Banjalang Transcript for a Language Course

Thor May

* incomplete draft only
* most vocabulary verified
* most spelling standardized

* linguist: Thor May
* Banjalang language from Michael Walker
* Middle Clarence dialect
* project date: 1983
DEDICATION

This course in Banjalang is dedicated to an idea. The idea is that a living language must be open to all who wish to use it.

Language is a living thing which is nourished by constant use. Like all living things it can grow or it can die. Like all living things it must change over time. That tongue spoken by a parent is never quite the same as that spoken by the child. Strong, healthy languages always borrow or invent to meet new needs. Every year on the planet earth many human languages die because they no longer serve the needs of those who spoke them. Every year new languages are born. And just occasionally old languages are reborn by a great effort of will. The future of Banjalang is in the balance. You may help to choose it.

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# Table of Contents

1. Introduction .......................................................... 3

2. The Banjalang Cultures .............................................. 4

3. The Sound System of The Middle Clarence Dialects of Banjalang (and a note on spelling) .......................... 5

4. Some Necessary Information About The Grammar of Aboriginal Languages ........................................ 6

5. Greetings and Farewells
   "Jinggiwahla width bayahny ..?"

6. Small Talk : The Weather
   "Galanguy nguyn, ngiih?"

7. Introductions and First Enquiries
   "Michael, galanguy Tom .."

8. Who Is He? What Is That?
   "Ngiihn mala (nyari)..?"

9. Feelings and Emotions
   "Ngay gala gabir .."

10. Describing Self and Others
    "Ngay gala Banjalang .."

11. The Teacher Quizzes A Student
    "Ngiihn waghah nyari ..?"

12. Describing Rose Roberts
    "Rose Roberts yangwahla Myrtle Creek-ngu .."
13. Personal Quiz
   "Jjunu wi'tha yangwahla..?"

14. Likes and Dislikes
   "Ngay gahny.gi baygalgi gaji.."

15. Proximity; The Problem of Noun and Verb Markers
   "Manhy jugalinhi ngambil 'table'-a, bandang.gahya-wal.."

16. Directions and Proximity
   "Yilah bolun.."

17. Observations of Proximity
   "Nyah! Maia jarahny gahrende Terri bahya.."

18. Location of Injury/Body Parts
   "Jik mala barahnywan..?"

19. Implied and Stated Inability
   "Mala weybar gajang galgalinhu.."

20. Asking and Giving Permission (...) normally indirect
    in Banjalang
   "Wida gahgalihwa nunu.."

21. Talking About Other People
   "George-na bijangbihny bugalwahla-nguy.."

22. I've Been Away (...) on a trip
   "Ngay-wal yehni gununu.."

23. Back In The Old Times
   "Mayah gurihbu nyulangambu wulimadan nangany..

24. Memories; He Was A Great Man When He Was Young
    "Nyulawal jayuwahngnuy balinggah.."

25. Banjalang Kinship Terms

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INTRODUCTION

Banjulang is a twilight language. Only a handful of speakers remain who can claim it truly as a mother-tongue. Other, younger people, may know a few words or phrases. Nevertheless the Aboriginal communities on the North Coast of N.S.W. are resurgent, partly as the result of new educational opportunities and a fresh sense of political hope. One can only wish them well. Both Aboriginal people and other Australians have expressed interest in preserving and relearning the Banjulang dialects. This book has come into being as a result of that pressure.

Readers should be clear about what a course such as this claims to do, and what it cannot attempt. Firstly, virtually no-one, including Michael Walker who contributed most of the Banjulang used here, has spoken the language with daily fluency for a generation. Much therefore has been forgotten, and reliable colloquial judgements of what remains are impossible. Speakers often differ among themselves about what is the 'right' way to say this or that. Also, of course, no one is used to seeing Banjulang written down, and the instinct may be to deny that the written form is 'the same language'.

Secondly, there are at least twenty dialects of Banjulang known or inferred. Many usages have been borrowed and mixed in towns like Lismore, even with other languages. One must also expect the all-pervasive English language to have affected Banjulang utterances, for example, in word-order preference and phonology. This is especially true of this book which (for reasons mentioned below) is largely based on translations from English into Banjulang. Many a reader with some knowledge of a dialect may cast this book away with derision for not choosing the forms that he knows. My only defence is that some choice had to be made and some consistency maintained. Michael Walker's Middle Clarence Dialect (Wahlubal, mixed with a bit of Gidabal and Wiyanal) seemed as good a choice as any, particularly since Terry Crowley's work (The Middle Clarence Dialects of Banjulang; 1978) is based upon the same dialect. Others should feel free to substitute in their favourite dialect forms.
The general outline should still serve its purpose.

Thirdly, I have approached the language as an outsider, grabbing a few spare hours from a busy lecture schedule and with no real chance of acquiring personal fluency. This has forced me to design an outline in English and seek Banjalang translations. It is a far from ideal solution, but better than nothing (the alternative in this case). I have been thrown back upon my instincts as a linguist and a teacher to avoid serious absurdities but students, as they progress into a proper analysis of the language may find much here that needs to be modified or even abandoned in favour of a more natural Banjalang way of saying things. Ideally, a true Banjalang speaker turned linguist-teacher will eventually write a proper sequel, and consign this work to the memorabilia collection. In the meantime it may offer a first, modest access to the language of the Banjalang people.

Thor May,
Lismore,
November, 1983.

ACKNOWLEDGMENTS

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Michael Walker made the first translations possible by participating as part of his own training program at Northern Rivers College. Without the support of Rob Davidson, who thought up the whole exercise, there would have been no course produced. Special thanks are due to Margaret Sharp for making sense of my hasty transcriptions and standardising the spelling. Her own previous work on the language, and that of Terry Crowley, were essential references. A number of other Banjalang speakers have surveyed the transformation of Michael Walker's language into writing with a degree of disbelief, and even alarm. I hope the proper use of the material will allay their skepticism. Finally, thanks to Jeanne Olley for managing a very unusual typing assignment with good humour and competence.
6.1 Consonants

\textbf{b}  
roughly as in English; at the beginnings of words
sometimes like \textit{p}, in the middle of words sometimes
softer and a little like \textit{v}.

\textbf{d}  
as in English except between vowels in Gléhnil, when
it is pronounced like \textit{th} in another.

\textbf{j}  
for some dialects as in English; in other dialects
lighter, a little like \textit{gy}, \textit{zy} or \textit{sh}. Between vowels
it can sound a little like the \textit{zh} sound in measure.

\textbf{g}  
roughly as in English; at the beginnings of words
sometimes like \textit{k}, in the middle of words particularly
sometimes softer (can be mistaken for \textit{w} at times).

\textbf{l}  
like English \textit{l}, but sometimes begins with a slight
\textit{d} sound before other consonants or at the ends of
words (i.e. a flapped \textit{L}).

\textbf{m}  
as in English at the beginnings of words, but sometimes
has a slight \textit{b} sound before it at the end or middle
of words.

\textbf{n}  
as in English, but sometimes has a slight \textit{d} sound
before it at the end or middle of words.
a little like English my in canyon; sometimes has a slight j sound before it at the end or middle of words.

As in English sing, finger; also occurs at the beginning of words. Sometimes has a slight g sound before it at the end or middle of words.

between English r and Italian flagged or trilled r. Trill tends to be more pronounced at the end of syllables (i.e. after vowels), and before other consonants.

as in English.

as in English.

Further details on sounds can be obtained by referring to Geytenbeek (1971), Crowley (1979) or Cunningham (1969).

6.2 Vowels

Short Vowels

a usually as a in but; between j, ny or y and l or r, and before y in stressed syllables it can sound more like o in pot, and between a and l, r, y or ny, a little like o in pot.

a as in pet.

i as in pit.

u as in put. When next to n, ng or y, it is a bit like o in pot (but shorter) or oo as in Eastern Australian school.

Long Vowels

ah as in palm.

eh as in Australian English there.

eh as in English or American English bee.

uh as in English or American English boot.
6.2.1 Vowel length

\( \_ \) indicates vowel length. We sometimes need to use this length sign as though it were a sound by itself.

6.3 Stress

Stress (extra loudness) occurs on the first syllable of words and on long syllables. Sometimes you hear the stress more than the length or long vowels.

6.4 Where the sounds occur

6.4.1 Sounds which may begin words

Bundjalung words never begin with \( l, n \) or vowels, and not many words begin with \( m \). If a word sounds as though it begins with \( y \), it begins with \( yj \); and if a word sounds as though it begins with \( v \), it begins with \( yv \).

6.4.2 Sounds which may end words

Bundjalung words can only end in long or short vowels, or in the consonants \( m, n, ny, ng, l, n, w, \) and \( y \). A very few words end in \( yj \) in Gidabal or \( jf \) in other dialects, e.g. \( ndj-yj (nyi) \) “butcherbird”.

6.4.3 Consonants in the middle of words

In Gidabal, \( j \) occurs between vowels but \( jf \) doesn’t. In other dialects, \( jf \) occurs between vowels but \( j \) doesn’t. Suffixes which begin with \( j \) in Gidabal begin with \(jf\) in the other dialects. e.g. -j-fam “without” is -j-dom in Gidabal,

-j-fang “very” is -j-dom in Gidabal.

Except in Gidabal examples, I will write this sound \( j \).

In the middle of words, you can have two consonants together, but the first is always one of the consonants that can end a word, and the second is one that can start a word. You never
get two of the same consonants together. Two vowels never occur together. The consonant y can occur at the end of a syllable after e, oh, u, uh, but not after other vowels, although it can begin a syllable after other vowels, e.g. Jayang (X) 'mouth', Dabary (Wa, Ne) 'dog', Gugum (G, Wi, Wa) 'sand'.

6.4.4 Short a sound
In most if not all dialects, short a only occurs at the end of words, or in words made by adding affixes to other words ending in a, or when a long ah is shortened (see below under long vowels §5). Except when a occurs from shortening ah, it can be replaced by o (in some dialects at least), e.g. ngale/maale 'he', nyulagen (Y,G) 'she', male/male (W) but malu/male (Y, GI) 'that' nyahlelah/nyahlelah (all dialects, from nyah-li-hial) 'seeing'.

6.5 Long vowels and lengthening §
You hardly ever get long vowels in successive syllables. This is useful to remember when certain words have suffixes added to them. To keep this law, these rules are used:

1. If there would be two long syllables together, the second long syllable is usually shortened.
   e.g. Nyalelah 'self-important'
   cf. gidinya long (W) 'very big'
       nualelong 'improved, got better'
   cf. gidinyuugs (W) 'got big'

2. Instead of rule 1, with one verb affix, -kLa (present tense 'now') the length jumps from before the I to after it in Gidabel, Yugambal and Wiyabal. If this will stop the word having two long syllables in a row. In Wahlabal the length disappears and doesn't jump. Sometimes the 'jumping' length gets left out in the other dialects too.
e.g.  

- biru- + -hia → biruhia
threw  pres   throws

-Ja-Ma- + -hia → Jahunala(h)
stand  pres  stands

-Ja-Ma- + -hia → Jumala(h)
smoke  pres  smokes

3. The length, h in -hia (present tense), and in -hn (past indefinite tense), -hng (future tense 'will') and -h (imperative) makes an i in the verb stem change to e if not ih. This change of vowel only occurs with these suffixes; all other suffixes or words changed with lengthening will change i to ih. Sometimes this h in -hia, -hn, -hng and -h (imperative) changes w to wh also. Most verbs end in i, and some end in eh, i or eh.

e.g.  

- biru- + -hia → biruhia
threw  pres   throws

- Ba- + -hio → Ba wa-hia
hit  pres  hits

- Ba- + -li + -hia → Ba wa-lishia
hit  repet  pres  is hitting

4. When you have to shorten an ah, the resulting vowel is a. However the long ah was derived, except in Kahlubal verbs for the imperative, and sometimes in all dialects with -lishia (-li + -hia). In Kahlubal this change of i to e only happens if the vowel can be made long.
1. $\text{ng} + \text{h} \rightarrow \text{ngah}$ (in Gid, etc.)
   play  imper  play, dance!

2. $\text{gahr} + \text{h} \rightarrow \text{gahri}$ (wa)
   play  imper  play, dance!

3. No extra length can be added to a vowel which is already long.

4. $\text{frag} + \text{h} \rightarrow \text{fragh}$
   see  imper  look!, see it!

5. $\text{frag} + \text{h} \rightarrow \text{fraghi}$
   see  pres  sees

6. A spelling convention
   When the sounds $\text{ng}$ and $\text{g}$ occur one after the other, we will at present place a dot between them, like this: $\text{yan, gahlo}$ 'goes'. This is so that we don't get confused between $\text{ng}$ and $\text{ng}$. Also, if the $\text{ng}$ sound is followed by a $\text{g}$ sound, the spelling is $\text{ngg}$. Using this convention for some English words we would write: $\text{spring, wrong, growing}$.
5. GREETINGS and FAREWELLS

Note: Except for the first two items on this page the greetings given here are very much English translations. This does not mean that they will never be heard (almost all speakers are influenced by English habits) but they are probably not the traditional way of saying things.

Yilahgu wade! 'Where are you going?' (i.e. How are you going?)
Ngaybal gela! It's only me! (Hi!)
Gala guhara yangguwal Come in!
Jinggiwahla wida bayshny? How is your day? ("How are you going?")
Bugal numgir, Michael. Good morning, Michael.
Bugal numgir. Jinggiwahla wida? Good morning. How are you going?
Ngai gala bugal. I'm fine, thanks.
Jinggiwahla wungah gungan? How is your family?
Gaylengam bugal. They are well, thanks.
Ngay gala yambalwahny. I have to go now.
Nyahnw nihryi [not colloquial] See you later.
Milanmilanyina nguy. Look after yourself (take care).
Bugal yawun. Good afternoon.
Bugal yawun yawun. Good evening.
Bugal jubunya. Good night.
8. WHO IS HE? WHAT IS THAT?

Ngihn mala (nyari)?  Who is he?

Nyulawal Tim.  He is Tim.

Ngihn nyulagan (nyari)?  Who is she?

Nyulagan Rose.  She is Rose.

Ngihn widar?  Who are you?

Ngay gale Terry.  I am Terry.

Ngingarah blagan?  Who are you (two)?

Ngali ganya Terry ngeh Rose.  We are Terry and Rose.

Ngingarah gahnyu?  Who are they?

Mahnyu jaguhr.  They are strangers.

Nyang mala (gujim)?  What is that (animal*)?

[* wild game, snake]

Malanguy Rose-na bujigen.  That is Rose's cat!

Nyang mala nyangbu?  What is that (object)?

Kale Terry-nga behng.  That is Terry's bag.

Nyangahny ngali?  What will we do?

Yanah ngali jagun.gu.  We will go home.
Ngay gala qabir.
I'm hungry.

Ngay gala jugelhgi.
I'm thirsty.

Mala bijanggay jugelhgi.
The baby is thirsty.

Dabay ganyu qabir.
The dog is hungry.

Nyula ganyu marahug.
He is tired.

Nyula Nguy janguy.
He is angry.

Nyula yagambe mijung.an.gahla.
He is unhappy.

Nyulawal mijung.an.gala.
He is happy.

Nyulawal nyundu.
He is sad.

Nyulagen gigirwetm.
She is sorry.

Nyulagen genya dumgghela.
She is crying.

Nyulagen nguy guyir.
She is afraid.

Nyulawal yagambe guyir.
He is not afraid.

Nyulagen nyundu.
He is worried.

Nyula moyu nyang.gahla.
He is doing something.

Nyulangam yagambe wahnqmalehny.
They won't work.
10. DESCRIBING SELF and OTHERS

Gan, ngahleh! Listen!

Ngay gala Banjalg. I'm Banjalg.

Ngay gala Jabulam-bare. I come from Tabulam.

Gaji ngay yehn, gala bayahny Lismore-yi. I live in Lismore now.

Ngay wahnmalelela gaji gahnyu jahjam-bahyl. I work here with these small children.

Ngay nguyaymalelela Banjalg ngeh Yirilingah nguyay. I speak Banjalang and English.

Wajehgaleh: Say this:

Nyula mala Banjalg. He's Banjalang.

Nyula mala Jabulam-bare. He comes from Tabulam.

Nyula yangwahla Jabulamngu. He lives in Lismore now.

Nyula wahnmalelela gaji gahnyu jahjam-bahyl. He works here with these young children.

Nyula nguyaymalelela Banjalg ngeh Yirilingah nguyay. He speaks Banjalang and English.

Zen, ngahleh: Listen!

Ngay gala Banjalg ngule. I'm Banjalang too.

Ngay gala Kempsey-bare. I come from Kempsey.

Gaji ngay yehn, gala bayahny Lismore-yi. I live in Lismore too.

Ngay wahnmalelela gaji gahnyu balihung ngeh dubanygir. I work with young men and girls.

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Ngay gala.

I'm a teacher.

Ngai "teach" yirilingah nguyay.

I teach English.

Ngay gala mihbalehla Banjaling.

I'm learning Banjaling.

Wajehgahah (gun.ngahleh ngeh
nyarizabbu);

Now say this (listen and repeat):

Nyulagan "Australian" nguleh.

She's Australian too.

Nyulagan gala Kempsey-bari.

She comes from Kempsey.

Nyulagan yehn.gala bayahny
Lismore-yi nguleh.

She lives in Lismore now.

Nyulagan wahngmalehla gajj gahnyu
baliing ngegh dubahgir.

She teaches these young men and girls.

Nyulagan gala "teacher".

She's a teacher.

Nyulagan "teaches" yirilinga nguyay.

She teaches English.

Nyulagan mihbalehla Banjaling.

She's learning Banjaling.

Gun.ngahleh:

Listen!

Ngay gala baygal.

I'm Aboriginal.

Gahnyu nganyah gungan Gurlingey-bari.

My people come from Coraki.

Nganyah nanahng ngegh ngay yehn-gala
bijangguy-yi.

My sister and I live in a small house.

Ngali yehn-gala Lismore-yi.

We live in Lismore.

Ngay wahngmalehla maji "garage"-yi.

I work in a (motor) garage.

Nyulagan wahngmalehla maji "shop"-yi. She works in a shop.

Ngali nguyaymalehla yirilingah
nguyay ngegh Banjaling.

We speak English and Banjaling.

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Wajehgalah (gunangba ngah nyaribahbu):

Nyula mala Banjalan.

Nyulangah gunang ba yahgala Coraki- ngu.

Nyula ngah nyulangah naahng yahgala bijang gay ngumbinji.

Mahn ngah yahgala sayang Lismore-yi.

Nyula wahngmalehla "garage"-yhi.

Nyulagan wahngmalehla "shop"-yi.

Nyulagn naangaymalehla yarilingah ngayay ngah Banjalan.

Now say this (listen and repeat):

He's Aboriginal.

His people come from Coraki.

His sister and he live in a small house.

They live in Lismore.

He works in a (motor) garage.

She works in a shop.

They speak English and Banjalan.
11. THE TEACHER QUizzes A STUDent

Gungahleh:

Jingiwha, wida bayohny?
Nqihw wungah nyari?

Bill Roberts.

Buga, Məji yehna Bill.
Nganyah nyari Walker.
Jumunu wida yangwha?

Myrtle Creek"-bari.

Nyah wida yehn.gala?

Lismore-yi.

Wida yehn.gala wanghai bijangbihny
ngeh wajung.jarqan?

Yagambe,
Ngay yehn.gala ngaruny-bahyi.

Jiyah wida gurihbu?

Ngaywal gagahba "Myrtle Creek
School"-a.

Nyang "class" wida gahba?

Ngaywal yabur "5th class"-a.

Listen!

Teacher: Hello. How are you?
What's your name?

Student: Bill Roberts.

Teacher: Good. Sit there Bill.
My name's Walker.
Where do you come from?

Student: From Myrtle Creek.

Teacher: Where do you live?

Student: In Lismore.

Teacher: Do you live with your father
and mother?

Student: No I don't.
I live with my aunt.

Teacher: Where were you previously?

Pupil: I was at Myrtle Creek School.

Teacher: What class were you in?

Pupil: I was in 5th class.
12. DESCRIBING ROSE ROBERTS

Wajehgala (gun-ngaleh ngeh nyaribabha):

Now say this (listen and repeat):

Rose Roberts yangwahla Myrtle Creek-ngu.

Rose Roberts comes from Myrtle Creek.

Nyulagan yehn.gala Lismore-yi.

She lives in Lismore.

Nyulagan yegambe yehn.gala bijangibhny ngeh wajunjargan-bahyi.

She doesn't live with her father and mother.

Nyulagan yehn.gala ngaruny-bahyi.

She lives with her aunt.

Guribbu nyulagan "pupil" Myrtle Creek School-yi.

Previously she was a pupil at Myrtle Creek School.

Nyulaganwal "5th Class"-a gagabba.

She was in 5th class at that time.

Now answer these questions:

(Ngihn mala nyari?)

What is his name?

Ngihn mala dubay nyari?

What's her name?

Janunu yangwahla nyulagan?

Where does she come from?

Jiyi yehn.gala nyulagan?

Where does she live?

Nyang mala yehn.gala bijangibhny-bahyi ngeh wanyang-en-bahyi?

Does she live with her mother and father?

Nyinh-bahyi nyulagan yehn.gala?

Who does she live with?

Jiyah nyulagan guribbu?

Where was she previously ('long ago')?

Ngangah "class" nyulagan?

What class was she in?
13. PERSONAL QUIZ

Wajuhgalah:

Ngin wida nyari?

Jumunu wida yahwahlab?

Jiyi wida yehn.gala?

Nyang.gala wida?

Nyang wida baygal?

Nyang wida "Australian"?

Wida yehn.gala "city"-yi, "town"-se, "village"-yi?

Ngihn-bahyi wida yehn.gala nguy?

Ngiimba mahnyumah mumunah nyari.

Gunugunu ngayay mamalani:

Ngay-be-gala yehn.gala gaji.

Ngay yehn.gala gungahn-bahyi.

Ngay yehn.gala bijangbihny ngeh wanyagan-bahyi.

Ngay yehn.gala wuyang/wuyang.girgan-gabhy.

Ngay yehn.gala banahm/manahng-bahyi.

Ngay yehn.gala nhuyan-bahyi. (sy, or pl.)

Ngay yehn.gala banibinhnygan-bahyi.

Now tell me about yourself:

What’s your name?

Where do you come from?

Where do you live?

What do you do?

Are you Aboriginal?

Are you Australian?

Do you live in a city or a town or a village?

Who do you live with?

Ask your neighbours the same questions.

Here are some answers:

"Here is how you talk back!"

I live alone

...with my family

...with my father and mother

...with brother-in-law/sister-in-law

...with my brother/sister

...with a friend

...with my wife
14. LIKES and DISLIKES

Gun. ngale:
Jinggiwahle.
Ngay nyari Jim.
Ngay gunuhgi jagun.gi.
Ngay gahny.gi baygalgi gaji.
Ngay gunuhgi yalgan.
Ngay galahgi balun gila juwida.
Ngay galahgi ganyahli gaji.

Listen to this:
Hello,
My name is Jim.
I like this place.
I like the people here.
I like the sun.
I like that river down there.
I like fishing here.

Njehegalah:
Nyula nyari Jim.
Nyulawal gajigur jagun.gi.
Nyula mahny.gi baygalgi gaji.
Nyula galahgi yalgan.
Nyula galahgi balun gila juwida.
Nyulawal galahgi ganyahli gaji.

Now say this:
His name is Jim.
He likes this place.
He likes the people here.
He likes the sun.
He likes that river down there.
He likes to fish here.
Gun. ngale:

Jinggiwala,
Nganyah nyari Anna.

Ngay gunuhgi-wahr nganyah,
banibihny yagambegi.

Nyulawal Kempsey-gi-wahr, ngaywal yagambie.

Ngay yambihgi-wahr, nyulawal yagambie.

Nyulawal ganyahlgi-wahr, ngaiwal yagambie.

Ngay guybalhgi-wahr, nyulawal yagambie.

Ngaliwal gulghim gunuhgi.

Listen to this:

Hello,
My name is Anna.

I like this place, (but) my husband doesn't.

He likes Kempsey, (but) I don't.

I like travelling, (but) he doesn't.

He likes fishing, (but) I don't.

I like cooking, (but) he doesn't.

We like different things.

Wajebgalah:

Nyang. gana nyari Anna.

Nyulagen gunuhgi-wahr, banibihny yagambé-wal.

Nyulawal Kempsey-gi-wahr, nyulawal yagambie.

Nyulagen yanbihgi-wahr, nyulawal yagambie.

Nyulawal ganyahlgi-wahr, nyulagen yagambé-wal.

Nyulagen guybalhgi-wahr, nyulawal yagambie.

Nyulangem gulghim gunuhgi-wahr ...

Now say this:

Her name is Anna.

She likes this place, (but) her husband doesn't.

He likes Kempsey, (but) she doesn't.

She likes travelling, (but) he doesn't.

He likes fishing, (but) she doesn't.

She likes cooking, (but) he doesn't.

They like different things.
Gun.ogele:

Jim, wida gunuhgi Lismore-gi?

Yagambe-wal. Wida gunuhgi?

Yaway-wal.
Ngaywal gunuhgi Lismore-yi-kahr, wida-wal yagambe-gi.
Ngay gijir.

Ngaywal ganyahlgi. Wida-ga?


Ngay jangwal yanbihlgi ngel (ngay jang) guybalihlgi.

Ngaliwal gulghin gunuhgi, ngi?

Ngali bulahbu galahlgi mujumgi.

Listen to this:

Jim, do you like Lismore?

No I don't. Do you?

Yes I do.
I like Lismore, but you don't.

I'm sorry (about that).

I do like fishing. Do you?

No I don't. I do like travelling though.

I hate travelling and I hate cooking.

We like different things, don't we?

We both like our son.

Now answer these questions:

Does Jim like Lismore?

Does Ann?

Does Anna like fishing?

What does Jim like doing?

What does Ann like doing?

What do those two (both) like doing?
The idea of 'proximity' in Banjalg (and in Aboriginal languages generally) is extremely important. Objects are marked according to whether they are close (proximate), intermediate or distant. They are further divided into those that are visible, those invisible but formerly visible, and those which have never been visible. Both of these dimensions (distance and visibility) are conveyed together by noun markers which very roughly translate as 'this', 'that', 'these', 'those' etc. In fact these noun markers have a variety of other dimensions such as animate/inanimate, singular/plural, and the grammatical case of their referent noun. The result is that there are well over two hundred noun markers. The main ones are summarized for reference in the tables reproduced from Crowley (1978) below.

There is also a set of verb markers similarly concerned with proximity. Luckily they are not marked for grammatical case, so there are far fewer of them. They are tabulated below too.

It is beyond the scope of this book to explore the full uses of grammatical markers like these, even though they occur in one form or another in the vast majority of Banjalg sentences. Obviously it is also beyond the ability of any beginning student to memorize and properly use over two hundred markers. Nevertheless, some will quickly become familiar. We must accept that the first task of language learning is to be understood, however crudely. The refinements can come later.

<table>
<thead>
<tr>
<th>Examples 1</th>
<th>Examples 2</th>
</tr>
</thead>
<tbody>
<tr>
<td>gunu</td>
<td>Gunu jugali-hu nganyah-war.</td>
</tr>
<tr>
<td>gala</td>
<td>Munu jugali-hu gahrenda wudaya,</td>
</tr>
<tr>
<td>mu-ku</td>
<td>Terry, wangah-wal.</td>
</tr>
<tr>
<td>-gila</td>
<td>Munu jugali-hu ngambil table-a</td>
</tr>
<tr>
<td>mayu</td>
<td>bendang, gahya-wal</td>
</tr>
</tbody>
</table>

'Gunu' here (proximate)  
'This drink is mine.'

'This here (proximate)  
'That drink next to you, Terry, is yours.'

'That over there  
'That way over there; yonder'

'That over there  
'That which is now out of sight'

'That there  
'Those drinks over there on the table are for the others.'
Noun Markers in Wahnkug

(Extracted from Terry Crowley, The Middle Clarence Dialects of Bangalang, Aust. Inst. of Aboriginal Studies, 1973.)

Any noun marker can be used as a third person pronoun, replacing rula 'he', rure-mi 'she' and pulu-rulung 'they'. For example:

(105) gawe-nu main
    u-hi shone's kill all
    They will run towards the hills.

(110) ruda malai-nl na-nl
    I-A that D see pass def

I used marker.

Generally, it is male (sg) and maqu (pl) that are used as pronouns, rather than any of the other noun markers that are found in this language (see Tables 17-19); these being semantically the least marked, that is, visible rather than invisible and intermediate rather than proximate or distant.

The noun markers almost always agree in case with the noun with which they are associated, or the pronoun they are replacing. Since the case forms are partly irregular in the noun marker series (rather, they have their own regularities), the full paradigms for each series are presented below.

8.1 Visible series

The visible series of noun markers (as for the other series) also have different morphological behaviour according to the kind of noun they are associated with. If they are marking an animate noun or a noun referring to the small animals and birds, they decline according to the following paradigms (see section 7 of this chapter where the same semantic distinction is drawn into play in the choice of noun paradigm):

<table>
<thead>
<tr>
<th>PROXIMATE</th>
<th>INTERMEDIATE</th>
<th>DISTANT</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Single</td>
<td>Plural</td>
</tr>
<tr>
<td>V/U</td>
<td>gate</td>
<td>gas(p)u</td>
</tr>
<tr>
<td>/fem</td>
<td>galeiyu</td>
<td>gaceulu</td>
</tr>
<tr>
<td>Loc</td>
<td>galeiyu</td>
<td>gaceulu</td>
</tr>
<tr>
<td>Gen</td>
<td>galeui</td>
<td>gaceu</td>
</tr>
<tr>
<td>Abi-Nu</td>
<td>galei-nu</td>
<td>gaceu</td>
</tr>
<tr>
<td>Abi-Pl</td>
<td>galei-pl</td>
<td>gacepl</td>
</tr>
<tr>
<td>Ben</td>
<td>galei-gaya</td>
<td>gacegaya</td>
</tr>
<tr>
<td>Des-tu</td>
<td>galei-tu</td>
<td>gacegtu</td>
</tr>
<tr>
<td>Det/Mil</td>
<td>galei-lgu</td>
<td>gacelgu</td>
</tr>
</tbody>
</table>

If the noun which the marker is associated with has human reference (or refers to the larger animals and birds), then many of the case forms differ. However, we need only note the following three central facts to be able to account for these differences:

1) The D form differs from the S form in that it has the paradigm below:

(Crowley, p.71)
(11) The ablative form differs from the dative form above in that it has the following paradigm:

<table>
<thead>
<tr>
<th>PROXIMATE</th>
<th>INTERMEDIATE</th>
<th>DISTANT</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular</td>
<td>Plural</td>
<td>Singular</td>
</tr>
<tr>
<td>gal:ban</td>
<td>gal:ban</td>
<td>gal:ban</td>
</tr>
</tbody>
</table>

(11) The ablative -nu, ablative -pi and the possessive are derived regularly, but from an ablative (or oblique) base. Thus, the paradigms are:

<table>
<thead>
<tr>
<th>PROXIMATE</th>
<th>INTERMEDIATE</th>
<th>DISTANT</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular</td>
<td>Plural</td>
<td>Singular</td>
</tr>
<tr>
<td>gal:bane</td>
<td>gal:bane</td>
<td>gal:bane</td>
</tr>
</tbody>
</table>

This series of noun markers is used to indicate that the referent of the noun can be seen by the speaker. Alternatively, if the speaker wishes to refer to a reference to visibility at all, this series will be used rather than either of the other two series. In this sense, this is the least marked of the three noun marker series.

Examples of these noun markers in use in sentences in Kaelubal are given:

(11)1 ga:gu gai:la bilia: bi:ra-in bu:na-ba:
\[
\begin{align*}
\text{gai:la} & \text{} \text{bi:ra-in} \\
\text{bu:na-ba} & \text{} \\
\text{eat} & \text{} \text{DAT} \\
\text{chase} & \text{} \text{DAT} \\
\text{throw} & \text{} \text{DAT} \\
\text{kill} & \text{} \text{DAT} \\
\text{pump} & \text{} \\
\text{I} & \text{} \\
\text{will} & \text{} \\
\text{throw} & \text{} \\
\text{the} & \text{} \\
\text{spare} & \text{} \\
\text{that} & \text{} \\
\text{I} & \text{} \\
\text{can} & \text{} \\
\text{see} & \text{} \\
\text{to} & \text{} \\
\text{eat} & \text{} \\
\end{align*}
\]

\[
\begin{align*}
\text{ma:li-yu} & \text{} \text{gu:va:la} \\
\text{bu:la:} & \text{} \text{gu:ma:gu} \\
\text{seen} & \text{} \text{eat} \\
\text{look} & \text{} \text{eat} \\
\text{a} & \text{} \text{eat} \\
\text{look} & \text{} \text{eat} \\
\text{for} & \text{} \text{eat} \\
\end{align*}
\]

As (who I can see) is cooking some meat for those men across there (who I can see).

8.2 Invisible series (formerly present)

Rather than complicate the presentation by giving the noun markers referring to animate (and lower animate) nouns in separate tables in this section (and also in the following section), the table below includes the special O form and ablative form used only with human nouns (and higher animate nouns generally). It should be remembered that for nouns which

(Crowley, p.72)
<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
<th>Singular</th>
<th>Plural</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>S</strong></td>
<td>gunes</td>
<td>gunem/er</td>
<td>nurat</td>
<td>nurat</td>
<td>gurbel</td>
<td>gurbel</td>
</tr>
<tr>
<td><strong>Af/lki</strong></td>
<td>gunaciya</td>
<td>gunaciyr</td>
<td>munaciya</td>
<td>munaciyr</td>
<td>gurbayu</td>
<td>gurbayru</td>
</tr>
<tr>
<td><strong>Loc</strong></td>
<td>gunaciyra</td>
<td>gunaciyra</td>
<td>munaciyra</td>
<td>munaciyra</td>
<td>gurbayra</td>
<td>gurbayru</td>
</tr>
<tr>
<td><strong>D (Dram)</strong></td>
<td>gunagi</td>
<td>gunagi</td>
<td>munagi</td>
<td>munagi</td>
<td>gurbadi</td>
<td>gurbadi</td>
</tr>
<tr>
<td><strong>Gen</strong></td>
<td>guna</td>
<td>guna</td>
<td>muna</td>
<td>muna</td>
<td>gurbasi</td>
<td>gurbasi</td>
</tr>
<tr>
<td><strong>Ali-yi</strong></td>
<td>guna/1i</td>
<td>guna/1i</td>
<td>muna/1i</td>
<td>muna/1i</td>
<td>gurbasi/1i</td>
<td>gurbasi/1i</td>
</tr>
<tr>
<td><strong>Ali-yi</strong></td>
<td>guna</td>
<td>guna</td>
<td>muna</td>
<td>muna</td>
<td>gurbasi</td>
<td>gurbasi</td>
</tr>
<tr>
<td><strong>Den</strong></td>
<td>guna</td>
<td>guna</td>
<td>muna</td>
<td>muna</td>
<td>gurbasi</td>
<td>gurbasi</td>
</tr>
<tr>
<td><strong>Des/i</strong></td>
<td>guna</td>
<td>guna</td>
<td>muna</td>
<td>muna</td>
<td>gurbasi</td>
<td>gurbasi</td>
</tr>
<tr>
<td><strong>Des/i</strong></td>
<td>guna</td>
<td>guna</td>
<td>muna</td>
<td>muna</td>
<td>gurbasi</td>
<td>gurbasi</td>
</tr>
<tr>
<td><strong>Ali (yori)</strong></td>
<td>guna</td>
<td>guna</td>
<td>muna</td>
<td>muna</td>
<td>gurbasi</td>
<td>gurbasi</td>
</tr>
<tr>
<td>Language</td>
<td>Singular</td>
<td>Plural</td>
<td>Singular</td>
<td>Plural</td>
<td>Singular</td>
<td>Plural</td>
</tr>
<tr>
<td>----------</td>
<td>----------</td>
<td>--------</td>
<td>----------</td>
<td>--------</td>
<td>----------</td>
<td>--------</td>
</tr>
<tr>
<td><strong>Si</strong></td>
<td>gayu</td>
<td>gapi</td>
<td>nevu</td>
<td>napir</td>
<td>naye</td>
<td>gani</td>
</tr>
<tr>
<td><strong>Verbo</strong></td>
<td>gayulu</td>
<td>gapiitu</td>
<td>nayulu</td>
<td>napilu</td>
<td>nayepi</td>
<td>gapiplu</td>
</tr>
<tr>
<td><strong>Loc</strong></td>
<td>gawula</td>
<td>gapiita</td>
<td>nayula</td>
<td>napilita</td>
<td>nayepilu</td>
<td>gapiplilu</td>
</tr>
<tr>
<td><strong>D (Hum)</strong></td>
<td>gawuni</td>
<td>gapiinita</td>
<td>nayuni</td>
<td>napilini</td>
<td>nayepilini</td>
<td>gapiplini</td>
</tr>
<tr>
<td><strong>Gen</strong></td>
<td>gayuni</td>
<td>gapiuna</td>
<td>nayuna</td>
<td>napiluna</td>
<td>nayepiluna</td>
<td>gapipluna</td>
</tr>
<tr>
<td><strong>Adj.</strong></td>
<td>gayina</td>
<td>gapiina</td>
<td>nayina</td>
<td>napilina</td>
<td>nayepilina</td>
<td>gapiplina</td>
</tr>
<tr>
<td><strong>Ayi-Ne</strong></td>
<td>gayina</td>
<td>gapiina</td>
<td>nayina</td>
<td>napilina</td>
<td>nayepilina</td>
<td>gapiplina</td>
</tr>
<tr>
<td><strong>Ayi-Ne</strong></td>
<td>gayina</td>
<td>gapiina</td>
<td>nayina</td>
<td>napilina</td>
<td>nayepilina</td>
<td>gapiplina</td>
</tr>
<tr>
<td><strong>Beve</strong></td>
<td>gayina</td>
<td>gapiina</td>
<td>nayina</td>
<td>napilina</td>
<td>nayepilina</td>
<td>gapiplina</td>
</tr>
<tr>
<td><strong>Dula</strong></td>
<td>gayina</td>
<td>gapiina</td>
<td>nayina</td>
<td>napilina</td>
<td>nayepilina</td>
<td>gapiplina</td>
</tr>
<tr>
<td><strong>Gall</strong></td>
<td>gayina</td>
<td>gapiina</td>
<td>nayina</td>
<td>napilina</td>
<td>nayepilina</td>
<td>gapiplina</td>
</tr>
<tr>
<td><strong>Afr. (Hum)</strong></td>
<td>gayina</td>
<td>gapiina</td>
<td>nayina</td>
<td>napilina</td>
<td>nayepilina</td>
<td>gapiplina</td>
</tr>
</tbody>
</table>
PLURAL MARKING

Number in Wadjubal is generally indicated by the use of noun markers which in all series have singular and plural forms.

<table>
<thead>
<tr>
<th>Visible</th>
<th>Proximate</th>
<th>Intermediate</th>
<th>Distant</th>
</tr>
</thead>
<tbody>
<tr>
<td>sg</td>
<td>gama</td>
<td>mala</td>
<td>gilla</td>
</tr>
<tr>
<td>pl</td>
<td>gamaun</td>
<td>manu</td>
<td>gamaun</td>
</tr>
<tr>
<td>Invisible</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Formerly</td>
<td>sg</td>
<td>mukei</td>
<td>goteik</td>
</tr>
<tr>
<td>Present</td>
<td>pl</td>
<td>munamir</td>
<td>gamaunir</td>
</tr>
<tr>
<td>Invisible</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Not Formerly</td>
<td>sg</td>
<td>mayi</td>
<td>mayeik</td>
</tr>
<tr>
<td>Present</td>
<td>pl</td>
<td>manipi</td>
<td>gapi</td>
</tr>
</tbody>
</table>

(There is a detailed discussion of the behaviour of noun markers in section 8 of this chapter.) However, some Wadjubal nouns do have morphologically distinct plural forms. The elicitation of plural forms proved rather difficult in the field because the Wadjubal speaker consulted on this matter pointed out that although she knew that many nouns originally did have plural forms, she herself learnt only a simplified version of the language, in which plurals were rarely overtly marked. This in fact sounds like the process of language simplification that is apparently taking place between the older and younger generations in some Australian languages today, for example, Burungumir and the Thursday Island language. (See Hanl (1976) where it is mentioned that Yager-Yager spoken in Torres Strait is spoken in simplified form as Langgus or Ap-re-Ap by the younger generation.)

(Crowley, p.39)
VERB MARKERS

In Chapter 3, section 8 the system of noun markers was discussed. Related to those involved in the semantic dimensions they recognize, Wsalubal also has a system of verb markers. These differ from the noun markers in that they do not normally take case inflections, whereas noun markers always do, and in that they further specify the location of the action of the verb and not of any particular noun. The verb markers are set out in Table 31.

<table>
<thead>
<tr>
<th>TABLE 31 - Wsalubal verb markers</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
</tr>
<tr>
<td><strong>Proximate</strong></td>
</tr>
<tr>
<td>particular</td>
</tr>
<tr>
<td>general area</td>
</tr>
<tr>
<td>any direction</td>
</tr>
</tbody>
</table>

Examples of sentences using verb markers from each set are presented below:

(74) gay yuka-nil gadii dodja-lei-ya
I slept in this place with the children (where you can seal).

(73) nanga-gail gidi gugun namee-li-ya ragen
goto rafi te-kagi hand-into catch anti-mas pump out-fish-0
gurma perhaps
Let's go over here to perhaps catch some catfish (in the water in this place, where you can't see the catfish).

(76) menu gali gudu wana-yu gali-yu
there-inside ground-0 this-yu go-get that catch that
down-nil dig past def
I dug the ground with your stick there (in that area where you can seal).

(77) gara-ga eau-yu gule-nu garii gawi
take futt that-A flood-4 there-inside down
the flood will take you a long way down there (in that area which cannot be seen).

(78) gay gali morang ya-yun gilii gaba
o 2-3 that-A tired stay there somewhere
I'm tired of staying out there in the scrub.

(Crowley, p.103)
16. DIRECTIONS and PROXIMITY

Ngahyuh.
Yilah balun?
Nyah gila muli?
Yaway.
Yahng babargu muligu.
Nyahny (-nguy) balun.
Malangyu balun nyahny warambil juwdah.

Excuse me, ("Yes! + Listen!")
Where's the river?
See that hill?
Yes.
Go to the top of the hill.
You will see the river then.
The river will be (seen) below on your left.

Ngay gale wuhbilem.
Yilah gah waybar.
Nyah mehnyu jali?
Yagambe.
Nyah! Gahmu gimbala.

I'm lost.
Where's the camp?
See those trees?
No.
Look! Over there.
The trees are tall down there.

Ngah yaway.
Yensh guhgar mahnyu jalingu.
Malangyu waybar nyahny junimba.

Oh yes. O.K.
Go through the trees.
The camp will be (seen) on your right.
17. OBSERVATIONS of PROXIMITY

Nyah! Mala jarahny gahrenda
Terry-bahya.

Vagambe. Mala bin.gihng.

Nyah, gala. Gala jarahny gahrenda
ngali-bahya.

Gala balahya gujanda.

Nyang mala nyangbu walanggi wahla
jinengga?

Aei! Gala gumhuba.

Yanbihba ngali gumunu?

Au, nyah gila miwin babara.

Meyu marahm babara-jahng yagambe
ngedu-wahlnyshia.

Nyang mayu miwin wehlu nyshla?

Yaway, guram mayu miwin.

Gahre muna marahm ngagehn.

Meyu guram muna miwin nunbihla
gilahya dagambe.

Nguthu gurambe nuhmala yila muna
miwin-yu jind.

Yilah gur?

Gile babara dugunda.

Surihbu ngay gila wandehn.

Look! That is a frog over there near Terry.

No. That is a river turtle.

Look, here. This is a frog near us.

It is under this stone.

What is that thing crawling on your foot?

Ouch! That was a bull-ant.

Let's get out of here!

Hey, look at that eagle way up there.

That bird is too high for me to see.

Is it an eagle you see?

Yes, maybe it was an eagle.

That bird has disappeared now.

Maybe it is behind a big cloud.

I think I know where that eagle's nest is.

Where is it?

It is way up on that mountain.

Once before I climbed up there.
18. LOCATION of INJURY

Ngaywal yagambe nuhmela.
I don't understand.

Jih mula bahamwyen?
Where did she get hurt?

Maji guybalinyun.
Where she was cooking.

Junugur (malahni guybani
( Lyn-ni guybani
Where was Lyn burnt?

Nyulagani guybani (jambay
( menhy bulahbu jambay
She was burnt on (the hand
( (those two) hands

Jihnyu muna hangany nyulagandu
nammari?
Where is the food she was holding?

Mahnyu hangany ngayala.
The food is on the ground.
Mala muna mani gulihl wehny.
That old kangaroo must be clever. (... too clever to catch ...)

Mala geør mihlimihlan wehnu; yagambe namshny.
There's that cockatoo again. (He) can't be caught.

Mala waybar gajang galgalihgu.
That wood is too hard to cut.

Mahnyu mangarehm babarajahng jaliyah.
Those eggs are high up there in the tree. (... too high to climb ...)

Mala garbeh walungjahng baramgahya.
That creek is too wide to jump.

Mala ganyahl magijam
That line (cord) is too weak.

Harry-nga buramburam gila gimbalah-jang yankihgu.
Harry's (camp) is too far to walk to.
20. ASKING and GIVING PERMISSION

Ngaywai nguyaymalingi wahnyi.
I'd like to talk to you.

Wida gala guhgar yangwah.
You can come in.

Ngay mala-gubih.
I'd like to have some of that.

Ngay mahnyu-gubih.
I'd like to have some of those.

Wida gan-ngaliwah munu.
You can have some of that.

Ngay gala yanbiliygu-bani.
I'd like to leave right now.

Wida nguy yanbiliwah.
You can leave.

Ngihna gala jagun?
(Whose is this land?)
Who owns this land?

Patrick-nga mala jagun.
Patrick owns the land.

Nyang nyuliyu nyulangamah banyanyah nganyah gala yaraman maji guhgar?
Will he let me put my horse in there on his flat-land?

Ngihna mullangi.
Ask him.

Pat, ngaju junamahgi nganyah yaraman gahba gimbala.
Pat, I'd like to put my horse over there.

Wujang bugal gundeh.
The grass is good over there.

Yaway, yunamah yang mahlhya garbehji. OK, but put him this side of the creek.

Mala wangah garbeh juwja?
(Is that your creek down there?)
Do you own that creek down there?

Yaway, Nyaahgu?
Yes. Why?

Ngahwal gahyahb gahyahl-biralihji?
Could I do some fishing there?

Yaway, wanah mahnyu gahngua mulyan.
OK, but don't take the crayfish.
21. TALKING ABOUT OTHER PEOPLE

Wenhu nhumula George-ni?

Yaway, ngajudwil nhumani nyulangi warahy.

Nyuliyu nyulawal nguyamalehla yagambe-wal (yabur-yabur mala)?

Yaway. George-mala nganjarmalehla.

Nyulawal mala jang nhumilihgu.

Nyulangah nanahng nganjarmalehla nguleh.

George-ni bijangbijiny bugaiwahla- nguy.

Jahgibil wulalehla-wal nyula.

Ngajuwal wulalehn nyulangi yuhgu.

Do you know George?

Yes, I've known him for a long time.

He talks a lot, doesn't he?

Oh yes. George tells lies.

He's too stupid to know.

His sister tells lies too.

George's father was a good man.

He would always ("immediately") give (you anything).

I gave him something (i.e. some money) a few times.
Jiushwal muna, Harry?

Ngaywal yehni gunonu.

Yilah wide yehni?

Ngai yehni nyahhi gahm jagurni.

Nyulangamwal yehn.gala juw.wal wahng-ganda.

Mehlu yagambe wajini nganyi wide yan. gi.

Ngaywal yagambe nuhm.gi yan.gi.

Nyuliyu jauwani ngada buyahy.

Nyuliyu nganyi nyahniyiwehn ngebermahni.

Gilenguy bagar jahng yahahi.

Nyuliyu nyahniyi nganyi.

Guribhu nyuliyu nyumbani nganyi gaghmu jurbihi.

Where have you been, Harry?

I've been away (from here).

Where did you go?

I went to see some people (strangers).

They live down south.

You didn't tell me you were going.

I didn't know I was going.

He sent a message.

He wanted to see me quickly.

That's a long way to go.

Yes. He wanted to see me.

Last time ('before') he showed me some sacred places.
Mayah guribbu nyulangambu wulimajahn manguany.

Nyulangambu gahng-gan ngaruhn mahnyunu balunu.

Nyulangam guhgar gujim gubgari gabali.

Nyulangambu wulimajahn yirimbahm balayi baqali.

Nyulangambu wulimajahn jubah gilih wayanjar jalinga nguleh.

Nyulangambu gahngun biriju mahnyu yalangu gundeh babarnu garang-garang.

Nyulangambu gahngun mangerehm mahnyu marahnu gundeh babarnu garang-garang nguleh.

Nyulangam muhwaajhn buhnyi ngeh burajhn manguany guhgar.

Nyulangambu muhwaajhn pipi ------ ngeh jahnjan bulang guhgar.

Nyulangambu namajhn marahnu ngeh yamba ngeh meni gahwenga yawun-yawuhna ngeh yalgun-baiya.

Miuruungmir dibajhn wahribi mahnyunu muroynqu.

Bayalu jarwajhn bilar mahnyunu wombarnu.

In the old times, people found their own food.

They got mullet from the river.

They hunted animals in the scrub.

They found locusts under the bark.

They found wishetty grubs between the roots of trees also.

They got honey from bees up in the branches.

They got eggs from birds up in the branches also.

They collected nuts and extracted the food inside.

They collected pipis (from the beach) and ate the meat inside.

They caught birds and snakes and kangaroos beside the lagoons at sunset and sunrise.

The women made dilly bags from vines.

The men made spears from sticks.
Ngihn mala dandaygum?
Who is that old man?
Nyulawal jeyirwahnguy baling.gah.
He was a great man when young.
Wajeh nyanyi jing.gehn-wal nyula.
Tell me how he was.
Nyulawal gurahrwal mangar jali ganeyhr.
He was as tall as a gum tree.
Nyulanga bulun wulu jali ganeyhr.
He had a chest like a tree trunk.
Wensh qingi wajileh.
Don't kid me! ("Don't tell lies.")
Ngay yagambe nganyah-malehla.
I'm not telling lies.
Nyulangsyu jambayju mujarahe buhnyi.
His fingers could crush a bunya nut.
Nyulawal wandehla bujige bingyehr
ngeh gwirrehle buyan ginyehr.
He climbed like a cat and ran like
the wind.
Nyulangsh gung.gil nggeh banjar
gurahr nggeh magi.
His arms and legs were long and
powerful.
Mijeohn yalgan ginyehr.
His smile was like sunshine.
Nyulawal janguy-wehna ngayalu-nguy
jihqalehn.
When he was angry the ground
trembled.
Mirhingmir bujar nyulaqe.
Women loved him.
Bajgal-wal-nguy quyr wehn nyula-
bahyi.
Men feared him.
Bayshn walinguy-sahny nyulangement
darigan nggeh nundai weiel-wehn,
Now his bones are old and bent.
Nyulangsh yulany mndunhny.
His skin is wrinkled.

*/gingi/* .... perhaps from */nyeligin-i/,, 'to tell a lie'.

Banjalang Introductory Course © Thor May 1983-2004
Nyulawal yehe ngala garinde wabara nguaymalehla nyulangigu.

He sits beside the fire talking to himself.

Nyulangah nguy ginyin ginyehr.

His voice is like a mosquito.

Buygali yagambe gan, ngalehla nyulang i baya hny.

People don’t listen to him now.

Nyulawal baribunbe gan, ngalehla baya hny.

He hears his dreams now.

Gurambe nyulinyu nguy mahnny winny.

Maybe he will talk to you.

Nyulawal wajehla jing, gehn nyula gayehn guhgar gabalnu ngheh wulungu gujimagu.

He tells many stories of how he went hunting in the rainforest and the bush.
Thor May
Northern Rivers CAE
P.O. Box 157
LISMORE 2480

Dear Thor,

Herewith the suggested phonemicising of your language course. Though a long fiddly job, it was interesting, especially noting the variation in the intervocalic j/d phoneme, which you have variously recorded as j, th and s. There were few items which I couldn't track down somewhere. I get the impression Mick's dialect is not quite Wahlubal as recorded by Crowley - it has features of Gidabal and of Wiyabal (Lismore).

I am rather suspicious of some of the items - they seem to me and my experience to have been forced by English meanings in places, rather than following Bundjalung/Aboriginal ways of saying things. I've noted this in a few of the more 'blatant' examples. But without knowing how you and Mick worked them out I can only guess at this. All I know is that even up to the present (a month back at Tabulam) in talking around how things are said in Banjalang with Banjalang speakers, that certain things are very unlikely to be talked about in the forms you have in places. On the other hand, I also have some evidence of English influence on Banjalang greetings: bugalbeh (Gidabal) as a greeting (= 'good'), nyahnybu-gen ('see you again' in Wahlubal at Tabulam).

There's certainly a lot of good stuff in it, and it was interesting to note the frequent use of particles like gala, -wal and -nguy, and at times of -be(h), all of which have little translatable meaning. They are a lot commoner than the grammar books would suggest, and having no clear English translation are clear evidence of Banjalang patterns. I've picked up evidence of a few lexical items not attested elsewhere, or not well attested, and with acknowledgement of their source from you and Mick Walker, they will in time find their way into the all-Bundjalung dictionary.

Enclosed also the Alawa Case Relations paper.

Best wishes,

Margaret Sharpe
Dr Margaret Sharpe,
Armidale C.A.E.,
Armidale 2350

Dear Margaret,

Thank you exceedingly for your work on the Banjalang transcript. It must have taken you ages. The draft enclosed is amended pretty well according to your conventions (though you will note at once that I haven't yet standardized the 8, j, th allophones for spelling).

This third draft has been put together in a more or less presentable form so that the handful of interested people have something tangible to think about. To give them a lead I have temporarily lifted some of your 1978 notes on pronunciation and spelling, and a few pages from Terry Crowley's book about noun markers. Hope you don't mind.

My formal contract with NRCAE is finished now, and I suspect that the Banjalang will have to be put on ice for most of this year while I finish my thesis.

It is probably important, since you have a continuing association with the Banjalang communities, for you to have a little background to this language course. Rob Davidson, Gordon Macleod and I had thought, Mock Walker, were anxious to have a course in Banjalang which would be accessible to the kind of people going through the Aboriginal Studies Program at NRCAE: people who might not be willing or able to intellectualize about linguistic theory, but who might still come to some appreciation of the nature of Aboriginal languages.
by seeing one actually work with believable dialogue followed up by explanations. Banjelang was the obvious choice in Lismore.

I expressed initial apprehension about the exercise to Gordon, Rob and Mick on several counts. Firstly, I just wasn't being given enough time to do the job properly; (though having started, I'll try to produce something useful eventually). More importantly, it seemed to me that no dialect of Banjelang remains a viable language in the sense of having a regenerating domain of use in an identifiable language community. I was concerned that many people "doing a course" would persuade themselves that they were reviving the language, and indeed this seems to be the general community motivation (both black and white). I had to wish such intentions well with the foreknowledge that language maintenance for its own sake is almost always doomed to failure; (maybe history will prove me wrong with Banjelang ??).

My most serious apprehension was that nobody else in the College, or the Banjelang community, could really grasp the implications of what they were getting into, particularly the magnitude and complexity of the task if language revival was their real objective. Indeed, at a simpler level, it has emerged that there is a good deal of ambivalence about passing on the language. I'm sure you are acquainted with this. The issue has been greatly confused locally by Eve Fesi.

I had met Eve informally a couple times at conferences, where she seemed pleasant enough. As soon as I knew I was coming to Lismore (February, 1983) I wrote to her for advice. None was forthcoming. However, when she got wind of what I was up to in the Spring semester she did write, somewhat shrilly. Eventually she made a trip to
Lismore (without my knowledge) to denounce me to the local 
aboriginal community. Apparently I was defended rather warmly by 
some unexpected allies and Eve left somewhat abashed. However she 
evidently did persuade Nick Walker first to demand payment, and then 
to terminate any cooperation with me. (You probably know that she 
has been flying him down to Melbourne for a couple of years). This 
had made things rather difficult since other people are reluctant 
to work with Nick’s corpus. Eve’s motivation remains obscure to me, 
though Rob speculates that she is terrified my “course” will hit 
the market before her own closely guarded masterpiece.

Well, I’m not interested in a vendetta with Eve; life is too short. 
But I did seem important that you were backgrounded in the situation.

Best wishes,

Thor May

p.s. Thanks for your article on Alawa Case Relationships. It is a 
good illustration of where my own analysis begins. That is, you 
assume (at least as a working hypothesis) certain nuclear case 
forms, which suggest, as a first point of analysis, the question of 
just how extensive are the morphologically marked cases of a 
language like Alawa and Fillmore’s semantic ‘deep’ cases.

My own approach has been slightly different. I have questioned the 
elemental nature of case frames themselves and decided that concepts 
such as ‘agent’ cannot be considered indivisible, primitive operators 
at any level in producing or interpreting language. Rather, they are 
generalized statements about concatenations of features which have 
such in common with Chomsky’s selectional and subcategorization 
restrictions. The particular concatenations of features applying to 
any two given N, V sets may both broadly equate with our intuitive

14
notion of, say, +AGENT+, but close examination will certainly reveal subtle differences in the feature mix, and any adequate grammar must come to terms with this. There may be a good argument for dispensing with crude case labels in sophisticated analyses and being more explicit about the feature mix itself.
Mouth of the Clarence River at Yamba [photo courtesy of the NSW Dept. of Land & Water Conservation]