

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

from 'Wemba Wemba Dictionary' p72-75, 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.***

***(A longer plain English version with examples for teaching and learning
is also available as a downloadable pdf Document.)***

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 added to word to show an action is towards it (*general oblique*)
- (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)

-anda	I (am doing the action - <i>kalpanda</i> - I cut)
-arr	you (sg) (<i>kalparr potyka</i> - you cut the grass)
-a	he, she, it
-angal	we two (inclusive) (includes person being spoken to) (note - corrected from typo in Dictionary)
-angalang	we two (exclusive) (does not include person being spoken to)
-awal	you two
-bula	they two
-angurr	we plural (inclusive)
-angurrang	we plural (exclusive)
-aty	you plural
-an	they plural

Endings that describe the type of action word:

- aya	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)
- ila	added to show an action is still happening or happens often eg. <i>pumbundila</i> - to shake with cold (continuative-frequentative)
- uwa	to show a strong action - <i>wekuwa</i> - to laugh loudly (intensive)
- unggga, -uta	to show a strongly intensive action

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

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

Stone's entry	Explanation
if gnunyalalloo	This is <i>nyunya</i> 'that one over there' and <i>malu</i> the deictic adverb 'over there in the distance'
perhaps mambamaloo	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	gneau ll 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	mynyou	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'