

103

dalang dinguwā muddyil

PART
2

Lingo

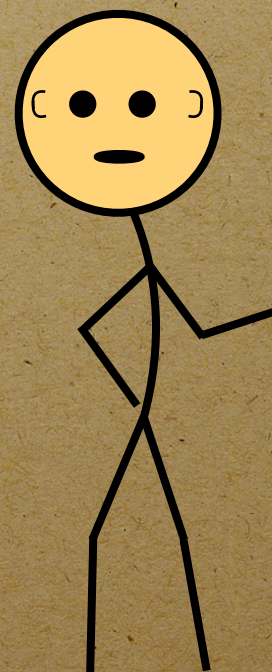
Redfern



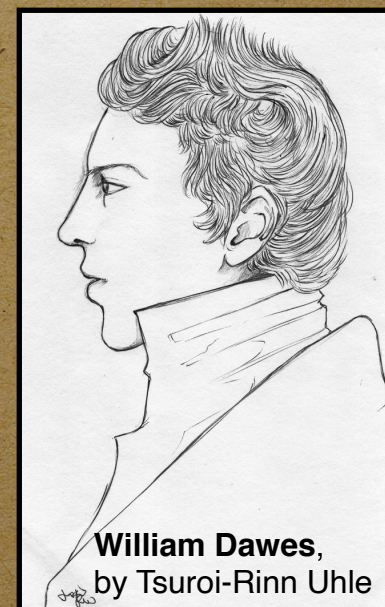
bayā-dyū BB

I speak Biyal Biyal

ngara-
dyū-mi-nga?



Linguist



William Dawes,
by Tsurōi-Rinn Uhle

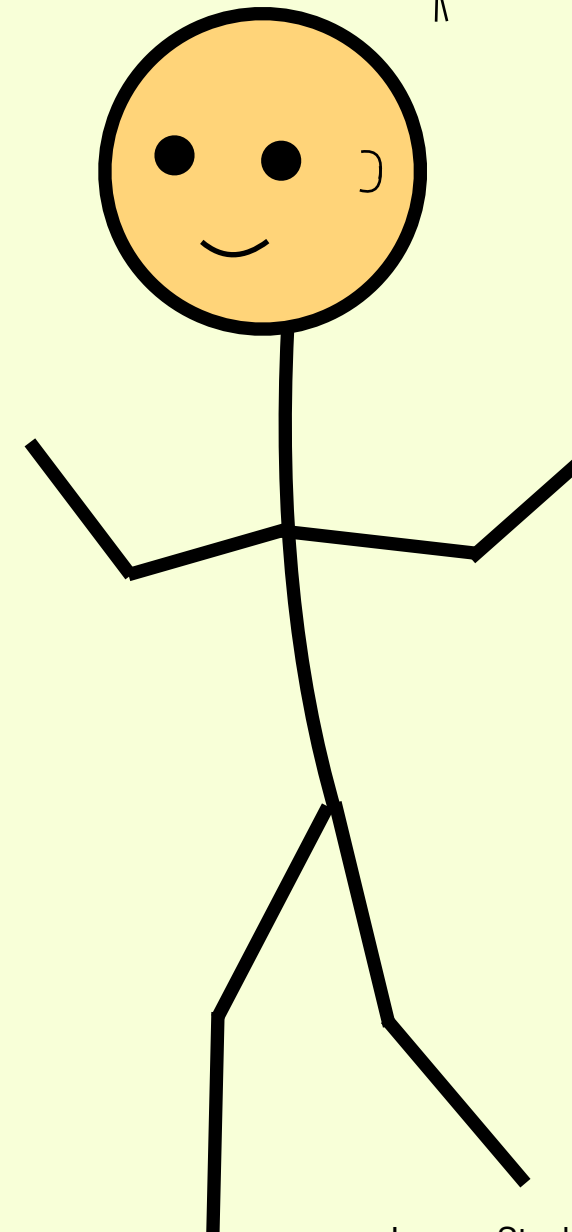
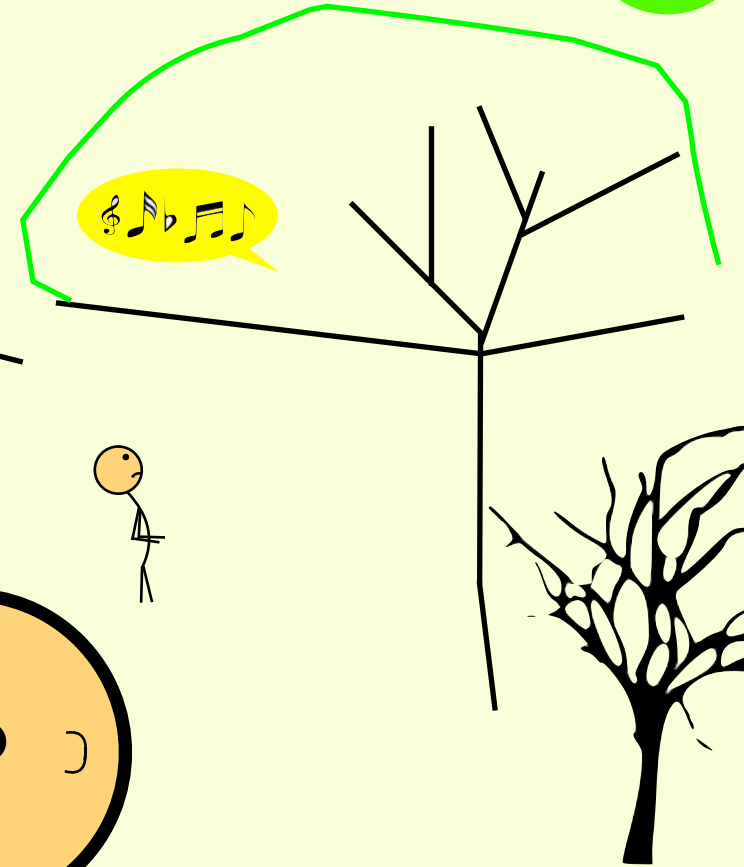
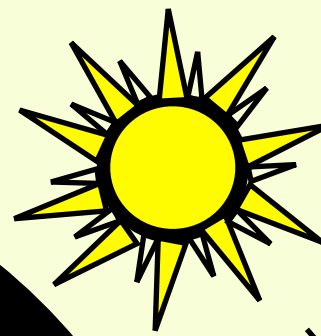
William Dawes

2nd Lieutenant of the Marines

Aged 26, in 1788

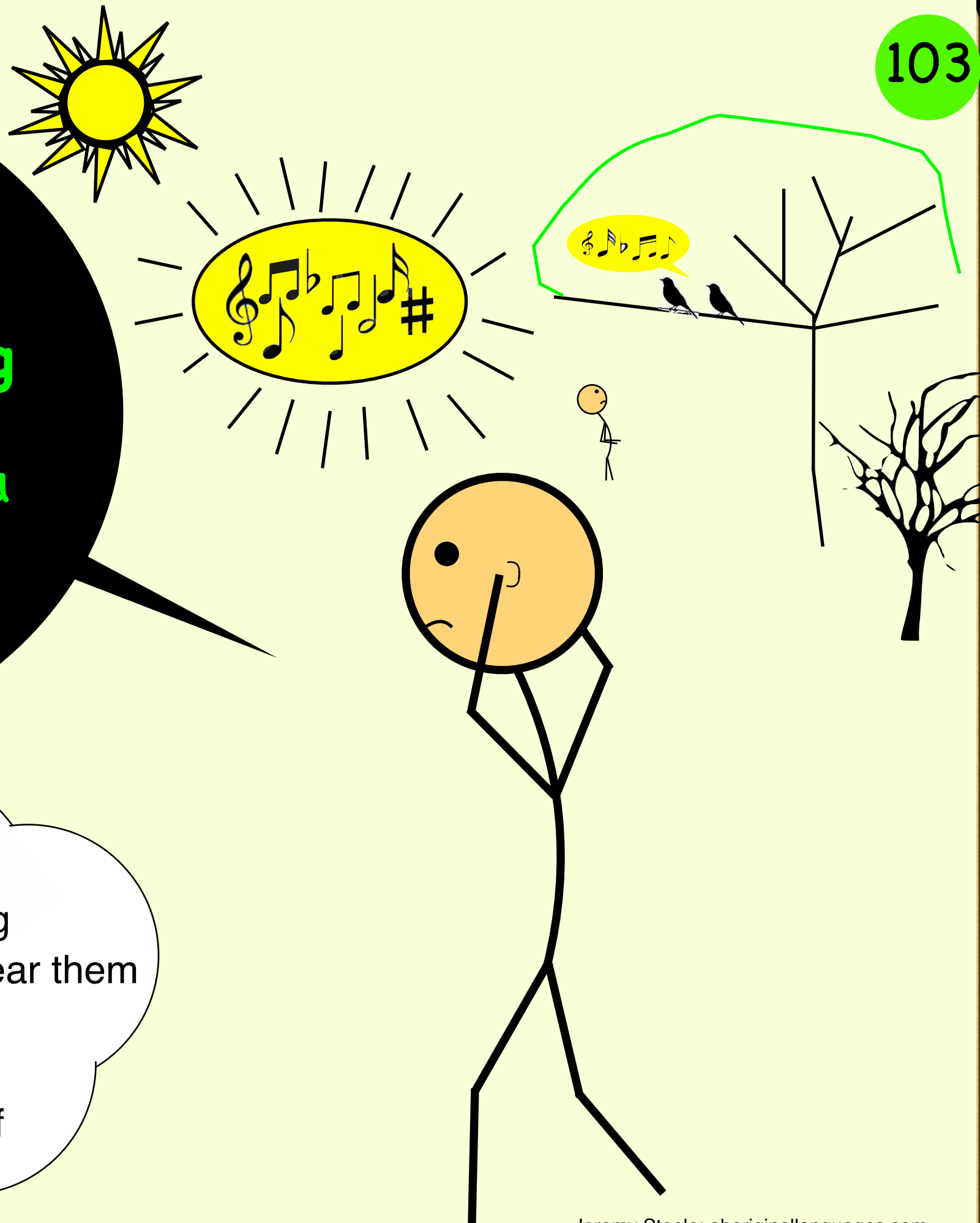
na-dyu-win-ya
yagu banal
baraya binyang
na-buni-dyu binyang
ngara-dyu

Hi
The sun's shining
The birds are chirping
I can't see them, but I can hear them



na-dyu-win-ya
 yagu banal
 baraya binyang
 na-buni-dyu binyang
 ngara-dyu
 dyaraba-dyu-wi-nga
 girigin-mi-li-dyu
 gwagu
 yan-ma-wu

Hi
 The sun's shining
 The birds are chirping
 I can't see them, but I can hear them
 They hurt my ears
 I'll put my clothes on
 and soon I'll be off



Now for
something
completely
different

RESEARCH FINDINGS

Lack of housing puts domestic violence victims at more risk

Sydney Morning Herald, 11 April 2019

A new space at the Opera House

Opera House 'eyesore'



The Yallamundi Rooms: the floor-to-ceiling windows of the Opera House's function centre boast superlative views. Photos: Daniel Boud



Helen Pitt

The Sydney Opera House has opened the doors of its redesigned function and events centre, the first new venue created within the World Heritage-listed building for 15 years.

The floor-to-ceiling windows of the Yallamundi Rooms, fashioned from what was previously office space, boast one of the best views of Sydney, looking north across the harbour from the Harbour Bridge to the Heads from ground-level.

But for 17 years these views were blocked by the events marquee on the Northern Broadwalk of Bennelong Point.

From 2001 until it came down in February 2018, the big white tent was called an "eyesore", "unsightly" and "intrusive" by

heritage experts and members of the public.

It also courted controversy as the site of the exclusive invitation-only Lord Mayor's New Year's Eve Party.

The removal of the marquee restores the building's original facade and ensures the northerly views can be enjoyed by all as the original architect Jorn Utzon had intended.

When the Opera House opened in 1973, this space was the Harbour Restaurant – a self-service outlet featuring plastic outdoor tables and chairs, and lots of seagulls. It was then a fish and chip shop, before it turned into an a la carte restaurant and renamed 180 Degrees in the 1990s. For a number of reasons, it closed in 2001 and was replaced by the marquee.

The new venue, which can seat 190, and 400 people

now stunning room with a view



Anne O'Sullivan, supervisor of the Harbour Restaurant at the Opera House, in 1973. Photo: Kevin Berry

standing, contains a new large kitchen managed by operator Trippas White Group and their ambassador chef, Karen Martin.

The interiors include terrazzo granite floors, Danish-designed chairs and a "tapestry of concrete" walls, which have been restored and revitalised to highlight markings on the precast segments from the

original construction workers. The name Yallamundi means "storyteller" in the local Sydney Indigenous language of the Gadigal, the original custodians of Bennelong Point.

It was chosen to introduce a new word into the vernacular, says Opera House chief executive Louise Herron.

"Just as for generations before

the Opera House this was a place of storytelling, for generations to come it will be known still as a place of storytelling," she said.

As the first new space since the refurbishment of the Utzon Room in 2004, the works, funded in the main by the NSW government, are part of the Opera House's \$273 million renewal program.

A tall story

Does **Yalamandi** mean **Cadigal** *storyteller*?

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A
tall
story

"Wee-re"

wiri

"Bad"

bad

Collins 1 [:507.2:28] [BB]

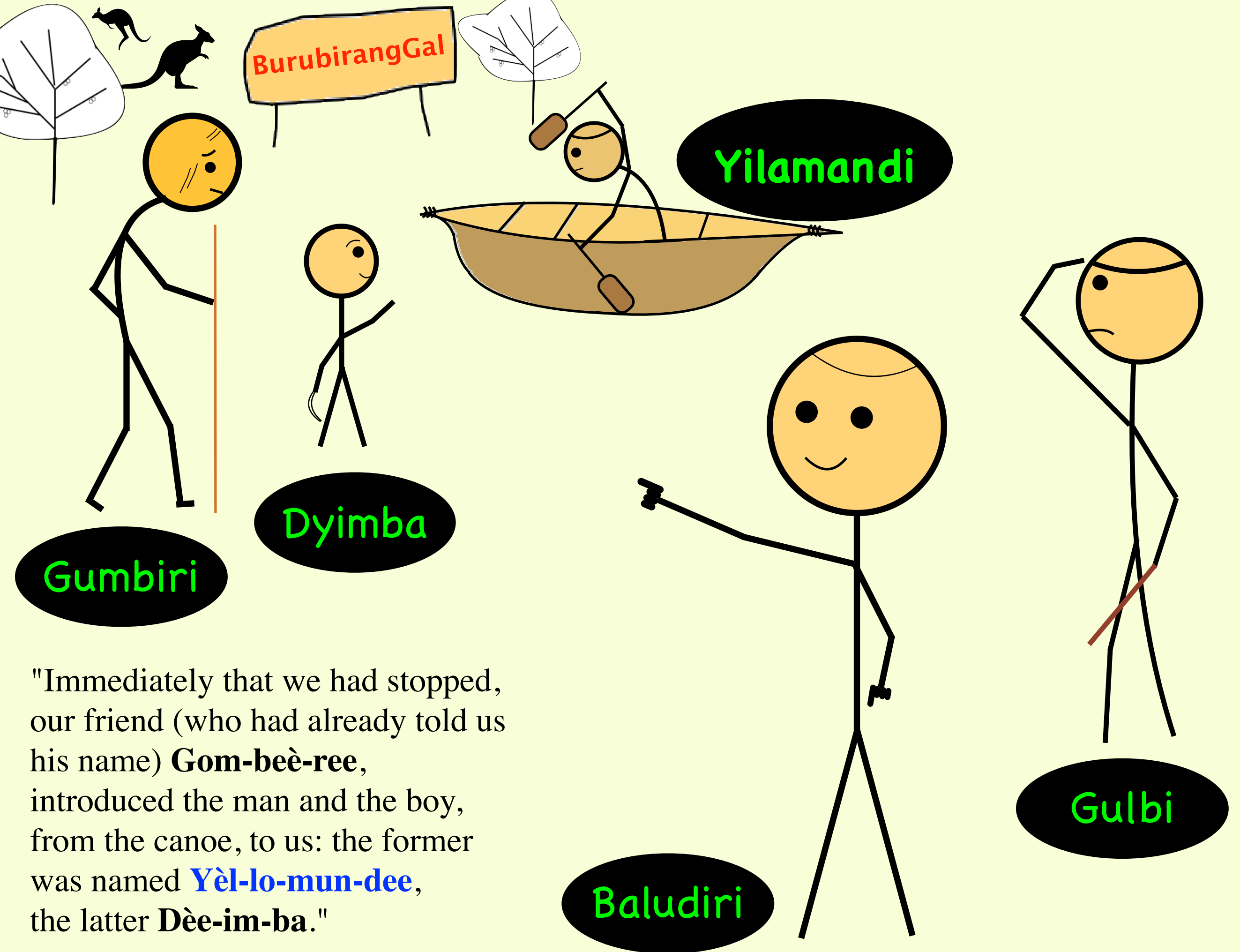
"Py'omee"

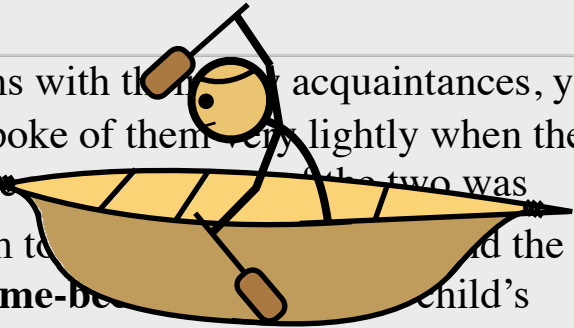
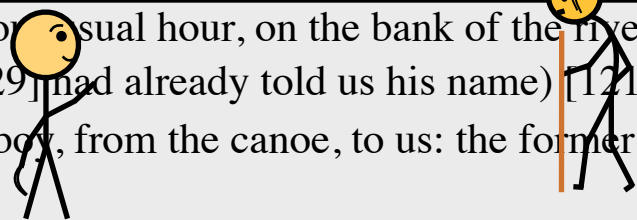
bayumi

"A tune"

melody

Dawes (b) [b:16:3] [BB]



Australian	respelt	English	EngJSM	source
"Yal-lah-mien-di"	yala-mindi	<p>"Though our natives appeared to be on very friendly terms with the acquaintances, yet they certainly had no particular affection for them, and spoke of them very lightly when they were out of hearing; particularly Ballederry, who said the two was bad: his name was Yal-lah-mien-di; they supposed him to be the child's name and the child to be his grandson. The old man called himself Go-me-bee and the name was Jim-bah; they were of the tribe of Bu-ru-be-rong-al."</p> 	Yalamindi	Phillip in Hunter [:345:23] [BB]
"Yello-mundy"	yila-mandi	"[Names of native men]"	Yilamandi	Anon (c) [c:40:3.1] [BB]
"Yèl-lo-mun-dee"	yila-mandi	<p>"We halted for the night, at our usual hour, on the bank of the river. Immediately that we had stopped, our friend (who [229] had already told us his name) [121] Gom-beè-ree, introduced the man and the boy, from the canoe, to us: the former was named Yèl-lo-mun-dee, the latter Dèe-im-ba."</p> 	Yilamandi	Tench [:230:3.1] [BB]
"Yellomundee"	yila-mandi	"While they were talking, Colbee turned suddenly round and asked for some water. I gave him a cup-full, which he presented with great seriousness to Yellomundee , as I supposed to drink."	Yilamandi	Tench [:232:14] [BB]
"Yellomundee"	yila-mandi	<p>"The ceremony was again performed; and after having sucked the part for a considerable time, the operator pretended to receive something in his mouth, which was drawn from the breast. With this he retired a few paces, put his hand to his lips, and threw into the river a stone, which I had observed him to pick up sily, and secrete. When he returned to the fire-side, Colbee assured us, that he had received signal benefit from the operation; and that this second Machaon, had extracted from his breast, two splinters of a spear, by which he had been formerly wounded. We examined the part, but it was smooth and whole; so that to the force of imagination alone must be imputed both the wound and its cure. Colbee himself, seemed nevertheless firmly persuaded that he had received relief; and assured us that Yellomundee was a <i>Cár-ad-ye</i>, or Doctor of renown. And Boladeree added, that not only he, but all the rest of his tribe were <i>Cár-ad-ye</i> of especial note and skill."</p>	Yilamandi	Tench [:232:35.1] [BB]
"Yel-lo-mundy"	yila-mandi	"When Cole-be accompanied Governor Phillip to the banks of the Hawkesbury, he met with a <i>car-rah-dy</i> , Yel-lo-mundy , who, with much gesticulation and mummery, pretended to extract the barbs of two spears from his side, which never had been left there, or, if they had, required rather the aid of the knife than the incantations of Yello-mun-dy to extract them; but his patient was satisfied with the <i>car-rahdy</i> 's efforts to serve him, and thought himself perfectly relieved."	Yilamandi	Collins 1 [:494:2] [BB]

Where
this
happened

BurubirangGal

Gumirigal
Dangara

Garagal

Ganalgal

Burugigal

Guruwalgal

Birabiragal

Dugagal

Walumadagal

Gamaragal

Gadigal

Dharug

Buramadagal

Bulbanura

Daramaragal

Wangal

Ganimigal

Gabragal

Bidyagal

Muruwuridyal

Gamayigal

Gwiyalgal

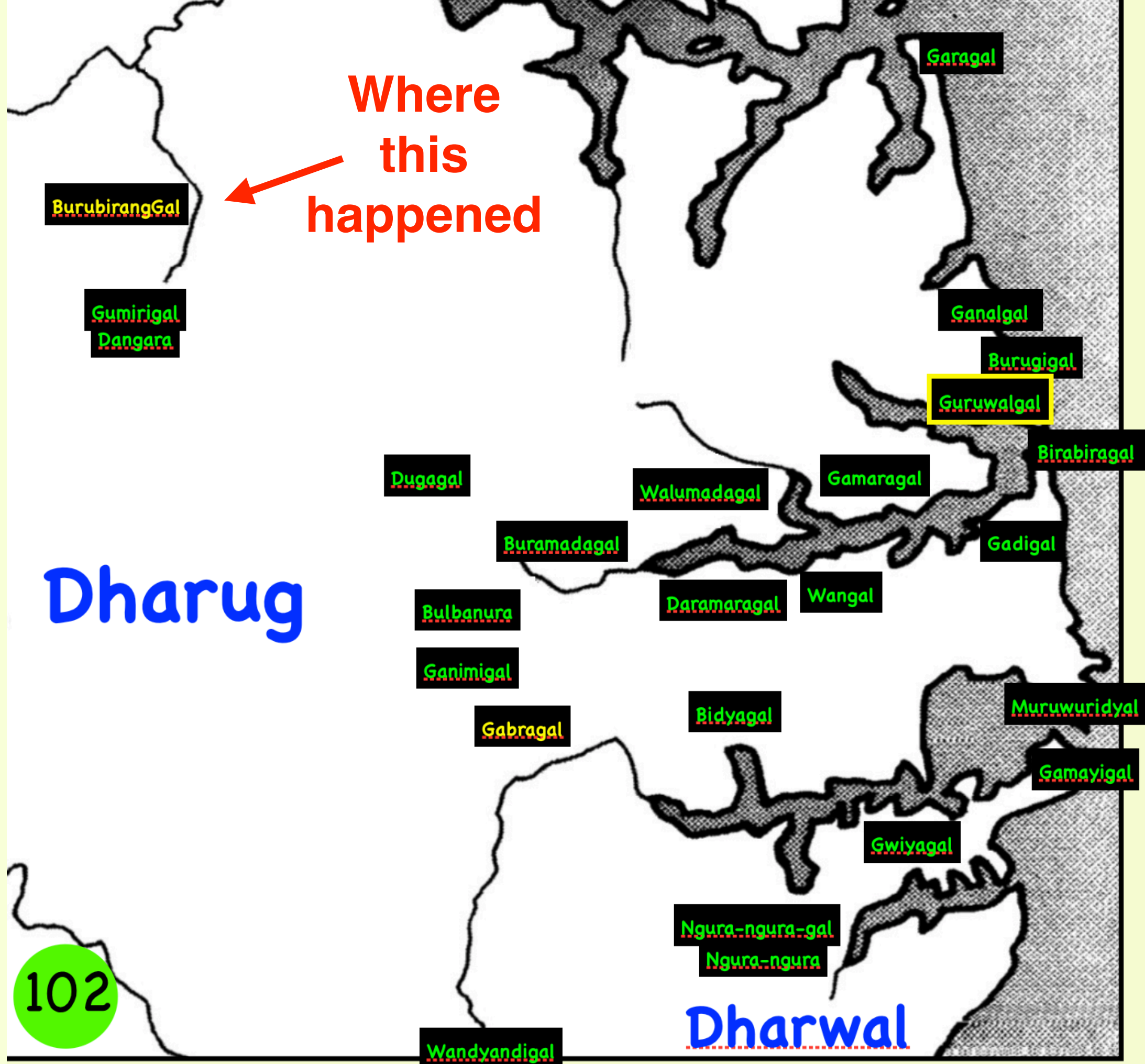
Ngura-ngura-gal

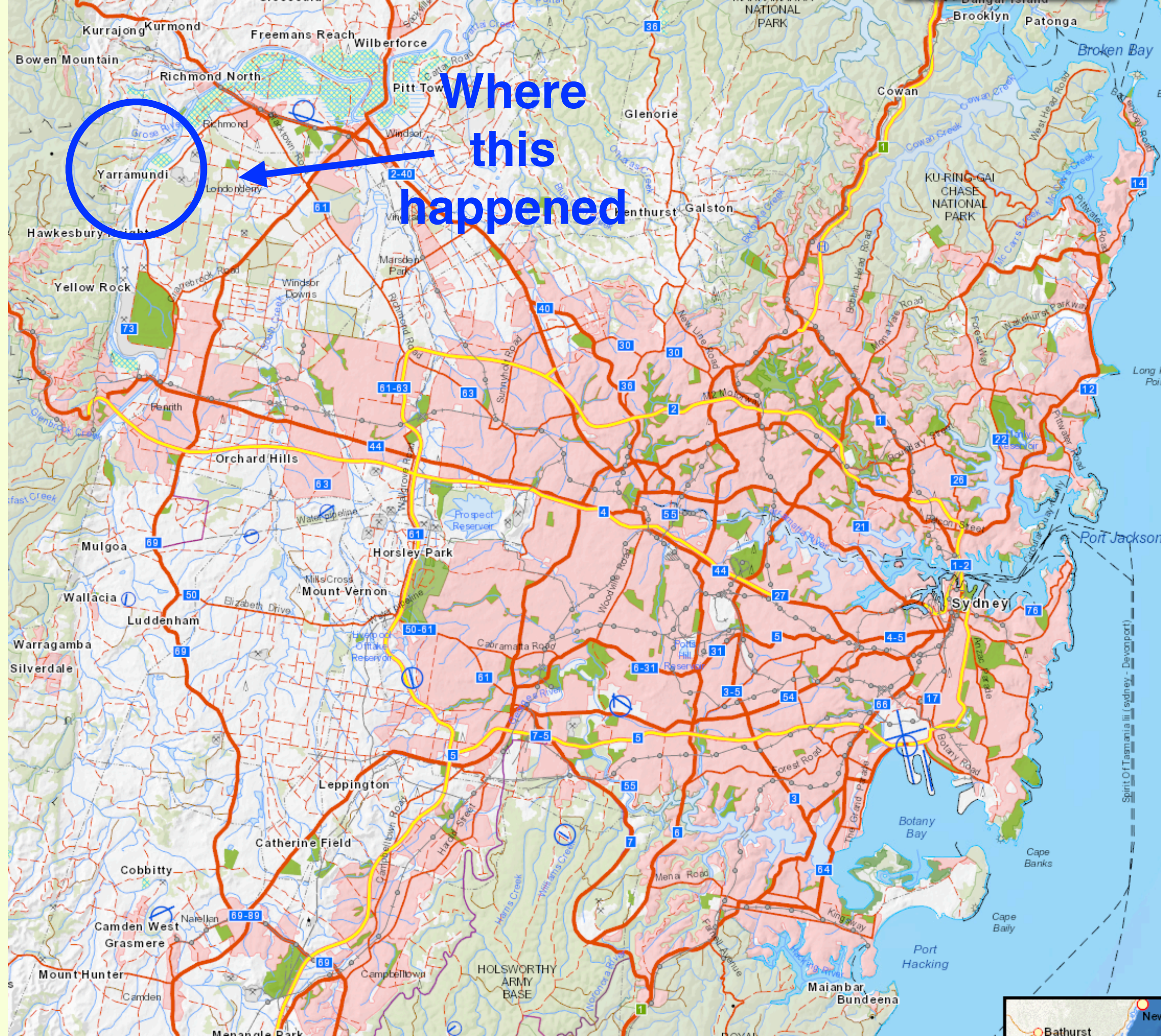
Ngura-ngura

102

Dharwal

Wandyandigal





<http://maps.ga.gov.au/interactive-maps/#/theme/national-location-information/map/australiantopography>

Yarramundi

Agnes Banks
Nature Reserve

Castlereagh Park

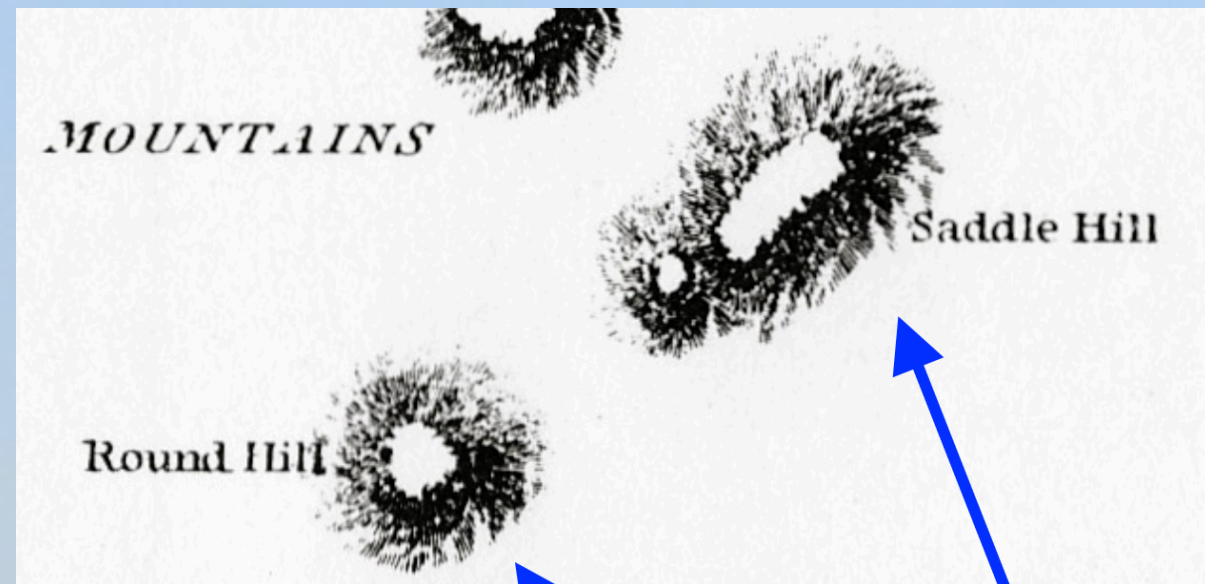
0.4km

0°40'08"E 33°38'22"S

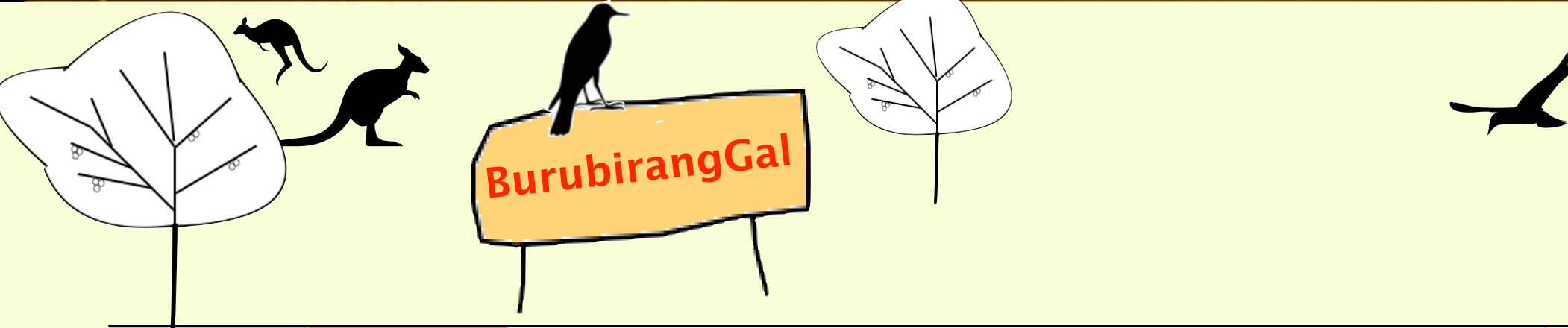
DigitalGlobe

“Round Hill”

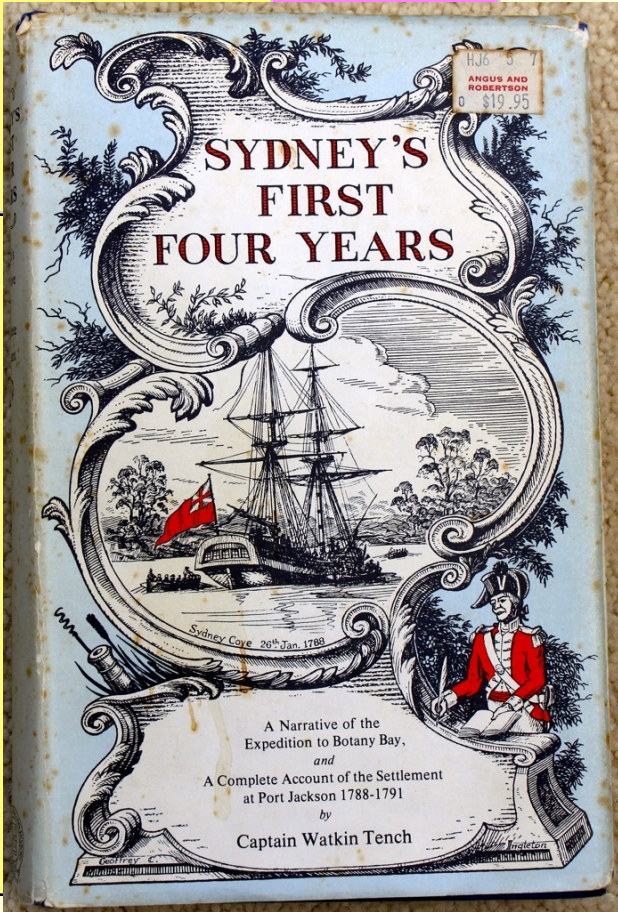
“Saddle Hill”



Blue Mountains from Castle Hill

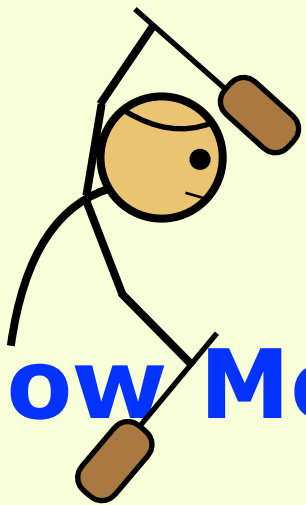
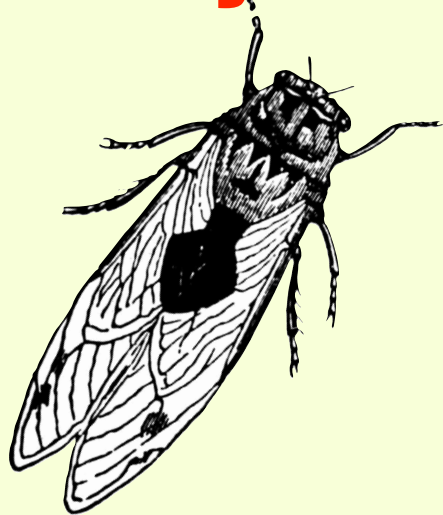


"Boò-roo-ber-on-gal"	buru-birang-Gal	"We asked Colbee the name of the people who live inland, and he called them Boò-roo-ber-on-gal ; and said, they were bad; whence we conjectured, that they sometimes war with those on the sea coast, by whom they were undoubtedly driven up the country from the fishing ground, that it might not be overstocked: the weaker here, as in every other country, giving way to the stronger. We asked how they lived. He said, on birds and animals, having no fish. "	[clan name]	Tench [:225:25] [BB]
"Booroobe rongal"	buru-birang-Gal	"After some whooping, and shouting, on both sides, a man, with a lighted stick in his hand, advanced near enough to converse with us. The first words, which we could distinctly understand were, 'I am Colbee , of the tribe of Cad-i-gal .' The stranger replied, 'I am Bèr-ee-wan , of the tribe of Boorooberongal .' Boladeree informed him also of his name, and that we were white men and friends, who would give him something to eat. Still he seemed irresolute."		



Does **Yalamandi** mean **Cadigal** *storyteller*?

Yalamandi
lives on
today



Yellow Monday



ClimateWatch
An initiative of Earthwatch Institute



Home Get Involved Species Trails Results News For Educators About



Yellow Monday Cicada by Dr David Midgley (2007)

What Is It?

What To Observe

When And Where

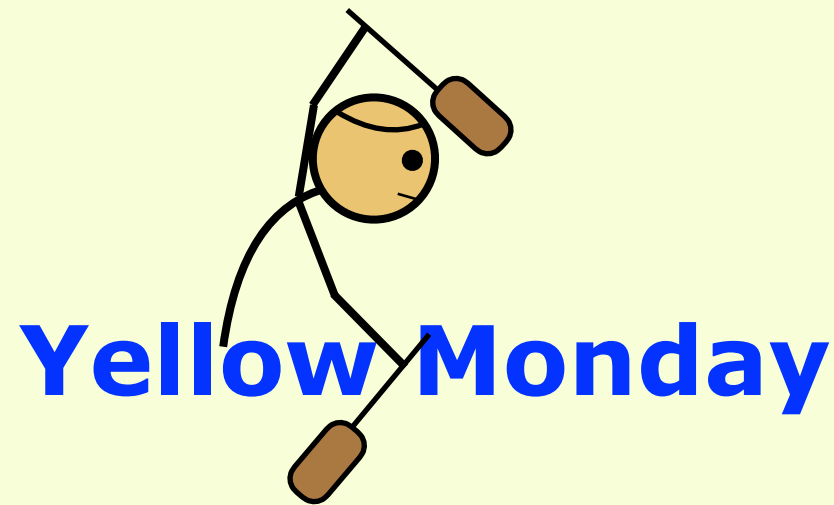
More Information

Greengrocer or Yellow Monday Cicada

Cyclochila australasiae

Appearance

- **Colour:** green body and legs often fading to yellow (Greengrocer variety), or yellow-brown body and legs (Yellow Monday variety).
- A stout body with two pairs of transparent wings that are strengthened with veins. Its antennae are small and bristle-like.
- **Size:** 11 – 13 cm (wingspan).



Greengrocer Cicada

Scientific name: *Cyclochila australasiae*

Alternative name/s:

Yellow Monday; Chocolate Soldier; Blue Moon

Updated
12/10/18

Read time
2 minutes



Introduction

The Greengrocer cicada is probably the most commonly encountered in the Sydney area.

Identification

The two common names of Greengrocer and Yellow Monday refer to different colour forms of the same species. The origin of the names is unclear but they are known to have been in use as early as 1896. Other names for different colour forms include Chocolate Soldier (dark tan form) and Blue Moon (turquoise form).

Does
Yalamandi
really mean
Cadigal
storyteller?

diyi
bayalang
103

na-ba-wi-nya



dun

tail [end]

Now

for

the

questions!



bada	eat	guwagu	soon, presently
banal	sunshine	gwag	look out!
baraya	sing	mangayi	lightning
bayi	beat	marangal	thunder
binyang	bird	na	see
budyari	good	ngara	hear, think, listen
bugi	swim, dive	ngaya	I
burbaga	rise	ngyini	thou, you
gamara	day	wiri	bad
guri	ear	yagu(na)	now, today
		yan-ma-wu	I will go



bad	wiri	look out!	gwag
beat	bayi	now, today	yagu(na)
bird	binyang	rise	burbaga
day	gamara	see	na
ear	guri	sing	baraya
eat	bada	soon	guwagu
go will I	yan-ma-wu	sunshine	banal
good	budyari	swim, dive	bugi
hear	ngara	thou, you	ngyini
I	ngaya	thunder	marangal
lightning	mangayi		

Redfern Lingo Sessions

These presentations are
the work of
Jeremy Macdonald Steele

For further information see the thesis:

THE ABORIGINAL LANGUAGE OF SYDNEY

<http://hdl.handle.net/1959.14/738>

and the language website:

aboriginallanguages.com

THE ABORIGINAL LANGUAGE OF SYDNEY

A PARTIAL RECONSTRUCTION OF THE
INDIGENOUS LANGUAGE OF SYDNEY BASED ON
THE NOTEBOOKS OF WILLIAM DAWES OF 1790-91,
INFORMED BY OTHER RECORDS OF THE SYDNEY
AND SURROUNDING LANGUAGES TO c.1905

Jeremy Macdonald Steele
BA Keele 1962

A thesis submitted in fulfilment of the requirements for the
degree of Master of Arts (Research)

Thesis submitted : December 2005

Warawara Department of Indigenous Studies
Division of Society, Culture, Media and Philosophy
College of Humanities and Social Sciences
Macquarie University, Sydney

47

-buni

lacking

-a

ERGative
using / with

-ba

will

-wu

I

-muni

lacking

-gu

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for

-ma

will

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thou

-arrayi

JMS reconstruction

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-wa

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-rayi

JMS reconstruction

having

-ngayi

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-dya

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doing

-nyi

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all

-gulang

appertaining to

-in

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because of

-yi

did

-wi

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all

-birang

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-yin

from
because of

SUFFIXES

-nga

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-wi

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Analysis

-nya

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From
Session 47
Bound
pronouns

47

-bi

act, do

-di

operative [?]
affirmative [?]

-gi

be

-li

continuous
reflexive
reciprocal

-mi

make

-ni

-ri

inert

-wi

movement

-yi

declare
manner

From
Session 47
Bound
pronouns

-ba

act, do

MORE SUFFIXES

-ga

be

-la

reciprocal

-ma

make

-na

-ra

urgent

-wa

movement

-ya

declare
manner

inert, just
happening

-i

Analysis

URGent,
vigorous, activ

-a

Much of this is
uncertain. All of these
suffixes (and more)
were used, but the
role of many is unclear

-l

transitiviser

-nga

transitiviser

-nga

human agency

-d

complete