. Carolyn Strachan and Alessandra Cavadini allowed me to take copies of texts they had recorded at Yarrabah in May 1974. Rob Hinxman, of the Yarrabah High School, also provided useful materials.

Ellalene Seymour produced camera-ready copy for the whole book and Joan Goodrum drew the maps; I thank them for the excellence of their work. Sue Abbey, my editor at UQP, was always available with useful advice, and with encouragement; she is a real pleasure to work with.

R.M.W. Dixon
Map 1  The Yidiny language and its neighbours
Introduction

The Timeless Past

Let's slip back in time.

In 1970, when work on this book began, Cairns was very different from what it is now. No international airport, no multi-storied hotels. There was a single traffic light, at the north end of Mulgrave Road.

A century before that there had been no town at all. The place now known as Cairns was called Gimuy, after the slippery blue fig tree (*Ficus albipila*) that grew there. This word is from the Yidiny language, spoken by Yidinyji people who belonged to the country from Cairns down to Gordonvale and Aloomba (named after Ngalumba, the hard milkwood tree, *Alstonia muellerana*) and up onto the tableland as far as Kairi (which is a rendering of the original name Giri, relating to the small tree called in English incensewood, or jimmy-jimmy, *Atherocarapa nitidula*).

On Cape Grafton peninsula, across the bay from Cairns, there were the Gungganyji people, speaking the Gunggay language. South of Yidiny was spoken Wanyurr, around what is now Babinda (named after the Wanyurr word *binda* 'waterfall').

A speaker of Yidiny would have been able to understand Gunggay and Wanyurr, although a few words differed. Between Cairns and Babinda there were three Aboriginal tribes, speaking what were dialects of a single language, one of the 250 distinct languages spoken by Aboriginal people across the vast extent of Australia.

Aboriginal people had been living in the Cairns rain forest for a very long time. They have legends about things that happened ten thousand years in the past. One story (Text 3 below) tells of the volcanic eruption that led to the formation of Lake Eacham. Another tale (see Text 16)
Introduction

describes how the coast line was originally where the Great Barrier Reef now stands - as indeed it was ten thousand years ago, at the end of the last ice age - but then the sea rose and came in to the present-day coast.

Aboriginal people lived in harmony with the country, and considered themselves a part of it; they had a name for each bend in a river, each hill and clearing. This was a region rich in animal and plant food. Many trees had fruit that could be eaten raw; others needed to be cooked, and leached in running water.

The people were skilled in the manufacture of mother-of-pearl fish-hooks, dilly-bags woven from lawyer cane, water-bags sewn from bark and their edges sealed with wax, as well as spears, woomeras, boomerangs and other hunting weapons. They traded with neighbouring tribes for grass-bugle necklaces, large fighting shields, and long, single-handed swords.

As in other parts of Australia, Aboriginal people had an elaborate social organisation, with each person having certain responsibilities to both his father’s and his mother’s kin, and the traditional sites that they cared for. Young men were initiated into manhood by horizontal scars, or cicatrices, being cut across the stomach. They would be told tales of the dreamtime ancestors, which explained how the country came to be, and the way in which it should be treated and cared for so that it would continue to provide food and shelter for the generations to come.

There was also a rich artistic life. Young people were instructed in the painting of tribal designs on a shield, or in representation of the travels of a dreamtime ancestor on a sheltered rock face. There were various styles of dance and song that were practised when a number of groups came together for a social meeting or corroboree. And people sang and composed songs at any time, to commemorate some interesting event or just a feeling of love or jealousy or happiness.

In 1770 the first European vessel sailed up that coast - Captain Cook in the Endeavour. Sir Joseph Banks recorded that 'In the mom we passd within 1/4 of a mile of a small Islet or rock on which we saw with our glasses about 30 men women and children standing all together and looking attentively at us, the first people we have seen shew any signs of curiosity at the sight of the ship.'

The vessel came to a promontory which was called in the local language Yanggija. Cook wrote in his journal: 'The point of land we were now abreast of I called Cape Grafton (Lat. 16° 55' S., Long. 214°
11' W.): it is Tolerable High, and so is the whole Coast for 20 Leagues to the southward, and hath a very rocky surface, which is thinly cover'd with wood. In the night we saw several fires along shore, and a little before noon some people.'

The Aboriginal people of this region were to be left undisturbed for another hundred years. Sydney was settled in 1788 and Brisbane in 1824. Gradually, the European invaders moved northwards.

In 1873 the Queensland Government sent out an expedition under G. Elphinstone Dalrymple to explore the coast and rivers between Cardwell and Cooktown. They observed the countryside as it had been for millenia: 'The scenery at this junction [on the Mulgrave River] is beautiful and imposing. Facing the main reach which we had just ascended, the great mountain mass of Bellenden Kerr rises from the sea level to its full elevation, his base and lower spurs and glens clothed with dense jungles; his sides with thick scrubs to the summit...'. The banks of the Mulgrave they described as 'clothed with dense jungle consisting of lawyers, palms, fern trees, pandanus, Moreton Bay chestnut, plane trees, figs, bananas, several Eugenias, Davidsonia plum, and tamarind trees.' And there were 'black duck, snipe, Torres Strait pigeon, moor hen, king pigeon, scrub hen, and plenty of cockatoos.'

Dalrymple's expedition observed the Aboriginal people. 'We saw them daily crossing the river or fishing in their canoes without molestation.' There were 'numerous neat out-rigger canoes ... all well-furnished with fishspears, lines, hand nets, etc.'

Dalrymple recommended the country as eminently suitable for European occupation. In the mid-1870s the first white-skinned people came to live at Gimuy, which they called Cairns after the new Governor of Queensland. There was gold mining, sugar farming, all manner of agricultural activity, and the building of roads and railways.

Within a generation the Aboriginal way of life had been permanently destroyed. Forests were cleared, with the elimination of many native foods. Some Aborigines caught European diseases, such as measles and influenza, to which they had no immunity. Others were hunted and shot by the European invaders. Those who survived were sent off to missions and government settlements where it was thought that they would soon die out.
Searching for the Past

I'd lived in North Queensland from October 1963 until August 1964, devoting most of this time to study of Dyirbal, which was spoken from Herberton and Malanda down to Innisfail and Cardwell and is a language quite distinct from Yidiny (they are as different as French and German). Some parts of Dyirbal territory, along the Tully River, have scarcely been penetrated by the white invaders and it was due to this that there were still a few score people who spoke the language fluently.

Then, in 1970, I set out to record what I could of the Yidiny language. There had been closer settlement in Yidiny territory and I knew that the language was no longer used in daily life. There might be a few old people who remembered something of it, and the best place to look would be the old Anglican mission at Yarrabah, on the Cape Grafton peninsula, to which most of the local Aborigines had been sent during the early years of this century.

In 1938 two anthropologists - Norman Tindale from Adelaide and Joseph Birdsell from Harvard - had visited Yarrabah as part of an exhaustive field-trip right around Australia. They'd suggested that the Aboriginal people in the Cairns Rain Forest region - from Cardwell up to Mossman and as far west as Atherton - were a different physical type from those found in the rest of the continent, being characterised by a short stature, crisp curly hair and a yellowish-brown skin colour. They called them 'Pygmoid' people and suggested that they might have been the earliest inhabitants of Australia, displaced from most regions by later arrivals of taller build and surviving only in this dense rain forest region. I'd already found that Dyirbal - spoken by the southern Pygmoid groups - was a language on the regular Australian pattern, showing a fair number of cognates with languages spoken in other states. Would Yidiny be different?

To visit Yarrabah in 1970 one needed permission from the Department of Aboriginal Affairs in Brisbane and also from the local white manager. Access had always been by boat from Cairns. But now a road was in the process of construction. I should be able to get through alright with a four-wheel-drive vehicle, the manager advised over the phone.

Tuesday 15th December 1970 was a bright, clear day. I drove south from Cairns, past the showground, the racecourse, and then the meat works at White Rock (originally named Jirriwanday). There was a tall
mountain ahead of perfect conical shape, which looked like a giant version of the incubating mound of a scrub-hen and is called Jarrugan ('scrub-hen') in Yidiny. White people know it as Walsh's Pyramid, the name given by G. Elphinstone Dalrymple in 1873 'after my friend, the Honourable W.H. Walsh, Speaker of the Legislative Assembly of Queensland'.

Turn left at the sign 'Kamma Pine Creek Road', the manager had said. Then past a grassy mound which had never had any trees on it (it's hard to tell nowadays since so many places that were once thickly wooded have been cleared) called Murubay in Yidiny and simply Green Hill in English.

The last cane farm was now left behind, and a dirt road snaked between the beach and what seemed to be virgin rain forest, still sheltering cassowaries and possums and black-nosed wallabies. I felt the years fall away. Then sharp right and a steep, slippery climb up the Murray Prior Range, which is like a two thousand foot (six hundred metres) wall enclosing the Cape Grafton Peninsula.

Almost all the economically useful land along the North Queensland coast has been cleared of its original forest. But the Cape Grafton Peninsula was gazetted as an Aboriginal reserve in the 1890s and has been, as a result, left almost untouched. From the top of the range I had a panoramic view of the traditional land of the Gungganyji people, looking much as it always had - except for the demise of most of the people and just about all of their language and culture.

Earlier Immigrants
Originally - as I was later told the story (recorded below as Text 4) - the Gungganyji were the only people living in this country. Some time in the past (probably thousands of years ago) an advance party of Yidinyji people came down from the north to explore this land and see if they wanted to settle there. They included an old man called Bagiram who made his home at a mountain that was as a result called Bagi (now Grant Hill).

One of the explorers was named Gulmbira. He travelled around the country and found the cassowary (which was then a person) clearing a camp site at the east end of what is now Yarrabah Beach. Gulmbira called the place Bilma, after the verb bilma-N, to clear.

Then he encountered the Gunggayji people, who spoke a strange language. They could not understand Yidiny. 'Alas,' Gulmbira said,
'when I die these people won't be able to mourn for me in the Yidiny language.'

The advance party returned and brought more Yidinyji people, to settle in this good country. 'One day,' they told the Gungganyji, 'you'll forget your own language and you'll speak nothing but Yidiny.'

This is a fascinating story. Could it have an historical basis? Perhaps the Gungganyji were the original inhabitants, Tindale and Birdsell's Pygmoid people. The Yidinyji could have moved in, become the dominant tribe, and their language would have been adopted by the Gungganyji. Yidiny-Gunggay is quite different, in significant ways, from Dyirbal but they are both typical members of the Australian language family (just as French and German, despite their differences, are typical members of the Indo-European family). Today, Gunggay differs in only about twenty percent of its vocabulary from Yidiny; it is a dialect of Yidiny. But what might the original language of the Gungganyji have been like?

I wrote to Professor Jo Birdsell at the University of California in Los Angeles, and he looked up measurements taken in 1938. There was a difference, he discovered. The nineteen Yidinyji men he measured averaged 111 pounds (50 kilos) in weight and 157 centimetres in height, whereas ten Gungganyji men averaged 98 pounds (44 kilos) and 153 centimetres. Maybe it was true that, as one old Yidinyji man told me, the Gunggayji were 'harmless and weak people, like a midget'. Maybe they were the original Pygmoid inhabitants whose language - and perhaps culture - had been overlain by the Yidinyji incursion.

It was also interesting that Yidinyji legends say the tribe came from the north. Yidiny is, in fact, most similar to languages spoken to the north - Jabugay, around Redlynch, Kuranda and Port Douglas; Kuku Yalanji, from Mossman to the Bloomfield River; and Guugu Yimidhirr, around Cooktown and the Endeavour River. Dyirbal legends, in contrast, describe a southerly origin, and Dyirbal is in fact most similar to languages spoken further south down the coast - to Warrgamay, from Dunk Island, Hinchinbrook Island and the lower Herbert River; and Nyawaygi, spoken to the south of the present-day town of Ingham.

This suggested an intriguing idea. It might be that at some time in the distant past the Cairns Rain Forest region was inhabited by smaller Pygmoid people. Then, gradually, their domain was infiltrated by other Aborigines. The Yidinyji came down from the north, into the northern
part of the forest, and speakers of Dyirbal moved up from the south. The Pygmyoid tribes would have intermarried with these new arrivals, and begun to speak their languages, just as the Yidinyji legend said.

Dick Moses, Guardian of the Language
On that day in 1970 I carefully eased down the other side of the mountain and then very slowly past the peeling wooden houses of Yarrabah people, children playing all around. The manager provided an introduction to the chairman of the Aboriginal Council who took me across to meet Dick Moses (Yidiny name, Jarriyi) in the old folks' home. In doing so he fixed the major direction of my research for the next five years.

It turned out that there only were three or four old people who had any sort of fluency in Yidiny (no one remembered more than a few words of the Gunggay dialect). Dick Moses was the best of these, with a superb mind and memory and natural skill as a teacher. He had been born about 1898 at Woree (original name, Bugul) just outside Cairns, just when the Yidinyji way of life was being irretrievably dismantled.

Not that the tribe hadn't fought as keenly as their weapons allowed. So great was the resistance that some white settlers, in the 1870s, just gave up and moved away. But within a decade more came, with a strong sense of superiority and lots of ammunition. Many Aborigines caught white men's germs to which they had no immunity. Those who dared to hunt on their traditional land, now cleared for farming, might be shot. Children were taken away from their parents to be 'civilised'.

Yarrabah Mission had been established in 1892 by Rev. John Gribble, who appears to have been an intelligent and dedicated man. He was soon taken sick and succeeded by his son Ernest, who didn't have quite the same qualities. Unlike the Lutheran missionaries at Hopevale, near Cooktown, Gribble never tried to understand Aboriginal culture or learn the language. He filled in a few vocabulary sheets sent by anthropologists in the south and for 'to know' he wrote gnudju which is actually 'no'.

Gribble left Yarrabah, for health reasons, in 1909. Soon afterwards Dick Moses was sent to the mission. Boys and girls were put in separate dormitories and punished if they were heard speaking their own language. They were given strange, unpalatable food instead of traditional bush tucker, and made to go to school to learn to read and write. In this way, a generation of Aboriginal children grew up, divorced from their cultural heritage.
Except Dick Moses. Another Yarrabah old-timer told me that Moses had been a 'hard case' who was uncooperative in school (whenever he did go) and who would run away to the few old Gungganyji and Yidinyji men who were permitted to live on the other side of the peninsula. Moses shunned the white man's world. He prided himself on being Yidinyji and did all he could to learn the traditional language, laws and legends.

There was one other old man at Yarrabah, Richard Hyde (died in 1974) who knew a bit of Yidiny but tended to mix English words into any short narrative. Moses, though, would speak Yidiny 'right through', with no interference from any other language.

When we were introduced he was at first suspicious - what could I be after? But after a morning together an understanding developed. I was to record the Yidiny language - its stories, vocabulary and grammar - and Dick Moses would do everything he could to help me. I visited Yarrabah for a few weeks or months in each of the next five years; both of us devoted almost all our energies to documenting the language of which Dick Moses was almost the last repository. It was as if he'd taken pains, in his youth, to learn it from the old people so that he could in turn teach it to me, and have it recorded for ever in a book.

I wrote down Yidiny using a phonetic alphabet (see the list on page ix). Some of the sounds are very similar to those of English - m, n, y, w and l. As in most Australian Aboriginal languages, b and p can be interchanged without altering the meaning of a word, and also d and t, g and k. The word for 'person' can be pronounced either as bama or as pama, 'forehead' can be dalu or talu, and 'west' is guwa or kuwa. It is best to write each word in a consistent way and I chose to use b, d and g (rather than p, t and k) since these are the pronunciations which are most common. So I always write bama 'person', dalu 'forehead' and guwa 'west'.

While in English b and p carry a meaning difference (but they don't in Yidiny), Yidiny has a contrast between two kinds of r-sound (which are treated as variants of one sound by speakers of English). There is a trill or roll, similar to that used in Scottish English, which I write as rr. And a smoother sound, similar to the r of Australian English but with the tongue turned back a little; I write this as r. It is important to distinguish rr and r in Yidiny - for instance, birri 'near' is a quite different word from biri 'push'. 
Some sounds are a bit different from English. *J*, as in *jina* 'foot' is like *d* and *y* being pronounced at the same time, a much sharper sound than our *j*. What I write as *ny* in a word like *nyina* 'sit' (it is *n* in a phonetic alphabet) is like *n* and *y* pronounced together, similar to the sound in the middle of the English word *onion*. The language name, Yidiny, ends in this sound. (If you can't quite manage it then just say Yidin, which is not too far off. It is not pronounced Yidinay.)

There's a sound written phonetically as *ŋ* for which I used *ng* in the present book. It occurs only in the middle or at the end of a word in English, as in *sing*. In Yidiny many words begin with *ŋ*, including *ngayu* 'I' and *ngalal* 'big'. To practice pronouncing *ŋ* at the beginning of a word try saying *singayu* (make sure the *ŋ* is pronounced as in the English word *singer*, and not *ngg* as in *finger*). Then drop off the initial *si* - *singayu, singayu, singayu, ngayu*. Yidiny also allows a sequence of *n* and *g* and I put a dot between these (as in the name for a type of carpet snake, *dan.gal*) to distinguish *n*-plus-*g* from *ng*.

There are just thirteen consonant sounds in Yidiny - *b, d, j, g; m, n, ny, ng; l; rr, r; w* and *y*. (This is the smallest number for any Australian language; some have as many as 27 consonants.) Yidiny has no fricatives or sibilants - nothing like */f, v, th, s, z, sh* or *h*.

There are just three basic vowels, which I write as *u, i* and *a. u*, as in *guwa* 'west' is pronounced like *oo* in English (as in *boot*); *i*, in *jina* 'foot' is like the vowel in English *bit*; and *a* is like the vowel in English *bat*. An important rule for the pronunciation of words in Yidiny (as in other Australian languages) is that every syllable should be clearly enunciated. In a word like *jubu* 'walking stick', both vowels must be pronounced as 'oo', i.e. *joo-boo*. A Yidiny vowel should never be reduced in quality, as often happens at the end of a word in English (at the end of Australian pronunciation of *banner*, for instance).

Yidiny also has a long version of each vowel which I write by doubling the letter. Compare *malan* 'flat rock' with *malaan* 'right hand', *wuru* 'spear handle' with *wuruu* 'river' and *buri* 'fire' with *burii* 'on the fire'. The long vowel *ii* is pronounced like a long English *eee*, *uu* is like a long *ooo*, and *aa* is a bit like *aah*.

A stressed, or accented, vowel can be shown by an acute accent on the vowel, e.g. *á*. In the case of a long vowel the accent is shown on both letters representing the vowel, e.g. *áá* (note that this indicates a single accented long vowel, not a sequence of two accented short vowels).
The Origin of Things

I only had one day at Yarrabah in 1970, during a field trip which was mostly concerned with tidying up outstanding points in the grammar of Dyirbal. In the morning Dick Moses and I went through terms for body parts, animals, trees, the environment, pronouns, a few verbs. Then after lunch Moses recorded two stories, each given first in Yidiny and then in an English translation. The first concerned a messenger sent from the coastal group of the tribe up to the tablelands Yidinyji, with some shells for trade (see Text 1 below). But the second story, Moses said, was the most important of all Yidiny legends. It concerned the long-ago era of creation and naming which Moses called in English 'Storytime' (what is known as 'Dreamtime' in other parts of Australia).

In Storytime there were two brothers, Guyala and Damarri, who set in place the way of life that Yidinyji people have followed ever since. Guyala was sensible and tried to make things easy and logical while Damarri was silly and obstructive, intent on manufacturing difficulties.

Damarri and Guyala came from the north on a raft, looking for a new place to live. They took a fancy to the Mulgrave River region. A group of people living there offered them hospitality which the brothers repaid by making off in the middle of the night with two of their women. Guyala took them both. Damarri asked for one but Guyala never did pass her over, Moses said. (Perhaps that was what made Damarri behave in such a cussed manner!)

The people in that country were hungry so the brothers decided to provide them with plant foods. Guyala produced a root: 'Just soak this for a short time and it will be ready to eat.' 'No, no,' Damarri insisted, 'it must be soaked for a long while, to get rid of the sour taste and render it edible.'

For each foodstuff that was introduced the same argument ensued. Guyala wanted to make things easy while Damarri tried to make them as difficult as possible. The yam called jimirr was at first placed by Guyala just below the surface so that it could be harvested by simply pulling up the vine; but Damarri sunk it deep in the ground so that it could only be obtained after lots of hard digging with a pointed yamstick.

Sometimes one brother won an argument, sometimes the other. Damarri ensured that the long vine called mundimay, and badil (rickety nuts, Cycas media), were very bitter and required lengthy preparation
before they could be safely eaten. But Guyala prevailed when it came to gubuum (black pine nuts, *Prumnopitys amarus*) - these can today be eaten almost raw, after just a few minutes roasting and soaking.

The brothers had many other adventures (the full story is given as Text 2 below). And they founded the moiety system, that regulates marriage and social interaction. Each Yidinyji person belongs either to the Gurra-minya moiety, which is said to be descended from Guyala, or to the Gurra-bana moiety, descended from Damarri. You must marry someone from the opposite moiety; a child will belong to the same moiety as its father.

Gurra-bana is associated with the wet season (*bana* is 'water') when life is tricky and disorganised, reminiscent of the difficulties that Damarri so liked. Gurra-minya relates to the dry season, when life can be ordered and sensible - in the way Guyala preferred - and it is easy to hunt game animals (*minya* is 'flesh food').

**Getting Down to Business**

I returned to Yarrabah a year later and spent December 1971 and January 1972 working intensively on Yidiny.

Moses chose where we should work - on the grass under a wide fig tree just to the side of the church. He sat cross-legged, puffing on his pipe or just playing with it, wiping a nose that always seemed to be runny and occasionally turning to one side to spit, almost delicately, into the grass. I moved from one position to another - sitting upright, with notebook on lap, for half-an-hour, and then changing to lie out full length. In January the rains really came - five or seven inches a day for a week - and Dick Moses suggested we work in the church vestry, sitting on chairs at a table (the concrete floor being none too inviting).

We went systematically through every area of the vocabulary, in a way that Guyala would have approved of. Parts of the body, mammals, fishes, insects, lizards, weapons. I'd tell Moses what the main topic would be for the next day and he'd think it through in advance. I used a six-by-four card for each word and Dick would provide an example sentence or two.

The pademelon wallaby, *burrujur?* Moses thought a moment and dictated the sentence: *Burrujudu mayi bugang giyar*, 'Pademelons eat leaves from the shiny-leaved stinging tree *giyar* (*Dendrocnide photinophylla*)'. What about *ganyaarr*, the crocodile - *Nyundu giyi galin,*
nyuniny ganyarranggu bajaalji, 'Don't you go there, lest the crocodile bite you.'

Some topics were harder than others. There had been a complex kinship system, with every person in a tribe related to every other through 'classificatory rules', but it had long fallen into disuse. Dick Moses knew many of the terms but it was impossible, in 1971, to reconstruct their exact range of meaning.

In Yidiny, as in most Australian languages, both nouns and verbs take a variety of endings (far more than in English). Waguja is 'man' but as subject of a verb which also takes an object, called a transitive verb (a verb like 'hit' or 'give' or 'take') it takes the ending -nggu. When it is used without an ending, as subject of a verb which doesn't take an object, called an intransitive verb (like 'go' or 'laugh' or 'die'), the middle vowel of waguja is lengthened and accented, wagúúja.

This seemed straightforward. But then different things happened with bunya 'woman'. Here the intransitive subject form is just búnya but transitive subject is bunyááng. I found that every noun with two or four (an even number of) syllables behaved like bunya and every noun with an odd number of syllables was like waguja. Suppose that the transitive subject ending (called 'ergative case' by linguists) was basically -nggu. We'd then expect:

<table>
<thead>
<tr>
<th>intransitive subject</th>
<th>transitive subject</th>
</tr>
</thead>
<tbody>
<tr>
<td>'man' waguja</td>
<td>'woman' bunya</td>
</tr>
<tr>
<td></td>
<td>waguja-nggu</td>
</tr>
<tr>
<td></td>
<td>bunya-nggu</td>
</tr>
</tbody>
</table>

I realised, as Dick Moses patiently gave more and more examples - pointing with his pipe at the page or card on which I was writing to emphasise a point - that the preferred pattern in Yidiny is for a word to have an even number of syllables, and then the accent will go on the first, third, etc. syllables, as in búnya, wágujánggu. If a word has three syllables then the middle vowel is lengthened and accented - wagúúja.

On that principle one would expect the ergative form of 'woman' to be bunyáánggu. I said the word aloud. No, bunyááng, Moses corrected me. Ah - in this case the final syllable (the -gu) was simply omitted to give a word with an even number of syllables, the preferred pattern. So that explained the forms actually used in Yidiny:
Introduction

Yidiny was becoming a really interesting language! Then a thought struck me - Why didn't wagúúja reduce to wagúúj? On reflection there was an answer here too. J isn't one of the sounds in which a word in Yidiny can end (the other consonants not found word-finally are b, d, g and w). But ng is acceptable word-finally. So that's why an underlying bunyáánggu reduces to bunyááng but wagúúja stays as it is, with three syllables.

A Plan of Work

Moses recorded more stories (what linguists call 'texts'). It was all well planned. We'd discuss what to do the next day and he'd spend the evening going over it in his head, rehearsing every detail. First thing next morning I'd put on a fresh tape, Moses would nod, and then tell his tale, perhaps of how the first Yidinyji people came into the land, or of the first aeroplane that was seen in that country, or of his early life in the mission.

He'd tell it entirely in Yidiny. I'd wind back the tape and Dick would listen to what he'd just said and then record an English version. After that I'd go through and transcribe the story, pressing the pause button after each phrase, asking Moses to say again very slowly what was on the tape, writing it down, and then reading it back to make sure I had everything just right.

Working very fast and efficiently it can take an hour to transcribe two minutes of monologue - so a fifteen minute text needed a fair slab of time. Dick Moses never faltered. We worked for about three hours every morning and the same again in the afternoon. I'd spend a few additional hours each day going over the materials, filing cards, and working out grammatical generalisations. Dick Moses never expected to work on a Sunday (the missionary influence) but if I begged an afternoon off on a weekday, to catch up on filing, he'd be quite disappointed.

Verbs are generally the most complicated part of any grammar. There seemed in Yidiny to be three kinds of verbs (like the conjugations in Latin). For one class, present tense is -ng but the past tense has different forms depending on whether the root has two or three syllables. I tabulated this:

<table>
<thead>
<tr>
<th>intransitive subject</th>
<th>'man'</th>
<th>'woman'</th>
</tr>
</thead>
<tbody>
<tr>
<td>wagúúja</td>
<td>búnja</td>
<td></td>
</tr>
<tr>
<td>wágujánggu</td>
<td>bunyááng</td>
<td></td>
</tr>
</tbody>
</table>
Introduction

Present tense  'walk uphill'  'go'  
Past tense  majiindang  májindányu  gáling  galíny

(Recall that, like ng, the two letters ny represent a single sound, something like n and y pronounced together.)

Exactly the same principle applied as with nouns. The verb roots are majinda- and gali-. Present tense adds -ng and past -nyu. Words with two or four syllables stay as they are: gáling and májindányu. If a word has three syllables the middle vowel is lengthened and accented, majiindang and galínyu. And then the final vowel is dropped from galiinyu (just like what happened to the ergative form of 'woman', bunyáánggu) giving galíny, a word with two syllables, in keeping with the Yidiny preference that as many words as possible should consist of an even number of syllables.

Tilly Fuller and Traditional Life

To get a proper perspective it's always sensible to work with more than just a single speaker. But was there anyone else with reasonable fluency in Yidiny?

Back in 1963, while concentrating on Dyirbal, I'd recorded in one morning 500 Yidiny words from Jack and Nellie Stewart, at Lake Barrine. They were now dead. In 1967 I'd gathered some material from an old man called Alec Morgan; he was alive in 1971, but entirely senile. Then someone mentioned Tilly Fuller, who lived in an old cane-cutters' barracks at Aloomba with her half-sister Katie Mays and Katie's extended family.

Unlike Dick Moses, Tilly Fuller had a white father. But she had been brought up with the tribe and Yidiny was undoubtedly her first language. Mrs Fuller recorded three texts, in fluent and mellifluous Yidiny, with those long vowels placed so strategically. Then, when I asked her to give an English version she found it too hard. On one occasion her step-son Ranji was present. He knew a fair bit of Yidiny and was more confident in English than Tilly, so Ranji gave me an English version.

A bond soon grew between Tilly Fuller and me (as it had with Moses). She said I was like a son and I was able to assist with various errands. She, in turn, answered my grammatical queries and helped transcribe the texts she had recorded. One (Text 7 below) told of the bush foods she
had eaten as a child, and the 'calendar' for telling when each was ready. When the tail feathers on *jigirrjigirr*, the willy wagtail, turn white it is time to gather the nuts of *badil* (*Cycas media*) on hills in the coastal country. Then, when *ganyaal*, the black scrub locust, begins to call out, around Christmas, it is time to go up to the tableland where *gubuump* (*Prumnopitys amarus*) will be ripe. Tilly Fuller also explained how when flowers appear on the *garanggal* vine (*Faradaya splendida*) and the inedible fruit turns white and falls to the ground, then it is time to go and dig up scrub-turkey eggs. When the brown pigeon *judulu* (*Macropygia amboinensis*) calls out then the *jambun* grub is ready to be chopped out and eaten.

There were a number of different local groups within the Yidinyji tribe. Dick Moses belonged to the 'coastal mob', whereas Tilly Fuller (and Ranji and Katie Mays) came from the tableland group. There were just a few differences between coastal and tableland dialects (similar to those between British and American English) - Tilly would say *duwu* for 'tears' while Moses used *duru*. But most words and almost all the grammar were identical. In the Vocabulary below 'c' indicates a word from coastal Yidiny and 't' one from the tableland dialect.

The Story of Gulnyjarubay

One of the most important Storytime people was Gulnyjarubay, who travelled all around Yidinyji and Gungganyji territory, naming places according to things he saw or heard there. Moses recorded a long narrative concerning Gulnyjarubay's progress around the Cape Grafton Peninsula (Text 13, also Text 21) and Tilly Fuller provided another section of the saga, dealing with the upper part of the Mulgrave River (Text 8).

One of the most interesting features of Yidiny stories - as they were told by both Dick and Tilly - was that the narrator, after setting the scene in the third person, is likely to slip into the role of a main character and carry on in the first person.

'I went up the hill,' Moses said (in the persona of Gulnyjarubay), referring to an ascent of Cape Grafton, 'and saw a rock that had been split. "Someone has split this rock - I wonder who did it? Maybe someone was slicing up meat and sliced right through the rock. I'll call the place Yanggija (after the word *yanggi-N*, to split, slice or tear)."
'I continued on downhill and saw a turtle pull in its head as it noticed me. There is a rock here, below the surface of the water, and if people dive down and rub it they'll be able to catch lots of fish and sea animals. "I'll call this place Nyawuyu, after the name for sea turtle."

'I moved on to a hollow a bit to the west of Ngawuyu. "Hey," I said, "lots of children are having fun here, shouting and laughing in play. I'll call the place Giriga" (after the word *giri*-N, to call out in play).

"Then I went further west, by a roundabout route, and found a place where the *balbun* tree (*Calophyllum inophyllum*) grows. So I called the place Balburu." (This is what is shown on modern maps as Bulburra Beach.)

And so the story continued, with Gulnyjarubay moving around Gungganyji territory, naming every place he visited; see Map 3 (pl.132). He went by modern Yarrabah but Moses shook his head when I asked about that name. It seems not to have been a traditional name at all but one adopted by Gribble on setting up the mission, and no one now knows what it was supposed to signify.

The segment of Gulnyjarubay's travels that Tilly Fuller recorded dealt with a number of places on the Mulgrave River and Toohey Creek (in what is now state forest); see Map 2 (p128-9).

'I went with a walking stick, *jubu,*' she said as she became Gulnyjarubay, 'went and left it at a place that was then called Jubugaraa (literally: 'walking stick-from'). This place is at Carney's Flat.

'Then I went to a place that I called Bandunyji, because it had lots of *banduy* (*Asplenium australasicum*, crow's nest fern) growing. Then east along the riverbank to Bagurgul, so named because a number of traditional swords, *bagur,* had been left there.'

I noticed that each place was named after a noun, verb or adjective from Yidiny or Gunggay. There would often be an extra syllable added. Sometimes it could be explained - the *-nyji* in Bandunyji is 'with' so the name means 'with *banduy*'. But in many cases the final syllable is not explainable - *gul* in Bagurgul, *ga* in Giriga, *ja* in Yanggija. It seems just to have been part of the art of naming for Gulnyjarubay to add a final syllable, seemingly at random.
'Mother-in-law Language'

Dick told me of another old man who knew the tableland variety of Yidiny - Pompey Langdon, living just by Blackfellow Creek (how appropriate!) next to the town of Edmonton. Pompey was friendly and very knowledgeable although he wasn't a natural scholar in the manner of Moses. I could talk to Pompey for an hour or so, and frequently obtained useful insights into problems that had been bothering me about the structure of Yidiny, just from the way he explained things. But Pompey didn't have the inclination to record stories or assist in the patient task of transcribing them, phrase-by-phrase.

Pompey was probably a little older than Moses and, unlike Moses, knew a bit of the special 'mother-in-law language' style, called Jalnguy, that had been used by the Yidinyji.

In traditional times there had been certain relatives with whom one could have a very close relationship, full of jokes and camaraderie; other relations with whom one could be quite relaxed; and a third set of relations who had to be avoided. A mother-in-law and son-in-law should never be alone together; and even if other people were present they could never look directly at one another. As an explicit marker of this obligatory 'avoidance', people used a special speech style, Jalnguy (which was translated as 'mother-in-law language'), when a tabooed kinperson was within earshot. A mother-in-law should speak only in Jalnguy if her son-in-law was present, and he had to behave in the same way.

Jalnguy had the same phonetics and grammar as the everyday speech style. But most or all of the vocabulary was entirely different. It was like having to know two languages to live in one community.

No one had spoken in Jalnguy for some decades but both Pompey Langdon and Tilly Fuller remembered a fair number of words (although nothing like the full Jalnguy vocabulary). I took care to check with Tilly every Jalnguy form that Pompey gave, and vice versa. Almost all the information each gave was corroborated by the other. 'Eye' is jili in plain Yidiny but milgal in Jalnguy; 'go' is gali-N in the everyday style and barma-N in Jalnguy. When talking to one's wife or mother one would refer to the yellow walnut tree (Beilschmiedia bancroftii) as ganggi, but if a mother-in-law (or some other tabooed relative) should come within earshot it should be described as wayngir.

The one thing Dick Moses hadn't learnt was Jalnguy. Well, he did know a handful of words in the avoidance style, but nothing like as many
as Pompey or Tilly. Dick was a purist and tried to keep his Yidiny free from foreign elements. He even shunned what were established loan words from the turn of the century, such as mudaga 'motor car' and biligan 'billy can'. Moses knew the Jalnguy for these items and he employed them in his everyday Yidiny in preference to the English loans - dundalay 'motor car' and gunbuul 'billy can'.

I'd got a lot of information on the avoidance style - also called Jalnguy - for Dyirbal, the language to the south. Sometimes what was an everyday language word in one dialect would belong to the Jalnguy style in another dialect, and vice versa. Other times two dialects would have the same Jalnguy term.

The same kinds of correspondences cropped up when comparing Dyirbal with Yidiny. This is shown below, giving everyday and Jalnguy words in the northern dialects of Dyirbal and in the adjacent tableland dialect of Yidiny.

<table>
<thead>
<tr>
<th></th>
<th>Dyirbal everyday style</th>
<th>Dyirbal Jalnguy style</th>
<th>Yidiny everyday style</th>
<th>Yidiny Jalnguy style</th>
</tr>
</thead>
<tbody>
<tr>
<td>'water'</td>
<td>bana</td>
<td>jujamu</td>
<td>bana</td>
<td>maday</td>
</tr>
<tr>
<td>'hand'</td>
<td>mala</td>
<td>manburu</td>
<td>mandi</td>
<td>manburu</td>
</tr>
<tr>
<td>'dilly bag'</td>
<td>jawun</td>
<td>binyu</td>
<td>bundu</td>
<td>jawun</td>
</tr>
<tr>
<td>'to drink'</td>
<td>gunyja-</td>
<td>wunga-</td>
<td>wunga-</td>
<td>wurrmbi-</td>
</tr>
</tbody>
</table>

For 'water' Dyirbal and Yidiny have the same word in everyday style but different Jalnguy correspondents. For 'hand' the Jalnguy is the same but the everyday forms differ. In the case of 'dilly bag' the Jalnguy word for Yidiny is the same as the everyday word for Dyirbal while for 'to drink' this is reversed.

Just about all the Yidiny Jalnguy I obtained was in the tableland dialect. In a few cases the tableland Jalnguy form was the same as the everyday word in the coastal dialect. Moses had given warrjan as the word for 'log raft' while Tilly and Pompey used jambal; they had warrjan in their Jalnguy style. (There would presumably have been a different word in the Jalnguy of the coastal group, but this is now completely forgotten.)

In the Vocabulary, later in this volume, Jalnguy correspondents are introduced by 'Ja'. It should be remembered that these almost always belong to the tableland dialect of Yidiny.
Yarrabah Mission boys and girls c1908. Children of the mission were punished if heard speaking their traditional language. (Photo: Annual Report of the Chief Protector of Aboriginals, 1909)
Dugong fishing at Yarrabah c1908, a continuing tradition. (Photo: Annual Report of the Chief Protector of Aboriginals, 1909)

Dick Moses (Yarrabah, 1973)
From left: George Watson (Mamu dialect of Dyirbal), Pompey Langdon, and the author (Yarrabah, 1981)
The author and Katie Mays (Gordonvale, 1989)

Tony Irvine, biologist with CSIRO Tropical Forest Research Centre, Atherton, discusses plant identification with George Davis (Atherton, 1989)
The Gunggay and Wanyurr Dialects

When Dick Moses and I were talking together, under the spreading fig tree, other people from Yarrabah would come to listen quietly for a few minutes, or perhaps an hour or two. One frequent visitor was Robert Patterson, a most intelligent and thoughtful Gungganyji man.

Robert lamented the fact that he'd never learnt Gunggay from his parents when he did have the opportunity. A few early word lists of Gunggay had been published, or were available in manuscript, and I got hold of all of these to discuss them with Robert and Dick. Ernest Gribble had published three or four short vocabulary lists between 1896 and 1900 in the Australasian Anthropological Journal (later called Science of Man). Dr W.E. Roth (the enlightened Northern Protector of Aborigines, based at Cooktown) took down one word list and included many paragraphs on Gungganyji culture and life style in his eighteen Bulletins on North Queensland Ethnography, published between 1901 and 1910.

Many Gunggay words were the same as Yidiny. For those that differed Robert would sometimes remember the original Gunggay word and sometimes Dick would, as I tried to read out the words Gribble and Roth had recorded. (These were not always transcribed too well, so sometimes I couldn't be certain how the word had originally sounded.) Words that have been identified as belonging to Gunggay are indicated by 'g' in the Vocabulary.

There did seem to be one important point of difference. For some words Yidiny has a shorter form than Gunggay, with a long vowel that is absent from Gunggay. It had taken me some time to work out exactly what was happening in Yidiny for a word like 'crocodile'. When used without any case ending this is ganyáärr, two syllables with a long vowel in the second. But the ergative form - when 'crocodile' is subject of a verb like 'bite' - is gânyarránggu. It seemed like the underlying root was ganyarra, to which -nggu is added for ergative (and similarly with other case endings). I'd have expected the plain form to be ganyáärra, with the middle vowel lengthened. However it was just ganyáärr - this was another example of the final vowel being omitted to give a word that has just two syllables, in keeping with Yidiny's preference that as many words as possible should consist of an even number of syllables.

The odd thing was that this reduction only applied to some nouns that had three syllables in the root. The word for 'broom' is gújarränggu in ergative case and gujáárra when there is no ending; in this instance the
final vowel does not drop. What I decided to do was write 'crocodile' as ganyarrA, with the final capital A showing that this vowel remained when an ending followed but was dropped otherwise; 'broom' was written gujarra, showing that the final a is always present. You'll find in the Vocabulary words like gan.gula, 'grey wallaby'; bigunu, 'shield'; gunggari, 'north'. These are to be pronounced gan.guul, biguun, gunggáár when used without any ending. But the final vowel must be included before an ending - thus, gän.gulágu 'for a wallaby' (with dative ending -gu), bigunüyi 'with a shield' (comitative -yi), and gúnggarímu 'from the north' (ablative -mu).

The interesting thing about Gunggay was that it didn't have this dropping of a final vowel from some trisyllabic nouns. In Gunggay one said ganyarra, 'crocodile'; gan.gula, 'grey wallaby'; bigunu, 'shield'; and gunggari, 'north'. (The middle vowel may have been long; it is impossible now to be sure about that.)

South of the coastal portion of Yidinyji territory (around the mouth of the Mulgrave River) are said to have lived the Majanyji people, speaking Majay. Then, around Babinda, there was Wanyurr. Nothing had been recorded of Majay but there are two word lists of Wanyurr - one taken down by Norman Tindale from an Aborigine on Palm Island in 1938 and the other by a Catholic priest called Father Worms, also on Palm Island, in the late 1940s. Wanyurr appears to have been like Gunggay in not dropping off a final vowel - it had ganyarra 'crocodile' and bigunu 'shield' (there is no information on what 'grey wallaby' and 'north' were in this dialect). Where a Wanyurr form is known it is shown by 'w' in the Vocabulary.

Classifiers and Things

The few people who still spoke Yidiny were all old. They became increasingly frail during the five years that I worked on the grammar, spending a few weeks on field work during one of the university vacations each year.

Each visit Dick Moses would give me a real welcome, record another text or two, and answer all my questions, often dictating long dialogues. His aim was to teach me how to speak his language. 'If someone talk to you this way, how you answer him back?' I'd suggest an appropriate reply, according to the rules of discourse that I'd inferred from what Dick had said before; he'd nod and offer a correction or embellishment.
One thing we both loved working on was 'generic classifiers'. To speak good Yidiny you wouldn't just say 'the man speared the wallaby' but rather something like 'the person man speared the edible animal wallaby', inserting the generic terms bama 'person' and minya 'edible animal' before the appropriate specific nouns. There are about twenty generic classifiers, some relating to 'inherent nature', like walba 'stone', jarruy 'bird', jugi 'tree', and some to 'function' or 'use', such as minya 'edible animal', mayi 'vegetable food', bana 'drinkable liquid', bulmba 'habitable place'.

Bama 'person' is used a great deal, either with a specific noun (something like yabuur 'young girl') or else alone. Yidiny people sometimes use bama where English would just employ a pronoun. Often, in the Vocabulary, I do give a literal translation for an example sentence - something like 'The person saw me', when a more idiomatic English rendering might be 'He saw me'.

In 1973 Pompey Langdon was in hospital with a bump like a large egg on his forehead after falling off the bridge at Blackfellow Creek. I popped in for a visit but didn't try to ask anything about Yidiny on that occasion. The following year Pompey moved across to Yarrabah. Dick's wife had died during the winter and Pompey moved into the next cubicle to Dick in the old people's home.

In 1972 Tilly Fuller shifted up to the tabeland to live at Kairi, since the altitude there would help her chest condition. When I came north in 1973 she was in the Atherton hospital. As always, Tilly greeted me with great affection and was perfectly happy to answer questions relating to the cases on nouns and the conjugations of verbs for an hour or so each day. Then, when I looked for her in 1974, an old white farmer, mending his tractor next to Tilly's house in Kairi, gave me the news: 'The old lady died. Couple of months ago. It was her chest.' I felt like I'd lost a close relative.

Pompey had been telling me to look up George Davis, a younger man (born about 1919) who'd been brought up in the bush at Goldsborough by his grandfather and scarcely spoke anything but Yidiny until he was in his teens. One weekend I found George at home in Atherton (he worked during the week as a timber man). He not only knew Yidiny but was intelligent, literate and well read.

In late December 1974, George Davis recorded a traditional story about the origin of fire. He told how the only fire in the world had once
been hidden by the rainbow until it was snatched away by a bird called bajin (spangled drongo, *Dicrurus hottentottus*). The rainbow was now banished to live in deep water holes such as are found at the foot of a waterfall (a small rainbow can often be perceived in the spray from a waterfall). When a rainbow is seen in the sky he is coming out, under cover of rain, to warm himself in the sun - this is the nearest he can get to the fire he once owned.

George also explained more about the travels of Gulnyjarubay, and was most helpful about points in grammar and the meanings of words I'd been trying to understand.

**The Meanings of Words**

I saw Dick Moses for a week in December 1975 while putting the finishing touches to the manuscript of *A Grammar of Yidiny*. This describes the pronunciation of the language, the subtle ways in which vowels become lengthened and words shortened, the case endings attached to nouns indicating their function in a sentence, and the tense endings on verbs. Yidiny has complicated systems of pronouns and demonstratives ('this', 'that', 'yonder') which are all listed and explained. There are sections on how words are put together to form sentences, on compound verbs, and a full account of classifiers. I found that Yidiny was a rather intricate language (much more so than Dyirbal, for example) and it was a real intellectual challenge working out the grammatical generalisations.

The book came to 570 pages when it was published by Cambridge University Press in 1977. Late in October I went to Yarrabah to present Dick with a copy of the book into which he'd poured his soul, only to find that he'd died a few weeks before, probably about the day the book was published. I just sat and stared at his grave - a mound of earth on which lay one small bunch of flowers - and thought of my friendship with Dick Moses; and of his knowledge and intelligence and dedication to the task of explaining to me every aspect of his ancient language.

There was more work to do, producing a full Vocabulary of Yidiny, with each word carefully checked for pronunciation and its meaning fully explained with appropriate examples. I began on this in 1979, with the help of George Davis, Tilly Fuller's half-sister Katie Mays (born about 1916) and Tilly's step-son Ranji Fuller (born about 1908). Pompey was still at Yarrabah and although very slow he was still most helpful. I did a
double-check with him on all the words gathered earlier in the Jalnguy style.

Most of the material in my notebooks was from Dick Moses and the coastal dialect. I'd taken care to check up all important points of grammar with Tilly Fuller and George Davis. Now I began to go through the Vocabulary, domain by domain.

Katie, Ranji and George were patient and thoughtful as they considered each word, whether it was the same in the tableland dialect as it was in coastal Yidiny, and what its meaning was. I'd ask similar words together, in order to discover what difference there might be between their meanings. Here George Davis proved a masterly explainer. I had three verbs all translated as 'pull'. George thought for a few moments: *munda-L* is 'pull with a steady motion', *wirrnga-L* is 'snap something away from where it is attached, like snatching something out of a person's hand' and *burrnga-L* is 'pick, one by one, as when pulling all the leaves off a tree, taking your time doing it'.

During those years I was also working on a dictionary of Dyirbal. This is much bigger than the Yidiny Vocabulary list simply because there are more speakers who still use the language or else remember it really well, and because there were more dialects (I have information on ten). A Russian linguist called Igor Mel'čuk - who has red hair and an outrageous personality - spent a week with me in the field in 1981, working mostly on Dyirbal. Then on the Saturday we went to Gordonvale, where Katie Mays was now living, and drove her up the range to Ranji's house in Kairi; George came over from Atherton. I wanted to get all three speakers together to ask about the meanings of some really tricky words. Mel'čuk, who is an expert lexicographer, was also a help.

What about *ganggu*, for instance? I had it translated as 'the other side of the mountain' or 'short cut' or 'hip'. They eventually explained it to me, with the help of various objects that were on Ranji's kitchen table. *Ganggu* means 'a tranverse section half-way up an object', like a line round the middle of a milk jug. Thus it could be the waist on a person, a line half-way up the walls of a house where the flood waters came to, or a path round the side of a mountain, half-way up, which could be followed as a short-cut, in preference to going right around the base.

We then discussed signs left on the track. You could break a small stick and leave it pointing in the direction in which you'd gone, as a
message to a friend who might be following on behind; this stick was called *jilan*. And, Katie explained, what sort of plant you used to make the sign indicated what you'd gone for. Make a sign with the *garanggal* vine (*Faradaya splendida*) and it meant you were turkey hunting. Use a ginger leaf, from *jagin* (*Hornstedtia scottiana*) or *barrgaal* (*Alpinia caerula*) and you'd gone for fish or eels. Break off a twig from the *muruga* tree (*Euodia bonwickii*) and this signified you were looking for grubs.

That evening Mel'čuk commented: 'Working hard all day, you only covered about thirty words.' 'Well,' I replied, 'making a dictionary or comprehensive vocabulary isn't something that can be done quickly. But those were really hard words; the easier ones I had already dealt with.'

**Fauna and Flora**

Then I needed to get proper scientific identification for flora and fauna. For some names, which only occurred in the coastal dialect, that would never be possible now that Dick Moses was no more. But for things that were in both dialects, or just in tableland Yidiny, I got good results. George Davis was again the star. He'd take the bird book from me and sit studying it, reading the descriptions, what a bird made, look at the picture, and then tell me the appropriate Yidiny name.

I also had invaluable assistance from scientific experts. Jeanette Covacevich, Curator of Reptiles at the Queensland Museum, wrote that she'd discovered a new species of lizard near the top of Mount Bartle Frere (where Dyirbal and Yidiny country meet) and wanted to name it after the word for 'mountain mist' in one of the local languages. I suggested naming it by the local name for the lizard itself! Jeanette sent up photographs and a description which, unfortunately, Katie, Ranji and George couldn't identify. But Molly Raymond and George Watson - speakers of the Ngajan and Mamu dialects of Dyirbal - did. It is called *jigurru*. So now its official zoological name is *Leilopisma jigurru*.

Then, in November 1982, Jeanette came on a field trip with me to identify reptiles and mammals both for Dyirbal and for Yidiny. We called on Katie in Gordonvale and late on Friday afternoon waited at the Daintree ferry to catch George Davis as he came home from his timber job. It's nice to relate that George and Jeanette are now close friends; they've been on walks through the state forest that was George's country and have even appeared together on television.
For plants I was fortunate that the CSIRO Tropical Forest Research Centre is situated at Atherton and Tony Irvine, one of the biologists who works there, is tremendously interested in the project. In May 1983 I picked up Ranji from Gordonvale (where he was staying with Katie) and we met George Davis and Tony at Lake Eacham.

Back in 1971 Dick Moses had told me the Yidiny legend about how this crater lake came into being (see Text 3). Two newly-initiated men broke a number of taboos and, in retribution, the rainbow spirit made the sky turn an angry yellow and made the earth split and engulf the people and place. It could be an account of the volcanic eruption that did create Lake Eacham, and that is thought to have happened at least thirteen thousand years in the past.

There was once thick rain forest right across the Atherton tableland but it has nearly all been cleared, for dairying and other purposes. There is still a bit left around Lake Eacham which is why we had arranged to meet there. George and Ranji worked most of their lives in the timber business and they were able to give the common name and the Yidiny name for a tree while Tony added botanical identification - *janggaburru* is Queensland silver ash, *Flindersia bourjotiana*. And that's the tree that gave its name to the town of Yungaburra, George told us.

When Tony and I have gone into the forest with speakers of Dyirbal they could identify every single tree, bush and vine. George and Ranji knew the Yidiny names of about half the plants - those that were useful for their fruit or timber. I mention this to emphasise that the information given in this Vocabulary is not a complete record of Yidiny. I started the task too late to be able to achieve that. George and Ranji and Katie don't know as much as Dick Moses and Tilly Fuller and one would have to go back to their parents to tap a complete knowledge of the language and culture. Some of the words from coastal Yidiny weren't recognised by George or Katie or Ranji and I've put a '-' in the 't' column of the Vocabulary. But in some cases they may have been used in the tableland dialect, it's just that the handful of speakers who remain don't have that detailed a knowledge.

It started to rain at Lake Eacham about mid-morning. The main difficulty was that it was hard to write in my notebook when a page became completely soggy. We sat in a picnic shed and went out into the forest between showers.
Tony suggested that after lunch we should go to his house, on the Yungaburra road out of Atherton. He has a three hectare garden into which he's planted about 600 native plant species. We sat around the dining table, I'd mention the plant names in my Vocabulary, and George and Ranji described them. Tony decided which species it must be and every so often went shooting off around his estate, coming back with an armful of wet clippings of leaves and fruit, just to check that we were on the right track. There was a lawyer cane called *mudi* in Yidiny. 'Why, its botanical designation is *Calamus moti,*' Tony exclaimed, 'it was given a name from Yidiny, back when it was first identified.'

Then I asked Ranji something that had always interested me. About where his name came from (it couldn't be Aboriginal since no Yidiny word can begin with an *r*). 'My father, he was white man, you know', Ranji explained, 'and very fond of cricket. There was a black cricketer he admired, from India, called Prince Ranjitsinhji. I was black so he called me after him.'

Ranji died in early 1988. In July 1989 Katie was glad to help out with some final Vocabulary queries, and George spent a day with Tony and me on the lower Mulgrave, for further plant identification.

Both Dick Moses and George Davis had told me about a tree called *malibay.* This has white blossom which is sucked by native bees and if you consume the honey that results it will make you feel dizzy or deranged. There's even an adjective *malibanyji* (literally 'malibay-with') which means 'acting stupidly, in a giddy way'.

George described the tree but Tony just couldn't place it. Then, a couple of days later, George got a branch of *malibay,* from the Upper Barron, where he lives, and Tony was able immediately to identify it as *Duboisia myoporoides.* It is quite likely that no one besides a few old Yidinyji people know of the peculiar effect of honey made from *malibay* blossom. But it is interesting that *malibay* belongs to the same genus as *Duboisia hopwoodii,* the plant called *pituri* by Aborigines from Central Australia whose leaves are chewed for their narcotic effect (and the leaves of *pituri,* like those of *malibay,* are placed in waterholes to stun fish and animals that drink there).

Pompey Langdon is still living at Yarrabah; he must be close to a hundred and his memory isn't what it was. In January 1988 I happened to be in Yarrabah and called in to see Pompey, greeting him in Yidiny.
'Well,' he looked at me in surprise, 'who taught you my language? I never heard a white man talk my language like that.'

'You taught it to me,' I said, 'fifteen years ago. But you've forgotten.'

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These twenty-four stories were recorded between December 1970 and December 1975. Each numbered section of a text is given first in Yidiny and then in English translation.

In the Yidiny, 'f' is used to indicate falling intonation, which marks the end of a clause or sentence (corresponding to punctuation marks ',' and ';,' and '.' in written English). In the English, '[...]' encloses material which was supplied to make the translation into an acceptable English sentence, while '(...)' is used for explanatory comments.

Tape recordings of all of these texts have been deposited with the Australian Institute of Aboriginal and Torres Strait Islander Studies, GPO Box 553, Canberra, A.C.T., 2601, who can supply copies of them.

Text 1 - The Carpet Snake and the Shells
Legend telling how the carpet snake, Wungul (an incarnation of the rainbow), sets off from the coast to take some shells to people on the tableland as a promised exchange. He is waylaid by three birds, who beg to be given some of the shells; he refuses and is finally slain by the birds. In the storytime (=dreamtime) era to which this tale belongs, the carpet snake and the three birds all had the form of men. The story is told in the first person, the narrator taking on the role of the carpet snake. Told by Dick Moses in the coastal dialect; recorded at Yarrabah on 15 December 1970 (duration 4 minutes 20 seconds).

1. *Ngayu gana galiina*
   I try to go.

2. *Bamaan galingalna/ miyamiya/ guiugula/ yuma ngayu galiingal bamaan*
I have to take some shells for the people (on the tableland); [shells] that belong to those other people (not to me). I am taking the promised [shells] belonging to those people.

3. *Ngayu gana yingguurrury galiina guwa/ ngayu galing/*
I try to go in this direction, to the west. I am going [now].

4. *Gimang/ galingal muguy/ nganjaada/*
[I] am carrying [the shells], taking them up along the creek all of the time.

5. *Ngayu guwa wulnggu+janaangaliiny/ wulnggu+janaany/*
I went to the west and sang a Wulnggu-style song; sang a Wulnggu song.

6. *Bulmba numbiiny/*
[I] looked around for a place (to see which way to go).

7. *Wanyjuurrury garru ngayu magii/ ngayu wurrbaajinyu/*
I looked to see which way I could climb up by-and-by.

8. *Ngayu gana janaana yinggu/ magiilna/ ngayu mugula magiill/ walaal malaanda/ galiiny/*
I tried to stand up here, in order to climb up. There was nothing for it now but to climb up the rock, the flat rock. I went [on, climbing up].

9. *Bindabinda/ gimaany/ galingalnyu/ bamaan/ jirrbi+budiinyum/*
[I] carried [the bag of shells] on my shoulder, took [them] for the people, as I had promised.

10. *Ngayu bama wawaajinyu jambuull dabuyl bujiibinyl wubayl/*
I encountered two [three] people - Dabuy (a brown bird nowadays), Bujibiny (a small bird with a black body and red behind), and Wubay (a brown alligator bird).

11. *Nganyany banjaar galingalnyu/*
I was followed [by Wubay] as I went along.

12. *Ngayu guwa galiiny/*
I went west.

13. *Bama ngambujunggaanyl/*
[One of the bird] people ran along a short cut (to cut me off, further along my path).

14. *Nganyany jabiil/*
[He] stopped me.

15. *Nganda wiwin/ guman/*
[And said:] 'Give me one [shell]'!

16. *Ngayu gujuuga bamaan galiingal/*
I'm taking [these things], which are not my property, to the people to whom they belong.' [I replied].

17. *Nganyany giyi yaymi/*
'Don't ask me (for any, since I cannot give them to you)!'.

18. *Ngayu garraal galingalnyu jan guunda/ maguu nyinangalnyu/*
I went on with [the shells], pressing them down with my jaw, holding them against my chest (so that no one could snatch them away)

19. *Ngayu galiiny*
   I went on.

20. *Nganyany bamaal bajaar/ guwa dulguw*
   The person left me, [going in] to the scrub, to the west.

21. *Wubay bayiil nganda ngambu*
   Wubay came out [of the scrub, showing himself] to me, half-way along.

22. *Nyundu wanyjuurruny galing*
   'Which way are you going?' [he asked me].

23. *Ngayu guwa galiingal bamaan/ gujuuga wiwiina*
   'I'm going to the west with [these things], which are not my property, which belong to other people, to take them to [their rightful owners].'

24. *Bamaal nganda jirrbi+budiil*
   They entered into a promise with me [to have a ritual exchange].

25. *Ngayu garru galiingal wiwingaling*
   'I'm taking them and by-and-by I'll give them [to those people].'

26. *Nganda bajarr guman*
   'Leave one [shell] for me!'

27. *Nganyany yaymiil*
   [Wubay] asked me.

28. *Ngayu bujiiny*
   I told [him]:

29. *Ngjujul bamaan*
   'No. They belong to other people.'

30. *Galiingal*
   [I] was still taking [them].

31. *Nganyany guwa gabay mijiil*
   [He] blocked my path, out west.

32. *Gana gabay miji nganyji ngunyjuuny wambaana*
   'We must block the road and wait for that one', [the bird people said].

33. *Nganyanya wambaany*
   [They] were waiting for me (for a long time).

34. *Nyundu gana nganda guman wiwin*
   'You give me just one [shell]!' [one bird-person asked me].

35. *Ngjuju ngayu bamaan nguju wiwing/ ngayu galiingal*
   'No. I can't give away any of [these things which] belong to other people. I'm taking [them to their rightful owners]', [I replied].

36. *Nganda guman bajarr*
   'Leave one for me!'
37. *Dabuyu nganyany yanmil/*
   Dabuy asked me.

38. *Wubay galiinyl ganaanggarri guwa malan -- ljubuuda janangaliiny/*
   Wubay went first, [to a] stone out west; went and stood on the stone.

39. *Nganyany dabuyu galingalnyu/*
   Dabuy took me, [saying:]

40. *Gana gadan/*
   'Come on!'

41. *Ngayu bamaan galingalna guwaagu/*
   'I must take [these things] belonging to the other people, to the west.'

42. *Guwa nganyany galingalnyu/ yingguurriny/*
   [Dabuy] took me to the west, in this direction.

43. *Ngayu guwa jarrijarrinya/*
   I got lost out in the west.

44. *Bulmba wanyjala gabay/*
   'Where is [a familiar] place? And the road?'

45. *Ngayu wurrbaajinyu ngunggu bulmba gabay wanyjal/*
   I was searching out there. 'Where are places [I know] and the road?'

46. *Ngayu bulmba numbiiny/*
   I looked around for a [familiar] place.

47. *Gaymbiiny mijiil/*
   All [ways] were blocked.

48. *Ngayu nganjarr guwa banjal galingalnyu/*
   I followed the creek to the west, going [up] with it.

49. *Ngayu galiinyu guwa/*
   I went to the west.

50. *Nganyany wubaayju banjal/*
   Wubay had been following me.

51. *Gana gadan/*
   'Come on!' [He said to me.]

52. *Ngayu galingalna nyuniny guwaagu/*
   'I can take you to the west.

53. *Nganda bajarr yinggu guman guru bamaan galiing wiwingalin/*
   Leave just one [shell] here for me. By-and-by I'll take that which belongs to the other people, take it and give it [to its rightful owners].'

54. *Ngayu nguju/ nguju bajarr ngayu galjingal bamaan/*
   'No, I won't. [I] won't leave [any here], I'm taking [these things] which belong to the people [to them].'

55. *Nganyany yanmil yuma bamaan gujuuga*
[They] were asking me for the present, which didn't belong to me, but to the other people.

56. Garru nganda bamaal wiwiiny/ jaymbi/  
The people (on the tableland) gave [something] to me, for their turn.

57. Ngayu yingu galingal bamaaan/  
[In exchange for] me taking this for [those] people.

58. Garru ngayu guwa galing/ bajaaring/ garru ngayu galing guwa/  
By-and-by I'll go west; go and leave [the shells there]. By-and-by I'll go west.

59. Ngayu numbingaliiny bulmba wanyjuurruny magiila/  
I looked around for a place where [I] could climb up.

60. Ngayu galiiny/ ngayu wanyjaal garru gating/ gana ngayu yingguurruny magiila/  
I went on. 'Where can I go now? I'll have to try and climb up this way.'

61. Ngayu gurrga budil/  
I put my neck down. (The carpet snake comes to a log across his path as he is climbing up, and puts his neck on the log, preparatory to pulling himself over it.)

62. Nganyany gurrrga gundaal/ nganyany gurrga gulgal gaymbiiny gilbiill guwaljarraal bulmbal ngajin gulgagulgal gulal nganyany gurrga gundaal/  
My neck was cut off [by the three bird-people]. My neck [was cut up into] short pieces, which were all thrown [into the scrub]. Names were given to all the places where the short pieces of my body [landed]. (Each piece of the carpet-snake's body was named, and then thrown into the bush, the place where a piece landed being known by the name which had been given to that piece.) My neck had been cut.

63. Bama banibaniijinyu/ gulidagaany/ wirraagu milgaagul bamaan gujuuga/  
The people [the three birds] had growled and grumbled, had got angry over the shells [and as a result cut my neck off]. [The shells] which belonged to [other] people [on the tableland] and not to me [or to them].

Notes. Line 1. Dick Moses said that miyamiya (=milga) 'cowrie shells' were used as a sort of 'money' in traditional times. Line 10. On playback Dick Moses that that jambuul 'two' was a mistake, he should have said dagul 'three'. Line 33. The first word is first person singular object pronoun nganyany plus the affix -nya, see Gr p150. Line 53. Note the transitive imperative forms galing and wiwingalin in the second clause, which has a (covert) first person subject.

Text 2 - Damarri and Guyala  
This story, of two storytime creators, was introduced on pp. 10-11 above. Guyala was a sensible man, who tried to organise the details of life logically and easily; his brother Damarri was silly and obstructive, often being intent on making things as complex and difficult as he could. Told by Dick Moses in the coastal dialect; recorded at Yarrabah on 15 December 1970 (duration 12 minutes 15 seconds).

1. Damarringgu yaymiildanyu bulmba/
Damarri came and asked [his brother] about the place. (Damarri and Guyala have come from the north looking for a home. When they reach the Mulgrave region Damarri suggests that a likely place may be close by.)

2. *Gana bulmba yingu wawa/
'Come and have a look at this place!' [Damarri says].

3. *Gana ngali galiina/ gana bulmba numbin/ nganyji gana galin/
'We two should try to go. Let's try to look for a camping-site! We must try to go!' [Damarri continued].

4. *Galiiny/ wawaalinyu bulmba/
[They] went, went looking for a [suitable] place.

5. *Nyundii/ bama binang yingu gugu nyinang/
'Hey! [We can] hear this noise [and the noise is coming from some] people sitting around [in the back country somewhere hereabouts]', [Damarri said].

6. *Gana wawa/ gana nganyji wawaalina/
'Let [us] try to have a look! We should try to go and have a look.'

7. *Galiiny/ wawaalinyu bama ngabi nyinanyundal bulmba jimuurri/
[They] went, went and saw lots of people sitting [there]; [they saw] a large house [there].

8. *Bama yingu ngabi nyinang/
'A lot of these people are sitting [there].' 

9. *Gana nganyji gaymbarr/ wawa/
'Let us sneak up and have a look [at them]!' [continued Damarri].

10. *Wawaalinyu/
[Damarri and Guyala] went up and looked [at the people in the camp].

11. *Bamaal wawaal/
The people [in the camp] saw [the brothers, and spoke amongst themselves:]

12. *Yingu bama wanya jambuul gadaany/
'Who are these two people who have come here?'

13. *Gana yaymi/
'Go on, ask them!' [one of the men said to another of the group].

14. *Bamaal yaymiil/
[One of the] people asked [the brothers:]

15. *Nyundu wanya/ guwal bujiijinyu/
'Who are you? How is your name called?' (= 'How do you call your name?')

16. *Ngayu damaarri /
'I'm Damarri.'

17. *Nyundu wanya bagil/
'Who are you, other fellow?'

18. *Ngayu guyaala/
'I'm Guyala.'
19. *Nyunduuba wanyjaal galing* /
   'Where are you all going?' [the people asked Guyala and Damarri].

20. *Nganyji warraanda gadaany* /
   'We came by raft' [the brothers replied].

21. *Bulmba jan gan/ gana galiina nganyji* /
   '[Our] camping-place was no good [and] we had to try to go [to find an alternative one].'

22. *Nyunduuba jambuul wunan* /
   'You two lie down [and sleep here]!' [the people told Guyala and Damarri].

23. *Jambuul wunaany/ bulmbaa jimurrula* /
   The two [brothers] lay down [to sleep] in the big house.

24. *Damaarri wangaajinyu buga/ gunaguna/ bulmba gunaguna* /
   Damarri woke up in the darkness, in the middle of the night. It was the middle of the night in the camp.

25. *Jiri/ nulgaal* /
   At daybreak [Damarri] woke up [his brother Guyala]:

26. *Nyundu gana wangaajin* /
   'You try to wake up!

27. *Nganyji bamaan yingu bunya jambuul junggaarringalna* /
   We must run away with these two women who belong to the people [that have offered us hospitality], [Damarri suggested to his brother].

28. *Bamaal wagal gumon dugaal junggaarringaal/ galiiny* /
   [Each] person (i.e. brother) grabbed one women and ran off with her; [they] went off.

29. *Bamaan bunyajamu murrimirriiinyu* /
   All the women belonging to those people really screamed and screamed.

30. *Nganyany bajarr/ nganyany bajarr bamaan gujuugal* /
   [The victims cried out:] 'Leave me. Leave me, I belong to these other people (i.e. to the local group that had offered hospitality to Damarri and Guyala).'

31. *Nyundu gadan ngajan wagal/ ngayu nyuniny galingalna/ garru ngayu julbun jarragining/ ngayu galingalnyu* /
   [Damarri told the woman he had abducted:] 'You come on, you're my wife [now]! I must take you off. Soon I'll be prepared to fight over you. [Now] I'm taking [you off].'

32. *Damarringgu yaymiil* /
   Damarri asked [his brother]:

33. *Ngajin wanyja guman/ nyundu jambuul giyi budi wagal/ nyundu nganda wiwin guman* /
   'Where's my one [woman]? You mustn't marry two wives! You give one to me!'

34. *Nyundu gadan/ ngayu garru nyunda wiwingaling/ bulmbaa* /
   'You come on! I'll give [a wife] to you by-and-by, when we reach the camp', [said Guyala]. (It appears that during the flight Guyala took charge of both women, and began behaving as if they were both his wives. Dick Moses later
said that although Guyala here promises that he will eventually give one to Damarri, his understanding is that he never did.)

35. *Nganyji bulmbaaggu galingalna:* *Boyiliina bamaanda*.
    'We must take [the women] to the camp; we must go so that we emerge [from the bush] at the people’s camp', [Guyala said, and then added:]

36. *Wanyja bulmba*.
    'Where is the camp?'

37. *Bulmba nganda bujing yingguuny ngara wanyja:* *wanggi*.
    'I was told this camp was somewhere to the south, uphill,' [Damarri replied.]

38. *Galiiny:* *wanggi galiiny:* *bama banjiilinyu*.
    [They] went, [they] went uphill, went and found [another group of] people [sitting in their camp].

39. *Nyunduuba yingu nyinang*.
    [The people welcomed the brothers:] 'You can sit [here with us].'

40. *Mayi wanyiirra garru nganyji bugang:* *mayi ban.ga gundaal:* *yinggilibi mayi gundaal:* *jarrji jarradaal* *myygal budil*.
    [Guyala asked:] 'What sort of food shall we eat by-and-by? Native bee has been cut down. English bee has been cut down. Nets have been set (to catch, say, turkeys), and holes have been dug (for wallabies or cassowaries).' (Guyala is commenting on an apparent dearth of food. Supplies of honey have been exhausted and although traps have been prepared they may not yield much. Very shortly, Guyala will demonstrate a number of new vegetable foodstuffs.)

41. *Bulmbaa gumaanda wunaany jimmur[/ula]: bama ngabi*.
    'Lots of people are sleeping in this one big house.'

42. *Nyunduuba jambuuul wunangadan yinggu:* *nganyji nyinaana gumaanda*.
    'You two come and sleep here! Then we can all settle down together (i.e. all in one group).'

43. *Mayi mayi bamaal guwal bujiiny*.
    The people told [Guyala and Damarri] the names of the fruits [they were eating; and then enquired of Guyala what it was he was consuming:]

44. *Wanyiirra mayi bugang*.
    'What kind of fruit or vegetable are [you] eating?'

45. *Wanyja guyalanggu bujiiny*.
    Guyala told [them] where [the food he was eating came from, and how it had to be prepared, to render it edible:]

46. *Gana nyunduuba mayi yingu banaa budi:* *gurrjiilna:* *garru danggan*.
    'You all try to put this food in the water, to let it soak; by-and-by [you] take [it] out!'

47. *Damarringuu bujiiny*.
    [Then] Damarri told the people:

48. *Banaa giyi gurrji:* *mayi gurrjiilna:* *budi:* *wanyja guyaguygam mayi danggan:* *mamba*.
    'Don't let [it] be soaked in the water [for too short a time]! Put the fruit to soak, and then take it out sometime in the evening. It'll be sour [if not soaked for a
considerable time].' (This is the first of a number of arguments between the two brothers. Guyala is trying to arrange it so that this fruit (which is never named in the narrative) will be fresh and ready to eat after just a few minutes soaking in water. But Damarri wants to make it very sour, so that it will require a full day's soaking to get rid of the bitter flavour and render it edible.)

49. Guyalanggu bujiinyi/ mayi gurriny budi/ bana jiga/ daggan/ mayi buyal/ mayi garru bugaana gabuni/
Guyala told [them all]: '[Just] put the fruit into water and it'll be good. Pour some water on it, and take it out - it'll be hard. By-and-by the fruit will be fresh and ready to eat.'

50. Nyundu wanyiinngal ngungu/ jilnggu mayi wayu wunaana banaa/ guygaguygam daggan/
[Damarri responded:] 'Why are you doing that to that [fruit]? The fruit must [be allowed to] lie down in the water for a long time [before it is fit to eat]. Take it out in the evening!'

51. Nyundu wanyiinngal ngungaarrinyi/ mayi wayula wala/ wambawambaanji banaa/
[Guyala said to him:] 'Why do you want to do that sort of thing? The fruit [has to lie in the water] for a long time now - and the people will unfortunately have to wait [a long time for their food].'

52. Garru bamaal mayi bugaanal gijaana danggaana banami
'People should be able to eat it soon. It should be able to be taken out of the water quickly [and eaten straightway]' [Guyala continued.] (Damarri, through sheer stubborn persistence, won this round. Dick Moses affirmed that this fruit does require lengthy soaking before it can be eaten. The brothers then turned to a different type of food: yams.)

53. Gana mayi jimirr julaalin/ mundu narral/
[Guyala said:] 'Go and try to dig some yams up. [Just] pull on the vine [and the yams will come out of the ground]!'

54. Damarri nggu bujiinyi/ mayi jimirr bilan/ jilnggu/ jabuul murruguu nyinaana jurrguunda/ garru gandaanu julaalin/
[Then] Damarri told [him]: 'The yam must go down into the ground. It must sit at [the bottom of] a deep hole. By-and-by it will have to be dug up with a [long pointed] yamstick (i.e. it is set too deep to be just pulled up by the vine).'

55. Guyalanggu bujiinyi/ garru mayi muygun munduung mundu/ muygun mundu/ garru mayi baiyiila/ gabuni garru baiyiila/
[But] Guyala told [him]: 'By-and-by [just] easily pull the vine, pull on the vine, and by-and-by the fruit will emerge; it will come out fresh [and ready to eat].'

56. Damarri nggu bujiinyi/ mayi garru jilnggu jurrguunda wayu nyinaana/
Damarri told [him]: '[This] fruit must sit deep under the ground for a long time.'

57. Wanyiin.nu nyundu ngungaarrinyu bilaangal jilnggu bujiinyu jurrguunda/ garru gandaan julaalin/ wayuwayuunya julaalin/ muygun mundu mundu/
[Guyala reprimanded with him:] 'What did you put that sort of food so deep down for? By-and-by it'll have to be dug up with a yamstick. It'll take a long time to dig. It's easier just to pull up the fruit by the vine.' (Damarri got his way again - the mountain yam known as jimirr does grow at a fair depth and requires some solid digging.)

58. Garru ngunggum galiinyi/
By-and-by [Guyala and Damarri] went on from there.
59. *Jabu - jabu julaal* / *jabu julaal muygal budiil* / *bambiiil*

[They] dug the ground. [They] dug the ground and made a trap in the form of a hole, and covered it over [with bushes, to hide the entrance].

60. *Minya gindaaja gan.guul* / *wandaany muygaaldaa* / *minya dugaal muygaalmu*

Animals - cassowaries and wallabies - dropped into the hole. The animals were taken out of the trap [to be eaten].

61. *Jarrjii/ minya wawun jarrjii dugaal* / *jarrjim*

Turkeys were caught in a net, and [taken] out of the net [to be eaten].

62. *Ganguun jaraal/ minya maniiny jarrjii*

Bushes were set up (in a cone-shaped pattern, and animals chased into the trap so that they could be speared as they came through the narrow apex). Animals were caught in the traps.

63. *Ngunggum/ guwal jaraal galingalnyu/ bulmba*

And then [Guyala] gave names to all the places as he went along.

64. *Nyundu wanyiin.gu guwal jarral galingal*

'Why are you giving out all these names as we go along?' [asked Damarri].

65. *Bamaan guwal jarral galingal/ garru binangalna bulmba wanyja galing/ bulmba birribirri jarral gaji jarral waarrbaanjil*

[Guyala replied]: 'People's names must be given to places all along the way. So that by-and-by [people] can listen to [and remember the sequence of place-names along a route and know] where the places are going to. Names must be given to places close together. If names were [only] assigned [to places] a long way apart, people might have to search [around a lot for them, and get lost].'

(Damarri was suggesting that place names be given out sparingly, a mile or two apart. But Guyala insisted that names be allocated quite generously, so that people could learn a route by a sequence of place-names; and each place could be easily accessible from the previous one. Guyala got his own way in this instance.)

66. *Gana galin/ jirribi/ bulmba*

'[We must] try to go on [now]. [We] promised [to be at a certain] place [at a certain] time.'

67. *Badil/ mundiimay/ damarringgu mambangalnyu*

[Then] Damarri made rickety nuts (*Cycas media*) and *mundiimay* (a long yam-like vegetable found on the beach) sour (i.e. so that they would require lengthy preparation).

68. *Mayi mamba/ jiga/ bungaanda wanyja yingu wanggi dun.guu nyinang bungan/ mayi danggan*

[Damarri said]: 'The fruit is bitter. Pour water on it! [Until] the sun is where? - [until] the sun is sitting high [in the sky] (literally: at the head of the sky). Take the fruit out [of the water then, after it has soaked for half-a-day].'

69. *Guyalanggu bujiinyl mayi wanyja banaa budi/ danggan/ garru gabun bugaana*

Guyala told [Damarri]: '[Just] put the fruit somewhere in the water, and take it out [again after a couple of minutes] - it'll be fresh and ready to eat.' (Guyala wanted to make these vegetables only mildly bitter, so that they would only require a few minutes immersion to wash out the poisonous overtones. Damarri - who again got his own way - insisted that they be made really bitter and require lengthy preparation.)
70. *Damarringgu bujiiny/* mayi mamba/ wayu wunaana banaa/
Damarri told [him]: 'The fruit is sour! It must lie in the water for a long time.'

71. *Guyalanggu bajaar/*
Guyala left [it i.e. gave in to Damarri's persistence].

72. *Galiiny/*
[The two brothers] went on.

73. *Gubuum/ gubuum dugaal/*
[They] picked up black pine nuts (*Prumnopitys amarus*).

74. *Guyalanggu bujiiny/* yingu mayi gabun/ gubuum/
Guyala told [his brother]: 'This fruit is [always] fresh, the black pine.'

75. *Damarringgu bujiiny/* banaa budi/ jiga/ mamba/
[Then] Damarri told [him]: 'Put it in the water, pour water on it, it's bitter!'

76. *Guyalanggu bujiiny/ garru banaa - burii waju/ junggun bugaanaa/ gabun/ banaa jiga/ garru banaam bugaanaa/*
Guyala told [Damarri]: 'Heat it in the water - (corrects self) in the fire [for a few minutes] and the *junggun* (the name for lightly roasted black pine nuts) can be eaten - it's fresh. Pour water on it [for a very short time] and it can be eaten straight from the water.'

77. *Guyalanggu - damarringgu bujiiny/ ngungudi wala gurriny/ mayi gurriny banaa jiga/amu burii waju/ junggun bunjan/ bugaanaa/*
Guyala - I mean, Damarri told [his brother]: 'That's all right then. The food'll be good if it's just soaked in water [briefly], [quickly] heated in the fire, then the *junggun* can be hammered [with a stone] and eaten.' (Damarri gives in to Guyala. In fact black pine needs only a few minutes preparation - as described here by Damarri. It can even be eaten raw, whereas rickety nuts are poisonous when raw.)

78. *Damaarri galiiny/ galiiny bulubagul/*
Damarri went, he went to the fighting ground (to arrange a fight with an inland local group).

79. *Nyundu gadani/ bulubagul/*
[On his return he told Guyala] 'You come, to the fighting ground!'

80. *Guyalanggu bujiiny wanyjangunda jirrbi/*/ 
Guyala asked: 'When have we promised [to fight]?'

81. *Jilibugaabi/*
'Tomorrow'

82. *Garru bugamugu wanggaajin/*
'We must get up at daybreak.'

83. *Guyalanggu bujiiny/ binabina wunani/ garru nulgaaldang/*
Guyala told [his brother]: 'Lie with your ears alert! I'll come and wake [you] by-and-by.'

84. *Guyala wanggaajinyu bugamugu/ jiri/*
Guyala got up in the early morning, at daybreak.

85. *Nyundu guyala wanyjaarruny galiiny/*
'You, [Damarri], which way did you go?' [Guyala called out].

86. *Wala galiiny/ guyaal galiiny*/
   He'd completely gone, [Damarri] had gone.

87. *Wagal jambuul galingalnyu*/
   [Guyala] took the two women with him:

88. *Nyunduuba jambuul gadani/ ngayu galingalna*/
   'You two come! I must take [you].'

89. *Damaarri wanyja*/
   'Where's Damarri?'

90. *Damaarri gurbi nyinang*/
   'Damarri might be stopping back.'

91. *Wala galiiny/ ganaanggar*/
   [Or he may] have gone already; [he may have been] the first to [go].' (Damarri
   was intent on avoiding the fight; he got up and sneaked out of the camp before
   his brother was awake. Guyala imagined that Damarri had already set off for the
   fighting ground and followed (as he imagined) in the same direction.)

92. *Banjaar*/
   [Guyala] followed [Damarri, as he thought].

93. *Damaarri galiiny/ ngambu/ danba/ danba wawaal*/
   Damarri had gone only part-way [along a route from the camp], and saw a *danba*
   prickle vine (probably *Pisonia aculeata*).

94. *Danba yingu janang*/
   'Here's a *danba* vine standing' [Damarri said to himself].

95. *Ngayu yinggu junggajunggang*/
   'I'll run up and down here.'

96. *Bunjill/ jugiil bunjiling danbaal/ gula bagaajing*/
   [Damarri runs up and] bumps [into a tree; he] goes and collides with the *danba*
   vine; and spears his body [on its prickles].

97. *Ngayu junggaana/ nganyany gula bagaajina*/
   'I had to run [in the fight], and as a result my body got speared'.

98. *Garru nganyany yaymiilna*/
   [I'll tell this to Guyala when] by-and-by [he] asks me [where I was in the battle,
   Damarri thought to himself.] (Damarri will pretend that the wounds from *danba*
   prickles are spear wounds from fighting.)

99. *Ngundu wanyjam*/
   [When Damarri eventually did turn up at the fighting ground, after the battle was
   over, Guyala asked him:] 'Where have you [come] from?'

100. *Ngayu jirrbi janaany/ munggun yingaarriny wawaal/ galam*/
    [Damarri replied]: 'I've been standing [fighting] as promised; [you can] see all
    these sorts of wounds, caused by spears.'

101. *Guyalanggu/ biya ngayu nyuniny nguju wawaal/ nyundu wanyjam gadaany*/
Guyala [said]: 'I'd have seen you [in the fight if you'd been there] but didn't. Where did you come from?'

102. *Ngayu jirribi guman bayil*
‘I'm the one who came out of the promised [fight]', [Damarri insisted].

103. *Nyundu nganyany nguju wawaal janaanya jiwaal bigunuyi*
‘Didn't you see me standing in the middle [of the fight], with [my] shield?’

104. *Wanyju bujiiny nyundu janaana ngunggu*
‘Who told you [where] to stand there [in the fighting ground]?’ [asked Guyala].

105. *Ngayu nyunda wurbaajinyu*
‘I've been looking for you.’

106. *Ngayu gadaany/ gadaany/ gadaany/ ngayu wawaal ngajin yaba guyala*
‘I came, I certainly came, and saw my brother Guyala there’ [Damarri said].

107. *Ngundu ngunggu janan/ ngayu galingala bulmbaagu*
‘You stand there! I'll go at once to the camp' [Damarri now said to Guyala].

108. *Junggaany/ damaarri junggaany/*
[He] ran away, Damarri ran away.

109. *Ngayudi yunggu jilinggu galing/ birriinyja/ minyaagul*
‘I'm going myself a fair way down to the saltwater, for fish’ [Damarri called out].

110. *Damaarri gadaany/ wurbaajinyu/*
[Eventually] Damarri came [back], searching:

111. *Wanyja ngajin yaba/
‘Where's my brother?’

112. *Yaba galiiny jilinggu birriinyja/*
[His] brother [Guyala] had gone down to the salt-water [too].

113. *Guyala gadaany/*
Guyala came back [after a while, and Damarri said to him:]

114. *Ngundu galin/ gunyiinda/ nyundu gunyiinda galin/
‘You go, to the south. You go to the south!’

115. *Ngayu gunggaar biri gunjing/ bulmbaagu/ ngayu warrjan daybil galiingal/ gunggarigul birriinyja biri gunjing/*
[But Guyala told him:] 'I'm going back north to the camp [we came from]. I'll take the boat, to the north, returning [home] by sea.' (The brothers split up at this stage of the story. Guyala returns north, and dies in that region some time later. The storyteller follows Damarri, to the south.)

116. *Damaarri gadaany/*
Damarri came.

117. *Ngayu guman/ gana ngayu galina/*
‘I'm on my own [now], [said Damarri,] 'I must try to go [along by myself].'

118. *Wanyja yingu wuruu/
‘Where is the big river?’ [Damarri said to himself].
119. Yungaany banaaljalaa wujangadaanyl gadaany/
He crossed the river, came across into shallower water.

120. Nganjar banjaar galingalnyu guwaagu/
[He] went following a small creek up to the west.

121. Banaa yungaanyl ganyarranggu bala bajaali bala bajaari bala gulga galiiny/
[He] was crossing the creek [when] an alligator bit one shin off. [He] left [the
bitten] limb and went on with one leg short.

122. Ngayu gana gambaanaal galiinal yagaljidaa wunaanal yagaljidaa ngayu wulangaling
ngunggu/
'I must try to go on by crawling, in order to lie down at Yagaldyida [my home].
I'm going to die there in Yagaldyida.'

123. Guyala ngajin gunggaar yaba galiinyl bulmbaal murrguu/jaruwaynyja
nyirumgaling/
'My brother Guyala has gone north, to a place [called] Murgu, gone to settle down
[and eventually die] on that hill [Murgu].'

124. Ngayu yingu wulaany/
'I'm dying here.' (Dick Moses later mentioned that Damarri died near by the
present-day site of Yarrabah.)

Notes. This text was included, with a full break-up of each word into its parts, and
comments on interesting points of grammar, in Gr p513-30. Line 39. The subject noun
phrase in this sentence involves both nyunduuba 'you all' and yingu 'this' - literally
'you, these people, can sit...'. Lines 85-6. In these two sentences Dick Moses said
Guyala when he meant Damarri.

Text 3 - The Origin of Lake Eacham
I first recorded an account of the origin of the three crater lakes on the
Atherton Tableland (Lake Eacham, Lake Barrine and The Crater) from
George Watson, in the Mamu dialect of Dyirbal. The story he told was
very similar to the Yidiny one given here - how two newly-initiated men
broke important taboos and so angered the rainbow-serpent. This spirit
then caused the earth to erupt, bringing about the formation of several
deep lakes. Both texts (Dyirbal and Yidiny) provide a plausible account
of a volcanic eruption.

After telling the story, in 1964, George Watson remarked that when
this happened the country around the lakes was 'not jungle - just open
scrub'. The volcanic eruptions that formed the lakes are said by scientists
to have been at least 13,000 years in the past. George was saying that at
this time there was no rain forest on the Atherton Tableland. In 1968 a
dated pollen diagram from the organic sediments of Lake Euramoo by
Peter Kershaw showed that the rain forest in that area is only about 7,600
years old. This suggests that the story of the volcanic eruptions may have
been handed down from generation to generation for something like
13,000 years (which is not implausible, since Aborigines are known to have been in Australia for at least 40,000 years).

This Yidiny version of the legend was told by Dick Moses in the coastal dialect; recorded at Yarrawah on 17 December 1971 (duration 4 minutes). There is another version, also by Dick Moses, at Text 20 below.

1. *Yingul bama/ muyangga gundaal/ mulaarri bama/
   These people, had their tribal marks cut, the initiated men.

2. *Ngabi duguuda jimurrula nyinaany/ burriburriing jili+budill ngabi bama nyinaany/ bajaar/ 
   Many [people] were sitting around in small and large huts. The old people are looking after [the initiands]. A lot of people [the initiands and their minders] were sitting [there], and were left alone [by everyone else].

3. *Ngayu galing/ minyaaw wurrbaajing/ mayi dugal/
   'I'm going out, to look for game. [And I'll] pick fruit' [the old man said].

4. *Garba nyinan/ wirra ngabi wawal wanyja maluy/ giyi wanggaajin/ nyinan munubujun/ 
   'Sit behind! [If you] see lots of shadows anywhere, don't get up [to investigate them]! Sit down inside still!' [the old man tells the initiands before he goes out for food].

5. *Ngayu bajar nyunduubany/ ngayu galing mayiigu/ minyaagul 
   'I'll leave you. I'm going out for fruit, and for game.'

6. *Ngayu wabar galiiny/ burrgiiny/ wurrbaajinyu mayii/ bulmba ngayu wawaal/ 
   I went for a walk, went walkabout, looked for fruit. I looked for a place [to rest]. (The narrator has here taken over the identity of the old man, guardian of the newly-initiated boys.)

7. *Nguwanyunda/ bulmba yingu/ wanyiin.gu nguwang/ 
   It was getting dark at this place (i.e. at the place where the old man had reached on his walkabout). Why is [this place] getting dark.

8. *Bama gurbi jan.gandagang garba/ 
   'The people [newly-initiated boys] might be getting into trouble back there' [the old man thought to himself]. (That is, the dark clouds that are now obscuring the sun may be due to the initiands having transgressed in some way.)

9. *Wanyja ngayu bajar/ 
   'Where did I leave [them]?' [he said, not being able to find his charges.]

10. *Ngayu galiiny/ wurrbaajinyu galiiny/ ngayu wawaal bulmba/ 
    I went, went searching. I saw the camp.

11. *Marun wanggi gurrbilnyunda/ 
    [And I saw] a cloud high up [in the sky] getting yellower. (This indicated that there was trouble brewing.)

12. *Bama ngajin wayindagang/ ngayu bajar gurriny nyinanyunda/ bama gurrbi jan.gandagang/
What's happened to my people [i.e. wards]? I left them alright, sitting down [in the camp]. The people [my wards] might have got into trouble.

13. *Ngayu janaany wawaajinyu/ wanggi marun wawal/ gurrbilnyundal*
   I stood, watching. [I'm] looking at the dark cloud up high, getting yellower.

14. *Gana ngayu galiinal/ biri gunjiina/ ngayu galiiny/ galiiny/ wawaalinyu ngambu mundung/
    wawaalinyu ngambu mundung/
    I tried to go, to return. I went, went on all the way. [I] went and saw more easily from half-way.

15. *[Nyu]ndu/ bulbmba yingu jan.gandagang/ bulbmba yingu jan.gandagang/ wanyinbarraa/
    'Hey, this camp is getting in trouble. This camp is getting in trouble? For what reason?*

    I tried to go, to go and see what [was wrong]. I went and saw the wind blowing strongly (like a whirlwind). A cold wind was rising up.

17. *Ngayu wawaal/ bama nganyjiin jan.gandagang/
    I saw [that and knew that] our people are in trouble.

18. *Garru ngayu wawaal bana/ wama/
    By-and-by I saw the water (rushing up and engulfing everything).

    The cassowary came running. The grey wallaby came running. The scrub-turkey, the pademelon, the dilly-bag and all the animals came running. The short-nose bandicoot and the black-nose wallaby came running. (All were running to escape the rushing waters; they were in fact partly blown by the wind.)

20. *Wanyindagang bama nganyjiin/
    What's happened to our people?

21. *Bulmba ngayu gundaal/ bunjaany/
    [I] cut [the ground at] the camp, and hit [the ground all around the camp]. (The old man did this to try to stop the wind and rain.)

22. *Nyunduuba wanyinda jibuji budagang/ bamaan gujuuga/
    [The old man spoke to the place:] 'What's wrong with you? [Literally: why are you getting too smart?] [This place] belongs to other people.'

23. *Jabu dagaal/ buri gibii/ gundaal warnggingalnyu jabu/ gundaal/
    [The old man] made deep cuts in the ground; threw fire; and cut the ground all around the camp; [he] cut [it, to try to stop the incursion of the waters].

24. *Bana bayiildanyu/ bana bayiil/
    The water came springing up; the water came out.

25. *Bama ngabi jariiny banaa/ nganyji banaa wulnggaany/
    Lots of people were drowned in the water; we were covered by the water.

26. *Nganyjiin bama jan.gandagaany/
    Our people had done wrong.*
Text 4 - The Arrival of the Yidinyji People

A legend about the time when Yidinyji people first came into their present country, which was originally inhabited by the Gungganyji, who could not understand the Yidiny language. The narrator begins by assuming the identity of Gulmbira, an old Yidinyji man who travelled around the country naming places. He meets other Yidinyji people: the cassowary, Gindaja, an old man named Bagirram, and then Banggilan, who brings a boat-load of Yidinyji immigrants. Gulmbira then dies and the narrator assumes the identity of Gindaja, the cassowary, who travels further over the territory, naming places, until he eventually dies. Told by Dick Moses in the coastal dialect; recorded at Yarrabah on 18 December 1971 (duration 7 minutes, 30 seconds).

1. *Ngayu* gana burrii *galiin* bamaan bulmba gungganyjin / *banjiilina*
   I tried to go walkabout, to go out. I went and found the camp of the Gungganyji people.

2. *Bama gurri* yidiny *nyanggaajing*
   'The people [here] might talk Yidiny.'

3. *Gana ngayu baiilina* bama yamiil
   I tried to come out [from the bush, into their camp]. [I] asked the people:

4. *Nyunduub* yidiny *nyanggaajing*
'Do you speak Yidiny?'

5. **Ngunu/ bama munun janaany/ nganggaany/ jagujagu gugu/gu yidiinygu/**
   No. They stood [there] unable to say a word. Not understanding. Knowing nothing of the Yidiny language.

6. **Bama nguju nyanggaajing yidiny/**
The people [there] didn't speak Yidiny.

7. **Gana ngayu galiina/ banjiilinyu/ gindajanggu bulmba balgalnyunda/**
   I tried to go on further. [I] went and found a camp being built by the cassowary.

8. **Nyundu yingu wanyindaang gindaaja/**
   'What are you doing here, cassowary?'

9. **Gana ngayu bulmba bilmaalna/**
   I'm trying to clear this place (for a camping-site') [the cassowary replied.]

10. **Jambuul galiiny/**
The two of [them/us] went, [clearing the campsite.]

11. **Bajar gindaaja bulmbaa bilmaalnyunu/**
   [I] was leaving the cassowary clearing the site. (This is Bilma, 133 on Map 3. See 'T13.30).

12. **Ngayu nyuniny bajar/ ngayu galing/**
   'I'm leaving you. I'm going on' [I said to hi.n.]

13. **Ngara galiiny/ bagii bayiilinyu/**
   [I] went south, and came out at Bagi (Grant Hill, 136 on Map 3).

14. **Bama banjiilinyu guman ngunggu/**
   [I] went and found one person there.

15. **Bagiram/ bulmba yingu bagi/ bagiiram bama yingu nyinaany buriirurri/**
   [He was] Bagiram. This place is [called] Bagi. This old man Bagiram lived there. (It was called Bagi after Bagiram.)

   I went south from there, went south, went to [a rock called] Galbir. [I] went to see a mountain [called] Galigrab. This place [mountain] [is called] Ngarunggul. A heavy reverberatory noise comes out [of it, like] people talking in the mountain. A sound of distant talking, when the words cannot quite be made out, is [always at that place].

17. **Ngayu bajaarna bama munu gunyi nyinani/ gurrwan nyanggaajin/**
   I must leave the people [talking inside the mountain]; let them stay inside [it]! [Let them continue to] talk language!

18. **Ngayu galiiny ngara wungguw/ bulmba yingu wunggu/**
   I went south to Wunggu. This place is [called] Wunggu. (The name of a rock at a creek mouth, slightly to the south-west of Deception Point - 114 on Map 3; see T13.4).

19. **Banjiilinyu bama gadanyunda warrjaanda/ bama yingu wanyjam gadang/ wawaal/ bama yingu yidiinyji gadang/ ngayu yaymiilna/ ngayu bajarr/**
[I] saw a person coming in a boat. 'Where is this man coming from?' [I] watched [him]. This is a Yidinyji man coming. I should ask [him]. I must leave [him].

20. *Ngayu gunjiiny/ ngayu bajarr/ ngayu gunjiiny/ biri gunjiiny/ wawaalinyu/

I returned. 'I must leave him (alone, so that he doesn't interfere with what I am doing)'. I returned, went back. [I] went and looked at [him].

21. *Bama banggilan/ warraanda gadaany bamaay/ bama marrgany gadaany/

The person is Banggilan; [he] has come in a boat with [many] people. [A mob of] 'soldiers' have come.

22. *Banggilannya bajar/

[I] left Banggilan alone.

23. *Ngayu biri gunjiiny gunggarigu/

I returned to the north.

24. *Nyundu galin yingguurruny wanggi/

'You go up this way!' [Gulmbira tells Banggilan].

25. *Ngayu biri gunjiiny/ gadaany/ bulmbaagul/

I returned, came to the place (that the cassowary had been clearing).

26. *Bulmbaa bayiildanyu bilmaa/ gadaany/

[I] came out at the place called Bilma (133 on Map 3; see line 11 above and T13.30). I came [to it].

27. *Ngayudi gingaal nganyany ginguang bugang gula/

'I am feverish. The fever is eating my body away.'

28. *Ngayu biri gunjiiny/ ngayu biri gunjiiny/ ngayu gadaany/ ngayu ngambum gunjiiny/

I went back; I returned; I came - I returned from half-way.

29. *Bamaal yaymiil/ nyundu wanyinbarraa/ yaymiil gungganyjila gurrunula/

The people asked [me]: 'What's the matter with you?' [They] asked in the Gungganyji language. [They] asked: 'What's the matter [that you] came [back]?'

30. *Ngayudi murraanjil gingayl ngayu yinggu garru wulangi ngayu wulaany I ngayu gana wulaany/

'I am sick, feverish. I'll die here by-and-by. I'm dying. I'm trying to die.

31. *Bama nguju garru yidiny bading/ guguulu yidiny nguju garru badiingal nganyany/

[I think that] the people will not cry in Yidiny by-and-by. [They] will not cry in Gugulu style for me, when [my] spirit lies down [with me] by-and-by.

32. *Bama garru gunggaybijun wala gugu gurrum nyanggaajing/

[These] people will always talk just the Gunggay language.

33. *Gunggay garru gurrum nyanggaajing/ nganyany nguju badiingal yidinyja/

[They] will talk in the Gunggay language. [They] can't cry for me (i.e. mourn me) in Yidiny.

34. *Nganyji bama ngabi nyinaana yidiny/ nyanggaajina/

All of us [Yidinyji] people are going to settle here, and speak Yidiny.
35. Ngayu wulaany
I'm dead.

36. Bamaal nganyany nguju badingalnyu yidiinyja gugulula/
They couldn't cry for me in Yidiny Gugulu style.

37. Ngayu galiiny/ ngayu wulaany/
I've gone. I'm dead.

38. Gindajangu nganyany bujiiny/ nyundu galin/ wulan/
The cassowary told me: 'You go! Die!'
(This is the last sentence in which the narrator assumes the role of Gulmbira.)

39. Gindaaja galiiny/
The cassowary went.

40. Banggilannya wawalinyu wala galiiny/
[He] went to look for Banggilan [but couldn't see him since Banggilan had]
already left.

41. Ngayu yinggu guya wujaanal ngayu gana wanggi bayiilinal ngayu galiinyl/
(The narrator now takes on the identity of the cassowary:) I must try to cross over
the river here. I must try to go and come out [in a swamp] out west. I went,
and took a short-cut.

42. Bidaa/ gunaarari barrgandanyu bulmba/
[I] crossed over the place with red water, in a small bark canoe.

43. Jabu wawalinyu/ ngumbunjida/ ngumbun jananyunda/ jabu ngumbun jananyunda/
[I] went and saw [a place where] the ground was piles of soft sand. [I saw] piles of
soft sand standing [there]; the ground was piles of soft sand ('sandcastles').

44. [Nyujndul bulmba yingu jabu madanada/ ngumbun janang/
Hey! The camp here has very soft ground. Piles of sand are standing [here].

45. Gana ngayu yinggu wulyurruny magiilnal yingu bulmba ngumbunji/ gindajanggu
bujiinyi/
'I'll try to climb this way. This place [I'll name] Ngumbunji (after ngumbun 'piles
of soft sand' and -ji 'with').' The cassowary told [people?]. (Ngumbunji is
Mount Gorton, 138 on Map 3).

46. Ngayu jalaabi wujaany banaa nganjaada/ wanggi ngayu majindanyu ngambuul
I crossed over to the other side of the creek. I walked half-way up [another]
mountain.

47. [Nyujndul bulmba yingu dalbam yingu bulmba/ ngajin dalba wanggaajing/ wayway
gulga/
Hey! Hey! [My] wind is rising up from [my] chest. My chest is rising up. [I'm]
short-winded.

48. Bulmba yingu dalbamjii/ dalbamjii yingu bulmba/
[I name] this place Dalbamji, Dalbamji is this place (named after dalba 'bottom of
chest', -m 'from' and -ji 'with') (Dalbamji is May Peak, 137 on Map 3).

49. Ngayu ganggu+junggaany/ gunumburring/ ganggu+junggaany/ milmiirji/
I went along a short cut. [To] Gunumburu. [I] went along a short-cut. To Milmirji (a tract of flat country, the other side of Dalbamji, near Toomey Creek).

50. Wanyingulaal mimi wawaal/ yingu bulmbaa mimi ngabi/ waymbang/ bulmba yingu milmirji/

What's this? I saw flying sparks. Lots of these flying sparks at the place, flying around. [I named] this place Milmirji (after the noun mimi 'flying spark'; a fungus there looks like sparks).

51. Ngayu ganggu+junngaany/ ganggu jirraay/ bulmba yingu jirraay/ ngayu garraajing/ bulmba jirraay/ jirra ngayu garraal/

I went along a short cut, a short-cut with lots of small twigs. This camp is full of twigs. I tread on them, the place is full of twigs. I trod on the twigs.

52. Ngayu ilingga yulmaagul yalmbaagul warrjaanda yungangaliiny bulmbaagul jirriwandaygul

I went downhill to the flat country, went and crossed over [a creek] by raft, to the place called Jirriwanday. (This place is White Rock, near Edmonton.)

53. Bama ngunggum ngabim bayiil/ gadaany girraamay/ janggir/ gambiramu/

People came out from everywhere. Girramay people came. [And] northerners came. [People] came from the tablelands, and emerged [at the meeting place] here. The seaside people [too]. [All these people] came and met in the one place (i.e. at Jirriwanday).

54. Ngayu ngunggum galiiny/ ngayu bajar nyunduubaa galin/ bulmbaagul ngayu yingguurranyi galiiny/ ganggu+junngaany/

Then I went on. 'I'm leaving [you], you go to [your home] camps!' [I told the people.] I went this way, took a short cut (crossing over the river).

55. Nyundu yingu bulmba giraabal yingudi wala giraabal

Hey! This place [is called] Giraba. This is certainly Giraba. (This place is on White Rock Creek, near the present-day slaughter house.)

56. Gana ngayu ilingga yulmaana banaa/

I had to go down into the [creek] water.

57. Ngajin guga bayiil/ girar bayiil/ bayiil ngayu gugagimbal galiiny/ guga ngajin gaymyibiny bayiil/ yingu bulmba giraaba/

My skin came off; soft, dead skin came off. I emerged [from the scrub] and went on with no skin. All of my skin had peeled off. This place [I called] Giraba. (After girar, the word used to describe skin that is soft and dead.)

58. Ngayu gana guwa galiina mandii jubuuy/ ngayu jubugaraa wulaany/

I tried going west with [the help of] a stick in my hand. I died at [the place called] Jubugaraa. (This place is also on White Rock Creek, near the slaughter house. The name is based on jubu 'walking stick' and -garaa 'from'.

Notes. Line 5. No ending can be heard on gugu, but on playback Dick Moses said that it should be gugguggu yidiinyu. Line 6. On playback Dick Moses that the yidiinyu was better than yidiny, although the latter is grammatical. Line 16. [Galigrab] is probably an English name; this is a phonetic representation, and it may actually be spelt rather differently; it is not a Yidiny name (a Yidiny word cannot end in b). Line 50. Wanyingulaa 'what's this' is obscure; I have no other instances of it.
Text 5 - The First Plane

An autobiographical story about the first plane seen by the Yidinyji people. Told by Dick Moses in the coastal dialect; recorded at Yarrabah on 23 December 1971 (duration 4 minutes 40 seconds).

1. **Nganyji/ yurruan/ burlgiinyi/ gadigadili/ nganyjiiny mujaambu/ bimbiing/ galingalnyu/ yajirringaal**
   A long time ago we used to go walkabout, when [we were all] small children. [Our] mothers and fathers used to take us out, take us on walkabout.

2. **Bulmbaa jirrbi+budil**
   [They] promised [us they would take us] to [another] place [the next day].

3. **Nganyji garru warrangaajing bulmba**
   'By-and-by we'll be shifting camp.'

4. **Nganyji bujiinyi/ nganyji garru warrangajiina**
   We spoke [among ourselves]: 'We must shift camp by-and-by'.

5. **Nganyji wudu wunaana buga guman**
   [We moved and then said:] 'We must stay here for a while, for one night'.

6. **Bugamuguu/ wangaajinyu/ nganyji galiiny/ nganyji galiiny bulmbaagu/ jubugaraagw/ bulmbaaj jubugaraa nganyji ngunggu nyinaany**
   We got up at daybreak, and went out. We went to the camp at Jubugaraa. We camped there at Jubugaraa. (This place was mentioned, and its name explained, in the last line of Text 4.).

7. **Bamaal ngabiing gurrwuun gadangalnyu**
   A lot of people brought news.

8. **Nyunduuba ngabi gadan**
   'All of you come! (To see a strange object which has appeared.)' [They said.]

9. **Gadang nganyji garru yingu wirra wawal**
   We come, and by-and-by we see this thing.

10. **Nganyji yaymiil/ wanyiirra/ yingu wirra**
    We ask: 'What sort of [moveable] object is it, this thing?'

11. **Ngjugi nganyji garru wududi wawaalna bijingalna**
    'Not yet [i.e. we don't know yet]. We must watch [this thing] properly for a good while.' [The people replied.]

12. **Wanyiirra/ ngaram gadaany bulmbam gajim/ gunyiinmu**
    'What sort of thing is it? [It] has come from [some] place way down south. From southern parts.'

13. **Nganyji ngabiing wurrbaany/ wanyiirra wirra/ wanyiirra garru gadaangal**
    We all look: 'What's this thing? What kind of thing is it that's been brought here?'

14. **Gurrbi wirra jan gan/ gurrbi gurrinyi/ nganyji yaymiil/ gurrbi gurrinyi garru gadaangal/ gurrinyi**
    [This] thing might be bad (i.e. dangerous); or it might be good. We asked: 'Is this perhaps a good [thing]. That has been brought here.' 'Good.'
15. 
Nganyji ngabi bama gadigadii bama ngalalngalal jurrujurru/ ngabi gadaany/
All of us little children, and all the grown men, we all came.

16. 
Gaja ngabi/ wanyjaagu yingaarriny bama galing ngabi gaja/
And lots of whitemen. Where are all these whitemen going to, along this way?

17. 
Gana bama ngabi galiiny/ wawaajina/ nganyji ngabi galiiny/ nganyji ngabi janaany/
wawaajinyu wirra wanyja yingu/ nganyji wurrbaany/ wirra wanyja yingu/ ngabi
wurrbaajinyu/ nganyji ngabi warruwarru/
A mob of people went, to look. We all went. We all stood, looking. 'Where's this
thing?' We looked around for [it]. 'Where's this thing?' All of us small
children looked around [for it].

18. 
Garru ngunggu/ nganyji binangalnyu dungur/ dungur wunanyunda/ ngungguyida
nganyji yarngaany/ wanyiirra yingu dungur/
Then, after a while, we heard a noise, a noise lying [over the country]. We were
frightened of that thing. 'What sort of thing is it [that makes] this noise?' (The
noise they heard was the plane's engine starting.)

19. 
Ngabiing bujiiny/ wirra ngungu dungur janaany/ jabuu janang/
[We] all said: 'That thing is standing [there] making a noise, standing on the
ground (waiting to take off).'

20. 
Nganyji wurrbaajinyu/ wurrbaany wanyja/ garru nganyji wawaal galinyunda/
ngungu wirra galing/ nganyji binang/
We watched, we looked [to see] where it was. By-and-by we saw [it] going along
[the ground]. 'That thing is going. We can hear [it].'

21. 
Garru wawaalna jabuunguri galinyunda/ galiiny/ ngambu janaangaliiny/ garru
ngunggu/ bin.gunala junggaany jabuu/ bin.gun junggaany/
[We] imagined it would go along the ground. [It] went, went and then stopped
half-way (presumably, at the beginning of the runway). Then [it] ran along the
ground very fast; it ran very fast.

22. 
Nganyji bujiiny/ wirra bin.gun junggaany/ jabuubujun junggaany/ garru nganyji
wawaal wirra wangoj majindanyu/ nyuundu yingu wirra wanyiirra wangoj
ngalal majiil/ gana waymbang/
We said [to each other:] 'This thing is running fast, still running along the
ground.' Soon we saw the thing start to rise up. 'Hey! What sort of big thing
is this that climbs high [in the sky]? [It] is trying to fly.'

23. 
Ngabiing nganyji warrawarriung jili+jarraal/ nganyji wawurr yarngaany/ wawurr
wawaajinyu/ yarngaany wirru/ wawurr/
All of us little children stared hard at [the plane]. Some of us were frightened [by
it]. Some [of us] watched, and some were frightened.

24. 
Wirra gayal yingu jibujibudagang/ milbadagang/ wanyiirra walnggal/ warrngaany/
warrngaany/
This thing is of a quite different kind [from anything we have seen before]; [it] is
trying to be too smart (fancying itself to be better than it is). What sort of thing
is this floating around and being clever. [It] flew, flew [all around].

25. 
Nganyji ngabiing jili+jarraal/ garru ngunggu/ jabubuwu/ gadaany/ jabubuwu
gadaany/ garru ngunggu/ jungiil jahngaandaal/ walngaandanyu/
We all stared at [the plane]. Then, by-and-by, [it] came in [low] over the ground;
came in [low] over the ground. And then [it] came and glided into a milky pine
tree. (The pilot was showing off and trying to be too clever, and flying too low
he got the plane hung up in a milky pine tree!)
Notes. Line 9. There was no name for 'aeroplane' in Yidiny and so this new object is referred to just by the generic noun *wirra* 'movable object' throughout the text; enquiries as to what it is involve *wanyiirra wirra* 'what sort of *wirra* is it'? Line 21. The purposive inflection of *wawa*-l 'see' together with time qualifier *garru* 'by-and-by' (literally 'should see') has here the sense 'expect to see', 'imagined [we] would see' (the clause was rendered into English by Dick Moses as 'we thought he going by ground').

Text 6 - The Boomerang Son

The storytime legend of Gulibunjay and his son Wangal the boomerang. Gulibunjay threw Wangal far off into the sea. Then he took his other son, Yirrgaybalan, on his shoulder and followed the path which Wangal had cut through the scrub, naming places along this trail. Most of the places were where Wangal had hit a tree, or something similar. The exact locations of many of these places are not known; George Davis said that they are in the Gadhara region. Told by Tilly Fisher in the tableland dialect; recorded at Aloomba on 28 December 1971 (duration 6 minutes 35 seconds).

1. *Duluubirr/ gubi/ bulubala/ bunjaajinyu/ bamaagul*
   Dulubirr (see 79 on Map 2; etymology not known) [is the place where this] story [begins]. At the fighting ground, [Gulibunjay] was fighting with [other] people.

2. *Wangal jarraall/ an jugi bunjaany/ bulir/ binda bulir/
   [Gulibunjay] threw [his son] the boomerang. And hit a tree, a staghorn fern (*Platycerium bifurcatum*), the shoulder of a staghorn fern.

3. *An wangal jarraall galiina birriinygul ngunggul jajal gubil*
   [He] threw the boomerang, so that it went into the salt-water there. [It was his] child, [in the] story.

4. *An gala/ gala jarraall/ an wulbar bunjaany/ an wangalgarraa/
   [He] threw a spear; and [it] hit a wild banana tree (*Musa banksia*), [at the place called] Wangalgarraa (literally 'boomerang-from').

5. *Wangal gilbiill banaal gubi wandaanyl ngunggum galiinyl  gabaanyjal julujuluul jugiill bunjaany I wangaaldul*
   [He] threw the boomerang, into the water; the story [boomerang] fell down [into the water there]. From there [it] went to the road; and the boomerang hit a red penda tree (*Xanthostemon whitei)*.

6. *Ngayu banjaar galingalnyu gabay/
   I went, following the road [which had been cut by the passage of the boomerang]. (From this stage in the story the narrator assumes the identity of the father, Gulibunjay.)

7. *An gabaanyja galiinyl/ an marrgany wawaal/ yaga+jarraalnyuni/
   [I] went down the road; and saw a maple tree (*Flindersia brayleyana*) which had been split in half. (It looked as if it had been struck by lightning, but had in fact been hit by the flying boomerang.)

8. *An yingguurruny ngajin jaja galiiny/ ngayu banjar/ ngajin jaja/
   'My son has gone this way. I'll follow [the trail of] my son.'
9. An munil/ an guri munildu dugaal/ ngungu wawaal munil/ munil bulmba/
[1 see] a fire vine (Tetracera nordtiana). The fire vine grabbed [my] waist (i.e. its thorns got caught in the skin at my waist). [I] looked at that fire vine. [I named] the place Munil (the name of the vine).

10. Ngunggum galiiny/ wadirr wawaal/ jananyundal/ ngungu bulmba wadirr/ ngungu
[nyee]/
[I went on from there; and saw a stone, with serrations, standing there. [I named] that place Wadirr (the word for 'cicatrice' or 'serration'). That's the one.

11. Ngunggum galiiny/ banjaarrinyu bulmbaa/ an jalggan wawaal/ jina baraaqinyu/ wanyiindu yingu jina baraajinyu/ jalggan bulmba jalggan gananyalay/
[I went on from there; went and followed [the road along] by [all] the places. And saw a milky-pine tree (Alstonia scholaris). [I bumped] my foot [on the base of the tree]. What bumped this foot [of mine]? A milky-pine tree. [That] place [full of] milky-pines [I called] Gananyalay. (This place is at Lookout Hill, on the Gillies Highway; I do not know the etymology of the name.)

12. Wangur gumbiill/ mayi wawaal wangur/ [nyundu] bulmba yingu wangur/
[I picked up a water-gum fruit (Syzygium gustavioides); [I] looked at the water-gum fruit. 'Hey, [I call] this place Wangur (=water-gum').

13. An ngunggum galiiny/ banjaar gabay galinyundal/ wangaalmu/ an jalggan
gananyalay/ ngungu wawaal ngunggum galiinyala/ gabaanyja/ dalbam wawaal/
dalbam bulmba yinyu/ dalbam/
[I went on from there. [I] followed the road where it went, having been made by the boomerang. [I] saw those milky-pine trees at that [place] Gananyalay [again]. Then [I] went on from there, along the road. [I] saw a ribbon-fem (Opioglossum pendulum). [I called] this place [hill] Dalbam (ribbon-fem).

14. An ngunggum galiiny muguyala/ gambilnaga/ galiiny/ waraabuga/ waraabuga
bulmba wawaal waraabuga/ mayi gidigidiil/ nyundu bulmba yingu waraabuga/
[I went on from there, going all the time along a spur to the east. [I] went. And saw a place with white apple trees (Securinega melanthesoides). White apple trees with tiny fruit on. Oh, [I call] this place Waraabuga ('white-apple tree').

15. Ngunggum judaany/ dan.gilnaga/ gambiljilnggu judaany/ galiiny/ gubu wawaal/ gubu wawaal yingu bulmba gubirja/ bulmbanya gubirja yingu/
From there [I] went down along the creek to the east. [I] went down the descending ridge of the mountain; went, and saw some leaves. [I] saw the leaves [and called] this place Gubirja (based on the noun gubu 'leaf'). This place is Gubirja.

16. Ngunggum galiiny gambilda majindanyu/
From there [I] went climbing up the ridge.

17. Burgul/ mangganyunda/ binangalnyu burgul/ mangganyunda/ [nyun]du bulmba
yingu burgul/
A spirit (in the form of a native cat) laughing, [I] heard the spirit laughing. Oh, this place [I'll call] Burgul (the name of the spirit).

18. An ngunggum galiiny/ judaany gambiljilnggu/ an bama dimba/ burrginyunda/ jugii/ jungajunggay/
[I went on from there, descended along a spur. [And saw] a wild bushranger-witch going walkabout in the trees, moving fast (playing in the trees by swinging from branch to branch).
19. *Ngunggum galiinyala* /yirrgaybalan jaja/ ngajin/ ngayu ngunggu bajarr/ murr gala/ ngungu jubam/ jambaany/ like jugii/ wandaany/

Then [I] went on from there. My child Yirrgaybalan [Wangal's brother], I had to leave there. [He was] now too heavy [to carry]. That [child] jumped from [his perch on my shoulder] into a tree.

20. *Jugim yalungunda nyinang/ burrii gubang/ baja gubang/ ngungu jugi* no more/ *gula/ wudaany*/ standing there today/

[Coming out] from the trees, [I] now sit down; start a fire, and burn the grass. [There are] no more trees [growing] there. The bodies of the trees died, [although the stumps] still stand there today.

21. An *ngunggum galiiny gubirrgulal gidigidiil minya/

From there [I] now went to Gubirr [where I saw] a little animal (a small lizard).

22. *Judaanyl gurrungganggu manggangalnyu/ gurruungga yingu bulmba* /nyinang/ [I] went downhill; and the kookaburra laughed at [me]. Gurruungga ('kookaburra') [was the name I gave to] this place.

23. *Ngunggum galiiny majindanyu/ gambilwanggi/ burrbaaldu jina bajaal/ bulmba yinyu burrba/ from burrba/ dalbam/ nyundlu yingu bulmba dalbam/

From there [I] walked up, along the rising spur. A red jumper ant bit [my] foot. [I called] this place Burrbaal ('red jumper ant'). From Burrbal [I went] to Dalbam. 'Oh, this place is Dalbam.' (See line 13 above.)

24. *Galiiny gambilguwal/ bulmba wawaal/ jugi jananyunda/ bulul jundula/ (nyundlu yingu jundula/)

[I] went along the spur to the west; and saw a place with a tree standing [there], a dead tree, just a stump [remaining] now. 'Oh, this tree is [just] a stump.'

25. *Ngayu judaan/ yingguurruny gambil/ bulmba dungurdunguri/ bana ngayu wawaal/ jilnggu jundanyunda/ judanyunda/ jungganyunda/*

I went down, the spur was [leading] in this direction, [and came to] a place [where the ground had] a hollow sound. I saw water there hanging down - [I mean], going down, running down.

26. *Ngunggum ngayu jina darrabangaalinyu banaa/ an jina ngayu jarrgal nyagilala jubuldu/ yalungunda janang/ jina/

Then I went and soaked my foot in the water. [It was hot because] I had put my foot on a hot (basalt) rock. The footprint [still] stands there today.

27. *Ngayu wirrgay bajaar/

I left a small basket [in the water].

28. *Ngunggum ngayu gambilwanggila galiiny/ daram gubu ngayu wawaal/ ngajin jaja yurrga galiiny/ ngayu wanyjaalnguru gurbi wawaal ngajin jaja jaja ngayu wawaalinyu/

From there I now went up the side of the hill. I saw the leaves of the Daram tree (*Sloanea langii*, a tree with particularly big leaves) [broken, by the boomerang's passage]. My child (the boomerang) was still going [past this spot]. I wonder where I'll see my child. I go on and then do see [my] child (fallen in the water).

29. *Ngayu gana gunjiinal/ gambilwanggi gadaany/ bulmba wawaal/ mayi jundanyunda/ gamu/ gidigidiil/

I tried to return [to the tableland], coming up the spur. [I] saw a place with fruit hanging down, small flowering fruit.
30. **Jilnggu wawaal/ malal/ ngayu gadaany all the way/ ngayu gadaany/ jadangadaany/ buluuba gurrgar/ [nyundu bulmba yingu gurrgar/ ngayu bulubala/ ngajin jaja yurrga galing**

[I] looked down and saw flat rocks [and sand]. I came all the way along. I came, came down [to a fighting ground [called] Gurrgar. 'Oh, this place is [called] Gurrgar (probably named after gurrga 'neck'). I'm in the corroboree ground [and see signs of the boomerang's transit]: 'My child's still going [this way].'

31. **Ngayu galiiny/ wawaalinyu buluuba bama nyinanyunda bulubala ngayu balmbaany**

I went. Went and saw a corroboree ground, with people sitting [there], in the fighting ground. I walked past.

32. **Ngayu ganggu+ jinggaany jilnggu ngayu galiiny**

I took a short-cut. I went down [to the sea].

33. **Jubu ngajin ngayu bana birriny ngalgaalinyul jinaal ngajin wanyja jaja**

[I balance myself with] my walking stick. I feel around in the salt-water with my foot (searching for my son, the boomerang). 'Where is my child?'

34. **Jaja ngajin yingu banaa wungawungaajinyunguru birrinya jaylng**

This child of mine was truly drowned in the salt-water, his turn having come.

35. **Jina judaany ngayu gana gunjingal ngayu jajagimbal galiiny**

[My] foot started to sink down (as the water got deeper). I should start to return now. I went, without [my] child.

36. **Ngayu gana gunjini bulubaa ngayu janaany ngayu bulmba wawaal ngajin ying bulmba ngayu nguriil bajaar ngayu gana galiiny bulmbaagul**

I try to return (to my home). I stand on a mountain [Mount Bellenden Ker]. I see the place, this camp of mine I left today (that is, the point of departure for this whole story). I tried to go, to [that] camp.

37. **Jaja ngajin yingu jilnggul ngayu yingula nyinangi ngayu ngujula galing ngayu ngajin yingu bulmba ngayu nyinangal ngayu warrma jarralal ngayu nyambahal yinggu ngayu bulmbaagul**

This child of mine is down [there]. I'm staying here now. I won't go [travelling down] any more now. My camp is here. I'll now stay [in it]. I now name [this place, where the story started and finished] Warrma ('dance'). I dance here now, for [my] home.

**Notes. Line 5.** The locative of julujulu should be julujuluu. The form julujuluul given here is an error - see Gr p130. **Line 10.** [nyee] is an interjection, which has not been heard outside this text. **Line 25.** Tilly Fuller said jundanyunda 'hanging down' in error; on replay she said that it should have been just jungganyunda jadanyunda 'moving fast, going down'. **Line 34.** The post-inflectional affix -nguru appears here to indicate that the child's turn had come to die.

**Text 6a - More about the Boomerang Son**

When Text 6 was replayed to Tilly Fuller the next year she said that she had omitted the 'lightning' episode, and gave the following addition to the original text. Recorded at Aloomba on 24 October 1972 (duration 2 minutes 10 seconds).
1. *Gubi duluubirri/ ngungu guli janaany/ ngunyjuung wangle gilbiil/ bunjaany jugi/ bulir jaja ngungu jarraal bindabulirriya/*

   [This is] a story [about the place called] Dulubirr. That one [Gulibunjay] was standing [there] angry. (Gulibunjay is said to have been a jealous and angry man; his name is, literally, 'angry-hitter'. He went to a corroboree at Dulubirr, got jealous over a woman, became very angry, and this was why he threw the boomerang.) That person threw the boomerang. [It] hit a tree, a staghorn fern (*bulir*). A [male] child [came out] from it (the tree) and was called Bindabulirriya.

2. *Jalmin/ jiguurrui jalmin/ bayiil/ ngunggum guli - gulila galliny/*

   Forked lightning, forked lightning belonging to a storm, emerged, and then went in fury.

3. *Bunjaajinyum/ ngungu jilnggu jarriny/*

   Having hit [a tree], that [lightning] disappeared down [into the water]. (The lightning is said to have hit a certain tree, and thereby given the name to that tree.)

4. *Ngungu bulubala bija/*

   That [tree] at the fighting ground (and the fighting-ground itself) [are called] Bija (*Trema aspera*, poison peach). (It is said to have been named by the lightning; I am not sure how this name is connected with lightning.)

5. *An gaiyay/ ngunggu gubi gaiyay binda/ ngunggu binda mabaal/ binda mabaal/*

   And Gaygay, that storytime place Gaygay, the shoulder of a water-fall. [The boomerang bounceid off Gaygay] the shoulder of the boomerang was lifted up by the shoulder of the waterfall there.

6. *Ngunggum galiiny wangalgaraa/ ngunggu wangal/ baijil wangalgaraa/*

   From there [the boomerang] went to Wangalgaraa (i.e. it bounced off Gaygay into Wangalgaraa). There the boomerang, [it] bashed into the Wangalgaraa [camp] (getting smashed up in the process).

7. *Jiguurri/ guliil bunjaajinyur/ galiiny/ ngungu wangle gilbilala/ gadaana birriinyu/ birriinyu/ wurunjyangaanui/*

   The storm was still hitting out (with bolts of lightning), in anger. Went along. The boomerang is thrown now, so that it comes to salt-water; came and disappeared in the salt-water now.

8. *Wangal gilbiil birriinyu/ ngayu bujinyu/ nyirrwiija/ wangle nyirrwiinyiwirngalnyu/ nyirrwiija/ ngungu gubi/*

   The boomerang was thrown to the salt-water. I've told [it as it was told to me]. The boomerang broke up at Nyirrwija (named after the adjective *nyirrwiir* 'broken up'). That's the story.

9. *Wurrgay/ wurrgay janajanaany/ minyaagul/*

   [People] were standing around, quietly [so that they were not noticed, listening] for [the noise of] animals.


   Who are all these people talking? These tree-kangaroo people [can be heard] talking, and long-nose bandicoot [people] (these animals were all people in storytime). They [were all talking] about women. [They] were all standing around surreptitiously; [then they] were stepping out, and listening, to sticks being broken off (to show the way), [to the noise] from the leaves, and [from]
bushes being shaken (due to a person called Nyirrwija, who somehow had his origin in the boomerang breaking up (line 8), walking about).

Notes. This text was recorded on the last field trip on which I was able to work extensively with Tilly Fuller. (I visited her in hospital in 1973, but did not attempt to use the tape-recorder then.) Certain details of Text 6a remain obscure; Dulubirr was said to be a place, but also a person (the father of Gubunjay); Nyirrwija was also said to be the name both of a place and of a person. Line 5. *binda* has at least three senses (i) 'shoulder', (ii) 'top of waterfall', (iii) 'where branch comes off trunk of tree'. It appears that the first and third occurrences of *binda* in this line are in sense (ii) but the second occurrence is an extension of sense (i), referring to the 'shoulder' of the anthropomorphised boomerang.

Text 7 - Traditional Life
A story of traditional life: how to tell when each wild vegetable would be ready, how to prepare it, and so on. Told by Tilly Fuller in the tableland dialect; recorded at Aloomba on 1 January 1972 (duration 4 minutes 50 seconds).

1. *Gubil bumbill/ gubi bumbill/ that mayiigu badiilgul*
   [There is] a story [about] Bumbil rock (55 on Map 2, see also T8.24); [from there one goes out] for rickety-nuts (*Cycas media*). (Bumbil is a rock up the Mulgrave River which is coloured black and white, as a sign of how one knows that rickety-nuts are ready. When the willy-wagtail's tail and breast feathers turn white, one knows that it is the right season to gather rickety-nuts; these are found in the vicinity of Bumbil.)

2. *Nganyji bundaa majiindang/ badiilgul dugaaajina/ an nganyji dugal badil bunduw yuding/ dimbang/ bulumbaagul*
   We climb the hills, for rickety-nuts, to pick [rickety-nuts]. We pick rickety-nuts, put them in a dilly-bag, and carry them on [our] shoulders, [back] to camp.

3. *Wajuulinggaaling buriil nganyji biniirr bajiill/ an biniirr bajiil nganyji budiil jabuw ngajaagul*
   [We] go away and cook [them] in the fire. We bashed the shells [of the rickety-nuts], we bashed the shells (to crack them), and left them on the ground, until tomorrow.

4. *Ngajagurran gadang/ nganyji walbaa yunggall mugaaynyjal bungging/ bunduw*
   Tomorrow comes, and we grind [the rickety nuts] on a [big flat] stone with a round grinding stone [held in the hand], and shake them through a dilly-bag [to sieve them].

5. *Ngunggum nganyji galiinggal/ bindaa banaal jarraalngaaling bunduuy/ gurbal gurbal ganil/ nguuggi nganyji bana junggang mayiil/ guygaguygam jarrall*
   Then we take [the rickety nuts] to the waterfall, take [them] and put [them] in a dilly-bag standing [in the water]. [Then we] roll a ginger-leaf funnel, and we [let] water run onto the nuts there. [We] stand [the nuts in the water] in the afternoon. (I.e. a stream of water is directed into the bag of ground nuts through a ginger-leaf funnel, thoroughly leaching the nuts and making them edible.)

6. *Bulmba barang/ nganyji mayi danggangu*
   When daylight breaks over the camp [literally: when the camp rises up], we take the nuts [out of the water].
7. *Nganyji galngaanda wiwing/ bimbi/ janggull jujumi nganyjaguman/ nganyji gulgagulgaabanyl guman burring/ nganyji mayi ngunyjuunu/ budil/*
We give [some of the nuts] to uncle. And [to] father, and sister, and auntie, and brother. We share [it] all out. One [relative] is out walkabout. We put that person's [portion of] nuts [on one side, for his return].

8. *Ngungu nganyji nguyaanyja galing/ nguyayl jirrgar/ galgul/ nganyji burring mayiigul*
Then we go out for kangaroo-grass (*Themada australis*). Kangaroo-grass, blady grass (*Imperata cylindrica*), vines. We go walkabout for vegetable food.

9. *Ngujula mayi yingu digarraal/ nganyji ganyaal binaangaal badinyunda/ wanyja bading/ jul jul jul jul jul now/ ngungu mayi gambirala/*
Now there is no food here on the coast. We hear the black locust crying out. 'Where's [he] crying?' [He makes a noise:] 'Jul, jul, jul, jul, jul'. That food [will be ready] on the tableland now. (When the black locust first cries out, it is a sign that black pine nuts will be ready, on the tableland.)

10. *Nganyji majiindang bundaa galing/ gubumagulal nganyji gubuum gubuum gumbill nganyji mayi gumbill*
We go and climb up the mountains, for black pine nuts (*Prunnopitys amarus*) now. We pick up black pine nuts. We cook them in the fire, bash the shells [to break them], and warm [the kernels] over the fire so that they become dry. [And then] hang [them] up in a dilly-bag.

11. *Nganyji jalnggal wallback mugaaynyji yunggall nganyji bungging/*
We chop [the nuts] with a stone, [then] grind them with a grinding stone, and sieve them (shake through a dilly-bag).

12. *Nganyji yabuilam bugang/ nganyji mudi bugang/ nganyji wunbu bugang/ balay/ ganggi ngungu nganyji mayi bugang/ that gambirala/*
We eat *yabulam* lawyer-cane (*Calamus australis*); we eat *mudi* [a big black] lawyer-cane (*C. moti*); we eat *wunbu* lawyer-cane (*C. radicalis*). And *balay* [small] walnut, (*Endiandra palmerstonii*), and *ganggi* [big yellow] walnut (*Beilschmiedia bancroftii*). We eat all those foods, on the tableland.

13. *Nganyji gana gunjing/ yiuwaanyji gana gunjing digarragul/ nganyji bugang digil/ murrgan/ nganyji mayi bugang/ nganyji banaa ngabang/ ngunggum mayim bugaajinyum/*
We then return, in the winter-time, we return to the coast. We eat black walnut (*Endiandra palmerstonii*) and quandong (*Elaeocarpus angustifolius*). We eat vegetables. Then we bathe in the river after having eaten vegetables. (When translating this sentence, Tilly Fuller commented: 'always swim after eat, happiness and fun').

We don't bathe to the west [upstream]. Our camp is here and we bathe to the east [downstream] of it. [The water at] the camp [gets] dirty, from bathing to the west. [That's] no good. Bathing down [stream from the camp, that's] good. We get pierced with spears for having bathed to the west [upstream from the camp]; we get pelted with stones for having bathed to the west.

15. *An nganyji jirrgaargu galing/ jirrgar dugal/ bulmba balgaalna/ an nguyay dugal/ nangguugu wunangalna/*
We go out for blady grass, get blady grass to make the camp (i.e. it is used for thatching huts). [And we] get kangaroo grass, to lay it down for a mattress (to sleep on).

16. An ngunggumi/ nganyji/ jarral dunggul/ gulguliguaugu/ jaban/ dunggul ngalal jarral/ mayi -- minyaagul/ nganyji minya bigalala yudingl/ jugiil/
Then we set up a stone fish-trap, for black bream. And eel. We set up a big stone fish-trap for vegetables - [I mean] for fish. We put the fish on a forked stick, on a stick.

17. Nganyji galiingal burii munbaalinggaalingi/ burii munbal/ gubuu ganil/ nganyji wajul mayi/ minya an bugang/ gulgulgaabany/ gidigidiinda wiwing/ ngalalngalaalinda wiwing/ mayi minya/
We take [the fish], take it to warm it over the fire [to get the slime off it]. We warm [it] over the fire, and tie [it] up in leaves. We cook vegetables and meat/fish, and eat [it], sharing it out. [We] give [some] to the children, and give [some] to the adults, [of] the vegetables and meat/fish.


19. Nganyji nyanggaajingi/ nganyji manggangl/ nganyji gindanuyil burrgingi/ minyaagu wurbaajingi/ minyam nganyji gadang nyinangadang/ wunaanbijingi/ wurmba wunang/
We talk, [and then] we laugh. We go walkabout by moonlight, looking for meat. We come [home] after [eating] meat, come and stay at home, he down anywhere, and go to sleep.

Notes. Line 9. The last word does sound like gambirila; however, elicitation suggests that gambirala is the normal form, and this in fact occurs in line 12 (see Gr p60).

Text 8 - Gulnyjarubay's Travels

Gulnyjarubay was a storytime character who travelled through Yidinyji territory naming places according to whatever he saw or experienced there. Tilly Fuller said that Gulnyjarubay was 'like a beetle', and could fly around and travel with ease. This is only a fragment of the full Gulnyjarubay story (Dick Moses tells - in Texts 13 and 21 - of his travels in the Cape Grafton area). Told by Tilly Fuller in the tableland dialect; recorded at Aloomba on 3 January 1972 (duration 7 minutes 35 seconds).

1. Gubiija gulnyjarubayl judaanyl gambiljilnggul bulmba wungal/
   [This is] the story [of] Gulnyjarubay, [he] went downhill, down along the spur [to] a place [called] Wungal (7 on Map 2). (The etymology of this name is obscure; Tilly Fuller said it related to 'sun shining on upper arm' but I do not understand this.)

2. Ngunggum judaanyl yarrbiil bulmba wuwuy/ gubu wawaal wuwuy/
   [He] went downhill from there, along the flat basalt rocks, [to] a place [called] Wuwuy (8 on Map 2; named after wuwuy 'Pongamia pinnata, small bean tree'). [He] looked at the leaves of the small bean trees [growing there].

3. Galiiny ngunggumi/ jilnggu bindabalgaal/ bulmba wawaal balgalnyundal/
   [He] went on from there, down to Bindabalgaal (9 on Map 3; from binda 'shoulder' and balga-L 'make', literally 'shoulder-made', referring to the fact
that sticks were set up, rather like cricket wickets, to make a squarish camp frame there). [He] saw a house being made [by the people there].

4. **Ngayu yingguurrury naga galing/ bulmba wunang guwala gurragulul yingu nganyji  
gurraminnya/**

I go this way, to the east. The camp lying in the west is of the Gurragulu [moiety]. We’re Gurraminnya. (The narrator takes on the identity of Gulnyjarubay, from here until the end of the story.)

5. **Ngayu galiiny jubul ngayu bajaarinyu/ bulmba jubugarraa/**

I went [with] a walking stick. I went and left it [at a place [that was then called] Jubugarraa (10 on Map 3; based on jubu ‘walking stick’ and -garaa ‘from’). (This place is at Carney’s Flat, up the Mulgrave River; it is a different place from the Jubugarraa mentioned in Texts 4 and 5 and from the Jubugarraa in line 24 below.)

6. **Ngayu dan.gilnaga galiiny/ bulmba wuwuy/ ngayu wuwuuyumu galiiny/  
buruburury/ [nyun]/du bulmba yingu buruburury/**

I went along the bank of the river to the east [to] Wuwuy (see line 2). I went on from the bean trees [past a place] with watergum trees. ‘Oh, this place [I call] Buruburury’ (11 on Map 2; after buruburu ‘Syzygium tierneyanum, watergum’ and -Vy ‘with’).

7. **Ngayu galiiny ngunggum/ dan.gilnaga/ bulmba ngalmul/ [i] ngalmul jugi janang/  
bulmba ngalmul/**

I went on from there, along the riverbank to the east, [to the place Ngalmul. ‘Oh, there are Ngalmul trees standing [here]. I name this] place Ngalmul’ (12 on Map 2; a tree ngalmul has not been identified).

8. **Ngayu gunggaar wawaal/ ngaluumba/ bulmba ngaluumba/**

I looked north [and saw] little fire-stick trees. [I call this] place Ngalumba (14 on Map 2; after ngalumba ‘Alstonia muellerana, hard milkwood’, a small tree used for firesticks).

9. **Ngunggum ngayu galiiny/ dan.giilda/ gurubal wawaal jananyunda/ bulmba gurubal/ an winirr/ [nyun]/du bulmba yinyu winirr/**

I went on from there, along the riverbank; and saw quandong growing. [This] place is Gurubal (15 on Map 2; after gurubal ‘Syzygium cormiflorum white apple’). And [a place called] Winirr. ‘Oh, this place is Winirr.’ (Winirr, 16 on Map 2, is a stony island in the middle of the Mulgrave River, on which a Leichhardt tree grows; I do not know the origin of the name Winirr.)

10. **Ngunggum ngayu galiiny/ bandunyji/ ngunggu ngayu binangalnyu gudaaga/  
badinyunda/ dan giilda/**

From there I went on [to] Bandunyji (17 on Map 2; from banduy ‘Asplenium australasicum, crow’s nest fern’ and -ji ‘with’). There I heard a dog howling, on the riverbank.

11. **Ngunggum ngayu galiinyala/ dan.gilnaga/ bananaga/ murgul/**

From there I now went on, eastwards along the riverbank, east along the river [to] Murgul (a place that looks as if it has a dead log lying there, 20 on Map 2; etymology not known).

12. **Murguulmu ngayu galiiny/ dan.gilnaga/ baguurgul/ miraanyji/ juluubu/**

From Murgul I went, east along the riverbank. [To] Bagurugul (21 on Map 2, so called because a lot of bagur ‘swords’ had been dropped there). And Miranyji (a place where the curlew was seen flying, 19a on Map 2; after mira-N
'groan'). And Julubu (a place where part of the root of a tree touches the water; julu is 'tree root').

   From there I jumped onto the ground, jumped over a rock and got lost [in the thick
   undergrowth] on the ground [there].

14. *Galiiny/ jilnggu/ barangadaanyu/ bunda jiju/
   [I] went downhill, and came out [at] Jijuu mountain (24 on Map 2, called after jijuu
   'Antidesma bunius, Herbert River cherry').

15. *Ngunggum jijuum ngayu galiiny bulmba dundun/ ngayu dundun wawaal jigi
    From that [place] Jijuu [and came to] a place [with] camphor trees. I looked
    at the camphor trees standing [there]. 'This place there [I called] Dundun' (also
    called Dunjunji, 25 on Map 2; after dundun 'Bischofia javanica, Java cedar')
    and -ji 'with').

   bulmba yingu jaban/
   [I] went east along the bank of the river, and saw an eel, lying in the grass, with its
   head towards the west. 'Oh, this place [I call] Jaban' (27 on Map 2; after jaban
   'eel').

17. *Yingguurruny ngayu garru galing/ gun.guulda/ ngayu galiiny gu.n.guulda/ bama
    bulubala bilaalda/ buluaba bila/ bama gadaany/ gurraragula jambul/
    gambirbaarra bama gadaany bulubagw/ malanbaarra gunggaajinya/ bama gadaany
    yingu danyjirrina/ bulubala/ warba/ bagaajingaal galal/ baguuda
    bunjabunjaany/
    'I'll go this way by-and-by, to the bend [in the river].' [I] went to the bend. There
    were people at a fighting ground among some hardwood trees. The fighting
    ground [called] Bilal, 39 on Map 2; from bilal, possibly 'Elaeocarpus
    foveolatus, a hardwood tree'. (Tilly Fuller said that the trees give an echo
    effect to the place.) The people had come - Gurrarina, and Gurragulu, two
    [groups come to fight there]. Tableland people (i.e. Ngajani) had come to the
    fighting ground. Sandy-place people (i.e. coastal Yidinyji), and Gungganyji, all
    these people had come, to feel lively and pugnacious (and ready for a fight), in
    the fighting ground. [They fought] with big clubs. [They] used spears to pierce
    one another, and [they] fought with swords.

18. *Gindaan dagul/ bama wulaany/ ngunggu bama bading bulubala/ nyanggaajing buga
    dagul wunang bulubala/ bading/ bama wulaany/ bangujuluw/
    Three months [ago] some people died. [Now] all the people cry (and mourn) [for
    them] there in the fighting ground. [They] talk (praying for their dead relatives).
    [They] camp in the fighting-ground for three nights, crying [for] the people who
    died some months ago.

19. *Ngunggum galiinyala/ danyjirrinyum/ galaa bagaal/ bunggu bagaal galaa/ bamaal
    wawaalinyu gala dangganyunda/ --- bagaal bunggu/
    From there [they] now went (to fight). [I] was pierced by a spear, from the
    fighting. [My] knee was pierced by a spear. The people all went and watched the
    spear being pulled out [of my knee, by a close friend]. [My] knee had been
    speared.

20. *Gumaandu gala dubuuda/ danggaany/ yurrrga burrgiiny gayal/
    Another one [put] a spear in someone's belly; it was taken out. [He's] a new man
    (i.e. fully recovered) still able to go walkabout (as he could before getting the
    wound).
21. **Ngunggum galiiny/ bulmbaagula/ ngayu gana gunjiinyala digarra-- gambiragu/ galiinyala gambiragu/**

From there [everyone] now went to [their home] camps. I returned to the coast - [I mean] to the tableland. [I] now went to the tableland.

22. **Burrba/ bulmba burrba/ wangguaram/ ngayu muguyala galiiny banaguwa/ ngayu wangguaram wawaal/ an buluubal ngayu bina+baraaingala yingu buluubal/**

[I came to] Burrba, the place [called] Burrba (this is a rock in the water, 41 on Map 2; after *burrba* 'bridge of the nose'). And Wangguram (this is McRae Creek, 43 on Map 2; 'Tilly Fuller described it as 'the place of the hawk' but I do not know the etymology). I now went west along the river all the way; and I saw Wangguaram. And a fighting ground - I now forget the name of this fighting ground. (Almost certainly Gaymir, 44 on Map 2.)

23. **Ngunggum ngayu galiiny/ gurrmbal wirmir/ garaanal jubur garaana nyinanyundal majurr/ murrgan/ banaagu ngayu galiiny bana nyagiil bana nyagiil yingu bulmbal like gurragulu now/**

From there I went to Gurrmba (46 on Map 2; named after *gurrmba* 'Myristica insipida, nutmeg'). And Wirmir (49 on Map 3, a place that Tilly Fuller said was somehow associated with the march-fly, and with a 'race'; I do not know the etymology). Garana (51 on Map 2), a black cockatoo stone was lying there (a black stone, that looks like the beak of a black cockatoo, *garana* or *garna*). Majurr (a place named after *majurr* 'green frog') and Murrgan (53 on Map 2; named after *murrgan* 'Elaeocarpus angustifolius, silver quandong'). I went to the water, warm water, the water at this place is always warm; it relates to the Gurragulu moiety.

24. **Ngunggum ngayu galiiny/ muguyala/ bumbil/ bumbilimu galiiny ngayu jubugaraa/ from jubugaraa/ jiwululu/ ngayu gambilwanggila galiiny/ ngunggum ngayu galiiny gambiildal bulmba ngayu wawaal jilnggu malan bana jungganyundal bulmba gurriny wunang/**

From there I kept on going to Bumbil (55 on Map 2; named after *bumbil* 'Urtica incisa, wild stinging nettle'). I went on from the nettles and came to Jubugaraa (56 on Map 2; named from *jubu* 'walking stick' and *garaa* 'from'). From Jubugaraa I went to Juwul (a crossing at the junction of two creeks, 57 on Map 2; named after *jiwul*, prob. *Daphnandra repandula*, scentless sassafras).

I now went up along the mountain spur; from there I went along the spur. I looked down at a place with flat rocks and a stream running down. 'This is a good place, lying [here].'

25. **Ngayu galingala/ ngayu galingala bulmbaagul/ galiiny wangaljunggaanyjal ngayu wawaal bulmba yingu wangaljunggayl/**

I go on now. I go now to a [new] place. [I] went to Wangaljunggay. I saw a boomerang coming moving fast. This place [I called] Wangaljunggay (62 on Map 2; named from *wangal* 'boomerang' and *jungga-N* 'move fast').

26. **Ngunggum majindanyul/ gurrungganggu manggangahnyu/ bulmba gurruungga/**

[I] walked up from there, and a kookaburra laughed at [me]. [This] place [I called] Gurrungga (after *gurrungga* 'kookaburra').

27. **Ngunggum ngayu galiiny/ bama ngumbar/ nyambijiinyumi/ gambuuda/ bulmba gambur/ ngunggum ngayu galiiny/ banaa - juru bilangaliiny/ gambuuru/**

From there I went [ to where] people had been painting their faces, with white clay (for a corroboree). [This] place is Gambur (66 on Map 2; named after *gambur* 'white clay'). From there I went, along the river, and went into [the scrub], from Gambur.
28. Gambiljinggula galiiny bulmba ngayu wawaal galingalnyul jilnggu ngayu galiiny gubingabaal/ nyundu bulmba gubingabaal yingul
I went down along the spur now. I looked around at all those places as I was travelling. I went down [to] Gubingabaal. 'Oh, this place is Gubingabaal.' (Gubingabaal is 72 on Map 2. Tilly Fuller said that the name relates to 'a storytime object (gubi) being lifted up by somebody, to show it to someone else; the second part of the name, ngabaal, may possibly relate to maba-L 'lift up'. George Davis gave a different explanation, saying that at this place Gulnyjarubay saw a storytime person (gubi) swimming; he related the second element to ngaba-N 'bathe'.)

29. An ngunggum ngayu galiiny/ banaguwalal ngayu gambillda majindanyul/ gambilguwa galiiny/ bulmba wawaal/ gunggaari ngara wawaal/ ngayu gurrinyalal galingalal ngajin bulmbaagul
From there I went, now following the river to the west. I climbed the spur, went along the spur to the west; looked at places to the north, and looked [at places] to the south. 'I feel good now. I'm going [home] to my own camp now.'

30. Ngayu ngunggu jarrriiny ngayu barangadaanyu/ ngaralal ngajanjila bulmba/ [nyun]du ngayu ngajanjila/ ngayu ngajanjila nyanggaajing
I disappeared there (went down into an underground tunnel). [Then] I emerged in the south. [I was] now [in] a place belonging to the Ngajanji [tribe]. 'I'm now [in] Ngajanji [country]. I'll talk in Ngajan [language] now.'

31. Ngayu wawaal bama nyambanyundal warrmal bama ngaru+wandanyundal
I saw the people dancing, Warrma-style, people dancing shake-a-leg-style.

32. An ngunggum ngayu nyinangaliinyalal ngayu ngujula gana bibaajinyul ngayu -ngajin yingu bulmba/ ngayu gadaanyalal nyinanal
From there I went to settle down now [at my own camp]. I didn't look back any more now. This is my place. I've come [here] now, to stay.

Notes. Line 1. Gubi is a noun referring to storytime people and places; George Davis said that Gubija is a place name. Line 17. warba does not appear to have a final long vowel in the recording, but when it was played back Tilly Fuller firmly stated that it was warbaa (in instrumental case). Line 27. This is one sentence I did not have the opportunity fully to clarify with Tilly Fuller. When it was played to Dick Moses he suggested that the antepenultimate word was juru 'elbow'; he explained that one swings one's arms while walking and juru bilangaliiny indicates that just the bent arm could be seen sticking out as he went into the scrub.

Text 9 - Early Life in the Mission
Autobiographical reminiscence by Dick Moses of his early life soon after being brought into the mission. Told in the coastal dialect; recorded at Yarrabah on 30 December 1971 (duration 7 minutes 30 seconds).

1. Nganyany gadangalnyul yabaang/ jiliwangiindul
   My brother, Jiliwangin, brought me [into the mission, when I was about nine years old].

2. Nyundu gadan mijiindal nyinangadan/
   'You come into the mission! Come and settle down! Come and settle down [here]!'

3. Gajaang garru nyuniinda gurrum bujiina/ nibaalal wanyia nganggaajin nyundu/ landimalal bujiina gurrum nyuniinda/ bamaa nyanggaa jingaalna gurrum
'So that by-and-by the white man can tell you stories, and show you things. [Show you] where to speak, and teach you things. He'll tell you stories, the [white] people will talk to you in [the English] language.'

4. **Nyunduuba gadigadii ngayu gadaany**
   'All you little children, I've come' [Moses shouted out to the Yidinyji children already at the mission].

5. **Banjiildanyu bama ngabi/ gadigadii**
   [I] came and found lots of people [at the mission, lots of] children.

6. **Nyundu bama ngabi yinyu warruwarru nyinang/ gana nganyji mugu bamaanda maga/ burrgiinal nganyji dunjiiyny warruwarru bamaanda/ ngabi warruwarru bama gadigadii/**
   'All you children sitting [there]. It doesn't matter [being in the mission] since we’re all together, and can go walkabout [together]. All us little children can play together in a mob. All the children - the little ones.'

7. **Nganyjiiny bamaal gugaal mayiigu dinner time now - mayiigu/ bugaaajina/ A man called us all to eat vegetable food.**

8. **Nyunduuba gadan/ mayiigu/ bungan wangiila/ mayi bugangadan/**
   'You all come, for food. The sun is high now (i.e. it is noon), come and eat some food.'

9. **Nganyji yaymiil/ minya gurriny/ minya gurriny/ We asked: 'Is the meat good?' 'Yes, the meat is good.'**

10. **Nganyji bugaan/ muriungu/ jini/ mara banggaamu/ gubu bumaugin/ ngungaariny/ jiwa bilangalnyu minyaaya mulaamba/ julmbwaaran/ ngungaarinyu minyu nganyji bugaany/ burrinn ngujtu/ damba nganyji bugaan/**
    We ate stingaree, and whip-tail stingaree, potato tops and pumpkin leaves - that sort of thing. All mixed into a meat soup. And dugong - we ate that sort of meat. There was no bread; but we did eat damper.

11. **Nganyji mayiim galing/ yajil warruwarru burrging/ bamaanda ngabiinda jiwadagaany/ nganyji bandu burrgiinal nganyji gayal mayubarral/ bama ngabi yingu nyinang/**
    After having [eaten] food, all of us children went out walkabout. We all got into one mob and travelled together. I was the new fellow amongst us. This group [of us] all sat down together.

12. **Mayi galingaalnyul ngungu mayi dambaagu galingalnyu malaaji/ [We] took molasses with us. Took those molasses for damper (i.e. to spread the molasses on damper we cooked, like jam).**

13. **Malaaji galingaalnyu/ ngungu mayi dambaagu galingalnyu malaaji/ [We] took molasses with us. Took those molasses for damper (i.e. to spread the molasses on damper we cooked, like jam).**

14. **Nganyji gunjiiny/ nyunduuba nyinaany gurriny/ nganyji gurriny nyinaany/ We returned home [and asked the people who had remained at the mission:] 'Have you been alright sitting [here]? 'Yes, we've been sitting [here] alright.'**

15. **Gana nyunduuba gadaany guygaguygam/ bimbi nganyjiinda/ jirri+budil nyunduuba guygaguygam/ yalmbin janan/ wurrmbaagua/ nganyji bujiijinyu yiyi/"
You promised to come [to church] in the evening, for Our Father - you promised to come in the evening. 'Stand in line [after church before returning home] to sleep!' We said 'yes'. By-and-by we stand in line [before going back] to sleep in the camp, in the evening. We sat down [waiting].

16. Nganyji burrgiinya/ nganyji burrgiinya/ gajaanda burrgiina/
We went walkabout - we worked for the white man.

17. Bujiinya/ nyunduuba burrgin/ nganyji nyundubanda garrul/ gambi muray wiwina/
mayi garru wiwina/
[He] told [us]: 'You all work! So that by-and-by you can clothes, and by-and-by give you food.'

18. Nganyji jirrgar mundaal/ yawuu mundaalinya/ duguurgul dugur balgaal jirrgaadal/
jugi burrmbur gundaal/
We pulled up blady grass (Imperata cylindrica); [we] went and pulled up shorter grass, for a house. [We] made [= thatched] a house with blady grass. [And we] cut a palm tree down [for the floor].

19. Binirr ngujul/ biba gijar nganyjiinda binirr wiwiiny/
[We] were given] no money. We were given paper with a mark on (i.e. an ad hoc mission docket) [in place of] money.

20. Nganyji ngunggu/ gambi dugaal/ gijaada bibaal/
We bought clothes there [at the mission store] with the docket.

21. Garru ngunggum nganyji yaymiil/ bama ngabi binirr ngujul
By-and-by we asked the all the [other Yidinyji] people 'Is there no money?'

22. Ngungudi binirr nyuniinda wiwiiny gijar/ biba gundaali/
'That is money you've been given - paper with lines drawn on it' [they answered].

23. Nganyji bujiinyi/ ngungudi wala/ ngungu gurriny/
We told [them then]: 'Oh, that's alright. That's good [then].'

24. Nganyji burrgiinya/ gadigadii/ bamaal nganyjiinda bujiinya/ nyunduuba burrgin/
mayiigu/
All of us little children went for walkabout. Someone asked us: 'Are you coming on walkabout, for food?'

25. Nganyji galiiny yingarrinyjal/ bama ngabi warruwarru galing/ yingarrinyjal
jimujirmurrul/ duguuda ngabi bandu galing/ gijar+gundaajina bibaal/
ngungaarriny nganyjiin wugul
We went to this sort of place. All of us children went to this sort of big house (i.e. schoolhouse). We all went together in a group to the house, to make lines on paper (i.e. to learn to read and write). That was our sort of work.

26. Garru yunggudi ngalaalda bimbiinda galiinyl/ duguud bilanligiinya ngunggu/
wurrmbaagw/
By-and-by we went yonder there to the big father (i.e. the missionary); we went and entered the house [church] to [attend evening service before] sleep.

27. Wanyja yingu dalngudalngul/ dalmba bunjil/ nganyji ngunggu binangalyunu/
garru/ nganyji galinyunda ngunggu dalnguualgungu wanyja/ dalmba bunjil/ ngabi nganyj
yalmbin galinyunda/ gurrangurran/ ngungguugu duguurgu bilaanl/
Where is the bell ringing? - the sound is banging out, and we heard it there. By-and-by we go when the bell rings there - the clapper hits. We all go in a long line, to enter the building [church] there.

28. *Nganyji ngunggu bimbiinda/ hunggu jaraalinyu/ nyinaanya/ garru ngunggum bayil nganyji guygaguygami bayil galiiny duguuda/*

We all went and knelt there [in Church] for the [Heavenly] Father. [Then we] sat. By-and-by in the evening [we] came out [of the church] and went to [our own] huts.

29. *Garru duguurmul/ gajaang nganyjiinda bujinyu/ nyunduuba garru wawa yingu gijan wunanyundal yingu garru manjyjam wunangadang/ nyunduuba binabinang/ bulmbaa wurmbbaaru/ wunaana buga/ ngungudi wala/*

By-and-by [in the morning we came] out of the house (i.e. came out of the dormitory and went across to the schoolhouse). The white man told us: 'You see these lines lying [on the page]' [He continued:] 'By-and-by this mark [the hand of the clock] will come and lie [at this position]. You people listen [to the prayers I tell you] so that [when you're] at home [you can say them to yourselves] before sleep, when you lie [in bed] at night. That's right!'

30. *Nganyji ngunggum/ nyinaanya/ nganyji nyinaanya/*

Then we sat down, we settled down [there].

31. *Nganyjiinda gajaang wiwiinyu/ nyunduuba yingaarriny bugan/ yingaarriny nuba bugan jadam/*

The white man gave us [food]: 'You eat this sort of thing! Eat these ripe wild bananas (Musa banksia)'

32. *Nyunduuba wanyjay giyi bugan/ nyunduubany gajaang jan ganngalji/ yingaarriny/ yingaarriny mayi dirradirral giyi dugal/ gajaang nyunduubany jan ganngalji/ nganyji bajar/*

'Don't you eat stolen [food], or the white man might punish you. Don't take this sort of thing, this kind of corn [planted here] or the white man might punish you.' We left [it alone].

33. *Garru ngunggum/ nganyji gadaany mayiigul mayi binang gurinynguri/ mayi jan gan/ nganyji mayi mugu bugaany/ minya wuda/ minya mruujum/ minya jidin/ mara buhidanyal gabajial/ wajju mulam/ nganyji mugu bugaan/*

Then we came for food. We thought the food was good - but it was no good. We had to eat it anyway - shark, and stingaree, and periwinkles, and leaves, in a potato and cabbage [stew]. Cooked up in a stew. We ate it anyway (i.e. the food was poor and we didn't like it, but there was nothing else). (Dick Moses is here regretting that they were fed on scraps of European-type food, instead of on traditional Yidinyji fare. They had to wait until they were old enough to go foraging for themselves, before they could obtain the sort of food they wanted.)

34. *Nganyji gayal mugu nganggaany/ nganyji nguju binangalnyu/ wanyja mayi gurriny/ garru nganyjiinda bamaal bujinyu/ nganyji wanyja ngaalnalgalala/ nganyji binaangalnyu/ ngungaarriny nganyji mayi bugaany/ nganyji wajnaal/ mayi nganyji bugaana gurriny/ ngungaarriny/*

We'd had to forget the other things. We didn't listen to [the old] people [of the tribe] telling us where good food [was to be found]. When we got to be big men, then we listened. And we ate that kind of [traditional] food. We picked over the food [in the bush] and ate the good stuff, that kind of thing.

35. *Ngungumbujun/ nganyji bimbiinda gadaany/ nganyjiiny gadangalnyu/ gijan+gundaalna/ nganyjiiny gadangalnyu/ hunggu jarraajina jabuul/ yiniyuunda*
66 Text 9

Wanggi bimbiinda nganyjiiny gadangalnyu milbadagaanaa yinggu bimbiinda wanggi/ wanyja gijar budilnal,
And then the same thing. We came to the father; he brought us [to school] to write. He brought us to kneel on the ground 'To Our Father on high'. He brought us, to make us clever 'For Our Father on high'. When he'll write our names (i.e. at a certain educational stage, the missionary would baptise us, and write our names in the register).

Text 10 - Initiation of Young Men
An account of olden-days initiation ritual. After the tribal marks (cicatrices) were cut across the stomach of a young boy he was under a strict injunction not to touch anything. An old man, acting as guardian, had the initiand on his lap, while auntie gathered food for him. The boy had to sit with his head down. He was permitted to scratch his body only with a special small stick, biwi, not with his hand. If he needed to go out of the camp (to defecate or urinate) the old man would sweep a clear track for him, making sure that he did not touch so much as a leaf. When the scars were almost healed the initiand was taken, by a cleared path, down to the river. The old man swam with him, while the pus came out of the wound, then rubbed him down with rough sand and fanned him with bushes, blowing his troubles away, so that he could not be caught by the rainbow-serpent. While in the water he had to keep his face up, so that he could not catch sight of the rainbow-serpent in the water. Told by Dick Moses in the coastal dialect; recorded at Yarrabah on 13 January 1972 (duration 8 minutes.)

1. Yingu/ bama nganyjiiny dugunngalnyu muynggaagu gundaalnal
All of us people were brought together [in one group] to have our cicatrices cut.

2. Mayi nganyjiinda wiiwiiny ngabi bugaana dubuurrgul muyngga garru gundaalnal
Lots of food was given to us to eat for [i.e. to distend] our stomachs, for cicatrices to be cut by-and-by.

3. Bamaal nganyjiiny binarrngalnyu
The people warned us [that it would be painful].

4. Gawaalda nganyany wandaarringaall/ gawaalda nganyany wandaarringaall/ bina+baraajina/
I was taken and thrown down [on the ground, to have my cicatrices cut] amid a lot of shouting, to be deafened. (This noise was made purposely by the onlookers to distract the patient from the sound and pain of the cuts, and to drown out screams.)

5. Garru nguju/ binangajiina wanyja muyngga junggaany dubuuda/
[I] didn't want to listen to the cicatrices being cut (literally: being run) somewhere on my stomach [with an implement made from a bottle].

6. Garru ngunggum/ muyngga gundaalnyum/ wanggaajingal/ dun.gujiinggu -
dun.gujiinggu nyinaany/ wanggaajingaalnyum dun.gujiinggu nyinaany/ bulmba nguju numbiiny/
Then, after a while, after having the cicatrices cut [I] was lifted up, and sat with my head down. After having been lifted up, [I] sat with my head down. I had to keep from looking around the camp.
7. Bujiiny/ nyundu bulmba giyi wawa/ -- nyirumarrri duguuda/ nyundu banbijilnggu
    nyinan/ nyuniny/
    [I] was told: 'Don't you look around the camp! [Don't look through] the sides of
    the humpy (that is, don't open up the sides of the humpy, to look out)! You sit
    with your eyes down!'

8. Nganda wiwiiny guman/ burriburrri/ jili+budiijina/
    I was given one old man to look after me.

9. Ngajin mayiigu jujum/ mayi jindajindaajinyu/
    My auntie concerned herself with food; [she] brought [all] the food [for me].

10. Ngayu mulaarrri nyinanyundal jambulunggu nganyany jili+budil/ ngayu wurrmba
    wunaany/ maguul/ -- jilibugabigu/
    I, the newly-initiated man, whilst sitting down, was watched over by the two of
    them [the old man, and the auntie]. I lay sleeping [with my head] in the lap [of
    the old man], until the next morning.

11. Jujum nyinaanyu/ mayi/ miwur ngajin/
    Auntie sat there, [having] gathered together vegetable food [from different places]
    for me.

12. Bama/ yabuyabuur nguju/ yagarr gaymbin/ yinyjuunda nyundu/ nyunduwa/ giyi
    burrgin bidibidi/ gajigaji nyinan/
    Young teenage girls [were] not [to come near the newly-initiated youths]. 'Hunt
    them all away!' 'All you [young girls], don't walkabout close to here!' 'Sit
    down a long way back [from the newly-initiated youths]!' [The girls were told.]

13. Nganyjiiny jili+budil burriburriig/
    The old people were looking after us [initiated youths].

14. Wirra jan.gandagaanji bulmba/
    The camping place might be punished (e.g. drowned by the spirits) [if an
    inappropriate person comes too close].

15. Magaada galiingal/ magaada galiingal/ maguu/ nyuniny nguju bujiiny/ ganagaguy
    galiina/ nyuniny maguu galiingal/ gabay gaymbing burrgin dirrbaalngal/
    budang/ gabaanyja garru galina dirrbaalda/ nyuniny biri gunjiirringal maguu/
    [The newly-initiated camp] is taken outside the camp [to go to the lavatory], taken
    outside, [held] by his side [by the old man]. You (i.e. initiated man) hadn't
    been told before [but are told now, not] to go out alone. [The old man] takes
    you by his side. [He] cleans all of the road, clearing it, for [the initiated youth]
    by-and-by to walk along a clear track. [He] takes you back [to the camp],
    [holding you] by the side.

16. Nyundu nyinan maguu burriburriinda/ nyuniny jili+budibudil/ muynngamujay/
    You sit down in the old man's lap, [he'll] look after you, who now have cicatrices.

17. Mayi/ jujum gadagaadang mayimujay/ gadaangal nyuni buganaa/
    Food - auntie comes all the time with food; [she] brings [it] for you to eat.

18. Wanyja nyundu bulmba giyi numbin/ nyundu nyinan banbijilnggu/
    'Don't you look around anywhere at the camp! You sit with eyes downcast!'

19. Waraywaray nyundu wawaal/ giyi gumbi/ bajarr/
    'If you see things lying around, don't pick them up, leave them be!'
20. **Nganda burriburiing bujiiny/ nyundu/ mandii giyi gibaaajin gulal/ ngayu nyuniinda wiwiiny biwi/ biwil/ gibaaajin/ mandii gibaaajin jangan/ wabarwabar/ gula nyuniny jangaangal**

The old man told me: 'You! Don’t scratch your body with your hand! I’ve given you a small stick (biwi) - scratch yourself with the stick! It’s no good to scratch with the hand, that is forbidden.' [Scratching the wound with one’s hand and fingernails] will harm your body (i.e. poison the wound).

21. **Ngunggum nganyji nyinang/ munggamujiy**

Then we all sat there, with our cicatrices.

22. **Nyundu dun gu nguju wanggaajin/ banbijilnggu nyinang muguy**

'Don’t you lift your heads up! Keep on sitting with eyes downcast!'

23. **Wanyija bulmba wunang jirribi/ malal/ buga malal/ buga wunang malal**

What time is this [sitting in] camp supposed to finish? Five - five nights. Lie [here] for five nights.

24. **Garru nyuniny galiingal banaagul/ nyinanggaajing**

[The old man] will take you by-and-by to the water [to clean off the wounds]. [You're all] sitting about [waiting] with [him, until it's time to go].

25. **Garru ngunggum/ wanyija nyundu gurrinyal mungun wala wurnyjaany/ mungun gadilala wunanyundal/ nyuniny galiingal/ gabaanyja/ burriburiing galiingal nyuniny gabaanyja/ darrnggidarrngging**

Then, when you're now and the mark is all healed up - when the wound lying there [on your stomach] is pretty small now, [the old man] will take you, along the road. The old man will take you along the road, the old lady [helping too].

26. **Bama yabuyabuurl/ wangawangaar gayming yagar**

The teenage girls, and the young boys, are all chased away [by the old man].

27. **Burriburiingbujuu galiingal/ gabay budang galiingal/ gujaarra/ gubu budang galiingal/ muguy gabaanyja/ galiingal muguy**

The old people still take [the initiated men], clearing the road as they go. [Using] broom-like implements. Going along clearing away the leaves, from all along the path where you'll be walking, where you'll be taken along.

28. **Nyundu bulmba giyi numbini/ gali/ nyundu banbijilnggu muguy gali**

Don't look around the places, [as you] go! Go with your eyes always downcast!

29. **Galiingal muguy/ banaagul birriinyja gilbiiling/ nyuniny banaa gilbiiling ngunggu birriinyja/ garru ngamwurray nyumaalna banaa**

[The initiated youths] are taken all the way to the water. Taken and made to swim in the salt-water (an old man swims with them). You're taken and made to swim in the salt-water there, so that by-and-by all the bad smell [from the pus of the wounds] can be smelt in the water [where it has been washed off the wounds].

30. **Yingu bana mulaarri guman ngabangadang/ juwiirringaaldang bamaal**

This one initiated man comes bathing, with a person [old man] coming swimming with him [holding him and helping him bathe].

31. **Ngabang/ magu nyuniny dandar jibai/ wanyija munggun/ dandari/ gula dandar nyuniny/ buyburl/ bunjur/ wirraang-ngadi jamaang dugaalji**

[Whilst] bathing, your chest is rubbed down [with rough sand]. Where's the wound? - it's rubbed. Your body is rubbed down; blown on, and fanned with
bushes, so that the rainbow-serpent himself does not catch [you and drown you].

32. *Nyuniny juwiiringall/ nyundu juwing banaa/ yungaarringall/ nyundudi jaajilnggu giyi wawa banaa jilnggub/ nyundu jiliwanggi banaa juwin/ nyundu jarrinji/*

[The old man] goes bathing with you. You bathe in the water, and are swum around [by the old man]. Don’t you look down in the water [or you might see something evil, such as the rainbow serpent, coming up]. You bathe in the water with eyes upwards, lest otherwise you drown [by the machinations of the spirits].

33. *Nyuniny nganyji galingalna gurrinybujun bulmbaa/ dandaadang/*

'We must take you, while you’re still alright, back to the camp, bring [you] and rub [you down].'

34. *Gawarr gunyi bading mungguummu/ nyuniny dandar banaa bagal/ gulgii dandar/*

The blood is still running from the wound. [He] rubs and washes you in the water, rubs [you] with sand.

35. *Garru ngunggum nyuniny galiingall bulmbaa/ bulmbaa ngu/*

By-and-by you are taken from there, to the camp.

36. *Nyundu galiin gurrinyalal/ nyuniny gaayngi/ gujaarra tyiarriny giyi garagadan gubu wunanyunda gagal/ nyundu garraggaanda muguy gadan/ bulmbaagu guniguni/*

'You go along, you’re alright now!' You’re warned not to do anything. 'Don’t trample on these dry leaves and bushes lying around! You come all the time along the clear [part of the track], until [you’re] close to the camp!'

37. *Nyuniny bulmbaa bajaadang/ burriburring nyuniny jili+budil/ buga dagul nyinaana/*

[The old man] brings you back to the camp and leaves you there. [Other] old people watch over you, while [you] stay there for three nights.

38. *Bulmba wawaal gurrinybujun wunanyunda/ bulmba gurrinyalal/ nyundu gurriny/*

The place was seen to be still alright, lying there, the camp was alright now. And you were alright. [That is, both had avoided angering the rainbow serpent, and being harmed by it.]


When will you go walkabout for animals, and eels? Don’t touch the tabooed tree (this is *giwanV, 'Brachychiton acerifolius*, flame tree') - don’t catch hold of [that] tree! [That is] tabooed, [it’s] no good. You take a spear in your hand, for eels! You eat the eel meat! In the camp. [Then you] must go home while your body is still alright [while you have no trouble from spirits]. You’re alright through having been sitting around here for a long enough time. You’ve become alright sitting in the camp [during the critical period after initiation].

Notes.

*Line 4.* Dick Moses was deafened by the noise of shouting, and also by wind being blown into his ear *bina+bara*-L.

*Line 5.* Cicatrices were originally cut with a piece of white quartz, but by the time of Dick Moses' initiation this had been replaced by an implement fashioned from a glass bottle. *Line 7.* On playback Dick Moses said that the last word should have been *nyuni*, not *nyuniny*. *Line 8.* Dick Moses remarked that the guardian could be any old man, so long as it was not one's father. *Line 15.* The old man takes the youth along, holding him up by his side because he is so weak after the incisions. *Line 19.* Dick Moses glossed *waraywaray* as 'things lying about' but later
said that the word was Jabugay, not Yidiny. Line 20. When this was played back Dick Moses said that the thirteenth word should be biwii, not biwii, i.e. with the irregular instrumental inflection. Line 22. On playback Moses said that nguju 'not' has been given in error for giyi 'don't'. Line 23. The first four words were roughly translated by Dick Moses as 'what time he promised to go', mala 'palm of the hand' is used to refer to 'five'. Line 27. On playback Moses said that the sixth word should have been gujarrala, with instrumental inflection. Line 29. The smell of pus in the water was said by Moses to be 'just like rainbow'. Line 31. In this sentence both magu and jiba were glossed as 'chest' (although on other occasions jiba was said to be 'liver'). Line 36. When guniguni was later checked with Moses he said it was a Jabugay, not a Yidiny, word.

Text 11 - The Legend of Bindam

Bindam was a storytime woman who ran away from her husband Gamburruguman and travelled around Gungganyji and Yidinyji territory, naming the places she visited. Bindam drew a map on a rock by the beach, lines indicating geographical features and dots showing her path; the map is still there today. Told by Dick Moses in the coastal dialect; recorded at Yarrabah on 30 October 1972 (duration 4 minutes 30 seconds).

1. Yingu bama/ yingu bama bunya bindaml galiiny/ gamburrugumaanim junggaany/
   This person, this woman [whom the story concerns] is Bindam. [She] went away, ran away from Gamburruguman, who she used to belong to.

2. Ngayu dabuulda ngara galing/ jadiida bayiilinyu/ bulmba yingu jadirl/ ngayu ngara galing/ nguygun- nguygunula bayiilinyu/ ngunduuba bama yinggu nguyung nyinang/
   I go south by the beach, go and come out [onto the beach] at Jadirr. This place [I call] Jadirr (113 on Map 3; something is supposed to have been caught or stuck at this place, with the name Jadirr being based on the verb jan.gi-L 'to get caught'). I go to the south. I went on and emerged at Nguygunu. 'All you [old Gungganyji] people are sitting moaning and gambling there' (Bindam said, and she named the place Nguygunu, 112 on Map 3, after the verb nguygu-N 'to moan and grumble').

3. Gana ngayu galiina/ ngayu dabuulda ngara galiinyala/ ngara bayiilinyu/ bilgaal ndu yingu bunda bilga --- / yingu bulmba wunang bilga/ yingu yaluuga wunang/ ganyjirala/ garru ngayu ngunggum galing ngara/ walba ngayu wawaalinyu/ burray jananyunda/ ndu walba yingu burray janang/ gana ngayu yinggu burraaynyjala wunanaa/ garbaana banyida/
   Now I must go on. Now I went south along the beach, went along and came out in the south at Bilga. This hill [called] Bilga - (corrects himself) - 'This place [small island] lying [here] I call Bilga (109 on Map 3). And this [bigger island] lying nearby [I call] Ganyjira (110 on Map 3).' (Ganyjira is named from the common noun ganyjila 'crab', since Bindam saw a crab there. The name Bilga is from bilga 'between the legs' since Ganyjira appears to lie between the two legs of Bilga.) By-and-by I go from there to the south. I went and saw a cave standing there. 'Hey, this is a stone cave standing here. I'll try and settle down here in this cave now, to hide from people [specifically from Gamburruguman].'

4. Garru ngayu burrgiburruginy/ jilubugaabi/ ngayu burrgiburruginy/ bulmbaa numbiiinyu/ ngayu garru wanyjaarruny galing/ ngayu numbiiinyu bulmbaa/ burrgiiny/ ngayu janaany/ nganyany bamaal dubaanjli yinggu/ garru ngayu
By-and-by I went walkabout. The next morning I went walkabout. I looked around the camp to see which way I should go. I looked around the camp, then I went walkabout. I stood [thinking], 'Maybe some person [Gamburrguman] will [trace me] here and hunt me down. By-and-by I'll go from here, to the south.' I've drawn [a map on the rock here]. I've put lines [going off] from the dots. (Lines indicated geographical features and the dots showed Bindam's route.) I'll go off, having drawn the lines [on the map]. (This rock is called Walba Biguun, literally 'shield rock'; it is 111 on Map 3).

5. Ngayu ngara galiiny/ ngara bayiilinyu/ bulmba julugunu/ ndu yingu bulmba julugunu/ julugunu ngabi jananj/ biri gunjiiny/ julugunum wawaajinyuml
I went to the south. I went and came out in the south at a place [now called] Julugunu (108 on Map 3). 'Hey, I'll call] this place Julugunu, [because] there are lots of julugunu trees (black myrtle, Diospyros hebecarpa or D. pentamera), standing [here].' Then I went back, after having seen Julugunu.

6. Ngayu wanyja yinggu wunangl yingu bulmba wungaajil bana wungaanyl ngayu bajar bulmba wungaaji/
Whereabouts here shall I camp? 'This place [I call] Wungaajiy (107 on Map 3). [I drank some water, then I left the Wungaajiy camp. (The place-name Wungaajiy is based on the verb wunga-N 'to drink, swallow, drown'. The reference is to one time when the water rose up at this place, engulfing and wrecking an olden-times boat.)

7. Ngayu galiinyalal dabul ngaral ngayu ngara galiinyu/ bayiilala galiiny ngara/ ngara ngayu bayiilinyu/ ganyjuuda/ ndu walba yingu buluwr nyinang ganyjurr/ bayiil ngunggum/ yungangaliiny banaa/
I went to the south and passed by [a creek]. Then I went on and came out to the south. I went on southwards and came out at [a rock called] Ganyjurr (106 on Map 3). 'Hey, this storytime rock sitting here [I call] Ganyjurr.' (Ganyjurr is said to be a hot rock, at the mouth of a creek. When Bindam stood on it the rock held her like a magnet. Moses said that the name Ganyjurr meant 'he been stick' but did not give any etymology.) I came out from there, and went swimming across the creek.

8. Ngara galiinyala/ dabul ngara/ ngayu ngara galiiny/ bayiilinyu/ garbarala/ ndu jugi yingu garbaar jananj/ bulmba garbara/
Now [I] went to the south, south along the beach. I went southwards, went and emerged at Garbara (105 on Map 3). 'Hey, there are lots of mangrove trees (garbarA) standing [here]. [I'll call this] place Garbara.'

9. Guwa biya galiiny/ muguyala ngayu galing guwaagul/ galiiny/ guwa jaljaa ngayu bayiilinyu/ nyundu yingu bulmba jalja/ jalja jambuul wunang/ nganjarr/ yingu bunda jalja/
I'd wanted to go to the west (but hadn't previously been able to). Now I'm going westwards all the time. [I] went on. I went to the west and emerged at Jalja (103 on Map 3). 'Hey, this place [I call] Jalja.' Two [spurs called] Jalja lie here [with the mouth of] a creek [running between them]. These hills are Jalja. (The place-name Jalja is based on the adjective jalja 'full' which can appropriately be used to describe the high level of water in the creek mouth between these two hills.)

I went to the south now. I went southwards all the time now, went and came out to the south at Dumbul (102 on Map 3). I went and emerged at the side of [the creek]. 'This place [I call] Dumbul'. (It was named after the blue-tongue lizard, *dumbul*.) I tried to look at [that place]. Then I came out from Dumbul and went south [to] Bubunji (101 on Map 3). This is the place [with] she-oaks [growing] there. (Hence its name, literally *bubun* 'she-oak' plus *-ji* 'with'.)

11. *Ngayu yingula wanggi bayillina ngambul ngayu wanggi ngambula bayill bunda janang jimbara/ janggu+junggaanyi jilnggu ngayu bayillina ngimbaralnu ngayu judaany jilnggu bunda guray bunda yingu muruubay janang ngayu banggaanyala galiiny/

I had to go uphill this way now, [taking a] short-cut. I went up by a short-cut now. Mount Jimbaral (Bell Peak North, 140 on Map 3, named after the cyclone, *jimbara*) is standing [there]. [I] took a short-cut round the side, went and came out downhill. I went downhill from Mount Jimbaral, [to] a place called Guray. (This is a place just behind Green Hill where a lot of the weed *Sida subspicata*, called *guray*, is found.) This mountain Murubay (Green Hill, 141 on Map 3) is standing [there]. I passed by, and went on now. (Green Hill, to the north-east of Gordonvale is a well-known landmark because it is devoid of trees and other large vegetation, covered only in grass. Dick Moses referred to it as 'baldy mountain' but did not seem to know any etymology for its name, Murubay.)

12. *Ngayu galiinyala bulmbaagu guwaagul galiiny galiiny galiiny galiinyl ngayu galiinyl galiinyl garru ngara ngayu bayillinyu bunda muruubay bajaralal guraanyiji barrgandanyula ngayu galiinyi bundaagau jarrugan gu bundaa jarruganda ngayu ngunggu nyinangaliinyala muguymuguyi/

Now I went to a place in the west - went on and went on. I went on, went on. I went on and by-and-by came out to the south. [I] had left the Murubay hill behind now, and I had passed behind [the place behind Murubay] with lots of *guray* weeds. I went to the mountain called Jarrugan (Walsh's Pyramid). I went and now settled down there at the Jarrugan mountain [to stay there] all of the time (i.e. for good). (Jarrugan mountain is so-called because it looks like a giant version of the nest of a scrub-hen, *jarruga*.)

Notes. Map 3 gives very rough locations of places visited by Bindam. In the text she is said to go west from Garbara (and Bambirringay) to Jalja whereas it does seem that Jalja is almost due south of Garbara and Bambirringay. Line 2. Having introduced the main character Bindam, in the first line of the text, the narrator now assumes her role and the remainder of the text is told in the first person. Line 8. When Dick Moses told the story in English, immediately after giving the version in Yidiny, he included another place between Ganyjurr and Garbara - this is Bambirringay, 104 on Map 3, derived from the verb *bambi-L* 'to cover'. Apparently Bindam heard a noise under some leaves at Bambirringay and thought there might be a snake or something similar covered up there. Line 11. On play-back Dick Moses said that although the second word, *yingu+l*a, is perfectly grammatical, *yinggu+l*a would perhaps be more appropriate here; Moses later said that the fourth word of the third line should be *bulmba* rather than *bunda* - Guray is a place near a mountain, not itself a mountain.
recorded at Yarrabah on 30 October 1972 (duration 4 minutes 45 seconds).

1. **Bulmba jimurr ngalal janaanyi bama burriburrijamu wunaanbijiny ngabi/ minyaa dugaajinyul mayii dugaajinyul**

   Once there was a big camp. Just lots of old people lying all around [camping there]. [They] were getting meat, and getting fruit.

2. **Jujum galiinyi/ ngayu mayigimbal galing/ ngayu galing/ gurubal mayi dugaalinyu/ gurubal ngayu dugaal/ gadangalnyu ngayu gadangalnyu/ nyundu/ yingu bama gurbi gadi yinggu mayii muni nyinang/ yingu bama wanyal gana ngayu balangalnyu ngayu balangalnyu/ nyundu ngajin jaja bibejiywuuy/ ngajin jaja yingu bibejiywuuy/**

   An auntie went out. I'm going without [taking] any food [with me] (i.e. she is going out to get food). I'm going. I went and gathered white apples (*Syzygium cormiflorum*). I got white apples, and brought them back. I brought [them] back. 'Hey, (something is rattling) - it might be a little baby sitting inside this fruit. Who is this person (i.e. baby)? I'd better open up [the fruit, to find out].' I opened [it]. 'You're my baby [who I call] Bibiyuwuy. This little baby of mine is Bibiyuwuy.'

3. **Ngayu nyinaanyi jujumngi/ mijiill munubujun nyinaanyi ngaju bamaanda ngurangurral yinyjuuny gadilagayl munubujun nyinaanyi bama yiju ngurangurral nyinangalnyu/ nyinangalnyu/**

   I'm sitting down. Auntie shuts [the baby] up, always sitting inside [the house], and never shows him to the people, this little one. [He] sat always inside [the house] for fear of the people (i.e. lest they see him). [Auntie] was sitting [there] with [him]. (Because of her secrecy the other people in the camp did not know Auntie had a baby until he died.)

4. **Bamaal yabuyaburunggul gumbagumbaang yaymiill/ jujum ngayu gadang/ nyunduubba giyi gadan/ nyinan ngunggubujun/ wanyinbarraa/ ngudul ngayu garru gunubujun yinggu nyinang/**

   Lots of young girls came to ask [Auntie questions, each calling out:] 'Auntie, I've come'. 'Don't you-all come [any nearer], stop right there!' [Auntie warned them]. 'What's the matter?' [enquired the girls]. 'Nothing', [said Auntie], 'I just want to sit here all by myself for a while'.

5. **Bibiyuwuuy/ garbagarbangalnyu/ nyinaana/ garru ngungggum/ wunaanyi/ wurrmbawunaanyi/**

   [She] always kept Bibiyuwuy hidden so that [he just] sat [inside the house]. Then [they] stayed [there], [living and] sleeping there.

6. **Bibiyuwuy/ murraanjidagaanyi/ bibiyuwuy murraanjidagaany/ murraanj/ wunawunaanyi/ ngayu murraanji/ jujumngi yaymiill/ nyundu ngajin jaja/ murraanj/ wunang/ ngayu murraanji wunang/ jujum/ garru ngayu jan/gandagang gurbi/ Bibiyuwuy became ill. Bibiyuwuy became ill - he lay [there] sick. 'I'm sick', [he said]. Auntie asked [him]: 'You, my child, are you lying [there] sick?' 'I'm lying here sick, Auntie. [I think that] by and by I may die (literally: become no good)'. (Moses said that by this stage Bibiyuwuy was sixteen or seventeen years old.)

7. **Ngayu galing/ jujum galing/ mayii wuruukajinyul/ gurubaldal/ mayi dugaalinyu/ gadangalnyu ngabi/ banjiildanyu/ bibiyuwuy/ wala wulaany/**
'I'll go out'. Auntie goes out. [She] searched for white apple fruit. [She] went and gathered some fruit, and brought a lot [of it home]. [She] came and found that Bibiyuwuy had died.

8. **Nyundu ngajin jaja wala wulaany/ wanyinbarraa/ jan.gandangadaany/ 'Oh, my baby has really died. I wonder why? He just got worse [and died].'**

9. **Garru garru ngunggum/ bilaynggida bambiil/ bamayida ngabi -- wawaalji/ wunaany munu/ jijuwmbu garbagarbangalnyu/ nguju wawaalna/ nilanilangalnyu/ ngayu nyinang/ wawaajing/ By-and-by [she] covered [the corpse] with a blanket, lest (if she did not do this) all the people see [him]. [She] stayed inside [the hut]. Auntie kept [the corpse] hidden, so that [it] should not be seen. [She] continually hid [it]. I'm sitting here keeping a watch' [she said to herself].

10. **Garru ngunggum/ jaja ngungu/ bibiyuwuy/ ngamuurray bayiil/ madala/ wunaanyunda buludagaanyundala/ After a while, a smell came out of [the corpse of] that child Bibiyuwuy. [It] was now soft, lying there and becoming rotten now.**

11. **Bibiuyuwuy nyanggaajinyul ngayu gana galiina/ bibiyuwuy burrgiburringiinyu/ bulmbaagyu biri gadaang munuugyu/ [The spirit of] Bibiyuwuy [now] spoke: 'I must try to go now.' [The spirit of] Bibiyuwuy went walkabout. [He] comes back to the inside of the camp.**

12. **Jujuum/ yingu wanyiirra ngamuurray/ yarrgal/ wirra bulmba burabura/ ngayu nyunal ngamuurray bulul/ wirra ngunggumangan wanyiirra wulaany/ nguju/ bulmba yingu burala/ 'Auntie, what's this smell?' [asked Bibiyuwuy]. 'Oh, nothing. This camp is very dusty', [she answered him]. 'I can smell the stink of something rotting. What is it that has died and has [this smell]?' [he asks again]. 'No, it's just the dusty camp', [Auntie insists].

13. **Burrgiburringiiny bibiyuwuy/ burrgiburringiiny muguyu/ garru jijuwunya bujinyu/ ngayu gana/ galingu/ gana mayi duga garba/ Bibiyuwuy went walking about, walking about all the time. By-and-by [he] told Auntie: 'I'll take a walk around. [You go and] gather fruit behind [the camp]!'**

14. **Bibiuyuwuy garba junggangadaanyu/ budabudangadaanyu/ nyundu/ yingu ngajin nxumbar wunangl/ ngayu gula/ ngayu wala wulaany/ ngayu galwayala burrging/ Bibiyuwuy came running behind [the hut, after Auntie had gone out looking for fruit in another direction], came and exposed [his corpse, by lifting the blanket off it]. 'Hey! This is my own face lying [here]! And my body! I've really died. I'm walking about as a spirit now.'**

15. **Bibiuyuwuy junggaany/ nyunduuba yingguurrunya garba gadan/ ngayu ganaanggarr galingu/ ngayu jilal buldi/ gadaangal/ garru nyunduuba nganyany banjarra/ Bibiyuwuy ran away [and called out, to the people of this world:] 'You'll all come along this way behind [me]. I'm going first. I'll put down small, broken sticks as I come [to indicate the path to follow]. You'll all follow me by-and-by [when your turn comes to die].'**

16. **Ngayu ngara galiiny gunyiingulu banaa walnggaalinyu/ ganawanggi/ jarringaliinyu/ 'I went to the south, went and floated on the water, belly up, went and sank down' [Bibiuyuwuy says]. (That is, he had bathed to clean his body after death.)**

17. **Bana ngaynngaanyu/ wuuyu/ wuuyu/ wuuyu/ nyunduuba garba gadan/ ngayu ganaanggarr galingu/ garbamb mijijingala galingu/
[Bibiyuwuy] called out to the people: 'Wuuy, wuuy, wuuy! You must all come behind! I'm going first. [I'm] going and [I'm] now blocking [the path] from behind (i.e. so that no one can overtake me).'</p>

Notes. Line 2. Moses introduces Auntie in the first clause, and then takes on her identity for the remainder of line 2 and also for the first clause of 3. Line 9. On playback Dick Moses said that the seventh word should have been ngabiyida, agreeing in case with bamayida. Line 15. Note that the second and final clauses (telling the people they must come after him, follow him) are in the imperative. Line 17. The second clause is again in the imperative.

Text 13 - Gulnyjarubay's Travels in the Cape Grafton Region
Account of how the storytime hero Gulnyjarubay travelled around the Cape Grafton peninsula, naming each place according to something that happened or something he saw there. Told by Dick Moses in the coastal dialect; recorded at Yarrabah on 1 November 1972 (duration 15 minutes). There is another version of this story, also by Dick Moses, at Text 21 below.

1. Banggiilan gadaang warraandaal bama ngabi gadaany bulmbaan jarrriinyum warrangajiiny bulmbaagu wurrbaajinyum gadaany
Banggilan came, in a boat. A lot of people came, [with Banggilan,] from their home camp, which had sunk down (and become swamped with water). [They] shifted residence, and had been looking for [a new] home. [They] came [here].

2. Nganyji gana yingga walbaa wungguu bilaana
[Banggilan and his Yidinyji people said:] 'We must get onto the rock [called] Wunggu (114 on Map 3, close to Deception Point), here.'

3. Banggiilan bilnyjingadang ngunggu bama gaymbiiny gadaangajiiny wuluw
Banggilan comes and jumps down [from the boat] there. [He] brought all the people with him [following] in [his] tracks. (That is, the boat was full of Yidinyji people, seeking a new home after their original home had been swamped by rising waters.)

4. Ngunggu gundaajinyu bulmbaa wungguuda gunndaal ngabiiyi wungguuda gunndaal
[They] cut [the rock] there. [They danced about], cut [the rock into pieces with their stone tomahawks] there, while calling out 'wo, wo' [as at a corroboree]. (The rock was called Wunggu after wunggurr, the word used to describe the noise they made 'wo, wo'.) Lots of them cut the rock, [dancing round] and calling out 'wo, wo'.

5. Garru ngunggum bama wawaal nyundu yamiii nyunduubu wanyjuurrany garru wawu ngabi ngunduubu gumanajin galini
[Banggilan said:] 'Then, after a while [I] had a look at [all] the people. "Hey" [I] asked, "Which way are some of you fellows going? You all go out singly!"' (He was instructing each person to go in a different direction.)

6. Ngayu wanggiigu galing nyundu galin yingga wurrurny ngambul guman ngaambi galiinyl ngayu galing nyunduunggaar galini nyunduunggaawurrnyunggaar galini nyundu wangyal ngayu gultjarubay galing guwali guwal gultjarubay ngayu galing gunggarigu warrrngiing guljarubay galiiny
[Banggilan said:] 'I'm going uphill. 'You go this way, [take a] short-cut! One went along a short cut. 'I'm going. You go north! You go that way, to the north', [Banggilan told another of his people, and then asked him:] 'Who are
you?' [The man replied:] 'I, Gulnyjarubay, will go. [That's my] name. I, named Gulnyjarubay, will go, by the roundabout way [along the beach] to the north'. [Then] Gulnyjarubay went.

7. *Ngayu nyunduwbany bajari ngayu galing yingu nagal warnrgging bulmbaa yalmbaa ngalaalda ngayu galing/ gunggaar galing/ bana banjiiliyunu bugun bayilnyaunda nyundu yingu bana bugun/ bayil bulmba gurbi yingu bamaani bugun gurbi yingu bulmba guwal/*

[Gulnyjarubay said:] 'I'm leaving you all. I'm going this way, to the east, going round by the big plain country. I'm going, going north. I went and found some water, a spring emerging [from the ground]. 'Hey, this is spring water, coming out [of the ground]. Maybe this place belongs to some people. The name of this place might be Bugun (literally 'spring').'

8. *Gana ngayu galiina/ ngayu galiiny/ muzuyola galiiny/ galiiny galiiny gunggaar galiiny/ gunggaar bayilinya/ gunggaar ngayu bayillinya/ duasungula ngayu banjiiliynyul bulmba yingu du~ duasungul wanyinimu yingu wunang bulmang duasungul bulmba dungur janangdi ngabi yingu bulmba yingu duasungul/

I must try to go on. I went and all the time. Kept on going north. Went and came out to the north [at the side of a mountain]. Went out and now found [a place called] Duyungu (on the beach, 115 on Map 3). 'This place is Duyungu. What does [the name of] this place Duyungu lying here come from? The place itself [has] a lot of deep reverberatory noise (like a humming noise). This place is Duyungu (after the noun *dungur*, which describes that type of noise).' (Dick Moses later said that the name Duyungu was based on the verb *duyi-L* 'fight with spears', since a spear-fight had taken place there. There may be a connection between the fighting (duyi-L) and the noise (dungur) with the place-name being somehow related to both words.)


I must try to go to the east. I went to the east. I should try to go fast. Went now to the east, all the way along the beach. Went and found some fresh water. 'This is a creek of fresh water, a side-creek standing [here].' [I] saw the water. 'Hey, this water is rising up to me'. (When Gulnyjarubay gets up the water rises up too, because he is a strange person there.) [It] rises, this water rises. [This] place [has] 'story water' standing [in it]. [The story water] is becoming obstreperous towards me. This place with the water standing [there], [bears] the name Yulamagay (116 on Map 3). [It] rose up [and threw itself] against me. 'The name of this place is Yulamagay, from [the water] having risen up against me, after I had come and emerged there.' (Moses said that the name Yulamagay was based on *yula* 'a stranger' and *maga-N* '(water) rises up'. However, *yula* appears not to be a word in modern Yidiny; it may possibly be a word in Jabugay. This place occurs again in Text 23.36 and Moses then said that the first element of the name was based on the verb *wula-N* 'die').

10. *Garru ngayu ngunggum galiiny/ bulmba ngayu dudu baraalingul bulmba numanumaany mada/ bulmba gayal numanumang mada/ gana ngayu banggaana gija/*

Then, after a while, I went on. I kicked the ground (to see if it was hard or soft), [making] a noise. [The ground at that] place shuddered [showing it was] soft (like jelly). A different part of the place shuddered [when I kicked it, showing that it, too,] was soft. Then [I decided that] I should pass by quickly.
11. Ngayu naga galiinyl ngabul banjiilinyul/ bana ngabul bunjiilnyundal/ ndu/ bana yingu ngabul bunjiil/ mida bunjiil/ nganda gurbbi nganda bulmba wubuwumaing/ ngayu galiinyl bulmba yingu ngabul/

I went to the east. Went and found a noise, water with a noise of bursting. (Water was bubbling up from the ground, with mud bubbles forming, and then bursting.) ‘Hey, this water is bursting with a pop, bursting with a snap. Maybe the place is acting strange against me. I must go on. This place is [to be called] Ngabul (117 on Map 3; named after the noun ngabul, referring to ‘bursting noise’).’

12. Naga ngayu nganjaada yungangaliinyl juwingatiinyl ngara gadiilda dabuulda bayiilinyul ngara ngayu bayiilinyul bulmbaa/ bulmbaa nganda wiji bading/ nyundu/ wanyiirra yingu bading/ wiji/ yingu bulmba wijii wunang/ nganyji bulmba yingu gugaalna wijiil/ wiji nganda bading/

I went and crossed the creek to the east, went swimming across. I went and emerged in the south (really, south-east) at a little beach. In that place - in that place a little frog was crying out to me. ‘Hey, what sort of thing is this, crying out? A little frog. This place lying here is Wijiy (118 on Map 3; named after the name of this frog species, wiji). We must call this place Wijiy. A wiji frog is crying out to me.’

13a. Garui ngayu galiirui gijal ngayu ngunggum gating wijiimul wanggi magiilinyu bundaal malaandajalaruing bidmba wawaall nyundul yunggum bulmbam nganyji gadangalnyul yungu ngara gandagarra wunang/ ngara wunang gandagarraal yingu yaluuga gabor/ gabor bunda janang/ gabor gundan/ gabor/ I must try and travel quickly. I go on from Wijiy. I went and climbed a flat-topped mountain. I stood on the flat rock, and looked [out] at [various] places. ‘Hey, we came with [a boat] from that place a long way off. (He is looking towards their previous home.) The place [called] Gandagarra lies to the south. This place near[er] (i.e. on this side of Gandagarra) is Gabar. Gabar mountain is standing [there]. One wrist (gabor) [is all that’s left], [that’s] Gabar.’ (Moses explained that the sea level was rising as the events recounted in this story took place. The water was rising across what had been a flood plain but is now the Coral Sea, between the present coast-Une and the barrier reef. Gabar is the name for Fitzroy Island, named after gabor ‘lower arm’ because most of this geographical feature was submerged and only one part - the lower arm/wrist - remains. Gandagarraa is a ‘sandbank island’, out to sea from Fitzroy, named after ganda ‘yamstick’ and -garaa ‘from’.)

13b. Yaluuga wawaal/ jugi buluwr/ mudaaga yingu bayil/ jilnggu janang/ Close up, [I] saw a legendary log. This pencil cedar tree comes out [at that place]; it stands down [there]. (This describes a place called Mudaga (literally ‘pencil cedar, *Palaquium galactoxylum’), half-way between the mainland and Fitzroy Island; it is now completely submerged.)

14. Garru ngayu ngunggum galiinyl bulmbam wawaajinyuml gana ngayu gija galiinyl jaagunggaar/ yingu bulmba gindaan ngayu baajaral/ yingu gindaan wunang/ bulmba yingu gindaanjil/ After a while I moved on from there, after having looked at the place. ‘Now I must try to go quickly, northwards. Now I leave this place (119 on Map 3) [called] Gindaan (literally ‘moon’). This moon is lying [here]. (There is a drawing on a flat rock, which looks like a moon.) This place is [called] Gindaan (or Walba Gindaan ‘rock moon’ or Gindaanjil ‘moon-with’ - see T21.5.)’

15. Ngayu gunggaar galiinyl/ gunggaar ngayu galiinyl/ ngayu bayiilinyul bulmbaa dabuulda gadiilda/ mayi wawaal gubanyundal/ nyundul/ mayi yingu ganyjuganyju gubang/ ganyjuganyju yingu mayi gubang/ wanyi garru ngayu
I went to the north. North is the direction I went in. I went, and came out at a small beach. [I] saw fruit ripening [there]. 'Hey, this little black fruit (ganyjuganyju, probably Antidesma erostre) is ripening. Ganyjuganyju is this fruit ripening. What shall I eat by-and-by? - This ganyjuganyju? I must leave this place Ganyjuganyju. [I] must give a name [to it]. I'm leaving this place [called] Ganyjuganyju (120 on Map 3).

Ngayu galiiny ngungguml gunggaar ngayu bayiilinyu gadiilda dabuuldal/ bayiilinyu bulmba nguwanyundala/bulmba nguwangala/ndu yingu bulmba/ jarruway gadi darang/ gana ngayu gidi mabaalal gidi ngayu mabaal ngayu ngungguurriny barrgandajiny/ jarruwaynyja/ gidi ngayu gilbilil ngayu garba wawaajinyu/ nyundu/ ngayu gidi gilbilil gabaaygu yingu bulmba gidiila/ yingu bulmba gidiila/ guwal

I went on from there. I went to the north and emerged at a little beach, went and came out [there], at a place which was getting dark now. [This] place is getting dark now. 'Hey, there's a little hill standing at this place. Now I must light a tea-tree torch (gidil).' I lit a tea-tree torch. I went on that way past the little hill, and I threw away the tea-tree torch. I looked back. 'Hey, I chucked the torch away onto the track. This place [should be called] Gidula (literally 'tea-tree torch' plus 'now'). This place (121 on Map 3) is Gidila, [that's its] name.'

Gana ngayu bajaarna ngungguml gunggaar ngayu galiinyl banggaanyala galiiny/ gunggaar/ ngiyaa ngayu galiiny/ nyundu/ ngayu ngiyaa galing/ ngayu gana bulmbaa ngiyaa galing/ yingu bulmba ngiyaaman/ gunggaar galing muguy ngiyaaman galiinyalaj/ galiiny galiiny galiiny/ gunggaar ngayu galiiny/ gunggaar ngayu galiiny/ jarruwayja/ jarruwayja/ jarruway ngayu wawaal/ nyundu/ yingu bulmba jarruwaydayi yingu yaluuga wunang

Now I must leave [this place]. I went north, went past now, going north. I went along the side of a hill (ngiya). 'Hey! I'm going along the side of a hill. I'm going along a place on a hillside. This place [is to be called] Ngiyaman.' I keep going to the north all the time; [by] Ngiyaman now. I travelled on and on. I went to the north. North is the direction I went in, to a small hill, a hillock. I saw the small hill. 'Hey! this certainly is a small hill lying just nearby.'

Garru ngayu wanggi bayiill walba wawaalinyu yanggiinyum/ nyundu/ yingu walba yanggiiny/ wanyju -- walba yanggiiny/ minya gunaal yinggul yanggiiny/ gana ngayu bajaarna/ garru ngayu garba bibaajinyu/ walba yanggiiny wal/ minya gurrbi yanggiiny/ bulurunggu gurrbi yanggiiny/ yingu bulmba wunang yanggiija/

By-and-by I emerged [at a place] uphill. [I] went and saw a rock that had been split. 'Hey, this rock's been split. Someone has split the rock - I wonder who did it? [Perhaps] meat was being cut up here [and the rock] was split. Now I must leave [it].' By-and-by I looked back. The rock had been split all right; maybe meat was being sliced up. Maybe storytime people sliced [it]. This place lying [here should be called] Yanggiija. (This is 122 on Map 3, Cape Grafton; the name is based on the verb yanggi-N 'split, rip, slice, tear', used mainly of meat.)

Ngayu gana jilnggu galiinla/ wawaalinyu/ ngawuuyu/ dun.gu bayiilldanyu/ jarruiny ngunyjunjida/ wawaalinyum/ nyundu/ ngayu wanyirra wawaal dun.gu bayiilinynda/ minya ngawuuyu/ yingu buluur wunang ngawuuyu minyaaggu bamaan/ jalaabagul bunuulgu jumburrangul.gu minya garri ngawuuyu dugaalal/ yinggu bulurula/ wanyja bamaal/ yubingadang banaa murrba judang yubijinal

I must go downhill. [I] went down and saw a salt-water turtle. [Its] head was just showing out, and then it pulled it in, frightened of someone after having been
seen [by me]. (This is, the turtle had been frightened by the appearance of Gulnyjarubay.) 'Hey, what sort of thing was it whose head I saw pop out? It was a salt-water turtle (ngawuyu). This is a storytime turtle lying here; it belongs to the people [and is an omen] for [catching] flesh-food (here, fish). For [catching] large mullet (kingfish), and small mullet, and dugong. So that by-and-by [we] can catch turtles, at this story place. People come to rub [something] somewhere in the water, [they] dive down in order to rub [a stone under the water].' (Moses explained that there is supposed to be a submerged stone here. People dive down and rub the stone and hit it with bushes, praying 'give me turtle and dugong', which is supposed to augur well for their catching sea-food. Gulnyjarubay did not himself dive down in the story, but merely said that the omen stone was there. This is 123 on Map 3, called Walba Ngawuyu 'stone turtle' or just Ngawuyu).


I must emerge. Then I came and emerged, came and stood in a hollow quite close by [Ngawuyu]. This place (the next place after Ngawuyu) is a short way to the west. I came to the west, came along; and heard lots of people [children] shouting in play, laughing and dancing about. 'Hey, all these people [children] are shouting in play here, calling out, and generally having fun. Now I must go to the west.' I went west, went and had a look. 'All of these people [children] have finished dancing around now. The little children are running about, having settled down [there], yelling in play. All of these people [children] are yelling in play.' I went and stood in the camp, and looked back. 'The place (124 on Map 3) lying here is Giriga, because of all the little children playing happily [here]. [The place called] Giriga is situated [here].' (Giriga is based on the verb giri-N 'call out in play'.)

21. Gana ngayu gija galilina/ guwa ngayu galilinya/ nganjanda juwingaling/ jina budilinnyu ngjuj/ bana wumbul/ yingu banaa bayngga wajuulinyu/ yingu wunang walba banaa/ bayngga wajuulinyu/ gubay/ bana gubay/ Now I must go quickly. I went to the west, went and swam across a creek. [I] couldn't put my foot [in the water there, because] the water was hot. This hot kapamari stone, which has been heated up, is in the water. This stone is lying in the water - a kapamari stone, which has been heated, been burnt. The water [here is called] Gubay (from the verb guba-N 'to burn'). (A stone of the type which is heated and put inside an animal, in kapamari-style cooking, had been placed in the water here, and this is what caused it to be so hot.)

22. Garru ngayu ngunggum galiling guwadaqang/ wanggaajinyu birri guwadaqang wangi/ warrnggingalinya/ jaanguwawaal/ yingu bulbma diwii/ bana janang diwii/ After a while I go from there, to the west. I went a little way up, going to the west, uphill. I went all around, and then looked towards the west. This place [is called] Diwiy (125 on Map 3). The diwiy tree is standing [in the place]. (Gulnyjarubay looked uphill and named a place, towards the middle of the peninsula, where the water-holding tree diwiy grows.)

23. Diwimu ngayu judaany jilnggu/ judangadaany jilnggu/ gadaany gadaany gadaany/ banjiilanyu/ bama wawaalnyu/ dandabanyunan jirrgaada bagabagalnyinanyun/ ndu/ bama yingu ngabi dandaabang/ jirrgaada/
I moved downhill from Diwiy, came down—came along, came and found [children playing]. [I] came along, saw people [children] dancing about in the blady grass, spearing each other [there], with gra:s [spears]. ‘Hey! all these people [children] are prancing around, spearing each other with grass [spears]. Lots of little children are dancing around, [play-fighting]. This place (126 on Map 3) lying here I’ll call Jirrgarji (literally, jirrgar ‘Imperata cylindrica, blady grass’ plus -ji ‘with’). [Now I’m] leaving Jirrgarji, the place [called] Jirrgarji.

24. Galiiny ngungguml warrnggiiny galiiinyj janangaliinyj garba wawaajinyul nyundi / gana wudu yingu bana wuduun janaany/ yingu bana janaang wuduuni bulmba wuduuni / gadaany ngunggum/ gadaany gadaany gadaany gadaanyl [I] went from there. [I] went by a roundabout route, went and stood [there], and looked back. ‘Hey! better wait THIS water standing [here is called] Wunduun (from wudu ‘for a while’, implying a wait). This is Wuduun water, standing [here], Wuduun camp (127 on Map 3).’ [I] came away from there, came right along.

25. Garru ngunggum/ warrrnggiinyala gadaany muguyul / gana ngayu galiina guwaa/ warrrnggiinyala balbuurul jiba balbun janaanyul bulmba yingu balbun janaaayl / ngunggum ngayu gadaany muguyayala bulmba yingu balbun/ By-and-by I came from there, by a roundabout route all the time now. I had to go to the west, had to go by a circuitous route. [To the place called] Balbru (128 on Map 3). The balbun tree (Calophyllum inophyllum) stood there [and so] this place [was called] Balbru. The balbun [tree] stood [there]. From there I came along, moving on all the time. This place [had] balbun.

26. Gadaany muguyayala/ banjiildanyu guwaa/ walba buluur nyinanyunda jibin/ yingu jibin wunang/ jarrerway wawaal jaagunggaar/ yingu jaja ngumbubuubul ngunggum ngayu gadaany bajaranaal / I came on all the time, came to the west and found a storyline rock called Jibin (129 on Map 3) sitting there. This is Jibin lying [here]. I saw an island to the north (130 on Map 3). This [is a] little baby child (Ngumbubu ‘new-born baby’ is the name of the island; at T21.16 the island is called Jaja ‘child’ and the rock on the mainland Mujam ‘mother’). From there I came on, to leave [that place behind]. (There is a freshwater stream on the island, which comes from an underground source on the mainland. This suggests that the island is a baby, ngumbubu, being fed by its mother, on the mainland. The rock Jibin (lit. ‘umbilicus, umbilical cord’), on the mainland just across from the island, is connected with this set of traditions. Moses later said there was a legend that a woman had died while giving birth to a child, on the mainland, and she had turned into stone.)

27. Gana ngayu galiina/ gadaany yaluugu/ bana binangalnyu jadwulu ngabi badinyunda/ nyanggaajinyuun/ nduu bana nyurruguugu/ jadwuul nyinang/ gugu nyurrwyurr/ nyinang/ yingu bulmba/ judulu/ Now I must go. I came near, and heard lots of brown pigeons crying like people, and talking. ‘Hey, there’s the sound of people talking a long way off. Brown pigeons are sitting [here], sitting and making a noise [like] talking. This place (131 on Map 3) [should be called] Judulu (‘brown pigeon’).

28. Garru ngunggum judulumu ngayu gadaany muguyayala/ banjiildinyu nganjarr gadil yungangadaany wawaal bana gadaanyunda/ gunduugnya -- gunduugyul bana mundalnyunda/ nyundi/ yingu gunduugyul bana mundalal/ gana yunganaal banaaang nganyany jajal/ banaa yungangadaany/ By-and-by I came on, moving along all the time from Judulu, went and found a little creek, came and swam across and saw water coming in (that is, water was
being swept into the creek by the tide). [Saw] water being pulled [into the
creek] by a brown snake. 'Hey, this water is being pulled in by a brown
snake. I must try to cross. The water doesn't like me [because I am a stranger
there].' [I] came across the creek. (It is possible that there is a strong pull
from the tide, making this creek quite difficult to swim across, with this being
interpreted as the water 'not liking' strangers.)

29. Gadaany yaluuga/ wawaaldanyu bama banibaniijinyu yingguw buluur
nyanggaajinyuun/janggajanggaajinyinanyunda/yingu bulmba banibaniijigaraa
gurri bandi wunang/ bandii/banibaniijinyu/ gurribi/

[I] came closer in, came and saw people grumbling amongst each other here,
storytime [people] talking together, growling and grousing about. Perhaps
this place (132 on Map 3) lying [here is called] Bandi from all the grumbling at
Bandi (the place-name is based on the verb baniiji-N 'to grumble that one
doesn't want to do something'). Perhaps [it's called Bandi] on account of [them
all] grumbling.

30. Garru ngunggum ngayu galiiny guwal gindaaja bulmbaa bilmaajinyuun/
yingu bulmba/ gindaaja bilmaajing/ bulmba bilmaa/ yingu bulmba bilma/
gindaajanggu bilmaanyum/

By-and-by I went on from there to the west, went and found a cassowary, in a
camp, clearing it. This place - the cassowary is clearing. The place [is] Bilma
(133 on Map 3). This place [is to be called] Bilma, because it was being cleared
by the cassowary. (The name Bilma is based on the verb bilma-N 'clear ground
for a camp-site'.)

31. Gana ngayu galiina/ guwal/ guwa gadaany/ mayi wawaaldanyu gubanyunda/ ndu/
mayi ngabi gubang/ wagajagaa/ yingu bulmba wagajaga/

Now I must go, to the west. [I] came to the west, came and saw some fruit
ripening. 'Hey, there's lots of fruit ripening, small pandanus nuts. This place
[is to be called] Wagajaga (134 on Map 3, from wagajaga, 'small pandanus
tree/nut').'

32. Gana ngayu galiina/ guwal/ muguyalal ngayu guwa galing/ gadaany/ yingu bulmba
wawaaldanyu/ jalga ngabi gambanyunda/ ndu yingu bulmba jalgalagngal/ jalgajalga
ngabi gambajalga/ yingu bulmba jalganingay -- jalganingayl/ bajari/

Now I must go to the west, [travelling] all the time. I'm going to the west. [I]
came, came and saw this place, [saw] lots of small snails crawling around.
'Hey, this place has lots of snails, there are lots of snails crawling around
[here]. This place [should be called] Jalganagingay-- (corrects himself) [I mean]
Jalganagingay. [I] leave [the place now]' (Jalganagingay is based on the noun
jalga 'snail species').

33. Ngayu gana galiina/ guwa bayiina/ galiiny ngunggum/ jalganagingaaynu/ gadaany/
guwa baniijinuyu gujubay ngabi jidin/ jidin gambanyunda/ nyundu yingu ngabi jidin/
jidin gambajalga/ yingu bulmba ji -- jidini/ jidini/ ngayu bajaranna yingu bulmba/

I must go on, go to emerge in the west. [I] went from there, from Jalganagingay. [I]
came on. [I] went to the west and found lots of gujubay (periwinkles), and
jidin (smaller, periwinkle-type creatures) crawling around. 'Hey, there are all
these jidin [around here], jidin crawling about. This place [should be called]
Jidin. Jidin. [Now] I must leave this place.'

34. Gana yingguurruny ganggu+junggaanuy guyaabay/ ganggu+junggaanuy jangangara
galiina/ bulmbaagug/ galing bulmbaagula ngaraa/ wuru wawaalinyu/ yingu bulmba
wuru/ wurugaraa/ wuru ngabi nyinaanyu/ wuru wunaany/

I must try to take a short-cut this way, [to] the other side [of the swamp]. [I] took a
short cut, to go towards a place in a southerly direction. [I'm] going to a place
to the south now. [I] went and saw spear-handles [lying there]. This place
should be called] Wuru (literally: 'spear-handle'), because of the spear-handles. There are lots of spear-handles sitting [here]. [The place] Wuru is situated [here].

35. Ngara galiiny/jugi banjiilinyu wuban wunanyunda/ yingu bulmba wubaanjil/ wubanjimju galiiny/jingu bulmba wubaanjil/ngayu wubanjimju galinala/
[I] went to the south, went and found rotten logs lying [there]. This place [should be called] Wubanji (literally, wuban 'rotten log' plus -ji 'with'). [I] went from Wubanji. This place is Wubanji. Now I have to go on from Wubanji.

36. Banaa ganggu+junggangaliinyu/ guliyrula/yingu bana guliyrul jili guliyrul/ bulmba guliyrul/
[I] took a short-cut, across a creek. [This is] red-coloured [water] now. This water is Guliyuru (literally 'red-coloured'). A storytime red colour. This place is Guliyuru. (It is now known in English as Reeve's Creek, 135 on Map 3).

37. Ngunggum ngayu galiinyala guwal bana giyaall
From there I went to the west now. A water-feature [called] Giyaal (literally, 'flooded water').

At this point Moses asked Robert Patterson to assist him, and Patterson continued the sequence of places, Moses repeating the names:

buybur (a place where people tried to blow, buybu-R, in the water to make the tide go back)

juburwulay (a place where people died - based on jubur 'stone' and wula-N 'to die')

jimurr or jimurru (a place where there was a big humpy, jimurrU; this is 139 on Map 3).

38. Ngajin bulmba yingu/ ngayu yinggula wulangadaany/
This is my own camp. I've come to die right here.

Notes. Line 4. In later commentary on the text Dick Moses said that 'all nations divided at this rock, Wunggu'. That is, the tribe was divided up into parts, and each sent off in a different direction. Line 7. The narrator took on the identity of BanggUan sporadically in the early part of the text; from here on he assumes the role of Gitinyjambay. Line 12. The frog is called wiji and the place Wijiy: in the fifth word of the last line Dick Moses mispronounced the name of the frog as wiji (this was later corrected on playback). Line 14. On playback Dick Moses said that the last word should have been just gindaan (and the comitative form of gindanU is, in any case, gindanyyi, and not gindaanjii). Line 20. Moses adopted an affectionate 'cherishing' tone of voice for the description of the children playing, especially bamadi wala yingu ngabi dandaabang. Line 21. On playback Moses said that the third word from the end should have been gubanu, the past tense of guba-N 'to burn', rather than gubay, as he had pronounced it; the final word was given correctly as gubay, the place-name. Line 23. There appears to be an affix -nyina- in bagabagalnyinanyunda and bagabaganyinang (compare with the verb root nyina-n 'to sit'). It was impossible to obtain confirmation of this putative affix outside the context of this text - see Gr p222. Line 25. Moses said that the balbun trees used to grow at Balburu in olden times, but they have all died out now. Line 27. Moses later pointed out that in storytime, when Gulnyjarubay lived, what are now birds did all have human form. The form nyurrunjurruru appears to be a shortened version of a reduplication of nyurrugu 'sound of people talking a long way off'. Line 28. On playback gunduuynya (the accusative form) was repudiated - gunduuyju (the ergative form) had been intended. Line 29. The putative affix -nyina- (see line 23 above) occurs again in janggajanggaajinyaanyunda.

When the text was gone through later, Dick Moses said that he had omitted mention of two places: Ngarraynyu (see T21.13) comes in between Jirrgarji (line 23) and
Wuduun (line 24), and Wuru comes just before Judulu (line 27). Robert Patterson mentioned, after Moses had finished recording the text, two further places visited by Gulnyjarubay: Manngari, a stone where he had been frightened (based on the verb *mannga*-n, 'to be frightened'), and Ngunanggarra (literally: 'whale') a place where the tide left a dead whale on the beach - it turned to stone and can still be seen there.

**Text 14 - Second Version of the Bibiyuwuy Legend**

When I played Dick Moses's recording of the Bibiyuwuy legend (Text 12) to Tilly Fuller she said it was quite different from the story she had been told as a girl. In Mrs Fuller's version Bibiyuwuy is a man who was killed by his brother and - returning as a spirit - set eyes on his own skull. He then went off to the land of spirits, calling all his people to follow him in due course; this was the origin of death. (There are remarkable similarities between this story and the Dyirbal legend of Gijiya, which also explains the origin of death). Told by Tilly Fuller in the tableland dialect; recorded at Kairi on 3 November 1972 (duration 5 minutes 30 seconds).

1. **Jambuul waguuja jaja gabaal/ yinggu duguudaal/ Jimuur/ dugur/ guygi/ guygi ***bambiil jimmurrulal**
   Two male children were born, in this house. [It was] a large house, of lawyer vine leaves. [They] were covered over [in their cribs] in the big lawyer vine house.

2. **Jaja jambuul wagujuja/ ngalalala/ guman bunyamujay/ guman mugu/ nyinaanyj**
   The two male children were now big (i.e. grown-up). One had [two] wives, but the other had no option but to sit [in front of the fire alone, since he had no wives].

3. **Guman bajar bulmbaal jambuul galiiny/ jambuun gu/ jambuun gu dagaajinal jambun dagaal**
   One [man - the unmarried brother] was left at the camp. Two [people - the married brother and one wife] went for grubs. To cut out grubs. [They] cut grubs [from the rotten wood in which they burrow].

4. **Guman gundaajinyul galbaadal banjaal**
   One (the married brother] cut [a tree] with an axe. [He cut out a grub, and] tasted [it. He found it tasted of semen, and knew that his brother was misbehaving with his other wife, back at the camp.]

5. **Ngajin wagal/ jurramang/ nganyagunaandul/ jambuunda ngayu yingul minya bunjal/ 'My wife is being seduced by my brother. I've [tasted] a bad slimey animal taste in this grub' [the man said to himself].

6. **Ngayu gana gunjing bulmbaagul ngajin wagal wawaaling/ jaja/ jain gaangal ngajin/ bulmbaal/ gana gunjing/ wawaaldanggadang/ 'I must return to the camp, go right up and have a look at my wife, and my child. Something bad has been done to my [folks] in the camp. I must return - come close and have a look.'

7. **Nyundu jurremaany ngajin wagal/ ngyu/ 'You've seduced my wife' [the married man challenged his brother, getting the reply] 'No'.

8. **Gunyi warra nyanggajjin/ nyundu jurremaany/ ngayu nyuniny garru bunjang/ 'Don't tell lies! You seduced [her]. By-and-by I'm going to hit [and kill] you.'
9. And he bunjaany/ gurrgaamarri/
   And he hit him across the [back of the] neck [and killed him].

10. Nyundu wulangalal/ ngayu nguju nyunuwun/ gu duwu gadang/
    ngayu bumba nyinang/
    Nyundu/ nguju duwu boyil nganda/
    bunjaany/ wulaany/
    'Now you're dead. My tears will not come [into my eyes] for you. I'm sitting here
dry-[eyed]. Hey! Tears will not come to my eyes. [You] were hit [by me] and
[you're] dead.'

11. Gula nyarri+bagaal/ dun/gu gugaa budiiil/
    [He] dug a hole [to bury] the body. And put the head [which had been cut off] into
    a bark [container].

12. Galiny banaa ngabangaliiny/
    birriinyja maluway/
    gana gadaany guluguluwy/
    gulugulu gadangalnyu gabulula/
    [The spirit of the murdered man] went to the water, went and bathed in the salt-
    water. The spirit came with a black bream [for all the people to eat]. He brought
    the black bream on a small stick.

13. Nyundu wannya/ ngayunya/ nyundu nganyany bunjaany/
    ngayu gana gunjiiny/
    'Who are you?' [all the people in the camp ask the returning spirit]. 'It's me
    alright.' 'You killed me' [he tells his brother in front of all the other people] 'but
    I've come back.'

14. Wanyiin gu nyundu gadang/
    ngayu gadaanydi wawaajina bulmbaagu/
    [The people ask him]: 'What are you coming [here] for?' [and he replies] 'I've
    come to have a look at the camp.'

15. Nyunduuba gurriny nyinang/
    nom nganyji gurriny nyinang/
    'Are you all alright sitting [here]?' [he asks them] 'Yes, we're alright sitting
    [here].'

16. Wanyi bulu gujilly/ nganyji jubuny/
    ngurruu/
    'What's the stink [I can] smell?' [the spirit asked]. We were all silent [not
    answering him]. Why?

17. Nganyji wanyiinnal yingu dun/gu/ ngunyjuung dun/gu nyumaal/
    'What shall we do with his head? That [spirit] smelt [his own] head' [the people
    spoke amongst themselves].

18. Ngayudi manngalal/ nyarri+bagaalna/
    ngayu bujiiny/
    ngurrijuluw/
    nyarri+bagaalna/
    'I'm really frightened. [We'll] have to dig a hole [and bury the head]' [the dead
    boy's mother said] 'I told you some time ago, to dig a hole [and bury the head].'

19. Ngayu garru buijing/
    nyuniny ngungu dun/gu ngayu gundaal/ wulaany/ ngajin
    ngumbar wawawawaalna/ dun/gula babaal/
    'I have to tell [him] soon' [Mother says, and when the spirit of her son next
    returns she says to him:] 'I cut off your head [after you'd] died. I wanted to
    gaze on the face of my dead child - on his skull.'

20. Ngayu gunjingal/ ngayu nyunduubany yingu bajarala/
    ngayu galingal/
    [wuy] [wuy] [wuy] [wuy] [wuy] [wuy] ngayu jufimarri jajaamang/
    guman jajaamal/
    gumaanbi jajaamalng/ ngayu gumaanbi/ ngayu banaa birriinyja galing/
    [The spirit said] 'Having seen my own skull, I'm returning now [to my spirit-
    home in the water]. I'm leaving you all now. I'm going away now.' [And as
    he went he called out], 'Wuy, wuy, wuy, wuy, wuy...' [being known as
    Bibyuwuy from then on]. [He continued:] 'I'm jumping through the trees; I
jump over one [stick], I jump over another [stick], then I [jump over] another one. I go into the salt-water.'

21. *Gulugulu nyunduuba buganalal minya ngayu gadangalnyum!*
   'Now you can all eat the black bream, the seafood that I brought [for you]!'

22. *Ngayu gana gunjing/ ngayu nyuniny wawal jambulamay/ jambulamay gadan!*
   'I'm returning [to the water]. I'll see you in two [days]. Come in two [days]!'

23. *Ngayu ganaanggarr galing/ bading!*
   'I'm the first to go [to heaven] crying as I go.'

Having seen his own head, Bibiyuwuy has to go to the land of spirits and remain there (effectively, dying). He tells the other people that they will in time follow him. The reference to 'in two days' here is obscure. On replay Tilly Fuller mentioned that she should have said 'in three days'. In fact Bibiyuwuy is supposed - in other versions of this myth that the writer has heard - to have returned on each of the three days after his death, to have seen his head on the third day and then 'gone to heaven'. The remainder of the story given by Tilly Fuller (below) is essentially irrelevant to the main theme.

24. *Bunyajamu mujam badiiny/ bimbi/ nganyjaguman badiinyala bunjaajinyum!*
   [First], just the women, including mother, are crying. Then father [joins in]. And now brother cries because he had killed him.

   [The murdering brother said]: 'I was jealous over my wife. But it was my wife who was no good [and seduced my brother]. Why did I kill my brother? I killed my [own] brother. My heart is broken [because of my deed]. I'm spiritless, sad and depressed. But no more now. No more crying now [because] he's dead and gone [and nothing can bring him back].'

26. *Nganyji yinggu nyirmngalal bulmba wawaajing/ wawaajing/ bulmba ngaliinalal/*
   'We all sit about here now, looking around the camp, gazing about the camp. The camp [just] belongs to you and I now' [the murdering brother tells his son].

27. *Bama bading bulmbaal ngajin  waguja jajal ngayu gumanalal/ bimbi bading/ galnga/ jujum/ nganyjaguman/ janggul bading/ wungga ngungguugu gumaan gu/ wagujagul*
   The people cried and prayed in the camp. 'There's [only] my boy child, I'm on my own', father cries. And uncle, auntie, brother, and sister [all] cry, pray for that one [dead] man.

28. *Gurriny bulmbaaagyu ngunggu huriigu dagaaajina/ banaagu dugaaajinal bungaandu/*
   [He was a] good [man]. [He] would cut wood for the fire at the camp there, and [he] would fetch water, in the daytime.

29. *Nganyji ngunggum galinalal/ dugur yunggula jarraaelal/ yingu ngamuurray/ dun gu nyarri+ bagal/ nganyji ngumbar/ ngumbar wawaal yinggu/ bulmbaal*
   'We must go [from here] now, to build a camp in another place, some way off. This [place smells] stale. [First] we'll bury the head. We've been seeing his face all the time here in this camp.'
30. *Nganyji galing yunggu/ jalaabinyala nyinaanaa/
   'We'll go far away, to settle on the other side [of the creek].'

31. *Ngayu ngujula ngajin dun.gwu ngumbar waybaajingala/
   [Mother said]: 'I feel like nothing. My head - my face and head are going round
   (i.e. feeling dizzy). There's nothing for me (i.e. nothing left in life for me).'

32. *Bama janyjiiny ngunggum bulmbam/ galiiny/
   The people shifted camp from that place, and went away.

33. *Jugaabaljarra bulmbabinyala/
   [They] set up house-frames, at another place.

34. *Yingu gurriny/ gadaany/ ngumbari wawaal burrginyundal/
   This [mother] felt better [when she] came [to the new camp]. Her face [felt alright
   now], and she could be seen walking about.

Notes. Line 14. On playback Tilly Fuller said that although ngayu gadaanydi is
grammatical, ngayudi gadaany would really be better here. Line 28. On playback, Mrs
Fuller said that the last word should be bungaanj, rather than bunganjdi.

**Text 15 - Expiation for a Crime**

The story of two young men who killed their uncle because he denied
them fat grubs, and how they eventually confessed to the crime. Told by
Dick Moses in the coastal dialect; recorded at Yarrabah on 18 August
1973 (duration 5 minutes, plus 2 minutes 15 seconds).

1. *Nyundu ngali galngaany yaymiilnal galiina wabarl minyaagul/
   [Two brothers were talking to each other:] 'Hey, you!' [said one] 'we should ask
   uncle if we can go walkabout, for some animal food.'

2. *Banggal garru wanyjuunim dagal/ galngaangl ngungu banggal/ budijing/ gana
   nganyji yaymiilnal/ gana nganyji galiina wabarl/
   'Where are [we] going to get a tomahawk from?' [asked one]. 'Uncle keeps those
   tomahawks around. Let's go and ask him if we can go walkabout' [replied the
   other].

3. *Galnga/ nyundu nganyjiiny jambuul galiingi minyaagu/ jambun gundaalina/
   'Uncle, you take us two, for meat! [We] can go and cut some grubs.'

4. *Gana nyunduuba nganyany wamban/ wurrbaajinyuun jambuundal/
   [Their uncle replied:] 'You wait [here] for me, while I look for grubs!'

5. *Ngunggubarral dagul galingi wurrbaajini jambuundal/
   The people from that place - the three of them - are going. [They] went looking for
   grubs in the scrub. They went inside, went inside the scrub and saw sawdust
   being bitten by grubs. (Sawdust at the base of a tree indicates that there are
   grubs burrowing inside the trunk.)

6. *Yingu jambun maja bajalnyundal nganyany wamban/ ngayu gundalnyundal/
   'This grub tree is standing here, with sawdust chewed out', [uncle said to the
   boys], 'you two wait for me, while I cut [into the tree for grubs].'
7. Jambun gundaal ngabi jambulanda gilbiil/ dun.gu.jamu/ minya nguji/ gurriny/
   [The uncle] cut out lots of grubs, and threw to the two [boys] only the head
   portions. There was no good meat [on them].

8. Galnga/ gana nganyji dun.gu buganga/ jan.gan/
   'Uncle, we're trying to eat [these] heads, but they're no good' [the boys
   complained].

9. Mugu bugan/ ngungubujun ngayu wiwing/
   'Eat [them] anyway. That's all I can give [you]', [uncle replied].

10. Nganyji bugaana minya gurriny/
    'But we want to eat good meat.'

11. Garru ngunggum galging/ bagil jigi wurrbang/
    'By-and-by we'll move on, and find another [grub tree]', [uncle promised].

12. Munula bilangaliiny dulguw/
    Now [they] went into a big [patch of scrub].

13. Galnga yingu guman/ jigi maja bajal/ jambuundu/ ngungudi wala/
    'Uncle, here's one! A tree with sawdust being bitten out, by grubs', [one of the
    boys exclaimed]. 'Yes, that one's alright', [uncle agreed].

14. Jigi gundaal banggaalda jambun ngabi danggaany/ jambuul garba gadigadii
    janyundal/ minyayinda/
    [The uncle] cut the tree with the axe, and took out lots of grubs, whilst the two little
    fellows stood behind the tree [waiting] for the man with meat.

15. Nganyjiinda nguju minya wiwiiny jambun yinyjuung/ galngaang/ gana nganyjiinda
    ngabi gilbi ngalalngalali/ galnga/
    'This fellow hasn't give us any meaty grubs, uncle hasn't', [the two boys said to
    each other, and then addressed uncle], 'Come on, throw us a lot of big ones,
    uncle!'

16. Ngungubujun ngayu gilbiil/ dun.gu bugan/ minya nguji/
    'That's all I can chuck [down to you]. Eat the heads! There's no meat', [uncle
    informed them].

17. Gana nganyji daliiyibujun nyinang/
    'But we're sitting here still very hungry', [they replied].

18. Garru bagiildu/ nganyjaergumaandu bujiiny/ nganyjaergumaandu bujiiny/ nyundu/
    galnga nganyjiin wurrnggun/ baybambam/ bugaajing minyaal nganyjiinda/ nguju
    wiwing/ ngallinda/ gaiy yingu wurrgnggun/ mami/
    After a while one of them, the bigger brother, told [the younger one]: 'Hey, our
    uncle is greedy and mean, eating the meat and not giving any to us two. He
    certainly is mean and greedy.'

19. Nganyjaerguman/ nyundu wurrgggin/ nyundu wurrgggin dulgumarri/ banggal daga/
    wanyin.gu/
    'Elder brother! You walk around, you go around through the scrub, and pick up
    the tomahawk!' [said the younger brother]. (He was telling him to sneak
    around and steal the axe while their uncle wasn't looking.) 'What for?' [asked
    the elder one].

20. Banggaalda garru bunjaana/ ngayu yawmilnyunda minyamujay/
'To hit [him] with the tomahawk presently, while I'm asking [him] for meat,' [replied the younger one].

21. **Minya nguju gali ngajut ngaju gana yingu yaluuga gundal banggal bajarr/**
    'There's no meat now, uncle?' [the younger brother asked, to which uncle replied:]
    'No, nothing.' 'You cut this [bit] near here [round the other side], and leave the axe', [the younger brother instructed him].

22. **Banggal yingu wudu wunaana bajarr/ nganyja gumaanu ngunjungiung dugaal banggalil nilangalnyu/ garru dugaal nilangalnyu/**
    [Uncle] left this axe lying [on the ground] for a while. That elder brother got the axe and hid it, by-and-by he got it and hid it.

23. **Nyundu banggal ngungul ngajut ngaju/ nyundu bunjan wugul/**
    [The younger brother asked:]
    'Hey, you! Is the axe there?' [there [with the axe], [the elder one replied].
    'You hit [uncle] in the back of the neck!' [said the younger one].

24. **Wugul bunjaany banggaaldaa/ nyundu baymbam/ minyaa bugaajing nganyjiinda jambulanda ngaju minya wiwingi**
    [Elder brother] hit [uncle] in the back of the neck, with the tomahawk, [saying:]
    'You're greedy, eating the meat and not giving any meat to us.'

25. **Wugul bunjaany bigin wunaana/ bajarr/**
    [He] was hit in the back of the neck, so that he lay there insensible, and was left [there by the two boys].

26. **Bama jambuul junggaanyi bulmbaal/ junggaanyi muguy dulguu munul/ warrnggiiny galiinyi bayiilinyu bagiilda bulmbaal/ bajarr/**
    The two people [the two boys] ran towards a camp, kept on running all the time into the middle of the scrub, going round by a circuitous path until they came out in another place, [having] left [the unconscious man where he lay].

27. **Gana nganyji yinggwurrung galiina bulmbaagw/**
    'Let's go this way home' [one said to the other].

28. **Jambuul gadaany bulmbaal/ gadaany bulmba wawaaldanyu/**
    The two [boys] came to a camp, came and looked at a camp.

29. **Yingu bulmba nganyjiin/**
    'This is our camp.'

30. **Jili wawaal ndu nyundu/ galnga yingu nganyji bunjaanyjan/**
    [Much to their surprise, they found their uncle sitting in the camp, and] looked [him] in the eye. 'Hey, you, I thought we'd killed this uncle!'

31. **Ngunjungiung bunjaanyum jili bayiil nyinaanyi wawaajinyu/**
    [The uncle who] those [boys] had [nearly?] killed sat looking [at them], his eyes nearly popping out [of his face, as he stared at them].

32. **Nguju bujiiny ngaju bunjaajinyum/**
    'I never told [anyone] I had hit him' [said the elder brother, to the younger].

33. **Burmu nyinaanyi yarnggaanyi bamaal ngaja gurruu binaangal/**
    [The two boys] sat quietly, frightened, afraid that the people might hear what they had said [about having hit uncle, to kill him].
Dick Moses finished the narration here and then, following our normal routine, told the same story in English. When the Yidiny and English had been played back he said that there was a further part to the tale:

34. *Bama ngabi binangajinyul yingu burriburri murraanj wunanj wunanj wunanj na/nyunna bamaal gurrbi bajiil/ wanyju bamaal milbaang/ bama gayal galiiny wabar yajiil jambuunal All the people were listening [to what the boys, and anyone else, were saying about the uncle]. 'This old man is lying here sick'. 'Lying here sick'. 'Hey, this old man is lying sick.' 'What's the matter [with him]?' 'Some person may have bashed [something on him]'. 'Wonder which clever fellow did it?' [The people said amongst each other.] Another group of people went walk-about [investigating], went walkabout for grubs.


36. *Jambulanggu bamaal/ -- -- / yabaang bujiinyu/ nyunyu giyi bujiijin nyunyu bunjaajinyun/ nyunyu giyi bamaanda bujiijin/ nyunyu ngali bunjaajinyun/ guryi murraanj wunaana/ wala wulaany/ The two people [i.e. the brothers] [spoke]. [The elder] brother told [the other one]: 'Don't you tell that you killed [him]. Don't you tell the people that you - the two of us - killed [him]. Let him lie [there] sick. Now he's passed away.'

37. *Bama wurrbaajinyu/ wanyju yingu bunjaany burriburri/ The people [from the camp] were looking. 'Who was it hit this old man?'

38. *Jambuual gadigadid burmu nyinaany/ manja bunjaajinyu/ The two little ones just sat [there] quietly - they were the culprits who had done the murdering.

39. *Garru/ bama wanyja ngalalngalaladaanyala/ jurrujurrudaanyala/ bama ngunggun/ julu barama/ / guyugunuy jarraja/ guyugunuy jarraja/ guyugunuy jarraja/ By-and-by, when the people [those two brothers] had now grown big, had become grown men, they were ready to fight over their crime.

40. *Nganyanynguri nyunyuubu bunjaangana/ ngayu manja/ burriburrini bunjaajinyu/ 'You can all come and fight me now! I'm the culprit, who killed the old man.' [Said the elder brother, who had a guilty conscience, and felt he must atone for his crime.]

41. *Ngungu jambuul wiwilijinyula/ bigunuyi jarraja/ Those two gave themselves up, standing with their shields [in their hands, inviting the others to throw spears at them].

42. *Garru bamaal ngabiing bujiinyu/ nyunyu jambulanggu bama bunjaanyu/ So all the people said to [them]: 'Oh, you're the two who killed [that] person.'

43. *Ngayunguri bunjaanyu/ burmu galigalinyu/ minyamujay/ jambuunal/ 'I'm the one that killed him, as he was quietly going around with meat, with grubs.'

44. *Ngayji wala wawaal nyuninya/ wawajingala/ nyunyuubu jambulanggu bunjaanyu/ nyunyuubu wanyiin/ gu bunjaanyu/ bamaan gujuugal/ bajar biyal/
[The people in the camp said:] 'We've been watching you closely, looking [to see if you were the culprits]. You're the two that killed [him]. What did you kill him for? He was one of us, and should have been left alone.'

Notes. Line 6. On playback, Moses said that *gundaajinyuun* would be preferable to *gundalnyunda*. Lines 20-44. The verb *bunja-n* can be translated by 'hit', or 'hit in order to kill' or 'kill'; it is hard to know which sense is most appropriate in the various occurrences here. When going through the text phrase-by-phrase Moses translated *bunja-n* by 'hit' in 20, 24, 25, 32, 37, 38, 40 (first occurrence) and 43, and by both 'try hit' and 'kill' in 30; he also used 'kill' in 23, 31, 36 (twice), 40 (second occurrence) and 42 - note that 31 was translated as 'old man, who had been killed'. When telling the story (as far as 30) in English Moses used 'hit' three times, at points in the narrative corresponding to 20, 24 and 25, and then 'kill' at 30. Line 25. *bigin* was glossed as 'dead' and then, when the text was gone through again, as 'unconscious'. Line 30. On playback Moses said that *yingu* would be a preferred alternative to *yinyjuun* here. The ending *-jan* on *bunjaany* is obscure; Moses said that it meant 'I thought we been hit uncle' but it could not be elicited outside this text. Line 39. Dick Moses first said in error *julbun* 'ready to fight over a woman', and then corrected himself to *gunugunu* 'ready to fight to expiate a crime'.

Text 16 - How the Sea Level Rose

At Robert Patterson's request I had gathered copies of all early descriptions of Gungganyji language and culture - vocabularies, descriptions of artefacts, etc. and stories - and read them out to Patterson and Moses. They were particularly taken with a legend which must have been taken down by E.R.B. Gribble between 1892 and 1909, while he was at Yarrabah, published on pages 56-7 of his *The Problem of the Australian Aboriginal* (Angus and Robertson, 1932) under the title 'The Great Barrier Reef':

>'According to the natives on Cape Grafton, northern Queensland, the Barrier Reef was the original coastline of the country. Goonyah was the first man in that country. One day with his two wives, he went to the coast to catch fish. In some way he offended the Great Spirit Balore. It is said, that he caught and ate a certain kind of fish that was forbidden. Balore in anger caused the sea to rise in order to drown Goonyah and his women, but they fled to the mountains. The waters rose rapidly as the fugitives climbed to the heights of the Murray Prior Range. This range is called by the aborigines "Wambilari" [Moses said that this must be a reference to Wumbilgay, a baldy-headed mountain]. The two women became very tired, and stopped running. Goonyah, well ahead of them, stopped on a huge boulder of granite, and called upon them to hurry. The natives took the author to this spot, and showed him the footprint of Goonyah. It is a patch of very dark stone in the granite about fifteen inches long and very wide. It is said that the mark was left by Goonyah's muddy foot. He must have been something of a giant. They succeeded in reaching the top of the highest peak in the range, and there they made a fire, and heating large stones rolled them down the mountain side, and succeeded in checking the flood. The sea, however, never returned to its original limits. (Goonganjie tribe).'

Moses had never heard this story before but Robert Patterson (a member of the Gungganyji tribe) did remember something of it and attempted to clarify some of the details. Patterson thought he had been told the hero's name as Ganya; I said this might well be correct since Gribble's transcription was sometimes not too accurate - but Moses insisted that if Gribble has put down 'Goonyah' then it must be [gunya]. Moses asked for
the Gribble version of this legend to be read out several times and then the next day he recorded this text. One important difference between the two versions is that Gribble said the Great Spirit Balore caused the sea to rise against Goonyah, whereas Moses has Gunya stand up Balur - the sacred curved woomera - in the prow of his boat to calm the waves. Although Moses had never previously heard a story about Gunya the theme was familiar to him - many Yidinyji stories are concerned with rising seas and what olden times people did to try to stop them.

Told by Dick Moses in the coastal dialect; recorded at Yarrabah on 22 August 1973 (duration 10 minutes).

1. Gunya yinggum bulmbam galiiny/y bunyamujay jambulayi/ ginu galingajiiny/ galiiny jaanagaj/ galiiny/ Gunya went from this place, with two women. [He] took a canoe, and went in an easterly direction.

2. Bulmba ngungu jarruway/ barrgandanyu yulaa-- yulaa-- yulaami/ ngungguawruny barrgandanyula galiiny/ yan gaari ngujula/ bagiilda bulmbaay baiilinyu jarruwanyja galiiny yan gaaraal/ That island, [he] went past it - Yulami [is the name of the island]. [He] went past [it] in that direction - [he] didn't go straight. He went right through to another island, now going straight. (In the first line Moses was intending to refer to Green Island, and gave its name as Yulami. This was corrected - in line 13 below - to Wunyami.)

3. Bulmba yingula/ gana nganyji galiin/ birrila/ 'This is the place now. Let's try and go on. [We're] close up now.'

4. Galiiny/ dungaajinyu galiiny/ ginuw/ dungaajinyu/ [He] went on, went paddling the canoe, paddling [it].

5. Bunyajamuung jambulanggu yaymiil/ nganyji garru gurrinyl nganyji garru gurriny minya dugalal/ The two women asked [Gunya]: 'Will we be alright by-and-by?' 'Yes, we'll be alright by-and-by, we'll go and catch some fish' [Gunya assured them].

6. Galiiny muguyala/ galiiny/ wawaalinyu yingu bunda janang/ walba/ walba yingu janang/ dubirr jundang ngalal/ wawaal garbi bulmba bundaal/ garbi jananyunda walbaal malal/ [They] kept on going all the time now, and saw [what looked like] a mountain standing here - this stone standing up [like a mountain]. A large cave was hanging down. [They] saw a camping-place on an overhanging mountain cliff, an overhanging cliff standing there, a flat rock.

7. Garru ngunggum munduung/ nganyji wanyjaal budil yingu ginu/ ngunggu giyi budi jilnggul bana ngalal gulbul gadang/ wanggi mundal garru nganyji mundaalna/ Then after a while [they spoke amongst themselves]: 'Where shall we put this canoe? Don't put it down the hill there! A big sea [literally: big wave] is coming. Pull it up the hill! By-and-by we'll have to pull [it up].'

8. Wanggi bama nyinaany gargaalji/ balur/ baluudul bujibiinjiinyu bujiiiny/ gayaganyja/ nyunduuba yinggul giyi wayu/ minya wanyja garru nyundu ngunggu dugal/ [Those] people (i.e. Gunya and his two women) sat uphill with a fish-hook. Then Balur (the sacred curved woomera) told [them], whispered to [them]: 'Don't you sit here too long! When are you going to catch that fish?'
9. Minya dugaal/ jan.gan/ balur/ baluudu bujiiny/ nyunduuba warangaajin banayida
gulbuljidal/ ngalaljidal/ bana garbiil/ yingu bulmba malan jundanyunda/ nyunduuba
banaa garbaajinjU gana galin warrangaajin yinggaum/
[He] caught a fish, but it was no good. (This is the 'forbidden fish', from
Gribble's story). Then Balur - Balur told [them]: 'You'd better shift away, for
fear of a very high sea! The water'll be over the cliff [i.e. what is now the
Barrier Reef], with this flat rock camping-place underwater. You might be
hidden under water. Go on, go and shift away from here!'

10. Ngunggum bama gadaany/ ngalaalnu malaannu/ garbi bajaar bulmba jundanyunda/
giri jungganyunda/ ngalal/
The [three] people came away from there, from the big flat rock. [They] left the
cliff camp, which was being flooded, and a big arm [of rock] running away [to
the north]. (Moses is here imagining the reef similar to its present-day form, as
he supposes it must have been when first flooded over.)

11a. GARRU NGUNGGU/ GAADAANY/ GAADAANY/ GULBUL WANGGAJINYUN/ BUNDANGURI/
By-and-by [they] came in now, when the sea was rising, high as a mountain.

11b. BAMAAY GINUWU DAGULULJIL/ BANAANG MIWALNYUNDA GADANGALNYUN/
The sea was coming in, bringing with it the three people and the canoe. The
water was lifting up and bringing in [the canoe with the people in it].

12. Balur ganaanggarr jarraal/ banaagu wangganala/ budiilna bana/
[They] stood the curved woomera up in the prow [of the boat], to calm the water,
to make it lie flat.

13. Ngunggum gadaany/ gadaanyala gadaany/ bulmba wawael birilla jarruway
janyunda/ yulaami yu-- yu-- wunyami yingula jana/
[They] came in from there, now [they] came. They saw an island standing very
close by, now. [This island called] Yulami - (corrects self) [I mean] Wunyami
is standing here now.

14. Gana nganyji gija/ birridagangala gadang/
'We must be quick, in coming close in to the island now.'

15. GADAANY/ MUGUYAL/
They kept coming, all the time.

16. Wanjaarruy nganyji garru bayi/ yan.gaa/ gana nganyji ngunggu wudu bilan/
munu/ bunda jundang/ ngunggu gana nganyji bilan/ garru ngunggum/ bilangalin
ngunggu/
'Which way shall we get out? In a straight line? We'll try to get inside there for a
while, inside [a cave just by] by cliff hanging down [at Cape Grafton]. We
must try to go in there, go and enter [it] there.'

17. Bilangaliiny munu nyinangaliiny ngunggu/ burrayala/ bunda jundang/ burrayala
nyinang/ yingu bulmba burray/
[They] went inside, went and sat down inside. [That's] the cave now, with the cliff
hanging down. They're sitting down [in] the cave now. This cave is a camping
place.

18. BAMA BANJIILANYU NGUNGGU/ NGBI/ NYINANYUNDA/ NYUNDU/ BAMA YINGU NGBI
nyinang/ gulugulu/ bama bujiiny guwal gulugulu gunggaanyji/ yidiinyji mayaar/
yidiinyji nyinang mayaar/ ngajaanjil/ yinggumunu nyinang bulmba bumba buma
[They] came and found people there, lots of people sitting there. 'Hey, all these
people are camping here - Gulugulu people [corrected on playback to
Gurragulu]. 'Gunya' spoke to the Gulugulu [Gurragulu] people, [using]
names in [their] Gungganyji [language]. And Mayaar Yidinyji [men], Mayaar
Yidinyji [men] sitting [here]. And Ngajanji [people too]. All these people
stopping here in the one camp. (Presumably they had all been driven to high
ground by the rising sea waters.)

19. \textit{Garru ngunggum galiiny/ bulmba jabuugay yingunguru nyinang/ bulmba numbiiny/
bama wanytiirr nyinang ngabi/ yinggu/ bagilbagil/ gadaanyum bulmbaagul
gunaan, gu nyinaanal}
By-and-by [Gunya] went on from there. 'This next camp is the Jabugay [people]
sitting here.' [He] looked around the camp. 'How many people comprise this
crowd sitting here, lots of different [people], all having come from different
places to camp here in this one spot?'

20. \textit{Ngaradagaany warrrnggiiny galiiny/ banjiilinyul yingu bamal jalnguy nyinang/
yingu jalnguy nyinang bama ngabi/ bana yingaarriny ngabi duguladaaany/ gunaan, gu bulmbaagul}
[Gunya and the two women] went by a roundabout way to the south, went to [see
who they would] find. 'These Jalnguy people are sitting here, all these Jalnguy
fellows camping here.' Lots of these kinds of people had come together, in the
one place.

21. \textit{Nganyji wanyjaarrunyl gana nganyji galin ganggu+junggani guyabaygul}
'Which way shall we [go]? We should go by a short-cut to the other side [of the
mountain].'

22. \textit{Garru ngunggum ginu mundaal/}
By-and-by [they] pulled the canoe [over the mountain].

23. \textit{Judaany/ garru ngunggum nganyji judaany/ bajii/ walnggaalinyul gana nganyji giya
bilnyjiinyi/ burrwaajin munu/ bunya jambuul/}
By-and-by we went downhill, with the canoe, went to float [in the canoe, on the
water]. Then we quickly jumped [off the land]. 'Jump into [the boat], [you]
two women!' [Gunya instructed].

24. \textit{Balur jarraall baluurji gadaanyl bala- baluudu banaa guyiirr budiiil gadangalnyu/
gadanyunda bama bajii/ ginuul/ guyirringal bana/ gurrin -- gurrinybuunjunguru
gadaany/ bama dagul}
[They] stood the curved woomera Balur up [in the prow of the boat]. [They] came
with the woomera. The woomera made a calmness descend onto the water, as
the people were coming [over in] a boat, in a canoe. [The woomera] made the
water calm, so that it was now alright as the three people came.

25. \textit{Bajaar barrgandanyul yingu bunda gadil jarruuwayl jajal gadaany muguyala/
ngambuju ganggu+junggangadang/}
[They] went past, leaving behind this small rocky island [called] Jaja ('baby' - see
line 26 of Text 13 where the island is called Ngumbubu 'new-born baby'; this
is 130 on Map 3). [They] kept coming all the time, by a short-cut [to the other
side of the bay in front of Yarrabah].

26. \textit{Gana nganyji giya galiiinal bulmba yingu birrilal/ bana ngalalala
ganggu+jungganganj gadinj balmba yingu/ ngalaalgu majindana/ garru ngunggum/
wawaal bulmba yingu birriia}
'We must try to go quickly. This camping place is close by now. A big sea is
coming in by a short-cut [into] the flat country (what is now Yarrabah Bay and
the low country between Yarrabah beach and Oombunghi beach). [We] must
walk up a big [hill].' By-and-by [they] saw the camping place from there, quite
close by now.
27. **Ngunggu gana nganyji malaanda burrwaalna/ guwaguwadagan galin/ dabul wunang gadil/ ngunggu/ ginu ngunggu mundal**

   We wanted to jump [from the boat] onto a flat rock there [on the point, but it was too rough, so they decided to bring the boat up on the beach]. 'Go over to the west! There's a little beach lying there. Pull the canoe up there!'

28. **Ginu mundaal/ ganawanggi giibill/ wunaana yingul/ ginu gunyi wunan/**

   [They] pulled [up] the canoe, and chucked it down belly-up, so that it should lie there. 'Let the canoe lie [there]!'

29. **Nganyji yingguurruny wanggi galin/ nganyji wanggi majindana/ wanggi nganyji majindanyu/ majindanyu/ wanggi nganyji janangaliinyu/ wanggi janangaliinyu/ bunyaayl/ gunya/ gunya/**

   'We're going up this way, so that we can ascend [a hill].' We walked up, went and stood up there, Gunya, with the women.

30. **Nganyji gana yingguurruny biri gunjiina jilnggu/ biri gunjiina jalaabi nganyji wujaanaa/ wanyitin/ yinggu nganyji janaanaa/ guyadagaany jalaabi/ wujaayii/**

   'We must go this way, down towards home now, [we] should return home. We must cross over to the other bank [of the creek]. What for? So that we can stand here on this side.' [They] went across to the other side, crossed over.

31. **Nyunduuba ngalal buri wahul/ bayngga jarra wahul/ ngalal walbal/ gaymbin burri wajul/ gunya janaandyu/ jina guman/ gunya janaany/ jina guman/ wawajinyu bamaal burri jambulul/ wajulhyuudul/ bunyajamuungul/**

   'You [two] make a big fu-e! Put kapamari stones to heat [in the fire], big stones! Heat as many [stones] as you can in the fire!' [Gunya ordered the women]. Meanwhile Gunya was standing on one leg. Gunya stood on one leg, watching to see that the two people heated [the stones] in the fire, the women.

32. **Bana duiil ngunggum munduung/ duiiil/ duiiil/ bana janyiinyi/ duiiil wumbuulda/ bayngga waajul/ jalu bunjaanyu/ gunula/ bana jadaanu jilnggu/ wunaany gurrinyunguru/**

   Soon they bombarded the [rising sea] water [with hot stones], bombarded [it] all the time. The water moved away; [it] was bombarded with hot [stones]. Kapamari stones were heated up. [They they] hit the ground, and cut it. The water started to subside, and now lay [there] peacefully.

**Notes.** *Line 2.* **Jarruway** is used to refer to both an island, and a hill or small mountain. In this text it could be being used to describe a certain geographical feature as a hill before the water level rose, and as an island afterwards. But since Gunya and the two women are said to be in a canoe at this stage of the story, **jarruway** is presumably referring to an island here. (This was very much an ad hoc story from Dick Moses, and there may be some inconsistencies.) *Lines 7, 32.* **Ngunggum munduung** appears to be an idiom meaning 'soon' or 'by-and-by' or 'from there'. **Mundu** appears not to have its lexical meaning 'spirit, desire' here. *Line 16.* Unfortunately, the last five words were erased (in error) from my tape while it was being copied at the Australian Institute of Aboriginal Studies. These are given here as transcribed at the time, with Dick Moses; it has not been possible to check that the transcription is correct. *Line 19.* Moses later said that all these tribes had gathered in this place, driven from their previous homes by the flood, and that they then dispersed and went to their present-day territories. *Line 20.* Moses is here suggesting that there was originally a tribe called Jalnguy (the name of the 'mother-in-law' avoidance style in modern times), which he said lived in the Aloomba area. No other informant had heard of such a tribe and it seems very doubtful if Moses was correct on this point - see Gr p21-2. *Line 23.* When I wondered aloud why **burrwaajin** was used here instead of the straight-forward transitive imperative **burrwa**, Moses said that either would be acceptable. *Line 24.* Note the irregular locative **-ul** on
ginu 'canoe'; Moses later said that the locative should have been simply ginnu. Line 25. On playback Dick Moses said that ngambuju was an error - he should have said just ngambu, or else ngambula. Line 31. On playback Moses said that the third word from the end should have been jambulanggu, in ergative inflection.

Robert Patterson said he believed the story started on (what is now) the Barrier Reef, and concerned a waterhole on what is now Fitzroy sandbank (not on Green Island). He said that the taboo fish which Goonyah speared (in the Gribble story) was probably yula, a stingaree.

**Text 17 - Stealing Potatoes**

Autobiographical reminiscence by Dick Moses of an episode from his early days at Yarrabah. Moses and a friend called Bungili (Frank), also of the Yidinyji tribe, were caught stealing potatoes from the mission garden one night. The missionary referred them to Minminiy ('King John') on his next visit to Yarrabah and Minminiy thrashed the boys with ten cuts of a lawyer cane, until they screamed. Moses and Frank then ran away, straight over the mountain towards Cairns. A friendly white man, Mr. Rains, promised to take them across Cairns Inlet in his boat if they would help him load mangrove bark for three days. They went to visit Moses' father, at Woree (called Bugul in Yidiny). Moses was allowed to stay in Cairns, working for Mr. Bailey, and was not forced to return to the mission on this occasion. There is an account of how Minminiy (John Barlow) was dubbed 'King' by Gribble in his *Forty years with the Aborigines* (Angus and Robertson, 1930), and a picture of Minminiy facing page 25. Told by Dick Moses in the coastal dialect; recorded at Yarrabah on 20 December 1974 (duration 9 minutes).

1. Nganyji jambuul galingi nganyany walgiinyi nyundu gadan/ nganyji galiina mayiigul banggaamu julaalna/ banggaamu julaalina/ gindaanji gurriny galingi/ nganyji galiini/ mayi julaalini/ We two [Moses and Bungili (=Frank)] are going. [Frank] asked me to accompany him: 'You come! We should go for vegetables, to dig potatoes, go and dig potatoes.' 'It's alright going by moonlight.' We went, went and dug potatoes.

2. Nganyji julaal/ mayi mandii/ guman janangajiinyi/ ngunyjuung guman janangajiinyl/ ngayu guman janangajiinyl/ We dug [some] up. And were standing with one vegetable [potato] in our hand. That one [Frank] was standing with one, and I was standing with one.

3. Nganyjiinjy gajaang banjiildanyul/ julaajinyuuni/ bugaal nyunduubha jambuul wanyiinda yinggi/ nganyji nganggal janaanyl/ nganyji mayidi julal banggaamu/ A white man came and found us digging [potatoes], in the night-time. 'What are you two doing here?' [he asked]. We stood silent [not knowing what to say]. We'd certainly been digging vegetables - potatoes. (That is, being caught red-handed there was no way they could deny their crime.)

4. Nyunduubha gadan/ ngayu galjingalna/ duguurgul/ nganyjiinjy gadangalnyul/ [The white man, who was Mr. Waters, the missionary, said:] 'You come along! I'd better take you to the house [mission dormitory].' [So he] brought us [back].

5. Bujingadaany/ bujingadaany gajaanda/ yingu bama ngayu banjiilinyu/ mayii julaajinyuuni/ banggaamu mayi julaal/
[Mr. Waters] came and told the white man [Denny Thompson, who was 'dormitory boss']: 'I went and found these people [boys] digging up vegetables. [They] had dug potatoes.'

6. **Garru ngunggุม bajar/ nganyji wambang/ wanyja garru minmiini gaddang yinggu/ ngaja/ bamaanda wawaaajina/ garru ngunggุม nganyji nyinaany/ duguuda wambaajinyu**

By-and-by [Mr. Waters] left [us there]. We waited. 'When will Minminiy come here?' 'Tomorrow, [he'll] come to see [all] the people [here].' Then we sat, waiting in the house [dormitory].

7. **Nyundu garru galin mayiigu/ nganyji mayi bugangaling**

[Denny Thompson told the two boys]: 'Are you going [to the dining room] for food?' We go and eat some food.

8. **Garru ngunggุม gadaany bugaa/ ngajagurran/ wunangadaany**

By-and-by [we came] [up to the dormitory] in the morning [after we'd had our breakfast], came and lay down.

9. **Nyinangadaany duguuda/ nyundu/ wiraagyu galin jiguulg/ biba wawaalna/ nguju/ ngajin gula baygarmbaygar/ wunang bunjaanyum/ ndul/ nyuniny bunjaanyum/ bunjaanyum ngajin gula baygarmbaygar/ ngungudi wala**

[We] came and sat down in the house [dormitory]. [A white man addressed us]: 'Hey! [you should] go to school, for lessons! To look at paper (that is, to read a book).' 'No', [Moses replied], 'My body is sore. [I'm] lying [here, feeling sore, and resting] after having been thrashed.' [Then Moses and Frank talk to each other:] 'Hey! were you thrashed? My body's sore from being thrashed.' 'Oh, yes, certainly'.

10. **Nganyji galing ngajagurran bugamug/ minmininy- minmininyju nganyjiiny yaymiil/ nyunduuba jambbud gadan/ ngayu wawaalna/ nganyji jambu galiin**

We were out at daybreak next morning. Minminiy asked us: 'You two come here, I want to see you.' The two of us went [to Minminiy].

11. **Nyunduuba/ nyunduuba nyinan binaagal/ mayi giyi wunyjay jula/ bajarr/ bamaan ngabiin garru wiwiin/ bugaan**

'You - you sit and pay attention [to what I tell you]. Don't dig up vegetables that don't belong to you (literally: stolen things)! Leave [them alone]! They are to be given around to all the people to eat, by-and-by.'

12. **Nyundu gana yingu jiya nambul/ jiya ngunyujuung nambul/ bunjaany/ yabulamba/ bunjaany/ murrinurriijina/ nganyany bujiiny/ nyundu gana jiya nambu yinggu/ ngayu jiya nambul/ nganyany bunjaany/ bunjaany/ yabulamba/ bunjaany/ murrinurriijina/ nganyjiin jijal**

'You hold this chair!' [Minminiy said to Frank]. That one [Frank] held the chair, and was thrashed, with a lawyer cane. [He] was thrashed until he screamed with pain. Then I was told 'You hold the chair here!' I held the chair. I was thrashed, thrashed with a lawyer cane, thrashed until I screamed. Our bums [were sore]!

13. **Ngunggum nganyjiiny gayngiiny/ bujiiny/ nyunduuba bijidaan nyinan/ mayi giyi wunyjay dugul/ bamaan mayi giyi wunyjay dugul ngabiin bugaan**

Then [Minminiy] gave us a warning, told [us]: 'You [two] be careful how you sit down [now]! [And in future,] don't take vegetables that don't belong to you! Don't take things that are for everyone to eat!'

14. **Garru nyinaany gurrinyujuun nyunduuba/ nyunduubany ngaja jan gaanngal/ bunjaang gajaang/ ngayu gadang bunjaajina**
'Now, you [two] sit down very good [and behave yourselves]. [If you don't] the white man might do something bad to you - he'll thrash you. And I'll come [across] to give you a hiding too!'

15. *Ngunggumi nganyji galiiny duguurgul wunaana nganyji wunaany nganyany bagiilda yaymilu nyundu garru wanyjaarrunyu nyundu jaymi wanyjaagu nganyji junggaana yinggumi wanyjaarruny garru nganyji galing nganyji bundamarri junggang gangu+junggang wanggigul jalaabi wuynaal*

Then we went to the house [dormitory] to lie down. We lay down [for a while]. [Then] the other [boy, Frank] asked [me]: 'Which way are you going to go?' 'Where are you going, for your part?' 'We should run away from here. Which way shall we go?' 'We'll travel by a short-cut, up over the mountain, and then cross over [Cairns Inlet] to the other side.'

16. *Nganyji bundaa magiil galiiny ganggu+junggaany yingga bundaa ngalaaldal ngara nganyji biniyijingaliiny dahuulda yingga bulmba dahuul*

We climbed up the mountain [behind Yarrabah], went, over a short-cut in this big mountain. We went and jumped down onto a beach. 'This place has a beach.'

17. *Garru nganyji dahuulda guwa galiiny jaaguwa muguyalal gana nganyji gurriny jaaguwa dahuulda galiina muguyal garba nguju bama nganyjiinda wurrbaajing gurriny nganyji galin*

Then we went west along the beach. Kept on going westwards. We were alright as we continued to go to the west along the beach. There were no people looking for us behind [no one from Yarrabah]; that was good. 'We must go!'

18. *Garru nganyji guwa galin dahuwelgu garru nganyji wawaalinyu dugur jananyunda jimurral bulmba bamaanu nyundu bama yingga wanyaian gu wunang bulmbaa jimurralal gana wawa brii gubanyunda*

By-and-by we went west to [another] beach. We went and saw an [Aboriginal] camp standing [there]. A big camp that must belong to [some Aboriginal] people. 'Hey! what are these people camping in these big houses for? See if there's a fire burning [there]!'

19. *Wawaal minmiini jananyunda wariildal nyundu minmiini ngungu janangi minmiini ngungu Janangi nganyjiinda wawaajingl*

[We looked and] saw Minminiy standing at the door. 'Hey! that's Minminiy himself standing there. Minminiy is standing there, watching for us.'

20. *Nganyji garru wanyjaarrunyu galiin gajildagan galiin garru bujin bama nganyjiinda garba ngabi gadang warruwarru nyinaalal burriqina garru brii gunging nganyji ganaanggarr gadaany*

'Which way shall we [go] now?' 'Go on, pretend to go! Then [we'll] tell [Minminiy, if he sees us and asks us what we're doing], that some people are following behind us. [We'll say that] a lot of children are coming, to stay [here], to walk about [here]. And that [we'll] return [to join up with them]. [We'll pretend that] we've come first [ahead of the others].'

21. *Garru nganyji ngunggum guwa galiiny junggaany ngunggum galiiny nyunduubu garru gadangnganyji garru gadang garba nganyji galiiny galiiny galiiny guwa*

Soon we ran away from there, going west. 'Are you coming on?' 'We're coming along behind.' Then we went, went on and on, to the west.

22. *Garru nganyji banjiilinyu gaja nyundu nganyji jarrijarring yingga*

Soon we went on and found a white man [Mr. Rains, a friendly man who lived on the Yarrabah side of Cairns Inlet]. 'Hey! we're getting bushed (i.e. lost) here.'
23. Nganyji garru wanyjaarruny yungaany guyaabay/ jilngguwgu/ jilnggu/ nyunduuba yingga/ nganyji yaymiil/ nganyji garru wanyjaarruny yungaang yingga/ gimuyuguyu/ "Which way are we going to cross to the other side - to the lower side?" 'You, here!' [Mr Rains hailed them]. We asked [him]: 'Which way can we cross over [the inlet] here, to get to Cairns (=Gimuy) by-and-by?'

24. Nyunduuba nyinan yingga/ garru ngayu nyunduubany galingalnyu yulaaldaa/ bajii/ gurrinyu/ [Mr. Rains replied]: 'You sit down here! By-and-by I'll take you in my craft, in my boat.' 'Good.'

25. Ngayu nyinaany/ nganyji nyinang/ nganyjiinda wiwing mayii/ bilaaynggirr nganyjiinda wiwing/ wunangalna/ I stopped. We were resting. Food was being given to us, and blankets were given to us [by Mr. Rains], to sleep with.

26. Nyunduuba gadan nganda bugamugul ngayu garru galingi guga Jugi ngayu buri gundall/ nganyji bujiinjiyu yiyyi/ nganyji yingga wambaajing/ [Mr. Rains told the boys:] 'You come to me early in the morning. I'll be going out by-and-by. I'll cut [mangrove] bark for firewood.' We told [him] 'Yes, we'll be waiting here.'

27. Garru ngunggum/ guga/ danggaany/ guga danggaany/ bajii wayii/ bajii wayii/ guga ngabi mudaal/ Then [he] took the bark off [the mangrove trees], took the bark off, and put [it] in bags to fill them up, and put lots of mangrove bark in the boat.

28. Nganyji garru ngunggum/ nganyjiiny bujiiny/ nyunduuba ngajaagu wambaajin/ garru nganyji galingsalal bajii/ bajairina jilnggu gimuyuylal/ nyunduubany/ After a while we - we were told [by Mr. Rains]: 'You wait till tomorrow! By-and-by we'll take [the bark] in the boat. [I'll] take you down to Cairns and leave you there.'

29. Nyunduuba wunan buga gunan/ jambuull/ wambaajin/ 'You sleep [here] for one [more] night! You two, wait [till morning]!'

30. Nganyji wambaajinyu wunaany/ bugaal/ garru nganyji bugamugu wangaajinyu/ We waited and slept, for the night. Then we got up at daybreak.

31. Nganyji garru galing/ garru guygaguygam nganyji galiingal nyuniny/ Then we went off. 'We'll take you soon, this afternoon' [Mr. Rains said].

32. Nganyji wambaajinyu/ yiyyi/ ngungunya gurrinyu nganyji wambaajina/ We waited. 'Yes, that'll be good. We can wait.'

33. Garru guygaguygam/ bulmba guygaguygandagaany/ nyunduuba nyinan/ wambaajin/ ngayu bajii galingsal/ guga ngayu dugalaing/ nyunduuba gadan yingga/ mayi bugan/ garru bajii/ bajii muni bilan/ ngayu galingsalal/ jilngguwgu/ gimuyuyu/ Later on in the afternoon - when the place was getting dark, [Mr. Rains said to the two boys:] 'You sit [there]! Wait! I'll take [you] in the boat. I'll go and get the bark. You come here! Eat some food! Soon [we'll all get in] the boat.' [A few minutes later he said] 'Get in the boat, so that I can take you down to Cairns.'

34. Nganyji galiin/ ganggu+junggaany bajii/ gimuyuyl/ garru ngunggum/ nganyji galiyn jilnggu nganyji bayiilyu/ jawuunda/ yajiil/ burriinyu/
Then we went to Cairns, taking a short-cut in the boat. Then we went and came down [into Cairns]. [We] walked about the town.

35. *Nganyji banjiilinyu/bama nganyjiin/guman burrgiiburriginyundal*

We went to find our own people, and [found] one [Yidinyji man] walking about [in the town]. (This man’s English name was Cecil.)

36. *Nganyjiiny yaymiil/nyunduubba wanyjirrimay yinggwurrungy yinggu gadang/nganyji bajji gadaany/

[Cecil] asked us: ‘When did you arrive here?’ (Literally: ‘How long since you came here?’) ‘We [just] came by boat’ [the boys answered].

37. *Nganyjiiny yaymiil/nyundu garru wanyjaarruny galiny/ngayu garru gana biri gunjing bugaa/nyunduubba gadani/nganyji garru gadang/bimbiny nganyji wawaaldanal/nyunduubba gadani*

We asked [Cecil]: ‘Which way are you going?’ ‘I’m going to try to go back home [to the Yidinyji camp at Woree] tonight. You come [with me]!’ ‘We’ll come [with you] by-and-by, come to see [Dick Moses’s] father.’ ‘You come on!’

38. *Nganyji galiinyu/guwa/nganyji galing guwawunangaliina/buguulda/nganyji ngunggu wunaany/

We went, to the west. We were going westwards, going to sleep at Woree (=Bugul). We slept there.

39. *Garru ngunggum/nganyjiiny gajaang wurrbaany/bama yingu jambauly/wanyja junggangadaany/guyam/bama yingu jambulu gadil*

Then, by-and-by, the white men looked for us. ‘Where are these two fellows who came running here from the other side?’ [They asked, and Dick Moses’s father replied:] ‘Here are the two little fellows.’

40. *Nyundu jambulu gadani/galingala/ nganyji nyuniny jilil+budilnal wugu burrgiinal*

[The white men said:] ‘You two had better come, so that [we] can take you.’ [Then Mr. Bailey said:] ‘We’ll look after you, you can work [for us].’

Notes. Line 1. On playback Dick Moses said that *gindanuyi* would be an alternative to *gindaanji*. Line 6. Moses remembers that Minminiy (‘King John’) used to live on the second beach along from Yarrabah and visit the mission every Wednesday. Line 8. On playback Dick Moses said that *buga* ‘night-time’ was a mistake, and had been corrected by the next word, *ngajaguran* ‘morning’. Line 9. Moses said that *wirra* (a classifier, see Gr p493-4) was here being used to refer to ‘schooling’ (that is, ‘lessons’). The story appears to be out of sequence here - in glossing the last line Moses said ‘sore from being hit by King John’, although this thrashing is not described until line 12; there is no evidence that they were also spanked by any of the white staff at the mission, for this misdemeanour. Line 34. *bayi-L* ‘come out’ was here glossed by Moses as ‘emerge from the sea into town’.

Text 18 - A Woman Taken by an Alligator

Story of an event that occurred in living memory. A woman was taken by an alligator whilst bathing at Redlynch, on the Barron River. The alligator was tracked down the river and the woman rescued. She was warmed in front of the fire, hung up with her legs over a branch and her stomach massaged, to expel the water, so that she recovered. The alligator was then hunted in his lair, and attacked; he was left so injured that it was likely another alligator would come along and finish him off.
Told by Dick Moses in the coastal dialect; recorded at Yarrabah on 2 January 1975 (duration 7 minutes).

1. **Yingu bama ngabi ngabangaliiny banaa/ bulmbaa bubuunda/ ngabaany/ warruwarru ngabi/**

   There were a lot of people who went to bathe in the water, at a place called Bubun (at Redlynch, on the Barton River). Lots of children bathed [there].

2. **Guman darrnggidarrnggi/ banaa ngabaany/**

   One old woman was bathing in the water [there, too].

3. **Banaa ngabingabi/ dunjiiny/ ngabaany/ banaa ngabi dunjiiny ngabaany/ banaa ngabaany/ ngabi warruwarru gawal+ janaany/ ngabaany/**

   Lots [of children] were happily playing in the water, bathing. There were lots of them playing and bathing - bogeying in the water. There was a crowd of little children crying out [in play] as they bathed.

4. **Ganyarranggu wawaal/ bama yingu ngabili ngabingabili ngabi dunjiiny ngabaany guman dugaalna murraanjil banaa ngabanyundal/**

   An alligator was watching all these people. [They were] bathing in the water. 'I must try to go and grab [that] one sick [old woman], who is bathing in the water [there]', [the alligator said to itself].

5. **Banaa ngabaany ganyaaarr gadaany bidilal/ gadaany gadaany/ ganyaaarr gadaany/ wawaal gadaany/ wanyija bama murraanjil banaa ngabanyundal/ garru ngunyyuung wawaal yingu banaa ngabang/ murraanjil bama jiwaal/ bama ngabi ngabanyundal/**

   [They] were [all] bathing in the river. The alligator came close now, it kept coming [closer]. The alligator came, came and saw [them all, and said to itself:]

   'Where's the sick person who's bathing in the water?' Then that [alligator] saw [her]: 'This is the one, bathing in the water. The sick [woman] is in the middle of all the people [children], who are bathing.'

6. **Garru ngunyyu gadaany/ dugaaldanyu/ bamaanin ngabim/ dugaaldanyu banaa/ jinbijinbilal/ maguu galingalnyu jarringalnyu/**

   Then that [alligator] came, came and grabbed [the woman] from among the crowd of people [children]. [It] came and grabbed [her] in the water, and as a result she kicked and wriggled. [The alligator] took [her] against [its] chest (i.e. held her against the chest by a foreleg), and sank down [in the water] with her.

7. **Bama ngabi gawal+ janaany/ murrinurrii jinyu/ gugaajinyu/ bamaagul/ ganyarranggu bama galingalnyu/ murrba/**

   All the people [children] called out, screamed and cried out for people [adults], about the alligator having taken a person away, diving down under the water.

8. **Ngabi burriburri junggangaadaany/ ayymiildanyu wanyinbarraa/ ganyarranggu yinyuuny galingal/ gana nyunduuba banjarra/ wawaal/**

   Lots of old people came running down, came and asked what the matter was. 'An alligator is taking this [sick woman] off.' 'You all try and follow [it]! Watch [for signs of the alligator in the water]!'  

9. **Ngayu jungganyunda banaa/ waluuy muguyu/ naga ngayu junggaany/ wawaalinyu bana gajuul galingunya/ yinggu naga galing/ ngungum binu galiinyu/**

   [One old man said:] 'I'll be running along by the side of the river, all the same.' I ran to the east, went and saw dirty water going along. [The alligator, with the woman, might be] travelling to the east here. (Dirty water on the surface, moving along, often signifies the presence of an alligator.) [The old man told the others of his sighting] and then went back again.
10. Jaanaga muguy galing garrnyjula/ junggaany galiiny/ banaa jilnggu nganjaada bayiinyju/ wawaal gajuul wunanyunda/ yingu gajuul wunang/ ganyaar galingbujun/ maguii galingalnyuun/ bunyajamu

[The old man] kept on walking quickly to the east, going, running along [trying to catch up with the alligator]. [He] went down to where a small creek entered the big river (and crossed over the mouth of the small creek, in following the main river), and saw dirty water lying [there]. 'This is dirty water lying here. The alligator must be still going, taking the woman against its chest.' (The alligator was holding the woman with one foreleg, and propelling itself along with the other.)

11. Garru wawaal/ gurrii yinggu naga birlala/ naga junggaany galiiny/ junggaany galiiny/ wawaalinyu/ yingu gambil galing/
By-and-by [the old man] looked. '[The alligator] might be close by here now, to the east.' [He] went on, running to the east, went running on, went watching. 'Here's the tail going along.'

12. Garru ngayu wanyiinngal yingu ganyarri/ ganda galingalnyu gadil gulgul galingalnyu mandiil
'What shall I do to this alligator [to rescue the woman]?' [The old man] took along a short sharp stick (both ends had been sharpened), took [it] in his hand.

13. Garru naga galiiny/ wambaajinyu/ bama gadangalnyuun/ gadangalnyuun maguu/
Then [the old man] went to the east, and waited [for the alligator], which came, with the person [woman], came with the [woman grasped] against its chest.

14. Jilnggu wawaal gadanyunda/ yingu gadang birla/ nyarru burrwaal ganyarranda/ jili nimaal/ jili nimaal/
[The old man] saw [the alligator] coming down [the river]. 'This [alligator] is coming close.' [The old man] jumped on top of the alligator [in the water], and pinched its eyes, pinched its eyes [with his hand, to make it let go of the woman].

15. Warii warii balangalnyu bajaajingalna ngunyijuundal burriburriinda/
[The alligator] opened its mouth, to bite that old man with it.

16. Ganda jarraal/ warii/ garru warii mijiijina/ warii mijiijina/
[The old man] put the sharp stick into the [open] mouth, and as a result locked the jaws [wide open]. (The alligator couldn't open its jaws any further to dislodge the stick, since the old man waited until they were fully open before jamming it in.)

17. Garru ngunggum/ bunyajamu danggaany/ magum/
Then [the old man] pulled out the woman, from against the chest [of the alligator].

18. Ganyaar bajaar/ dubiida bilanyunda/ jabuub/ jabuub bilaany/ bajaar ganyaar bilanyunda jabuub/
[He] left the alligator, going into a cave, in the ground. [It] went into [a cave in] the ground. [They] left the alligator, which had gone into ground.

19. Garru ngunggum/ gadangalnyu/ gugaaajingal/ nyunduuba/ yulal gadaang/ nyunduuba yulal gadaang yinyyiun.gu
Then [the old man] brought [the women], and called out: 'You all! Bring a boat! You bring a boat for this [woman]!'

20. Yingu gurrinyjuluu wunanyunda/ manyjam ngalalngalal wunanyunda gulaa/ gibaalnyu/ nambiiunyuu/
This [woman] was lying here alright [for a fair period]. There were lots of big marks lying on her body, from where she was scratched, as she was held [by the alligator].

21. *Galingalnyu guwa bulmbaa/ bidagaaraa banaa/ bayiilinyu/*  
[They] took [her] westwards to a camp, to a place [on the Barron River called] Bidagaaraa, and came out [from water onto land, there].

22. *Yaymiil/ garru nyundu wanyjarrunyngal yinyjuuny/ munbal burii/ nguju/ jina milmaa garru dun. gujilnggu jundaanayi jina milmaa jambuu/ dun. gujilnggu jundaanayi garru bamaal/ duburr yubiinyi/ bana jinggaana munun dubuurrmyi warintarri jinggaanyi bayiil/ gawarr --/ bana/ ngabi/ dubuuda dagaanyumyi*  
[The old people] asked [the rescuer]: 'What sort of thing are you going to do to this [woman, to revive her]? Are [you] going to warm [her] in [front of] a fire?' 'No' [he replied] 'tie [her] feet [together] so that [she] can be hung head-down!' [Her] two feet were tied together, and [she] was hung head-down (with her feet over the branch of a tree). Then people rubbed [her] stomach, so that water ran out from inside the stomach, through the mouth. It came flowing out - blood (corrects self) [I mean] all the water which had been trapped in [her] stomach.

23. *Wanyja duburr wunaany daliiyilal barmgimbal garru bama ngungu bunya danggaany bala/ danggaany bala jambuu/ milmaalnymun dun. gujilnggu jundaanumyi*  
When [her] stomach went down - getting hungry now, with no water in it - the woman's legs were taken down. Both legs were taken out, from being tied up, after [she] had been hung head-down.

24. *Gana budiil wunaana bambii/ garru bama wunaana budiill/ bambiiil*  
'Now put [her] down, so that [she] can lie [on the ground] and cover [her] up!' [the old man told his helpers]. The person [woman] was put down, so that she could lie out, and covered up.

25. *Yaymiil/ nyundu gurriny/ ngayu gurriny/ ngungudi wala nyundu nyanggaajing gurriny gala*  
[The old man] asked [her]: 'Are you alright?' 'Yes, I'm alright.' 'Oh, that's good - you're talking, your body must be alright.'

26. *Garru ganyaarr nganyji banjiiling/ bulmbaa ngunyjuunula wunanyundaal*  
'We're going now to look for the alligator, in that place where it lives.'

27. *Ganyaarr wawaalinyu/ galiiny bama ngabi/ mandii galaay/ galiiny/ ganyaarr bagaalinyu/ nunu wunanyundaal/ jabuu bilaanyumyi*  
[They] went looking for the alligator. A lot of people went, with spears in their hands. They went, went to spear the alligator, which was lying inside [its hole], having gone into [its lair in] the ground.

28. *Banamarrri bilaany/ wunaany bulmbaa gagaaldaal*  
[The alligator] had gone in through the water, to lie in a dry place (a dry hole, reached through an entrance under the water).

29. *Jabu julaalinyu/ garru bamaal galaa bagaali/ bunjaany ngunyjuuny ganyaarr/ bunjaany/ danggaanyal*  
[The people] went to dig up the ground [to get at the alligator]. Then the people speared [it] with spears, and hit that alligator [with waddies, etc]. [They] hit [it] and dragged [it out of the hole].

30. *Ganyaarr ngalaldi wala/ bamaanda yinyjuunda darrnggidarrnggiinda dugaaajinyu/*
This alligator is certainly very big. [It must be the one who] dragged off this old woman.

31. **Bajaar gunylia wunaanaa/ bagiildu garru bajaaldang bugangadang/ garru ngungu ganyaar bajaar/ gadangalnyu/**

[The alligator] was left to lie [there] now [after it had been speared and battered by the people]. 'It's so weak that] another [alligator] will come along soon and bite [it] and eat [it].' So [the people] left that alligator [after having] brought [it to the surface].

32. **Gadaany muguyala guwa bulmbaagul/ dugubilda/ dugubilda yungangadaany/ bulmbaagul/**

[The people] kept on coming west towards the camp. [They] came and crossed over [the creek] at Dugubila (a water-hole, where they had been swimming), [still coming] towards the camp.

33. **Bulmba jananyunda/ bubunjila/ bulmba ngalal janang jimuwrr/**

The camp was standing at [a place called] Bunbunji (literally: 'bubun' 'oak tree' plus -ji 'with'). There is a big camp standing there.

34. **Yaymiildanyu nyundu gula gurrinyl ngayu gula gurrinyl nyundu nguju binangaajing gula baygarmbaygar/ ngajin gula wunang baygarmbaygar/ biguunyml/ nganyany biguunyja nambiilnyum/ biguunyja nganyany nambiil/ ngajin guga/ baygar munggun wunang/ ngungudi wala/**

[The old man] came and asked [the injured woman]: 'Is your body alright?' 'My body is fine.' 'Doesn't your body feel sore?' 'My body is sore from the [alligator's] claws, from having been held by the claws. [It] held me in [its] claws. My skin is sore, with some wounds on it.' 'Oh, that's alright then.'

35. **Garru wubaa nyambiinyl wubaa nyambiinyl munggun Jabiill wurmanjil/**

By-and-by [he] rubbed [the woman's body] with red clay (which acts as an ointment, to clear up wounds), rubbed [it] with red clay. The wounds cleared up, but [there are still marks] lying there [which remained permanently].

Notes. **Line 5.** On playback Dick Moses remarked that *wawaaldanyu* would be better than *wawaal gadaany* here. **Line 9.** For a brief segment of the text, Moses here took on the identity of the rescuer. **Line 16.** Moses first said *waril mijijina* using the noun *waril* 'doorway (of house)' but then corrected it to *wari mijijina*, with *wari* 'mouth'. **Line 21.** There appears to be an irregular locative *-l* on the place-name *bigagaraa* (Moses confirmed this form when the text was replayed). **Line 34.** The verb *binanga-L* 'hear, listen to', here in reflexive form *binanggaaji-N*, has the metaphorical meaning 'feel oneself, literally 'listen to oneself, to see how one is'.

**Text 19 - The Origin of Fire**

Story of the origin of fire. At one time the rainbow was the only one who had fire, and kept it hidden in a cave, refusing to give any to the birds or insects (who were dreamtime people). All the people were sitting around cold, and eating raw food. They deputed the grasshopper to snatch the fire, since he could jump about so well. But the grasshopper was rather frightened and made too much noise, so the rainbow heard him coming and chased him away. Then the brown pigeon was told to go - he should be able to fly over and dive down to grab the fire; but the rainbow heard him coming and chased him away too. Then the black satin bird (see F15) tried, and he did grab the fire from the rainbow; he was able to evade the pursuing rainbow by continually changing course.
The people then shouted out to the rainbow that he should now go to live in the water, the only place where he could get any comfort - and could come out and bask in the sun sometimes when it was raining, which is as close as he would ever get to the fire he once owned. Told by George Davis in the tableland dialect; recorded at Atherton on 30 December 1974 (duration 3 minutes 35 seconds).

1. Nganyjiiny yurrunjulu bujiinyl burriburringl
   Old people told us [this story] a long time ago.

2. Buri yingu gadangalnyum bamaaal/ gujugujuungl/ nyinangalnyu ngungu buri/
   This fire, which had been brought by people, was kept (literally: sat down with) by the rainbow.

3. Nganyji/ mayii gubaaijingl/ nguriil/ bamaaal yingu gaja juluulu/ bagam/ jinjaalam/ nganyany yingu bajin/
   We all cook food today. [But in those times] the people - this spirit Judulu (the brown pigeon), and Bagam (the woompoo pigeon) and Jinjalam (the grasshopper) [spoke] to me, Bajin (the black satin bird).

4. Bamaa/ yulbayulbaal buriigu/ gujugujuungl/ bamaa bunjaany/
   [All these] people were sneaking about for (i.e. trying to get) fire, but the rainbow hit [these] people (knocking them away from the place where he had secreted the fire).

5. Bamaa bunbaany nyinaany/ mayi grri bugaan/ nguju/
   The people were sitting around shivering with cold, eating raw food, [with] no [fire].

6. Bamaaal bujiinyl nganyji galiina/ ngunyjuuny bunjaana buriigu/
   The people told [one another]: 'We must go, to fight that [rainbow] for the fire.'

7. Ganaa/ nyundu galin/ bamaaal bujiinyl yingu jinjaalam/ nyundu galin/ dagaainggaliina/ buriigu/
   'Go on, you go!' the people said to this grasshopper, 'You go! Go to pick up the fire.'

8. Nguju/ ngayu bala gidill/ nguju/ nyundu galin/ nyundu jajajajaamaan/ nyundu dagaainggaliin/
   'No, [I can't], my legs are too small' [the grasshopper demurred]. 'Not at all, you go! You can jump well. [You] must go and get [it]!' [the others urged him].

9. Nguju/ ngungu galiiny/ nguju/ gujugujuung/ dubaany/ gana gadaany burigimbal/
   But no. That [grasshopper] went. But no luck. [He] was chased away by the rainbow and came back with no fire.

10. Ngunggu garru/ bamaaal bujiinyl/ juluulu/ nyundu galin/
    Later on that day the people there told [the brown pigeon]: 'Judulu, you go!'

    The brown pigeon went, sailing [through the air]. [He] flew around there. But no, the rainbow saw [him] coming, and struck him back. That [pigeon] came back, with no fire.

12. Bamaa nyinanyinaany/ gudar/ burigimbal/
The people sat around, very cold, with no fire.

13. **Garru** yingu/ baji ngadaany/ jarruy ngungu baji/ ngungu gadaany/
   By-and-by this Bajin came, this bird [called] Bajin (black satin bird, or spangled
drago). That one came.

14. **Nyunduubu** wanyindaang/ nganyji burigimbal nyinang/ ngayi/ wanyja buri/
gungu gujugujuung/ nannaniil/
   [Bajin said to them:] 'What's wrong with all of you?' 'We're sitting here without
any fire.' 'Where is the fire?' 'The rainbow has hidden that [fire, over there].'

15. **Ngayi** gana/ ngayu wawaalha wanyja ngungu gujuguju/ ngungu burraanya/ jingkiye
   'Yes, let's see. I want to see where that rainbow [is hiding].' [That [rainbow] is
lying down with the fire in a cave.' 'Yes, I'll go tomorrow to see [and try to
capture the fire].'

16. Ngajagurran gadaany/ galinyala baji/ wawaal gujuguguju wurrmi wurrmilnyunda
   jala buri/
   Tomorrow came. Bajin then went off. [He] saw the rainbow dozing off close to
the edge of the fire.

17. **Ngungu** walnggaaling/ galinyala buri/ ngungu gujugugju ngungu gujugugju waniyja
   'Yes, let's see. I want to see where that rainbow [is hiding].' 'That [rainbow] is
lying down with the fire in a cave.' 'Yes, I'll go tomorrow to see [and try to
capture the fire].'

18. **Gujugujuung** ngunyjuuny jimbaana/ nguju/ ngungu gayal galinyal minjiljamula
   banaall gujugujuung/
   The rainbow tried to catch him. But no - that [Bajin] was a different sort [of person
from the others who had failed before, he] got away [from the rainbow]. The
rainbow only hit the sparks now. (The rainbow tried to hit Bajin but he dodged
away, and the rainbow was only able to make contact with sparks, in the trail of
the fire.)

19. **Ngungu** yinggana galinyl galinyl gujugugju ngungu mugula nyinanyan/ burigimbal/
   That [bird] went this way and he went that way [dodging the rainbow]. And that
rainbow had nothing for it now but to sit down, without any fire.

20. **Bamaal** gadangalnyu buri/ yinggu/ bamaal galinyala nala/ wanggi galinyala/ wajjulinggalinyu/ bamaal/ mayi/ bugaajinyula/
   The person [Bajin] brought the fire here. The people now took [it], took [it] uphill,
went and cooked [with it]. Now the people ate [cooked] food.

21. **Gujugujuuny** bujiinyl nyundu/ banaala galin/ banaa nyinanaa/ nyundu
   burigimbalgal/ banaala nyinangalinggalin/
   [They] told the rainbow: 'Hey! go to the water now, to stay in the water. You're
without fire now, and [you] must go and settle in the water now.'

22. **Ngungaalula** bamaal bajaar/ ngungu mayi/ bamaal bugaany/ wajjulingymalal/
   ngula/ nganyji yingalu/- yingu buri/ gadangalnyu/
   That's the way the people left [the rainbow]. The people ate food which had now
been cooked. 'We had brought this fire [to cook with].'

Notes. Line 3. The ergative noun, *bamaal*, with no verb, appears to imply a verb
'speak to, tell'. Line 11. The first vowel of clitic -ala has been assimilated to the
preceding vowel in ngunyjuunula. Line 14. On playback George Davis said that
nannaniil 'swear at' had been a mistake. He had meant to say nilanilaangal 'hiding
Text 19

Line 19. Ngungalu and yingalu (see also line 22) are variants of ngungaluy, yingaluy - see Gr p191.

Line 20. On playback George Davis said that it would have been better to have said, in place of the first three words: bajindu gadangalinyu buri bamaanda wambaaajinyuun 'Bajin brought the fire for the people who were waiting.' Wala appears to be a clitic in this sentence and the sequence was said as galingalnyuala.

Line 22. George Davis explained that he said ngalu— when 'looking for words'.

Text 20 - The Origin of Lake Eacham (second version)

Another version of the story about how some newly-initiated youths broke prohibitions and so angered the rainbow-serpent that he caused the formation of Lake Eacham. See also Text 3. Told by Dick Moses in the coastal dialect; recorded at Yarrabah by Carolyn Strachan and Allessandro Cavadini in late May 1974 (duration 4 minutes 45 seconds).

1. Yingu burriburri bulmbaa jimurrula nyinaany bamaal mulamulaarrir nyinaany/ munya follow gundaalnyum nyinaany bamaal ngutil/ mulamulaarrir nyinaany munu/ This older man was sitting in a big camp. And lots of initiated men, who had just had their marks cut, were sitting around. Lots of [these] people had had their marks cut - the initiated men were sitting inside the camp.


3. Munula janangaliiny dulguu bulmba wawaal/ jabu wawaal garran+gandanyunda/ judi gubul/ gana ngayu wanggi wawaalna/ wanyindaqang bulmbal/ marum marpra/ wunanyunda/ wuba/ marrga/ wunanyunda/ ndu/ bulmba yigan yingul/ garran+gandang/ He went and now stood within the scrub. [He] looked around the place [he was in]. [He] saw the ground burning a yellow colour (that is, it was a yellow colour, as if something were burning). The leaves on the trees [looked yellow]. 'I'd better look up, to see what's wrong with [this] place' [He looked up and saw] yellow clouds lying [in the sky], red and yellow [clouds] lying [there]. 'Hey! the sky at this place is a burning yellow colour.'

4. Garran+gandang wanyinbarraa bamaal mulamulaarrir nyinang garba ngayu bajar/ gurrb gandagang/ 'What's up with those initiated men for [the sky] to burn yellow? I left them sitting behind [in the camp]. They might have done something wrong.'

5. Yinyiung jabiil gumandu/ nyundu giyi bagal/ galaa nganyiin jan gandagaanjil/ nganyiiny burriburriing gayinginyi/ [What had happened was this:] One of these [newly initiated men] had told [the others] not to do it: 'Don't you spear [anything] with the spear, or our [camp] might get into trouble. The old man warned us [not to touch anything so soon after our marks had been cut, or else we might break a taboo and anger the rainbow-serpent].'

6. Galaa bagaal/ burruujur gadaany! galaa bagaal/ warra jarraaal/ judi bagaal/ gurngam/
[He] speared with a spear. A pademelon wallaby came along, and [he] tried to spear [it] with a spear. [But he missed and] hit the wrong thing. [He] speared a tree, a kapok tree (Bombax ceiba) [which is sacred to the rainbow].

7. Gala mundal jambun find him/ jananyundal ndu/ ngajin minya jambun/ bugaany/ jambun bugaany/ [They] pulled the spear out, and found a grub sitting [on the end of the spear]. 'Hey! this is our grub.' [And they] ate it, ate the grub.

8. Bulmba wuygiil/ garran+gandanyundalal/ yigan gubanyundalal/ bulmba garran gana ngajin banaal gana ngayu giija gunjiina bamaagu/ wanyindagang bamaanda nganyiindaal/ [So, the old man] beat the ground with bushes, because of the yellow colour burning all around now, the sky burning up now. 'The camp is yellow and [I'd better do something about] my people. I'd better hurry back to the people [to find out] what's been happening against our people.'

9. Gadaany/ gadaany/ gadaany mugu/ wawaaldanyu banaal ndu/ bulmba yingu banaal/ bama yingu wanyindaganyu/ jan gandagaanyu minya warru-- warru bagaaling/ [The old man] came [back towards the camp where he had left the initiated men], kept coming all the time. He came and saw water [there]. 'Hey! this camp has water. What have those people [newly-initiated men] been doing? [They must have] done something wrong. [They must have] gone and speared the wrong sort of animal.'

10. Jabu gundaall jabu gundaall gundaal gundaal jubiliil gugaal bulmbaal wurnyjaarna banaal/ [The old man] cut the ground, cut the ground, kept on cutting to stop [the flood]. [He] called out [to the rainbow-serpent] in the camp, for the water to recede.

11. Bana ngalal junggangaliina buldu junggangadaany/ gan guul/ gindaaja/ burruujjur/ buldu ngarril bamaayal junggaanyl gan/guull gindaajal burruujur I bundu ngarril bamaayl junggaanyl banayidal wurnyjangadaany ngunggu bamaanda mulamularrindaal wanyija nyinaaeryl ngunggu wurnyjangadaany/ A big flood went pouring [into the camp], and the dilly-bag came running away. The grey wallaby, and the cassowary, and the pademelon, and a half-sewn dilly-bag, together with the people, all ran away, frightened of the water. [All these animals, and the dilly-bag] came and disappeared [swallowed up by the water] there [just in front of] all the initiated men. Where did [the water] stop? [All the animals] came and disappeared [in the water] there.

12. Babarl babar gundaall bana gayal ngabii banaala walnggaal jarrinyl banaa jarrinyl ngajin bana gaymbiiny walnggaal/ jabulu yinggaal/ [The old man] tried, tried but failed [to stop the water by] cutting [the ground]. There were too many people of another sort, and they were now floating in the water, drowned - drowned in the water. 'All my people have been drowned, at this place (literally: at this [part of the] ground).'

13. Ngayu wanyjaarruny galing/ ngayu gana gumanala/ gadaany/ gadaany/ gadaany/ nyinangadaany/ nyinangadaany bamaanda bujingadaany ngajin bama gaymbiiny jarrinyl banaal/ 'Which way shall I go?' [the old man wondered]. 'I'm on my own now.' He kept on coming, until he came and sat down [in the main camp]. He came and sat down, came and told the people: 'All my people have drowned, in the water.'

14. Jibuijbuyng bamaal/ wanyirra bagaal/ galaal gurbi galaa bagaal minya/ bayiildanyuun/
These people, who were too smart for their own good, speared some sort of animal, with a spear. They might have speared an animal with their spear, something which had come out.

15. **Bana bunjil bamaanda/ bama gaymbiiny/ jarririiny/ jabuul banaal**

Then water burst out against the people. They were all drowned, at [that] place, in [that] water. (And the water formed Lake Eacham.)

**Notes.** Line 8. The second word sounds like *wanggiil* but when I went over the text with Dick Moses he maintained that it was *waygiil* (I know of no verb *wanggi-L*). Line 9. Moses said that the tenth word should have been *banaay*, with comitative ending, rather than just *bana*. Line 15. Moses said 'spring water busted out of the ground, against men, like earth-quake' in translating this.

**Text 21 - Gulnyjarubay's Travels in the Cape Grafton Region**

Another telling of the travels of Gulnyjarubay around the Cape Grafton peninsula - see Text 13. Etymologies explained in Text 13 are not repeated here; a cross-reference to the appropriate line of Text 13 is given in parentheses. Told by Dick Moses in the coastal dialect; recorded at Yarrabah by Carolyn Strachan and Alessandro Cavadini in late May 1974 (duration 10 minutes, 30 seconds).

1. **Ngayu galiiny/ bulmbaa jalmbuulda ngayu galiiny/ bana ngayu wawaajinyu bulbulja nganyunda/ ngamal yingu bana wanyindaangal/ bulmba jibujibudangal/**

   I went, I went to a muddy place. I saw water standing there, bubbling up. 'I wonder what this water will do to me. This place is becoming strange.'

   (T13.9)

2. **Gana ngayu galiina nagal bana ngayu banjiilinyu ngabul bunjilnyundal ndul bana ngabul yingu bunjil/ wanyinbarraa/ gurrbi nganda/ jibujibudangal bulmba/**

   Then I had to go to the east. I went and found some water, with a noise of bursting. 'Hey! this water is bursting, with a noise. What's the matter with it? Maybe the camp is becoming strange against me (that is, maybe the mud bubbles are bursting because I am here, protesting against the presence of a stranger).'

   (T13.11)

3. **Ngayu guman galinyundal/ gana ngayu naga galiina/ ngayu naga galiiny/ warrnggiinyl wiji badiiny/ ndul wanyi yingu bading nganda/ wanga yama bading/ wiji/ wiji yingu bading/ wiji wanyiin. gu nganda bading/ ngayu bangganyundal/ guman/ gana ngayu bulmba yingu wijiin/ bulmba yingu bagil ngabul/ ngabulmulu ngayu galiini wijiinyja bulmba/**

   I was going along alone. I had to try to go east. I went east, by a circuitous route. A frog was crying out. 'Hey! what's this crying out to me? What person is it crying? Oh, it's a frog. This frog is crying. Why is the frog crying out to me? I'm going past by myself. I [call] this place [after the fact that it] belongs to *wiji*, the frog. This is a different place from Ngabul. From Ngabul I went to the place [called] Wiji.'

   (T13.12)

4. **Gana ngayu wanggi galiina/ malaanda bundaal/ magiilnya/ wanggi ngayu magiil bundaal/ malaanda janaanyl ngayu bulmba garba bibaanyl bama yunggum ngabi gadaanyi/ ngayu yingu guman warrnggiinyundal/ bulmba/ wawaajinyundal/ nguniijinyundal/ bunda wawaal garbar janyundaal/ ngara ngayu wawaalal/ bunda gandagarraa janyundaal/**

   (T13.13)
Then I had to go up, to climb a flat-top mountain. I climbed up the mountain and stood on the flat top. I looked back at places. 'All of the people came from a long way [across] there. (He looked at their previous home, over the water). I've travelled alone, by a roundabout way' [he muses, as he] looks around the place, thinking [to himself]. [He] sees the Gabar mountain standing [there]. 'I looked to the south, [and saw] Gandagarraa mountain standing [there].'

(T13.13a).

5. Ngayu yingula galing gunggaar/ ngayu jili jilnggu gibbiil/ walbaa malaanda/ gindaan/ gijar wunanyunda gindaan/ walba yingu gindaan wunang gijar/ bulmba yingu gugaa/ gindaanji/ gindanu gu/ bulmba wunang guwali/ gindaanji/

I'm going to the north now. I cast (literally: threw) my eyes down [and saw] a moon on a flat rock. [I saw] the carving of a moon lying [there, on the flat rock]. 'There's the carving of a moon lying on this rock. This place should be called Gindaanji. This name of the place is Gindaanji, after the moon [carving on the rock].'  

(T13.14)


I had to leave [that] place, and I went to the east, moving quickly along a circuitous route. I passed [a number of] places. Then I went north, I went round by the north side. I had and had a look [there]. 'Hey! there's a bit of flat country lying [here]. I should try to get into it here.' I went and saw some fruit ripening - the fruit had ripened. 'This place has little berries ripening. What sort of fruit? Ganyjuganyju. Ganyjuganyju fruit. This fruit's alright.' I picked up the fruit in] this place, and I ate it. Then I left, and I went on. [I] called the name of the place Ganyjuganyju. 'This place is Ganyjuganyju.' (T13.15)

7. Ngayu galiiny bulmbaa gija/ gunggaar ngayu warrnggiiny/ dabuldaa bagilila bayiilinyu nyundu bulmba yingu nyunggali naal/ gurrrin yingu galing/ gidi wawaal janaanyunda ngayu gana gidi dugalha makaal/ gidi ngayu dugal/ makaal/ ngayu mandii gidi gana galiina ngayu galiiny ngayu gibbiil/ gidi ngayu gibbiilinyu ngayu galiiny/ ngayu biri gunjiiny/ ngayu biri gunjiinyu nyundu ngayu gidi gibbiil wawaal bulmba yingu guwal jarraal gidiila/ ngayu gidi gibbiil bulmba yingu guwal gibbiil

I went on quickly to [another] place. I went round by the north, went and came out at another beach. 'Hey! [this] place is getting dark now. [Well], I may be alright going on.' [Then I] saw a gidi tree standing [there]. I tried to get hold of some gidi [bark] to light it [for a torch]. I got the gidi [bark], and lit it. Then I tried going along with a gidi torch in my hand. I went on. [Then] I chucked [it away]. I just chucked the torch away [without thinking] and then I went on. [Later,] I turned back. I went back. 'Hey! I threw away the gidi torch [there].' [I] saw [the discarded torch.] 'Now, I] must name this place - Gidila. I threw away the gidi torch [here]. This place has the name Gidila.' (T13.16)

8. Ngayu gunggaar galiiny/ bajar bulmba gidiila/ ngayu galiina ganal/ gija/ ngayu galiiny/ galiiny garru gunggaar warrnggiiny ngiyaal/ ngiyaal galiiny muguya banaal ngiyaal nyundu ngayu banaa galing ngiyaal bulmba yingu ngiyaal ngiya yingu bulmba ngayu guwal jarraal/ ngiyaal ngiyaal ngiyaal ngayu bajar/
I went north. [I] left the place [called] Gidila. I tried to go on fast. I went on and on. By-and-by [I] went round the side of a hill, to the north. [I] kept going along the side of a hill by the water (that is, the hillside overlooks the sea - perhaps a cliff). 'Hey! I'm going along a hillside by the sea. This is a hillside (ngiya) place.' I called the name of this hillside place Ngayanman. Then I left this place [called] Ngayanman. (T13.17)

9. Gana ngayu galiinal gijaal gunggaaar ngayu galiiny galilny galilny gunggaaar ngayu warrrngginyala galiiny ngiyamanmanu galiiny gunggaaardagang ngayu banjiiliny bulmba banjiilinyul nyundu minya buluur ngawuuyul walnggai ngiyaal yanggiija bulmbaa wawaal yanggiinlyum minyal ngawuuyul minya ngawuuyu yinggu yanggiinly minya bamaal gundaal bulmba yingu wunang guwal yanggiija yanggiija yingu guwal bulmba/

Then I tried to go quickly. I went to the north, kept on going. Now I went round by the north from Ngayanman, went on, northwards, went and found a place [there]. 'Hey! there's a storytime animal [here], a turtle, floating [here], by the side of a hill. [At] Yanggiija.' [I] saw that the turtle had been ripped about. 'This turtle's been ripped about here. People must have cut the meat up. This place lying here [should have] a name - Yanggiija. The name of this place is Yanggiija.' (This is an odd blend of two different episodes from the earlier text - T13.17 and T13.19.)

10. Gana ngayu bajaarnaal ngayu gadaany gadaany gadaany gadaanyl janangadaany gunguunda bulmba numbingadaany burrayala janaany bulmba numbingadaany ndu bama ngabi yingu gawal janang giring gadiradii ngabi bama giring gadiradii dunjing bading gana ngayu jarba galiinal bamayida ngayu galiiny bulmba yingu giriga/

Then I had to leave [Yanggiija]. I came on and came on, came and stood in a corner [of the rock, like a little spur]. [I] came and looked around [the place]. There was a cave standing there. [I] came and looked around the place. 'Hey! there's a lot of people here, shouting out, calling out in play. Lots of little children calling out in play. Little children playing around happily [although some are] weeping. I must try to go past quietly, lest the people [see me]. I went on. This place [I called] Giriga. (T13.20)

11. Ngayu bajaar yingu bulmba girigaal ngayu galiiny girigamu galilny warrrngginyul dulgumarr ngayu ngiya wuuaay galiiny banjiilinyul wawaal bana diiwi ndu bama yingu diiwi janang gana ngayu gundaallh jugi diiwi ngayu gundaalh bana bading diiwiim bulmba yingu diiwi guwal jarraal

[Then] I left this place [called] Giriga. I went on from Giriga, went along by a roundabout route. I went through the side of the scrub, and crossed a creek. I went [to see what I could] find, and saw a water-tree, diiwy. 'Hey! this is a water(holding)-tree standing here. I'll try to cut the water tree.' I cut [it], and water flows out of the diiwy tree. 'This place is Diiwy', [I] called its name. (T13.22)

12. Ngayu bajaar diiwi ngayu gana bajaarna bulmba yingu diiwi ngayu bayiil diiwiim galadaal walba ngawu wawaal buluur jananyunda gaban narru jungganyunda gaban yingu mayi jungggang jimirr narra bulmba yingu walba buluur janang jimijimi jimijimi walba yingu buluur bulmba yingu guwal jarraal jimijimi/

I left Diiwy. I had to leave this place [called] Diiwy. I emerged from Diiwy and came on. I saw a storytime stone standing [there], and a yam-vine running into the ground. 'This yam-vine is hanging down, the vine of a jimirr yam. The story stone standing at this place is Jimijimi. Jimijimi is [the name of] this story rock. I named this place Jimijimi (after the mountain yam jimirr).' (This place was omitted from Text 13.)
13. *Ngayu ngunggum galiinyi bulmba jimijimi ngayu gana bajarra ngayu galinyunda ngayu gadaanyi gadaanyi gadaanyi muguyali bama ngarraa jarraja ngayu ngymu ngayu numbingi ndu ngaana wanyi gugaangi bama wanyi bama ngarraa jarraja ngayu nganyanyaymil bulmba yingu wunang guwal ngarraanyi gana ngarraanyi bulmba*

I went on from there. I had to leave behind the place [called] Jimijimi, as I went on. I came further, kept on coming [until I got to where] people were shouting out 'Ngarraa' (an exclamation, 'Hey!' often used to enquire of people where they are going). I look around. 'Hey! who's that calling out to me? Who's that person. People are standing there, calling "Ngarraa". [They] are asking me [where I'm going]. The name of this place lying here is Ngarranyu. This place is Ngarranyu.' (See Notes to Text 13, where Dick Moses gave the pronunciation Ngarraynyu, and said that this place came between Jirrgaiji and Wuduun.)

14. *Ngarranyumu ngayu gadaanyi wawaal Jirrgar ngabil jirrgaarji bulmbal yingu guwal jirrgaarjl ngarranyumu gadaanyi jirrgaarjidal bulmba jirrgaarjurj*

I came on from Ngarranyu, and saw a lot of blady grass. 'This place has blady grass. The name of this [place should be] Jirrgarji. [I] came from Ngarranyu to Jirrgarji. 'The place [is called] Jirrgarji.' (T13.23)

15. *Galiinyl gana ngayu gija guwa galiinyl bulmba judangalal galiinyl banjiildanyul buluur wurmnyundal ndu yingu walba wanyiirral buluur yingu wurmng bunyajamu bajaarl Jaagunggaar ngcryu wawaal buluur diwiil bunda diwii jananyunyul yingu yujamul buluur yingu jururrul yingu yindaal*

I tried to go on fast. [I] came [to a place]. 'Hey! there's plenty of fruit lying about on the ground here - what sort are they?' [I] picked up lots of them. 'Oh! I see balburu fruit. This is a balburu tree here. This place is named Balburu.' Lots of ripe balburu fruit were lying on the ground. 'This place is Balburu.' Then I left [it]. (In T13.25 the place was called Balburu but the tree and fruit were then said to be balbun.)

16. *Galiinyl gana ngayu gija guwa galiinyl bulmba judangalal galiinyl banjiildanyul buluur wurmnyundal ndu yingu walba wanyiirral buluur yingu wurmng bunyajamu bajaarl Jaagunggaar ngcryu wawaal buluur diwiil bunda diwii jananyunyul yingu yujamul buluur yingu jururrul yingu yindaal*

[I] went on. Now I tried to go quickly to the west. [Night] was coming down now at [that] place. [I] went on, went and found a storytime place lying [there]. 'Hey! what sort of story rock is this? This storytime [rock] lying here [concerns a story about] just a woman.' I left [it] and looked over to the north, [and saw] a Diwiy mountain, a Diwiy [water-bearing] mountain standing [there]. This storytime [rock here on the mainland] is Mujam ('mother'). [The island] to the north is Jaja ('baby'), Diwiy. (See T13.26 for the mythic explanation of these phenomena.)

17. *Ngunggum ngayu gadaanyi warrnggiinyala gadaanyi gadaany gadaany gadaany gadaanyi banjiildanyul banjiildanyul ndu bama ngabi yingu nyinang nyurruugul ngunggumul juduluul juduluul yingaarriny juduluul nyinang ngabi*

I came on from there, came by a roundabout route, kept on coming. [I] came and found [something]. 'Hey! there are a lot of people here, sitting [making an indistinct sound of] talking, talking in a whisper.' They were brown pigeons, brown pigeons. Lots of this type of brown pigeon sitting around [making a noise like people talking]. (T13.27)

18. *Gana ngayu ngunggum galini ngayu ngujula ngara galini ngayu bajar ngayu gana yingula junggaal yuma wujanggadaal yuma bulmba yingu yuma yuma ngayu yuma wujanggadaal*

I tried to go on from there. I won't be going south now - I'm leaving off [going in that direction]. I must turn off this way now. I tried hurrying back, and crossed
over [a little creek at] Yuma. This place is Yuma. I came and crossed [at] Yuma. (This place was not mentioned in text 13. I do not have an etymology for the name.)

19. Gadaany muguyl bana wawaal/ bana wawaaldanyu gunduyninim/ gunduynyju mundalnyunda bana/ ndu bana nganda gadin/ ngayu nyalany/ ngayu nyalany/ bana nganda wangaajing/ gana ngayu wujaana guyaabay/ [I] kept on coming, and saw some water. I came and saw water from the brown snake - water that the brown snake had drawn up (into the creek, and let down again - continually drawing the water up and letting it down). 'Hey! this water is coming against me. I'm a stranger [in this place]. I'm a stranger. The water is rising against me. I'd better cross over to the other side.' (T13.28)

20. Ngayu guyaabay wujaan/ banjiildanyu/ gindajanggu bulmba bilmal/ bulmba bilmal gindajanggu wunangal/ wunaany ngunggun/ I crossed to the other side, came and found [something there]. The cassowary was clearing a camp. The cassowary was clearing a campsit, to lay down in. Then [he] lay [in the space he had cleared]. (T13.30)

21. Gulnyjarbaayju yaymil nyuninyl wanyjaarruny garru galing/ garru ngara gcdinjg/ banggilanda garba/ [I,] Gulnyjarbay ask you: 'Which way are [you] going?' [The cassowary replied:] 'Soon I'll go south, following behind Banggilan (that is, follow in his path).'

22. Gulnyjarbaayju bujiinyl ngayu garru yinggul ngayu yinggu wunang/ Gulnyjarubay told [the cassowary]: 'I'm [alive here]. I'll settle down right here.'

Notes. Line 5. Although this Gungganyji place name is given quite clearly as giduaanji here, in grammatical elicitation Moses preferred gindanuyi as the comitative of gindanU 'moon'. Line 7. The fourth word was clearly pronounced as gijar, but on playback Moses said he had meant to say giya 'quickly'. Line 16. Bulmba judangala is literally 'the camp is coming down now' but was translated as 'night coming now, getting dark'.

Text 22 - The Water Sprite Bride
Legend about how a man found and married a Burrawungal, water sprite.
A man once went upriver looking for eels, but found two female 'water fairies' bathing and beating out a rhythm. He sneak ed up on them, making sure that they didn't see or smell his approach, and grabbed the younger one, putting sand in his hands so that she wasn't able to slip through his grasp. He then took her back to his camp and heated her over the fire so that he could rub and scrape all the eel-like slime from her body. He then made her his wife, and made sure that she was never sent to the river for water. Eventually someone did tell her to fetch water and she went to the river, never to return. Told by Dick Moses in the coastal dialect; recorded at Yarrabah on 19 August 1975 (duration 9 minutes, 30 seconds).

1. Yingu wagonja galiiny/ nganjaada/ bugamuwa wanggaajinyu/ This man went out, along the creek. [He] got up at daybreak.

2. Gana ngayu galiina banaa/ burrgiina galiina jaasuwal/ 'I must try and go to the river. [I] must go walkabout westwards [upriver].'
3. "Galiiny/galiiny minyaa wurrbaajinyu jabaanda/jaban wurrbaany galingalnyu bugamugul/galiiny guwa/walba malan gaymbiiny wawaal galingalnyu/wanar gaymbiiny budaan/gubu wunanyunda banaa/
[He] went, went looking for eels. [He] went searching for eels in the early morning. [He] went to the west, went and looked at [near] all the flat rocks [for eels], opened out all the weeds and leaves lying in the water [looking for eels].

4. ndu/ minya wanyja/garru ngayu wanyjam minya dugal/jaban/
'Hey! where's [all the] meat? Where am I going to get eel meat from?'

5. Garru gwadamagaan/galiiny/gadiilda malaanda janangaliiny/wawaal guwa nganjaada nyinanyunda/
By-and-by [he] went to the west, went and stood on a little flat rock. And saw [something that might be an eel] lying in the creek over to the west.

6. Gurrbi yingu jabanyinggu walbaa nyinang banaa/
'This might be an eel lying here in the water by a rock.'

7. Galiiny jarba muguyu/wawaalinyu bana gajuul/
[He] kept moving quietly, went on and saw some dirty water.

8. Ndu bana yingu gajuul wunang burnggan/wanya bama banaa ngabang/bana burnggan gadang yingu/bama yingguun guwa/wanya ngabang banaa/gurrbi minya banaa ngabang/gindaajya gurrbi/banaa ngabangadang/
'Hey! this water lying here is dirty - a reddish colour. [I wonder] who's bathing in [this] water. This dirty water's coming [i.e. running downstream]. [I wonder] who the person is who is responsible for this [dirty water] (literally: 'belonging to this [dirty water']), who is bathing in the water to the west. It might be an animal bathing in the water, perhaps a cassowary coming to bathe in the stream.'

9. Galiiny/wawaal dun.gu numanyunda/
[He] went [a bit further] and saw a head moving about [just above the water].

10. Ndu bana dun.gu numang/wanya ngungu/julngaanda dudaajinyuu/[dul]/[dul]/[dul]/[ndoy]/julngaang bamaal bunyajamuung dudadudaal banaa/
'Hey! that's a human head moving about. [I wonder] who that is? Hitting a drum noise on their thigh - "dul, dul, dul...ndoy". It must be a woman hitting this Julngan-style drum-noise [on her thigh] in the water.' (Julngan describes the noise made by hitting the flat of one's hand against one's thigh.)

11. Nyinanyunda walbaa/malaanda/julngaanda dudaajinyuu/ngunyjuung janangalnyu wawaal/
That [man] stood watching [the woman] sitting on a flat rock, beating a Julngan drum.

12. Gana ngayu wawaalna bijingalna/bama yingu banyal/julngaanda dudaajing/
'I must try and have a proper look. This person is a woman, banging a Julngan noise [on her thigh].'

13. Wawaal/guman yabuur banaa janajananyunda/bana guljinn dudadudyalnyunda/bana gumaanda/guljinn dudaal/guman nyinanyunda walbaa malaanda/
[He] looked, and saw one young girl standing in the water, hitting the water [with the flat of her hand]. There was one [young girl] banging the water [to make a drum-like noise]. And [he saw] another one [an older woman] sitting on a flat rock.

'Hey! which way shall I follow - [I mean] sneak up on this [girl]? She might see me crawling up. Which way shall I go?'

15. Ngayu gana banaa ngabaanal ngayu banaa ngabangi yagan ngamuurray bagaajing/ ngamuurray ganyjan ganyjan bagaajing gulgi/ nganyany ngamuurray dugajing/ yingu burrawungal nyinang/

'I'll have to bathe in the water. I'm bathing, washing off all my sweat and [body] smell. I rub my armpit smell with sand [to get rid of the sweaty underarm smell]. [She might] pick up my smell, this Burrawungal sitting [here].'

16. Burrawungal banabarral bunyajamu yabuur janajananyunda/ ngayu garru ngunyjuuny yabuur dugal/ jimbang/

'The Burrawungal are people of the water. It's just that young girl standing around in the water that I'm going to grab and take off, by and by.'

17. Yiway wanyja biyaajinyun ngaram/ nganyany ngamuurray dugajing/ ngayu gunggagunggaar galiina/ garru nganyany ngamuurray ngujju nyumaalna/ ganyjan ganyjan ngamuurray/

'Where's the wind blowing from? From the south. [She'll] pick up my smell [if I'm not careful]. I must go round by the north, so that [she] won't smell my scent, my armpit smell.'

18. Gambaanyalunggaardaangay gambaanyalung/ galiinya/ muguyalung/ gambaanyala galiiny gambaanyalung/

[He began] crawling. He went crawling up the north side, going crawling all the way.

19. Garru ngayu yingguurruny jilnggu judang jarba/ ngayu gana jarba gambaana/ Tm moving downhill this way, very stealthily. I must crawl quietly.'

20. Ngayu garru wanyjaarruny dugal/ gandal/ ngajin garru mandi darbang gurrbir/ yinyjuuny dugalnyundal/

'Which way shall I grab [this] slippery [girl]. My hand might slip as I grab her!' (Dick Moses later mentioned that Burrawungal live in the water and are covered with slime, like a fish or eel.)

21. Wanyi ngayu dugalna gulgii gulgi mandii junggaarringaal/ jimbangaliina/ mandii gulgi yinggju/ mandii gulgi yinggju dugaaln/ ngayu garru mandii dugaalina/ mandii gulgi yinggju/ nambulnal/

'What shall I get? Sand! I'll go running up with sand in my hand, to go and grab [the girl] with sand in my hand, here. [I went and grabbed [her] with sand in my hand, here - [I mean] so that I can go and grab [her] with sand in my hand, to grasp [her] with sand in my hand, here.'

22. Gulgi budijinyun mandii/ gambaanyala galiiny/ gambaanyala galiiny gambaanyala galiiny/ gambaanyala galiiny/ gambaanyala galiiny/ gambaanyala galiiny/ [He] put sand in his hand, and now went creeping away. He crawled up and crawled away [on her].

23. Bagiilbi walbaa nyinanyundal mulul/ The other [older Burrawungal] was meanwhile sitting on a rock, facing the other way.

24. Yingu jilnggu banaa dunjidunjinyundal gumba/ This teenage one was meanwhile playing around happily down in the water.
25. Garru ngunyijuung wawaalinyu/ dun.gu bayiilinyu walaal wawaal/
By-and-by that [man] went to look, went and stuck his head round a rock and saw
[the girl].

26. Yingu janang/
'This one's standing [in the water, still].'

27. Nyarru burrwaal ngunyijuuny bunyajamu dugaal/ jinbijinbiilha/
[He] jumped on top of just that [younger] woman and grabbed her, so that she
wriggled and struggled [trying to get free].

28. Ngalall/ bilnyiiny banaa/ banaa bilaany/
The big [Burrawungal] jumped into the water, and went under the water
[disappearing, to get away from him].

29. Yingu gadilagay nambiill/ ganyjaada mandii buddijinyu gulgi nambiill/ gulgi
bin.guandala nambiill ngunyijuuny bunyal babar jinbijinbiill burrawungal/
jinbijinbiill/ jinbijinbiill/
[He] held on to the small [Burrawungal], put his hands under her armpits and held
on [to her] with sand [in his hands, stopping her slipping out]. [He] held that
woman hard, through the sand. The Burrawungal tried and tried to wriggle out,
without success. [She] wriggled and struggled, struggled and wriggled.

30. Nyundu ngajin wagalgul/ ngayu nyuniny galingalna wagalgul/ bulmbaagul/ ngayu
nyunin.gu gadaany dugaajinal
'You're my wife now. I must take you, wife, back to the camp. I came here to get
you.'

31. Milmaal narraal narraa milmaal mandii gulgi buddiill/ nyambiinyi/ garru
gurrinydagaanaa/ gula wunaanaa gurriny/ gandaljidal galingalnu/ galingalnyu/
[He] tied [her] with vines, tied [her] hands with vines. [He] put sand [on her] and
rubbed it in [where he was going to tie her] so that [she] was alright. So that her
body was alright. [The sand was rubbed on] lest [she be] slippery [and the
ropes slip off]. [Then he] took [her back to his camp], took [her there].

32. Bamaanda bujingalingl/ buri waju ngalal/ wanyiin.gu/
[He] went [to his camp] and told the people [there]: 'Make a big fire!' 'What for?'
[they enquired].

33. Buri waju ngalal/ ngayu bana gadaangal/ minyaagul
'Make a big fire! I've brought a person.' [But they said, thinking he might want to
burn fur or slime off something]: 'Is it for an animal?'

34. Ngayu bana gadaanggal nguju minyala/ ngayu bana dugal bunyajamul
'I've brought a person, not an animal. I've got a woman.'

35. Nyundu wanyjiam dugaal/
'Where did you get [her] from?'

36. Ngayu wawaajinyu gabaanyja/ ngayu minyaagul galiiny ngajagurran/ ngayu wawaal/
banaa ngabangabanjinda/
'I encountered [her] on the path. I went out for meat in the early morning and I saw
[her], bathing around in the water.'

37. Nyundu/ nyundu wanyiin.gu yinyijuuny bunyajamul dugaal burrawungal/
'Hey! why did you grab this Burrawungal woman?'
38. *Ngajin wagal/ burii munbaal/ burii munbaal burii munbaal munbaal munbaal mulaa danggaanyi mulaa danggaanyi garru gula --- wunaana gurrinyal/ dandarr mulaa/ dandarr mulaa/ Muna.

'[She's] my wife.' [Then she] was warmed by the fire, warmed over the fire, and the slime taken off [by rubbing, and scraping with a stick], the slime was taken off, so that [her] body would be alright. 'Rub the slime [off], rub the slime [off].'!


'It's alright now. [Her] body is now good and inoffensive. It's a normal body now.'

40. *Wari munbaal/ warru munbaal/ balan munbaal/ didil jirri/ wugul/ gaymbiiny ngunyjuuny gula munbaal/ gurrinydanaana/ garru gula wunaany gurrinyal/ [Her] mouth was warmed, and [her] jaw was warmed, and [her] legs were warmed, and [her] lower arm, and upper arm, and back of [her] neck. All parts of that [woman]'s body were warmed, so that it became alright. [Her] body was soon [feeling] alright.

41. *Warru munbaal nyanggaajina/ warru jagal munbaal/ wari munbaal nyanggaajina/ dalu/ jili/ gaymbiiny munbaal ngunyjuuny gula/ [Her] top jaw was warmed so that [she] could speak. The top jaw and side jaw were warmed, [and her] mouth was warmed, so that [she] could speak. And [her] forehead, and eyes. All of that [woman]'s body was warmed.

42. *Garru nyinaany/ yaymiil/

By-and-by [she] sat [there], and was asked:

43. *Nyundu nyanggaajing/ ngayu nyanggaajingala/

'Maybe you can talk?' 'I can talk now' [she replied].

44. *Nyundu gula gurrinyala/ ngayu gula gurrinyala/

'Does your body feel alright now?' [he asked her]. 'My body feels fine now' [she replied].

45. *Garru ngunyjuung munggaang bujiiny/

By-and-by that husband told [the other people in the camp]:

46. *Nyunduubal yinyjuuny jili+budili ngayu minyaagalu galinyal wurrrbaajing/

'You lot! Keep an eye on this [wife of mine]! I'm going out looking for game.'

47. *Gurrinyala nyinang/ banaa giyi yumbarril gula banaa galaling/ wurmyjangaling banaa ngujula gadaang/ galing muguymuguyala/

'[She's] sitting [here] alright now. But don't send [her] to the water. If she (literally: [her] body) goes to the water, [she] will disappear into the water and never come back. She'd be gone for good then.'

48. *Gurriny nganyji jili+budili/

'Alright, we'll look after [her].' [The other people assured him.]

49. *Nyunduubala bana dugaaling/ wunyajal/

'You-all must go and fetch water for drinking [and don't let her go]' [the husband reminded them].

50. *Nyunduubala ngayu yinyjuuny wagal budili/ ngayu wagal budiill/

'[Listen], all of you! I'm marrying this one, I have married [her].'

51. *Jambulu nyinaany/ nyanggaajinyu gurriny/

By-and-by [she] sat [there], and was asked:
The two of them [the man and his Burrawungal wife] would sit together, talking happily (as a married couple should).

52. *Nyundu gula gurrinyalal ngayu gula gurrinyalal buburalal*
   'Are you [literally: is your body] feeling alright now?' [the husband asked]. 'I'm alright, my body feels peaceful' [the Burrawungal replied].

53. *Gumaandu bamaal bujiinyal nyundu gana galin/ bana dugaalin/ nyundu gurrinyalal*
   [One day, when the husband was away] one person told [her]: 'You try and go, go and fetch water. You're alright now.'

54. *Ngayu gurrinyalal/ ngayu bana dugaaling/*
   'I'm alright now' [she agreed], 'I'll go and get the water'.

55. *Nyundu bana dugaalin/ gadaang/ mayiyul nganyji wajiinal*
   'You go and get water, bring it for [to soak] the vegetables, so that we can [then] cook [them].'

56. *Banaagu galiinyal/ galiinyal dugaajinal banaa gatiiny muguymuguy now banaa bilangalgalin/ dubidal wunangaliiny muguymuguy/ ngujula gunjiinyal*
   [She] went for water, went to fetch [water]. [She] kept going to the water and went into the water. Went and lived permanently in a cave [under the water]. And never returned again [to her husband].

Notes. *Lines 5-6. Nyina-N* has the central meaning 'sit' but is more appropriately translated as 'lie' in this context. *Line 14.* On playback Moses reported that he had said *gaymbang* in error (there is a verb *gaynba-R* 'to follow') and immediately corrected it to *gambang* 'crawl'. *Line 27.* Moses clearly said *ngunyjuuny bunyajamu,* which must be in transitive object function, but on going through the text he gave these two words as being in dative case, *ngunyjuunda bunyajamuunda.* Either form might be syntactically appropriate - this phrase is both in peripheral function to *burraal* 'jumped' (with *nyarru* 'on top of') and also in object function for *digaal* 'grabbed'. *Line 31.* Moses later said that he tied her hands and feet, and also tied a rag around her mouth. *Line 38.* When going through this text with Moses I took down *mula danggaany* 'take the slime [off the woman]'. On replaying the tape it sounds very clearly to be *mulaa danggaany* which could perhaps be 'take [the woman] from the slime'. Unfortunately, by the time I had got around to checking the transcription Moses had died, and it was not possible to clarify this point. *Line 40.* The normal way of saying that a person is feeling alright, in Yidiny, is to bring in the noun *gula* 'body'; see also lines 44 and 52. *Line 50.* *Wagal budi-L* is an idiom meaning 'marry'.

**Text 23 - Learning from the Old People**

Autobiographical story told by Dick Moses in the coastal dialect. When he was a boy, Moses thought that there were few old Yidinyji people left but his brother brought him to Yarrabah and he travelled over the reserve meeting many old Yidinyji people. He lists and names the old people encountered on this journey. Recorded at Yarrabah on 12 December 1975 (duration 8 minutes, 30 seconds).

1. *Ngayu garru bujing gurriny yinggu*
   I'm going to tell a good [story].

2. *Nganyjiiny bamaal gadangalnyul bulmbaagu yingguugu/ nganyji gadaany bina bamagimbalnguri yinggu/*
   [About when] people brought us to this camp [Yarrabah mission]. We came and thought there were no [Yidinyji] people here.
3. Banjiildanyu ngabi bama/ burriburri nganyjiin nyinanyunda/ nyundu nganyjiin bama ngabi ngungudi wala nyinanyunda burriburri/ yidiinyjil mayaar/
[We] came [to see if we could] find any of our old people living [at Yarrabah]. 'Oh yes, there were lots of our old people [to be found] living [here] alright.
Yidinyji people, of the Mayaar group.'

4. Nganyany gadangalnyu yabaang jiliwangiindu/ nganyany gadangalnyu/
[My] brother Jiliwangin brought me, [he] brought me.

5. Bulmba nganda nibaal/
[He] showed all the places [in the reserve] to me.

6. Guwal jarraal bama guwal yinggu nyinanyunda/ yingu banggi yidiinyjil/ ngungudi wala nganyjiin bama/ yidiny nyanggaajingi/ yidiny nyanggaajingi/
[He] called the names, the names of [all the Yidinyji] people living here. 'This is Banggi (Eremit), a Yidinyji.' 'That's alright, [he's] one of our people. Does [he] speak Yidiny?' 'He' speaks Yidiny.'

7. Nganda bujiini/ dayba/ yingu dayba/ nganyjiin burriburri/ nganyjiin nganyjagumani/ dayba yidiinyjil/ wanggiigu gambiragi/
[Jiliwangin] told me: 'Dayba, this is Dayba (Andy Andrews). [He]s one of our old people, [he's] our [step-] brother. Dayba is a Yidinyji belonging to up on the tableland.'

8. Ngungudi wala/ ngayu bina nganyji gadaany yingu bamaqimbalnguri/ nguju nganyjiin yingu burriburri nyinang/ wanyja gadangalnyu yurrunu/ bama burrgiinyi/
[I replied:] 'That's good. When we came here I thought there'd be no people here, that none of our old people would be living here. [These people] must have been brought here a long time ago.' The people went walkabout.

9. Nganyji burrgiiny wabar wawaajinyu bulmbaal/ bama wanyja/ yinggunu/ bama yinggunu nguju/ bama burriburri nyinang daguldagul/ bama nguju ngabi/
We went walkabout, looking around the place (the reserve). 'Where are the people from here [i.e. the Gunggayji people, on whose traditional territory Yarrabah is situated]?' 'There are no people from here left. There are a very few old [Gungganyji] people still living, but not very many people.'

10. Yingu wanyu/ bun.gu/ burriburri/ nyundu wanyjabarrai/ yidiinyjil bama yidiinyji/ yingu yaluuga nyarrgangadan/
'Who's this?' 'Bungu (Francis). 'An old man. Hey, where do [you] belong to?'
[Dick Moses asked him]. 'Yidinyji, I'm a Yidinyji person. Come over here and sit down!' [Bungu replied].

11. Yingu wanyu/ yingu baywa/ nyundu bama ngabi/ yidiinyji nyinang/ bama ngabi/ burriburri nganyjiin/
'Who's this?' 'This is Baywa (Charlie Hyde). 'Hey, there are lots of Yidinyji people living [here]. 'Yes, lots of old people belonging to us.'

12. Ngayu gadaany marbu wala bama banjiildanyu yingujamuny nyinanyunda/
'I came [here], came and found all of my own people living here' [Moses said].

13. Ngayu ngungu bujiini/ wabar yadiil/ bulmbaa numbiijnajina/
'I told them [the old people:] '[I] want to walk around [in the reserve], and look around for all the places.'
14. Guyaabay ngayu galiinyi bagii nganyany bamaal galingalnyu/ gana nyundu ngunggu guya burren/ nganyji bama ngingu nyinang bulmbaa/
I went to the other side [of the Cape Grafton peninsula]. The [old] people took me across to Bagi (136 on Map 3; see T4.13-14) [and said to me:] 'You try going walkabout over on the other side there!' 'We might go [to places] where there is no one [living]' [I demurred]. 'There are people living in that place' [I was told.]

15. Banjiilinyu/ jibagurar/ nyinanyunda/ jibagurar/ burriburrii/ ngungudi wala/ nyundu yidiinyji/ ngayu yidinyji/ nganyji bulmbaagu gumaan. gu nyinaana bandu/ ngungudi wala/ nganyji bandu nyinang garru/[I] went and found Jibaguran (Charlie Four-mile) sitting [there]. Jibaguran was an old man. 'This is alright. Are you Yidinyji?' [I asked him.] 'I'm Yidinyji. We all live together in a group in one [big] village.' [Dick Moses answered:] 'That's alright. By-and-by we'll sit together in a group (i.e. I'll join all of you').

16. Darrnggidarrnggi ngayu ngunggu banjiil/ baybuwayu/ nganyjiin mujam/ yingu darrnggidarrnggi wanyal/ baybuwayu/ ngaram gadangalnyu/ ngungudi wala/ darrnggidarrnggi nganyjiin/ nyundu yidiny nyanggaajingi/ ngayu yidiny yanggaajingi/I found an old woman there [at Bagi], Baybuwayu (Tilly), our [god-]mother. 'Who's this old woman?' 'Baybuwayu. Brought [here] from the south (from Aloomba).' 'Oh, that's alright. [This] old woman belongs to us. Do you speak Yidiny?' [Moses asked her.] 'I speak Yidiny.'

17. Ngayu gadaany yinggu bina bamagimbaaldanguri/ bama gayal ngabi/ munyjuur nganyjiin nyinaany/ burriburri/
I came here thinking there were no [Yidinyji] people here; but there are lots of different sorts of people. A great many of our old people live [here].

18. Nganyji nalaanjil nyundu biri gunjin bulmbaagul/ ngayu gadaany/ bulmbaagul/I was with the elders [who told me:] 'You go back home [to the mission]' I came back to the place [mission].

19. Jilibugabi ngayu galiiny/ ngumbunjigul/
At daybreak I went off, to Ngumbuni (138 on Map 3; see T4.45).

20. Ngara ngayu galing/ galing/ banjiilinyu ngaara mirrgur nyinanyunda/ nyundu yinyjuuny ngayu wawaal wanggi nyinaa--/ bulmbaa wanggi/ nyinaany/I go south, went looking to the south and found Mirrgur (William) sitting [there]. 'Hey, I see this person sitting up --, sitting up in [his] camp.'

21. Gana ngayu yingula nyinangadang/ ngayu yingula nyinangadang bamaanda/ nganyjiin burriburri yingujamu ngabi/ nyundu ngaara burrgin galin/I tried to come now and sit down. I come and sit down with the people. All our old people are here now. 'You go walkabout to the south!' [They told me].

22. Ngayu ngaara bayiilinyu ngumbunjiga/ gana ngayu bulmba galiina ngumbunjigul/ bulmba wawaalha/ banjiilina/I went south and came out at Ngumbuni. I tried to go to Ngumbuni, to look at [that] place; to find [it].

23. Ngayu wawaalinyu bama nganyjiin/ ngungu ngabi burriburrijamu nyinanyunda/ nyundu bama yingu burriburri ngabi wanyjam gadaany/ nganda bamaal jiliwangiindu nibaal/
I went and saw [some more of] our people, lots of old people sitting there. 'Where have all you old people come from? Jiliwangin showed me [the places around here].'

24. **Bama yidiinyijamu nyinang mayaar ngayu bina bumagimbaaldanguri gadaany/ ngungu nganyjiin bama burriburri ngabi nyinang!**

'All the Mayaar Yidinyji people are living [here]. I thought there'd be none [of my own] people here when I came. But lots of those old people belonging to us are living [here].'

25. **Bungu nyinaanyi nan.gall mirrngi nyinaanyi nan.gall/ jadam nyinaanyi nan.gall/ bama ngungaarriny burriburri nyinaanyi**

Bungu (Francis) lived [there]; [he was] an elder. Mirrngi (Phillip) lived [there]; [he was] an elder. Jadam (David) lived [there]; [he was also] an elder. All those kind of old people lived [there].

26. **Nyundu bama nganyjiin ngabi yingu/ burriburri nyinang/ ngayu gadaany bina burriburrigimbaalda!**

'Hey, all these old people of ours are living [here]. I came thinking there were no old people [here].'

27. **Ngayu yaymiill ngungudi walal gana nyunduuba nganda burriburriing bujini/ bama wanyjawanyja yinggubarral**

I asked [the old people]: 'Alright. All of you old people tell me. Where on earth are all the people from this country (the Gungganyji people)\?'

28. **Nganda bujiiny/ nguju bama/ gaymbiiny burrnyjiinyi**

[They] told me: 'There are no people [from this tribe left]. [They have] all been finished off.'

29. **Bama nguju jurrurrru nganda nyinang/ yarrgal/ wanyindagaanyi bama gurrbi gaymbiiny burrnyjiinyi/ wulaany/ nyunduubajamu nyinang yidiinyijamu**

'There are no adult men to sit down with me. No one at all. What happened to them? They might be all dead and gone. There are just you Yidinyji people living here now.'

30. **Nganyji yidiinyijamu nyinang/ bulmbaa yinggu garraaqing!**

[The old people replied] 'There's just us Yidinyji people living [here now]. We're now holding this country.' (Most of the Gungganyji tribe had died out - or, as the transitive verb *burrnyji-N* 'finish off, make die out' implies - been exterminated. The Yidinyji people, who had been sent to Yarrabah some years after the mission started, now considered themselves guardians or owners of the Gungganyji land.)

31. **Ngungudi walal gana nganyji binangalnyu gurruunl/ bama nyinaanyum girigala ngabi bandul/ yidiinyji/ gurragulu/ gambiramul jaabugayi bama gaymbiiny ngungu nyinaanyi/ bandul**

'Alright.' [Then] we heard the news that lots of people had camped together in a mob at Giriga (124 on Map 3; see T13.20). Yidinyji [people]. Gurragulu [people]. [People] from the tableland. Jaabugay [people]. All those people were camped together in a mob there.

32. **Bulmba yingu jarriinyi/ gana - ngunggum ngunggum bana gaymbiiny wandaanyi**

This place [Giriga] was half-drowned (when the sea flooded over the land, in 'Gunya-time' - see Text 16). From that day [Gungganyji] people started dying away.

33. **Nganyji yingu bulmba garral!**
We hold this place now.

34. **Nganyjiin burriburri gadaany gunggarimuy guwal gurriiil banggaany gadaany bulmbaali numbiiinyu gadaany**

Our old people came from the north. [Our storytime boss] named Gurriliy ('black-nose wallaby') came past, looking around at places as he came (looking to see which way to go).

35. **Bama jabiil gadangalnyu nyunduuba bulmba garraajin nyinanl ngayu yulmbi budil bulmba ngajiniim garraalnyunl nyinanl jili+budijinl**

[The wallaby] stopped the people coming. (He told them to wait until he had looked around the new territory; and then told them:) 'You take [this] place, and settle [in it]. I'll put down a straight stick (broken to a specific size and put down in such a way that it indicates direction and distance gone, like a 'survey mark'), [to show that this] place has been claimed by me. [You] settle down [here], and keep an eye on [this place]!'

36. **Bamaan yingguugu wanyjal gan.guull bamaan gan.guull wanggim ganagayuy bunjaajinyul banaagul mugiuy waymbalajiny galiiny wulangaliiny banaa bana guwal Janangi yulamagayl**

Where's [the boss] of the people relating to this country? Ganguul ('grey wallaby') [was the boss] of the people [here i.e. of the Gungganyji]. [He] killed himself, rolling off a high cliff into a river. [He] kept on going rolling into the river, going and dying in the water. The name of the water standing [there, in which he died] is Yulamagay (116 on Map 3; see T13.9).

37. **Ngayu ngunggum binangajiinyumy ngayu gadaany nyinangadaanyt ngara badubadu wawaalinyul biri gunjiiny badubaduul**

After I had heard [all this] I came, came and settled down. [I] went and saw Badubadu to the south, [I] went back to Badubadu (143 on Map 3).

38. **Ngayu nyinangadaanyt ngayu Jiba durrgan nyinaanyl bamamujay burriburru ngabiil ngayu ngandu nyinaanyl jibujibut durrgan ngayu nyinaany bamaay ngabiil burriburriil nganyjiin yingu nyinanyundal darrnggidarrnggi nganyjiin ngalal jurrujurru nyinaanyl guman wurigilnggu magal janggul jurrujurru nganda nganyjiin nyinaany**

I came and settled down [at Badubadu]. My heart was happy (because of the story I had just heard) as I sat there, with all the old people. I sat [there] glad and eager; [I was] the new chum [in the camp, brash and overconfident]. I sat happily with all the old people, with all these old people of ours living [at the place]. The big old women belonging to us, and the adult people sitting there. One [woman] was Wurigilnggu (Martha, Charlie Hyde's wife), sitting in the company of [her] sister. All the elders belonging to us sat [there] with me.

Notes. Lines 7, 16. These occurrences of *nganyjaguman* and *mujam* were glossed as 'step-brother' and 'god-mother' respectively by Dick Moses, when I went over the text with him. Line 9. *Daguldagul*, the reduplicated form of *dagul* 'three', was said by Moses to mean 'very few, from five or six to about ten'. Line 22. The ending -da on *ngumbunjir* here may just be a mistake; the correct form *ngumbunjigu* was said a few words later. Line 35. *Yulmbi* is the Jalnguy equivalent of *jilan* 'stick that has been broken in such a way to indicate the direction and distance that someone has gone'. This had been elicited from Pompey Langdon the previous day. Moses was present while I was discussing Jalnguy with Langdon and this was probably fresh in his mind, perhaps explaining why he - wrongly, I believe - used *yulmbi* here instead of *jilan*. Line 38. *jiba durrgan* is literally 'happy liver', an idiom which seems close in feeling to the English 'happy heart'.

The way in which Dick Moses slanted this story must be understood against the political background of Yarrabah in 1975. Amid talk of land rights in the Northern
Territory, some of the Gungganyji were insisting that the whole of the Yarrabah reserve was their traditional territory and that only they should get title to it; Moses and other Yidinyji maintained that Albert, the last Gungganyji 'king', had stated before he died that everyone born at Yarrabah belonged equally to the territory (see Gr p26). In this text Moses is apparently referring back to the legend in Text 4, describing how only Gungganyji people originally lived in the region, but then the Yidinyji occupied part of it and the Gungganyji came to speak a variety of the Yidiny language. In line 32 he suggests that the Gungganyji tribe had been dying off ever since the sea rose to its present level (Gr p14-15), implying that the arrival of Europeans only helped to accelerate what was an inevitable fate for that tribe. The way in which he tells the story clearly states that at that time (about 1910, or very shortly after) there were very few old Gungganyji and that a considerable number of Yidinyji people were living in the country, and had taken formal possession of it; there is probably an element of exaggeration in the way he cast this part of the narrative.

**Text 24 - A Story in Jalnguy, the 'Mother-in-law' Style**

On the card I sent to Tilly Fuller in October 1972, telling her that I planned to come north in a few weeks time, I mentioned that I'd like to ask more about Jalnguy, the 'mother-in-law' or 'avoidance' speech style. Mrs Fuller cast her mind back to her childhood and when I arrived she was literally brimming over with Jalnguy, giving it faster than I could write down. It seemed best just to switch on the recorder and let her talk uninterrupted, telling an ad hoc story. Told in the Jalnguy style of the tableland dialect; recorded at Aloomba on 23rd October 1972 (duration 5 minutes).

1. Ngayu mungaanda barmayanl bayabaygu wamiijinal yabaanday wamiill gulanabal bulanybaybal ngayu mundaajinyu gawurulal ngulcmyjilnggul
   I went up the mountain, to look at people [there]. [I] looked at places [where there were] lots of relatives, lots of men. I came [back] down along the road.

2. Ngayu bayaabay nguraanyl yabandanyja nyiyaarjinyuunl
   I heard people, who were sitting in a camp.

3. Ngayu nyunggaarl bulabaganl mabaajinyuuni midin mabaajinyuunl
   I smelt a fire [and] meat being cooked [on it].

4. Bayaabay yingula jilnggu nyiyaarjingl ngayu mundaajinyum gulangunda/ wirrabujun/ midin jaamajgl ngayu manyjaanyl
   These people down here are sitting down now. I had come [to all the] children, cousins. Meat was being given out, and I ate some.

5. Wirrabujunbujun ngungu madaanyja jaanggabajiinyl
   All those children bathed in the water.

6. Nganyji yirrgunjinyu/
   We all laughed.

7. Ngunguonda gunggaal wirrabujun/
   Babies were being breastfed.

8. Ngungu ngayu duwuurrjil ngayu duwuurrjila/ ngayu yulmbadanbijina/ ngayu yulmbaanbijina/ ngayu yulmbaanbijinjal
   I'm full, I'm full up now, and I want to just lay down anywhere. I lay down in the camp. I put a blanket down, and I just lay down anyhow.
Yabaanday burrguural mijagurran/ ngayu barmang/ yabadaygu/
Daylight comes into the camp, the next morning. I go off to [another] place.

Ngayu mundaajing/ wuyubangaalna/ nyundubanda/
I come to talk with all of you.

Bayaabay might be ngulanyjilnggu/ ngulanyjilnggu nyiyaarjinya/
Some people might be down the hill, sitting there down the hill.

Ngayu madaaygu jaymaajina/ bayabayni/ manbuuru--/
I should give the water to the people.

Manburula jaymaal/ wirrabujun/
Give a small portion out with [my] hand.

Ngayu nyiyaarjinya/ ngayu -- /mirrgan/ mirrgan yabandanyja/ mirrgan/ an jawun/ an garimana/
I sat down. I - neck, neck in the camp. Neck, Dilly-bag, sun. [Mrs. Fuller was here just remembering odd Jalnguy words.]

Ngayu barmang gawurula/ gariiman mabaajinji/ gun.gi/ ngayu yabandanyja
barmang/ yulmambaanjinjini/ ngayu yulmambaanjinjinyu/ yabandanyja/
I went down the road [early] lest [if I left it later] the sun might be burning hot. It was cool, [when] I went to the place to lay down anyhow. I lay down anyhow in the place.

Ngayu wirrabujun nguraanyl yirrgunjinyuuni
I heard the children laughing.

Wirrabujunbujun madaanyji janggabajiiny/
All the children were bathing in the water.

Ngayu ngulanywangi/ barmang/ maygay ngulanyjilnggu
gumbirrangaalinggaaling/ mundaajingalinya mabaalna/ wuji/ nganyji
manyjaan/ madaanyja julbamangaaling/
I go uphill. [I] go right out and pick up black pine nuts, and bring the nuts back to cook. Then we can eat them, go and put them in water.

Ngayu durbu man girrangaal/ ngayu madaanyja julbamangaali madaaymu ngayu
gumbirrangaal/ barmangalnyu/ yabandanyja manyjaana/ ngayu jaymaal
gulanabanda/ wirrabujunbujun/
I rolled a leaf up [into a funnel]. I put it in the water [to direct a stream of water onto the black pine nuts]. I picked them up from the water and took them to eat in the camp. I gave out small portions to all my relations.

Ngunggum ngayu nyiyaarjinyula/
I sat there now [after all that].

Nyunduuba barmamaal/ nyiyaarjinya/ yulmambaanjing/ yabandanyja/
You should go - sit, lie down anyhow in the camp.

Ngayu bulabagaan gu barmang/
I go for fire (or firewood!).

Ngayu yabaanday mabaalinggaaling/ gun.gi yulmbaanyum/
I go and warm up the camp, which has been lying here cold.
24. *Ngajin manbuwu ngun.gi/ ngayu bulabagaanda muraana/*
   My hand is cold. I must warm it at the fire.

25. *Midin man.giirrcga/ durwuu/
   Tie the meat up in leaves.

26. *Durwuugu ngayu ngulanywanggi barmang/*
   I go up hill for leaves (of the right sort to wrap the meat up in).

27. *Durwuu julbamanga/
   Put [the meat] in the leaves!

28. *Mundaajinyu nganda/
   [Someone] came to us.

29. *Ngayu midin mabaalna durwuu/
   I cooked the meat, wrapped up in leaves.

30. *Ngayu muway wujugimbal ngayu durwuu/ duwurr/ yarbul yulmbang/ ngajin
   mirrgan yarbul/
   I have nothing, no food wrapped up in leaves. My stomach, is lying feeling no
goood. My throat is not good (that is, it has a funny taste in it).

Notes. Line 19. On playback Tilly Fuller said that the second word should have been
*durwu* 'leaf', rather than *durbu*. Lines 19, 25. When going through the text with Mrs.
Fuller I wrote down *man.giirngaal* and *man.girrnga*. The first form sounds like
*man.girrngaal* (although the quality of the third vowel is not too clear, and could
possibly be *i*); the form of past tense here - with the penultimate vowel having been
lengthened and the final syllable lost - shows that the root must be trisyllabic, *man.girrV*.
However the form in line 25 does sound like *man.giirngga* suggesting a disyllabic root
*man.girr*. Pompey Langdon remembered the form and gave it in past tense
*man.girrngaalnyu*, with a clear disyllabic root *man.girr*. 
Information is given here on all the place names I have collected for which a definite location has been established. The first two sections deal with two specific regions - the Upper Mulgrave River/Toohey Creek area (Map 2) and the Cape Grafton area (Map 3). Following these are the original names for a number of towns, railway halts and geographical features in the Yidiny language area.

Many of the place names on Maps 2 and 3 are explained in the texts and reference is given to these explanations. For a number of places mentioned in the texts I do not have an exact location, and these are not placed on the maps. In some cases a description of the approximate location is provided in the texts; in other instances it can be inferred from the narrative, e.g. Ngiyaman in T13.17 is probably somewhere between Gidila and Yanggija (121 and 122 on Map 2), mentioned in T13.16 and T13.18 respectively.

Upper Mulgrave River/Toohey Creek Region (Map 2).
On 2nd November 1980 I asked George Davis about the names of places in his tribal territory. He got out a map 'Parish of Gadgarra, County of Nares, Atherton and Cairns Land Agents' Districts' (which he gave to me) and for the next few hours indicated the location, meaning and often the etymology of about 80 traditionally named places. Tilly Fuller had (in 1972) mentioned and explained a number of place names for this region in Text 8; this information corresponded very closely with that given eight years later by George Davis. Katie Mays also gave information on some of these place names.
In September 1983 George Davis conducted a small group (organised by Jeanette Covacevitch, Curator of Reptiles at the Queensland Museum) over this country and at the end of each day Jeanette tape-recorded place names and other information. In this way, place name data already gathered was checked or corrected, and some additional names were noted.

White people moved into this region quite early, looking for gold and farming; there was a town at Fanning Town/Goldsborough. The area was then abandoned and is now state forest.

The location of each place on this list is shown - by its number or number-plus-letter - on Map 2. Etymologies are given where known, or else reference is made to etymological information in the texts. Note that the same name may be given to two different places - both 10 and 56 are Jubugaraa, both 24 and 63 are Jijuu (George Davis said that there were also other places called Jiduu); this caused no confusion, since places were remembered and identified not individually but as part of a sequence.

1. Ginigaraa - named after gini 'penis' (George didn't know why).
2. Dibalay, a natural clearing, used as a corroboree ground - from dirrbal 'clean; bald'.
3. Burrmuja, a water hole with still water.
4. Diwirri.
5. Jiguurr - literally: 'thunderstorm'.
6. Dilgal, a corroboree ground - after dilgal, a softwood tree (possibly Myristica insipida).
7. Wungal - see T8.1.
8. Wuwuy, a small rapids - see T8.2, 6.
9. Bindabalgaal, a small rapids - see T8.3.
10. Jubugaraa - see T8.5.
12. Ngalmul - see T8.7.
13. Jalngganji - literally: jalnggan 'milky pine (Alstonia scholaris)' plus -ji 'with'.
15. Gurubal - see T8.9.
16. Winrr, a stoney island in the middle of the Mulgrave River on which a Leichhardt tree grows - see T8.9.
17. Bandunyji - see T8.10.
18. Yijibarray, a waterhole.
19a. Miranji, a sandy beach on the riverbank - see T8.12.
20. Murgul, a corroboree ground, opposite the junction of the Mulgrave River with Butcher's Creek - see T8.11.
22. Jimiman, a high riverbank - in a legend the cassowary hesitated here before jumping, and the name is based on jimi+jana-N 'wait, hesitate'.
23. Galamal, an island in the river - said to be based on gala 'spear'.
25. Dundunji or Dundun - see T8.15.
26. Dawajarra, a waterhole.
27. Jaban - see T8.16.
28. Muguyuru.
29. Gubaga, a creek that flows into the Mulgrave River at Muguyuru.
30. Nyimuri, a stone (said to be a good place to go and catch eels).
31. Wangalbaraa, a big waterhole, where lightening is said to have hit a boomerang - based on wangal 'boomerang'.
32. Man.gaal.
33. Yarnyji, a place that 'belonged to' George Davis's grandfather.
34. Dinggalbagay.
35. Jiwawunay - based on jiwa 'in middle' and wuna-N 'lie down, sleep'.
36. Gumbuulmuja, Mt. Mac. - said to relate to a woman having her periods.
36a. Darungunyji, a hill just below Mt. Mac, on the edge of a creek.
37. Barrja, a corroboree ground.
38. Galbugalbu, the mouth of a creek.
39. Bilal, a corroboree ground (beside what was Fanning Town, and is now a cane field) - see T8.17.
40. Galbir - named after galbir 'rainbow lorikeet'.
Map 2  Place names in the Upper Mulgrave River and Toohey Creek region
41. Burrba - see T8.22.
42. Jaynggar.
43. Wangguram, McRae Creek - see T8.22.
44. Gaymir, large corroboree ground (could accommodate meetings of up to about 300 people) - see T8.22.
45. Majinday - from majinda-N 'walk up'.
46. Gurrmba, an eerie place with lots of boulders - see T8.23.
47. Mijinu.
48. Biyabagay, a water hole.
49. Wirmir, an excellent campsite - see T8.23.
50. Ngarribagal - named after ngarribul, 'Capparis ornans', a vine with fruit resembling a passion fruit.
51. Garna or Garana - see T8.23.
52. Jirrgarji, a place with lots of blady grass, used for thatching - from jirrgar 'Imperata cylindrica (blady grass)' and -ji 'with'.
53. Murrigan - see T8.23.
54. Minyjunggul.
54a. Gajamali.
57. Juwul, a crossing at the junction of two creeks - see T8.24.
57a. Jinjabu - supposed to relate to 'fire jumping'.
57b. Mulgun, a big chasm.
57c. Bada - named after bada 'Carallia brachiata, corky bark', which grows there.
58. Garugar - named after garugar 'Schefflera actinophylla, umbrella tree'.
59. Majurr, a mountain - named after majurr 'frog sp.'
60. Dawajara, a mountain.
61. Nyijarmuja.
62. Wangaljunggay, a place from where the Toohey’s Creek waterfall is first visible - see T8.25.
Place names

63. Jiju - named after *jiju* 'Antidesma bunius', currantwood (a tree with large cherry-like fruit).

64. Burrayur - named after *burrayur* 'pademelon wallaby' (a pademelon is said to have come to this place one night, and then run away).

65. Guunggan, a hill, about as high as a house - named after *guunggan* 'female ghost' (it is said that when Gulnyjarubay came to this place at night he saw a female ghost standing in the path, and so went around it).

66. Gambur - see T8.27.

67. Guluwiya, a traditional camping place, with lots of fruit trees in the vicinity, and also good hunting in the open forest round about.

68. Galbagarara, waterfall on Toohey Creek.

69. Warrmajarraljarra, a corroboree ground (where small spirits, *gambun", are said to have danced) - from *warrma* 'dance/song style' and *jarra-L* 'stand, make noise'.

70. Ngarubay - named after *ngarulV* 'Zieria smithii' (a small bush with white flowers) which grows there.

71. Warungamaa, a traditional camping ground - the name is said to relate to a possum looking out through a hole in a tree.

72. Gubingabaal, a crossing - see T8.28.

73. Wunggiim, a campsite.

74. Gurraynggulu, a corroboree ground.

75. Walanum, area around Mitchell Creek (where George Davis was born).

76. Garbangan, a corroboree ground (there is a cool creek here, a good place to leach food).

77. Gububurgal.

78. Yumun, a corroboree ground - named after *yumun*, 'Musa banksii' wild banana'.

79. Dulubirr - see T6.1 and T6a.1.

80. Yalabaga, a dancing ground.

81. Windin, a waterfall. This is beyond the limits of Yidinyji territory; it is a Ngajanji place and the name is from *windin* 'Callistemon viminalis, bottle brush' (which occurs in both Ngajan and Yidiny).

82. Gurungga.

83. Wuraga, a hill with two bare rock faces.
Map 3 Place names on the Cape Grafton Peninsula and surrounding area
Cape Grafton Peninsula and Surrounding Area (Map 3)
The locations of place names in the Cape Grafton area are partly based on a map produced about 1970 by the late Stan Connolly of Yarrabah, which he generously allowed me to copy. All these places (except 142) are mentioned in Texts 4, 11, 13, 21 and 23 and their etymologies are (where known) explained in the Texts.

102. Dumbul - see T11.10.
103. Jalja - see T11.9.
104. Bambirringay - see Notes to Text 11.
105. Garbara - see T11.8.
106. Ganyjurr - see T11.7.
107. Wungaajiy - see T11.6.
108. Julugunu - see T11.5.
109. Biiga, a small island - see T11.3.
110. Ganyjira, a bigger island - see T11.3.
111. Walba Biguun - see T11.4.
112. Nguygunu - see T11.2.
113. Jadirr - see T11.2.
114. Wunggu - see T13.2,4 and T4.18.
115. Duyungu - see T13.8.
118. Wijiy - see T13.12 and T21.3.
119. (Walba) Gindaan or Gindaanj - see T13.14 and T21.5.
121. Gidila - see T13.16 and T21.7.
122. Yanggija, Cape Grafton - see T13.18 and T21.9.
123. (Walba) Ngawuyu - see T13.19 (and T21.9).
125. Diwiy - see T13.22 and T21.11, 16.
129. Jibin or Mujam - see T13.26 and T21.16.
133. Bilma - see T13.30; T4.11, 26 (and T21.20).
134. Wagajaga - see T13.31.
135. Guliyuru, Reeve's Creek - see T13.36.
137. Dalbamji, May Peak - see T4.48.
139. Jimurru or Jimurr - see T13.37.
140. Jimbaral, Bell Peak North - see T11.11.
141. Murubay, Green Hill - see T11.11-12.
142. Gayga, rock at False Cape.
143. Badubadu, Saltwater Creek or 'Buddabadoo Creek' - see T23.37-8.

Cairns and Places South
The following places are on the railway line south from Cairns. The English name is given first, then the Yidiny name, followed by an etymology where one is known.

Cairns -- Gimuy, after *gimuy* 'Ficus albipila, slippery blue fig', see T17.23, 33-4.
Woree -- Bugul, see T17.38.
White Rock -- Jirriwanday, see T4.52. (Two nearby places are mentioned in T4.55-8 and T5.6 - Giraba and Jubugaraa.)
Kamma -- Gama, after *gama* 'vomit'.
Meringa -- Murringa, after *murrinja-N*, 'to scream, to sing out'.
Gordonvale -- Gubuda, a fighting ground.

Banna -- Bana, after *bana* 'water'.

Aloomba -- Ngalumba, after *ngalumba* 'Alstonia muellerana, a hard milkwood tree'.

Charringah -- Juringga, probably after *juri* 'side' and -*ngga*, locative case ending 'at, on'.

Meerawa -- Mirrwa, said to be something to do with sunbathing.

Deeral -- Dirral, after *dirra* 'teeth'.

Babinda -- after *binda* 'waterfall'.

Other places in the coastal country south of Cairns, and offshore, are:

Walsh's Pyramid -- Jarrugan, after *jarruga* 'scrub hen, scrub hen's nest' (see T11.12).

Palmer Point -- Munyju.

High Island -- Wanangga, possibly relating to *wana* 'tail'.

Fitzroy Island -- Gabar, after *gabar* 'lower arm' (see T13.13a and T21.4).

Green Island -- Wunyami (see T16.2, 13).

Great Barrier Reef -- Yurbing. Dick Moses said that *gurrmin* is the noise of two trees, that touch, rubbing together when the wind blows; this can be described as *gurrmin yurrbiijing*, using the verb *yurrbi-N* 'grind teeth' in an extensional meeting. He said that by analogy with this the Great Barrier Reef is called Yurbing.

**Places on the Tableland**

Yungaburra -- Janggaburru, after *janggaburru* 'Flindersia bourjotiana, Queensland silver ash'.

Kairi -- Giri, after *giri* 'Atherocarpa nitidula, incensewood, jimmy-jimmy'.

Yatjin, formerly a railway siding between Tolga and Kairi -- Ngajin, after *ngajin* 'my'.

Kulara, a village that was submerged when Lake Tinaroo was flooded -- Galar, after *galar* 'a prepared piece of lawyer cane, used as an aid in climbing, or for spear construction'.

Note: Gadgarra and Danbull are not names from Yidiny (or any other Australian language).
Vocabulary, by Area of Meaning

The vocabulary is presented below by areas of meaning, each indicated by a letter (e.g. D, Mammals) and a number (e.g. D5, Bandicoots). There is an alphabetical list of Yidiny words on p278-302, and an alphabetical finder list of English words on p303-12.

Information on the dialects(s) in which each word is known to occur is included to the left of each entry (see p15, 19-20):

1st column t indicates tableland dialect of Yidiny
2nd column c indicates coastal dialect of Yidiny
3rd column g indicates Gunggay dialect
4th column w indicates Wanyurr dialect

A '-' in the second column indicates that the word was not recognised by Dick Moses, main consultant for the c dialect. A '-' in the first column indicates that the word was not recognised by speakers of the t dialect. Note that a '-' in the t column does not necessarily mean that the word was not used in t, simply that it was not recognised by the remaining speakers (who do not have so full a knowledge of the language as did their parents).

'Ja' indicates a corresponding form in Jalnguy, the 'mother-in-law' or 'avoidance' style (see p17-18).

NOUNS

A - BODY PARTS

A1 - BODY

t c g gula, body (of man, animal, bird): Ja wuwa

Often used in reference to health, e.g. Nyuni gula gurriny?, Are you feeling alright? (lit: Is your body good?); Ngajin gula wungang
munyilmunyil, My body aches; Bungaandu gula gubaany, jaja gula binyjula, The child is now feeling tired, his body is hot from the sun.
If you run off with my wife, I'll hit you' was translated into Yidiny as Nyundu ngajin wagal gula junggaarringal, ngayu nyuniny bunjang, lit: If you run off with my wife's body, I'll hit you. See also T10.20; T12.14; and all through T22.

A2 - HEAD AND NECK
tcg w
dun.gu, head (of person, animal, grub, etc); Ja jilmurray
Can also be used for top of a mountain, dun.gu bunda, for the head of a boil, e.g. Dun.gu gadaany, Came to a head; for the sun high in the sky, see T2.68. See also T10.6; T13.19; T14.11ff; T15.7-8.
tc
ngumber, face
tg probably gulu or ngulu, face
tcg w
dalu, forehead
dalubarra (lit: pertaining to forehead), little shells worn on the forehead (J15), made from jilngar (G13).
tcg w
jili, eye; Ja milgal
jili badal; wide awake (lit: eyes white); jili-gimbal, half asleep (lit: without eyes); Jili bugabugja jarraajinyu, He's unconscious; Jili gilbiil, Looked down (lit: Chucked eyes down) as in T21.5; jili-wanggi, eyes upwards, in T10.32. See also T15.30, 31; Gr p162.
Jili is also used to refer to 'spring water', as in T13.9.
Compound verbs involving jili are: jili+budi-L, look after; jili+jarra-L, stare at; jili+guba-N, be jealous concerning; jili+gunda-L, make [someone] look away; jili+wadu-L, watch; jili+baja-L, watch (see V2, V3, X13).
Jiti is also used to refer to 'spring water', as in T13.9.
There is also adjective jili+baybay, feeling dizzy (R15) (baybay is not known outside this word).
tcgw
(jili) bun.gul, iris
t
dingal, eyeball (lit: egg)
tcg
wujal, eyelid
tc
banbi, eyebrow; riverbank (M2)
See T10.18.
tcg
digirr, nose; beak of bird
digirr jangga (lit: nose hole, see 05), nostril.
tc w
jingay, nostril, nose; sneeze
Sneezing can be described just by Nyundu jingaanyji, lit: You with sneeze, or through the compound verb jingay+jarra-L, sneeze at (X7).
t
burrba, bridge of the nose
tcgw
bina, ear; gill on fish; Ja dangarra
bina miji-L, silly (lit: ear blocked); Nganyany bina balgaal, I was warned (lit: My ear was built).
bina may be used like a particle with the meaning 'I thought something was the case, but it was not' (this must refer to the past), e.g. Bina ngayu-nguri munduuy nyuninlingu, [He] thought I was in love with you (but I'm not); Yingu nyuni? Bina ngajin-nguri, Is this yours? I thought it was mine; see also T23.8,17,26.
Compound verbs involving bina are: bina+bambiiiji-N, forget; bina+bara-L, deafen (V7).
Note also verbs *bina*-N, *binanga*-L, to hear/listen to; *binagali*-N, to forget about; *binarrnga*-L, to tell, warn (V6, V7, W6); and adjectives *binagal*, attentive (R24); *binabanyja*, sad and forgetful (R28).

-c  yangin, temple, side of eye.
   *Nganyany yangiinda gilbiil,* [He] winked at me.

c  walu, temple; side of hill (M2)

c  ganyjarr, armpit
   See T22.29.

c  ganyjan.ganyjan, underarm sweat and smell
   See T22.15,17.

c  didi, upper arm and its muscle; top part of wing on bird (where it joins the body)

c  jirri, lower arm and its muscle
   See T22.40.

c  gabar, lower arm
Ngajin gabar baygar magiijingalnyum, My arms are sore from climbing.

g
girril, arm

tc
mun.gul, elbow; knob on tree; Ja gargal (may be Ja term for all of shoulder, arm, elbow)

-c
min.gil, elbow

-c g
juru, elbow

tc g
gun.ga, wrist

tc w
mandi, hand; Ja manburu

See T10.20.

tc
malanU, right hand (see R5)

tc
jugay, left hand (see R5)

c
mala, face of hand, i.e. palm and underside of fingers
Also 'five' in counting, e.g. buga mala, five nights, in T10.23.

tc
wada, palm of hand (not including underside of fingers); sole of foot
Wanyin.gu ngunyjuung balaa wada bunjabunjaajing?, Why is that person clapping his hand against his leg; Wada baraajing, [He's] clapping his hands. See also 14.

tc w
biguny, fingernail, toenail, claw
See T18.34, alligator's claws.

g
gadany, ditto

tc g
ngamu, thumb, big toe

tc
bagar, index finger

tc
ngamugunyji, three middle fingers

tc g
ngiriny, little finger

tc g
bundagan, all fingers (Roth and Gribble gave as 'first finger' in g)

t
nibalnibal, first finger
From the verb niba-L, show by pointing (V5), since this finger is used for pointing.

A4 - TRUNK

t
mirra, front (of body, etc)
     Mirra-wangi wunang, Lying belly up; Mirra-jilnggu wunang, Lying belly down; Mirra janang, Standing front on.

c g
magu, chest
     magu-jilnggu, belly down; also translated as 'lap' in T10.10, and as 'side' in T10.15. Roth says this is the term in g for the flat base of a firestick. See T18.6ff.

t
walngga, chest ('wind in lungs' in c, see A11)

tc g
wanggirr, rib bones

tc g
ngamun, female breast, breast milk; Ja ngunngun

t (ngamun) yari, nipple

c g
guyungan, nipple

c
jun.gul, nipple; bump on front of shield opposite handle (J4)
A4 - Trunk

tc g  jibin, navel, umbilicus, umbilical cord; pouch on marsupial
    Also used for vine leading to yam; and front of tree.

tc  guri, waist, belly (sometimes used for: upper part of body, above waist); half-
    way up a mountain
    Julgun ganiijinyu gurrii, Belt tied around the waist; Nganyany guri
gubang, Lit: 'My waist is burning, a euphemism for 'I need to pee'.

tc  ganggu, waist (see P2)

tc  bilu, hip
    bilu babalA, hip bone; bilu jana-N, to side-step.

g  yili, hip

t  juri, side of body
    Nyundu nguju wunanu juri?, Do you never sleep on your side?

tc w  bawuu, back, backbone; back of mountain (M2) and of shield (I4); Ja juja
    Bawuu janang, Standing with back turned.

t  baburr, bottom of backbone; 'tail bone'

tc  walbi, flank, side of back from underarm down, hips

tc  gagi, side of bottom of back

t  jalmin, bottom of back

tc  jijal, bottom of back (given as 'loins' in sources on g)

tc g  gjun, bottom (said to be below jalmin/jijal and above jinggal)

tc g  jinggal, bottom ('the fleshy part that you sit on')
    w  julu, bottom, buttocks

t w  juji, anus; Ja gumbu

A5 - LEG AND FOOT

tc  ngaru, between fork in legs, crotch; also shake-a-leg dance style (I3)
    Compound verb: ngaru+wanda-N, dance shake-a-leg style (S3); derived
    noun ngarubarra, person renowned at shake-a-leg dancing.

tc g  jarra, thigh, lap; Ja jabarra

tc g  bunggu, knee (of human and animal); Ja jubiram
    More accurately: that part of a body whose movement is the major factor
    in propelling the entire body along the ground. This is the bend in the leg of
    a human, animal or bird; the bend in the body of a snake as it moves; the
    bend in the tail of a crocodile; the wheel of a car; the 'elbow' of a
    boomerang; a wave on water; the 'knee' of water near rapids.
    Bunggu dundalayni warrngging, The car's wheel is turning; Bana
    bunggu bayU, The waves are coming in; bunggu jarraal-N, to kneel (lit: go
    and put knee standing).
    Also used for a 'turn' in singing, i.e. someone taking over the singing of a
    song part-way through; and said to be the name for a 'verse' in a song (I3).

tc  wulu, shin
    Also used for 'tracks' in T13.3.

tc g  bala, shin (used for legs of grasshopper in T19.8); creek (K6; lit: leg of
    water, see T13.9)
    gali-N balaau, to walk; Maga garru ngayu galiina balaagu, I should go in
    the company of others.
bunba, calf
nugal, ankle
jina, foot (of human, animal, insect); Ja winarra, winara or winarA
See T13.21.

jc tuga, heel
Women would put heel in front of genitalia for modesty when strangers
were present, e.g. Nyundu jugarjarrajin, bijingaajin, garru bambiilna jinggin
mijil!, You put your heel properly, to cover your cunt, shut it off!
wada, sole of foot, palm of hand
biguny, toenail, fingernail, claw
gadany, toenail, fingernail, claw
ngamu, big toe, thumb

gini, penis; Ja jibubu
Roth says that in g it also describes the vertical stick (that is twirled
around) of a firestick.
gian, scrotum and testicles; Ja bulgi
nguru, testicles
jinggin, female sex organ, vagina; Ja gura
gunul, vulva; bump on front of shield opposite handle (J4)
waril, vagina; door of house (M7); mouth of trap (J6)
gumi, vaginal lips
bilga, area around outside of vaginal lips, between legs
juban, clitoris

wirra, classifier for moveable inanimates (O1), but can also be used as a crude
term 'cunt' (see Gr p493-4)
Nyundu wanyilin.gu muguy nanijinl, jan gan ngungaarriny wirra, giyi
nanijinl!, Why do you swear all the time, that word 'wirra' is a bad word,
don't swear!
wana, tail on animal, snake, bird, alligator, stingaree (but not fish)
gambil, ditto
banggan, tail of fish, eel, shark

murray, head hair
jibi, head hair
diban, bald head (see also M2); and see dirrbal 'clean, bald' (R18)
nyumbul, beard, moustache
bujay, body hair (on arms, etc); fur on wallaby, etc
jiwurral, pubic hair (on an adult)
burrju, fine pubic hair (when just starting to sprout, on pubescent boy or girl)
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**A7 - Hair**

_Yingu burljumujayala_, This person is just getting pubic hairs.

tc guban.guban, grey hair on old person, old person with grey hair, grey
c dunda, dandruff, dust (M4)

_Nyundu dun.guu ngabi dunda_, You've a lot of dandruff in your hair (lit: on your head).

**A8 - SKIN, BONE, FLESH, FAT**

tcgw guga, skin, leather, bark of tree; bark canoe
c girar, soft skin, off a human or animal corpse
See T4.57.
t dadar, dry skin
tc babala, bone
Gribble and Roth gave, in g, 'babala, back, dorsum' but it may also have been the generic term 'bone' in this dialect.
tcg dadagal, bone, skeleton
t dinggul, fibula (back bone in lower leg); awl made from animal fibula and used in manufacture of water bags, and for piercing a human nose for a nose pin to be inserted (J12)
Note that tibia (front bone is lower leg) is simple wulu babala, lit: shin bone.
tc yulban, flesh, red meat
-c nyanyji, flesh, body (may have totemic significance)
tc wurra, tendon, sinew, gristle
tc dirrgul, fat (used as Noun and as Adjective, R10); Ja jagarri
_Jabani dirrgul_, eel fat (used to put on cicatrice wounds, during initiation);
_Ngayu gadaany, ngayu wawaal wuwuy gamu, nganyji minyaaggu galiina, minya dirrgulala_, I came, I saw flowers out on the wuwuy tree, this means we should go for fish, the fish will now be fat (and ready to spear and eat).
cg gilmbar, fat

**A9 - INTERNAL ORGANS**

tc mulabuny, brain
g gulmun, brain
tc burrnya, heart
t dulgu, heart (the term in the Ngajan dialect of Dyirbal, said to have also been used in t)
g wiwi or wayway, heart
tc wan.gamu, kidney
tc jiba, liver; front of shield (J4)
The liver was believed to be the seat of emotions, e.g. T23.38 jiba jurrgan, lit: happy liver, translated as 'glad heart' in terms of the nearest English idiom.
See also compound verbs jiba+jana-\_N, expect; jiba+guba-\_N, have restless feeling (V1).
**A9 - Internal organs**

<table>
<thead>
<tr>
<th>tc g</th>
<th>duburr, stomach, bowels; front of shield (J4); may also have been used for kangaroo pouch; Ja duwurr</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Adjective duburrji, full with food (lit: with stomach), R16. Noun duburrjilji, fat person with big stomach (jilji does not occur elsewhere).</td>
</tr>
<tr>
<td>tc</td>
<td>gunggul, intestines, guts, 'runners', 'tripe'</td>
</tr>
<tr>
<td>g</td>
<td>guna, abdomen, bowels</td>
</tr>
<tr>
<td>t</td>
<td>birrwa, afterbirth; conception site (M8)</td>
</tr>
</tbody>
</table>

**A10 - BODILY FLUIDS AND EXCRETIONS**

<table>
<thead>
<tr>
<th>tc g w</th>
<th>gawarr, blood; Ja barraguruu</th>
</tr>
</thead>
<tbody>
<tr>
<td>t</td>
<td>gulgum, women's periodic discharge</td>
</tr>
<tr>
<td>t</td>
<td>gunawugu, the blood taken out of a person by a sorcerer (wayan, B5)</td>
</tr>
<tr>
<td>tc</td>
<td>yagan, sweat</td>
</tr>
<tr>
<td>g</td>
<td>jandan, sweat</td>
</tr>
<tr>
<td>t</td>
<td>duwu, tears</td>
</tr>
<tr>
<td></td>
<td>See T14.10.</td>
</tr>
<tr>
<td>c</td>
<td>duru, tears</td>
</tr>
<tr>
<td></td>
<td>Duru bagaajin nyundu, nyundu durumujay nyinang, Wipe away your tears, you're sitting there with tears (in your eyes).</td>
</tr>
<tr>
<td>tc</td>
<td>gurruny, nasal mucus, snot</td>
</tr>
<tr>
<td>tc w</td>
<td>nyumba, spittle</td>
</tr>
<tr>
<td></td>
<td>nyumba gilbi-L, to spit (lit: throw spittle).</td>
</tr>
<tr>
<td>tc</td>
<td>gamay, vomit</td>
</tr>
<tr>
<td></td>
<td>Also verb gama-N, to vomit (X6). 'Don't vomit here!' would be either Nyundu giyi yinggu gamaydagan! or Nyundu giyi yinggu gaman!</td>
</tr>
<tr>
<td>t</td>
<td>jujar, urine; ja yalgarray</td>
</tr>
<tr>
<td>c g</td>
<td>jujarr, urine</td>
</tr>
<tr>
<td></td>
<td>Ngayu jujaarrji galing magaada, bunggaaling, I must go outside and pee.</td>
</tr>
<tr>
<td>w</td>
<td>binbi, urine</td>
</tr>
<tr>
<td>tc g w</td>
<td>janja, excrement, faeces, shit (of human, bird, or any animal save dog); Ja nyiri</td>
</tr>
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<td></td>
<td>janja gali-n, stomach rumbles (lit: excrement going).</td>
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<td></td>
<td>janja is also used for the stage in development of a grub (H8), and for the sawdust produced by a grub (which is regarded as grub excrement).</td>
</tr>
<tr>
<td>t</td>
<td>dilgan, dog shit</td>
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<td></td>
<td>dilganji (lit: with dog shit) is said to be the worst possible insult - it could, for instance, be used to someone who pronounced the name of a dead relative.</td>
</tr>
<tr>
<td>t</td>
<td>nugu, anything that could be regurgitated</td>
</tr>
<tr>
<td></td>
<td>A snake may swallow an animal and later regurgitate it; a dingo is said to store food in its stomach and later regurgitate it on the grass for its puppy to feed on.</td>
</tr>
<tr>
<td></td>
<td>nugu was said also to be 'bait' in t and c (J5).</td>
</tr>
</tbody>
</table>
A11 - BODILY WIND AND ASSOCIATED EMOTIONS

t c buji, fart air
Buji bayiildang, Fart comes out; Bama buji gadaany, The person farted.

t gandarr, wind in lungs, burp
Mayi gulibidi, ngayu gandarr gadaang. That tucker is good, I'm burping.

-c dalba, glossed as 'wind' and as 'bottom of chest'

c walngga, glossed by Dick Moses as 'wind in lungs' (but 'chest' in t, A4)

t g wayway, wind, air in lungs
waywaanyjidak-N, to get short-winded; wayway nambiiji-N, to hold one's breath
In g wayway may possibly have had a similar semantic range to mundu in Yidiny - see Roth, Bulletin 5, pp17-18.

t g mundu, spirit; realised more specifically as: (1) breath, wind; (2) ability, ease; (3) feelings; (4) intuition; (5) desire. I was told that when a person dies their mundu does not die, but instead returns to their conception site.
(1) breath, wind
Gugu garrjaanyuju mijil, walngga mijil, A cough breaks one's speech, and blocks the wind.
(2) ability, ease
Nyundu jegi munduung gunda, You'll cut the tree easily; Nganyany bamaal ganaanggarr munduung wawaal, [This] person was the first one to see me. See also T2.55; T3.14.
(3) feelings (this sense blurs into the previous sense)
Ngayu mundugimbal nyinang, gula gugal, ngajin wagal junggaany, I'm sitting here sad (lit: without spirit), my body's feeling light, my wife's run off; Mundu nguju yajiilna, [He] doesn't feel like going walkabout; Garru ngayu galing, ngajin garru mundu janang, I'll go by-and-by, when I feel up to it.
(4) intuition (mundu is here typically used with jana-N, to stand)
Mundu janang bamaal nyanggaajingaalu, [I've] got a feeling someone's going to tell me something; mundu binaaji-N, hearing inwardly, like a sixth sense (lit: listen to one's spirit).
(5) desire (mundu is here typically used with the comitative suffix -uy)
Nyuninda ngungu bunya munduuy, That woman wants you (sexually). See also Gr p260-I.
Note also the compound verb mundu+wari-N, be startled, jump (S1); and gaji+mundu, someone from far away (gaji, far, P3).

A12 - ACHES, PAINS AND BLEMISHES

t c marranmarran, headache
Nganyany dun gu bajal marranmarrandu, I have a headache (lit: Headache is biting my head).

t c jungguny, toothache

t c murru, toothache

c ngamunggara, toothache
Nganyany ngamunggaraang bajal, I have a toothache (lit: toothache is biting me).

t mulngga, sharp pain in the stomach (as with a bilious attack)
Guri mulngga, janja galing, My gut aches, I've got diarrhoea.

c munyilmunyil, ditto
A12 - Aches, pains and blemishes

- **girramgirram**, cramp
  
  *Nganyany giramgiraambu bugang*, I have a cramp (lit: cramp is eating me); *Giramgiram nganda mandii Junggang*, I have cramp in my hand (lit: cramp is running over my hand).

- **ngayambarr**, rheumatism

- **muru**, a type of rheumatism, sciatica

- **dara**, stiffness
  
  *Ngajin bala dara*, My legs are stiff (e.g. after walking); *Ngajin gini dara janang*, My penis is standing erect.

- **miliirrI**, pins and needles, fever
  
  *Ngajin mandi banjar, miliirr junggang*, My hand is sore, it has pins and needles (lit: ... pins and needles are running [over it]); *Nganyany milirringgu bajal*, Pins and needles are biting me; *Miliirriyi ngajin gula wunang*, My body is getting feverish.

- **gingay**, fever, feverish
  
  See T4.30; in T4.27 in alternative form *gingaa*.

- **murran**, sickness; Ja probably *marranmarran*
  
  Typically takes comitative suffix -ji, with, e.g. *Ngayudi gula wandang murrangji*, My body is sick; also *Ngayu murrangimbal*, I'm not sick (lit: sickness-without). See T4.30; T12.6; T15.34, 35.

- **garrjay**, cough
  
  *Gugu garrjaanyju mijil*, A cough breaks one's speech.
  
  And with verb *nyinggaaji-N* (X7).

- **gunyarr**, cough, coughing
  
  *Nyundu gunyi gunyarrdagan!*, Don't you cough!; *Gunyarr gadagadany*, coughing all night.
  
  And with verb *nyinggaaji-N* (X7).

- **munggun**, sore, wound
  
  *Gawarr nganda bayil yinggum gulam munggunmu*, Blood is flowing on me, from this wound on my body.

- **manyjam**, mark left by wound after it has healed; mark on tree; scar; writing; numeral on clock; crack in the ground
  
  *Manyjam munggun garra*, mark resulting from a sore/wound. See T9.29; T18.20.

- **munday**, pimple, mole
  
  *Nyuniinda mandii munday janang*, There's a mole on your hand.

- **mugulu**, lump under skin
  
  Also adjective: round, lumpy (R13); noun: tablet, pill (K2).

- **burunggur**, wart

- **burrubay**, boil

- **jun.ga**, boil
  
  *Maguu jun.ga yinyjuunda bayiildanyu*, a boil has formed on the chest of this person.

- **jiji**, matter in boil
  
  *Jiji gadaany*, Matter came out.

- **gurul**, hump on back
  
  *Bawuu gurualji*, back with a hump.

- **yirru**, the first stages of olden-days leprosy, consisting of small lumps, similar
to those from mosquito bites

_Bamaanda gulaa bunjil ngabi yirru, Yirru_ lumps are bursting out on that person's body.

- c _bun.gu_, permanent lumps resulting from olden-days leprosy

_Jina baraajinyuun bun.gu baygar_, The lumps on my foot hurt when I kicked a stone.

See also: _banjarA_, madness in head (R25) and _jabaljabal_, pins and needles, derived from the verb _jaba-L_, to poke (U3).

### A13 - RITUAL MARKS

t c g _muynnga_, cicatrices, initiation scars across stomach

See T10.

t c g _wadIRR_, serrations (as on a bottom grinding stone, on a washboard, and also initiation cicatrices on stomach)

See T6.10.

c _jijul_, short marks cut down from the shoulder

_Nganda budil jijul, nganda muynnga nguju gundaal_, I have only jijul marks, _muynnga_ cicatrices weren't cut on me; _Ngunyjuung bamaal nganda jijul gundaal_, That person cut jijul marks on me.

These shoulder cuts can also be called _bagur_, lit: sword.

_Jijul_ is not used in t; these marks can only be called _manyjam_, mark left by a wound after it has healed (see A12).

### B - CLASSIFICATION OF PEOPLE, AND SPIRITS

#### B1 - HUMANS, UNSPECIFIED AS TO SEX

t c g w _bama_, person; _Ja bayabay_

This word has an irregular ergative inflection, _bamaal_, see Gr p127,131.

- c _ngumbubu_, new-born baby


c g _gawuy_, small baby (bigger than _ngumbubu_)

See Roth Bulletin 18, p98: 'when an infant of either sex walks and gives up suckling it is a ka-winji' (Roth probably intended _gawuunyji_, which is _gawuy_ plus _-ji_ 'with').

t c w _jaja_, child (from about two to ten or so); _Ja wirrabujun; wumbar(wumbar)_

See T12.2; T13.26.

- c _warruwarru_, group of small children

See T13.20,23.

t c _wumbar_, human baby; marsupial baby in pouch

t c _ngumbunngumbun_, old people who are incapacitated and find it hard to move around

See adjective _ngumbun_, old (R19).

t _banimay_, a person who has suffered a bereavement (this could be the death of a child, spouse, parent, etc)

#### B2 - MALES

t c w _waguja_, man; male animal; _Ja bulanybay_
B2 - Males 147

tc *wangarI*, boy just before puberty

g *wangari*, ditto

_Wangaringgu minya gan.guul galaa bagaal_, The boy speared a kangaroo.

-c g *wurgun*, boy who has passed (or is passing) through puberty but is not yet initiated

-c *mularrI*, initiated male

See all through T3, T10, T20.

tc *ngunyurrU*, initiated male

tc *marrgany*, group of men ready for a fight, 'soldiers'

See T4.21.

c *nan.gal*, an older man who acts as leader of a group of younger men; 'elder'

See T23.25.

tc w *jurrujurrU*, adult man, from being fully grown until old age sets in (said to be from about 18 to 60)

See T5.15; T15.39.

c *nalan*, a group of tribal elders(?)

See T23.18.

tc w *burriburri*, old man/men, old people

_Yingu guman burriburri waguula_, This one old man.

See T10.8; T12.1; all through T18.

g *walaburri*, old man/men

Roth Bulletin 18, p98: 'wállo-buri when he is very old, indeed to express the disappearance in great measure of the body-scars'. This is said to correspond to Yidiny _burriburri_.

tc *yalnggay*, unmarried man

c g *nganda*, a man who has young children

See Roth Bulletin 18 p98: 'nganda if his children are still all young'.

-c *bilum*, widower

_Ngajin wagal wulaany, bilum_, My wife died, I'm a widower.

t *nyalalji*, an old man with deep knowledge of traditional wisdom

See noun _nyalal_ (12).

-c *mayarA*, a term for a group of Yidinyji men (information given was inconsistent, as to whether it was a local group term or some other label)

See T16.18; T23.3,24.

B3 - FEMALES

tc g w *bunya*, woman, female animal; Ja _mugiymugiy_

_Ja: Nganyany wamiil mugiymuginyju_, The woman saw me.

c *waraywaray*, women

This word was glossed at T10.19 as 'things lying about' but was later said also to be used for 'women', but to be 'not the best Yidiny word' (could it be a loan?).

tc g *gumba*, girl just before puberty; Ja _baranggal_

See T12.4; T22.24.

tc g *yaburU*, girl who has reached puberty and is now ready to be married

_Nganyany yaburunggu jili+jarraal_, The young girl looked after me. See T10.12; T12.4; T22.16.
B3 - Females

t  c  darrnggidarrnggi, old woman/women
     See T10.25; T18.

t  jilimija, widow (lit: eye-black)

t  c  jilimujay, widow (lit: eye-with)
     A woman would blacken her face and body with charcoal for about a year
     after the death of her husband.

B4 - SHADOWS, SPIRITS OF DEAD PEOPLE, WHITE PEOPLE

-  c  maluy, something that looks like a person, e.g. a shadow, a tree moving in
     the wind, or an actual person moving
     Bama yungu wanya gadang, ngayu maluy gadanyunda, ngayu babar
     wawaal wanya, Who's that coming, I can see a maluy coming but I can't see
     who it is. See T3.4.

-  c  galway, shadow, reflection in water or mirror; spirit

  c  malway, spirit of a dead person, realised as a shadow

  t  maluway, shadow, reflection, spirit (probably corresponding to all of malway,
     galway and maluy in c)
     Ngayu maluway wawaal, banaa, ngajin, I saw my reflection in the water.
     See T14.12.

  g  muru, shadow

  g  mululu, reflection

  t  c  gawanday, spirit-like aura of a dead person
     Gawaanday bulmbaa jan.ganda, yinggu wulaany, The aura of a dead
     person is at this place, and it is no good (i.e. we should not camp at the
     place), someone died here.

  t  c  gaja, 'ghost' of a dead man; white man; Ja gumirriny
     Like many other Aboriginal groups, the Yidinyji at first thought that white
     people were the returned spirits of their ancestors and referred to them
     accordingly. See all through T17.

  t  waybala, white man (loan from English); Ja gumirriny

  t  c  guynggan, 'ghost' of a dead woman; white woman; Ja juyga

  t  c  gayibarra, white people
     Dick Moses, in c, also gave gayibarra as 'god' when asked how to say
     'God made the world', i.e. Gayibarraang bulmba balgaal. George Davis, in
     t, gave gubi (see B6) for 'god' in this context.

  t  barrambarram, half-caste person

B5 - CATEGORIES OF PEOPLE AND ANIMALS

  t  c  janiman, Chinaman (loan from English)
      Wirra jagul janimani, Opium belongs to the chinaman.

  c  gijarji (lit: stripe-with), policeman

  t  c  jun.gi, policeman, Ja wuruny
      This is a secondary meaning of jun.gi, freshwater shrimp (G10) 'because
      he puts out a claw to catch you quick'.

  c  bunjaybunjay, murderer
From verb *bunja-N*, to hit, kill (U1).

- **manja**, culprit, guilty (R30)
  
  *Yingu bama manja bunjaajinyum*, This person is the one who did the killing. See T15.38,40.

- **wayan**, sorcerer, 'bushranger', anyone bent on mischief (who typically takes blood out of his victims; see *gunawugu*, A10)
  
  *Bama wayan gadaany, nganyjiiny gurrga bagaal*, A witch doctor came here and might have choked us.

- **burmbay**, quiet, well-behaved person
  
  See adjective *burmu*, quiet, inoffensive (R23).

- **yibuu**, pet, any small animal
  
  *Ngajin yingu wawun yibuu*, This is my pet scrub-turkey.
  
  *yibuu* can also be used to refer to the rainbow-snake when it is 'in its own country'.

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**B6 - STORYTIME AND OTHER LEGENDARY BEINGS**

Note that Dick Moses, when speaking English, used 'storytime' to refer to what is often called 'dreamtime', the time of creator beings.

- **bulurU**, the storytime; any people, places or things from that time; sacred places and things
  
  See T11.3; all through T13, T21.

- **gubi**, appears to be a synonym of *bulurU*
  
  *Ngayu nguju wawaal gubi bama, bamaanda galinyunda nyanggaajinyuun*, I never saw any creator beings, they don't come and talk with ordinary people. See T6.1; T6a.1.

- **wulungulbur**, given by Tilly Fuller as 'God in heaven in traditional Yidinyji belief'

- **gambunU**, a small spirit, a few inches high, that belongs to an old man and whistles to tell him when anyone is coming
  
  *Yingu gambuun gugaajing, bama gurbi bujing gadanyunda*, This spirit is calling out, that perhaps a person is coming. George Davis said that his grandfather had two gambuun, but only he could see them and then only when he was alone. They were called *banggur* (lit: multi-pronged spear) and *baybagawarr* (lit: squirt blood).

- **balawarra**, said to have been the first woman in the world; she was a devil, with a head like the cassowary

- **bibiyuwuy**, the spirit who began death
  
  See T12 and T14 for two versions of the story.

- **burrawungal**, a water sprite
  
  See T22.

- **dambun**, a bad being who will creep around noiselessly in the night, hit you in the back of the head, to kill you (or, alternatively, choke you), and then take your blood

- **gangaligan**, a midget being, who is likely to take away a sugar bag (containing the honey of a colony of bees)

- **gulnyjarubay**, a legendary being (sometimes said to be like a beetle) who was the first to travel through the country and name places
  
  See T8, T13, T21.

- **guyala**, a legendary man who began the Gurraminya moiety; he was a good,
sensible man
   See T2.

c    damarri, a legendary man, brother of guyala, who began the Gurrabana moiety; he was a silly and obstructive man
   See T2.

t c    dimba, a type of 'witch' who could fly through the air
   Dimba galtina walnggang, Dimba flies to get there. See T6.18.

t c    burgul, a mythical being
   This being is believed to be able to take on any form, but often comes something like a cat or a dog. It walks about at night, eats charcoal and sucks blood from its victims. See T6.17.

g    balaja, ditto

t    ngalbajuwa, said to have been a 'tomboy girl' at the time of gulnyjarubay

c    ganibarra (lit: pertaining to the outside), any human or animal devil

Other legendary beings mentioned in the texts include banggilan (T4, T13), bagiram (T4), gulmbira (T4), bindam (T11), gamburrguman (T11), gunya (T16), wangal 'boomerang' (T6), yirrgaybalan (T6), gulibunjay (T6).

C - MOIETIES AND KINSHIP

C1 - MOIETIES

There were two moieties, and each person should marry someone from the other moiety; children belonged to the same moiety as their father (see Gr p16-19). See also T8.4, T16.18.

t c    gurrarminya, the 'summertime' moiety

t    gurragulu, the 'wintertime' moiety

c    gurrabana, ditto

C2 - BASIC KIN TERMS

People ceased using the full kinship system many years before I commenced field work on Yidiny. Most of the basic terms, and their reference, are known from my field work and from Tindale's 1938 unpublished kin chart. Each of these terms would have had an extended meaning, which cannot now be retrieved: thus gamin, besides father's father, may also have been used for father's father's sibling, and perhaps for father's mother's brother's wife. Some information was gathered on these extended meanings but it was not consistent and cannot be relied on, and so has not been included here.

For some terms the reciprocal is included (after R:). Thus if a child calls a certain adult gamin, that adult should call the child by the reciprocal term jumbariy.

Note that this was a classificatory kinship system, with every person in the community referred to by one of about twenty kinship terms.

t c g    gamin, father's father (R: jumbariy)

t c g    babim, father's mother (R: jumbariy)

t c g    gumbu, mother's mother (R: jumbariy)

t c g    ngajim, mother's father (R: jumbariy)

t c g    jumbariy, grandchild (R: gamin, babim, gumbu, ngajim)

t c    bimbi, father, father's brother; Ja ngabil (R: gargun, galnggir)

g    mulang, ditto
C2 - Basic kin terms

w nguma, ditto

tc g jujum, father's sister (R: gargun, galnggir)
   See T10.9ff; T12.2ff.

c gargun, son (said by father), brother's son (R: bimbi, jujum)

tc galnggir, daughter (said by father), brother's daughter
   (R: bimbi, jujum)

tc g w mujam, mother, mother's sister; Ja ngalbu
   Also used for animals, as in Mijaambu dingal gabaal, gilbiil,
   The mother hen laid an egg, chuck it out.

tc galnga, mother's brother

Note: it has not been possible to ascertain the reciprocals of mujam and galnga. In his Yidiny kinship chart Tindale gives jaja, which is simply 'child' (see B1).

tc g wagal, wife, wife's sister; girl-friend (R: mungga)

tc g mungga, husband; boy-friend (R: wagal)
   See T22.45.

c muwa, wife's brother, sister's husband (R: muwa)

c jiliburrway, elder brother (R: ganinggirray)

-c ganinggirray, younger brother (R: jiliburrway)

tc janggul, sister (R: janggul)
   See T7.7; T23.38.

-c man.ga, cross-cousin (mother's brother's and father's sister's children)
   (R: man.ga)
   Note that parallel cousins (father's brother's and mother's sister's children)
   would be referred to by the terms for 'brother' and 'sister'.

tc waymin, mother-in-law (it is likely that this potential relationship was defined,
   by blood links, as a sort of 'cousin'; details cannot now be retrieved)

c dunggarr, child's spouse

tc g jarraga, used with mujam and bimbi to refer to anyone who fulfills the role
   of mother or father without being that actual relative - mujam jarraga 'step mother',
   bimbi jarraga 'step-father'

C3 - OTHER KIN TERMS

There were a number of other, more specialised, kin terms the use of which depended on
the relationships between speaker, addressee and referent. Some of these terms were
recorded, but in many cases only a very hazy idea of their meanings could be gathered.
Even the glosses given below should be treated with caution.

-c yaba, elder brother
   See T15.36.

t yabal, 'nephew, niece'

c yabajiba, younger brother

tc g mudu, 'your younger brother', said by parent speaking to the referent's elder
   brother

tc g marrgirr, 'brother' (younger sister speaking to elder sister about their brother)

tc nganyjaguman, brother, half-brother
   See T14.5.24ff; T15; T23.7.
152  C3 - Other kin terms

t c  galbin, 'son' (said by father)
t c  duburrguman (lit: stomach-one), a type of cousin; Ja duwurruyunnmul
      May possibly be a synonym of man.ga.

t  ganyjirri, a type of cousin

t  jambija, male relative
t c  daman, child (possibly eldest child); also used of calves, foals
t c  guyugan, wife, girlfriend (perhaps used if talking to parent)
    g  duymbarra, son-in-law, daughter-in-law
    g  buya, mother-in-law

t c  nyunaba, a kin term
t c  bimayii, a kin term (possibly relating to galnga, mother's brother)
    c  nyunaburri, possibly step-father
    c  gundi, 'older man, uncle'
t c  yunggan, a kind of cousin
      Informants differed as to whether this was a word in 'plain Yidiny' or in
      the Jalnguy style.
    c  gulangunda, 'cousin' (a Ja word)
      See T24.4.
    c  gulana, 'type of relative' (a Ja word)
      See T24.1,19.

Note: Different sizes of rainbow can be described by terms for a male relative (generally,
      the longer the rainbow, the further removed the kin term used). Terms used to describe a
      rainbow include: gamin, father's father (for the biggest rainbow); bimbi, father;
      nyunaburri, step-father; yaba, elder brother; yabajiba, younger brother.

D - MAMMALS

Note: Animals (mammals, reptiles, amphibians, birds, fishes, insects) considered edible
      can be used with the general classifier minya, edible non-flesh food, as indicated below.

D1 - GENERAL

t c  bujay, fur on a wallaby, possum, etc; body hair on human (A7)

D2 - MONOTREMES

t c  yagunyU/A (minya), echidna, porcupine (Tachyglossus aculeatus); Ja
      binggaldamba (lit: spear-lots)
      Yagunyanggu minya bugang gajuu, Porcupines eat ants; Ngayu yaguny
      wawaal, murrguu bilanyunda jabuu, I saw a porcupine going into a hole in
      the ground; Yingu jangga wunang yagunyuni, This hole lying here belongs
      to a porcupine
    g  yagunyang, ditto
    w  yagunya, ditto

t c  gala, spine of echidna; spear; Ja binggal

t c  ngunba (minya), platypus (Ornithorhynchus anatinus); Ja madaynyawalnyawal
      or nyawalnyawal
D3 - KANGAROOS AND WALLABIES

tc  Yuri (minya), big grey kangaroo (*Macropus giganteus*)
Only found to the west of Yidinyji territory; known by repute to Yidinyji people.

tc g  Gurrilyi (minya), a big black-nosed wallaby (probably *Macropus robustus*), Ja walurubarra
See T23.34.

tc  Gan.gula (minya), grey wallaby (probably *Macropus agilis*); Ja bugi
See T23.36.

g  Gan.gula, ditto

tc g w  Burrujur (minya), pademelon (probably *Thylogale stigmatica*)
  *Burrujurdu mayi bugang giyaar*, Pademelons eat stinging tree leaves;
  *Burrujurdu dungan mandii dubing*, Pademelons rub stinging tree leaves in
their hands (before consuming them). See T20.6,11.

tc g w  Mabi (minya), tree-climbing kangaroo (*Dendrolagus lumholtzi*); Ja janganbarra

D4 - POSSUMS

tc  Yabi (minya), possum, said to look rather like a monkey (probably *Trichosurus johnsoni*)

tc g w  GajarrA (minya), ring-tail possum (probably *Pseudocheirus peregrinus*); Ja wunabarra or wamabarra
  *Gajarranggu mayi bugang marra jalaam*, Possums eat young leaves.

tc  Gunyjal (minya), grey possum with stripes (probably *Pseudocheirus herbertensis*)

tc  Marrgu (minya), a grey possum

tc  Jangguy (minya), a black and white possum

tc g  Warrabal (minya), black and white flying squirrel, with a long tail (probably *Petaurus*)
  *Warrabaldu mayi bugang jarar*, Squirrels eat nuts of the candlenut tree.

D5 - BANDICOOTS

tc g  Gayay (minya), short-nosed bandicoot (*Isoodon*); Ja gayibarra (lit: relating to
the ground) or miyabarra
  *Gayaynyiju junggium bugang minya*, Short-nosed bandicoots eat worms.

w  Gujila, ditto

t  Bin.gu (minya), long-nosed bandicoot (*Perameles*)

c  Guygal, ditto

D6 - MARSUPIAL CAT

t  Maybu (minya), native cat (*Dasyurus maculatus*)
D7 - RATS AND MICE

tc durrgim (minya), white-tailed rat (Uromys caudimaculatus)
Durrgimbu minya bugang jabulagay, White-tailed rats eat eels.
tc muginy, small mouse (Melomys littoralis)
Mugiinyju mayi gurrjul bugang, Mice eat gurrjul (a carrot-like root).
tc wubul, a water rat (said to eat eels)
tc gudubur, a stinking rat

D8 - BATS

tc guginyU (minya), flying fox (Pteropus); Ja mangurrbarra or mangurbarra or mangarrbarra
Gugiiny gugu gamaajing ngabi, Flying foxes are making lots of noise;
Ngungu ngamuurray guginywii. The smell belongs to the flying fox.
tc munyin (minya), a bat

D9 - DINGO

tc g w gudaga, tame dingo (Canis familiaris); Ja nyimbal
t magarbarra (lit: relating to outside), wild dingo
tc bugulbarra or bugul, ditto

D10 - INTRODUCED ANIMALS

tc yarraman (Loan from pidgin), horse; Ja nyimbal
t bulugi (loan from English bullock) (minya), cattle; Ja nyimbal
tc bulanggi, ditto
Guga bulanggani (lit: skin belonging to cattle); leather saddle.
t gawu (loan) (minya), cow; Ja nyimbal
t wurugal, horn on bull; anything growing outwards, which is curved (e.g growing out of the side of a rock)
tc nanigun (loan from nanny-goat), goat

E - REPTILES AND AMPHIBIANS

E1 - CROCODILE

Despite the fact that members of the order Crocodilia which occur in Australia are all, strictly speaking, crocodiles, they are often referred to as 'alligators' by white and black people in North Queensland. The names 'crocodile' and 'alligator' are used interchangeably in my field materials.
tc ganyarrA (minya), crocodile; Ja madaybarra
Nyundu giyi galin, nyuniny ganyarrangga bajaalji, Don't you go there, the crocodile might bite you. See T18.
g w ganyarra, ditto
E2 - TURTLES

tc bajigal (minya), fresh-water turtle (Elseya latisternum); Ja jarigunbalgunbal Bajigaldu jun gi minya bugang, Fresh-water turtles eat shrimps.
t bajirriga (minya), turtle with a round belly in backwaters (Emydura kreffii)
cg ngawuyu (minya), salt-water turtle (Cheloniidae) Ngawuyunggu mayi dirrjal bugang, Salt-water turtles eat seaweed.

E3 - LIZARDS

tc gindalba (minya), small lizard with a flat tail (probably Phyllurus cornutus, northern leaf-tailed gecko)
tc jubul, snake-lizard (Lialis burtonis)
tc jalnjul (minya), tree-climbing lizard (Gonocephalus boydii, Boyd's forest dragon)
tc gurruguday (minya), 'water goanna' (Physignathus leseurii, eastern water dragon); Ja munggarbarra Nganyany gurrugudayju bala bajaal, munggun ngalal wunang, The water goanna bit me on the leg, there's a big wound lying there now.
tc gilbay (minya), small grey goanna, said to be similar to gurruguday, but hides in trees ('He'll watch you and if you vomit, he'll vomit')
tcg garrnggan (minya), sand goanna (Varanus gouldii); Ja nuwal

tcg w gungurru (minya), big black goanna (Varanus varius, lace monitor) Ja jilariy Ja: Jilarinyju bugi manyjaany, The goanna ate a grey wallaby.
tc gurujii (minya), 'grey goanna, like gungurru but smaller, lives in trees, comes out after storm' Guruiinggu minya manggum bugang, The goanna eats frogs.
tc wuray, a little lizard (probably Carlia rhombooidales) This is a homonym with the name for Davidsonia plum tree (N8/21A-4a).
tc marrgija, a big lizard (probably Egerinia frerei, major skink)
tc dumbul (minya), blue-tongue lizard (Tiliqua scincoides) See T11.10.
tcg gurbaba (minya), tiny brown 'wood lizard'; said to be 'mate to blue-tongue'
tc gulngi, a tree lizard Gulning bugang jiyarrjiyarr, Tree lizards eat cockroaches.
tc jalarunggurr, a little lizard
tc gurbay, a little lizard

E4 - SNAKES

tcg jama, snake; anything dangerous or poisonous; see Gr p494
tc wuray, mouth of a snake; handle of a dilly-bag (J13) Note that a different word is used for the mouth of a human, wari (A2); in the t dialect wari is also used for the mouth of a snake.
tc curay, snake skin after it has been shed; clothing (J14) Ngungu muray wandaany gunduyanim, That skin fell from a black snake.
tc buyubayan (minya), brown water snake (Liasis mackloti, previously fuscus)
156  E4 - Snakes

t c g  wungul (minya), large carpet snake (Python amethystinus); Ja guyuwal
w gundaya, ditto

t c g  dan.gal (minya), smaller carpet snake (Python spilotes)
   Dan.gaaldu nganyany ganil, The carpet snake coiled around me.

t  jinjin-naga (minya), a snake, said to be about two metres long and to be 'mate
to carpet snake'

c  jinjin-guwa, ditto
- c mulgi (minya), 'rock carpet snake'

t c yuriya, a longish salt-water snake (possibly Acrochordus granulatus)

t c dunyji (minya), a water snake (probably Amphiesm mairii)

t c gajamay (minya), brown tree snake (Boiga irregularis)
   Gajamayju muginy bugaany, The brown tree snake ate a mouse.

t  bulagara, 'blue whip snake' (possibly Dendrelaphis calligaster)

t c gurrumugul, small, poisonous blue snake (Dendrelaphis punctulatus); the
colours blue, green (R17)

t c  bima, death adder (Acanthopsis antarcticus) when grey in colour

t c  gunyjilbay, death adder (Acanthopsis antarcticus) when of reddish colour; Ja
   nyin.gal (lit: short)

t c  jiliwiray, small, grey, grass snake (probably Demansia psammophis)

t c g w gunduy, black snake (probably Pseudechis porphyriacus, which has a red
   belly, and Steganotus cucullatus, which has a white belly); Ja mujan (lit: black)

t c  gajirraga (minya), big brown snake (possibly Pseudonaja textilis)

t c  gajigaji, long, thin, black poisonous snake
- c wirgarr, a green snake
- c girrway, a brown snake (said to be 'mate to jiliwiray ')
- c wuruu, a small slatey-coloured snake

E5 - FROGS

t c  manggum, frog (generic classifier, see Gr p486); also used to describe the
cane toad, which has recently been introduced.

t  gunamba, tadpole

c  guwuguwu, ditto

t c  danggu (minya), large brown frog (Mixophyes schevilli)

t c  majurr (minya), a skinny green frog (probably Litoria lesueurii)
   Maduudu minya bugang murir, The frog eats mosquitoes. See T8.23.

t  guwiy (minya), short, stumpy frog, makes a deafening noise (probably Litoria
   gracilenta or L. chloris)

c  guwi, ditto

t c  wiji (minya), small frog, said typically to live under a stone (probably
Microhylidae family)
   See T13.12-13; T21.3.

t c  yalburrr (minya), grey frog, said to climb walls and to be 'mate to danggu'
F - BIRDS

F1 - GENERAL

tc g jarruy (minya - said to apply to all birds); bird (generic); Ja jariiyi

tc mangga, nest of any bird, or of turtle; Ja yabanday (lit. habitable place, M7)
  Ngungu mangga wunang jiraami, That nest belongs to the yellow figbird.

tc g dingal (minya), egg; Ja bambu
  Gadil jarruy munu dingaalda wunang, A little baby bird sleeps inside the
  egg.

tc binirri, shell (of egg, turtle, mollusc, nut); money (in coins)
  Binirrila dingal munu waju, Cook the egg in its shell! Ngayu galing
  binirri, binirr ngayu gumbil ling dabuulmu, gadaangal balgalna
  gurrgaagu, I go for shells, go and pick up the shells off the beach, and bring
  them back to make [a decoration] for my neck.

tc danggal, wing of bird; fin of fish
  Jarruy waymbang, Jaruuynyju danggal bunjaajing, The bird is flying, the
  bird is flapping its wings.

-c dila, a long feather

tc murrnggal, a short feather (any feather in t)

tc digirr, beak of bird; nose on human (A2)

F2 - CASSOWARY

tc g gindaja, cassowary (Casuarius casuarius); Ja mundin (or mindin?)
  See T13.30; T21.20.

tc jabin, crest (horny casque or helmet) on head of cassowary

t buljurrgay, red wattles which hang down from front of neck on cassowary
  (which it is said to bite before going into battle); feather ornament worn round
  neck of human (J15)

t guygi, feathers on cassowary; leaves of Calamus moti (N8/57A-1c)

c marrbun, feathers on cassowary (?)

F3 - PELICAN AND DARTER

c wurrgulV, pelican (Pelecanus conspicillatus)
  Wurrгуlunggu minya wurrgul bugang, Pelicans eat mullet; Yingu
  murrnggal wurrgulini, This is a pelican feather.
dagarr, darter (Anhinga rufa)

balbarA, crane (Egretta alba)
banbarA, ditto
Banbaranggu burrum bugang, The crane eats ground grubs.
garbil, ibis (Threskiornis)
baygu, said to be a brown bird, like a stork
wujaranggal, a small black bird, variously said to be like a stork or like a turkey

garbil, ibis (Threskiornis)
banbarA, ditto
Banbaranggu burrum bugang.
The crane eats ground grubs.
baygu, said to be a brown bird, like a stork
wujaranggal, a small black bird, variously said to be like a stork or like a turkey

burugu, black duck (Anas superciliosa)
Burugunggu minya banaa jun gi bugang, Black ducks eat shrimps in the water.

guyalA, wedge-tail eagle (Aquila audax)
bijuu, grey goshawk (Accipiter novaehollandiae), and possibly also collared sparrow hawk, brown goshawk (also Accipiter)
buliyir, probably white-breasted sea eagle (Haliaeetus leucogaster)
jugalawurr, sparrow hawk (said to appear only in a heat wave; see also L7)
jijiyimbal, kite hawk
jingga or jingga, small red hawk
junjun, small brown hawk

jarruga, scrub-hen (Megapodius freycinet); Ja mangambarr
wangarwanger, said to be a smaller scrub-hen, lives on the seaside
wawun, scrub-turkey (Alectura lathami); Ja jarrbabarra

Both Pompey Langdon and Tilly Fuller gave the Ja term jarrbabarra; Mrs Fuller said that it could also be called in Ja mungara, but said that this was a less preferred Ja term (note that scrub-turkey is called mungarra in the everyday style of northern dialects of Dyirbal).
mara, a place where a scrub-hen or scrub-turkey has scratched up leaves for its nest
murrgu, the incubating mound of a scrub-hen or scrub-turkey; deep hole for kapamari cooking (J9, M3)
mugal, scrub-turkey (said to be a word from another language, which is also used in Yidiny); rooster
gurrbul, 'flying turkey'
F8 - CURLEWS AND GULLS

t  galgaman, stone curlew (*Burhinus magnirostris*)
c  galgali, ditto
tc  guralnggan, said to be a curlew (and an onomatopoeic name)
cw  jirrin, seagull (*Larus novaehollandiae*)

F9 - PIGEONS AND DOVES

t  duduwin, purple-crowned pigeon (*Ptilinopus superbus*)
c  duduwi, ditto
tc  bagam, woompoo pigeon, green scrub pigeon (*Ptilinopus magnificus*)
     See T19.3.
tc  nyunggulu, Torres Strait pigeon (*Ducula spilorrhoa*)
g  nyunggulu, ditto
tc  gambinU, topknot pigeon (*Lopholaimus antarcticus*)
     *Gambinunggu mayi burrembur gamu bugang, wanyja nuba*, Top-knot
     pigeons eat palm tree flowers, when they are ripe.
tc  judulu, brown pigeon (*Macropygia amboinensis*)
     *This bird is said to call out when jambun grubs are ready. See T13.27-8;
     T19.3,10,11; T21.17.*
tc  guludu, peaceful dove (*Geopelia striata*)
tc  gurrbum, green-winged pigeon, emerald dove (*Chalcophaps indica*)
tc  gugujum, said to be a small bird, similar to a pigeon
g  bugagulgal, a black pigeon
tc  bujibiny, a little bird, said to be similar to a pigeon, with a black body and red
     behind
     *There is a legend telling how this bird sneaked up on the rainbow-snake, to
     snatch from him the only fire there was at the time. *Bujibinyju wawaal
ganim winaany, bujibiny gaymbaar, buri dugaal, jugiil gawulala bajiil
     junggaarringaal, Bujibiny saw the grandfather rainbow lying there, bujibiny
     sneaked up, grabbed the fire, bashed it on the blue gum tree, then went
     running away with it. See also T1.*

F10 - COCKATOOS, PARROTS AND CUCKOOS

t  garana, red-tailed black cockatoo (*Calyptorhynchus magnificus*)
tc  w  garana, ditto
tcg  wanggulay, sulphur-crested white cockatoo (*Cacatua galerita*); *Ja mulunggur*
tg  gulaIV, yellow feather on head of wanggulay
c  mirrimbal, ditto
tc  galbir, rainbow lorikeet, blue mountain parrot (*Trichoglossus haematodus*)
tc  guringaygu, king parrot (*Alisterus scapularis*)
t  gurriI, storm bird, channel-billed cuckoo (*Scythrops novaehollandiae*)
F11 - PHEASANT COUCAL AND OWLS

t c bunbunbunbu, pheasant coucal (*Centropus phasianinus*)

c bunbun, ditto
Dick Moses said that *bunbunbunbu* was the 'long way' and *bunbun* the 'short way' of pronouncing this name.

t c durruguu, mopoke owl (*Ninox boobook*) and probably also any owl of the Tyto genus
*Durruung minya bulu bugang*, Owls eat rotten meat.

t c birrgala, a 'big-eyed' bird, said to be a 'night hawk' and 'mate to durruguu'
(probably *Ninox connivens*, barking owl)
*Birrgalanggu minya jalga bugang bugaa*, Birrgaal eats snails in the night.

t c dagu, woodchopper bird, hammer bird (probably *Caprimulgus macrurus*, large-tailed nightjar)

F12 - KINGFISHERS

t gurrungga, laughing jackass, kookaburra (*Dacelo novaeguineae*); Ja *bumbumanggay*
See T6.22.

c g gurrngga, ditto
*Gurrnggaang minya ginba bugang*, Kookaburras eat centipedes.

t jijuluru, azure kingfisher (*Ceyx azureus*) and probably also forest kingfisher (*Halcyon macleayii*)

c jiljiluru, ditto

t giraagiraa, white-tailed kingfisher (*Tanysiptera sylvia*)

F13 - LARK, PEE-WEE, WHIPBIRD, WREN

Note that this and the following categories cover perching birds (passerines).

t c guladuwar, skylark (probably *Mirafra javanica*, singing bushlark)

t - diwidiwi, pee-wee, magpie lark (*Grallina cyanoleuca*)

t c jawujala, northern log-ranner (*Orthonyx spaldingii*)
This bird is also called, in English, 'chowchilla', a borrowing from Yidiny or from Dyirbal (which has the same name).

t guwan, whipbird (*Psophodes olivaceus*)

g binyjirrbinyjirr, small wren with a black back (probably a *Malurus* sp.)
See Roth, Bulletin 5, p11 - this is said, by the Gungganyji, to be the bird which fetched fire.

g bunggulbararray, ditto (said to be synonym)

F14 - FANTAILS, WAGTAILS AND HONEYEATERS

t c jigirrjigirr, black-and-white willie wagtail (*Rhipidura leucophrys*)
*Jigirrjigidu minya murir bugang*, Willy wagtails eat mosquitoes.

t c jinjinbulga, rufous fantail (*Rhipidura rufifrons*)

t c warranggin, another wagtail/fantail

t c girrgirr, Lewin's honeyeater (*Meliphaga lewinii*)
Name said to be onomatopeic. This bird is said to often be found in the vicinity of snakes. *Ngayu girgirr binaangal, gurbi jama gambang wawaajinyum*, I heard a *girgirr*, perhaps a snake is crawling along and has been seen (by the bird).

**F15 - FRIARBIRD, STARLING, FIGBIRD, DRONGO**

tc gagurarr, leatherhead, friarbird (*Philemon*)
tc warribija, shining starling, also called New Guinea blackbird, and family bird (*Aplonis* *metallica*)
tc jirim, yellow figbird (*Sphecotheres* *virides*), possibly also olive-backed oriole (*Oriolus* *sagittatus*)
t bajin, spangled drongo or satin bird (*Dicrurus* *hottentottus*)
  This is said to be the bird which got fire from the rainbow snake; see T19.
c bajinji, ditto

**F16 - BUTCHERBIRD, MAGPIE, BOWERBIRDS, CROW**

t galbu, black butcherbird (*Cracticus* *quoyi*) and grey butcherbird (*Cracticus* *torquatus*)
tc jawajawa, scrub magpie (*Gymnorhina* *tibicen*) and probably also pied currawong (*Strepera* *graculina*)
  Said to be a 'rain maker'.
t jiguya, spotted catbird (*Ailuroedus* *melanotis*)
c jiyuya, ditto
t girajalbu, tooth-billed bowerbird, stage-maker (*Ailuroedus* *dentirostris*)
t waja, crow (*Corvus* *orru*)
c jugu, ditto
c gurbanU, ditto (synonym of jugu)

**F17 - OTHER BIRDS NOT FULLY IDENTIFIED**

tc burimburim, little red bird that eats spiders, said to be similar to a willy-wagtail but smaller
- c dabuy, a brown bird which calls out 'dudidudi' if anyone is coming
  See T1.
- c dinggan, an aquatic black bird
tc dirbi, a bird like a Guinea fowl, walks around on bank of river, catches ants and other insects
t dulubirr, a black bird, like a magpie but smaller; the name also refers to a mythical being
  See T6a.1.
tc duwuduwu, a black bird that sings out 'wa-to-wa'
  *jalnggan*, a black bird, like a duck, with a red head, sings out at night-time, lives in grass in a swamp
  This bird is said to give warning of an approaching cyclone by flying uncharacteristically low over the ground.
- c  gubay, a black fish-tailed bird
- c  ngubal, a black night bird
  This bird is said to be a 'blind person'; if you follow it the bird may make
  you go blind.
- c  wubay, a brown alligator bird
  Wubay follows the alligator about, watches him floating and
  lying in the shade. See T1.
t  wurruu, tiny bird, picks seeds from the grass early in the morning
  wan.gawa, a bird which is said to 'sing out for fine weather'

G - FISHES AND OTHER WATER CREATURES

G1 - BODY PARTS AND THE LIKE
  t  c  banggan, tail of fish, eel or shark
  c  burrugu, tail of stingaree
  c  jarrgal, long 'pin' in tail of stingaree that inflicts a sting
    Yinyjuunda gambiilda jarrgal janang, The pin is in the stingaree tail.
  t  c  danggal, fin on fish; wing of bird (F1)
  t  c  binil, scales on fish
    Binil ngabi minyaanda janang, There are lots of scales on the fish.
  t  c  man.gal, claw of crab or shrimp
  t  c  wangal, bone in eel's jaw (lit: boomerang)
  t  c  mula, slime on fish or eel
    See T22.38, slime on Burrawungal, water sprite.
  t  mulany, ditto
  t  mulaa, ditto
  c  jara, slime on fish
    Jara ngungu baga minyam, Wipe the slime off the fish!

Note that all fish are said to fall within the scope of the generic classifier minya 'edible
flesh food' (save for stonefish and toadfish, G7). There is in Yidiny no generic term
'fish'; just minya is used. 'Gill' is described by bina 'ear' (A2).

G2 - BREAM AND BARRAMUNDI
  t  c  gulugulu, small black bream in fresh-water; Ja munyjubarra
    See T14.21.
  - c  wulam, large black bream in fresh-water
    Wulaambu minya jun.gi bugang, Black bream eat shrimps.
  - c  bujurrbarra, black bream in salt-water
  t  c  wuba, red bream (see also R17, M5); Ja gunggu
  t  c  wayill, variously glossed as red bream, red schnapper
  t  c  dawugan, silver bream in fresh-water; Ja milgal (lit: eye)
  t  -  gurrgiya, khaki or spotted bream in fresh-water
  c  bubulan, bony bream
Yingu minya bubaulan babaaldamba, This bream is full of bones.

- **dagurbarra**, bony bream
- **gundal**, barramundi
- **jilibirri**, ditto

### G3 - JEWFISH AND CATFISH

- **gulun**, big black jewfish; *Ja bunbalbunbal*
- **julaba**, nest area for *gulun* (a stone where they lay eggs and keep watch over them)
- **yalnggay**, a jewfish
- **gijawulu**, a really black jewfish, found on the tableland
- **galbyi**, large silvery catfish, found in large groups in tidal water
- **milgir**, small catfish ('go in mob')
- **wujurrwujurr**, ditto

Dick Moses suggested that they might be 'young galbyi'.

### G4 - COD

- **ngangguy**, rock cod
  
  *Ngangguuyju minya bugang wunggul*, Rock cod eat mullet.

- **nyanggirguwa**, mud cod
- **gijiga**, ditto
  
  Dick Moses said that *gijiga* was the preferred term in his dialect, although *nyanggirguwa* was also used.

- **guduba**, a tiny fish the size of a sardine, said to be 'like a mud cod'

### G5 - MULLET

- **bunul**, mullet
  
  See T13.19.

- **bunulu**, ditto

- **jilgarr**, large fresh-water mullet

- **wunggul**, large salt-water mullet

- **jalaba**, large mullet, known as 'king fish' (about eighteen inches long)
  
  See T13.19.

### G6 - MISCELLANEOUS FISH

- **jugur**, whiting
  
  *Juguddu minya bugang jungguum*, Whiting eat worms.

- **jiwuday**, a little fish, like whiting, which buries itself in the sand

- **nambay**, flat-head fish

- **biga**, a small, flat slatey-coloured fish, like a sardine

- **birrbibirrbi**, small flat fish, like John Dory
G6 - Miscellaneous fish

tc malgay, a small fresh-water fish with a big mouth and big eyes
- c gunggulay, a small fish
  Gunggulayju ngaluunggar bugang, The fish eats a poisonous weed in the sea.

G7 - GARFISH, STONEFISH AND TOADFISH

tc mudalA, garfish
  Nyundu wawa, mudalanggu nyuniny bajaalji, You watch out, lest the
garfish bite you (sic).

tc julbu, garfish
  Digirr gurran julbu, The garfish has a long nose.

tc bugul, stonefish
  This was not describable as minya, edible flesh food.

c jilji, toadfish
  This was not describable as minya, edible flesh food.

G8 - EELS

tc jabulagay, large fresh-water eel; Ja jujamu

tc jaban, regular fresh-water eel

t bigali, a fat eel, which provides rich food (usually encountered after a flood)

t gurril (jaban), an eel with a big head and skinny body which is said to turn
into a storm bird (also called gurril, F10)

- c muymal, a 'light eel'

- c balban, small fresh-water eel

- c guygal, large salt-water eel

 t balbijji or balbilji (informants varied as to the correct pronunciation),
Adjective big, used only of eels (R9)

G9 - RAYS, SHARK, DUGONG AND WHALE

c murujum, a stingaree
  Murujumbu jalmbul majang, Stingaree sucks mud. See also T9.33.

c jinil, whip-tail stingaree
  Jinilidu nganyany gambiilda jarrgaalda bagaal, The whip-tail stingaree
stung me with the sting in its tail. See also T9.10.

c yuluu, stingaree with a flat tail (and no sting, being thus harmless)
  Said to be a Gunggay word that is also used in Yidiny.

c jajinyji, shark
  Jajinyjinggu bama bugang, Sharks eat people.

 w balbirrigan, ditto

g galgurrgayarra, small shark

tc wuda, cooked shark or stingaree meat

c julmburran, dugong
  See T13.19.
c ngunanggarra, whale  
_Ngunanggarraang bama wungang_, Whales swallow people.

G10 - CRAYFISH AND SHRIMP

t - binduba, crayfish; Ja wuruny  
-c ngalmarrri, ditto  
-tc junbar, yabby (smaller than binduba/ngalmari)  
-tc junji, fresh-water shrimp; policeman (B5); Ja wuruny  
c wulur, large shrimp found in mountain streams  
c warri, small shrimp

G11 - CRABS

tc ganyjilA, crab  
_Ganyjilanggu nyuniny bajaalji jina_, The crab might bite your feet.  
c dalari, a sand crab  
c garugi, a sand crab  
_Garulinggu minya bugang garuugi_, 'Crab eats its dead brothers'.  
c gariman, blue rock crab  
c gunabunyjai, a crab sp.  
c walaman, soldier crab

G12 - SEA URMCHIN

c danjarr, sea urchin (with 'spines like a porcupine', found on rocks)

G13 - SHELL-FISH

c bandin, an oyster  
c bindabinda, a kind of shell-fish  
c biyal, a little flat shell-fish  
May be _Donax lineolatus_, 'be-a' in Roth Bulletin 3, p18.  
c dirngi, a small salt-water mussel with a four-cornered shell (used as bait)  
g dirring, a shell-fish  
 Possibly _Circe gibbia_, 'te-rangai' in Roth Bulletin 3, p18.  
-g duwalam, shell-fish with a long, purple shell  
c gubun, a shell-fish found on sand banks, called 'long tail'  
 Probably _Venus striata, var. caledonica_, 'ko-pun' in Roth Bulletin 3, p19.  
c guju, a large oyster  
c gujubay, big black periwinkle  
 See T13.33.  
c gurrngga, a shell-fish with a long behind, found in mud  
 Possibly _Cyproea arabica_, 'kunggaga' or _Oliva tremulina_, 'kungaga', Roth Bulletin 3, p18.
G13 - Shell-fish

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1. Gurubal, a large shell, square with rounded edges. When cut down, this shell is known as dibirri and can be used as forehead decoration, or trimmed into a fish hook (J15, J5).

g. Guyanggan, a shell-fish with a salt-water grub inside (the grub is also called guyanggan). Probably Gyrineum affine, 'ku-in-gan' and/or Mitra vulpecula, 'kwinggan', Roth Bulletin 3, p18.


c. Jidin, little black periwinkle. Nyundu wawa, jidin jugiil gambang, You look! the periwinkle is crawling up the tree. See also T9.33; T13.33.


c. Jilngar, a small diamond-shaped shell ('sewn into a rope' and worn as a forehead decoration, dalabarra, A2, J15).


c. Julwa, big, black salt-water mussels.

t. Milga, cowrie shell, used as a traditional form of 'money'.

t. Miyamiya, ditto. See T1.

c. MugirV, small salt-water mussels.


c. Ngijubany, a very tiny salt-water mussel.

t. G. Widal, a black-ribbed fresh-water shellfish that occurs in groups; a tool made from it, used for slicing beans, is also called widal (J7); fish-hooks can be made from it (J5); and widal can be used to describe the shoulder blade. Probably Perna cumingii, 'we-ta', Roth Bulletin 3, p18.


H - INSECTS AND RELATED CREATURES

H1 - GRASSHOPPERS, CRICKETS, LOCUSTS AND COCKROACH


t. Bundim, a grasshopper sp.
**H1 - Grasshoppers, crickets, locusts and cockroach**

- **balmbiny**, a grasshopper sp.
- **guynngan**, a little, skinny, long grasshopper ('like a ladybird')
- **bagur** (*minya*), blue grasshopper, said to eat leaves of cocky apple tree (*Planchonia careya, barrjal*) and hang down like a sword
- **ngulmar**, big cricket ('cries out on the ground at night, got a claw like a shrimp')
- **nyilngarran**, large, brown locust
- **ganyalA**, large black scrub locust
  - When this locust calls out (around Christmas time) it is a signal that black pine nuts (*Prumnopitys amarus, gubumA*) are ready to harvest and turkey eggs ready to dig.
- **jujany V**, a black locust, a little smaller than *ganyalA*
- **jujany, jujay**, ditto
  - It is said that when the cry of this locust is heard, from a tree, you get a funny feeling in your thigh, as if someone were mocking you.
  - *Jujaanyju bana jugim majang*, The locust sucks water from a tree.
- **yindin**, a very small, brown locust
- **dudan**, a big locust, said to be 'mate to *ganyalA*'; onomatopoeic name
- **wirri**, a brown and white locust
- **gurrundulu**, a ground locust, which calls out in the night
- **jirijiri**, a small locust
- **jiyarrjiyarr**, cockroach

**H2 - LICE AND TICKS**

- **guli**, louse
  - *Guliing gawarr danggang dun.gum majang*, Lice take blood out of one’s head by sucking.
- **garra**, louse eggs, nits
  - This is a homonym with *garra*, spider (H9).
  - *Guliing garra ngabi budil*, Lice lay many eggs.
- **mindil**, shell-back tick
  - *Mindildu gula bajal, gawarr wungang*, Ticks bite your body, drink your blood. *Mindil ngungu bjaajing, nyimbaldnda jundang bjaajing*, The tick is biting, hanging down off the cow and biting it. (Here Dick Moses used the Ja term *nyimbal*, cow, in place of the established loan, as part of his preference for avoiding non-Yidiny words.)
- **giri**, tiny grass ticks
- **gurungga**, scrub-itch

**H3 - TERMITES AND ANTS**

- **munyimunyi**, ant (generic)
  - This is a generic classifier (see Gr p486) which can be used together with or instead of any species name of termite or ant excepting *jilibura*, green ant, which is set apart on account of its special medicinal properties.
Mayi burrin giyi budin, munyimunyiring bugaanji, bamba garru gurriny
wunaana, garru mayi, garan, bugaana. Don’t put bread down [uncovered], or
ants will eat it; cover it up and it’ll be good, clean, edible food.

t  c  mununggul (minya), termite, white ant (which nests on the ground)
        Munungguldu dugur bajal, Termites eat (lit: bite) houses.

t  c  manunggul (minya), small termite or white ant (nests in a tree)
        Yingu binyaarram yagunyini bulmba, This ant bed is the porcupine’s lair.

t  ngalmul, an ant which nests up a tree

t  c  gujin, bull ant

t  gaju (minya), black tree ant

t  gajuu, ditto
        Juwaar jigi janang gajuun, The wattle tree belongs to black ants;
                Gajuung bulmba jigiil baral, Black ants build their nest on the side of a tree.

t  c  burrmandila, a green ant which builds a big nest

t  c  burrbal (minya), red jumper ant

t  balawa, red-headed sugar ant with black body
                Balawanggu mayi bugang wigilwigil, Sugar ants eat sweet things.

t  c  mudi, ‘big black ant with large, gold teeth’

t  c  gjiam, small brown ants
        Dick Moses said that this word has recently had its meaning extended to
cover ringworm, e.g. Gijaambu gula bugang. Ringworm eats your body.

t  yiway, little ant with pink behind, ‘walk about like daddy longlegs’

g  wulu, glossed by Roth (1898 manuscript vocabulary) as both ‘ant’ and ‘bee’;
see H4 below

t  c  jilibura (minya), green ants
        These ants make a big nest in a tree, out of leaves. They were squeezed
and the juice obtained was then mixed with the ashes from burning quandong
(N8/28A-1a), blue gum (N8/32A-3d) or river gum (N8/32A-6a) to make a
medicine to combat headaches, etc.

        Ngajin dun.gu baygar, ngayu garru gating jiliburagu dun.guugu,
                mandii juulmaalna, ngamuurray garru nyumaalna, My head is aching, I'll go
                out by-and by for green ants for my head, squeeze them in my hands
                and inhale the smell; Jilibura ngajin dugaalin, gadaang garru, banaa, garru
                juulmaalna, garru wungaana, gulaagu, Go and get some green ants for me,
                bring them here by-and-by, then squeeze them into water, and drink it, for
                your body (to make your body feel good).

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H4 - BEES AND HONEY

Honey is referred to by the same name as the bee which makes it. Bees were not
considered edible but their honey is, and is classified as mayi, edible non-flesh food (not
as minya, edible flesh food) since it comes from the pollen of flowers.

t  g  muruy, a slatey-grey native bee (can bite, but not hard)
        Nganyany muruuyju bajaal, ngayu mayi gundaalnyum, gula wunang
gurriny, The bees bit me as I was cutting their honey out, but my body is
alright (doesn't hurt much).

c  wunba, ditto

t  c  ban.ga, a small black native bee; Ja maday (?)
H4 - Bees and honey

**tc** wariwari, a golden-coloured native bee

**tc** diwu, a small, dark, native bee

*Diwu* is said to nest on the ground, unlike *muruy/wunba, ban.ga* and *wariwari*, which nest in a tree. *Diwu* and *wariwari* are said to produce small quantities of honey, in contrast to *muruy/ban.ga* which produces a large quantity.

**g** wulubuga, a native bee

**tc** yingiliman (loan from *English-man*), English bee

**c** yinggilibiy (loan from *English bee*), ditto

*Yinggilibiinyju gamu malibay wungang, galiingal budilling, munu wayiiling, garru mijil*, English bees suck blossom of the *malibay* tree, they bring the nectar back to build up the inside (of the honeycomb) and then seal it off.

**c** wulu, swarm of bees

*Ngayu mayi gundaal muruy, nganyany wuluung bajaal*, I was cutting out *muruy* honey, and a swarm of bees bit me.

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**H5 - WASPS AND HORNETS**

**tc** gulumburu, a large hornet which nests in trees

**tc** mulma, a small, silvery-yellow hornet, which makes a nest out of leaves, similar to that of a green ant

**c** ngamungamu, a long wasp, which bites, and looks a little like an English bee

**tc** binyjin, a large hornet, which nests under leaves and hangs down like an umbrella

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**H6 - FLIES**

**t** marbiny, a small black mosquito

**c** murir, ditto

*Muriidu ngajiinim gawar danggang*, Mosquitoes take blood from me.

**c** ngugun, a big brown mosquito

**g** muygun, mosquito

Both Roth and Gribble recorded 'ngo-koon', but Robert Patterson told me he was sure the word was *muygun*.

**t** wuluy, little march fly

**c** galambara, ditto

*Nganyany galambaraang jina bajaal*, March fly bit my foot.

**t** bugujuru, a slatey-coloured march fly

**c** milmirr, a small march fly

**tc** barbalay, a large march fly

**tcg** barabara, common fly

**t** nyinyin, egg laid by a fly

Blow flies are included as a type of *barabara* but can be referred to more specifically as *nyinyinbarra* (lit: associated with eggs) since they lay lots of eggs.

**tc** dungun, maggot; *Ja biligirr*
Dunguundu minya bulu bugang. The maggots are eating the rotten meat.

- c  wugamU, firefly
- c  bulal, the light made by a firefly
  Wugaam yingu ngabi, bulalji, There are lots of fireflies, making light;
  Wanyjam ngungu bulal gadang? Wugamuni, Where is all that light coming
  from? It belongs to fireflies.

H7 - BEETLES, LADYBIRDS AND BUTTERFLIES

- c  garrun.garrun, a big, flat, brown beetle
- c  bagarr (minya), a smelly, black, flying beetle (eats leaves in cocky apple tree
  (Planchonia careya, barrjal))
- c  bujimburran, a smelly beetle
- c  wujany, large elephant beetle, found in rotten logs
- t  yirrilam, variously glossed as ladybird and praying mantis
- c  yarum, a long, brown insect with 'pretty wing', like a ladybird
- c  guban, large butterfly
- t  gunggambur, small butterfly

H8 - GRUBS

- c  jambun (minya), a grub that is typically found in candlenut and milky pine
  trees; Ja mayaja
  There are various stages to the evolution of a grub (all can occur with jambun, which is
  effectively a generic term):
- t  janja (lit: faeces), the first stage, when the grub is soft and milky
- c  gan.gurr, the second stage, as it starts to become more firm
- c  gumbalA, the third stage, as it begins to wriggle
- c  gima, the fourth stage, when wings begin to grow
- c  bidibidi, the final stage, when it has legs and wings and can fly; that is, it is now a beetle
- t  wiri, ditto
  Speakers differed as to whether bidibidi and wiri are synonyms or terms
  for different stages - one just before it is able to fly and one for just after (but
  conflicting opinions were given as to which of bidibidi and wiri came first).
- t  gambarr, fine sawdust, as made by grubs
- c  dulun, ditto
  Seeing this sawdust at the base of a tree is an indication that the tree
  contains edible grubs.
- t  mandija (minya), a grub found in the candlenut tree (Aleurites moluccana,
  gayga)
- c  barumbarr (minya), a grub found on wattle and blue gum trees
- c  manggumbarr (minya), a grub found on leaves
- t  burrum, a ground grub
- t  buru, a smaller ground grub
- c  ginyam, a small grub found on the ground or in blady grass
Turkey chicks are said to live on this grub, in the mound, after hatching.

gingaa, a hairy caterpillar (makes you sore if it crawls on you)

H9 - SPIDERS, SCORPIONS, CENTIPEDES

garra, spider
Garraang minya barabara bugang, jarrji manimaming. Spiders eat flies, caught in the web.

malarU/A, spider web
Garraang ngungu malaar balgaal, malarunggu barabara dugaal, A spider made the web, and the web caught the flies; Barabara malarala jinbijinbiil, malarumu bayil, A fly struggled in the web, and got free from the web.

nyamburr, thick black-and-white spider web
Barabara nyambuuda milmaajinyu, The fly got caught in the web.
Also used for 'trouble' that besets a person (O2).

jarrji, spider web; animal trap (J6)

dumbunU, scorpion
Nyundu gaji nyinan, dumbununggu nyuniny bajaalji, Sit some way off, lest the scorpion bite you.

ginba, centipede; Ja damarri

yibilyibil (pronounced yilibibil), little black insect with many legs, like a centipede

mindirriI, salt-water centipede

H10 - SNAILS AND SLUGS

jalga, 'small snail that has no shell'
See T13.32.

garraway (minya), 'brown snail with no shell'

gadugal (minya), large snail, which does have a shell
Gadugal mu nu wunang binirril, The snail sleeps in its shell;
Gadugaldu mayi bugang murir, The snail eats mosquitoes.
The shell of this snail (also called gadugal) is used as a smoothing plane, for wooden implements (J7).

gurrujun, a snail which has a shell

H11 - WORMS AND LEECHES

wugun, a big, dark-coloured swamp worm, often used for bait; Ja gayibarra

junggumU, a brown ground worm; Ja gayibarra

burma, a big black rock worm

jirrgal, a little grass worm

burngu, a big blue worm

duwan.ga, a large worm

durra, hookworm
Durraang gungu-ulda mayi bugang, Hookworm eats the food in one's stomach.
H11 - Worms and leeches

A large, striped, forest leech

Don't go that way, there are lots of leeches, and the leeches will extract your blood.

A medium-sized leech

A small scrub leech (with no stripes)

I - LANGUAGE, SONG, DANCE, NOISES

I1 - GENERAL

A purposeful noise (generic classifier, see p492-3); voice.

This word covers any sort of purposeful noise, made by a human or animal (including bird song, for instance). It can be used with or instead of almost all words in 12-4; those which are not classified as gugu are (from 14):

- gulu
- dungur
- gangga
- yuyurunggul

What sort of noise does that bird make?

A cough is blocking my voice;

You who are making a noise, sit quiet! See T2.5; T4.32; and the example under miji-L (T10 below).

I2 - LANGUAGE AND NAME

This may be used with a language name, e.g. gurruun Yidiny, the Yidiny language; Yingu guwal Jabugaynim gurrununim. This word belongs to the Jabugay language.

George Davis said that gurrunU could also be used to describe a lawyer cane bent in a certain way, and sent as a 'message stick', e.g. Gurruun galling. Take the message!

Gijaada gurruun, writing (lit: language in marks). See T3.29; T4.17,29; T15.33; T23.31.

'gurruna', glossed by Gribble as 'to speak', but may well be a noun, corresponding to gurrunU in Yidiny

Avoidance style used between kin in a certain relation, e.g. mother-in-law

Gurruun Jalnguy, Jalnguy style.

Dick Moses said there was once a Jalnguy tribe (T16.20) but this was not supported by anyone else (and I did question widely).

Sound of talking some way off, when the words can't quite be made out

See T4.16; T13.27; T21.17.

Whisper

Don't talk in a whisper, you all talk out loud! See T16.8.

Talk like a whisper

In T21.17 Dick Moses said nyuygunu, but in commenting on the text he corrected it to nyuygun and gave the dative as nyuygununda (indicating a root nyuygunU).

A name; tooth (A2); seed (N4); hail (L1); Ja ngunyangil

Nganyany dirra gugaal, My name was called out; Ngayu dirra budiil, I named him.
guwal, name
Nyundu wanya guwal, What's your name? See T.62; T.23.6,34,36; all through T13, T21.

babulay, name given to a boy at birth which cannot be used until he has been initiated; white quartz used for cutting cicatrices at initiation (M6)

nyalal, esoteric word
Yingu guwal nyalal, That's a hard word (i.e. used seldom). It is said that after someone died then he could be referred to as nyalal (to avoid using his actual name, which was now tabooed), in a mourning oration, etc. See nyalalji, old man with a deep knowledge of traditional wisdom (B2).

I3 - SONG, DANCE AND MOURNING STYLES

gwarra, dancing corroboree; songs and dances appropriate to it; Ja binyirrbi Nyundu warma baya, You sing warrma songs!; Nyundu warma jarra, You dance warrma dances!

gama, a song/dance style

bayan, song (likely to be sung privately, as opposed to songs sung publicly at a corroboree)
Bamaal bayan gan.gulani bagal, The person is singing a song about a wallaby.
Bayan is plainly related to the verb bayal-, to sing (W2), but is generally used with verb baga-L (U3), not with bayal- (there may be a preference not to have cognate verb and noun together).

yilal, prayer-like song that is typically sung by old men at night-time
Bama yungu yilal janang, That person is singing a yilal song.

ngaru, shake-a-leg dance; between fork in legs, crotch (A5)
Ngayu wawaal bama wandanyunda ngaru, I saw the person lie down to shake his leg; ngaruwarra, person accomplished at shake-a-leg dancing. See compound verb ngaru+wanda-N, to dance shake-a-leg style (S3).

wulnggu, female song-style (can be performed at any time); can also be used to describe mellifluous bird song
Yingu bunya wulnggu gurriny, That person is singing a wulnggu song. See compound verb wulnggu+jana-N, to sing wulnggu style (W2).

gunggaga, a female dance-style, jumping up and down but keeping the legs together and calling out 'wo, wo'

ngalba, a female dance style, moving the knees up and down alternately and swinging from side to side (said to be 'like doing the charleston')
Ngalba ngabi bunyajamu jarraling, wawurr gunggaga jaraal, bamaanda ngabiinda jiwa, Lots of women are dancing ngalba-style, some are dancing gunggaga-style, in the midst of lots of people.

jurrbu, a funeral dance performed by women 'keeping two legs together, dancing up and down'
Njundu jurrbu jarra, you dance jurrbu-style (while gugulu is being sung).

gugulu, a men's recitative 'crying' mourning style; the stick that is used as accompaniment to it (J1)
Bama ngabi bandu guguulu bading, A lot of men are mourning together (in a ceremonial way). See T.4.31,36.
wungga, women's mourning style, with crying and dancing (corresponding to
174   I3 - Song, dance and mourning styles

the male *gugulu* style)
See T14.27.

t c *bulmbun*, deep mourning, where people sit in a ring, holding hands, with legs crossed; this is believed to help the dead person's spirit return to the spirit world. Mourners describe the deceased's attributes; the more respected he was the longer the *bulmbun* may be - up to two or three days

t c *bunggu*, verse of a song; turn at singing (lit: knee, A5)
*Bunggu jarraal*, A verse was sung.

- c *wunggurr*, noise of people saying 'wo, wo' while dancing (something like a guttural ingressive croak)
See T13.4.

t c *yibuu* (or *yibu*), actions performed in dance
*Nyundu warraa yibuu budi bijjing!*, You dance *warra*style, and make actions properly!

t c *julngan*, drum-noise made by a woman banging on her thigh
*Mandii bunjang julngan*, Drum-noise being hit with the hand. See T22.10,11,12.

- c *gada*, noise of *bibara* sticks (see J1), clapped together as dance accompaniment; also noise of sticks breaking, as one walks over them on the ground

I4 - OTHER NOISES

t c *gawal*, a call (of any type)
*Bama yingu gawal gadang*, This person is coming with a cry; *Ngungu bama gawal gugaaing, wawaalin*, Call that person to come and look!
*Gawaalda nganyji wandaarringaal*, We put [the initiate] down amidst lots of noise (to deafen him so that he wouldn't notice the pain, as his cicatrices were being cut).
Also compound verb *gawal+jarm-N*, to call out (W1).

t c *guybil*, whistle
Also compound verb *guybil+jana-N*, to whistle (W1).

t *janjan*, a clicking noise 'tst, tst' or any slurping-type noise made while eating
*Janjaanda gudaaga gugaal*, The dog was called with a clicking noise.

- c *jubun*, noise of a puppy or other young animal squeaking
Also compound verb *juban+jana-N*, to squeak (W1).

- c *guljin*, sound like that of a drum made by hitting water with the flat of the hand

- c *maral*, noise of clapping hands together
*Mandi jambuul bunjaajing maraalgu*, Hit your two hands together for a *maral* noise.

t c *wada*, palm of hand (A3); noise of palms being banged on thighs, etc

- c *mida*, noise of clicking tongue against roof of mouth, or of a large eel hitting the water with its mouth while catching a fish.
See T13.10-11.

- c *ngabul*, a noise similar to *mida*, e.g. a mud balloon in a swamp bursting, the noise when a barramundi hits the water
See T13.11.

- c *dudu*, the noise of someone kicking the ground to see whether it is soft or hard
*Bulmba giyi dudu baraaldan*, Don't make that noise kicking the ground.

t c *dungur*, a reverberating noise (including, humming noise, aero engine)
Bulmba binangalnyu, dungur wunanyunda jabu, Heard noise of the earth shaking; Dungur ngungu wanya gadang? Who is that coming with a reverberating noise (e.g. walking over floorboards)? See T4.16; T5.19; T13.8.

tc gangga, noise of someone approaching, e.g. sound of feet on leaves or through grass, or sound of a walking stick being dragged along the ground
Nyunduuba, ngayu binaangal gangga, You, I can hear the noise of someone approaching.

tc gurrmin, noise of two trees that touch, rubbing together when the wind blows; the tree limbs that touch (N1)

tc yuyurunggul, the noise (shshsh) of a snake sliding through the grass
Wirra ngunggum binang, yuyurunggul gadanyunda, gurbi jama, I'm listening to something, a shshshing noise coming here, it might be a snake.

tc dalmba, the sound of cutting, of a bell, of a shell-fish being bashed on a rock to break the shell, or of someone treading on twigs
See T9.27.

tc malgumalgu, the sound of a bell (e.g. bullock bell, church bell)

tc dalngudalngu, ditto
See T9.27.

tc nyanggi, any annoying noise (e.g. a dog or a child whinging or crying)

J - ARTEFACTS
Some information about the kinds of timber used for the various artefacts is given within the entries for individual trees in N8 and N9. Additional information is given below for some artefacts.

J1 - MUSICAL AND SACRED

tc milbirri, bull-roarer
This is said to have been a stick about 12 inches long, with string tied around the centre, that was whirled around to create a noise, e.g. to warn that a policeman was coming. Milbiirri waybaajima, gugu ngalal, The bull-roarer should be spun around, making a great noise.

g birrhbirrhbu, ditto
See Roth Bulletin 4, p15 'birbo-birbo'.

tc bibara, pair of flat sticks, hit together as accompaniment to dancing
Ngayu bibaara bajil, warrma jarra, I'll hit the sticks and you dance; Bibaara ngungu binaangal, wanyju bajil bibaara? I can hear that bibara noise, who is banging bibara sticks together?

tc gugulu, rounded stick that is hit as accompaniment to a men's recitative 'crying' mourning style; this style (see 13)
See T4.31,36.

-g yidiyidi, a hollow didgeridoo-like wind instrument

J2 - BOOMERANG, CLUB, SWORD

tcg wangal, boomerang; jaw-bone on eel (G1); Jamanmangan

w mangany, ditto
176  J2 - Boomerang, club, sword

- c jubu, large fighting boomerang, which ‘runs along close to the ground’
  Wangal jubu jarra, gunyi junggaana jubu, Throw the jubu, and let it run over the ground.
  There is a hyponym jubu, walking stick (J12).

t c yalma, cross-boomerang (two sticks tied together in an X, which returns like a boomerang)
  Wangal ngungu wanggi yalma balgaalnyum, gurrinybagal, dinjal, That yalma boomerang has been sent high up, and is spinning well.

t c malanU, right hand; right-hand boomerang (see R5)

t c jaguy, left hand, left-hand boomerang (see R5)

t c g bunggu, ‘elbow’ (i.e. outer curve) on boomerang; knee (A5)

t c warba, large club, used by both sexes in fighting; Ja binggal (?)

t c g w bagur, sword (see also A13); Ja bijiliny
  The swords were used for duelling; they were heavy, four or five feet long, made of hardwood, and slung in single alternating strokes over the shoulder against the opponent; they could be straight or crooked.

J3 - SPEAR, WOOMERA, GUN

- c g w gala, spear (a generic label, see Gr p488); Ja binggal

t yirmbal, four-prong fighting spear

c yirmba, ditto

- c banggur, multi-prong fish spear
  Bangguuda bagaal jilibiri minya, Barramundi was speared with a banggur spear.

- c birji, spear with a return hook (pointing in the opposite direction to the spear point) which prevents the spear being extracted cleanly

- c biwur, the pointed portion of a spear

- c wuru, handle portion of spear (or of gangara axe)
  Nyundu wuru dungaalin, balgaalna gurr biwur jarrgiina, You go and get a handle, and join a pointed portion to it (by embedding it in the hole at the end of the handle).

- t birrmay, weaker type of spear handle (used on spear intended for small fish)
  This would normally be made from ngunuy (Xanthorrhoea johnsonii, grass tree, N8/52B-1a).

- t julgil, a gum or resin that is used for attaching spear point to spear handle
  Generally obtained from julgil (Euodia elleryana evodia, N8/24A-1b), muruga (E. bonwickii, yellow evodia, N8/24A-1a) or girnngirr or duguy (Agathis atropurpurea, A. microstachya, kauri pines, N8/71B-1).

- t nida, the hook or barb on a spear
  Gala birji nidaay, The birji spear has a hook.
  Generally either the barb from a stingaree tail, or one fashioned from waygan (Halsordia scleroxyla, jitta, N8/24A-2a).

- c gin.gaa, any prickle or barb on a plant (N3); hook on a spear

- c gin.ga, ditto

- t c jarin, straight womera or spear-thrower; Ja jumalA
  Jariinda gala gilbiil, The spear was thrown with a womera.
This is often made from a forked stick, the fork providing the peg that will fit the hole on the end of a spear.

t
g balur, curved woomera (the Ja could not be remembered, but was definitely said not to be jumalA)

Often made from the flange of a tree, following the natural curve of the flange. See T16.

g mila (or milay?), woomera

t gama, gun; Ja gumay

_Bamaal ngungu wirra wayil gamaa, nganyjiin.gu bagaajingaalna_, The person is loading those bullets into the gun to shoot us.

c judim (loan from shoot him), ditto; Dick Moses said that gama was Ja in c

J4 - SHIELD

tc bigunu, shield

_Ngayu bigunula gala jabil_, I’m stopping the spears with the shield.

The front of a shield was said to be called _jiba_ (lit: liver, A9) in c, and _duburr_ (lit: stomach, A9) in t; the back of a shield was said to be called _bawuu_ (A4) in t.

_Yingu jiba wunang bigunu_, _gijar gurriny wunang_, This is the front of the shield, there’s a good painting on it; _Nyundu biguun nambi, jibajilnggu_, You hold the shield with its front down.

gw bigunu, ditto

tc gunul, the protruding bump on the front of a shield, opposite the handle; vulva

-c jun.gul, the protruding bump on the front of a shield (synonym of this sense of gunul); nipple (A4)

tc manday, handle on a shield

_Nyundu biguun gumbi manday munduung_, You can easily pick up a shield by its handle; _Manday gumyiiny ngajin_, My shield has a broken handle.

J5 - HOOKS, LINES, ETC

tc g gumay, string (used for fishing line, or for making 'cat's cradle' designs, etc)

_Ngayu minya dugaal gumaaynyja_, I caught fish with a line; _Nyundu gana gumay jubin, garru mujaambu wawaalna_, _gurbi gurriny, gumay nyundu jarral_, You make (lit: rub) some string, then you can make cat's cradle designs, that may be good, for your mother to see by-and-by.

g jurrbi, fishing line

tc g gargal, fishing line (including the hook); Ja _yarra_


tc wuruba, wax from a native bee that is rubbed on fishing lines to protect them from the weather; also put on a firestick before it is rubbed to produce fire

A knob of wax as big as a thumb joint was often carried stuck on the back of the neck.

tc dibirri, a fish hook cut from a _gurubal_ or _wald_ shell (G13)

See Roth Bulletin 7, p33.

tc nugu, bait; also, in t only, anything that could be regurgitated (A10)

_Nugu budi gargaalda_, Put bait on the hook; _Jilibiriing nugu bugang wunggul_, Barramundi eat mullet as bait. Bait will most often be a worm (_wugun_, H11) or grub (_jambun_, H8).
**J5 - Hooks, lines, etc**

**t c** buyul, a piece of lawyer cane, used to excite the water and disturb fish

_Nyundu ngungu bana jaba buyuulda, garru minya dugaalna gangunula,_

You poke the water with a _buyul_ stick, and then catch the fish in a _gangunU_ trap (see J6).

**t c** wangura, a sorcerer's fishing line

This 'magical' line is used at special places on dry land (e.g. a certain volcanic channel near the Mulgrave River). It is supposed to 'catch' a person, who is rolled up and brought entwined in the line.

The line is generally made out of the bark of _dagurrba_ (_Ficus congesta_, N8/6B-1e); it will be about the thickness of a pencil.

**t -** ngirungay, fat (sometimes human fat) that is put on the end of a sorcerer's line, _wangura_

**J6 - TRAPS AND NETS**

**t** dunggul, a stone fish-trap

_See T7.16._

**c** wan.gul, ditto; also shallow hollow in ground (M3)

This consists of one or two walls of stones in a river, to trap fish.

_Nganyji walba wan.gul jaraal, minyaagu dugaalna, wan.gulda,_ We set up a stone fish-trap, to catch fish in the trap.

- **c** jajirrI, a turkey trap, consisting of two rows of bushes leading to an enclosure

**t** jimaman, a turkey trap, consisting of a long chamber made of sticks, with walnut put at the end as bait; once a number of turkeys have been enticed inside, the entrance is closed up (this may be the same trap as jajirrI)

This trap would typically be made under a _balay_ tree (_Endiandra palmerstonii_, Queensland walnut, N8/13D-2a).

**t c** gangunU, bushes arranged in two converging lines as an animal or fish trap; also windbreak in t

_Nyundu ganguun jarrraajin, nyundu bambi ganguun, wawun munu wunang gangunula,_ You set up a trap, you cover it over, then there'll soon be turkeys in the trap.

- **c** girrway, a net trap, sewn up like a dilly-bag

_Nyundu girrway balgaalna, minyaagu dugaajingaalna,_ You should set up a trap, to catch animals; _Girrway nambil, minya bunjing munu girrwaanyja,_ [Tm] holding [the neck of] the trap, and killing the animals inside the trap.

**t c** waril, mouth of a trap; door of a house (M7); vagina (A6)

**t c g** baybaru, funnel-shaped fish net

_See Roth Bulletin 3, p22._

**t c g** mugaru, a butterfly-shaped fish net

_See Roth Bulletin 3, p22._

- **c** jarrji, an animal trap; spider web (H9)

A rope is attached to a tree, which is bent over and let go when a bandicoot or turkey comes along, the rope wrapping itself around the game. _See T2.40,61,62._

**t c** muygal, a trapdoor trap

A framework of saplings is built up in a gully on an established wallaby track and thatched over; a wallaby (e.g. _gurriliy_ or _gangulA_, D3) then falls through into the hole below. May also be used for catching cassowaries. _See T2.40,59,60._
bangga, ditto

**J7 - AXE, KNIFE, SAW, GRINDSTONE**

gw banggal, large stone axe; Ja muyin
See T15.

gw galban, smaller stone axe

gangara, originally: large axe, but latterly used for steel axe introduced by white invaders

jabir, hand-held stone cutting tool; knife; piece of flat stone (M6)

bargu, cane knife

biwin, a wooden knife-like implement

biwi (irregular locative biwil), ditto

This implement would have a sharp point and would be used to separate the flesh of a cooked animal or fish from the bone; it would be discarded after use. It was generally made from waygan (*Halfordia scleroxyla*, jitta, N8/24A-2a) or from biwin (*Cryptocarya murrayi*, bonewood, N8/13D-3a).

Gana biwi duga minyaagu gundaaingaalna, Pick up the knife to cut meat with it. See also T10.20.

giri, a stick knife

babulay, white quartz; quartz knife

widal, a shell-fish (G13); slicing tool made from its shell

maybu (loan), knife

kadugal, large snail (H10); smoothing implement made from its shell

juwa (loan), saw

yalnggi, grindstone, for sharpening axes (including steel axes)

mugay, grindstone

This is a large oval stone (typically made from yirriy, granite) that is moved over a large stationary bottom stone, to grind various nuts and vegetables.

dalnggul, a small stone, used to crack nuts (or as a small mugay, grinding stone, in children's play)

**J8 - FIRESTICK**

gugal, the 'drill' of a firestick

The drill is held vertically and twirled fast between the hands, its lower point creating friction at a hollow in the horizontal component; the tree from which the drill is normally made is also called gugal in c (see N8/28A-2a).

nalan, horizontal portion of firestick

**J9 - FOOD COLLECTION AND PREPARATION; PIPE**

ganda, yamstick; Ja binggal (?)

*Nyundu jula ganda mayi*, You dig up yams with the yamstick!

See T18.12, where *ganda* refers to a short stick, sharpened at both ends, which was wedged in an alligator's open mouth.

gurbal, a funnel or spouting (made out of ginger leaves) used to direct a stream
of water onto vegetables placed in a river to be leached

tc baynga, a heated stone that is placed in the middle of a carcass when it is
being cooked in an earth-oven, kapamari-style
See T13.21, T16.31.

tc murrugu, a hole used for kapamari-style cooking; any deep hole (M3);
also incubating mound of a scrub-hen or scrub-turkey (F7)

- c mira, hole for kapamari-style cooking
tc jirrmba, a frame made of two forked sticks from which food is hung to be
cooked over a fire (the frame may be covered and the food is then steamed)
Nyundu jirrmba jarra, garru minya wajuulna jundanyunda, Set the frame
up so that meat can cook, hanging from it.

tc warrga, a lattice-like cooking frame for grilling meat over a fire
tc baybu (loan), pipe

J10 - UTENSILS AND FURNITURE

tc bigal, a forked stick, used for carrying fish
See T7.16.

tc gabulaU, a straight stick used for carrying fish (the stick is threaded through
the two sides of the mouth of a fish)
See T14.12.

tc bagan, piece of bamboo, used to suck up water (or as a decorative pin put
through a hole in the nose)

tc burugan, a ginger leaf used as a plate; the tree from which it comes (Alpinia
arctiflora, N8/61B-1c)

tc bigarra, a wooden implement, something like a spoon, used to divide food into
portions
tc binggal, originally: a spoon-like utensil made from a coconut shell; later
extended to: chopsticks
c bulin (loan), plate
tc warrgay, sponge (of splayed ginger stem, lawyer cane or yawuu grass) used
to soak up honey, etc
tc junjal, ginger stick splayed out as a sopping up instrument (made from
barrgalU, burugan, jagin or gaynggay, see N8/61B)
c jiya (loan), chair
See T17.12.

J11 - BROOMS

c wuyirral, a switch with no leaves on it
Ngayu garru wuyirral dugal, bulmaagul budajingaalna, By-and-by I'll
get a switch to clean out the camp.
c wulmburU, bush; switch with leaves on it
tc gujarra, a broom
This would be made of strong leaves or grass, tied up with lawyer vine.
See T10.27.
J12 - MISCELLANEOUS IMPLEMENTS

tc bijirr, a railing made of split lawyer-cane, to assist in climbing; also used to describe a string tied on the arm to keep rheumatism away, and the string for securing the handle on an axe

tc jubi, walking stick
See T4.58.

t dinggul, fibula of an animal (A8); awl made from this used in manufacture of water bags, and for piercing nose for insertion of a decorative nose pin

tc durrgumbi, a children's swing, made of lawyer-vine
Jaja gadil ngungu durrgumbila walnggal, The little child is swinging (lit: flying) on the swing.

tc bunbuja, spinning top (generally made by inserting a stick through a nut)
Bunbuuja jabuu jarra garru dindaalrm, Put the top on the ground so that it spins; Yingu bunbuuja jajaan, jarrajaraalna, This top is for children, to be played with.

J13 - CONTAINERS

tcg bundu, dilly-bag (and generic for 'bag', Gr p488); Ja jawun
See T3.19. The body of a dilly-bag is made from the lawyer vine bugul, Calamus caryotoides; split and trimmed bugul is called gaginy (N8/57A-1b,g).

tc bijunjal, handle of a dilly-bag
-c wula, ditto
This is made from the lawyer-cane yabulam, Calamus australis (N8/57A-1a).

tc ngiya, the rim around the mouth of a dilly-bag; side of a hill (M2) or house (M7) or tree (N1)
Yingu bundu mayii jaliy ngiyaala, This dilly-bag is full to the brim now with vegetables.
Ngiya was said to be the name of a funnel-shaped basket in t.

tcg wari, mouth (of human or animal), A2; rim of dilly bag

t jabilay, a pad (generally of leaves) placed on the forehead under the handle of a loaded dilly-bag, so that it doesn't hurt the forehead.

t wirrgay, small grass basket with a round bottom
See T6.27.

c jurbal, ditto

g balgarra, probably ditto

c bagi (loan), bag
See T17.27.

-c bida, a small container made by folding a leaf lengthwise and sewing it around the edges; can be used for carrying water or honey (or by children as a toy boat); see also J16

tcg dugobil, water-tight bark container (used for water or honey)

tcg dubal, ditto
The bark is sewn around and sealed with julgil gum (J3).

t jagal, a bottom corner of dugubill/dubal; mid-portion of jaw (A2)

tc biligan (loan), billy-can; Ja gunbulA/U
It is possible that gunbulA/U was (originally?) used in the everyday language style.

- **wumba**, bottle (originally made from the diwiy tree)
- **badal** (loan), bottle; Ja wungguy

### J14 - CLOTHING, BLANKET, MATTRESS

- **gambi**, clothing; Ja murjany
  
  *Ngajin gambigambi janggamujay*, All my clothes have lots of holes. *Gambi* can also be used to describe any flat thing (R6), e.g. flat stone, flat fish.

- **muray**, clothing; snake skin after it has been shed (E4)
  
  See T9.17.

- **dulnggur**, hollow log/tree, clothing

- **julgurray**, clothing

- **jabi**, hat
  
  Note the similarity of form to *jabin*, cassowary crest (F2) and *jabilay*, forehead pad (J13).

  *Jabi wayijin dun.guu*, Put the hat on your head!

- **jarrabarra** (lit: relating to thigh), trousers

- **jaruja** (loan), ditto

- **gawuda** (loan), coat

- **daman**, shoes

- **ngunal**, ditto

- **buda**, bark blanket; Ja mulnyarri
  
  This is also the name for a fig tree, *Ficus crassipes* (N8/6B-1g) from whose bark blankets were often made.

  *Nyundu bambijin budaa, garru wumbul wunaana, nyundu ngaja banbaanji*, You cover yourself with a blanket, then you'll lie warmly, otherwise you might get cold.

- **gunagarray**, *Ficus albipila*, figwood (N8/6B-1b); a blanket made from the bark of this tree

- **gawuu**, a large fig tree (N8/6B-1c); a blanket made from the bark of this tree

- **bilaynggirr** (loan), blanket

- **nanggu**, grass mattress

  See T7.15.

### J15 - DECORATIONS

- **dabul**, a pin inserted through a hole in the nasal septum

- **bimbirri**, shells worn on forehead for decoration

- **dibirri**, shell ornaments (cut from *gurubal*, G13) as forehead decoration

- **dalubarra**, shells (cut from *jilngar*, G13) as forehead decoration; based on *dalu*, forehead (A2)

- **nigili** (loan), necklace

- **buljurrgay**, ornament worn around neck
This consisted of red, yellow and black balls, originally made from feathers, later from wool; worn in battle. Also the name for red wattles which hang down from front of the neck on a cassowary, which it is said to bite before going into battle (F2).

tc  julgun, decorative belt, made from animal skin or a vine
    Julgun ganijinyu gurii, The belt is tied around his waist.

J16 - BOAT AND CAR

t  jambal, boat or raft, made of logs tied together; Ja warrjan

tc  warrjan, ditto
    See T13.1.

tcgw  baji, large boat (may be a generic noun for canoe, boat - see Gr p488); used for European boat
    See T16.24ff.

tc  yulal, boat
    Probably a Jabugay word, that can also be used in Yidiny; see T17.24.

tc  minjil, the sail on a ship
    Yulal walnggang, minjiilji galigala, The boat is floating, going along now with its sail up.

tcgw  guga, skin; bark; bark canoe

tcg  bida, a small bark canoe with outrigger; bark trough (coolamon) for soaking vegetables
    Also mullet (G5); see Roth Bulletin 7, p30-1, and Fig XXV (230). Also used for a leaf container (J13).

tc  ginu, dug-out canoe
    Dick Moses maintained that this was an original Yidiny word, not a loan.
    See T16.

tc  bunul, canoe float

tcg  milgara, paddle
    Milgara warrjaan.gu dungaajingaalna, A paddle for moving rafts.

tc  birunggubay, paddle (poss. synonym of milgara)
    Yulal ngingu munda birunggubaanyja, You pull the boat with a paddle.

tc  mudaga (loan) motor car; Ja dundalay
    Dick Moses tried to avoid non-Yidiny words, including loans such as mudaga, and he used dundalay in the everyday style.

J17 - MONEY AND SOAP

tc  milga, cowrie shells (G13), used as 'traditional money'

tc  miyamiya, ditto
    See T1.

tc  binirri, originally: shell (F1); later extended to coins

tcg  walba, coins; stone (M6)

tcgw  gubu, leaf (N3); paper money

tc  biba (loan), paper, docket, paper money, school book
    See T17.9.

t  jubu (loan), soap
K1 - FOOD, FIRE, WATER

K1 - FOOD LABELS

tc gw minya, edible animal (see Gr 489-90), meat, fish; Ja midin
The animals regarded as edible were indicated throughout sections D-H above. (See also A8, G9.)

tc w mayi, non-flesh food; honey (H4) (see Gr p490); Ja wuju
The plants regarded as having edible parts are indicated in section N below.

tc mulam, gravy, soup, stew; oil from eel or fish (used to anoint newly cut cicatrices)
Minya mulam gurriny, garru burriinji bugaana, Soup is good to eat with bread. See also T9.10,33.

K2 - INTRODUCED FOOD, DRINK, DRUGS, TOBACCO

tc burrinU (loan), bread
See T9.10.

tc burrin, ditto
See T9.10.

tc damba (loan), damper
Mayi ngungu damba dugaalna, bulbaalna, garru gurriny burii wajuulna, garru muynggin danggaana, muynggin bugaana, Gather the damper ingredients, knead it, cook it properly in the fire, take it out when cooked, then the cooked damper can be eaten. See T9.10,13.

tc dirradirra (lit: seeds), sweet corn, maize
See T9.32.

tc malaji (loan), molasses

tc mugulu, medicinal tablet or pill; also lump under skin (A12); Adjective: round, lumpy (R13)

tc mirrijin (loan), medicine

tc gurugu (loan from grog), any alcoholic drink, 'grog'

tc g julugunu, 'grog'; Diospyros hebecarpa or D. pentamera (N8/37B-1a)

tc c girrngay, 'grog'; Derris trifoliata (N8/21C-5a)

tc biya (loan), beer

tc jama, anything dangerous (see Gr p494); opium, alcoholic drink, medicine

tc jagul, opium, coals, charcoal

tc marramarra (lit: leaves), tobacco
Marramarra ngabi yudin baybuul!, You put plenty of tobacco in the pipe!

tc dubayga, jumbayga (loans), tobacco

tc jumbagi (loan), ditto

tc jigarriny (loan), cigarette

tc jigurridda (loan), ditto
K3 - FIRE, ASHES, SMOKE

tcgw  buri, fire, firewood, anything burning (see Gr p487); Ja bulabagan Bulmba buriin, fireplace (lit: place belonging to fire).

-c  muran, heat of a fire
    Muraandu nganyany gula gubang, The heat of the fire is burning my body.

t  magi, top of fire - see compound verb magi+wagu-L, cook on top of fire (U9)

tc  murinU, hot ashes, hot soil where a fire has been burning

c  jagul, coals, charcoal; opium (K2)

tc  nirrgil, charcoal, hot coals

-c  birmar, ditto
    Birmaadu budi minya waju!, Put the meat to cook on the coals!
    In materials on w, jilin was given for both 'charcoal' and 'black'; it may properly just be the adjective 'black' (R17).

t  dunda, cold ashes
    In c dunda is 'dust', dandraff (M4, A7).

c  gabu, cold ashes
tcgw  wunyju, smoke; tobacco

K4 - SPARK, FLAME, LIGHT

t  minjil, a spark

t  mimin, shower of flying sparks

c  mimi, ditto
    Buri bunjil mimi, Sparks are flying. See also T4.50.

tcgw  nyabil, tongue (A2); flame

tcgw  nganyjal, light (generic), e.g. of fire, torch, firefly, lightning; Ja ngaljan

tc  gidi, a torch made from tea-tree bark; its light (can also be used as the name for a tree with suitable bark)
    Ngumbar gidiing gubang, The tea-tree torch is illuminating his face. See also T13.16; T21.7.

tc  jidingan, grey sassafras tree (Doryphora aromatica, N8/13C-2a); wax obtained from it, which can be put in a bark basin and lit; this light

-c  bulal, the light made by a firefly (wugamuU, H6)

K5 - WATER, RAPIDS, RIPPLE, WAVE, STEAM

tcgw  bana, water; any drinkable liquid (generic - see Gr p490-1); Ja maday and manjalA

-t  jaynggar, fast running rapids in river
    See Gr p227.

-c  danggay, ditto

t  murrnyjal, fast running water (less fast than jaynggar)

-t  daygubarra, ripples on water (made by the wind)

-c  biyal, ditto
    Related to verb biya-L, wind blows (X4).
**K5 - Water, rapids, ripple, wave, steam**

- **tc g** bunggu, knee (A5); waves on water
- **t** jiyanma, waves, tide
- **-c g** gulbul, waves
  
  *Gulbul wandangadang dabuulda*, The waves come and fall down on the beach. See also T16.7,9.

- **tc** wuran, steam

  *Minya budi wuraanda*, Put the meat in the steam.

**K6 - RIVER, SPRING, WATERFALL**

- **tc** wuru, major river (e.g. Mulgrave River); Ja *maday*
  
  See T2.118.

- **tc** waray, major river

  Synonym of wuru (Dick Moses suggested that the original Yidiny word may have been waray, with wuru being borrowed from another language).

- **tc** waraba, minor river, creek

- **tc g** nganjarr, little creek
  
  See T1.4,48; T11.9; T13.9,12.

- **t** wangu, little creek

- **tc g** balai, creek (lit: shin, A5)

- **tc** bugun, spring
  
  See T13.7.

- **tc** bayba, ditto

  *Bayba wangi bundaa jungang*, The spring rises in the hills; *Yingu bana bayba bayil*, This spring comes out (of the ground).

- **-c** jili (lit: eye), water which whirls around and looks like an eye; the rush of water where a stream comes into a lake

  Such a water feature is believed to have religious significance. See T13.9.

- **-c** jindigal, 'medicine water'

- **tc** dingal (lit: egg, eyeball), ditto

  These words refer to deep pools of water, usually of a caroty colour, which are believed to have medicinal properties.

- **-c** guliyuru, guliyurul, red or yellow coloured 'medicine water'

  Usually as *jili guliyuru(l)*, e.g. *banaa jiliis guliyuruulda yungaany jalabigu*, I swam to the other side of the medicine water. See also T13.36.

- **tc** julungul, waterfall

- **c** walmbay, ditto

- **tc w** binda (lit: shoulder), top of waterfall

**K7 - WET SEASON, FLOOD, SWAMP**

- **t** nyamburu, wet season

- **tc** giyalA, flood, flooded water; Ja *gundan*

- **t** baray, milky water that is left after a flood

- **-c** bulguru, swamp
K7 - Wet season, flood, swamp

Nyundu gadan ngunggum bulgurumu, ganyarranggu bajaalji!, You come out of the swamp lest you get bitten by an alligator!

K8 - SEA, TIDE

tcgw  biriny, salt water; Ja birrmbija

g  gilga, ditto (see R20)
c  giray, tide
c  bajagal, high tide, full moon
c  wabir, low (ebb) tide, new moon
g  dalu, rough sea

L - METEOROLOGICAL, CELESTIAL

L1 - DEW, RAIN, HAIL

tc  bulnyji, dew on grass
Wirring bana bulnyji majang, The locust drinks dew; Bulmba bulnyjimujay wunang, There’s plenty of dew at this place.

cg  gabanU, rain
Bana ‘water’ is said to be the preferred way of referring to ‘rain’ in c, and is the only way in t.

w  madi, ditto
tc  guyan, hail
Yiway gudargudar, yiwaanyji guyan wandang, Winter is very cold, hail falls in wintertime.
t  dirra (lit: tooth), hail; Ja ngunyangil

L2 - LIGHTNING AND THUNDER

tc  jujii, lighting
Jigurrunggu jujii gilbiil, The storm threw lightning down.

tc  jalmin, forked lightning
Yingu jalmin bunjil jigurrumu, nganjal, Lightning bursts out of the storm, in a flash of light.
Jujii was said to be like a streak of thrown lighting, and jalmin like the flash of a heavy firearm going off (it is often accompanied by a heavy sound, like the noise of a cannon). See T6a.2.

cg  gurumarra, dry lightning (without an accompanying storm)

cg  gumi, ditto
tc  jigurrU, thunderstorm: Ja nyirrnguray
Marun ngayu wawaal gadanyunda jigurruiyi, I saw a thunder cloud (lit: cloud with thunder) coming; Jiguurr munggang, Thunder sounds out. See Gr p489 for names for types of storm.
g  jawarra, ditto
w  jigurrU, ditto
tc  nyalabarra, a thunderstorm which comes from the east
188 L3 - Cyclone, winds

L3 - CYCLONE, WINDS

The cyclone blew all my house down.

The cyclone is coming. See also T11.11.

The wind is coming now to blow at us.

See T3.16.

The wind blew my hat off my head. See T3.16; T22.17.

The whirlwind carried me off so that I floated on top of the water. See also L6, F6.

A cloud covered the moon. See T20.3ff.

A cloud is coming, up in the sky, rain is being brought, by-and-by rain will fall. See also T20.3ff.

Dick Moses said that jin.gal was the preferred term in c.

A cloud, in c.

A woolly cloud

A woolly cloud

Note that frost only occurred in the tablelands part of Yidinyji territory.

Fog (or frost) lies over the place.

Fine haze; fine dust, sawdust

L5 - Fog, wintertime

Bulmba jinjiimjila. It is now winter (lit: the place is now with winter).

L6 - RAINBOW

tc w gujugju, rainbow; Ja yamani
The rainbow was believed to be able to turn into a carpet snake, and had important religious significance. Different sizes of rainbow could be described by terms for male relatives - see note at the end of C3. See also T19.
tc gajigaji, partly-defined rainbow (not all colours visible); long thin snake
c bulbu, a word connected with the rainbow ('old grandfather')
c babay, a word connected with the rainbow (said to be perhaps equivalent to gamim, father's father)
tc ngirri, the colours of the rainbow
The rainbow-snake is believed to reside in pools of deep water (typically at the base of a waterfall) and shows himself only rarely. Ngirri describes the outward manifestation of a rainbow, in the form of a spectrum of colours, when he emerges from the water to bathe in sunlight.
Guwa wunang ngirri wanggaajing, The colours of the rainbow are rising in the west; Gajigajiing ngirri yumbar, the rainbow sends a message (through its colours); Gujuguju ngirri jarraal, The rainbow colours have been stood up; Wirra gujuguju ngirri janangala, All the colours of the rainbow are standing there now.

L7 - SUN AND DAYLIGHT

tc w bungan, sun, sunlight; Ja gariman
Bungaandu nganyanya gubang, The sun is burning me. See also T9.8.
g burruga, ditto
tc jugalawurr, the heat of the sun, summertime
This is a homonym of 'whirlwind' (L3), which is said often to herald the beginning of summer. See also F6.
tc jugalawurrij (lit: heat-with), summertime
t marra, the first hint of light at dawn
-c ngalan, ditto
tc jiri, daybreak (after marra/ngalan)
Jiri gadangala bulmbaa, bungan barang, Daylight is coming into the camp, the sun is emerging. See also bugamugu, early morning (Q2).
tc malgan, fine weather
t milgar, anything shining or reflecting
Bana milgar janang, The water standing here is reflecting the sun.
g malay, ditto

L8 - SHADE

t- w ngurun, shade
tc jadu (irregular locative jadulu), ditto
Nganyji jadulu nyinang, We're sitting in the shade.
L8 - Shade

- c ngurulu, the shade of a bushy plant
  Jaduul nyundu nyinan ngurulula!, You sit in the bushy shade!

L9 - MOON

t c g gindanu, moon, month; Ja gagalum
  Gindan gawiir muyubarra, guwa wunang, The new, crescent moon lies to
  the west; Gindanunggu nganyany dun.gu walu bajal, The moon gives me a

c bajagal, full moon, high tide
t garrgal, new moon
c wabir, new moon, low tide
c gulgabi, moon of size between 'new' and 'full'; piece of anything (O4)

L10 - STARS

t c bijugan, star (generic)
  Tilly Fuller said that bijugan covered all stars except bunu, the morning
  star.

- c wajaday, ditto

t c w bunu, morning star
c g gaway, ditto
t c jinagambil, evening star
t c jajirri, seven sisters
c gujun.guru, ditto
  Dick Moses said gujun.guru was the preferred label in c.

c dugurrja, milky way
c walba, a big star

M - GEOGRAPHY, PLACE AND HOUSE

M1 - TYPES OF TERRAIN

t c g dulgu, scrub, thick jungle
  Dulgubarra, scrub dwellers. See T1.20; T21.11.
t c g warrgin, open forest, wooden plain
t c yalmba, ditto
  Dick Moses said these terms were synonymous, and that yalmba was the
  preferred term in c, with warrgin being borrowed from another dialect or

w bugan, ditto
t c gambirA, tableland
  Yingu jugi gambiirbarra, This tree is from the tableland. See T4.53,
  T7.12.

w gambira or gambirra, ditto
t c digarra, coastal country
  See T7.9,13
M1 - Types of terrain

**tc** dabul, beach; beach sand; *Ja guyngari*

**tc** baja, big grass plain

See T6.20.

**M2 - HILL, CLIFF, BANK**

**tc gw** bunda, hill, mountain; *Ja mungan*

- **tc** jarruway, small hill, island

  Can be accompanied by *bunda* (which behaves like a generic), *bunda jarruway*. See T13.16,17,26; T16.

**tc** junggun, pinnacle, small hill or rise

**tc** diban, top of mountain which is clear of vegetation; bald head; roof of house

**tc gw** dun.gu, top of mountain; head (A2)

**tc** gambil, top of hill, spur, ridge

See T6.18.

**tc** guri, waist (A4); half-way up a mountain

**tc** walu, temple (A2); side of hill

Used in T18.9 for 'side of river'.

- **tc** ngiya, side of hill, rim of dilly-bag (J13); side of tree (N1) or house (M7)

  See T21.8,11.

- **tc** warubi, the other side of a mountain

  *Bulmba wunang warubila*, The camp is on the other side of the mountain;

  *Nyundu bundaa majiindan warubigu galin!* You climb the mountain, go over to the other side!

**tc w** bawuu, back, backbone (A4); back of a mountain

**tc** ganggu, path around the side of a mountain half-way up (see P2)

  Also in compounds *ganggu+jungga*-N and *ganggu+wanda*-N, take short cut (e.g. go a shorter but more difficult route round the side of a mountain, rather than round the bottom), S4.

**tc** yumbal, spur jutting out from a mountain; land (not necessarily elevated) between the junction of two creeks; spur of land extending into the sea

- **tc** gir, 'arm' of an island, running out to sea; limb of tree (N2)

**tc** walnyji, steep cliff

  See Gr p354.

**t-** walay, cliff, rocky bar

**tc** garbi, overhanging cliff

  See T16.6,9.

- **tc** wanggamU, bank that is about to, or already has, split and slipped down

  See Gr p354.

**tc** gawam, cliff that has split, bank that has broken down

  *Jaja ngungu gadilagay junggangadang gawaamu, gawam gulaajinyu,*

  The little child comes running from the broken bank, the bank has broken down.

**tc** dan.gil, bank of a river or creek

  See T6.15.

**tc** banbi, eyebrow (A2); riverbank
M3 - HOLLOW, HOLE

- c wan.gul, valley, shallow hollow; fish trap (J6)
- c jangga, hole (generic) (see O5 and Gr p489)
  Covers: holes in the ground, nostril (digirr jangga), and holes in clothes,
  e.g. Jangga gambii ngajinula, There are holes in my clothes.

- c yugaa, any sort of hole
- c yuga or yugaa (information unclear), ditto
  Yugaa may be the t equivalent of jangga.
  Yingu yugaa mugii, This is a mouse hole (lit: belongs to mouse).

- c dubirr, hidey-hole, lair, cave
  Minya jaban munu dubiida wunang, Eels live in holes under the water;
  Bana wawaal jilnggu dubida bayilnyunda, Water was seen running out
  under the cave. See T16.6; T18.18; T22.56.

- c murrgu, any deep hole; hole forkapamari cooking (J9); incubating mound of
  scrub-hen or scrub-turkey (F7)
  See D2 for murrgu describing a porcupine's hole.

- c mira, hole for kapamari cooking (J9)

- c nyarri, hole in the ground
  Occurs in compound verbs nyarri+baga-L, dig hole to bury something in;
  nyarri+budi-L, nyarri+jarra-L, put in hole and cover over (U3, U6).
  George Davis said that, in the t dialect, nyarri would cover a naturally
  occurring hole in the ground, with yugaa being preferred for a hole used for
  anything (e.g. the nest of ants, bandicoot, snake) as well as a hole made by
  a bullet or spear, a nostril, or a hole in a window. See also garagara, M1.

M4 - GROUND, DUST, SAND

- c jog w jabu, ground, earth, soil (generic, see Gr p487); Ja gayi
  Ngungu gala wunang jabuu, The spear is lying on the ground.
  See T16.32; T20.12,15.

- c wubulwubul, soft ground with lumps 'like a swelling' (which might be made
  by ants)

- c dunda, dust, dandruff (A7) (and in t, cold ashes, K3)

- c burabura, dust; dirty, dusty (R18)

- c gambarr, fine dust; sawdust (N5, H8); fine haze (L5)
  Gambarr nganda jilih lilbi, Dust is getting in my eyes.

- c gulgi, sand; Ja guyngari
  Gulgibarra, seaside people. See T4.53; T22.21ff.
  The meaning of gulgi was extended to cover 'sugar', and then takes the
  'edible non-flesh food' generic mayi, i.e. mayi gulgi.

- c dabul, beach, beach sand; Ja guyngari

- c ngumbun, piles of soft sand
  See T4.44-5.

- c ngarragay, coarse sand (usually found along a river); Ja guyngari
  Also used for salt, and sugar (mayi ngarragay).

M5 - CLAY, MUD

- c gambur, white clay
This is pure white clay, used for face painting etc and eaten as a cure for
diarhoea. See T8.27.

gambur is also used for the white substance at the mouth of a hive
belonging to the English bee.

tc gabuju, white clay

Dick Moses said that gambur was the original and preferred term, with
gabuju being a 'new word'.

Ngayu garru gabujala gijar+gundaajing, I'll paint stripes on myself with
white clay.

tcg marrga, yellow clay; also used for poor-quality, yellowy soil

See marrgamarrga, marrgagaji, marrga, yellow colour, R17.

tcg wubu, red clay

Used as a healing ointment on wounds. See T18.35.

See wuba, wubagar, red colour, R17; red bream, G2.

tc jalmbul, mud

g mada, ditto (may actually be the adjective 'soft', R13)

tc baburr, a white paint made from mud, used for decorating shields and people at
corroboree time

M6 - STONE, CAVE

tcg walba, stone (generic, see Gr p487); Ja dingun

Extended to cover coins (J17). See T1.8.

tcg w jubur, stone; Ja dingun

It seems that although both words were used in both dialects (and were
essentially synonymous), walba was the preferred term in c and jubur in t.

See T1.38; T13.37.

tc malan, flat rocks (as in a river bed or at the side of a river)

See T1.8; T6.30; T16.6.

tc balara, ditto

tc jabir, a piece of flat stone; hand-held stone cutting tool (J7)

tc yarrbi, a basalt rock, often found in a flat bar across a creek

See T8.2.

tc yirriy, a hard, granite stone, used for making mugay, grinding stones, J7

Ngajin jina bunjil yirriinyja walbaa, I banged my foot on the granite.

tc babulay, white quartz; knife made from it; later extended to: glass and bottle

The quartz knife was used for cutting cicatrices at initiation. Babulay is
also used for a name given at birth which cannot be used before initiation
(12).

tc gilaji (loan), glass, mirror

'Spectacles' is jili gilaji, lit: eye glass.

tc burray, cave

This comes within the scope of the generic term walba.

See T11.3; T16.17; T19.15.

M7 - PLACE, CAMP, HOUSE

tc bulmba, any habitable place (generic, see Gr p491-2); camping place, camp,
house; Ja yabanday
When Anna Wierzbicka asked me how one would say 'world' (as in 'God made the world') in Yidiny and I asked Dick Moses, he used *bulmba*.

*buymba*, ditto

*w mundi*, ditto

**dugur**, house, hut; Ja *bubu*

This is the unmarked term for a dwelling; it will generally refer to a shelter for two or three people (a nuclear family). See T3.2; T14.1.

yiwan, small shelter (for a single person); children's play house

JimurrU, large house, holding from six to ten people; village

See T2.7; T3.2; T12.1; T13.37.

jugabal, house frame

*Nyundu jugaabal jarra, garru bulmbaagu jaraalha*, Erect the frame, set it up then it can be made into a house. See T14.33.

*banggu*, storage place (for artefacts or food)

This can be a shelf-like part of a house, at the top of the frame and below the roof, or any hook, rock ledge or modern shelf. *Bilaaynggirr mawa, banggua jarrgin budi*, Fold the blanket and put it on the shelf; *Nyundu budi jundaana bangguu*, Put it hanging down from the hook.

*waril*, the door of a house; mouth of a trap (J6); can also be used for vagina.

*Ngungu jimuurr warilji ngalaalji janang*, That house has a big door. See T17.19.

nyiru, side or back of house

*ngiya*, side of house; side of hill (M2) or tree (N1); rim of dilly-bag (J13)

*garagara*, hole in house, or billy-can etc, through which water can leak

*nalan*, windbreak - piece of wood or bark put down at night to block wind (or the heat of a fire)

*Nalan jugi budi gawur, nganyji garru wunaana nalaanda*, Put the wood down crossways as a windbreak, so that we can lie down behind the windbreak.

*jawun* (loan), town

See T17.34.

*mijn* (loan), mission

Used for Yarrabah mission. See T9.2.

*jigul* (loan), school

See T17.9.

**M8 - FIGHTING GROUND AND RELIGIOUS PLACES**

*buluba*, ground for a fighting corroboree; Ja *buyaa*

*bayan*, the camping site for a group of people attending a fighting corroboree (each of the several groups attending would have its own *bayan*, oriented towards its own territory)

*birrwa*, conception site (where one's spirit is believed to come from at birth and return to at death); afterbirth (A9)

*Ngungu bulmba birrwa ngajin*, That's my conception site; *Ngayu garru biri gunjing bulmbaagu birrwaagu*, Later on I'll return to my conception site. See also adjective *marbu* 'one's own', R32.

*algujalgul*, a place where spirits live (glossed as 'heaven')
IV - Fighting ground and religious places

1. **waybarra**, a further place where spirits live (glossed as 'the end of the galaxy')
2. **jandal**, a vine used for ascending to *jalgujalgu* and then *waybarra* (glossed as 'golden stairs to the pearly gate')

- **wunyan**, haunted place
  
  *Bulmbaa giyi gadan, wunyaanda nyuniny jan ganngalji, galway gaja yajiildang*, Don't come to the place, something bad might happen to you in the haunted place, spirits might be walking about there.

M9 - ROAD AND TRACK SIGNALS

1. **te gabay**, road, track, path, pad; *Ja gawuru* or *gawurU*
2. **tc yuwar**, a stick put on the ground as a signal, showing the direction and elevation of a food supply; *Ja bundul*
3. **tc jilanj**, small sticks (which may still be attached to a tree), broken in such a way as to show the direction in which someone has gone; *Ja yulmbi Ngayu galing jilaanmu*, I'm going along following the stick signals (lit: from the stick signals).

N - FLORA

Sections N1-N7 give general terms for types of plants and their parts. N8-N10 then list names for individual plant species.

N1 - TREE

1. **tc w jugi** (irregular locative *jugii*), tree, wood, stick; *Ja dalmbir Ngayu jugiil magiil bijiida wanggiigu*, I climbed to the top of the tree with a *bijirr* railing (J12).
2. **g dandu**, ditto
3. **t- gujura**, any very bushy or leafy tree
4. **tc gurrmin**, two tree limbs that touch; the noise they make rubbing against each other when the wind blows
5. **-c g bindada**, the top of a tree
6. **-c manu**, ditto
   
   *Jarruy wanggi nyinang jugiil manuu*, A bird is perched at the top of the tree.
   
   George Davis said that in 'top of a tree' would be described by *dun.gu*, head.
7. **-c ngiya**, side of a tree, hill (M2) or house (M7); rim of a dilly-bag (J13)
8. **tc nyala**, bottom or butt of a tree
   
   *Ngayu nyalam magil, wanggiigu manuugu*, I'm climbing the tree, from the bottom to the top; *Bama gadiqadii nyalaab biliibilinya dunjidunjing*, Lots of little children are playing around the butt of the wild tamarind tree.
9. **tc mun.gul** (lit: elbow), knob on a tree
10. **t jalaman**, any new shoot coming out of a tree; a sapling; new leaves
11. **t gunjul**, a new shoot

N2 - BRANCH, FLANGE, ROOT

- **c girii**, limb or branch of tree; 'arm' of an island, running out to sea (M2)
196  N2 - Branch, flange, root

**t** binda (lit: shoulder), where a branch comes off the trunk

**t c** bilun, flange or spur of a tree (root buttress), just above ground level

_Ngayu bilun dugal wangaalgu, garru wangal balgaalna, gibbalna_, I'm getting (i.e. chopping out) a spur for a boomerang, by-and-by I'll fashion a boomerang from it, and then scrape it smooth. Small flanges might be used for boomerangs, larger ones for shields and swords.

**t** walngan, flange of tree (similar or identical meaning to _bilun_)

**t -** julu, root of tree

See T8.12.

**c** jinarA, ditto

_Nyundu jinaramu wangal gundal_, You cut a boomerang from the root!

**t** jin.garal, an aerial root (that runs above ground)

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**N3 - BARK, LEAF, PRICKLE**

**t c g w** guga, bark; bark canoe (N3); skin, leather (A8)

**t c g w** gubu, leaf (generic), paper money (J17); Ja durwu

**t c** marra, mature, green leaf (one that is 'ripe')

_And marramarra_, tobacco (K2).

**t** bulay, leaves (or other rubbish) lying on the ground

**t c** jalamU, a fresh young leaf (or shoot, or blade of grass, etc)

**t** gin.gaa, any prickle or thorn on plant; barb on spear (J3)

**c** gin.ga, ditto

_Yabulam gin.ga ngabi, nyanyany mandi bagaajinyu_, The yabulam, you have lots of prickers, my hand got pierced.

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**N4 - FLOWER, SEED**

**t c** gamu, any flower or fruit; extended to rum, wine

**c** jida, the middle of a flower, blossom, where the nectar is

**t c g w** dirra, seed; tooth (A2); hail (L1); name (I2); Ja ngunyangil

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**N5 - SAWDUST**

**t c** maja, sawdust

See T15.5,6,13. Note that _maja_ is cognate with the verb _maja-L_, chew.

- **c** yiljan, ditto

_Ingua jambuundu ngabi majang yiljan_, This pile of sawdust has been chewed by a grub. The presence of grubs in a tree can be detected by a tell-tale pile of sawdust, from their eating the wood, at the base of the tree.

**198t** gambarr, dust (M4); fine sawdust such as is made by grubs (H8); haze (L5)

- **c** dulun, fine sawdust, such as is made by grubs (H8)

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**N6 - STUMP, LOG, STICK, TWIG**

**t c** jundu, stump
See T6.24. Jundu can also be used to describe body parts, e.g. digirr jundu, short nose; mandi jundu, short arm (not long enough to reach some fruit hanging from a tree).

dlabil, any log that is lying across a stream (as a bridge)

Dalbil budi gawuurgu wunaana, garru nganyji balnggaalna! Put the log to lie across the creek, then we can cross on it.

dulnggur, hollow log, hollow tree; clothing (J14)

c mulu, hollow log

Yingu gayay mulu bilaany, This bandicoot has gone in the hollow log. In T22.23 ... nyinanyunda mulu is glossed 'sitting facing the other way', and Dick Moses said this was the same word mulu.

c wuban, rotten log

Jugi wuban Burrumbugu bugang, Burrum grubs eat rotten logs. See also T13.35.

t wurru, a stick

Nganyany bamaal wurru bunjaany. The person hit me with a stick.

tc jirra, little sticks, dry twigs on the ground, dry limb of a tree

Jirra nyundu giyi garla!, Don't tread on the twigs! See T4.51.

N7 - VINES

tc g narra, vine (generic, see Gr p486); Ja gamin

See T2.53; T21.12; T22.31.

t galgul, ditto

See T7.8.

c galguy, ditto

It appears that narra is the preferred generic in c, and galgul in t.

tc muygun, any vine leading to a yam, or other edible vegetable; cotton

Muygun munda, banjarr, wanyja mayi janang! Pull the vine, follow it, to see where the vegetable is! See T2.55.

c gaban, ditto

Nyundu mundaaln gaban, narra bayil, gunnyjan, garra!, You go and pull the vine, and gunnyjan garra yam will come out of the ground. See T21.12.

N8 - PLANTS WHICH HAVE BEEN IDENTIFIED BOTANICALLY

FLOWERING PLANTS are organised into Orders (with an index number), Families (a following letter), Genera (number, separated by a hyphen from preceding family letter) and Species (final letter). Thus, 6B-1b codes Ficus albipila, with '6' coding Urticales order, '6B' Moraceae family, '6B-1' Ficus genus, and '6B-1b' Ficus albipila species Orders of flowering plants are numbered according to the classification on pp7-10 of Keys to the Families and Genera of Queensland Flowering Plants (Magnoliophyta) by H.T. Clifford and Gwen Ludlow, Second Edition, University of Queensland Press, 1978. MAGNOLIATAE (two-seed leaves) are numbered 1-43 and LILIATAE (one-seed leaves) are numbered 50-62. Orders not represented in this data are left blank (e.g. there are no members of the Juglandales order, which would be coded '2'). Note that some plants for which identification has not yet been obtained are included in these lists - trees labelled by Aboriginal consultants as a 'kind of fig' are listed at the end of Ficus, etc.

Plants with parts that are considered edible fall under the scope of the generic classifier mayi 'edible non-flesh food' (K1 and Gr p490), and are so marked below.
1. CASUARINALES ORDER: 1A, CASUARINACEAE FAMILY

t  galgabar, *Casuarina torulosa* & *Allocasuarina cunninghamiana*, forest oak

-c  bubun, *Casuarina equisetifolia* var. *incana*, beach she-oak

See T11.11.

6. URTICALES ORDER: 6A, ULMACEAE FAMILY

t  bija, *Trema aspera*, poison peach

c  bijal, ditto

When the bark is dry it can make your skin itch.

It is possible that in t *bija* and *bijal* refer to different, although related, species, perhaps *Trema aspera* and *T. orientalis*.

6B, MORACEAE FAMILY

t  - banjaray (mayi), *Ficus adenosperma*  

c  gunagarray, *Ficus albipila*, figwood, slippery blue fig

The timber was used for shields, and the bark for blankets.

c  gimuy, ditto

c  gawuu (mayi), a large fig tree, said to be similar to *gunagarray*, the bark used for blankets (J14)

-c  wulgu (mayi), a tree said to be something like *gawuu*

t  - dagurrrba (mayi), *Ficus congesta*

String was made from its bark and used for fishing lines and fishing nets.

c  gulugay (mayi), *Ficus copiosa*, sandpaper fig

t  yanggi (mayi), *Ficus copiosa*, fruit of *Ficus copiosa*

The timber is employed for making artefacts. The fruit can be eaten raw or else roasted (in later days it was used for jam). The leaves are also edible.

t  buda (mayi), *Ficus crassipes*

Its bark was used to make blankets; *buda* is also a name for 'blanket' (J14).

c  bunji (mayi), *Ficus destruens*

Its bark was used to make blankets. The glue-like sap of the tree was spread onto tree branches where birds habitually perch, sticking the birds to the branch then they could easily be caught.

t  mayal, *Ficus hispida*, hairy fig

A small tree occurring near rivers; rope was made from its bark.

t  guluy (mayi), a small-leafed fig, poss. *Ficus obliqua*

c  jaynggar (mayi), *Ficus opposita*, sandpaper fig

t  wugarV (mayi), *Ficus pleurocarpa*, a parasitic fig tree

It's bark was used to make blankets.

c  yurrubajal (mayi), *Ficus racemosa*, cluster fig (with a sickly sweet taste)

c  bandagil (mayi), *Ficus variegata*

The timber is soft and light, used for shield and raft. The bark
was used for blankets.

tc gularl (mayi), Ficus virens, green fig 6B-1o

tc jirrin (mayi), a fig tree, growing along a creek, with small blue fruit; poss. a member of the Ficus virens complex 6B-1p

tc banambanam (mayi), a tree that grows by the river, said to be similar to jirrin 6B-1q

-tc banba (mayi), Ficus watkinsiana 6B-1r

tc jarranggal (mayi), a small-leaved fig tree 6B-1s

tc ngalga (mayi), a large fig tree 6B-1t

tc yarugan (mayi), a large fig tree 6B-1u

tc jandal (mayi), a large fig, with big root (poss. Ficus virgata) 6B-1v

tc ngurrunguru, Maclura cochinchinensis & Zanthoxylum nitidum (24A-5b) 6B-2a

6C, URTICACEAE FAMILY

tc dungan (mayi), Dendrocnide moroides, and D. cordata stinging bush; Ja wangarwwangarr, jangali 6C-1a

-tc giyarA (mayi), Dendrocnide photinophylla, shiny-leaf stinging tree; Ja jangali 6C-1b

Cassowaries eat the flowers and fruit. The leaves of both dungan and giyarA can inflict a painful 'sting' that may persist for several months.

tc bumbilan & bumbil, Urtica incisa, wild stinging nettle 6C-2a

See T8.24.

7. PROTEALES ORDER; 7A, PROTEACEAE FAMILY

t jagalV, Darlingia darlingiana, brown silky oak 7A-1a

t ngaya, Carnarvonia araliifolia, Caledonian oak, red silky oak 7A-2a

tc jun.gan, prob. ditto

t gurungun, Cardwellia sublimis, northern silky oak, bull oak 7A-3a

t danggaja (mayi), Athertonia diversifolia (previously Helicia diversifolia), cream silky oak 7A-4a

Has edible nuts.

tc ngumbur, Oreocallis wickhamii, pink silky oak, satin oak 7A-5a

t gurril, Stenocarpus reticulatus or S. sinuatus, silky oak 7A-6a

Used for the point section of a spear.

tc jiri, Grevillea glauca, cobbler's peg 7A-7a

Used for spear handles.

t bin.gul, poss. Musgravea heterophylla, white oak, briar silky oak 7A-8a
8. SANTALALES ORDER; 8A, OLACACEAE FAMILY
- c g  guduba (mayi), a large cherry on the coast, eaten raw, poss. Ximenia americana

8B, LORANTHACEAE FAMILY
t  jurrundal, Dendrophthoe falcata, a mistletoe

9. BALANOPHORALES ORDER; 9A, BALANOPHORACEAE FAMILY
t  buruburunggura (lit. 'warts'), Balanophora fungosa

10. CHENOPODIALES ORDER; 11A, NYCTAGINACEAE FAMILY
t c  majanjan, Pisonia umbelliflora, cabbagewood, cabbage pine
   The sticky resin can be coated onto a branch or stick to catch birds which may land there.
- c  danba, a prickle vine (similar to Bougainvillea), prob. Pisonia aculeata
   See T2.93ff.

13. MAGNOLIALES ORDER; 13A, EUPOMATIACEAE FAMILY
t c  wujigay, Eupomatia laurina, bush guava
   This was the preferred timber for spear and axe handles.

13B, MYRISTICACEAE FAMILY
t c  gurmba (mayi), Myristica insipida, nutmeg, blood-in-the-bark
   See T8.23.
t -  dilgal, 'a white, softwood tree that grows in the hill; the gum bleeds off when it is cut; used as spear handle'; poss. an alternative name for Myristica insipida

13C, MONIMIACEAE FAMILY
t  bandaba, Daphnandra repandula, scentless sassafras
- c  jiwil, prob. ditto
   A yellow tree, bark scraped off and shaken in water for fish catching.
t c  jidingan, Doryphora aromatica, northern sassafras
   The same name is also used for wax from this tree, which is put in a bark basin and lit, for a light (K4).
t c  barinyU, Tetrasynandra pubescens and T. laxiflora, tetra beech;
   also the name for Mallotus mollissimus and Macaranga involucrata (see 23A-4b)
   Timber used for spear handle and firestick.
t c  juwu, probably Austromatthaeae elegans
13D, LAURACEAE FAMILY

tc ganggi (mayi), Beilschmiedia bancroftii, yellow walnut

Ja wayngir

Needs preparation: roast, grind, cook, soak.

See T20.2.

tc balay (mayi), Endiandra palmerstonii, black walnut

See T7.12; T20.2.

t digil (mayi), ditto

It is likely that this species was called balay when it grew on the tableland and digil when it grew on flat country nearer the coast (when it would tend to have a smaller nut). It could be eaten raw or roasted. See T7.13.

t bumban (mayi), Endiandra insignis (prev. pubens) hairy walnut

Would be soaked in water and then cooked wrapped in leaves.

t biwin, Cryptocarya murrayi, Murray's walnut, & C. mackinnoniana, Mackinnon's walnut, bonewood

The name biwin was also used for a wooden knife-like implement that could be made from this tree (J7).

13E, HIMANTANDRACEAE FAMILY

t jijul, Galbulimima belgraveana, pigeonberry ash

17. CLUSIALES ORDER: 17A, DILLENIACEAE FAMILY

t munil, Tetracera nordtiana, fire vine

See T6.9.

t ngaribarray, Dillenia alata, red beech

17B, CLUSIACEAE FAMILY

t balbun & balburu, identified by Roth as Calophyllum inophyllum, beach calophyllum

Roth Bulletin 5, p39 stated: 'Calophyllum inophyllum, Linn. - Nut broken, kernel triturated with red pigment on stone, mixed with water, and then rubbed all over patient's body, especially where pain is. KUG [i.e. g] balpuro. Cape Grafton.' See T13.25; T21.15.

19. PAPAVERALES ORDER: 19A, CAPPARACEAE FAMILY

t ngarribul (mayi), Capparis ornans, a vine fruit resembling a passion fruit

21. ROSALES ORDER: 21A, CUNONIACEAE FAMILY

t mugir, Ceratopetalum succirubrum, blood-in-the-bark, satin sycamore

t mujugay, Caldcluvia (prev. Ackama) australiensis, rose alder, Atherton pencil cedar

t wijan, Geissois biagiana, red carabeen, northern brush mahogany
t wuray (mayi), Davidsonia pruriens, Davidsonia plum 21A-4a

21B, ROSACEAE FAMILY

t mindu (mayi), Prunus turnerana, almond bark 21B-1a
Would be roasted, mixed with gubuma, Prunnopitys amarus (71B-1a), ground up and eaten as a cure for diarrhoea.

t c gaybam (mayi), Rubus alceaefolius 21B-2a
'Wild berries, found near creeks'

21C, FABACEAE FAMILY

t junggurraa (irreg. locative junggurraal), (mayi), Castanospermum australe, black bean; Ja wirrun 21C-1a
c g junggurra (mayi), ditto
This food needs long preparation, extending over several days, involving roasting, slicing, soaking.

t binyja, black bean after it has been fully prepared, and is then buried in sand besides a river as reserve food for use in time of shortage 21C-2a

21C-2
wuwuy, Pongamia pinnata, small bean tree
Ngayu jugi wawaal wuwuy gamu, nganyji minyaagy galiina, minya dirrgulala, I saw flowers out on the wuwuy tree, we should go for fish, the fish will be fat now. (The appearance of wuwuy blossom is a signal that fish are fat and ready to catch.)

t c bilgubilgu, Ormosia ormondii, yellow bean 21C-3a
Seeds were often used to make a necklace.

t murrury, a large vine creeper, possibly Austrosteenisia (prev. Kunstleria) blackii 21C-4a

t naway, a big vine with small leaves and pink flowers, possibly Austrosteenisia stipularis 21C-4b
The red sap from this vine was rubbed on boomerangs as a varnish.

t c girrngay, Derris trifoliata (synonym Derris scandens) 21C-5a
When this vine is placed in water it acts as a cleansing agent, killing insects, and making the water fit to drink. Also used as a fish poison. This noun is also used to describe 'grog' (i.e. alcoholic drink), K2.

t c wuyul, a vine whose root was used as a fish poison (said to be weaker than girrngay), prob. Derris koolgibberah 21C-5b
'Koolgibberah' was said by F.M. Bailey to be an Aboriginal name for the Mulgrave River (where the vine was presumably first collected). Gulgibarra is in fact the name for the local group within the Yidinyji tribe associated with the sandy seashore and the lower reaches of the Mulgrave River and its tributaries, where it flows through sand; it is formed from gulgi 'sand' and -barra 'belonging to' (see Gr p3).

t c ngarrga (mayi), Vigna vexillata 21C-6a
Root edible when cooked.
21D, MIMOSACEAE FAMILY

- **bugu**, *Acacia aulacocarpa*, brown salwood, scrub wattle
  
  When this tree blooms it is a signal that carpet snakes are fat and ready to eat.

- **juwarA**, *Acacia crassicarpa*, golden wattle
  
  Blossom appearing on this tree is also a sign that carpet snakes are fat and ready to eat. The timber was used for woomeras and spears.

- **ngabungga**, *Acacia mangium*, black wattle

- **bunay**, *Paraserianthes (prev. Albizia) toona*, acacia cedar, red siris

- **jungay** (*mayi*), *Entada phaseoloides*, matchbox bean
  
  Could be mixed with *badil*, see N8/70A-1a.

21E, CAESALPINIACEAE FAMILY

- **galmbur**, *Erythrophloeum chlorostachys*, ironwood

23, GERANIALES ORDER; 23A, EUPHORBIACEAE FAMILY

- **gayga** (*mayi*), *Aleurites moluccana*, candlenut

- **bilay** (*mayi*), ditto

- **jarar** (*mayi*), ditto
  
  The grub *mandija* is found in this tree. Its fruit are eaten by *warrabal*, the black and white flying squirrel.

- **jijuu** (*mayi*), *Antidesma bunius* (*prev. dallachyanum*), currantwood, Herbert River cherry

- **jiju** (*mayi*), ditto
  
  The fruit, like large cherries, are rather tart and can be used for jam. May be eaten raw, or cooked. See T8.15.

- **ganyjuganyju** (*mayi*), tree with little black fruit, prob. *Antidesma erostre*

  See T13.15; T21.6.

- **ngurumbul**, *Glochidion sumatrana*, Sumatran buttonwood

- **dugural**, *Macaranga tanarius*, blush macaranga
  
  The long leaf was used for wrapping food and as a plate; the timber was used for spear handles.

- **duguldugul**, ditto

- **barinyU**, *Macaranga involucrata*, brown macaranga, & *Mallotus mollissimus*, woolly mallotus; also the name for *Tetrasyrmndra pubescens* and *T. laxiflora* (13C-3a)
  
  When the blossom comes out on *dugural* and *barinyU* it is time to catch fish.

- **waraabuga** (*mayi*), *Securinega melanthesoides*
  
  A small bush with sweet, white berries. See T6.14.

- **dundun**, *Bischofia javanica*, Java cedar
24. RUTALES ORDER: 24A, RUTACEAE FAMILY

t c  *muruga*, *Euodia bonwickii*, yellow evodia

t c  *girbin*, ditto

This tree yields a resin called *julgil* (J3) that was used in spear-making, etc; the tree was sometimes called *julgil* 'for short'.


t  *julgil*, *Euodia elleryana*, evodia

The resin from this tree was also called *julgil* (J3).


t c  *waygan*, *Halfordia scleroxyla*, jitta, saffronheart

This is the hardest timber in the area and was used for many implements, including the point of a spear; also as a torch, e.g. *Waygan gunda*, *jaling minyaagu garru waju nganyjal gubaana*!, Cut some jitta, tie it into a bundle, light it to get a light burning (then we can look) for animals!


t  *yirayira*, *Flindersia acuminata*, putt's pine, silver silkwood


t -  *marrgany*, *Flindersia brayleyana*, Queensland maple

Timber used for canoe paddles.


t c  *waguy*, *Flindersia iffiaiana*, hickory ash, Cairns hickory

A piece of this timber would be buried in hot ashes until it became soft; it would then be set alight and would burn very slowly.


t  *janggaburru*, *Flindersia bourjotiana*, Queensland silver ash


t  *wulgurgali & wulguy*, *Flindersia pimenteliana*, maple silkwood

24B, BURSERACEAE FAMILY

t  *nigar*, *Canarium muelleri*, scrub turpentine

The gum, mixed with charcoal, was used for sealing the sewn side of a bark water bag, or in making spears. The gum or resin was also called *nigar*.

- c  *burrjar* or *burjar*, poss. ditto

24C, MELIACEAE FAMILY

t c  *bilgill*, *Dysoxylum pettigrewianum*, spurwood

t c  *dulnbilay*, *Melia azederach var australasica*, white cedar

t c  *wanggarrigaa*, *Toona australis*, red cedar

c  *dunggal*, ditto

Dick Moses said that *dunggal* was not an original Yidiny word, but was borrowed.


t  *giri*, *Atherocarapa nitidula*, incensewood, jimmy-jimmy tree

- c  *gurun.gal*, prob. *Xylocarpus granatum*, cannonball mangrove

The round fruit was used as a ball in play.
24D, POLYGALACEAE FAMILY

t bugalbugal, Xanthophyllum octandrum, cheesewood, MacIntyre's boxwood

25. SAPINDALES ORDER; 25A, ANACARDIACEAE FAMILY

tc ngilur (mayi), Semecarpus australiensis, cedar plum, tartree
   The yellow or orange part of the fruit could be eaten but the red part should be discarded. The 'dust' from when it is burning can blind you.

t guybalam (mayi), Pleiogygium timorense, Burdekin plum

c wagaday (mayi), ditto

g gilara (mayi), a tree with small black fruit, identified by Roth as Buchanania muelleri, now B. arborescens, satinwood

25B, SAPINDACEAE FAMILY

tc biliybiliy (mayi), Diploglottis diphyllostegia & D. smithii, wild tamarind
   Has a sour fruit (seldom eaten); boomerangs were often made from its roots.

tc jagir, Blepharocarya involucrigera, rose butternut, northern bollygum

t barrbindila, Mischocarpus grandissimus, false maple

26. CELASTRALES ORDER; 26A CELASTRACEAE FAMILY

t nibal, Chionanthus ramiflorus, northern olive

27. RHAMNALES ORDER; 27A, RHAMNACEAE FAMILY

t baragiday, Alphitonia petriei, pink almond, pink ash
   Grows very straight and was used for house poles.

t marragula, Alphitonia whitei, northern red ash

tc g marrada, prob. Emmenosperma alphitonioides, bonewood
   Has small yellow fruit, eaten only by birds.

28. MALVALES ORDER; 28A, ELAEOCARPACEAE FAMILY

tc g murrgan (mayi), Elaeocarpus angustifolius (prev. E. grandis), silver quandong, blue quandong
   The ashes from burning the wood of this tree would be mixed with the juice from squeezing jilbura, green ants (H3), as a medicine.

tc bilal, poss. Elaeocarpus foveolatus
   Boomerangs were often made from this tree.

t jurrgu, Sloanea australis, blush alder, maiden's blush
   The leaves were used for wrapping food.

c gimalA, ditto
- **gugal**, ditto
  Used for the drill part of a firestick (which is called **gugal**, J8) and for fishing lines.

- **daram**, *Sloanea langii*, white carabeen
  See T6.28.

- **mujul**, *Sloanea macbrydei*, red carabeen

### 28B, MALVACEAE FAMILY

- **magula** (mayi), *Abelmoschus moschatus*, a ground vegetable
  Can be eaten raw or cooked. *Mayi maguul, jabuu bayil, gana nyunduuba julaalin, garru rruiyi bugaanal*! The maguul vegetables are coming out of the ground, you all go and dig them, then by-and-by they can be eaten!

- **bubani**, *Hibiscus tiliaceus*, coast cottonwood, beach hibiscus

- **guray**, *Sida subspicata*, a weed

### 28C, STERCULIACEAE FAMILY

- **jura**, *Argyrodendron peralatum* & *A. trifoliolatum* (grubs, *jambun*, were typically found in this tree; boomerangs were made from its flanges; the bark was used to make string and the timber used for spear handles.)

- **giwanV**, *Brachychiton acerifolius*, flame tree

- **guwalangu**, ditto
  This tree has splendid blossom and has religious significance, being associated with the rainbow-snake. It was forbidden for newly-initiated men to touch it.

- **bunul**, *Commersonia bartramia*, brown kurrajong

- **mambin** (mayi), identified by Roth as *Sterculia quadrifida*
  Roth stated in Bulletin 3, p15 'seeds [eaten] raw; roots roasted, and, after the skin is broken, eaten.'

- **gulunggal**, *Franciscodendron laurifolium* (prev. *Sterculia laurifolia*) (cabbage crowsfoot, tulip sterculia)
  The bark was used for wrapping meat. String made from the bark was used for tying parcels but was not strong enough for a fishing line.

### 28D, BOMBACACEAE FAMILY

- **gurngam**, *Bombax ceiba*, kapok tree
  This tree was sacred, and taboo for newly-initiated youths to touch. When its blossom comes out this is a signal that it is time to build fish traps. See T20.6.

### 29, THYMELAEALES ORDER: 29A, ELAEAGNACEAE FAMILY

- **milaymilay** (mayi), *Elaeagnus triflora*, a vine
  Can be eaten raw when maroon or maroon red.
31. **VIOLEALES ORDER**: 30A, FLACCOURTIAEACEAE FAMILY

tc wurrba *(mayi)*, *Casearia dallachii*, silver birch

31. **CUCURBITALES ORDER**: 31A, CUCURBITACEAE FAMILY

tc gambidi *(mayi)*, a large wild cucumber, probably from *Trichosanthes* genus; must be cooked

tc wuybu *(mayi)*, a smaller, green and white striped wild cucumber, must be cooked; poss. *Trichosanthes cucumerina*

31. **MYRTALES ORDER**: 32A, MYRTACEAE FAMILY

tc windin, *Callistemon viminalis*, drooping bottlebrush
The flower can be sucked and 'honey' obtained from it.

tc g yarruju *(mayi)*, *Rhodymyrtus macrocarpa*, finger cherry
Can be eaten raw when ripe; eating the fruit in copious quantities can cause blindness.

tc maray, yellow stringybark, *Eucalyptus acmenioides* & *E. umbra* & *E. phaeotricha*

tc jurbu, *Eucalyptus grandis*, rose gum

tc gambul, *Eucalyptus intermedia* & *E. polycarpa*, bloodwood

g berrugan, ditto

tc gawula*(U?)*, *Eucalyptus tereticornis*, blue gum, forest red gum
The *barumbarr* grub (H8) is found in this tree. Ashes from burning the tree may be mixed with juice from squeezing *jilibura*, green ants (H3), as a medicine.

32. **MYRTALES ORDER**: 32A, MYRTACEAE FAMILY

tc wuybun, *Eucalyptus tessallaris*, Moreton Bay ash, carbeen

tc guynngilbi, probably ditto

tc nambar, *Eucalyptus torelliana*, cadaghi

tc wurbu, *Melaleuca leucadendron*, broad-leaved tea tree
Used for spear handles.

tc wangur *(mayi)*, *Syzygium* *(prev. Eugenia)* *gustavioides*, water gum, grey satin ash

tc murulV *(mayi)*, *Syzygium* *(prev. Eugenia)* *cormiflorum*, bumpy satin ash, white apple (prob. variety with fruit on trunk)

tc g gurubal *(mayi)*, ditto (prob. variety with fruit on branches)
See T8.9.

tc wanjan *(mayi)*, *Syzygium* *(prev. Eugenia)* *kuranda*, Kuranda satin ash
Can be eaten raw.

tc buruburu *(mayi)*, *Syzygium* *(prev. Eugenia)* *tierneyanum*, Bamaga satin ash, watergum
When it comes into flower this is a signal to build up stone fish yards. Young leaves are used to assist the healing of ulcers, etc.

tc bagirram, *Tristaniopsis exiliflora*, river gum, Kanuka box
Ashes could be mixed with the liquid squeezed from green
208 N8/32A-7a - Identified plants

ants, jilibura (H3), to make a medicine.

t c junjum, Xanthostemon chrysanthus, brown penda, Johnstone River penda, river penda, golden penda 32A-7a
Used for sword, yamstick and spear point.

t c juluju, Xanthostemon whitei, red penda; Jb bijiliny 32A-7b
(lit: sword)
This was considered the best timber for swords, e.g. Juluju Gagur gunda, bamaagu bunjaajingaalna bulubagul, Cut a sword from the red penda tree, to fight people on the corroboree ground with it! Also used for spear points.

t gawada, Backhousia bancroftii, Johnstone River hardwood 32A-8a
- c g gungunyjur (mayi), bush-like plant with edible berries, identified by Roth as Fenzlia obtusa (now Myrtella obtusa) 32A-9a

t warrwarr, Leptospermum sp. (little forest bush) 32A-10a
Used as a medicine: could be cooked and smelt as a cure for headaches; and would be put under the mattress of a sick person.

t c gulumbi, Syncarpia glomulifera, turpentine tree 32A-11a
The bark was used for roofing.

t c g gulur, Lophostemon suaveolens, swamp box 32A-12a

32B, LECYTHIDACEAE FAMILY

t c g barrjal (mayi), Planchonia careya, cocky apple 32B-1a

32C, BARRINGTONIACEAE FAMILY

t ngambagan, Barringtonia calyptrata 32C-1a
Leaves used for wrapping food, as plate, etc.

32D, RHIZOPHORACEAE FAMILY

- c mudala (mayi), Bruguiera gymnorrhiza, black mangrove 32D-1a
See T17.27. Nyundu madala dugaalin, nganyji yinggu banaa wajuulna, garru nganyji gibaalna, mayi bujalaanala, garru banaa jigaalna, garru gabun bogaana, You go and get some black mangrove, so we can boil it, then we can scrape it, to make it fine, then pour water on it, so that it is fresh and can be eaten.

t c bada (mayi), Carallia brachiata, corkybark 32D-2a
Timber used for canoe paddles.

33, APIALES ORDER: 33A, ARALIACEAE FAMILY

t gumbagil, Polyscias australiana, ivory bass wood 33A-1a

t nuga, Polyscias elegans, celerywood 33A-1b
Ashes from burning the wood were used by widows to paint themselves during the mourning period.

t garugar, Schefflera actinophylla, umbrella tree 33A-2a

t malagan, ditto

t jalagar, may be a further synonym
**N8/33A-3a - Identified plants**

### 37. EBENALES ORDER; 37A, SAPOTACEAE FAMILY

**tc** mudaga (mayi), *Palaquium galactoxylum*, pencil cedar, red silkwood; *Ja janulum*
Roth Bulletin 3, p14 'fruit picked green, buried in ground for a few days, and then eaten uncooked.' Has fruit like a custard apple.

**tc** bujiwu (mayi), *Planchonella pohlmaniaria*, yellow boxwood
Can be eaten raw, but normally cooked.

**t** jandalay, *Planchonella xerocarpa* & *P. brownlessiana* 'grey boxwood, milk in bark', blush congoo

### 37B, EBENACEAE FAMILY

**tc** julugunu, *Diospyros hebecarpa* or *D. pentamera*, black myrtle
The bark was smashed up and put in the water in a dilly-bag to blind fish thus enabling them to be caught easily. It will irritate the skin and should not be touched directly. The word *julugunu* was extended to cover 'grog' (K2).

### 39. GENTIANALES ORDER; 39A, APOCYNACEAE FAMILY

**tc** ngalumba, *Alstonia muellerana*, hard milkwood
Often used for the drill part of a firestick, because of the hardness of the wood.

**tc** jalnggan, *Alstonia scholaris*, milky pine, white cheesewood

**t** ngawugunu (mayi), *Melodinus australis*
A vine with very sweet, red fruit.

**t** mununggul, *Parsonia straminea*
A vine with milky sap. Note that in c mununggul was used for *Pothos longipes* (58A-2a).

### 39B, RUBIACEAE FAMILY

**tc** yuyba, *Nauclea orientalis*, Leichhardt's pine, cheesewood
The leaves were used for wrapping food.

**t**- nyirrnyi (mayi), *Morinda citrifolia*
The fruit has medicinal uses.

### 40. SOLANALES ORDER; 40A, VERBENACEAE FAMILY

**t** garanggal, *Faradaya splendida*

**c** buwum, ditto
When the flowers come out on this vine, and the fruit turns white and falls off, it is time to go and dig up scrub turkey eggs. *Gamu gubangala buwum, minyaagu wawuun gu, dingal murrguu wala bambii*, When the *buwum* blossom is out, it is time to go for turkey eggs, the eggs will be fully covered in the nest.
210 N8/40A-2a - Identified plants

t duwur, *Gmelina fasciculiflora*, white beech 40A-2a

40B - SOLANACEAE FAMILY
t c malibay, *Duboisia myoporoides*
When bees suck the white blossom of this tree they produce a highly potent honey which can make you giddy or deranged (see p26 above); there is an adjective *malibanyji* (lit: 'malibay-with') 'acting stupidly, in a giddy way' (R25). The leaves of this plant are used as a fish poison.

Ngayu *malibay* wungaany, yinggilbininyji, ngajin gula wandaany, ngayu jili +baybay galing, I drank *malibay* honey from the English bee, my body seemed to fall down, I become dizzy.

52, LILIALES ORDER; 52A LILIACEAE FAMILY
t jilngaa, *Lomandra longifolia*, a ribbon-type river grass 52A-1a
- c jirngun, prob. ditto
  Used for weaving baskets and ornaments.

52B, XANTHORRHOEACEAE FAMILY
t ngunuy, *Xanthorrhoea johnsonii*, grass tree 52B-1a
- c balmbuy, ditto

52C, DIOSCOREACEAE FAMILY
t c *dandi* (mayi), *Dioscorea prob. bulbifera*, a yam 52C-1a

53, JUNCALES ORDER; 53A JUNCACEAE FAMILY
t *yigiyigi*, prob. *Typha sp.* bulrush - 'grass which grows on fresh water and looks like cat's tails; eaten by horses.' 53A-1a

55, COMMELINALES ORDER; 55A FLAGELLARIACEAE FAMILY
t c bulagara, *Flagellaria indica*, supple jack 55A-1a

56, POALES ORDER; 56A, POACEAE FAMILY
t c jirrgar, *Imperata cylindrica*, blady grass; *Ja jilmay*

  c g w nguyay, *Themeda australis*, kangaroo grass; *Ja jilmay*
  A fine-bladed grass, used for bedding.

57, ARECALES ORDER; 57A, ARECACEAE (PALMAE) FAMILY
t c yabulam (mayi), *Calamus australis*; *Ja gambay*
  Chewed as a cure for indigestion. See also T17.12.
  This was at one time described as *Calamus jaboolam* (with a
species name clearly based on the Yidiny name), but the
description as *C. australis* is older and thus took precedence.

**tc** bugul *(mayi)*, *Calamus caryotoides*
The fruit was eaten (not the cane itself); this lawyer cane was
used for dilly-bag weaving.

**tc** mudi *(mayi)*, *Calamus moti*; *Ja gumuma*
Must be cooked before being eaten. See T20.2.
Note that the species name, *moti*, is plainly based on the
Yidiny name, *mudi*.

guygi, leaves of *Calamus moti*, used for thatching
See T14.1; guygi is also used for cassowary feathers (F2).

wunbu *(mayi)*, *Calamus radicalis*
George Davis said that wunbu and mudi are never ready to
eat at the same time (each was said to be ‘jealous’ of the other).
See T7.12.

**tc** mulugun *(mayi)*, a big brown lawyer vine

galar, a piece of lawyer cane (any of 57A-1a/d) or of *bulagara*
(55A-1a) which has been peeled and is straight and strong, ready
for use as an aid to tree climbing, or for the frame of a butterfly net,
or as a spear handle, etc.

gaginy, a piece of lawyer cane (typically *Calamus caryotoides*)
which has been split, trimmed and warmed over the fire (to make it
flexible), ready for weaving

**tc** bibiya *(mayi)*, *Archontophoenix alexandrae*, Alexandra palm

c burrmmbur *(mayi)*, prob. ditto

tc girbu *(mayi)*, *Licuala ramsayi*, umbrella palm
-c gurribayan, *Oraniopsis appendiculata*

**58. ARALES ORDER; 58A, ARACEAE FAMILY**

tc gumbi *(mayi)*, *Alocasia macrorrhiza*, wild cunjevoi
ReQUIRES considerable preparation before eating. Can be put on
wounds as a dressing.

guyu *(mayi)*, *Pothos longipes*

c mununggul, ditto

A vine with green and red berries which taste hot when eaten
raw. The vine was used for tying up parcels of fish or vegetables.

**tc** waybi *(mayi)*, a taro, *Colocasia sp.* (not further described)

This would be cooked in an earth oven.

**59. PANDANALES ORDER; 59A, PANDANACEAE FAMILY**

tc yagal *(mayi)*, probably a general term for all pandanus (given for
*Pandanus solmslaubachii* and *P. monticola*)

-c ngulugun *(mayi)*, *Pandanus monticola*
-c wagajaga *(mayi)*, prob. ditto

See T13.31.
212 N8/60A-1a - Identified plants

60. CYPERALES ORDER; 60A, CYPERACEAE FAMILY

t c g  jagada (mai), identified by Roth as Lepironia mucronata 60A-1a
   Tubers eaten.

t  baraabara, a sharp-edged razor grass, poss. Gahnia sieberana 60A-2a

t c  wan.gar, small bamboo/reed found in swamp; prob. Cyperaceae sp. 60A-3a
   Used for nose-stick, children's play spear and for stem of corncob pipe. The same name is used for introduced bamboo.

61. ZINGIBERALES ORDER; 61A, MUSACEAE FAMILY

t  yumun (mai), Musa banksii, wild banana 61A-1a

t  wulbar (mai), ditto
   See T6.4.

t c  jadam (mai), fruit of yumun/wulbar (may be the whole plant in c)

61B, ZINGIBERACEAE FAMILY

t  barrgalU, Alpinia caerula, an inedible ginger 61B-1a
   Leaves used to make funnels, and for wrapping. Stem crushed and used to sop up honey, etc.

t  wurun, Alpinia modesta, a small, red ginger 61B-1b

t  burugan, Alpinia arctiflora, a ginger 61B-1c
   Leaf used as a plate (J10).

t c g  jagin (mai), Hornstedtia scottiana, a ginger 61B-2a
   Fruit can be eaten raw.

t c  gaynggay (mai), Amomum dallachyi, a ginger 61B-3a
   The leaves were used for wrapping food, and as a plate.

62. ORCHIDALES ORDER; 62A, ORCHIDACEAE FAMILY

t  jadaga (mai), Cymbidium madidum 62A-1a
   An orchid with an edible bulb.

t c  jibal, prob. Dendrobium teretifolium 62A-2a
   Long pencil orchid; suck water from it.

NON-FLOWERING PLANTS are organised according to the classification in Ferns, Fern Allies and Conifers of Australia by H.T. Clifford and J. Constantine, University of Queensland Press, 1980. Seed-producing plants are numbered from 70, tassel ferns and club mosses from 75, and ferns from 80.

PHINOPHYTA DIVISION (seed-producing trees and scrubs)

70. CYCADATAE CLASS; 70A, CYCADACEAE FAMILY

t c  badil (mai), Cycas media, 'rickety bush'; Ja mun.guny 70A-1a
   This was a most important staple food. The nuts would be roasted, cooled, the kernels ground, and then leached in running water. They were sometimes wrapped in ginger leaves and buried near water (to keep moist) for future use. Badil could be mixed with bigir (70B-2a) or jungay (21D-3a) to improve the flavour.
70B, ZAMIACEAE FAMILY

t- wunu (mayi), Lepidozamia hopei  
This required lengthy preparation, similar to badil.  

70B-2a

tc bigir (mayi), Bowenia spectabilis  
This also required lengthy preparation. It is possible that in 
c bigir may have covered Bowenia spectabilis and also 
Lepidozamia hopei.  

70B-la

tc g jayur, ditto

71, PINATAE CLASS: 71A, CUPRESSACEAE FAMILY

t- gamarrgamarr, Callitris columellaris & C. macleayana, 
cypress pine

71A-la

71B, PODOCARPACEAE FAMILY

tc gubumA (mayi), Prumnoptys (prev. Podocarpus) amarus, 
black pine; Ja maygay  
This was another staple food. If the kernels are black they 
can be eaten raw, but if white they should be roasted and soaked. 
When the large black scrub locust, ganyalA (H1), cries out, this is 
a sign that it is time to harvest black pine nuts. And see N8/21B-la. 

71B-la

t bujul, black pine nuts that have fallen into a stream and are 'water­ 
logged'; they can still be cooked but may explode in the fire 

tc junggun, black pine that has only been lightly roasted (and would not 
be ready to eat if the kernels had been white)  
See T2.76-7. 

71B-2a

tc g dalgal (mayi), identified by Roth as Podocarpus elata (now 
P. grayi), brown pine

71C, ARAUCARIACEAE FAMILY

tc girnnggirr, Agathis atropurpurea, blue kauri pine  
71C-la

tc duguy, Agathis microstachya, kauri pine  
The 'gum' of girnnggirr and duguy (called julgil, see J3) was 
used in spear-making; and a light was made from it. 

71C-1b

LYCOPODIOPHTA DIVISION (tassel ferns, club mosses)

75, LYCOPODIATAE CLASS: 75A, LYCOPODIACEAE FAMILY

t girrjin, tassel fern, Lycopodium spp. (possibly a generic 
term for all tassel ferns)  

75A-1a

POLYPODIOPHYTA DIVISION (ferns)

80, CYATHEALES ORDER: 80A, CYATHEACEAE FAMILY

t- galaji (mayi), Cyathea cooperi, Cooper's tree fern  
80A-la

t- jalnjal, Cyathea robertsiana  
80A-1b
81. ASPIDIALES ORDER; 81A, ASPLENIACEAE FAMILY

tc banduy, Asplenium australasicum, crow's nest fern
Leaves used for funnels, and to wrap meat.

82. POLYPODIALES ORDER; 82A, POLYPODIACEAE FAMILY

tc barabil, Platycerium bifurcatum, elkhorn fern
     82A-1a

tc bulir, Platycerium superbum, staghorn fern
     See T6.2; T6a.1.
     82A-1b

t murubuny, Drynaria rigidula, basket fern
     82A-2a

t - banban, Microsorum punctatum
     82A-3a

83. OPHIOGLOSSIDAE ORDER; 83A OPHIOGLOSSACEAE FAMILY

t c dalbam, ribbon fern (used as string), Ophioglossum pendulum
     83A-1a

N9 - PLANTS WHICH HAVE NOT BEEN BOTANICALLY IDENTIFIED

Note that most plant names which occur only in the coastal dialect (c) could not be
identified, simply because Dick Moses, the last speaker of c, had died before I began
work with Tony Irvine of CSIRO on plant identification. (Similar comments apply for
faunal names that occur only in c.)

FERNS AND TASSEL FERNS (see N8/75-83)

tc jalgaram (mayi), flat bottle fern, in scrub and plain, 'suck water from it'

tc majalA, big fern tree

tc mungaymungay, tassel fern

tc wilay (mayi), small tree fern, similar to majalA but smaller, 'pull out core and eat it'

YAMS (see also N8/52C-1a)

tc g jimirr (mayi), small mountain yam
     See T2.53ff; T21.12.

t - galmba (mayi), a mountain yam

t - gandajalay (mayi), a mountain yam

tc g gunyjan.garra (mayi), a beach yam

t mirrbi (mayi), a yam, found deep in the ground, with a flower like a bead that
     comes out when the yam is ready

t - mundimay (mayi), long vegetable, like a yam, along the beach

t jugural (mayi), a wild yam, not edible raw, must be roasted

t gabuju, vine leading to jugural yam (see also N7)
OTHER PLANTS

- banabana (mayi), tree with blue fruit, grows in coast country near water
- barrangan, rope tree, used for thatching roof
- barrja, midget tree; butter tree - 'caterpillar rolled up inside leaf, get it down and eat, like milk when leaves fall over' (sic)
- bawura & bawurrbawurr (mayi), wild cucumber, vine like water melon; in plain, on scrub side
- baygar, white tree with little yellow/white fruit, used as fish poison; also term for strong drink
- binduba, small tree, like little fig, leaf used as plate
- bulguru, weed in swamp
- dirrjal, seaweed with long leaf
- diiyi, a tree which holds water
- galgum (mayi), a vegetable like taro and cunjevoi
- garabuny (mayi), wild lily, bulk grows underwater, needs to be roasted
- garbarA, mangrove tree
- gimu, little pencil cedar, grows very straight
- gingaa, a woolly kind of vine
- giyawuy, a ginger, found in coastal country
- guday (mayi), a long vine, which requires roasting
- gulagar, a tree whose timber is used for spear handles
- gulanU (mayi), a walnut tree
- gurrbaja (presumably mayi), a wild cucumber
- gurrjul (mayi), a carrot-like root vegetable, often dug up by black-nose wallabies, bandicoots and mice; can be eaten raw or cooked
- guyguny (mayi), vegetable like a marrow, bulk like a pumpkin; poisonous raw, cook in ashes, can eat as medicine
- jalwuray, a tree, bark scraped off for use as fish poison
- jinjawu, little white-coloured tree
- jugin, a white tree, said to be like jinjawu
- julnyjal, a grass with a long leaf, can be used as a sponge for honey, etc; and a spoon can be fashioned from it
- jurajalam, long grass, with hollow centre, used for soaking up soup
- marbi (mayi), fruit on a bush, similar to young guava or wild cucumber
- mugul, little prickly green vine, with very rough leaf (something like wuyul N8/21C-6b); can burn it in the fire and then put it in a hole in a tooth to relieve toothache
- munumba (mayi), sour plum
- c ngalgi, a small tree, used for firestick
- c ngalunggar, a weed, 'poison in the sea'
  Bandindu ngalunggar majang, Oysters suck the poison; Yingu jilibiri junggaang ngalunggaru, jili bajaalji, The barramundi swims away from the poison, lest it blind (lit: bite) his eyes.

- c wajal, a tree like the turpentine tree
- c wamar, short-leafed green water-weed
  See T22.3.
- c wulawula, little tree like wujigay (Eupomatia laurina, 13A-1a), used for spear sticks
  'Soapy box, corduroy box, grooves on it, burns badly, okay to start off fire but not after that.'

- c wurir, a river tree
- c wuymbu (mayi), a fruit
- c yawuu, a short grass which grows besides a creek; used for sopping up

N10 - INTRODUCED PLANTS (all mayi)

- t budiday (loan), English potato
- c budidany (loan), ditto
  See T9.33.
- c banggamu, ditto
  See T9.10.
- c bamugin (loan), pumpkin
  Pronounced as bamgin in t by Ranji Fuller (which is not a normally acceptable form in Yidiny, with a sequence -mg-). See also T9.10.

- t gabaji (loan), cabbage
- c guginarr (loan), introduced coconut
- t maynggu (loan), mango

O - ABSTRACT NOUNS

O1 - SENSORY QUALITIES

- c nganyja, taste
  Yingu mayi nganyja gurriny, These vegetables taste good.

- t ngamurray, smell
  As in English, the unmarked sense is 'bad smell', as in T10.29; T12.10, 12; T14.29; T22.15,17. But it can refer to a good smell, e.g. Ngamuurray yingu gurriny, wigilwigil, This smells good and sweet; Ngamuurray gurryitala buburala, It's got a good smell now, its not offensive now. It can refer to the strong smell from 'green ant' medicine, which is believed to have curative properties, e.g. Ngajin dun.gu baygar, ngayu garru gating jiliburaagu, dun.guugu, mandii julmaalna, ngamuurray garru nyumaalna, My head is sore, I'll go out for green ants for my head, to squeeze them with my hands, and then sniff the smell.
  This noun is typically used for armpit smell, as in T22.15,17.
01 - Sensory qualities

dalngan, brightness
Thus dalngan gindanuni (lit: brightness of moon), moonlight.
Jajirringgu nganyiinda wanggi dalngan yumbar, The stars up in the sky send
brightness to us; see also example under bajir-L, U1.

See also jugalawurr, the heat of the sun (L7), muran, the heat of a fire (K3).

wirra, a generic classifier for any 'moveable' thing, see Gr p493-4.
In the t dialect wirra apparently had a further sense 'anything dangerous or
bad' (corresponding to jama in c, O2). In both dialects it could also be used
as a crude term 'cunt' (A6).

02 - CULTURAL QUALITIES, ETC

jama, anything dangerous or bad (see Gr p494)
Used especially of dangerous snakes (E4), opium, alcoholic drinks,
medicine (K2), centipede, stinging trees, bullets, cyclones, e.g. Duguuda
wunang bulmbaa jimurrula, jamayida, We sit inside big houses, for fear of
the bad thing (sc. cyclone).
In t it appears that wirra covers the meaning
of jama in c.

wabarwabar, anything culturally taboo
For instance, the flame tree (N8/28C-2a). See T10.20,39.
The two nouns jama and wabarwabar can be used together, for something
which is both culturally taboo and perceived as intrinsically dangerous, e.g.
Jama gunday ngungu jangkan wabarwabar, That black snake is no good,
being both dangerous and tabooed.

jamuy, anything culturally tabooed, 'forbidden'
It was believed that if one ate food that was jamuy
(perhaps by moiety association) one would get ill. Jamuy has a very similar meaning to
wabarwabar; there was probably some difference, but it is not now
ascertainable.

nyamburr, spider web (H9); trouble that besets a person
Nyamburr buyburrl, Fan trouble away (with twigs that have been warmed
over a fire)!

wunyjay, a stolen thing
Ngayu mayi wunyjay dugal, bamaanim, I stole vegetables from someone
else; Nyundu giyi jibujibu wunyjaanyji galing!, Don't you think you're so
clever, going off with stolen things!

jirrbi, a promised time, a promise to be at a place at a certain time
In the c dialect, at least, jirrbi can function as a noun, e.g. T2.66,80,100.
In both dialects it occurs in compound verbs jirrbi+budi-L, jirrbi+jarra-L,
jirrbi-gilbi-L, promise to do something at a certain time (W6).

03 - ACTIVITIES; PRESENT

wabar, a walk
This commonly occurs with verbs gali-N 'go'; burrgi-N, yaji-L,
walkabout (S4), wabar being in either absolutive or locative case, e.g
Ngayu wabar bulmbaa galiiny, I had a walk to the camp; Ngayu wabaada
galing burrging, I am going walkabout, on a walk. It can also be used as
transitive subject, e.g. Ngajin gula wabadau baygarmangaal, The walk made
my body sore. See also T3.6; T23.13.

wagi (Loan), work
wugu (Loan), ditto
Ngayu garru galin wugulu, I'll go for work; and see T9.25.
This noun can be used with the inchoative suffix -daga-N, or with the verb burrgi-N, walkabout (S4), to translate the English verb 'work', i.e. nyundu wugudagaany or nyundu wugu burringaliny, You've been working. See also T17.40.

There are also nguyarr, thought (in c only); bijar, Ja warrungu, dream (in t and c), but these are only found as the first element of compound verbs nguyarr+wanda-N, to think; nguyarr+gada-N, to think about; bijar+wanda-N, to dream; and bijar+baja-L 'to dream about' (see V8, V9).

- c yuma, a present, a promise to give something
   Ngajin yinyjuung gadangalnyu yuma, wiwingadang, bamaanim, This person came and gave me a present from some other people; Ngayu mayi yuma wiwing, I'll give a present of some food. See also all through T1.

O4 - PIECE

t c gulgabi, piece of anything; also used for moon when part-way between new moon and full moon (L9); see gulga, short (R10)
   Nganda minya wiwin, gulgabi, nganyji banduung bugaanal, Give me a piece of meat, then we can all eat it!

O5 - REPRESENTATION AND SPATIAL ORIENTATION

- c yulmbu, one dot (on wall in rock painting), line of dots (showing a route followed, see T11.4)
   Yingu yulmbu gijar+gimdaal, This dot has been drawn.

t c gijar, painted or drawn mark; Ja gamar
   Used for marks drawn on a shield, on a person, on paper, the stripe on a policeman's sleeve; can be extended to natural marks that look as if they might have been drawn, e.g. stripe on the tail of a snake, even a spider web (the strands being like lines). Can also be used to describe a piece of paper with lines on it, e.g. the dockets used in place of money in the early days of Yarrabah mission. See T9.19,20; T21.5.
   Gijar is often used as object of budi-L, to place, the whole meaning 'make a mark, sign name, etc' (this is not a compound verb); the thing on which the marks are drawn is in locative case, e.g. Ngayu gijar budin bigunula, I drew lines on the shield.
   There is also a compound verb gijar+gunda-L, paint in pattern (lit: mark+cut), whose grammatical object is the thing on which the marks are made, e.g. Ngayu buguun gijar+gundaal, I drew lines on the shield (see U5).

- c gungun, corner of anything (e.g. rock, mountain, camp, pocket)
   See T21.20.

t c gun.gul, bend in anything (e.g. road, creek, stick)
   Thus gabay gun.gul, bend in road, etc. Banaa gun.gulda galingaalna, Taken round the corner in the river (used of an object floating in the water). See T8.17.

t c jala, edge of some water or fire feature (with a water feature it frequently implies 'shallow')
   See T19.16.

t giri, the edge of anything other than a water or fire feature (e.g. of paddock, forest, village, room, corroboree ground)

t c jiwa, the middle of anything (e.g. the sea, a swamp, a paddock, a waterhole, a group of people)
Ngayu nyinaany jiwaa duguuda, I was sitting in the middle of the house. See T2.103; T9.10,11; T18.5.

guna, the middle of anything (said to be synonym of jiwa)
jangga, a hole (generic) (see Gr p489)
Covers holes in the ground, in clothes, nostril, vagina, etc.
mirra, front (of body, etc); see A4
magar, outside, not under shelter
Bama yingu janang jigurrula magaada, This person is standing outside in the storm. See also T10.15.
In t the name for dingo is magarbarra, lit: relating to outside (D9).

janggir, north, northern; Ja ngulany-gunggarl
gunyin, south, southern; Ja ngulany-ngara

Note that janggir and gunyin, which inflect as nouns, have very similar meanings to gunggarl, north, and ngara, south, which inflect in a different fashion, as locational qualifiers; see Gr p158-63.

Other abstract nouns include murran, sickness (A12, R15); jirran, tiredness (R15); bimbirr, jealousy (R31); banjarA, madness; ngunyan, silliness (R25); daliyi, hunger; wulnggu, thirst (R16).

P - LOCATIONAL QUALIFIERS
These words make up a separate word class, with different case inflections to nouns, see Gr p157-63, 153-5.

P1 - DIRECTION

wanggi, up; Ja ngulany-wanggi
Nyundu jigiil wanggi magi, manuugu!, You climb up the tree, to the top!

jilnggu, down; Ja ngulany-jilnggu
Since Yidiny territory goes from the sea in the east to the tableland in the west, wanggi can often be used for a westerly and jilnggu for an easterly direction. There are many examples of these and other locational qualifiers in the texts.

gunggarl, north; Ja ngulany-gunggarl
Ngayu gunggaar galing jilnggiida, I'm going to the north.

ngara, south; Ja ngulany-ngara
Nyundu dugur gurriny balga, garru ngara jarraalna!, You build a good house, erect it on the south side!

guwa, west; Ja ngulany-guwa

naga, east; Ja ngulany-naga
Example in Ja: Nyunin jilmuurray ngulany-naga, ngajin jilmuurray ngulany-wanggil, Put your head to the east and I'll put my head to the west! (i.e. we'll sleep top-to-tail, to avoid breathing into each other's mouths).

P2 - ORIENTATION

nyarru, on top of
Balminyin ngungu nyinaany, nyarru yirriinyja. That grasshopper sat on the granite; Bama jumbaajinyu ngajinunda wagaalnda, ngayu banjiildanyu nyarru jumbaajinyum, The person copulated with my wife, I came and found him after he'd copulated on top of her. See also T18.14.

- **c** ganayirr, underneath  
Nyundu ganaayirr duguuda bilan!, You go under the house!, Nyundu giyi ganaayirr jugiil, mayi nyuniinda wandaanji dun guul!, Don't walk under the (coconut) tree, a nut might fall on your head! In t, jilinggu, down, would be used in place of ganayirr.

t **c** garba, behind  
Nyundu ganaanggarr galin, ngayu garba gadang!, You go first, I'll come behind. See also T12.13,14,17; T13.16,20,24; T17.17,20,21; T20.4; T21.4,21.  
The complementary orientation 'in front' is shown by the particle gananggarr, do first - see Z1.

- **c** ngambin, belly down  
Ganguul budi ngambin!, Put the wallaby down belly-down!

c **g** ganawanggi, belly up (see Gr p155)

t **c** munu, inside  
See T12, T16. Note that 'outside' is rendered by a noun, magar (05).

t **c** murrba, under the water  
Nyundu murrba ngaban! You dive under the water!; Murrba walnggal, Floating under the water. See T13.19; T18.7.

t **c** guyabay, across a river or stream, on the other side; Ja ngulany-guya  

c **g** guya, ditto  
See T4.41; T16.30.

c **g** jalabi, ditto  
See T17.15.

t **c** ganggu, a transverse section half-way up some object (e.g. house, jug, mountain); waist  
Bana bulmbaa ganggu janangadaany; Water stood half-way up the walls of the house (in the flood); Bana nganda ganggu gadaang wungaajina, Bring (a jug) half-full of water for us to drink; Ganggu jaja galing, The baby is being carried on the hip.  
Also in compound verbs ganggu+jungga-N, ganggu-wanda-N, take a short-cut (S4).

**P3 - DISTANCE**

- **c** ganba, a very long way off  
Yingu bama ganba janaany, This person stood a very long way off.

t **g** gaji, a long way off  
Ngaijinim yingu bama janaany gaji, This person stood a long way away from me. See T2.65; T10.12.  
There is a compound noun gaji+mundu, person from a long way away (from mundu, spirit, A11).

t **c** bidi, near  
Bama yingula gadang, gabaanyja, gabaaymu gadang, bidila, This person is now coming along the road, coming away from the road, now coming near. See also T10.12; T18.5.
It can also be used with a temporal sense 'just now', e.g. *Yingu gumba murraanjidagaany, garru bidi nyinaalnyum, murraanjidagaany.* This girl has got sick, just now she was sitting alright, but now she's sick.

- c birri, very near
  *Nyundu ngunggu nyinan birri gudagandal!*, You sit there very close to the dog! See also T2.65; T13.20,22; T16.3,26; T18.11.

tc yaluga, towards a near point
  *Yaluuga gadan!*, Come closer!; *Yaluuga wawa!*, Look this way! See also T11.3; T13.13a,17,20,27,29; T15.21; T23.10.

c guniguni, close to
  This occurs in T10.36 but Dick Moses scarcely recognised the form in elicitation; its meaning and function are not fully understood.

- c gani, way outside the camp
  This has a similar meaning to the noun *magar*, outside (05). *Ngayu wunaany ganilimagadaa*, I lived outside.

- c walmbirr, by the side of
  *Ngayu dandii janang, walmbiirrbi*, I'm standing to one side of the yam. This word occurs most often with the affix -bany, i.e. *walmbirr-bany*, side by side; see Gr p161-2.

Q - TIME QUALIFIERS

These words make up a further word class, with its own case inflections, see Gr p163-5.

Q1 - RELATIVE TIME

tc yurrrunU, a long time ago
  See T5.1; T23.8.

t yurrruunjuluu, ditto
tc ganigani, ditto
  It is not known what the difference in reference is between these three words, if indeed there is any. Two of them may occur together, as in *Bama yurrunu ganigani bulubala janaany ngunggu*, People used to stand (and fight) in the fighting ground there many years ago. Other examples include: *Nganyji yinggu nyinaany yurrun, gajagimbaalda*, This was our camp many years ago, when there were no white people here.

- c girrgan, 'last year'
  *Nganyji yinggu bulmbaa girrgan nyinaany*, I lived in this camp last year.

t bangujuluu, some time ago, 'a few weeks or months ago'
  See T8.18.

t yurrrujuluu, a short while ago, 'a few days ago'

tc guygam, yesterday; *Ja mijagurran*

c garrubidi, recently, 'a few hours ago'
  *Yingu bama gadang muyubarra, wanya guwal yinyjuun, garrubidi*, This is a strange person come - what's his name? He has only just come; *Ngayu yingu garrubidi nyinangadang*, I came and sat down just now.

tc g bidi, just now; near (see P3)

t- nguriv, a short while ago, earlier on today
  May be the t equivalent of *garrubidi* in c. See T6.36; T19.3.

tc yalungunda, today, nowadays
Q1 - Relative time

_Yalungunda ngayu buri wajul_, I'm making a fire today. See T6.20,26.

t c **ngaja**, tomorrow; _Ja mijagurran_

See T7.3.

Note that 'yesterday' and 'tomorrow' have the same translation into Ja;
and that 'afternoon' is based on 'yesterday' and 'morning' on 'tomorrow'
(Q2; see Gr p498-9).

t c **garru**, by-and-by; _Ja gambulu-la_

This is a very common word; many examples will be found in the texts.

- c **jilibugabi**, the next day, next morning

_Jilibugaabi garru ngayu gadang_, I'll come next morning. See T2.81;
T10.10; T11.4; T23.19.

Q2 - PARTS OF THE DAY, DAYS OF THE WEEK, ETC

t c g **buga**, night-time, a night; _Ja ganaganaa_

_Ngajin jili bugabugajarraajinyu_, My eyes went black, like night (in
momentary blindness, during a fit). See also T2.24; T9.29.

_buga_ is used for counting nights, e.g. T5.5; T10.23. There is another
method of counting days or nights between events, which involves prefixing
warram- to a number (see Gr p500).

- c g **bugamugu**, early morning; _Ja burrgura_

See T2.84; T5.6. And see the words listed in L7 above: _marrailnalan_, the
first hint of light at dawn; _jiri_, daybreak. There is also a verb _bara-N_, sun
rises (lit: comes out of tunnel), S7.

t c **ngajagurran**, morning; the unmarked meaning is: tomorrow morning;
_Ja mijagurran_

Note the formal similarity to _ngaja_, tomorrow (Q1); morning is the
nearest part of tomorrow to now. See T7.4; T22.36.

t c **guygaguygam**, afternoon, evening; the unmarked meaning is: yesterday
afternoon/evening; _Ja mijagurran_

Note the similarity to _guygam_, yesterday (Q1); evening is the nearest part
of yesterday to now. See T2.48; T7.5.

The Yidinyji used _gindanU_, moon (L9) for 'month' and they had _yiwanyjiljinjim_,
wintertime (L5), _jugalawurrji_, summertime (L7); years could be counted in terms of
summers or winters. They borrowed names for days of the week from English, and
assimilated these to Yidiny phonology. The following have been recorded for the
_t dialect: _jandi_, Sunday; _mandi_, Monday; _juridi_, Tuesday; _jarradi_, Thursday; _buradi_,
Friday; _jaridi_, Saturday. For Wednesday I was given just _wenjidi_ with the English
vowel _e_ (that is not normally found in Yidiny).

Q3 - DURATION

t c **birrgil**, for a short while

_Ngayu birrgil galing, garru ngaja biri gunjing_, I'm going out for a short
while and will return tomorrow; _Nyundu wambaajin birrgil!, You wait for a
short while! (and then you can go).

- c **ganan**, do for a short while, in turn

_Ngayany hamaal ganaandu bunjangadaany jungganjinggu_, He just came
and hit me and ran off; _Ngayu ganan banggang, jaybar_, I passed by, in my
turn; _Yingu bama ganan manggaany_, This person laughed, in turn.

t c **wudu**, 'for a short while', 'for a good while'; not yet
Ngayu bulmbaa nyuniinda wudu janbang, I'll stop at your place for a little while; Ngaju wudu gadaany. He hasn't come yet; Wudu garru bana jarral, I'll rain directly. See also T5.5,11; T13.24; T15.22; T16.16.

tc wayu, for a long time
Gurrbi garru wayuwayu nyinang. He might stay a bit too long; Ngayu yinggu nyinaany wayu wambaajinyum nyuniin gu, I've been sitting here waiting for you for a long time; Garru wayu nganyji galing, We have to go on for a long time yet. See also T2.51,56; T16.8.

-c galgar, for a long time; old (R19)

tc muguy, all the time, always
Yingu bana muguy nyanggaajing, This person talks all the time; Ngunyjuung bunyaang muguyju (or muguy) mayi jimirr julal, That woman is always digging yams. See also T1.4; T11.9; T10.22ff; many instances in T13.

muguy can also have a spatial sense: all along; see T10.27.

-c gumbugumbu, every time
Yinyjuung nganyany mayiigu yaymiildanyu gumbugumbu, wurrngguundu. Every time this person comes he asks me for food, he's greedy.

Q4 - OTHER TIME WORDS

-c jambu, not yet
Dick Moses said this was a Jabugay word that had lately been borrowed into Yidiny, e.g. Jambu ngayu mayi bugang, I won't eat the food yet.

tc ngurrijiluu, 'some time ago', 'done before something else'
This word is not too well attested in my data. See T14.18.

R - ADJECTIVES

NUMBER AND COLLECTIVITY

R1 - NUMBER

tc g yarrga, nothing
Can be a reply to wanyjiirr 'how many?', e.g. Wanyjiirr nyuniinda mayi? How many fruit do you have? (lit: How many fruit are there to you?), Mayi yarrga (or Yarrga mayi), No fruit.

Can be used to describe a bag as 'empty', and can be given for 'light in weight' as an alternative to gagal (R11), e.g. Bundu gagalala yarrga, mayigimbali, The dilly-bag is light now, there are no fruit (in it).

The interrogative/indefinite wantsi 'what, something' can be used with the suffix -gimbal 'without', thus wanyingimbali, nothing (lit: without something). This can be used with yarrga, to reinforce its meaning, e.g. Wanyingimbali yarrga yarrgalala, I've got nothing now.

Yarrga can be extended to describe feelings, e.g. Ngayu yarrgalala ngajin wagal wala wulaany, I am/feel nothing now, my wife has died.

There was no direct correspondent of yarrga in Ja; one would just have to use a common noun with -gimbal, 'without', e.g. bayabay-gimbal, no people.

See T12.12; T23.29.

g maynggal, nothing (said to be an alternative to yarrga and/or nguju, no, not - see Z1, Z2)
Translated by Gribble as 'none' in 1897 and as 'empty' in 1900.
**R1 - Number**

**tc g w** guman, one; Ja nyunmul

Guman ... guman is often used for 'one...another one', see T14.2.

Guman can be used for 'alone, by oneself as in T12.4 and Yingu bunya guman birmibirrji. This woman is alone and jealous (i.e. of others who have men, wanting one herself). The reduplicated form gumanguman can mean 'separately', e.g. Bama gumanguman galing, The people are going out separately. See also T13.5,6; T14.4; T16.18,19.

**tc** jambulA, two; Ja ginay

Nyundu ngungu budi jambulangal!, Put those down two at a time!

**tg w** jambula, ditto

**tc g w** dagul, three; Ja warrany

The reduplicated daguldagul can be used for 'a few', see T23.9.

**t** yunggan.gunyjii, four

**g** mugungabi, ditto

**tc g** mala, (lit: face of hand, A3), five

I was also told that 'five' could be mala guman in t and mala ngabi in c.

**tc g w** warram-, this can occur followed by a number to indicate the number of days between events, e.g. waramdagul 'three days', warrammala 'five days'; see Gr p500

**tc g** ngabi, many, a lot, much; Ja warrany

This can be used with countables and also non-countables (e.g. water, grass, in T18.22; T21.14). It is sometimes translated 'too much', e.g. Gurri mayi ngabi bugaany, Maybe (he's) eaten too much. It is commonly used with nouns and pronouns that refer to people, e.g. Nganyjiinda mayi ngabiinda wiiny, Food was given to lots of us.

**tc g** munyjurU, a great many (also used of countables and uncountables)

Dick Moses said that ngabi might be used to refer to 10 or 20 and munyjurU for 40 or more.

Nganyany bamaal munyjurunggu wawaal, Lots of people saw me.

See also T23.17.

**R2 - OTHER, SOME**

**tc** bagil, another (a further token of the same type)

**tc** gayal, another (a further token of a different type)

See the discussion in Gr p497-8; and see T2.17; T5.24; T8.20; T9.11,34; T15.18; T23.17.

**- c** wawurr, some

See the discussion in Gr p497; and T5.23.

Note that 'all' is expressed by a suffix -jamu (Gr p146-7).

**R3 - SEPARATELY, COLLECTIVELY, FULL**

**- c** ngundingundi, separately

Nganyji gurriny burrgina ngundingundi, Best if we go out separately; Bama ngundingundi galing, bamaal ngundingundiing minya bugangaling, Those people are going out separately, those people will eat meat separately.

**- c g** baygay, (a small group of people) doing something on their own

Nganyji baygay nyinang jambuul, bama gaybiiny galiiny, We two are
camping on our own, everyone else has gone away; Nganyji baygaydagang, nganyji warrrma jambuul dagul jaraaijinyu, baygay. We've done (sung and danced) two or three warrrma songs by ourselves (said by Dick Moses to La Mont West after just two or three old people had performed dances that would have required many more participants in days gone by).

gulgagulgabany, 'shared out, a portion for each person' (see Gr p162) Related to gulga, short (R10) and gulgabi, a piece (O4). See T7.7,17.

-maga, in company (with other people)
Ngali galiina, nyundu gadan maga!, We're going, you come with me for company!; Nganyany bamaal jabiil, wambaajina, maga garru ngayu galiina, That person stopped me (going by myself, but told me) to wait, then I could go in company with someone else later on; Nyundu bimbi jaja galingaajing jujum maga, You're taking father and the children and auntie, the whole family together; Nyundu nganda maga nyinyan!, You sit down in company with me. See also T9.6; T23.38.
Maga is commonly used with miwa-L, help (Y1), e.g. Nyundu nganyany maga miwal, You help me!; Nyundu nganda gadan, maga miwaajina, You come to help me!

-wabu, in company with (probably synonym of maga)

-bandu, a lot together
Commonly used of things that tend to gather in groups, e.g. Julgay ngabi bandu gulgii wunang, Julgay mussels lie in groups on the sand. Frequently used of people camping together or going out together. See T9.11,25; T23.15,31.
Can be used for putting things together to make something, e.g. Yingu jugi wanyin.gu bandu bulaal, warraan.gu?, Why did you tie these logs together, to make a raft? Or of muddling together things that should be kept apart, e.g. Ngayu guli yinggu, wirra bandula budil, I got angry here and put all the things in a heap.
Often used with ngabi, a lot (the two words reinforce each other's meaning). Can be used in oblique cases, e.g. Jugi banduung jarral wulmbuur, Lots of people are putting bushes in position (to make an animal trap).

-miwur, gathered up (e.g. fruit)
Ngayu ngungu wala miwunralnyu banduugu, I've gathered all of that and put it in a heap. See also T10.11.

-dugul, placed together, put in heap (can also be: folded)
Ngayu jugi dugulnalna duguy buriigu, I must get a heap of pine wood for the fire. Dick Moses said that dugul and bandu have similar meanings and can often be alternated in discourse, e.g. Ngayu wangal dugulnalnyu/ bandungalnyu, I've put the boomerangs together. Note also Ngayu gambigambi dugulnalnyu, I've folded the clothes up; and the idiom-like Nganyji duguldagaany, We (slept) with our legs pulled up to our chests (lit: folded up, or in a heap).

-jali, put together, fastened (e.g. tied) together
Waygan gunda, jaliing minyaagu garru waju, nganyjal gubaana, Cut some jitta, tie it into a bundle (as a torch) to burn then we can see animals, so that a light burns (jaliing is here the reduced form of imperative jali-nga, make fastened); Minya jalidalagaany, The meat is tied up (in a proper manner, to be cooked).

-jurrgu, rolled up (can be used of food rolled in leaves for cooking or of blankets rolled into a swag, etc)
**R3 - Separately, collectively, full**

*Banduunyja minya duga, garru jurrguu wajuulna.* Put the meat in fern leaves, so that it can be cooked in the leaf roll; *Buda jurrgu dimbaany,* (He) carried the roll of blankets.

**t c g** jalja, full (e.g. mouth, bag, river channel)
*Bundu yingu jaljala,* This bag is full now. See T11.9. Note that 'empty' is shown just by *yarrga,* nothing (R1).

**t** birrmbal, ditto

**R4 - SPLIT, BROKEN, SMASHED**

**t c** yaga, split in two
*Jugi yaga junggaany,* The tree is split (lit: the split tree moved fast); *Yagala wunanya,* banggiinyum. It is now lying in two pieces, having been split. (Note that in Warrgamay, spoken along the Herbert River, just north of Ingham, *yaga* is the number 'two').

There is a compound verb *yaga+jarra*-L, split in half (U8).

**t c** munyun, smashed up, into lots of pieces
*Munyunmunyunala wandaanyum,* It is now smashed into many pieces, after having fallen; *Walba bundam jagaaqinyu,* dundaalay junggaany *gabaqinya,* walbaang bunjaajinyu, *munyunmunyun jaraal,* A rock tipped over a cliff, a car was going along the road, the rock bashed into the car, smashing it up.

**t** nyiwirr, broken up
Only attested in T6a.8.

**c** ganyjun, chewed up food

**POSITION AND DIMENSION**

**R5 - LEFT, RIGHT AND POSITION**

**t c** malanU, right hand; right-hand boomerang (i.e. one to be thrown with the right hand)
*Nyundu malanula wangal gibil!, You throw a boomerang with your right hand!; Wangal malaan gibil!, You throw a right-hand boomerang!

**t c** jaguy, left hand; left-hand boomerang
*Nyundu biji nambi bagur jaguunyja!, You hold the sword properly, in your left hand!; Ngungu bama jaguunyji galing, That left-handed person is going.

**t c** ngambu, part-way (also used for: short-cut)
*Ngayu ngambu wambaajinyu,* I waited half-way. See also T1.13.21; T2.93; T4.28; T5.21; T11.11; T13.6; T16.25.

**- c** dalbal, reaching up, high
*Nyundu gana dalbaldaygan, mayi duga!, You reach up high, to get fruit!; Yingu jugi dalbal jangany, This tree is growing high; Wirra gindaan wanggila dalbalala wunang, The moon lies high in the sky now; Ngayu wunang jabuu dalbaalda, I'm sleeping on high ground (e.g. on a hillock).

**t c** juba, on the shoulder
*Ngayu jaja jubaaj galingal,* I'm carrying the child on my shoulder. See T6.19.

**t c** gawur, crossed (two things at right angles to each other)
*Buriigu jugi gawur budil,* Sticks laid cross-wise to each other, for a fire; *Ngayu gawur wunang,* I'm lying doubled up.
jugal, leaning (e.g. leaning tree, person with a stoop)
Bama jugal janang, gurudji janang, The person with a hump-back is standing hunched over; Jugi jugal janang. The tree is leaning over (lit: standing leaning).

R6 - SHAPE

t munggumbil, round (e.g. stone, fruit, football)
Yingu bama munggumbildagang wunang, This person is sleeping curled into a ball.
-c gawirl, crescent-shaped (e.g. new moon, boomerang, trajectory of boomerang)
Gindaan gawirr muyubarra, guwa wunang, A new, crescent-shaped moon, lying in the west; Biguny gawiringa gunda!, Cut your fingernails in a crescent; Wangal gilbi, bunggu dindaalna gawirr garru wunaana, Throw the boomerang so that its elbow (bunggu) spins around in a crescent-shaped trajectory before coming to rest.

t jurral, coiled up, curled up
Yingu gunday jurral nyinang, This black snake is lying coiled up; Gana ngungu gumay jurral nyirjal, Put the rope in a coil!

c gambi, flat; clothes (J14); Ja murjany

R7 - STRAIGHT, CROOKED

t c yan.gara, straight (e.g. road, stick); Ja muybala
Yingu gabay yan.gara wunang, bamaal budiilnyum, This is a straight road lying here, made by men; Ngayu galing yugilgu yan.gara gu wurrbaajina, I'm going out to look for a straight stick.
Yan.gara can also be used for 'going straight', see T16.2,16.
-c yalmbin, lined up straight, in a line
Yalmbin Jarra ganguan jarrjilgu minya garru dugaalna!, Put bushes in a line to be a trap to catch animals. See also T9.27.

t c wiriwiri, crooked (e.g. road, stick); Ja bargulbargul
Nyundu gabaanyja wiriwirri galin!, You go along the crooked road!

tc ban.gun, crooked
I was told that *wiriwiri* might refer to a crooked road, but *ban gun* to someone's crooked path, e.g. walking off the road (and perhaps getting lost in the bush).

*Ban gun* can be used for a 'crooked shape'. See also *gun gul*, bend (O5).

**R8 - CLEAR, OBSTRUCTED**

tc *garnggan*, cleared, clear  
*Gabay ngungu garnggaanngal*, Clear that road! (i.e. sweep leaves, twigs and other rubbish off it). See also T10.36.  
*Garnggan* can also be used for a patch of scrub one can see through, or for a piece of iron that has a hole in it.  
See also *garan*, clean (R18).

tc *giga*, unobstructed, out in the open  
*Bana garan, janang, jilinggu wawaal, giga*, The water standing here is clean, you can see unobstructed right to the bottom; *Yingu bama nyinang gigaa*, This person is sitting in a clear place; *Yingu wari giga*, Open mouth.  
George Davis said the word was used a lot when hiding from policemen - one would try to get out of the open.

t *ngarram*, obstructed, impeded (e.g. windpipe blocked, choking)  
Occurs most commonly in the compound verb *ngarram+gali-N*, be obstructed (see T10).

**R9 - SIZE**

tc w *ngalal*, big; *Ja gagir*  
This word has a wide meaning and use and may also cover 'fat', 'high', etc. See, for instance, T5.22; T15.15.  
*Ngalalbijuu*, very big (*bijuu* is not known outside this form).

g *wigi*, ditto  

t *balbilji* or *balbijji* (informants varied as to the correct pronunciation), big, used only of eels (G8)

tc *mujal*, big (may be 'huge', bigger than *ngalal*; or the difference between the two adjectives *ngalal* and *mujal* may not relate to size, similar to *big* and *large* in English)

tc *gidil*, small  
tc g *gadil*, ditto  
tc *gidilagay*, very small  
tc *gadilagay*, ditto  
George Davis said that *gadil/gadilagay* and *gidil/gidilagay* were used in both dialects, but that *gidil/gidilagay* were preferred in t and *gadil/gadilagay* in c. Dick Moses suggested a gradation in size from *gadil* 'small', through *gadilagay* 'very small', and *gidil* 'tiny', to *gidilagay* 'very tiny'.  
Like *ngalal*, these words have a wide, general meaning, including 'narrow' 'shallow', etc.

tc *gidigidiy*, little things  
tc *gadigadiy*, ditto  
These words can be used of small children (e.g. T5.1,15) or animals (T6.21) or fruit (T6.14,29) or berries (T21.6).  
Similar remarks apply: George Davis said that *gadigadiy* was preferred in c and *gidigidiy* in t, although both could be used in both dialects. Dick
Moses said that gadigadiy would be smaller than gidigidiy (note opposite judgment to above); it is in fact unlikely that there was a size difference.

These forms are typically used to refer to babies or small children. Ja was given as wumbar (wumbar) or as wirrabujun (singular), wirrabujunbujun (plural) (see B1).

R10 - LENGTH, WIDTH, DEPTH

tc  gurran, long, tall; Ja gudaguda
  Can be used of a person, snake, stick, tree or of a speech, e.g. Yingu bama gugu gurran, This person spoke at length (lit: long speech).

tc g  gulga, short; short pieces; Ja nyin.gal
  Can also be used of a short rainbow (T1.62) or being short-winded (T4.47). See also gulgabi, piece of anything (O4) and gulgagulgabany, shared out (R3).

tc  wagarI/A, wide (e.g. road, camp); Ja gagit ('big')
  Ngayu ngungu wagaringaalinu, I have gone and made that (e.g. road) wider.

tc  namba, narrow (e.g. narrow road; small gap between two cliffs, gorge)
  -c jamba, ditto
    Dick Moses said that namba was the best Yidiny word, with jamba being perhaps a recent loan from Jabugay.

tc  dirrgul, fat (used as Adjective and Noun, A8); Ja jagarri

tc  wigi, thin (e.g. person or animal)
    Note that in the g dialect wigi appears to have meant 'big'.

tc  jurrgun, deep (e.g. water, hole, gully)
  Ngungu jabu wurmng jurrgun mugiini, That deep hole in the ground belongs to the mouse. See also T2.54.

tc  wugu, very deep

tc  jarrga, shallow (may only apply to water)
    See also jala, edge (05) which can refer to the shallow edge of a water feature.

PHYSICAL PROPERTY AND COLOUR

R11 - HEAVY, LIGHT, DRY, WET

t g  murrga, heavy (e.g. stone or person)
    See T6.19.

tc  birrjan, ditto

-cg  mubu, ditto
    Dick Moses said that in c mubu was the 'short way' and birrjan the 'long way' to say heavy.

tc g  gagal, light in weight (in c, but not in t, also: dry)

t-  bumba, dry
    See T7.10; T14.10.
    In c gagal is 'dry'. In c the adjective bumba means 'fine tasting' (R21). See also dadar, dry skin (A8).

tc  gujan, wet
    Jabu gujan, ngayu darbaany, The ground was wet, I slipped over.
R12 - HOT, COLD

tc  nyagill(A), hot
    See T6.26; T8.23.
w nyagila(?), ditto

tcg  wumbul, hot
    See T13.21; T16.32.

George Davis said that, in t, nyagill refers to something that is too hot (where the heat is unwelcome) whereas wumbul is used 'when you want warmth', e.g. Nyundu bambiijin budaa, garru wumbul wunaana!, You wrap yourself in a blanket, so that you'll sleep warmly!

tc  gudar, cold; Ja gun.gi (and probably also murnga)

Ngayu gudardagang, I'm getting cold; Mayi banam nyagitimu danggan, garru gudardagaana, garru gudar bugaana! Take the vegetables out of the hot water, so that they can cool, and when cool can be eaten! See also T19.12.

g  bingganyi, ditto

R13 - SHARP, HARD, ROUGH, FINE, BUBBLING

tc  juri, sharp (e.g. axe, spear, stick)
t  julu, blunt
- c  mulmbu, ditto

tcg  buyal, hard, solid, strong; brave

Can be used of meat, vegetables (T2.49), a tree, a person. Yingu bama gula buyal, This person is strong (lit: has a strong body); Yingu dalbil wunang buyal, This log lying here is solid; Minya buyal, The meat is too hard; Ngajin gini bunyaang jurrmanagalu, garru buyal jumbaajingaana, The woman is petting my penis, so that by-and-by it'll be hard to have intercourse with.

t  dara, stiff (e.g. stiff leg or erect penis), see A12, R15

t  ganyjun, tough (e.g. hard to break, or hard to chew)

tcg  mada, soft (e.g. wood, ground, food, grass); may also be mud in g (M5)

Yingu buri madamada, This firewood is very soft; Ngayu yingu jabu madalanggaal, I've made this patch of ground very soft now; Nyundu mayi muguy waju buri madaagu!, You keep cooking the vegetable on the fire for a long time to make it soft; Gan.gulanggu mayi nguyay bugang, mada, The grey wallaby likes to eat soft kangaroo grass (i.e. the new grass, after a storm). Gubu mada (leaf soft) refers to a leaf that is 'fresh and ripe'. Mada can be used to refer to a person who is weak; or to the soft skin of a rotting corpse, as in T12.10. See also T4.44; T13.10.

c  wama, ditto

tc  jagajagarV, rough (the opposite of smooth), e.g. bark, skin (such as alligator skin), stone, ground

Bulmba jagajagaar, nanggu gadaang!, The ground at this place is rough, bring a grass mattress!

tc  yagarrV, ditto

tc  mugulu, lumpy (e.g. not finely ground); lump under skin (A12); pill (K2)

tc  gandal, smooth, slippery (e.g. rock, fish, skin, bark)

See T22.31.
**R13 - Sharp, hard, rough, fine, bubbling**

- **mulany,** smooth (e.g. a fine skin), slippery (e.g. stone, place)
  
  The difference in meaning (if there is one) between *gandal* and *mulany* is unclear.

- **julba,** finely ground (i.e. food)
  
  *Badil yunggaalnyum julba, bungging, banaa budilin!* The *badil* (*Cycas media* N8/70A-1a) has been ground up fine, and is being sieved, now put it in the water to soak!

- **bujalA,** ditto

- **bulbulga,** bubbling
  
  *Bana yingu bulbulga jaraajing,* This water is bubbling up. See also T21.1.

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**R14 - UNRIPE, ALIVE, COOKED, FRESH, ROTTEN, DEAD**

- **gurri,** unripe (fruit and vegetables); in c only: raw, uncooked (meat)
  
  See T19.5.

- **wila,** ditto

- **gun.ga,** raw, uncooked (meat); alive (person)

- **dugir,** alive

- **nuba,** ripe
  
  *Mayi nuba gubangala,* The fruit is now ripe. See also T21.6,15.

- **nyamu,** cooked (only of meat)

- **muynggin,** ditto
  
  *Minya wala gubaany muyngginala,* The meat has been fully baked and is now cooked (and ready to eat).

- **gabun,** fresh
  
  Used of water, of fruit that has been fully leached (T2.49) or of fruit that requires no leaching (T2.55).

- **jalamU,** fresh, young (of leaf, grass, or any plant - N3)
  
  *Marrguung mayi bugang, jalaam bugang,* Grey possums eat leaves, they eat fresh, young leaves; *Gadil jugi jalaam bayilala,* The fresh young sapling is sprouting forth now.

- **gijagijay,** mouldy (food), rusty (e.g. can); mould, rust
  
  *Mayi jan gan gijagijaanyju bugang,* The bread is no good, it is being eaten by mould.
  
  This adjective can also be used metaphorically, e.g. a young woman refusing the advances of an old man could say to him: *Gijagijayala,* You're old and mouldy.

- **gijam,** ditto
  
  *Mayi gijamdagang wulburunyji,* The food is getting mouldy, going blue.

- **wulburuny,** 'old, rusty, blue' (can be used to describe water, or a rusting metal)

- **bulu,** stinking, rotten, dead; a bad smell, stink; *Ja gundum* (and possibly also *bulgu*).
  
  Can be used of a dead tree (T6.24); the smell of a rotting corpse (T12.10,12; T14.16). *Ngayu biya magil, minyaaggu gajarragu garru wanggi bajiilna, bulu gilbiilna,* I should have climbed the tree for a possum, to bash the possum (on the tree, to kill it) and thrown down the dead possum.
R15 - DISABLED, SICK, TIRED, ASLEEP

t t c  baba, deaf; stupid, unthinking (see R25)
Often reduplicated: babababa.

t t c  nganggal, deaf, silly (see R25)
Used in T17.3 with the meaning 'acting silent, as if deaf'.

t  babun, blind in one eye
Jili babun, Blind in one eye; Jili babundagaanj, You might go blind.

t t c  mumun, dumb, be struck dumb or speechless, can't get word out
See T4.5.

t t c  bigin, unconscious (thought to be a form of death)
See T15.25.

t t c  murran, sick; sickness (see A12); Ja probably marranmarran
Often followed by the suffix -ji, with. Ngayu gula wandang murranji,
My body is not good (lit: falling down), I'm sick. See T4.30; T12.6;
T15.34,35.

-t c gingay, fever, feverish (see A12)
- t c gumar, shaking (normally, with illness)
  Gula gaymbing numang gumar, Whole body is shaking. Gumaaru wugin
  can describe one person shaking another's body, which might be the
  beginning of a fight.

c  jili+babay, eyes getting dizzy (as if approaching a black-out)
Ngayu jili+babay galing, ngayu wandang, My eyes get dizzy, I fall
down. Note that babay is not known outside this word (jili is 'eye', A2).

t  dara, stiff, stiffness (e.g. stiff leg); see A12, R13

t t c  jirran, tiredness, tired; Ja yarbul ('no good')
  Often followed by the suffix -ji, with. Ngayu jirraanj, I'm tired;
  Nganyany jirraandu bala manjang, Tiredness has hold of me (lit: is filling
  me).

t t c  binyju, tired; innocuous, weak, harmless (see R20)

t  banyjarr, itchy; with an irritated feeling
  Ngayu jina banyjarr marbinjuyu bajaralnym, My foot is itchy from being
  bitten by a mosquito; Ngayu mila banyjarr, My mouth is itchy (e.g. from
  eating chillis or raw taro).

t c g  wurrmba, asleep
  Typically occurs with wuna-N, lie down, e.g. Wurrmba jarriiny wunaany,
  Fell fast asleep; Ngayu wunaany wurrmba ngayu bijar+wandaany, I lay
  asleep, dreaming. Also: Ngayu yingu wanggaajinyu wurrmbam, I woke up
  from a sleep; Ngayu nguju wurrmba wunaany, ngayu jili badal nyinang,
  I couldn't get to sleep but sat with my eyes open (lit: eyes white); Ngayu jaja
  wurrmba budil, I put the baby to sleep.
  Can also be used to mean 'blind' or 'eyes closed'.

- t c jurrmbalji, waking up from sleep

R16 - HUNGRY, FULL, THIRSTY, DRUNK; PREGNANT

t t c  daliyi (and daliy, see Gr p82-3), hungry; hunger
Ngayji wungul bugaana, minya daliyigu dugaalin!, We want to eat carpet
snake, go and catch some for (i.e. to assuage) our hunger; Ngayany
yinyjuung daliyinggu bunjaany, This hungry man hit me; Ngayu
daliyidagang, I'm getting hungry.
R16 - Hungry, full, thirsty, drunk; pregnant

**g**
da laya, ditto

**t**
mila (lit: tongue), having a passing fancy for some food or drink

**tc**
duburrji (lit: stomach-with), full from eating or drinking; Ja duwurrji
Ngayu duwurrji mayi bugaanyum, I'm full from eating vegetables;
Ngayu duburrjila banam wungaajinyum, My thirst is now quenched from
drinking water.

**tc**
wulnggu, thirsty; thirst
Sometimes found followed by -uy, with. Ngayu wulngguuy banaagu
wungaajina, I'm thirsty for water to drink.

**c**
durunggu (loan), drunk
Bama yingu durunggu gadang, wanyjam jama wungaany, This person is
coming along drunk (shaking and swaying), where did the grog he drank
come from?

**tc g**
gujal, pregnant

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R17 - COLOURS

**tc g**
bugal, black; Ja mujan

**t**
mija, ditto

**w**
jlín, black (and possibly also: charcoal, K3)

**tc g**
badal, white; Ja barrnyjal

**tc**
guban.guban, grey hair (A7); grey

**t**
marrgamarrga, yellow/golden
Related to marrga, yellow clay (M5).
Ngayudi walba nguyarr+gadang marrgamarrga, I'm dreaming of gold (lit:
yellow stone).

**tc**
marrgagaji, ditto

**g w**
marrga, ditto

**tc**
garran, yellow, brown, smoky colour
Marun garran, yellow cloud. Also occurs in compound verbs
garra+gada-N, garran+ganda-N, to glow yellow (Y4).

**t**
garrju, Tilly Fuller gave this word as 'water yellow like gold, dirty colour', but
it has not been possible to obtain corroboration

**tc**
wubagar, red

**t g w**
wuba, ditto
Related to wuba, red clay, in tcgw (M5). See also wuba, red bream (G2).
See T20.3.

**-c**
gumari, red, rusty-coloured (used of water)
See T4.42.

**t**
gurrbin.gurrbin, red (e.g. soil, blanket, hair, sun)

**tc**
gubul, probably violet-indigo (glossed variously as 'black', 'blue' and 'the
first colour in the rainbow')

**tc**
gurrumugul, blue, green
Note that gurrumugul is also the name of a blue-coloured snake
(Dendrelaphis punctulatus, E4).

**g**
gundulu, ditto
**R17 - Colours**

- **wulburuny**, old, rusty, blue (as of mould); see R14
- **bulna**, indistinct, e.g. a mark not well defined, a 'dull shadow', a non-focal hue relating to any colour
  'Pink' was given as *wuba bulna*, lit: non-focal red. *Yingu gijar marun wunang bulna*, This is a dull kind of cloud 'not showing out well'; *Yingu buri bulnala gubang*, The fire is burning with a dull colour (it must be going out).

**VALUE, AGE, SPEED**

**R18 - CLEAN, DIRTY**

- **dirrbal**, clean (e.g. camp, road); bald (head, hill)
  *Gabay dirrbalngalnyu*, The road has been cleaned up (after it was littered with rubbish by a flood). See T10.15.
- **garan**, clean (e.g. water, food, face, clothes); 'white'
  *Nyuni ngumbar garan*, Your face is clean; *Mayi garan, bugaana*, The food is clean (i.e. not covered in ants) and edible; *Yingu bana burnggan janang, nguju, garru garandagang*, This water is dirty, but no, it'll soon become clean again.
- **galar**, water 'coming clean again' (as a flood subsides)
- **mundur**, dirty, smelling
- **burabura**, dirty, dusty (e.g. camp, face); dust (M4)
  *Ngumbar burabura*, Dirty face; *Gana bamanula gambii giyi burrgin, nyunduuba jinaa buraburaangat gambi*, Don't walk over the clothes belonging to those people, you're dirtying the clothes with your feet.
- **burnggan**, dirty (used of water)
- **gajula(U)**, ditto
  It seems that *burnggan* was the preferred word in t.
  *Nyundu banam gajulam bayil*, You come out of the dirty water! See T18.9; T22.8.
- **jalmba**, soapy (e.g. water, beer)
  George Davis said that the original meaning was 'frothing' (e.g. water coming over a waterfall or rapids) but it has shifted to 'soapy'. *Yingu jalmba nguju wungal*, This is soapy and is not drunk.

**R19 - OLD, NEW, STRANGE**

- **galgar**, old (e.g. clothes, boomerang)
  *Ngajin gambi galgardagang*, My clothes are getting old; *Ngajin wangal yingu galgar*, This boomerang of mine is old.
  It can also refer to 'a long time' (Q3), e.g. *Nyundu galgarugi gundaal, You've been cutting wood for a long time. See also T10.39.*
- **ngumbun**, anything old (e.g. clothes, blanket, boomerang, house)
  In both t and c, *ngumbunnngumbun* is 'old people' (B1).
- **wulburuny**, old, rusty, blue (see R14)
- **muyubarra** (irregular locative *muyubarraal*), strange, foreign, new
  Can cover: new moon, new clothes, newly arrived person. *Gan.guul bugaajing nguyaanyja muyubarraal*, The grey wallaby eats new young grass (which sprouts after rain); *Ngayu wawaal wanggi yigaanda walganhyunda*
muyubarra, I saw a strange, new thing floating up in the sky (a plane); Ngayu wangal muyubarra gibaa, garruugu bulgaalna, I've made (lit: scraped) a new boomerang, to throw it by-and-by. Yingu bama gadang muyubarra, wanya guwal yinyjuun?, This strange person has just arrived, what's this person's name? Gambi muyubarra, nyuninda gulaa, A new shirt for your body. See also T9.11.

-c nyalany, strange (place) (to a certain person)
Nyalany bulmba nyuniinda, This place is strange to you. See also T21.19.

R20 - GOOD, BAD
tc g gurriny, good; ngundariny
This word has a very wide meaning and use, including: Ngamurray gurriny, Good smell (e.g. of meat); Yingu gurrinyjuluu wunang, This person slept well, Gurrinyala bunjaany, jan.gan girrja, It's a good job (he) hit (her), she's a no-good larrikin. And see also T10.25; T14.15,34.
tc gurrinybagal, good-looking (typically used when you fancy someone of the opposite sex)
Ngajinunggu bimbiing bunya walnjaal, gurrinybagal, My father selected a good-looking woman (for me to marry).
-c nyaybun, good features (e.g. good, level ground; pretty flowers; fine face on a person)
tc gulibidi, good, pleasing (e.g. taste, painting, story; could not be used to describe a person)
tc g jan.gan, no good, bad; Ja yarbul
Like gurriny, this has a very wide meaning and use, including jili jan.gan, blind (lit: eyes no good); mayi jan.gan stale food; gula jan.gan, sick all over (lit: body no good). Derived verbs jan.gan-daga-N, get into trouble; die, and jan.gan-nga-L, harm, are frequently encountered. See T3.8; T10.14,20,39; T12.6.
tc warrbu, no use (could be used for food that had gone bad, or fallen in the sand; and used of 'too much boozing')
See T20.9.
tc gilga, imperfect
Can be used of brittle wood, of a weak fishing line that breaks easily, and of salty water (see Gr p491); gilga may have been the word for 'salt water' in g (K8).
tc binyju, innocuous, weak, harmless, useless; tired (R15)
Can be used of tea which is not sweet enough, meat not properly salted, a boomerang made from the wrong wood, a harmless dog, a person who is tired or just lacking spirit. Malaaji wigilwigilwajan, ban.ga nguju gana binyju, Molasses is very sweet, honey is not sweet enough (given when I asked how to say: Molasses is sweeter than honey); Bama mundu binyju, The person has no spirit. See also T14.25.

R21 - TASTE
-c bumba, good-tasting, 'fine and fresh, good to eat'
In t bumba means: dry (R11).
tc bunjal, bad-tasting (and bad-smelling)
Mula danggaana, bunjaalji, The slime should be removed (from a fish or eel), it is nauseating. See T14.5.
R21 - Taste

t c wigilwigil, sweet tasting (or smelling)
   Can be used of sweet tea, rich food, nice-smelling blossom; and can be extended to describe a woman who is good at making love.

t c mamba, sour, salty
   See T2.48.

t marrginy, sour, bitter (e.g. a lemon)

R22 - SPEED AND MANNER

t c garrnyju, 'without wasting any time', fast
   Nganyany yinyjuung garrnyjuung bunjaany jungganjinggu, This person hit me quickly and ran away. See T18.10.

t guyga, (moving) fast (e.g. person, or water)

 - c jinbal, (moving) fast
   Dick Moses said that jinbal was borrowed from Jabugay (there is in Jabugay a verb jinba-L, move fast, run).

 t c gija, quick, do quickly (e.g. move, look, talk, eat)
   There is also a verb gija-N, do fast in c (Y5).
   Nyanggaajing gija, Talk fast; Mayii gija bugaajing, Eat vegetables fast; Ngayu gija wawaal, I had a quick look. See T13.9ff; T16.14ff; T21.6ff.

 - c nyunbu, slow
   There is also a verb nyunbu-N, do slowly in c (Y5).
   Yingu nyunbula junggang, He's running slowly now; Nyundu nyunbudagang, You're getting slow (e.g. at cutting).

 t c biji, proper, careful
   Typically occurs as a derived intransitive verb biji-daga-N or a derived transitive verb biji-nga-L, do properly.
   Yingu bama gating yarramanji, bijidagan, wandaanj yarramanmu, This person is going on a horse - be careful, lest you fall off the horse. Nyunduubua bijidagan nyanggaajinl!, You talk properly!; Gana bijiing waju, gurri!, Cook it properly, it's still raw!; Nyundu bijiing gunda jugil, You cut the tree properly. See also T17.13; T22.12.

 t c bin.gun, (done) hard, vigorously
   Can be used for cutting or shaking a tree with vigour, kicking out hard in fright, talking loud, chewing with persistence. Nyundu bin.guundu gilbil, You throw it hard!; Maral garm baji  bin.guuruiul, Clap your hands together hard! See T5.21; T22.29.

HUMAN PROPENSITY

R23 - QUIET, CLANDESTINE

t c jarba, quietly, gently
   Giyi gugu nyanggaajin jarba nyinan!, Don't sit and talk so quietly!; Nganyany jarbaang bunjaany jugiiil, I was hit with a stick quite gently; Ngayu ngungu jogi gundaal, jarbaang, I cut that tree at an easy pace; Nyundu jarbaang bibaara bajii, You hit the song sticks together gently (without making too much noise). See also T21.10; T22.7,19.

 t c burmu, quiet, inoffensive, gentle
   See T15.33,38,43. There is a noun burmbay, quiet, well-behaved person (B5).

t jubuny, quiet, innocuous
Jubuny nyinan, nganyiinyi binangaajing!, Keep quiet, someone'll hear us!
See also T14.16.

-c bubur, ditto
Ngayu bubur nyinan, I just sit quietly (not having much fun); Nganda ngamuurray gurrinyala buburala, It smells alright, it doesn't have any smell, to me. See also T22.39,52.

-c munim, quiet, clandestine
Ngayu munim galiinyum, nganyany bamaal bunjaany, He hit me for going clandestinely; Ngayu munim manggaany, I laughed to myself; Ngayu munimbulu jugi gundaal, I cut down the tree myself with no one knowing; Ngayu munimbulu wiwiiny, minya, garru bugaana, I gave (you) some meat clandestinely, for you to eat.

t- wurrgay, sneaking, hiding ('very rogue') so as not to be seen
See T6a.9.

R24 - CLEVER, ABLE, ATTENTIVE
tc g milba, clever

Milba minyaa dugaaajing, Clever at hunting game; Milba gurrunula bujiijing, Good at telling stories; Yingu bama milba, babar galaa bagal, warriwarring, This person is clever, [I] couldn't hit him with a spear, he's tricky and dodges out of the way. Yingu bama milba, muguy nilanilang mayimujay, This person is clever, he hides with the vegetable tucker all the time.

c galman, adept at some task, 'used to the work' (e.g. building, spearing, cutting, climbing)
Nyundu galman jugiil magil, You're pretty good at climbing trees.

tc jagujagu, not able to do some task, 'new chum' (the opposite of galman)
Nyundu jagujagu, nyundu nguju bunjaajing, You're no good, you can't fight; Ngundu jagujagu, nguju jigious magil, You're a 'new chum', you can't climb trees. Also: can't speak a language - see Gr p497, and T4.5.

tc jibujibu, imagining oneself to be smarter than one is, overconfident; 'too smart for his own good' (also glossed as 'new chum')
See T3.22; T20.14; T21.1.2; T23.38.

c binagal, attentive, taking notice, listening
Nyuni bina gurrinyala, binaagaldagangala, nyundu giyi nganggan, Your ear is good now, you're paying attention now, don't be inattentive/deaf/stupid (as you were before); Nganyany bamaal binagalngaal, The person made my hearing better. See also T3.28; T17.11.
See also mundu, spirit (A11), which extends to ability, ease, feelings, intuition, desire.

R25 - STUPID, SILLY, ANTISOCIAL
tc baba, deaf (R15); stupid, unthinking
Bina baba nyinan, He won't listen, just ignores what is said to him; Bamaal nganyany jan.gilmangaal, babaaang, The stupid person made me get stuck (I followed his directions and as a result got stuck, e.g. in mud).

tc nganggal, deaf (R15), silly, acting foolishly (without listening to advice)

tc banjarA, madness (like an ache in the head, which is said to 'bite' or 'eat' or 'grab' one); pain (generally in the head); see also A12
Nganyany dun.gu banjaraanggu bajal, A pain is biting my head; Nganyany banjaranggu dugal, The pain grips me; Nganda banjaar dun.gu, ngayu warra
nyangggajing gurrung, I have a pain in the head (lit: a head pain is to me), and as a result I'm talking stupid.

- c yaruny, acting stupidly, silly

   Nyundu yaruny banjarayi. You're acting silly, with a pain in your head; Nyundu wanyiin gu yarunyngagaany, bamaal ngabiing nyuniny wawaal, Why did you act so silly, everyone will have seen you.

- c ngunyan, silly; silliness

tyanguny, feeling 'high' or deranged (from eating honey made from the blossom of the malibay tree, Duboisia myoporoides, N8/40B-1a)

   Yingu bama malibaymu nyangunyngaany, This person is getting high from (eating) malibay (honey).

   This state can also be described by the derived adjective malibanyji (lit: malibay-with).

- c dulmbar, naughty (e.g. always bothering someone when they want to be left alone)

   Nyundu dulmbar, bamaanda jinnbingaajiiny. You're naughty, why did you keep bothering that person all the time (e.g. tickling him to wake him up).

t c narrnggay, larrikin

c girrja, ditto

   Can refer to any kind of bad behaviour, e.g. driving a car recklessly, showing off and acting stupid, but is especially used for bad sexual behaviour, e.g. Yingu bunya girrja nyuningu, walngga dwang, This woman wants you, she's getting strong for you (lit: breath is shaking).

g giru, ditto

- c durbugan, being a nuisance

   This can refer to anyone taking things that don't belong to him, or talking too much (saying things he shouldn't say). Nyundu wanyiin gu durbugandagang, bamaan wirra giyi duga, gunyidagan bajarr!, Why are you being such a nuisance, don't take things belonging to other people, leave them alone!

- c murr, larking about, playing the fool, being obstreperous (and see S4)

   This could be used to describe someone hiding behind a tree and jumping out to frighten people, or showing off foolishly, wanting praise. See T13.9.

- c nyiban, stubborn (won't do what he's told, won't take advice)

   Yingu bama nyiban, bamaal bujing, dugaalina buri, nguju gadaangal, yingu gayal nyiban, This person is stubborn, people tell him to go and get firewood and he doesn't bring it: he's a strange and stubborn person.

- c yayil, prevaricating, wanting not to do something (such as going out walkabout), stopping back, 'playing the fool'

   Yingu bunya yayildagang, nyinaana, This woman is 'playing up', wants to stop here (and not go walkabout).

t guymun, acting a nuisance

   Note that, in c, guymun is 'sorry for someone' (R28).

t nyuynigir, ditto

   This could describe a person who keeps coming back after being told to go away, or a dog which follows you everywhere and keeps getting under your feet and tripping you up.

- c g daba, running off with someone of the opposite sex (usually, someone else's spouse)
Bunya daba wagujanggu junggaarringal. The man is going running off with the woman. See Roth Bulletin 8, p7 (his ‘tarpar’ is presumably daba).

- c damarri, doing silly things (e.g. talking with words out of place)
  This is based on the proper name Damarri, for the silly and obstructive member of the pair of brothers who founded moieties; the story is told in T2.

R26 - GREEDY, MEAN
t c wurrnggun, greedy (for food); eating fast and greedily
t c baymbam, greedy (for food, cigarettes, clothes, money, wives); having a continual craving for something
- c mami, mean about food, won't share it
  All three of these adjectives are used in T15.18.

R27 - HAPPY, LIVELY, EAGER, LUCKY
t c yinyu, happy
t c durrgan, happy/glad to be with someone
  See T23.38.
- c ngandu, happy/glad to know something
  See T23.38.
- c bumbu, having fun
  Bama ngabi bumbudagang, giwagiwang, Lots of people are having fun, tickling one another. And see jana-N, T2.
- c nganyju, feeling lively
- c g jibay, eagerly in love
  Nyuniinda ngungu bunya munduuy walngga duwang, garru nyuniinda jibay, That woman desires you, she's hot for you, she must be in love with you. See 'chibai' in Roth, Bulletin 8, p7.
- c wubulV, lucky, fortunate (e.g. at hunting)
  Yingu gala wubuluni, This spear belongs to the lucky man (who gets lots of game); Wanyindu ngunyiikuuny wubulangaa?, I wonder what made that person lucky? See also T13.11 where wubulIV was glossed 'strange'.

R28 - SORRY, ASHAMED, SAD
t c mulalji, sorry (for someone or something)
  Ngayu nyuniny binangalyu jina munggun, mulaalji, I heard about your foot having a sore on it and I'm sorry.
  I was told that if one wanted to make up after a quarrel, it would be appropriate to say: Ngayu mulaalji nyunlin.gu gadaany nyanggaajina, nganyji garru nyinaana, bulmbaa gumanda, I'm sorry and I've come to talk to you, for us to sit together in the one place.
  c guymun, feeling sorry for someone
    This generally occurs in the compound verb guymun+gada-N, feel sorry for (see X13). Note that in the t dialect guymin means: acting a nuisance (R25).
t c girrany, ashamed, shy, frightened; Ja yinyjiiring (lit: frightened)
  This can be used of a person who doesn't want to face someone (either a
stranger or someone he knows) and hides to avoid them. *Ngayu girraanyjidadagang, ngabiing wawalnyunda*, I was made to feel ashamed by everyone looking at me.

- **c** binabanyja, sad and forgetful

- **t** guyi, sad, emotionally disturbed, 'heart beats fast in sorrow'
  *Ngayu guyi janang, ngajin wagaaldu bajar*, I'm broken-hearted, my wife left me. See also T14.25.
  George Davis said that the primary meaning of guyi is 'heart beats fast'; this generally implies sadness, but could instead mean gladness.

### R29 - FRIGHTENED

- **t** munu, frightened (come into contact with something horrifying, and be frightened by it)

- **c** giwar, frightened, cowardly, gutless, nervous
  *Ngayu giwardagaany bunjaajinyu*, I'm frightened from having hit that fellow (of what might happen to me in retribution).

- **c** mulul, trembling, with fear or nerves (not with sickness)
  *Ngayu mulul janang, yinyunjida banyida, nganyany bunjaanji*, I'm trembling for fear of this person, lest he hits me; *Nganyany gundaajinyu galbaandu mulujli*, I was trembling so much I dropped the axe and cut myself.

### R30 - PRETENDING, GUILTY

- **c** gajil, pretending, 'gammon', telling lies
  *Ngayu gajildagang wunang*, I was pretending to sleep; *Gajilngalnyu gan.gul bagaal ngunyjuung*, That person pretended to spear a wallaby;
  *Ngayu gajilngalnyu bujiiny ngungu milba*, I flattered him by telling him he was clever (he isn't really). See also T17.20.

- **c** manja, guilty; the culprit (see B5)

### R31 - ANGRY, JEALOUS

- **c** guli, angry, wild, 'temper up'
  *Ngayudi guli, bamaagun bunjaajina*, I'm wild, wanting to fight that person. See T6a.1.2.7.

- **c** birmbirr, jealousy; jealous
  Usually takes affix -ji, with (lit: with jealousy) or intransitive verbal derivation -daga-N.
  *Yingu birmbirrji nyinang*, This person is sitting feeling jealous;
  *Wanyjiju gu muguy nyinang birmbirrji*, Who is he jealous over? See also T14.25.

- **c** burrun, with bad feelings (grumbling, feeling jealous, or just disgruntled)
  *Yingu bama burrun nyinang, jan.gan*, This person is sitting feeling disgruntled, he's no good; *Nyundu bujubiya, bama burrun!*, You blow away the bad feelings from his body (then he'll be alright).

- **c** ngalnyjal, staring at someone (e.g. because wild with jealousy); or, generally, acting silly
  *Giyi ngalnyjaladagan!* Don't stare at people!; *Nyundu ngalnyjal jili+jarriajing bamaanda*, You're always staring at that person.

- **c** minyjin, staring, in a wild way
Dick Moses said this was an alternative to *ngalnyjal*, and the 'best' Yidiny word for staring.

- c  **julbun**, ready to fight someone over a woman
  See T2.31.

- c  **gunugunu**, ready to make amends for a crime by being speared, etc
  See T15.39.

**OTHER ADJECTIVES**

**R32 - BELONGING**

- c  **gugu**, belonging to someone else
  *Gugu giguuga bagil bamaan*, Someone else's language; *Wangal bajarr giguuga*, Leave that boomerang alone, it doesn't belong to you. See also T2.30; T15.44; and all through T1.

- c  **marbu**, one's own (including: language, people, conception site)
  *Ngajin gugu yidiny marbu*, Yidiny is my own language; *Yingu wangal, ngajin marbu*, This boomerang is mine; *Yingu galnga nganyijiin marbu*, This is our uncle; *Nyundu marbu galin!*, You go on your own! See also T23.12.

**R33 - PARTLY DONE**

- c  **ngarri**, half-sewn
  Can be used of *mugaru*, fish-net; *girrway*, net trap (J6); *bundu*, dilly-bag; *jurbal*, grass basket (J13). *Yingu mugaru ngarri*, wula ngimbal. This fish-net is only half-made, it has no handle. *Ngayu gating bunduugu ngarriigu*, *ngayu bajarr, ngayu dugaaling, balgaalna*, I'm going for the half-finished dilly-bag, I left it, now I'll go and get it to finish it off.

**VERBS**

Each verb is marked as 'Int' (intransitive), occurring with an intransitive subject noun phrase (NP), which we abbreviate by 'S'; or 'Tr', occurring with a transitive subject NP ('A') and a transitive object NP ('O'); see pl2.

For many verbs the A and O are the same as in English. Where they differ from English, the identity of the A and O (and of relevant peripheral NPs, e.g. marked by dative case) are stated. Some verbs have two alternative syntactic frames (similar to *tell* in English, as in *tell the news to John* and *tell John the news*) which are each described.

Each verb also belongs to one of three conjugation classes, shown by a final -N, -L or -R. The unmarked inflection, showing present-future tense, is -ng on -N class verbs, -l on -L class and -r on -R class. Other inflections are listed in Gr p204-15. Thus, *gali-N*, to go, has present-future tense *galing*, past tense *galiiny*, imperative *galin*, purposive *galiina*, etc.

**S - VERBS OF MOTION**

**S1 - TYPES OF MOTION**

- c **jungga-N**, Int, move fast, run; **Ja birnyjali-N**
  This can be used of people running over the ground or swimming fast through the water; of a car moving fast; of water in a river rushing fast. See, for example, T1.13; T2.28; T17.15.
  It may also be used to describe the movement of some bodily pain, e.g. *Girramgirram nganda mandi junggaany*. Cramp ran along my hand; or the
static extension of a tree’s bough, e.g. *Binda giri junngang jugiin*, The tree’s limb sticks out.

It occurs in compound verbs *ganggu+jungga*-N, take short cut (S4), *jina+jungga*-N, slip (S14).

tc *jajama*-N, Int, jump; Ja *burrwa*-L

This appears to be a general word for any kind of jumping - jumping over something, or just jumping (or hopping) along. See T14.20; T19.8.

t *jamba*-N, Int, jump

In T6.19. Said to be 'jumping about' but scarcely obtained outside this textual instance.

tc *bilnyji*-N, Int, jump down, fall (of a stream of water), drip

Can be used of people jumping down (from a hill onto lower ground, or from land into water); or of water falling (over a waterfall, or from a spout), e.g. *Bana ngungu bilnyijing nganyjiinda*, That water is dripping down on us (from a hole in the roof); *Bana yarrbim bilnyijing*, The water is falling over the basalt bar (across the river). See also T13.3; T16.23; T17.16; T22.28.

- c *burrwa*-L, Int, jump (probably: jump up onto)

See T16.27; T22.27.

- c *warri*-N, Int, jump away (in fright, or to dodge something such as a spear)

This could be used to describe a person, or a kangaroo or an insect jumping away when frightened; or someone purposely jumping to avoid being hit.

t *mundu+warri*-N, Int, be startled, jump in fright (or in 'gladness')

This is literally 'spirit jumps' (see *mundu*, A11), similar to the English idiom 'heart jumps'.

tc *gamba*-N, Int, crawl

This can describe a person crawling on hands and knees (often, sneaking up on something); or an insect crawling, or a toad fish 'walking around' in shallow water. *Gara ngungu gambang bijundalda, giyi nambi, jan gan, mandi bajasalji*, That spider is crawling on the dilly-bag handle, don’t pick it up, it’s no good, your hand might get bitten. See T2.122; T22.14,18,19,22.

- c *dinda*-L, Int, spin

Can be used of a boomerang or a spinning top, etc. *Bunbuuja jabuu jarra garru dindaalnal*, Set the top down on the ground so that it spins! In t the verb *jubi*-N (X3) is used for 'make spin'.

c *waymbalaaji*-N, Int, roll

*Jugi ngungu waymbalaajing bundaa*, That log is rolling down the mountain. See also T23.36.

t *waymba*-L, Tr, roll

*Ngayu jaja waymboal*, I’ve rolled the child over; *Ngayu waymbaajinyu*, I’ve rolled (myself) over.

- c *waymba*-N, Int, fly (of bird, insect, flying fox, plane, spark)

*Garna wawaal, wanggi yigaanda waymbaany*, The black cockatoo was seen, it was flying high in the sky. See also T4.50; T5.22.

In the t dialect, *walngga*-L, float, glide, swing, is also used for 'fly'.

**S2 - MOTION IN WATER**

tc *walngga*-L, Int, float or sail on water, glide through the air, swing through the air; in t only: fly

I was told that, in c, this means 'floating on water or floating in the air'. See T5.24,25; T12.16; T16.23; T19.11,17; T20.12; T21.9.
S2 - Motion in water

 tc ngaba-N, Int, bathe, bogey, immerse self in water; Ja yirrabaaji-N
 See T10.30; T14.12.

tc juwi-N, Int, swim (from one place to another); Ja janggabaaji-N
 The English verb swim can be used to mean just splashing about or
 swimming around in circles in a limited area (this is translated by ngaba-N) or
 travelling through the water from one place to another (this is rendered by
 juwi-N).

g yunga-N, Int, 'swim' (probably the same meaning as juwi-N)

c yunga-N, Int, cross river (by any means, e.g. by swimming or on a raft)
 See T2.119; T4.52; T11.7; T13.12,28; T17.23.

c wujan-N, Int, cross river
 It is not known what difference, if any, there is between wuja-N and
 yunga-N.
 See T4.41,46; T16.30; T21.11,18.

tc junyja-R, Int, walk across stream (at shallow spot)
 Ngayu jaynggaadajunyjar, I'm wading across at the rapids.

tc balngga-L, Int, cross river by walking across on a log
 Dalbil budi gawur wunaana, garru nganyji balnggaalnal!, Put the log to lie
 acrossways (over the creek), then we can walk across!

tc dunga-L, Tr, move boat (O) by paddling or rowing
 Bamaal dungaal warrjan milgarda.
 The person paddled the raft using a
 paddle; Ngayu milgaara warrjaan.gu dungaajingaalna, I just use the paddle to
 move the raft. See also T16.4.

S3 - GENERAL MOVEMENT, DANCING

tc jinbi-L, Int, wriggle, straggle
 Could be used of a baby wriggling to get free of a parent's grasp.
 Barabara malarala jinbijinbiil, malaramu bayil.
 The fly struggled in the spider
 web, and has now got free of the web. See also T22.27,29.

tc juyu-N, Int, (snake) wriggles as it moves

tc giwa-N, Int, 'stirred up'
 This verb is often used in derived transitive form, giwanga-L. Its
 meanings include: (1) tickle someone, e.g. Ngayu nyuniny giwangalna,
 nyundu manggaana, I'll tickle you and you'll laugh; (2) water stirred up,
 e.g. Mayi ngungu giwang wigilwigiilgu, Sugar is stirred into that (tea) to
 make it sweet; (3) picking up liquid in a container, e.g. Bana ngungu duga
 giwangal!, You get that liquid!

tc numa-N, Int, move about all the time, fidget, (ground) shudders
 Nyuniinda murru numaang, Your adam's apple moves up and down (lit:
 moves on you) (when you talk); Wujal numaang, Blink eyes; Mandi
 numaang, shake hands. See also T13.10; T22.10.

tc duwa-N, Int, shake
 Covers: shaking one's head; body shaking involuntarily with fever.
 Occurs in a compound verb walngga+duwa-N, want someone sexually
 (X12).

tc wugi-N, Tr, shake, swing (something)
 Ngayu jugi wugiiny, mayi wandaany, I shook the tree and the fruit fell off;
 Ngunyjuung banggal wugiiny, ngungu bunya gabaanyja janaany,
 ngunyjuung gundaajinyu banggaalda, That person swung the axe back (but
he didn't see) that woman standing on the road (behind him) and he cut her accidentally with the axe; *Mandi wugijinyu*, Shook hands.

tc  jinba-L, Tr, shake (a blanket, to get dirt off it)  
*Ngayu ngungu buda jinbal*, nyarru nangguu, I'm shaking the blanket (to get the crumbs off and I'll put it down) on top of the mattress.

tc  bunggi-N, Tr, sieve (food, by shaking it in a wide-weave dilly-bag)  
See T7.4.11.  
Dick Moses said that the preferred term for 'sieve' in c was *mani-N* (T9).

tc  darraba-N, Int, shake in/with water, rinse  
*Ngayu milalbirm (barma) darrabanyu*, I rinsed my mouth/ear out (with water); *Ngayu gula darrabajiny*, I bathed my body, shaking myself (in the water, to get rid of the sweat).  
This verb is frequently used in derived transitive form, *darrabanga-L*, e.g. *Bulin mayii bugaajingaalnyum, darrabangaal*, The plate, which food had been eaten off, was rinsed.

tc  nyamba-N, Int, dance (e.g. in *warrma* or *ngalba* style, I3)  
See T6.37, T8.31.

tc  ngaru+wanda-N, Int, dance shake-a-leg style (*ngaru*, see I3)  
See T8.31.

S4 - DIRECTIONAL MOTION

tcgw  gali-N, Int, go; Ja *barma-N*  
There are many examples in the texts, some of which would be translated by 'go on', 'go away'. It can also describe a 'running stomach', e.g. *Janja galing* (lit: faeces goes), have diarrhoea.

tcg  gada-n, Int, come; Ja *mundaaji-N*  
Can also be used of time, e.g. T19.16, *Ngajagurran gadaany*, Tomorrow came. And of tears (T14.10); and sweat, e.g. *Ngayu yagan gadan*, I sweated (lit: My sweat came); and cough, e.g. *Ngayu gunyarr gadan*, I'm coughing a lot (lit: My cough keeps on coming). See also T14.34, *Yinyu gurriny gadan*, *ngumbar*, This person is feeling better (lit: this face is coming good).

tc  yaji-L, Int, go walkabout

tc  burrgi-N, ditto; Ja *barma-N*  
These two verbs (which appear to be synonyms) refer to a journey in the bush with the intention of returning to the starting place, e.g. T3.6; T4.1; T5.1; T17.34 (walkabout in town). They are often used with the abstract noun *wabar*, a walk (see O3).  
*Burrqi-N* can also be used with the noun *wugu*, work (see O3) to mean 'to work' (as in T17.40). Or, *burrqi-N* used alone can mean 'to work' (as in T9.16).

tc  wayba-N, Int, go round  
This verb is generally used with suffix *-Vji-N* (which here has a 'continuous' sense) e.g. *Ngayu waybaajing bundaa*, I'm going round the mountain. It can also be used with *jili*, eye, or *ngumbar*, face, to mean 'be giddy' (e.g. T14.31).

tc  gunji-N, Int, return; Ja *mundaaji-N* (lit: come)  
The origin to which one returns can vary, depending on the focus of the discourse - it can be a camp left months before (T2.115); the camp of that week (T10.15; T20.8); or a place left just a few minutes ago (T4.20). This
verb often co-occurs with the particle biri, do again, return (Z; Gr p376), e.g. T2.115; T3.14; T4.20; T10.15.

tc ganngu+jungga-N, Int, take a short-cut
This can involve going around the side of a mountain (half way up the slope, see meaning of ganngu, P2); or stepping over a log instead of walking around it; or any other kind of short-cut. See T4.51; T6.32; T11.11; T13.34,36; T16.21,25,26; T17.16,34.

t ganngu+wanda-N, Int, take a short cut
There is probably a slight meaning difference from ganngu+jungga-N, but it has not been possible to clarify this.

t janyji-N, Int, shift camp

-c warra-N, ditto
This is generally used of people shifting camp (T5.4; T13.1) but could also, I was told, be used of ants moving to a new nest.

t janda-L, Tr, put someone (O) on the right road
This is generally used of taking someone part way to their destination and making sure they are on the right path to reach it.

tc yulba-L, Int, sneak up on (person or animal or thing sneaked up on is likely to be in purposive case inflection)
_Bama yulbaal ngajuun.gu_, The person sneaked up on me. See also T19.4.

-c wuga-L, Tr, creep up on, take unaawares

t murra+wuga-L, Tr, sneak up on someone (O) to frighten them
This is related to the adjective murra, larking about, in c (R25).

S5 - MOTION UP AND DOWN

tc majinda-N, Int, walk up slope; Ja gilmada-N
See T4.46; T16.26,29. It can also be used of a plane slowly climbing after take-off (T5.22); or of some pain rising, e.g. _Girrangiירram nganda majindang bawuu_, Cramp is running up my back.

tc g w magi-L, Int, climb up (steep hill or cliff, or tree); Ja gilmada-N.
See T1.59,60. Used of a plane climbing steeply in T5.22.

tc jelmbi-L, Int, climb up a tree 'hand over hand', i.e. using hands and feet; Ja balgambi-N and/or gilmada-N

t wugi+gali-N, Int, climb a tree with the help of a lawyer-vine rope, held between the hands and looped around the tree (and moved up so that the person appears almost to run up the tree)
The lawyer vine used is _yabalam_ (_Calamus australis_, N8/57A-1a).

c maga-N, Int, water rises up (with a flood, or incoming tide)
See T13.9.

tc g wangga-L, Tr, make rise up, make set up, waken up
Occurs most commonly in derived intransitive form, wanggaaji-N, get up.
Often used of people waking and rising (T2.24,26); but can also be used of dust flying up or of water rising (T13.9; T16.11). See also T10.6.

tc juda-N, Int, descend; Ja bunggula-N
Can be used for descending a mountain or tree, etc, see T4.52; T11.11; T13.19,23; T16.23; T22.19; or for night descending, e.g. T21.16.

t jarranda-N, ditto

tc wulngga-N, Int, sink a long way down; drown
S5 - Motion up and down

See T3.25.

tc nyarrmbi-L, Int, descend almost to the ground
Can be used of a whirlwind descending almost to the ground; of a person crouching down with their bottom not quite reaching the ground; of a person coming down a mountain but stopping short of the bottom.

S6 - PASS BY

tc barrganda-N, Tr, pass by someone or something (O)
See T4.42; T11.7,12; T13.16; T16.2.

tc balmba-N, Int, pass.
See T6.31.

tc bangga-N, ditto
It may be that balmba-N is preferred for passing a person or thing, and bangga-N for passing a place. The person, thing or place passed can be stated, in dative or locative case (e.g. Bama nganda balmbaany, The person passed me), or else may be inferrable from the context. See T11.11; T13.10,17; T23.34.

S7 - MOTION IN AND OUT

tc bila-N, Int, enter, go in; Ja nyawarraaji-N
The thing that is entered will be in dative or locative case, e.g. Gambarr nganda jili bilang, Dust is getting in my eyes; Nyundu munu bilan duguuda! You go in the house! Can also be used for going into the scrub. See also T2.54; T22.28,56.

The derived transitive form, bilanga-L, can be used for 'put in', e.g. T2.57; and Yingu ngayu jaja gadti bilangalna, I must put this little child in (the car).

tc yudi-N, Tr, put something (O) in or on something (locative/dative); Ja, julbamanga-L
Can be used of putting things into a dilly-bag (T7.2); putting tobacco into a pipe; putting clothes on a person; putting fish on a carrying stick (T7.16); putting spear point into handle.

tc wayi-L, Tr, put something (O) in or on something (locative/dative)
Can be used of putting bark in a bag; putting a bag in a boat; putting a handle on an axe; loading bullets into a gun; or putting on a hat, shoes or a necklace. See T17.27.

The meaning difference between yudi-L and wayi-L is not clear. George Davis suggested that yudi-N refers to putting something into a bag, and wayi-L to filling it right up; this may be part of the meaning difference.

tc girrwa-N, Tr, get something (O) in a container (locative) by dipping the container in the something and scooping it up
The something could be nuts, or water, e.g. Bana girrwan gulbulula!, Get water in the billy-can!

tc wiga-N, Tr, put water (O) into a billy-can, to fill it up

tc bayi-L, Int, emerge, come out
Can refer to a person emerging from cover and 'showing' himself' (T1.21; T2.35); to tears coming out of the eyes or a snot from the nose; to a boil swelling up; to a smell emanating from anything; to a fly escaping from a spider-web; to new shoots of grass emerging from the ground; to a spring
of water coming out of the ground; to a turtle sticking its head out of the water. See T11, T13.

**bara-N, Int, emerge from tunnel; sun rises; Ja burrgura ('early morning', Q2)***

The sun was believed to enter a tunnel at sunset, travel under the earth all night, and emerge on the other side at dawn, thus *Bungan baraadang*, Sun is rising (lit: sun is coming and emerging). The sun rising can also be described by *bayi-L*. *Bara-N* can also refer to a person coming out of a tunnel or the water, or coming out of a sleep, e.g. *Ngayu wurrmbam barang*, I emerged from sleep.

**jinga-R, Int, water squirts or sprays out (e.g. from a hole)**

**dangga-N, Tr, take out, extract, take off**

This covers: bees taking nectar from a flower; people taking honey from a hive; extracting grubs from a tree (T15.14); taking vegetables out of a river when they are sufficiently leached (T7.6); taking bark off a tree (T17.27); taking slime off an eel or fish; and taking clothes off. See also T2.48ff; T18.17,23,29; T22.38.

**S8 - PULL AND PUSH**

**munda-L, Tr, pull or drag with a steady motion; Ja murrja-N**

This covers: pulling a branch down (to reach fruit on it); leading a horse by the reins; pulling a canoe over land (T16.7,22,27); pulling on a vine leading to a yam (T2.53); pulling on a pipe (O is 'smoke'). See also T2.55; T13.28; T20.7; T21.19.

**wirnngga-L, Tr, pull or snap something (O) off where it is attached or held**

This includes: snatching something from a person's hand; breaking a branch off a tree; pulling a hank of hair out of someone's head; tearing or ripping off a piece of cloth.

**burrnga-L, Tr, pick (e.g. fruit), pull off**

This verb refers to a more deliberate and controlled action than *wirnngga-L*. It can be used for pulling leaves off a tree, picking fruit one by one, plucking a bird (O is 'feathers').

**dalji-L, Tr, jerk**

For instance, if one throws a vine rope over a branch one would jerk it to make sure the rope was strong enough. *Ngayu ngungu daljii, gurriny buyal*, I jerked that, it is good and strong. Also *Nyabil daljiijing*, clicking one's tongue against the roof of the mouth.

**biri-L, Tr, push**

This includes use of the hand or any other body part (e.g. shove with the knee, ram with the head). It can sometimes be translated as: push over, push back, push away. *Yingu ngayu biril gabaaymu*, I'm pushing this person out of the road.

**S9 - CARRY**

**dimba-N, Tr, carry**

See T7.2.

**gima-N, ditto**

I was told that *dimba-N* is preferred for carrying some lightish thing, often over the shoulder, and *gima-N* for carrying a heavier thing, in the hands or on the back or in a dilly-bag. However, a more important factor was that *dimba-N* was preferred in the t dialect (and could be used for all kinds of carrying) and *gima-N* in the c dialect.
See T1.4.9.

c jinda-L, Tr, carry something to a place and leave it there (i.e. 'move by carrying')
See T10.9.

c daybi-L, Tr, (A) picks up something (O) and carries it along with him
Also water washing something away; wind blowing something away; a landslide carrying someone downhill, e.g. Jabu bunjii, nganyiiiny daybiil, The ground split and we were carried along (by the landslide); a car knocking someone over, e.g. Dundalayju nganyany daybiil, ngayu wandaany, A car knocked me (lit: along) so that I fell over. It can also be used to describe someone (A) scratching or rubbing themselves on a prickle or stinging tree (O); the interpretation here may be that the wound or irritation is 'carried along'. See also T2.115.

S10 - FOLLOW

t c banja-R, Tr, follow (e.g. person, road, river); Ja barnanga-L (lit: go with)
See T1.11,48,50; T2.92; T12.15.

-c gaymba-R, transitivity unclear, follow in a sneaky way
See T2.9.

S11 - THROW, POUR, EMPTY OUT

t c gilbi-L, Tr, throw, chuck; Ja nayngu-R
Includes: throw away; throw down; spit (O is spittle); cast line (O); thunder 'throws' down lightning, e.g. Jigurrunggu yingu juji gilbiil, garru nganyiiiny bunjjuu, The thunder threw down this lightning and it hit us. Note also Ngayu jili jilnggu gilbiil, I looked down (lit: threw eyes down) in T21.5; Bamaal nganyany yangiinda gilbiil, The person winked at me (lit: threw at me with the corner of his eye). See T1.62; T3.23; T13.16; T15.7,15,16.

The reflexive form gilbiiji-N can be used to describe a fish jumping in the water (lit: throw itself), or a person tossing and turning in his sleep, Ngayu wurrmba wunaany gilbiijinyu, bugaa, I lay tossing and turning (lit: throwing myself) as I slept in the night.

In T10.29 gilbi-L is used to describe an old man taking a newly initiated youth into salt-water, and swimming with him.

t c jiga-L, Tr, pour water onto something, throw water
The O can either be the water (T2.49) or what it is poured on, which could be food or a fire, e.g. Ngayu ngungu banaa buri jigaal, I chucked water on the fire (lit: I poured-on the fire with water).

t c jaga-N, Tr, empty out, tip up, capsize
The O can be the container which is tipped up, e.g. Bamaal gunbuul jagaany, The people tipped up the billy-can; or the substance that is emptied out, e.g. Gunbulumu bana jagan!, Empty out the water from the billy-can. This verb can also be used for urinate (O is urine), e.g. Ngayu jujarr jagang, I'm pissing (lit: I'm emptying out piss); or spit (O is spittle).

The reflexive form jagaaqi-N can be used for (something) overturns, tips over, e.g. Dundalay jagaajinyu, The car overturned; Walba bundam jagaajinyu, A piece of rock broke off from the mountain (lit: rock tipped over from the mountain).
S12 - HUNT AWAY, HUNT DOWN

tc yaga-R, Tr, hunt away (e.g. person, child, dog, animal)
See T10.12.

tc duba-N, Tr, hunt down, run down (i.e. chase to catch)
Ngungu ngayu bama dubaany, bunjaana, I ran that person down, to hit him. See also T11.4; T19.9.

S13 - FALL, SLIP

tcg wanda-N, Int, fall, drop; Ja dandimaaji-N
This covers: a person falling down; an animal dropping into a trapdoor trap (T2.60); a fruit falling off a tree; rain falling; a wave beating on the shore; the sun setting; people dying ('dropping off', T23.32). See T10.4 for a transitivised form, lit: throw a youth down (to have his tribal cicatrices cut).

It also occurs in compound verbs ngaru+wanda-N, dance shake-a-leg style (S3); ganggu+wanda-N, take short cut (S4); nguyarr+wanda-N, think (V8); bijar+wanda-N, dream (V9).

t jina+jungga-N (lit: feet move fast), Int, slip
c darba-N, ditto
Can refer to hand slipping (T22.20) or foot slipping, Ngayu darbaany jalmbuulda, I slipped on the mud. Also: Nyundu wanyiingu gu magil muguy, junggili gandaalda darbaanjii, nyundu ngaja wandaanjii. Why do you climb the slippery tree, you might slip, you might fall down.

S14 - LOSE, BE LOST

tc yilba-L, Tr, lose (e.g. money)
The reflexive yilbaaji-N can be used for 'get lost'.

tc jarri-N, Int, get lost, sink down out of sight
This can refer to a person getting lost or 'bushed' (T1.43; T17.22); to something sinking down in the ground (T8.30); to something sinking down in the sea (T12.16); to someone drowning (T3.27; T10.32); to a turtle retracting its head into its shell (T13.19); to someone falling asleep, e.g. Ngayu wurmba jarriiny wunaany, I was sound asleep. It may also be used when a place (S) is swamped by rising water (T13.1; T23.32), although this could also be described through the verb wunga-N, drink (X1).

T - VERBS OF REST AND GIVING

T1 - SITTING, CROUCHING

tc w nyina-N, Int, be sitting, stay; Ja nyiyaarjii-N
This very frequent verb is used throughout the texts.

tc nyarrga-N, Int, get into a sitting position
The English verb sit would be likely to be translated by nyarrga-N in the meanings 'sit down!' or 'he has just sat down' but by nyina-N in the meanings 'I am sitting down' or 'he has been sitting down all morning'. The two words can be used together.
Nyarrga-N can also be used to describe a bird settling on a perch or a fly alighting on something.

tc nyirja-R, Tr, put in a sitting position
Nyundu jaja nyirjarri!, You put the baby sitting up!
250 T1 - Sitting, crouching

tc nyilngga-L, Int, crouch down on heels

T2 - STANDING

tc jana-N, Int, stand (get into standing position, or be standing); Ja dindaaji-N

There are many examples in the texts of this verb used in its primary, locational sense. It is also used with nouns referring to noises (see I) to refer to the production of a noise, e.g. Yingu bama gugu janang. These people are making a noise; Jigirrijigir gugu janang, The willy wagtail is making a noise. In connection with this sense, there are compound verbs jubun+jana-N, to squeak; jibun+jana-N, to sob; gawal+jana-N, to call; guybil+jana-N, to whistle; wulnggu+jana-N, to sing wulnggu-style (W1, W2, X5).

Jana-N is also used with the adjective bumbu 'having fun' (R27), e.g. Bama ngabi janang bumbu, giwagiwang, Lots of people are having fun, tickling one another. And with munda, spirit (A11) the collocation then meaning: feel up to doing something, e.g. going hunting, going for a fight, or Ngayu mundu janang, bunyaagu galingajiina, I feel up to taking the woman away.

There are also compound verbs jiba+jana-N, expect; jimi+jana-N, wait.

Jarra-L, Tr, put standing up, set up, erect; Ja dinda-L

This verb has a wide range of use, including: stand a person up (say, an invalid or a child just learning to walk); set a post in the ground; build a house, i.e. set up the frame (T14.29,33); set up a net trap (T2.40) or a stone fish trap (T7.16); spider (A) makes a web (O); throw a boomerang (O) i.e. set in motion in a trajectory (T6.3); set a top (O) spinning; make a cat's cradle (see example under jubi-N, X3); plant seeds (O); set a dog (O) on the scent of an animal. See also T16.24.31.

With bunggu, knee, Jarra-L is used for kneel, e.g. Ngayu bunggu jabuu jarraal, I knelt on the ground.

It can be used with gunugunu 'offer self to be speared at in order to expiate crime' (R31) as in T15.39. And it can be used with munyu, smashed up, to mean: smash up (see example in R4).

Jarra-L can refer to making a noise, e.g. Nganyi "yarrr" jarraajinyu, We say "yarrr" (when we don't like dirty talk going on around). With guwai, name (I2) it means: to name (T1.62; T13.15; T21.6). With warrna, dance-style (I3) as O it means: do a warrna-dance (T6.37). With bunggu, verse/turn of song as O (I3) it means: sing a verse/turn.

There are compound verbs jili+jarra-L, stare at (V2); jingay+jarra-L, sneeze at (X7); nyarri+jarra-L, put in hole and cover over (U6); jirrbi+jarra-L, promise to do something at a certain time (W6); yaga+jarra-L, split in half (U8).

T3 - HANGING

tc junda-N, Int, be hanging down

Can be used of a flying fox hanging from a tree; the handle of a dilly-bag hanging down; a wasp's nest hanging from a tree; stirrups hanging from a saddle, e.g. Guga jambuul jundang walmibirrbany jinaagu, Two stirrups (lit: leather) are hanging down, one on each side, for feet (to go in). See also T16.6,9,10,16,17; T18.22.

tc jurrja-L, Tr, hang up

Ngayu yingu bundu jurrjaal, mayimujay badiilji, I hung up this dilly-bag, full of badiil nuts.

- ngira-L, ditto

See T7.10.
T4 - LYING DOWN, STAYING

tc wu
na-N, Int, lie (down), be lying (down); sleep; live, settle down; Ja
yulumba-N (and possibly also julba-N)

This covers a person lying down; a place 'lying there' (T21); a water
feature 'lying' (T16.33); an engraving 'lying' on a rock (T21.5); any wound
or pain, e.g. T10.25 and Ngayu gula munylmunyul wunang, I have a pain in
my body (lit: My body pain lies); any noise, e.g. Bulumba yingy dungurr
wunang ngabi. There's a lot of noise in this place (lit: This place lot of noise
lies). Note that Yidiny has no copula verb (similar to English to be) and
wuna-N is often used corresponding to the locational sense of the copula in
English (It is in the garden, etc).

Wuna-N can also be used for: live, settle down, relating to people
(T22.56) or to animals, e.g. Julgay gulgii wunang, Mussels live in the sand.

There is no separate verb 'to sleep' in Yidiny. Wuna-N is used, either
alone (T22.22,23) or with the adjective wurrmba, asleep (R15), e.g. Yingu
bama wurrmba wunang. This person is sleeping.

tc jana
ba-N, Int, (be constrained to) stay in a place

Ngayu janbang nyinang munngaanda, I stay with my husband (as a wife
should); Ngayu janaanya jankaany walbaa Ganyjuda, I stood by the
Ganyjurrr rock, held there like a magnet (by the religious significance of this
dreamtime rock). It may also be used to refer to a hairy vine or gum (S)
attaching to someone or something (dative or locative), e.g. Ngayu galg
gin.gaamarrri, nganda gulaa Janbang, I walked by a hairy vine, and it caught
me (lit: my body).

This verb may be used in a derived causative form, e.g. Wagujanggu
wagal jantaangalal, The man won't let his wife go (but makes her stay in that
place).

T5 - PUT DOWN, INSERT, PICK UP, LIFT

tc budi-L, Tr, put down, put in, put away; marry; Ja julhamanga-L

Can be used for placing anything on the ground (T1.61; T12.15) or in
water (T2.46,48; T13.21); or a mouse putting a nest (O) in a hole it has dug;
or a louse laying eggs (O) in your hair (dative/locative) e.g. Guling nyunda
garra ngabi budii, The lice have laid (Ut: put) lots of eggs on you; or digging
a hole, lit: putting the hole there (T2.40).

With gijar, mark (O5) it means: write name (T9.35) or draw design
(T11.4). With jijuul, short decorative cut below shoulder (A13) it means:
make the cut, e.g. Nganda budil jijul, A cut is (has been put) on me. With
dirra, name (I2) it means: to name, e.g. Ngayu dirra budii, I gave a name (to
him). With yibuu, actions performed in dance (I3) it means: perform the
actions, e.g. Nyundu warma yibuu budi bijiting!, You make those warma
dance-actions properly!

Budi-L also has the meaning: marry (T2.33; T22.50).

It occurs in compound verbs jili+ budi-L, look after (V3); nyarri-budi-L,
put in hole and cover over (U6); jirrbi-budi-L, promise to do something at a
certain time (W6).

tc jarrgi-N, Tr, put in, insert, embed, plant

Can be used for planting a sapling; sinking a house post into the ground;
inserting the pointed portion of a spear (O) into the handle; burying meat (O)
in ashes to cook. Ganyarranggu jalmbuulda jarrging madadagaana, The
alligator buries (the body of a person it has killed) in mud, to make it soft
(and edible). And see example under banggu. M7.

tc gumbi-L, Tr, pick up; Ja gumbirranga-L

Ngayu gulaar gumbilling bugaana, I went and picked up the figs to eat
252 T5 - Put down, insert, pick up, lift

them. See also T10.19.

t c maba-L, Tr, pick up, lift (probably: some fairly heavy thing); Ja
gumbirranga-L
See also T6a.5.

c miwa-L, ditto
Dick Moses said miwa-L was preferred in c (the 'proper word').
Nganyany jugalawuudu miwaal yiwaanyju, The whirlwind carried me off
(and dumped me in the water).
There is a homonymous verb miwa-L, to help (Y1).

T6 - OPEN OUT, SCATTER, SPREAD OUT, CLEAR, HEAP UP

t c bala-N, Int, be opened up
Bulumba balang, The house is open (i.e. doors open); Gawam balang,
junggang wandang, The bank has broken open, and fallen down (the
hillside). Often used in derived transitive form, e.g. T12.2, and Dundaalay
ngungu bilaang, munu garru bilaanaa!), Open up the car (doors) then people
can get in.

- c yilarri-N, Int, (people or things) are scattered, spread out
Jirrgar ngungu yilarrinyu, That grass is spread out (to dry). Like bala-N,
it is often used in derived transitive form, yilarringa-L, to spread out.

t - daju-R, Tr, spread out (e.g. blanket, grass to lie on); Ja janba-L

t - dadi-L, ditto

c jadu-L, ditto

c yinba-L, ditto
There may be a meaning difference between the two verbs in t and the two
in c, but if so this has not been discovered.

t c yiya-L, Tr, open out (e.g. something that has been rolled up)
Bamaal yingu gawuu yiyaal, The person has unrolled this bark blanket;
Yingu gawuu yiyaajinyu, This bark blanket opened itself out (i.e. unrolled
naturally). Also used when water floods, e.g. Bana yiyaajinyu
ngalaldaagaany, The water flooded out, in a big flood (lit: Water opened itself
out, became big).

t c gunyji-L, Tr, expose, undo, unwrap, open out
Covers: taking clothes (O) out of a bag; unwrapping meat (O) from leaf
parcel, after it has been cooked, and separating the pieces.

t c buda-N, Tr, expose, open out, clear
This includes: lifting up a blanket to see what is underneath (T12.14);
clearing a road or camp-site, i.e. 'exposing' the ground (T10.15); opening
out grass or leaves, e.g. when looking for eels (T22.3).

- c bilma-L, Tr, clear part of a place
See T4.9.11; T13.30; T21.20.

t mawa-L, Tr, heap up, gather together
Can be used for heaping up leaves or other rubbish; a scrub-turkey
heaping up earth for its incubatory nest; or gathering together a group of
children; or folding a blanket (see example under banggu, M7).
T7 - Leave, hide

tc baja-R, Tr, leave
Can be used for leaving a place (T11.6; T13.14); leaving a person (T1.20; T13.7); leaving behind some things (T1.26,36,58); for a bird laying an egg (O). Also, with guwal, name, for: giving a name, e.g. *Ngayu bulmba yingu bajar guwal*, I'm giving (lit: leaving) a name to this place.

tc nila-N, Int, be hidden, hide (oneself)
*Ngayu manggaany, bamaal bajiildanyu, ngayu nilanyunda*, I laughed and they came and found me where I was hiding
See also T15.22.

c garba-N, ditto
Like *nila-N, garba-N* is commonly used in derived transitive form, e.g. T12.5,9. See also T11.3; T16.9.

T8 - Hold, hold down, tread on, trample on

tc g nambi-L, Tr, hold in hand (or claw), hold on to; restrain; Ja nyawirnga-L
(and probably also jarramanga-L)
Includes: holding a stick or spear; holding onto a chair when being birched (T17.12); an alligator holding someone in its claws (T18.20,34); holding a person by the hand, e.g. *Mujambu yinyauny jaja jarral, mandii nambil*, Mother set this baby on its feet and held its hand (when learning to stand); a vine (A) 'holding' a person (O). The reflexive is used for 'hug', e.g. *Bama maguubany nambinambiljinyu*, The people are hugging each other (lit: holding themselves chest to chest). It can also be used with wayway, wind (A11) as in *Muguy wayway nambiljini!* (lit: hold your breath all the time) with the meaning: take rests and breath properly (when doing some heavy work) and don't let yourself get breathless!
See also T22.21,29.

tc g garba-L, Tr, hold down (normally, with the foot), squash with foot

tc g garra-L, Tr, hold down; lie on
This covers: tread on (T4.51); press down on with jaw (T1.18); sit on; lie on, e.g. *Gudaaga ngungu jubun+janaang, gadigadii mujambu garralnyunda*, Those puppies are squeaking because the mother dog lay on them.

It can also cover: a cloud (A) covering the sun (O); frost or fog (A) lying over a place (O) or there being a lot of noise (A) at a place (O), e.g. *Bulmba guguung garral*, lit: lots of noise lies over the camp. With jili, eye, garra-L can mean 'wink', e.g. *Ngayu ngunyjuuny jili garral*, I winked at that person.

It can also be used in a metaphorical sense to mean: hold, own or claim a tract of country (T23.30,33,35).

tc g garagada-N, Tr, trample on
See T10.36.

T9 - Get, catch, grab

tc g duga-L, Tr, get; catch; Ja milja-N and jarramanga-L
This is a very common verb with a wide range of meaning, including: catch game or fish in a trap, e.g. *Muygaalda nganyji minya gindaaja dugaal*, I caught a cassowary in a trapdoor trap; take an animal out of a trap-hole (T2.60); catch fish with a line (T16.8,9); pick fruit (T3.3); buy things (T9.20); grab a person (T10.31; T22.20,27); pick up someone's smell (T22.15,17); learn a language, e.g. *Gugu yidiny gajaang dugaalna, garru
nyanggaajina, The white man can pick up the Yidiny language, and speak it; catch a cold, e.g. Ngayu garrjay ngunyjuunim dugaaajinyum, I caught a cold from that person.

- c mani-N, Tr, catch in a trap (or spider-web); sieve, shake in a dilly-bag (see S3)
  See T2.62.

t c jimba-N, Tr, catch something moving (including, something that is thrown)
  Nganda walba gilbiil, ngayu walba jimbaany, Someone threw a stone at me but I caught it; Barabara jimbang gwiwing bugang, The frog catches flies (with its tongue) and eats them. See also T19.18; T22.21.
  In the t dialect this can also be used for: catch in a trap; in c the verb mani-N is preferred. (Or, either dialect may employ the general verb duga-L.)

t c jani-gi-L, Int, get caught
  This can be used for: a fish caught in seaweed; a fly caught in a spider web; a turkey caught in a trap; or a person who has got stuck (e.g. a foot lodged in a crevice).

T10 - BLOCK, OBSTRUCT

t c mijj-L, Tr, block, shut up
  This covers: blocking a path (T1.31,32,47, T12.17); mending a hole in a house; a cloud (A) covering the sun (O), or the moon covering it in an eclipse; shutting someone up in a house (T12.3). In T18.16, it describes jamming an alligator’s mouth open by wedging a stick in it (i.e. blocking the mouth from closing).
  The A can be garrjay, cough, and the O gugu, voice, or walngga, breath, e.g. Gugu garrjaanyju mijil, walngga mijil, The cough is blocking my voice and blocking my wind.
  The O can be bina, ear, then meaning 'deaf' (or: not listening, getting stupid), e.g. Ngajin bina mijil, I was deaf (lit: my ears were blocked); or jili, eye, then meaning blind, e.g. Ngajin jili mijijing, My eyes are getting blind.

t ngarram+gali-N, Int, be obstructed, impeded
  See R8 for adjective ngarram, obstructed. This verb can describe something stuck in one’s throat; or having the hiccups. Also: Gidigidi jili+waju ngarram+galiinjil, Watch the children, lest they drown! (lit: lest they become impeded!)

T11 - GIVE, SEND, SHARE, CLAIM, OWN

t c g wiwi-N, Tr, give; Ja Jayma-L
  For this verb the thing that is given must be O, and the recipient can only be in dative case. The O is most commonly some material object, although it can be mundu, spirit (A11) with the meaning: give bad luck, e.g Bamaal nganda gurri mundu wiwiny, That person might have given me bad luck.
  The O can be gurruun'U, language, story, with the meaning: tell a story, see Gr p380. With mandi, hand, the meaning is: give a hand, help (similar to the English idiom), e.g. Gana nganda mandi wiwin!, You give me a hand!
  The reflexive form can refer to people giving themselves up for a crime (T15.41) or a woman offering herself sexually, e.g. Ngayu wiwiliynju yinyuunda wagujanda, nganyany jumbaalna, I gave myself to this man, for him to fuck me.

t c yumba-R, Tr, send
The O can be a message (T3.29) or a person sent for something (T22.47). Can also be used for the rainbow (A) 'sending' a message through its colours (O), see example in L6.

\[ tc \] minja-N, Tr, share out (O is what is shared out)

\[ Nyuundu minya gaymbiliny minjaany, nganyjiinda nguju, nganyjiinda biya gadil bajar, \] You shared out all the meat, with none for us, you should have left a little for us.

\[ tc \] narri-L, Tr, claim, own (O can be meat, land, a woman, etc)

\[ Nganyji narriitinggaliina, marbula nyinangalna, We'll go and claim it and then it'll be ours; Yingu wagal ngayu narril, This is my wife (lit: I claim/own this wife).\]

**U - VERBS OF AFFECT**

**U1 - HIT, FIGHT, BUMP, BASH**

\[ tcg w \] bunja-N, Tr, hit to inflict injury; kill; Ja nyanba-L

This verb occurs about a dozen times in T15; when translating the story, Dick Moses alternated between 'hit' and 'kill', using each gloss half-a-dozen times (and 'fight' once). It appears to mean: hit in such a way that it could result in death.

Can be used for hammering out cooked vegetables (T2.77); hitting the ground, to try to control the weather (T3.21); a thrown boomerang hitting a tree (T6a.1); lightning hitting a tree (T6a.3); an alligator flicking its tail to hit a person; a scorpion stinging someone, e.g. Nganyany bunjaany dumbununggu, A scorpion stung me; clapping hands together (see wada in A3). The reflexive form of this verb can describe a bird flapping its wings, e.g. Danggal bunjaajing, lit: wings hit themselves. See also T14.8; T17.9; T19.4.

It can also be used to describe the effect of drugs, e.g. Bamaanda ngabiinda wiwinya, yidinyjiinda, ngungu bama bunjaany, jaguuldu, All the Yidinyji people were given opium (by Chinese), and those people were then very sick from it (lit: the opium hit those people).

There is a derived noun bunjaybunjay, killer.

\[ tc \] balngga-R, Tr, hit with a stick

George Davis said that whereas bunja-N is 'hit to inflict injury', balngga-R is likely to refer to giving someone a hiding to teach them a lesson.

\[ tc \] wura-N, Tr, hit with a long flexible implement (a belt, a switch or a bush)

\[ -c \] wuygi-L, ditto
Can also be used when the tail of a fish hits something. See also T20.8.

\[ tc \] duyi-L, Tr, fight (by throwing things?)

The exact meaning of this verb is unclear. It occurs in T16.32.

\[ tc \] bara-L, Tr, hit with short, sharp blow; Ja possibly burranganbanga-L

This verb is used for blows delivered with foot, fist or bottom (for shoving with the knee and ramming with the head biri-L, push, would generally be used - S8). The body-part involved will generally be included, in instrumental case - mandii bara-L, punch; jinaa bara-L, kick; jinggaalda bara-L, shove with bottom. See T6.11; T13.10; T19.11.18.

There is a compound verb bina+bara-L, deafen (V7).

\[ tc \] duda-L, Tr, hit something in such a way that the impact makes a noise

This covers hitting the thigh to make a drum-noise accompanying singing (T22.10ff); hitting water with the flat of the hand (T22.13); but is most often used when some missile is thrown, and makes a noise as it hits the target, e.g. pelt with stones (T7.14).
bawa-L, Tr, hit someone (O) all over their body, making them sore
Nyundu bama bayargangaalna, jugiil gana bawa!, You hit the person all over with sticks, to make him sore!

nyinbi-L, Tr, fight or brawl over something (O), e.g. girl or some artefact

bunji-L, Int, bump into, collide with; burst, explode
The person or thing bumped into or collided with will be in dative or locative case, e.g. Dundalay nganda bunjiil, The car bumped into me; and T2.96. It can also refer to a bell ringing (T9.27).
Bunji-L can be a mud-balloon bursting (T13.11); water bursting out of the ground (T20.15; note that it is bursting 'against some people', marked by dative); lightning bursting out, e.g. Yingu jaliim bunjiil jigureennu, nganyjal, This lightning burst out from the storm, amidst light; a spark bursting out from a fire; the earth 'bursting' in an earthquake; leprosy 'bursting out' on someone, e.g. Bamaandra gulaa bunjiil ngabi yirru, Lots of leprosy lumps burst out on the person's body; blossom 'bursting out'; a person 'bursting out' from hiding; dynamite exploding, e.g. Wirra ngungu gilbiil, banaa bunjiilina, That thing was thrown into the water to explode (harmlessly there).

baji-L, Tr, bash something (O) on something else (locative/dative); Ja nyinbi-L Minya garrnggan diga gambli munduung, jugiil baji, Pick the goanna up by its tail and bash it on the tree (to kill it)!; Nyundu widal minya baji!, You bash the shell-fish (on a rock to get the meat out)! Can also be used for banging song-sticks together (see bibara in JI); and for brightness being thrown onto the earth by the sun in early morning, e.g. Dalngan bungaa bajiildangala bugamugu, The brightness of the sun is brought and 'bashed' (on the place) in the early morning. See also T6a.6; T7.3; T15.34.

U2 - CUT, SLICE
gunda-L, Tr, cut; Ja mulbi-N (and possibly also gunba-L)
This verb has a wide meaning range and can refer to any kind of cutting, e.g. chopping trees to extract grubs (T14.4); cutting cicatrices during initiation (T10.1f); cutting a portion off or cutting something up (T1.62; T13.18; T14.19); drawing lines (T9.22); see also T13.4.
The thing cut will normally be O and anything sought by the cutting marked by purposive case, e.g. Yingu jugi gundaal, jambin gu, This tree has been cut, for grubs. Alternatively, the thing sought can be O (and the thing cut may then be in ablative case), e.g. Ngayu jambun gundaal, jigiimu, I cut grubs out of the tree.
See also compound verbs jili+gunda-L, make look away (X13) and gijar+gunda-L, paint in partem (U5).
daga-L, Tr, cut deeply, sever, chop
Ngayu buri dagadagal, I'm chopping firewood. Also chop out grubs (T14.3); make deep cuts in the ground (T3.21).
jalngga-L, Tr, chop up, mash up
See T7.11.
daji-N, Tr, take a piece out of, whittle; blaze tree
Although most commonly used in connection with trees, it can also be used to describe pulling the scales (O) off a fish. Bamaal buri dajiiny, hurigu waajuulu, The person is cutting chips of firewood, to make a fire.
yanggi-N, Tr, split, rip, tear, slice (O is generally meat)
See T13.18; T21.9.
U3 - PIERCE, DIG, SCRATCH

tc "baga-L, Tr, pierce with pointed implement; shoot; wash; Ja nyirrnga-N and nyirrindanga-L"

This covers spearing anything, either by throwing the spear or with it held in the hand, e.g. Nyundu baga, galaa minya gan.guul!, You spear grey wallabies with a spear!; a stingaree stinging anyone, e.g. Jiniildu nganyany gambillda jarraalda bagaal, The stingaree pierced me with the long sting in its tail; make fire with a firestick, Gugal bagal, lit: Pierce the firestick! (rubbing the vertical stick with downward pressure on the cavity in the horizontal piece); wipe tears or sleep from the eyes, e.g. Duru bagaajin nyundu, nyundu durumujay nyinang!, You wipe the tears from your eyes, you are sitting with tears! It has also been extended to: shoot, e.g. Nganyany gajaang gamaa bagaal, The white man shot me with a gun.

It also means: wash clothes or vegetables (O); and the reflexive can be used for: wash oneself (T22.15). The vigorous rubbing involved in washing clothes (as instructed by the missionaries, etc) was likened to 'piercing'.

Baga-L can be used, as an alternative to baya-L, sing (W2) for 'sing a song', e.g. Nyundu bayan baga!, You sing a song!; Ngayu gamaa bagaajing, I'm singing a gama-style song.

There is a compound verb nyarri+baga-L, dig hole to bury something in (U3).

ngani-L, Tr, spear blindly

This is used when the thing that is being speared cannot be seen, and many random jabs are made in the area it is believed to be, e.g. among submerged tree roots (where eels and jew fish tend to shelter) or in grass, if a movement is seen which might indicate a bandicoot is hiding there. The O will generally be the roots or grass, etc, e.g. Nguyay ngayu naniil, I blind-speared the grass.

nyurrnga-N, Tr, lunge or jab at something (O) with a spear, driving the spear in

banda-L, Tr, make a hole in something

This can describe putting a hole through the ear, for an earring, or through the nose, for a decorative nose peg; or pushing a stick into the ground (O) to make a hole (without digging out any dirt), e.g. Jugitil ngayu jabu bandaal, I pushed the stick into the ground, to make a hole. It is also used for hitting the gugulu stick (O) for accompanying gugulu song-style (13), Guguulu baruial, "The gugulu stick was hit.

jaba-L, Tr, poke (with hand, or with pointed implement)

This covers: poking meat (O) with a stick to see if it is cooked; sewing clothes, e.g. Nyundu ngungu gambi jaba muyguunda!, You sew those clothes with cotton!; poking a nose-pin through a hole in the nose. The tingling sensation 'pins and needles' can also be described through this verb (and see A12).

The O may be the orifice that something is poked into, e.g. Ngayu yingu dubir jabaal gayaygyu, I poking (a stick) into this hole (O) looking for a bandicoot (purposive); or the O may be that which is sought, e.g. Ngayu yingu gayay jabaal dubida, I poked for a bandicoot (O) in the hole (locative) (used when one knows that it is there).

jula-L, Tr, dig up, dig out of the ground (using a yamstick or the hands); Ja burrganbanga-L

See T2.54; T17.1ff; T18.29. The O can be the ground that is dug (that which is dug for will then be purposive), e.g. Ngayu jabu julal, jimirrgu, I dug the ground for yams; or O can be what is dug for (with the ground that
is dug being locative or ablative), e.g. *Ngayu jimirr julaal, jabuu/jabum*, I dug yams in/from the ground.

t c **nyarri+baga-L**, Tr, dig a hole in which to bury something (O)
   Can be used of a hole to cook meat kapamari-style, e.g. *Ngayu minya nyarri+bagal*, I've dug a hole to cook the meat kapamari-style. See also T14.11,18.

t c **giba-L**, Tr, scrape, scratch, rake, shave; Ja *wirrnggaaji-N*
   This covers scratching someone's body with hand or stick (T10.20); an alligator scratching someone with its claws (T18.20); scraping the scales (O) off a fish; scraping smooth the surface of a boomerang (O); raking the ground (O) to clean up a campsite. The reflexive can be used for scratching or shaving oneself, e.g. *Gudaaga gula gibaajing*, I'm shaving myself (lit: scraping my beard).

**U4 - PINCH, SQUEEZE**

t c **nima-L**, Tr, pinch, squeeze with the fingers
   *Yinyjuung bamaal nganyany nimaal, biguunyja*, This person pinched me, with his fingernails. See also T18.14.

t c **julma-L**, Tr, squeeze between the hands
   May be used for squeezing green ants, to make a medicine - see example under *jilibura* (H3).

**U5 - GRIND, RUB, WIPE, PAINT, DRAW**

t c **yungga-L**, Tr, grind (e.g. vegetables)
   See T7.4,11.

t c **bulba-L**, Tr, rub something on something else
   This covers: rubbing some foodstuff between the hands or with a stone to make it fine, e.g. *Ngayu mayi bulbaal badil walbaa*, I rubbed the badil (*Cycas media*) fine with a stone; kneading dough to make damper; rubbing hot sand on an eel then the same can easily be removed; a dog rubbing itself on the ground as it rolls over, e.g. *Gudaaga gula bulbaajing*, The dog rubs its body (on the ground).

c **yubi-N**, Tr, rub something
   See T13.19; T18.22.

t c **danda-R**, Tr, rub down, rub off, wipe off
   See T10.31,33,34; T22.38.

t c **yiji-L**, Tr, massage
   This is only used for an Aboriginal doctor (A) massaging a patient (O) to cure him. *Ngungu bama milbajulu, gurriny, garru bamaanda yijiijina, gula garru gaybaarna*, That person is clever and good, he'll massage a person's body, and make them feel good.

c **gayba-R**, Tr, make body feel good (by massaging it)

t c **nyambi-N**, Tr, rub something into/onto something; paint
   Can be used for painting faces (O) with white clay (instrumental), as in T8.27; rubbing sand onto something (T22.31); rubbing eel fat into a wound (O) to help it heal.

t c **gijar+gunda-L**, Tr, paint in pattern; write; Ja *gamar+mulbi-N*
   See T11.4; Gr pp285, 380.
U6 - Cover, wrap, tie, twist

**bambi-L**, Tr, cover
- This includes: cover someone with a blanket (T12.9; T14.1); cover a pit-trap with bushes, etc (T2.59); cover a house-frame with thatching; a landslide or flood (A) covers something, e.g. *Giyalanggu bambiildanggadang bulmba*, The flood came right up and covered the camp. The reflexive can be used for: cover oneself, wrap oneself up, e.g. *Nyundu bambiiijn budaaal*, You wrap yourself in the blanket!
- There is a compound verb *bina+bambiiji-N*, forget (see V7).

**galbi-L**, Tr, cover fully (e.g. thatch a house well); bury; 'fill in'

**nyarri+budi-L**, Tr, put in hole and cover over
- *Bamaal minya nyarri+budiil*, The person buried meat (in the ground oven).

**nyarri+jarra-L**, Tr, ditto
- I have not been able to determine the difference in meaning (if there is one) between these two verbs.

**milma-L**, Tr, tie
- This covers tying a dog (O) up; tying a parcel of food (O) up; and, in T18.22.23, tying a woman up, head down, to expel the water, after she had been half-drowned.

**gani-L**, Tr, coil around something, wrap up, roll up, tie up
- *Nganyany gunduyju bala ganiil*, The black snake coiled around my shin;
- *Gula ganiijinyu*, The snake coiled itself up (lit: body coiled itself).
- There is an adjective *man.girr(V)*, tied up, in Ja; the equivalent of *gani-L* is the verbalised form of the adjective, *man.girr(V)nga-L*.

**wira-N**, Int, be twisted, bent, stirred up
- This verb is frequently used in derived transitive form, *wiranga-L*, with the meaning: bend over, twist, stir (e.g. a pudding).
- *Yingu jabu wirangalnyu*, This ground has been 'stirred up' by a whirlwind;
- *Ngajin galar wirangalma nganyany nyanggaajirm*, (This person) will twist my arm round so that I talk.

U7 - MAKE, BUILD

**balga-L**, Tr, make, build
- This can describe: building a house (T4.7); constructing a trap; a spider (A) spinning a web (O); repairing a car; building a fire (but it would not be used for making an artefact such as a boomerang). When I asked how to say in Yidiny 'God made the world' the response was *Gayibarraang bulmba balgal* (lit: God made all the places). It can also be used for: making a boomerang spin and return, e.g. *Gana nyundu wangal balgaal*, You try to make the boomerang return!
- With *bina*, ear, *balga-L* means: warn, e.g. *Bamaal nganyany bina balgal*, *bujiiny, bamayida nganyany bundaanji*, The people warned me, told me to beware of that person, lest he hit me.

U8 - PEEL, SPLIT, BREAK

**jurra-L**, Tr, take outer layer (e.g. skin or bark) off
- This verb is used most often in derived intransitive form, *jurraaji-N*, e.g. a snake discards its skin, *Gunduyjni muray jurraajinyu*, The black snake's skin was shed; hair coming out, see Gr p366. Note that taking clothes off is described by *dangga-N* (S7), not by *jurra-L*.

**nada-L**, Tr, peel off layer (of skin or bark)
yaga-jarra-L, Tr, split in half (see adjective yaga, R4)

banggi-N, Int, split, crack
Can describe a melon or nut splitting when dropped; a stone splitting when heated in the fire; the leaves wrapped around a package of food splitting; a log splitting, e.g. Yingu jugi banaa banggiiny, This log split in the water.

With jili, eye, it can refer to opening the eyes on wakening (lit: eyes split), or opening the eyes very wide in surprise, e.g. Jili banggiiny, ngayu wirra nibaalnyum, His eyes opened wide when I showed him the thing.

gunyji-N, Int, break, break up; Ja yuwaaji-N
Can describe a tree or bone breaking. In twarru gunyji-N (lit: jaw breaks) is: yawn (c has a separate word, see X7).

guya-L, Tr, break something in a controlled fashion
For instance, break sticks to mark a path. The reflexive form, guyaaaji-N, can refer to a wind blowing strongly (T3.16).

gula-L, Tr, break in an uncontrollable fashion, break up, smash, tear up
Can be used for: breaking up a humpy; tearing up clothes; the wind (A) tearing limbs (O) from a tree. The reflexive form can describe a bank breaking, e.g. Wanggaam gulaajinyu.

maba-L, Tr, light (fire or torch); smoke tobacco (O)
See T13.16; T21.7.

nyuda-L, Tr, extinguish (fire or torch)
Bamaal yinjuung buri wala nyudaal, This person has truly extinguished the fire.

guba-N, Tr, burn; Ja mabaaji-N
For this verb the A must be fire, sun etc (it cannot be a person) - see Gr p257-8, 285-7, 316-8. It can be used for: fire (A) cooks meat (O); sun (A) ripens fruit and vegetables (O). See T13.15,31; T21.6.

Guba-N has metaphorical meanings with body parts nouns (as O), e.g. Nyuninjy gurrbi dun.gu gubang, You might be mad (Ut: head being burnt); Ngajin gula gubang galnyjing, I have a burning pain (lit: my body is being burnt with pain). A polite way to refer to needing a pee (in the presence of someone of the opposite sex) is: Nganyany guri gubang, lit: My waist is being burnt.

There are compound verbs jili+guba-N, be jealous concerning (X13) and jiba+guba-N, have restless feeling (V1).

waju-L, Tr, burn, heat, cook; make a fire; Ja maba-L
This verb has a human controller as A (with the fire, etc being in instrumental case for the senses: burn, cook). See T13.21; T16.31,32. Can also be used for boiling, banaa waju-L (lit: cook in water); steaming or grilling on a frame (J9), e.g. Ngayu jaban jirraabaa wajuul, I steamed the eel on a frame; frying on a fern leaf, e.g. Ngayu dingal banduwija wajuul, I fried the egg on a fern-leaf.

There is a compound verb jili+waju-L, watch (V3).

gamba-L, Tr, cook kapamari-style; Ja garrnyi-L
This involves wrapping meat, fish or eel (or certain vegetables) in leaves and covering them with hot coals in a ground pit, covering the whole oven with earth until the food is cooked. A heated stone may be placed in the middle of a carcass, if it is large. See T7.18.

mulngga-N, Tr, warm over fire
Ngayu jaban mulnggaany, I warmed the eel over the fire (then it went stiff and I could easily wipe the slime off); Ngayu jaja mulnggaany, bala yubiliny, garru buyaldagaana, garru gija junggaana, I warm the baby in front of the fire (each morning), and rub his shins, to make him grow strong and able to run fast. See also T7.10.

tc munba-L, Tr, warm over fire; Ja mura-N
This appears to have the same (or similar) meaning to mulngga-L and to be the preferred term. It can be used for putting a dead animal over the fire to singe the hair off, etc. The reflexive is used for a person warming himself, e.g. Ngayu burii munbaajing, I'm warming myself at the fire. See also T7.17; T18.22; T22.38,40.41.

t magi+waju-L, Tr, cook on top of fire (see magi K3)

tc mirri-N, Int, become warm
Ngayu bunganda mirrimirring, I became warm, in the sun; Nyardu burii mirrin, nyundu banbang! You get warm next to the fire, you're cold!

V - VERBS OF ATTENTION

V1 - WAIT, HESITATE, EXPECT

tc wamba-N, Tr, wait for (a person)
See T1.32,33; T2.51; T15.6; T17.6.

tc birrmi-N, ditto
These two words are said to be synonyms.

t jimi+jana-N, Int, wait, hesitate
This can refer to someone summing up the possibilities before doing something, e.g. planning how to tackle a dangerous situation, or deciding on who to marry.

t jiba+jana+N (lit: liver stands), Int, have an expectant feeling that someone (purposive case) will soon be arriving

t jiba+guba-N (lit: liver burns), Int, have a restless feeling about someone (purposive), e.g. have the feeling that something might have befallen a relative; or, be in love with someone (who is, perhaps, unavailable)

V2 - LOOK AT, SEE, STARE

tc g wawa-L, Tr, look at, see; Ja wami-L
This very frequent verb (with many instances through the texts) has a wide meaning including: look for, find, encounter (see, for instance, T1.10).

w nyagi-?, ditto

tc jili+jarra-L (lit: make eye stand), Tr, stare at
See T5.25.

t wulanga-L, Tr, stare at, don't take eyes off (a person)
The intransitive verb wula-N means 'to die' (X9). Its regular derived transitive form would be wulanga-L; there is, however, a considerable meaning difference here.

tc walnggu-R, Tr, peep at (around an obstruction, e.g. a tree or doorway)

tc biba-N, Tr, look back at
See T8.32; T13.18; T21.4.
V3 - WATCH, VISIT

t jili+waju-L (lit: burn eyes), Tr, watch
   Gigididi jili+waju ngarram+gallinji!, Keep an eye on the children,
   lest they drown (in the river)!

t jili+baja-L (lit: bite eyes), ditto
   The meaning difference between these two verbs (if there is one) has not
   been discovered.

tc jili+budi-L (lit: put down eyes), Tr, look after
   See T3.2; T10.8; T17.40; T22.46,48; T23.35.

c guyi-N, probably Tr, look to see what is happening
   This would generally involve the referent of the A NP standing up to have
   a look and see, e.g. where a certain person was going, or that they were not
   doing anything wrong. Dick Moses explained the verb by 'look - what is
   good and what not'. Ngayu guyin, bama waywaal, wayyaalaala galinj, I had
   a look, looked at the people to see where they are going now.

c gayba-N, Tr, said to mean: 'look at a camp and see if it is alright'

c wabi-L, Tr, go and visit ('look up') people (O)

V4 - SEARCH FOR, FIND

tc wurrba-N, Tr, look for, search for
   It seems that the transitive form of this verb is used to describe looking for
   something that the person looking knows is somewhere there, and the
   derived intransitive (anti-passive) form, wurrbaajji-N, is used when searching
   to find whether or not something is there. Ngayu biniirr yingu wurrbang,
   I'm looking for this money (that I dropped around here); Ngayu wurrbaajjingu
   mayiigu, I'm looking about for vegetables (to see whether there are any
   around here). See T1.7,45; T2.65; T12.7; T15.4,5; T17.39.

tc wungaba-N, Tr, look for game, hunt game
   The O includes wallabies, turkeys, turkey eggs (but not fish).

t buyma-N, Tr, hunt for game
   The O here is most typically carpet snakes.

c numbii-N, Tr, look at/for a place (O)
   This covers looking for a suitable campsite, looking for a familiar place,
   and looking around a camp (e.g. to see how many people are there). See
   T1.6,46,59; T2.3; T10.6,18; T11.4; T16.19; T21.10,13; T23.34.
   In the t dialect just wurrupa-N/wurrbaajji-N would be used.

tc banji-L, Tr, find
   Dick Moses said that banji-L was originally a Jabugay word but is now
   used in Yidiny (he said that Yidiny would previously have used just wawa-L
   for 'find'). The O can be people, animals, things or any geographical
   feature. See T2.38; T12.7; T16.18,20 and many examples throughout T13
   and T23.

tc dulmba-L, Tr, find
   This may be a synonym of banji-L.

V5 - SHOW, CAN'T RECOGNISE

tc niba-L, Tr, show something (O) to someone (dative) by pointing it out to them
   or taking them over to it
V5 - Show, can't recognise

Ngayu garru nyuniinda gan.guul nibaalna, wanyja ngabi nyinang. By-and-by I'll show you the grey wallabies, where there are lots of them. See T9.3; T23.5.

tc ngurra-L, Tr, show something (O) to someone (dative) by picking it up and holding it up
See T12.3.

tc ngalmba-N, Tr, can't recognise something, didn't see something
Wanyiingu gijar nyundu gundaajinyu? Garru nganyany bamaal ngalmbaana, 'Why did you paint yourself?' 'So that people wouldn't recognise me'; Ngayu ngunjuyunu bama wawaal, ngalmbaany, ngumbar bamaan warra wurmng, I looked at that person but didn't recognise him, his face is unfamiliar.

V6 - LISTEN TO, HEAR

tc g binanga-L, Tr, hear, listen to (O can be noise, or people); think about, remember (O can be people, place, etc); Ja ngura-N
Examples of 'hear, listen to' are T5.18; T10.5; T13.20,27; T15.33,34. An example of 'listen and remember' is T2.65. In T18.34 binaangajing was glossed 'feel (that your body is sore)', perhaps literally 'listen to oneself, to one's body that it is sore'.

tc bina-N, ditto
The meaning difference between binanga-L and bina-N (if there is one) has not been discovered. See noun bina, ear (A2). Examples of 'hear, listen to' are in T5.20, T9.29 and of 'think' in T9.33.

tc landima-L, Tr, teach (loan from learn)
See T9.3.

V7 - CAN'T UNDERSTAND, FORGET

tc ngangga-N, Int, can't understand, don't know about, don't listen, don't pay attention, be deaf
See also adjective nganggal, deaf, silly, didn't listen (R15, R25). Nganyji gayal mugu nganggal, (After being brought into the mission, as children, we were given strange food and had to eat it), we didn't know anything about the strange food (i.e. whether it might be good or bad). See also T3.28; T4.5; T17.3 and Gr p497.
This verb is used in derived transitive form in Banjaranggu yinyujuuny dun,gu bugan, nganggal, The madness is eating into this person's head, making him deaf and uncomprehending.

tc binagali-N, Tr, forget
This covers forgetting some object (leaving it behind as an oversight); and Ngajin guwal wanya, ngayu nganggal, ngajin guwal binagaliiny, What's my name?, I'm stupid, I've forgotten my own name.

tc bina+bambiijin-N (lit: cover ear), Tr/Int, forget
Ngayu garru wulang, nganyany bamaal bina+bambiijin, When I die, people will forget me; Ngayu bina+bambiijinu, yalungundaagu galiina, I forgot to go today.
There appears to be an underlying transitive verb bina+bambi-L; however, all examples involve the affix -Vji-N, either marking a continuous (but still transitive) verb, or a derived intransitive.

tc bina+bara-L (lit: hit ear), Tr, make someone (O) unable to hear (e.g. by
deafening), or make them unable to understand or remember (here the A might be grog)

See T10.4. Used in T8.22 with the meaning 'forget'.

**V8 - THINK**

- **c** nguni-N, Tr, think about
  
  See T21.4. Note that one sense of both *binanga-L* and *bina-N* (V6) is 'think' (and these appear to be the only words for 'think' in t).

- **c** nguyarr+gada-N, Tr, think about

- **c** nguyarr+wanda-N, Int, think (object of thoughts can be in dative or purposive case)

**V9 - DREAM**

- **c** bijar+baja-L, Tr, dream about; Ja *warrungu+gilju-L*
  
  *Ngayu bijar+bajaal ngajin wagal*, I dreamt about my wife.

- **c** bijar+wanda-N, Int, dream
  
  *Ngayu bijar+wandaany*, I had a dream.

**W - VERBS OF SPEAKING, ETC**

**W1 - TALK, CRY OUT, SCREAM, SQUEAK, WHISTLE, SOUND OUT**

- **c** nyanggaajii-N, Int, talk, speak; Ja *wuuybaaji-N*
  
  The person who is spoken to will be marked by dative case, e.g. *Nyundu nganda nyanggaajin!*, You talk to me! The language or speech-style used can be in absolutive or locative case (see Gr p305-6). If what is spoken about is to be specified this will generally be O of the derived transitive form of the verb, e.g. *Bamaal nganyany nyanggaajingaal*, The people spoke about me. There are many examples of this verb throughout the texts, especially T4.

  With the particle *warra* 'done the wrong way', this verb means 'talking wrong' which includes 'telling lies', e.g. *Yingu jaja warra nyanggaajinyu*, This child was telling lies (lit: saying what he shouldn't).

- **c** murriiji-N, Int, scream, call out (in pain)
  
  *Ngayu murrimurriijinyu, nganyany gudaganggu bala bajaal*, I screamed out, a dog bit my shin. See also T17.12; T18.7.

- **c** giri-N, Int, children yowl and shout in play
  
  See T13.20; T21.10.

- **c** jubun+jana-N, Int, squeak
  
  Based on the noun *jubun*, squeak (I4); typically, the noise made by a young animal.

- **c** gawal+jana-N, Int, call out, cry out playing
  
  Based on the noun *gawal*, a call (I4). Typically used of children at play, often calling out names, see T13.20; T18.3,7; T21.10.

- **c** guybil+jana-N, Int, whistle
  
  Based on the noun *guybil*, a whistle (I4). *Nyundu guybil+janan bamaagul!*, You whistle to that person!

- **c** mungga-N, Int, (noise) sounds out
  
  Can be used of thunder rumbling; a horse whinnying; a cow snorting or mooring; a person humming, e.g. *Jiguurr yingu munggaang*, This thunder is rumbling; *Yingu bama munggaany*, This person is humming.
W2 - SINGING AND PRAYING

tc baya-L, Tr, sing

The song-style or topic of the song will be O, and the person to whom it is sung is marked by dative case, e.g. Bamaal nganda warra bayaal. The person sung a warra-style song to me; Gan.guul/nganyany ngunyjuung bayaal, That person is singing about a grey wallaby/me.

-wulnggu+jana-N, Int, sing in wulnggu-style (see 13)

tc lululumba-L, Tr, rock a baby to sleep, singing 'lu-lu-lu-lu'

Jaja wala ngayu lululumbaal, wurrmbala wunang, I've sung and rocked the baby to sleep, he is sleeping now.

tc wayngaaji-N, Int, 'praying' after someone has died

This was the first stage of mourning, and was a way of informing others that a death had taken place (the next stage is described by the noun bulmbun, 13). Bama gurrbi wulaany, ngayu binaangal bama wayngaajinyuun, Someone must have died, I can hear the people praying.

W3 - CALL NAME, CALL TO, BECKON

tc guga-L, Tr, call out name

The O will include the person or place whose name is being called and/or the noun dirralguwal, name (12). Nyundu guwal jaja gugaal, You call out the child's name; Nganyany dirra gugaal, wanyjaarruny galing, (He) called out my name (and then, after thus addressing me, asked) where we were going. See also T13.12; T18.7; T21.5.13.

The call of a white cockatoo is described by the intransitive form of this verb, gugaaji-N, because it sounds as if the bird is calling out names. In contrast the calls of crow and ibis are described by badi-N, cry, and that of the kookaburra by mangga-N, laugh (X5).

-tc ngaynga-N, Tr, call out to someone (O)

Bamaal nganyany ngayngaany, wanyiin.gu, gurbi nganda mayi wiwing, gurbi mayi ban.ga, The person called out to me. Why? He may want to give me some food, perhaps some honey. Nyundu giyi ngaynggan!, glossed as 'Don't invite him!' (lit: Don't call out to him!).

-winda-N, Tr, beckon, call by gesture

Ngayu bama windalnggaliiny, I went and beckoned them (to come).

-tc mandi+winda-N, Tr, beckon with the hand

W4 - MENTION, PRAISE

tc marrja-L, Tr, 'mention' a word (O)

This can be used when telling someone's name to a third party, e.g. Ngayu ngunyjuuny marrjal, jarriyi, I mentioned that person's name was Jarriyi. Can refer to any kind of word, e.g. Ngungaarriny wirra giyi marrja jan.gan! Don't mention that kind of bad thing (referring to obscene word someone has just uttered)!

-tc barrnga-N, Tr, praise someone (O), e.g. for being a good hunter, being good at spearing fish, or being generally knowledgeable

Ngayu ngunyjuuny barrngaany, bama yingu milbawajan, I praised that person: 'This person is really clever'.
W5 - GRUMBLE, GROAN, TELL OFF, DISBELIEVE, MOCK

-c
nguygu-N, Int, grumble, moan
See T11.2.

t c
baniji-N, Int, grumble, argue, be moody
See T1.63; T13.29.

t c
mira-N, Int, groan with sickness or pain

t c
nani-L, Tr, swear at person (O), talk about forbidden things to person (O)
This can refer to someone using obscene language; or talking about sacred matters to uninitiated people. The derived intransitive form can be used for someone swearing to himself (e.g. about lack of success when hunting).

t c
jangga-L, Tr, tell off, grumble at (not to do something, etc)
Bamaal janggaal wagujuja wurgunwurgun, giyi yaji bidibidi ngungu garru bunyajamu, gunyi burrgin, giyi bididagan! The person grumbled at the youths: 'Don't walk about near the women, don't go close to them!' (this might be motivated by jealousy, that they might become involved with his wife).

t c
dawi-N, Tr, disbelieve, contradict, disobey someone (O)

t c
jalngi-N, Tr, mock (someone)

W6 - TELL, PROMISE, REPORT, WARN

t c
buji-N, Tr, tell; tell to do; Ja wuyubanga-L
This very common verb has a wide meaning range, including 'warn', 'answer', 'promise'. The O NP can be the topic of discourse, e.g. 'names of food' in T2.43; 'the place' in T2.37; or else a noun such as 'story', as in T23.1, T9.3. With this construction, the addressee can be stated, in dative case, as in T9.3.
Commonly, this verb can occur with an A NP but no O NP; there is then generally direct speech, which can be considered to fill the O slot, e.g. T1.28-9; T5.4; T9.23; T14.19; T15.18 among many other examples. An addressee can be stated, in dative case, e.g. Bamaal nganyjiinda bujingadang gawaalda, bama wulaany, The people came and told us (lit: to us) in a shout: 'Someone has died'.
An alternative syntactic frame has the addressee in O slot. This can introduce direct speech (as in T12.13). Generally, buji-N in this construction has the meaning 'tell (addressee) to do something' and is continued by a purposive clause specifying this something, e.g. Nyundu ngunyjuuny bujin galiinal, You tell that person to go!; see also T2.104; T10.15.

t c
jirrbi+budi-L, Tr, promise to do something at a certain time
See T1.9,24.

t c
jirrbi+jarra-L, ditto

t
jirrbi+gilbi-L, ditto
The meaning difference between these three compound verbs (if there is any) has not been uncovered. See jirrbi, promised time (O2).
The O can be the person or thing who would be 'focus' of the promised activity, e.g. He promised to come and see me (O), He promised we'd exchange shells (O). See Gr p471.

-c
gambi-L, Tr, report what happened to someone (O), or what someone (O) did
Ngayu gajaanda gambil yinyjuuny nyanggaajinyu bamaanda, I reported to the white man about this person, that he talked to someone else.
W6 - Tell, promise, report, warn

- **binarrnga**-L, Tr, tell, warn someone (O)
  See T10.3.

- **gayngi**-N, Tr, warn someone (O) not to do something
  This is generally accompanied by direct speech, specifying what should not be done. See T10.36; T17.13; T20.5.

- **nyuli**-L, Tr, tell someone (O) to go to a place, send them
  *Ngayu bama nyuliL, nyundu biri galin*, 'I sent the person back again' (lit: I told the person: 'You go back!).

W7 - TELL NOT TO DO, STOP DOING

- **jabi**-L, Tr, tell someone (O) not to do something; stop someone (O) doing something
  This generally refers to the use of language (telling someone), e.g. T1.14, and may be accompanied by a causal subordinate clause as in *Ngayu bama jabiL galiinyum*, I stopped him from going. It can refer to stopping someone just by physical means; and in T18.35 refers to healing a wound. *Mandii jabiL*, stop with hand, could describe a policeman signalling traffic to stop. See also T20.5,10; T23.35.

- **jarrja**-N, Tr, tell someone (O) not to do something
  Dick Moses said that this verb would be used for telling someone not to do something, and *miji* (T10) for physically stopping them. However, Moses did also give *Ngayu bigunula jarrjaany gala*, I stopped the spear with my shield.

W8 - ASK

- **yaymi**-L, Tr, ask someone (O) for some information; ask someone (O) to give you something (which can be in purposive case)
  *Ngayu ngunyjuuny yaymiL wangaalgu*, I asked him for a boomerang.
  When eliciting information, *yaymiL* is often accompanied by direct speech.
  (Note that an English expression such as *ask him to stand up* with *ask* used in a jussive sense, would be translated into Yidiny by *buji-N* (W6) rather than *yaymi-L.*.) See T1.17,27,37,55; T12.4.6; T13.5; T17.10.

- **nayngga**-N, Tr, ask for something
  It seems that the thing asked for will generally be O and the person asked in dative case, e.g. *Bamaal warrma naynggaany nganda*, He asked me to do a warmma dance. Or, the person asked can be O and the thing asked for then in locative or dative case, e.g. *Bamaal nyanyany minyaa naynggaany*, He asked me for meat. If the O has human reference, *nayngga-N* can mean: ask to go, invite.

- **walgi**-N, Tr, ask someone (O) to accompany you
  *Ngayu ngunyjuuny walgiL galiina jauuunda*, I asked that person to go with me to town. See also T17.1.

W9 - ANSWER, DECLINE

- **bamba**-N, Int, answer someone (in dative case)
  Wanyiin.gu nyunduubba nganyany yaymiL, ngayu nyundubanda bambaany,
  Why do you ask me (again)? I've already answered you.

- **nyaba**-L, Tr, decline, refuse (an invitation, or the offer of a gift)
  Note that this verb would not be used for refusal to do something.
tc   jalwi-N, Tr, decline an invitation from someone (O); argue with
    Bamaal nganyany jalwiiny, The person wouldn't go with me; Nyundu
    nganyany giyi jalwin, nyundu gadan!, Don't you decline me (i.e. my
    invitation), you come along!

X - CORPOREAL VERBS

X1 - EAT, FEED, SUCK, DRINK, SWALLOW

tc g w   buga-N, Tr, eat; Ja manyja-N
    Can be used for eating flesh or vegetable food. Also used metaphorically
    with a person or a part of a person's body as O and 'fever' or 'cramp' (see
    A12) or 'heat of sun' (L7) as A, e.g. nganyay jugalawuudu bugang, The heat
    of the sun is exhausting me (lit: eating me up).

tc   gaba-L, Tr, feed someone (prototypically: a baby with breast-milk); give birth
    to; Ja guingga-L
    The person fed is generally O and the food given in instrumental case, e.g.
    Ngayu yingu jaja gabaal ngamuundu, I fed this baby with breast milk. But
    the food can be O and the person fed in dative case, e.g. Ngayu mayi garru
    nyuniinda gabaaldang, I'll come and feed some vegetables to you. For the
    'give birth' sense the mother is A and the child O, see T14.1.

tc   maja-N, Tr, suck
    Yinggilibiji mayi gamu majang, The English bee sucks nectar; Burguulu
    gawarr majang, The burgul (see B6) sucks blood.

tc   wunga-N, Tr, drink; swallow; Ja wurrmbi-N
    See T11.6 for the 'drink' sense. It appears to be the preferred word for
    'swallow' in t, and was also used in c for: Nyundu nyumba wunganl!, You
    swallow your spittie!; Banaang bulmba wungaaany, Water (rose up and)
    drowned (lit: swallowed) the camp.

tc   wundi-N, Tr, swallow; Ja wurrmbi-N
    Gujujujuung nganyany wundiinji, The rainbow might swallow me.
    Muguuluwuguulu gajaani, garru wundiina gulaq, The pills from the white
    man are to be swallowed for your body (i.e. to make it good); Ngayu yingu
    jama wundiinyi, I've swallowed this (traditional or introduced) medicine.

X2 - BITE, GRIND TEETH

tc w   baja-L, Tr, bite; Ja gilju-L
    This can be used to describe a person biting meat; a snake biting a person;
    a person smoking (lit: biting) a pipe (O); grubs biting sawdust from a tree
    (T15.5ff). It is also used to describe the effect that scraped malibay bark
    (N8/40B-1a) has on fish: Malibay, nganyji gibaa, banaa budii, garru minya
    jili bajaal, We scraped the bark of the malibay tree, put it in the water, and
    soon the fish were blinded (lit: their eyes were bit).
    In a further metaphorical use: the A can be 'headache', 'toothache', 'pins
    and needles' (see A12) or 'madness' (R25). Or the O can be burrnya  'heart'
    (A9), e.g. Nganyany burrrnya bajaal, I had heartburn (lit: my heart was
    bitten). Dirra bajaajii-N (lit: teeth are biting themselves) can describe
    someone feeling nauseous.
    There is a compound verb mala+bajaaji-N 'darkened by yellow cloud'
    (Y4).

tc   yurrrbi-N, Int, grind teeth
X3 - FEEL, TOUCH, LICK, SMELL

tc mala-L, Tr, feel with the hand; touch
Ngayu mandii malaal minya jaban, I felt with my hand for an eel. See also T10.39.

tc ngalga-L, Tr, feel in water (O) with the foot
Ngayu bana ngalgal, bana gurri wugu, I felt in the water with my foot to see how deep it was (lit: the water might be deep). See also T6.33.

tc jubi-N, Tr, touch, play with, rub; in t only: spin (see S1)
Nganyany wanyiin gu gula jubiiny?, Why did you touch my body?;
Burrujudu dungan mandii jubiing, The pademelon rubs stinging tree leaves (in his paws, before eating them); Bamaal ngungu wirra jubiing, He is playing about with that thing; Ngayu bama yinyjiuuny jubiiny gula, I rubbed this person's body (in a medical examination); Bunyaang gumay jubiing, jumalala, The woman is rubbing the string (e.g. on her thigh, to make it the right thickness) to make (a cat's cradle string design).

tc jalba-N, Tr, lick
Nganyany gudagcmgga jalbaany, The dog licked me.

tc nyuma-L, Tr, smell; Ja nyunju-R and/or nyungga-R
The O NP can be the generic noun ngamurray, a smell (O1), which may be accompanied by an adjective (T10.29; T12.12); or a noun or pronoun (T14.17; T22.17).

tc guji-L, Int, to emit a smell, to be smelly
Ngayu gujil, barma ngabang, I'm smelly, I'll bathe in the water. See also T14.16.

X4 - BLOW, FAN, KISS

tc biya-L, Tr, blow
The A can be 'wind', and O will then generally be a person, e.g.
Nganyany yiwaanyju biyaal, The wind blew on me; and T22.17. Or A can be a person and O may then be meat, fish or tea that is blown on to cool it, or the fire, that is blown on to encourage it to burn well. There is a noun biyal, ripple (K5).

tc buju-biya-L, Tr, blow at someone
Here A and O must have human reference. The verb refers to a person blowing on another's body to blow 'bad luck' away (see burrun in R31), or else blowing in the direction of a person to make them go away, or not come near.

tc buybu-R, Tr, blow at or fan something unpleasant
This can describe a traditional doctor blowing on someone's body to make bad spirits go away (T10.31); or blowing at an unwanted stranger, or a campsite that is full of lice. In T13.37 it refers to people blowing against rising water, to make it go back.

tc bunju-R, Tr, fan with bushes (or hit with glancing blows with bushes) to send away bad luck
See T10.31.

tc nyunyja-L, Tr, kiss; Ja buymbi-N
This originally referred to a form of greeting, with mouth against cheek.
X5 - LAUGH, CRY, SNORE, BARK

tcgw  mangga-N, Int, laugh, smile; Ja yirrgunji-N (and also gagaba-N)

tcgw  badi-N, Int, cry, sob, weep; Ja yimirri-N
Gadilagay ngungu walbaa wandang, ngungu bading, That little child has fallen over on the rock and is crying. It can also refer to 'crying' in gugulu style (T4.31). And see Gr p307-8.
Badi-N can also be used for (i) a noise that sounds like human crying, e.g. the call of a dingo (T8.10), frog (wijji, E5, in T13.12, T21.3), crow (gurbanU, F16), ibis (gurbi, F4) or brown pigeon (judulu, F9, in T13.27); (ii) anything that looks like a human crying, e.g. blood coming from a wound (T10.34); water flowing from a tree (T21.11); or Mulam ngungu bading, That gravy is running (out of the meat).
See also T14.23ff.

tyiba-N, Int, sob
This refers to unrestrained sobbing, for a period of time, e.g. Mujaamgu yibaany gidigidi, The little children were sobbing for their mother.

tjibun+jana-N, Int, sob in an open, noisy manner

tc  burrrngga-L, Int, snore
Ngungu giyi wunangalin, burrrnggaalji!, Don't go and sleep there (the person lying there) might snore.

t  wan.gaarji-N, Int, bark
Gudaaga ngungu wan.gaarjing, The dog is barking at me.

c  bulga-N, Tr, bark at
Nganyany gudaganggu bulgaany, The dog barked at me.

X6 - PEE, SHIT, VOMIT

tc  bungga-L, Tr, pee, shit (O is urine or faeces)
Nyundu jujarr bunggaalin!, You go and pee (lit: void urine)!
Nyundu janja bunggaalin!, You go and shit (lit: void faeces)

tc  galnyji-N, Tr & Int, have bilious attack, dysentery, diarrhoea
This can be used intransitively, e.g. Ngayu galnyjiinyi, I had dysentery.
Or it may be used transitively, with the person suffering as O and the foodstuff thought to have brought on the attack as A, e.g. Nganyany minyaang galnyjiinyi, The meat gave me diarrhoea.

tc  gama-N, Int, vomit
This is also used to describe the noise made by a flying fox (which is said to sound like someone vomiting), e.g. Gugiiny gugu gamaajing ngabi, The flying fox is making a lot of noise (lit: vomiting a lot of noise). There is also a noun gamay, vomit (A10).

X7 - COUGH, SNEEZE, BLINK, YAWN

tc  nyinggaaji-N, Int, cough or snot 'comes out'
This generally cooccurs either with gurrury, snot (A10), e.g. Ngayu gurrury nyinggaajjing, Snot is coming out of my nose; or with garrjayl/gunyarr, cough (A12), e.g. Giyi nyinggaajin garrjayl!, Don't cough! Alternatively, the noun 'cough' can be used with intransitive verbaliser -daga-N, e.g. gunyarr+daga-N, to cough.

tc  jingay+jarra-L (lit. stand up nostril), Tr, sneeze at
Bamaal nganyany jingay+jarraal. The person sneezed at me; Ngayu jingay+jarraajing, I'm sneezing.

**X7 - Cough, sneeze, blink, yawn**

- **t wiJa-L, Int, blink**

  - **c jinJa-N, ditto**
    - Can be used of a person, stars or lightning. Ngungu bama jili jinjang, That person is blinking his eyes; Wirra wajaaday wangi jinjangala, The stars up (in the sky) are blinking; Bamaal nganyany jili jingangalnyu, The person made my eyes blink (e.g. by flashing a bright light).

- **c wurrGa-N & jaa+wurrGa-N, Int, yawn**
  - Ngayu wawad bama jaa+wurrgangala, I saw the person yawning. In t ‘yawning’ is described by warru gunyji-N (lit: break jaws) - see U8, A2.

**X8 - SLEEP, DOZE, CAN'T SLEEP, WAKE**

- **c bulbi-N, Int, falling asleep involuntarily (e.g. while in a sitting position)**
  - Nyundu burriburri wanin.gu bulbing, nyinangala bulbing, nguju wunang jaba, nguju yinbaajing, garru winaana bulmbaa, gurriny, You, old man, why are you falling asleep, going to sleep sitting up, not lying on the ground, not spreading out (a blanket), you should lie down in the camp and sleep properly.

- **tc wurrmI-L, Int, doze off, be very sleepy**
  - See T19.16.

- **c jugarrba-N, Int, have unsettled mind**
  - This can be used of someone who can't sleep with their mind not being able to relax but 'moving around too much'; or of someone who in the middle of the day can't think straight, can't focus their mind on something but has a 'fizzy head'.

- **c nulga-L, Tr, wake up someone (O)**
  - See T2.25,83.

**X9 - COPULATE, GROW, DIE**

- **tc jumba-L, Tr, copulate with, fuck; Ja wadi-L**
  - Ngayu bunya jumbaal, bunya jiji nyilnggaajinyu, I fucked die woman, and she crouched down (‘meeting me half-way’). See example under wiwi-N, T11.

- **t jurrma-N, Tr, make aroused, feel someone in a sexual manner, pet**
  - Nganyany bunyaang bugaa jurrmaany, ngayu Jaybar Jurrmaany, She felt me in the dark, I felt her in reciprocation; Gidigidti gini jurrmaajinyu, The child masturbated (lit: aroused its own penis).
  - This verb can be used, perhaps euphemistically, to refer to copulation, e.g. T14.5,7,8.

- **tc wuji-N, Int, grow, grow up**
  - Bajar gunyi wujin, minyaagu bugaana, Let (the little cassowary) grow, so that we can eat it later on (lit: so that it becomes an 'edible animal' and can be eaten); Ngayu buguulda wujiiny, I grew up at Bugul (Woree).
  - The derived transitive form is used for 'bring up', e.g. Bimbiing nganyany wujiingalnyu, Father brought me up.

- **tc gula-N, Int, die; Ja gundum-daga-N (lit: become dead/rotten, R14)**
  - See T12.7,8,14; T14.10; T15.35f.
  - Can also be used in metaphorical senses, e.g. Bana wulang, water going down; Jarra wulang (lit: thigh dies), get a fright.
X10 - SWELL, ACHE, LIMP, TREMBLE, BE COLD

**tic**

**wuba-N**, Int, swell up

*Ngajin mandi wubang*. My hand is swelling up; *Burruubay wubang*. The boil is swelling up; *Yingu jabu wubulwubul wubang, dundaa*. The soft ground is swelling up with (lumps of) dust.

**tic**

**bayga-R**, Int, be sore, ache; *Jajirrinyirrin* (adjective)

The S can be *gula*, body, or any body part (e.g. head, arms, ears, nose, eyes, teeth, legs), or it can just refer to a person. *Ngayu baygarbaygar murraanji wunang dundunumu*, I'm sick and sore from a scorpion sting; *Nganyany bala bajaal, baygar wunang*. My leg was bitten (by an alligator) and is sore; *Ngajin munggun baygar*, My sore is hurting. See also T18.34.

**tic**

**dalngga-N**, Int, be lame, walk non-normally because of infirmity, etc

*Ngayu dalnggaany Jinamujay, nganda Jinaa junu ga jana*. I can't walk properly, there's a boil on my foot; *Nyundu jinaa gunama xalalwala dalnggan*. You hop on one leg!

**t**

**wulwuri-N**, Int, tremble or shake involuntarily (with fear or cold)

Contrast this with *wugi-N*, shake in a controlled fashion (S3).

**t**

**banba-N**, Int, be cold, shiver

*Ngayu banbang jadum nyinaanyum*, I'm cold from sitting in the shade. See also T19.5.

X11 - BE FRIGHTENED, NERVOUS

**tic**

**mannga-N**, Int, be frightened, nervous, shy (of something, in fear case); *Jajinyijiri-N*

See T14.18 and notes to T13.

**tic**

**yarnnga-N**, ditto

Both these verbs (which appear to have similar, or possibly identical, meanings) refer to the S being potentially frightened of something that might happen. In contrast the adjective *munu* (R29) refers to someone having actually come into contact with something and being frightened as a result of this.

See T5.18,23; T15.33.

**tic**

**bambara-N**, Int, be nervous, frightened

It is possible that this verb in c has a similar meaning to the adjective *munu* in t (R29), i.e. it refers to a person being frightened by an actual event, rather than the fear that something might happen. *Bama ngajunjugu garbaany, bambaranggaajinyum bama junggaany*. The person hid (e.g. behind a tree) and then ran off after having (jumped out and) frightened me.

X12 - BE HAPPY, PUGNACIOUS, LUSTFUL

**tic**

**dunji-N**, Int, be happy, play happily (generally used of children)

See T9.6; T13.20; T18.3; T21.10; T22.24.

**tic**

**dandaba-N**, Int, play about, play at fighting (generally used of children)

See T13.20,23.

**tic**

**danyjirri-N**, Int, feel lively and pugnacious, ready for a fight (used of adults)

See T8.17,19.

**t**

**wilga-N**, ditto

**t**

**walngga+duwa-N** (lit: shake breath), Int, want someone (O) sexually

*Ngayu walngga+duwang ngunyjuun*gu*, I want that person (and am
showing off, to impress her).

X13 - BE SHY, PROUD; MISBEHAVE; FEEL SORRY, JEALOUS

tc wanga-N, Int, (i) be shy, feel strange, be homesick; (ii) be proud, show off
Dick Moses explained these two distinct senses in c; only (ii) is attested for t. 

Yingu guman waguuya wangang, bamaal ngabiing wawalnyunda, This one man is acting proud, and being watched by all the people; Gurrrbi bulubagu yingu wangang nyinang, gurrbi bulmbaagu galiina, This person might be feeling strange about the fighting ground, and should perhaps go home.

t yuwa-N, Int, be justifiably proud of some meritorious action
This verb was said to have a similar meaning to sense (ii) of wanga-N.

tc jirmbi-N, Int, play up, misbehave, act naughty, tease
Often used in derived transitive form, e.g. Nganyany bunyaang jirmbingalnyu, ngalnyjaaldu, The woman teased/tickled me a lot, she's silly.

c guymun+gada-N, Int, feel sorry for someone (dative case)
See adjective guymun (R28).

Ngayu guymun+gadaany, yinyjuunda mayi nguju wiwiiny,
I felt sorry for this person, he hadn't been given any food.

tc jili+guba-N (lit: eye-burn), Tr, feel jealous towards someone (O), watch jealously
Ngayu bunyaandajili+gubaajing,
Pm jealous about that woman (that she might flirt with other people, instead of attending only to me).

tc jili+gunda-L (lit: eye-cut), Tr, make someone (O) look away (by staring at them and making them ashamed)

Y - OTHER VERBS. AND ADVERBIALS

Y1 - CHOOSE, HELP

- c walnja-L, Tr, pick out best of anything (e.g. meat, vegetables, boomerangs, women), choose
Nganyji mayi walnjal, gurriny dugaalna, I picked over the food, and took the best of it. See also T9.34.

- c miwa-L, Tr, help
This appears to be homonymous with miwa-L, lift (T5).
It typically occurs with maga, in company, together (R3), e.g. Ngayu yingu nyunbu nyinanyinang, burrgiburring, nyundu nganyany maga miwaaldan!, I'm awfully slow at working, you come and help me! See also T16.11b, describing the sea 'helping' to bring a boat in.

Y2 - VERBS WITH INANIMATE TRANSITIVE SUBJECT

It was mentioned in U9 that guba-N, burn, must have fire or sun (never a person) in A (transitive subject) slot. Other verbs that require an inanimate A are:

- c wigi-L, Tr, (rich food, A) makes (a person, O) feel sick
This is related to the adjective wigilwigil, sweet tasting (R21). See Gr p243.

- c manja-N, Tr, something (A) fills up a part (O) of a person's body
Ngayu mayi bugaany, dubuurrjita, nganyany wala mayiing manjaany, I've been eating vegetables, I'm full now, vegetables have completely filled my (stomach); Nganyany jirraandu bala manjaany, Tiredness has filled my shins; Nganyany dun.gu manjaany, gawaadu, Blood has filled up my head.
Y2 - Verbs with inanimate transitive subject

**tc**

__jaja-L__, Tr, 'medicine water' (A) has adverse reaction to ('doesn't like') a person (O)

Certain water features called 'medicine water' are believed to be controlled by the rainbow-snake; they can have curative properties in the right circumstances. But, if anyone angers the rainbow, he can 'turn' a medicine water against them. *Banaang nyuniny jajaal, nyundu giyi galin bidibidi, ngunggu banamarrri!*, The water doesn't like you, don't go too close, go around the water there! See also T13.28 and Gr p256. The A can be the rainbow, e.g. *Giju gujuan nganyany jajaal, 'The rainbow is punishing me'* (perhaps, for having broken a taboo).

**-c**

__yama-L__, Tr, something (A) makes a person (O) cold

The A is likely to be cold wind or cold weather, e.g. *Nganyany yiwaaynyju gula yamal, The wind is making my body cold.*

Y3 - RAIN FALL, SOAK

**tc**

__jinda-N__, Int, rain (S) falls; *Ja janggabaaji-N*

_Bana jindangala, The rain is falling now; Ngayu wawaal bana jindanyundala, I saw the rain falling now; Nganyany banaang jindangalnyu gabaanyja, The wind wet me on the road._

**tc**

__gurrji-L__, Tr, soak

The A is generally a person (although this NP is often omitted) and the O can be a foodstuff or the ground, etc. *Nyuruiu barma mayi gurrjilrm. You ought to put the food in the water to soak; Banaa budi gurrjiilna, garru danggan! Leave it to soak in the water, take it out later on! Gudaganggu nganyany gurrjil, The dog wet me (i.e. peed on me)._ See also “T2.48.

Y4 - VERBS RELATING TO COLOUR

**t**

__garran+gada-N__, Int, place (S) has a yellow glow (e.g. at sunset)

__garran+ganda-N__, ditto

See T20.3.4. And see garran (R17).

**tc**

__mala+bajaaji-N__ (lit: palm of hand bites itself), Int, place (S) is darkened by a yellow cloud (which presages cold weather)

**t**

__marra-N__, Int, something (S) changes colour

This can refer to a leaf changing colour, or to the sky turning pink at dusk or dawn, or the sky becoming bright in mid-afternoon. *Bulmba marrangala, bungan bayil, The place is now changing colour, the sun is rising (lit: emerging)._

**tc**

__gurrbi-L__, Int, get darker

This refers to a place or a cloud, e.g. _Bulmba gurrbilala, The place is getting dark (perhaps when the sun goes behind a hill, just before dusk); Wanggi marun wawa, gurrbilnyundal Look up at that cloud, getting yellower!_

**tc**

__nguwa-N__, Int, place (S) gets really dark (when the sun sets, or a really dark cloud covers the sun)

See T3.7; T13.16; T21.7.

**-c**

__bumi-L__, Int, flash, glint

This can refer to lightning, e.g. *Yingu jiguurr bumiildangala, This storm is coming close and flashing (with lightning); Yingu walba buni, This stone is glinting (in the sunshine)._
Y5 - ADVERBALS

Adverbals have the same morphology as verbs but differ in meaning - they describe the way in which an action was performed, and modify a verb in much the way that an adjective modifies a noun. Adverbals most frequently occur with a verb, although they may occur alone where the nature of the reference is clear from surrounding text or context.

- **gija-N**, Tr, do quickly
  This is related to the adjective *gija*, quick, do quickly (R22) in t, c, and w; in t there is only an adjective for 'quick'.
  *Nyundu biya jigi gijan gunda, garru wandaana!*, You should cut the tree quickly, so that it falls down! See also T2.52.

- **nyunbu-N**, Tr, do slowly
  This is related to the adjective *nyunbu*, slow (R22).
  *Yingu bamaal jigi nyunbuuny gundaal*, The person cut this tree slowly.

- **banja-L**, Tr, try (to do), test, taste
  *Ngayu gana jigi banjaalna gundaalna garru wandaana*, I'm going to try to cut the tree so that it falls (i.e. I'm going to try to fell the tree); *Ngayu gana dugur banjaalna balgaalna, garru janaana gurriny*, I'm going to try to build the house, so that it stands firm and good; *Ngayu garru wanggi bundaa banjaajina magiilina*, I'm going to try to climb up the mountain by-and-by; *Mayi ngayu banjaalna gubuum, bugaan, gurri gurriny*, I'm going to taste (lit: try eat) the black pine nuts, they might be good. See also T14.4 for the 'taste' sense.
  Note that *banja-L* often occurs with the particle *gana*, try. Like other transitive adverbals it must be put in derived intransitive form, *banjaaji-N*, when used with an intransitive verb (such as *magi-L*, climb).

- **warrnggi-N**, Int, do all around
  With a verb like *gali-N*, go, or used alone, this can mean: walking round something, going by a roundabout route - there are many examples in T13 and T21. Note also: *Ngajin dun.gu warrnggiiny*, My head went around (i.e. I felt dizzy); *Bunggu dundalayru warrnggiiny*, The car wheel went round; *Ngayu warrnggiiny badiiny*, I was walking around crying.
  When used with a transitive verb, the derived transitive form *warrngginga-L* is used, e.g. *Ngayu jigi warrnggingalnyu gundaal*, I cut all around (the trunk of) the tree; *Ngayu minya warrnggingalnyu bugaany*, I ate around the edge of the meat; and see T3.23.
  A second sense of *warrnggi-N* is: spin round. *Ngayu warrnggiiny* is thus potentially ambiguous between 'I went round (e.g. the house) and 'I spun myself around'. Note also *Ngayu birrbubirrbu warrnggingal mandii*, I whirled the bull-roarer around in my hand; *Nyanyany gwynunggu warrnggingalnyu*, The wind spun me around.

- **gaymbi-N**, Tr & Int, the action concerns all O (in a transitive clause) or all S (in an intransitive clause)
  Transitive examples include: *Ngayu mayi gaymbiiny bugaany, yarrgala*, I've eaten all the food, there's none at all now; and T1.47,62; T10.12,15; T13.3; T16.31; T22.3,40,41.
  Intransitive examples include: *Bama gaymbiiny wulaany*, The people have all died; and T3.30; T20.12,15; T23.28ff.

- **burrnyji-N**, Int, be finished
  This can refer to people dying out (T23.28f) or to meat being eaten up or else going off, etc.

- **wurnyJa-N**, Int, something comes to an end
  This covers something getting lost (T8.13); a wound (S) healing (T10.25). See also T20.10,11; T22.47.
Z - PARTICLES AND INTERJECTIONS

Particles are words that modify the meaning of a complete clause. Unlike nouns, adjectives, verbs and adverbals, they do not take any inflections. Interjections make up a complete clause on their own; they also lack inflections.

Z1 - PARTICLES

There is a full discussion of the meanings of the particles, with examples, in Gr p372-82.

- nguju, never, not (also Interjection, no; see Z2); Ja muway
- maynggal, not, no, nothing (see R1, Z2)
- gunyi, don’t (used in negative imperatives)
- giyi, ditto
- gunyi, let (him) do (it)
- gana, try, etc.
- ganagayuy, self
- ganamarbu, ditto
- gananggarr, do first
- wala, ceased
- biri, do again, return
- yurrga, still
- babar, couldn’t manage it
- biya, hasn’t been done but should have been; hasn’t happened but could have
- warra, done the wrong way
- mugu, couldn’t help it
- jaybar, in turn (done by the speaker)
- jaymbi, in turn (done by someone other than the speaker)

It appears that jaybar in t covers the meanings of both jaybar and jaymbi in c.

- ngadi, self
- nyulany, good job
- ngaja, might be
- gurrbi, might be
- bina, I thought it was but it wasn’t (see bina, ear, in A2)
- ngarraa, makes a statement into a question, glossed ‘do you think?’

Ngarraa nyundu gurriny?, Do you think you’re alright?; Ngarraa hama manggaany?, Do you think that person laughed? See also the place-name based on this word in T21.13.

Z2 - INTERJECTIONS

- ngu, yes
- yiyi, ditto
w ngaa, ditto

tc g nguju, no (also Particle, not, never; see ZI); Ja muway

w burra, ditto

g gigi, no (said by Roth to be more emphatic than nguju)

g maynggal, no, not, nothing (see R1, Z1)

nt ngurruny, why?

tc ngurruu, ditto

   See T14.16.

tc nyundú (often abbreviated to ndu), literally 'you (singular)' (a pronoun), but often used with the meaning 'hey!'

t ngayi, an exclamation of agreement

   See T19.14,15.
Alphabetical List of Yidiny Words

For each word a very short gloss is given and then a reference to the section of the vocabulary in which full information can be found. Note that words in sections A to O are Nouns, those in P are Locational Qualifiers, those in Q are Time Qualifiers, those in R are Adjectives, those in S to Y are Verbs, those in Z1 are Particles and those in Z2 are Interjections. No proper names, of people or places, are included.

References are also included to grammatical forms, such as pronouns and demonstratives, and suffixes (shown by an initial hyphen, e.g. -ba) with a reference to the appropriate section of the grammar, e.g. Gr §2.3.9 refers to section 2.3.9 of the grammar.

Ja indicates a word from the Jalnguy avoidance style.

-(a)la, now, Gr §2.3.9, §3.9.1
-(a)m, durational time, Gr §3.7.8
-(a)may, point time, Gr §3.7.8

-ba, locative case, Gr §3.3.2
-ba, one of a group, Gr §3.3.6, §3.6.5, §3.7.5, §5.2.7.

baba, deaf, R15; stupid, R25
babala/a, bone, A8
babar, couldn't manage it, Z1
babay, rainbow word, L6
babim, father's mother, C2
babulay, white quartz, M6; knife, J7; name, I2
babun, blind in one eye, R15
baburr, bottom of backbone, A4
baburr, white mud paint, M5
bada, *Carallia brachiata*, N8/32D-2a
badal, bottle, J13
badal, white, R17
badil, *Cycas media*, N8/70A-1a
badi-N, cry, X5

baga-L, pierce, shoot, wash, U3
bagam, woompoo pigeon, F9
bagan, adam's apple, A2
bagan, small bamboo tube, J10
bagar, index finger, A3
bagarr, flying beetle, H7
bagi, bag, J13
bagil, another of same type, R2
bagiram, legendary being, B6
bagirram, *Tristaniopsis exiliflora*, N8/32A-6a
bagur, sword, J2, A13
bagur, grasshopper, H1
baja, large grassy plain, M1
bajagal, high tide, K8; full moon, L9
baja-L, bite, X2
baja-R, leave, T7
baji, boat, J16
bajigal, turtle, E2
baji-L, bash, U1
bajin(ji), spangled drongo, F15
bajirriga, turtle, E2
bala, shin, A5; creek, K6
balaja, mythical being, B6
balalay, prob. *Davidsonia pruriens*, N8/13D-2a
balan, small eel, G8
balbarA, crane, F4
balbi(l)ji, big (of eel), G8, R9
balbirrigan, shark, G9
balbun, *Calophyllum inophyllum*, N8/17B-la
balga-L, make, build, U7
balgambi-N, ja, climb tree, S5
balgara, grass basket, J13
balimba-N, pass, S6
balmbiny, grasshopper, H1
balmbuy, *Xanthorrhoea johnsonii*, N8/52B-la
balmba-N, pass, S6
balmbuy, *Asplenium australasicum*, N8/81A-la
bandaba, *Daphnandra repandda*, N8/13C-la
bandagil, *Ficus variegata*, N8/6B-1n
banda-L, make a hole in, U3
bandin, oyster, G13
bandu, a lot together, R3
bandyjarr, itchy, R15
bangga-N, name of *gambunU* spirit, B6
banggur, name of *gambunU* spirit, B6
bany, juxtapositional, Gr §3.4.2.
banbana, cree sp., N9
banban, *Microsorium punctatum*, N8/6B-1r
banbun, *Microsorium punctatum*, N8/82A-3a
banba-N, go, S3, S9
barbarra, belonging to, Gr §3.3.6
barraguruu, Ja, blood, A10
barranbarram, half-caste, B4
barrangan, rope tree, N9
barrindila, *Mischocarpus grandissimus*, N8/25B-3a
barrgalU, *Alpinea caerula*, N8/6B-1a
barrganda-N, pass by, S6
barrja, tree sp., N9
barrjal, *Planchonia careya*, N8/32B-la
barrngga-N, praise, W4
barrnyjul, Ja, white, R17
barumbarr, wood grub, H8
bawa-L, hit all over, U1
bawura, bawurrbawurr, wild cucumber, N9
bawuu, back, A4; of shield, J4; of mountain, M2
bayabay, Ja, person, B1
baya-L, sing, W2
bayan, a song, J3
bayan, camping site for corroboree, M8
bayba, spring, K6
baybagawarr, name of gambunU spirit, B6
baybaru, fish net, J6
baybu, pipe, J9
baygar, tree sp., N9
bayga-R, be sore, ache, X10
baygay, a few people by themselves, R3
baygu, a brown bird, F4
bayi-L, come out, S7
baymban, greedy, R26
bayngga, hot stone for kapamari cooking, J9
-bi, another, Gr §3.3.6
biba, paper, docket, J17
biban, another, Gr §3.3.6
bibara, song sticks, J1
bibiyuwuy, a spirit, B6
bibibiya, Archontophoenix alexandrae, N8/57A-2a
bibiyuwuy, a spirit, B6
bibira, song sticks, J1
bibiyuwuy, a spirit, B6
bibilubilu, hip, A4
bilum, widower, B2
bilun, spur of tree, N2
bima, death adder, E4
bimayil, kin term, C3
bimbi, father, C2
bimbirri, shell decoration, J15
bina, ear, gill, A2; thought it was, Z1
bina+bambijil-N, forget, V7
binabanya, sad and forgetful, R28
bina+bara-L, deafen, V7
binagal, attentive, R24
binagali-N, forget, V7
bina-N, hear, listen to, V6
binanga-L, hear, listen to, V6
binarrnga-L, warn, W6
binbibiya, paper, docket, J17
bindada, top of tree, N1
bindal, level, flat, R6
bindam, legendary being, B6
binduba, tree sp., N9
binduba, crayfish, G10
binggal, spoon, chopsticks, J10
binggal, Ja, spear, J3; club, J2; yamstick, J9; echina spine, D2
binggaldamba, Ja, echidna, D2
binggay, a few people by themselves, R3
bingganyi, cold, R12
binjalan, Jonction, Z1
birri, very near, P3
birrjan, heavy, R11
birmay, weak spear handle, J3
birrmbal, full, R3
birrmbija, Ja, salt-water, K8
birrmi-N, wait, V1
birrwa, conception site, M8; afterbirth, A9
birunggubay, paddle, J16
biwi(n), sharpened stick, J7
biwin, Cryptocarya murrayi & C. mackinnoniana, N8/13D-3a
biwur, spear point, J3
biya, could have happened, Z1
biya, beer, K2
biyal, ripple, K5
biyal, a shell-fish, G13
biya-L, blow, X4
-bu, ergative case, Gr §3.3.2
bubani, Hibiscus tiliaceus, N8/25B-2a
bubu, Ja, house, M7
bubulan, bony bream, G2
bubun, Casuarina equisetifolia, var iru:ana, mn A-lb
bubur, quiet, innocuous, R23
buda, bark blanket, J14; Ficus crassipes, N8/6B-lg
buda-N, clear, T6
budd LM, buddiy, potato, T5
buga, night, night-time, Q2
bugagulgal, black pigeon, F9
bugal, black, R17
bugamugu, early morning, Q2
bugan, forest, M1
buga-N, eat, XI
bugi, Ja, grey wallaby, D3
bugu, Accacia aulacocarpa, N8/21D-1a
bugujuru, march fly, H6
bugul, Calamus caryotoides, N8/57A-1b
bugul, stone-fish, G7
bugul, bugulbarra, wild dingo, D9
bugun, spring, K6
bugula, finely ground, R13
bugay, body hair, A7; fur on wallaby, etc, D1
buji, fart air, A11
buji-biny, small bird, F9
bujiwur, Planchonella pohlmaniana, N8/37A-2a
buju-biya-L, blow at someone, X4
buju, waterlogged black pine, N8/1B-1a
-bujun, still, Gr §3.9.5
bujurbarra, salt-water bream, G2
bulabagan, Ja, fire, K3
bulagara, blue whip snake, E4
bulagara, Flagellaria indica, N8/55A-1a
bulai, firefly light, H6, K4
bulangi, cattle, D10
bulanybay, Ja, man, B2
bulay, leaf on ground, N3
bulba-L, rub on something, U5
bulbi-N, fall asleep involuntarily, X8
bulbu, rainbow term, L6
bulbulga, bubbling, R13
bulga-N, bark at, X5
bulgi, Ja, scrotum & testicles, A6
bulgul, Ja, stinking, dead, R14
bulguru, reed in swamp, N9
bulgurU, swamp, K7
bulin, plate, J10
bulir, Platycerium superbum, N8/82A-1b
buliyir, sea eagle, F6
buljurrgay, cassowary wattle, F2; feather ornament, J15
bulmba, any habitable place, camp, house, M7
bulmbun, deep mourning, I3
bulna, indistinct, R17
bulnyji, dew on grass, L1
bulu, stinking, rotten, dead, R14
buluba, fighting ground, M8
bulugi, cattle, D10
bulurU, storytyme, etc., B6
bumba, dry, R11; good tasting, R21
bumban, Endiandra insignis, N8/13D-2b
bumibil, Bumbil, Urtica incisa, N8/6C-2a
bumbu, having fun, R27
bumbumanggay, Ja, kookaburra, F12
bumi-L, flash, glint, Y4
bunay, Paraserianthes toona, N8/21D-2a
bunba, calf of leg, A5
bunbalbunbal, Ja, jewfish, G3
bunbuja, spinning top, J12
bunbun, bunbubunbu, pheasant coucal, F11
bunda, hill, mountain, M2
bundagan, fingers, A3
bundim, grasshopper, H1
bundu, dilly-bag, bag, J13
bundul, Ja, signal on road, M9
bungan, sun, sunlight, L7
bungga-L, pee, shit, X6
bunggi-N, sieve, S3
bunggu-L, main bend in body, knee, A5; elbow on boomerang, J2; wave, K5; verse/turn of song, I3
bunggula-N, Ja, descend, S5
bunggulbarray, small wren, F13
bun.gu, lump from leprosy, A12
bun.gul, iris in eye, A2
bunjal, bad tasting/smelling, R21
bunja-N, hit, kill, U1;
bunjaybunjay, murderer, B5
bunji, *Ficus destruens*, N8/6B-lh
bunJi-L, bump, collide, bust, Ul
bunju-R, fan, X4
bunu, morning star, L10
bunul, *Commersonia bartramia*, N8/28C-3a
bunul, canoe float, J16
bunul(u), mullet, G5
bunya, woman, female, B3
burnggan, dirty (water), R18
burngu, big blue worm, H11
burnu, quiet, inoffensive, R23
burgul, mythical being, B6
buri, fire, firewood, anything burning, K3
burimburim, small bird, F17
burjar, see burjar
burmbay, quiet person, B5
burnu, quiet, inoffensive, R23
burnu, woman, female, B3
buruburu, dirty, dusty, R18; dust, M4
buradi, Friday, Q2
burgul, mythical being, B6
burnya, woman, female, B3
buru, ground grub, H8
burrel, *Syzygium tierneyanum*, N8/32A-5d
buruburunggura, *Balanophora fungosa*, N8/9A-1a
burugan, *Alpinia arctiflora*, N8/61B-1c; leaf used as plate, J10
burugu, black duck, F5
burunggur, wart, A12
bururU, Ja, cloud, L4
buwum, *Faradaya splendida*, N8/40A-1a
buya, mother-in-law, C3
buyaa, Ja, fighting ground, M8
buyal, hard, strong, brave, R13
buybu-R, blow at, fan, X4
buyma-N, hunt for game, V4
buymba, habitable place, M7
buyambi, Ja, wind, L3
buyambi-N, Ja, kiss, X4
buyubayan, a brown snake, E4
buyul, lawyer cane tool, J5

-dad, locative case, Gr §3.3.2
-(n)da, dative case, Gr §3.3.2, §3.6.2-3
daba, running off with, R25
dabul, nose pin, J15
dabul, sand, M4; beach, M1
dabuy, a brown bird, F17
dada, small rainbow, L6
dadagal, bone, A8
dadar, dry skin, A8
dadawu, frog sp., E5
dadi-L, spread out, T6
daga-L, cut, chop, U2
-daga-N, inchoative verbaliser, Gr §2.4, §3.7.2-3, §4.8.1
dagarr, darter, F3
dagu, woodchopper bird, F11
dagul, three, R1
dagurbarra, bony bream, G2
dagurru, *Ficus congesta*, N8/6B-1e
daji-N, take piece out, U2
daju-R, spread out, T6
dalari, sand crab, G11
dalaya, hungry, hunger, R16
dalba, wind, bottom of chest, A11
dalbal, reaching up high, R5
dalbam, *Optiglossum pendulum*, N8/83A-1a
dalbil, log across creek, N6
dalgal, *Podocarpus grayi*, N8/71B-2a
daliy(i), hungry, hunger, R16
dalji-L, jerk, S8
dalmba, sound of cutting, I4
dalmir, Ja, tree, stick, wood, N1
dalngan, brightness, O1
dalnga-N, walk lamely, X10
dalnggul, nutcracker stone, J7
dalngudalingu, sound of bell, J4
dalu, rough sea, K8
dalu, forehead, A2
dalubarra, forehead decoration, J15, A2
daman, shoes, J14
daman, child, etc., C3
damarrri, legendary man, B6; doing silly things, R25; Ja, centipede, H9
-damba, with a lot of, Gr §3.3.6
damba, damper, K2
dambun, legendary being, B6
-Vda-N, coming, Gr §2.3.5, §3.8.6-7
danba, prob. *Pisonia aculeata*, N8/11A-1b
dandaba-N, play at fighting, X12
danda-R, rub off, U5
dandi, *Bioscorea* prob. *bulbifera*, N8/52C-1a
dandimaaji-N, Ja, fall, drop, S13
dandu, tree, stick, wood, N1
dangarra, Ja, ear, A2
-Vdanggada-N, come close, Gr §3.8.6
danggaja, *Athertonia diversifolia*, N8/7A-4a
danggal, wing of bird, F1; fin of fish, G1
dangga-N, take out, S7
danggay, rapids, K5
danggul, fibula, A8; bone awl, J12
danggun, Ja, stone, M6
dirbi, bird sp., F17
dirngi, salt-water mussel, G13
dirra, tooth, A2; name, I2; seed, N4; hail, L1
dirradiira, maize, corn, K2
dirbal, clean, R18; bald, A7
dirrgul, fat, A8, R10
dirring, shell-fish, G13
dirrral, sea-weed, N9
diwidiwi, pee-pee, F13
diwiy, tree sp., N9
diwu, native bee, H4
diwurr, blue sky, L4
diwurruru, woolly cloud, L4
-du, ergative case, Gr §§3.2.2, §§3.7.2-3
dubal, bark water bag, J13
dub-N, run down, S12
dubayga, tobacco, K2
dubirr, hidey hole, M3
duburr, stomach, bowels, A9; front of shield, J4
duburruman, cousin, C3
duburrji, full, R16
duburrjilji, person with fat stomach, A9
duda-L, hit noisily, U1
dudan, big locust, H1
dudu, noise of kicking ground, I4
-duduwi(n), purple-crowned pigeon, F9
-duga-L, get, catch, T9
-dugir, alive, R14
-dugubil, bark water bag, J13
dugul, put together, R3
duguldugul, *Macaranga tanarius*, N8/23A-4a
dugur, house, M7
dugural, *Macaranga tanarius*, N8/23A-4a
dugurrdugurra, woolly cloud, L4
dugurra, milky way, L10
duguy, *Agathis microstachya*, N8/71C-1b
dulgu, *Agathis microstachya*, N8/71C-1b
dulgu, scrub, M1
dulgu, heart, A9
dulmba-L, find, V4
dulmbar, naughty, R25
dulnibilay, *Melia azederach var. australasica*, N8/24C-2a
dulnggur, hollow log, N6; clothes, J14
dulubirr, black bird, F17
dulun, fine sawdust, N5, H8
dumbul, blue-tongue lizard, E3
dumbunU, scorpion, H9
dunda, dust M4; dandruff, A7; cold ashes, K3
dundalay, Ja, motor car, J16
dundun, Bischofia javanica, N8/23A-6a
dunga-L, paddle/row boat, S2
dungan, Dendrocnide moroides, & D. cordata, N8/6C-1a
dunggal, Toona australis, N8/24C-3a
dunggarr, child's spouse, C2
dunggul, stone fish trap, J6
dungun, maggot, H6
dungur, reverberating noise, J4
dunji-N, be happy, X12
dunyji, water snake, E4
durbugun, nuisance, R25
durra, hook worm, H11
durrangan, glad to be together, R27
durrgim, white-tail rat, D7
durrgumbi, a swing, J12
durrguu, mopoke owl, F1

duru, tears, A10
durunggu, drunk, R16
duwu, Ja, leaf, N3
duwalam, shell fish, G13
duwa-N, snake, S3
duwang, large worm, H11
duwu, tears, A10
duwuduwu, black bird, F17
duwur, Gmelina fasciculiflora, N8/40A-2a
duwurr, Ja, stomach, bowels, A9
duwurrij, Ja, full, R16
duwurrnyunmul, Ja, cousin, C3
duyi-L, fight, U1
duyumbarra, son-/daughter-in-law, C3
gagali, cabbage, N10
gaba-L, feed, give birth to, X1
gaban, yam vine, N7
gabanu, rain, L1
gabar, lower arm, A3
gabay, road, track, path, M9
gabu, cold ashes, K3
gabiju, a yam vine, N9
gabiju, white clay, M5
gabulU, stick to carry fish, J10
gabun, stone axe, J7
galban, Flindersia schottiana, N8/24A-3f
galban, pos.
galbi-L, cover fully, U6
galbin, son, C3
galbur, rainbow lorikeet, F10
galbiy, catfish, G3
galbu, butcher bird, F16
galgabar, Allocasuarina cunninghamiana & Casuarina torulosa, N8/1A-1a
galgali, galgaman, stone curlew, F8
galgar, old, R19; for a long time, Q3
galgul, vine, N7
galgum, a vegetable, N9
galgurrgayarra, small shark, G7
galguy, vine, N7
gali-N, go, S4
galman, adept, R24
galmbe, a mountain yam, N9
galmbar, Erthrophloeum chlorostachys, N8/21E-1a
galnga, mother’s brother, C2
galinggar, daughter, C2
galngji-N, have bilious attack, X6
galway, shadow, reflection, spirit, B4
gama, song/dance style, F3
gama, (Ja), gun, J3
gama-N, vomit, X6
gamar, Ja, painted mark, O5
gamar+muli-N, Ja, paint in pattern, U5
gamarrgamarr, Callitris columellaris & C. macleayana, N8/71A-1a
gamay, vomit, A10
gamba-L, cook kapamari style, U9
gamba-N, crawl, S1
gambarr, dust, M4; fine sawdust, N5, H8; fine haze, L5
gambay, Ja, Calamus australis, N8/57A-1a
gambi, flat, R6; clothes, J14
gambidi, Trichosanthes, N8/31A-1a
gambil, tail, A6
gambil, spur, ridge, M2
gambil-L, report, W6
gaminU, top-knot pigeon, F9
gambirA/a, tableland, Nl
gambL, report, W6
gambinU, top-knot pigeon, F9
gambil, tail, A6
gambi-L, report, W6
gambinU, top-knot pigeon, F9
gambul, Eucalyptus intermedia & E. polycarpa, m/32A-3c
gambula-la, by-and-by, Q1
gambunU, small spirits, B6
gambur, white clay, M5
gamburrguman, legendary being, B6
gamim, father's father, C2
gamin, Ja, vine, N7
gamu, flower, fruit, N4
gana, try, etc., Z1
ganaganaa, Ja, night (time), Q2
ganayuy, self, Z1
ganamarbu, self, Z1
ganan, do for short while, in turn, Q3
gananggarr, do first, Z1
ganawanggi, belly up, P2
ganayirr, underneath, P2
genba, very long way off, P3
ganda, yamstick, J9
gandajalay, mountain yam, N9
gandal, smooth, slippery, R13
gandarr, wind in lungs, burp, A11
gangaligan, midget being, B6
gangarA, steel axe, J7
gangga, noise of approach, I4
ganggi, Beilschmiedia bancroftii, N8/13D-1a
ganggu, transverse section half-way up object, P2; waist, A4; path around mountain half-way up, M2
ganggu+jungga-N, take short cut, S4
ganggu+wanda-N, take short cut, S4
gangunU, trap, windbreak, J6
gan.gula/a, grey wallaby, D3
gan.gurr, grub stage, H8
gani, way outside camp, P3
ganibarra, devil, B6
ganigani, long time ago, Q1
gani-L, coil round, wrap up, U6
ganinggirray, younger brother, C2
ganijalA, big black cockatoo, FIO
ganyjilA, crab, G11
ganyjirri, cousin, C3
ganyjuganyju, prob. Antidesma erostre, N8/23A-2b
ganyjun, tough, R13
ganyjun, chewed-up food, R4
garaa, from, Gr §3.3.7
garabuny, water lily, N9
garagada-N, trample on, T8
garagara, leaky hole, M7
garan, clean, R18
garana, black cockatoo, F10
garanggal, Faradaya splendida, N8/40A-1a
garba, behind, P2
garba-N, be hidden, T7
garbarA, mangrove tree, N9
garbi, overhanging cliff, M2
garbil, ibis, F4
gargal, hook and line, J5
gargal, Ja, elbow, etc, A3
gargun, son, C2
garman, blue rock crab, G11
garman, Ja, sun, L7
garna, black cockatoo, F10
garnggan, cleared, R8
garra, louse eggs, nits, H2
garra, spider, H9
garra-L, hold down, T8
garran, yellow, brown, smokey colour, R17
garran+gada-N/+ganda-N, place has yellow glow, Y4
garraway, brown snail, H10
garrba-L, hold down with foot, T8
garrgal, new moon, L9
garrjay, cough, A12
garrju, yellow water, R17
garrnggan, sand goanna, E3
garriy-L, Ja, cook kapamari-style, U9
garnyju, fast, R22
garru, by-and-by, Q1
garrubidi, recently, Q1
garrun.garrun, big brown beetle, H7
garugar, Schefflera actinophylla, N8/33A-2a
garug, sand crab, G11
gawada, Backhousia bancroftii, N8/32A-8a
gawal, any call, I4
gawal+jana-N, call out, W1
gawam, broken-down bank, M2
gawanday, aura of dead person, B4
gawarr, blood, A10
gaway, morning star, L10
gawirl, crescent-shaped, R6
gawu, cow, D10
gawuda, coat, J14
gawulA(/U?), *Eucalyptus tereticornis*, N8/32A-3d
gawur, crossed, R5
gawu/u, Ja, road, M9
gawuu, fig tree used for blanket, N8/6B-1c; blanket, J14
gawuy, small baby, B1
gayagay, whisper, I2
gayal, another of a different kind, R2
gayay, short-nosed bandicoot, D5
gaybam, *Rubus alceaefolius*, N8/21B-2a
gayba-N, look at camp, V3
gayba-R, make body feel good, U5
gayga, *Aleurites moluccana*, N8/23A-la
gayi, Ja, soil, ground, M4
gayibarra, white people, B4
gaymba-R, follow, S10
gaymbi-N, action concerning all S/O, Y5
gaynggay, *Amomum dallachyi*, N8/61B-3a
gayngi-N, warn not to do, W6
giba-L, scrape, scratch, U3
gidi, tea-tree torch, K4
gidigidy, little things, R9
gidil, small, R9
gidilagay, very small, R9
giga, unobstructed, in the open, R8
gigli, no, Z2
gija, quick, R22
gijajay, mouldy, rusty, R14
gijam, ants, ringworm, H3
gijam, mouldy, rusty, R14
gijan, scrotum & testicles, A6
gijar, do quickly, Y5
gijar+gunda-L, paint in pattern, U5
gijarji, policeman, B5
gijawulu, jew-fish, G3
gilali, glass, mirror, M6
gilara, *Buchanania arborescens*, N8/25A-3a
gilbay, goanna, E3
gilibi-L, throw, S11
gilga, imperfect, R20; sea, K8
gilju-L, Ja, bite, X2
gilmada-N, Ja, go up, S5
gilmar, fat, A8
gima, grub stage, H8
gima-N, carry, S9
gimbal, without, Gr §2.4, §3.3.6, §3.7.2-3, §4.3.1
gimu, tree sp., N9
gimuy, *Ficus albipila*, N8/6B-1b
ginay, Ja, two, R1
ginba, centipede, H9
gindaja, cassowary, F2
gindalba, lizard, E3
gindanU, moon, month, L9
gingaa, woolly vine, N9
gingaa, hairy caterpillar, H8
gingay (& gingaa), fever(ishness), A12
gin, prickle, N3; hook on spear, J3
gini, penis, A6
ginu, canoe, J16
ginyam, grub, H8
giraagirra, white-tail kingfisher, F12
girajalbu, bower bird, F16
girar, soft skin, A8
giray, tide, K8
girbin, *Euodia bonwickii*, N8/24A-1a
girbu, *Licuala ramsayi*, N8/57A-3a
giri, *Atherocarapa nitidula*, N8/24C-4a
giri, tree limb, N2, 'arm' of island, M2
giri, stick knife, J7
giri, tick, H2
giri, edge, O5
giri-N, shout in play, W1
girraba, frog sp., E5
girragunyjiy, frog sp., E5
girramgirram, cramp, A12
gIRRANY, ashamed, shy, R28
girrgan, last year, Q1
girrigh, honeyeater, F14
girril, arm, A3
girrja, larrikin, R25
girrjin, *Lycopodium* sp., N8/75A-la
girrnggirr, *Brachychiton acerifolius*, N8/21C-5a; 'grog', K2
girrnga-r, *Agathis atropurpurea*, Ja, N8/71C-1a
girrwa-N, scoop up, S7
girrway, net trap, J6
girrway, brown snake, E4
giru, larrikin, R25
giwa-N, be stirred up, S3
giwanV, *Brachychiton acerifolius*, N8/28C-2a
giwar, frightened, cowardly, R29
giyalA, flood, K7
giyarA, *Dendrocnide photinophylla*, N8/6C-1b
giyawuy, ginger plant, N9
gyi, don't, Z1
-gu, purposive case, Gr §3.3.2, §3.6.2-3, §3.7.2-3, §4.5.1, §4.5.4
-gu, allative case, Gr §3.4.1, §3.7.2-3
-gu, time until, Gr §3.5, §3.7.8
guban, big butterfly, H7
guba-N, burn, U9
guban-guban, grey hair, A7; grey, R17
gubay, black bird, F17
gubi, storytime, etc., B6

gubu, leaf, N3; paper money, J17

gumbu, A, Prumnopitys amarus, N8/1B-1a

gubun, shell-fish, G13

gudaga, tame dingo, dog, D9

gudaguda, Ja, long, R10

guday, long vine, N9

gudubay, legendary being, B6

gulibunyjay, legendary being, B6

guliyurut(), medicine water, K6

guljin, sound of slapping water, I4

gulimbira, legendary being, B6

gulmun, brain, A9

gungga-L, Ja, feed, give birth to, X1

gulgi, tree lizard, E3

gulnyjarubay, legendary being, B6

gulu, face, A2

guludu, peaceful dove, F9

gulugay, Ficus copiosa, N8/6B-1f

gulugulu, black bream, G2

gulumbi, Syncarpia glomulifera, N8/32A-1a

gulumburu, hornet, H5

gulun, jew-fish G3

gulungga, Frangipani lourifolium, N8/28C-4b

gulur, Lophostemon suaveolens, N8/32A-12a

guluy, poss. Ficus obliqua, N8/6B-1j

guman, one, another, alone, R1

gumari, red water, R17

gumay, string, fishing line, J5

gumay, Ja, gun, J3

gumba, prepubescent girl, B3

gumbagil, Polyscias australiana, N8/33A-1a

gumbalA, grub stage, H8

gumbi, Alocasia macrorrhiza, N8/58A-1a

gumbi-L, pick up, T5

gumbiranga-L, Ja, pick up, T5

gumbu, mother's mother, C2

gumbu, Ja, anus, A4

gumbugumbu, every time, Q3

gumi, vaginal lips, A6

gumi, lightning, L2

gumirriny, Ja, male ghost, white man, B4

gumuma, Ja, Calamus moti, N8/57A-1c

guna, abdomen, bowels, A9

guna, middle, O5

gunabunyal, crab, G11

gunagarray, Ficus albipila, N8/6B-1b; blanket, J14

gunawagay, Ja, flood, K7

gundaya, carpet snake, E4

gundi, older man, uncle, C3

gundulu, blue/green, R17
gundum, Ja, stinking, dead, R14; die, X9

qudduy, black snake, E4

gunsagga, female dance-style, I3

gunggambug, butterfly, H7

gunggari, north, P1

Gunggay, language; Gungganyji, tribe speaking it

gunwu, Ja, red bream, G2

gunwil, intestines, guts, A9

gunggalay, little fish, G6

gunun, corner, O5

gununygor, Myrtella obtusa, N8/32A-9a

gun.gal, wrist, A3

gun.gal, raw, uncooked, alive, R14

gun.gi, Ja, cold, R12

gun.gul, bend, O5

gunun, close to, P3

gunji, return, S4

gunju, new shoot, N1

gunugunu, ready to make amends, R31

gunul, vulva, A6; bump on shield, J4

gunya, legendary being, B6

gunyarr, coughing, A12

gunyi, don't; let do, Z1

gunyin, southern, O5

gunyjal, possum sp., D4

gunyanjarra, beach yam, N9

gunyiji, expose, open out, T6

gunyijilbay, death adder, E4

gunyijin, break, U8

gura, Ja, female sex organ, A6

gurabay, little lizard, E3

guray, Sida subspicata, N8/28B-3a

gurbaba, lizard sp., E3

gurbal, leaf spouting, J9

gurbanu, crown, F16

guri, waist, A4; half way up mountain, M2

gurinj, across the river, P2

gurinj, break in continued manner, U8

guyala, legendary man, B6

guyali, wedge-tail eagle, F6

guyan, hailstones, L1

guyalama, Pleiogynium timorense, N8/25A-2a

guwhal, name, I2

guwalangu, Brachychiton acerifolius, N8/28C-2a

guwa, west, P1, Gr §3.3.8

guwuguwu, tadpole, E5

guy, guyabay, across the river, P2

guya-L, break in controlled manner, U8

guyala, legendary man, B6

guyali, wedge-tail eagle, F6

guwuguwu, tadpole, E5

guyala, wedge-tail eagle, F6

guyan, hailstones, L1

guwuguwu, tadpole, E5

guwuguwu, tadpole, E5

guwa, west, P1, Gr §3.3.8

guwal, name, I2

guwalangu, Brachychiton acerifolius, N8/28C-2a

guwan, whipbird, F13

guwi(y), frog sp., E5

guwuguyguygam, afternoo, evening, Q2

guyga, fast, R22

guyga, fast, R22

guygal, long-nosed bandicoot, D5

guygal, salt-water eel, G8

guygam, yesterday, Q1

guygi, leaves of Calamus moti, N8/57A-1c; cassowary feathers, F2
guyguny, a vegetable, N9
guyi-N, look to see what happens, V3
guyirrI, calm water, R6
guyirV, clean ground, R6
guymburgan, blue sky, L4
guymun, nuisance, R25
guymun, guymun+gada-N, feel sorry
for, R28, X13
guyngari, Ja, sand, M4, M1
guynngan, female ghost, white woman,
A4
guynggan, grasshopper sp., HI
-ja, locative case, Gr §3.3.2
jaa-, towards, Gr §2.4, §3.4.3, §3.8.1
Jaabugay or Jabugay, name of
language; Jaabuganyji or Jabuganyji,
people speaking it
jaa+wurga-N, yawn, X7
jamba-L, poke, U3
jaban, fresh-water eel, G8
jabarra, Ja, thigh, lap, A5
jabi, hat, J14
jabi-L, tell not to do, stop, W7
jabilay, forehead pad, J13
jabin, cassowary casque, F2
jalba-N, lick, X3
jalga, snail, H10
jalgaram, fern sp., N9
jalgujalgu, spirit home, M8
jali, put together, R3
jalja, full, R3
jalma, soapy, R18
jalmbi-L, climb tree, S5
jalbul, mud, M5
jalmin, bottom of back, A4
jalmin, forked lightning, L2
jalngga-L, chop up, mash up, U2
jalnggan, a black bird, F17
jalnggan, Alstonia scholaris, N8/39A-1b
jalnggulay, Ja, tongue, A2
jalnguy, avoidance language style, I2
jalnjal, Cyathea robustiana, N8/80A-1b
jalnjul, lizard sp., E3
jalwi-N, decline, argue, W9
jalwuray, tree sp., N9
jama, anything dangerous, O2; snake,
E4; opium, grog, medicine, K2
jambal, boat, J16
jamba-N, jump, S1
jambija, male relative, C3
jambu, not yet, Q4
jambula/a, two, R1
jambun, grub, H8
jalalmarra, fish, G13
jalalma, new shoot, sapling, N1
jalalona, snake, E4; opium, grog, medicine, K2
jalala, big mullet, G5
jalalana, across the river, P2
jalalji, full, R3
jalalji-L, climb tree, S5
jalalji-N, jump, SI
jaljala, Cyathea robustiana, N8/80A-1b
jaljul, lizard sp., E3
jaljul, Ja, spread out, T6
jaljul, Ja, spread out, T4
Yidiny alphabetical/jilin 291

- jilin, black, R17; charcoal, K3
- jili-waju—L, watch, V3
- jiliwiray, grey grass snake, E4
- jilji, toad fish, G7
- jiljuluru, kingfisher, F12
- jilmay, Ja, grasses, N8/56A
- jilmurray, Ja, head, A2
- jilngan, Lo»zan(ira longifolia, N8/52A-la
- jilnggu, down, PI; Gr §3.3.8
- jimaman, turkey, J6
- jimba-N, catch something moving, T9
- jimbaral, cyclone, L3
- jimbari-N, wait, hesitate, VI
- jimurrU, large house, M7
- jimira, foot, A5
- jinagambil, evening star, LIO
- jinarA, root, N2
- jinbal, fast, R22
- jinb-N, shake, S3
- jinbi-L, wriggle, struggle, S3
- jinda-L, carry to place and leave, S9
- jinda-N, rain falls, Y3
- jindigal, medicine water, K6
- jingay, nostril, nose, sneeze, A2
- jingga-R, water sprays out, S7
- jingay+jarra-L, sneeze at, X7
- jingga(a), small red hawk, F6
- jingga(A), small red hawk, F6
- jingga-L, bottom, A4
- jingay+jarra-L, sneeze at, X7
- jirgal, small worm, H11
- jirrgal, Imperata cylindrica, N8/56A-1a
- jirra, sticks, twigs, N6
- jirra, tired(ness), R15
- jirri, promised time, O2
- jirri-N, misbehave, X13
- jirrgun, prob. *Lomandra longifolia*, N8/52A-1a
- jirri, lower arm, A3
- jirrin, seagull, F8
- jirrin, small fig tree, N8/6B-1p
- jirrin, frog sp., E5
- jirri-N, small fig tree, N8/6B-1p
- jirrina, spider, L9
- jirrly, cooking frame, J9
- jiwu, in middle, O5
- jivuday, small fish, G6
- jiwul, prob. *Daphnandra repandula*, N8/13C-1a
- jiwural, adult pubic hair, A7
- jiya, chair, J10
- jiyama, waves, tide, K5
- jiyarrjiyarr, cockroach, H1
- jiyuya, spotted catbird, F16
- juba, on the shoulder, R5
- juban, clitoris, A6
- jubi-N, touch, play with, rub, X3
- jubiram, Ja, knee, A5
- jubu, big boomerang, J2
- jubu, walking stick, J12
- jubu, soap, J17
- jubul, snake-lizard, E3
- juba, on the shoulder, R5
- juba, on the shoulder, R5
- juba-N, have unsettled mind, X8
- jugi, tree, stick, wood, N1
- jugi, tree, stick, wood, N1
- jugin, tree sp., N9
- jugural, yam, N9
- jugural, yam, N9
- jugu, Ja, back, backbone, A4
- jujamal, Ja, fresh-water eel, G8
- jujamal, Ja, fresh-water eel, G8
- jujany(V), ground, X1
- juju, Ja, fresh-water eel, G8
- jujarr, urine, A10
- jujay, black locust, H1
- jujay, black locust, H1
- jui-N, touch, play with, rub, X3
- jujum, father's sister, C2
- jujumal, Ja, put down, marry, T5, S7
- jula-L, put down, marry, T5, S7
- julba-N, Ja, lie, sleep, live, T4
- julba-N, Ja, lie, sleep, live, T4
- julbu, garfish, G7
julbun, ready to fight over woman, R31
julga, bumpy, R6
julgay, small mussel, G13
julgil, resin, gum, J3; *Euodia elleryana*, N8/24A-1b
julgun, traditional belt, J15
julgarrau, clothes, J14
julma-L, squeeze between hands, U4
julmburrin, dugong, G9
julngan, drum, I3
julgulU, waterfall, K6
julnyjal, grass sp., N9
julu, root, N2
julu, bottom, buttocks, A4
julu, blunt, R13
julgunu, *Diospyros hebecarpa*, or *D. pentamera*, N8/37B-la; grog, K2
julujuju, *Xanthostemon whitei*, N8/32A-7b
-juluu, durative, Gr §3.3.7, §3.5
julwa, large black mussel, G13
jumala, Ja, straight woomera, J3
jumbagi, tobacco, K2
jumbariy, grandchild, C2
jumbar, yabby, G10
jumbaru, water, K5, K6
jumbayga, tobacco, K2
jumgurra(a), *Castanospermum australale*, N8/21C-la
jungi, elbow, J3
jungay, *Entada phaseoloides*, N8/21D-3a
jungga-N, move fast, run, S1
jungguny, to the right, Gr §3.7.3
jur,, deep, RIO
jurralalu, *Dendrophthoe falcata*, N8/8B-1a
jurra-L, take outer layer off, U8
jurrral, coiled up, R6
jurrrbi, fishing line, J5
jurrru, female funeral dance, J3
jurrrgun, deep, R10
jurrrinu, leech, J4
jurrrja-L, hang up, T3
jurrrma-N, make aroused, X9
jurrrmbalji, waking, R15
jurrujurr, adult man, B2
jurrrun, *Diospyros hebecarpa*, or *D. pentamera*, N8/37B-la; grog, K2
jurru, elbow, A3
juwa, saw, J7
juwarra, *Acacia crassicarpa*, N8/21D-1b
jwui-N, swim, S2
jwuu, *Austromattheae elegans*, N8/13C-4a
juyala, female spirit, white woman, B4
juyu-N, (snake) wriggles, S3
-l, present tense, Gr §3.8.4
-VI, allative, irregular ergative & irregular locative cases, Gr §3.3.2, §3.7.2-3
-la, locative case, Gr §2.3.3, §3.3.2
-la, 'now', Gr §2.3.9, §3.9.1
landima-L, teach, V6
-Vli-N, going, Gr §2.3.5-6, §2.5.1, §3.8.6-7
Vlinggalu-L, going right away, Gr §3.8.6
-l(n)da, irregular dative, Gr §3.3.2
lululumba-L, sing lullaby, W2
-lunga-L, transitive verbaliser, Gr §4.8.3
-m, during, since, Gr §3.5, §3.7.8
-m, ablative & causal cases, Gr §2.3.3, §3.3.2, §3.4.1
maba-L, pick up, lift, T5
maba-L, light fire, U9
maba-L, Ja, burn, cook, U9
mabi, tree kangaroo, D3
mada, soft, R13; mud, M5
maday, Ja, water, K5, K6
madaybarra, Ja, crocodile, E1
madaynawalnyawal, Ja, platypus, D2
madi, rain, L1
maga, in company with, R3
maga-N, (water) rises, S5
magar, outside, O5
magarbarra, wild dingo, D9
magi, top of fire, K3
magi+waju-L, cook on top of fire, U9
magi-L, climb up, S5
magu, chest, A4
maguA/(U?), Abelmoschus moschatus, N8/28B-1a
maja, sawdust, N5
majaxA, big fern tree, N9
maja-N, suck, S5
maju, chest, A4
magulA(/U?), Abelmoschus moschatus, N8/28B-la
maja, sawdust, N5
majalA, big fem tt-ee, N9
maja-N, suck, XI
majanjan, Pisonia umbelliflora, N8/11A-1a
Majay, language; Majanyji, tribe speaking it
-maji-N, incremental verbaliser, Gr §4.8.2
majinda-N, walk up, S5
majurr, frog sp., E5
mala, face of hand, A3; five, R1
mala+bajaaji-N, place is darkened by yellow cloud, Y4
malagan, Schefflera actinophylla, N8/33A-2a
malaji, molasses, K2
mala-L, feel with hand, touch, X3
malan, flat rocks, M6
malanU, right-hand, R5, A3; right-hand boomerang, J2
malarU/A, spider web, H9
malay, reflection, anything shining, L7
malan, fine weather, L7
malgay, fresh-water fish, G6
malgumalgu, sound of bell, 14
malibay, Duboisia myoporoides, N8/40B-la
malibanyji, madness, R25
maluway, shadow, reflection, spirit, B4
maluway, shadow, movement, B4
mamba, sour, salty, R21
mambin, Sterculia quadrifida, N8/28C-4a
mami, mean over food, R26
manburu, Ja, hand, A3
manday, shield handle, J4
mandi, Monday, Q2
mandi, hand, A3
mandi+winda-N, beckon with hand, W3
mandija, grub, H8
-manga-L, verbal comitative, Gr §3.8.5, §3.8.7, §4.3, §5.4
manggumbarr, grub on leaf, H8
mangurr(u)barra or mangarrbarra, Ja, flying fox, D8
man-ga, cross-cousin, C2
man-gal, claws of crab, shrimp, G1
man-girr(V), Ja, tied up, U6
mani-N, catch in trap, sieve, T9
manja, culprit, B5; guilty, R30
manjalA, Ja, water, K5
manja-N, fill up body-part, Y2
mannga-N, be frightened, X11
manu, top of tree, N1
manunggul, termite, H3
manyjam, scar, writing, A12
manyja-N, Ja, eat, XI
mara, scratch place, F7
maral, clapping noise, I4
maray, Eucalyptus acemioiodes, E. umbra & E. phaeotricha, N8/32A-3a
marbiny, mosquito, H6
marbu, one's own, R32
marra, mature leaf, N3
marra, light before dawn, L7
marrada, Emmonosperma alphitonioides, N8/27A-2a
marragula, Alphitonia whitei, N8/27A-1b
marramara, tobacco, K2
marr-N, change colour, Y4
marranmarran, headache, A12
marranmarran, Ja, prob. sick(ness), A12, R15
marrbun, feathers on cassowary, F2
marrga, yellow clay, M5; yellow/golden, R17
marrgagaji, marrgamarrga, yellow/golden, R17
marrgany, soldiers, B2
marrgany, Flindersia brayleyana, N8/24A-3b
marrgi, lizard sp., E3
marrginy, sour, bitter, R21
marrgirr, brother, C3
marrgu, possum sp., D4
-marrri, along, Gr §3.3.7, §3.9.7
marrja-L, mention, W4
marun, cloud, L4
mawa-L, heap up, T6
-may, time at, Gr §3.7.8
mayaja, Ja, grub, H8
mayaL, Ficus hispida, N8/6B-1i
mayarA, group of men, B2
maybu, marsupial cat, D6
mayga, Ja, Prumnopitys amarus, N8/71B-1a
mayi, non-flesh food, honey, K1
maynggal, nothing, R1; no, not, Z1-2
maynggu, mango, N10
mida, clicking noise, etc., I4
midin, Ja, edible animal, fish, meat, K1
mija, black, R17
mijaguran, Ja, yesterday, tomorrow, morning, evening, Q1, Q2
miji-L, block, shut up, T10
mijin, (Yarrabah) mission, M7
mila, tongue, mouth, A2; passing fancy for food or drink, R16
mila (or milay?), woomera, J3
milaymilay, Elaeagnus triflora, N8/29A-la
milibirri, bull-roarer, J1
milga, cowrie shell, G13; traditional money, J17
milgal, Ja, eye, A2; silver bream, G2
milgar, anything shining or reflecting, L7
milgara, paddle, J16
milgara, elbow, A3
minja-N, Ja, share out, T11
minjil, sail on boat, J16
minjil, spark, K4
minya, edible animal, meat, fish, K1
minyjin, staring, R31
mira, kapamari cooking hole, J9, M3
mira-N, groan, W5
mirra, front, A4, O5
mirrbi, Yam sp., N9
mirrri, Scaevola australis, N8/28A-2c
mumun, track dumb, speechless, R15
mulbarra, cloud, L4
mulbi-N, Ja, cut, U2
mulgi, rock carpet snake, E4
mulunggur, Ja, white cockatoo, F10
mulungga, sharp stomach pain, A12
mulungga-N, warm over fire, U9
mulunyarr, Ja, blanket, J14
mulu, hollow log, N6
mulubarra, cloud, L4
mulugaru, fish net, J6
mugay, grinding stone, J7
muginy, small mouse, D7
mugir, Ceratopetalum succirubrum, N8/21A-1a
mugirV/i, small mussels, G13
muglymugly, Ja, woman, B3
mugulu, lumpy, R13; lump under skin, A12; pill, tablet, K2
mugungabi, four, R1
muguy, all the time, all along, Q3
mujal, big, R9
mujan, Ja, black, R17, E4
mujay, with, T9
mujul, Sloanea macbrydei, N8/28A-2c
mula, mulaa, mulany, slime on fish or eel, G1
mulabuny, brain, A9
mulalji, sorry, R28
mulam, soup, gravy, stew, oil, K1
mulang, father, C2
mulany, smooth, slippery, R13
mulearly, initiated male, B2
mulbi-N, Ja, cut, U2
mulgi, rock carpet snake, E4
mulma, hornet, H5
mulmbu, blunt, R13
mulngga, sharp stomach pain, A12
mulngga-N, warm over fire, U9
mulngga-N, warm over fire, U9
mulnarri, Ja, blanket, J14
mulu, hollow log, N6
mulubarra, cloud, L4
mulugan, big brown laywer cane, N8/57A-1e
mulul, trembling, R29
mululu, reflection, B4
mulunggur, Ja, white cockatoo, F10
mumun, struck dumb, speechless, R15
munda-N, Ja, come, S4
munda-L, warm over fire, U9
mundaaj-N, Ja, pull, drag, S8
munday, pimple, mole, A12
mundi, habitable place, M7
mundimay, vegetable sp., N9
mundin (or mindin), Ja, cassowary, F2
mundu, spirit, breath, ability, feelings, intuition, desire. All mundu+warri-N, be startled, S1
mundur, duty, smelling, R18
mungan, Ja, hill, mountain, M2
mungara, Ja, scrub turkey, F7
mungaymungay, tassel fern, N9
mungga, husband, C2
mungga-N, noise sounds out, W1
munggabarra, Ja, water goanna, E3
munggumbil, round, R6
munggun, sore, wound, A12
mungul, elbow, A3; knob on tree, N1
mungyjal, fast running water, K5
muranggul, termite, H3
murry, native bee, H4
muwa, wife's brother, C2
muway, Ja, no, never, not, Z1, Z2
muybala, Ja, straight, R7
muygul, rheumatism, sciatica, A12
muyrun, Ja, stone axe, J7
muymal, eel sp., G8
muyungga, cicatrices, A13
muynggin, cooked, R14
muyubarra, strange, new, R19
munyilmunyil, sharp stomach pain, A12
munyimunyi, ant (generic), H3
munyin, bat sp., D8
munyubarra, Ja, black bream, G2
munyjurU, a great many, R1
munyun, smashed up, R4
murralmural, shellfish sp., G13
muran, heat of fire, K3
mura-N, Ja, warm over fire, U9
muray, discarded snake skin, E4; clothing, J14
munU, hot ashes, K3
murir, mosquito, H6
murjany, Ja, flat, R6; clothes, J14
murnga, Ja, cold, R12
murra, larkin about, R25
murra+wuga-L, sneak up to frighten, S4
muran, sick(ness), A12, R15
murray, head hair, A7
murrga, under the water, P2
murrga, heavy, R11
murrgan, Elaeocarpus angustifolius, N8/28A-1a
murrgu, deep hole, M3; kapamari cooking hole, J9; incubating mound of scrub-hen and scrub-turkey, F7
murriji-N, scream, W1
murrja-N, Ja, pull, drag, D8
murrnggal, short feather, F1
murrnyjal, fast running water, K5
murrRU, a dam's apple, A2
murre, toothache, A12
murruny, poss Austrosteenesis blackii, N8/21C-4a
murru, rheumatism, sciatica, A12
murru, shadow, B4
murubunya, Drynaria rigidula, N8/82A-2a
muruga, Euodia bonwickii, N8/24A-1a
murugum, stingaree, G9
murvul, Syzygium corniflorum, N8/32A-5b
murry, Ja, no bee, H4
-nda, dative case, Gr §3.3.2, §3.6.2-3, §3.7.2-3

-ng, present tense, Gr §2.6.3, 3.8.4

-Vng, reduced imperative of -nga-L; reduced ergative case, see -nggu

ngaa, yes, Z2

ngaba-N, bathe, S2

ngabi, many, a lot, much, R1

ngabil, Ja, father, C2

ngabul, bursting noise, I4

ngabunga, *Acacia mangium*, N8/21D-1C

-ngada-N, coming, Gr §2.3.5, §3.8.6-7

-ngadanggada-N, coming close, Gr §3.8.6

ngadi, self, Zl

ngaja, tomorrow, Q1

ngaja, might be, Zl

ngajagurran, morning, Q2

Ngajan, language; Ngajanji, tribe speaking it

ngajim, mother's father, C2

ngaju-, ngaji-, root of first person singular pronoun, Gr §3.6

-ngali-N, going, Gr §2.3.5, §2.4, §2.5.1, §3.8.6-7

-ngalinggali-N, going far away, Gr §3.8.6

ngalju, Ja, mother, C2

ngala, fig tree, N8/6B-1t

ngalga-L, feel in water with foot, X3

ngali, first person dual pronoun, Gr §3.6

-ngali-N, going, Gr §2.3.5, §2.4, §2.5.1, §3.8.6-7

-ngalinggali-N, going far away, Gr §3.8.6

ngalja, Ja, light, K4

ngalmarr, crayfish, G10

ngalmba-N, can't recognise, didn't see, V5

ngalmut, ant sp., H3

ngalnyjali, staring, R31

ngalumba, Alstonia muellerana, N8/39A-1a

ngalunggar, 'poison in sea', N9

ngambagan, Barringtonia calyptastra, N8/32C-1a

ngambin, belly down, P2

ngambu, part-way, R5

ngamu, thumb, big toe, A3, A5

ngamugunyji, three middle fingers, A3

ngamun, breast, milk, A4

ngamungamu, wasp sp., H5

ngamunggara, toothache, A12

ngamurray, smell, O1

nganda, man with young children, B2

ngandu, glad to know something, R27

ngangal, deaf, R15; silly, R25

ngangga-N, can't understand, V7

nganggu, rock cod, G4

ngani-L, speak blindly, U3

nganjarr, little creek, K6

nganyja, taste, O1

ngannyajuman, (half-)brother, C3

nganyjaal, light, K4

nganyji, first person non-singular pronoun, Gr §3.6

nganyju, feeling lively, R27

ngara, south, P1

ngaribarry, *Dillenia alata*, N8/17A-2a

ngarraa, do you think?, Z1

ngarragay, coarse sand, M4

ngarram, ngarram+gali-N, be obstructed, impeded, R8, T10

ngarrga, *Vigna vexillata*, N8/21C-6a

ngarri, half-sewn, R33

ngarrybul, *Capparis ornans*, N8/19A-1a

ngarnggalan, Ja, tongue, mouth, A2

ngaru, between fork in legs, crotch, A5; shake-a-leg dance style, I3

ngaru+wanda-N, dance shake-a-leg style, S3

ngarulV, *Zieria smithii*, N8/24A-4a


ngawuyu, turtle, E2

ngaya, *Carnarvonra araliifolia*, N8/7A-2a

ngayambarr, rheumatism, A12

ngayi, exclamation of agreement, Z2

ngaynggana-N, call to someone, W3

ngayu, first person singular pronoun, Gr §3.6

-nggu, -Vng, ergative case, Gr §2.3.2, §3.7.2-3

ngijubany, tiny mussel, G13

ngilur, *Semecarpus australiensis*, N8/25A-1a

ngira-L, hang up, T3

ngiriny, little finger, A3

ngirri, colours of rainbow, L6

ngirungay, fat on sorcerer's line, J5

ngiya, rim of dilly-bag, J13; side of hill or house or tree, M2, M7, N1

ngu, yes, Z2

ngu-, deictic root 'that', Gr §3.7

ngubal, bird sp., F17

ngubirrbiny, leech, H11

ngubul, prob. violet-indigo, R17
nguda, cloud, L4
ngun, mosquito, H6
nguju, not, never, no, Z1, Z2
ngulany-, Ja, prefix on directional terms, etc., O5, P1, P2
nguban, fine cloud, L4
ngulmar, big cricket, H1
ngulu, face, A2
ngulugun, Pandanus monticola, N8/5A-1b
nguma, father, C2
ngumbar, face, A2
ngumbubu, new-born baby, B1
ngumbun, piles of soft sand, M4
ngumbun, old, R19
ngumbunngumbun, old people who are incapacitated, B1
ngumbur, Oreocallis wickhwnti, N8/5A-1b
ngunanggarra, whale, G9
ngunba, platypus, D2
ngundariny, Ja, good, R20
ngundingundi, separately, R3
ngungaru, that kind of thing, Gr §3.7.6
ngunggu, there, Gr §3.7.1-2
ngungu, that, Gr §3.7
ngungudi wala, Idiom, that's alright
ngunngun, Ja, breast, milk, A4
ngunuy, Xanthorrhoea johnstonti, N8/52B-la
ngunyan, silly(ness), R25
ngunyangil, Ja, tooth, milk, A4; name, I2;
seed, N4; hail, L1
ngunyarr+gada-N, think about, V8
nguyarr+wanda-N, think, V8
nguyay, Themeda australis, N8/56A-za
nguygu-N, grumble, moan, W5
nguygunU, talk like a whisper, I2
-ni, -nu, -Vn, genitive suffix,
Gr §2.3.2, §3.3.3, §3.6.2-3, §3.7.2-3, §4.7
nibil, Chionanthus ramiflorus, N8/26A-1a
niba-L, show by pointing out, V5
nibalnibal, first finger, A3
nida, hook on spear, T3
nigari, Canarium muelleri, N8/24B-1a
nigili, necklace, J15
nila-N, be hidden, T7
-nim, causal/past possessive, Gr §3.3.3,
§3.6.2-3, §3.7.2-3, §4.4.4., §4.4.6,
§4.7.2
nima-L, pinch, U4
rirrgil, charcoal, hot coals, K3
-nu, see -ni, genitive suffix
nuba, ripe, R14
nuga, Polyscias elegans, N8/33A-1b
nugal, ankle, A5
nugu, anything that could be regurgitated,
A10; bait, J5
nulga-L, wake up, X9
numa-N, move about, S3
numbi-N, look at/for place, V4
nuwal, Ja, sand goanna, E3

-Yny, reduced form of -nya, -nyu
-nya, -Vny, accusative case, Gr §3.3.7,
§3.6.2-3, §3.7.2-3
-nya, emphatic, Gr §3.3.7, §3.9.7
nyaba-L, decline, W9
nyabil, tongue, A2; flame, K4
nyagi-, look at, see, V2
nyagill(A?), nyagila(?), hot, R12
nyala, bottom of tree, N1
nyalabarra, thunderstorm, L2
nyalal, esoteric word, I2
nyalalji, knowledgeable old man, B2
nyalany, strange (place), R19
nyamba-N, dance, S3
nyambi-N, rub into, paint, U5
nyamburr, spider web, H9; trouble, O2
nyamburU, wet season, K7
nyamu, cooked (meat), R14
nyanba-L, Ja, hit, kill, U1
nyanggaaji-N, talk, speak, W1
nyanggi, any annoying noise, I4
nyanggirguwa, mud cod, G4
nyanguny, 'high', R25
nyangyjiri, flesh, body, A8
nyarrga-N, sit down, T1
nyarri, hole in ground, M3
nyarri+baga-L, dig hole to bury, U3
nyarri+budi-L, nyarri+Jarra-L, put in hole and cover, U6
walnga, chest, A4; wind, A11
walnga-duwa-N, want sexually, X12
walnga-L, float, glide, fly, S2
walnggu-R, peep at, V2
walnja-L, pick out, choose, Y1
walnyji, steep cliff, M2
walu, temple, A2; side of hill, M2
walurubarra, Ja, black-nose wallaby, D3
wama, soft, R13
wamabarra, Ja, possum sp., D4
wamar, a water-weed, N9
wamba-N, wait, V1
wami-L, Ja, look at, see, V2
wana, tail, A6
wanda-N, fall, drop, S13
wangel, boomerang, J2; bone off eel’s jaw, G1; legendary being, B6
wanga-N, be shy, proud, X13
wanyi, what, Gr §3.7
wanyinbarra, what’s the matter, Gr §3.7.9
wayi-L, put in/on, S7
wiga-N, fill up, S7
wigl, big, R9
wigl, thin, R10
wigl-L, (food) makes sick, Y2
wigilwigil, sweet, R21
wijl-L, blink, X7
wijn, Geissois biagiana, N8/21A-3a
wijl, small frog sp., E5
wila, raw, unripe, R14
wilay, small tree fem, N9
wilga-N, be pugnacious, X12
windin, Callistemon viminalis, N8/32A-la
windin, Callistemon viminalis, X7
winda-N, beckon, W3
windin, Callistemon viminalis, R9
wirlwi, crooked, R7
wirra, moveable thing, W3
wira-N, be twisted, bent, stirred up, U6
wirgarr, green snake, E4
wiri, beetle, H8
wiriwiri, crooked, R7
wirna, moveable thing, O1; 'cunt', A6
wirrabu, Ja, little (child), B1, R9
wirrga-L, pull or snap off, S8
wirrnga-L, pull or snap off, S8
wirrngaaj-N, Ja, scrape, scratch, U3
wirrum, Ja, Castanospermum australe, N8/21C-la
wirrup, Ja, scrape, scratch, U3
wirru, Ja, Castanospermum australe, X7
wirug, Ja, heart, A9
wiru, Ja, Castanospermum australe, T4
wubagar, red, R17
wuban, rotten log, N6
wubay, alligator bird, P17
wubur, water rat, N6
wubulguru, lucky, fortunate, R27
wubulwubul, soft, lumpy ground, M4
wuddu, Ja, Castanospermum australe, G9
wulu, shin, A5
wulu, swim, V3
wulba, bottle, J13
wumba, bottle, J13
wumba, bottle, J13
wumbar, Ja, non-flesh food, K1
wujiarraji, small catfish, G3
wula, mouth of snake, E4
wula, handle of dilly-bag, J13
wulam, black bream, G2
wul-N, die, X9
wulnga-L, stare at, V2
wulnawala, small tree sp., N9
wulbar, Musa banksii, N8/61A-1a
wulburung, 'old, rusty, blue', R14, R17, R19
wulgu, fig tree, N8/6B-1d
wulguru, Flindersia pimenteliana, N8/24A-3e
wulmaru, Ja, bush, switch with leaves on, J11
wullaga-N, sink down, drown, S5
wullnggu, rinse(y), R16
wullngu, female song-style, I3
wullnggu+anja-N, sing wullnggu, W2
wulu, Ja, Castanospermum australe, D4
wullwi, Ja, Castanospermum australe, B1
wullwi, Ja, Castanospermum australe, R9
wurrungul, Ja, Ja, Castanospermum australe, B6
wuray, lizard sp., E3
wuray, Davidsonia pruriens, N8/21A-4a
wurby, Melaleuca leucadendron, N8/32A-4a
wurgun, pubescent boy, B2
wurir, Ja, Castanospermum australe, S9
wurra, Ja, Castanospermum australe, Y2
wurnyja-N, come to an end, Y5
wurra, tendon, sinew, gristle, A8
wurra, *Casearia dallaschii*, N8/30A-1a
wurrba-N, look for, search for, V4
wurrga-N, yawn, X7
wurrnggun, greedy, R26
wurru, stick, N6
wuru, handle of spear, axe, J3
wuruba, beeswax, J5
wurugal, horn on bull, etc., D10
wurun, *Alpinia modesta*, N8/61B-1b
wuruny, Ja, shrimp, crayfish; policeman, B5
wuru, major river, K6
wuru, small snake sp., E4
wuru, tiny grass bird, F17
wurra, Ja, body, A1
wuybu, poss. *Trichosanthes cucumerima*, N8/31A-b
wuybun, *Eucalyptus tessellaris*, N8/32A-3e
-yi, -Vy, see -yi
yaba, elder brother, C3
yabajiba, younger brother, C3
yabal, nephew, niece, C3
yabanday, Ja, habitable place, camp, house, M7; nest, F7
yabi, possum sp., D4
yabulam, *Calamus australis*, N8/57A-la
yaburU, pubescent girl, B3
yadi, didgeridoo, J1
yigan, sky, L4
yigiyigi, prob. *Typha* sp. N8/53A-1a
yiji-L, massage, U5
yilal, song style, J3
yilari-N, be scattered, spread out, T6
yilba-L, lose, S14
yili, hip, A4
yiljan, sawdust, N5
yimirri-N, Ja, cry, X5
yinba-L, spread out, T6
yindin, locust sp., H1
yingarriny, this sort of thing, Gr §3.7.6
yinggilibiy, English bee, H4
yinggu, here, Gr §3.7.1-2
yingiliman, English bee, H4
yingu, this, Gr §3.7
yingiiri-N, Ja, be ashamed, frightened, shy, X11, R28
yalmba, forest, M1
yalmbin, lined up straight, R7
yalnggay, unmarried man, B2
yalnggay, jewfish, G3
yalnggi, grindstone, J7
yaluga, towards a near point, P3
yalungunda, today, nowadays, Q1
yama-L, make cold, Y2
yamani, Ja, rainbow, L6
yanggi, fruit of *Ficus copiosa*, N8/6B-1f
yanggi-N, split, rip, slice, U2
yangin, temple, A2
yan.garA, straight, R7
yarbul, Ja, no good, bad, R20
yari, nipple, A4
yargga-N, be frightened, X11
yarra, Ja, hook and line, J5
yarraman, horse, D10
yarrbi, basalt rock, M6
yarrera, nothing, empty, R1
yarruji, *Rhodomyrtus macrocarpa*, N8/32A-2a
yarugan, big fig tree, N8/6B-1u
yarum, long insect, H6
yaruny, stupid, silly, R25
yawuu, a short grass, N9
yayil, prevaricating, R25
yaymi-L, ask, W8
-yi, -Vy, with, Gr §2.3.3, §2.3.9, §2.4, §3.3.4, §3.7.2-3, §4.3.1
yi-, deictic root 'this', Gr §3.7
yiba-N, sob, X5
yibilyibil, insect, H9
yibu(u), action in dance, I3
yibuu, pet, B5
-yida, fear, Gr §3.3.2, §3.7.2-3, §4.6.1, §4.6.3
Yidiny, language; *Yidinyji*, tribe speaking it
yidiyidi, didgeridoo, J1
yigan, sky, L4
yigivigi, prob. *Typha* sp. N8/53A-1a
yijiri-L, massage, U5
yilal, song style, J3
yilari-N, be scattered, spread out, T6
yilba-L, lose, S14
yili, hip, A4
yiljan, sawdust, N5
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yinba-L, spread out, T6
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yinyiiri-N, Ja, be ashamed, frightened, shy, X11, R28
yinyu-, human deictic root, Gr §3.7  
yinyu, happy, R27  
yirrayira, Flindersia acuminata, N8/24A-3a  
yirmba(l), fighting spear, J3  
yirrabaadjji-\(N\), Ja, bathe, S2  
yirrgaybalan, legendary being, B6  
yirrgunjji-\(N\), Ja, laugh, X5  
yirrilam, ladybird, praying mantis, H7  
yirrinyirrin, Ja, sore, aching, X10  
yirriy, granite, M6  
yirru, first stage of leprosy, A12  
yiwan, small shelter, M7  
yiwanyji, winter time, L5  
iyway, wind, cold weather, L3  
iyway, small ant sp., H3  
iyi-\(l\), open out, T6  
iyi, yes, Z2  
yu-, deictic root 'that', Gr §3.7  
yubi-\(N\), rub, U5  
yudi-\(N\), put in/on, S7  
yuga(a), hole, M3  
yulal, boat, J16  
yulba-L, sneak up on, S4  
yulban, flesh, red meat, A8  
yulmba-\(N\), Ja, lie, sleep, live, T4  
yulmbi, Ja, signal sticks, M9  
yulmbu, dot, O5  
yuluu, stingaree, G9  
yuma, present, promise, O3  
yumbai, spur, M2  
yumba-R, send, T11  
yumun, Musa banksii, N8/61A-1a  
yunga-N, swim, cross river, S2  
yungarriny, that other sort of thing, Gr §3.7.6  
yungga-L, grind, U5  
yunggan, (Ja?), cousin, C3  
yunggan.gunyjii, four, R1  
yunggu, there, Gr §3.7.1-2  
yungu, that, Gr §3.7  
yunyju-, human deictic root, Gr §3.7  
yuri, big grey kangaroo, D3  
yuriya, salt-water snake, E4  
yurrbi-N, grind teeth, X2  
yurrga, still, Z1  
yurrubajal, Ficus racemosa, N8/6B-1m  
yurrujuluu, short while ago, Q1  
yurrunjulu, yurrunjuluu, long time ago, Q1  
yuwaaji-\(N\), Ja, break, U8  
yuwa-\(N\), be proud, X13  
yuwar, signal concerning food, M9  
yuyba, Nauclea orientalis, N8/39B-1a  
yuyurunggul, noise of a snake sliding through grass, I4
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This book explores an Aboriginal lifestyle through its words.
   For many thousands of years the Yidiny language was spoken by the Aborigines of the Cairns-Atherton Tablelands region.
   Today the people and the words are all but extinct. Here, in tracking this sophisticated language, linguist R.M.W. (Bob) Dixon records its last speakers.
   The language and way of life are illustrated by twenty-four stories in both Yidiny and English translation. Aboriginal place names are listed along with their origins, and the book includes a clearly organised vocabulary of words, and Yidiny and English indexes.
   The vocabulary is ordered into fields of meaning (such as parts of the body, kin terms, animals, and verbs of motion) and is cross-referenced to specific words in the story section.
   The book provides vital information on the history of the region, dialect differences and the extraordinary 'mother-in-law' language which distinguished this ancient and rich culture.