

# An edited plain English version of the 'List of Bound Forms'

'Wemba Wemba Dictionary'  
p74-75 by Dr. Luise A. Hercus.

*A Bound Form can only be used as part of a word, not as a word on its own.  
In Wamba Wamba they are usually added to the end of a word.*

## CASE MARKERS

added to the end of words for people, animals, things to show how they are being used  
(leave out the (k) if the word already ends in a hard sound)

- (k)a the 'done to' word in a sentence (*general oblique or objective case*)
- (k)u the 'do-er' word in a sentence (*ergative case*)
- (k)al where the object or person is used to indicate location (*locative case*) **and**  
where two people or things are doing something together (*comitative case*)
- (k)ata where something is done 'right in' a person or thing (*locative 'position right in'*)
- (k)ang where something is moving away from person or thing (*ablative*)
- (k)ity added to a noun when it changes another noun (*genitive case*)
- (k)aty added to pronouns and sometimes *kuli* 'people' to change the meaning

## POSSESSIVE MARKERS - who something belongs to

- ek mine (*tumikalek - my camp*)
- in yours (singular, belonging to one person) (*tumikalin - your camp*)
- uk his, hers, its (*tumikaluk - his or her camp*)
- angalak belonging to us two, you and me (i.e. inclusive of person addressed)
- angalakang belonging to us two, him and me (i.e. exclusive of person addressed)
- alak belonging to you two
- pulak belonging to them two
- angurrak ours (inclusive)
- angurrakang ours (exclusive)
- atak yours (plural, belonging to more than one person)
- (ty)anak belonging to them

## ACTION WORD ENDINGS

### PERSON MARKERS - who is doing the action

(attached to action words and to some adverbs when headword in sentence)

<b>-anda</b>	I (am doing the action - <i>kalpanda</i> - I cut)
<b>-arr</b>	you (sg) ( <i>kalparr potyka</i> - you cut the grass)
<b>-a</b>	he, she, it
<b>-angal</b>	we two (inclusive)
<b>-angalang</b>	we two (exclusive)
<b>-awal</b>	you two
<b>-bula</b>	they two
<b>-angurr</b>	we plural (inclusive)
<b>-angurrang</b>	we plural (exclusive)
<b>-aty</b>	you plural
<b>-an</b>	they plural

### Endings that describe the type of action word:

<b>- aya</b>	added to an action word that describe a state of being eg. <i>kulaya</i> - to be wet or <i>laylaya</i> - to hurt (stative verbs)
<b>- ila</b>	added to show an action is still happening or happens often eg. <i>pumbundila</i> - to shake with cold (continuative-frequentative)
<b>- uwa</b>	to show a strong action - <i>wekuwa</i> - to laugh loudly (intensive)
<b>- unggga, -uta</b>	to show a strongly intensive action

### Endings that describe when the action happens and how Tense and mood

<b>- a</b>	happening now eg <i>tyaka</i> - to eat (present tense: ending quoted in dictionary)
<b>- ang</b>	an action state happening now eg <i>kulayatang</i> is wet (present participle)
<b>- ðn</b>	an action state that has happened eg <i>kulayatðn</i> - was wet (past participle)
<b>- in</b>	an action that has already happened eg <i>puyikin</i> - he fell (past tense)
<b>- iny</b>	an action that will happen eg <i>wirrəkiny tumikal</i> - he will run home (future tense)
<b>- i, ak</b>	ordering one person to act eg <i>werrkak</i> - quickly (imperative singular)
<b>- akaty, -atiyaty, -iyaty</b>	ordering people to act eg <i>pirrityanakaty</i> - jump! (imperative plural)
<b>- ap</b>	an action performed in order to eg <i>yirəkap</i> - in order to lift (purposive)
<b>- ity</b>	added to an action word to show it is a possible action (potential)

- **Postpositions, clitics and other bound forms**

(a clitic is added to another word and is usually not emphasised in speech)

- **kat(a)** indeed!
- **kurrk** woman this is not used as an independent word, but appears only in nominal compounds e.g. *ngunyim-kurrk* old woman
- **kuthōwiny** in the direction of; postposition, eg. *tyurung-kuthōwiny* - lengthways
- **min** indeed, truly, emphatic clitic particle; *wemba-min* no (thank you) said in answer to an offer
- **nyet** between, postposition
- **para** many, plural marker on nominals
- **pula** two, dual marker
- **tawa** along, by the side of, postposition which follows the general oblique case
- **watan** across; postposition, *Murray-watan* - across the Murray, *payal-watan* - across the swamp

**Note on 'Prepositions' and Compounds listed by Stone**

Stone gives a series of 'prepositions and pronouns and adverbs'. Nearly all these are not simple words but phrases which can be understood within the framework of Wembawemba grammar.

<b>Stone's entry</b>	<b>Explanation</b>
<b>if</b> <b>gnunyamalloo</b>	This is <i>nyunya</i> 'that one over there' and <i>malu</i> the deictic adverb 'over there in the distance'
<b>perhaps</b> <b>mambamalloo</b>	This is <i>mamba</i> 'may be, perhaps' and <i>malu</i> 'over there in the distance'
<b>by</b> <b>gunonaguenunda</b>	this entry is uncertain: it could be a compound formed with <i>kunyi</i> - 'underneath'
<b>on</b> <b>monga youma</b>	<i>manya yuma</i> 'it's over there'. The word <i>manya</i> means 'over there not so far away'; <i>yuma</i> is the present tense form of the verb 'to be'

<b>to</b>	gneauull yannuk	<i>nyula yanak</i> 'come here!' <i>nyula</i> deictic adverb 'around here' and <i>yanak</i> , imperative of the irregular verb <i>yangga</i> 'to walk'. The imperative suffix <i>-ak</i> was not recorded for any other intransitive verb, but was invariably used with <i>yangga</i> .
<b>there</b>	nung	<i>nyunga</i> 'around here'
<b>from</b>	mongo	<i>manyu</i> is the deictic adverb, 'over there'
<b>here</b>	neuka or karki	This is <i>nyuka</i> , 'this way', 'here'; this adverb is based on the general oblique of the deictic pronoun <i>nyunya</i> . The word 'karki' however is unknown; it could be a rendering of <i>kiki</i> 'right here and now'
<b>inside</b>	wichup larengull	This is <i>wutyu</i> 'inside' and <i>larngal</i> , locative form of <i>lar</i> 'camp', so the phrase means 'inside a camp'
<b>today</b>	keilanowie	<i>kila nyawi</i> means 'this day'; the normal expression for today among the recent speakers was <i>kilawity</i>
<b>theirs</b>	geika gooleketch	<i>kika kulikity</i> means 'of these people'
<b>they</b>	mynyu	this is no doubt <i>manyu</i> 'over there'
<b>birthplace</b>	kinjajanyek	<i>kinya</i> 'this' <i>tyangek</i> 'place-mine', [kinjajanyek] therefore means 'this is my own place'
<b>heat</b>	nunga carthi	<i>nyanga</i> 'it burns' <i>karrthi</i> 'heat, hot weather', so the expression means 'hot weather is burning, i.e. it is burning hot'
<b>race</b>	winnuk winnuk jarang	<i>winak-winaktyerrang</i> means 'leaving one another behind'. This present participle is derived from a reduplicated form of <i>winaka</i> 'to leave, to abandon' followed by the reciprocal affix <i>-tyerra</i> , followed by the present participle <i>-ang</i>
<b>divorce</b>	winnejarrunbool	<i>winaktyerrang-pula</i> means 'the two of them are leaving one another'
<b>dual</b>	dockcharram boluh	<i>taktyerrang-pula</i> means 'the two of them are hitting one another'; this is the present participle of <i>taktyerra</i> , the reciprocal form of <i>taka</i> 'to hit'.
<b>skirmish</b>	gilcharrenitch	<i>tyilptyerranity</i> means 'they want to hit one another': it is the optative form of the reciprocal derivative of <i>tyilpa</i> 'to hit'