

Margany and Gunya

by J.G. Breen

1. THE LANGUAGE AND ITS SPEAKERS

1.1 LINGUISTIC TYPE

The language of which Margany and Gunya are dialects is, like probably the majority of Australian languages, nameless; the speakers were aware of their own speech as being different from that of their neighbours (although very similar in some cases) but were not aware of, or at least did not attach much importance to the larger group bounded by, but nowhere cut by, what one might call lines of mutual incomprehensibility. (See Dixon (1976a), especially pp.214-6. I use the term 'language' in the sense of his language₂ while my 'dialect', which may not be definable on linguistic criteria, happens to correspond to his language₁.) Margany and Gunya are the south-westernmost of the long chain of closely related dialects (it is not clear yet how many languages they formed) known to Queensland Aborigines as 'Murry talk' and to linguists as the Mari languages, which stretches from the central part of the NSW-Queensland border to north-east Queensland.

They are typical Pama-Nyungan languages in most respects, being suffixing languages with simple nominal morphology and rather more complex (and very incompletely understood) verb morphology. Nouns are of the ergative type in morphology while pronouns are accusative. Gunya has a transparent and obviously recent system of pronominal suffixes to the verb, which Margany lacks. Verbs are divided into two conjugations (differing only in the form of the purposive suffix) and this division corresponds exactly with the division into transitive and intransitive.

Phonologically these dialects are relatively simple but they differ from many other Australian languages in having (to a limited degree) an opposition between voiced and voiceless stops, and in having a voiced apico-alveolar stop in complementary distribution with an alveolar tap. They also differ from many other Mari dialects in having six points of

articulation for stops and nasals.

1.2 TRIBAL AND LANGUAGE NAMES

No alternative names for the dialects are known, although a number of different spellings of the names are found in the literature. No local group names are known.

There appears to have been some regional variation within these dialects, as can be seen by comparing the material obtained from the writer's informants with wordlists published by Curr (1886-7). The speakers available for the present study belong to the southern part of Margany and Gunya territories, while Curr's material came from the north. Curr combined four vocabularies for the Upper Warrego and Paroo Rivers and Mungalalla Creek under his number 177 (Vol. III: 270-286). Oates and Oates (1970:281) identified these as Bidjara while Breen (1971:13) thought three of them might be Gunya.

These have now been examined more closely and some attempt (successful with only one of them, however) has been made to find out exactly where they come from. (I am grateful to John Dymock for making available historical material on the area and the Queensland Lands Department for locating pastoral leases.) One of these vocabularies (from Mungalalla Creek, contributed by W.H. Looker) can be identified with confidence as Gunggari. Table 1.1 gives the cognate percentages of the other three, contributed by L.M. Playfair, Joseph Hollingsworth and William R. Conn, with one another and with Gunya and Margany (from present day information), Dharawala (Tindale's Wadjalang) and Bidjara.

TABLE 1.1 - *Curr Vocabularies: Cognate Percentages*

	PLAYFAIR	HOLLINGSWORTH	CONN
Margany	72	66	55
Gunya	71	77	64
Bidjara	69	79	79
Dharawala	69	77	80
Playfair		81	75
Hollingsworth			87

In Hollingsworth's list a small number of words are given in two forms, one of which corresponds to Gunya and one to Bidjara. However, he also gives a list of additional words, about equal in size to the standard Curr list, and with this Gunya shares 71% and Bidjara only 58% (very few of these words are known for Dharawala). It is therefore concluded that Hollingsworth's list (apart from perhaps a few words which are given as one of two forms) is Gunya.

L.M. Playfair is presumably the Playfair who was a co-founder of Beechal Station in the early 1860s and a co-lessee of the pastoral leases Beethana (?), Karjie and Watchum in 1876 (Dymock, pers. comm.). These three leases

were probably contiguous and Beethana (which name may be an error, resulting from a misreading) is almost certainly the present Buthana, which is roughly half way between Beechal and Cheepie. Watchum was in the neighbourhood of Buthana, but it has not been possible to locate Karjie (Qld. Lands Dept., pers. comm.). Playfair's list, then, seems to apply to an area in the north-eastern portion of Margany country, or possibly in Gunya country. It is impossible to be more definite.

Conn's vocabulary seems to be Dharawala or Bidjara and the former seems the more likely choice if we are to accept Tindale's statement that Gunya territory went as far north as Augathella and Burenda. This statement, incidentally, would not be accepted by present day informants; however, Tindale's information is probably more reliable and certainly far more specific.

Playfair's and Hollingsworth's vocabularies are republished, with notes, in Appendix I.

Table 1.1 will be discussed further in 1.3.

1.3 TERRITORY AND NEIGHBOURS

The location of Margany and Gunya tribal territories is shown on the map, on which, however, boundaries have not been drawn.

According to Tindale (1974:178, 181) Margany tribal territory is: 'Quilpie to Cheepie and Beechal, thence Paroo River to Eulo; on Bulloo River south to near Thargomindah; at Dynevor Downs and Ardoch'. And Gunya tribal territory is: 'Warrego River from Cunnamulla north to Augathella and Burenda; west to between Cooladdi and Cheepie; east to Morven and Angellala Creek; at Charleville'. These descriptions are slightly different from those given earlier (Tindale (1940: 164, 166)). However, Tindale's (1974) map does not seem to be completely consistent with the above description, in that the boundary between Margany and Gunya heads more or less directly south from half-way between Cooladdi and Cheepie and thus passes a considerable distance east of Beechal.

Neighbouring tribes are as shown on the map. According to Tindale's map, Bidjara, Nguri and Gunggari have a common boundary with Gunya, Garlali and Punthamara have one with Margany, Badjidi on the south and Wadjalang (my Dharawala) on the north adjoin both. It shows Muruwari country as meeting Gunya country at a point and a similar situation for Ngandangara (my Yarumarra) and Margany. Muruwari and Yarumarra are not included in the following comparisons. Information on Nguri is inconsistent; Tindale places it on the Maranoa River and Mathews (1905) further west, on the middle Warrego, but Barlow (1872) has it to the south-east, near the Moonie River. Tindale and Barlow both give word-lists which support their statements on the location (and, consequently, differ greatly from one another). The present writer could not obtain any reliable information (although one Bidjara speaker thought the Nguri were on the Langlo River, i.e. north-west of Tindale's location) and

suspects that Nguri might not be a genuine language name.

A name Ngarigi, which has been heard a couple of times, seems to apply to a branch of the Gunggari and is probably to be identified with Ngaragari, which Tindale (1974:178) gives as a Koamu (Guwamu) term for the language between Bollon and Nebine Creek.

Table 1.2 gives cognate percentages, based on the 100 word list published by O'Grady and Klokeid (1969). Two sets of figures are given for Gunggari; one from the western or Nebine Creek area which actually adjoins Gunya country but for which only 54 of the 100 items are available, and one from the eastern or Maranoa River area, for which much fuller data are available. Other dialects for which there is not much available are Dharawala (61 items) and Nguri (42 items). Most of the data are from the writer's own field work, but the Nguri vocabulary is from the unpublished list by Tindale, Dharawala from the Tindale list (Wadjalang) and from Curr (Vol. III: 78-87, 278-9) and Badjidi from Mathews (1905), supplemented by the writer's field work. Counts based on a larger number of words (the 250 word list used by Breen (1971)) give essentially the same figures.

TABLE 1.2 *Cognate Percentages: Margany, Gunya and Neighbours*

	G	NG	MG	Ng	Bd	Dh	Pn	G1	Bj
Margany (M)	78	59	47	49	55	58	21	23	26
Gunya (G)		83	57	57	64	71	15	21	28
Nebine Gunggari (NG)			80	77	75				25
Maranoa Gunggari (MG)				80	77				16
Nguri (NG)					95				
Bidjara (BD)						85			
Dharawala (Dh)							17		
Punthamara (Pn)								48	
Garlali (G1)									46
Badjidi (Bj)									

In a very few cases items which are clearly cognate have been counted as non-cognate because borrowing is suspected. Thus Gunya *gand̥i* 'ground' must be cognate with Bidjara *nand̥i*, but since there is no other evidence of initial /n/ in Bidjara (even though it derives from earlier /n̥/) corresponding to initial /d/ in Gunya it is assumed that the relationship is not direct. Undoubtedly there are other borrowed items involved in the counts which have not been recognised as such, especially between contiguous but not closely related languages (such as Gunya / Badjidi).

As mentioned above (1.2), the informants for Margany and Gunya come from the southern parts of their respective territories and their vocabularies would be further removed from those of neighbouring dialects on the north than the vocabulary of speakers from further north would be. This is illustrated in Table 1.1; note that the cognate percentages in this table are based on the Curr wordlist and

so are not strictly comparable with those in Table 1.2. The figures in Table 1.1 suggest that there is greater lexical similarity between the speech of geographically close tracts in different dialect areas than between widely separated tracts in the same dialect area. This may be so; nevertheless it is believed that there were clear-cut boundaries between dialects but only gradual changes within dialect areas. Grammatical changes are probably a better indication of a dialect boundary than lexical changes.

Table 1.3 gives a brief grammatical comparison of the languages and dialects (except Nguri) compared in Table 1.2. Only the major allomorphs of bound morphemes are given (in the case of nouns, only the form used with a vowel-final stem). Where two forms are given they are separated by a comma if allomorphs and an oblique if differing in function.

It is clear that the dialects compared in the first five columns of Table 1.3 form a closely related group clearly separate from the other three, and this is confirmed by Table 1.2. Margany and Gunya share a few features that the other closely related dialects (Bidjara and Gunggari at least) do not have: an allative separate from the dative, a recent past tense, a potential verb inflection and two verbal conjugations.

1.4 SOCIOLINGUISTIC INFORMATION

Little is known of the life of the Margany and Gunya people before its disruption by white settlement. Curr (1886-7, Vol.III, 270-5) gives a few pages of notes, made up from the similar accounts given by his four informants, for an area which includes the northern part of Margany and Gunya territories, and Kelly (1935) gives some anthropological information for a large area of Queensland including these territories.

According to Curr's correspondent L.M. Playfair, whose information applies to the area of the present Buthana Station near the north-eastern extremity of Margany country (roughly half way between Beechal and Cheepie), the marriage system was as follows:

any	Murri	male	may	marry	any	Combo	female,	offspring	Ippai
"	Combo	"	"	"	"	Murri	"	,	"
"	Cubbi	"	"	"	"	Ippai	"	,	"
"	Ippai	"	"	"	"	Cubbi	"	,	"

These section names are used over a wide area to the south, notably among the Kamilaroi (Gamilaray) and Wiradjuri of New South Wales.

Another correspondent, W.H. Looker (Mungalella Creek, in Gunggari country, just east of the Gunya) gives seven classes, with both masculine and feminine forms of the names; these are:

<i>Masculine</i>	<i>Feminine</i>	<i>Masculine</i>	<i>Feminine</i>
Murri	Matha	Combo	Botha
Wongoo	Wongo-gan	Umbree	Umbreegan
Cubbi	Cubbotha	Hippi	Hippatha
Ogilla	Ogellegun		

TABLE 1.3 *Morphological Comparison of Margany, Gunya and Neighbours*

	Margany	Gunya	Bidjara	Dharawala	Gunggari	Badjidi	Garlali	Punthamara
Ergative	-ngu	-ngu	-nu		-ngu	-lu	-nu	-lu
Locative	-nga	-nga	-na		-nga	-la	-na	-langa
Dative	-gu	-gu			-gu	-gu	-wu	-ga
Allative	-ḡadi	-gaḡinʸ	-gu		-gu	-gu	-wu	-ga
Ablative	-mundu	-mundu	-mundu		-mundu	-mani	-ḡaḡi	-anru
Concomitant	-bari	-bari	-bayi	-bayi	-bayi	-ila	-wiḡi	-baḡu
Privative	-iḡba	-gaḡba	-gaḡba		-aḡba	?	-buḡara	-muḡḡu
I	ḡaya	ḡaya	ḡaya	ḡaya	ḡaya	ḡanʸi/ḡaḡu	ḡaḡu	ḡanʸi/ḡaḡu
You sg.	inda	inda	inda	inda	inda	yini/yuntu	yundu	yini/yunru
Present	-ḡi	-ḡi	-na		-na	-na:ni, -wani	-liḡu	-(g)aḡa
Past	-:ḡi/-la	-:ḡi/-la	-la	-la	-la	-na	-na(ḡa)	-ḡa/-ḡaḡi
Future /	-ḡu(intr.),	-ḡu(intr.),	-ḡa/	-lu,	-ḡu	-ntu	-ḡu	-ra
Purposive	-lu(tr.)	-liḡu(tr.)	-liḡu	liḡu?				
Potential	-:nʸaḡu	-nʸbayiḡa	(none)		(none)	?	-ḡi	-langu
Causative	-ma	-ma	-ma		-ma	-ḡa	-kari	-ba/-munka
Reflexive	-li	-li	-li		-li	?	?	-i:
Reciprocal	-da	-ḡa	-mi		-mi	?	?	-nʸala

However, the marriage rules he gives correspond exactly (apart from the use of feminine as well as masculine names) to those of Playfair; the three extra sections are not mentioned at all. In fact, Looker is mixing two separate sets of names, as witness the Bidjara section names (in the orthography of Breen 1973), gurrigila, guburu, ganbayi and wun-gu with feminine forms formed by a suffix -gan (the Gunggari forms would be minus the initial g, hence Looker's spellings ogilla, umbree, etc.). It seems that this set was used by the eastern or Maranoa River Gunggari but not by the western or Nebine Creek Gunggari, who used the Kamilaroi set. The two sets differ only in the names; the marriage rules are exactly the same. It seems that the boundary between the two sets must run between the two branches of Gunggari and between Bidjara and Gunya.

This may explain the comparative lack of social contact at the present time between the Cunnamulla and Quilpie Aborigines, mostly of Margany, Gunya, Garlali, Punthamara, Badjidi and Nebine Gunggari origin, and the Charleville and Mitchell Aborigines, mostly Bidjara, Gungabula and Maranoa Gunggari (as compared with the extensive contacts between Cunnamulla, Eulo and Quilpie and between Charleville, Augathella and Mitchell). However, other factors, such as the effect of the former mission at Tinnenburra, south of Cunnamulla, may also be relevant.

In addition to the section names Playfair added 'the following class-names (no doubt subdivisions) viz. opossum, snake, kangaroo, emu, crow and eaglehawk' but gave no details of how these fitted into the system. Present day memories of the system are vague and fragmentary and mostly confined to one or two of these 'subdivisions'; thus one of the Gunya speakers said he was bilby (a type of bandicoot) and his wife /bawuda/ (red kangaroo). Their children were also /bawuda/. He also knew a word /bidyudu/ but did not know how it fitted in; it could be a clan or moiety name. (Among the Bidjara there were two exogamous clans, yangurru (comprising the sections ganbayi and gurrigila) and wudhurru (comprising wun-gu and guburu) and, it seems, also two moieties, called bumbira and magula. The nature of the latter division is not known.)

Nothing is known of any form of avoidance or other 'special' language.

1.5 PRESENT SITUATION

Margany and Gunya are virtually extinct. The only Margany speaker is Mrs. Jessie Shillingsworth who now lives in Cunnamulla. She is probably close to 80. The most knowledgeable of my Gunya informants was Mrs. Margaret McKellar, of Eulo and Cunnamulla, who died at a great age (at least 95, perhaps over 100) in 1972. Other speakers with whom I have worked are two of Mrs. McKellar's sons, Charlie and Fred, and her daughter Mrs. Ruby Richardson. None of these has a full knowledge of the grammar although they have fair vocabularies. Their language is slightly contaminated by Margany and perhaps other dialects.

1.6 PAST INVESTIGATIONS

Margany and Gunya vocabularies published by Curr (1886-7) have been discussed above (1.2); see also Appendix I.

Tindale collected a vocabulary in Margany in 1939; see Appendix II.

A list of 41 items collected by Barry Foster, then bookkeeper at Thylungra Station, from an unknown informant at Cunnamulla, probably in the early 1960's and sent to the writer in 1968, is in Margany (see Appendix III). A few items from this list can be added to the lexicon. A notable feature is the deletion of expected initial /g/ before /a/ (see 2.7).

Holmer (n.d.) worked in 1971 with an informant who claimed to speak Margany; however, her language was in fact Bidjara.

Mrs. Hazel McKellar of Cunnamulla has recorded some Gunya from her sister-in-law Mrs. Ruby Richardson, and some of this material appears in the Vocabulary.

1.7 CONVENTIONS

(M) denotes that an example is Margany, (G) that it is Gunya. An example is not marked (M) or (G) if the context renders it unnecessary or if it occurs in the corpus for both dialects.

Where a translation is that given by the informant it is in double inverted commas. Otherwise, the English equivalent given for a sentence is usually the sentence that the informant was asked to translate, even if the sentence given does not seem to be an exact translation. Only if there is a gross discrepancy between the sentence asked and that given is an attempt made to translate the latter. The English sentences are not, therefore, to be thought of as exact translations.

/ in a sentence denotes a pause. I have avoided marking pauses that seem to be due only to the speaker's hesitancy.

2. PHONOLOGY

2.1 THE PHONEMES

The phoneme inventory for both dialects consists of 25 consonants and 6 vowels and is shown in Tables 2.1 and 2.2.

TABLE 2.1 *Margany and Gunya Consonant Phonemes*

	Peripheral		Apical		Laminal	
	Bilabial	Dorso- velar	Alveolar	Post- alveolar	Dental	Alveo- palatal
Voiced stop	b	g	d	ɖ	ɗ	dʲ
Voiceless stop	p	k	t	t̪	t̪	tʲ
Nasal	m	ŋ	n	ɳ	ɲ	nʲ
Lateral			l	ɭ		ɭʲ
Trill			r			
Glide	w			ɹ		y

TABLE 2.2 *Margany and Gunya Vowel Phonemes*

	Front	Back
High	i, i:	u, u:
Low		a, a:

The following abbreviated names for the consonant articulators will be used: bilabial, velar, alveolar, retroflex, interdental, palatal.

The only unusual feature of this inventory is the existence of two series of stops, labelled above voiced and voiceless, but perhaps more correctly lax and tense. In the environment in which they most commonly contrast, i.e. intervocalically, the former are frequently lenited to fricatives (in the case of /b/, /g/ and /d/) or a tap (/d/) while the latter are characterised by length (especially in Margany) as well as absence of voice. These phonetic facts suggest that, at least intervocalically, the voiceless stops could be regarded as geminate clusters (as has been done in, for example, Burarra (Glasgow 1967, p.9) and Rembarnga (McKay 1975, pp. 17-21)). However, this is not favoured since heterorganic stop clusters, such as /ɖb/ and /ɖg/, which occur inter-morphemically, remain voiced. Voiced and voiceless stops contrast also in clusters with lateral or nasal as first member. With laterals the voiced stops may be lenited while with nasals they are realised as voiced stops. In both cases the voiceless stops are voiceless but not long.

The possible origin of the voiced-voiceless stops distinction will not be discussed in detail here. However, it is worth noting that - while phonetically voiced stops are the norm in Mari languages - a number of the words containing voiceless stops, such as ɳuta 'dog' (G), natʲu 'my', gatʲa 'rotten', bati 'to cry' (G), yatʲu 'flame' (M) and nuka 'to taste' (M) are reflexes of forms which can be

word in Margany and three in Gunya with initial /dʏ/.

M.	yuʔal	'skin'	/	guʔa	'to spear'
M.	daʔa	'stick'	/	daʔa	'to kick'
	guŋu	'humpy'	/	bunʔul	'lignum'
G.	gaŋa	'yamstick'	/	banʔa	'big'
M.	wadʔin	'right'	/	wadʔi:n	'white woman'
	buda	'ashes'	/	guʔa	'honey'
				budʔabudʔa	'light (in weight)'
G.	diʔa	'liver'	/	dʔipu	'small'

Word-final consonant oppositions are illustrated by:

M.	gabun	'baby'	/	gabunʔ	'egg'
M.	wakan	'father's sister'	/	wakan	'crow'
	uʔun	'grass'	/	budunʔ	'mosquito'
G.	gudgan	'long'	/	diʔgan	'moon'
	uʔun	'grass'	/	mutun	'shingleback lizard'
M.	buwanʔgil	'summer'	/	niki!	'hot coals'
G.	bukul	'daughter'	/	wanʔud	'a few'
	daʔul	'wild'	/	ŋawudŋawud	'frog sp.'
	daʔud	'possum'	/	gudgud	'mopoke'
	bangad	'back'	/	mangad	'bag'

The analysis of vowels posed some problems. The possible solutions were (a) three short vowels /a, i, u/ plus three corresponding long vowels and no VV sequences or (b) three short vowels, with length interpreted as reduplication (e.g. /aa/) and VV sequences not broken by predictable glides (thus /ia/ not /iya/) or (c) three short vowels, length interpreted as reduplication in the case of the low vowel and as vowel-glide-vowel (e.g. /iyi/) for the high vowels, and VV sequences (apart from /aa/) broken by glides or (d) a combination of (a) with (b) or (c).

Phonetic data do not particularly favour any one of these solutions against the others. Phonotactic and morphophonological data make (d) seem tempting. Thus, for example, writing *daa* instead of *da:*, *guwu* or *guu* instead of *gu:* and so on eliminates the only six monosyllables in the corpus. Long vowels, however, seem more fitting in such borrowed words as [du:bu] 'soap', [ma:da] 'boss', [ma:bu] 'many' and [wadʔi:n] 'white woman'. It is simpler to write the recent past tense suffix on verbs as *-ni* (in accordance with solution (a) than as *-ani* after stem-final /a/, *-ini* (or *-yini*) after /i/, *-uni* (or *-wuni*) after /u/ (solution (b) (or (c))). However, the privative suffix in Margany is most economically written as *-idba* and would be with solution (b), but with solution (a) it must be written *-yidba* after /a/, *:-dba* after /i/, *-widba* after /u/ and *-idba* after a consonant, and with solution (c) it is almost as complicated. The allomorphs of this suffix can also, of course, be described by a morphophonological rule, but as no other bound morpheme functions in exactly the same way this does not simplify the description.

Clearly solution (d) cannot be justified without

strong evidence of contrast between long vowels, like [u:], and sequences like /uu/ or /uwu/. There is, in fact, some slight evidence; the ablative form of the word for 'mouth' is [gú:mundu] and the presence of the secondary stress on the penultimate vowel suggests that this word is to be regarded as having four syllables, i.e. /guwumundu/. The dative of the (borrowed) word for 'soap' is [dú:bugu], which seems to be trisyllabic /du:bugu/. However, this difference in stress may be related to the fact that the suffix is disyllabic in the former case and monosyllabic in the latter. There is no other evidence and solution (d) must therefore be rejected.

Partly, but not entirely, because of the frequency of the 'recent past' form of the verb, solution (a) seems to be the most economical and has been adopted. Length contrasts are illustrated in both dialects by the suffixes -ɲi 'present tense' and -:ɲi 'recent past tense'. A few other bound morphemes condition length in the preceding vowel (in some cases only with one or two of the short vowel phonemes). Otherwise long vowels are rare. Other pairs noted or (in the case of ɖa:gu which has not actually been heard) presumed include:

G.	ɖa:gu	'mouth-DAT'	/	ɖəgu	'to ask'
M.	wa:la	'gave'	/	wala	'where?'
G.	guɖu:	'blowfly'	/	gundu	'away'
	gu:mundu	'nose-ABL'	/	guma	'blood'

2.2 DESCRIPTION OF THE PHONEMES

The following description is based on the speech of the two main informants, Mrs. Shillingsworth and Mrs. McKellar. Their speech is generally clear although Mrs. Shillingsworth's interdental (or better, perhaps, dental) consonants are often difficult or impossible to distinguish from alveolars. There are slight differences in the speech of the younger Gunya informants which would possibly result in a different distribution of the phonemes /d/ and /r/; this will be discussed below. There are also some indications of simplification on the part of younger informants; thus the younger Gunya speakers give /ɖiru/ for 'lapunyah (tree)' as compared to Margany /ɖiwuru/, and /ɖura/ for 'dust' as compared to Mrs. McKellar's /ɖurura/.

The voiced stops are realised usually as lenis voiced stops in word-initial position after /d/ and in nasal-stop clusters. Intervocally and following a lateral some stops are typically softened to fricatives: /b/ to [β], /g/ to [ɣ], /d/ to [ð]. /d/ in these positions becomes a tap, occasionally heard as a stop, while /dʲ/ and /ɖ/ are voiced stops (although /dʲ/ may be softened to [ɣ̂] (a voiced palatal fricative) in the speech of the younger informants and /ɖ/ is occasionally a retroflexed flap [ɖ̣]). Word-finally /ɖ/ is generally a voiced stop and /d/ a tap but both tend to be devoiced.

The spellings in the lists published by Curr suggest a tendency for stops to be less strongly voiced and perhaps

more strongly articulated than was heard from the main present day informants; thus they frequently (but by no means exclusively) used p, k, c and t to represent word-initial stops. There seems to be little point in discussing the possible reasons for this.

/d/ is the only stop to occur as first member of a cluster (commonly in /db/ and /dg/, rarely in /dm/, /dp/ and /dk/). When a voiced consonant follows it is a strong tap, occasionally heard as a stop. Followed by a voiceless consonant it may be trilled. Note, however, that in the speech of the younger informants a trill is sometimes heard instead of the tap even when a voiced stop follows. It is possible that in a phonological description based only on their speech the first member of these clusters would be assigned to the phoneme /r/ rather than /d/.

The following examples illustrate the pronunciation of the voiced stops:

M.	/buba <u>l</u> /	[búβa <u>l</u>]	'will rub'
	/ba <u>g</u> ala/	[báβa <u>l</u> a]	'bit'
M.	/ba <u>l</u> ga:ni/	[bá <u>l</u> ya:ni]	'hit'
G.	/gu <u>d</u> ya/	[gú <u>d</u> ya] ~	rarely [gúy^a] 'honey'
M.	/ba <u>ḍ</u> i/	[bá <u>ḍ</u> i]	'maybe'
G.	/ba <u>ḍ</u> a:du/	[bá <u>ḍ</u> a:ru] ~	[bá <u>ḍ</u> a:ru] 'today'
G.	/guy <u>g</u> /	[gúy <u>y</u> u]	'for fish'
M.	/da <u>ḅ</u> ingu/	[dá <u>ḅ</u> ingu]	'will fall'
M.	/ma <u>ḅ</u> i:ni/	[má <u>ḅ</u> i:ni]	'burnt'
	/ma <u>l</u> a <u>ḅ</u> /	[má <u>l</u> a <u>ḅ</u>]	'box tree'
M.	/ma <u>d</u> a/	[má <u>r</u> a]	'get (it)'
	/bu <u>d</u> ala/	[bú <u>r</u> ala]	'got up'
M.	/wa <u>m</u> ada/	[wó <u>m</u> ara]	'spear'
	/ḅa <u>d</u> gu/	[ḅá <u>r</u> gu] ~	[ḅá <u>r</u> ḅa <u>ḅ</u> gu] 'grey kangaroo'
	/ba <u>b</u> ḅi <u>d</u> a/	[bá <u>b</u> ḅi <u>d</u> a] ~	[bá <u>b</u> ḅi <u>d</u> a] 'porcupine'
M.	/ya <u>d</u> pa anʸ/	[yá <u>r</u> pe anʸ]	'flat'

The voiceless stops are typically long, often reduplicated, except when they occur in a consonant cluster (of which they can only be second member). The length is much less pronounced in Gunya.

	/ba <u>ḅ</u> i/	[bá <u>ḅ</u> i]	(M) [bá <u>ḅ</u> i] (G)	'stomach'
M.	/bi <u>k</u> anʸ/	[bí <u>k</u> ænʸ]		'fingernail'
	/ma <u>t</u> ya/	[má <u>t</u> ʸya]		'long ago'
M.	/ḅu <u>l</u> bata/	[ḅú <u>l</u> bat.a]		'put out (fire)-CONJ'
M.	/ba <u>ḅ</u> para/	[bá <u>ḅ</u> ·pàra]		'kite-hawk'
G.	/bu <u>k</u> ul/	[bú <u>k</u> ul]		'daughter'
G.	/d <u>y</u> ipu/	[d <u>y</u> ḅu]		'small'

In Gunya, where an ergative or instrumental suffix -ḅu or a locative suffix -ḅa is added to a stem ending in a retroflexed consonant, the long stop in a word such as [báḅgaḅ.a] 'back-LOC' is interpreted as cluster /ḅḅ/ rather than as involving a deletion, since length would not be expected in a stop in this position, following an unstressed vowel. (This reasoning would not apply, however, in Margany).

Nasals are frequently long when following a stressed vowel in a disyllabic word:

M.	/min ^ɣ a/	[mɪ̃·n ^ɣ :a]	'full'
M.	/d̥angin ^ɣ /	[d̥án·gín ^ɣ]	'blue crane'
M.	/mangu/	[mán·gu]	'beefwood'
M.	/mangu/	[mán̥·gu]	'arm'
	/baŋa/	[bán̥:a]	'goanna'
G.	/ban ^ɣ a/	[bán̥ ^ɣ n ^ɣ a]	'big'
G.	/yama/	[yám̥ma]	'nothing'

(Note: [mm] differs from [m:] in that there seems to be a syllable boundary between the two segments, i.e. one syllable ends with [m] and the next begins with [m]; [m:] does not give this impression.)

Following stressed /u/, the alveolar nasal is occasionally very much retracted in Gunya, so that, for example, /guni/ 'to hit' has been heard as [gúŋi].

There are no noteworthy features of the pronunciation of the nasals in other environments.

The only noteworthy feature of the laterals is a tendency (in Margany only, and not so noticeable as with the nasals) for the sound to be lengthened when it follows a stressed vowel and precedes a consonant.

M.	/balga!u/	[bál̥·ga!u]	'will hit'
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The trill occurs only intervocally (the rare occurrences of [r] in clusters are interpreted as realisations of /d/). It is normally a voiced alveolar trill, sometimes prolonged after a stressed vowel. It is rarely voiceless.

	/bari/	[bári] ~ [bár̥·i]	'stone'
M.	/ŋad ^ɣ ari:ŋi/	[ŋád ^ɣ ar̥i:ŋi]	'is thirsty'

The glides /w/, /r/ and /y/ have no noteworthy features. Note, however, that /r/ is sometimes dropped by the younger Gunya speakers from the concomitant suffix -baŋi, resulting in the form -bayi.

The short vowels /i/, /u/ and /a/ are basically medium high front unrounded (about [ɪ]), medium high back rounded (about [ɔ]) and medium low central (about [ɛ]) respectively.

When a palatal consonant follows a stressed non-front vowel there is frequently a palatal on-glide to the consonant; alternatively (or, rarely, in addition) the vowel may be fronted and raised, as may a front vowel in this position.

M.	/mayi/	[mæ̃ ^ɣ yi]	'bread'
	/ban ^ɣ d ^ɣ ara/	[bé̃ ^ɣ n ^ɣ dere]	'pine'
	/dalan ^ɣ /	[dél̥æn ^ɣ]	'tongue'
	/gabun ^ɣ /	[gébun ^ɣ]	'egg'
G.	/buɖun ^ɣ /	[bó̃ ^ɣ ɖún ^ɣ]	'mosquito'
M.	/d ^ɣ iŋguyal/	[d ^ɣ iŋgüyæl]	'parrot sp.'
M.	/min ^ɣ a/	[mín ^ɣ :e]	'full'

A preceding /y/ also frequently causes fronting and raising

of a following vowel, as do other palatal consonants if the vowel is unstressed.

	/yadga/	[yærgə]	'wind'
M.	/il'vari/	[il'væri]	'noisy'

In Gunya the unstressed sequence /aya/, common in verbs, is often realised as [æə].

G.	/unayangu/	[ónæŋgə]	'will be lying'
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Before retroflexed consonants the high vowels tend to be lowered and retracted and /a/ is retroflexed (i.e. the tongue approaches the apico-post-alveolar position, as for /r/, but somewhat less closely).

	/badbida/	[bɛrbɪdɛ] ~ [bɛrbəɛ]	'porcupine'
M.	/niki/	[nikɛ]	'hot coal'
	/ŋan'bad/	[ŋɛn'ɪbɛ]	'sweat'
	/yudi/	[yɔdɪ]	'meat'

Between peripheral consonants stressed /a/ tends to be retracted, especially if the preceding consonant is /w/.

	/wakan/	[wɔkɛ]	'crow'
	/mana/	[mɔŋɛ] ~ [mɛŋɛ]	'ear'

/u/ may become a glide [w] when preceded by a peripheral stop and followed by /w/ or /y/ (the two glides merging in the former case and [i] being inserted in the second). The stress then falls on the vowel following the [w], and this vowel may be lengthened.

	/buwan'y/	[bɔwɔn'y]	'hot'
M.	/guwadu/	[gwɔ.ru]	'crab'
	/guyidi/	[gwɪ.di]	'black bream'
	/guyada/	[gwɪyɛɛ]	'wife'
M.	/guyibin'y/	[gwɪ.bin'y]	'curlew'

The sequence [ay] before a consonant is interpreted as /ayi/. It occurs in only a few words, e.g. gayimba 'now', wayilbala 'white man' and is occasionally realised with a vocoid between the /y/ and the next consonant.

Initial /i/ and /u/ are rarely preceded by the homorganic glide:

	/inda/	[yɪnde]	but usually [ɪnde]	'you'
	/uɔun/	[wɔɔn]	but usually [ɔɔn]	'grass'

Occasionally a vocoid is added at the end of a consonant-final word (and in a couple of cases it is not clear whether a word ends in a vowel or not).

M.	/buwan'ygil/	[bɔwɔn'ygil] ~ [bɔwɔn'ygila]	'summer'
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The long vowels are realised either as long vocoids,

sometimes with minor change of quality or change in stress during the course of the vocoid, or as sequences of vocoid-glide-vocoid (/i:/ and /u:/ only). They are closer to the appropriate cardinal vowels [i], [u] or [a] than are the corresponding short vowels.

	/d̥a:/	[d̥a:]	'mouth'
G.	/banʷa:ri/	[b̥ɛnʷa:ri]	'big'
M.	/buri:ni/	[b̥ɔri:ni]	'is tired'
M.	/gund̥i:ni/	[g̥ɔnd̥i:ni]	'died'
M.	/biri:iku/	[b̥iri:ɪk̥o]~[b̥iri:ɪk̥o]	'will scratch'
M.	/bitʷu:ni/	[b̥itʷu:w̥ɛni]	'is throwing'

2.3 PHONOTACTICS

Root structure is (with the exception of a handful of monosyllables and five syllable roots):

$$(C_1)V_1(C_2)C_3V_2(C_4)(C_5V_3(C_6))(C_7V_4(C_8))$$

The following phonemes can occur word-initially: peripheral voiced stops and nasals /b, g, m, ŋ/ interdental voiced stop and nasal /d̥, n̥/, high vowels and the corresponding semivowels /i, u, y, w/. In addition a very few words (including one very common word in Gunya, /d̥ʷipu/ 'small') have initial /d̥ʷ/. Also, a few words in each dialect have been transcribed with initial /n/. This may be genuine, or it may result from mishearing of initial /n̥/. Alternatively, there may be free variation between the two in initial position, or possibly even a certain amount of complementary distribution; /n̥/ seems much more common than /n/ before /u/, less common before /i/ (especially in Gunya) and about equally common before /a/.

Note that initial /i/ is written instead of /yi/; there is no contrast between the two in this position and the initial glide is almost never heard in the speech of the older informants, and is not common in the speech of the younger informants. Note also the reduplicated form idginidgin 'cheeky' (G), heard [iɾginidgin]; there is clearly no /ny/ cluster although such a cluster is presumably allowed, since /iy/ occurs (in yagal yagal (G), meaning not clear; it was given for 'hot coal' but as yagal is 'cold' there is probably a mishearing involved and it may mean 'cool', 'not very cold').

For similar reasons /u/ is written initially in preference to /wu/.

Table 2.3 gives the percentage frequency of each phoneme in initial position in lexical items heard from at least two Gunya informants (about 460 items) and from Mrs. Shillingsworth (about 590). In addition the frequency of initial CV sequences in the Margany vocabulary (for short vowels only) is given. The only initial CV sequences containing a long vowel are in the words d̥a: 'mouth', gu: 'nose', ɲa: 'to see' (Margany only), wa: 'to give', d̥i:ɪi 'soldier bird', and the borrowed word ma:d̥a 'boss'. (There are a handful of others, mostly borrowed, in Gunya.) Voiceless stops, retroflex consonants, laterals, rhotics and /a/, which never occur initially, are omitted.

TABLE 2.3 *Initial Phoneme and CV Frequencies*

Initial Phoneme	% Frequency in Gunya	% Frequency in Margany	% Frequency in Margany		
			Ca	Ci	Cu
b	22	22	10	4	8
g	23	20	10	0.2	10
d	-	-	-	-	-
<u>d</u>	14	15	7	4	4
d ^y	0.6	0.2	-	0.2	-
m	13	14	8	2	4
ŋ	6	6	4	-	2
n	1	1	0.3	0.7	0.3
<u>n</u>	2	3	0.5	0.8	1.2
n ^y	-	-	-	-	-
y	6	5	3	NA	2
w	7	9	7	2	NA
i	3	3	[Not Applicable]		
u	2	2			

Table 2.3 shows that /a/ occurs as the stressed (i.e. first) vowel in about 50% of vocabulary items, /i/ in 17% and /u/ in about 33%. The corresponding figures for Gunya are about 50, 15 and 34.

Phonemes which can occur word-finally are the vowels, apical nasals and laterals (but there are no confirmed examples of final retroflex lateral voiced stops in Gunya), and /n^y/. Note that all verb stems end in vowels, /a/ and /i/ being by far the most common.

Table 2.4 lists percentage frequencies of final phonemes.

TABLE 2.4 *Final Phoneme Frequencies*

	Margany	Gunya		Margany	Gunya
a	39	39	d	0.7	0.4
i	20	17	<u>d</u>	2	3
u	18	16	n	2	2
a:	0.5	0.4	ŋ	0.3	1.5
i:	0	0.4	l	6	5
u:	0.2	0.4	l	0.3	0
			n ^y	11	14

The only words ending in a long vowel are the monosyllables da: 'mouth', gu: 'nose', wa: 'to give', na: (Margany)

'to see', *di:* (Gunya, borrowed) 'tea' and the Gunya words *biḍi:* 'turtle' and *guḍu:* 'blowfly'.

Any consonant can occur in intervocalic position. The following intra-morphemic consonant clusters, all binary, can occur: homorganic nasal plus stop; apical or lamino-palatal nasal or lateral or tap (i.e. voiced alveolar stop) plus peripheral voiced or voiceless stop or nasal; and also /lt/ (doubtful). In fact, a few of these have not been heard - in particular, the lateral-nasal clusters, which may not be permitted - and some have been heard only in Margany or only in Gunya. Table 2.5 lists clusters that have actually been heard. Crosses mark clusters that are thought to be acceptable but have not been heard. Brackets denote clusters known in only one word in each dialect, ()M means known only for one Margany word and ()G known only for one Gunya word.

Note that the above schedule allows clusters /db/, /dg/ but not /ḍb/, /ḍg/.

Note also that all clusters are intervocalic. About 38% of stems in Margany and 29% in Gunya have a consonant cluster (a few have two).

It will be noted that a substantial proportion of these clusters are rare; in fact, in Gunya, over half the clusters occurring in the lexicon are /mb/, /nd/, /ṅd/ or /dg/, each of which makes up over ten percent of the total. In Margany the situation is a little different, as /ng/ is the only cluster with over ten percent of the total, while /mb/, /nd/, /ṅd/, /dg/ and /lb/ all have between six and nine percent.

Considering only clusters that are not rare, we could simplify the schedule to read: homorganic nasal plus voiced stop; alveolar nasal, lateral or tap (voiced stop) plus peripheral voiced stop. This covers 85% of Margany intra-morphemic clusters (the other 15% being divided among 22 different clusters) and 87% in Gunya.

In theory, inter-morphemic clusters can be made up of any consonant that can occur word-finally plus any consonant that can occur word-initially. The consonants /g/, /m/ and /b/ occur initially in common nominal suffixes so that clusters such as /ḍg/, /ḍb/, /ḍm/, /nʸm/, /lm/, which are rare or non-existent within a morpheme are not uncommon across morpheme boundaries. A particularly unusual cluster (in Australian languages generally) which occurs in Gunya (according to the analysis adopted above) is /ḍt/, which occurs when a stem with final /ḍ/ is marked for ergative, instrumental or locative case.

Margany has a nominal inflectional suffix with initial /ḍ/, which, with stem-final /n/, gives a cluster /ṅd/ unless assimilation occurs, to give /ṅḍ/; the facts are not clear. Assimilation occurs with final /nʸ/, to give /nʸdʸ/. With final /l/ and /ḍ/ /lḍ/ and /ḍḍ/, respectively, are formed. Attempts to elicit combinations with final /d/, /ṅ/ and /l/ were unsuccessful.

Table 2.6 gives the percentage frequency in Margany of all consonants for positions other than word-initial and word-final (the total number is 1084). Figures for Gunya (total 850) are given in brackets only if they differ by 20%

TABLE 2.5 *Intra-morphemic Consonant Clusters*

Second member	b	g	d	ǰ	ǰ̣	dʲ	p	k	t	ṭ	ṭ̣	tʲ	m	ŋ
First member														
m	mb						x							
ŋ		ŋg						(ŋk)M						
n	nb	ng	nd				x	(nk)	(nt)				nm	nŋ
ŋ̣	ŋ̣b	ŋ̣g		ŋ̣ǰ			x	x		x			ŋ̣m	(ŋ̣ŋ)
ŋ̣̣					ŋ̣̣ǰ					(ŋ̣̣ṭ)				
nʲ	nʲb (nʲg)					nʲdʲ	x	x					(nʲtʲ)G	(nʲm)M
l	lb	lg					(lp)	x	(lt)M					x
ḷ	x	(lg)					(lp)M	lk						
lʲ							x	(lyk)M						
d	db	dg					(dp)M	dk					(dm)M	x

Note: (a) /dm/ has been heard only in the bound morpheme /dma/, a rare allomorph of the causative, usually /ma/.

(b) /lt/ occurs only in an item whose correctness was doubted by the informant.

(c) /nʲtʲ/ has been heard only from Fred McKellar in gunʲtʲa 'face'. Two other Gunya informants use gunʲdʲa.

or more. Table 2.7 gives the percentage frequency of unstressed non-final vowels (total 360 M, 296 G). Long vowels do not occur in unstressed non-final position in a root except in the Gunya word *baḍa:du* 'today' (from Mrs. McKellar only) and a couple of English loan-words (*wadʷi:n* 'white woman' and *yuda:mu* 'alcoholic drink').

TABLE 2.6 *Consonant Frequencies, Non-Initial, Non-Final*

	Labial	Velar	Alveolar	Retroflex	Interdental	Palatal
Voiced Stops	10 (12)	11	9	5	5	2.5
Voiceless Stops	0.6(0.8)	2.5(1.8)	0.7(1.3)	2(1.6)	0.6	2 (0.6)
Nasals	7	3	8	2	2.5(2)	3
Laterals			7(9)	1.2(2)		0.7
Trill			4(3)			
Glides	2.5(1.2)			6(4)		2

TABLE 2.7 *Vowel Frequencies, Unstressed and Non-Final*

	High Front	Low	High Back
Margany	25	49	26
Gunya	27	46	27

0.7% of Margany roots are monosyllabic, 73% disyllabic, 20% trisyllabic, 6% of four syllables and 0.3% of five syllables (i.e. two words in the corpus, *gaṭʷuwiḷaḍa* 'turtle' and *guwanʷmaṅgadi*, a place-name). The corresponding figures for Gunya are 1, 76, 17, 6, 0. The longer roots include a number of items that are perhaps compound or derived forms (and certainly many that are historically not simple forms). A number of reduplicated forms are counted as roots, e.g. onomatopoeic words like *guṭaguṭa*, a type of bird.

Overall phoneme frequencies have been studied only for the speech of Mrs. McKellar (Gunya); it is assumed that the figures of Margany and for other Gunya speakers would be similar. Table 2.8 shows the number of occurrences of each phoneme in the 294 lexical items recorded from Mrs. McKellar. Column I shows word-initial occurrences (or, for vowels, initial syllable occurrences), Column III word-final occurrences, and Column II other occurrences. One interesting feature is the preference of certain phonemes for initial position; 80% of /w/s occur initially despite the decision not to write /wu/ initially, as do about 65% of /y/s and /ŋ/s, 60% of /b/s and half the /g/s and /m/s. 70% of /nʷ/s occur stem-finally. Other consonants show a preference - total in many cases - for medial positions. 60% of /p/s occur as the first member of /ṅp/ clusters. /u/

shows a marked preference for the first syllable of a word, and in other positions occurs about as often as /i/.

TABLE 2.8 *Number of Occurrences of Phonemes in Gunya*

	I	II	III	Total		I	II	III	Total
b	66	42	-	108	p	-	6	-	6
g	58	56	-	114	k	-	8	-	8
d	-	37	1	38	t	-	4	-	4
ḍ	-	24	8	32	ṭ	-	6	-	6
ḍ̣	37	42	-	79	ṭ̣	-	2	-	2
ḍ̣̣	1	13	-	14	ṭ̣̣	-	4	-	4
m	34	36	-	70	l	-	47	8	55
ŋ	26	15	-	41	ḷ	-	6	-	6
n	3	48	13	64	ḷ̣	-	3	-	3
ṇ	-	7	4	11	r	-	15	-	15
ṇ̣	5	22	-	27	ṛ	-	16	-	16
ṇ̣̣	-	15	37	52	w	24	5	-	29
					y	20	10	-	30
a	149	94	121	364	a:	2	2	1 ¹	4
i	43	39	48	130	i:	1 ¹	1	1 ¹	2
u	99	37	48	184	u:	2 ¹	-	2	4

¹These are monosyllables.

No counts have been done on textual material, there being virtually none in the corpus. However, the following observations can be made:

- Initial /ŋ/, /ṇ/ and /i/ would be more frequent than in the lexicon, due to their use in a number of pronouns.
- Final vowels would be even more preponderant than in the lexicon, as almost all inflectional suffixes (one exception in Gunya) and most derivational suffixes end in a vowel.
- Long vowels would be much more frequent in unstressed positions due to the frequency of verbal inflections of the form -:CV, which lengthen the preceding stem-final vowel. This applies much more to /a:/ and /i:/ than /u:/ as few verb stems end in /u/.
- Obviously, words would be longer on average, probably by about one syllable.

2.4 STRESS

Main stress is regularly on the first vowel of a word. Where the first vowel has zero realisation as in, for example, the optional pronunciation [gwá.rɔ] of /guwadu/ 'crab' (M), the stress is on the second vowel (which is, of course, the first vocoid). Length in a non-initial vowel

(because it is phonemically long or because it is followed by a glide and its homorganic vowel, which sequence may be realised as a diphthong) results in an apparent stress which may sometimes detract from the regular stress on the first vowel, thus [bʲyá:ʎku] /biya:ʎku/ 'hunt (purposive)'. This is more likely with /a:/ than /i:/ or /u:/ because the latter two are more likely to be realised as two syllables (e.g. [iʎ] [uwə]).

There are rare examples in sentences of irregular stress on non-initial vowels but there is not sufficient evidence to justify any further comment on this. An example is: [gámumugáʎgiya] /gamu mugalgiya/ 'I'm going to get water' (G).

There may be a secondary stress on the third syllable of a four syllable word especially if the word is a reduplication or a compound form. The third syllable will not be stressed if the second is stressed by virtue of its length

G.	[gábalgabal]	/gabalgabal/	'old man'
	[dáʎubira]	/daʎubira/	'waddy'
M.	[gábiʎa:ŋi] ~ [gábiʎá:ŋi]	/gabiʎa:ŋi/	'is hungry'
G.	[báʎiŋiya]	/baʎiŋiya/	'I am sick'
M.	[wábá:nmaŋi]	/waba:nmaŋi/	'is going along'

When a word is of five or more syllables a secondary stress will appear on the first syllable of a non-initial disyllabic or longer morpheme or, where the bound morphemes are all monosyllabic, on the first or second of these (the rule for predicting which is not known).

G.	[wádʎeyiŋdàna] ~ [wádʎa:ŋiŋdàna]	/wadʎayiŋdàna/	'they (plu.) are going'
M.	[wábatabàŋi]	/wabatabaŋi/	'is going along'
M.	[wáŋguliŋiŋga]	/waŋguliŋiŋga/	'while he was barking'

There are not sufficient data to show clearly whether an initial syllable containing a long vowel functions as two syllables for stress purposes, but it probably does

[gú:mùndu] /gu:mundu/ 'from the nose'.

The verb waba (M), wadʎa (G) 'to go' is often phonologically incorporated with a preceding ugu 'hither' and not stressed as a separate word; thus [úguwaba] 'come here'. It is interesting in this connection that Fred McKellar, who normally used the Margany verb waba instead of his Gunya verb wadʎa in all other contexts (until I pointed out to him that his mother used wadʎa), used the imperative [úguwadʎa] 'come here!'. It appears that, at least in his idiolect, this had been reanalysed as a single morpheme which was not lost when the morpheme wadʎa was replaced by waba.

2.5 INTONATION

Little can be said about intonation owing to the scarcity of fluent speech in the corpus. A statement is characterised by a falling intonation on the final syllable and a choice (or yes/no) question by a rising intonation towards the end.

Three intonation patterns have been heard for questions involving an interrogative pronoun (which normally takes first place in the sentence). There may be a rising intonation on the interrogative word followed by a fall so that the remainder of the sentence has a statement-like intonation. Alternatively, the rising intonation, followed by a fall, may occur on the last word of the sentence. Or the tone may be evenly high throughout.

A word in a statement sentence may be strongly stressed and this may be associated with a high tone, e.g. the first word in [ŋúta gúniliya dǎ́ŋgu] (G) 'I hit the dog with a stick'.

The clauses of a compound sentence (i.e. involving co-ordination) seem to have the same intonation pattern as simple sentences, although a non-final clause may lack the final fall. The first clause of a complex sentence (i.e. involving subordination), however, ends with a rising intonation while the second clause is intoned as a simple sentence.

Some of the above statements are based on only one or two examples, and this section should therefore be treated with reserve.

2.6 MORPHOPHONOLOGY

A reduction of ηu to $:$ following a morpheme boundary seems to be optional in several bound morphemes; however, the data in some cases are very inconclusive. The alternation is well established in Margany non-singular pronouns, where it is likely that both forms are acceptable whenever a nominal inflectional suffix follows $-\eta un-$ (i.e. all inflected forms except accusative and genitive; see 3.2, especially Table 3.2). Thus $\underline{d}ana\eta ungu \sim \underline{d}ana:ngu$ '3 pl DAT', $\underline{i}balu\eta unmundu$ (not attested, but some other $\underline{i}balu\eta un-$ forms are) $\sim \underline{i}balu:nmundu$ '2 du ABL' and so on. There are no examples of the long vowel forms where the vowel is high front (such as $\eta ali:ngu$ as an alternative to $\eta ali\eta ungu$ '1 du DAT'), but this may be due simply to the paucity of data. This alternation also occurs in Gunya with compass point names and $wan\eta da$ 'where'; thus $wan\eta da:ndu \sim wan\eta da\eta undu$ 'where to (ALL)'. The long vowel form is far more common and is the only form noted in Margany compass point names.

There is evidence also that some other forms usually involving long vowels in Gunya may also be reduced from forms with $-\eta u-$. Thus $wi\eta d^y\eta un\eta ula$, translated "he might have asked" (C. McKellar) may be an alternative to $wi\eta d^y\eta u:la$ (see 3.6.4(f)) and the question form $-\eta nda$ was once heard as $-\eta nda$ from the same informant ($bi\eta y\eta un\eta nda$, changed to $bi\eta y\eta u:nda$).

The only example of assimilation across a morpheme boundary involves the Margany allative suffix $-\underline{d}adi$ which becomes $-\underline{d}yadi$ after stem-final $/n^y/$.

Given a different interpretation of the vowel phonology a few other alternations could have been described under Morphophonology (see 2.1).

2.7 PHONEME CORRESPONDENCES

The only regular sound correspondence attested is between Gunya retroflex stop and Margany retroflex glide between non-front vowels, the preceding one stressed, exemplified by the following pairs:

GUNYA	MARGANY	
maḍa	maṛa	hand
maḍa	waṛa	to run
gaḍa	gaṛa	not
baḍu	baṛu	river
ḍuḍu	ḍuṛu	sun
guḍunʸ	guṛunʸ	alone

The only counter example is ṇuḍama 'to move (trans.)' (M), ṇuḍa 'to move (intr.)' (G); the latter was heard only from Charlie McKellar. (The reverse correspondence, in the environment i-a, is illustrated by iṭa (M), iṛa (G) 'tooth'.)

The above correspondence could be part of a more general correspondence involving apical and velar stops, Margany having a voiced stop or tap corresponding to a voiceless stop in Gunya and a glide or zero corresponding to a voiced stop in Gunya.

GUNYA	MARGANY	
baṭi	badi	to cry
ṇuta	ṇuda	dog
wata	wada	to dance
ṇaga	ṇa:	to see
yuḷku	ulgu	heart

Counter examples are guta 'south' and бага 'tree', both found in both dialects. Note also the reverse correspondence for velars in bingunʸ (G), bikanʸ (M) 'fingernail' and waṅara (G), wakanʸu (M) 'one'. The latter pair may not be cognates and the former may involve borrowing.

A reverse correspondence involving palatal stops, voiceless in Margany and voiced in Gunya, is indicated by gaṭʸu (M), gaḍʸu (G) 'to tie', guṭʸa (M), guḍʸa (G) 'to hit with a missile' and biṭʸu (M), biḍʸu (G) 'to throw', but note ṇaṭʸu 'my', buṭʸu 'deep', guḍʸa 'honey', gaṭʸa 'rotten' and other words common to both dialects.

Lenition of stop, in particular of earlier retroflexed stops to the glide /r/ is common in the Mari dialect area, the more northerly dialects having no retroflexed consonants apart from the glide.

It appears that Foster's informant in Margany spoke a variety in which initial /g/ has been lost before /a/ (thus amu for gamu 'water', agaḍa for gaḍaḍa 'moon' and aṛa for gaṛa 'no'). The loss of initial /g/ - before all vowels - has occurred in some other Mari dialects: Gunggari (complete in the eastern form, incomplete and inconsistent in the western form) and the dialect (name unknown; tentatively called Yandjibara after the name - spelt Yangeeberra in Curr (Vol. III: 72) - of a group speaking it) which was spoken north of Dharawala, in the Ravensbourne Creek area.

There is slight evidence of a correspondence between /dʏ/ in Gunya and /d̥/ in Margany in initial position. However, initial /dʏ/ is rare in both dialects and may be due to borrowing in both items below.

GUNYA		MARGANY	
dʏibidʏara	(C. McKellar)	d̥ibidʏara	duck sp.
d̥ibidʏara	(R. Richardson)		
dʏindidʏindi		d̥indid̥indi	willy wagtail

The only common word with initial /dʏ/ is Gunya dʏipu 'small', and it is interesting to note that Hollingsworth in Curr (1886) gives it as 'thippo'. This suggests a recent change from initial /d̥/ to /dʏ/, which, however, is hardly likely as initial /d̥i/ is common in Gunya at present (e.g. d̥iba 'liver').

There are a few other isolated correspondences, such as wanʏgu (G), wangu (M) 'to bark', iŋgu (G), yuŋgu (M) 'to grow' and muŋi (G), muŋanʏ (M) 'soft'.

An interesting correspondence involving neighbouring dialects is that between initial /ŋ/ in Margany and Gunya, /n/ in Bidjara and /ŋ/ in Gunggari. The /n/ in Bidjara seems to have resulted from a general loss of the distinction between /n/ and /ŋ/ in this dialect (see Breen 1973: 222-3, 1974: 1-2) but no explanation can be given for the change to /ŋ/ in Gunggari (ŋ being the ancestral form). Examples are few (because initial /ŋ/ and /n/ are uncommon) but consistent (the one clear exception may be a loan word in Bidjara).

ENGLISH	MARGANY	GUNYA	BIDJARA	GUNGGARI
name	ŋaɾi	ŋaɾi	nayi	ŋaɾi
to see	ŋa:	ŋaga	naga	ŋaga
navel	ŋimbinʏ	ŋimbinʏ		ŋimbinʏ
fly	ŋimun	ŋimun	nimun	ŋimun
to smell	ŋuɖa	ŋuɖa	ŋuɖa	ŋuɖa
3 sg	ŋula	ŋula	nula	ŋula
skin			numan	ŋuman
saliva			numba	ŋumba
ant sp.		(ŋimanʏ?)	nimanʏ	ŋimanʏ
to look for	nitʏu (ŋ?)		nidʏu	ŋidʏu

2.8 ORTHOGRAPHY

During June 1978 some talks were given to children in the Cunnamulla schools on the Gunya language, with particular reference to the spelling of words; these talks were interpolated into a course on Aboriginal culture, one lesson per month, given by Mrs. Hazel McKellar. An orthography had to be hastily invented for this purpose.

It is difficult to decide on certain features of an orthography to be used by people whose native language is English and who are never going to learn to speak the Aboriginal language. For example, does one write /dʏ/ as

dy (in the hope that it will be pronounced [dy] and not [day]) or as j (accepting with resignation that people will not get any closer to the correct pronunciation than [dʒ])? Does one try to use only the vowel letters a, i and u, or does one use English spelling rules and write, say, jipoo instead of dyipu, murra instead of mara (thus, in the latter case, losing the distinction between the two rhotic phonemes)?

It was decided to adopt the alternatives which gave an orthography closer to the phonemic system for the following reasons:

(a) Unless a wholesale loss of phonemic distinctions is to be accepted, there must be some spelling rules different from English, and it seems less confusing to have a system clearly distinct from English;

(b) Many native speakers of English cannot use English spelling rules very well and will find even the most anglicised system unworkable.

The system adopted is shown in Table 2.9; some additional explanation follows.

TABLE 2.9 *Gunya Orthography*

Voiced stops	b	g	d,rr	rd,d	dh	dy
Voiceless stops	p	k	t	rt,t	th	ty
Nasals	m	ng	n	rn	nh,n	ny,yn,n
Laterals			l	rl		ly,yl
Trill			rr			
Glides		w		r		y
Vowels		u,uu		a,aa		i,ii

The voiced alveolar stop/flap is written d intervocally where it contrasts with the trill, and after a nasal, and rr elsewhere. Thus /buda/ is buda, /gandu/ is gandu, /budgu/ is burrgu, /waṅud/ is wangurr.

The lamino-alveo-palatal nasal is written yn word-finally and before a consonant (except before a homorganic stop intra-morphemically where it is written n) and ny elsewhere. Thus /gunʷa/ is Gunya, /bunganʷ/ is bun-gayn, /ṅunʷdʷa/ is ngundya. Similar rules apply to the lateral.

Clusters /nd/, /nɳ/, /ṅd/ and /ṅɳ/ (if it exists) are written ndh, nth, rnd, rnt. The cluster /ng/ is written with a hyphen, n-g.

This orthography is not used in this grammar; phonemic notation is used in the following chapters.

3. MORPHOLOGY

3.1 WORD CLASSES

Margany and Gunya words may be classified, on morphological grounds, into three classes: nominals, verbs and

particles. Nominals are those words whose stems can combine with some or any of the set of nominal inflectional suffixes (see 3.2 and 3.3). Verbs are those words whose stems can combine with any of the set of verbal inflectional suffixes (see 3.5 and 3.6). Particles do not combine with inflectional suffixes.

Nominals can be subdivided into nouns, which are morphologically unmarked when functioning as subject of an intransitive verb or object of a transitive verb, personal pronouns, which are morphologically unmarked when functioning as subject of any verb, and adverbs, which do not function as subject of a verb and which combine with a very limited set of nominal inflectional suffixes (see 4.9).

A possible absolutive suffix *-na* has been heard on *wan̄du* 'who' in both dialects. It is optional.

The demonstrative pronouns are inflected as nouns, although there are a number of forms for which there are no equivalents among the other nominals. Details are given in 3.2, especially Tables 3.4 and 3.5.

The names of the compass points form a small subclass of adverbs; they do not occur in an uninflected form but, when used with a locative or allative meaning, carry the suffix *-:ndu* (rarely *-ḡndu* in Gunya). They do not combine with other inflectional suffixes except the ablative *-mundu*; locative forms, using the normal locative inflectional suffix, have been elicited from Fred McKellar but their correctness is doubted. In Gunya *wan̄ga* 'where', an interrogative adverb, also combines with an allative *-:ndu* (also heard as *-ḡndu*) but the uninflected stem is permitted (with a locative meaning). No allative form of Margany *wala* 'where' has been heard.

There is no separate class of adjectives; concepts denoted by adjectives in English are mostly denoted by nouns (e.g. size, shape, physical qualities). English adjectives of state may be translated by verbs, but these are sometimes derived from abstract nouns, e.g. *gabiṛa* 'to be hungry' from *gabiḡ* 'hunger'. The state of being hungry may also be denoted by a derived noun, in this case *gabiḡbaṛi*, literally 'hunger-having'.

There are virtually no roots functioning as both noun and verb; note only *bun̄gu* 'swelling' and 'to swell' in Gunya and *wan̄qawanga* 'winding', *wan̄ga* 'to be bent' in Margany. Neither of these pairs is well established.

3.2 NOMINAL PARADIGMS

Table 3.1 shows the inflected forms of nouns; examples include nouns with final vowel, /n/, /nʸ/, /l/ and /ḡ/. Final /d/, /ḡ/ and /!/ have not been included; nor has locative-2. Instrumental forms are the same as ergative, and genitive function is fulfilled by the dative. Most forms in this table have not been heard but can be predicted by analogy with similar stems. The only morphophonemic alteration involves the Margany allative suffix *-ḡadi*. Note that with final /n/ the cluster is written *nd* although it may be indistinguishable from *ḡd*; in fact [*nḡd*] was heard

TABLE 3.1 *Noun Paradigm*

English	stone	grass	elder brother	boomerang	back
Absolutive	bari	uḡun	ḡaḡunʸ	wagaɪ	baŋaḡ
Ergative	bariŋu	uḡundu	ḡaḡunʸdʸu	(M) wagaɪu	baŋaḡu
Locative	bariŋga	uḡunda	ḡaḡunʸdʸa	(G) wagaɪtu	baŋaḡtu
Dative	bariḡu	uḡunḡu	ḡaḡunʸḡu	wagaɪḡu	baŋaḡḡu
Alliative	(M) baridḡadi	uḡundḡadi	ḡaḡunʸdʸadi	wagaɪḡadi	baŋaḡḡadi
	(G) baridḡadinʸ	uḡundḡadinʸ	ḡaḡunʸḡadinʸ	wagaɪḡadinʸ	baŋaḡḡadinʸ
Ablative	barimundu	uḡumundu	ḡaḡunʸmundu	wagaɪmundu	baŋaḡmundu

in the only example in which the point of articulation of the nasal could be determined with any confidence.

Demonstrative and interrogative pronouns are inflected in general as nouns but see 3.1.

The Margany personal pronoun paradigm is given in Table 3.2. Unattested forms are not included. Note that the dative, instrumental, locative, locative-2, allative and ablative case forms for the non-singular pronouns are based on a stem consisting of the genitive case form augmented by -n, but that there is an alternative form of some, probably all, of these in which the genitive suffix -ŋu is replaced by length in the preceding vowel (see 2.6). Thus ɲana:nbitʼa is an alternative to ɲanaŋnbitʼa 'near us (pl.)'.

TABLE 3.2 *Margany Personal Pronoun Paradigm*

SINGULAR			
	1st	2nd	3rd
Nominative	ɲaya	inda	ɲula
Accusative	ɲaɲa	inaɲa	ɲuɲuɲa
Genitive	ɲatʼu	inu	ɲuɲu
Dative	ɲatʼyungu	inungu	ɲuɲungu
Instrumental	ɲatʼyundu	inundu	
Locative	ɲatʼyunda	inunda	ɲuɲunda
Locative-2	ɲatʼyunbitʼa	inunbitʼa	ɲuɲunbitʼa
Allative	ɲatʼyundadi	inundadi	ɲuɲundadi
Ablative	ɲatʼyunmundu	inunmundu	
DUAL			
Nominative	ɲali	ibalu	bula
Accusative	ɲalɲaɲa	ibaluɲaɲa	bulaɲaɲa
Genitive	ɲalɲu	ibaluɲu	bulaɲu
Dative	ɲalɲungu	ibaluɲungu	bulaɲungu
Instrumental	ɲalɲundu		
Locative	ɲalɲunda	ibaluɲunda	bulaɲunda
Locative-2	ɲalɲunbitʼa	ibalu:nbitʼa	bula:nbitʼa
Allative		ibaluɲundadi	bula:ɲdadi
Ablative	ɲalɲunmundu	ibalu:nmundu	bula:nmundu
PLURAL			
Nominative	ɲana	ida	ɲana
Accusative	ɲanaɲaɲa	idaɲaɲa	ɲanaɲaɲa
Genitive	ɲanaɲu	idaɲu	ɲanaɲu
Dative	ɲanaɲungu	ida:ngu	ɲanaɲungu ɲana:ngu
Locative	ɲanaɲunda	idaɲunda	ɲanaɲunda
Locative-2	ɲanaɲunbitʼa ɲana:nbitʼa	idaɲunbitʼa	ɲana:nbitʼa
Allative	ɲanaɲundadi	ida:ɲdadi	ɲana:ɲdadi
Ablative	ɲanaɲunmundu ɲana:nmundu	ida:nmundu	ɲana:nmundu

The Gunya personal pronoun paradigm is given in Table 3.3. Unattested forms are not included. Dative, allative and ablative and non-singular accusative forms have been heard only from the younger informants. The use of bound forms will be described in 3.6.2.

TABLE 3.3 *Gunya Personal Pronoun Paradigm*

SINGULAR			
	1st	2nd	3rd
Nominative, free	ɲaya	inda	ɲula
bound	-ya, -iya	-nda, -inda	-la
Accusative, free	ɲaɲa	inaɲa	ɲuɲuɲa
bound		-naɲa	-ɲa
Genitive	ɲatʷu	inu	ɲuɲu
Dative	ɲatʷungu	inungu	ɲuɲungu
Locative	ɲatʷunda		
Locative-2	ɲatʷunbidʷa	inunbidʷa	
Allative	ɲatʷungadɪnʷ		
Ablative	ɲatʷunmundu	inunmundu	ɲuɲunmundu
DUAL			
Nominative, free	ɲali	ibalu	bula
bound	-li, -iɲali	-ibalu	-bula, -ibula
Accusative, free	ɲaliɲa	ibalɲa	bulɲa
bound		-balɲa	-bulɲa
Genitive	ɲaliɲu	ibalɲu	bulɲu
Dative	ɲaliɲugu		
Allative	ɲaliɲugadɪnʷ		
Ablative	ɲalimundu	ibalumundu	bulamundu
PLURAL			
Nominative, free	ɲana	yur̥a, yu:lu(?)	ɲana
bound			-idana, -ɲana
Accusative, free	ɲanaɲa	yur̥aɲa	ɲanaɲa
bound			-ɲanaɲa
Genitive	ɲanaɲu	yur̥aɲu	ɲanaɲu
Allative			ɲanaɲugadɪnʷ
Ablative	ɲanamundu	yur̥amundu	ɲanamundu

Margany demonstrative pronouns are listed in Table 3.4. *ɲaranʷ* has been heard only once and the meaning is accordingly doubtful. *ɲuni* has been heard with the meaning 'that' and 'there' (compare *ɲuna* in Gunya); note also the change in the stem in its inflected forms. The difference in meaning between *ɲuwa* and *ɲubanʷ* is not completely clear (the translation 'over there' is the informant's), but *ɲubanʷ* is clearly a marked form relative to *ɲuwa*, which is very common.

TABLE 3.4 *Margany Demonstrative Pronouns*

	this here	that, there	that, over there	that (mentioned before)	someone, somewhere
Absolutive	ina, ini	ɲuwa	ɲuban ^Y	ɲaran ^Y	ɲuni
Ergative	inaŋgu	ɲuwangu			ɲunangu
Locative	inanga	ɲuwanga	ɲuban ^Y d ^Y a		ɲunanga
Ablative on this/ that side	ina:ɟi	ɲuwamundu	ɲuba:ɟi		
along here/ there	inamaŋɟi	ɲuwamaŋɟi			ɲunamaŋɟi
Dual		ɲuwabuladu			
Plural		ɲuwan ^Y d ^Y ada			

A form ɲuwami, heard once, may be an error.

Gunya demonstrative pronouns are listed in Table 3.5. No differences in meaning in the first four forms in the ina column, in the first four forms in the ɲuna column or in the yanga forms are known. The -gadin^Y forms could be allatives (and so probably -gaɟin^Y); note that -gadin^Y also appears, with no discernible meaning, on yan^Yd^Yagadin^Y (yan^Yd^Ya 'true'). -gadin^Y forms have been heard only from the younger informants. The suffix -ɲanin^Y occurs also in nil^Yaɲanin^Y 'now', 'soon'. The free form nil^Ya does not occur in the corpus, but does occur in some of the old vocabularies of related dialects (Curr 1886-7, Vol. III, 71, 85, 99, 255, 257, 277, 279, 281) and also, in Gunya, with a suffix probably -mbu (Curr 1886-7, Vol. III, 283). The yanga forms have been heard only from Fred McKellar.

TABLE 3.5 *Gunya Demonstrative Pronouns*

	this, here	that, there	that sort, like that
Nominative forms?	ina inan ^Y inan ^Y gani ina:da	ɲuna ɲunan ^Y ɲunan ^Y gani ɲunaɲanin ^Y	yanga yangaɟa yangaɾa
Locative On this/that side	inagadin ^Y	ɲunanin ^Y ga ɲunagadin ^Y	
Dual		ɲunabula	

3.3 NOMINAL INFLECTION

3.3.1 NOMINATIVE. Nominative case applies only to personal pronouns. The nominative case form is used to denote subject of any sentence (where the term 'subject' is used with its semantic sense, i.e. agent of a transitive action; person or thing directly involved in an intransitive action; and topic of a sentence where no verb is involved).

The nominative form of non-singular pronouns is unmarked while that of singular pronouns is irregular (although all case forms in the singular have initial /ŋa/ for first person, /in/ for second person and /ŋu/ for third person, and all nominative forms have final /a/, accusative forms final /na/ and genitive forms final /u/, the full forms for these cases are not predictable).

(1M) ŋuwa gala ŋula / uɖunda
 there again 3sgNOM / grass-LOC
 There it is, in the grass!

(2M) ŋaya ŋunu wabaŋi
 1sgNOM always come-PRES
 I always come here.

(3M) bama ŋaya winʸdʸdulu
 brother-ABS 1sgNOM ask-PURP
 I'll ask my brother.

The gloss NOM will not be used in any further examples; thus, for example, ŋaya will be glossed 1sg not 1sgNOM.

3.3.2 ACCUSATIVE. Accusative case applies only to personal pronouns. It marks object of a transitive verb.

The suffix is basically -na (-ŋana for Margany non-singular pronouns) but the singular forms are not regular (see 3.3.1).

(4) matʸa inda ŋana wa:la
 before 2sg 1sgACC give-PAST
 You gave me (money) before.

(5G) gunda ŋagaŋiya ɖanaŋa
 yesterday see-PRES-1sg 3pl-ACC
 I saw them yesterday.

3.3.3 ABSOLUTIVE. This is the unmarked case for nominals other than personal pronouns (but see the remark on waŋdu in 3.1). It is used for the subject of a verbless or intransitive sentence, object of a transitive sentence and often for the complement of a verbless sentence (see 4.2), as well as being the citation form.

(6M) gamu baŋuŋga
 water-ABS river-LOC
 There's water in the river.

(7M) yugan ɖaŋgiŋi
 rain-ABS fall-PRES
 It's raining.

(8) buɖi ɖulba
 fire-ABS put out
 Put out the fire.

- (9M) mudga ŋatʲu ŋuda
 good-ABS lsgGEN-ABS dog-ABS
 I've got a good dog.

The gloss ABS will not be used in any further examples.

3.3.4 ERGATIVE. Ergative case does not apply to personal pronouns. It marks subject of a transitive verb.

The form is -ŋgu after a stem-final vowel, homorganic voiced stop plus /u/ after a stem-final nasal, and -u (in Margany) or homorganic voiceless stop plus /u/ (in Gunya) after other consonants.

- (10M) ŋudangu yuḍi gamba:ŋi
 dog-ERG meat bury-REC.PAST
 The dog buried the meat.
- (11M) matʲa ŋaya balgannandala yuḍi / ŋangangu
 before lsg hit-HAB-PAST meat / young-ERG
 I used to kill a lot of kangaroos when I was young.

See also 3.4.5, especially (48M).

3.3.5 INSTRUMENTAL. The instrumental case suffix denotes the instrument of an action (which may be transitive or intransitive). The term 'instrument' here has a rather wide range of meaning, and can include the cause of an action, thus overlapping with the range of meaning of the ablative (see 3.3.10); it can also refer to the material of which something is made. It also denotes duration of an action (attested for intransitive verbs only and for Margany only).

In form the instrumental suffix is the same as the ergative; it is treated separately because it can be used with personal pronouns. The only examples of instrumental case of personal pronouns involve its "causal" use, and it is attested only for Margany.

- (12G) ŋaya ŋuniliya waŋaltu
 lsg hit-PAST-lsg boomerang-INST
 I killed him with a boomerang.
- (13M) ŋaya ɣuŋu bandilu ɣumba:ŋi
 lsg humpy bark-INST erect-REC.PAST
 I made a humpy out of bark.
- (14M) ugu waba / buḍingu maŋdi:nʲdʲu inda
 hither come / fire-INST burn-POT 2sg
 Come away from the fire, you might get burnt.
- (15M) ŋuwangu ŋaya yaḍi:ŋi
 that-INST lsg laugh-REC.PAST
 That man made me laugh. (or I laughed because of that man.)
- (16M) gabun ŋuwa galani ŋatʲundu
 child that fear-PRES lsg-INST
 That kid's frightened of me.

- (17M) gundu ḡaya ganʸdʸangu / urangu unata
 away 1sg go down-PURP / two-INST lie-CONJ
 I'm going down there to stay for two days.

3.3.6 LOCATIVE. The function of the locative suffix is to denote location or (when attached to a nominal denoting a person) accompaniment, or to denote the goal of a motion (either free or induced). The last named function resembles that of the allative suffix (3.3.9) and the difference between the two is not clear. However, it appears that the locative is used when the goal is almost immediately attainable, requiring only a very brief movement, while the allative is used when the attainment of the goal requires a prolonged movement (travelling) or when the action directed towards the goal is not motion (e.g. facing or pointing). This use of the locative is illustrated in (20M) and (22M).

In form the locative suffix differs from the ergative-instrumental only in that the final vowel is /a/ instead of /u/.

- (18M) baḡaḡa gaʸu:ḡi ḡuda
 tree-LOC tie-REC.PAST dog
 I tied the dog to the tree.
- (19G) baḡuḡa baḡayaḡiya
 river-LOC cross-CONT-PRES-1sg
 I'm going across the creek.
- (20M) yuḡi ḡulu maḡada
 meat put in bag-LOC
 Put the meat in the bag.
- (21G) ugu waḡya ḡaḡaḡuḡa ḡaʸuḡa
 hither come talk-PURP-2sg 1sg-LOC
 Come and talk to me.
- (22M) ḡandaḡ ḡuḡba:ḡi ḡaʸuḡa baḡaḡa
 frog jump-REC.PAST 1sg-LOC back-LOC
 A frog jumped onto my back.

Compare ḡaʸuḡa, 1sg-LOC with ḡaʸuḡa, 1sgGEN-LOC (in (25)). See also 3.5.2(h) for the use of -ḡa as a verb suffix in Margany.

3.3.7 GENITIVE. This category applies only to personal pronouns and denotes ownership. The genitive suffix is -ḡu with non-singular pronouns; singular pronouns are irregular (see 3.2, Tables 3.2 and 3.3). A genitive pronoun is a derived noun (as it can be inflected as a noun); however, there are a few examples of genitives taking non-zero inflection. With nouns dative (3.3.8) marks ownership.

- (23M) waḡḡuḡu ḡaʸu ḡuḡu maḡa:ḡi
 who-ERG 1sgGEN fish take-REC.PAST
 Who took my fish?

- (24M) *ɲanimiɾi gabun inu*
 how many child 2sgGEN
 How many kids have you got?
- (25M) *ɲaya wabangu ɲatʲyunga bamanga*
 lsg go-PURP lsgGEN-LOC brother-LOC
 I'm going with my brother.

Note that Hollingsworth's material in Curr includes a possible nominal genitive suffix *-galu* in "goondy-gallo" 'belonging to a house'.

3.3.8 DATIVE. This marks ownership (except with personal pronouns) or indirect object of a verb (and so purpose or beneficiary of an action, state or feeling). A dative indirect object may be obligatory with a few verbs, such as *nitʲuli* (M), *waɪka* (G) 'to look for' and *ɖaʃi* 'to like'. The dative suffix is *-gu*.

There is no evidence on whether a dative noun can, like a genitive pronoun, function as a derived noun stem.

- (26M) *ɲaya gamugu ɲadʲari:ɲi*
 lsg water-DAT thirst-REC.PAST
 I'm thirsty.
- (27M) *ɲaya nitʲuliɲi inungu*
 lsg look for-REFL-PRES 2sg-DAT
 I was looking for you.
- (28M) *ɲuwa gabungu ɲuda*
 that child-DAT dog
 That's the little boy's dog.
- (29G) *wadʲaɲiya gudʲagu*
 go-PRES-1sg honey-DAT
 I'm going away to get some honey.

See also (32G).

3.3.9 ALLATIVE. This marks the goal to which or towards which an action, usually motion, is directed (see also 3.3.6). The suffix is *-ɖadi* in Margany and *-gaɖinʲ* in Gunya.

- (30M) *yambaɖadi ɲaya gambingu*
 camp-ALL lsg go back-PURP
 I'm going home soon.
- (31M) *ɲaya bindaɲi inungadi*
 lsg sit-PRES 2sg-ALL
 I'm sitting facing you.

The dative has been used instead of allative (or perhaps locative - see 3.3.6) in (32G); the reason is not known and it may be a mistake.

- (32G) wadya_{ni} naya baḍugu gamu mugalgiya
 go-PRES lsg river-DAT water get-PURP-lsg
 I'm going to the creek to get water.

3.3.10 ABLATIVE. This suffix denotes motion away, or the cause or origin of some state or action. The suffix is -mundu.

- (33M) buyu naya baḍi:ni gambarimundu waba:ni
 breath lsg be broken-REC.PAST far-ABL go-REC.PAST
 naya
 lsg
 I'm tired from walking a long way.

- (34M) yuḍi ḍangu mangadmundu
 meat take out bag-ABL
 Take the meat out of the bag.

- (35G) galaniya ḍambalmundu
 fear-PRES-lsg snake-ABL
 I'm frightened of the snake. (Compare (16))

- (36M) yuṅga ḍaḍga:ni miḍaḍmundu
 hole-LOC enter-REC.PAST winter-ABL
 The snakes are in their holes because it's winter.

3.3.11 LOCATIVE-2. The suffix -bit_{ya} (Margany), -bid_{ya} (Gunya) denotes proximity and is translated 'near'. The only Gunya example (39G) is from Charlie McKellar although both he and Mrs. Richardson accepted it as a pronoun suffix.

- (37M) guli ḍanma buḍibit_{ya}
 billy stand fire-LOC2
 Put the billy near the fire.
- (38M) nula bindali_{ni} ṅat_{yun}bit_{ya}
 3sg sit-PROX-PRES lsg-LOC2
 He's sitting with me.
- (39G) baḍubid_{ya} unaliya
 river-LOC2 lie-PAST-lsg
- (M) baḍubit_{ya} naya una:ni
 river-LOC2 lsg lie-REC.PAST
 I camped near the creek.

3.3.12 LOCATIVE-3. The suffix -ḍi in Margany is attested with demonstrative pronoun stems and on the interrogative root waṅḍa- (which occurs also in waṅḍan' 'when?'; the free form waṅḍa means 'where?' in Gunya but does not occur in Margany). Forms attested are inaḍi (possibly ina:ḍi) 'on this side', ṅubaḍi (possibly ṅuba:ḍi) 'on that side' and waṅḍaḍi 'how?', 'what? (in 'what language?')'. -ḍi is glossed SIDE.

(40M) waṅḡaḡi inda ṅaṅḡingu
 where-SIDE 2sg speak-PURP
 What language do you speak?

The corresponding Gunya suffix, heard only from the younger informants, is -gadinʸ (compare the allative -gaḡinʸ) and is attested on compass point names, e.g. gutagadinʸ 'on the South side', as well as on demonstratives.

3.3.13 LOCATIVE-4. The suffix -maṅḡi, translated 'along', is known only in Margany and is used only with demonstrative pronoun stems. (Note that 'along the river' is baṛubaṛu; presumably a reduplication of baṛu 'river'. Neither -maṅḡi nor -baṛu is accepted with other nouns.)

(41M) ṅuwamaṅḡi ṅaya waba:ṅi
 there-along 1sg go-REC.PAST
 I was going along there [when the dog bit me].

3.3.14 LOCATIVE-5. The suffix -miri occurs in Margany and is attested only with body part names. It is translated 'up to'. Thus yaṅḡimiri '[The water is] up to [my] waist', mugumiri 'up to [my] knees'. (Compare ṅanimiri, derived from ṅani 'what?' and meaning 'how many?').

3.4 NOUN STEM FORMATION

Noun roots are typically disyllabic, e.g. mugu 'knee', balunʸ 'axe', guṅga 'raw', mangad 'bag'. Trisyllabic roots are not uncommon, e.g. duḷidi 'centipede', guyibinʸ 'curlew' (M), binbiri 'ribs', gugumba 'fog'. Monosyllables are rare and consist of a long open syllable - ḡa: 'mouth', gu: 'nose'. Roots of more than three syllables are uncommon and probably historically compound, e.g. ḡaṭubira 'waddy', maṭʸambiḡanʸ 'bat', gaṭʸuwilaḡa 'turtle' (M).

Noun stem formation is by reduplication, compounding and derivation. Derivation of nouns from nouns by means of productive formatives is dealt with in sections 3.4.1 to 3.4.4. Derivation of nouns from verbs is described in 3.4.5.

Reduplicated forms whose corresponding simple form is known separately are very few. Charlie McKellar explained the difference between malu 'shade' ("because it's in the one place") and malumalu 'shadow' ("moving around"). Note also baṛu 'river' and baṛubaṛu 'along the river' (M). guḡigudi 'red' is the colour of 'red ochre', (guḡi (M) guḡin (G)) and buḡabuḡa 'white' (G) the colour of 'ashes' (buḡa). makamaka 'thin, bony' (M) is derived from maka 'bone'. maṭʸa 'before, long ago' is reduplicated in Gunya to maṭʸamaṭʸa 'yesterday' (or perhaps 'recently'). These reduplications all conform to a common Australian pattern: XX has something of the nature of X, or denotes the quality for which X is notable.

Roots with inherent reduplication are most commonly names of qualities, like some of the preceding examples or buḡʸabuḡʸa 'light (in weight)', gaḡuḡaḡu 'quickly' (G),

gulʷagulʷa 'weak' (M), wadguwadgu 'bad', badabada 'mad', or names of fauna or flora such as maŋkumaŋku (M) maŋgumaŋgu (G) 'mouse', gilagila 'galah', dindidindi (M) dʷindidʷindi (G) 'willy wagtail', ŋawudŋawud (M) 'big green frog', muyulmuyul (M) 'sandfly', bingubingu (M) 'wild banana'.

Note that no partial reduplications are known.

Compounds of known composition are too few to allow any generalisations. Examples include dilibugu (M) dilimuga (G) 'blind' (dili 'eye'), maŋabugu (M) 'deaf' (maŋa 'ear'), makabindanʷ (G) 'thin' (maka 'bone'), maɖaguwaɖu (G) 'crab' (maɖa 'hand', guwaɖu 'crab' in M), biɖungali (G) 'different' (biɖu 'other').

Possible non-productive formatives include -gil in buwanʷgil (M) 'summer' (buwanʷ 'hot(weather)'), -mbal in gayadambal (G) 'old man' (gayada 'old') and in Fred McKellar's guyaɖambal 'wife' (guyaɖa also 'wife') and -ɖi, -ɖu and -nu in some kinship terms such as yaŋaɖi and yaŋanu (also yaŋa) 'mother, mother's sister' and yabuɖi (M) and yabunu (also yabu) 'father, father's brother' (and note also yabuɖu (G) given for 'father's sister'). An indication of the meaning of such suffixes is given in the Margany pair ɖuwanʷ 'son of a female speaker' and ɖuwana 'son of a female, not the speaker', but no further examples or information could be obtained. Such suffixes peculiar to kinship terms are common in Mari languages; see for example Breen (1976:292).

3.4.1 NUMBER MARKERS. A dual suffix -buladu occurs twice in the Margany corpus: ŋudabuladu 'two dogs' and ŋuwabuladu 'those two'. (Note that 'two' is bulaɖi in Gunya and bulaɖu in Bidjara but ura in Margany.) Margany also has a plural suffix, -nʷdʷada, attested only with the demonstrative pronoun ŋuwa. A possible dual suffix -bula occurs once in the Gunya corpus, in ŋunabula 'those two'. However, bula is the third person dual pronoun. A plural in -nu - gandunu 'children' - is used by Fred McKellar but may not be genuine Gunya. It occurs in Bidjara and some other Mari dialects.

3.4.2 CONCOMITANT. The suffix -baɖi (sometimes -bאי in Gunya) marks a thing or quality that is possessed in some way by a person or thing. It can often be translated 'with' or 'having', although more concise translations in English are frequently in the form of a derived adjective. Thus ŋangabayi (G) 'having a beard' or 'bearded', gabidɖbaɖi (G) 'hungry' (literally 'having hunger'), ɖakabaɖi (M) baŋɖinbayi (G) 'dirty'. In some cases the meaning is not predictable and these forms must be included in the lexicon; these include buɖibaɖi (M) 'brother-in-law' (buɖi 'fire'), baɖibaɖi (G) 'pregnant' (baɖi 'stomach') and gubabaɖi (M) 'old man' (also gubaguba).

-baɖi is also affixed to a kinship term to denote a group of people one of whom is called by that term by the other(s) (see Breen 1976:290-7). For example, ɖagunʷbaɖi refers to a group of people one of whom is called ɖagunʷ 'elder brother' by the others.

(42M) bula bamabari balgada:ŋi
3du brother-CON hit-RECIP-REC.PAST

(G) ɖagunʷbaɾi ɖuningalibula
elder brother-CON hit-RECIP-PAST-3du
Those two brothers had a fight.

3.4.3 PRIVATIVE. The privative suffix denotes that a thing (denoted by the word to which it is suffixed) is 'not possessed', or perhaps better 'no longer possessed'; it can be translated 'without'. The Margany form is basically -idba; -idba after a stem-final consonant, -yidba after /a/ and -widba after /u/ and, presumably, -:dba after /i/.

A form -gadba 'without' has been heard a couple of times from Fred McKellar. It was pronounced as a separate word on both occasions but this may be due to his general hesitancy in the language. It occurs also in Bidjara.

(43M) ɖunɖi:ni ɳula buluwidba
die-REC.PAST 3sg food-PRIV
He died from hunger.

(44G) buyugadba ɳula
breath-PRIV 3sg
He's not breathing.

The word yama 'nothing' may also function as a privative; thus yama bulu seems to have the same meaning as buluwidba.

3.4.4 RESEMBLANCE. The suffix -gaɖi marks resemblance and can be translated 'like'. Thus gudʷagaɖi (G) was given as a translation of 'sweet' (gudʷa 'honey'). maɖigaɖi is translated 'like a black man' and can refer to someone who looks like a black man or to something being done in the way an Aborigine would do it.

(45M) ɖurunʷ gudgan biɖalgaɖi
hair long young woman-LIKE
He's got long hair like a woman.

(46G) ɖumbayɳila bawudagaɖi
jump-CONT-PRES-3sg kangaroo-LIKE
He jumped like a kangaroo.

Another aspect of the function of -gaɖi is illustrated by its use in the translation of the comparative form of an English adjective. Thus

(47M) baɖagaɖi бага
deep-LIKE dig
Dig it deeper (or Dig it so that it's like a deep one).

It is not certain whether the same suffix or a verb (meaning 'to move (intrans.)') is involved in the expression gundugaɖi (or gundu gaɖi) 'Move over!' (gundu 'away'). The stress pattern suggests that gaɖi is a suffix but this

does not solve the problem because verbs may be cliticised to a directional adverb (see 4.10).

It may not be a coincidence that this formative is homophonous with the verb *gaḍi* 'to tell a lie'.

3.4.5 NOMINALISATION. An agent nominaliser *-:lin^Y* occurs in both Margany and Gunya; examples include *gunda:lin^Y* 'thief' (*gunda* 'to steal'), *yuḍi muga:lin^Y* (G) 'butcher' (*yuḍi* 'meat', *muga* 'to get', 'he gets the meat'), *maṅḍa ḍala:lin^Y* (G) 'vegetarian' (*maṅḍa* 'vegetable food', *ḍala* 'to eat'), *mudga ban^Ydya:lin^Y* (G) 'good singer' (*mudga* 'good', *ban^Ydya* 'to sing') and possibly *baḍa:lin^Y* (G) 'bitter' (*baḍa* 'to bite'), *gudi:lin^Y* (G) 'peewee' and *gunga:lin^Y* (M) 'tea tree'. This formative may be more correctly analysed as *-:* 'habitual action' plus *-lin^Y* 'agent' to judge from the following example, in which *-adu* may be an ergative suffix (and see 3.5.3(h)). Unfortunately, this is the only clear example of an inflected nominalisation (with the nominaliser acting as a productive formative; forms such as *gunda:lin^Y* and *gunga:lin^Y*, which may be fossilised, inflect regularly).

(48M) *ḡunangu ḍanalin^Yadu*
 that-ERG stand-AGENT-ERG (?)
 The one standing up [hit him].

A suffix *-n^Y* (which suggests a further segmentation of *-lin^Y*) occurs in *maṅḍin^Y* (M) 'cooked' (*maṅḍi* 'to burn'), *gubin^Y* 'whistle' (*gubi* 'to whistle'), *yaḍin^Y* (G) 'laughter' (*yaḍi* 'to laugh'), *mulan^Y* (M) 'vomit' and perhaps *mulan^Y* (M) 'flood' (*mula* 'to vomit') and *makabindan^Y* (G) 'thin' (*maka* 'bone', *binda* 'to sit').

A few other noun stems appear to be derived from verbs with suffixes involving a final */n^Y/*: *mulagadan^Y* 'vomit' (*mula* 'to vomit'), *buṅḡudan^Y* 'snoring' (cf. *buṅḡu* (M) 'to blow'), *ḍawadan^Y* 'spitting (rain)', *maṅa guḡudan^Y* 'deaf' (*maṅa* 'ear') (all G), *nimbudan^Y* 'sneeze' and perhaps *gagaladan^Y* 'pink cockatoo'. Note also *madbura^Y* and *ḡimbura^Y*, both 'lizard sp.', and *mat^Yambiḍan^Y* (M) *mad^Yambiḍan^Y* (G) 'bat'.

A nominaliser *-l* appears in the Margany words *maḡil* 'groundsheet, blanket one sleeps on' from *maḡima* (with causative *-ma*) 'to spread' and *buṅḡul* 'smoking' from *buṅḡu* 'to smoke'. It does not seem to be productive.

3.5 MARGANY VERB MORPHOLOGY

3.5.1. CONJUGATIONS. There are two conjugations, which coincide with the division into transitive and intransitive. They differ only in their purposive forms, *-ngu* for intransitive verbs and *-lu* for transitive verbs.

Note, however, that verbs derived with the suffix *-li*, which is added to transitive verb stems to mark reflexivity (and is thus an intransitiviser) and is added to intransitive verb stems to mark proximity, have a compound suffix *-:lku* which incorporates the *-li* and the purposive suffix

and is presumably derived from earlier *-li-ŋu.

Also, there is a small group of trisyllabic intransitive verb roots ending in -ra which form their purposive by dropping the -ra and suffixing -ŋu (thus *-raŋu has become -ŋu). This includes gan^yd^ya^ra 'to go down' and gambi^ra 'to return' and perhaps a few more (see also 3.5.3(a)).

Note also that, as in many Australian languages, the verb 'to give' is ditransitive, taking two objects in the absolutive and/or accusative case. There may be a few other such verbs; others observed are gulba 'to tell' and ŋuba^ri 'to show'.

3.5.2. INFLECTION [a] *Imperative*. The imperative form of the verb is the unmarked stem. This is used to mark a command sentence, positive or negative.

The gloss IMP will be used only in this section and in 3.6.3(a).

(49) bukun^y binda
still sit-IMP
Keep still!

(50) imba wandu wabaⁿi
listen-IMP someone go-PRES
Listen, there's someone coming.

(51) ga^ra gan^yd^ya^ra daⁿgi:n^yd^yu
not go down-IMP fall-POT
Don't go down [to the river], you might fall [in].

[b] *Present Tense*. This is marked by the suffix -ni. It denotes an action going on at the present time, or habitual or normal action.

(52) waⁿin maⁿdiⁿi
already burn-PRES
[The fire is] burning now.

(53) ŋuwa ga^ra waⁿguⁿiⁿi
that not bark-REFL-PRES
That [dog] never barks.

(54) ŋaya ŋaⁿdiⁿi ma^dgan^y
1sg talk-PRES Margany
I talk Margany.

Note also the following example in which present tense is used for an action intended in the near future; probably its use here is dependent on the use of a time word.

(55) ŋaya wabaⁿi mu^ga^ru
1sg go-PRES tomorrow
I'm going tomorrow.

[c] *Recent Past Tense*. This tense is marked by the suffix -:ni, which appears to be a compound suffix related to the present tense suffix (see 3.5.2(b)). In most examples

this form refers to an action completed a short time ago, at most a day. However, it is also used to refer to actions that have been going on and may continue and to habitual actions (see the Text).

- (56) walamundu ìnda waba:ni
where-ABL 2sg go-REC.PAST
Where did you come from?
- (57) ñani ìnda gulba:ni
what 2sg say-REC.PAST
What did you say?
- (58) ñaya ðangi:ni / ìnda gara ñana mada:ni
lsg fall-REC.PAST / 2sg not lsgACC hold-REC.PAST
I fell because you didn't hold me.
- (59) gala:ni ñaya ðambalmundu
fear-REC.PAST lsg snake-ABL
I'm frightened of the snake (or I'm frightened of snakes (?)).
- (60) ñuda ñunu balga:ni ñuwangu
dog always hit-REC.PAST that-ERG
That fellow hits his dog often.
- (61) una:ni ñunu
lie-REC.PAST always
He sleeps all day.

Present and recent past tenses are presumably indistinguishable for the verbs ña: 'to see' and wa: 'to give'.

- (62) gara ñaya ña:ni inana
not lsg see-PRES 2sgACC
I can't see you.

[d] *Past Tense*. Past tense is marked by the suffix *-la* and denotes action in past time, probably more distant past than *-:ni* although some examples (such as (63)) do not give this impression. According to Mrs. Shillingsworth *-:ni* denotes action in the past today and *-la* action before today. *-la* occurs much less frequently in the corpus than *-:ni*.

- (63) ðambal guḡḡila
snake die-PAST
The snake is dead.
- (64) ñaya maṭya budbala
lsg before come-PAST
I came here a long time ago.
- (65) maṭyamundu ñaya bindala inanga
before-ABL lsg sit-PAST this-LOC
I used to live here (or I've lived here for a long time (?)).

[e] *Purposive*. This suffix (see 3.5.1 for its forms) marks future time or intention when used in a main clause and,

when used in a subordinate clause, probably marks the purpose of the action in the main clause. The latter use is rare in this corpus.

- (66) inda wabangu ŋatʷunda
 2sg go-PURP 1sg-LOC
 Are you coming with me?
- (67) ŋaya binda:lku
 1sg sit-PROX+PURP
 I'll stop at home.
- (68) yungingu ŋana gamuɖadi
 shift camp-PURP 1pl water-ALL
 We'll have to shift camp to [somewhere where there's more]
 water.
- (69) ugu waba ŋali ŋaŋdingu
 hither come 1du talk-PURP
 Come and talk to me.
- (70) ɖaɖa ŋaya mada:ŋi / ɖambalgu / balgalu ŋaya
 stick 1sg get-REC.PAST / snake-DAT / hit-PURP 1sg
 I've got a stick to hit the snake.
 [Literally, probably, I got a stick, for the snake, I'll
 hit it.]

There is one example known which may involve purposive suffix combined with the past tense to form a past purposive: (cf. Breen 1973:94)

- (71) yurinʷdʷa inda wabangula / inda ŋa:lɑ ŋatʷu
 yesterday 2sg go-PURP-PAST / 2sg see-PAST 1sgGEN
 mayada
 sister
 If you had come here yesterday you would have seen my sister.

[f] *Potential*. The suffix $-nʷdʷu$ after stem-final /a/ or /i/, $-winʷdʷu$ after /u/ marks an action which could happen. It may be confined to undesirable events and may be confined to subordinate clauses, the undesirable event being a consequence of the action described in the main clause. There is one example where the potential verb is the only one in the sentence, but a main clause is perhaps understood here.

- (72) ganʷdʷaɾa inda ɖaŋgi:nʷdʷu
 get down 2sg fall-POT
 Get down before you fall.
- (73) gaɾa ŋaŋdi imba:nʷdʷu
 not talk hear-POT
 Stop talking about him, he might hear you.
- (74) gaŋɖanu ŋa: baɖa:nʷdʷu
 spider-? watch bite-POT
 Watch out for those spiders, they can bite.

(The "suffix" -nu on *gan̄da* could be an unstressed and imperfectly heard demonstrative *nuwa* 'that, there'.)

- (75) *nuwangu balga:nʷdʷu inaŋa*
 that-ERG hit-POT you-ACC
 He might kill you. (Given in response to 'How would you say, 'He's a murderer?')

[g] *Conjunctive*. The suffix -ta appears to denote co-ordination without any further specification of the relationship between the verb to which it is affixed and the other clause of the sentence. Mrs. Shillingsworth translates it "and". It normally does not carry any further inflection (but see 3.5.2(h) and 3.5.3(e)). There is in some cases (as in the first example below) no clear difference between the function of this morpheme and that of the purposive in a subordinate sentence (which is however, poorly attested). In general the subject of both clauses of the sentence is the same (but see (79)).

- (76) *gamu ŋaya madalu buʃi ɖulbata*
 water 1sg get-PURP fire put out-CONJ
 I'm going to get water to put out the fire.

- (77) *gundu ŋaya wabangu gamuɖadi unata*
 away 1sg go-PURP water-ALL lie-CONJ
 I'm going to the water to camp.

- (78) *gabun waba:ŋi guɖʷa banʷdʷuta*
 child go-REC.PAST honey chop-CONJ
 The boy went away and got some honey.

- (79) *mudga yugan ɖaŋgita / inaŋa*
 good rain fall-CONJ / here-LOC
 "Good if it rains here tomorrow."
 (The main clause here is *mudga*.)

- (80) *inda gaŋata / ŋatʷu mayada ŋa:lu*
 2sg come-CONJ / 1sgGEN sister see-PURP
 "If you go, you'll see my sister."

- (81) *ugu waba / bindata*
 hither come / sit-CONJ
 "Come inside and sit down."

- (82) *waba:labaŋi ŋula bulu ɖalata*
 go-ALONG-PRES 3sg tucker eat-CONJ
 He's eating along (i.e. eating as he goes).

- (83) *ŋuni ŋula bindaliŋi / ugu ŋa:ta*
 someone 3sg sit-PROX-PRES / hither see-CONJ
 He's sitting down facing this way.

[h] *Locative*. The suffix -ŋga, homophonous with the nominal locative suffix (for vowel-final stems) and with a function sufficiently close to suggest that it might be the same morpheme, has been heard on four occasions in

subordinate clauses (for one of these see (107), 3.5.3(e)). It follows other inflectional suffixes (PRES and CONJ only attested).

- (84) ḡuda balga:ḡi waḡuliḡiḡa
 dog hit-REC.PAST bark-PRES-LOC
 He hit the dog because it was barking.
- (85) bari ḡaya wa:lu iḡaḡa / ḡaya wabatanga
 money lsg give-PURP 2sgACC / lsg go-CONJ-LOC
 Before I go I'll give you some money.
- (86) ḡula wabatanga / ḡaya unangu
 3sg go-CONJ-LOC / lsg lie-PURP
 As soon as he goes I'm going to have a sleep.

3.5.3 VERB STEM FORMATION. Most verb stems are disyllabic roots, such as *babi* 'to cut', *buba* 'to rub', *ḡaḡi* 'to fall'. The only monosyllabic roots are those with the long vowel /a:/ - *ḡa:* 'to see' and *wa:* 'to give'. There may be no simple verb roots of more than two syllables. Trisyllabic roots include *ḡanʸdʸaḡa* 'to go down', *ḡambiḡa* 'to come back', *biḡidi* 'to itch' and *ḡaḡari* 'to be hot'. These may all be derived forms; compare *ḡabiḡa* 'to be hungry' (*ḡabiḡ* 'hunger' is not attested in Margany but is in Gunya), *ḡanʸbaḡa* 'to sweat' (*ḡanʸbaḡ* 'sweat') and *yaḡali* 'to be cold' (*yaḡa!* 'cold'). These are the only examples in the corpus of trisyllabic verb stems not involving one of the productive formatives to be discussed in the following pages.

Only one of the following formatives, the causative -*ma*, derives a verb from a non-verb stem; no inchoative formative is attested. This suffix may also derive a transitive from an intransitive verb. The reflexive and reciprocal formatives derive intransitive verbs from transitive. Other formatives have what can be described as aspectual functions.

[a] *Causative/Plural Object*. A suffix basically -*ma* may be added to intransitive or transitive verb stems, and has a number of functions. With intransitive verb stems it derives a transitive verb and may act as a causative, in which the subject of the intransitive verb becomes the object of the derived transitive verb, as in (87) (in which, however, the object, *ḡuḡuḡa* 'him', has been omitted) or it may have the function termed comitative by Dixon (1972:96), i.e. the indirect object of the intransitive verb becomes the direct object of the derived transitive verb while the subject of the intransitive verb is subject of the derived transitive verb, as in (88). With a transitive verb stem it appears to act as a marker of plurality in the object (cf. Breen 1973:104), either in what we might call an affective sense, in which it signifies that the verb acts on (or affects) a number of objects, as in (89), or in an effective sense, in which it signifies that the verb causes the object to become more than one object (or effects plurality), as in (90).

- (87) inda galama:ni
 2sg fear-CAUS-REC.PAST
 You frightened him.
- (88) wanduḡa inda ḡaḡḡima:ni
 who-ABS 2sg talk-CAUS-REC.PAST
 Who was that man you were talking to before?
- (89) bari ḡaya idamaḡi
 stone 1sg put down-PL-PRES
 I'm piling up rocks.
- (90) ḡatʸungu bamangū yuḡi babimaḡi
 1sgGEN-ERG brother-ERG meat cut-PL-PRES
 My brother is butchering some meat.
- (91) inanga ḡaya wambadma:ni
 here-LOC 1sg lost-CAUS-REC.PAST
 I lost [his track] here.

A non-productive use of *-ma* in which the verb root loses its final vowel is seen in the stem *ḡanma* 'to stand (something) up' (*ḡana* 'to stand') and perhaps *banʸma* 'to count' (compare *banʸa* 'big', 'many' in *Gunya*).

Other rare allomorphs are *-dma*, occurring in only one stem (see (91)) and *-nʸma*, occurring in a few forms such as *gambinʸma* 'to bring back', *imbinʸma* 'to hang up', *bunḡunʸma* 'to shake'. Note that *gambinʸma* is derived from *gambira* (see 3.5.1); it is not known whether there is identity of the group of trisyllabic verb stems in *-ḡa* and the verb stems combinable with the allomorph *-nʸma*.

A possible causative suffix *-i* is suggested by the pair *ḡaḡa* 'to come'/*ḡaḡi* 'to bring'. (A few such pairs are found also in *Bidjara*.)

[b] *Reflexive/Proximate*. The suffix *-li* is added to a transitive verb stem to form an intransitive verb with a reflexive function, i.e. the object of the action denoted by the transitive verb root is the agent or part of the agent.

- (92) ḡaya ḡa:li:ni ḡamungu
 1sg see-REFL-REC.PAST water-LOC
 I can see myself in the water.
- (93) maḡa ḡula banʸdyuli:ni
 hand 3sg chop-REFL-REC.PAST
 He chopped off his own finger.

When *-li* is added to an intransitive verb the function seems to be to denote action in the vicinity of the speaker. Its use is optional.

- (94) ḡula bindaliḡi ḡatʸunbitʸa
 3sg sit-PROX-PRES 1sg-LOC2
 He's sitting down with me.

- (95) nuwa nula ḡanalini gubaguba / wawunga
 that 3sg stand-PROX-PRES old man / behind
 That man behind us is very old.
- (96) ḡanu inda ḡanalini
 just 2sg lie-PROX-PRES
 "You just lying down, awake."
- (97) gabun waḡalini
 child run-PROX-PRES
 "[The kids are] running round here."
- (98) ḡanu ḡaya bindalini
 just 1sg sit-PROX-PRES
 I'm just sitting down. (The use of -li, if interpreted correctly, seems pointless here, since the speaker could hardly be anywhere else but in his own vicinity. However, it could mean that he is staying in the same general area; not moving away. See also (277).)

The verb 'to look for' is irregular in Margany (in common with a number of other languages of South-West Queensland and North-East South Australia) in that it is intransitivised but not reflexivised by the reflexive formative. Compare the use of the transitive verb *niṽu* and the intransitive verb *niṽuli* in the following examples.

- (99) ḡaya niṽu:ni ḡatṽu yaḡanu
 1sg look for-REC.PAST 1sgGEN mother
 I was looking for my mother.
- (100) bamagu nula niṽuli:ni
 brother-DAT 3sg look for-REFL.PAST
 He's looking for his brother.

[c] *The suffix -ti.* The function of this suffix is not clear; there are indications, however, that it may refer to purposeful action or action with a reason. Thus *na:tiṽi* means 'is looking at' or 'is watching' and *na:ni* 'can see' or 'saw'; similarly *imbat* 'to listen', *imba* 'to hear'. In (101) the implication suggested by -ti may be that the grass moved because something moved it - it was not just waving in the breeze. It is not clear whether the length in the vowel in this verb, *ḡuḡa:tiṽi*, is the vowel length which differentiates present tense -ni from recent past tense -:ni; however, in another context *ḡuḡa:tiṽi* was translated as "moving about all the time".

- (101) nuwa uḡun ḡuḡa:tiṽi / ḡambal gaṽi
 that grass move-? -ti-PRES? / snake maybe
 That grass is moving; it might be a snake.
- (102) gabun ḡaya na:tiṽi / wiṽḡiṽi ḡana
 child 1sg see-ti-PRES / play-PRES 3pl
 I'm watching the kids playing.

(103) mayi waduti_{ni}
 food cook-ti-PRES
 He was cooking a damper (while I was talking to him).

(104) ndangu gamu dalati_{ni}
 dog-ERG water eat-ti-PRES
 The dog's having a drink of water.

[d] *Reciprocal*. The suffix -da converts a transitive verb into a reciprocal verb, i.e. the agent and object of the action denoted by the transitive verb stem are non-singular and coincide at least partly in membership. There are very few examples.

(105) nali balgada:ni
 ldu hit-RECIP-REC.PAST
 We hit one another.

(106) naya balga:ni bula_{nana} / bula digada:ni
 lsg hit-REC.PAST 3du-ACC / 3du argue-RECIP-REC.PAST
 I hit those two for arguing.

[e] *Extended actions*. A suffix -ba, perhaps derived from waba 'to go', 'to walk' is used in two compound suffixes which signify (a) that an action is performed while the act- or is going along or immediately after he goes somewhere or (b) that the action is spread out over an area. It always follows either the suffix -ta, probably to be identified with the conjunctive (see 3.5.2(g); V-ta-ba-ni < V-ta waba_{ni}), or the suffix -:!a (origin obscure; possibly itself a compound suffix). While the data are not entirely consistent, it appears that with -ta function (a) is fulfilled (and this is consistent with the proposed derivation) and with -:!a, at least with verbs of rest, function (b) is fulfilled. Thus Mrs. Shillingsworth translated bindataba_{ni} (binda 'to sit') as "I went over there and I sat down over there", and binda:labani as "Well, others could be there, see, sitting down". The compound morpheme -taba is glossed ALONG and -:!aba is glossed ABOUT; there are, however, a number of examples such as (109) and (110) where -:!aba seems to mean 'along', and a translation involving 'about' is not accepted for -:!aba forms of verbs of motion.

(107) naya wataba_{ni} inda gana:nmaninga
 lsg go-ALONG-PRES 2sg come-UNEXP-PRES-LOC
 "I'm going away just as you're coming here."

(108) bula nanditaba_{ni}
 3du talk-ALONG-PRES
 Those two are walking along talking.

(109) waba:labani nula bulu dalata
 go-ABOUT-PRES 3sg food eat-CONJ
 He's eating along (i.e. eating as he goes).

(110) η uni waba:! η aba η i wa η ɔɔŋaŋa
 someone go-ABOUT-PRES road-LOC
 Someone's walking along the road.

(111) η uda η una:! η aba η i
 dog lie-ABOUT-PRES
 There's dogs lying around everywhere.

Other verbs in - η aba include yu! η bitaba η i 'rolling (it) along' (yu! η bi 'to push'), yaɔɔ η ataba η i 'pulling (it) along' (yaɔɔ 'to pull'), waɔɔ η ataba η i 'going somewhere ... running along' (waɔɔ 'to run'). Other verbs in -! η aba include ɔɔ η amba:! η aba η i 'hopping along (of a kangaroo)' (ɔɔ η amba 'to jump') and yaŋgi:! η aba η i 'limping along' (yaŋgi 'to limp').

Another formative denoting action spread out over an area, this time with verbs of motion, is -na. This will be glossed AROUND.

(112) gabun waɔɔ η ana η i
 child run-AROUND-PRES
 There's kids running around all over the place.

(113) ɔɔ η anu η aya waba η ana η i
 just lsg walk-AROUND-PRES
 I'm just walking around (in reply to 'What are you doing?').

The verb banbana 'to shiver' possibly includes this formative.

[f] *Habitual.* The suffix - η ɔɔ η anda- denotes habitual action and may occur only with a following past tense suffix (there are only two examples, but the informant would not accept present or recent past).

(114) bawuda η aya u η ɔɔ η anda η la
 kangaroo lsg hunt-HAB-PAST
 I used to hunt kangaroos.

See also (11M).

[g] *Unexpected action.* The suffix -: η nma may signify that an action is (to the speaker) unexpected, or that the actor came to the notice of the speaker only because of the action (cf. 3.6.3(d)). However, there are only three examples (including (107)).

(115) η uni waba: η nma η i
 someone go-UNEXP-PRES
 Someone's coming.

(116) waɔɔ η i η aya η na: η i η ula η uɔɔa: η nma η i
 right lsg see-REC.PAST 3sg move-UNEXP-PRES
 I saw him when he moved.

[h] *Vowel length as a formative.* Vowel length appears in a number of verbal suffixes and in some of these it seems that it may function as a morpheme in its own right. Thus it

distinguishes recent past tense $-:\eta i$ from present tense $-\eta i$ (3.5.2(b) and (c)) and it may distinguish a habitual from a casual agent ($-\:lin\gamma$ and $-lin\gamma$, 3.4.5). Length also occurs in $-\:la$ (3.5.3(e)), although there is no particular reason to relate this to the past tense $-la$, and in $-\:nma$ (3.5.3(g)). It occurs also, apparently not as part of any other morpheme, in $\eta\delta a:t\eta i$; see (101) and the sentence preceding it. It also occurs, but not in all allomorphs, in the potential (3.5.2(f)). There is no evidence of any consistent function that it might have in all or any set of these suffixes. See also 3.6.4(f).

3.6 GUNYA VERB MORPHOLOGY

3.6.1 CONJUGATIONS. Like Margany, Gunya (as exemplified by the speech of Mrs. McKellar) has two verb conjugations which correspond exactly with the division intransitive/transitive. They are differentiated only in the purposive forms $-\eta gu$ for intransitive verbs and $-lgu$ for transitive verbs (cf. Margany $-\eta gu$ and $-lu$). The younger speakers use $-lgu$ for all verbs.

Ditransitive verbs noted are wa : 'to give' and $gulba$ 'to tell'.

3.6.2 BOUND PRONOUNS. The bound pronoun system in Gunya was, to judge from the transparency and the variability of the forms, in the very early stages of its development. Singular forms are mainly derived from the free forms by deletion of the first syllable and preposing of /i/ where appropriate (see below); thus $-ya$ ~ $-iya$ from ηaya '1sg', $-nda$ ~ $-inda$ from $inda$ '2sg', $-la$ from ηula '3sg' and $-na\eta a$ (~ $ina\eta a?$) from $ina\eta a$ '2sgACC'. However, no bound form corresponding to $\eta a\eta a$ '1sgACC' occurs in the corpus, and $-\eta a$ corresponds to $\eta u\eta u\eta a$ '3sgACC'. Non-singular forms are mostly identical with the free forms or have a preceding /i/, but the first syllable of $ibalu$ '2du' and $ibal\eta a$ '2du-ACC' is deleted. Note also $-li$ '1du' alongside $-i\eta a li$ and $-wula$ '3du' (if correct) alongside $-bula$ and $-ibula$. Note also that $-\eta i-dana$ 'PRES-3pl' may be realised as $[\eta da\eta a]$. '3pl-ACC' is attested as $-\eta da\eta a\eta a$. Forms actually attested are listed in Table 3.3.

In general, allomorphs with initial /i/ are used after $-la$ 'PAST' (but note also $-inda$ in (150) and (151) and contrast $-\eta a$ in (131)) and consonant-initial allomorphs elsewhere. However, $-iya$ '1sg' is also used when the preceding vowel is /u/. Third person singular forms do not have allomorphs with initial /i/. Where a form has initial /i/ the preceding vowel is deleted; thus $wad\eta a liya$ from $wad\eta a la$ plus $-iya$.

A bound pronoun may co-occur with the corresponding free pronoun in a sentence, e.g.

- (117) $\eta a li$ $wad\eta a li\eta a li$
 ldu go -PAST-1du
 We went away.

A bound pronoun may also co-occur with the corresponding noun, e.g.

(118) gula ḡumbayinila
 kangaroo jump-CONT-PRES-3sg
 The kangaroo is hopping along.

(119) mugaliyaṅa baṅa
 get-PAST-1sg-3sgACC goanna
 I caught a goanna.

Other examples of the use of bound pronouns will be found in the following sections.

3.6.3 INFLECTION. [a] *Imperative*. As in Margany the imperative is unmarked; however, with a transitive verb there may be a bound object pronoun. Deletion of the subject pronoun is not obligatory.

(120) gaḡa guniṅa
 not hit-IMP-3sgACC
 Don't hit him!

(121) binda inda
 sit-IMP 2sg
 Sit down!

[b] *Present tense*. The form (-ṅi) and function are as in Margany.

(122) gabiṅaṅi ṅaya
 be hungry-PRES 1sg
 I'm hungry.

(123) baḡuṅga unṅiya
 river-LOC lie-PRES-1sg
 I'm camped at the creek.

[c] *Recent past tense*. This has the same form (-:ṅi) and probably the same function as in Margany. There are very few examples with sufficiently specific translations.

(124) ṅaya ṅaga:ṅibaluna / maṅamatya
 1sg see-REC.PAST-2du-ACC / a while ago
 I saw you two a while ago.

[d] *Past tense*. This is marked by the suffixes -!a and -:!a. The latter is, of course, a compound suffix and the evidence suggests that the morpheme -: denotes either an action that was not observed by the speaker or an action that was not expected by the speaker (cf. 3.5.3(g) and see also 3.6.4(f)). For an example of observed versus unobserved action compare (125) and (126). Expected versus unexpected action is illustrated by (127) and (128); normally a person would be bitten by a possum only if he attempted to handle it and a bite in such circumstances would not be unexpected, whereas a snake bite is nearly always unexpected. Common to both unobserved and unexpected action is the fact that something - the agent or the action or both - does not come to the speaker's attention until he observes the action,

or is told of it, or sees the result of it. The only cases (out of about 40 in the data) which seem clearly to contradict the above analysis are *maṛa:liya* 'I've been running' and *gunda:liya* 'I was cutting (meat)' (both C. McK).
 -: will be glossed UNEXP.

(125) *ṇaya guniliya waṇaltu*
 lsg hit-PAST-lsg boomerang-INST
 I hit him with a boomerang.

(126) *wanḍulu guni:la*
 who-ERG hit-UNEXP-PAST
 Who killed that kangaroo?

(127) *ḍaṇuḍṭu baḍala ṇaṇa*
 possum-ERG bite-PAST lsgACC
 A possum bit me.

(128) *ḍambaltu baḍa:la ṇaṇa*
 snake-ERG bite-UNEXP-PAST lsgACC
 A snake bit me.

Other examples show that *-la* covers a wide range of times:

(129) *baḍa:du buḍaliya*
 daybreak wake-PAST-lsg
 "Daylight I woke up [this morning]."

(130) *matya ṇaya bindala ḍinimbuṭunga*
 long ago lsg sit-PAST Tinnenburra-LOC
 I used to live at Tinnenburra.

Other examples of *-:la* include

(131) *yadamandu ḍatya:laṇa*
 horse-ERG kick-UNEXP-PAST-3sgACC
 The horse kicked him (in answer to 'What's wrong with that fellow?').

(132) *ṇuda ṇatyu ulanya:la biṅanga*
 dog lsgGEN die-?-UNEXP-PAST night-LOC
 My dog died last night.

[e] *Future*. The suffix *-ṇgu* seems to denote action in the future, or perhaps intended action. There are a number of examples from Mrs. McKellar of a compound suffix involving *-ṇgu*, see 3.6.4(d), but very few in its simple form. (The second form in (133) is from Charlie McKellar.)

(133) *ḍudanṅiya* (or *ḍudaṅiya* ?), also *badgaṅiya*
 scratch-FUT-lsg scratch-REFL-FUT-lsg scratch-REFL-FUT-lsg
 I'm going to (or want to) scratch myself.

(134) *wanḍan^y wad^yaṇunda* (*wad^yaṅunda* ?)
 when go-FUT(?) -2sg
 When are you going?

[f] *Purposive*. The function of the purposive suffix -ngu (intransitive), -lgu (transitive) - seems to be basically the same as the corresponding morpheme in Margany. However, the difference between the function of purposive as a marker of future action and the function of the future tense suffix described above is not known. Another use of the purposive is to denote ability (at least in a negative sentence - (140)).

- (135) ḡaʔi wadʔaʔgu guyugu
 ldu go-PURP fish-DAT
 We're going to go fishing.
- (136) bindaḡiya
 sit-PURP-lsg
 I'm going to sit down.
- (137) mugaḡu ḡagaʔgiyanana
 tomorrow see-PURP-lsg-2sgACC
 I'll see you tomorrow.
- (138) wadʔaḡi ḡaya baḡugu gamu mugaʔgiya
 go-PRES lsg river-DAT water get-PURP-lsg
 I'm going to the creek to get water.
- (139) ugu wadʔa ḡaʔgaʔgunda ḡaʔyunda
 hither come talk-PURP-2sg lsgGEN-LOC
 Come and talk to me.
- (140) gaḡa bunbaʔgiya / bari utinʔbayi
 not lift-PURP-lsg / stone heavy-CON
 I can't lift [the stone], it's too heavy.

[g] *Stative suffixes*. This name is used very tentatively for a suffix, -ḡa, which occurs only in the following examples and perhaps (181) (3.6.4(d)), and may denote action extending over a period of time. Note, however, that Mrs. Ruby Richardson said that bindaḡa, in (142), is a Ngarigi word. (144) and (145) are from Charlie McKellar.

- (141) ḡiʔi gaʔi baḡiḡa (gaʔi baḡi 'to be sick')
 eye be sick-STAT
 I've got a sore eye.
- (142) bindaḡanda
 sit-STAT-2sg
 You're sitting.(?)
- (143) gaḡa imbaʔiḡa
 not hear-REFL-STAT
 "I don't feel good."
- (144) ḡunu ḡanaḡaʔa
 always come-STAT-3sg
 He comes here often.(?)

- (145) nagananda gambalundu
 look-STAT-2sg snake-ABL
 Watch out for snakes while you're going along.

A second suffix to which the same name will be applied is -ndana:

- (146) baga gundindana
 wood die-STAT
 The wood's rotten.
- (147) gaḍa wan^ygundana
 not bark-STAT
 [That dog] never barks.
- (148) guningandana
 hit-RECIP-STAT
 They're always fighting.
- (149) nimun wad^yandana
 fly go-STAT
 There's a lot of flies about.

Note, however, that [ndana] is a possible realisation of -nidana 'PRES-3pl'. This seems to be a possible interpretation in (149) but not in the others (context suggests that 'they' in (148) are only two in number).

[h] *Potential*. The potential suffix is -n^ybayiṅa ~ -n^ybadiṅa. This has the appearance of including a nominaliser -n^y and a form of the concomitant suffix (normally -bari, sometimes -bayi). The function is as in Margany (3.5.2(f)). Charlie McKellar normally uses the Margany suffix :-n^yd^yu (as did Mrs. McKellar on one occasion).

- (150) gundu wad^ya buḍimundu / guban^ybadiṅinda
 away go fire-ABL / burn-POT-2sg
 Come away from the fire before you get burnt.
- (151) gaḍa waga baḡaṅga / ban^{bun^y}badiṅinda
 not climb tree-LOC / fall-POT-2sg
 Don't climb that tree, you might fall.
- (152) baḡan^ybayiṅa^{fa} ḡaṅa
 bite-POT-3sg 1sgACC
 He might bite me.

[i] *Interrogative*. A suffix -: is used in questions. It does not appear to combine with other inflectional suffixes and it is not obligatory. See also 3.6.4(f).

- (153) ḡani yama:nda , also ḡani yamaṅinda
 what do-INT-2sg do-PRES-2sg
 What did you say?
- (154) waṅda wad^ya:nda
 where go-INT-2sg
 Where are you?

The following examples are from Charlie McKellar.

(155) ṅanigu gamu bitʸu:nda buḍiṅga
 what-DAT water throw-INT-2sg fire-LOC
 Why did you throw water on the fire?

(156) waḍi buḍi banʸdʸi:nda
 already fire light-INT-2sg
 Did you light the fire?

(157) waḍi ḍidba:ndaṅa
 already wake-INT-2sg-3sgACC
 Have you woken him up?

It will be noted that all examples involve the bound pronoun *-nda* '2sg'. It is not known whether other bound pronouns can follow this inflection, but note that if *-!a* '3sg' followed *-:* the resulting *-:!a* would be homophonous with the 'UNEXP-PAST' ending (3.6.3(d)).

[j] *Locative*. There is a single example, heard from Fred McKellar, of the usage described for Margany in 3.5.2(h).

(158) wandu ṅunanʸ inda ṅaḍḍiṅiṅga
 who that 2sg speak-PRES-LOC
 Who was that fellow you were talking to before?

3.6.4 VERB STEM FORMATION. Remarks made above (3.5.3) on verb stems in Margany apply also to Gunya, as also do most of the examples given (but 'to fall' is *banbu* in Gunya and 'to see' is *ṅaga*).

[a] *Causative*. The suffix *-ma* functions as in Margany (see 3.5.3(a)), at least as regards its use with intransitive verb roots.

(159) ṅanigu gandu batimaṅinda
 what-DAT child cry-CAUS-PRES-2sg
 Why are you making the baby cry?

(160) yaḍimangiyana (not yaḍimangiyana ?)
 laugh-CAUS-FUT-1sg-3sgACC
 I'm going to make him laugh.

(161) ṅaḍḍima ṅaṅa (alternative, ṅaḍḍi ṅatʸunda)
 talk-CAUS 1sgACC talk 1sgGEN-LOC
 Talk to me!

The nature of the pair *wamba!i* 'to be lost' / *wambanma!i* 'to lose' is not clear. Note that *-!i* is a reflexive marker. These words have been heard only from Charlie McKellar.

[b] *Reflexive*. The suffix *-li* has a reflexive function in Gunya, as in Margany (see 3.5.3(b)). There is no evidence that it has any other function, unless it can be regarded as proximate in *baḍi!i* 'to fall (of rain)' (*baḍi* occurs also in *gaḍi baḍi* 'to be sick', possibly literally 'to fall sick',

although in Margany *baḍi* means 'to be damaged').

(162) ḡaya ḡabili:ḡi matʔa
1sg bathe-REFL-REC.PAST long ago
I had a wash before.

(163) ḡa: bambufi
mouth open-REFL
Open your mouth.

[c] *Reciprocal*. The suffix *-nga* corresponds to the Margany suffix *-da* (3.5.3(d)).

(164) ḡuna buḷa ḡuningaḡiwuḷa
there 3du hit-RECIP-PRES-3du
Those two are fighting.

[d] *Suffixes denoting continuing action*. The suffix *-yi* (~ *-ya*?) combines with the present tense suffix *-ḡi* to form a compound suffix which seems to denote a continuing action, or perhaps an action carried out while the agent is going along. If the latter, it can be compared with Margany *-ba* (3.5.3(e)) and if *-ba* is derived from *waba* 'to go', *-yi* could be derived from *wadʔa* 'to go' via **-dʔa* and *-ya*. However, it will be glossed 'CONT'. The form *-ya* has been heard only from Charlie McKellar and seems to have a variant *-wiya* after /u/. There seem to be no conditioning factors for his use of *-yi* and *-ya*, and he seems to use both with *wadʔa* 'to go'. It may be that *-yi* is the correct form before *-ḡi* and *-ya* before other suffixes (see below) but he has lost this rule from his language.

(165) waḡḡanʔ inḍa waḷyayinḡinḍa
when 2sg go-CONT-PRES-2sg
When are you going?

(166) baḍuḡa baḡayinḡiya
river-LOC cross-CONT-PRES-1sg
I'm going across the creek.

(167) ḡili bambayinḡi
eye open-CONT-PRES
I've got my eyes open (or - going along with my eyes open (?)).

(168) ḡaya ḡaḡaliyaḡa maḍi gaḡayinḡita
1sg see-PAST-1sg-3sgACC man come-CONT-PRES-3sg
I can see a man coming.

The following five examples are from Charlie McKellar.

(169) wiḷu ḡubiyāḡita
curlew whistle-CONT-PRES-3sg
The curlew's calling out.

(170) buḍi ḡuba ḡubayinḡita
fire there burn-CONT-PRES-3sg
There's a fire over there.

- (171) gundinga d̥adgayanila
house-LOC enter-CONT-PRES-3sg
He went into the house.
- (172) yadaman bandayanila
horse track-CONT-PRES-3sg
He's tracking his horse.
- (173) gandu watayanidana
child play-CONT-PRES-3pl
The kids are playing.

The suffix *-ya* (*-yi?*) combines with the future tense suffix *-ngu*. An intended continuing action seems a more likely function in the following examples than action while going.

- (174) naya wadYayangiya
1sg go-CONT-FUT-1sg
"I'm going myself."
- (175) gamu gaŋgamayingiya
water boil-CONT-FUT-1sg
I'm going to boil some water.
- (176) wadYayiniya unayingiya
go-CONT-PRES-1sg lie-CONT-FUT-1sg
I'm going to have a sleep.
- (177) gamu d̥alayangiya
water eat-CONT-FUT-1sg
I'm going to have a drink of water.
- (178) yulbiyinyandana
chase-CONT-FUT-1sg-3pl-ACC
I'll hunt them away.

There is one example from Charlie McKellar (who hardly ever uses *-ngu*) of *-ya* combining with the purposive:

- (179) ugu naga nambiyalgiya
hither look swim-CONT-PURP-1sg
Watch me swim! (or, better probably, Watch me, I'm going to swim.)

Another suffix which may denote continuing action is *-nʷina*. The only examples are given below and these give no indication of the meaning, but the suffix may be derived from the widespread Australian word *nʷina* ~ *nina* 'to sit', and *nina* is used as a bound form in Yandruwandha to denote a continuing action.

- (180) naya unanʷinaniya
1sg lie-CONT-PRES-1sg
I'm lying down.

- (181) bindan^yinənⁱ and bindan^yinənaya
 sit-CONT-PRES sit-CONT-STAT-1sg
 I'm sitting down.

[e] *The suffix -n^ya.* This occurs in the following examples.

- (182) ɲuta ɲat^yu ulan^ya:la / bitanga
 dog 1sgGEN die-n^ya-UNEXP-PAST / night-LOC
 My dog died last night. (repeated with ula:la)
- (183) wad^yan^ya:la
 go-n^ya-UNEXP-PAST
 You two going along now. (?)
- (184) gundu wad^yan^yala / yu:|u
 away go-n^ya-PAST / 2 pl (?)
 You mob going along now. (?)
- (185) iɖin^ya:la / guyaɖa ɲuɲu (repeated with
 run away with-n^ya-UNEXP-PAST / wife 3sgGEN iɖi:la)
 That fellow ran away with another fellow's wife.

The last example was from Charlie McKellar, who could see no difference between verbs with and without -n^ya and accepted the suggested forms bindan^ya:la (for binda:la 'sit-PAST') and wad^yan^ya:la (for wad^ya:la 'go-PAST').

There is one case of confusion of dialects by Fred McKellar which could be taken as indicating that -n^ya corresponds in function to Bidjara -n^yd^yada and thus to Margany -taba (3.5.3(e)), i.e. it can be translated 'along'. This does not seem appropriate in (182).

Compare the clitic -:n^ya 'now' in Margany (see 4.10).

[f] *Vowel length and -ɲu.* As noted above (2.6) there is a little evidence of free variation between -: and -ɲu in the suffixes -:la (past tense, unexpected or unobserved form, 3.6.3(d)) and -: (interrogative, 3.6.3(i)). Another possible example is in

- (186) ɲutang^yu gamu ɖuɖulɪɲulɪɖana (sic)
 dog-ERG water slip-UNEXP-PAST-3pl
 The dogs dirtied the water.

in which, however, the suffixes on the verb, the stem of which the speaker, Charlie McKellar, has got wrong, could not be heard clearly, and the verb was repeated as ɖuɖulɪɖana. This possible morphophonological feature of these two verb suffixes is interesting in view of the semantic similarity between these verb forms: in one case the agent and/or the action becomes known to the speaker only when he observes the action or is told about it or sees the result of it; in the other case the speaker is unaware of the circumstances and will know them only when his question is answered. In both cases there is a state of ignorance to be overcome. There seems, therefore, to be some justification for regarding -: , glossed UNEXP in 3.6.3(d), and

-, glossed INT in 3.6.3(h), as the same morpheme, which could be glossed UNKNOWN. There does not seem to be any reason to regard the vowel length which distinguishes present tense -ni from recent past tense -:ni as belonging to the same morpheme. (See also 3.5.3(h)).

4. SYNTAX

4.1 INTRODUCTION

The following description is based mainly on Margany and all examples are Margany except those marked G; the Gunya examples used are taken only from Mrs. McKellar's material except where noted otherwise. The major difference between the two dialects results from the use of bound pronouns and the consequent frequent omission of free pronouns in Gunya.

4.2 SIMPLE SENTENCES

The basic constituents of a simple sentence are a subject and a predicate. The subject is a noun phrase and the predicate may be a noun phrase, an adverbial phrase or a verb phrase (which includes an object noun phrase if the verb is transitive). In Gunya a single word may realise a transitive or intransitive sentence.

The following examples illustrate sentences in which the subject and predicate are both noun phrases.

(187) mudga ɲatʷu ɲuda
 good 1sgGEN dog
 I've got a good dog.

(188G) nula baɲɲinbayi
 3sg dirt-CON
 He's dirty.

The next two examples illustrate adverbial phrases (which in their simplest form are either adverbs or inflected nouns) as predicate. The range of types attested is very narrow.

(189) yama yugan
 nothing rain
 It's not raining.

(190) gamu baɲuŋga
 water river-LOC
 There's water in the river.

The following examples illustrate simple intransitive sentences.

- (191) gabun wiḡḡini
child play-PRES
The kids are playing.
- (192G) gula ḡumbayiniḡa
kangaroo jump-CONT-PRES-3sg
The kangaroo is hopping along.
- (193G) wadʷayanḡuḡi
go-CONT-FUT-1du
We [two] are going now.

These sentences are frequently expanded by means of one or more adverbial phrases, which may mark location, time, goal and various other classes of information.

- (194) ḡaya ganʷdʷanḡu gamugu
1sg go down-PURP water-DAT
I'm going down for water.
- (195) galanḡi ḡaya ḡambalmundu
fear-PRES 1sg snake-ABL
I'm frightened of the snake.
- (196G) ḡaḡu banbuliya
nearly fall-PAST-1sg
I nearly fell over.
- (197) yabana banʷdʷini yadga
vigorously blow-PRES wind
The wind's blowing hard.
- (198) maʷamundu ḡaya bindala inanḡa
long ago-ABL 1sg sit-PAST here-LOC
I used to live here.

Examples of transitive sentences follow, including both simple and expanded sentences. The most common expansion is an instrumental phrase.

- (199G) ḡalalḡiyana
eat-PURP-1sg-3sgACC
I'm going to eat it.
- (200) ḡaya balḡaḡu idaḡana
1sg hit-PURP 2pl-ACC
I'll hit you.
- (201) ḡaya ḡinʷit bubatu
1sg blade rub-PURP
I'm going to sharpen it.
- (202) bigiri ḡaya iḡa:ḡi inanḡa
dreaming 1sg put-REC.PAST 2sgACC
I dreamt about you last night. (bigiri seems to be an
adverb; see 4.9)

- (203G) *daṭangu* *gunilgiyaṇa*
stick-INST hit-PURP-1sg-3sgACC
I'm going to hit him with a stick.

A few verbs appear to require an indirect object in the dative case. See also 3.3.8. These verbs can be called semi-transitive.

- (204) *gara* *ḡaya* *daṭiṇi* *ṇuṇungu*
not 1sg like-PRES 3sg-DAT
I don't like him.

The only ditransitive sentences in the corpus are those with the verbs *wa:* 'to give', *gulba* 'to tell' and *ḡbaraṭi* (M) 'to show'.

- (205) *yudi* *ḡaṇa* *wa:ṇi* *ṇuwangu*
meat 1sgACC give- $\left\{ \begin{array}{l} \text{PRES} \\ \text{REC.PAST} \end{array} \right\}$ that-ERG
That fellow gave me some meat.

Order of constituents is free but there are a couple of strong tendencies: a pronoun object tends to take last place among the basic constituents; in the absence of a pronoun object the verb usually takes last place; a noun precedes a pronoun; an adverbial phrase is usually outside the basic sentence, either in first or last place. Thus an intransitive sentence is usually (perhaps 90% of the time in Margany) SV and a transitive sentence is SVO if O is a pronoun, OSV if O is a noun and S a pronoun, and SOV otherwise. Where, in Gunya, S and/or O is not a free form it is, of course, suffixed to the verb, with S preceding O. These tendencies and rules, as well as some exceptions, are illustrated in (191) to (207).

- (206) *bawuda* *ḡana* *uḡaṇḡandaṭa*
kangaroo 1pl hunt-HAB-PAST
We used to hunt kangaroos.
- (207) *ḡaṭyungu* *baṃangu* *gabun^y* *mada:ṇi*
1sgGEN-ERG brother-ERG egg get-REC.PAST
My brother got some eggs.

Noun phrases are most commonly of one word, but phrases consisting of a genitive pronoun or dative noun plus a noun are not uncommon. The order is almost always possessor-possessed. Other phrases of more than one word are rare and nothing can be said about order. The type of phrase that comprises a non-singular pronoun and specification of one or more of the individuals referred to by the pronoun is known only from a single occurrence in Gunya (Mrs. Richardson) of *ḡali inda* 'we two (including) you', i.e. 'you and I'.

- (208) *ṇuwa* *gabungu* *ḡuda*
that child-DAT dog
That's the little boy's dog.

- (209) *nat*ʏugu *yabudigu* *gundi* *mandi:ni*
 1sgGEN-DAT father-DAT house burn-REC.PAST
 My father's house got burnt.
- (210) *inungu* *wanbangu* *ɲuda(ɲgu)* *ɲana* *bada:ni*
 2sgGEN-ERG big-ERG dog(-ERG) 1sgACC bite-REC.PAST
 Your big dog bit me.

A verb phrase consists of a verb, with or without an inflectional suffix, which may be preceded by a directional particle. Other adverbs and particles are not regarded as part of verb phrases but as separate (peripheral) constituents of sentences. However, in view of the directional particle's almost invariable position preceding the verb and the frequent realisation of the two together as a single phonetic word it seems clear that it must usually be regarded as part of the verb phrase.

- (211) *ugu* *waba* [*úguwàba*]
 hither come
 Come here!

However, in a sentence where it does not have this intimate relationship with the verb it may be best to regard it as a peripheral constituent.

- (212) *gundu* *ɲaya* *baŋangu*
 away 1sg go across-PURP
 I'm going across [the river].

Note that there is one example in the Gunya corpus of a directional adverb occurring in a verbless sentence; the sentence is incomplete (lacking a subject) and it is not clear whether it should be regarded as an intransitive sentence lacking verb as well as subject (cf. Breen 1973:118 and note that the reference to 7.2.1 should be to 7.3.1).

- (213G) *gundu* *yambagaɲinʏ*
 away camp-ALL
 [We're going] back to our camp.

An adverbial phrase consists of an adverb or one or more inflected nominals. Adverbial phrases of more than one word are not common and in the few examples in the corpus contain a noun preceded by a pronoun cross-referencing it or by a genitive pronoun.

- (214) *ɲani* *ɲuwa* *natʏunda* *baŋanga* *wandi:ni*
 what there 1sg-LOC leg-LOC climb-REC.PAST
 I felt something crawling on my leg.

A phrase may be discontinuous:

- (215) *matʏa* *ɲaya* *baŋaŋandala* *ɲuɲi* *ɲaŋangu*
 long ago 1sg hit-HAB-PAST animal young-ERG
 I used to kill a lot of kangaroos when I was young.

- (216) η at^yu inda mayada η a:fu
 1sgGEN 2sg sister see-PURP
 You will see my sister.

η angangu in (215) could be regarded as a separate phrase, in apposition with η aya, but a similar interpretation does not seem possible for the object phrase in (216).

It appears that it is not obligatory, although it is perhaps the usual practice, for all constituents of a phrase to carry any relevant inflection. It is probably obligatory if the phrase is discontinuous.

- (217) η at^yungu bama η induni
 1sgGEN-ERG brother know-PRES
 My brother knows (how to do it).

and see (210) in which the bracketed suffix was omitted at first and then included on repetition of the sentence.

4.3 IMPERATIVE SENTENCES

Sentences expressing a command or request are characterised by omission of the subject (optional, but common) and the use of the imperative (unmarked) form of the verb. Thus an intransitive imperative sentence consists essentially of only a verb stem, while a minimal transitive imperative sentence consists of a noun object followed by a verb or a verb followed by a pronoun object (which may be suffixed in Gunya). Most imperative sentences have one or more peripheral constituents.

- (218) mat^ya^fa waba η amba^mundu
 with caution go snake-ABL
 Watch out for snakes as you go along.
- (219) ba^lga η uⁿuⁿa yabana
 hit 3sgGEN-ACC vigorously
 Hit him hard.

See also 3.5.2(a) and 3.6.3(a).

4.4 QUESTION SENTENCES

Questions are of two types: those involving an interrogative pronoun and requiring as answer a phrase for which that interrogative pronoun is an appropriate substitute (corresponding to *wh*-questions in English); and those not involving an interrogative pronoun and (in the only sub-type represented in this corpus) requiring 'yes' or 'no' as answer. (The latter type is often called 'polar questions', but since this type also includes those questions - not represented in this corpus, however - where a choice is required from a list of alternatives ('Is it A or B ...?') the writer prefers the term 'choice questions'. The yes/no answer is required in the special (but most common) case

where the list contains only one item, e.g. 'Is it A?'

The former type is marked by an interrogative pronoun or interrogative adverb (or, more correctly, an interrogative-indefinite pronoun or adverb, as they may also function as indefinite pronouns) which takes the first place in the sentence, and possibly also by a typical intonation pattern (see 2.5). The interrogative words are *wandu* (M) *wan̄du* (G) 'who' and *ɲani* 'what', inflected as nouns, *wala* (M) *wan̄da* (G) 'where', also inflected as nouns but having only nominative, locative, allative and ablative forms of which the first two appear to have the same meaning, *ɲanimiri* (M) 'how many', probably inflected like a noun, *wata* (M) 'which way', *wan̄dan̄*^Y 'when', *wan̄daɟi* (M) 'how'.

In many Australian languages (including at least one Northern Mari dialect - Warungu - see Tsunoda, 1974:422) the interrogative 'what' can be verbalised to 'to do what'. This does not happen in the Southern Mari dialects; as in English an interrogative pronoun can be used with a verb translated as 'do' (*yama*).

Examples of questions using interrogative words follow:

- (220) *wala inda or walanga inda*
 where 2sg where-LOC 2sg
 Where are you?
- (221) *wan̄duɲu ɲat̄Yu guyu mada:ɲi*
 who-ERG 3sgGEN fish take-REC.PAST
 Who took my fish?
- (222) *ɲanigu inda gan̄din̄ waba:ɲi*
 what-DAT 2sg stealthily go-REC.PAST
 "Why'd you sneak up like that?"
- (223M) *ɲani inda yamaɲi* (G) *ɲani yama:nda*
 what 2sg do-PRES what do-INT-2sg
 What are you doing?
- (224M) *wan̄dan̄ inda wabangu*
 when 2sg go-PURP
- (G) *wan̄dan̄ inda wad̄yayin̄inda*
 when 2sg go-CONT-PRES-2sg
 When are you going?
- (225) *ɲanimiri gabun inu*
 how many child 2sgGEN
 How many kids have you got?

There is little information on the use of interrogatives to denote indefiniteness - in particular, on whether all of them can function in this way. The following example illustrates this usage.

- (226) *imba / wandu wabaɲi*
 listen / who go-PRES
 "Listen, there's someone coming."

Choice questions are distinguished from the corresponding statement sentences by their intonation (see 2.5). In addition, the question word *wayi* may occur initially in the sentence.

- (227) *wagin* *mayi* *wagu:ni*
 already food cook-REC.PAST
 Have you cooked the damper yet?
- (228) *ŋatʷu* *mangu* *huri:ni* / *inda* *bubalu*
 1sgGEN arm ache-REC.PAST / 2sg rub-PURP
 "My arm's aching, will you rub it for me?"
- (229) *wayi* *inda* / *ŋaya* *budbangu*
 Q 2sg / 1sg come-PURP
 "Are you there? Can I come in?"

A verbal inflection used only in questions in Gunya is described in 3.6.3(i); see also (223G).

4.5 INTRANSITIVISATION

Reflexive sentences are derived by intransitivisation of a transitive verb by means of the suffix *-li* with deletion of any ergative marking from the subject and deletion of the object to the extent that it is identical with (rather than part of) the subject. The same suffix intransitivises the verb *nitʷu* 'to look for', the object then being marked by dative inflection. See 3.5.3(b) and 3.6.4(b).

Reciprocal sentences are derived by intransitivisation of a transitive verb by means of the suffix *-da* (M) *-nga* (G) with deletion of the object and of any ergative marking on the subject. See 3.5.3(d) and 3.6.4(c).

4.6 TRANSITIVISATION

A transitive verb is derived from an intransitive verb by means of the suffix *-ma*. This may also be added to a transitive verb, at least in Margany, to mark plural object. See 3.5.3(a) and 3.6.4(a).

4.7 COORDINATION

Two sentences or clauses are coordinated by simple juxtaposition.

- (230) *ugu* *waba* / *ŋali* *ŋaŋdingu*
 hither come / 1du talk-PURP
 Come and talk to me. (or, Come here so we can talk.)
- (231) *bukunʷ* *binda* / *ŋaya* *balgalu* *inaŋa*
 quiet sit / 1sg hit-PURP 2sgACC
 Keep quiet or I'll hit you. (note, not 'for me to hit you')
- (232G) *ŋudaniya* *yudi* *banʷdʷayini*
 smell-PRES-1sg meat cook-CONT-PRES
 I can smell meat cooking (sic.)

- (233G) ugu wad^{ya} ŋa|ga|gunda ŋat^{ya}unda
 hither come talk-PURP-2sg 1sgGEN-LOC
 Come and talk to me.

(Compare this with (240). (233G) is regarded, perhaps wrongly, as exemplifying coordination rather than subordination because of the bound pronoun *-nda* on the second verb. Thus the meaning is thought to be 'Come here and you can talk to me' rather than 'Come here in order to talk to me'.)

This construction was used also to translate English relative clauses; the only examples are from Margany.

- (234) ŋuwa ŋula yuḍi ban^{ya}d^{ya}umalu
 there 3sg meat chop-PLU-PURP
 "That's the man that chops up the meat."
 (235) ŋuwa ŋula ḍanalini gubaguba
 there 3sg stand-PROX-PRES old man
 "That one standing there is an old man."

4.8 SUBORDINATION

The only method of subordination attested for both dialects is the use of the potential form of the verb in a 'lest' construction, in which the main clause is a command (although perhaps not obligatorily so) and the subordinate clause expresses a likely undesirable consequence of a negative reaction to this command.

- (236) balga ŋuwa ḍambal / baḍa:n^{ya}d^{ya} inaṇa
 hit there snake / bite-POT 2sgACC
 Kill that snake or it'll bite you.
 (237) igaru / inḍa ḍangi:n^{ya}d^{ya}
 careful / 2sg fall-POT
 Be careful you don't fall.
 (238G) gaḍa ḍalaṇa / gaṭi baḍin^{ya}baṇa
 not eat-3sgACC / sick fall-POT
 Don't eat that, you might get sick.

See 3.5.2(f) and 3.6.3(h) for other examples.

A common method of subordination in Australian languages involves the use of the purposive form of a verb in a clause which gives the reason or purpose or use or other specification of the situation described in the main clause. However, there are few examples of such sentences in the present data; the two following examples are from Margany.

- (239) ŋula bala bindal / biya:lku
 3sg that expert / hunt-PURP
 He's a good hunter.
 (240) ŋuwa wabaṇi ŋaṇḍingu ŋalinunda
 that go-PRES talk-PURP ldu-GEN-LOC
 He's coming to talk to us.

Generally, where the purposive appears in one clause of a two clause sentence the purposive clause can (sometimes must) be interpreted as coordinate rather than subordinate. Thus a coordinate interpretation is necessary for semantic reasons in (231) (although a subordinate clause using the potential could have expressed the same idea) and is possible in (230). See 3.5.2(e) and 3.6.3(f) for further examples.

Clauses using the conjunctive suffix *-ta* in Margany must be regarded as syntactically subordinate, since they depend on the other clause of the sentence for the expression of the tense and mood, although semantically they sometimes seem to be of equal status with the other clause and related by coordination (as suggested by the translation "and" given for *-ta*).

- (241) *ɲaya wabangu ɲa:ta ɟanaɲana*
 lsg go-PURP see-CONJ 3pl-ACC
 "I'm going to see them lot up there."

For other examples see 3.5.2(g).

Another method of subordination attested reliably only for Margany involves the suffixing of the locative *-ɲga* after a tense marker or conjunctive. The only examples are given above (see 3.5.2(h) and 3.6.3(j)).

4.9 ADVERBS AND PARTICLES

Adverbs and particles are considered together because of the similarity of their functions and the lack of data which makes it impossible, in many cases, to tell whether a word is adverb or particle. There are, in fact, three groups of words which function as adverbs in that they modify the complement (usually the verb) of a sentence.

The first group consists of those adverbs (as defined in 3.1) which can combine with a limited number of nominal suffixes and most (if not all) of which refer to location or time. Most examples of inflected adverbs involve the ablative *-mundu*, e.g. *walamundu* 'where from', *yurin^Yd^Yamundu* 'since yesterday' and *mat^Yamundu* 'for a long time' (i.e. 'since long ago') (all M). The locative occurs in *walaɲga* (M) 'where' and the dative is exemplified in (245). The allative form of compass point names is described in 3.1.

- (242) *gara ɲaya wina wabangu ɲudabit^{Ya}*
 not lsg near go-PURP dog-LOC2
 I wcn't go near that dog.
- (243) *buyu ɲaya baɟi:ɲi ɟambarimundu waba:ɲi ɲaya*
 breath lsg break-REC.PAST far-ABL go-REC.PAST lsg
 I'm tired from walking a long way.
- (244) *birin^Y waba:ɲi ɟadbu:ndu*
 all go-REC.PAST north-ALL
 They all went north.

- (245) gara nuwa yuḍi mada / mugaṛugu
 not that meat get / tomorrow-DAT
 Don't touch that meat, it's for tomorrow.

The second group consists of nouns functioning as adverbs (or particles); note that in (247) both *mudga* and *madgan^y* seem to behave in this way. In (246) a more correct translation of *bikaṛa* may be 'strength', as 'strong' has on another occasion been translated by the concomitant form *bikaṛabaṛi*; if so, *wanba* is functioning as an adjective, not an adverb. It appears that there may be a formative -u involved in the word *gurun^y* 'alone' (see sentence 1 of the Text), as there seems to be a corresponding noun *gurun^y* (see (248)). *bigiri* 'dreaming', as exemplified in (202), may belong to this group.

- (246) nula bikaṛa wanba
 3sg strong big
 He's very strong.
- (247) mudga inda madgan^y ṅaṅḍiṅi
 good 2sg Margany speak-PRES
 You're a good Margany speaker.
- (248) gurun^yḍyu ṅaya ḍumba:ṅi
 alone-ERG 1sg build-REC.PAST
 I built it on my own.

The third group consists of particles, which refer to the manner of an action or to a wide range of other aspects, some of which are discussed in 4.9.1 - 4.9.11.

- (249) bukun^y binda
 quiet sit
 Keep quiet.
- (250) ugu waba ḍawuru
 hither come quickly
 Come here quickly. (or - Come here immediately.)
- (251) ṅaṛu nula ḍindakuru ḍaṅgi:ṅi
 nearly 3sg trip fall-REC.PAST
 He tripped and nearly fell.
- (252) yabana ban^yḍyini yadga
 vigorously blow-PRES wind
 The wind's blowing hard.
- (253G) munḍu wad^yalḡuli
 together go-PURP-ldu
 (C.McK) We'll go together.

4.9.1 NEGATION. Negation is usually marked by the negative adverb *gara* (M) *gaḍa* (G) 'not', or, when used with an imperative verb, 'don't'.

- (254) gaṛa ṇaya ṇa:ṇi inṇa
not lsg see-PRES 2sgACC
I can't see you.
- (255) ṇani inḍa gulba:ṇi / gaṛa ṇaya imba:ṇi
what 2sg say-REC.PAST / not lsg hear-REC.PAST
"What did you say, I didn't hear you."
- (256G) gaḍa guṇiṇa
not hit-3sgACC
Don't hit him.
- (257G) gaḍa ṇaya guṇḍiṇga
not lsg house-LOC
I'm not in the house.

yama 'nothing' may negate a verbless sentence.

- (258) yama yugan
nothing rain
It's not raining.
- (259) yama ṇatYu yadaman
nothing lsgGEN horse
I haven't got a horse.
- (260) gamu yurin^ydya / yama:n^ya
water yesterday / nothing-NOW
"Water been there yesterday, but there's no more."

Negation is also implied by some other adverbs: ṇaṛu 'nearly' (see 4.9.7), gaṛu 'in vain' (see 4.9.8). These, as well as the two negating particles illustrated above, normally take first place in a sentence.

4.9.2 DIRECTIONAL PARTICLES. ugu 'hither' and gundu 'away' are extremely common in both dialects; so much so that, as mentioned above (4.2, (211)) they are frequently combined with the verb they precede (usually 'to go', but glossed 'come' instead of 'go' when preceded by ugu) to form phonetically a single word, the verb stem losing its primary stress.

- (261) ugu waba:ṇi / gunduwin^ya ṇula gambiṛa:ṇi
hither come-REC.PAST / away-then 3sg return-REC.PAST
He was coming this way, and then he turned away.
- (262G) gundu iḍa mira
(C.McK) away put high
"Put it up high."

Other examples include (212, 213G, 230, 233G, 250).

4.9.3 PERFECTIVE PARTICLES. The perfective adverbs denote successful completion of an action; they are sometimes translated as 'already' or, when used as an interjection, 'that's right' or 'yes'.

- (263) waḍin maḍḍini
 already burn-PRES
 The fire's burning (i.e. I have succeeded in lighting or
 reviving it).
- (264G) waḍi ḍiḍḍuniya nuḥuḥa
 already know-PRES-1sg 3sgGEN-ACC
 (C.McK) I already know him (as a response to an offer of an
 introduction).

The younger Gunya informants also use waḍi as a question marker, instead of wayi (see 4.4); however, it is believed to be a perfective in sentences like (156) (3.6.3(i)) in which the interrogative form of the verb is used. Its function in the following example is not clear.

- (265G) waḍi binda / gaḍa ḥalga inda nuḥu
 already(?) sit / not talk 2sg always
 Keep quiet; don't talk all the time.

4.9.4 FREQUENTATIVE. The particle nuḥu denotes frequent repetition or long continuation of an action. See also (265G).

- (266) nuḥu ḥula waba:ḥi
 always 3sg go-REC.PAST
 He comes here every day.
- (267) nuḥu ḥaya gunkuru baba:ḥi
 always 1sg cough pierce-REC.PAST
 I've been coughing a lot.

4.9.5 REPETITION. gala 'again' denotes that an action is repeated. The form galadu also occurs in Margany. Hollingsworth's vocabulary in Curr gives cullar 'more' and cullaro 'to do again', which suggests that the former refers to a noun and the latter to a verb, and this may apply also in Margany.

- (268) nuwa gala ḥula / uḍunda
 there again 3sg / grass-LOC
 "There he is there, in the grass" (of a lizard which
 disappeared in the grass and has just been seen again).
- (269) ḥuḍangu ḥaḥa baḍa:ḥi yurinḥḍya / galadu gayimba
 dog-ERG 1sgACC bite-REC.PAST yesterday / again today
 The dog bit me yesterday, and again today.
- (270G) gala guḍba ḥaḥa
 again tell 1sgACC
 (C.McK) Tell me again.

4.9.6 POTENTIAL. The particle gaḥi, glossed 'maybe', denotes possibility or probability in Margany. It follows the word to which it refers and may perhaps be more correctly analysed as a clitic. See also (101).

(271) wandu nuwa wabaṅi / inu bama gaṅi
 who that go-PRES / 2sgGEN brother maybe
 Who's that coming? It might be your brother.

(272) mugaṛu gaṅi yugan ḍaṅgingu
 tomorrow maybe rain fall-PURP
 It might rain tomorrow.

4.9.7 'NEARLY'. The particle ṅaṛu, signifies that an event almost happened, in both dialects. See also (251).

(273) bariṅgu nula ṅaṅa gut'ya:ṅi ṅaṛu
 stone-INST 3sg lsgACC hit (with missile)-REC.PAST nearly
 He nearly hit me with a stone.

(274G) ṅaṛu banbuliya
 nearly fall-PAST-lsg
 I nearly fell.

4.9.8 'IN VAIN'. The particle gaṛu, known only from Margany examples, signifies that the aim of an action has not been achieved.

(275) inaṅga ṅaya wambadma:ṅi / gaṛuwin'ya ṅaya
 here-LOC lsg lose-REC.PAST / in vain-now lsg
 nit'yuni
 look for-PRES
 I lost it here and now I can't find it.

(276) gaṛu ṅaya gulba:ṅi nuṅuṅa / gaṛa nula
 in vain lsg tell-REC.PAST 3sgGEN-ACC / not 3sg
 wabangu
 go-PURP
 "I told him to go and he won't go."

4.9.9 PURPOSELESS ACTION. Many Australian languages have a particle or a suffix, translatable 'just' or 'only', denoting a more or less purposeless action, as in 'I'm just looking around (that's all, not doing anything)' or 'He (just) hit me, for nothing'. Thus in Bidjara yugu would be used in both these cases. In Margany and Gunya the function illustrated in the former example is fulfilled by the particle ḍanu while the idea of '(hitting) for nothing, for no reason' is denoted by an inflected form of a noun guḍu, whose meaning is not known. The locative guḍuṅa is attested in Margany and Gunya (RR) and the ergative or instrumental guḍuṅgu in Gunya (C.McK).

In (278G) ḍanu seems to denote 'just' or 'only' in the sense 'nothing but' rather than in the sense 'to no purpose'.

(277) ḍanu ṅaya wabalini
 just lsg go-PROX-PRES
 I'm just walking around.

(278G) ṅun'dya guma ḍanu
 face blood just
 (C.McK) His face is covered with blood.

- (279) *ŋaŋa* *balga:ŋi* / *guḍuŋga*
 lsgACC hit-REC.PAST / for nothing
 That bloke hit me for nothing.

4.9.10 POSSESSIVE PARTICLE. The particle *magunʸa*, attested in Margany only, emphasises ownership and is translated 'own'.

- (280) *ŋatʸu* *yadaman* *gandi* / no / *ŋaya* *gandilu* *ŋatʸu*
 lsgGEN horse take / no / lsg take-PURP lsgGEN
 magunʸa
 own
 Take my horse. No, I'll take my own.

4.9.11 DEMONSTRATIVE PARTICLE. *bala* may be a demonstrative particle; Mrs. Shillingsworth has translated it as "that's the one". See also (239).

- (281) *ini* *bala*
 here that
 Here. (in answer to 'Where are you?')

- (282) *ŋuwa* *bala* *biḡal* *mudga* *wadun̄i*
 there that woman good cook-PRES
 That woman's the best cook in the camp.

- (283) *ini* *bala* *ŋatʸu* *yamba*
 here that lsgGEN camp
 I always camp here.

4.10 MISCELLANEOUS CLITICS

The suffix *-:nʸa* ~ *-winʸa* is used to signify a changed situation and can be translated 'now' or 'then' according to the tense of the verb. The allomorph *-:nʸa* occurs after final /a/ and /i/ and *-winʸa* occurs after /u/; there are no examples where it follows a consonant. There are probably no restrictions to the type of word this clitic can follow, although there are no examples where it is attached to a verb. See also (261) and (275).

- (284) *bawuda* *ŋanaŋu* *yud̄i* / *ḡumba:nʸa* *ŋana* *ḡalaŋi*
 kangaroo lpl-GEN meat / sheep-now lpl eat-PRES
 We used to eat kangaroos but now we eat sheep.

- (285) *gamu* *yurinʸdʸa* / *yama:nʸa*
 water yesterday / none-now
 "Water been there yesterday but there's no more."

- (286) *ḡuḡuŋga* *ŋaya* *bindala* / *ḡuḡiŋga:nʸa* *ŋaya* *bindaŋi*
 humpy-LOC lsg sit-PAST / house-LOC-now lsg sit-PRES
 I used to live in a humpy but now I live in a house.

manda and *munda* may be two different morphemes; however, the first vowel is sometimes unclear. They have been heard only in Gunya and their function is not known; all

known examples are therefore given. Examples (287-291) are from Mrs. McKellar and (292-298) from Charlie McKellar. On a couple of occasions *manda* has been heard as a separate word, with a primary stress, and is written separately, but this may be due to the speaker's hesitancy.

- (287) *banʔamanda wadʔayinɔ̃dana*
 many- go-CONT-PRES-3pl
 They are going.
- (288) *unayangiɔ̃munda* (?[wúnaɔ̃`ɔ̃ngiyamənda])
 lie-CONT-FUT-1sg-
 "I feel sleepy."
- (289) *ɔ̃nananinʔ wadʔanɔ̃danamunda*
 that go-PRES-3pl- (?)
 Someone's coming. (?)
- (290) *ɔ̃dadgangiyamunda*
 go in-PURP-1sg-
 I'm going to go in (to the water, for a bath).
- (291) *gaɔ̃damunda imbalinɔ̃iya* / *unayangiɔ̃munda wiɔ̃niya*
 not- hear-REFL-PRES-1sg / lie-CONT-FUT-1sg- -??
 "I don't feel good. I want a sleep." (imbali-, literally
 'hear oneself', seems to mean 'feel good'. *wiɔ̃niya* may be
 wiyinɔ̃iya 'be PRES-1sg'; see 4.11.)
- (292) *banʔamanda inɔ̃guyanila*
 big- grow-CONT-PRES-3sg
 The baby's growing up now.
- (293) *uɔ̃ɔ̃un inɔ̃guyanila* *manda*
 grass grow-CONT-PRES-3sg
 The grass is growing.
- (294) *dʔipumanda wiɔ̃inila*
 small- be-PRES-3sg
 It's getting small.
- (295) *dʔipumanda gamu*
 small- water
 The water's getting low.
- (296) *buwanʔ manda waganila*
 hot rise-PRES-3sg
 "The summer's coming in."
- (297) *ugamanda wiɔ̃inila*
 dark be-PRES-3sg
 It's getting dark.
- (298) *ɔ̃uɔ̃ɔ̃umanda ganɔ̃iyaniɔ̃la* (*ganayanila* ?)
 sun- come-CONT-PRES-3sg
 The sun's rising.

The above examples from Charlie McKellar were all

elicited in a single recording session. Other sentences elicited at the same time in which *manda* was not used (and, at least in some cases, not accepted) included 'the sun's setting' and 'I'm getting sick/getting better/getting worse'.

A suffix *-na* occurs in two sentences in the Margany corpus. The first was repeated without the *-na*.

- (299) *gaṛa inda gunda waba:ni / ṇaya yudi wa:luna*
 not 2sg before go-REC.PAST / 1sg meat give-PURP-
inaṇa
 2sgACC
 If you had come here before I would have given you some meat.

- (300) *buḍina banʔdʔuma*
 fire(wood)- chop-PLU
 "Split that log!"

A suffix *-la*, possibly an adverb formative, occurs in Margany in:

- (301) *matʔala waba / ḡambalṃundu*
 watch- go / snake-ABL
 Watch out for snakes as you go along. (i.e. Go watchfully...?)

-mi occurs in the Margany sentence:

- (302) *gaṇḍa nuwami / baḡa:nʔdʔu*
 spider there- / bite-POT
 "Watch that spider, he might bite."

:-ndi occurs in the Margany word *gaṛa:ndi* 'no' (as answer to a question), from *gaṛa* 'no', 'not'.

4.11 COPULA VERB

A possible copula verb *wiyi*, meaning 'to be' (and/or perhaps 'to become') occurs in the speech of Charlie McKellar and possibly also of Mrs. McKellar (see (291)). The same verb, with the same function, is common in Bidjara.

- (303) *gulbaliya ma:ḡa / gaḡa ḡadba wiyiliya*
 tell-PAST-1sg boss / not sick be-PAST-1sg
 "I told [the boss] I wasn't sick."
 (304) *ṇuta ḡawul wagaṇila / ḡawul wiyiṇila*
 dog anger rise-PRES-3sg / anger be-PRES-3sg
 The dog's growling.

See also (294) and (297), and note the similar use of *waga* 'to rise, to climb', in examples (296) and (304).

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TEXT

The following brief story, describing how a man would camouflage himself in order to hunt emus, is in Margany. The version given is an edited combination of two versions actually given by Mrs. Shillingsworth.

No other texts could be obtained.

1. nula waba:ni / guṛunYu
 3sg go-REC.PAST / alone
 He would go on his own.
2. ḍaṇinYdYa nula nudbali:ni
 mud-LOC 3sg roll-REFL-REC.PAST
 He would roll in the mud.
3. and ḍala nula gatYu:ni yaṇḍinga
 bush 3sg tie-REC.PAST waist-LOC
 He would tie bushes round his waist.
4. wamadu nula namba:ni ḍaṇinYdY(u?)
 spear 3sg smear-REC.PAST mud-INST (?)
 He would smear mud on his spear.
5. gulbaṛigu nula waba:ni / wamadubaṛi
 emu-DAT 3sg go-REC.PAST / spear-CON
 He would go after emus with the spear.

VOCABULARY

The vocabulary is in two parts. First is an alphabetical Margany-Gunya/English vocabulary, which gives only brief glosses; more detailed glosses with notes on the reliability of the forms or translations are given in the second part, which is arranged in semantic fields. However, notes or cross references on derived, reduplicated or other compound forms are not given in the second part if the information is readily available in the first part.

Pronouns and other grammatical words (such as those discussed in the various sub-sections of 4.9) are included only in the alphabetical list. One word, a place name, is included only in the semantic list because it cannot be phonemicised.

See also the Addendum (abbreviated Add below) for some late additions.

ALPHABETICAL VOCABULARY

Order: a, a:, b, d, d, d, d^y, g, i, i:, k, l, m,
n, n, n, n^y, ŋ, p, r, r, t, t, t, t^y, u, u:, w, y.

Strict alphabetical order is not adhered to in the case of forms which **are derived** by one or other method of word formation (see 3.4 and its sub-sections, 3.5.3 and 3.6.4) from a root which is known or believed to exist currently as a free form. Such derived forms (including two word compounds) immediately follow the root (the first root if there are more than one) and are inset. Thus, for example, ḡaḡima follows ḡaḡi, from which it is derived, and precedes ḡaḡil. Where the root is not attested as a free form but is believed to exist as such it is given in parentheses.

baba, M: to stab, to sew (see also gunkuru)	baḡi, M: maybe
babaya, G: sister	baḡu, G: river
babi, to cut	baḡyidi, G: language name
babin ^y , father's mother	baga, tree
baḡa, to bite	baga, to dig
baḡara, see buḡḡan ^y	bagul, hill, mountain
baḡi, to be torn, broken or otherwise damaged; see also buyu, gaḡi, yamba	baguḡa, coolibah
- baḡili, G: to fall (of rain)	bakubaku, bellbird
baḡiḡ, mussel	bala, M: that one
bada, G: to scratch	bala, M: leg, calf
badabada, mad, stupid	balbi, to talk about
badbiḡa, porcupine	balga, M: to hit, to kill
badga, G: to scratch	balgabiḡa, M: coot (bird)
badgi, ankle, G also shin	balgara, root
badgiḡi, M: dogwood or curran bush	balun ^y , axe
badi, M: to cry	baḡa, G: leg
baḡa:du, G: today	baḡin ^y , G: untrue, a lie
baḡi, G: jealous	baḡka, M: string, rope
	baḡpara, M: hawk sp., policeman
	baḡu, G: child
	baḡku, frog sp.

- bama, M: brother
 bambu, to open (eye, mouth), also
 G: to tear, pull apart
 banba, G: to stab, to sew
 banbana, M: to shiver
 banbu, G: to fall
 - banbuma, G: to drop
 banbuđu, catfish
 banda, G: to track
 bandađa, sky
 bandi, beeswax
 bandil, M: bark
 bangad, back
 bangani, M: sandalwood
 bangara, M: nest
 bangara, M: needlewood
 bangu, M: nit
 baņa, sand goanna
 baņđa, penis, also G: tail
 - baņdayi, G: male
 baņdin, G: dirt
 baņgara, M: cloud
 banYa, G: big
 - banYa:ri, G: big
 banYdYa, boney bream
 banYdYa, to sing
 banYdYaņa, pine tree
 banYdYi, G: to light (fire)
 banYdYi, M: to come out, to blow
 (wind)
 banYdYima, G: to make (fire)
 banYdYu, to chop
 banYdYud, G: belly, pauch
 - banYdYudbayi, G: pregnant
 banYma, M: to count
 banga, to go across
 baņgu, G: knife
 baņgun, G: head
 bapapanY, G: pup
 bapiri, G: fart
 bapuđu, G: personal name
 bari, stone, money
 barinY, thunder
 bařamba, thistle
 bařanY, M: axe
 bařu, M: river
 bařuwađu, M: Milky Way
 bati, G: to cry
 bařa, West
 bařa, G: to hold
 bařa, M: deep
 baři, stomach, belly
 - bařibarı, pregnant
 - baři maņđa, full (of stomach),
 satisfied
 batYi, clothes, swag, bed
 bawinY, M: soon
 bawuda, red kangaroo
 baya, bird
 bayu, G: pipe
 bigal, M: woman, girl
 bigđu, G: another, different
 - bigungali, G: different
 bigil, G: chips
 bigi, M: tail
 bigi:, G: turtle
 bigYu, G: to throw
 bigYudu, G: possibly a moiety name
 bigi, M: beak
 bigibigi, G: pig
 bigiri, dream
 bikanY, M: (finger or toe) nail,
 claw
 bikara, M: strong
 bila, G: apart
 bilabila, G: diverse
 bilanY, pigweed
 bimbul, G: catfish sp.
 bindal, G: clever
 bindi, caterpillar
 bindidi, M: to itch, G: to scratch(?)
 binbida, see binbiřa
 binbiri, ribs
 binbiřa, budgerigar (G: also
 binbida)
 binda, to sit, to stay
 bindal, M: clever (as a hunter)
 bindinY, G: near
 bindiri, mulga
 binga, see đina
 bingubingu, wild banana
 bingunY, G: (finger, toe) nail, claw
 binga, to pinch
 bintada, M: pied cormorant
 binđu, sinew
 binYdYi, G: kurrajong
 biri, M: to scratch
 birinY, M: all
 biratYu, waterhen
 biřaņ, G: wide
 biřa, night, dark
 biřubiřu, hawk sp.
 biřYu, M: to throw
 biwinY (?), M: spear
 biya, G: flame
 biya, to hunt
 biyaga, tobacco
 bi:ba, bi:pa, G: paper
 buba, to rub
 bubanY, carney (lizard)
 bubuđu, whirlwind
 buđa, ashes
 - budabuda, G: white
 buđibuđu, G: lungs (see Add)

buḡunY, G: mosquito
 buda, to get up, to wake up
 buda, M: feather, G: duck's down
 budanY, M: another, more
 budanYbudanY, buln-buln (parrot)
 budba, M: to come
 budbal, whitewood
 budgu, shield
 budgu, G: bottle tree
 budgul, G: daughter
 buḡi, fire
 - buḡibaḡi, M: brother-in-law
 buḡibaka, G: place name
 budYabudYa, light (in weight)
 budYigat, G: cat
 bugili, crayfish
 bugu, M: blunt, and see ḡili, maḡa
 bugunY, antbed
 bukul, daughter
 bukunY, quiet, still
 bula, they (dual)
 bulaḡi, G: two
 bulbabaḡi, M: jealous
 bulgura, M: dust
 buliki, M: cattle
 buiu, food
 buḡa, G: calf of leg
 buḡanY, G: sp. nocturnal bird
 buḡanYbuḡanY, G: parrot sp.
 buḡYa, to suck
 buḡYu, M: lump
 bumbaḡ, G: twigs, small branches
 bumbaḡa, mulga snake
 bumbinY, G: smoking
 (bundanY)
 - bundanY badaḡa, G: to be tired
 bundunYma, M: to shake (tr.)
 bunduru, daughter's child
 bunba, to lift
 bundu, G: to run (of blood)
 bundunY, M: white
 bunganY, plain turkey
 bunu, M: bank
 bunYdYa, son-in-law
 bunYul, lignum
 buḡa, M: penis
 bunginY, M: mosquito
 bungu, swelling, to swell
 - bunguli, to swell
 bungu, to smoke (tobacco), also
 M: to blow
 - bungudanY, G: snoring
 buri, M: to be tired, to be sick
 buḡu, buttocks, behind
 buḡinY, G: semen
 buḡYa, M: sharp
 buḡYu, deep

buwada, G: brother
 buwadi, G: parrot sp.
 buwaḡbuwaḡ, M: echo
 buwanY, hot, hot weather, also
 M: daytime
 - buwanYgil(a), M: hot weather
 buwinY, G: a lump (see Add)
 buya, G: to blow, to smoke
 (tobacco)
 buyu, breath
 - buyu baḡi, M: to be out of
 breath
 - buyu biḡYu, G: to breathe
 - buyu biḡYu, M: to breathe
 - buyu guḡḡi, G: to be out of
 breath
 bu:dYa, M: brother

 ḡaba, G: to ask for
 ḡabi, to send, to let go
 ḡada, to excrete
 ḡaḡi, G: to move (tr.)
 ḡadadi (?) G: teal duck
 ḡadba, sick
 ḡadga, to go in
 ḡaḡal, edible grub
 ḡaḡal, G: saddle
 ḡaḡi, G: wilga (tree)
 ḡaḡu, M: to tear
 ḡagu, G: to ask
 ḡagunY, elder brother
 ḡaka, M: dust, ground, dirt
 ḡakaḡa, water snail
 ḡala, M: leaves
 ḡala, to eat, to drink
 ḡalanY, tongue
 ḡalbanY, edible grub
 (ḡaliny)
 - ḡalinybaḡi, cheeky, disobedient
 ḡambal, snake
 ḡambudu, M: native cat
 ḡami, fat
 ḡanda, to copulate
 ḡandi, G: ground
 ḡandi, M: to be wet
 ḡana, they (plural)
 ḡana, to stand
 - ḡanma, to stand up (tr.)
 ḡandanY, frog
 ḡandi, river wattle
 ḡanginY, M: grey heron
 ḡanu, G: just, only
 ḡaninY, M: mud
 ḡanYbaḡ, G: quandong (tree)
 ḡangi, M: to fall
 - ḡangima, M: to drop
 ḡangil, wild orange
 ḡangu, to take out

- dangu, M: bilby (animal)
 daṅuḍ, possum
 dara, thigh
 darawuli, M: trousers
 dari, G: language
 daralawidyi, G: pig
 dararu, M: black cormorant
 darawulu, G: trousers
 darinada, G: cloud
 darinara, M: cloud
 daṭa, stick
 daṭa, M: pelican
 daṭi, to like
 - daṭima, M: to like
 daṭubira, waddy
 daṭya, to kick
 dawadan^y, G: spitting rain
 dawul, angry, savage
 - dawul waga, to get wild
 dawuru, quickly, straight away
 da:, mouth
 da:gin, G: sock
 diba, liver
 dibala, M: urine
 dibidvara, duck sp.
 dida, sister
 didba, to wake, to wake up (tr.),
 also M: to chase
 didgi, son (of man)
 diga, to scold
 digadi, white cockatoo
 digin^y, G: gall (body)
 diguru, G: lightning
 dilgan, G: moon
 dili, eye
 - dilibugu, M: blind
 - dilimuga, G: blind
 dimban^y, G: vagina
 dimburan^y, lizard sp.
 dinḍu, to know
 dina, foot
 - dina binga, M: to sneak up
 - dina matya, dina wala, M: to
 track
 dinba, G: to taste
 dinbi, G: to disappear
 dindakuru, M: trip
 dindidindi, M: willy wagtail
 dindin^y, M: bee
 dingan^y, M: step cut in tree trunk
 dingil, straight
 diniḍ, M: clitoris
 dinimbulu, G: place name
 diniyada, M: place name
 dintin^y, G: rosewood
 dinbudinbu, G: white-headed stilt
 dinvil, M: blade (of spear, knife,
 axe)
- dintin^y, G: rosewood
 dirin^y, M: bloodwood
 diru, G: lapunyah (tree)
 diru, apostle bird
 diṭi, louse
 diwala, M: many
 diwin^y, G: hopbush
 diwuru, M: lapunyah (tree)
 di:, G: tea
 di:gal, G: itchy (?)
 di:ṭi, soldier bird
 dudad, urine
 duda(ni), G: to scratch
 duḍu, G: sun, daytime
 duḍuli, to slip over
 dugun, G: flood
 dula, G: sandalwood
 dulba, to put out (fire, with
 water), G: to shut, to block
 dulgada, log
 dulu, M: to put in
 dulun^y, ironwood
 dulidi, centipede
 duḷu, M: kingfisher
 dumba, to jump, to hop
 dumba, sheep
 dumba, to erect
 dumbin^y, G: smoke
 dundal, M: shrimp
 dundu, G: body
 dunga, to dip up (water)
 dunban^y, leech
 duṅun^y, M: smoke
 dupa, G: to crawl
 dura, G: dust
 duru, M: sun
 durun^y, hair
 durura, G: dust
 duṭi, M: elbow
 duṭyu, M: narrow
 duwad, alive
 duwadi, shirt
 duwana, son (of woman) (also
 duwan, G, duwan^y, M)
 duwil, bower bird
 du:bu, G: soap
- dyibidvara, G: duck sp.
 dyindidvindi, G: willy wagtail
 dyinguyal, M: parrot sp.
 dyipu, G: small
 dyuga, G: sugar (see Add)
- gabaḍ, armpit
 gabalgal, G: old man
 (gabid)
 - gabiḍbari, G: hungry
 - gabiṭa, to be hungry

- gabiṛa, G: lily
 gabu, G: to return
 gabuḍi, G: hat
 gabul, carpet snake
 gabun, M: child
 gabunʸ, egg, brains
 gabuti, M: hat
 gaḍa, M: head
 - gaḍa gunari, M: bald
 gaḍi, to move (intr.)
 gaḍi, M: to tell a lie
 gaḍiya, G: mother's brother,
 father-in-law
 gaḍu, ant
 gadbu, north
 gadga, hip
 gadgal, G: leaves
 gadganʸ, M: sparrowhawk
 gadgil, G: hard
 gadkanʸ, G: sparrowhawk
 gadkinʸ, windbreak
 gaḍa, G: no, not
 gaḍila, sand
 gaḍugaḍu, G: quickly, hurry up
 gadʸu, G: to tie
 gagada, M: moon
 gagaladanʸ, pink cockatoo
 gagula, river red gum
 gagungudu, kookaburra
 gala, to be frightened
 gala, again
 - galadu, M: again
 galbuṛu, M: sandhill
 galga, to pour, to spill (tr.)
 - galgama, G: to boil (trans.)
 gaḷu, G: testicles
 gamara, M: left (hand side)
 gamba, to cover, to bury, to shut
 (eyes, mouth)
 gambari, far
 (gambi)
 - gambinʸma, M: to bring back
 - gambiṛa, M: to come back
 gambul, G: bloodwood
 gaminu, M: elder sister
 gaminʸ, mother's mother
 gamu, water
 gaṇa, G: yamstick
 gaṇa, to come
 gaṇamala, G: place name
 gaṇi, to bring, to take
 gandi, M: to call, to name
 gandi, M: to get
 gandu, G: child
 gangima, to tease
 ganṇanu, M: mother's brother
 ganuṛu, canoe
 gaṇḍa, M: spider
 gaṇḍinʸ waba, M: to sneak up
 gaṇṇanʸ, G: cheeky
 gaṇʸdʸaṛa, to go down, to get down
 gaṇʸdʸibul, G: policeman
 gaṇʸga, to swallow
 gapunʸ, M: small
 gari, yellowbelly (golden perch)
 garu, grey (haired)
 - garugaru, G: old
 gaṛa, to step on
 gaṛa, M: no, not
 - gaṛa:ndi, M: no, not
 gaṛadanʸ, G: bilious
 gaṛu, M: in vain
 gaṛudu, G: bottle
 gaṛunʸ, G: shrimp
 gaṛi, bitter, salty
 - gaṛi baḍi, G: to be sick
 gaṛva, rotten
 gaṛyabiṛi, M: wild lemon
 gaṛʸin, M: rainbow
 gaṛʸu, M: to tie
 gaṛʸwilada, M: turtle
 gawiṛi, gruie tree
 (gawuḍ)
 - gawuḍbaṛi, G: desiring sexual
 intercourse
 gawula, young (of animal)
 gawun, dress
 gayadambal, G: old man
 gayimba, M: now, today
 gidʸima, G: to tickle
 gilagila, galah
 gilyala, G: many
 giyadal, giyaḍu, G: cattle (see Add)
 guba, G: to burn (intr.)
 (guba)
 - gubabaṛi, M: old man
 - gubaguba, M: old man
 gubal, M: hollow in tree
 gubi, clever
 gubi, to whistle
 gubil, blue-tongue lizard, also
 G: personal name
 gubuḍu, gidgea (tree)
 guḍala, eaglehawk
 guḍari, see maṇa
 guḍi, M, guḍin, G: red ochre
 - guḍiguḍi, red
 guḍu, see 4.9.9
 (guḍu)
 - guḍudanʸ, see maṇa
 - guḍuli, G: to close (eyes)
 gudalbuṛu, M: magpie
 gudama, M: to stop (tr.)
 gudba, bobbies (fish)

- gudbara, M: a few
 gudbinY, G: bare, bald
 gudga, G: nape, back of neck
 gudgan, long
 gudgi, G: strong
 gudgud, mopoke
 gudi:linY, G: peewee
 gudul, black
 gudigudi, G: winding
 gudunY, G: alone
 guduru, M, guḍu:, G: blowfly, maggot
 guḍu:gunY, G: dove
 gudya, honey, sugarbag
 gudya, G: hit with missile
 guga, pot, pannikin
 gugumba, fog
 gukunburu, M: dove
 gula, G: red kangaroo
 gula, G: to sing out
 gulanY, net, fish trap
 gula:budinY, G: ball
 gulba, to say, to tell
 gulbari, emu
 gulgun, G: string
 guli, M: billycan
 guliḍi, snake sp.
 gulinY, G: louse
 gultapa, M: whistler duck
 guludku, G: broilga
 gulyagulya, M: weak
 gulyud, M: tiger snake
 guma, blood
 gumaḍa, honey bread
 gumilbada, M: heron sp.
 gumira, to sulk
 gumun, hawk sp.
 gunda, to steal
 gundi, house
 gundi, to break (intr.), to die
 gunṭara, M: broilga
 gunu, humpy
 gunun, G: curran bush
 guna, faeces
 gunaṛi, plain (see also gaḍa)
 gunda, M: already, G: yesterday
 gundu, away
 gungal, husband
 gunga:linY, tea tree
 guni, G: to hit
 gunkuru, cough, coughing
 - gunkuru baba, M: to cough
 gunma, to break
 guṇa, G: faeces, guts (see Add)
 guṅga, raw, green (of fruit)
 guṇma, M: wood duck
 gunya, G: language name
 gunyḍyi, G: to hide
 gunyḍyu, G: slow
 gunyi, G: to hide (intr.)
 - gunyili, M: to hide (intr.)
 - gunyima, to hide (tr.)
 guṅgaṛi, G: language name
 guṅu, M: food
 gupu, G: elbow
 gupu, short
 guragura, G: clover
 guri, G: clothes
 guruguru, G: all, completely
 guṛara, M: up there, high
 guṛunY(u), M: alone
 guṭa, south
 guturu, swan
 guṭaguṭa, bird sp.
 guṭya, M: to hit with a missile
 guwaḍu, M: crab
 guwanYmangadi, M: place name
 guyaḍa, wife
 - guyaḍambal, G: wife
 guyan, M: stone knife, grinding stone (?)
 guyibinY, M: curlew
 guyidi, black bream
 guyu, fish
 gu:, nose
 ibalu, you (dual)
 ida, to leave (tr.), to put down
 - idama, M: to pile up
 - idari, M: to run away with
 idi, G: to run away with, M: to run away
 ida, M: you (plural)
 idginidgin, G: cheeky
 idinY, C: noisy
 - idinYidinY, G: noisy
 igaru, slow, quiet
 iguṛa, iguṛi, see maṅa
 iḷinY, G: coot (bird)
 ilYari, M: noisy
 imba, to hear, to listen
 - imballi, G: to feel well
 imbinYma, to hang up (tr.)
 inḍi, M: anus
 ina, G: here
 - inaḍi, M: on this side
 - inagadinY, G: on this side
 - inany, G: here, this
 - inanygani, G: here
 - ina:da, G: here
 ina, ini, M: here
 inaṅa, you (acc.)
 inda, you
 ini, see ina

- inu, your
 inYdYimalu, M: place name
 inYdYu, M: to smoothe, to sweep
 ingaḡa, rockhole, native well
 ingu, G: to grow, to sweep (?)
 ipanY, M: dew
 iṛa, G, iṛa, M: tooth
- maḡa, G: run (of water) (?)
 maḡamaḡa, see maṭamaṭa
 (maḡi)
 - maḡil, M: groundsheet, blanket
 - maḡima, to spread
 mada, black goanna
 mada, M: to get
 madburanY, bicycle lizard
 madga, M: gully
 madgama, M: to gather up
 madganY, language name
 madgara, M: girl
 madinYmadinY, M: Seven Sisters
 maḡa, G: to run
 maḡa, G: hand
 - maḡaguwaḡu, G: crab
 - maḡa maga:linY or
 maḡamaga:linY, G: policeman
 maḡi, man, person
 - maḡi gabun, M: boy
 madYambiḡanY, G: bat
 magara, M: crotch, fork
 magida, copi, clay
 magunYa, M: own (see 4.9.10)
 maka, bone, shin
 - makabiḡanY, G: thin
 - makamaka, thin
 mala, G: arm, M: wing
 malaḡ, box tree
 malu, shade
 - malumalu, shadow
 maḡa, M: mark
 mamadu, M: crested pigeon
 mambu, M: song
 maḡanY, M: burr
 maḡa, G: vegetable food
 maḡa, see baḡi
 maḡdi, M: to burn (intr.)
 - maḡdinY, M: cooked
 manaru, G: wood duck
 manaṭara, G: place name
 mandari, G: lazy, tired
 mandiri, boot, shoe
 mangad, bag
 mangu, beefwood
 mani, G: money
 maninY, lightning
 manu, throat
 maḡmada, G: duck sp.
 maḡa, ear
- maḡabugu, deaf
 - maḡa guḡudanY, G: deaf
 - maḡa igura, M, maḡa iguri, G:
 to forget
 maḡara, black duck
 mangala, G: sand hill
 manganY, young woman
 mangu, M: arm
 mangumangu, G, maḡkumaḡku, M: mouse
 maṛa, M: hand
 maṛanY, mother's mother's brother
 maṭamaṭa or maḡamaḡa, G: soon
 maṭya, long ago
 maṭya, see diḡa
 - maṭyala, M: watchfully (?)
 maṭYambiḡanY, M: bat
 mayada, sister
 mayi, M: vegetable food
 ma:bu, G: many
 ma:ḡa, boss
 ma:dYin, G: matches
 miḡa, G: charcoal
 miḡaḡ, frost, also G: cold weather,
 winter
 miḡili, to shine
 milamila, G: poor fellow
 milgan, M: forehead
 milgin, G: milk, cattle
 miḡinY, M: tired
 miḡyaḡ, tears
 mimanY, G: ant sp.
 mimi, lips
 minga, G: bank of river
 miḡanY, vagina
 minYa, M: full
 minYdYidi, leopard wood
 minYdYu, to peep
 mingu, G: fork (of tree)
 mira, G: high, up there
 miṭi, M: hard
 miṭi, M: to float
 miya, G: to wait
 muḡa, G: black soil
 muḡun, G: song
 muḡa, see muṛa
 muḡga, good
 muḡgunY, old woman
 muḡgunY, G: bark (see Add)
 muḡi, water rat
 muduwadi, G: language name
 muḡun, ant sp.
 muga, G: blind
 - mugamuga, G: blind
 muga, G: to get
 mugadi, hail
 mugana, M: son's child, G: son(?)
 muganY, gum

mugaṛu, tomorrow
 mugu, knee
 mukada, G: burr
 mukiṅ, G: bumble tree
 mukiri, M: by and by
 mula, to vomit
 - mulagadan^y, G: vomit
 - mulan^y, M: flood, vomit
 - mulan^ymulan^y, G: nauseated
 muḷu, spring
 muma, M: to point
 munda, M: to hold
 munda, G: together
 munbima, M: to mix
 munda, dilly bag
 munga, M: to block
 munḡidan^y, M: crab
 muṅan^y, M: soft
 muṅi, G: soft
 muṅin^y, G: spider
 mun^yd^ya, body hair
 mun^yd^yul, G: pubic hair
 mungun^y, wallaroo
 muru, nulla-nulla
 mura, yam sp. (G: also muda)
 muṭuṅ, shingleback lizard
 muyi, M: to leave alone
 muyulmuyul, M: sandfly

Note: It is not clear whether n can occur initially. Initial ṅ and (apparent) n are grouped together.

naga, G: to see
 nalga, G: horn
 - nalganalga, horn
 namba, M: to paint, cover
 nanḡu, M: to wait
 nanga, M: young
 nangaḡu, G: young man, boy
 nanigudu, G: goat
 naṛi, name
 nawul, nawud, G: swag
 na:, M: to see
 nidaṅ, owl sp.
 nikiḷ, M: charcoal
 (niḷ^ya)
 - niḷ^yaṅanin^y, G: now
 nima, M: to ask for
 niman^y, G: ant sp.
 nimbin^y, navel
 nimbudan^y, sneeze
 nimun, fly
 nindin^y, G: bee
 niṅḡun^y, M: diver (bird)
 niṭ^yu, M: to look for
 niyaḡu, star

ni:lbura, G: sandfly
 nuḡa, to smell
 nuḡba, M: to roll (tr.)
 nuka, M: to taste
 nula, he, she, it
 nunda, to kiss
 nuṅḡuḡ, nasal mucus
 nunu, always
 nuṅḡu, his, her, its
 nuṅḡuṅa, him, her, it
 nuwa, M: that (pl nuwan^yd^yada)

 ṅabi, to wash
 ṅaḡin^y, father's father (see Add)
 ṅadaṅada, M: bulrushes
 ṅadba, east
 ṅadgu, grey kangaroo or wallaby
 ṅaḡa, M: testicles
 ṅaḡari, M: to be thirsty
 ṅala, G: crotch
 ṅalga, G: to speak, to talk
 ṅali, we two (dual)
 ṅalku, mate, relation (?)
 ṅalaḡawida, G: crested pigeon
 ṅali^y, saliva
 ṅamala, G: female
 ṅaman^y, G: yam sp.
 ṅamara, M: place name
 ṅamun, breast, milk
 ṅana, me
 ṅanda, G: to lay (eggs), to give birth
 ṅandari, to feel hot, also G: to be thirsty
 ṅand^yi, to speak, to talk
 ṅana, we (plural)
 ṅanga, M, ṅangaḡ, G: beard
 ṅani, what?, something
 - ṅanimiri, M: how many?
 ṅarḡu, chin
 ṅan^ybaḡ, sweat
 - ṅan^ybara, M: to sweat
 ṅaran^y, M: that (mentioned before)
 ṅari, M: to disappear
 ṅariḡi, G: language name
 ṅaru, nearly
 ṅaṭama, to dry (tr.)
 ṅaṭi, mate
 ṅaṭ^yu, my
 ṅawa, yes
 ṅawudṅawud, frog sp.
 ṅaya, I
 ṅindiṅ, G: nasal mucus
 ṅuba, G: over there
 - ṅubaḡi, M, ṅubagadin^y, G: on the other side
 - ṅuban^y, M: over there

ḡuban, G: frog sp., also personal name

ḡubar̄i, M: to show

ḡuda, M: dog

ḡuḡa, to move (intr.)

- ḡuḡama, M: to move (tr.)

ḡuduma, G: to heap up

ḡulḡun^y, M: watching, as a spectator

ḡulun^yd^yuru, M: tadpole

ḡulku, cheek

ḡumbi, G: to swim

ḡumbiḡal(a), G: frog sp.

ḡumbin^y, anus

ḡuna, M: to lie

ḡuna, see ḡuni

ḡuna, G: that, there

- ḡunagadin^y, G: on that side

- ḡunan^y, G: that, there

- ḡunan^yḡani, G: that

- ḡunanḡanin^y, G: that

ḡuni, M: someone (inflected

forms have stem ḡuna-)

ḡun^yd^ya, face (G: also ḡun^yt^ya)

ḡuru, M: some

ḡuta, G: dog

ḡuḡiḡuḡi, G: bent

ḡuya, G: smart, clever

uḡin^y, sore

uḡun, grass

uḡal, M: waterlily

uḡu, G: old

uḡa, G: dark, nighttime

uḡaḡa, G: to run

uḡu, hither

ula, G: to die

ulḡu, M: heart

umiḡal, M: kidney

una, to lie, to sleep

uḡa, to chase, to hunt

ura, M: two

uḡin^y, heavy

uḡu, M: nape

waba, to go, to walk

wabuḡu, younger brother

wada, M: to call out

wadi, yes, already, right

- wadiḡanin^y, G: right, true

- wadin, M: already, that's true

wadu, to cook, to burn

wadu, G: old (of person)

wada, M: to dance

wadḡu, G: bad

- wadḡudan^y, G: old

- wadḡuwadḡu, bad

wadḡun^y, M: right (hand side)

wada, G: gap

wad^ya, G: to go

wad^yawad^ya, M: place name

wad^yi:n, white woman

waga, to rise (of sun), G: also to

climb, to go up, and see ḡawul

wakada, G: jaw

wakan, M: father's sister

wakan, crow

wakan^yu, M: one

wakara, M: jaw

wala, see ḡina

wala, M: where?

walbi, to carry

wala, stranger

wali, G: catfish sp.

walika, G: to look for

wamada, wamadu, M, wamaḡa, G:

spear

wamba, G: silly, also to be lost(?)

- wambadma, M: to lose

- wambali, G: to be lost

- wambana, M: to be lost

- wambanma, G: to lose

wambu, M: yamstick

wanda, G: where?

- wandaḡi, M: how?

- wanda^y, when?

wandi, G: dingo

wandu, who?

wanana, G: queen bee

wanba, M: big

wanbu, devil, ghost

wandi, to climb

- wandima, to hang up (tr.)

wangul, G also wangud, pillow

wanḡu, G: woman

wanḡa, M: road

wanḡa, chest

wanḡu, M: to bark

wan^yguli, G: to bark

wanḡal, boomerang

wanḡa, M: to be bent

- wanḡawanḡa, M: winding

wanḡara, G: one

wanḡud, G: a few

waran, M: billabong

wara, M: to run

wariḡinda, M: to think about

wari, scrub

wata, G: to play, to dance

wata, M: which way?

wawunḡa, behind

wayanḡida, woman

wayi, question marker

wayibala, white man (G: also

wayibala)

wa:, to give	yama, to do, to say
widbil, G: dogwood	yamal, cod
widgu, on the side, sideways	yamba, camp, place
widila, G: supplejack (tree)	yamba:lin ^Y , G: heron
widila, M: wilga (tree)	yamuru, M: teal duck
widiti, M: peewee	yan ^{ta} , G: personal name
wilpid ^Y uru, dotterel	yangi, M: to limp
wilu, G: curlew	yan ^{di} , waist
wil ^Y aru, M: young man	yan ^Y d ^Y a, true
windi, M: to play	yana, yan ^{adi} , yan ^{anu} , mother
wina, M: near, close	yan ^{ga} , G: like that, that sort
wingal, shoulder	yan ^{gi} , M: sister
win ^Y an, M: frog sp.	yangud (d?), M: male
win ^Y du, to ask	yapany, G: lapunyah (tree)
wira, G: lightning	yat ^Y u, M: flame
wita, M: many	yuda:mu, G: alcohol
wi:, G: to be, to become (as in	yu ^{di} , meat
dawul wi: to be angry, wadgu wi:	yugan, rain
to get worse, bungu wi: to swell,	yukala, G: pink-eared duck
gat ^Y a wi: to fester)	yulan ^Y , G: skin
	yulbi, to push
yabana, vigorously, hard, fast	yuli, M: to stoop (perhaps also in
yabu, yabunu, father	G, but given as 'to creep')
- yabu ^{di} , M: father	yu ^{lin} ^Y , G: mud
- yabu ^{du} , kinship term	yu ^{ku} , G: heart
ya ^{ga} , to pull	yu ^{lu} , M: body
ya ^{di} , to laugh	yungi, M: to move (camp)
yadaman, horse	yuna, hole
yadga, wind	yu ^{nan} ^Y , G: mean, greedy
yadpa ^{lan} ^Y , M: flat, shallow	yu ^{na} ^{ra} , M: to swim across
yagal, cold	yungu, M: to grow
- yagali, to be cold	yurin ^Y d ^Y a, M: yesterday
yalka, G: greedy	yu ^{ra} , G: you (plural)
yalu ^g , G: sp. of aquatic plant	yu ^{tal} , skin, hide
ya ^{lga} , dry	yu: ^{lu} , G: you (plural) (?)
yama, none, nothing	yuwa ^{ringa} , M: poor fellow

VOCABULARY IN SEMANTIC FIELDS

Margany and Gunya words are given side by side, Margany on the left, and separated by an oblique line, /. Where there is a dash on one side of the line the word is not known for that dialect. Where there is no oblique line the word is the same in both dialects. If the writer has some doubt about a word a question mark is used and if he thinks it probably wrong it and accompanying references are parenthesised; in the latter case it is usually because he thinks it is the wrong dialect or the wrong meaning and cross-references are given if needed. In some cases a word is parenthesised because it is given by only one informant who is not regarded as very reliable, while other informants give something different.

In general, the source of Margany items is Jessie Shillingsworth; if not, the initials of the informant(s) are given (and these items are regarded as doubtful). Gunya items are accepted as correct if given or accepted by two

informants (one of whom can be Hollingsworth in Curr) and no other informant expresses disagreement or doubt (note that the Hollingsworth list is used only to provide confirmation, never for disagreement). Other Gunya items are regarded as unconfirmed and initials are used to identify the source. Note that Gunya informants are identified by single initials and Margany informants by pairs of initials. The Gunya informants are Margaret McKellar (M), Ruby Richardson (R), Charlie McKellar (C) and Fred McKellar (F). The Margany informants are Jessie Shillingsworth (JS), Doug Young (DY), Baker Lucas (BL), May Clark (MC) and (collected by) Barry Foster (BF). Abbreviations for language or dialect names are Mg (Margany), Gn (Gunya), Bd (Bidjara), Gg (Gunggari), Bj (Badjidi), E (English). Other abbreviations used are n (denied), a (accepted), d (doubted), o (other), u (unknown), poss (possibly), prob (probably), pres (presumably), Lg (language), Sp (species).

To help with the decipherment of notes some examples will now be explained in some detail. Item A15 was given as *iṭa* for Mg by JS (as indicated by the absence of initials; no identification is given even if other Mg informants also gave the word); for Gn R and C gave it as *iṭa*, M and F gave it as *iṭa* but R said that this was not Gn but Mg. As the writer believes that R is probably correct on this point the last part - *iṭa*, M, F, MgR - is enclosed in brackets. Items B3: the two Mg words were given by (at least) JS, *gabalgabal* was given by two Gn informants as was *gayadambal*, but the latter word was not recognised by R. Item B9: *baḷu* was given by F and accepted by M but assigned to Bj, probably correctly, by R. Item C15: *ḍidgi* was given for Mg by JS and accepted, but doubtfully, for Gn by R. Item D13: given for Gn by C and known to R but she was not sure what species it applied to. Item E24: R thought C's word was the name of some kind of duck but had no idea what kind. Item 075: note the effect of the comma: (C, "rude") means that the item was given only by C and translated by him as "rude"; (C "rude") would mean that the item was given by two or more informants and translated "rude" by C.

Note that fauna terms (sections D to H) are translated only by common names; no scientific names are given as proper identifications have not been made. Where two names are given the former is the local common name and the latter the "specialists' common name" as found in such sources as Cayley (1971) or McPhee (1959). In a few cases a few words of description are added.

A - *Body Parts and Products*

1.	head	gaḍa	/	bangun	
2.	brain		gabun ^y		(=egg)
3.	head hair		ḍurun ^y		
4.	grey (haired)		garu		
5.	bald head	gaḍa gunarḷi	/	bangun gudbin ^y	
6.	forehead	milgan	/	balga	
7.	face		nun ^y d ^y a	(F nun ^y t ^y a)	
8.	eye		ḍili		
9.	tears		mil ^y aḍ		
10.	nose		gu:		

11.	nasal mucus	nungud	/	gindiŋ, (nungud, C, F, MgR)
12.	mouth		da:	
13.	lips		mimi	
14.	tongue		dalan ^y	
15.	teeth	iṭa	/	iṭa, (iṭa, M, F, MgR)
16.	saliva		ṅalyi	
17.	ear		maṅa	
18.	cheek		ṅuṭku	
19.	chin		ṅaṅmu	
20.	jaw	wakara	/	wakada
21.	beard	ṅanga	/	ṅangaḍ
22.	throat		manu	
23.	nape	uṭu	/	gudga
24.	shoulder		wingal	
25.	armpit		gabaḍ	
26.	arm	maṅgu	/	mala
27.	elbow	duṭi	/	gupu
28.	hand	maṅa	/	maḍa
29.	fingernail, toenail	bikan ^y	/	bingun ^y
30.	chest		wanga	
31.	breast		ṅamun	(DY ṅamu)
32.	rib		binbiri	
33.	heart	ulgu	/	yulku
34.	lungs	—	/	buṭibuṭi (C)
35.	stomach		baṭi	
36.	belly	baṭi	/	ban ^y d ^y ud
	(Note: ban ^y d ^y ud, also translated 'stomach' and 'paunch', seems to be the internal organ while baṭi is a more general term and is used for the external body part.)			
37.	gall	—	/	ḡigin ^y (F 'liver')
38.	liver		diba	
39.	kidney	umiḍal	/	—
40.	navel		nimbiny	
41.	waist		yaṅdi	
42.	back		bangad	
43.	bowels, guts	baṭi (see 35, 36)	/	guṅa (F, see also 46)
44.	buttocks		butu	
45.	anus	ṅumbiny (DY), iṅdi (BL)	/	ṅumbiny
46.	faeces	guṅa (DY, BL)	/	guṅa (C), guṅa (F)
47.	fart	—	/	bapiri
48.	penis	baṅḍa (DY), buṅa (BL)	/	baṅḍa
49.	urine	duḍad (DY), dibala (BL)	/	duḍad
50.	testicles	ṅaḍa (BL)	/	gaḷu
51.	semen	—	/	buṭin ^y , didga (C)
52.	vagina	miṅan ^y (DY, BL)	/	ḍimban ^y (C), miṅan ^y (F)
53.	clitoris	diniḍ (BL)	/	—
54.	pubic hair	—	/	miun ^y d ^y ul
55.	crotch	magara (BL) (cf. N8)	/	ṅala
56.	hip		gadga	
57.	thigh		dara	
58.	leg	bala	/	baḷa

59.	knee		mugu	
60.	calf	_____	/	bu!a
61.	shin	maka (=bone)	/	badgi (R, also ankle)
62.	ankle		badgi	
63.	foot		ḍina	
64.	toenail, see 29.			
65.	body	yulu	/	ḍundu
66.	body hair, fur		mun ^y dya	
67.	skin	yutal	/	yutal (R), yulan ^y (M, BJR)
68.	bone		maka	
69.	blood		guma	
70.	fat		ḍami	
71.	sinew		biḍu	
72.	sweat		ḡan ^y baḍ	
73.	vomit	mulan ^y	/	mulagadan ^y (C) (cf. V7)
74.	breath		buyu	
75.	snoring	_____	/	bungudan ^y (cf. V10)
76.	cough		gunkuru (a R)	
77.	sneeze		nimbudan ^y	
78.	sore		uḍin ^y	
79.	swelling		bunggu	
80.	lump	bul ^y u	/	bu:n ^y

B - *Human Classification*

(Note: apart from items 12 to 15, these words refer only or essentially to Aborigines.)

1.	person, man		maḍi	
2.	woman		wayanbiḍa (See also 6)	(mugin ^y (C,F, GgR))
3.	old man	gubabaḡi, gubaguba	/	gabalgabal, gayadambal (M, F,nR)
4.	old woman		mudgun ^y	
5.	young man	wilyaḡu	/	ḡangaḍu (R, also 'boy')
6.	young woman	biḍal (also given as 'woman' and 'girl'), manḡan ^y (BF 'single woman')	/	manḡan ^y (M,F,nR)
7.	boy	maḍi gabun (see 1,9)	/	(see 5)
8.	girl	madgaḡa (see also 6)	/	_____
9.	child	gabun	/	gandu (ba!u, F,aM,BJR)
10.	mate, friend		ḡaḡi (also ḡaḡi, F, probably error; ḡalku, F,MgR, aJS as meaning "a relation")	
11.	stranger		wa!a	
12.	white man	wayilbala	/	wayilbala (F), wayibala (M) (from E white fellow), wiḍu (F, may not be Gn)
13.	white woman	wad ^y i:n (BF)	/	wad ^y i:n (from E white gin)
14.	policeman	ba!para (=Sp. hawk)	/	maḍa maga:lin ^y or maḍamaga:lin ^y , gan ^y d ^y ibul (from E master)
15.	boss		ma:ḍa	
16.	ghost, devil		wanbu	
17 to 20, <i>personal names ("nicknames")</i>				
17.	Charlie McKellar	_____	/	bapuḍu (C)
18.	Ruby Richardson	_____	/	gubil (cf. F9)

19. Alf McKellar ——— / yaṅta (seems also to be the name of a sacred stone) (C)
20. Jimmy Hoopine ——— / ḡbaṅ (cf. F16) (C)

C - Kinship

(Note: it is presumed that when the system was intact the terms given below were more complex in meaning, at least in English terms, than shown. For example, as well as father and father's brother, yabu may have been father's father's brother's son, father's father's father's brother's son's son, etc.)

1. father, father's brother yabu, yabunu, also yabuḡi (JS),
(yabuḡu, F, see 2)
2. father's sister, mother-in-law wakan / yabuḡu (R, see 1 and Add)
3. mother, mother's sister yaṅa, yaṅanu, yaṅaḡi
4. mother's brother, father-in-law ganṅanu / gaḡiya (see also 18)
5. elder brother ḡagun^y
6. elder sister gaminu / babaya (M) (mayada (C, MgR, see 8))
7. younger brother wabuḡu (aR)
8. younger sister mayada (see 6) / ———
9. brother (not the eldest nor the youngest) bama / ———
10. brother (unspecified) bu:dya (or / buwada (R) (both from E)
buwadya(?)), (MC)
11. sister (unspecified) yaṅgi (MC)
ḡiḡa (BL) / ḡiḡa (R, from E)
12. husband gungal
13. brother-in-law buḡibaṅi / (ṅaḡin^y, C, cf. 20)
14. wife, sister-in-law guyaḡa (F also guyaḡambal)
15. son (of a man) ḡiḡgi / ḡiḡgi (adR), mugana (C, cf. 25)
16. son (of a woman) ḡuwan^y (son of / ḡuwaṅ (M), ḡuwana
speaker) ḡuwana
(son of other)
17. daughter (of a woman (only?)) bukul / bukul (M, a later oLgR,
C "cousin's daughter").
budgul (R)
18. son-in-law bun^ydya (also 'father-in- / bun^ydya (R, also
law' and 'mother's father', 'daughter-in-law', oLgC
see 4) and see Add)
19. daughter-in-law yabuḡu (also 'mother- / (see 18)
in-law', but see 2)
20. father's father ṅaḡin^y (see also 13 and 22)
21. father's mother babin^y (and see 23)
22. mother's father (see 18) / (ṅaḡin^y, C, F, see 20)
23. mother's mother gamin^y / gamin^y (C also 'father's
mother'), bunḡuru (M,
see 26)
24. mother's mother's brother maṅan^y
25. son's child (of woman?) mugana / ——— (see 15)
26. daughter's child (of woman?) bunḡuru (C 'son's child (of man?)')

D - Mammals

1. male yangud (or yanguḡ) / baṅḡayi (F, a d R)
2. female ——— / ṅamala

3.	young (of animal)		gawula	(cf. Appendix 1, B5)
4.	fur		munyda	(cf. A66)
5.	tail	biḍi	/	baḍa (C, dR, cf. A48)
6.	claw	bikan ^y	/	bingun ^y (C) (cf. A29)
7.	horn	ḡalgaḡalga	/	ḡalga, ḡalgaḡalga
8.	dog	ḡuda	/	ḡuta
9.	wild dog, dingo		wanḡi	
10.	pup	(see 3)	/	bapapan ^y (M, from E?)
11.	red kangaroo	bawuda	/	gula (bawuda (M, MgR))
12.	grey kangaroo	—	/	ḡadgu (also in Bd, but cf. 14)
13.	wallaroo	munḡun ^y	/	munḡun ^y (C, SpdR)
14.	wallaby	ḡadgu (cf. 12)	/	—
15.	bilby	ḡanḡu	/	—
16.	water rat		mudi	
17.	mouse	manḡumanḡu	/	manḡumangḡu
18.	native cat	ḡambudu	/	—
19.	possum		ḡanḡuḡ	
20.	porcupine, echidna		badbiḡa	
21.	bat	mat ^y ambiḡan ^y	/	mad ^y ambiḡan ^y
22.	horse		yadaman	
23.	cattle	buliki (from E bullock)	/	milgin (M, from E milk(ing)), giyaḡu (C), giyadal (F), giyada (R) gi:dal (C) (all from E)
24.	sheep		ḡumba	
25.	pig	—	/	ḡaḡalawid ^y i (F, oLgC), biḡibiḡi (from E)
26.	goat	—	/	nanigudu (C, from E nannygoat)
27.	cat	—	/	bud ^y igat (from E pussycat)

E - *Birds*

1.	bird		baya	
2.	wing	mala	/	— (cf. A26 but note that mala is <u>not</u> 'arm' in Mg)
3.	beak	biḡi	/	— (= 'lip' Bd)
4.	feather	buda	/	buda (aR, 'duck's down')
5.	egg		gabun ^y	
6.	nest (in tree)	banḡara	/	—
7.	emu		gulbari	
8.	plain turkey		bungan ^y	
9.	brilga	ḡunḡara	/	guludku
10.	pelican	ḡaḡa	/	—
11.	crane, heron	—	/	yamba:lin ^y
12.	blue crane, grey heron	ḡanḡin ^y	/	—
13.	crane, white-necked heron	ḡumilbada	/	—
14.	shag, black cormorant	ḡaḡaru	/	—
15.	shag, pied cormorant	bintada (d)	/	—
16.	diver	niḡun ^y	/	—

17.	swan		guturu	
18.	wood duck	gunma	/	manaɾu (C, second vowel doubtful)
19.	teal duck	yamuru	/	ɟadadi (?) (C)
21.	widgeon, pink-eared duck	—	/	yukaɭa
22.	mountain duck	ɟibidɣaɾa (cf. 23)	/	—
23.	whistler duck	gultapa	/	dɣibidɣaɾa (C), ɟibidɣaɾa (SpdR)
24.	Sp. duck	—	/	maɳmada (C 'black duck', adSpuR)
25.	coot	balgabida	/	iɭinɣ
26.	barker, white-headed stilt	—	/	ɟinbuɟinbu
27.	dotterel		wilpidɣuru	
28.	curlew	guyibinɣ	/	wiɭu
29.	waterhen		biratɣu (R)	
30.	eaglehawk, wedge-tailed eagle		gudala	
31.	kitehawk, fork-tailed kite	baɭpara biɭubiɭu (BF)	/	biɭubiɭu (see 32)
32.	fish hawk, square-tailed kite	biɭubiɭu (see 31) gumun (BF, GnJS)	/	gumun
33.	sparrowhawk, nankeen kestrel (?)	gadganɣ (a)	/	gadkanɣ (C, aSpdR)
34.	mopoke (prob. boobook owl)		gudgud	
35.	sp. owl (poss. barn owl)		nidaɳ (aJS)	
36.	sp. "owl" (prob. tawny frogmouth)	—	/	bulanɣ
37.	(prob.) spotted nightjar	guɭaguɭa	/	guɭaguɭa
	(a, but thought to be a Sp. hawk) (C, identified from a fairly detailed description by K. Simpson of State College of Victoria, Burwood)			
38.	crow		wakan	
39.	kookaburra		gagungudu (a R)	(Note: also gaganɣgudu recorded from JS for 'butcher bird', but it is doubted that this is different)
40.	kingfisher (green and blue)	ɟulu	/	—
41.	magpie	gudalburu	/	—
42.	peewee, mudlark	widiti	/	gudi:linɣ
43.	willy wagtail	ɟindidɟindi	/	dɣindidɣindi
44.	apostle bird		diru	
45.	bower bird		ɟuwil	
46.	bellbird		bakubaku	
47.	soldier bird, noisy miner		ɟi:ti	
48.	white (sulphur-crested) cockatoo		ɟigaɟi	
49.	pink (Major Mitchell) cockatoo		gagaladanɣ	
50.	galah		gilagila	

51. blue-bonnet dʷiŋguyal / buwadi
parrot or quarrion
(Note: it is not clear whether these names refer to one or the other bird or whether both have the same name. Quarrion is buwadi in Bd - but the Bd name for blue-bonnet parrot is not known.)
52. buln-buln (parrot) budanʷbudanʷ
53. crimson-wing (parrot) — / buʎanʷbuʎanʷ (C) (cf. 52, but C confirms the distinction. Cf. also 36.)
54. budgerigar binbiʀa / binbida (R), binbiʀa (C)
55. crested pigeon mamadu / ŋaʎawida (R)
56. dove gukunbuʀu / guʎu:gunʷ

F - *Reptiles, Frogs*

1. snake dambal
2. carpet snake gabul
3. tiger snake gulyud / guliʎi (C, aR, cf. 4)
4. bilby snake guliʎi (cf. 3) / —
5. mulga snake bumbara
6. sand goanna baŋa
7. black goanna mada
8. carney, bearded dragon bubanʷ
9. blue-tongue lizard gubil
10. shingleback lizard mutuŋ (C mudunu)
11. bicycle lizard madbuʀanʷ (second vowel doubtful)
12. Sp. lizard (red-headed, on the ground in red soil country) dimbuʀanʷ
13. turtle gatʷuwilada / biʎi:
14. frog dandanʷ
15. frog (big, green) ŋawudŋawud (a R)
16. frog (big, green, may be same as 16) — / nubaŋ (C)
17. frog (little, brown) balyku (aSpuR)
18. frog (bigger than 17, brown) winʷan / —
19. frog (on sandhills) — / ŋumbiʎal(a)
20. tadpole ŋulunʷdʷuʀu / —

G - *Fish, Crustaceans, Shellfish*

1. fish guyu
2. cod yamal
3. yellowbelly, golden perch gari
4. black bream guyidi
5. boney bream banʷdʷa
6. bobbies (Sp. perch) gudba
7. catfish (large) banbuʎu / banbuʎu, waʎi
8. catfish (small) — / bimbul
9. crayfish bugili
10. shrimp dundal / gaʎunʷ
11. crab guwaʎu, munŋidanʷ / maʎaguwaʎu
12. mussel baʎiʎ

15.	grinding stone	guyan (see also 11)	/	_____
16.	bag			mangad
17.	dilly bag (for carrying babies or food)	munda (a)	/	munda (R, C 'pillow')
18.	string, rope	ba ka	/	gulguṇ
19.	net			gulanʸ
20.	canoe			ganuru (R)
21.	swag	batʸi	/	ṅawud (R), ṅawul (C)
22.	bed	batʸi	/	_____
23.	groundsheet, blanket one sleeps on	maḍil (cf. R22)	/	_____
24.	pillow	wangul	/	wangul (C), wangud
25.	clothes	batʸi	/	guri
26.	shirt			ḍuwaḍi (from E)
27.	trousers	ḍarawuli	/	ḍarawulu (from E)
28.	dress			gawun (from E gown)
29.	hat	gabuti	/	gabuḍi
30.	socks	_____	/	ḍa:gin (from E)
31.	boots, shoes			mandiri
32.	saddle	_____	/	ḍaḍal (from E)
33.	billycan	guli	/	_____
34.	bottle	_____	/	gaṛudu (F)
35.	soap	_____	/	ḍu:bu (from E)
36.	pipe	_____	/	buyu (from E)
37.	tobacco			biyaga (from E)
38.	paper	_____	/	bi:ba, bi:pa (F) (from E)
39.	matches	_____	/	ma:dʸin (from E)

K - *Fire, Food, Water*

1.	fire, firewood			buḍi
2.	flame	yatʸu	/	biya
3.	smoke	ḍuṅunʸ	/	ḍumbiny (C ḍuṅunʸ)
4.	charcoal	niki	/	miḍa
5.	ashes			buda
6.	food	guṇu, bulu	/	bulu
	(Note: these words are given as a translation of 'tucker', which in the English of many Aborigines means 'vegetable food'. However, it seems that they may mean 'food, in general' and that the word 'tucker' in this part of Queensland also has this meaning.)			
7.	vegetable food	mayi	/	maṅḍa
8.	meat			yuḍi
9.	honey			guḍʸa
10.	honey-bread			gumaḍa
11.	beeswax	bandi (a)	/	bandi
12.	milk	ṅamun (=breast)	/	milgin (from E, cf. D23)
13.	tea	_____	/	ḍi: (from E)
14.	alcoholic drink	_____	/	yura:mu (F, from E rum)
15.	sugar	_____	/	ḍuga (R also dʸuga, from E)
16.	water			gamu

L - *Sky, weather*

1.	environment	yamba (=camp) (e.g. in yamba baḍiini, 'day is breaking'; cf. Bd, Breen, 1973:163-4)	/	_____
2.	sky			bandaḍa
3.	sun	ḍuru	/	ḍuḍu (M also buwany, = 'hot')

4.	moon	gagaḍa (also C)	/	ḍilgaṇ
5.	star			niyaḍu
6.	Milky Way	baṛuwaḍu (cf. baṛu 'river')	/	_____
7.	Seven Sisters	madinʸmadinʸ	/	_____
8.	daytime	buwanʸ	/	ḍuḍu (=sun), baḍa:du (M, =today)
9.	nighttime, dark	biṭa	/	uga, biṭa (M)
10.	shade			malu
11.	shadow			malumu
12.	summer, hot weather	buwanʸgil, buwanʸgila	/	buwanʸ
13.	winter, cold weather	yagaḷ (= cold)	/	miḍaḍ (= frost)
14.	cloud	ḍaṛiṇara (thunder cloud)	/	ḍaṛiṇada
15.	cloud	baṇṇara (small clouds)	/	_____
16.	rain			yugaṇ
17.	rain	_____	/	ḍawadanʸ (C, spitting rain)
18.	rainbow	gaṭʸin	/	_____
19.	thunder			barinʸ (F gunbulanʸ)
20.	lightning	maninʸ	/	ḍiguṛu, maninʸ (M), wiṛa (R)
21.	hail			mugaḍi
22.	fog			gugumba
23.	ice, frost			miḍaḍ
24.	dew	ipanʸ	/	_____
25.	wind			yadga
26.	whirlwind			bubuḍi
27.	flood	mulanʸ	/	ḍugun

M - *Geography*

1.	place			yamba (= camp)
2.	river, creek	baṛu	/	baḍu
3.	billabong	waran	/	_____
4.	gully	madga	/	_____
5.	bank	bunu	/	minga
6.	bend in river	_____	/	widgu (? , C, cf. X9)
7.	spring			muḷu (R)
8.	rockhole, native well			iṇgaḍa
9.	ground, soil	ḍaka	/	ḍaṇḍi
10.	hill, mountain			bagul
11.	plain, claypan			gunaṛi
12.	black soil	_____	/	muda
13.	sand			gaḍila (C gaḍiya)
14.	dust	bulguṛa	/	ḍuṛura (M), ḍura (R)
15.	dirt, filth	_____	/	baṇḍin
16.	sandhill	galbuṛu	/	maṅgala
17.	stone			bari
18.	mud	ḍaṇinʸ	/	yulʸinʸ
19.	red ochre	guḍi	/	guḍin (C)
20.	copi, clay			magida
21.	scrub			waṭi
22.	gap	_____	/	waḍa
23.	hole			yuna
24.	track, mark			maḷa

25.	road	waṅḁa	/	_____
26.	echo	buwa buwa	/	_____
27-32, <i>Place names, Margany</i>				
27.	Eulo			diniyada
28.	3 miles upstream from Eulo			inḁyimalu
29.	4 " " " "			guwanḁmangadi
30.	12 " " " "			ḁamara
31.	5 " downstream " "			wadḁawadḁa
32.	"Paroo River"			"marra gyden" (BF, his spelling)
33-36, <i>Place names, given by Gunya speakers, but 34-36 and perhaps also 33 are in Badjidi country.</i>				
33.	Cunnamulla			gaṅamala
34.	Tinnenburra			dinimbulu
35.	5 miles downstream from Tinnenburra			buḁibaka (C)
36.	15 " " " "			manaṅara (C)

N - *Flora*

(Note: where a botanical name is given, unless the initials JGB follow, a specimen has been identified by the Queensland Herbarium.)

1.	tree			baga
2.	log			ḁulgaḁa
3.	stick			ḁaḁa
4.	twigs, small branches	_____	/	bumbad
5.	chips	_____	/	bidgil
6.	bark	bandil	/	muḁgunḁ (M, oLGR) (bidgil, dR, see 5)
7.	root			balgara
8.	fork	magara (cf. A55)	/	mingu (R)
9.	leaves	ḁala	/	gadgal (F ḁala)
10.	gum			muganḁ
11.	hollow	gubal	/	_____
12.	step cut in tree			
	trunk	ḁinganḁ	/	_____
13.	river gum (Eucalyptus camaldulensis - JGB)			gagula
14.	coolibah (E. microtheca - JGB)			baguṅa
15.	box (E. populnea)			malaḁ
16.	bloodwood (E. dichromophloia; perhaps also E. terminalis - JGB)			
		ḁirinḁ	/	gambul
17.	lapunyah (E. ochrophloia)			
		ḁiwuru	/	ḁiru (M yapanḁ)
18.	mulga (Acacia aneura)			bindiri (F bindidi)
19.	gidgea (prob. A. cambagei - JGB)			gubuḁu
20.	ironwood (A. excelsa sp. angusta)			ḁulunḁ
21.	river wattle (A. victoriae)			ḁandi
22.	needlewood (A. farnesiana)			
		bangara	/	_____
23.	rosewood (Acacia sp. - JGB) _____		/	ḁintinḁ
24.	whitewood (Atalaya hemiglauca)			budbal
25.	pine (Callitris columellaris)			banḁdḁara
26.	kurrajong (Brachychiton populneum) _____		/	binḁdḁi
27.	bottle tree (B. rupestre) _____		/	budgu (R)
28.	sandalwood (Myoporum deserti)			
		bangani	/	ḁula
29.	beefwood (Grevillea striata)			mangu (R)
30.	tea tree (paperback, Melaleuca linariifolia)			gunga:linḁ (aR)

31.	wilga (Geijera parviflora)	wiḍila	/	ḍaḍi
32.	leopardwood (Flindersia maculosa)	minyḍyidi		
33.	supplejack	_____	/	wiḍila (cf. 31)
34.	dogwood (Eremophila longifolia)	badgiṛi (? , cf.35)	/	wiḍbil
35.	curran bush (Canthium oleifolium)	badgiṛi (? , cf.34)	/	gunun (R)
36.	gruie tree (Prob. Owenia acidula)	gawiṛi (R)		
37.	wild orange (Capparis loranthifolia)	ḍaṅgil		
38.	bumble, wild orange (Capparis loranthifolia)	_____	/	mukiṅ
(Note: the difference between 37 and 38 may be one of habit, or there may be a mistake on the part of the informant; e.g. 37 could be C. mitchellii.)				
39.	wild lemon	gatʼyabiṛi	/	_____
40.	quandong	_____	/	ḍanʼybaḍ (R, H 'red quandong')
41.	wild banana			bingubingu
42.	hop bush (Dodonaea sp.)	_____	/	ḍiwinʼ
43.	lignum			bunʼyul
44.	Sp. yam	muṛa	/	muda (C), muṛa (aR)
45.	Sp. yam	_____	/	ḡamanʼ (C)
46.	waterlily (prob. Crinum sp.)	uḍal	/	gabiṛa (R, H 'root of lily')
47.	Sp. waterlily (?)	_____	/	yaluḍ (R, grows in water, long leaves, flowers, edible nodules on roots)
48.	pigweed			biḷanʼ
49.	bulrushes	ḡadaḡada	/	_____
50.	grass			uḍun
51.	clover (Medicago Sp.)	_____	/	guragura
52.	thistle (Sonchus olearaceus)			baramba
53.	burr, bindieye	mananʼ	/	mukada

O - Quantities, colours, dimensions, physical properties, value, human states and qualities

1.	nothing			yama
2.	one	wakanʼy	/	wanḡara
3.	two	ura	/	bulaḍi
4.	a few	gudbaṛa	/	wanḡud (M, adR)
5.	many	ḍiwala, wita	/	ḡilʼyala (M, adR), banʼya (M,='big'), ma:bu (from E mob)
6.	some	ḡuru	/	_____
7.	other	budanʼy	/	biḍu, biḍunḡaḷi (C)
8.	all	birinʼy	/	guruguru
9.	alone	ḡurunʼy, ḡurunʼy	/	ḡuḍunʼy
10.	together	_____	/	munḡu (C)
11.	separate, apart	_____	/	bila
12.	diverse	_____	/	bilabila
13.	black			gudul
14.	white	bundunʼy	/	buḍabuḍa
15.	red			ḡuḍiḡuḍi
16.	big	wanba	/	banʼya, banʼya:ri
17.	small	ḡapunʼy	/	ḍyipu (F munʼyipaḷanʼy, = Bḷj)

18.	long, tall		gudgan
19.	short		gupu
20.	wide	_____	/ biṭaṇ (C)
21.	narrow	dutʸu	/ _____
22.	straight		dingil (R)
23.	bent	wanga ('to be bent', cf. 24)	/ nuṭiṇuṭi
24.	winding	wangawanga	/ guḍiguḍi (C, oLgR), wangawanga (aR)
25.	a ball	_____	/ gula:budinʸ (last vowel possibly u)
26.	flat, shallow	yadpaḷanʸ	/ _____
27.	deep	butʸu, baṭa	/ butʸu
28.	sharp	butʸa	/ _____
29.	blunt	bugu (cf. 55, 56)	/ _____
30.	(be) wet	ḍandi	/ _____
31.	dry		yaḷga
32.	hot		buwanʸ
33.	cold		yagal
34.	full	minʸa	/ _____
35.	heavy		utinʸ
36.	light		budʸabudʸa (aR)
37.	rotten		gatʸa
38.	hard	miṭi	/ gadgil (C miṭi 'stiff', MgR)
39.	soft	muṇanʸ	/ muṇi
40.	strong	bikaṛa	/ guḍgi (also 'tight', 'fast (of running)')
41.	vigorously (e.g. (hit) hard, (run) fast, (speak) loudly)		yabana
42.	quickly	_____	/ gaḍugaḍu (see also Y4)
43.	slow, quiet, gentle		igaṛu
44.	slow (sluggish)	_____	/ gunʸdʸu
45.	noisy	ilʸari	/ idinʸ, idinʸidinʸ (C)
46.	quiet, still		bukunʸ
47.	old (of things)	matʸa (= long ago)	/ uḍu (M), waḍgudanʸ (F, cf. 49)
48.	good		mudga (F also mudgamudga)
49.	bad		wadguwadgu (C also wadgu)
50.	true, right	yanʸdʸa	/ yanʸdʸa (C), waḍi (R), waḍiganinʸ (R)
51.	false	_____	/ baḷinʸ
52.	salty, bitter		gaṭi
53.	raw, green (unripe)		guṅga
54.	bare, bald	_____ (see A5)	/ gudbinʸ
55.	blind	ḍilibugu	/ ḍilimuga, muga, mugamuga (F)
56.	deaf	maṇabugu	/ maṇa guḍudanʸ, maṇa bugu (R)
57.	(be) hungry		gabiṛa (M) (Root is gabiḍ 'hunger', hence also F gabiḍbaṛi 'hungry')
58.	(be) thirsty	ṇadʸari	/ ṇaṇdʸari (R, cf. V35)
59.	greedy	_____	/ yuṇanʸ, yaḷka
60.	bilious	_____	/ gaṛadanʸ
61.	nauseated	_____	/ mulanʸmulanʸ (cf. A73,V7)

(Note: the difference between 60 and 61 is not clear.)

62.	thin	makamaka	/	makabinḡany, makamaka (R) (maka 'bone')
63.	sick		ḡadba	
64.	pregnant	baḡibaḡi	/	baḡibaḡi (C) banʻdyuḡbayi (R)
65.	alive		ḡuwaḡ	(aR)
66.	tired	miḡiny	/	bunḡany (M) (see V22)
67.	clever (e.g. at hunting)	bindal	/	bindal (aR)
68.	clever (as a doctor)		gubi	(BF)
69.	clever (dexterous?)	————	/	ḡuya (see Add)
70.	old (of a person, see also A4)	————	/	garugaru (F), (waḡu, F, may be Bd)
71.	young (of a person)	ḡanga (cf. B5)	/	————
72.	silly, mad, stupid	badabada (also 'drunk' BF)	/	badabada, wamba (R)
73.	wild, angry		ḡawul	(C) (ḡawul waga 'get wild')
74.	cheeky	ḡalinybaḡi	/	ḡalinybaḡi (F), ḡalinybayi (R), iḡginidgin (C), gaḡḡany (F, "larrikin")
75.	desirous of sexual intercourse	————	/	gawuḡbaḡi (C, "rude", cf. Bd gawuḡ 'desire for sexual intercourse')
76.	jealous	bulbabaḡi	/	baḡi (dR)
77.	poor fellow!	yuwaḡinga	/	miḡamila

P - Motion

1.	go, walk, come	waba	/	wadya (F also waba) (only when ugu precedes, see 4.9.2)
2.	come	budba, gaḡa	/	gaḡa
3.	come back, return	gambiḡa	/	gabu (C) (gambiḡa (C, MgR), gambi (F))
4.	go in, enter		ḡadga	
	(Note: also used with gamuḡa			'water-LOC' to mean 'bathe')
5.	come out	banʻdyi	/	————
6.	get up, go up		buda	(F idba)
7.	get down, go down		ganʻdyara	(F inba)
8.	go across		baḡa	
9.	run	wara	/	maḡa (ugaḡa, dR)
10.	escape, run away	iḡi	/	————
11.	creep, sneak up	ḡina binga, gaḡḡiny waba yangi	/	(yuli, R. cf. Q3)
12.	limp		/	————
13.	jump, hop		ḡumba	
14.	crawl	wandi	/	ḡupa
15.	climb	wandi	/	waga, wandi (C, F 'to ride')
16.	play	wiḡḡi	/	wata
17.	dance	wada	/	wata (R)
18.	fall	ḡangi	/	banbu
19.	slip over		ḡuḡuli	
20.	trip	ḡindakuru (adverb?)	/	————
21.	swim	yuraḡa	/	ḡumbi (ḡambi C)
22.	move, be in motion		ḡuḡa	(C, MgR)
23.	move, shift (as in 'Move over!')		gaḡi	(R) (may be a bound morpheme, see 3.4.4)

24.	disappear	ḡaṛi	/	dinbi
25.	track	dina wala dina matya	/	banda
26.	hunt, go hunting			biya

Q - *Rest, existence*

1.	sit, stay			binda
2.	stand, be standing			dana
3.	stoop	yuli	/	_____
4.	lie, camp	una (occasionally ḡuna)	/	una
5.	hide (intr.)	gunyili (presumably reflexive of gunyi)	/	gunyi (R), gunydyi (C) (cf. R 29)
6.	be lost	wambana	/	wamba (R), wambali (presumably reflexive of wamba, C) (cf. R 26)
7.	float	miṭi	/	_____
8.	be, become	_____	/	wi: (C) (see 4.11)

R - *Induced rest and motion*

1.	chase, hunt away			uḡa
2.	chase (fish towards net)	dida (cf. V 26)	/	_____
3.	run away with	iḡaṛi	/	idi (cf. P 10)
4.	send, let go (cf. 8)			dabi (C)
5.	move (trans.)	ḡudama	/	dadi (R)
6.	shift camp	yungi	/	dadi (R)
7.	leave (trans.), put down			ida
8.	let go, leave alone	muyi (MC)	/	_____
9.	stand up (trans.)			danna
10.	get, pick up, catch	mada	/	muga
11.	get	gandi	/	_____
12.	bring, take			gani
13.	bring back	gambinyma	/	_____
14.	carry			walbi (C) (F wilba "cart")
15.	dip up (water)			dunga (aR)
16.	put in	dulu	/	(dulba ? R, cf. 35, S22)
17.	take out			dangu (R)
18.	gather up	madgama	/	_____
19.	hold	munda	/	baṭa
20.	lift, pick up			bunba
21.	hang up			imbinyma (F), wandima (C wandi)
22.	spread			madima
23.	heap up	iḡama (cf. 7)	/	ḡuduma (C)
24.	drop	dangima	/	banbuna
25.	spill, pour			galga (R)
26.	lose	wambadma	/	wambanma (R) (wambanmali C) (cf. Q6)
27.	give			wa:
28.	steal			gunda
29.	hide (trans.)			gunyima (R) (gunydyi C) (cf. Q5)
30.	push			yulbi
31.	pull			yada
32.	roll (trans.)	nudba	/	_____
33.	point (trans.)	muma (indirect object in allative case)	/	_____

34.	stop (trans.)	gudama	/	_____
35.	block	munga	/	ḡulba (C, cf. 16, S22)
36.	tie	gatʷu	/	gadʷu
37.	throw	bitʷu	/	bidʷu (C bitʷu)

S - *Affect*

1.	hit	balga	/	guni (also balga C, F, ḡinga C, F)
2.	pelt, hit with missile, spear	gutʷa	/	gudʷa
3.	kick			ḡatʷa
4.	break (intr.)			ḡunḡi (cf. V34)
5.	break (trans.)			gunma
6.	cut			babi
7.	chop			banʷdʷu (C gunda)
8.	stab	baba	/	banba (F baba)
9.	tear, pull apart	ḡaḡu	/	bambu (R, M?)
10.	pinch			biḡa
11.	step on			gaḡa
12.	rub, grind			buba
13.	shake	bunḡunʷma	/	_____
14.	dig			baga
15.	bury, cover, smother (fire)	gamba	(R)	(gambama F)
16.	paint, cover (e.g. with mud)	ḡamba	/	_____
17.	burn, cook (intr.)	maḡdi	/	guba
18.	burn, cook (trans.)			waḡu
19.	boil (trans.)	_____	/	galgama (M)
20.	light (fire)	ganʷba	/	banʷdʷima (ḡidbama, F)
21.	blow (fire)	bungu	/	buya (R, cf. A75 and V10), (bubama F)
22.	put out (fire, with water)			ḡulba
23.	mix (trans.)	munbima	/	_____
24.	wash			ḡabi (F also wadgi, from E)
25.	dry (trans.)			ḡaḡama (aR)
26.	sew	baba	/	banba (R) (cf. 8)
27.	make (humpy), erect			ḡumba
28.	smoother (the ground), sweep	inʷdʷu	/	ingu (R) (cf. V21)
29.	make (implement)	banʷdʷu (= chop)	/	_____
30.	do			yama

T - *Attention*

1.	wait	naḡu	/	miya
2.	see, look at	ḡa:	/	ḡaga
3.	peep			minʷdʷu
4.	watchfully (?)	matʷala (cf. P25)	/	_____
5.	watching (as spectator)	ḡulḡunʷ	/	_____
6.	look for	nitʷu (see 3.5.3(b))	/	waḡka
7.	hear, listen			imba

U - *Thought, speech*

1.	know			ḡindu
2.	think (about)	waḡibinda	/	_____
3.	talk, speak	naḡdi	/	ḡalga, ḡaḡdi

4.	talk about		balbi (C, ABS object)
5.	say, tell		gulba
6.	show	ḡubaṛi	/ ———
7.	call (out to)	manʸdʸa (ABS object)	/ gula (ABS (C), DAT (F) object)
8.	call out (intr.)	wada	/ ———
9.	scold, rouse on		ḡiga
10.	sing		banʸdʸa
11.	whistle		gubi
12.	tell lies	gaḡi	/ baḡinʸ gulba
13.	ask (someone to do something)		winʸdʸu
14.	ask (a question)	————	/ ḡagu (C)
15.	ask for	ḡima	/ ḡaba (C, MgR)
16.	count	banʸma	/ ———
17.	call, name	gandi	/ ———
18.	forget	maḡa iguṛa	/ maḡa iguṛi (R)
19.	send (a message)		ḡabi (R) (cf. R4)
V - <i>Corporeal</i>			
1.	eat, drink		ḡala
2.	bite		baḡa
3.	taste	nuka	/ ḡinba (dR)
4.	suck		bulʸa (R)
5.	swallow		ganʸga (a LgdR)
6.	be full, be satisfied	baḡi maḡa (baḡi 'stomach')	/ ———
7.	vomit		mula
8.	smell		nuda
9.	breathe	buyu bitʸu	/ buyu bidʸu
10.	blow, pant, smoke (tobacco)	bungu	/ buya (R also bungu 'to smoke') (cf. S21)
11.	smoking (tobacco)	————	/ bumbinʸ (F, from a verb bumbi?)
12.	be out of breath	buyu baḡi	/ buyu guḡḡi
13.	cough	gunkuru baba	/ ———
14.	kiss		nunda
15.	open (eyes, mouth)		bambu (cf. S9)
16.	close (eyes, mouth)	gamba, munga (of mouth)	/ ḡulba (of mouth M, of eyes R) (cf. S2), guḡḡi (of eyes M)
17.	sweat	ḡanʸbaṛa (cf.A72)	/ ———
18.	excrete (urine, faeces)		ḡada (BL)
19.	copulate		ḡanda (BL, DY, F)
20.	give birth	gatʸu (= tie)	/ ḡanda (C, cf. W2)
21.	grow	yungu	/ ingu
22.	be tired	————	/ bundanʸ baḡara (M), mandari
23.	sleep		una
24.	dream		bigiri (R bigiri)
25.	wake up (intr.)		buda (cf. P6)
26.	wake up (trans.)		ḡidba
27.	feel well	————	/ imbali (M, reflexive of 'hear')
28.	be itchy	biḡḡidi	/ ḡi:gal (?R)
29.	scratch	biri	/ ḡuda(ni) (M), bada (R), baḡa (C), (biḡḡidi, F, cf. 28)

30.	tickle	————	/	gidɣima
31.	tease			gangima
32.	swell			bunguli (R) (cf. A79, but seems to be reflexive form of a verb root)
33.	be sick	huri	/	gaṭi baḍi
34.	die	gundi (cf. S4)	/	ula, gundi
35.	feel hot			ṅandari (cf. 058)
36.	feel cold			yagali (cf. 033)
37.	shiver	banbana	/	————
38.	be afraid			gala
39.	like	ḍaṭi (DAT object), ḍaṭima (ABS object)	/	ḍaṭi (DAT object)
40.	laugh			yadi
41.	cry	badi	/	bati
42.	sulk			gumiṛa (adR)

W - *Non-human actions and states*

1.	bark	wangu	/	wanyguli (M), (wangu R)
2.	lay (eggs)	————	/	ṅanda (M) (F ḍaḍa, cf. V18)
3.	rise (of sun)			waga (F also of dust) (gaṇi C)
4.	set (of sun)			ganɣdɣara (= go down)
5.	shine, be shiny			miḍili
6.	fall (of rain)	ḍangi (= fall)	/	baḍili (presumably reflexive of baḍi, see 9)
7.	run (of water, blood)	wara (= run)	/	maḍa (?R), maḍa (C, of water, = run) bundu (C, of blood)
8.	blow (of wind)	banɣdyi (= come out)	/	buya (R, = blow), (buba, C, = rub)
9.	be damaged, torn, broken			baḍi (see 6 and V33 for the only known uses of this verb in Gunya; also V12)

X - *Location*

1.	north			gadbu
2.	south			guta
3.	east			ṅadba
4.	west			baṭa
5.	near, close	wina	/	bindinɣ
6.	far			gambari
7.	in front	————	/	(gadbula C, cf. 1)
8.	behind			wawu (C) (heard only as locative)
9.	on the side			widgu (R)
10.	right	wadgunɣ (d)	/	————
11.	left	gamara	/	————
12.	on this side	inaḍi	/	inagadinɣ
13.	on the other side	ṅubaḍi	/	ṅunagadinɣ (F), ṅubagadinɣ
14.	high, up there	guṛara	/	mira (R)
15.	hither, this way			ugu
16.	away			gundu

Y - *Time*

1-	yesterday	yurinɣdɣa	/	gunda (M, dR), (guliṛu, = Bd), (matɣamatɣa M, cf. 5,7)
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2.	today	gayimba	/	baḍa:du (M)
3.	now	_____	/	niiyaḡanin ^y (M)
4.	straight away, hurry up		/	ḡawuru (R)
5.	wait a minute	_____	/	maḡamaḡa (F, oLg R, cf. 1 and 7)
6.	by and by	mukiri	/	_____
7.	soon	bawin ^y	/	maḡamaḡa (M, cf. 1 and 5)

Note: the difference in meaning between 6 and 7 is not clear.)

8.	tomorrow		/	mugaḡu
9.	a long time ago		/	mat ^y a
10.	always		/	nunu
11.	again	gala, galadu	/	gala
12.	already, finished		/	waḡi (JS also waḡin)

Z - *Interjections*

1.	yes		/	ḡawa
2.	no, not	ḡaḡa, ḡaḡa:ndi	/	ḡaḡa

(Note: yama may also translate English 'no'; see 01)

APPENDIX I

MARGANY AND GUNYA VOCABULARIES FROM CURR

For some discussion of these vocabularies see 1.2. The vocabularies are given with the order and numbering as in the semantic fields vocabulary; items not found there are numbered with a postposed letter, as H4a. The ordering and numbering are according to what are believed to be the actual meanings of the words; these may differ from the meanings given in the English column. This gives Curr's English gloss, the next two give Playfair's and Hollingsworth's words, respectively, and the last gives references to other items to which they might correspond, corresponding items from Bidjara or other dialects, or any other relevant comments. If the word is the same in Margany, Gunya and Bidjara a phonemicisation only is given in this column. References to other dialects are given only if the word does not seem to belong to any of these three. Where a cross-reference uses the word 'above' it is to the semantic fields vocabulary; otherwise it is to the appropriate item in the appendix. The abbreviation u means 'the word for this is not known in the dialect(s) whose abbreviation(s) follow(s) (or in Mg, Gn, and Bd if no abbreviation follows)'; for language name abbreviations see the introduction to the semantic fields vocabulary.

No.	<u>English</u>	<u>Playfair</u>	<u>Hollingsworth</u>	<u>Comments</u>
A				
1	head	toogo	thoonggoo	Bd ḡungu
3	hair of the head	turoin	thooroo	Mg, Gn ḡurun ^y
5	bald		goorpin	Gn ḡudbin ^y
8	eye	tille	teelee	ḡili

<u>No.</u>	<u>English</u>	<u>Playfair</u>	<u>Hollingsworth</u>	<u>Comments</u>
A				
9	tears		meelyarty	Mg, Gn milʔaḍ
10	nose	ko	koar	gu:
12	mouth	ta	thar	ḍa:
13	"	be		?Bd 'lip' bigi see Appendix II, A13.
14	tongue	talain	thalling	ḍalanʔ
15	teeth	yeta	yeer	Mg iṭa, Gn, Bd iṛa
17	ear	manga	munger	maṇa
21	beard	nauka	ngunga	Mg ṅanga, Gn ṅangaḍ
22	throat; to be sick		cower	Bd 'throat' gawa
28	hand	madda	marda	Mg maṛa, Gn, Bd maḍa
28a	thumb			See 63a
31	breasts	namoon	ngumoon	ṅamun
33	the heart		woolcoo	Mg ulgu, Gn yu!ku, Bd yulgu
35	stomach	parby		Mg, Gn baṭi
36	"	baindur		Gn 'belly', Bd 'stom- ach (of animal)' banʔdʔyud
38	the liver		thibba	ḍiba
41	stomach		yandi	'waist' yaṅḍi
46	excrement	koonna	goonna	guna
48	bowels	barndal		? 'penis' baṅḍa
49	"	teduro		? 'urine' duḍaru, cf. Appendix II, A49
57	thigh	tara	tharra	Mg, Gn ḍara, Bd, ḍada
63	foot	tena	thinna	ḍina
63	track of a foot	tena	thinner	ḍina 'foot'
63a	big toe, thumb		mookillee	u
66	hair, feathers		moonchoo	'body hair' munʔdʔa, Gn 'pubic hair' munʔdʔul, A54
67	skin	dunte		?cf. M9, N21 above
67	"		beer	? 'bark', Bd biya
68	bone	nago	ngarkoo	Bd ṅagu
68	bone	emo		cf. Mayi ṭimul
69	blood	kooma	coomma	guma
70	fat	wommo	wammo	Gg wamu
70	"	tame	thamia	ḍami
B				
1	the blacks	waga (in yinda waga 'where are the blacks?')		
1	"		murringo	? maḍingu 'man-ERG'
1	a blackfellow	made	mardie	maḍi
2	a black woman	madda		mishearing?, cf. F7 above
2	"	kambi		Bd gambi
2	"		wyanbirra	Mg, Gn wayanbiḍa
2	a little girl		gumbee	Bd 'woman' gambi
3	an old man	kaira	kyearroo	Gn gayadambal, Bd gayada

<u>No.</u>	<u>English</u>	<u>Playfair</u>	<u>Hollingsworth</u>	<u>Comments</u>
B				
4	an old woman	kamin		Mg 'elder sister' gaminu, C6 'mother's mother' Mg, Gn gaminy, C23, Bd gami
4	"		yungun-kyearroo	'mother' yaṅa(nu) C3 and see B3
5	a young man	nauka		'young' 071, Mg ṅanga, Bd nanga, Gn 'young man' ṅangaḍu
5	"	kowla	coul, cowel	Bd 'young man who has been through a certain (details unknown) grade of initiation' gawula, and cf. D3 above.
9	a baby	kando	carndoo	Gn, Bd 'child' gandu
9	"	barko-de		
9	children	yauga	carroo	
10	a friend		noola	Bd nula
11	a stranger		coongai	?cf. Yanda (Curr No. 103), 'white man'
12	white man	wedo		Bd wiḍu
12	"		coign	Prob. guwin ^y ; cf. Kungkari (Curr No.107 Koongeri 'ghosts' gooing), Iningai (Curr No. 152 'white man' coyn), and Wadjigu (? , Curr No. 157, Kanoloo, 'white man' koin).
16	ghosts	wanbo		Mg, Gn wanbu
16	"		weettho	Bd wiḍu 'white man', 'dead person'
C				
1	father	yabino	yaboon	yabu(nu)
3	mother	yangardo	(cf. B4)	yaṅa(ḍi or nu)
4	uncle	kaugerno		Mg gaṅṅanu, Bd gaṅṅan ^y
5	elder brother	takkoin		ḍagun ^y
6	elder sister	maiara		Mg mayada, see C6, C8 above; Bd mayada 'woman'
7	younger brother	wabardo		{Mg, Gn wabuḍu, Bd wabu
7	mother		wobboodoo	'elder sister' baṛinu, Gn 'elder sister'
8	younger sister	bairno		bayiḍila, ?Gn 'elder sister' babaya
12	husband	koungal	coongul	Mg, Gn gungai, Bd gungayila
14	wife	querda	cooearter	Mg, Gn guyaḍa, Bd guyaḍiyila
14?	sweetheart			See 010.

<u>No.</u>	<u>English</u>	<u>Playfair</u>	<u>Hollingsworth</u>	<u>Comments</u>
C				
15	son	tirgi		Mg, Gn <u>didgi</u> , Bd <u>dilgiyila</u> 'son (of a man)'
16	daughter	toana		<u>duwana</u> 'son (of a woman)'
D				
8	tame dog	oura	ngoora	Mg, Bd <u>nuda</u> , Gn <u>nuta</u>
9	wild dog	wante	wunthie	<u>wandi</u>
11	kangaroo	bowra	bowerra	<u>bawuda</u>
14a	wallaby		barapa	Bd <u>badba</u> 'pademelon' (u Mg, Gn)
15a	bandicoot		ornee	?Bd <u>wanan^y</u> 'doe possum' (u Mg, Gn)
19	possum	tangort	dongoorel	<u>danud</u>
21	the bat		mutchanbirra	Mg <u>matYambi^y</u> , Gn <u>madYambi^y</u> , Bd <u>madYambi^y</u>
23	cattle		gareril	Gn <u>giya^u</u> , <u>giyadal</u>
E				
1	birds		bee-ee	Mg, Gn <u>baya</u>
4	feathers			See A66
5	egg	kapoin	carboon	<u>gabun^y</u>
7	emu	koolberri	goolbae	<u>gulbari</u> ; Bd also <u>gulbayi</u>
8	wild turkey	bungain	boongie	<u>bungan^y</u>
9	native companion	kountara		Mg <u>gun^tara</u> (uBd)
10	pelican	tarta		Mg <u>da^ta</u> (u Gn, Bd)
17	swan	kotero		Mg, Gn <u>gutu^ru</u> (u Bd)
18	wood duck	kournma		Mg <u>gun^ma</u> (u Gn, Bd)
19	black duck	mangara		Mg, Gn <u>man^ara</u> (u Bd)
24	black duck		munburra	?Gn <u>man^mada</u> 'Sp. duck'
30	eaglehawk	koothalla	kootthulla	<u>gudala</u>
32	a kite (blood)		coomma	Mg?, Gn <u>gumun</u> and cf. A69
38	crow	wada	wotthar	Gn <u>wad^a</u>
38	"	wagin		Mg, Gn <u>wakaⁿ</u> , Bd. <u>waragan</u>
39	laughing jackass	kakonbur		Mg, Gn <u>gagungudu</u> , Bd <u>gagubada</u>
47	white cockatoo	tigarde	teecaddy	<u>diga^di</u>
F				
1	snake	munta	moonta	Bd <u>munda</u>
6	iguana	barna		Mg, Gn <u>baⁿa</u>
7?	iguana		quarrin	Bd <u>warun^y</u>
13	fresh-water turtle		beerdee	Gn <u>bi^di</u> :
G				
1	fish		gooioo	<u>guyu</u>
1?	"	ude		See K8
5?	"	munge		Mg, Gn <u>ban^yda</u> 'boney bream' (u Bd)
3?	golden bream		cuarree	Mg, Gn <u>ga^ri</u> , Bd <u>ga^di</u> 'yellowbelly' (= 'golden perch')

<u>No.</u>	<u>English</u>	<u>Playfair</u>	<u>Hollingsworth</u>	<u>Comments</u>
G				
6?	perch		oo-cooroo-coora	Mg, Gn gudba (u Bd)
10	crayfish	bogally	bookillee	bugili
13	mussel		botherercur	Mg, Gn baḍiḍ
H				
1	fly	nemon	neemun	Mg, Gn n̄imun, Bd nimun
2	blowfly		qoodooroo	Mg, Bd guḍuru, Gn guḍu:
3	mosquito	boithon	boothoon	Gn, Bd buḍunʸ
4	sand fly	bea		
4a	march fly	bunge		(u Mg, Gn)
5	native bee		meemun	Gn mimanʸ 'Sp. ant'?, see H8 above
8	ant	nimmein		Gn nimanʸ
13?	louse		carra	?Bd gaṛa 'centipede'
18	leeches		moonquin	(u Bd)
I				
8	name		ngy	Mg, Gn naṛi, Bd nayi
J				
1	camp	yamba	yumba, yumborra	yamba
2	house		goondy (also goondy-gallo	Mg, Gn guṇḍi, Bd gundi 'belonging to a house')
5	war-spear	mingoo		
5	"	babaino		?cf. Mg baba 'to stab', S8 above
5	"	baka	barga	baga, see N1
6	boomerang	wangal	wongel	wagaḷ
7	wommera	morro	mooroo	see next item
7	a club		mooroo	Mg, Gn muru, Bd mudu
9	shield	bongo	bauroogoo	budgu
9	"	uba		
10	tomahawk	paloin	ballone	Mg, Gn balunʸ
11a	fish-hook		au	u
13	a yam-stick		cuntha	Mg, Gn gaṇa, Bd gana
14	calabash		cookar	guga
19	net	kooli	coolin	Mg, Gn gulunʸ
25	rug, clothes		corrie	Mg, Gn guri, Bd gudi
25a	girdle		beera	Bd biṛan 'waist strap to hold boomerang'
K				
1	fire	boodi	booardie	buḍi
1	"	wee		Bj etc. wiyi
3	smoke	toga, tuka	thook	Bd ḍuga
7	food	(see V1)	muntha	Gn maṇḍa, Bd maṇḍa
8	food	yude	yuddy	yuḍi 'meat'
9	honey, sweet		gootcha	gudʸa
9	native bee	gudja		gudʸa
12	milk	pathan		
16	water	koommoo	kammo	gamu

No.	English	Playfair	Hollingsworth	Comments
16	water		ammo	Gg amu
16	"	kallan		
L				
2	the sky		bandara	bandaḍa
3	sun	todo	thoodoo	Gn, Bd ḍuḍu, Mg ḍuru
3a	sunbeams		gangara	u
4	moon	kokkarra	kakada	Mg, Bd gagaḍa
5	star	neo-do	nguardoo	Mg, Gn niyaḍu
6a	Magellan clouds		millierrie	u
7a	Evening Star		tar	u
8	day	thanauga		
8	"		nulyambo goondaroo	see Y3 and Y8
8	light	boain		Mg 'daytime' buwan ^y and see 030 above
8	"		teelee bookooroo	cf. A8
8?	heat	yattin		Bd yaḍa 'daylight'
9	night	pitta		Mg biṭa
9	night, dark		gobear	
10	a shade		mullo	malu
14	clouds		yo-gan	Bd yugan, and see 16
16	rain	ukau		Mg, Gn yugan, cf. 14
16	"	tantinga		
16	"		cammotyingoora	See K16
18	rainbow		cutchun	Mg gat ^y in (u Gn)
19	thunder	barri		Mg, Gn barin ^y
19	"		noola-noola	
21	hail		mookooloo	?mugaḍi
23	frost		meetharra	miḍaḍ
24	dew		bauanee	(u Gn)
25	wind	yerga	yarraga	yadga
25a	north-east wind	kauymo		u
M				
2	a watercourse		thulla	
7	a spring		mootangurra	(Place Name?)
8	native well		incurra	Mg, Gn ingaḍa (u Bd)
9	ground	tante	thundi	Gn ḍanḍi, Bd nanḍi
9	"	taka		Mg ḍaka
10	hill	banko	bungo carripooi	Bd bangu, see M17 (stones high) and X1
10	hill	morella		
11	plain country		goonni	Bd gunayi, Mg Gn gunaṛi
13	Warrego River		curdeela (i.e. Mg, Gn gaḍila, Bd river of sand)	gaḍiya 'sand'
13	sand		curdeer	see previous item
17	stone	banko	bungo	Bd bangu
17	"	barre		Mg, Gn bari
19	red ochre or red		cootthae	Mg, Bd guḍi, Gn guḍin
21	scrub		bardoo	?Gn baḍu 'river'
N				
1	tree	pugga	barga	baga
1	wood	baka	bargar	baga
6	bark	beya	biar	Bd biya

No.	English	Playfair	Hollingsworth	Comments
6	bark	morgoin		Gn mudgun ^y
9	leaves of tree		thallar	Mg, Bd <u>d</u> ala
9a	flowers		oba	Bd uba (u Mg, Gn)
9b	seed		pulpart	(u Mg, Gn)
10	gum		mookine	mugan ^y
13	gum tree	kacola	carcoola, carcoolin	Mg, Gn gagula
14	box tree		barcoora	bagura 'coolibah'
14	" "		koola bar	English?
16	bloodwood tree		cambool	Gn gambul
18	mulga tree		pindeea	Mg, Gn bindiri
18a?	yarran tree		weelbala	Bd widbal 'myall' but note Gn N34 'dogwood' widbil
19	gidya tree		cobardoo	gubu ^u
25	pine tree		pyingerra	Mg, Gn ban ^y d ^y ara
26	currajong tree		bingee	Gn bin ^y d ^y i (u Mg)
27	bottle tree		minderra	Bd mindaq (u Mg)
38	wild orange		bumble	Galali bampuli (u Mg)
40	quandongs (red)		thianburra	Gn <u>d</u> an ^y ba ^q (also per- haps Bd; u Mg)
40a	quandongs (white)		theweau	u
46	root of water-lily		gobbeer	Gn gabi ^{ra} (u Bd)
49a	reeds		teecull	u
50	grass	woton	ootthoon	u ^{gun}
50a	kangaroo-grass seed		quoilpin	u
0				
1	no	yamma	yumma	Mg, Gn yama 'no, nothing'
2	one	wongara	onkera or wonkera	Gn, Bd wangara
3	two	boolardoo	paulludy	Gn bula ^q i, Bd bula ^q u
3a	three		paulludy	onkera cf. 2, 3
3b	four	boolardoo- boolardoo	paulludy	paulludy cf. 3
4	three	koorbara		Mg gudbara 'a few'
5	plenty	waintu		?Punthamara wan ^{ru}
5	"		mulla-mulla	Gn malamala
5	big	mulla-mulla		Gn malamala 'many'
10	together or sweetheart		ailpau	
13	black colour		goorol	Mg, Gn gudul
14	white		coba-coba	Bj etc. kupa
15	red		(see M19)	
16	big		bunyarty	Gn ban ^y a:ri
17	little	kioo	kyeu	Bd gayu (usually ga ^{ru})
17	"	kapoin		Mg gapun ^y
17	"		thippo	Gn d ^y ipu
18	tall		goorrican	Mg, Gn gudgan
18	big		gooricanbe	Bd gudganbadi 'tall' or -be may be -ba ^{ri} ~ -ba ^y i 'CON'
19	short		coongoon	
27	deep		bootchoo	Mg, Gn but ^y u

<u>No.</u>	<u>English</u>	<u>Playfair</u>	<u>Hollingsworth</u>	<u>Comments</u>
0				
32	heat	poath (and	see L8)	
32	"		booine	buwan ^y
33	cold	yakul	yuckull	yagal
37	a stink		cutcha	Mg, Gn gat ^{ya} , Bd gad ^{ya}
38	hard		gurrikill	Gn gadgil
39	soft		mooning	Mg mu ^{nan} ^y , Gn mu ⁿⁱ
42?	run quick		ty-ty	
43	gently		ee-ik-carra	Mg, Gn igaru
47	old, worn out		mutcha	Mg mat ^{ya}
48	good	murga	mooricar	Mg, Gn mudga
48	"		mickanberri	Bd migan ^y badi
49	bad	warwarro	warrico- warrico	Mg, Gn wadguwadgu, Bd wadgu
49	"	bauya		Dharawala probably ban ^{ya}
50	truly		yangger	yan ^y d ^{ya}
52	nasty		curtee	Mg, Gn ga ^{ti} , Bd gadigadi
52	bad		curthee	see preceding item
54	bald		goorpin	Gn, Bd gudbin ^y
55	blind		mootchoo	Kungkari mut ^y u (Gn mud ^y imud ^y i)
57	hungry	kabid	cobertabae	Mg, Gn gabi ^d 'hunger', gabi ^d ba ^{ri} 'hungry'
57	"	kuliatin		
68	thirsty	koballa		cf. 57
58	"	mariatin		
53	unwell		wee-wee	Pidgin?
66	tired		coolyarlar	
73	wild		booramby	
P				
1	walk	wegauga	wygella	Gn, Bd wad ^{ya}
1	"	tala		?Mayi-Kulan, Ngawun tala 'go away'
1	come on	wadyinko		Gn, Bd wad ^{ya}
2?	come on	kuga		
2	come on		ookoo cuntha	ugu 'hither', Mg, Gn gana 'come'
6	to get up		boorangee	Mg, Gn buda, Bd bu ^{ra}
9	run		bawdinya	
21	to swim		gnoombula	Gn n ^{umbi} , Bd n ^{unbi} a
Q				
1	sit	binda	pinda	binda
1	"	begauge		
R				
10	take hold		murrel	Mg mada, Bd ma ^{ra}
14	to carry		bungil	?Bd bun ^{da}
27	to give		goombul	Bd gumba
27a	to exchange		buck-kin	
28	to steal		goonthama	Mg, Gn gun ^{da} , Bd gun ^{da}

<u>No.</u>	<u>English</u>	<u>Playfair</u>	<u>Hollingsworth</u>	<u>Comments</u>
<u>S</u>				
1	to shoot or kill		goonill	Gn, Bd guni
2	to throw		coochamyar	Mg gut ^{ya} , Gn, Bd gud ^{ya} 'hit with missile'
4	broken		goondilla	Mg, Gn gund ⁱ
6	to cut		bobellar	babi
7	to chop out		bungel	ban ^y dyu
14	to dig		barculla	baga
15	to cover		gumbun	gamba
17	to cook or burn		cobella	Gn, Bd guba
18	to roast		wat-thool	wadu
<u>T</u>				
2	see	naga	knarkulla	Gn naga, Bd naga
2	"	neinne		Mg na:
7	to hear		imbella	imba
7?	listen		qooroo	an interjection?
<u>U</u>				
5	to talk		goolparra	Mg, Gn gulba
7	to cooe		coolella	Gn gula
11	to whistle		coobeel	gubi
12	to pretend		cotthingella	Mg, Bd gadi
<u>V</u>				
1	eat	ukal	uckerrer, uga	Bd yuga
1	food	ukulgo		"
1	drink		uckerrer	"
1	"	tappa		Wangkumara tapa
1	"	wadya		
1	thirsty		cammo yuckerer	gamu 'water', Bd yuga 'eat, drink'
2	to bite		bothilla	ba ^{da}
2	eat	pautein		ba ^{da} 'bite'
3	to taste		thallal	Mg, Gn daia 'eat, drink'
5a	to spit		cunther	
8	to smell		eer-ai-bae	Noun with CON suffix -bari ~ -bayi; Bd idi 'smell (noun)'
10	to pant		booeeyar	Gn buya
17	to perspire		gnumburra	Mg (and Gn?) nan ^y bara
23	sleep	uga	oga	Bd uga 'asleep'
24	to dream		pigeelar	Mg, Gn bigiri, Bd bigiyi
30	to itch		gidgeela	Gn gid ^y ima 'tickle' (u Mg)
33	to be sick		(see A22)	
34	dead	kuntine		Mg gund ⁱ
34	"		woollul	Gn, Bd ula
38	frightened		cullulla	Mg, Gn gala
40	to laugh		yat-thin	yadi
41	to cry		parrin	Mg, Bd badi, Gn bati

<u>No.</u>	<u>English</u>	<u>Playfair</u>	<u>Hollingsworth</u>	<u>Comments</u>
X				
1	North		carripooi	Mg, Gn gadbu (and see M10)
2	South		goorarndoo	Mg, Gn guta
3	East		nararpararndoo	Mg, Gn ɲadba
4	West		parrarndoo	Mg, Gn baɬa
6	a long distance		cumburrie	Mg, Gn gambari, Bd gambadi
15	come on		ookoo cuntha	See P2
16	be gone		goondoo	gundu 'away'
Y				
1	yesterday	urindia		Mg yurinYɔya
1	"		coollerie moockeroo	Bd guliɾu, mugaru both 'yesterday', see Y8
2	today	iimba		Mg gayimba, Curr No. 153 Yangeeberra ayimba
3	today	nelya		Gn niɬya, Bd niyila 'now' (u Mg)
3	by-and-by		ngeelyambo	See previous item
6	"	baboo	bobo	Dharawala babu; Bd gabū 'later'
6	directly		bobbo	See previous item
8	tomorrow	kundaroo	goonderroo	gunda, 'yesterday' in Gn, 'night time' in Bd
8	"		mookerroo	mugaru (also 'yesterday' in Bd)
9	long since		wiearra	?cf. B3
10	always		wundoo	Bd wandu 'often'
11	more		cullar	gala, 'again' in Mg, Gn, 'now' in Bd
11	to do again		cullaro	Mg galadu 'again'
Z				
1	yes	yoko		
1	"		ngowa	Mg, Gn ɲawa
1	"		yowie	[yuwai], may be Pidgin
2	no		curther (also 'not')	Gn, Bd, gaɬa, Mg gara
2a	I don't know	yamme		?cf. 01

The following items are not found in the semantic fields vocabulary:

I	ngai-ia	ngia, ngyer	ɲaya
I		nginya	?Mg, Gn ɲana 'me'
I	itu		See next item
mine		ngatchu	Mg, Gn ɲatʷu, Bd ɲatʷu
you	yinda	inda	inda
you	idno		Mg, Gn 'your' inu (Bd yunu)
you and I		ngulli	ɲali

<u>English</u>	<u>Playfair</u>	<u>Hollingsworth</u>	<u>Comments</u>
you		yourra	Gn, Bd 'you (plural)' yura (Mg ida)
who?		oonthooroo	Bd ṅuṅḍuṛu
what?		annee	ṅani
where?	yinda	intharndoo	Bd indiya, Gn inḍiya

A number of bound morphemes can be found in the above lists. They include the following:

- nu and ḍu on kinship terms (see 3.4, and Breen 1973: 137-8), C1, C3, C4, C7, C8.
- galu, genitive, J2
- bayi, concomitant, O18, O57, V8
- :ndu, on 'where' and on compass point names, X2, X3, X4, (cf. 3.1)
- badi, as in Bd (Breen 1973:140) O48, O18?
- ny, nominaliser (cf. 3.4.5) V34 and perhaps S15, V2, V40, V41
- nyḍyala, nominaliser (Breen 1973:141) U12
- la, past tense, numerous examples in sections P to V, and note the sentence in Hollingsworth

curther	ngyer	imbella
gaḍa	ṅaya	imbala
not	I	hear-PAST

given as the translation of 'I don't know'.

- ngu, purposive of intransitive verb (as in Mg and Gn), P1 and perhaps P6
- lgu, purposive of transitive verb (as in Gn and - for all verbs - in Bd), V1
- ma, added to transitive verbs (cf. 3.5.3(a) and Breen 1973:104 and 143-4), R28, S2
- ya, verbal inflection, P9, S2
- da, -ra or -ṛa, verbal inflection, U5, V1
- du in galadu, function not known, as in Mg (see 4.9.5) and possibly others in B1, J1, N13, Y3.

APPENDIX II

TINDALE'S MARUKANJI VOCABULARY

The vocabulary was collected at Lake Tyers, Vic., in January 1939. The informant was Jerry Jerome. The spelling system uses the International Phonetic Alphabet, in the form set out in Tindale (1940:147). The language is clearly Margany, but the vocabulary differs slightly from that given above, being, like Playfair's vocabulary, closer to Bidjara and Dharawala.

The vocabulary has been reordered and numbered as in the semantic fields vocabulary and a comments column has been added in which, if the word differs from that given above for Margany, relevant further information is given.

<u>No.</u>	<u>English</u>	<u>Marukanji</u>	<u>Comments</u>
A			
1	head	'kaka	Probably should be 'kaṭa
3	hair	'turunj	

No.	English	Marukanji	Comments
6	forehead	'balga	=Gn; cf. A8a
8	eye	'di:li	
8a	eyebrow	'melgan	Given as 'forehead', A6 above
10	nose	'ko:	
12	mouth	'ḍa:	
13	lip	'bigi	Given as 'beak', E3, above; 'top lip' in Bd
14	tongue	'talanj	
15	teeth	'irta	
17	ear	'maḡa	
20	jaw	'takaḡ	Bd, Dh ḡaga!
21	beard	'ḡanka	
21a	moustache	'monu	Wadjabangayi munḡu; Bd 'bottom lip' munu
28	hand	'mara	
36	belly	baḡti	
42	back	'buru'ku	Bd budḡu
46	faeces	kuna	
48	penis	'buḡa	
49	urine	'to:taru	
50	testicles	'ḡara	
59	knee	'mugu	
63	foot	'ḡina	
69	blood	'kom:a	
B			
1	man	'wailbala	'white man', B12 above
2	woman	'wadji:n	'white woman', B13 above
D			
8	dog	'ḡura	
9	dingo	wanti	
11	kangaroo	'baura }	'red kangaroo', D11 above
14	wallaby	'baura }	
14a	rock wallaby	munkuḡ	'wallaroo', D13 above
19	opossum	'ḡaḡur	
20	porcupine	'par:'bira	
E			
5	egg	'kabun	
7	emu	'kolbari	
8	plain turkey	'bunkanj	
9	native companion	'koruru	Gn guludku, Dh ḡurur (?), Gugu Badhun ḡurur, etc.
10	pelican	'dar:'ta	
17	swan	'kotu'ru	
18	wood duck	kunma	
19	black duck	maḡara	
23	whistling duck	'kopi'tjur	gultapa above
30	eaglehawk	'kuḡala	
38	crow	'wakan	
41	magpie	'kulbun	Bd, Dh gulbu
48	cockatoo, white	'teikari	
48a	cockatoo, black	'bigar	Bd ḡuḡidala (n Mg, Gn)

<u>No.</u>	<u>English</u>	<u>Marukanji</u>	<u>Comments</u>
F			
2	carpet snake	'kapol	
3	tiger snake	'bombara	'mulga snake', F5, above
3a	black snake		
4	brown snake	'kuləɟi	'bilby snake', F4, (and cf. F3) above
6	sand goanna	'barna	
8	frilled lizard	'bubanj	
13	turtle	'katja'wulara	
14	frog	'batju	cf. F17 above 'little brown frog' baɪku
G			
3	yellow belly fish	kari	
7	catfish	'ilbu	Mg, Gn banbuɟu, also G8, Gn bimbul
I			
9a	initiation ceremony	ɲarupana	u
9b	totem	juri	= 'meat', see K8
J			
1	camp	'jampa	
5	spear (No spear-thrower used)	'wamara	
6	boomerang	'waŋal	
9	shield (of gidgea, mulga or brigalow)	buruku	
10	tomahawk	'balunɟ	
11	knife	('baŋku)	See M16 'stone'. See also J11 above.
18	string	'bunta	baɪka in Mg (and also in Galali)
18a	(fishing line)	'o:kɔ	u
19	net (same nets used for fish and ducks)	malu	Mg, Gn gulanɳ; u Bd
K			
1	fire	'buri	
3	smoke	'doka	Bd, Dh, Playfair
6	food	'ɲamanɟ	= Bd
8	meat	'juri	
16	water	'gam:u	
L			
2	sky	'banda'ra	
3	sun	'ɟuru	
4	moon	'kakara → (kaka(d)a)	
5	star	niaru → (nia(d)u)	
16	rain	'kam:o	= 'water', see K16
18	rainbow	'kaitjin	
19	thunder	'kagar'ɟa	prob. 'moon', see L4
20	lightning	'bandara	prob. 'sky', see L2
25	wind	'jaru'ka	

<u>No.</u>	<u>English</u>	<u>Marukanji</u>	<u>Comments</u>
M			
2	river	baro	
9	ground	'ḍak:a	
10	mountain	'maṅkala	= 'sandhill' in Gn (M16) and Bd
11	plain	'kunari	
17	stone	'baṅku	= Bd, Dh
19	red ochre	'magira	'copi', M20 above
N			
1	tree	'baga	
9	native pitch, gum	bandi (beefwood gum)	mugaṅ 'gum'
P			
1	walk	kunduwaba	} See P1 and X16 above
1	go away	'kundu	
2	come here	'oko	See X15 above
9	run	kunduwara	See P9 and X16 above
Z			
1	yes	'ṅa:wa	
2	no	'kara → 'ka(d)a	

APPENDIX III

VOCABULARY COLLECTED BY BARRY FOSTER, THYLUNGRA

<u>English</u>	<u>Aboriginal Word</u>	<u>Phonemicisation and notes</u>
Coopers Creek	Nockatunga	ṅakaṭuṅka, a Wangkumara name
Paroo River	Marra Gyden	?
Clever man	Goobee	gubi, 068
Plain	Goon aa	gunaṅi, M11
Ridge	Burree	bari 'stone', M17
Drunk or insane	Purra purra	badabada, 072
Mulga Snake	Boom burra	bumbaṅa, F5
Crow	Wok kunn	wakaṅ, E38
Wedgetail Eagle	Goo ba la	gudaḷa ?, E30
Kite Hawk	Goom mon	gumuṅ, E32
Kite Hawk (Fork Tail)	Britoo britoo	biṭubiṭu, E31
Yes	Na	ṅawa, Z1
No	Urta	aṅa (gaṅa?), Z2
Married woman	Queewa urada	guyaḍa, C14
Single woman	Mungine	mangaṅ, B6
Man	Mydie	maḍi, B1
Fire	Buddi	buḍi, K1
Water	Um oo	amu (gamu?), K16
Fish	Goyoo	guyu, G1
Camp	Yamba	yamba, J1
Spear	Bewing (Bee wing)	poss. biwiny, J5
Boomerang	Wung ul	waṅal, J6
Sun	Dooroo	ḍuru, L3
Moon	Ar gul da	agaḍa (gagaḍa?), L4
Star	Near al doo	niyadu, L5
Sky	Bun da loo	bandaḍa ?, L2
West	But tan doo	baṭa:ndu, X4
East	Nyls ba	ṅadba, X3

<u>English</u>	<u>Aboriginal Word</u>	<u>Phonemicisation and notes</u>
I go	Iya	ɲaya 'I'
You	Wa bon yee	wabaɲi 'go-PRES', P1
They	Da na	ɖana 'they (plu.)'
I go East	Dooroo duddy	ɖurɖadi 'sun-ALL', L3
Food (not meat)	Myee	mayi, K7
Meat	Udee	yudɪ, K8
I come	Ny ya	ɲaya 'I'
What for	Na kee go (or Yinda)	ɲanigu 'what-DAT' ? yinda 'you (sing.)'
Mountain	Ba gool	bagul, M10
River	Burroo	baru, M2
Flood	Mulline	mulan ^y , L27
White man	Wal mullya	wayilbala ?, B12
White woman	Waj gin	wad ^y i:n, B13

ADDENDUM

During a brief visit to Cunnamulla in 1979, some additional material in Gunya was collected. This has been incorporated into the text or vocabulary where practicable but in cases where this would have necessitated extensive retyping, it is given here.

Note also that the language name spelt Garlali in the text (Section 1.3, including Tables 1.2 and 1.3, and Section 1.4) and on the map is now thought to be more correctly Galali.

Re the early parts of sections 2.3 and 3.4, the word formerly phonemicised buwin^y is now believed to be bu:n^y. This is the only known monosyllable in Gunya with a final consonant (none are known in Margany). (Table 2.8 has been corrected.)

Re Section 2.7, Mrs. Richardson thinks ɲuɖa is Margany, not Gunya.

The following corrections apply only to the alphabetic vocabulary, the corrections having been made in the semantic fields list:

- buɖibuɖi should be buɖibuɖi, 'lungs'
- buwin^y should be bu:n^y 'lump'
- add ɖidga, G : semen
- ɖuga, G : sugar.

Other additions to the vocabulary (ordered as in the semantic field vocabulary) are:

- gaɖigadi 'part of intestine', or perhaps 'spleen'
- gin^yd^yal 'part of intestine'
- nuɖu 'part of intestine'

(The details given for these three items are confused and contradictory.)

imuɲ (C) 'mother-in-law', accepted as imuɖ by R who, however, did not know the meaning. C also gave yabuɖu (see C2) as 'mother-in-law'.

bun^yd^ya (see C18) was also translated by R as 'mother's mother's brother's son'.

bakuda 'fox'

mudgun^y 'bush (sp.) with little berries' (R)

gudgi^{ri} 'a fast runner' (R, see 040)

ḡu^ya (069) is more precisely translated as 'clever at dodging spears in a fight'.

babu 'later' (aMgR, cf. Y6 and Appendix I).

Note also the term of abuse guⁿa (or guṇa) buḡalba^{ri}, meaning not known (but guⁿa means 'faeces' and the suffix -ba^{ri} 'having'). (Regarding the variant form guṇa see the notes on the pronunciation of nasals in 2.2).

Final proofreading revealed some omissions from the Alphabetical Vocabulary. These are:

balga, G: forehead

ḡi^{ti}, M: louse

gan^yba, M: to light (fire)

man^yd^ya, M: to call out

mat^yamat^ya, G: yesterday

ḡambi, to swim

yura:mu, G: alcoholic drink