

An All-Dialect Dictionary of Banjalang, An Australian Language No Longer in General Use: Lexicography and project report

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0. Abstract

The purpose of this paper is to address issues of producing a unified dictionary from sources of variable phonetic and phonological accuracy ranging over a century, organised to facilitate cross-dialectal comparisons.

1. Introduction

The Banjalang (Bundjalung) dialects of the Northern Rivers and Gold Coast areas of eastern Australia are now only used with any fluency by a few old people, though young people use a number of words from the language in their English, and in some communities they also use some phrases from the language. Published and unpublished word lists and grammatical information range from word lists collected by linguistically untrained people to grammars and dictionaries by recently trained linguists, from lists with precise English glosses to lists with more vague or possibly inaccurate identification, and the data range over a number of dialects which appear at north and south extremes of the range to share no more than 50% cognate vocabulary.

The use of the computer to produce master lists and conflate entries facilitates a more extensive comparison of the different dialects; the inclusion of sample sentences collected at different times and places is showing that geographical boundaries drawn between different lexemes seem more graded than thought ten years ago; and despite the low confidence placed in the accuracy of the early lists, there is evidence to suggest some phonological changes in that time.

2. Geographical Setting and Current Status of the Language

Bandjalang (or, as spelt in English, Bundjalung) is the name now given by linguists to a language with about 16 dialects spoken in the Northern Rivers area of northern New South Wales and into southeast Queensland, including the Gold Coast and its hinterland to Beaudesert, and part of the Darling Downs as far as Allora (see Figure 1).

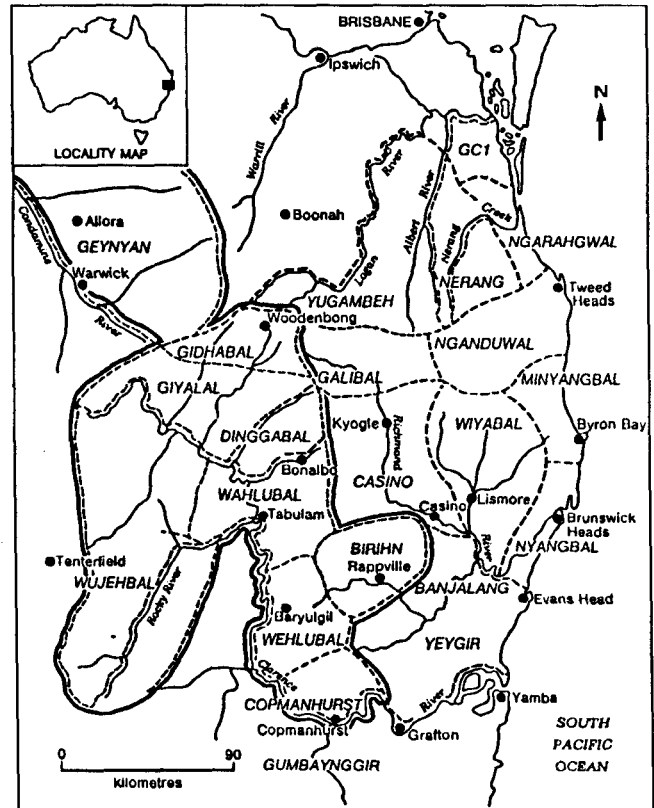


Figure 1: Approximate Location of the Bundjalung-Yugam Dialects

Most of the dialects are no longer used; a few of them are still sometimes used by a few old people for whom it was their first language. Young people use a number of words from the language in their English, and some communities also use some phrases from the language. Published and unpublished word lists date from 1886 to the present; grammatical information ranges from word lists collected by linguistically untrained people to grammars and dictionaries by recently trained linguists, from lists with precise English glosses to lists with more vague or possibly inaccurate identification, and the data range over a number of dialects which appear at north and south extremes of the range to share no more than 50% cognate vocabulary. The first grammar of one of the dialects was published in 1892.

2.1 Language Structure and Phonology

Bundjalung is a member of the widespread Pama-Nyungan language family. As analysed by linguists of recent years, the phonemic inventory is a reasonably typical one for a PN language, with four contrasting points of articulation for obstruents and nasals (bilabial, lamino-alveolar, lamino-palatal, and dorso-velar), one alveolar lateral, one rhotic, and two semivowels. The Bundjalung phonology differs from the most common pattern in the following:

1. There is only one rhotic attested in recent studies, a flap/trill.
2. /b/ and /g/ are more commonly realised as affricates or fricatives than as stops.
3. /d/ and /j/ collapse together intervocally and syllable finally, being realised in these positions as an interdental fricative in one dialect, varying between an interdental fricative and an alveopalatal stop or affricate in others, and between an alveopalatal stop or affricate and an alveopalatal fricative (slightly sibilant) in other dialects; elsewhere /d/ is a lamino-alveolar stop and /j/ a lamino-alveopalatal stop or affricate.
4. There are four short vowels /a/, /e/, /i/ and /u/, and four corresponding long vowels.

Subject and object pronouns (and other case pronouns) are separate words; there are no prefixes; and verb stems are suffixed for tense and for a number of other meanings such as continuous/repetitive, remote past, second hand information, doing while carrying, or suffixed by a nominaliser, etc. Nouns can be suffixed for ergative case, accusative, genitive, locative and elative; some dialects used to contrast a present and past locative. There were four genders, masculine, feminine, arboreal and neuter attested in some of the dialects, all indicated by suffixation of any specifying adjective, and for feminine by the **-gan** suffix on many feminine nouns, and the use of the third person singular feminine pronoun.

2.2 Orthography

Geytenbeeks produced a practical orthography for the Gidhabal language which used **k** for the velar obstruent, **b**, **d**, **j** for the other obstruents, **ny** and **ng** for the lamino-palatal and velar nasals, and used **d** for the archephoneme of **d** and **j**. However it was never widely used. Fraser consulted with the Baryulgil community, and they expressed a preference for **ŋ** which then allowed the unambiguous use of **g** for the velar obstruent. Descendants of the Gold Coast people also chose the use of **ŋ** for the velar nasal, a choice which pleased me also—until I later had to face the problem of inserting it through a change of font in the computer listings! However this has finally also been solved in a manageable way, though it has added to the time taken to produce the dictionary. We have also opted to symbolise the lamino-palatal nasal as **ny** syllable initially and as **yn** syllable finally. As in Alawa, the initial data was keyed into the

computer using **nz** for what would later be changed back to **ŋ**, placing **ŋ** alphabetically after **n** and **ny/yn**.

3. Why an All-Dialect List?

The reasons for compiling an all-dialect dictionary of the language are as follows:

1. Comparativists and historical linguists are interested in having all data at hand for their work.
2. There are more than ten dialects, making cross-comparison of different lists awkward.
3. We only have reasonably long lists in a few of the dialects, and even these lists have gaps which almost certainly were filled when the language and dialects were in full use. Sometimes a short list in a neighbouring dialect gives a possible filler for such a gap.
4. Requests for the Bundjalung word for this or that meaning are frequent, and it is slow and messy to consult all the extant lists.

4. Materials Available on the Language

Five sizeable descriptions covering four of the dialects have been published in recent decades by trained linguists (Brian and Helen Geytenbeek, Terry Crowley, Nils Holmer and myself), though the two by Holmer have a number of weaknesses (in particular the researcher failed to hear differences in length of vowels and between /e/ and /i/). However, as all but one of these have depended on less than a handful of speakers who had not used their dialect regularly for many years, there are a number of gaps in the lexicon recorded that cross-dialect comparison suggest would not have been there when the language was in full use. Crowley, Geytenbeeks and myself have also collected short lists of data (words and some grammar) from speakers of other dialects.

We also have three or four earlier grammatical descriptions and sketches of quite high quality dating from 1913 (with a later compilation from the same source in 1943), c. 1946 and 1892. The 1913 paper was co-authored by John Allen (Bulum), a literate Aboriginal speaker of the dialect who had learnt it as his mother tongue, although he had not used it in decades, and John Lane, a white man. This paper had far more detail on noun inflections that I was able to obtain in 1965–6 from one of the last old men who had used the language. However, although Allen and Lane give some evidence of a couple of verb suffixes which have since gone out of use, this document is overall less helpful on verb inflection. The circa 1946 grammar (see Appendix A) was compiled by W.E. Smythe, a medical practitioner (who also wrote a grammar of the neighbouring Gumbaynggir language, each done when he practised medicine in the area where the language was spoken). Smythe did not understand phonemic principles, but had an accurate ear and used phonetic symbols. Rev. H. Livingstone, whose grammar was published in 1892 (see Appendix B), was also reasonably competent in his recording, as ascertained by comparison with surviving other dialects, and includes quite a good range of example sentences. Rev. J. Mathew, who compiled a short list in the most westerly dialect (published 1926), was also reasonably competent in hearing the sounds of the language.

In addition we have a number of other short lists of variable quality published in 1887 (see Appendices C and D), 1900 and 1903, plus an unpublished manuscript by Calley, an

anthropologist, probably dating from the 1950s, some of which are in dialects studied in more detail by the linguists noted above, and others from other dialects. Even the least promising list among these can add confirmation to forms recorded in the 'good' lists, or can provide evidence to confirm use of a word only occurring rather marginally in one of the better lists.

The Problem of Spellings in the Various Lists

I described these short lists as being of variable quality: the compilers were not trained in linguistics, were not helped by the irregularities of English spelling, and were often unable to 'hear' the different sounds of an Aboriginal language, especially the lamino-palatal and initial velar nasals. In particular the velar nasal word initially was a disaster area for most of these scribes. Another minefield was the variable value of our letter **u**, compounded because of the possibility of dialect differences in the scribes on *some* of the short vowels realised by most Australian English speakers as /a/ and /æ/, which in some dialects are realised as /u/ and /a/ respectively. Many of them did not mark the stressed syllable either, and did not pick up the contrast between short and long vowels. For most dialects, words receive stress on the first long syllable, or otherwise on the first syllable. Thus an old list spelling 'kangaroo' as **koorooman** could (from what we know from recent work) be attesting **guruman** or **guruhman** (long /u:/), whereas an old list spelling this word **krooman** shows the stress must have been on the second syllable, and therefore the second syllable was long. Quite a number of words on these old lists, when interpreted against modern data on the language and dialects are reasonably transparent, but a number fit the 'wild guess' category, and could be interpreted in a number of quite different ways. A word spelt with an initial **h** could reflect an initial **ŋ** or an initial **g**. A **g**, even before an **a** or **u** could stand for /g/ or /j/. Among many Australians from the working class even today, this confusion persists. And when even **oo** in some Australian place names is pronounced as a short /a/, one can have niggling doubts in some cases whether the vowels /u/ or /uh/ are meant, or whether /a/ is meant. Even Calley seems inconsistent in his use of symbols **u**, **ũ**, **a**, etc., and he also sometimes uses **j** to stand for the lamino-palatal stop, and sometimes to stand for the semivowel **y**. Yet at times the frustrating old spellings hint at phonetic features that are often masked out by the use of a consistent phonemic orthography. For example, the spelling **fumkum** for 'fighting' in one old list reminds us that the initial **b** is often fricative; the spelling **burribee** for 'koala' reminds us of the transitional vowel heard between a syllable-final rhotic trill and an obstruent in **burbi**.

One need also be aware that many of those who submitted lists to E.M. Curr (1886–7) (see Appendices C and D) and *Science* (1900 ff.) would have submitted these in manuscript. A number of oddities are most likely to be due to incorrect reading of someone's handwriting by the typesetter who would not have known the language. I strongly suspect that often a handwritten **n** in the cursive writing of the time was read as **u**, for example in **kargou** 'kookaburra', which in modern lists is usually **gahgun**. There were other similar possible misreadings of specific handwritten letters or combinations of letters.

5. How to Incorporate Old Data into a Dictionary

There are two issues in incorporating old data into a dictionary. One concerns how the entries are spelt, the other the interpretation of the English gloss.

Choices which can be made in incorporating old data into a dictionary include:

1. Spelling all forms as in the original list;

2. Adapting words to fit the known phonemic patterns of the language.
3. Compromising on adaptation by writing phonemically the obvious cases.
4. Including the original data but attempting to phonemicise for the dictionary listing.

The choice made is, in part, determined by what data is available, both in old lists and in recent work. If there are only old lists with negligible more recent data, the first choice is the only possible one. In the present case, I have opted for the last choice, often revising the phonemic 'guess' in light of what shows up when lists are combined. Thus I revised a few of my phonemicisations of Calley's work (such as whether to choose a short or long vowel) in the light of phonemic data from neighbouring dialects when the material was conflated. A number of guesses of the more difficult examples have been confirmed, and others radically revised in the light of more recent data brought alongside it in the dictionary, and as all dialects are eventually incorporated, I anticipate more revision.

The other issue is the English gloss of the word. In a few cases there is reasonable evidence that the compiler has misunderstood the meaning of a word and given it a wrong translation. In a number of other cases terms have changed in the last 50 years. For example a **koala** is not now referred to as a 'native bear', nor the **kookaburra** referred to as a 'laughing jackass'. In a less explicit age, just which part or parts of the anatomy is covered by 'private parts'? Was the 'paddymelon' the marsupial or the vine? Does the gloss 'sand' occurring for a word surrounded in the list by reptile names really mean **sand** or **sand goanna**? What is 'cobra' or 'cobbera', or a 'teredo worm'? As it happens in the last case, every person of Aboriginal descent in the area knows exactly what it is, but how many white readers know? (It is a long worm living in submerged wood, a delicacy.) Also, if a precise modern linguist gives a detailed gloss of a word where the same linguist, or other compilers give just one of those meanings, should these be separate entries, or should we assume that the same range of meanings across neighbouring dialects?

We cannot assume that a word will have the same range of meanings, even in neighbouring dialects. There is some well-attested variation of meaning in many words from one dialect to another. There are also examples of opposite meanings, or contrasting colour descriptions being given for the same form in adjacent dialects. For example, the word **dabu-dabu** is given the meaning 'deep' in Wujehbal and 'shallow' in Wahlubal, and the word **dalaj** is 'white' in most dialects but 'red' in Wahlubal.

Data from other languages in the world suggest a reversal of meaning such as 'deep/shallow' is not unknown, nor is a change of meaning from 'white' to 'red' impossible (it occurs for **mumbolah** in different Ifugao dialects in the Philippines).

My solution has been to include all information details on the source of words, and their spellings (if they are not from Cunningham [Sharpe], Geytenbeek or Crowley, all of whom analysed the dialects similarly), and their glosses, putting much of this into a smaller sized italic note at the end of each entry (see Appendixes E and F). The main part of the entry will indicate, if necessary, where meaning or form differs from one dialect to another, and will give any relevant notes on the word. Such notes might include scientific names of flora and fauna, related forms in other dialects, any available information on grammar or inflection or phonology which is not self-evident from the word class and the spelling of the word. I also include all example sentences and phrases from all sources, again identifying the source.

A Marginal Dialect

In Crowley's investigations, he considered that a language spoken at Copmanhurst was a Bundjalung dialect, though somewhat aberrant. Even in the brief list a number of words manifested forms which fitted with Bundjalung morphology, but also a number of words that seemed very different in form. To make this old list accessible, it has been included in the dictionary, but as a separate list. Some of the words given are easy to phonemicise to fit common Bundjalung patterns, but some are not. When in doubt here, I have not attempted anything radical in phonemic reconstruction.

6. Fields Used in the Dictionary Entries

For the Bundjalung entries, I have used the following fields:

\a	Semantic domain of word or phrase
\b	English alphabetical entry (for the English-Language Section)
\c	Bundjalung word or phrase
\d	Word type, phrase type
\e	English gloss (for the English-Language Section)
\f	Notes on the word
\x	Example
\i	Gloss of example, more examples
\j	Source, and source spellings and meanings where appropriate.

The Language-English section uses fields:

\c	Bundjalung word or phrase
\d	Word type, phrase type
\f	Notes on the word
\x	Example
\i	Gloss of example, more examples
\j	Source, and source spellings and meanings where appropriate.

The English-Language section uses fields:

\b	English alphabetical entry (for the English-Language Section)
\c	Bundjalung word or phrase
\d	Word type, phrase type
\f	Notes on the word (edited)
\j	Source, and source spellings and meanings where appropriate

Computer listings can be printed out for those interested in semantic domains of words.

7. Fonts and Font Sizes Used in the Dictionary

While a font with serifs is recommended as more readable on the whole than a font without, the font Geneva has been used in the Bundjalung dictionaries. Its 10-point size is larger than the corresponding size in some other fonts. However, this font was chosen for the purely practical reason that the only phonetic fonts I had in my computer system which was exactly comparable to an 'ordinary' font in size and style were the LGeneva and LingustiG fonts. This allowed me not only to print the tailed **ŋ** symbol, but other phonetic symbols used by some of the source documents (See Appendixes E and F).

8. Tentative Comments on Historical Reconstruction

Although it will take another six months or so to complete work on the dialects outside the Western area, there are some indications that there may have been a contrast between a retroflexed continuant (/r/) and a flapped/trilled rhotic (/rr/) existing up to the early twentieth century which has since collapsed. There is also indication of a verb suffix extant in two of the dialects (including the Yugambeh dialect I worked on) that went out of use before my time of working. Conclusions on these matters and others must wait for the completion of the all-dialect survey.

Appendix A: Extract from Smythe (c. 1946)

dununj (object noun) *claw, toenail, fishing line*

dulb-a (transitive verb) *kill by squeezing*

gile ŋüi dulum dulba:ni dulum *She was killing lice.*

duluŋ (simple adjective) *afraid*

ŋai duluŋ gura:rñji *I'm afraid of snakes.*

duluŋwan-a (intransitive derivative verb) (see also -wan-a) *become afraid*

wana: duluŋwana: *Don't be afraid.*

dulúlbí (object noun) *gun, rifle, firearm*

dulum (animal noun) *louse*

dumgan (object noun) *wave (water)*

dumŋüan (see dumgan)

du:nim-a (intransitive verb) *float*

galgir guŋga: du:nimalela *The canoe floats on the water.*

dunm-a (transitive verb) *split, open up*

dumgan waija:len burur gidju:njgam dunmani ŋüi Baluga:na bagul

Two great waves rose up and split Baluga:n's canoe.

duranbinjm-a (transitive derivative verb) *raise up, rear, bring up*

duranbinjmani gigile djäbuŋi *He brought up, reared, the boy.*

du:w-a (transitive verb) *dig, dig up*

ŋaijel ŋaidju du:wani *I dug the ground*

ŋali njulaŋi nja:ni du:walinjun danda:mgu *We saw him digging for yams.*

(2.)

	Native words.	Equivalents.
A man calls an <i>elder brother</i> . . .	kagoġ . . .	elder brother.
" is called in return	bunam . . .	younger brother.
A man calls a <i>younger brother</i> . .	bunam . . .	"
" is called in return	kagoġ . . .	elder brother.
A man calls any <i>sister</i>	nunnag̃ . .	sister.
" is called in return	bunam . . .	brother.
A woman calls any <i>brother</i>	bunam . . .	brother.
" is called in return	nunnag̃ . .	sister.
A woman calls an <i>elder sister</i> . .	nunnag̃ . .	elder sister.
" is called in return	yirgaġ . . .	younger sister.
A woman calls a <i>younger sister</i> . .	yirgaġ . . .	"
" is called in return	nunnag̃ . .	elder sister.
A black† calls a <i>male cousin</i> . . .	yirabúġ or kújáruġ.	
" " a <i>female</i> "	yirabúġ-gun or kújáruġ-gun.	
<i>she</i> is called in return	yirabúġ-gun or kújáruġ-gun.	
<i>he</i> " "	yirabúġ or kújáruġ	

(3.)

Grand relationships.

A grandchild† calls a <i>grandfather</i> , and is called by him	naijoġ.
" " <i>father's mother</i> " " her	kummi.
" " <i>mother's</i> " " " "	baibuġ.

†Whether male or female.

(4.)

A man calls his <i>wife</i> , his <i>wife's sister</i> , and some others	nubuġgun.
" is called by them in return	nubuġ.
A man calls his <i>wife's father</i>	wómen.
" calls his <i>wife's mother</i>	bogai.
" is called by them in return	wómen.

Other terms for relations-in-law are—weoġ, ćumbuġ, yambúru. Such relationships are very complicated, and require to be specially investigated.

II. THE VOCABULARY.

Words, Phrases, and Sentences used by the Minyung Tribe.

1. WORDS AND PHRASES.

(The verbs are given in their shortest form, the imperative.)

Berrin—the south, the south people; *e.g.*, berrinba—to the south; *cf.* kokin—the north, the north people; *e.g.*, kokingál—from the north. The aborigines on the Richmond River call the Clarence River 'Berrin,' and the Tweed 'Kokin'; but, to those on the Tweed River, the Richmond is 'Berrin,' and the Logan is 'Kokin.'

Binnuġ—an ear; *e.g.*, binnuġma—make to hear; tell; answer.

Birra—to cast through.

Birré—fly away; *e.g.*, birryalen ġarrig—crossed over.

Buġġe—fall; it is sometimes equivalent to 'gone away' or, 'disappeared'; as, inji buġġeloro mibin kurrálbo wairabo? 'where have all the blacks been this long time. If the imperative ends in a (as buġġa), the word means 'kick,' 'stamp,' 'leave a mark', as a foot-print. In the Pirripai dialect, spoken by the natives on the Hastings River, buġġen means 'killed,' for they say bunno butan buġġen, 'he killed a black snake.' In Minyuġ, nyuġġa bukkoyen means 'the sun has risen,' nyuġġa buġġen, 'the sun has set'; but with this compare the Brisbane dialect, which says piki boġ, 'the sun is dead.'

Buġġo—(1) a native shield; (2) the tree from which it is made.

Bujábuyai—a swallow. Bujárebin—a daisy. Bujágun—a quiet girl.

Bujáro—quiet; *e.g.*, yiran bujáro, 'whip-snakes (are), harmless.'

Bujará, Bujarábo—morning.

Bujáre, Bujáro-bujáro—this morning, just before daybreak.

Buji, bujin—a little piece; bujigan—into little pieces.

Buma or bumga—strike, beat, fight, kill by fighting.

This is probably a derivative from buġġe, just a wáġ, the noun for 'work', becomes wamma, the verb 'to work'.

Burre—the top of a tree; with this compare ćulle, 'the barrel' or 'trunk' of a tree; waian, 'the root'; ćerruġ, 'the branches'; kunyal, 'the leaves'. Ćulle is also a general name for a 'tree.' It often means 'logs' lying down, and 'firewood'; *e.g.*, kulga ćulle

Appendix D: List from Curr (Ballina) 1887

THE AUSTRALIAN RACE:			
290	Kangaroo	kurruman.	
	Opossum	quean.	
	Tame dog	aggum.	
	Wild dog		
	Emu	wooring.	
	Black duck	marra.	
	Wood duck		
	Felican	thungara.	
	Laughing jackass	kargau.	
	Native companion	chinnon garrara.	
	White cockatoo	karra.	
	Crow	wogan.	
	Swan	kinnabee.	
	Egg	kobing.	
	Track of a foot	kulgau.	
	Fish	thallum.	
	Lobster	burnicum, murry.	
	Crayfish		
	Mosquito	mundurra.	
	Fly	thumburry.	
	Snake (carpet)	coble.	
	The Blacks	kununbeen.	
	A Blackfellow	bygle.	
	A Black woman		
	Nose	morrow	
	Hand	tonguon.	
	2 Blacks	barroro bygle.	
	3 Blacks	barroro yabbro bygle.	
	One	yabbro.	
	Two	barroro.	
	Three	barroro yabbro.	
	Four	bullu bullu.	
	Father	mamong	
	Mother	nabbing	
	Sister-Elder	nanigh.	
	" Younger		
	Brother-Elder	bunnuarn.	
	" Younger		
	A young man	keebra.	
	An old man	wiangbull.	
	An old woman	meerong	
	A baby	tharthum.	
	A White man		
	Children		
	Head	congarra.	
	Eye	mec.	
	Ear	pinningg	
	Mouth	thang	
Teeth		diddong	
Hair of the head		bowrra.	
Beard		yerring	
Thunder		moygraa.	
Grass		muudroo.	
Tongue		yelling.	
Stomach		moikue.	
Breasts		meerang	
Thigh		kindle.	
Foot		chimnang	
Bone		dadigun.	
Blood		kumarra.	
Skin		yundra, yooling	
Fat		bunjurakau	
Bowels		moiky.	
Excrement		cunnang	
War-spear		chuang	
Reed-spear			
Wommera or throwing-stick		chunong	
Shield		healeman.	
Tomahawk		woggara.	
Canoe		kindul	
Sun		yelkin.	
Moon		ngutboom.	
Star			
Light		bobbing	
Dark		narlow.	
Cold		warring	
Heat		woon.	
Day		numgura	
Night		narlow.	
Fire		wibra	
Water		cuung	
Smoke		tallow.	
Ground		ryle.	
Wind		borrigan.	
Rain		durrum durrum.	
God		tunky.	
Ghosts			kimmong tuoky.
Boomerang			
Hill			
Wood			thalley.
Stone			thorrow.
Camp			humbing
Yes			yoe.
No			yucumba.
I			yabrugin, nye.
You			weear.
Bark			boolomb.
Good			bungarra.
Bad			yell-yell, thung
Sweet			barragan.
Food			
Hungry			cobbiree.
Thirsty			nirrigan.
Eat			theelala
Sleep			wooram.
Drink			thuguong.
Walk			yenna.
See			nad.
Sit			yeanna.
Yesterday			wobbo.
Today			byang
To-morrow			wobbo.
Where are the Blacks?			ille bygle?
I don't know			yucombe nongyumble.
Plenty			kenachy gong.
Big			kiguong
Little			biguong
Dead			
By-and-by			wooboo.
Come on			que.
Milk			
Eaglehawk			
Wild turkey			
Wife			

Appendix E: West Bundjalung-English Extract

- buhl** *n* circle, Bora Ring 'circle for initiation' (GN) *GDbhg*; *GNjm bul*
- buhlmaq** *n* large whirlwind cf buhl 'circle, Bora Ring' *GDbhg*
- buhljiyn** *n* catfish nest circle of stones in river used by catfish for nesting *WAtc*
- buhlam** *n* Tea-tree, species of tea-tree used for its strips of bark, 'oil teatree' (mjc) *WAtc*; *bu:lam oil ti-tree*; *GDbhg Tea-tree*
- buhmbi-** *vt* to blow, to smoke to blow something, including cigarettes (WA); cf buhy(i)/buwi 'breath' (GD) eg 1. *ṅadhu mala buhmbiyn waybar* 'I'll blow the fire'; 2 *wurahṅ mahnyu malahya jaliya buhmbila mala ṅahynja* 'the leaves high in the tree are blowing'; 3. *wanah mahyn buhmbi* 'don't smoke'
- buhynbi-** *vt* to pluck of fur, feathers; cf buhnda- *GDbhg*
- buhyn** *nsuf* typified by *GDbhg*
- buhnyi** *n* bunya pine, bunya nut *Araucaria bidwilli*; English 'bunya' clearly from an Aboriginal name, not Bundjalung, however *WAtc*; *GDbhg*
- bug** *nsuf* huge of tree; requires the substitution of -l for the last consonant, if any, of the stem *GDbhg*
- buhṅgara** *n* leg (?) *GXwdy boongarah*
- buhwi** *n* breath buhwi- 'to pull, pick up' *WAtc*
- buhwi bira-** *v* to breathe lit. 'throw breath'; see also buwi, buhyi eg *mala buhwi biralehlabu* 'he's still breathing' *WAtc*
- buhwi-gali** *adj* shortwinded 'breath-type' *WAtc*

Appendix F: English-West Bundjalung Extract

- arm gangil** *n* 'lower arm' in *WUwt*; *GXwdy* gives different word for 'lower arm' *WAtc*; *WUmjc ṅuṅgil*; *WUwt cun-gil* 'lower arm'; *GXwdy congle* 'arm'; *GNjm kangil arm*
- arm, lower jurubangan** *n* (?) *GXwdy toorobungun*
- arm walagan** *n* upper arm, cf 'shoulder' in other dialects *WUwt wull-i-gun*
- armpit wajayn** *n* *WAtc*; *GDbhg*
- arouse, disturb, raid girba-** *v* girbal 'raid, attack' *GDbhg*
- arrive, emerge bahna-, bahnga-, bahrwa-** *vi* irreg; to come up, to come out, to rise, to emerge, to bleed, to hatch out, to come through, to arrive, to wake up, to get up, ie to come into sight or existence from where previously invisible or non-existent; can be reduplicated: *babahna-/bahanga-* (WA); also
- assertive, self-assertive ṅuluṅ- ṅuluṅ** *adj* from *ṅuluṅ* 'ahead, in front' *GDbhg*
- association with, motion towards -bah** *nsuf* association with (when followed by a seventh order suffix), see *Gidabal grammar GDbhg*
- at, in, on -yah** *nsuf* location in present time; see grammar for changes in initial consonant *GDbhg*
- at, in, on, -ye** *nsuf* location in other than present time; see grammar for changes in initial consonant *GDbhg*
- attack, raid girbal** *n* from *girba-* 'to raid, arouse, disturb' *GDbhg*
- attend to, pay attention ṅariṅ julba-** *v* from *ṅariṅ* 'across, other side', lit. 'across jump' *GDbhg*

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