

COLLECTOR: Luise Hercus

CAUTION : TRANSCRIPTION DONE VERY QUICKLY AND MANY DHURGA WORDS WERE PROBABLY MISHEARD

TRACK A:

14:15 Mrs Arthur Thomas speaking Dhurga

15:01 father 'baanga'; mother 'miinya'; children 'burraay'; cat 'dharrawa'; dog 'mirrigan'; horse 'yaraaman'; sea 'gathu'; cockles 'bimbala'; oysters 'bithinga'; thunder 'mirribi'; rain 'bana' fish (generic) 'maarra'; policeman 'ganjiwan'; octopus 'jungaa'; snake (gen) 'garri'; possum 'gumarra'; honey 'gwanggal'; bread 'dangaa'; swan 'gunyuu'; bad news messenger bird (mail bird) 'gawaaj'; Mount Dromedary 'Gulaga'; river in Narooma 'Wugongga' (means beautiful or blue water); stupid/silly/deaf 'dinbin (denbin)'; eyes 'mabarra'.

27:12 Bert at Wallaga Lake

Uncle 'mabarraa'; grandfather 'mingawarragarra' (minga father); (sentence in here) white woman 'wayjin barrabin', 'miingan' mother; 'baaga' father; 'baban/la' younger sister; auntie warruya warrubiyani where are going aunti warrumu 'ye warru wani', garru(wa) guyaa going that way-up north). Broulee Island to moruya language. Married a woman from Roseby Park.

30:30 This is (Wallaga Lake) old King Merriman's place, big bearded fella, King Biamangga, and you see it...head man of all old Merriman. This station was given by Mr Bate to him many years ago and when he died the board took it, this is his station. I told you a little bit before about all the Monaro mob came down and killing all these tribes here.

They killed them all along the road there. He had an old ??forked.slide, I'm led to be told by my mother and my father and two bullocks in it, he carted them over onto the slide, like that, down here overlooking yard that's where he ploughed a trench there see and he put all the black fellas women and children and everybody down this trench there and my father said this place stank for two years afterwards. There wasn't deep enough.

Two more black fellas came from Delegate up here, down here from Monaro and an old man that was there that's Merriman's Island over there, look. That island over there that's Merriman's Island, Merriman's Island. Well 3 more black fellas came down here, they came down to have their revenge, you get me? They came down to get their revenge and he went up there and he told Mr Bate, him and two white fellas ?in a car came down with 3 guns and said "what are you after?" We come down to have our revenge on this man they call Merriman". Right - (???stirred up there in that tree you'll have your revenge - shot them, shot them on account of????) them blackfellas. Yes that's the facts. When these blackfellas were killed here when my father was at ??Bill's garden, he wasn't my father then, you see. He was at ??Bill's garden I can assure you.

33:05 Luise Hercus : How would you say revenge in the language.

Ye, she's a pretty hard word to mention I tell you, ye baayyunja ...(more) that's boomerang, spear, everything. Baayugan yinjigara baayani. Well now we're going to kill

them now they killed us. (another phrase here) We must have our revenge we must go and kill those people who killed us for nothing we're going to kill them for nothing, like you do overseas, they kill one another for nothing...he's a man who says there's wars and rumours of wars and we must have it.

LH: How would you say "I'm going to kill you" ...in the language

That's a bad thing too ayaay ... warri 'this fella' (doesn't say it in language) we'll put him down as a bad boy. Long time ago these Aboriginal boys hadn't to run about with girls, they hadn't to play in the same place as girls.

LH: You could play with your cousins couldn't you?

No they can't play with no-one, they gotta keep this side and keep that side and if you want a wife you gotta go and ask the King, you go and ask the King. And there was no marriage in those days. Now they'd stick, now a big yard-place like this, round here, the woman and the boy stood right in the middle of the ring and she had to jump that way and that way and he had to do the same, that way and that way and he was a married man. When they were doing that someone was building a bark camp for them, see they were married. That's what's called jumping the broomstick. You see the white people say jumping the broomstick...

LH: How would you say I'm going to kill you, if someone's been bad?

Yes well if I wanted to say I'm going to kill you eh -bunbal iya, that bunbal that's a stick, baayugada warrabaya wubaayani. You don't know, I could be talking about killing you now and you don't know nothing. You wouldn't know I could be talking bad about you, what would you know.

LH: I'll work it out when I get home.

36:00 What this boy could say, I could be talking real bad about him, what would he know, he don't know. But I tell you the lingo, you can't pronounce this in a couple of hours you know.

LH: Oh no, I know that.

Ye, baayugunja walawa (??)yani. I'm putting a spear right through that person orders from my King. That's what it says in English, orders from the King. You know the King.

LH: What was the name for that, how do you say king in the language, what was the word for King?

The kings, that's what you call Biyanggal, he's the Biyanggal, he's the head man of all the tribe...Tell you one thing, the king and queen of Australia, wouldn't know our queen over in England, they wouldn't know our king. They are the white people's king, we've got our own king and they can't touch them.

Now when the poor old king before he died, I seen it in the paper here, where 3 dark men ?oldish men. You know when the king comes out on a screen you know they all generally stand. Well these 3 old darkies sitting there and police came up and asked them, they asked them why aren't you standing up for the king. THE TAPE WAS OBVIOUSLY TURNED OFF AND THEN ON AGAIN. The end of the story is that they said "That's your king its not our king".

38:00 LH: ...Language – that's your king and not my king, how can you say that in the language.

Gabaa warrigal (w)uubiyani dulawa biyayani. That's our boss, what has to be done, we got to through him and ask him. Here, many years ago, say you, for argument sake, lady, you run away with a young man, perhaps you run away, a young dark woman run away with a young man, take you away. Right, what are we going to do. They don't do anything until they go the the (??). What are we going to do with him, uncle (?huckle), what are we going to do with him, you go, he says, mundaba, that's stone tommyhawks, go and chop his head off, kill her.

LH: How would you say that.

Jirrawa yebabaadi, kill him, kill her, no good...bad people.

LH: How would you say, she's a bad woman?

Very bad to say that because, you're a bad woman, malaganjiwa ulawamagawani, that's a woman who runs with Tom, Dick and Harry 'malagala', mirriwa wajagwani' she's no good, keep her away from her.

LH: What if I were saying to my husband, if I wanted to be nasty to him.

39:55 You turn to him 'biiga' that's you husband see, ganjiwa ganyiwan wujuwaawani, you're sick, you got to lay quiet to get better if you don't you going down below, that's in our language, you see how it comes in.

LH: When your wife was cross what would she say to you.

My wife say to me, ye biyangu, I'm the boss, Yes I'm the boss, biyangu, yes I'm boss. She can't come out there and show me anything outside, I can't come into the camp and show her anything, she's the boss inside and the man's the boss outside. If she comes out there telling him what to do, he can tell her to go to Billy-O. See, and she can do the same when he comes into the house you understand. They...in every language for that. Ye wajamanja wirra wabiya ula...gulagurra-arra. You're not a white woman you're a black woman, don't think you're white, because you're not white...you're a black woman, you're not a white woman you're not a wajaman. That's you we call you a wajaman, a lot of people from the old days used to call me a wajapala. I'm a white man you see, wajapala. Of course my father was a white man.

LH: What did you call the children the little kiddies in the language?

Gujaaga, warrinja.

Someone says burraay. LH: No that's the wrong language that's Wiradjuri. What we call warri, tungali 'little baby', that little baby's crying in there lying down, you say to your wife SENTENCE HERE – A BEAUTY 'go and look after that kid'. They talk very nasty, the whole black language, you know, this black language my lady, between you and I a long time ago...speaking the white language...

42:58 LH: Some things are very difficult in the language, for instance, for dog you call mirrigan

mirrigan and ganwurri

LH: What if you say there are a lot of dogs around here?

Look at all them mirrigan over there, half starved. Inala madiga yirraw walawani 'you've got too many dogs there starving, you want to make tucker for them or shoot them, drown them'.

(if too many dogs) ye mingan them dogs is starving ngaaynyu w/bilawa ??mirriyani you're a bad woman you're starving them dogs, see that dog's got to be killed.

44:15 That's why the old black dogs years ago, the old native dogs years ago, there was no dogs in the ?home there was just native dogs. But you never heard them bark or yelp.

LH: What did you call the wallaby?

Wallaby marrdijabarrarra, marrdija that's our meat wallaby. [Sounds like a retroflex r] fish maarra, burrabarra w/bubiyani, maarra.

LH: You had different words for fish.

Yes but this goes here right here from Bega, right on the border.

LH: different words for different fish?

If you go to Roseby Park they call it (??) ...Yes you got names for them all... daenggun, marruwana Daenggun little fellas little red fish little black ?swords), leather jacket maara ?kaliyaa waluwa (they'd eat you alive if fell in that river, they will too there's no doubt about it they'd eat you, that's a leather jacket), ...the bream they call him walgali/waagli and they call the flathead dhagadang, the carp's a marranga in the sea, red fish (about that big) nice fish.

LH: You didn't have a word for whales did you? ...Of course there's whales. LH: Oh was there I thought they didn't hunt for them.

The whale we call in English a wild animal...We call him ??marrama ?m/babiyani he'll kill you that fella, he's a bad egg.

LH: What's his proper name in the language?

The whale they call him the warrimba and the shark they call the warrimburra he'd eat you that fella that shark, those are the blokes we kill, we kill the whales TAPE OFF/ON.

47:21 Possum we call him gumarra, I got one stopping up in the house here...he stops in the house, he stops up here, he runs around up there and comes and has a look, I give him some bread and sugar every evening...right in the door.

Two possums magaay wulawa bijang gumarra that's man and wife possum in animal language.

48:05 Luise tries to elicit the word/morpheme for 'two'.

Warij ye. Now say there was two boys coming along here and they're strange boys just for argument sake, my wife sitting down here, ye, you know, warinja kuluwarra wujubiyani, wonder who they are, they're two coloured boys, wonder who they are. Oh, dhurruwa baybiyani, he comes from what they call mimaragang that's from the western country, we come from north, that's comes from guyaa, comes from south garru, ...east ??waluw/y/mani kalamanaye/i/an, that's east-west, west we'll say west. Well. If you go in you'll turn around and say west guragama. Blacks here years ago used to have a terrible set on that guragama. That's the guragama that's the bad wind, that make them sick that westerly wind that's our west wind guragama, this easterly wind very seldom comes, but when it comes it makes you very cranky, especially women...You can be in this place here missus and your man would come home and he's done nothing...easterly wind starts, she gets cranky.

LH: Women don't get cranky.

Dark women, I don't know about somen...that's what they say, they say, mingaa dhurrawa mabiyani ye, every time that wind blows you get nasty. Its very seldom that easterly wind ever comes.

LH: What did you call a storm?

Mirriwaay, thunder storm. Mirribi thunder, kirriya mabiyani strike anything that hits. You see this man here missus, I'm telling you this whenever anything goes wrong on the earth there, old black people used to say mirrima Biyanggal 'Biyanggal is God Almighty, that's the head man that Biyanggal is king on this earth, he's the king of the world, he's the king and there's the queen over in England, that's Biyanggal...she's a woman, old Queen Victoria is the best woman was ever on that throne.

LH: ...rain?

Banagali, bana that's rain, its raining now ye, look at the bana coming look at the mirribi coming, Biyanggal, he's got it up against somebody, see he's rolling those clouds striking one another, letting them know he's the boss. That's what the old blacks used to ha...there.

LH: ...sun?

The sun banggali, the sun was showing out that's warm, warm the earth up. Mu/irrajay wibamadhi giriyana see that's the sun shining on this earth to keep you warm.

53:30 LH: moon?

Not sure, star is jinggi (?kurrang) and the moon is what they call the baadi that's the light up there.

LH: You had a special word for the moon didn't you?

Oh well that might be from a different language see, not from this language here. The comet they call here they call it comet you know they seen a comet here well they call that they don't like looking at that, the blacks years ago would never look at that comet. Only it hasn't been out too long, but this was the last of the tribe used to talk, they reckon that comet's going to hit the earth and bust the earth up.

54:30 LH: What did they call that?

Dijiya/jijiya walawa biyani, don't know what God put that here for punishment, they reckon they was punished. God showed you that that's how its going to go.

LH: And the actual comet was called?

By crikey you wouldn't talk missus I can assure you the lingo here one time I could sit down here and talk all day to you.

LH: But you haven't had anyone to talk to.

Yes I got no-one to talk to see, if I had a man there, like my old brother-in-law and one thing and another, you wouldn't hear a bit of English going on in this house, no. We wanted that sugar, we wanted that water, we called the water ngaju, we call that sugar guwaa(ng)gul and honey we call guwaa(ng)gal, there was no sugar at one time, only honey.

55:30 LH: What did you call the fire?

Ganyi, ?tea bibanu, bread dhangan, beef mandija, ngali, Victorian language ngali that's not ours, mandija here, fish maara.

LH: How did you say, I'm hungry?

Well you say, ye you come home from working, supper's a little bit on the late side, ye minga, that's mummy, you see, it might be your own mother or it might be your wife, your wife you might call mother too because she had family you see, I'd say, ye minga yila lamandi(n)ga (??) I want my supper dhangan gabiyani uraba, see I want my tucker, I've worked hard all day and yilalamadiga dagarra, I'm cold, that's dagarra. Yilalamadiga, I'm starving, I'm cold and I'm starving and I want my dhangaan.

LH: How would you say I'm hot and thirsty?

Dilawabiyawudi b/walawa too hot, too hot, dilawa, here many years ago in the early days, no man allowed to sleep with any woman or allowed to sleep with any man, that's the old Aboriginal, that's the law, see. They have their own bed, the man have their own beds, that's the law, they can't sleep with one another. If a ?reviver comes into the room, in the old black language, you know what I mean, a ?reviver, if your wife, she has a little baby, she's in that room. The nurse is allowed to get in that room, you're not allowed to come in here, you can't see that baby, for six weeks, you can't see your wife for six weeks, you're not allowed.

58:25 How would you say I've got a headache?

My head, yilawa madiga baayugunyuwa ulawawa/eri ...Hitting with that pole on the head...the road, that's what it says lady, that's what it says.

59:00 LH: How did you say I/eye?

Maburaay (that is eye), blind dilawa biya waluwa maburaay can't see dilawa, see she's in darkness dilawaa, that's dark, dilawa means dark.

LH: Do you have another word for night time?

That's dilawa too. It's very dark.

LH: Do you have a word for morning?

In the morning you turn around and say ye yiyuwa mabiya waluwani break of day, time to get up, yidhiya balawa marrani, no good laying there, you get lazy, get up, that's the kids see. Here many years ago lady TAPE OFF/ON gaandi, matches ganyi, gaandi matches ganyi, wood biyabaadhu, wood ganyi wood's ganyi and fire too, wood ganbi, that's Roseby Park language ganbi...that;'s not our language that's here at Wallaga Lake see. I look over there into that bush ye k/gumurra biya waluwabiyani there must be plenty of possums in there I'll go and have a look. See that's what it says. These old black people here used to say to one another, many years ago you know, they say, come on we'll go away now we got to get something to eat, they call it gumarra and snake very few black fellas here only carpet snake I tell you what they call him gumarra, he's no good.

LH: What did you call carpet snake?

They call him ngajiwani, you could put him around your neck, he won't bite you. He's a fella, he's a tame snake...

LH: What did you call the lovely goannas?

They're like the big goannas, you know what they call the goannas, they call them girraway, they're no good they stink. The old black fellas many years ago, they would never eat a goanna, only when he first came out of the hole in the winter time, see he goes into winter and he lives on his fat all the time and they never eat that goanna when he's on the ground running around and I'll tell you why, he eats all sorts of rubbish. The black man was very clean and yet they reckon he was dirty.

LH: what was the actual name of the goanna.

The name for the goanna they called it the mirriwanjiwa/mirriwanyminya, mirriwayn minya that's of this earth, that's belonging to ?there's the master belong to God he's the head of it, this ground wouldn't have been only for God that's what they say.

LH: What did you call trees?

Bunbal ya wuwuyi (worwoy), bunbal tree bunbal

63:29 END OF TRACK A

FULL TRACK RECORDING – THEREFORE NO TRACK B.