

STORIES FROM BENNIE KERWIN

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Luise Hercus has for many years been (among other things) a dedicated salvage linguist; one of those crazy people who go to extraordinary lengths to scratch up the last shreds of information on almost dead languages that are never going to repay them with world-shattering new theoretical discoveries. (And I can add from personal experience that she has gone to great trouble too to assist and encourage others who have shown signs of being infected with this sort of lunacy.) Being one of these masochistic types, she can tell many stories of misfortune and frustration of the 'You should have come last year when so-and-so was alive' type. A good example is found in Hercus (1969:190). I could tell hard luck stories too, but it is good for a change to be able to tell a good luck story – a story of how the wherewithal of a substantial salvage grammar was saved by a second or two from being irretrievably lost.

I first met Bennie Kerwin (whose Yandruwandha name was Man-gili) at Windorah, Queensland in 1968. I had heard of him in 1967 when he was at Arrabury Station; I was going to go there to interview a Margany speaker named Tommy Napoleon, but he died before I got there (one of those hard luck stories) and I didn't realise then that Bennie was worth a long detour. In 1968 he was staying with his first wife, Tim Guttie (her real christian name was Nellie, but she was known to all as Tim). I had recorded her on my survey trip the previous year, and that year I did several hours more with her. I also did a little with Bennie, but he was on the grog and not very useful. I went back to Windorah in 1969, but Tim had died and Bennie had gone to the east – I couldn't find out where. I wasn't particularly worried; he hadn't been much good.

I next heard of Bennie in 1971, when someone in western Queensland told me he was staying with his daughter Betty Barber in Rubyvale, central Queensland. It so happened that I was going to that area, so I decided to have another go at him. We went to Rubyvale (I had my family with me on that field trip) and found the house, but no-one was home. It was getting on for lunchtime, so we drove out of town, found a good shady tree and had a leisurely lunch. Then back to the house – but still no-one. 'Oh well, no great loss', I thought, and headed off. As I began to turn out of the street I looked in the rear-vision mirror and noticed a vehicle turning in at the other end. (This is where the 'second or two' comes into it.) It was Betty, of course. She didn't have Bennie with her any more, but she told me he was with another daughter, Ethel Miller, in Wynnum, a suburb of Brisbane.

Peter Austin, R.M.W. Dixon, Tom Dutton and Isobel White, eds
Language and history: essays in honour of Luise A. Hercus, 67-87.
Pacific Linguistics, C-116, 1990.

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(Bennie had daughters all over Australia!) Again it happened to be convenient for me to follow this lead; he wasn't at Wynnum but I eventually tracked him down at Wacol Army Camp where he was staying with a granddaughter, Gloria Patterson. I did some work with him there and recorded several hours of very good material.

Having found out how peripatetic Bennie was, and being told that he was going to a granddaughter at Renmark (SA) at Christmas, I decided to try to visit him there. I went there early in the year but he had gone; however, I found him at Burra (SA), where he was staying with another daughter, Barbara Allen, on a station a few miles out of town. I visited him every day for a week and recorded vast quantities of data including some marvellous texts (see Kerwin and Breen 1981 and the first story in Hercus and Sutton 1986). I visited him there again in mid 1973. By then they were living in the town; Barbara's husband Kevin had left his job on the station and the family had moved into town so that Bennie, who would then have been in his early 80s, would be handy to the hospital. We again did a solid and very profitable week's work.

I visited Bennie again in 1974; this time he was staying with his daughter Joan Dennis at Roma, Queensland. This visit was only short; I had reached the stage where there was not much of value I could do on Yandruwandha without a great deal of preparation. I did this preparation in 1975; I spent much of the year writing up a preliminary grammar. By the end of the year I had finished and had pages and pages of notes on unsolved grammatical, phonological and lexical problems. After Christmas I took off and visited Bennie again (still in Roma). We began work on New Years Day and worked two sessions a day until the 7th. By then we had almost finished; I went to see him that morning and found him watering the garden. We had a good session, and I came back for what was to have been the final one in the afternoon. Bennie was not feeling well, so we took the afternoon off and I left him to rest. Early the next morning he died of a heart attack.

Bennie Kerwin was the best informant I had in any language until I moved to the Northern Territory and became involved with still viable languages, and he was as enthusiastic about his work as anyone I ever worked with. He once likened his command of Yandruwandha to 'broken English', but it is hard to believe that his command of the structure of the language was anything but excellent. He had worked most of his life with white men, and he did not have much knowledge of the spiritual side of Yandruwandha life, but he could speak about what he did know quite fluently and with no hint of any degeneracy in his grammar. His story-telling style, however, is not typically Aboriginal and the stories here, apart from the first, are Australian bushmen's stories rather than Aboriginal stories. (See Hercus and Sutton 1986:17-19 for a short biography of Bennie Kerwin.)

NOTES ON SPELLING

Like many Australian languages, but more so than most, Yandruwandha has a rich variety of consonant sounds. Vowels, however, can be grouped into only three significant sounds: a more or less high front unrounded vowel written *i*, a more or less high back rounded vowel written *u* and a more or less low vowel written *a*. The spelling and approximate pronunciation of the consonants are illustrated in Table 1.

TABLE 1: YANDRUWANDHA CONSONANTS

| | Bilabial | Velar | Lamino-dental | Lamino-alveo-palatal | Apico-alveolar | Apico-postalveolar |
|---------------------|----------|-----------|---------------|----------------------|----------------|--------------------|
| Voiceless stop | <i>p</i> | <i>k</i> | <i>th</i> | <i>ty</i> | <i>t</i> | <i>rt</i> |
| Voiced stop | <i>b</i> | <i>g</i> | <i>dh</i> | <i>dy</i> | <i>d</i> | <i>rd</i> |
| Nasal | <i>m</i> | <i>ng</i> | <i>nh</i> | <i>ny</i> | <i>n</i> | <i>m</i> |
| Lateral | | | <i>lh</i> | <i>ly</i> | <i>l</i> | <i>rl</i> |
| Pre-stopped lateral | | | | | <i>dl</i> | <i>rdl</i> |
| Trill | | | | | <i>rr</i> | |
| Pre-stopped trill | | | | | <i>dr</i> | <i>rdr</i> |
| Glide | | <i>w</i> | | <i>y</i> | | <i>r</i> |

Note that between vowels *d* is not a stop but a tap. The following simplifications are made in the spelling: where a consonant cluster comprises two lamino-dental consonants the first *h* is omitted, thus *nth* not *nhth*; where it comprises two lamino-alveo-palatal consonants the first *y* is omitted, thus *nty* not *nyty*; where it comprises two apico-postalveolar (or retroflex) consonants the second *r* is omitted, thus *rnd* not *rnrnd*; where the apico-postalveolar consonants *rd* and *rdr* occur word initially the initial *r* is omitted (the corresponding apico-alveolar consonants do not occur word initially), thus *drama* not *rdrama* 'cut'. Where *g* follows *n* in a cluster a hyphen is inserted to avoid confusion with the nasal sound written *ng*, thus Bennie Kerwin's name *Man-gili*.

The letters *e* and *o* are used occasionally to represent the pronunciation of a vowel in an exclamation or exclamatory word-ending that does not conform to the normal phonological rules. An acute accent is used on *e* to mark a strong stress. An apostrophe is used to represent a glottal stop in *a'ey* and *a'ay*.

NOTES ON GRAMMAR AND TRANSLATION

The format is as follows: first each story is written in fluent Yandruwandha (somewhat edited); then follows a more or less free English translation; then the same text, unedited, with sentences numbered and with morpheme boundaries marked and an interlinear literal English translation following each line of Yandruwandha; finally explanatory notes. In the middle section each Yandruwandha sentence begins on a new line and is numbered. The gloss of each Yandruwandha word begins immediately under the first letter of the word. (Note that here and in the following paragraphs the term 'gloss' refers to the literal translation and the term 'translate' or 'translation' to the free translation.)

Glosses of suffixes and other grammatical morphemes are written as far as possible in non-technical terms and without abbreviations. In a couple of cases suffixes may be glossed in various ways; the locative *-yi* is glossed 'with' when attached to a pronoun, 'at' when affixed to a word referring to a location or a time and 'in' or 'on' (whichever seems more appropriate) in other cases; the ablative *-nguda* is glossed 'after' when affixed to a verb (which is first nominalised) and 'from' elsewhere. Genitive pronoun forms are translated as genitive if that is their function or as accusative if they are a base for further suffixation; for example, *ngakarni* is 'my' but *ngakarni-yi* is 'me-with'. Hyphens in the Yandruwandha words match hyphens in the gloss (and hyphenated English words are written without the hyphen in the gloss so as not to violate this rule; thus *nullanulla* instead

of *nulla-nulla*). A colon is used in a gloss to denote two morphemes that cannot be separated by a hyphen, e.g. *ngathu* 'I:TRS'. It is not used when the gloss happens to have two or more words.

Pronouns in the stories are generally adequately identified by the English words or phrases used to gloss them. In a few cases where English does not make a distinction that is made in Yandruwandha the English word is used to gloss nominative and further specification is added for other cases; so, for example, *ini* is 'you', *yundru* is 'you:TRS' and *ina* is 'you:OBJECT'. Yandruwandha pronouns are tabulated in Breen (1976a) (to which only minimal changes would be made now).

Noun suffixes are glossed in such a way that linguists can see what the case form is (given the notes about variable glosses above) and non-linguists can see how the item is analysed and meaning assigned (remembering that the order in Yandruwandha is often the reverse of that in English; thus, for example, a gloss 'them-with' becomes in the free translation 'with them'). Proprietary suffixes *ngurru* and *purru* are both glossed 'having'. Note that 'cause' (gloss of *puru*) is short for 'because of'.

Verb morphology is briefly described in Breen (1976b). Glossing is as follows:

ri unspecified tense is glossed 'do';

rla present tense 'does';

rnanga present continuous (in a main clause), action contemporaneous with that of the main clause (in a subordinate clause) 'doing';

past tense forms *na* (immediate past), *nhana* (near past), *nhukada* (recent past) are all glossed 'did';

lapurra distant past 'long ago';

nga, called future in the grammar but almost always denoting the next action in a sequence in stories, is glossed 'next';

ndyi, immediate sequence, also 'next';

yi potential 'might';

rlayi complement (marking the verb of a subordinate clause whose subject is not the same as that of the main clause) 'while';

ini gerund 'ing' (as in doing) or 'er' (as in doer), whichever seems more appropriate – the initial *i* replaces a stem-final vowel except for the rare final *u*, in which case the suffix is *ni*;

indri reflexive/reciprocal 'self' or 'one another' as appropriate;

thalka action directed upwards 'up' (= free form *thalka* 'up');

pandhi action directed downwards 'down' (= free form);

pada action directed into or across something 'in' or 'across' (= free form);

padapada habitual or long continued action 'all the time' – this is a reduplicated form of *pada* and usually occurs in its gerund form *padipadini*, which is glossed as a single unit 'used to';

walpirri action directed across something 'across' (= free form);

wagawaga action located or directed around something 'around' (cf. the verb *waga* 'to shift (something)');

thika action directed back (to camp or other point of recent origin) 'back' (from verb *thika* 'to return');

thigathiga action over a wide area 'everywhere' (reduplicated from *thika*);

windri action directed away from the speaker or other referent 'away' (from *windri* 'to enter');

thawa action at some point during travel 'on the way' (from *thawa* 'to go');

tharra to do thoroughly or completely 'right' (from *tharra* 'to fly');
warra arrival 'arrive' – this sometimes has a similar function to *tharra*, as in
thangguthalkawarra 'to stand right up';
yukarra action at night 'at night' (from *yukarra* 'to spend the night');
nhina usually a continuing action, but in the only example here possibly has the less common
function of action during the day 'day' (from *nhina* 'to sit, to stay');
na inchoative 'be';
ka, lka, na, ma causatives, all 'make'.

Suffixes which can be attached to words of various classes are *ngu* 'then', *ngada* 'still', *ldra* (sometimes *ndra*) glossed 'however' – although 'on the other hand' would be a more accurate translation – and three suffixes called EMPH (for emphatic) – *tyi, la* and *ardi* (with the initial *a* replacing the final vowel of the word to which it is affixed). These 'emphatic' suffixes are very common and need much more detailed study. Little is known about them at this stage and they are not translated.

The final syllable of a word is often phonetically distorted; this has the force of an exclamation and is glossed 'eh'.

Many sentences are introduced by *ngaparla* 'well' or *ngala* 'then', and these words are often more or less meaningless (like English 'well') and need not appear in a free translation.

Pauses in the unedited texts are marked / (a very brief pause) or // (a longer pause). Hesitations are written --.

A gloss '?' means, of course, that the morpheme or word concerned is not known to me. Grammatical analysis of Yandruwandha is not complete and further work may lead to changes in the translation of some sentences. A fairly detailed unpublished description of Yandruwandha grammar as it is currently understood is available at the Australian Institute of Aboriginal and Torres Strait Islander Studies (Breen 1975).

1. DREAMING STORY: THE BEGINNING OF CIRCUMCISION

Recorded 1971, repeated 1972. The later version is given here.

Panggapanggathili pula. Karuwali nhinalapurraty, pinthapurru. Ngaparla pula yada thinbari, nga palhangadi thawanga. Ngaparla palha pula dranyindyi, nga yadatyi nhunu thikawarranga ngapayi warlkapandhinga. Ngaparla pula yadatyi ina wanthirrangala, nga kurnutyi nhunu thangguthalkawarranga, wawaindripanhiringu. 'Ngandra, pantyila ngala nganyardi!' Nhinathikapandhingaldra ngapayi. Ngaparla pardrapardrarnangathili, nganandyi nhulu ngathadimaladinyi, 'Thangguthalka, wawaindringalaty!' Nga thangguthalkanga nhunu, wawaindriringu. 'Ngandra pantyila ngala nganyardi! Ngaandi!' 'Mirni ngaldra ngapirila ngalungga karrukanga. Thika(?) karrukanga mirni kara.' Karrukarrutyi inheyey pakawindriringu. Karrukarrulaty inha, ngaparla inha karrukarnanga. Ngaparla pula pakarila thanha, ngapirimaladaty, wanilaty ina, mudalaty ina drangarnanga, pantyinaindirilaty. Ngaparla thawawagawagarnangadi karrukathigathigana, padlakurnu padlakurnu. Karrulaty thana nhinatharrathikarla. Pinthapurru panila, ngarru Malkanpa karru nhinapadipadi -- pulyapadipadinyi. Pirnala thana karrukarrula nhinarlatyi, ngala panggarala thana nhinapadipadinyi, pinthapurru, muduwa.

There were two young men. They were still boys, with foreskins. Well, they made a boomerang and went out hunting birds. They hit a bird, and the boomerang came back down and fell into the water. They were looking for the boomerang. Then one of them stood up and looked down at himself. 'Oh! I've been circumcised!' He sat down again in the water. Well, the two of them were feeling about (for the boomerang) and he told his brother, 'Stand up and look at yourself.' So he stood up and looked at himself. 'Oh! I'm circumcised now! Yes!' 'Come on, we'll go back and make a man out of our father.' Then they took the old man away (into the bush) and made a man of him. Well then they took all their fathers, and they had a corroboree and circumcised one another. They went everywhere and circumcised all the men in every place. They went and visited the men [in all the other places]. Only at Innamincka did none of the men have foreskins. The old men [at other places] used to be like young fellows (?), with foreskins, like children.

1. *panggapangga-thili pula*
young man-two they.two
2. *karruwali nhina-lapurra-tyi / pintha-purru*
boy sit-long.ago-EMPH foreskin-having
3. *ngaparla pula yada thinba-ri / nga palha-ngadi thawa-nga*
well they.two boomerang chisel-do then bird-for go-next
4. *ngaparla palha pula dranyi-ndyi // nga yada-tyi*
well bird they.two hit(throwing)-next then boomerang-EMPH
nhunu thika-warra-nga ngapa-yi warlka-pandhi-nga
he return-arrive-next water-in fall-down-next
5. *ngaparla pula yada-tyi ina wanti-rnanga-la / nga*
well they.two boomerang-EMPH EMPH look.for-doing-EMPH then
kurnu-tyi nhunu thangu-thalka-warra-nga / wawa-indri-pandhi-ri-ngu
one-EMPH he stand-up-arrive-next look-self-down-do-then
6. *ngandra / pantyi-la ngala ngany-ardi*
oh circumcised-EMPH then I-EMPH
7. *nhina-thika-pandhi-nga-ldra ngapayi*
sit-back-down-next-however water-in
8. *ngaparla pardra-pardra-rnanga-thili // ngana-ndyi nhulu /*
well hold-hold-doing-two tell-next he:TRS
ngathadi-malad-inyi // thangu-thalka / wawa-indri-nga-la-tyi
younger.sibling-his-? stand-up look-self-next-EMPH-EMPH
9. *nga thangu-thalka-nga nhunu / wawa-indri-ri-ngu*
then stand-up-next he look-self-do-then
10. *ngandra pantyi-la ngala ngany-ardi*
oh circumcised-EMPH then I-EMPH
11. *ngaandi*
yes

12. *mirni ngaldra ngapiri-la ngalungga karru-ka-nga*
wait you.and.I father-EMPH yours.and.mine man-make-next
13. *thika(?) karru-ka-nga mirni kara*
return man-make-next wait maybe
14. *karrukarru-tyi inh-eyey // paka-windri-ri-ngu*
old.man-EMPH him-eh carry-away-do-then
15. *karrukarru-la-tyi inha / ngaparla inha karru-ka-rnanga*
old.man-EMPH-EMPH him well him man-make-doing
16. *mirni t - ngaparla pula / paka-ri-la thanha //*
wait well they.two carry-do-EMPH them
- ngapiri-malada-tyi - wani-la-tyi ina - muda-la-tyi*
father-his-EMPH corroboree-EMPH-EMPH EMPH corroboree-EMPH-EMPH
- ina dranga-rnanga - pantyi-na-indri-ri-la-tyi*
EMPH dance-doing circumcise-make-one.another-do-EMPH-EMPH
17. *ngaparla - paka - thawa-waga-waga-rnanga-di*
well ? go-around-around-doing-?
- karru-ka-thigathiga-na - padla-kurnu padla-kurnu*
man-make-everywhere-? country-one country-one
18. *karru-la-tyi thana nhina-tharra-thika-rla*
man-EMPH-EMPH they sit-right-back-does
19. *pintha-purru pani-la / ngarru Malkanpa karru nhina-padipadi -*
foreskin-having none-EMPH only Innamincka man sit-used.to
- pulya-padipadini-tyi*
?-used.to-EMPH
20. *pirna-la thana karrukarru-la nhina-rla-tyi // ngala pangga-ra-la*
big-EMPH they old.man-EMPH sit-does-EMPH then young.man-?-EMPH
- thana nhina-padipadini-tyi / pintha-purru / muduwa*
they sit-used.to-EMPH foreskin-having child

NOTES:

Line 2. The verb *nhina* 'sit' functions as a copula, as Yandruwandha, like many Australian languages, has no verb 'to be'.

Line 4. *dranyi* means 'to hit with something thrown or projected'; contrast *parndri* 'to hit with some part (such as the hand) or with something held (e.g. in the hand)'.

Line 17. *X-kurnu X-kurnu* means 'every X'.

2. THE MAN WITH THE DEVIL ON HIS KNEE

Recorded 1973.

Karna nhunu thawalapurra mukathudathawanga. Ngaparla nhunu pukurru parrari, thudanga nhunu pantya parrarnanga; nga ngarndithirri nhulu mandringa nga pirnta nhulu mandringa, purndawalkiniyi, ngarrungu kartamathaindriri pantya parndriindriringu. Ngaparla nhunu nguthangutharnangala, kanyakatylayilaty parndriindrininguda ngangali, karna palhanyadi wawawawari. Ngaparla nhunu purtu mandrimandrinnanga, milyaruyi; nga thawawindringa ngatyada punangadila, withi ngabayngada ya kuthiwarrarila mayi. 'Minha ini marrikudhiwarrarayey?' 'Ay parndriindrinhana nganyi, pirntali, pantyapuru. Karna palhanyadi wawarnanga nhinawarrarlayi ngakarniyi, pukurruli pukurruli ngathinha, parndriindrinhanyati nganyi.'

This man, a long time ago, was travelling, and camped along the way. Well, he had a dream, while he was lying there holding his knee [up], and he got his waddy from under his pillow, and just belted himself on the knee. Well, he stretched out his leg because of the pain, because he had hit himself, thinking it was a devil he had seen. Well, he packed his swag in the dark and walked on to the other camp, while the injury was still fresh, and he got there. [He was asked,] 'What are you coming in here so early for?' 'Oh, I hit myself with the waddy, because of my knee. I thought I saw a devil sitting with me, in my dream, and I hit myself.'

1. *karna nhunu / thawa-lapurra / muka-thuda-thawa-nga*
person he go-long.ago sleep-lie-on.the.way-next
2. *ngaparla nhunu pukurru parrari / thuda-rlayi nhun - thuda-nga nhunu*
well he dream hold-do lie-while ? lie-next he
pantya parrarnanga // nga ngandithirri nhulu mandri-nga / nga pirnta
knee hold-doing then nullanulla he:TRS get-next then waddy
nhulu mandri-nga // purnda-walk-ini-yi // ngarru-ngu
he:TRS get-next nape-climb-er-on only-then
kartamatha-indri-ri pantya / pantya parndri-indri-ri-ngu
belt-self-do knee knee hit-self-do-then
3. *ngaparla nhunu nguthangutha-rnanga-la / kanyakatya-rlayi-la-tyi*
well he stretch.out-doing-EMPH ache-while-EMPH-EMPH
parndri-indr-ini-nguda ngangali / karna palha-nyadi wawa-wawa-ri
hit-self-ing-after own person bird-like see-see-do
4. *ngaparla nhunu purtu mandri-mandri-rnanga / milyaru-yi // nga*
well he swag get-get-doing dark-in then
thawa-windri-nga ngatyada puna-ngadi-la // withi ngaba-yi-ngada //
go-away-next camp other-to-EMPH sore wet-in-still
ya kuthi-warra-ri-la mayi
and come-arrive-do-EMPH EMPH

5. *minha ini marrikudhi-warra-rla-yey*
what you come.early-arrive-does-eh
6. *ay parndri-indri-nhana nganyi / pirnta-li / pantya-puru*
eh hit-self-did I waddy-with knee-cause
7. *karna palha-nyadi wawa-rnanga nhina-warra-rlayi ngakarni-yi //*
person bird-like see-doing sit-arrive-while me-with
pukurru-li pukurru-li ngath-inha - parndri-indri-nhana-tyi nganyi
dream-with dream-with I-it:OBJECT hit-self-did-EMPH I

NOTES:

Line 2. Note that possession of body parts is not expressed, so, for example, there is no word for 'his' here referring to knee.

Line 3. *karna palha*, literally 'man bird' is a kind of devil. The suffix *nyadi* 'like' here and in line 7 does not refer to resemblance but to a mistaken belief; see Breen (1984) for a discussion of this usage.

Line 4. The locative suffix *yi* in *ngabayingada* refers to location in time and means 'while'.

3. A LONELY CAMP

Recorded 1973.

Ngaka Thunggayi nhingguwa, yarnduldrangu karna thawalapurra kurnu. Thudayukarranga wadarnanga thakumani ngalyila. Nga kankunu pirna nhulu kurranga. Yabakanpa ngala nhunu karnaty. Nga manthi nhuya warrakurnu maka warrakurnu ya, nhunggani yabali (?), ngaparla wathi drantha kurrari, purlangkitli inha purilkatharranga, nga wathi thanggunari, pantya thangguninyadi nhunu karna. Ngala nhunu thudapandhinga nhinggiyi, warrakurnula. Ngaparla nhulu wani drangaindrirringa. Ngala nhunu karnakurnutyi thawawarrarlayi, kilkarnanga ina karnaty yabapika. Ngaparla nhulu drangaindrirringa nhunu, irrtynakaldri ina karnakurnutyi, pani ngala nhunu karnaty, ngarru wathildra thudarlayi. Ngarru ngunula nganandyi, kurnu nhunu, karna muthu kurnu, nyunu kankunu durrunguda, kurrkumawalpirringa. Ngala nhunu karnaty yayinala inda yabali. 'Matya nganhayandru mardriyala tyidi! Yooi matya nganhayandru mardriyala tyidi, kurnkiyandru!'

It was at Nockatunga, and again there was a man travelling on his own. He camped overnight while he waited for some stockmen. He put up a big windbreak. He was a very frightened fellow. Then [he made] his bed on one side of the fire and, in his fear, put a forked log on the other side, and covered it over with a blanket, and stood a stick up so that it would look like a man's knee sticking up. Then he lay down on his side [of the fire]. Well, he sang songs to himself [and talked to himself, to make out that there was someone with him]. Then this other man arrived and knew that this fellow was frightened. Well he was singing to himself, to keep the other man awake, but there was no other man, only the log lying there. Then the other man [sneaked up as close as he could] behind the windbreak, and jumped over [and grabbed him]. Then the first man screamed out in fear. 'He's got me now! Oh, the devil's got me now!'

Interpolations in the translation are from the English version of the story.

1. *ngaka thungga-yi nhinggu-wa / yarndu-ldra-ngu karna*
water stinking-at location-there how-however-yet person
thawa-lapurra kurnu
go-long.ago one (i.e. alone)
2. *thuda-yukarra-nga / wada-rnanga karn - thakumani / ngalyi-la*
lie-at.night-next wait-doing ? stockman few-EMPH
3. *nga / kankunu pirna nhulu kurra-nga*
then windbreak big he:TRS put-next
4. *yaba-kanpa ngala nhunu karna-tyi*
fear-visible then he person-EMPH
5. *nga / manthi nhuya / warra-kurnu maka warra-kurnu ya - ya*
then bed he(?) side-other fire side-other and and
nhunggani yaba-li (?) / ngaparla wathi / drantha kurra-ri //
his fear-with (?) well stick fork put-do
purlangkit-li inha puri-lka-tharra-nga // nga wathi thangu-na-ri /
blanket-with him cover-make-right-next then stick stand-make-do
pantya thangu-ni-nyadi nhunu karna
knee stand-ing-like he person
6. *ngala nhunu / thuda-pandhi-nga / nhinggi-yi / mak - warra-kurnu-la*
then he lie-down-next location-here ? side-other-EMPH
7. *ngaparla nhulu wani dranga-indri-rnanga*
well he:TRS song sing-self-doing
8. *ngala nhunu / karna-kurnu-tyi thawa-warra-rlayi / kilka-rnanga ina*
then he person-other-EMPH go-arrive-while know-doing EMPH
karna-tyi / yaba-pika
person-emph fear-full
9. *ngaparla nhulu / dranga-indri-rnanga nhunu ya - irrtyi-na-kaldri ina*
well he:TRS sing-self-doing he and wake-make-again EMPH
karna-kurnu-tyi // pani ngala nhunu karna-tyi ngarru
person-other-EMPH none then he person-EMPH only
wathi-ldra thuda-rlayi
stick-however lie-while
10. *ngarru ngunula ngana-ndyi / kurnu nhunu we - karna muthu kurnu*
only ? do-next one he ? person very one
nyunu kankunu durru-nguda / kurrkuma-walpirri-nga
? windbreak back-from jump-across-next

11. *ngala nhunu karna-tyi yayi-na-la inda yaba-li*
 then he person-EMPH expression of fright-be-? ? fear-with
12. *matya nganha-yandru mardri-yala tyidi*
 already me-he:TRS(?) grab-does(?) now
13. *yo:i matya nganha-yandru mardri-yala tyidi / kurnki-yandru*
 oh already me-he:TRS(?) grab-does(?) now devil-TRS

NOTES:

Line 1. The name Nockatunga is from Ngaka Thungga (or Ngakathungga), literally 'stinking water'. Yarnduldrangu is translated 'again' and is a reference to the preceding story which also involved a man travelling alone.

Lines 12 and 13. These are in Parlpakurnu, the language of the Durham Downs area.

4. THE MAILMAN AND THE SWAGMAN

Recorded 1974.

Thawalapurra, milimani nhunu, Tibuparanguda, nga thudathawanga marndayityi Thanangarrpira. Thudathawari padla maya Thanangarrpira. Thawandyi nhunu Thayaparraringadi, ngala nhunu Ngapamiringudaldrangu, wayipala kurnutyi thawarlayi. Nga thudayukarranga (inaudible word), ey thudathikanga nhunu Thayaparrarityi. Mayi, ngaparla nhunu thikangaldranguya ngala nhunu wayipalatyi thawarlayi ita, thinalildra. Kurrakurrawarranga warli matyayityi. Ya maka nhulu thangkaka ya thudapandhiringu thapa thayininguda thudapandhiringuri. Ngala nhunu milimani thawawarrarayila yadamanili Thayaparraringuda. 'Ay ngandyarri kara warlkanga; nganyi thawarla warli matyayi thudanga.'

Ngaparla mabaabili nhunu kuthiwarrarnanga, nga kurrakurrawarranga, purturdukardukarnanga, yadamanil papurlakatharrari ita. Ngaparla nhunu windripadari purtungurru. Kurrapandhiri purtutyi inhanganga makali inakarrryikarrryimawarranga wathi wityuli. Ngandra maka ngala nhunuyardi thangkanarla ngurrangu. Ngaparla nhunu ngarru yankala mandriri, ngawarrkapandhingapala pulkanga ngala nhulu, marnali pulkarnanga nhulu, ngala nhulu karrukarrukurnulityi ngararila. Thibila ngala nhunu, maka kaka. Ngaparla nhunu wayipalakurnutyi yabalila nhungganardi karnapalhatyi nhunuyi ngalardi, kali kuthiwarranatyi. Ngaparla nhunu(?) thangguthalkawarrananga patyipatyingu nga purtu nhulu kunyamanga, nga kupuyi inha kurrapadaringu munkaindriri inapurtutyi. Ngala nhulu wayipalakurnutyi ngarari ngaparla nhunu dunkawindriringala ita.

Ngala nhulu milimanilityi ngararila inha. Ngaldra, karnapalhatyi nhuniyi ngalardi. Ngala nhulu wayipala dunkarlayila ita, walpamarna kurnuyi, warli marna kurnuyi, ngala nhunu ngararlandra kurnkityi nhuniyi ngalardi. Ngarrungu nhunu kulkupathalka purtu mandringa dunkawindringa nhunu windriwarrinityi yada warli. Ngaparla nhunu winkarnanga yadamaningadila ngari. Yadamanil thannganiyi thudayukarraringula ngala nhunu wayipala kurnutyi purtu walthinityi - minhaya? Thinaputapanindra nhunu miniwindriri yabali, nga thudayukarranga ngandyarrityi warlkaringu ngababakaringu pulhu.

Ngaparla nhunu - purluwalthini - ngaparla nhunu thikaminiwarrana purlu kunyamanga thikaminiwarranga warliyityi, makala ina thangkakathalkanga. Ngala nhunu yadamani mapaindrirlayi milimanyéyi thikaringu yada, ya warlityi kuthiwarranga ya purlulaty karrakarraniyanapala yadamani nhulu karrathigathigarranga thanha windripadanga. 'Ey, walpi ini thawawarranhaneyey? Marrikudinhanala ini ilanguda?' 'Ay ngingguwa nganyi thudanhana ninggadiyi(?)' 'Nga walpala inityi kuthiwarranhana. Ay ngananhinanhanaldrari ini.' 'Ina ngala ngathu wawanhana makaty pulkarlayi.' 'Ngaandi, ngathutyi maka pulkanhana(?)' 'Ngandra, yaba ngunyinhana nganha yundru ngathutyi purlupa walthawindrinhana(?) winkarnanga inggani kurnkipuru.' 'Nga yarnduldrangu ngathutyi mandrinhana wawana ina dunkarlayityi nga yaballdrangu winkanga yadamaningadila thannganiyi thudayukarranga.'

Ngaparla ingkarnangala(?) thili yabangunyiindrininguda ngala pula wayipalathili. Kurnki ngala pani.

A long time ago, a mailman was travelling from Tibooburra, and he spent the night half way, at Tenappera. He camped at this place called Tenappera. Then he went straight on to Durham Downs, while another white man was going down from Nappamerry. Then he stayed the night at Durham Downs and then went back. Well he went back while this white man was going that way, on foot. He [the other man] made camp at an old hut [which was believed to be haunted]. Then he made a fire and had his supper and went to bed. Meanwhile the mailman arrived on horseback from Durham Downs. 'Oh, it looks like rain, I'll go and sleep in the old hut.'

Well it was dark when he arrived, and he unloaded his things and hobbled the horses. Then he took his swag inside. He put the swag down by the fire and started to turn [the ashes] over with a twig. 'Oh! Well this fire's still alive!' So he just got some [dry] leaves and threw them down [on the hot coals] and started to blow them, and the other old man heard him. 'It's the devil, near the fire!' Well this other white man was frightened [because he thought that] the devil had come. Then he got up, very carefully, and rolled up his swag and put it under his arm and started to sneak out.

Then the mailman heard him. 'Oh! Here's the devil!' [The hut had a door at each end] Then while the white man sneaked out one door he [the mailman] could hear [what he thought was] the devil there.(?) So he just jumped up and grabbed his swag and went out the door he had come in by. Then he ducked back down to the horses. He spent the night with the horses, while the other white man, the swagman - what about him? He ran away without his boots, frightened, and camped [in the open], and the rain came down and wet them both.

Well, [next morning] the swagman rolled up his swag and went back up to the hut, and lit up the fire. Meanwhile the mailman was rounding up his horses, and then he came back to the hut and ---(?) and tied up all the horses and went in. 'Hey, when did you get here? Where did you come from to get here so early?' 'Oh, I camped down there.'(?) 'Then you got to this place yesterday? So it was you who did it.'(?) 'Then it was you I saw blowing the fire.' 'Yes, I was blowing the fire.' 'Oh! You frightened me and I took my swag away and ducked off for fear of you being a devil.' 'And I saw you going out (?) and I was frightened too and I ducked off down to the horses and spent the night with them.'

Well, they both laughed then, the two white men, at the way they had frightened one another. There was no devil at all.

1. *thawa-lapurra / milimani nhunu / Tibupara-nguda // nga thuda-thawa-nga*
 go-long.ago mailman he Tibooburra-from then lie-on.the.way-next
marnda-yi-tyi / Thanangarrpira
 half.way-at-EMPH Tenappera
2. *thuda-thawa-ri padla maya Thanangarrpira*
 lie-on.the.way-do place name Tenappera
3. *thawa-ndyi nhunu Thayaparrari-ngadi // ngala nhunu /*
 go-next he Durham.Downs-to then he
Ngapamiri-nguda-ldra-ngu / wayipala kurnu-tyi thawa-rlayi
 Nappamerry-from-however-yet white.man other-EMPH go-while
4. *nga / thuda-yukarra-nga (inaudible word) // ey thuda-thika-nga nhunu*
 then lie-at.night-next ? eh lie-back-next he
Thayaparrari-tyi
 Durham.Downs-EMPH
5. *mayi / ngaparla nhunu thika-nga-ldra-ngu-ya / ngala nhunu*
 well well he return-next-however-yet-? then he
wayipala-tyi thawa-rlayi ita - thina-li-ldra
 white.man-EMPH go-while that.way foot-with-however
6. *kurra-kurra-warra-nga / warli matya-yi-tyi*
 put-arrive-next hut long.time-at-EMPH
7. *ya / maka nhulu thangka-ka ya thuda-pandhi-ri-ngu / thapa*
 then fire he:TRS light-make(?) and lie-down-do-then supper
thay-ini-nguda thuda-pandhi-ri-ngu-ri
 eat-ing-after lie-down-do-then-?
8. *ngala nhunu milimani - thawa-warra-rlayi-la / yadamani-li*
 then he mailman go-arrive-while-EMPH horse-with
Thayaparrari-nguda
 Durham.Downs-from
9. *ay ngandyarri kara warlka-nga / nganyi thawa-rla warli matya-yi*
 eh rain maybe fall-next I go-does hut long.time-in
thuda-nga
 lie-next
10. *ngaparla mabaabi-li nhunu kuthi-warra-rnanga / nga*
 well dark-with he come-arrive-doing then
kurra-kurra-warra-nga / purtu-rduka-rduka-rnanga pap - yadamani
 put-put-arrive-FUT swag-pull.out-pull.out-doing ? horse
papurla-ka-tharra-ri ita
 hobble-make-right-do that.way

11. *ngaparla nhunu / windri-pada-ri purtungurru*
well he enter-in-do swag-having
12. *kurra-pandhi-ri purtu-tyi inha-nga maka-li ina /*
put-down-do swag-EMPH it:OBJECT-EMPH(?) fire-with EMPH
karrtyi-karrtyi-ma-warra-nga / wathi wityu-li
turn-turn-make-arrive-next stick finger-with
13. *ngarru-ngu-nga(?) nhulu(?) - ngandra maka ngala nhunu-y-ardi /*
only-yet-EMPH(?) he:TRS(?) oh fire then he-here-EMPH
thangka-na-rla / ngurra-ngu
light-be-does always-yet
14. *ngaparla nhunu / ngarru yanka-la mandri-ri // nga*
well he only leaves-EMPH get-do then
warrka-pandhi-nga-pa-la pulka-nga ngala nhulu // marna-li
throw-down-next?-EMPH(?) blow-next then he:TRS mouth-with
pulka-rnanga nhulu / ngala nhulu - karrukarru-kurnu-li-tyi
blow-doing he:TRS then he:TRS old.man-other-TRS-EMPH
ngara-ri-la
hear-do-EMPH
15. *thibila ngala nhunu - parrari - maka kaka*
devil then he under fire near
16. *ngaparla nhunu wayipala-kurnu-tyi / yaba-li-la nhunggan-ardi*
well he white.man-other-EMPH fear-with-EMPH his-EMPH
karna-palha-tyi nhunuyi ngal-ardi // kali kuthi-warra-na-tyi
person-bird-EMPH he-here then-EMPH already come-arrive-did-EMPH
17. *ngaparla nhunu(?) thangu-thalka-warra-na-nga / patyi-patyi-ngu /*
well he(?) stand-up-arrive-make(?) -next good-good-yet
nga purtu nhulu kunyama-nga // nga kupu-yi inha
then swag he:TRS roll-next then arm-in it:OBJECT
kurra-pada-ri-ngu / munka-indri-ri ina / purtu-tyi
put-in-do-then ?-self-do EMPH swag-EMPH
18. *ngala nhulu wayipala-kurnu-tyi ngara-ri / ngaparla nhunu*
then he:TRS white.man-other-EMPH hear-do well he
dunka-windri-rnanga-la ita
go.out-away-doing-EMPH that.way
19. *ngala nhulu milimani-li-tyi ngara-ri-la inha*
then he:TRS mailman-TRS-EMPH hear-do-EMPH him
20. *ngaldra // karna-palha-tyi nhuni-yi ngal-ardi*
oh person-bird-EMPH he-here then-EMPH

21. *ngala nhulu / wayipala / dunka-rlayi-la ita // walpa-marna*
 then he:TRS white.man go.out-while-EMPH that.way house-mouth
kurnu-yi / warli marna kurnu-yi ngala nhunu - ngara-rla-ndra
 one-in hut mouth one-in then he hear-does-however
kurnki-tyi nhuni-yi ngal-ardi
 devil-EMPH he-here then-EMPH
22. *ngarru-ngu nhunu - purtu-ldra mandri - kulkupa-thalka purtu*
 only-yet he swag-however get jump-up swag
mandri-nga / dunka-windri-nga / nhunu windri-warr-ini-tyi
 get-next go.out-away-next he enter-arrive-ing-EMPH
yada warli
 hither hut
23. *ngaparla nhunu winka-rnanga yadamani-ngadi-la / ngari*
 well he disappear-doing horse-to-EMPH down
24. *yadamani thanngani-yi thuda-yukarra-ri-ngu-la / ngala nhunu*
 horse them-with lie-at.night-do-then-EMPH then he
wayipala kurnu-tyi / purtu walth-ini-tyi // minhaya
 white.man one-EMPH swag carry-er-EMPH what
25. *thina-puta-pani-ndra nhunu mini-windri-ri / yaba-li // nga*
 foot-boot-lacking-however he run-away-do fear-with then
thuda-yukarra-nga / ngandyarri-tyi warlka-ri-ngu /
 lie-at.night-next rain-EMPH fall-do-then
ngababa-ka-ri-ngu pulhu
 wet-make-do-then them.two
26. *ngaparla nhunu - purtu-walth-ini karla - ngaparla nhunu /*
 well he swag-carry-er ? well he
thika-mini-warra-na purtu kunyama-nga thika-mini-warra-nga /
 return-run-arrive-did(?) swag roll-next return-run-arrive-next
warli-yi-tyi / maka-la ina thangka-ka-thalka-nga
 hut-at-EMPH fire-EMPH EMPH light-make-up-next
27. *ngala nhunu / yadamani mapa-indri-rlayi milimani-tyé-yi / thika-ri-ngu*
 then he horse muster-self-while mailman-EMPH-eh return-do-then
yada // ya / warli-tyi kuthi-warra-nga ya / purtu-la-tyi
 hither and hut-EMPH come-arrive-next and swag-EMPH-EMPH
karra-karra-niyanapala / yadamani nhulu karra-thigathiga-rnanga
 tie-tie-? horse he:TRS tie-everywhere-doing
thanha / windri-pada-nga
 them enter-in-next

28. *ey / walpi ini thawa-warra-nhan-eyey*
hey when you go-arrive-did-eh
29. *marrikudhi-nhana-la ini ila-nguda*
come.early-did-EMPH you where-from
30. *ay nhinggu-wa nganyi thuda-nhana ninggadiyi(?)*
eh location-there I lie-did ?
31. *nga walpa-la inityi kuthi-warra-nhana*
then house-EMPH(?) you-EMPH come-arrive-did
32. *ay ngana-nhina-nhana-ldra-ri / ini*
eh do-day-did-however-? you
33. *ngampu*
?
34. *ina ngala ngathu wawa-nhana - maka-tyi pulka-rlayi*
you:object then I:TRS see-did fire-EMPH blow-while
35. *ngaandi / ngathu-tyi maka pulka-nhana(?)*
yes I:TRS-EMPH fire blow-did(?)
36. *ngandra / yaba ngunyi-nhana nganha yundru ngathu-tyi purtu-pa*
oh fear give-did me you:TRS I:TRS-EMPH swag-?
waltha-windri-nhana(?) / winka-rnanga inggani kurnki-puru
carry-away-did(?) disappear-doing your devil-cause
37. *nga yarndu-ldra-ngu ngathutyi mandri-nhana wawa-na ina*
then how-however-yet I:TRS-EMPH get-did see-did you:OBJECT
dunka-rlayi-tyi / nga yaba-li-ldra-ngu winka-nga /
go.out-while-EMPH then fear-TRS-however-yet disappear-next
yadamani-ngadi-la thanngani-yi thuda-yukarra-nga
horse-to-EMPH them-with lie-at.night-next
38. *ngaparla ingka-rnanga-la(?) thili yaba-ngunyi-indr-ini-nguda*
well laugh-doing-EMPH(?) two fear-give-one.another-ing-after
ngala pula / wayipala-thili
then they.two white.man-two
39. *kurnki ngala pani*
devil then nothing

NOTES:

Line 3. The compound suffix *ldra-ngu* has the meaning 'too' (also in lines 5 and 37).

Line 10. *papurla* is the Yandruwandha form of the English 'hobble'. This is an interesting sound change; compare the Dutch word *hollander* which was borrowed into north-east Arnhem Land languages as *balanda*.

Line 21. *nhulu* probably should be *nhunu*.

Line 23. Or *winkananga* 'disappear-be-next' (also in line 36).

Line 26. Or *thika-mini-warra-nga* (with *nga* 'next')?

Line 27. *indri* here does not mean 'himself' but 'for himself'; it can denote action for one's own benefit.

Lines 28-37. *nhana* denotes 'recent past' – most commonly 'yesterday' if speaking early in the day or 'this morning' if speaking late in the day.

Line 36. *inggani* here is probably functioning as the base for further affixation which, however, is transferred to the noun in apposition *kurnki*; 'because of you the devil'.

5. A PRACTICAL JOKE

Recorded 1974.

Wilpadali nganyi thawalapurra, mandrithawari nganha wayipalali. Nga Kinipapayi nganha warrkawindringa, ngapa yulpudu ina ngakarlayi. Walyala ngani purrkapadayi wilpadalityi; ngarrungu pula thawandyi thantyyipangadi, nganyi nhinapadapadarlayi nhinggikala Kinipapayi.

Ngala karna thana nhinarlayi, thundiya. Ngaparla pula karlukarlungadi yada thawari, nga yandhanga nhinanga karlukarlu parndrinnanga pula, thadri parawadalra; ngala nganyityi thadri itapandhiwarraldra nhinarlayi. Ngaparla pula nganaindrinnanga, 'Ilangginguda nhutyadu?'. 'Ngalaaku.' 'Yakapadala inha mayi.' 'A'ey, nhindalityi nganyi, yundru kayi.' 'A'ay, yundrungu yakapada mayi.' 'A'ay yundru kayi.' Ngarrungu nhunu Diradili nganha yakapadanga, nga wayilpala yawarrili, 'Ilangginguda iney?'. 'A'ay yundranguda nganyi, ngaandi, mayi yundrangudanga.' 'Thaltawatanguda ngala nhunudu, padla yundrangudatyi(?). Thaltawatanguda nhutyadu, karna thula.' Ngaparla, Diradili pula yandharnangaty, ngala ngathutyi ngararlayi pulhu. Thulathulakarlayi nganha. Ngararnanga pulhu, walya ngathu pulhu nganandyi.

Nhinapadapadanga nganyi -- nhinathanggurnanga(?). Driyti kurnuyityi karna malkirri thawawarrandyi, ngalyila. Nga thawapadanga thundiya thannganiya thudaringu. Kali thana wirninarnanga warnu nganyi. 'Malkanpanguda nhutyadu karna. Kilkarla ngathu intyadu, ngarndringapiri ngala nguthungama.' 'Ngaarndi yabayityardi! Yarndukala ngali inha thulathulakanhana, ay karna nganggalityi nhutyadu. Kinipapa nhinggiyngudaldrangu. Malkanpa ngala nhunu ngathanikalapurratyi intyadu. Ngaldra yabayityardi, nhindalila nganyi!' Ay ingkangala thana. Pula kilkanhukada walyanyadi ngathu ngararlayi. Ngathu ngararlayi pulhunga walya pulhu nganangaty. Yawarri pulganili ya(?) walya yawarri ngakarnili, ngarru wayilpalayingu yawarri yandhayandharityi nganyi nganarnangaty pulhu. Nhindalila pula nganalapurraty. Ayi ingkanga kara nhukuyu thana ngaldratyila. Nganangandyi parawadalra nhinarlayi wilpadalityi.

Once I was travelling in a wagon – some white men picked me up. They left me at Coopers Creek because the river was in flood. We mightn't have got across with the wagon so they went on without me, to the town, and I stayed there at the river.

Meanwhile there were some blackfellows camping on an island. Two of them came down to do some fishing. They sat and talked and caught fish on the other bank, while I was camped on the bank that sloped down opposite them. Well they asked one another 'Where's he from?'. 'I don't know.' 'Well, ask him.' 'Uh-uh, I'm shy, you do it.' 'Uh-uh, you ask him.' 'Uh-uh, you do it.' Then he just asked me in Dieri, and then in whitefellow language, 'Where are you from?'. 'Oh, I'm from a long way away, yes, a long way.' 'He's from the sea then, from a far country. He's a stranger, from the sea.' Well they were talking in Dieri, and I understood them. They reckoned I was a stranger. I understood them but I didn't tell them.

I stayed there for a while [BK's translation: 'stopping for a week or two']. One day another group of blackfellows arrived. They went across to the island and camped with them [the original ones]. They told them who I was; 'That fellow's from Innamincka. I know him, and his parents and relations.' 'Oh my God! [BK's translation.] How could we reckon he was a stranger, when he's one of our own people. He's from this river. He was born at Innamincka. Oh my God, I'm ashamed!' They all laughed then. Those two had thought I didn't understand. I understood them and I didn't tell them. I hadn't spoken to them in their language or in mine, only in the whitefellows'. They had been very shy. Oh, they must have laughed later on. [Meaning of last sentence not clear.]

1. *wilpada-li nganyi thawa-lapurra // mandri-thawa-ri nganha wayipala-li*
wagon-with I go-long.ago get-on.the.way-do me white.man-TRS
2. *nga / Kinipapa-yi nganha warrka-windri-nga / ngapa yulpudu*
then Coopers.Creek-at me throw-away-next water flood
ina ngaka-rlayi
EMPH run-while
3. *walya-la ngani - purrka-pada-yi wilpada-li-tyi //*
not-EMPH they.and.I cross-across-might wagon-with-EMPH
ngarru-ngu pula / thawa-ndyi // thantiyipa-ngadi // nganyi
only-yet they.two go-next town-to I
nhina-padapada-rlayi / nhinggi-kala / Kinipapa-yi
sit-all.the.time-while location-about Coopers.Creek-at
4. *ngala / karna thana nhina-rlayi - thundi-yi*
then person they sit-while island-on
5. *ngaparla / pula / karlukarlu-ngadi yada thawa-ri / nga yandha-nga*
well they.two fish-for hither go-do then talk-next
nhina-nga karlukarlu parndri-rnanga pula / thadri parawada-ldra //
sit-next fish kill-doing they.two bank other.side-however
ngala nganyi-tyi / thadri ita-pandhi-warra-ldra nhina-rlayi
then I-EMPH bank that.way-down-arrive-however sit-while
6. *ngaparla pula ngana-indri-rnanga // ilanggi-nguda nhutyadu*
well they.two tell-one.another-doing where-from he:there
7. *ngalaaku*
I.don't.know

8. *yaka-pada-la inha mayi*
ask-across-EMPH him EMPH
9. *a'ey // nhinda-li-tyi nganyi / yundru kayi*
uhuh shame-with-EMPH I you:TRS or
10. *a'ay // yundru-ngu yaka-pada mayi*
uhuh you:TRS-yet ask-across EMPH
11. *a'ay yundru kayi*
uhuh you:TRS or
12. *ngarru-ngu nhunu - Diradi-li nganha yaka-pada-nga / nga*
only-yet he Dieri-with me ask-across-next then
wayilpala yawarri-li // ilanggi-nguda in-ey
white.man language-with where-from you-eh
13. *a'ay yundra-nguda nganyi // ngaandi // mayi / yundra-nguda-nga*
uhuh far-from I yes well far-from-EMPH
14. *thaltawata-nguda ngala nhunu-du / padla yundra-nguda-tyi(?)*
sea-from then he-there country far-from-EMPH(?)
15. *thaltawata-nguda nhutyadu / karna thula*
sea-from he:there person stranger
16. *ngaparla / Diradi-li pula yandha-rnanga-tyi / ngala ngathu-tyi /*
well Dieri-with they.two talk-doing-EMPH then I:TRS-EMPH
ngara-rlayi pulhu
hear-while them.two
17. *thula-thula-ka-rlayi nganha*
stranger-stranger-make-while me
18. *ngara-rnanga pulhu yaraya - walya ngathu pulhu ngana-ndyi*
hear-doing them.two ? not I:TRS them.two tell-next
19. *nhina-padapada-nga nganyi - nhina-thanggu-rnanga(?)*
sit-all.the.time-next I sit-stand-doing(?)
20. *drityi kurnu-yi-tyi // karna malkirri thawa-warra-ndyi // ngalyi-la*
day one-at-EMPH person many go-arrive-next others-EMPH
21. *nga / thawa-pada-nga / thundi-yi thanngani-y-a thuda-ri-ngu*
then go-across-next island-on them-with-eh(?) lie-do-yet
22. *kali - thana wirni-na-rnanga / warnu / nganyi*
already they tell-make-doing who I
23. *Malkanpa-nguda nhutyadu karna*
Innamincka-from he:there person
24. *kilka-rla ngathu intyadu // ngarndri-ngapiri ngala*
know-does I:TRS him:there mother-father then

- nguthu-ngama*
elder.brother-mother's.brother
25. *ngaandi yaba-yi-ty-ardi*
yes fear-in-EMPH-EMPH
26. *yarndu-kala ngali inha / thula-thula-ka-nhana / ay karna*
how-about you.and.I him stranger-stranger-make-did eh person
nganggali-tyi nhutyadu
owner-EMPH he:there
27. *Kinipapa nHINGGI-yi-nguda-ldra-ngu*
Coopers.Creek location-here-from-however-yet
28. *Malkanpa ngala nhunu // ngathani-ka-lapurra-tyi intyadu*
Innaminka then he child (of woman)-make-long.ago-EMPH him:there
29. *ngaldra yaba-yi-ty-ardi / nhinda-li-la nganyi*
oh fear-in-EMPH-EMPH shame-with-EMPH I
30. *ay ingka-nga-la thana*
oh laugh-next-EMPH they
31. *pula kilka-nhukada walya-nyadi ngathu ngara-rlayi*
they.two know-did not-like I:TRS hear-while
32. *ngathu ngara-rlayi pulhu-nga walya pulhu ngana-nga-tyi*
I:TRS hear-while them.two-EMPH not them.two tell-next-EMPH
33. *yawarri pulgani-li ya(?) / walya yawarri ngakarni-li // ngarru*
language their.two-with and(?) not language my-with only
wayilpala-yi-ngu / yawarri / yandha-yandha-ri-tyi nganyi /
white.man-?-? language talk-talk-do-EMPH I
ngana-rnanga-tyi pulhu
tell-doing-EMPH them.two
34. *nhinda-li-la pula ngana-lapurra-tyi*
shame-with-EMPH they.two tell-long.ago-EMPH
35. *ayi ingka-nga kara nhuku-yu thana / ngardra-tyi-la*
oh laugh-next maybe location-? they after-EMPH-EMPH
36. *ngana-nga-ndyi parawada-ldra / nhina-rlayi / wilpada-li-tyi*
tell-?-? other.side-however sit-while wagon-with-EMPH

NOTES:

Line 1. *wilpada* is any wheeled vehicle, from English 'wheelbarrow'.

Line 3. *thantiyiipa* from English 'township'.

Line 9. *kayi* is perhaps better translated as 'how about?'.

Line 14. *thaltawata* from English 'saltwater'.

Line 24. The compound *ngarndringapiri* means 'parents' and the compound *nguthungama* 'relations'.

Line 31. The past tense suffix *nhukada* refers to actions a few days (more or less) ago. The expression *kilka -nyadi* means 'to think mistakenly' (see Breen 1984).

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