

An extract from the 'Wemba Wemba Dictionary' by Luise A. Hercus from pages 72 – 75.

(A bound form can only be used as part of a word, not as a word on its own. In

Wamba/Wemba they are often found as additions to the end of a word ie a suffix.)

## List of bound forms

### Case markers:

those with initial *-k-* are affixed to vowel-final stems

those without initial *-k-* are affixed to consonant-final stems

-(k)a	general oblique
-(k)u	ergative
-(k)al	locative and comitative
-(k)ata	locative 'position right in'
-(k)ang	ablative, movement away from
-(k)ity	genitive
-(k)aty	genitive in pronominal forms and optionally with the word <i>kuli</i> 'people'

### Possessive markers, subject to morphophonemic changes

-ek	mine
-in	yours (sg)
-uk	his, hers, its
-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
-(ty)anak	belonging to them

### Person markers (attached to verb and to some adverbs when headword in sentence)

-anda	I
-arr	you (sg)
-a	he, she, it
-angal	we two (inclusive) <i>(note:corrected from Dictionary)</i>
-angalang	we two (exclusive)
-awal	you two
-bula	they two
-angurr	we plural (inclusive)
-angurrang	we plural (exclusive)
-aty	you plural
-an	they plural

### Verbal affixes

#### Stem-forming suffixes:

-aya	stative verbs
-ila	continuative-frequentative
-uwa	intensive
-ungga, -uta	strongly intensive

### Tense and mood

-a	present tense: this is the quotation form, and the one quoted in this dictionary
-ang	present participle
-´n	past participle
-in	past tense
-iny	future tense
-i, -ak	imperative singular
-akaty,-atiyaty, -iyaty	imperative plural

-ap	purposive
-ity	potential

### Postpositions, clitics and other bound forms

-kat(a)	indeed: emphatic clitic particle
-kurrk	woman, this is not used as an independent word, but appears only in nominal compounds e.g. <i>ngunyim-kurrk</i> old woman
-kuth´winy	in the direction of; postposition, cf. <i>tyurung-kuth´winy</i> lengthways
-min	indeed, truly, emphatic clitic particle; <i>wemba-min</i> 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- <i>watan</i> across the Murray, <i>payal-watan</i> 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. The same applies to some items listed under 'nouns' (pp.452-453).

<b>Stone's entry</b>	<b>Explanation</b>
if           gnunyamalloo	This is <i>nyunya</i> 'that one over there' and <i>malu</i> the deictic adverb 'over there in the distance'
perhaps    mambamalloo	This is <i>mamba</i> 'may be, perhaps' and <i>malu</i> 'over there in the distance'
by           gunonaguenunda	this entry is uncertain: it could be a compound formed with <i>kunyi-</i> 'underneath'
on           monga youma	<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'

to	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> .
there	nung	<i>nyunga</i> 'around here'
from	mongo	<i>manyu</i> is the deictic adverb, 'over there'
here	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'
inside	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'
today	keilanowie	<i>kila nyawi</i> means 'this day'; the normal expression for today among the recent speakers was <i>kilawity</i>
theirs	geika gooleketch	<i>kika kulikity</i> means 'of these people'
they	mynyu	this is no doubt <i>manyu</i> 'over there'
birthplace	kinjajanyek	<i>kinya</i> 'this' <i>tyangek</i> 'place-mine', [kinjajanyek] therefore means 'this is my own place'
heat	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'
race	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>
divorce	winnejarrunbool	<i>winaktyerrang-pula</i> means 'the two of them are leaving one another'
dual	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'.
skirmish	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'