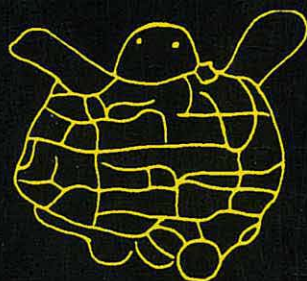
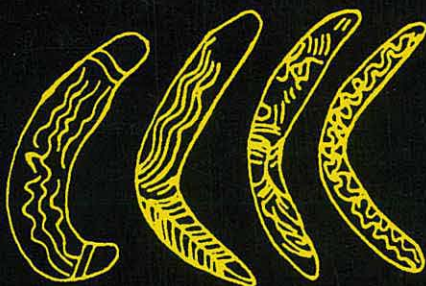




*Aboriginal Languages of the
Pilbara Region*



Bilybara



Janet Sharp and Nicholas Thieberger

Bilybara

**The Aboriginal Languages of the
Pilbara region of Western Australia**

Janet Sharp and Nicholas Thieberger

Published by

Wangka Maya, The Pilbara Aboriginal Language Centre



Produced with the assistance of the Australian
Institute of Aboriginal and Torres Strait Islander
Studies.

Published by:

Wangka Maya, The Pilbara Aboriginal Language Centre
PO Box 693
Port Hedland
WA 6721
Australia

© The authors 1992

**National Library of Australia
Cataloguing-in-Publication entry**

Sharp, Janet, 1957 - .
Bilybara.

Bibliography.
ISBN 0 646 10711 9.

1. Australian languages - Western Australia - Pilbara.
- I. Thieberger, Nicholas.
- II Pilbara Aboriginal Language Centre.
- III. Title.

499.15

The cover shows detail of rock engravings in the Port Hedland area.
These drawings are from Frederick Mc Carthy's article
"The rock engravings at Port Hedland, Northwestern Australia",
Papers of the Kroeber Anthropological Society, University of
California, 26, 1962.

Contents

Abbreviations Used.....	i
Preface	ii
Introduction	1
1. Pilbara Languages.....	2
1.1 Linguistic Information	5
1.2 Spelling Systems (Orthographies).....	7
1.3 Pronunciation Guide	11
1.4 A word about the grammar	14
2. Language Programmes.....	21
3. What to do about recording languages.....	23
4. Banyjima	26
4.1 Language Programmes.....	27
4.2 Banyjima Spelling System.....	27
4.3 Words and Sentences in Banyjima	28
4.4 Some Kinship Terms.....	34
4.5 Kinship Section.....	35
4.6 Banyjima Word List.....	35
4.7 Banyjima Texts	38
5. Manyjilyjarra.....	40
5.1 Language Programmes.....	40
5.2 Spelling System.....	41
5.3 Words and Sentences in Manyjilyjarra.....	42
5.4 Some Kinship Terms.....	48
5.5 Kinship Sections.....	48
5.6 Manyjilyjarra Word List	49
5.7 Manyjilyjarra Texts.....	52
6. Martuthunira	54
6.1 Language Programmes.....	55
6.2 Martuthunira Spelling System.....	55
6.3 Words and Sentences in Martuthunira	56
6.4 Some Kinship Terms.....	61
6.5 Kinship Section.....	63
6.6 Martuthunira Word List.....	64
6.7 Martuthunira Texts	66
7. Ngarla.....	67
7.1 Language Programmes.....	67
7.2 Spelling System.....	68
7.3 Words and Sentences in Ngarla.....	69
7.4 Some Kinship Terms.....	73
7.5 Kinship	74
7.6 Ngarla Word List	74
7.7 Ngarla Texts.....	77

8. Ngarluma	79
8.1 Language Programmes	79
8.2 Ngarluma Spelling System	79
8.3 Words and Sentences in Ngarluma	81
8.4 Some Kinship Terms	86
8.5 Kinship Sections	87
8.6 Ngarluma Word List	88
8.7 Ngarluma Texts	90
9. Nyangumarta	92
9.1 Language Programmes	93
9.2 Spelling System	93
9.3 Words and Sentences in Nyangumarta	94
9.4 Some Kinship Terms	100
9.5 Kinship	100
9.6 Nyangumarta Word List	101
9.7 Nyangumarta Texts	103
10. Warnman	106
10.1 Language Programmes	106
10.2 Spelling System	107
10.3 Words and Sentences in Warnman	108
10.4 Some Kinship Terms	113
10.5 Kinship Sections	115
10.6 Warnman Word List	115
10.7 Warnman Texts	118
11. Yindjibarndi	119
11.1 Language Programmes	119
11.2 Yindjibarndi Spelling System	
11.3 Words and Sentences in Yindjibarndi	121
11.4 Some Kinship Terms	129
11.5 Kinship Sections	129
11.6 Yindjibarndi Word List	131
11.7 Yindjibarndi Text	132
Appendix 1 Pilbara Aboriginal Language Programmes	135
Appendix 2 Working with Languages	137
Appendix 3 Linguistic work, languages and number of speakers	139
Appendix 4 Some Definitions	140
Appendix 5 Places in the Pilbara	143
Appendix 6 Language Exercises	144

Abbreviations Used

ABS	absolutive case marker
Admon	admonitive
BEN	benefactive case marker
CAUS	causative case marker
clit	clitic
COM	comitative case marker (with)
CONT	continuous (past continuous)
CONTR	counterfactual
CTEMP	contemporaneous relative
DAT	dative case marker
DEF	definite demonstrative
DEP	dependent (imperfect aspect)
disharm	disharmonious
du	dual number
ERG	ergative case marker - transitive subject marker
ex	exclusive
FUT	future tense
Fut:Cnt	future continuous
ID	identification clitic
IMP	imperative
Imp:Cnt	imperative continuous
IMPF	imperfective
in	inclusive
INCH	inchoative
indobj	indirect object
INSTR	instrument (case marker)
Irr	irrealis
LOC	location (locative case marker)
Nom	nominaliser
NOM	nominative case marker
obj	object
PASS	passive voice
PASSP	past perfective passive
PAST	past tense
Past:Cnt	past continuous
pl	plural
PNC	proper noun classifier
POSS	possession (genitive case marker)
PROP	propriative
PRS	present tense
PURPss	purpose same subject
R	referential
sg	singular
subj	subject
trsubj	transitive subject
vbl	verbaliser

Preface

For a long time people living in the Pilbara have been asking for more information about the Aboriginal people and their languages. This reference book is by no means comprehensive and leaves out much of the historical change which has affected languages over the past hundred years in this area. However it is an attempt to offer some insights into the complicated language systems in the Pilbara. The title of this book, **Bilybara**, is the word for the Pilbara region in Nyamal and Banyjima - it means *dry*.

Aboriginal people are encouraged to use this book to help in their studies of Aboriginal languages. Hopefully in the future they will be the contributors of information about the languages which are missing because not enough is known about them to offer readers a detailed account of them.

We would like to thank the Aboriginal people who have contributed to this book; Lorraine Injie, a Banyjima speaker who has given lots of advice about how this material should be presented so that Aboriginal people can learn about their languages; Sue Smythe, a Yindjibarndi speaker working with Aboriginal languages at the Pilbara Aboriginal Language Centre, Eva Black, a Banyjima speaker; Fred Bradman, a Nyangumarta speaker; Elsie Ginger, a Nyangumarta speaker; Esther Guinness, a Yindjibarndi speaker; Monty Hale, a Nyangumarta speaker; Elliott (Manny) Lockyer, a Kariyarra speaker; Rhonda McKay; a Kariyarra person; Allery Sandy, a Yindjibarndi speaker; Desmond Taylor, a Warnman and Manyjilyjarra speaker; Bruce Thomas, a Nyangumarta speaker; Alexander Brown, a Ngarla speaker who has shown us what can be done to assist in the recording of a language under tremendous threat; and the Management Committee and staff of Wangka Maya, the Pilbara Aboriginal Language Centre in Port Hedland. We would also like to thank Alan Dench for his contributions to this book.

Janet Sharp
Pundulmurra College
South Hedland

Nick Thieberger
AIATSIS
Canberra

Introduction

This book has been written for people who want to find out more about the Aboriginal languages of the Pilbara. It has been written with Aboriginal people in mind. Information presented here could be useful to help understand some of the technical aspects of Aboriginal languages and hopefully it will give some ideas about how to record and work with languages.

It is also a response to the needs of anthropologists, archaeologists, teachers, ethnobotanists and other people who may not have had linguistic training and who need to know more about the languages in the Pilbara to help them in their work. There are over 3,000 speakers of Aboriginal languages in the Pilbara region.

The structure of the book is as follows:

1. *Pilbara languages.* A brief introduction describes the location and relationships between the languages of the Pilbara and describes their present state, how much they are spoken and where. There is also specific information regarding similarities and differences of three of the subgroups illustrated in Diagram 1 on page 6. In this section there are some general comments on the construction of orthographies, what an orthography must aim to capture and its internal consistency and comparability with other systems. A pronunciation guide is also included. Finally there is discussion of general grammatical features of the Pilbara languages.
2. *Language programmes.* An overview of the types of Language Programmes which exist in schools and communities.
3. *What to do about recording languages.* Some comments on how to record languages and what types of topics to consider when working with a language informant/specialist.
- 4 - 11. A brief description of eight individual languages: *Banyjima*, *Manyjilyjarra*, *Martuthunira*, *Ngarla*, *Ngarluma*, *Nyangumarta*, *Yindjibarndi*, *Warnman*. There is a guide to further reading for each of the languages which outlines the major work available dealing with the language. For a more detailed list of work and an annotated bibliography, see the *Handbook of Western Australian Aboriginal Languages (South of the Kimberley Region)* compiled by Nick Thieberger and published by Pacific Linguistics in Canberra (1992).

Appendices: Pilbara Aboriginal language programmes, working with languages, linguistic work and speakers, some definitions, Pilbara place names and language exercises.

1. *Pilbara Languages*

The geographical area we are calling the Pilbara extends from the Tropic of Capricorn north to the coast as far as Onslow in the west and out to the desert communities of Parnngurr and Punmu, and the coast at La Grange.

At the coming of European settlement that began in 1788, there were over 600 language groups throughout the continent and there were some 28 languages spoken in the Pilbara area. Each of the languages was spoken in a number of dialects, the whole comprising a rich linguistic situation. Usually speakers of one language could understand one or more other languages, just as people in Europe today often know their own and other languages.

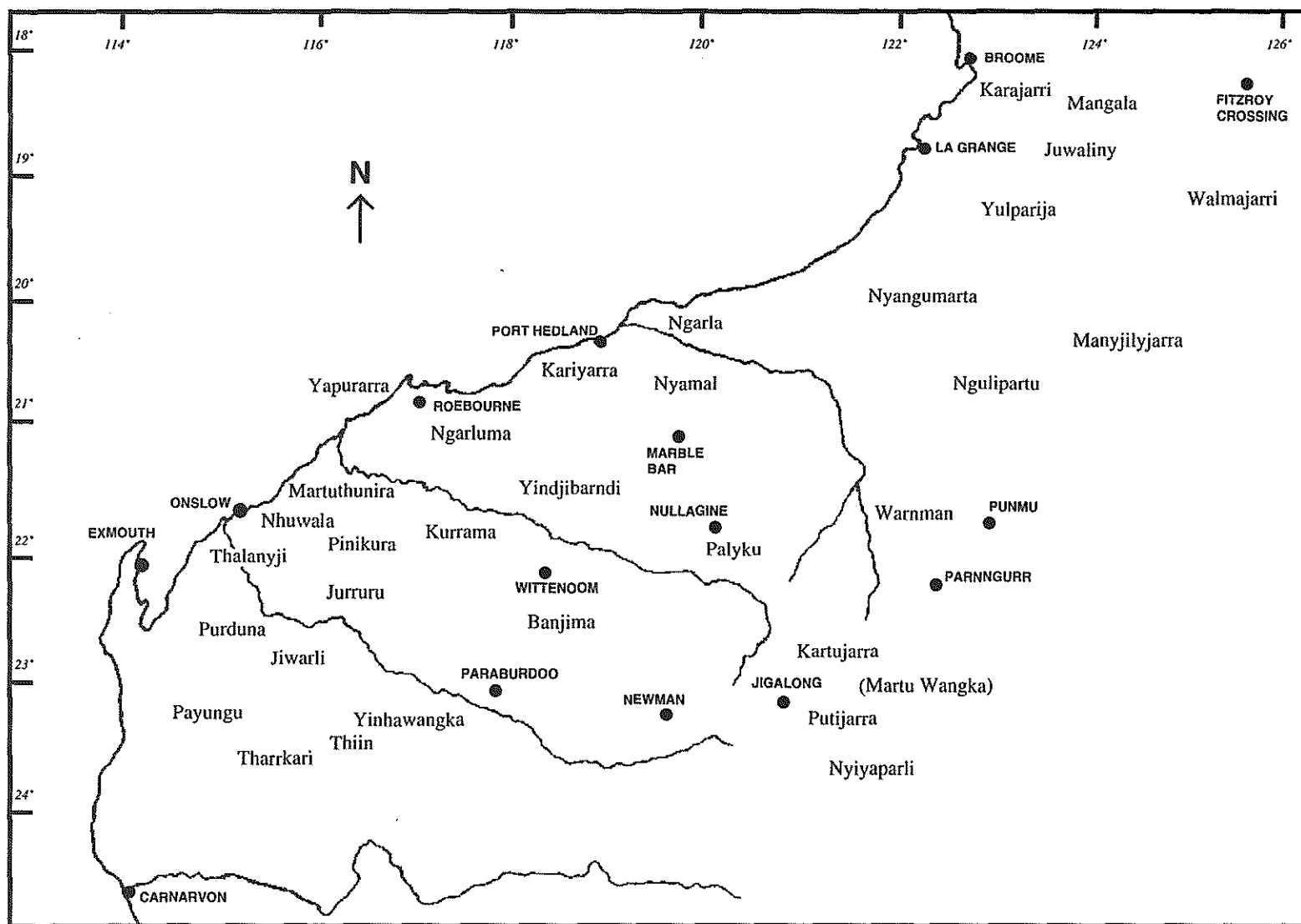
However, since that time, with the pressures of European settlement and the universal adoption of English as a common language, many of these languages and dialects have been lost or are only remembered, but never used, by a few old people.

Nhuwala, Pinikura, Ngarla are essentially extinct while Martuthunira, Kurrama, Ngarluma are only used occasionally. Yindjibarndi has emerged as a *lingua franca* or common language of part of the Pilbara, being spoken mainly in Roebourne but also in Port Hedland, Onslow and in inland towns with an Aboriginal population.

Nyangumarta and Banyjima are also reasonably strong languages spoken at Warralong and Onslow respectively. Nyangumarta is by far the strongest of these three languages. Manyjilyjarra (or Martu Wangka) is spoken extensively throughout the desert regions and towns such as Jigalong, Punmu, Parnngurr, Newman, Nullagine, Marble Bar and Hedland.

In addition to sharing a common body of words, the languages have similar grammatical structures. While it is possible to say that speakers of one language could understand other languages, such descriptions tell us little about the relationships between languages. The original linguistic situation meant that all people were multilingual, speaking or understanding at least two languages other than that which they called their own. Some particularly gifted individuals could speak as many as six or seven different languages. In this situation using 'mutual intelligibility' of languages does not necessarily tell us how closely the languages were related.

Despite the fact that a number of the original Pilbara languages are now 'dead' in the sense that they are not spoken as full communications codes, the words of these languages are still used to a greater or lesser extent in everyday conversations. In particular, the traditional names of places are preserved in the original languages. Thus, while it is true to say that Pinikura, for example, is a dead language, many Pinikura names are still remembered and are used in context. Similarly, Nyiyaparli has



Indigenous Australian Languages of the Pilbara Region

few speakers left, but it is the language of songs sung throughout the Pilbara.

Today it is still common among Aboriginal people in the Pilbara to speak two or three languages, with some speakers able to use many more than that. In a non-literate society with a strong oral tradition, emphasis is often placed on skill in language use, story-telling, singing and command of numerous languages.

Aboriginal societies, like all societies, have complex rules for behaviour. Language is an important aspect of the way we communicate. It is through observing some of the rules of the Aboriginal society that we are dealing with that we will be better able to communicate, to show respect, and to be regarded as people who are serious about communicating with Aboriginal people.

An important rule to remember is that a dead person's name is not to be mentioned. When talking with people from Hedland and to the east of there, their name is replaced with the word 'Nyaparu', in the east it is 'Jukari'. Any word that sounds like it, or any other person's name that is the same or similar to it also become 'Nyaparu' or 'Jukari'.

Another important rule is that Mothers-in-law cannot talk to or face their sons-in-law. Other relatives are also in this situation of not being able to talk to each other, so you have to be careful about getting everyone to sit together in a room, or a car, and respect their decision not to be in the same place as the relative they have to avoid.

Obviously the information presented in this book is only a small sketch which aims to give an idea of the structure of the languages and a little about the social context.

1.1 Linguistic Information

In the Pilbara there are about 28 languages from one language family, which linguists call the *Pama-Nyungan* family. This family is divided into six groups of languages (**Kanyara, Mantharta, Ngayarda, Marrngu, Ngumpin and Wati**), in the same way that European languages like German, French and Polish all belong to different groups of the same language family. Diagram 1 lists the languages and their groupings. The groups are by no means conclusive and linguists are still studying individual language properties to decide which language group they belong to. For example the languages Palyku and Nyiyaparli are grouped with the Ngayarda languages in Diagram 1. However, Alan Dench in his recent (1991) work has grouped Palyku and Nyiyaparli with the Wati group of languages. Much of the grouping of the Pilbara languages was the result of lexicostatistical surveys involving comparison of 100-item wordlists. The lexicostatistical surveys were supported by other evidence: phonological (dealing with the sounds of the languages), morphophonemic (dealing with the sound changes within morphemes) and grammatical. A brief summary of some of the differences between **Ngayarda, Wati** and **Marrngu** groups of languages is given below.

Wati

- * Bound pronouns on the **first word** of sentences which carry nominative/accusative case.
- * Nominals and free pronouns which carry ergative/absolute case (overt ergative markers, zero absolute markers).
- * No lamino-dental sounds (**nh, th, ly, yh**).
- * No active/passive voice distinction.

Marrngu

- * Bound pronouns on the **verb** which carry nominative/accusative case.
- * Nominals and free pronouns which carry ergative/absolute case (overt ergative markers, zero absolute markers).
- * No lamino-dental sounds (**nh, th, ly, yh**).
- * No active/passive voice distinction.

Ngayarda

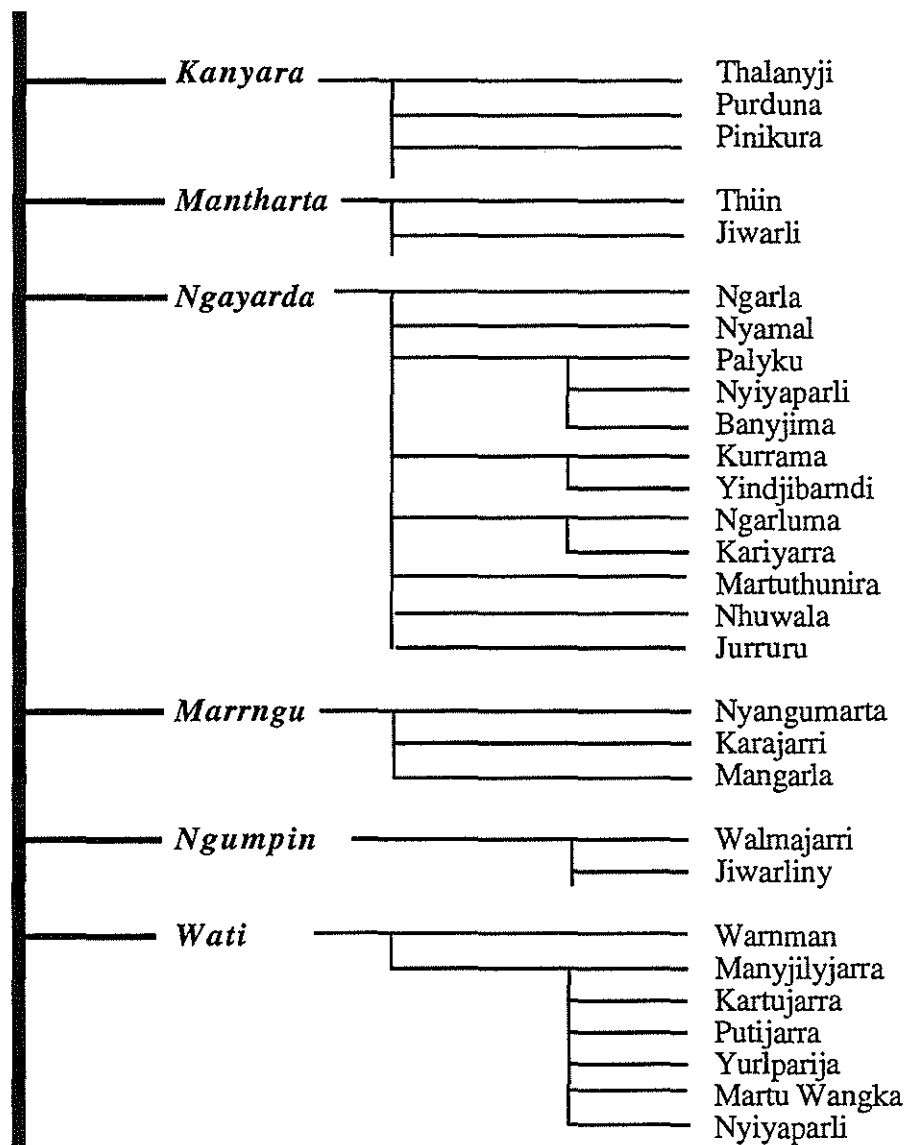
- * No bound pronouns.
- * No ergative case marking.
- * Nominals and free pronouns which carry nominative/accusative case (some overt accusative markers, zero nominative markers).
- * Lamino-dentals but usually no initial front (alveolar) sounds.
- * Some languages have a morphophonemic rule of nasal dissimilation on the locative case marker i.e. **-ngka** becomes **-ka** when it attaches to a nominal containing a nasal stop cluster.
- * Active/passive voice distinction.

Diagram 1

Family tree list of Pilbara Aboriginal Languages (adapted from O'Grady, Voegelin and Voegelin 1966)

PAMA-NYUNGAN

Nyungic



1.2 Spelling Systems (Orthographies)

The following information was written largely by Alan Dench. It gives an overview of how to understand the actual function of the writing systems used to write down Aboriginal languages.

Before spending time discussing an orthography for use in Western Australia, it is necessary to explain just what a practical orthography is; what it attempts to capture/reveal about a language and its limitations. An understanding of this will make an acceptance of an orthography that much easier. Many of the criticisms levelled at orthographies are unfair, based on a misunderstanding of what it is an orthography seeks to accomplish.

First, it must be pointed out that orthographies are not purely **phonetic**, that is, they do not capture the very fine nuances of sound and style that linguists are able to describe using a **phonetic alphabet**. Further, an orthography is an essentially arbitrary representation of the system of **sound contrasts** in a particular language. The orthography does not set out to capture any sound which may be uttered in speaking a language and to contrast this with all the other sounds. It is restricted only to noting the important sound contrasts in a language.

To explain further, it is necessary to introduce the linguistic term **phoneme** and the idea of a **phonemic transcription** as against a **phonetic transcription**. A **phoneme** is an abstraction invented by the linguist (though, hopefully, corresponding to some psychological real entity, on the part of the language user) to represent a class of phonetic sounds which form a point in the phonological system of the language. For example, in English we find the phoneme /k/ occurring with a number of phonetic variants. Thus, the /k/ sounds in the following words are all different phonetically:

kit skit cot Scot

In 'cot' and 'Scot', the **k** sound is produced by touching the back of the tongue to the roof of the mouth close to the back of the soft palate. In 'kit' and 'skit' the **k** is made by touching a different portion of the tongue - somewhat forward of that used to produce 'cot' - to the roof of the mouth in the region of the hard palate. The **k** sounds in 'kit' and 'cot' are released with an accompanying puff of air (which we call aspiration) while the **k** sounds in 'skit' and 'Scot' are not. You can demonstrate this easily by saying the two pairs of words while holding a lighted match in front of your lips. The aspirated **k** should make the flame flicker, while the non-aspirated **k** will not.

So the four words given above illustrate four phonetically different instances of the phoneme /k/ which could be written phonetically as:

[k]	[q]
[k ^h]	[q ^h]

Nevertheless, we identify the four different sounds as variants of the one phoneme /k/ which exists in English, in contrast with the phonemes /p/, /t/ and /g/ for example. Each of these phonemes consist of a collection of phonetic sounds which together are taken as a class operating as such in the sound system of the language.

The most important definition of a contrast between two phonemes, or two classes of phonetic sounds, is the way in which a language may make use of the contrast to code a difference in meaning. For example, the English phonemes /k/ and /p/ can be defined as such since they signal the difference in meaning in the following words:

kit	pit
cot	pot
skit	spit
Scott	spot

So our orthography is intended to be **phonemic** rather than **phonetic**. It reflects a system of contrasts holding amongst the phonetic sounds of the language.

The examples above have no doubt left some confusion as regards the status of English orthographic 'k' as against orthographic 'c'. Suffice is to say that English orthography is not phonemic. This is obvious to any child learning to read and write who has to contend with English words such as 'knight', 'through', 'though', 'rough', 'ought' etc.

In truth, English orthography is a phonetic orthography which is a few hundred years out of date; it has not kept a pace of the phonetic and phonemic changes in the language.

It is most likely because of our awareness of the inappropriateness of English orthography to spoken English that we tend to characterise truly phonemic orthographies as phonetic. As we have seen, there is a great difference.

There remain two very important points to make with regard to phonemes and phonemic orthographies.

Firstly, it must be pointed out that there is no such thing as 'the phoneme /k/'. There may be a phoneme /k/ in English and a phoneme /k/ in Nyangumarta, and a phoneme /k/ in Swahili, but there is no universal phoneme /k/. In each of these three languages the use of the label 'phoneme /k/' is a cover term for a whole set of phonetic sounds which form a class in systematic contrast with other classes of phonetic sounds. The phonetic membership of the classes which are called 'phoneme /k/' in English, Nyangumarta and Swahili are not the same and should never be read as the same.

Secondly, it should be clear that since a phonemic orthography is not phonetic and so

does not capture the fine details of a phonetic transcription, the written form of a word is not enough to allow the reader of that word to produce it as it should be spoken in that language. The reader must have a knowledge of the phonetics of the particular language and be able to translate the phonemic transcription into the correct phonetic form; must be able to select the correct phonetic variants out of the classes of variants that comprise the phonemes.

If these points are not understood, many problems can arise in using the orthography. The best way to illustrate this is by example.

Imagine that a linguist sets about the task of writing down the words of a language. After arriving at an analysis of the phonological system of the language, and some clear idea of the phonemes of the language, he or she designs an orthography for the language based on the English alphabet. Eventually the linguist will have collected enough words and phrases to make the production of a grammar and dictionary possible. Happily the linguist sends copies of the grammar and dictionary to those people who have helped in the production of the material. Perhaps these people have never learnt to read and so invite a person who does read, English, to read to them some of the words and phrases. If this were to happen in Australia it is possible that the reader was not a speaker of the language. The reader, not knowing the ins and outs of the phonetic system of the language for which the orthography was devised, will no doubt give the English alphabetic letters a phonetic realisation following English phonetic rules. The letters will be read as English phonemes, not as phonemes of the language which is being read. The reaction of the people whose language is being presented this way will no doubt range from total incomprehension through to genuine dismay that the language has not been recorded correctly.

There are a number of morals to the story but the main one, for the purposes of this book, is as follows. The fact that a previously unwritten language has been recorded and an orthography established for the writing of words in that language, does not finish the job. An orthography is useless unless those who use it understand it, and understand what its relationship to the phonetic form is.

An orthography is, then, the letters used in writing languages. These letters reflect the rules of the spelling system and generally the following conditions apply when reading languages of the Pilbara:

- * Every letter in the orthography always stands for the same phonemic sound - remember every phoneme represents a variety of phonetic realisations in the language. Notice that in English the combination of letters **ough** can be pronounced in at least 6 different ways e.g. enough, through, ought, bough, cough, though, etc
- * Every sound in the language is written in the same way - this contrasts dramatically with English where you find the same sound written in a variety of letter forms e.g. 'k' can be written as **k**, **ck**, **q**, **ch**, and **c**.

- * There is no difference between a **p** and a **b**, a **t** and a **d**, and a **k** and a **g** in these spelling systems. You will notice that only one of each pair of letters is used. Some languages use all of the voiceless variety - **p**, **t**, and **k**; some use all of the voiced variety - **b**, **d**, and **g**; but languages like Yindjibarndi and Banyjima use a mixture - **b**, **d**, and **g-k**. This is to avoid confusion in the writing system when the combination of letters **ng** really stands for an **n** followed by a **g**, to allow the distinction between words like **wanga** and **wanka** to be made clear.
- * Some of the sounds are written using two letters e.g. **ng**, **ny**, **nh**, **th**, **rl**, **ly**. These letters all represent one sound. There are no silent letters like the **b** in **lamb**.
- * There are no sounds like **f**, **v**, **s**, **z**, in the Pilbara languages.

1.3 Pronunciation Guide

The following letters have been selected to represent the sounds of the Pilbara Aboriginal languages. Note that in some languages it has been decided that p, t, and k should be used to represent the stops but in others the b, d, and g have been used.

	bilabial	dental	alveolar	retroflex	palatal	velar
stops	p/b	th	t/d	rt/rd	j	k/g
nasals	m	nh	n	rn	ny	ng
laterals		lh	l	rl	ly	
tap/trill			rr			
glides	w	yh		r	y	w

	front	back
high	i; ii	u; uu
low		a; aa

The following indicates how the sounds are pronounced (although readers should refer to the diagrams of the vocal tract given below which indicate specifically how lamino-dentals, retroflexes and palatals are pronounced). Some sounds have English equivalents but many are not found in the English sound system.

The following sounds have English equivalents:

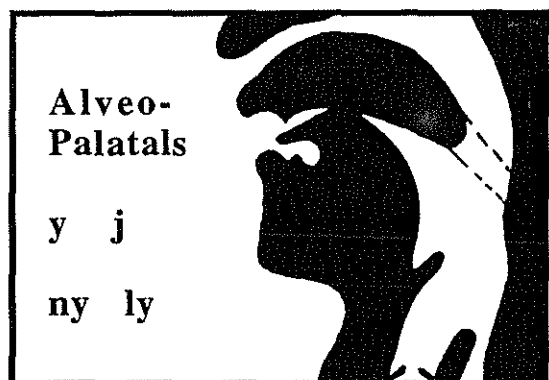
a	as in ' <u>a</u> bout', ' <u>b</u> ut'	w	as in ' <u>w</u> et'
i	as in ' <u>r</u> adio'	y	as in ' <u>y</u> et'
u	as in ' <u>pu</u> t'	p/b	as in ' <u>s</u> pin' NOT ' <u>pi</u> n'
m	as in ' <u>ma</u> t'	t/d	as in ' <u>s</u> take' NOT ' <u>ta</u> ke'
n	as in ' <u>nu</u> t'	k/g	as in ' <u>s</u> kin' NOT ' <u>ki</u> n'
l	as in ' <u>le</u> t'	ng	as in ' <u>s</u> inger'
r	as in ' <u>ra</u> ke'	rr	as in Scottish ' <u>r</u> un'
aa	as in ' <u>pa</u> rt'	ii	as in ' <u>pea</u> t'
uu	as in ' <u>fo</u> ot' but twice as long		

Sounds without English equivalents:

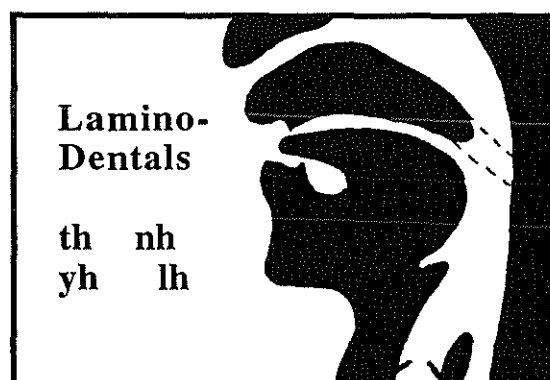
Palatals

The sounds: j, ny, and ly are produced by the middle of the tongue touching the area of the hard palate and the tip of the tongue pointing downwards to the lower teeth or in some cases the tongue tip is touching the back of the top teeth. However to help with their pronunciation you could use the following as a guide:

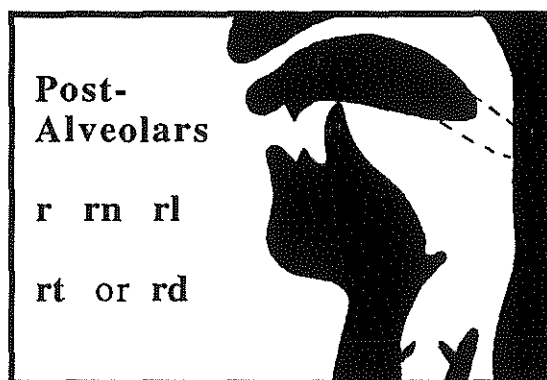
j	is similar to the d in 'due'
ny	is similar to the n in 'new' or the ny in 'canyon'
ly	is similar to the ll in 'million'

***Lamino-Dentals:***

- th while this sound has no real English equivalent, it can sound like an English **t** or **d** but it although some linguists say it is more like the **th** in thing than the **t** in tin or the **d** in din.
- nh this can sound like an English **n** but it has no real English equivalent - it is an **n** like sound which is made by the blade of the tongue touching both top and bottom teeth and the tip is down near the bottom teeth.
- lh there is no English equivalent - it is an **l** sound which is made by the blade of the tongue touching both top and bottom teeth and the tip is down near the bottom teeth.

***Retroflex Sounds***

Retroflex sounds are made with the tongue tip turned back. In Aboriginal languages retroflex sounds are written with an **r** preceding a consonant. The **rt** sound is a **t** sound with the tongue tip turned back. The **rn** is an **n** sound with the tongue tip turned back. The **rl** sound is an **l** with the tongue tip turned back.



The tip of the tongue turns back and touches the roof of the mouth just behind the alveolar ridge.

1.4 A word about the grammar

The Aboriginal languages of this region share many features. This is mainly because they are all part of one language family, in the same way that English, Italian, and German are all part of one language family. Some of the features were outlined in 1.1, and are given in more detail below:

1.4.1 General comment

The languages are *agglutinative*. This means that they use affixes attached to root words to make other meaningful words and sentences. The Pilbara languages all use suffixes. The following are example sentences to illustrate the use of suffixes in sentences:

1. Kujarra-lu yukurru-lu-jirri yirri-mi-pulu
 two dog see
 'Two dogs saw it.' (Nyangumarta)

2. Kuwiyi - ngku nyuntu-mili kanyi - rnu
 meat you keep
 'He kept your meat.' (Manyjilyjarra)

Words also fall into two main classes: *nominals* and *verbs*.

In English we have word classes such as nouns, pronouns, adjectives, adverbs, prepositions etc. The analysis of nouns, pronouns and adjectives in English as distinct classes is different to what we find in Pilbara Aboriginal languages. Because nouns, pronouns and adjectives behave the same way in the grammar of these Aboriginal languages, they are classed together as **nominals**. Nominals in Aboriginal languages can all take the same kinds of endings unlike English nouns, pronouns and adjectives which are in separate word classes. For example the word *dog* (noun) can take an -s (*dogs*) to indicate more than one, but the word *big* (adjective) cannot take an -s (**bigs*). The word *big* can take the ending -er (*bigger*) to indicate comparison, but the word *dog* cannot take the same ending (**dogger*) to indicate comparison.

Examples of **nominals** in Nyangumarta:

3. mirtawa woman
 yukurru dog
 wirtu big
 ngaju I

Examples of **verbs** in Nyangumarta:

4. yirri see
 wirla hit/kill
 muwarrpi speak

Endings (suffixes) which attach to nominals and verbs in Aboriginal languages:

Nominals

number

adverbial references (like English prepositions)

subject markers

person (pronouns)

object markers

Verbs

tense (past, present, future)

mode (indicative, conditional, imperative)

aspect (competitive, irrealis, volitional...)

number (first, second, third)

voice (active, passive)

1.4.2a Free Word Order

English is very dependent on the order in which words are spoken to give the listener information about who's doing what to whom. For example the following two sentences have different meanings because of the order of the words in them:

5. Martin spoke to Jill.

If we change the order of that sentence to:

6. Jill spoke to Martin

we would definitely get a different mental picture about the person doing the speaking. And if we were to change the order again to:

7.a Spoke to Jill Martin *or*

.b Spoke to Martin Jill.

we would have a sentence not normally spoken in English.

For many Aboriginal languages, word order is not important. The following Nyangumarta sentence shows how the same meaning can be given to six different sentence forms:

- | | | |
|----|-----------------------------|-------------------------------|
| 8. | Mirtawalu wirlarna yukurru. | <i>The woman hit the dog.</i> |
| | Wirlarna mirtawalu yukurru. | <i>The woman hit the dog.</i> |
| | Yukurru mirtawalu wirlarna. | <i>The woman hit the dog.</i> |
| | Mirtawalu yukurru wirlarna. | <i>The woman hit the dog.</i> |
| | Yukurru wirlarna mirtawalu. | <i>The woman hit the dog.</i> |
| | Wirlarna yukurru mirtawalu. | <i>The woman hit the dog.</i> |

Because Aboriginal languages have relatively free word order, it is important to understand that sentences can be easily interpreted by listeners. Languages which don't rely on word order to tell the listener who the subject is and who the direct object is rely on other means. Often these means are in the form of affixes which attach to nominals. This marking which occurs on nominals in Aboriginal languages to show the role of the nominal in the sentence is called **case**. In the above sentences, the listener is not confused about who actually hit the dog. The nominal for woman has marking which gives this needed information:

9. Mirtawa - lu wirlarna yukurru.
 woman - transitive subject marker hit dog
 '**The woman hit the dog.**' (Nyangumarta)

Many Aboriginal languages in this region have a suffix that goes on the end of the subject to show that it is a transitive subject, as in this example from Nyangumarta. The **-lu** suffix tells the hearer that the woman **mirtawa** is the subject of the verb 'hit' i.e. the one hitting the dog.

Many of the Ngayarda languages, however do not distinguish transitive and intransitive subjects. This is the same as in English, where there are subjects and direct objects, but English doesn't distinguish between the subject of sentences like (a) which have a direct object, and (b) which do not.

- a) The child sees the father (*Transitive sentence*)
- b) The child laughed. (*Intransitive sentence*)

However, the Ngayarda languages still have freer word order than English. This is because in sentences with a subject and an object, the object has a special marker which indicates its role. Yindjibarndi, Ngarluma and Banyjima, for example have suffixes which occur on the **direct objects** of transitive sentences. In the example above, the language indicates it was the father that the child saw by an accusative suffix (object marker). For example:

10. Manggurla nhawu mama-**ngu**
 child sees father-object marker
 '**The child sees the father.**'

In this sentence, the child is the subject (the one doing the action) and the father is the object (having the action done to it). Notice that the **-ngu** is attached to the word for father (*mama*) to show that it is the object.

1.4.2b Transitivity

An important concept to understand is **transitivity**. A transitive verb takes a direct

hit, kill, do, say, catch, give

A good way of finding if a verb is **transitive** is to see if you can use **it** after you say the verb, for example: **hit it, kill it, do it, say it, catch it, give it.**

cry, sleep, laugh, die

1.4.3 Case Marking

Instrumental (by/with)

Locative (in/at/on/by)

Allative (to)

Dative/Purposive (for)

Elative (Ablative) (from)

Causal/Resultative (because of)

Lative (near)

Comitative (with)

Causative (because of)

Genitive (possession)

It is also common to have sentences which consist of only one word (sometimes without a verb. These examples are from Manyilyjarra.

15. Ka - ngku -payi -laju - janampa
take- FUT - Past:Cnt - 1plexSubj - 3plR
 'We (ex) took it (meat) to them (the old people).'

1.4.5 Sentences With a String of Verbs

It is common in Aboriginal languages to have a sentence like the following in which there are a number of verbs strung together:

16. Marlu pungu katingu paarnu ngalangu wiyarnu.
 'He killed the kangaroo, took it, cooked it, ate it
 and finished it ' (Manyjilyjarra)

1.4.6 Pronouns - Bound and Free

Pronouns (those words which mean *I, me, he, she, it, them, they, us, we* etc) can exist in two different ways in Aboriginal languages. Pronouns can be either free or bound. A free pronoun is like the pronouns we have in English - *he, she, it* - they exist as separate words and do not get attached to other words (although they can have suffixes attached to them). The bound pronouns are those pronouns which have to be attached to other words - they cannot exist on their own. Some of the languages in the Pilbara do not have bound pronouns; many of the languages in the Ngayarda, Mantharta, and Kanyara groups do not have bound pronouns.

1.4.6a Free Pronouns

The free pronouns in Nyangumarta are inflected for ergative/absolutive case, and they take the same case markers (suffixes) as nouns. Notice that pronouns have separate forms for dual number and for inclusive (including the hearer) and exclusive (excluding the hearer):

17. Free pronouns in Nyangumarta

Person	Singular	Dual	Plural
1 in		<i>ngali</i> (we 2)	<i>nganyjurr</i> (we all incl)
1 ex	<i>ngaju</i> (I)	<i>ngalayi</i> (we 2 - not you)	<i>nganama</i> (we all - not you)
2	<i>nyuntu</i> (you)	<i>nyumpala</i> (you 2)	<i>nyurra</i> (you all)
3	<i>paliny</i> (s/he/it)	<i>puliny</i> (those 2)	<i>jana</i> (they all)

In some languages the free pronouns change their shape depending on whether they are the subject, object or indirect object of a sentence, but do not use the same suffixes as other nominals. For example in Banyjima the following pronoun forms occur:

18. Free pronouns in Banyjima

	1 singular	1 dual (inc)	2 singular
Subject	<i>ngatha</i> (I)	<i>ngali</i> (we 2)	<i>nyinda</i> (you)
Object	<i>ngaju</i> (me)	<i>ngalimpagu</i> (us 2)	<i>nyinku</i> (you)
Instrument	<i>ngathalu</i> (using me)	<i>ngalilu</i> (using us 2)	<i>nyindalu</i> (using you)
Location	<i>ngathala</i> (at me)	<i>ngalila</i> (at us 2)	<i>nyindala</i> (at you)
Possession	<i>ngatharndu</i> (mine)	<i>ngalimpatharndu</i> (yours)	<i>nyinkutharndu</i> (yours)

1.4.6b Bound Pronouns

There are bound Subject pronouns, Direct Object pronouns and Indirect Object pronouns in most of the Wati and Marrngu Pilbara languages. These occur attached to the first word of the sentence in the Wati languages but occur attached to the verb in the Marrngu language, Nyangumarta. The following is the set of bound pronouns in Manyjilyjarra.

19. Bound pronouns in Manyjilyjarra

Person	Singular	Dual	Plural
1 in		- <i>li</i> (we 2)	- <i>la</i> (we all incl)
1 ex	- <i>rna</i> (I)	- <i>liju</i> (we 2 - not you)	- <i>laju</i> (we all-not you)
2	- <i>n</i> (you)	- <i>npula</i> (you 2)	- <i>nyurra</i> (you all)
3	- \emptyset (he/she/it)	- <i>pula</i> (those 2)	- <i>ya</i> (they all)

1.4.7 Verbal Endings

Verbs have a complex system of suffixes which alter the meaning of the verb. Some examples are given below:

20. Verbal Endings in Manyjilyjarra

wakala	'spear it!'	Imperative
wakarni	'he is spearing it'	Present Tense
wakarnu	'he speared it'	Past Tense
wakalku	'he will spear it'	Future Tense
wakalpayi	'he was spearing it'	Past Continuous
wakala	'he used to spear it'	Past Habitual
wakalmalpa	'he will be spearing it '	Future Continuous
wakalngara	'he might spear it'	Irrealis
wakaljaku	'watch out he will spear it'	Admonitive
wakanma	'keep on spearing it'	Imperative Continuous

21. Verbal Endings in Banyjima

gamba-rna	'he burnt it'	Past
gamba-lgu	'he is burning it.'	Present
gamba-larda	'he might burn it'	Future (irrealis)
gamba-lgaji	'he will burn it'	Future (realis)
gamba-lalha	'he burnt it'	Perfect
gamba-lwuru	'he used to burn it'	Habitual
gamba-nma	'burn it'	Imperative
gamba-lgara	'let's burn it'	Hortative
gamba-ljara	'he might burn it'	Might (active)
gamba-lburu	'he might get burnt by it'	Might (passive)
gamba-lardanguru	'he should burn it'	Contrafactual
gamba-rnu	'he was burning it'	Participle (active)
gamba-rnaanu	'he was burnt by it.'	Participle (passive)

The following is a summary of the types of meaning the above tense, mood or aspect names have:

An Explanation of Verbal Endings:

Past Tense - the event happened, or was happening before the time of the utterance. *'I speared the kangaroo.'*

Present Tense - the event is continuing to happen at the time of the utterance. *'I'm spearing the kangaroo.'*

Future Tense - the event is likely to come about in the future. *'I will spear the kangaroo (sometime in the future).'*

Realis Future - the speaker is committed to the belief that the event will definitely occur. *'I will spear the kangaroo (definitely in the future).'*

Perfect Aspect - the event was completed before the time of utterance. *'I speared the kangaroo yesterday.'*

Passive Perfect Aspect - the event was completed before the time of utterance. *'The kangaroo was speared.'*

Habitual Aspect - the event used to happen. *'I used to spear kangaroos when I was young.'*

Imperative Mood - the speaker is ordering someone to do something. *'Spear it.'*

Hortative Mood - 'let's do something'. *'Let's go and spear the kangaroo.'*

Might (active) - 'something might happen' which is unwanted. *'Watch out, you might spear that kangaroo.'*

Might (passive) - 'something might happen' which is unwanted but this happens in a passive utterance: *'Watch out, that kangaroo might get speared by you.'*

Contrafactual - 'should' *'I should spear the kangaroo.'*

Participle - 'was in the process of' *'I saw the man who was spearing the kangaroo.'*

Participle (passive) - *'That kangaroo was speared by the man with a boomerang.'*

1.4.8 Numerals

Nouns are also inflected for number, note that the word for 'dog' in example 22 has **-jirri** to show there are two dogs, and 'woman' in example 23 has **-rrangu** to show there are more than two women.

22. Kujarra yukurru- jirri ya - na - pulu
 two dog du number go-PAST- 3du
 'The two dogs went.' (Nyangumarta)

23. Mirtawa-rrangu ya-na -yi
 woman pl go-PAST-3pl
 'The women went.' (Nyangumarta)

2. *Language Programmes*

There are many different ways Aboriginal languages can be incorporated into a school. A brief explanation of the different types of language programmes appears below:

1. *Bilingual Education/Initial Literacy*

A Bilingual Education programme refers to a situation where children are taught literacy and numeracy skills **and** concepts first in their mother tongue (first language) so that they are able to use and understand them without conceptual interference from another language. The concepts learned in the mother tongue are later applied to the second language. This method ensures the children are not faced with learning both new concepts **and** language related to the thing being taught.

Children for whom a Bilingual programme is applicable are those children who speak their Aboriginal language as a first language and learn English as a second or third language. Bilingual programmes are only suited to strong Aboriginal languages with more than 200 speakers of the language .

There are four types of bilingual language/initial literacy programmes:

1.1 *Transfer Model*. In this model children are taught literacy skills in the vernacular (the Aboriginal language) whilst they maintain a strong oral English programme. Once they have achieved a high standard of literacy in the Aboriginal language and a high level of oral competencies in English they are transferred to learning literacy skills in English. The vernacular is then terminated as part of a formal learning programme.

1.2 *Maintenance Model*. In this model children are taught literacy skills in the vernacular whilst they are engaged in a strong oral English programme. When they are ready to transfer to learning literacy skills in English the vernacular programme is not terminated. Instead it is maintained so that children are still able to develop more in the vernacular language as well as English. The problem with the Maintenance model is that the resources needed to maintain the vernacular programme are seldom developed so that gradually the vernacular programme falls by the way. This is true for the majority of bilingual Aboriginal language programmes in Australia.

1.3 *Development Model*. In this model children are taught literacy skills in English whilst they are engaged in strong oral vernacular/Aboriginal language. This is designed for two types of language situations:

- a) Literacy materials in the vernacular language have not yet been developed so children have to be taught literacy in English whilst they are being developed.
- b) The children do not speak the Aboriginal language as a first language so they are taught literacy skills first in English then later in the Aboriginal language. This is very similar to enrichment programmes.

1.4. *Concurrent Literacy Programmes*. In this model children learn literacy skills in two languages at the same time. The Yaruman community school at Ringer Soak (near Halls Creek in Western Australia) uses this model of Bilingual Education.

2. *Language Enrichment*

A Language Enrichment programme (also referred to as Language Maintenance) is one in which children can be taught both oral and literacy skills of a language. A Language Enrichment programme does not mean that the children are learning to read and write in their Aboriginal language before they learn these same skills in English. It is designed for situations in which it would not be possible to implement a formal Bilingual programme.

A Language Enrichment programme can be used for two types of language situations:

- a) Where children speak their Aboriginal language fluently and as a first language.
- b) Where children do not speak their Aboriginal language fluently but their parents do. In this situation the children understand the language when they hear it but they do not use it in day to day conversation except for a few words.

3. *A Language Renewal/Revival/Learning Programme*

This is a programme designed to teach children to speak the Aboriginal language. The programme can be a combination of both oral and written language and there are many different approaches that can be used depending on the availability of language teachers. In order to implement these types of programmes it is essential that there are some remaining speakers of the language alive who can assist in the teaching process or could produce tape material for classes.

4. *A Language Awareness Programme*

Language Awareness programmes are Social Studies type units which have been prepared for use in schools and colleges. A Language Awareness programme does not aim to teach the language to the student (although there is usually a language speaking component) but rather the student should learn **about** the language. These types of programmes are suitable for areas where there is a general interest in Aboriginal languages although there are not many speakers of the language (if any). They are also suited to areas where there are strong Aboriginal languages and non-speakers as well as speakers of the language who want to learn more about the particular language or languages. Aboriginal and non-Aboriginal children should be taught these units and it is important that the teacher be properly inducted by a local linguist. Aboriginal languages that are no longer used everyday can be used in Language Awareness programmes if there are 'rememberers' of the language or if there is enough recorded material available.

Language Awareness units have been produced for use in places like Nulungu College Broome for the languages of the Kimberleys and Hedland Senior High School for the languages of the Pilbara.

3. *What to do about recording languages*

This note covers some of the things you can do to make sure that you have good records of your language to pass on to future generations. While it is important to have good advice from linguists about ways of recording information, it is more important for you to start work now. If you have a language centre in your area, contact them for more advice. The important thing is to start as soon as possible.

Firstly, think about who the people are whose language you want to record. Sometimes the best speakers of the language might not be the easiest people to work with. Decide what sort of information you want to record. Wordlists are a good way to start, but you should also be able to record stories and songs.

Get hold of a reasonable tape recorder (you can ask your local language centre for help), and some cassettes (C-60 are best). Try to record in a quiet place, otherwise you might hear dogs or crows or kids on the tape instead of the person you are trying to record.

Use a sock or a wind protector on the microphone because wind noise can be louder than other sounds.

When you start the recording session, speak into the microphone and say the date, what language is being recorded, where you are and who is talking. This means the tape can be identified even if the case or label is lost.

You should also include some more information about what is in the cassette on some label or paperwork. It is a good idea to list the cassettes by number or by date so that you know which one you are talking about in the paperwork.

Once you have finished recording the tape and you think that there is some useful information on it, make a copy of it and leave it in a safe place. This means that if one copy is damaged, there will still be another one available. You should keep the cassette in a cool dry place and rewind it at least once a year.

The next step is to transcribe the information, that is to write out what is on the tape. When you transcribe from the tape, try to be as accurate as possible.

What to Record

You will have some ideas about what to record on cassette, but here are some other ideas that might help.

Stories about:

- * country (what is the speaker's main country?)
- * ancestral beings travelling

- * recent history
- * ways of living in the bush (bush food, seasons)

Wordlists for:

- * kin (what do you call your mother's brother's wife?)
- * skin names
- * meat
- * bush tucker
- * birds
- * trees and plants
- * spatial terms
- * directions
- * body parts
- * country

If you want to record information about how the country was used, you could ask about the following things (thanks to Fiona Walsh for suggesting some of the following):

Stories about animals/birds:

- * where they are found/where they live, make their nest etc
- * when they are hunted and how
- * what they eat/hunt
- * breeding time/how they breed
- * numbers of offspring
- * how they defend themselves
- * what they look like, what are some of their special features
- * describe the lifecycle of the animals/birds
- * how they are cooked
- * 'Dreaming' stories associated with animals and birds
- * distribution of food

Stories about plants and trees:

- * where they are found
- * when they are gathered and how
- * how they defend themselves (prickles, poisons etc)
- * what they look like, what are some of their special features
- * what the flowers and fruit look like
- * describe the lifecycle of the plants, seasons of flowering, fruiting etc
- * how they are cooked
- * 'Dreaming' stories associated with plants and trees
- * distribution of food

Other information about the country could be collected:

What happened during drought?

- * where did people go?
- * what was eaten?
- * what were the main water places?
- * did people come together or move apart during drought?

What happened during good times?

- * did people come together or move apart during good times?
- * what sort of places did people move to?
- * how many people, for how long?

Songs

If you record songs, try to record where the song came from (was it dreamed, who by, where). Can the songs be heard by anyone or are they restricted? Are they about country, if so which part of the country?

When you record a story it is a good idea to have an English version as well. You can do this by playing the language version back to the speaker and having them translate it on to another tape recorder, or they can run through the translation on the same tape.

Exercises to encourage literacy in local languages

As well as all of the above you can work on these projects that will help the community or the school to see their language written down all around them:

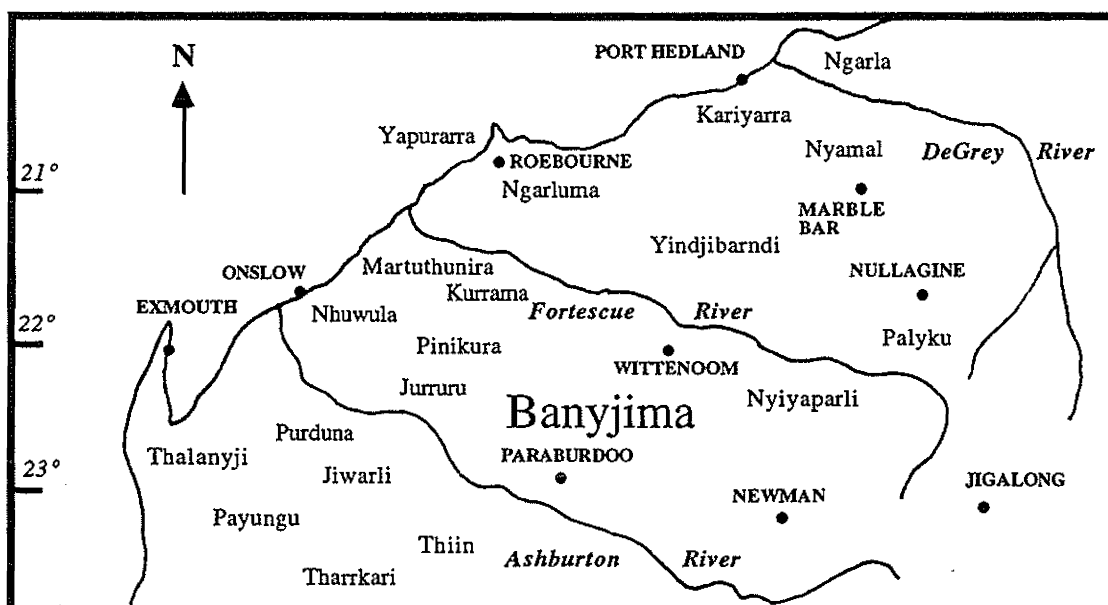
- * Produce a newsletter written in the language
- * Produce posters about important issues in the language
- * Make signs of places in the community in the language
- * Make health pamphlets in the language
- * Make language posters for the store, clinic, office

4. *Banyjima*

Banyjima is one of the Aboriginal languages of Onslow, its speakers used to live in a territory from the upper plateau of the Hamersley Range south of the Fortescue river; east to Weedilwolli creek near Marillana; south to Rocklea, on the upper branches of Turee Creek east to the Kunderong Range.

The name of the language has sometimes been spelt Banjima, Panyjima, Bunjima, or Bundgima.

The speakers of Banyjima now live in the coastal town of Onslow and surrounding areas. There are a number of other Aboriginal languages spoken in Onslow including Ngarluma, Thalanyji, Yindjibarndi, Ngarluma, and Pinikura.



Banyjima belongs to the Pama-Nyungan language family and is included in the Ngayarda subgroup. Many languages in this subgroup differ from languages in other language groups because they have a nominative/accusative case marking system (examples of this will be presented below). Dench (1981) has written extensively about Banyjima phonology (sound system) and morphology (words and affixes). Dench states that the nominative/accusative case marking system of Banyjima evolved from an earlier ergative case marking system.

The Palyku language which is situated to the north of Banyjima is regarded by some linguists to be a dialect of Banyjima. This is based on a lexicostatistical survey (word comparisons) which showed a cognate density of 79% (O'Grady 1966) between the two languages. However based on syntactical (grammar) differences, Dench claims that Palyku is more closely related to Nyiyaparli. Palyku has a split ergative case

marking system with bound pronouns that cross reference for subject and object. Information for Nyiyaparli is limited but owing to its syntactic features, it has been classified as a Wati language. Perhaps Palyku should also be classified as a Wati language.

4.1 Language Programmes

No formalised language programme has occurred in Banyjima. The South Hedland Senior High School has some Aboriginal Studies units which feature some Language Awareness work in Banyjima.

4.2 Banyjima Spelling System

4.2.1 Banyjima Consonants

Banyjima consonants are represented by the voiced consonants: **b** and **d** for the lip sounds and for the front and retroflex sounds, but **k** and **g** are both used for the back sound. This is to prevent confusion when the combination of **n** and **k** occur. If the **k** was written as a **g** the reader would have trouble knowing if it was an **n** followed by a **g** sound or an **ng** sound.

	bilabial	dental	alveolar	retroflex	palatal	velar
stops	b	th	d	rd	j	k/g
nasals	m	nh	n	rn	ny	ng
laterals		lh	l	rl	ly	
tap/trill			rr			
glides	w			r	y	w

4.2.2 Banyjima Vowels

	front	back
high	i, ii	u, uu
low		a, aa

The spelling system presented below can be used for Banyjima.

a	as in <u>f</u> ather, but not so long
aa	as in <u>pa</u> rt
i	as in <u>pi</u> n
ii	as in <u>pea</u> t
b	between English <u>p</u> and <u>b</u>
d	between English <u>t</u> and <u>d</u>
g	between English <u>k</u> and <u>g</u>

k	between English <u>k</u> and g
j	as in <u>d</u> ew
r	as in English <u>r</u> un
l	like English <u>l</u>
ly	like in <u>milli</u> on
lh	made by saying <u>l</u> with your tongue blade pressed against the back of your top front teeth
m	like English <u>m</u>
n	like English <u>n</u>
ng	as in <u>sing</u>
nh	made by saying <u>n</u> with your tongue blade pressed against the back of your top front teeth.
ny	as in <u>oni</u> on
rd	like <u>d</u> said with the tongue tip curled backwards
rl	like <u>l</u> said with the tongue tip curled backwards
rn	like <u>n</u> said with the tongue tip curled backwards
rr	a trilled <u>r</u> like in Italian or Scottish English
th	made with your tongue blade pressed against the back of your top front teeth, like a <u>th</u> sound in English.
u	as in <u>pu</u> t
uu	as in 'fo <u>o</u> t but twice as long
w	like English <u>w</u>
y	like English <u>y</u>

4.3 Words and Sentences in Banyjima

4.3.1 Structure of Words

This section looks at the ways in which consonants and vowels can be combined to make words and syllables.

1. No words start with vowels.
2. Consonants which start words are:
b g j m ng ny w y l n r d
3. Consonant clusters cannot occur word initially
4. The following consonants occur finally in words:
n rn ny l rl ly rr
5. There are sets of homorganic (produced in the same place in the mouth) consonant clusters: stops and nasals-
mb ngg nt rnd nyj

4.3.2 Word Classes

Like all Australian Aboriginal languages, Banyjima has a complicated grammar and a

-lu (everywhere else)

For example:

ngatha wirnda-ngguli-nha marnda-gu
 1sgsubj cut-PASS-PAST stone-INSTR
'I got cut by a stone.'

Location Marker (in/at/by/near/on) -ngga (following two syllable words)
 -ga (following a middle nasal/stop cluster)
 -la (everywhere else)

For example:

ngaliya-Ø yana-nha wiya-larda ngunha-gutha-gu
 1duex-subj go-PAST see-FUT that-du-obj

 marlba-gutha-gu wangga-ga-gu
 man-du-obj word-LOC-obj
'We went to see those two men talking.'

From, away from -nguru

For example:

ngunha-Ø marlba-Ø бага-lgu yurlu-nguru
 that-subj man-subj come-PRS camp-away from
'That man is coming from the camp.'

To, towards -garda (direct), -wali (indirect)

For example:

ngatha-Ø nyinku gadi-rda mama-ngu-garda mabarnba-nbarni-gu
 1sgsubj you-obj take-FUT father-PNC-to magic-have-obj
'I'll take you to your uncle, (he's) a doctor.'

Behind -buru

For example:

ngunha-Ø marlba-Ø garri-gu munggu-buru
 that-subj man-subj stand-PRS anthill-behind
'That man is standing behind an anthill.'

Possession, Belonging to -tharndu

For example:

ngunha-Ø milyula-rna ngananha-gu walybala-tharndu-gu
 that-subj steal-PAST something-obj whiteman-POSS-obj
'He stole something of the whitefellas.'

Causative -mari

For example:

ngatha winya-Ø-rru mandu-mari

1sgsubj full-subj-now meat-CAUS
'I'm full of meat.'

With/Having -ngarni

For example:

mama-Ø bandi-gu manyga-gutha-ngarni-Ø
 father-subj sit-PRS son-du-have-subj
'That father's sitting with two of his sons.'

Without -ngga (following two syllable words)
 -badi

For example:

ngatha mandu-badi-Ø
 1sgsubj meat-without-subj
'I've got no meat.'

Number = -gutha (dual)
 -ngarli (plural)
 -jirri (plural on demonstratives)

For example:

ngaliya-Ø yana-nha wiya-larda ngunha-gutha-gu
 1duex-subj go-PAST see-FUT that-du-obj

 marlba-gutha-gu wangga-ga-gu
 man-du-obj talk-LOC-obj
'We went to see those two men talking.'

4.3.4 Free Pronouns

Free pronouns in Banyjima take the usual endings that occur on the end of nominals seen above. There are however some exceptions to these endings. The following table shows the exceptions:

	1 singular	1du (in)	2 singular
<i>Subject</i>	<i>ngatha</i> 'I'	<i>ngali</i> 'we 2'	<i>nyinda</i> 'you'
<i>Object</i>	<i>ngaju</i> 'me'	<i>ngalimbagu</i> 'us 2'	<i>nyinku</i> 'you'
<i>Instrument</i>	<i>ngathalu</i>	<i>ngalilu</i>	<i>nyindalu</i>
<i>Location</i>	<i>ngathala</i>	<i>ngalila</i>	<i>nyindala</i>
<i>Possession</i>	<i>ngatharndu</i>	<i>ngalimbatharndu</i>	<i>nyinkutharndu</i>

There is other information besides number and person which is communicated in the pronoun system. This has to do with relationships between the speaker and the addressee. Avoidance terms are those that are used when the speaker is in the presence

4. Banyjima

of certain relations (such as a man and his mother-in-law). To find out more about this refer to Alan Dench's work on Banyjima listed in the reading section of this chapter.

The following table shows the **Subject** form of the pronouns:

	Singular	Dual		Plural	
		general	avoidance	general	avoidance
1st (in)		<i>ngali</i> 'we 2'		<i>ngaliguru</i> 'we all'	
1st (ex)	<i>ngatha</i> 'I'	<i>ngaliya</i>	<i>ngajubarda</i> 'we 2'	<i>ngaliyaguru</i>	<i>ngajubantharri</i> 'we all'
2nd	<i>nyinda</i> <i>nyindayi</i> 'you'	<i>nhubalu</i> 'you 2'	<i>nyinkuwi</i> <i>nyinkungarni</i> 'you 2'	<i>nhubaluguru</i> 'you all'	
3rd	<i>thana</i> he/she	<i>thanagutha</i> 'those 2'		<i>thananmarra</i> <i>thananyungu</i>	'they all'

4.3.5 Demonstratives in Banyjima

Like many of the Pilbara languages, demonstratives (this, that, those, these) in Banyjima distinguish between things which are 'near the speaker', 'near the addressee' and 'far'.

For example:

nyiya	near the speaker
banha	near the addressee
ngunha	far

There are also other types of demonstratives which designate a place and are bound to a particular situation (see Alan Dench's work for more information on this). These are:

nhangu	near the speaker
bala/balangu	near the addressee
ngula	far

4.3.6 Verb Endings

Verbs in Banyjima belong to two different classes. Each class of verbs takes particular endings. In Banyjima there is an -L class and a -Ø class. The following table shows the different types of endings that occur for the two classes (see 1.4.7 for information about what these endings mean):

	-Ø	-L
<i>past</i>	-nha	-rna
<i>present</i>	-gu	-lgu
<i>future (irrealis)</i>	-rda	-larda
<i>future (realis)</i>	-gaji	-lgaji
<i>perfect</i>	-lha	-lalha
<i>habitual</i>	-wuru	-lwuru
<i>imperative</i>	-ma	-nma
<i>hortative</i>	-gara	-lgara
<i>might (active)</i>	-jara	-ljara
<i>might (passive)</i>	-buru	-lburu
<i>contrafactual</i>	-rdanguru	-lardanguru
<i>participle (active)</i>	-jangu	-rnu
<i>participle (passive)</i>	-jangaanu	-rnaanu

Here is an example of the above endings with the verb **gamba** '-to burn':

gamba-rna	<i>Past</i> 'he burnt it'
gamba-lgu	<i>Present</i> 'he is burning it.'
gamba-larda	<i>Future (irrealis)</i> 'he might /could burn it'
gamba-lgaji	<i>Future (realis)</i> 'he will burn it'
gamba-lalha	<i>Perfect</i> 'he burnt it'
gamba-lwuru	<i>Habitual</i> 'he used to burn it'
gamba-nma	<i>Imperative</i> 'burn it'
gamba-lgara	<i>Hortative</i> 'let's burn it'
gamba-ljara	<i>Might (active)</i> 'he might burn it'
gamba-lburu	<i>Might (passive)</i> 'he might get burnt by it'
gamba-lardanguru	<i>Contrafactual</i> 'he should burn it'
gamba-rnu	<i>Participle (active)</i> 'he was burning it'
gamba-rnaanu	<i>Participle (passive)</i> 'he was burnt by it.'

4.3.7 Passivisation

Four of the Ngayarda languages use a passive marker. In Banyjima, Martuthunira and Yindjibarndi, the ending -(n)guli is added to a transitive verb to form the passive. The two sentences below show how the passive is formed in Banyjima.

Normal Sentence

ngatha yugurru-gu mandu-yu yinya-nha
 I-subj dog-obj meat-obj give-PAST
'I gave the dog meat.'

Passive Sentence

yugurru-Ø yinya-nguli-nha mandu-yu ngatha-lu
 dog-subj give-PASS-PAST meat-obj I-INSTR
'The dog was given meat by me.'

4.3.8 Some Complex Sentences in Banyjima

ngunha-Ø marlba-Ø yana-nha balya-yu wiya-rnuma-lgu
 that-subj man-subj go-PAST woman-obj see-CONSEQ-PRS
'That man went and, as a consequence, saw the woman.'

ngatha bilanyjayi-gu gadama-lburu ngunha-jirri-lu jilyantharri-lu
 I-subj frightened-PRS hit-PASS might that-pl-INSTR children-INSTR
'I'm frightened I might get hit by those children.'

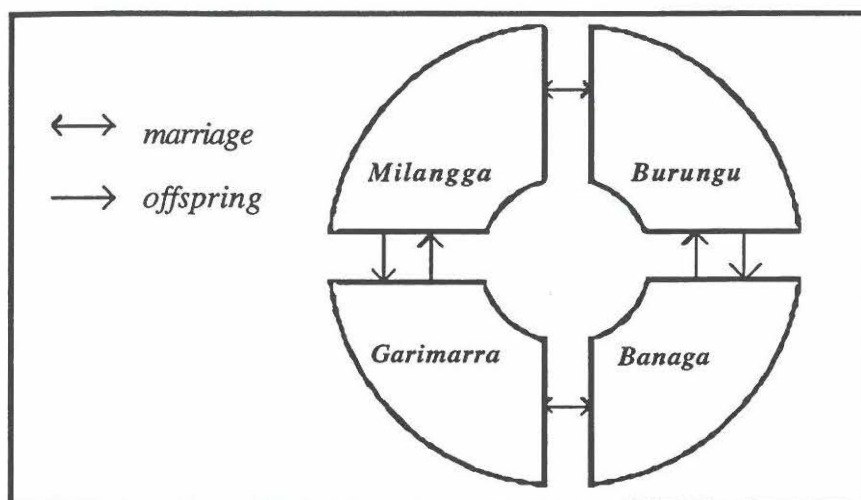
4.4 Some Kinship Terms

bibi	breast, mother
gabarli	father's mother
gamayi	mother's younger sisters
gantharri	mother's mother
ganthaiyarra	pair of mother's mother and daughters children
gumbaliyarra	pair of brother's-in-law
gumbatharra	pair of spouses
gumbali	brother-in-law, son of mother's brother
gurda	brother
gurndalba	daughter
gurndalgarra	brother and father-in-law
gurri	marriageable girl
mabuji	mother's father
mama	father
manyga	son
mariyarra	pair of younger sisters
marlba	man, person
marrgara	younger brother
mayali	father of my father, son's child
mimi	mother's brother, father-in-law
mugulba	father's sister
mugulbadiinha	bereaved of father's sister
mugulyarra	pair of father's sister and brother's daughter
ngardi	mother
ngarraya	daughter of mother's brother, daughter of father's sister
nyuba	spouse

thurdu	elder sister
yayu	mother's sisters-in-law
yumini	father's older brother

4.5 Kinship Section

Every Banyjima person is born into a 'skin' section which is determined by the section of their mother (in most cases). Traditionally this system meant that people knew which group of people their husband or wife would come from. The four groups for Banyjima people are Banaga, Milangga, Burungu and Garimarra.



A Banaga man marries a Garimarra woman and they have Milangga children.

A Garimarra man marries a Banaga woman and they have Burungu children.

A Burungu man marries a Milangga woman and they have Garimarra children.

A Milangga man marries a Burungu woman and they have Banaga children.

4.6 Banyjima Word List

(Note that verbs are given in the past tense form)

all	julu	fingemail	yilga, miju
armpit	wagurdu	fire	garla
ashes	jurnba, jibanmarra	fish	gabi
bad	walyi, jalyja,	flame, light	waruburrga, birdigarri
bark	barnnga	fly	warrari, barrambarra
beard	jawurda	to fly	banba-nha, warayi-nha
belly	ngarlu	food	birndu, thugurda
big	jilirra	foot	jina, manthanmarra
bird	gagi	forehead	yirndi
to bite	ngarna-thurna	full	winya
black	warru	to get	gungamayi-nha, mana-nha
blood	marda, miji	to give	yinya-nha
body	garnu	to go	yana-nha, binigayi-nha
bone	guji	good	marnu, manardu
breast	bibi	hair	yurrgurnba
to burn	gambarna	hand	mara
camp	yurlu, jurli	head	butha, buthalga, thuru
chest	burdu, burrungu	to hear	guliya-rna, gulatha-rna
child	jilya	heart	bularda, buri
to climb	garlbanha, minkayinha	to hit w/ hand	gadama-rna
cloud	barlganu	to hit w/ missile	ngarra-rna
cold (weather)	nhagarnmarra	hungry	gamungu
cold (in head)	ngundu, muthu	I, me	ngayi/ngayu
to come	bagarna, mungguwarna	to kill, strike	gudu-ma-rna
to cry	ngaji-nha	knee	mangunba, ganggu
to cut	wirnda-rna	to know	mirnu
to dig	yurra-rna	to lay (an egg)	buba-nha
to die	gudu-wayinha	leaf	barrga
dog	wanyja, yugurru	to leave it	wantha-rna
down, below	gingirri	to lie down	ngarri-nha
to drink	ngarna-rna, mangubi-rna	liver	ngamarri, ngarl加里
dry	biyu, bilybarra	long	wanarra
ear	gurla	louse	gulu
earth	jurli, warri	man	marlba, manuwarra
east	gagarra	many	yarda, manuwarra
to eat	ngarna-rna, mangunbi-rna	meat	mandu, jajanmarra
egg	mijara, jimbu	moon	wilarra
elbow	warngurla	mouth	thara
to enter	tharrba-nha, tharrba-nha	name	yini
eye	thurla	nape, neck	nhanka
to fall	barnda-nha, wanyjili-nha	near	ngarda
far	warrba	new	yyangu, garayimarru
fat	jinyji	night	warrugarda, warru
feather	bardu	north	wardalba

nose	mulha	to swim	buntha-nha
not, do not	mirda	tail	warndi
now	guwarri	to tell	wangga-nha
old man	juju	testicles	gatha, burda
one	gunyjilganha	that (remote)	ngunhu
penis	warndi, thunamarlu	that (near)	wala
person	marlba	this (nearest)	nhaa
to put	wantha-rna	thigh	wulu
rain	garnabugara	thirsty	biyaa
red	mardamarda, mijimiji	throat	wangarrba
rib	nyimilirri	to throw	ngayi-rna
road	yirdiya, mardiya	tomorrow	warrunggamu
root	garlga	tongue	yalhuru
rotten	buga	tooth	yirra
to run	murdi-nha	tree	garndi
sand	nharnu	two	gulharra
sandhill	warndarri	up, above	gankala
to see	wiya-rna, yinuwa-rna	urine, piss	gumbu, guwarda
shit, faeces	guna	vagina	burdanmarra
short	guda, burlba, burlbu	to walk	mina-nha, mina-wayi-nha
shoulder	wilga	warm (weather)	bunyburrba
sick	garrara	water	baba
to sit	bandi-nha	we (dual)	ngaliya, ngayuwarda
skin	garnunmarra	we (pl)	ngayintharri
sky	yilgari, ngarnga	west	wuluju
to sleep, asleep	bamba	wet	manthi, julburinyba
small	gubija	what?	ngani
to smell it	barndi-rna	where?	wanthila
smoke	jugurnba	white	jilirri
snake	warlu, nyurna	who?	ngana
soon	jamba	wind	wirrbi, wirrbingala
south	gurila	woman	balya
to speak	wangga-nha	yam	mada, gulyu, marla
spear	wirrili, gurrjarda	yellow	biyulu
to spear	mirlima-rna	yes	ngaa, ngawu
spit	witha	yesterday	wirruulamu
to stand	garri-nha	you (sg)	nyinda
star	birndirri	you (pl)	nhubaluguru
stone	marnda	you (du)	nhubalu
sun	garrbu, yarnda		

4.7 Banyjima Texts

This is a short story in Banyjima with its English translation . It was recorded by Alan Dench with the late Herbert Parker.

Ngaliguru ngarrigu wunduga. Ganaraganralalaiyi yugurrungarli
We're all camping in the river. At first light the dogs all start

barrundulgu yurluwarndurala. Gurdiyarla garlbanha wiyalarda.
barking in every camp. This other fellow got up to see.

Nyiya banu garrigu marlba. Manirla wangganha "Wiyanma banhalga
There's a man standing in close. The others said, "See who that is"

ngana jayinmarlarda yanama." Ngatha wiyalgu bayanyjigu, nyiyalga
"Go and ask him. " I could see it was a policeman. This fellow

garrigu, gananggalayi, bagalarda yurlugardarru. Yurlunggalayi
is standing at dawn, he'll come into the camp now, he's

marlbawarnduragu jayinmalgu tharniyu nyanjiyurla jayinmalgu
asking all the men the whereabouts of his victims. He's asking after

yiniyu thananggagu gutharragu. Wangganha ngaju watharrigu
the two names he's got with him. He told me he was looking

gutharragu yiniyu yinyanha ngunhalguthagu ngatharla wangganha,
for two fellas and gives me the names of those two. I said,

"Yanama wiyalgu nyinda ngunhayu garlayu gambajangu? Ngunhalgutha
ngarrigu ngunhada garlangga."

"Go down there you see that fire burning? The two you want are sleeping by that fire."

We're all camping in the river. At first light the dogs all start barking in every camp. This other fellow got up to see. There's a man standing right in close. The others said, "See who that is." "Go and ask him. " I could see it was a policeman. This fellow is standing at dawn. He'll come into the camp now, he's asking all the men the whereabouts of his victims. He's asking after the two names he's got with him. He told me he was looking for two fellas and gives me the names of those two. I said, "Go down there you see that fire burning? The two you want are sleeping by that fire."

Further Reading

- Brandenstein, C.G. von (1967)** 'The Language Situation in the Pilbara-Past and Present', pp.1- 20 in *Papers in Australian Linguistics*, no. 2., Pacific Linguistics, Canberra.
- Dench, A. C.(1982)** Panyjima stories
- Dench, A.C. (1987)** Kinship and collective activity in the Ngayarda Languages of Australia, pp.321-339 in *Language in Society* 16.
- Dench, A.C. (1981)** 'Kin terms and pronouns of the Panyjima language of northwest Western Australia', pp. 105-120 in *Anthropological Forum*, Vol.V, no.1.
- Dench, A.C. (1981)** 'Panyjima phonology and morphology', MA thesis, ANU.
- Dench, A.C. (1982)** The development of an accusative case marking pattern in the Ngayarda languages of Western Australia, pp. 43-60 in *Australian Journal of Linguistics*, Vol. 2, no1.
- Dench, A.C. (1991)** 'Panyjima', in *Handbook of Australian Languages*, Vol.4, R.M.W. Dixon and B.J.Blake, (eds), Oxford University Press.
- Dench, A.C. (nd)** Panyjima- English, English- Panyjima Dictionary (ts).
- Wangka Maya, (Pilbara Aboriginal Language Centre) (1989/90)** Aboriginal languages of the Pilbara [Banjima, Kariyarra, Manjiljarra, Ngarla, Ngarluma, Nyamal, Nyangumarta, Yindjibarndi], Pilbara Aboriginal Language Centre, Port Hedland.
- Wangka Maya (Pilbara Aboriginal Language Centre) (1990)** Short Stories in Banjima, Port Hedland

Endnote:

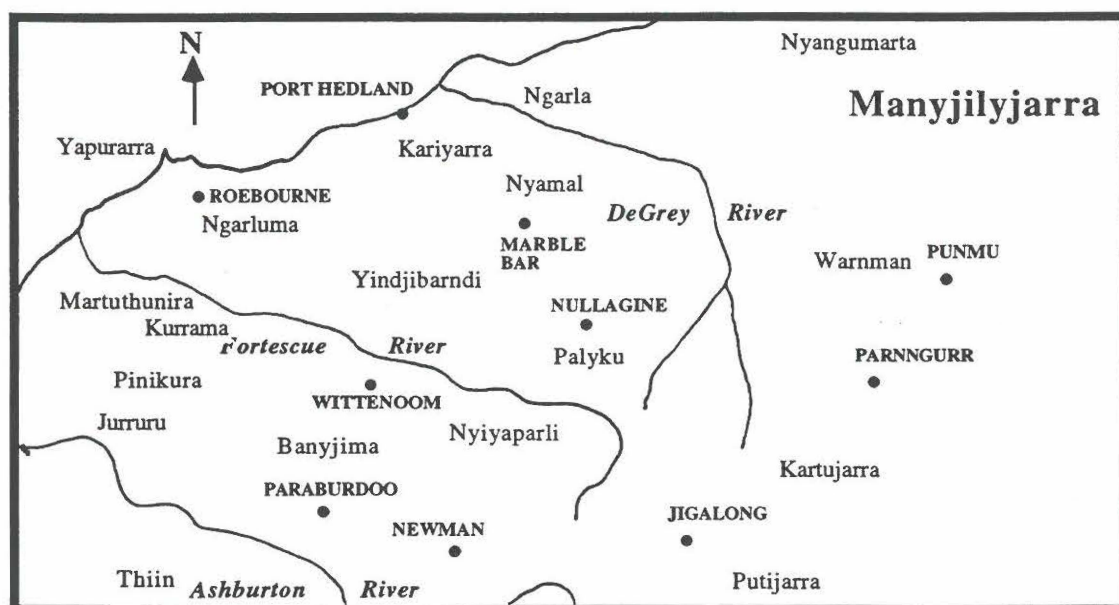
Most of the material used in this chapter has been taken from various sections of Alan Dench's work. Alan Dench worked extensively with the late Percy Tucker. The text and vocabulary has been checked by Lorraine Injie.

5. *Manyjilyjarra*

Manyjilyjarra is one of the Western Desert Aboriginal languages that is now spoken at Punmu and Jigalong, and at Newman and Hedland. Manyjilyjarra country is out along the Canning Stock Route north of Lake Disappointment.

The language name has sometimes been spelt as Manjiljarra, Mantjiltjara, or Mandjildjara.

The language at Jigalong is sometimes called 'Martu Wangka', which means 'language of the Martu', 'Martu' being the local name for Aboriginal person. Manyjilyjarra is one of the languages that is also referred to as Martu Wangka.



There are about 300-400 speakers of Manyjilyjarra living in the Pilbara area. Manyjilyjarra is closely related to Yulparija, spoken at La Grange and Kukatja, spoken at Balgo. It is also closely related to other languages in the Wati language group to the south and east; Ngaanyatjarra and Pintupi.

5.1 *Language Programme*

Manyjilyjarra has been used in initial literacy programmes in schools in the Pilbara such as Strelley, Camp 61, Camp 62, Lalla Rookh, Panaka, Punmu, Parnngurr. Many of these programmes no longer exist although the schools at Punmu and Parnngurr are still operating soundly. The Parnngurr school is running an Enrichment Literacy Programme in Manyjilyjarra. The Government school at Jigalong has also used Manyjilyjarra for Enrichment programmes from time to time. Nullagine Primary School is interested in training Aboriginal Education Workers to help keep Manyjilyjarra strong

in the Nullagine area by introducing language into the school curriculum.

5.2 Spelling System

5.2.1 Manyjilyjarra Consonants

	bilabial	alveolar	retroflex	palatal	velar
stops	p	t	rt	j	k
nasals	m	n	rn	ny	ng
laterals		l	rl	ly	
tap/trill		rr			
glides	w		r	y	w

5.2.2 Manyjilyjarra Vowels

	front	back
high	i, ii	u, uu
low		a, aa

The spelling system presented below can be used to pronounce words written in Manyjilyjarra.

a	as in <u>f</u> ather, but not so long
aa	as in <u>p</u> art
i	as in <u>p</u> in
ii	as in <u>p</u> eat
j	like in <u>d</u> ew
k	between English <u>k</u> and g
l	like English <u>l</u>
ly	like in <u>m</u> illion
m	like English <u>m</u>
n	like English <u>n</u>
ng	as in <u>s</u> ing
ny	as in <u>o</u> nion
p	between English <u>b</u> and p
r	as in English <u>r</u> un
rl	like <u>l</u> said with the tongue tip curled backwards
rn	like <u>n</u> said with the tongue tip curled backwards
rr	a trilled <u>r</u> like in Italian or Scottish English
rt	like <u>t</u> said with the tongue tip curled backwards
t	between English <u>t</u> and <u>d</u>
u	as in <u>p</u> ut
uu	as in 'f <u>oo</u> t but twice as long
w	like English <u>w</u>
y	as in <u>y</u> ellow

5.3 Words and Sentences in Manyjilyjarra

5.3.1 Structure of Words

This section looks at the ways in which consonants and vowels can be combined to make words and syllables.

1. No words start with vowels
2. Consonants which start words are:

p k j m ng n l ny w y r
3. Consonant clusters cannot occur initially.
4. The following consonants occur finally in words:

n rn ny l rl ly rr
5. There are sets of homorganic (produced in the same place in the mouth) consonant clusters: stops and nasals:

mp ngk nt rnt nyj
6. Other homorganic clusters

lt rlt lj lyj
7. Other consonant clusters:

np nk rnp rnk nyp nyk nj rnj lk rlk lyk lp
rlp lyp rrp rrk rrj nng rnng nm rnm

5.3.2 Word Classes

There are two main classes of words in Manyjilyjarra: verbs and nominals. Nominals include nouns, adjectives, free pronouns and demonstrative pronouns. Nominals take special suffixes to communicate information about who the subject, object or indirect object is. Nominals can also have suffixes attached to them which gives information about location, direction, number, possession etc. Manyjilyjarra is said to have a **split case system**. Nominals take ergative/absolutive case whereas bound pronominal clitics take nominative/accusative case. Sentences without a verb can exist in Manyjilyjarra:

ngayu-Ø-rna	ngarnta-Ø	kalypartu-Ø-rna
I-ABS-1sgsubj	sick-ABS	hungry-ABS-1sgsubj
<i>'I'm sick.'</i>		<i>'I'm hungry.'</i>

5.3.3 Nominal Endings

Transitive subject marker (ergative) -lu after vowels
 -ju after consonants

For example:

tuju-Ø-Ø-lu	mirrka-Ø	kuja-rni
woman-3sgsubj-3sgobj	-trsub	vegetable food-obj cook-PRS
<i>'The young woman is cooking the food.'</i>		

Notice that the above sentence could be said:

mirrka-Ø-Ø-Ø tuju-lu kujarni

'The young woman is cooking the food.'

For this language it is important to know the difference between two types of verbs; transitive verbs and intransitive verbs (see 1.4.2b for a discussion of these terms). The subject of the verb **to cook** is indicated by the suffix: **-lu** (ergative case marker -transitive subject marker) on the nominal **tuju**.

Instrument - Means

-lu after vowels

-ju after consonants

For example:

ngayu-Ø-rni pu-ngu warta-winti-lu

I-ABS-1sgobj hit hit-PAST stick-COM-INSTR

'He hit me with a stick'

Transitive object /Intransitive subject -Ø

For example:

tuju-Ø-Ø-lu

mirrka-Ø

kuja-rni

woman-3sgsubj-3sgobj -trsubj vegetable food-ABS cook-PRS

'The young woman is cooking the food.'

The absolutive case marker (which is Ø - zero) indicates the object of the verb.

Location (in,at,by,on)

-ngka after vowels

-ja after consonants

For example (Words):

karru-ngka

in/at/by the creek

waru-ngka

in/at/by/on the fire

tawun-ja

in/at/by/on the town

For example (Sentence):

martu-Ø turaka-ngka nyina-ni

man-ABS truck-LOC stay/sit-Present

'The man is sitting on the truck.'

Directional (to, towards)

-karti/ -kutu/ -rtu

-waki/-waka

-kurna

-wana (along)

-wati (across)

-kurti (in a particular area)

Cardinal Directions

-karta (toward)

For example:

ya-nu-laju ngurra-karti
go-PAST-1plexsubj camp-to
'We went to camp.'

karru-wana-Ø-laju ya-nku-payi
creek-along-subj-1plexsubj go-FUT:Past:Cnt
'We went along the creek.'

Purpose (for.to) -ku

For example:

ya-nu-laju-ra waru-ku
go-PAST-1plexsubj-3sgBEN fire-for
'We went for firewood.'

From -janu

For example:

ngurra-janu-rni pini-rri-ngu
camp-from-1sgobj run-INCH-PAST
'He came here from camp.'

Cause/Result/Because of -ngkamarra

For example:

pukurra-ngkamarra-ya kata-Ø putal-payi
dead-because-3plsubj head-ABS hit-Past:Cnt
'They were hitting their heads because of the dead person.'

Without -parni
 -punaja
 -jirrija

For example:

mayi-punaja-ya miti-rri-ngu
food-without-3plsubj die-INCH-PAST
'Without food they died.'

With/having -winti
 -kurlu
 -jarra

For example:

martu-lu-Ø-Ø waka-rnu marlu-Ø kurlarta-winti-lu
man-trsubj-3sgsubj-3sgobj hit-PAST kangaroo-ABS spear-with-INSTR
'The man speared the kangaroo with a spear.'

Possession/ Belonging to -mili

For example:

ngayu-mili jarntu-Ø ya-nu
 I-POSS dog-ABS go-PAST
'My dog has gone.'

Dual Number -kujarra

For example:

jii-kujarra-Ø-pula wanti-kujarra-Ø yaku-ri-ngu
 this-du-3sgobj-3dusubj woman-du-ABS dance-INCH-PAST

 munga-jarra-Ø
 night-with-obj
'These two women danced last night.'

Plural Number
 -kaja
 -paraku
 -njarri

For example:

parangku-ni-ya jiji-paraku-Ø
 play-PRS-3plsubj child-pl-subj
'The children are playing.'

 jiji-kaja-ya-Ø ya-nu
 child-pl-3plsubj-subj go-PAST
'The children went.'

5.3.4 Free Pronouns

Free pronouns in Manyjilyjarra take the same endings as other nominals:

Person	Singular	Dual	Plural
1 in		ngayukujarra 'we 2'	ngayutin 'we all'
1 ex	ngayu 'I'	ngayukujarra 'we 2'	ngayutin 'we all'
2	nyuntu 'you'	nyuntukujarra 'you 2'	nyuntutin 'you all'
3	palu 'he/she/it'	palukujarra 'those 2'	palutin 'they all'

5.3.5 Person Pronouns as Suffixes

Person pronoun suffixes in Manyjilyjarra occur attached to the first word or utterance of a sentence. There are Subject (or nominative), Object (or accusative) and Indirect Object (or benefactive) person pronoun suffixes. They are often referred to as pronominal clitics.

Subject Pronouns

Person	Singular	Dual	Plural
1 in		-li 'we two'	-la 'we all'
1 ex-	-ma 'I'	-liju 'we two'	-laju 'we all'
2	-n 'you'	-npula 'you two'	-nyurra 'you all'
3	-Ø 'he/she/it'	-pula 'those two'	-ya 'they all'

Direct Object Pronouns

Person	Singular	Dual	Plural
1 in		-linya 'us two'	-lanya 'us all'
1 ex	-nyi 'me'	-linyaju 'us two'	-lanyaju 'us all'
2	-nta 'you'	-npulanya 'you two'	nyurranya 'you all'
3	-Ø 'him/her/it'	-pulanya 'those two'	-jananya 'them'

For third person singular there is a special marker **-lu** which can occur meaning 'at/to/from - him/her/it'.

Indirect Object Pronouns (also known as Referential)

Person	Singular	Dual	Plural
1 in	-limpa 'for us 2'	-lampa 'for us all'	
1 ex	-ju 'for me'	-limpaju 'for us 2'	-lampaju 'for us all'
2	-ngku 'for you'	-npulampa 'for you 2'	-nyurrampa 'for you all'
3	-ra 'for him/her/it'	-pulampa 'for those 2'	-janampa 'to them'

The person pronouns occur on the first word of a sentence. They have the following order of occurrence:

1. First person markers precede other person markers.
This is regardless of whether the markers are subject, object etc.
2. Otherwise: reflexive, object, referential, subject.

For example:

martu-lu-jananya-Ø waka-lku
man-ERG-3pobj-3sgsubj spear-FUT
'The man will spear them.'

ya-nku-rna-nta
go-FUT-1sgsubj-2sgobj
'Shall I come to you?'

yima-ku-rna-lu-ra

yu-ngku

man-DAT-1sgsubj-3sgfor-3sgindobj give-FUT

'I will give her to the man (to whom she is betrothed).'

Reflexive

The person pronouns also have a special form for the **reflexive**. The first person singular reflexive clitic is **-ju** and all other persons **-ngku**.

For example:

ngaparr-ku-li-**ngku**

walkaju-nku

reciprocal-Dat-1duinsubj-**Reflx** decorate-FUT

'We two (inclusive) will decorate each other.'

Negative Marker

The following particle is used in Manyjilyjarra to indicate 'not': **-mirta**.

For example:

mirta-jananya-n ya-rra

not-3pobj-2sgsubj go-IMP

'Don't go to them.'

5.3.6 Verb Endings

Manyjilyjarra has four verb classes **-L**, **-Ø**, **-RR**, and **-W** (named for the type of ending they take with the imperative) which can be seen in the following table:

	-L	-Ø	-RR	-W
	waka- 'spear'	wangka- 'talk'	ya- 'go/come'	pu- 'hit'
<i>Present</i>	-rnin/-rni	-ni/in	-nin/-nkuni	-ngin/ngkuni
<i>Past</i>	-rnu	-ngu	-nu	-ngu
<i>Future</i>	-lku	-ku	-nku	-ngku
<i>Past:Cnt</i>	-lpayi	-payi	-nkupayi	-ngkupayi
<i>Pst:Hab</i>	-la	-Ø	-rra	-wa
<i>Fut:Cnt</i>	-lmalpa	-malpa	-namalpa	-ngamalpa
<i>Irrealis</i>	-lngara	-ngara	-nkungara	-ngkungara
<i>Admon</i>	-ljaku	-jaku	-nkujaku	-ngkujaku
<i>Imp</i>	-la	-Ø	-rra	-wa
<i>Imp:Cnt</i>	-nma	-ma	-nma	-ngama

The following table shows how the different endings affect the meaning of the verb **waka-** 'to spear' in Manyjilyjarra.

wakarni	he is speaking it	<i>Present Tense</i>
wakarnu	he speared it	<i>Past Tense</i>
wakalku	he will spear it	<i>Future Tense</i>
wakalpayi	he was spearing it	<i>Past Continuous</i>
wakala	he used to spear it	<i>Past Habitual</i>

wakalmalpa	he will be spearing it	<i>Future Continuous</i>
wakalngara	he might spear it	<i>Irrealis</i>
wakala	spear it!	<i>Imperative</i>
wakanma	keep on spearing it	<i>Imperative Continuous</i>

5.3.7 Some Complex Sentences in Manyjilyjarra

There is a nominalising morpheme **-nja** which makes a verb a noun and as a result the nominal takes nominal suffixes.

kanyil -ya-pulanya wurna-rri-nja-lu
 look after-3plsubj-3pl-obj journey-INCH-Nom-trsubj
'They who were travelling looked after them.'

ju-nu-ya ya-nu mitu-rri-ngu-nja-Ø
 leave-PAST-3plsubj go-PAST dead-INCH-PAST-Nom-obj
'They left him, the one who had died.'

wangka-ku-ra-n jarntu-ku nyuntu-nga-n jarntu-rri-ku
 talk-FUT-3sgR-2sgsubj dog-DAT you-Statave-2sgsubj dog-INCH-FUT
'If/when you talk to a dog (while hunting) you will become a dog.'

5.4 Some Kinship Terms

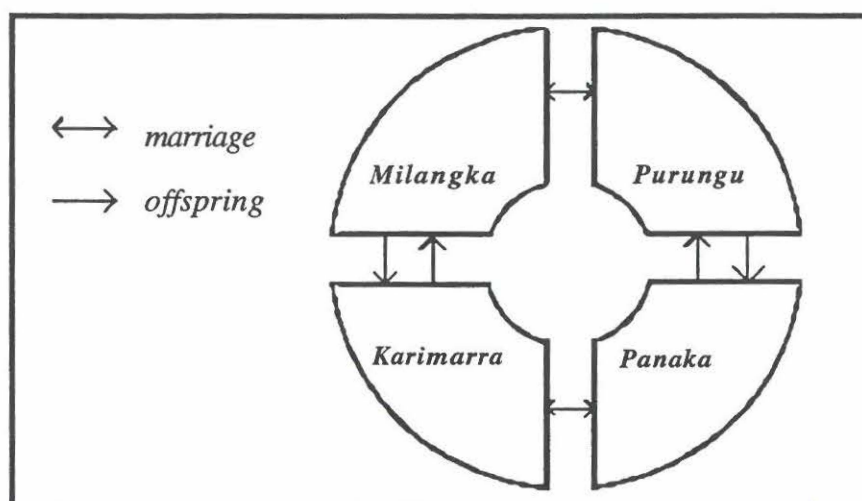
jurtu	older sister
juwari	husband's sister, a cousin of a woman
makurta	brother-in-law, cousin
malyurta	any middle child
mama	father
marlaju	younger brother or sister
marntiyarra	a group made up of Karimarra and Panaka people
marruku	mother-in-law, son-in-law
marta-marta	a person of Aboriginal and non-Aboriginal descent
martu	an Aboriginal person
murrkangunya	first born child
ngulyi	child/ offspring - can be used to refer to anyone in the generation below the speaker
ngunyarri	daughter-in-law, father-in-law
nyamu	grandfather, grandson
nyirti	last born child
nyupa	spouse
puntu	an Aboriginal person
yipi	mother

yumari

mother-in-law, son-in-law

5.5 Kinship Sections

Every Manyjilyjarra person is born into a 'skin' section which is determined by the section of their mother (in most cases). Traditionally this system meant that people knew which group of people their husband or wife would come from. The four groups for Manyjilyjarra people are Panaka, Milangka Purungu and Karimarra.



The Chart works like this:

A Purungu man marries a Milangka woman and their children are Karimarra.

A Milangka man marries a Purungu woman and their children are Panaka.

A Panaka man marries a Karimarra woman and their children are Milangka.

A Karimarra man marries a Panaka woman and their children are Purungu.

5.6 Manyjilyjarra Word List

(Verbs are listed as stems followed by the imperative form)

all	yarrnga, laltu	feather	nyarlpi
armpit	kitikiti	fingemail	milpinypa
ashes	jurnpa	fire	waru
bad	puta	fish	kalyukarraja
bark	likarra	flame, light	tili
beard	ngarkurrpa	fly	muungu, ngurrinpa
belly	ngarlu, juni	to fly	paka, parrpakangu
big	maju, juma	food	mirrka
bird	turru	foot	jina
to bite	paja-, pajala!	forehead	ngalya
black	maru	full	parlkuta
blood	miji	to get	marra
body	kawu	to give	yu-, yuwa!
bone	tarrka	to go	ya-, yarra!
breast	ngapurlu, pipi	good	palya, putanypa
to burn	kampa-, kampala!	hair	purrnypa
camp	ngurra	hand	mara
chest	ngarrka	head	kata
child	jiji	to hear	kuli-, kulila!
to climb	tati-, tatila!	heart	kurturtu
cloud	yurnturpa	to hit w/ hand	pu-, puwa!
cold (weather)	yalta	to hit w/ missile	wirripuwa!
cold (in head)	kintikinti	hungry	kalypartu
come here!	yarrarni	I, me	ngayu
to come	ya-, yarra!	to kill, strike	pu-, puwa!
to cry	yula-, yula!	knee	murti
to cut	kurntarnu	to know	ninti
to dig	jawa-, jawala!	to lay	ngarri
to die	miturri-, miturriwa!	leaf	parrka
dog	jarntu	to leave it	jurra
down, below	kaninyjarra	to lie down	ngarri
to drink	jiki-, jikila!	liver	ralyuralyu, mirliki
dry	tikirlpa, punyupa	long	warlpukurru
ear	kuranpa	louse	wirnka
earth	parna	man	martu, puntu
east	kakarra	many	laltu
to eat	nga-, ngala!	meat	kuka
egg	ngampu	moon	wirlarra
elbow	ngurnku	mouth	jaa
to enter	jarrpa	name	yini
eye	kuru	nape, neck	nyanka
to fall	pungkala!	near	ngamu, kinti
far	wirrili	new	kuwarrija
fat	jinyji	night	munga, mungajarra
north	kayili	stone	yapu, purli

nose	mulya	sun	karrpu
not, do not	mirta, wiya	to swim	nyimurljarra
now	kuwarri	tail	wipu
old man	jirlpi	to tell	waja-, wajala!
one	kuju	testicles	kurlurr
penis	karlu	that (remote)	nyarra
person	martu	that (near)	jii
to put	ju-, jurra!	this (nearest)	ngaanya
rain	kalyu, kapi	thigh	junta
red	mijimiji	thirsty	marrku
rib	nyimirri, yimiri	throat	ngalyi
road	rutu, yiwarra	to throw	warningu
root	wanalpa	tomorrow	karrpukujupa
rotten	pilki	tongue	nyarlinypa
to run	pini-, pinirri!	tooth	yirra
sand	parna	tree	warta
sandhill	tuwa	two	kujarra
to see	nya-, nyawa!	up, above	katu
shit, faeces	kuna, kiki	urine, piss	kumpu
short	kuta	vagina	pilyi
shoulder	ngurnti	to walk	jinangu yarra!
sick	ngarnta	warm (weather)	parltiparlti
to sit	nyi-, nyina!	water	kalyu
skin	likarra	we (du)	ngayukujarra
sky	ngarnka	we (pl)	ngayurtin
to sleep, asleep	kunya-, kunyala!	west	yapurra
small	jukujuku	wet	wirna
to smell it	parnti- parntila!	what?	ngani
smoke	puyu	where?	wanyja
snake	jila	white	wira, pilya
soon	kuwarripa	who?	ngana
south	yulparirra	wind	wangalpa
to speak	wangka-, wangka!	woman	ngilypi, tuju
spear	kurlarta	yam	mata
to spear	waka-, wakala!	yellow	karlji
spit	janga	yes	yu
to stand	yiki-, yiki!	yesterday	karrpunga
star	wirlpa	you (sg)	nyuntu

5.7 *Manyjilyjarra Texts*

Here is a short story in Manyjilyjarra, told by Grant Judson

Nyukurni-pula yaparli kamu jamu ngarripayi mangkajangka.

Long ago [my] grandmother and grandfather slept in shelters.

Nyinama-laju nyukurningka.

We would be staying [in them] in the old days.

Kuwarringka puntuparnirringu. Wiya nyukurningka.

Now there aren't many people. That wasn't so in the old days.

Yarra-laju kalyukujupakutu.

We used to go to different waterholes.

Jarrpala-laju ruka jurnu kamu wirrkuja.

We used to get there at the soaks or waterholes in the afternoon.

Jikirnu-laju. Nyawa-laju walypala.

We drank [the water]. We used to see whitemen.

Ngurlu-laju wirrjala kurnurri. Pungkujaku-lanyaju.

We used to run away in fear and hide quietly. He might kill us.

Yuu. Ngalkunma-laju lunki kamu lurrju.

Yes. We used to be eating grubs and other things.

Jilanyangulyu-laju nyinama. Nyamu.

This is how we used to be living. That's all.

Long ago [my] grandmother and grandfather slept in shelters. We would be staying [in them] in the old days. Now there aren't many people. That wasn't so in the old days. We used to go to different waterholes. We used to get there at the soaks or waterholes in the afternoon. We drank [the water]. We used to see whitemen. We used to run away in fear and hide quietly. He might kill us. Yes. We used to be eating grubs and other things. This is how we used to be living. That's all.

Further Reading

- Clendon, M. (1988)** 'Some features of Manjiljarra nominalised relative clauses', in Austin, P. (ed) (1988) *Complex sentence Constructions in Australian languages*, John Benjamins: Amsterdam/Philadelphia.
- Colley, L., W. Langlands and J. Booth (1981)** *Japuwarta wangka mirli-mirlingka*, SIL/AAB, Darwin.
- Colley, L. & J. Booth (1981)** *Yaaluwa marlu punguraku*, Martu Wangka Publications, Jigalong.
- Colley, L. and J. Booth (ill) (1981)** *Jikulyungu wangka*, Martu Wangka Publications, Jigalong.
- Colley, L. and J. Booth (ill) (1982)** *Jantaru putalkuraku wartajanu*, Martu Wangka Publications, Jigalong.
- Colley, L. and J. Booth (ill) (1982)** *Wuukarta jawalkuraku pirtijanu*, Martu Wangka Publications, Jigalong.
- Colley, L. and J. Booth (ill) (1984)** *Karlaya Pungkuraku*, Martu Wangka Publications, Jigalong.
- Davenport, S. (ed) [1988]** *Yintakaja-lampajuya*, Western Desert Puntukurnuparna & Pilbara Aboriginal Language Centre: Canberra.
- Frank, N., M. Musso, D. Taylor, E. Watson, & L. Williams (1987)** *Manjiljara Picture Vocabulary* (photocopy).
- Marsh, J.L. (1969)** 'Mantjiltjara phonology', pp. 131-152 in *Oceanic Linguistics*, Vol.8:2.
- Marsh, J.L. (1976)** *The Grammar of Mantjiltjara*, MA thesis, Arizona State University.
- Marsh, J.L. (1977)** 'The Notion of Balance in Mantjiltjara Grammar', pp. 25-33 in Brumby E. and E. Vaszolyi (eds) (1977) *Language Problems and Aboriginal Education*, Mount Lawley College, Perth.
- Marsh, J.L. (1977)** Questionnaire on the Western Desert Languages, Manjiljarra and Kartujarra.
- Marsh, J.L. (1980)** Lessons for learning Martu Wangka (ms)
- Marsh, J.L. (1984)** *Preliminary dictionary of Martu Wangka*, SIL, Punmu Community School
- Marsh, J.L. & M. Marsh (1972)** Analysis of grammar data of Mantjiltjara, Katutjara (Martu Wangka) & psycholinguistic testing of proposed practical orthography
- McConvell, P (1980)** *Manjiljarra Wangka, Manjiljarra - English Dictionary* (draft), Strelley Literacy Centre/ SAL.
- Tonkinson, R. (1991)** *The Mardu Aborigines : Living the Dream in Australia's Desert*, Holt, Rinehart and Wilson, New York.

End Note:

*The work done to record Manyjilyjarra over the past 20 years has been carried out by James Marsh .
Most of the information in this section has been taken from his work.*

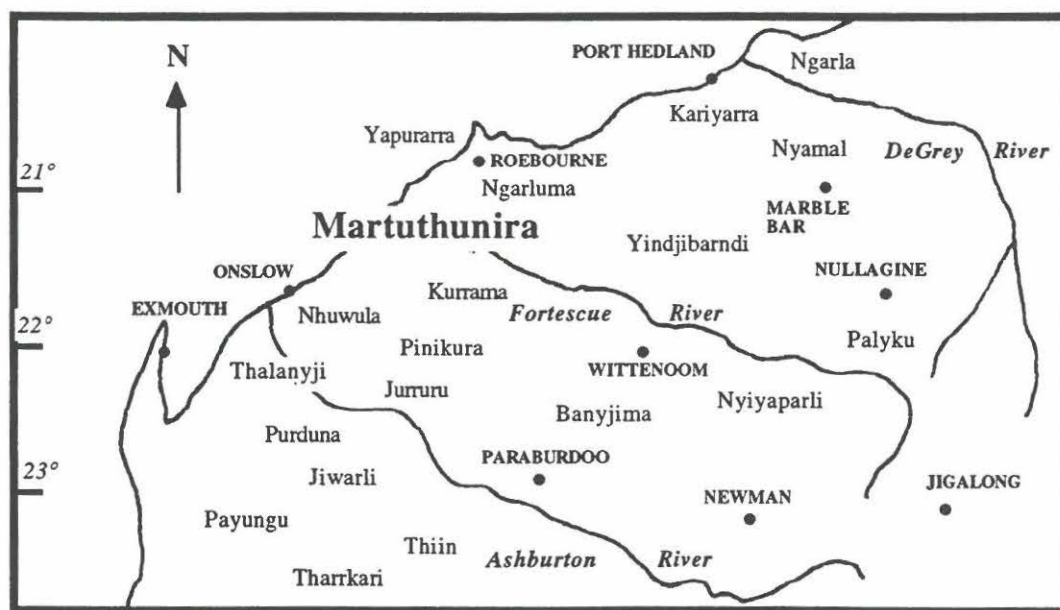
6. *Martuthunira*

Martuthunira means 'those who live around the Fortescue River'. According to Dench the northeastern boundary of Martuthunira country is marked by three hills - Mt Leopold, Moondle Hill and Mt McLeod. Along the Fortescue River Martuthunira country went as far inland as Booloomba Pool.

The southeastern boundary (which borders with Kurrama) is the river valley near Mt Elvire. Waluru Pool marks the eastern boundary.

The name of the language has sometimes been spelt Mardudjungara, Mardudhunera, Mardudhunira, Mardudhoonera, Mardutunira, Maratunia, Mardatuna, Marduduna, and Mardutunera.

The few remaining speakers of Martuthunira (perhaps two or three) now live near the coastal town of Onslow. There are a number of other Aboriginal languages spoken in Onslow including Ngarluma, Thalanyji, Yindjibarndi, Banyjima, and Pinikura.



Martuthunira belongs to the Pama-Nyungan language family and is included in the Ngayarda subgroup. Many languages in this subgroup differ from languages in other language groups because they have a nominative/accusative case marking system (examples of this will be presented below). Dench (1981) has written extensively about Martuthunira.

6.1 Language Programmes

No formalised language programme has occurred in Martuthunira. The South Hedland Senior High School has some Aboriginal Studies units which feature some Language Awareness work in Martuthunira.

6.2 Martuthunira Spelling System

6.2.1 Martuthunira Consonants

	bilabial	dental	alveolar	retroflex	palatal	velar
stops	p	th	t	rt	j	k
nasals	m	nh	n	rn	ny	ng
laterals		lh	l	rl	ly	
tap/trill			rr			
glides	w			r	y	w

6.2.2 Martuthunira Vowels:

	front	back
high	i, ii	u, uu
low		a, aa

The spelling system presented below can be used for Martuthunira.

a	as in <u>f</u> ather
aa	as in <u>p</u> art
i	as in <u>p</u> in
ii	as in <u>pe</u> at
j	as in <u>d</u> ew
k	between English <u>k</u> and <u>g</u>
l	like English <u>l</u>
ly	like in <u>mill</u> ion
lh	made by saying <u>l</u> with your tongue blade pressed against the back of your top front teeth
m	like English <u>m</u>
n	like English <u>n</u>
ng	as in <u>sing</u>
nh	made by saying <u>n</u> with your tongue blade pressed against the back of your top front teeth.
ny	as in <u>on</u> ion
p	between English <u>p</u> and <u>b</u>
r	as in English <u>r</u> un
rt	like <u>d</u> said with the tongue tip curled backwards
rl	like <u>l</u> said with the tongue tip curled backwards

rn	like <u>n</u> said with the tongue tip curled backwards
rr	a trilled <u>r</u> like in Italian or Scottish English
t	between English <u>t</u> and <u>d</u>
th	made with your tongue blade pressed against the back of your top front teeth, like a <u>th</u> sound in English.
u	as in <u>put</u>
uu	as in 'fo <u>o</u> t but twice as long
w	like English <u>w</u>
y	like English <u>y</u>

6.3 Words and Sentences in Martuthunira

6.3.1 Structure of Words

This section looks at the ways in which consonants and vowels can be combined to make words and syllables.

1. No words start with vowels.
2. Consonants which start words are:
p k j m ng ny w y l n r th nh
3. Consonant clusters cannot occur word initially
4. The following consonants occur finally in words:
n rn ny l rl ly rr
5. There are sets of homorganic (produced in the same place in the mouth) consonant clusters: stops and nasals-
mb ngk nt rnt nyj
6. **t** is very rare. It doesn't occur in either initial or final position.

6.3.2 Word Classes

Like all Australian Aboriginal languages, Martuthunira has a complicated grammar and a large vocabulary. There is a dictionary and a grammar of Martuthunira, written by Alan Dench. The information presented below has been summarised from Alan Dench's work:

Martuthunira has the following parts of speech (different classes of words):

1. Nominals

This class of words consists of nouns and adjectives.

2. Verbs

Martuthunira verbs fall into three classes or conjunctions and are inflected for tense, mode and aspect.

3. Particles and Clitics

Most words in this class operate by presenting some information about what's happening such as the speaker's state of mind, intentions, or assumptions about the status of the information.

4. Exclamations

6.3.3 Nominal Endings

Martuthunira has a nominative/accusative case marking system like English. Nominals can have the following endings:

Subject Marker Ø (zero)

For example:

nhunhu kanyara-Ø nyina-nguru
that-subj man-subj sit-PRS
'That man is sitting.'

Object Marker -yu
-ku (everywhere else)
-V (following a vowel)

For example:

ngayu murla-a mungka-lalha
1sgsubj meat-obj eat-PAST
'I ate some meat.'

Instrument (marks agent or instrument) -ngku
-ku
-lu (everywhere else)

For example:

nhiyu nyamina manku-yanku pinyjura-marta-lu
this subj dugong grab-PASSP rope-PROP-INSTR
'This dugong was caught with a rope.'

These endings are used when the sentence is a passive sentence.

Location Marker (in/at/by/near/on) -ta
-ngka
-la
-tha

For example:

kalyaran-ta	in the tree
jina-ngka	on the foot
kurlany-tha	on the knife
yakarrangu-la	in the sun

From, away from -nguru

For example:

nhiyu kalyaran-ngara wanti-nguru ngalawuyu-la
this stick-pl lie-PRS that side-on

parla-ngka-nguru ngathu kangku-yangu yilangu
hill-on-from me carry-PASSP here

'These sticks lying on that side were brought here from the hills by me.'

To, towards

-rta

-mulyarra

For example:

ngunhu puliyanja puni-lha marrari-rta
thatsubj old man go-PAST word-to

'That old man went for news.'

Possession, Belonging to

-yu

-wu

For example:

ngunhu ngurra tharratal-yu thungkara-la wanta-rnu
thatsubj camp bird-POSS ground-on put-PASSP

'That bird's (species) nest is built on the ground'

Causative

-ngalyarnta

For example:

pawulu-ngara nyina-lha patharri-rra
child-pl sit-PAST fight-CTEMP

ngurnu-ngalyarnta-lwa wirra-ngalyarnta-lwa
that-CAUS-ID boomerang-CAUS-ID

'Those kids are fighting over that boomerang.'

With/Having

-marta

For example:

ngunhu kanyara jawurta-marta
thatsubj man beard-with

'That man has a beard.'

Without

-wirriwa

-wirraa

For example:

ngunhaa mirntirimarta panyu-rru punga-wirriwa-rru nyina-layi
thatsubj goanna good-NOW guts-without-NOW be-FUT

'That goanna is good now, now that it has no guts.'

Number

-tharra (dual)

-ngara (plural)

-jirri (plural on demonstratives)

For example:

nhiyu warnan panya-ma-muru mirntirimarta-ngara-a
 this rain good-CAUS-PRS goanna-pl-obj
'This rain will be good for the goannas.'

6.3.4 Free Pronouns

The following table shows the Subject form of the pronouns (disharmonic means that the speaker and hearer are from different generation levels, for example a parent and child, but note that a grandparent and grandchild are of the same generation level in this cyclical system).

Person	Singular	Dual	Plural
1 (in)	<i>ngayu</i> 'I'	<i>ngali</i> 'we two'	<i>ngaliwa</i> 'we all'
1 (ex)		<i>ngaliya</i> 'we two'	<i>nganarna</i> 'we all'
1 disharm		<i>nganajumarta</i>	<i>ngajumartangara</i>
2	<i>kartu</i> 'you'	<i>nhuwal</i> 'you two'	<i>nhuwana</i> 'you all'
3			<i>pularna</i> 'they all'

The following table shows five different case forms of the same pronouns.

Case	1sg	2sg	1du(in)	1pl(in)
subject	<i>ngayu</i>	<i>kartu</i>	<i>ngali</i>	<i>ngaliwa</i>
object	<i>nganaju</i>	<i>kartungu</i>	<i>ngalii</i>	<i>ngaliwaa</i>
possession	<i>nganaju</i>	<i>kartungu</i>	<i>ngaliwu</i>	<i>ngaliwawu</i>
location	<i>ngathala</i>	<i>kartungka</i>	<i>ngalila</i>	<i>ngaliwala</i>
instrument	<i>ngathu</i>	<i>kartungku</i>	<i>ngalilu</i>	<i>ngaliwalu</i>

6.3.5 Demonstratives in Martuthunira

Like many of the Pilbara languages, demonstratives (this, that, those, these) in Martuthunira distinguish between things which are 'near the speaker', and 'far'.

For example:

	Close	Far	Near You
Subject	<i>nhiyu/nhii-</i>	<i>ngunhu</i>	<i>nhula</i>
Object	<i>yirna</i>	<i>ngurnu</i>	<i>nhula-a</i>
Instrument	<i>yilu</i>	<i>ngulu</i>	----
Location	<i>yila/nhula</i>	<i>ngula</i>	----

6.3.6 Verb Endings:

Verbs in Martuthunira belong to three different classes. Each class of verbs takes particular endings. In Martuthunira there is an L class, Y class and R class.

The following table shows the different types of endings that occur for the two classes:

	Y	L	R
<i>past</i>	-lha	-lalha	-rralha
<i>present</i>	-nguru	-rnuru	-rnuru
<i>future</i>	-layi	-rninyji	-rninyji
<i>habitual</i>	-wayara	-lwayara	-rrwayara
<i>passive perfect</i>	-yangu	-rnu	-rnu
<i>imperative</i>	-Ø	-lyu	-rryu
<i>might - active</i>	-wirri	-lwirri	-rrwirri
<i>might - passive</i>	-----	-rniyangu	-rniyangu
<i>modal - active</i>	-marni	-nmarni	-nmarni
<i>modal - passive</i>	-ngulaanu	-nngulaanu	-rrngulaanu

The verb *thani* - 'to hit'

thani-lalha	<u>Past</u> 'he hit it'
thani-rnuru	<u>Present</u> 'he is hitting it.'
thani-rninyi	<u>Future (realis)</u> 'he will hit it'
thani-lwayara	<u>Habitual</u> 'he used to hit it'
thani-l.yu	<u>Imperative</u> 'hit it'
thani-lwirri	<u>Might (active)</u> 'he might hit it'
thani-rniyangu	<u>Might (passive)</u> 'he might get hit by it'

6.3.7 Passivisation

Four of the Ngayarda languages use a passive marker. In Banyjima, Martuthunira and Yindjibarndi, the ending -(n)guli is added to a transitive verb to form the passive. The two sentences below show how the passive is formed in Martuthunira.

Normal Sentence

ngatha yukurru-gu mantu-yu yinya-nha
 I-subj dog-obj meat-obj give-PAST
'I gave the dog meat.'

Passive Sentence

yukurru-Ø yinya-nguli-nha mantu-yu ngatha-lu
 dog-subj give-PASS-PAST meat-obj I-INSTR
'The dog was given meat by me.'

6.3.8 Some Complex Sentences in Martuthunira

ngayu yanga-lalha-rru ngurnu pawulu-u muyi-i thani-lalha-a.
 1sgsubj chase-PAST-NOW that obj child-obj dog-obj hit-PAST
'I chased that kid who hit the dog.'

ngayu nhawu-layi thanuwa-ngara-a-rru kampa-rnu-u
 1sgsubj see-FUT food-pl-obj-NOW cook-PASSP-obj

nganaju-wu-lu wartirra-lu.
 1sgobj-POSS-INSTR woman-INSTR

'I'll see food that's been cooked by my wife.'

ngayu puni-lha nhawu-lu ngurnu kanyara-a ngaliwa-la
 1sgsubj go-PAST see-PURPss thatobj man-obj 1plin-LOC

puni-layi-i wiruwanti.
 go-FUT-obj morning

'I went to see that man who will be going with us tomorrow.'

ngayu nhawu-lha ngurnu kanyara-a nyina-marni-i
 1sgsubj see-PAST thatobj man-obj sit-CONTR-object

ngurnula-ngu-la ngurra-ngka.
 that DEF-POSS-LOC camp-LOC

'I saw that man who should be in his own camp.'

6.4 Some Kinship Terms

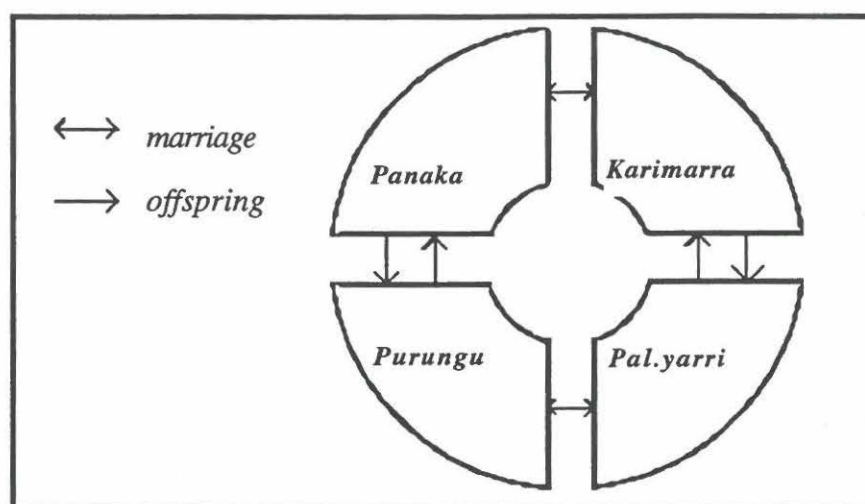
jantira	old woman
jawartu	bereaved mother
jinkirti	spouse
julyu	old man
jurtimarryara	younger brother
jurtimirtayi	elder brother
jurtingulhan	father
jurtingura	brother's child (female speaking)
jurtiwurla	mother's brother
kamari	mother's younger sister
kamayi	mother's younger sister
kanthaarri	mother's mother (female speaking)
kanyara	man, person, Aboriginal person
kaparli	mother's father's sister
kawali	father's mother
kaya	elder brother
kurntal	daughter
malhurta	middle brothers, middle child
mamaani	father's brother
mamarti	father's brother

mantarriwarntu	group of sons
mantarriya	pair of kin
mararta	eldest sibling
mari	younger sister
marnturrungara	group of boys
marryanu	wife's brother
marryara	younger brother
mayiili	father's father
mlara	parallel cousin
mimiyarra	pair of kin
murruwanti	bereaved sister
murtiwirriwa	child before it can walk
ngajaala	sister's son, mother's brother's son's son
ngajaala	sister's son, mother's brother's son's son
ngangka	mother
ngangkarti	mother
nganiyarra	group of kin
nganyi	mother in law, sister's son's wife
ngapari	father's mother
ngarlapanyura	brother
ngarraya	daughter's sister, son's wife
ngathakamparnu	daughter's sister
ngathal	cross cousin
nhangkala	brother's wife
nhangkalarra	pair of kin (brother and wife)
nhuunu	spouse of grandparent
nhuunuwarnti	groups of spouses
nhuwarra	pair of spouses
nyinuwarnti	group of kin (related as brothers in law)
nyiringu	youngest child
nyirti	avoidance relative
palha	younger brother
papu	father
papuuni	my brother's son (female speaking)
pawuarrwayu	our son (male speaker to his brother)
pipi	mother
thami	daughter's son, mother's father
thurtu	elder sister, father's elder brother's daughter
walhurri	teenage girl
wanamarrika	pair of kin (including male speaker's son and daughter)
wanirarra	pair of kin (brother and sister)
warinyu	mother's brother's wife

yaan	spouse
yaji	mother's brother
yumiini	father's elder brother

6.5 Kinship Section

Every Martuthunira person is born into a 'skin' section which is determined by the section of their mother (in most cases). Traditionally this system meant that people knew which group of people their husband or wife would come from. The four groups for Martuthunira people are Panaka, Pal.yarri, Purungu and Karimarra.



A Panaka man marries a Karimarra woman and their children are Pal.yarri.
 A Karimarra man marries a Panaka woman and their children are Purungu.
 A Purungu man marries a Pal.yarri woman and their children are Karimarra.
 A Pal.yarri man marries a Purungu woman and their children are Panaka.

6.6 Martuthunira Word List

(Note that verbs are given as the past tense form)

all together	mirntiwulyu	feather (of emu)	nyartu
armpit	wawurtu	finger nail	mirntiri, mirntulu
ashes	jirlwa	fire	karla
bad	kuyil, jalyja, nyantarta	fish	kulhampa, wayari
to bark	pangka-lha	flame, light	wirrirri
beard	jawurta	fly	warrari
belly	ngarnmarr, punga	to fly	parlungkanpa
big	mirtali, ngurrara	food	mungkangnuntharri
bird	parlunyungu	foot	jina, jamunu
to bite	kalyalha	forehead	warta
black	kurnangu	full	winya, parlura
blood	yungkartanyu	to get	kurtilalha
body	kapul	to give	yungkulha, wantharralha
bone	karta	to go	pajuralha, punilha
breast	piwi	good	palwa, panyu
to burn	kampalalha	hair	kurlkura
camp	ngurra	hand	juwaya
chest	thala	head	parna
child	pawulu	to hear	kuliyalalha
to climb	karlwalha, wirtalha	heart	purula
cloud	pilarna	to hit w/ hand	pariingkulalaha
cold (weather)	pithirri, muthu	to hit w/ missile	pathalalha
cold (in head)	ngurntura	hungry	kamungu
come towards	kurrinyji	I, me	ngayu
to come	kanarrilha, kuwilha	to kill, strike	thanilalha
to cry	ngayalha	knee	murti, manpurr
to cut	wurntalalha	knowing	nhuura
to dig	yurralalha	to lay (an egg)	pupalha
to die	piyuwanpa, piyuwanpalha	leaf	wurrulywa
dog	thuthurti	to leave behind	parralalha
down	mirtungka, mirtungkura	to lie down	wantilha
to drink	payalalha	liver	ngamarri
dry	pinkarrany	long	wanarra, winparri
ear	kuliya	man	kanyara, kapun
earth	ngurra, thungkara	many	maruwarla
east	kakarra	meat	murla
to eat	mungkalalha	moon	jurrkirta
egg	mijara, kawu	mouth	jamulu
elbow	kurraru	name	yini
to enter	tharrwulha	nape, neck	nhanka
eye	paniya	near	murnu
to fall	pungkulha	new	kuwarrira
far	puyilha	night	wayala
fat	jinyji	north	wartantu
nose	mulha	to stand	karrilha

not, do not	mir.ta	stone	parla, warnmalyi
now	kuwarrira	sun	yakarrangu
old man	julyu	to swim	punthalha, kurtartilha
one	kalika	tail	karnti, kuntharti
penis	wilhu	to tell	wangkalha
person	kanyara, kapun	testicles	katha, nyil.yi
to put	wantharralha	that (remote)	ngunhu
rain	warnan	that (near)	nhii
red	martarr	this (nearest)	nhiyu
rib	nyimi	thigh	wuluwarli
road	marlara	throat	wangkarr
root	walywari	to throw	warntitharralha
rotten	nhungukurn, puwa	tomorrow	wiruwanti
to run	wanyjarrilha	tongue	yaklhuru
sand	nharnu	tooth	nganthari
sandhill	puwala	tree	kalyaran
to see	nhawalha, puranyilalha	two	kayarra
shit, faeces	kuna	up, above	kankarni, parlungka
short	kuruul	urine, piss	marnjura, ngalyari
shoulder	wilyara	to walk	puluthan
sick	malyarra	warm (weather)	karlarra
to sit	nyinalha	water	kayulu
skin of snake	pangkalha	we (pl)	ngaliwa, nganarna
to sleep, asleep	nguyirrinpalha	west	yawurru
small	kupuyu	wet	parrwuri
to smell it	parntilha, ngurirrilha	what?	nhaaparrunu
smoke	kayurtu	white	jirlwa, jiwarra
snake	warlu	who?	ngana
south	karalu	wind	kanarra
to speak	wangkalha	woman	wartirra, pungkanya
spear	kurryarta, panikirti	yellow	piyulu
to spear	nhuwalalha	yes	ngawu
spit	wilu	you (sg)	kartu

6.7 Martuthunira Texts

Here are some short Martuthunira stories

Ngunhu kampa-lalha jankurna-a, thaapuwa. Wanthanha-rrukana? Thuulwa-rninyji mirntiwul-yu, thuulwa-rninyji kampa-lha-a ngunhu-rru puni-nyila, wirta-tharra, puu-rru, puyila-rru. Thaapuwa mungka-rninyji. Ngunhaa manurri-yaangu-rru. Minthal jankurna-a ngurnu kalyaalya-ma-lalha.

He cooked the emu, the big man. What now? He pulled it all out, pulled that thing which was cooked out. [In the meantime] they were travelling, the two youths, far away, they were at some far away place. The big man ate it. He ought to have held back. He made a feast of that emu all by himself.

Jirruna-npa-layi ngurnaa wanti-nyila-a, jankurna-a miyara-la-a, nhuwa-rninyji. Yarta warra, yarta ngunhu karri-nyila, marryara-wuyu nyartu-wuyu. Karri-nyila ngunhu wartawirrinpa-rra. Nhiyu mirtali-wuyu kaya-wuyu nhuwa-lalha ngurnaa wanti-nyila-a.

They sneak up on that one lying down, an emu on its eggs, and spear it. One stays, the younger brother, the lefthanded one, he stands waiting. The bigger one, the older brother, spears that one which is lying down.

Further Reading

Dench, A.C. (1987) *A grammar of Martuthunira*, PhD thesis, ANU.

Dench, A.C. (1988) 'Complex sentences in Martuthunira', in Austin, P. (ed) (1988) *Complex sentence Constructions in Australian languages*, John Benjamins: Amsterdam/Philadelphia.

Dench, A.C. (forthcoming) 'The first boomerang and other stories of the Martuthunira'

Dench, A.C. (nd) *Martuthunira English Dictionary* (ts).

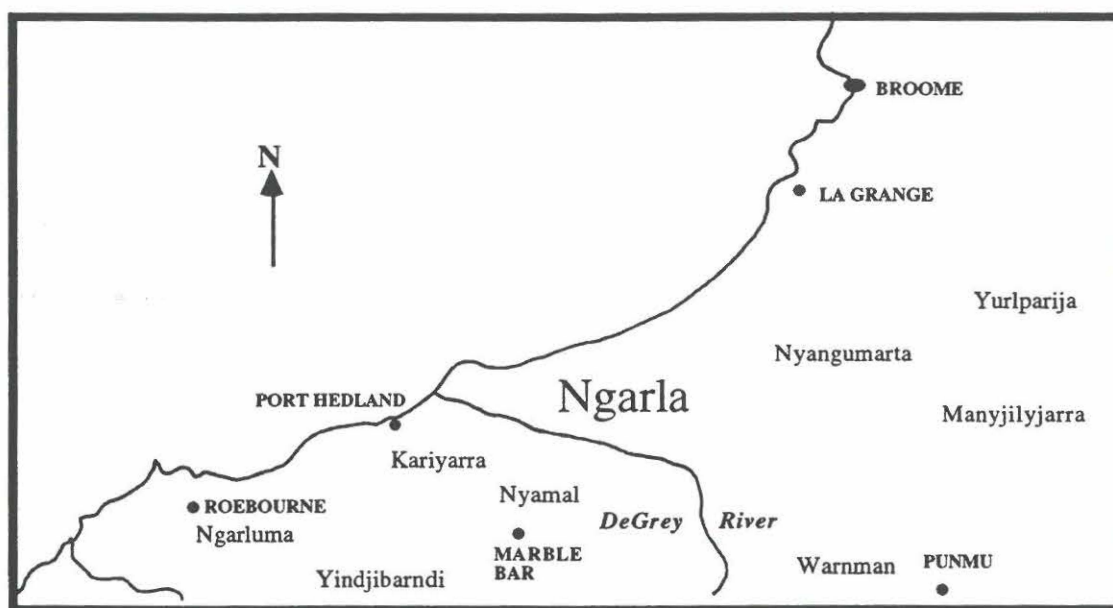
Endnote:

Most of the material used in this chapter has been taken from various sections of Alan Dench's work.

7. Ngarla

Ngarla is one of the languages of the Hedland region. Its speakers used to live from the coast inland along the De Grey River to where Mulyie Station is today, west to around Hedland, east to beyond Cape Keraudren. Today there are only a few speakers of Ngarla left in Hedland, Yandeyarra and other places in the region.

Other spellings of Ngarla include Gnalla, Ngala, Ngerla, Nala-wanga, and Ngurla. The language is also known as Wanbarda and Pidungu.



There are several other Aboriginal languages represented in the Port Hedland region, these are: Kariyarra, Ngarla, Nyamal, and Yindjibarndi.

Ngarla belongs to the Ngayarda subgroup, together with Yindjibarndi, Banyjima, Nyamal, Martuthunira, and Kariyarra.

7.1 Language Programmes

There has been no language programme in Ngarla. However Brian Geytenbeek and Alexander (Sandy) Brown have been working on Ngarla for several years now. The following is an extract of a letter written to Wangka Maya by Brian and Helen Geytenbeek supporting the Language Centre's initiative for an Aboriginal Language Workers training programme (see Appendix 2).

"Sandy came to me in 1984 to ask if I would record his Ngarla language before it became extinct. (There are now only about 7 people who can still speak it fluently, and less than a dozen who have a limited use of it.)

I explained to Sandy that I could not spare the time to record it, but that I could write down enough to teach him to read and write in it, so that he could then record it

himself. Since both of us have full-time jobs it had to be a spare time hobby. We spent more than a year's worth of Saturday afternoons on the project, getting Sandy literate. And a lot more since, recording and processing more data.

When we started Sandy could list numerous words, but was not able to put even one short sentence together in Ngarla. As he worked on the project his memory suddenly began to recall more and more Ngarla, and soon he was to the stage of being able to give me several similar sentences and explain the fine shades of different meaning they represented."

7.2 Spelling System

7.2.1 Ngarla Consonants

	bilabial	alveolar	retroflex	palatal	velar
stops	p	t	rt	j	k
nasals	m	n	rn	ny	ng
laterals		l	rl	ly	
tap/trill		rr			
glides	w		r	y	w

7.2.2 Ngarla Vowels

	front	back
high	i	u
low		a

The spelling system presented below can be used to help pronounce words written in Ngarla.

a	as in <u>f</u> ather, but not so long
i	as in <u>p</u> in
j	like in <u>d</u> ew
k	between English <u>k</u> and g
l	like English <u>l</u>
ly	like in mill <u>l</u> ion
m	like English <u>m</u>
n	like English <u>n</u>
ng	as in <u>s</u> ing
ny	as in <u>o</u> nion
p	between English <u>b</u> and p
r	as in English <u>r</u> un
rl	like <u>l</u> said with the tongue tip curled backwards
rn	like <u>n</u> said with the tongue tip curled backwards
rr	a trilled <u>r</u> like in Italian or Scottish English
rt	like <u>d</u> said with the tongue tip curled backwards
t	between English <u>t</u> and d

u	as in <u>put</u>
w	like English <u>w</u>
y	as in <u>yellow</u>

7.3 Words and Sentences in Ngarla

7.3.1 Structure of Words

This section looks at the ways in which consonants and vowels can be combined to make words and syllables.

1. No words start with vowels in written form even though in some words that start with a **yi** or **wu** many speakers pronounce only the **i** or the **u**.
2. Consonants which start words are:
p k j m ng n l ny w y r
3. Consonant clusters cannot occur initially.
4. The following consonants occur finally in words:
n rn ny l rl ly rr
5. There are sets of homorganic (produced in the same place in the mouth) consonant clusters: stops and nasals-
mp ngk nt rnt nyj
6. Other homorganic clusters
lt rlt lj lyj
7. Other consonant clusters:
np nk rnp rnk nyp nyk nj rnj
lk rlk lyk lp rlp lyp rrp rrk rrj
nng rnng nm rnm

7.3.2 Word Classes

Words in Ngarla are of two types; verbs (or doing words) and nominals (naming, describing words). Ngarla is a suffixing language which means that words (verbs and nominals) have suffixes attached to them to communicate ideas such as tense, aspect, modality, direction, number, location, subject, object etc. Because of the suffixes which attach to words, Ngarla is able to have **free word order**. All the necessary information about who the subject is and who the object is carried by the suffixes.

7.3.3 Nominal Endings

Nominals (nouns, adjectives, demonstratives, pronouns) are inflected for case, number and emphasis. The following cases are found in Ngarla:

Transitive Subject Marker

- lu after vowels
- ju after 'ny' or 'ly'
- ngku (two syllable words ending in a vowel)
- ku (two syllable words ending in a vowel and a nasal stop consonant cluster in them)

-tu after consonants other than 'ny' and 'ly'

For example:

Yukurru-lu parnunya paji-rnu
 dog-trsubj him bite-PAST
'The dog bit him.'

Nyunyi-ngku paji-rnu
 that one-trsubj bite-PAST
'That one over there ate it.'

For this language it is important to know the difference between two types of verbs; transitive verbs and intransitive verbs (see 1.4.2b for a discussion of these terms).

Ngarla marks the subject of its transitive verbs with the suffixes **-lu**, **-ju**, **-ngku** or **-ku**. Subjects of intransitive verbs are marked by \emptyset . Direct Objects of transitive verbs are also marked as \emptyset .

Instrument

-lu after vowels
 -ju after 'ny' or 'ly'
 -ngku (two syllable words ending in a vowel)
 -ku (two syllable words ending in a vowel and a nasal stop consonant cluster in them.)
 -tu after consonants other than 'ny' and 'ly'

For example:

mapal-tu kama-rnu
 sun-INSTR burn-PAST
'The sun burned it.'

Transitive Object & Intransitive Subject - \emptyset

For example:

Yukurru-lu parnunya- \emptyset paji-rnu
 dog-trsubj him-obj bite-PAST
'The dog bit him.'

In.at.by.on

-ja after 'ny' or 'ly'
 -ngka (two syllable words ending in a vowel)
 -ka (two syllable words ending in a vowel and a nasal Stop consonant cluster in them.)
 -ta after consonants other than 'ny' and 'ly'
 -ngura after any word of 3 or more syllables ending with a vowel

For example:

kata-ngka in the thicket
 Kurlijangunya-ngura at Kurlikjangunya

yinta-ka	at the waterhole
kunaran-ta	in the winter
wankalywankaly-ja	on the raw meat

Directional (to, towards)

-karni

For example:

Mara Pikurrinya-**karni** yaarnu
 Hedland-**to** we went
'He went to Port Hedland'

From

-nguru

For example:

Palangka-**nguru** yaarnu Mikajangunya-karni
 there-**from** we went Mikajangunya-to
'From there we went to Mikajangunya'

Without

-yanya

For example:

Palakarni mantu-**yanya**
 S/he meat-**without**
'S/he has no meat.'

With, having

-karta

For example:

kulu-**karta**
'Having lice'

Number is indicated on Ngarla nominals by the use of the suffixes:

-jarra 'two'
 -marta 'plural'

Jilya-ngku-**jarra** warnta yirriny
'Two children are lifting the log.'

Yukurru- **marta** yanangkayanpiya
'Several dogs are going.'

7.3.4 Free Pronouns

Person	Singular	Dual	Plural
1 in		ngali 'we two'	nganyjarra 'we all'
1 ex	ngaya 'I'	ngalayi 'we two'	nganarna 'we all'
2	nyinpa 'you'	nyumpalu 'you two'	nyurra 'you all'
3	palakarni 'he/she/it'	piyalu 'those two'	panalu 'they all'

Demonstratives found in Ngarla

<i>ngunyi</i>	that one (distant)
<i>palakarni</i>	that one (near)
<i>nyunyi-ngka</i>	there (distant)
<i>palakarni-ngka</i>	there (near)
<i>nyayi</i>	this

7.3.5 Verb Endings

There are two major conjugations of Ngarla verbs.

-kura future intention (Conjugation I)

For example:

Nganyjarra yana-kura
'We want to go soon.'

-ma negative habit

For example:

Yanangkaya-ma Jungkuyinya-karni
'We never go to Pardoo.'

-mara permissive

For example:

Wataku, yirnirri - mara
'It doesn't matter, let it leak.'

-marnta could have done, or should have done

For example:

Karra ma-n-marnta pulyirri, purli ngarlpu ngarri-marnta para.
'He would have caught the budgies if he had been quick.'

-marra always

For example:

Wajarri - marra
'He is always searching for something.'

-n command, future (Conjugation II)

For example:

Japa-n
'Cover it!' or 'He will cover it.'

-ntangu has had the action done to it, while

For example:

Punya - ntangu wula
'The water has been drunk.'

Punya - **ntangu** pungan
'While it is drinking, shoot it.'

Other verb Endings

-nyu	simple past
-nyuru	continuous
-rnta	remote past
-rnu	simple past (Conjugation II)
-rri	present (Conjugation II)
-yan	present (Conjugation I)
-yanta	repeated past (Conjugation I)
-yanu	completed past
-yinta	repeated past (Conjugation II)
-yinyu	completed past (Conjugation II)

7.4 Some Kinship Terms

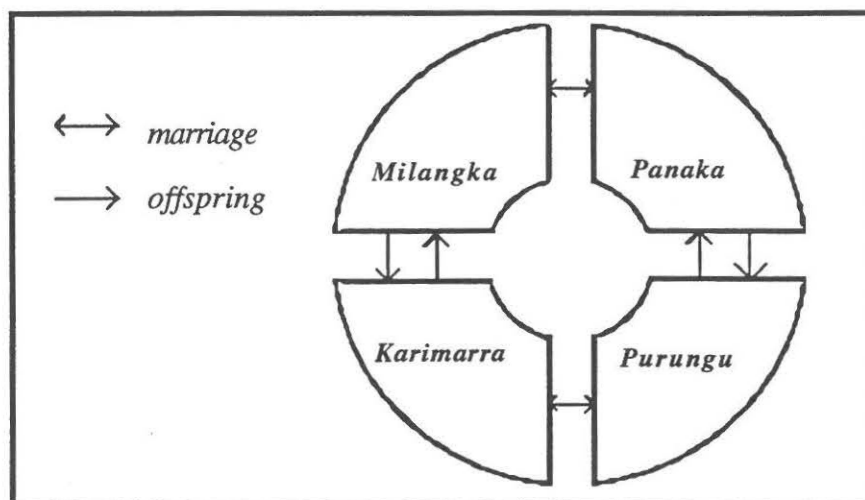
The following terms and many more can be found in Brian Geytenbeek's Ngarla-English Dictionary (available through Wangka Maya).

jamurlu	mother's father
juju	older brother (this term is used by females of any age as both a term of address and a term of reference).
jurtu	older sister
kaja	older brother
kanyjarri	mother's mother
kaparli	father's mother
karna	mother's brother
kurntakarra	my spouse and child (this term is used by a spouse when talking about his/her spouse and child).
maarli	father's father, son's son, son's daughter
malya	father, father's youngest brother
mama	father
mapiji	mother's father
marirra	two men who are cousins to each other
marntiyarra	a man and his son, a woman and her brother's daughter
marruka	a man's mother-in-law, a woman's son-in-law
mimi	mother's brother
nganuwangkarangu	mother
nganuwarangu	son, daughter
ngapari	a male's cross cousin, a man's father's sister's

ngarraya	son, a male's mother's brother's son
ngurranyu	sister's son, sister's daughter
nyami	female cross-cousin, mother's brother's daughter,
nyukunu	father's sister's daughter
nyupa	mother's father
pipi	cousin, cousin's spouse
pujamu	spouse
waringuji	mother
warnin	sister's son
yaku	one's parent's spouse; one's own father, when
yinara	talking to one's mother; one's own mother, when
yurru	talking to one's father
	one's real mother
	a man's cross cousin
	classified sister's son
	father's older brother, younger brother's son

7.5 Kinship

Every Ngarla person is born into a 'skin' section which is determined by the section of their mother (in most cases). Traditionally this system meant that people knew which group of people their husband or wife would come from. The four groups for Ngarla people are Panaka, Milangka Purungu and Karimarra.



A Purungu man marries a Karimarra woman and their children are Milangka.
 A Milangka man marries a Panaka woman and their children are Purungu.
 A Panaka man marries a Milangka woman and their children are Karimarra.
 A Karimarra man marries a Purungu woman and their children are Panaka.

7.6 Ngarla Word List

(Note that verbs are listed in their present tense forms)

all	wurntu	foot	jina
armpit	karta	forehead	nyanti
ashes	murirri	full	winya
bad	pakurta	to get	maa-rrri
bark	parrurla, nguri	to give	waa-rrri
belly	ngarlu	to go	ya-
big	yarru, mungkarra	good	kuntu
to bite	paji-rrri	hair	kurlkura
black	warrukurla	hand	mara
blood	jurrpalyi	head	mirlka
body	jarlpa, karnumarra	to hear	wanyaparri ma-n
bone	kunyjaru	heart	purtu
breast	pipi	to hit w/ hand	punga-n
to burn	nyara-yan, kama-rrri	hungry	wungka
camp	ngurra	I, me	ngaya
chest	ngayiny, purtu	to kill, strike	punga-rrri
child	kapalya	knee	kangku
to climb	marli ngarri	to know	wanyaparri ma-yan
cloud	mujura	to lay	nyirri-rrri
cold (weather)	malyimalyi	leaf	marralya
come here!	kapu	to leave it	wanyja-rrri
to come (to go)	mipa	to lie	jinyja karri-yan
to cut	kurti-n	liver	ngamarri
to dig	jurtntirri	long	makanu
dog	yukurru	louse	kulu
down, below	kanarni	man	pirirri
to drink	punya-rrri, jipa-rrri	many	kurrngal
dry	muji	meat	mantu
ear	kuliya	moon	wirlarra
earth	nganyja	mouth	nyarra
east	yiju	name	yini
to eat	paji-rrri	nape, neck	janyji
egg	mijara	near	panta
elbow	yirlku	new	yijangu
to enter	jarrpi-yan	night	warrukarti
eye	jirtamarra	north	kanimparra
to fall	warni-yan	nose	mulya, minta
far	jajukarra	not, do not	mirta
fat	murtu	now	nyangkala
feather	partu	old woman	mirtawari
finger nail	mirrju	one	partanyal
fire	pinurru	penis	wirlu
fish	yurta, kanmanyja	person	pirriri
flame, light	maranti	to put	wanyja-rrri
fly	warrari	rain	kuji ngintukarra
to fly	marra	red (ochre)	mangarta
food	martumurri, mayi	rib	paminy

root	karlka	testicles	jilyarrka
rotten	pujurnu	that (remote)	ngunyi
to run	murti-yan	that (near)	palakarni
sand	nganyja	this (nearest)	nyayi
sandhill	panyja, warntarri	thigh	kalpartu
to see	ngani ma-n, warnta	thirsty	manyja
shit, faeces	kuna	to throw	warni ji-rri
short	kapurli	tomorrow	warrumurntu
shoulder	karlpara, wartarra	tongue	yalyuru
sick	punpal, pulala	tooth	marrkuru
to sit	nyini-yan, warlkanti	tree	yilkara, jirikarra
skin	kapurn	two	kujarra
sky	parlparr	up, above	kankara
to sleep, asleep	kupalya ngarri-yan	urine, piss	kumpu
small	kamparra	vagina	karrka
to smell it	pulyarr ma-rri	to walk	ya-
smoke	murnmurlikurru	warm (weather)	wirnu
snake -mulga	kulipirri	water	papa, wula
soon	jampa	we (dual)	ngaliya
south	wurruru	we (pl)	nganarna
to speak	wangkarri-yan	west	wulyulu
spear	jarrkany, walakarri, karu	wet	manyji
to spear	ngamarra	what?	ngananya, wanyja
spit	janga	where?	wanyja
to stand	wurtarri-yan	white quartz	mirtamirta
star	nguku	who?	ngantu
stone	marnkura, murru	wind	mulinykurra, jurta
sun	mapal	woman	kunyjarta
to swim	ngaparri-yan	yam	warrkali
tail	warnti, purupa	yes	yu
to tell	wangka, juntu ma-n	you (sg)	nyimpa

7.7. *Ngarla Texts*

Here is a short story in Ngarla, written by Sandy Brown.

Yaarnu nganarna Mukurrinya-nguru yurtakarni. Mangkuru Yayilan-karni.
We went fishing from Mukurrinya to Kangaroo Island.

Kurturtungura nganarna paamu ngani marnu.
Coming back we saw a bomb.

Pirla tayimu warni jintaya Kajungulu mangarrjarranguralu. Warni jintangu nyiniyanta mulya kankara.
In the war a Japanese airplane dropped it. After it fell it was lying nose upwards.

Mirta payiny ngarrimarnta paamu. Nganarna witi jayinta pakarlinyjarriilu.
It didn't explode. We young men were playing with it.

Nganungalu kajangku marnanguru pilyparr yirriny mayinta.
My older brother was trying to lift it by the tail.

Mampuripa payiny ngarrimarnta, punganmarnta nganarnanya, kutu. Palangkanguru nganarna yaarnu yurtakarni.
If it had exploded it would have killed us. Then we went fishing

Mirta nganarna yurta maanmarnta. Karliny jayinyu nganarna para paamurra ngani malu.
We didn't get any fish. We returned to look at the bomb.

Karlinyju nganarna panalala mirtauntu manmarnta. Makurru murri nyininyu.
We didn't tell the others about it when we got back. It stayed there for a long time.

Jintaku yarti murri ngani marntaya paamu, muwarr pananga nyaarnuya yatilparra.
Much later on they saw the bomb and sent word to the experts.

Milpanyuya yatilpa para payiny jipalu. Ngarturr mayinyu nganarna partamurri marlkarrimarnu.
The experts came and exploded the bomb. We didn't know it was an extremely dangerous killer.

We went fishing from Mukurrinya to Kangaroo Island. Coming back we saw a bomb.

In the war a Japanese airplane dropped it. After it fell it was lying nose upwards. It didn't explode. We young men were playing with it. My older brother was trying to lift it by the tail. If it had exploded it would have killed us. Then we went fishing. We didn't get any fish. We returned to look at the bomb. We didn't tell the others about it when we got back. It stayed there for a long time. Much later on they saw the bomb and sent word to the experts. The experts came and exploded the bomb. We didn't know it was an extremely dangerous killer.

Further Reading

Brown, A. & B.B. Geytenbeek (1989) Ngarla dictionary

Wangka Maya, (Pilbara Aboriginal Language Centre) (1989/90)

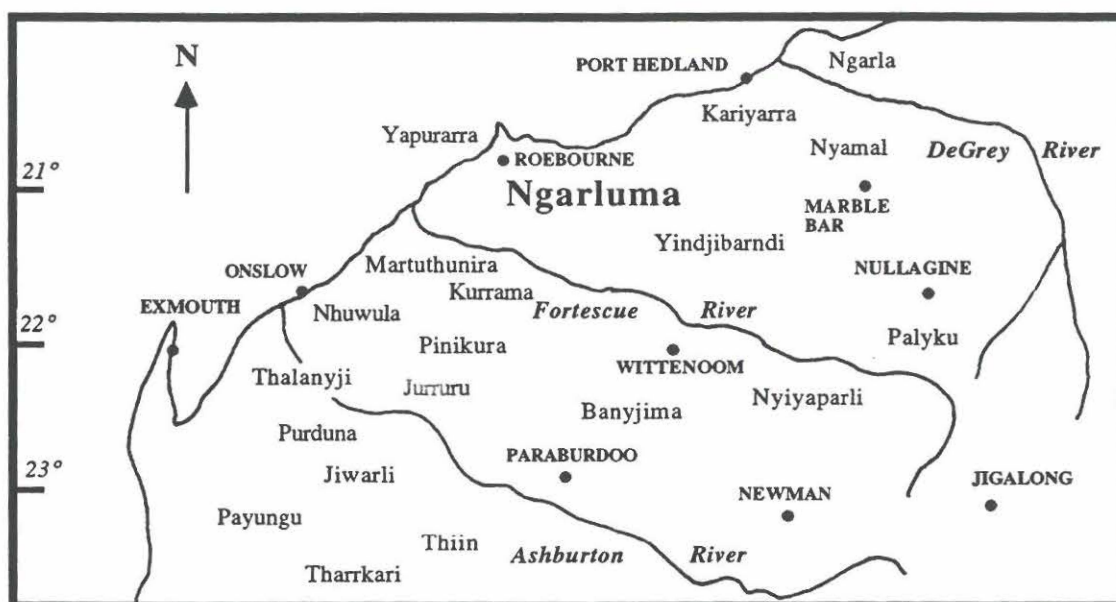
Aboriginal languages of the Pilbara [Banjima, Kariyarra, Manjiljarra, Ngarla, Ngarluma, Nyamal, Nyangumarta, Yindjibarndi], Pilbara Aboriginal Language Centre, Port Hedland.

8. *Ngarluma*

Ngarluma is one of the Aboriginal languages of Roebourne. Its speakers used to live in a territory from the coast south to around Millstream and west to around the Maitland river. The name of the language has sometimes been spelt Ngalooma, Gnalluma, Gnalooma, or Ngaluma.

There are two major Aboriginal languages spoken in Roebourne: Yindjibarndi and Ngarluma.

Like all Australian Aboriginal languages, Ngarluma has a complicated grammar and a large vocabulary. There is a dictionary of Ngarluma, but not much has been written about the structure of the language.



Ngarluma belongs to the Pama-Nyungan language family and is included in the Ngayarda subgroup. Many languages in this subgroup differ from languages in other language groups because they have a nominative/accusative case marking system (examples of this will be presented below).

8.1 *Language Programmes*

The Roebourne Primary School is trialling Ngarluma and Yindjibarndi for a language enrichment/ learning programme. The programme started in 1990 and is trialling the new Aboriginal Languages Framework which has been written for Western Australian schools by the Ministry of Education's Languages Other Than English (LOTE) section.

8.2 Ngarluma Spelling System

8.2.1 Ngarluma Consonants

Ngarluma consonants are represented by the voiced consonants: b and d for the lip sounds and for the front and retroflex sounds, but k and g are both used for the back sound. This is to prevent confusion when the combination of n and k occur. If the k was written as a g the reader would have trouble knowing if it was an n followed by a 'g' sound or an 'ng' sound.

	bilabial	dental	alveolar	retroflex	palatal	velar
stops	b	th	d	rd	j	k/g
nasals	m	nh	n	rn	ny	ng
laterals		lh	l	rl	ly	
tap/trill			rr			
glides	w	yh		r	y	w

8.2.2 Ngarluma Vowels

	front	back
high	i	u
low		a

The spelling system presented below has been used in classes in town for Ngarluma.

i	as in <u>pin</u>
u	as in <u>put</u>
a	as in <u>father</u>
b	between English <u>p</u> and <u>b</u>
d	between English <u>t</u> and <u>d</u>
g	between English <u>k</u> and <u>g</u>
k	between English <u>k</u> and <u>g</u>
j	as in <u>dew</u>
r	as in English <u>run</u>
l	like English <u>l</u>
ly	like in <u>million</u>
lh	made by saying <u>l</u> with your tongue blade pressed against the back of your top front teeth
m	like English <u>m</u>
n	like English <u>n</u>
ng	as in <u>sing</u>
nh	made by saying <u>n</u> with your tongue blade pressed against the back of your top front teeth.
ny	as in <u>onion</u>

rd	like <u>d</u> said with the tongue tip curled backwards
rl	like <u>l</u> said with the tongue tip curled backwards
rn	like <u>n</u> said with the tongue tip curled backwards
rr	a trilled <u>r</u> like in Italian or Scottish English
th	made with your tongue blade pressed against the back of your top front teeth, like a <u>th</u> sound in English.
w	like English <u>w</u>
y	like English <u>y</u>

*Some speakers still use the sound **y h** (a dental y) but it has largely been replaced by the **lh**.*

Note that **k** is used only when there could be some confusion about the pronunciation of words. Some words have the single sound **ng** whereas others have a combination of the sounds **n** and **g**. If **g** was used in this combination it would be unclear as to what the pronunciation would be. For these combinations, the **k** is used. For example, the word **nyinku** must be clearly distinguished from **nyingu**, or **nyingku**.

8.3 Words and Sentences in Ngarluma

8.3.1 Structure of Words

This section looks at the ways in which consonants and vowels can be combined to make words and syllables.

1. No words start with vowels.
2. Consonants which start words are:
b g j m ng ny w y l n r d
3. Consonant clusters cannot occur word initially
4. The following consonants occur finally in words:
n rn ny l rl ly rr
5. There are sets of homorganic (produced in the same place in the mouth) consonant clusters: stops and nasals-
mb ngg nt rnd nyj

8.3.2 Word Classes

Ngarluma has the following parts of speech (different classes of words):

1. Nominals

This class of words consists of nouns and adjectives.

2. Pronouns

Pronouns in Ngarluma distinguish among singular, dual and plural number with three person and an inclusive/exclusive distinction for non-singular first person.

3. Demonstratives

These indicate the distance of the person or thing referred to in the utterance with

respect to the speaker and the addressee.

4. Verbs

Ngarluma verbs fall into three classes or conjugations and are inflected for tense, mood and aspect. There is perhaps a fourth conjugation but only three will be illustrated here.

5. Particles

8.3.3 Nominal Endings

Ngarluma has a nominative/accusative case marking system like English. The case markers are suffixes which attach to the end of nominals to give more information about things in the sentence. For example case endings or suffixes tell the hearer who the subject of the sentence is, who the object is and other information like where the participants are, what movements are taking place and so on. Because Pilbara Aboriginal languages have these types of endings or cases, word order can be freer than in English.

Nominals can have the following endings:

Subject Marker -Ø (zero)

For example:

yugurru-Ø	thardaji-rna	guju-yi
dog-subj	bury-PAST	bone-obj
<i>'The dog buried a bone.'</i>		

Notice that the subject has no marking and the object has the ending -yi.

Object Marker -yi (following words with two syllables)
-gu (everywhere else)

For example:

ngayi	ngurna	yunggu-ru	murla-yi
Isgsubj	that-obj	give-FUT	meat-obj
<i>'I'll give him meat.'</i>			

Instrument - Means -la/-rla/-ngga/-ga
-a/-da/-rda
-wari

For example:

balu-Ø	ngaju	thalgu-nha	warnda-ga
he-subj	1sgobj	hit-PAST	stick-means
<i>'He hit me with a stick.'</i>			

The endings listed above are really the endings used to indicate that something has happened at a certain place. However in the sense that it is used above, the location suffix is encoding the function of 'means'.

There is also another ending which is used to indicate instrument or means: -wari.

For example:

ngunhu ngaju gulhanga-ma marnda-wari
that-subj I-obj hit-PAST stone-INSTR
'That one hit me with a stone.'

[illegible]

For example:

nhurdu-Ø jinji-Ø gamba-gu thama-ngga
this-subj fat-subj burn-PRS fire-LOC
'The fat melts in the fire.'

From, away from

-nguru
-location ending + -nguru

For example:

yinda-ma yawarda-la-nguru
descend-COMMAND horse-location-from
'Get off the horse.'

To, towards

-gardi, -gurru
-tharda, -walhara

For example:

ngayi waga-gu ngurra-tharda
1sgsubj go-PRS camp-to
'I'm going to camp.'

With

-wari
-garlira

For example:

ngayi ngundu-garlira
1sgsubj cold-with
'I've got a cold.'

Possession, Belonging to -tharndu

For example:

baba garlba-nngali-yi manga-ngga ngaju-tharndu-rla
water carry-PASS-FUT wife-INSTR I-POSS-INSTR
'Water will be brought by my wife.'

Causal -gabu

For example:

jamba-ba	ngunthal	bunga-yi-ba	yindiri- gabu
almost-clit	that one subj	fall-FUT-clit	drunk-CAUS

'That one will almost fall over from being drunk.'

Without

-yaba

-jun

For example:

nyinda baba-yaba
yousubj water-without
'Are you thirsty?'

Number

-bura 'plural'

For example:

nganarna birringu-bura
weplex relative-pl
'We are all relatives.'

8.3.4 Free Pronouns

Ngarluma makes a distinction in its pronouns between singular, dual and plural, and between inclusion of the person talked to, and their exclusion. Each pronoun has a different form for each of the endings discussed above.

	Subject	Object
I	<i>ngayi</i>	<i>ngaju</i>
you (one person)	<i>nyinda</i>	<i>nyinku</i>
he/she/it	<i>balu</i>	<i>barnumbangu</i>
we two (including you)	<i>ngali</i>	<i>*ngaligu</i>
we two (excluding you)	<i>ngaliya</i>	<i>*ngaliyagu</i>
we (mob) (including you)	<i>ngaliguru</i>	<i>*ngaligurugu</i>
we (mob) (excluding you)	<i>nganarna</i>	<i>nganarnangu</i>
you two	<i>nyinkula</i>	<i>nyinkulagu</i>
you mob	<i>nyindaguru</i>	<i>ngindagurumbangu</i>
they two	<i>balugutha</i>	<i>baluguthagu</i>
they (mob)	<i>balugula</i>	<i>balugulagu</i>

* these forms are hypothesised

8.3.5 Demonstratives in Ngarluma

Like many of the Pilbara languages, demonstratives (this, that, those, these) in Ngarluma distinguish between things which are 'near the speaker', 'near the addressee' and 'far'.

For example:

nhurdu

this - subject - near the speaker

nhurna

this - object - near the speaker

nhula	this - location ending
ngunthal	that one - subject - near the addressee
ngunathalgu	that one - object - near the addressee
ngunhu	that - far

8.3.6 Verb Endings:

Verbs in Ngarluma belong to three different classes. Each class of verbs takes particular endings. In Ngarluma there is an -N class and a -Ø class and an -M class.

The following table shows the different types of endings that occur for the three classes:

	-Ø	-N	-M
<i>past</i>	-nha	-rna	-nha
<i>present</i>	-gu	-lgu	-gu
<i>future</i>	-yi	-ru	-ru
<i>habitual</i>	-batharn	-lbatharn	?batharn
<i>imperative</i>	-ma	-nma	-ma
<i>participle (active)</i>	-nguru	-rnuru	-nguru
<i>participle (passive)</i>	-nhagurla	-rnagurla	?nhagurla
<i>lest</i>	-biji	-biji	-biji
<i>Contemporaneous</i>	-nha	-rna	-nha
<i>Irrealis</i>	-gaji	-lgaji	-gaji
<i>subsequent complement</i>	-yi	-ru	-ru

Some Examples of Verb Endings

<i>Present</i>	binku-gu	s/he is digging
<i>Past</i>	binku-nha	s/he dug
<i>Future</i>	binku-yi	s/he will dig
<i>Imperative</i>	binku-ma	dig!
<i>Present</i>	bilya-lgu	s/he is chewing
<i>Past</i>	bilya-rna	s/he chewed
<i>Future</i>	bilya-ru	s/he will chew
<i>Imperative</i>	bilya-nma	chew!

8.3.7 Passivisation

Four of the Ngayarda languages use a passive marker. In Banyjima, Martuthunira and Yindjibarndi, the ending **-(n)nguli** is added to a transitive verb to form the passive. In Ngarluma the ending **-nngali** is added to a transitive verb to form the passive. The two sentences below show how the passive is formed in Ngarluma.

Normal Sentence

mangguru -yi	thugutha-nha	gurrjarda-rla	ngatha-Ø
kangaroo-obj	spear-PAST	spear-INSTR	I-subj

'I speared the kangaroo.'

Passive Sentence

mangguru-Ø thugutha-nngali-nha gurrjarda-rla ngatha-la
kangaroo-subj spear-PASS-PAST spear-INSTR I-INSTR
'The kangaroo was speared by me with a spear.'

8.3.8 Some Complex Sentences in Ngarluma

ngunhu warnda-Ø nyinda-la gardatha-nngali-nguru
that-subj tree-subj you-INSTR cut-PASS-Participle-Active

bungga-rna-ba
fall-PAST-emphasis
'That tree which you cut fell.'

ngunhu warnda-Ø nyinda-la gardatha-magurla
that-subj tree-subj you-INSTR cut-PARTICIPLE-PASS

bungga-nha-ba
fall-PAST-emphasis
'That tree, which was cut by you, fell.'

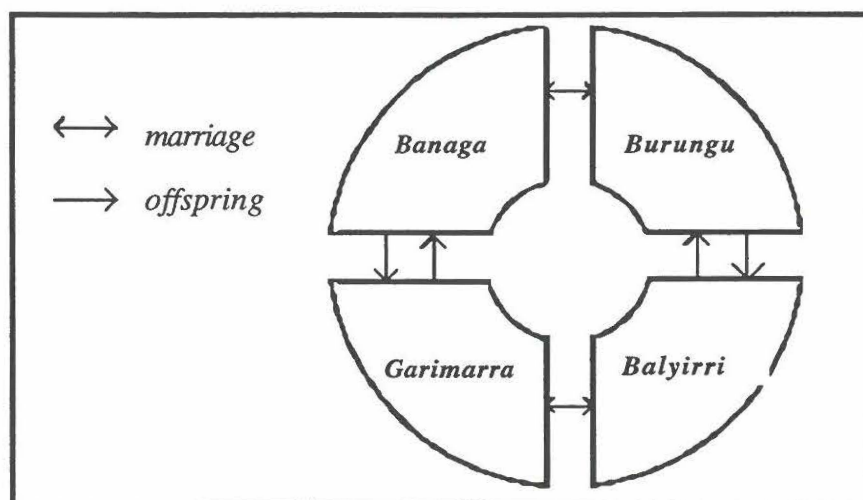
8.4 Some Kinship Terms

birringu	relative
buwa	younger brother
gamburda	bereaved son-in-law
gumagama	bereaved father, bereaved uncle of girl
gurda	older brother
gurndal	daughter
jarndira	old woman
jirrba	bereaved uncle
julyungarli	old people, ancestors
mabuji	mother's father
mama	father, son's son's son
manygawari	mother and son
manyga	son
mari	younger sister
mayaga	person
mayili	father's father, son's son
mayiliyaba	bereaved son's son
murruwandi	bereaved sister
ngabari	daughter's daughter

ngajala	daughter's husband
ngangga	mother, son's daughter's daughter
ngarraya	son's wife
nyuba	husband, wife
nyubagarra	one child and his/her spouse
thabardu	bereaved mother, bereaved nephew, bereaved son
thami	mother's father, daughter's son, mother's mother
thurdu	older sister
yagarn	wife
yandiyarra	new born baby
yaru	mother's sister

8.5 Kinship Sections

Every Ngarluma person is born into a 'skin' section which is determined by the section of their mother (in most cases). Traditionally this system meant that people knew which group of people their husband or wife would come from. The four groups for Ngarluma people are Banaga, Balyirri, Burungu and Garimarra.



The chart can be read like this:

A Banaga man marries a Burungu woman and they have Balyirri children.

A Garimarra man marries a Balyirri woman and they have Burungu children.

A Balyirri man marries a Garimarra woman and they have Banaga children.

A Burungu man marries a Banaga woman and they have Garimarra children.

8.6 Ngarluma Word List

(Note that verbs are given in their present tense form).

all	julu	finger nail	mirndiri, mirriju
armpit	ngunamarra	fire	bugarra
ashes	yiba	fish	wagari, yurta
bad	walyi, jalyja,	flame, light	yurralyi
bark	mangarr	fly	burru
beard	ngarnka	food	jaja
belly	ngarlu	foot	jina
big	mirrka	forehead	garli
to bite	bilyagu	full	winya
black	warru	to get	thaga-lgu
blood	marda	to give	yunggu-gu
body	mundu	to go	waga-gu
bone	guji	good	gurlgura
breast	bibi	hair	gurlgura
to burn	gamba-lgu	hand	mara
camp	ngurra	head	yurlga
chest	birndu, burdungu	to hear	wanyabarri-gu
child	manggurla	heart	bularda
to climb	garlba-lgu	to hit w/ hand	thalgu
cloud	yundu	to hit w/ missile	batharrgu
cold (weather)	muthumuthu	hungry	gamungu
cold (in head)	ngundu	I, me	ngayi/ngaju
come here!	gugayi	to kill, strike	nyurndiga-lgu
to come (to go)	waga	knee	marnburr
to cry	ngaji-gu	to know	wanyabarri-gu
to cut	wirnda-lgu	to lay (down)	ngarri-gu
to dig	binku-gu	leaf	barrga
to die	nyurndiwarni	to leave it	wantharr-gu
dog	wanyja, yugurru, thuthu	liver	ngamarri
down, below	gardangga	long	warnarra
to drink	binyja	louse	gulu
dry country	biju ngurra	man	gardu
ear	gurlga, guliya	many	maru
earth	nharnu	meat	murla
east	jinggayi, yirraju	moon	wilarra
to eat	baja-lgu	mouth	thaya
egg	ngawu, jimbu	name	yini
elbow	warnkurla, yarna, jirli	nape, neck	ngalyi
to enter	tharrba-gu	near	murnamani
eye	thurla	new	yiyangu
to fall	bungga-gu	night	warruwarru
far	warrba	north	yiraju, yapurru
fat	jinji	nose	mulha
feather	bardu	not, do not	waji

now	yijala	thirsty	babayaba
old man	nhandirndi	throat	mira, ngalyi
one	gunyjimu	stone	marnda
penis	warndi	sun	yarnda
person	mayaga	tail	burlu
to put	wantharr-gu	to tell	wangga-gu
rain	yungu	testicles	garu, guguly
red (ochre)	mardarr	that (remote)	ngunhu
rib	thambi	that (near)	ngunthal
road	yirdiya	this (nearest)	nhurdu
root	nhayi	thigh	wulugarli, balgu, watha
rotten	buga	tomorrow	thunthugalyi
to run	murtiyangga-gu	tongue	yalhuru
sand	nharnu	tooth	yirra
sandhill	bantha	tree	warnda
to see	ngagu-gu	two	guyharra
shit, faeces	guna	up, above	gankara
short	gambu, guda	urine, piss	gumbu
shoulder	wirrarli	vagina	thutha, mulyi, mirndarra
sick	wirragu	to walk	waga-gu
to sit	barni	warm (weather)	gurlu
skin	gaburn	water	baba
sky	barlbarr	we (du)	ngaliya
to sleep, asleep	bamba ngarri-gu	we (pl)	nganarna
small	gulukulu	west	yaburru
to smell it	barndi	wet	manthi
smoke	burlgurn	what?	nhala
snake	warlu	where?	nhalawarra
soon	mirna	white quartz	galyira
south	wuluju	who?	ngana
to speak	wangga-gu	wind	thurda
spear	gurrjarda	woman	maga
to spear	thugutha-lgu	yellow ochre	biyulu
spit	witharla	yes	yu
to stand	garri-gu	yesterday	yarndalyi
star	birndirri	you (sg)	nyinda

8.7 Ngarluma Texts

Here is a short story in Ngarluma by Solomon James, David Walker, and David Daniel. This is part of a text that describes a trip to some of the thalu sites around Roebourne. Thalu sites are places where Ngarluma people can increase certain types of natural events or items, like plant or animal foods, or the weather, like storms or sunshine. The story was told first by Solomon James, and then added to and edited by David Daniel and David Walker of Roebourne.

Nhurdu yungu thalu. Gutharra ngarrigu barlagarni.

This is the rain thalu, two rocks laying parallel

Nhaguru marnda nhurdu gunjirri marnda. Yungu thalu gandungarra wiliwiliwilalba.

Look at this rock, this one. The rain thalu brings storms.

Nyinda garlbaru babayi wuyul burrungu. Ngunhugurru wulhuburuna. Wanggayi yinimaru thagaru marndayiny gunjimugu.

You carry water to it. Spray its name that way, grab that rock

Garlbaru wantharu babanga dankirda. Nhaguru yunguyi garlbagu ngulagu yiranayigu.

Carry it to the water tank. You'll see clouds and thunderstorms coming up.

Wiliwiliwilayungu nhurdulba nhurdu. Yungu thalulanguru wagayi.

This one looks like a cyclone. From the rain thalu

Nhurdu muri madurajada wanggangaligu. Nhurdu muri Ngarluma gurrgaji. Ngunhu gujurala Gariyarra barrgabinyajirra.

We go to Madurajada (Kensbore Creek). This river has Ngarluma on one side other side is Kariyarra (Whim Creek side).

Nyinda wagayi ngunhu yabulkurru nhurdu yinda.

You go north from this pool

Nyinda nyurru warragardi. Nyinda wagayingarran milbayi wamalanha. Wagayi Thalayindigardi.

You keep on going past Depuch Island. Then you come up to Croydon Station.

Milbana Thalayindilanguru wagayi milbayi yarnda thaluyi.

Come past Croydon Station to the sun thalu.

Yarnda thaluyi. Gambaru thamawari gurlukaru nhunha gambaru muthunggayini.

From the sun thalu burn a fire, make it hot in winter.

Mirda gambaru garrbanda.

Don't burn in summer

Gambaru garrbanda nyurndigaru wandabaragu.

if you burn in summer you'll kill things

This is the rain thalu, two rocks laying parallel. Look at this rock, this one. The rain thalu brings storms. You carry water to it. Spray its name that way, grab that rock. Carry it to the water tank. You'll see clouds and thunderstorms coming up. This one looks like a cyclone. From the rain thalu we go to Madurajada (Kensbore Creek). This river has Ngarluma on one side, other side is Kariyarra (Whim Creek side). You go north from this pool. You keep on going past Depuch Island. Then you come up to Croydon Station, come past Croydon Station to the sun thalu. Burn a fire, make it hot in winter. Don't burn in summer, if you burn in summer you'll kill things.

The story goes on to describe the use of other thalu places, for black beetle, honey, bush turkey, female turkey, bream, gum and barramundi.

Further Reading

Brandenstein, C.G. von (1970) *Narratives from the North-West of Western-Australia in the Ngarluma and Jindjibarndi languages*, Volumes 1-3 +Audio-disc.

Daniel, D. (R. Reynolds ed) (1990)

Hale, K.L. (1982 & 1985) Ngarluma dictionary

Hale, K.L. (1982/85) Ngarluma dictionary and sentences (ts). (Produced by Wangka Maya, the Pilbara Aboriginal Language Centre, 1990).

Hall, H.A. & C.G. von Brandenstein (1971) *A Partial Vocabulary of the Ngalooma Aboriginal Tribe*, AIAS, Canberra.

Simpson, J. (1980) Ngarluma as a W* language (ts).

Wangka Maya, (Pilbara Aboriginal Language Centre) (1989/90) Aboriginal languages of the Pilbara [Banyjima, Kariyarra, Manyjilyjarra, Ngarla, Ngarluma, Nyamal, Nyangumarta, Yindjibarndi], Pilbara Aboriginal Language Centre, Port Hedland.

Endnote:

The data used for this chapter was taken from Ken Hale's Wordlist and from Jane Simpsons Ngarluma as a W language.*

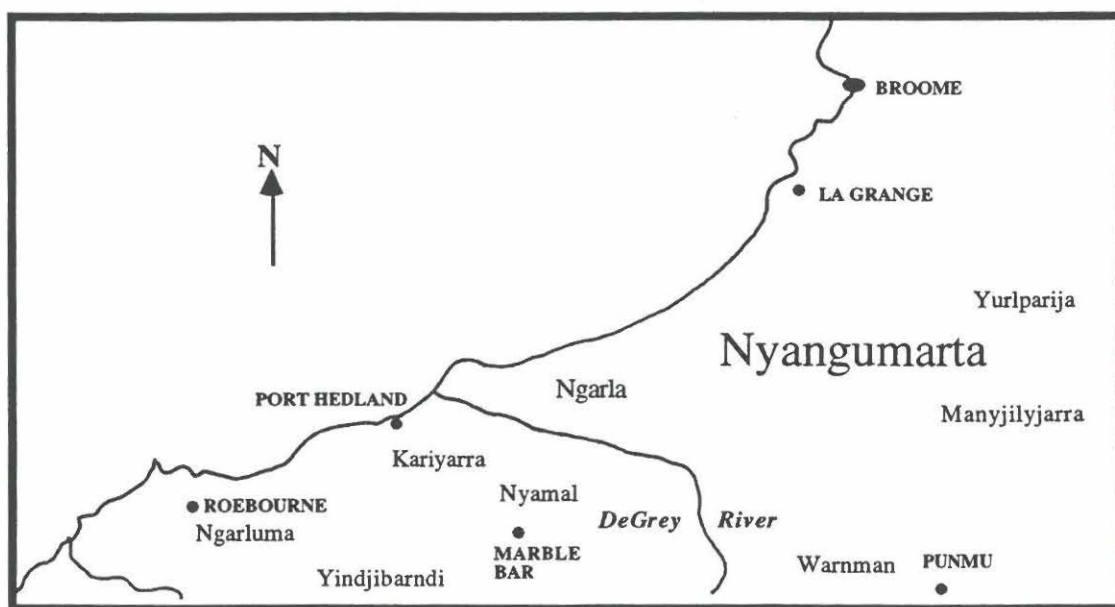
9. Nyangumarta

Long ago the Nyangumarta people lived in an area that stretched from south and east of Lake Waukarlykarly (towards Telfer) northwards to a long string of claypans that lie east of Sandfire, and which reach over 120 km into the Great Sandy Desert.

After white pastoralists arrived, some of the northern Nyangumarta people moved westwards. For over a century they were the main occupants of the Eighty Mile Beach area.

Nowadays there are about 1,000 speakers of Nyangumarta. Most of these live within a 200 kilometre radius of Marble Bar. Brian and Helen Geytenbeek are at present translating parts of the Bible into Nyangumarta. The Nomads schools use Nyangumarta in their bilingual programme.

The name of the language has sometimes been spelt Njangumarda, Nangumarda, Nyangumada.



There are several other Aboriginal languages represented in the Port Hedland region, these are: Kariyarra, Ngarla, Nyamal, and Yindjibarndi.

The Nyangumarta which is spoken in La Grange is a different dialect to the Nyangumarta spoken in the Hedland region. The northern (or coastal) dialect has often been referred to as Wanyarli or Walyurli and the southern dialect as Ngulipartu. The example words and sentences in this section will be those from the southern dialect.

Nyangumarta belongs to the Marrngu subgroup of languages- other Marrngu languages are Karajarri and Mangarla which are spoken in the La Grange region.

9.1 Language Programmes

The Nomads Group of Schools has run Bilingual programmes in several schools in the Port Hedland area: Strelley, Warralong, Callawa, Lalla Rookh, Mijiji Maya (operating since 1976). La Grange has also run Language Enrichment programmes in Nyangumarta in the Primary School. Hedland Senior High School has started language awareness classes in Nyangumarta and other Pilbara languages. The South Hedland Primary school is currently running a Nyangumarta Learning programme in two classes. The programme is following the Aboriginal Languages Framework designed by the Ministry of Education.

9.2 Spelling System

9.2.1 Nyangumarta Consonants

	bilabial	alveolar	retroflex	palatal	velar
stops	p	t	rt	j	k
nasals	m	n	rn	ny	ng
laterals		l	rl	ly	
tap/trill		rr			
glides	w		r	y	w

9.2.2 Nyangumarta Vowels

	front	back
high	i, ii	u, uu
low		a, aa

The spelling system presented below can be used to help pronounce words written in Nyangumarta.

a	as in <u>f</u> ather, but not so long
aa	as in <u>p</u> art
i	as in <u>p</u> in
ii	as in <u>pe</u> at
j	like in <u>d</u> ew
k	between English <u>k</u> and g
l	like English <u>l</u>
ly	like in mill <u>i</u> on
m	like English <u>m</u>
n	like English <u>n</u>
ng	as in <u>s</u> ing

ny	as in <u>on</u> ion
p	between English <u>b</u> and <u>p</u>
r	as in English <u>r</u> un
rl	like <u>l</u> said with the tongue tip curled backwards
rn	like <u>n</u> said with the tongue tip curled backwards
rr	a trilled <u>r</u> like in Italian or Scottish English
rt	like <u>t</u> said with the tongue tip curled backwards
t	between English <u>t</u> and <u>d</u>
u	as in <u>pu</u> t
uu	as in 'f <u>oo</u> t but twice as long
w	like English <u>w</u>
y	as in <u>ye</u> llow

9.3 Words and Sentences in Nyangumarta

9.3.1 Structure of Words

This section looks at the ways in which consonants and vowels can be combined to make words and syllables.

1. No words start with vowels in written form even though in some words that start with a **yi** or **wu** many speakers pronounce only the **i** or the **u**.
2. Consonants which start words are:
p k j m ng n l ny w y r
3. Consonant clusters cannot occur initially.
4. The following consonants occur finally in words:
n rn ny l rl ly rr
5. There are sets of homorganic (produced in the same place in the mouth) consonant clusters: stops and nasals-
mp ngk nt rnt nyj
6. Other homorganic clusters
lt rlt lj lyj
7. Other consonant clusters:
np nk rnp rnk nyp nyk nj rnj lk rlk lyk lp
rlp lyp rrp rrk rrj nng rnng nm rnm

9.3.2 Word Classes

Words in Nyangumarta are of two types; verbs (or doing words) and nominals (naming, describing). Nyangumarta is a suffixing language which means that words (verbs and nominals) have suffixes attached to them to communicate ideas such as tense, aspect, modality, direction, number, location, subject, object etc. Because of the suffixes which attach to words, Nyangumarta is able to have **free word order**. All the necessary information about who is the subject and who is the object is carried by the suffixes.

9.3.3 Nominal Endings

Nominals (nouns, adjectives, demonstratives, pronouns) are inflected for case, number and emphasis. The following cases are found in Nyangumarta:

Transitive Subject Marker

-lu after vowels

-ju after consonants

For example:

kurri-lu mayi-Ø kampa-ninyi-Ø-Ø
 young woman-trsubj vegetable food-obj cook-PRS-she-it
'The young woman is cooking the food.'

Notice that the above sentence could be said:

mayi-Ø kurri-lu kampa-ninyi-Ø-Ø
'The young woman is cooking the food.'

For this language it is important to know the difference between two types of verbs; transitive verbs and intransitive verbs (see 1.4.2b for a discussion of these terms).

Nyangumarta marks the subject of its transitive verbs with the suffixes **-lu**, and **-ju**. Subjects of intransitive verbs are marked with Ø.

Instrument

-lu after vowels

-ju after consonants

For example:

kuyi-Ø wirrka-rna-Ø-Ø wirrkapinti-lu
 meat-obj cut-PAST-he-it knife-INSTR
'He/she cut the meat with a knife'

Transitive Object & Intransitive Subject -Ø

For example:

kurri-lu mayi-Ø kampa-ninyi-Ø-Ø
 young woman-subj vegetable food-obj cook-PRS-she-it
'The young woman is cooking the food.'

In, at, by, on

-ngV after vowels

-ja after consonants

This marker which occurs after vowels changes according to which vowel it follows. If it follows an **i** then the form will be **-ngi**, if it follows an **a** the form will be **-nga**, and if it follows a **u**, the form will be **-ngu**.

piju-ngu

in/at/by the creek

wika-nga

in/at/by/on the fire

tili-ngi

in/at/by/on the flame

For example:

pirirri-Ø turaka-nga wani-nyi-Ø
man-obj truck-on stay/sit-REALIS-he
'The man is sitting on the truck.'

Directional (towards)

-karti

-kurnu - Cardinal directions

For example:

partanykarrangu-Ø ya-na-yi ngurra-karti
child-pl-obj go-PAST-they camp-towards
'The children went to camp.'

Purpose (for,to)

-ku

For example:

pirirri-lu yi-nga-nya-la mayi-Ø yukurru-ku
man-subj give-PRS-to it food-obj dog-to
'The man is giving food to the dog'

From

-ja

For example:

ngaju-Ø kulpa-nya-rna Ngaru-ja
I-obj return-PAST-I Port Hedland-from
'I just came back from Port Hedland.'

As a result of/ because of

-ja

For example:

ngaju-lu wakala warrkamu-ja
I-subj tired working-because of
'I'm tired because of work.'

Without

-martaji

For example:

mirtawa-Ø mayi-majirri
woman-obj food-without
'The woman is without food'

With, having

-jartiny

For example:

narngula-jartiny mungka
honey-with tree
'Tree with honey'

Possessive/Belonging to

-mili/-mila

For example:

ngaju-**mili** yukurru ya-na
 I-POSS dog go-PAST
'My dog has gone'

Number:

-jirri 'two'
 -rrangu 'plural'

For example:

Kujarra pupuka-**jirri** ya-na-pula
 two frogs-**du** go-PAST-those two
'The two frogs went.'

pupuka-**rrangu** ya-na-yi
 frog-pl go-PAST-they
'The frogs went.'

9.3.4 Pronouns

The free pronouns in Nyangumarta are used mainly for emphasis. They operate the same way as other nominals do.

Person	Singular	Dual	Plural
1 in		<i>ngali</i> 'we two'	<i>nganyjurru</i> 'we all'
1 ex	<i>ngaju</i> 'I'	<i>ngalayi</i> 'we two'	<i>nganarna</i> 'we all'
2	<i>nyuntu</i> 'you'	<i>nyumpala</i> 'you two'	<i>nyurra</i> 'you all'
3	<i>paliny</i> 'he/she/it'	<i>puliny</i> 'those two'	<i>jana</i> 'they all'

The Demonstratives: **nyungu** and **nyungujirri**, **nyungurrangu** can be used instead of the third person pronouns above.

9.3.5 Bound Pronouns

Nyangumarta has pronoun suffixes which occur on the ends of verbs. There are subject pronouns, object pronouns and indirect object pronouns.

Subject Pronouns

Person	Singular	Dual	Plural
1 in		- <i>li</i> 'we two'	- <i>nyi</i> 'we all'
1 ex	- <i>rnV</i> 'I'	- <i>layi</i> 'we two'	- <i>yirmi</i> 'we all'
2	- <i>n</i> 'you'	- <i>nyumpulu</i> 'you two'	- <i>nyurru</i> 'you all'
3	- \emptyset 'he/she/it'	- <i>pulu</i> 'those two'	- <i>jana</i> 'they all'

Object Pronouns

Person	Singular	Dual	Plural
1 in		-ngalinyi 'us two'	-nganyjurrinyi 'us all'
1 ex	-nyi 'me'	-ngalayi 'us two'	-nganyjurrinyi 'us all'
2	-ntV 'you'	-nyumpulu 'you two'	-nyurrinyi 'you all'
3	-Ø 'him/her/it'	-pulinyi 'those two'	-janinyi 'them'

Indirect Object Pronouns

Person	Singular	Dual	Plural
1 in		-ngaliku 'to/at us 2'	-nganyjurraku 'to us all'
1 ex	-ji 'to me'	-ngalayiku 'to us 2'	-nganaku 'to us all'
2	-ngu 'to you'	-nyumpulaku 'to you 2'	-nyurraku 'to you all'
3	-lV 'to him/her/it'	-pulaku 'to those 2'	-janaku 'to them'

For example

ngaju-lu kampa-rna-rna mayi-Ø
 I-subj cook-PAST-I vegetable food-obj
'I cooked the food.'

ngali-lu ma-na-li partany-Ø
 Wetwo-subj get-PAST-we two child-obj
'We two got the child.'

(Notice that the above sentence can be said as:
 manali partany *'We two got the child.'*)

kanyji-rna-yirna-lu
 look for-PAST-we-it
'We all looked for it.'

yirri-rni-janinyi-Ø
 see-PAST-them-he
'He saw them.'

9.3.6 Verb Endings

There are three major conjugations of Nyangumarta verbs and three minor conjugations. The following verb paradigm shows the endings of the verb **to hit**.

wirlala	hit it!	<i>Imperative</i>
wirlalili	he might hit it.	<i>Admonitive</i>
wirlalku	he could hit it	<i>Optative</i>
wirlalkuliny	he will hit it	<i>Future Tense</i>

wirlarna	he hit it	<i>Realis</i>
wirlanama	he should have hit it	<i>Irrealis</i>
wirlanal	he hit it -some time ago.	<i>Remote Aspect</i>
wirlanamal	he should have hit it a long time ago	<i>Irrealis of the Remote</i>
wirlanikinyi	he was hitting it	<i>Imperfect Aspect</i>
wirlanaka	if only he could hit it	<i>Volitional Aspect</i>
wirlanangkuliny	he will hit it some time in the future	<i>Remote Future</i>

Some example sentences:

ngalpa-rni-li
enter-I-might
'I might go in.'

muwarrpi-lku-nyumpulu
speak-want to-you two
'You two want to speak.'

yirri-limi-nyi
see-FUT-we in
'We will see it.'

kalku-na-lpi-yirni
take care-REMOTE PAST-we (ex)
'We took care of it long ago.'

ka-nga-malpa-layi
carry-REMOTE UNREALISED-we two
'We two were about to carry it long ago.'

9.3.7 Complex Sentences

The following are examples of some more complex sentences:

pipi-lu ma-na partany-Ø parrja-na-kanu
woman-subj get-PAST child-obj look-PAST-after
'The woman grabbed the child after it looked at it.'

yukurru-lu-kurra paji-rni partany-Ø ngangkurl-jini
dog-subj-when bite-PAST child-obj cry-PAST
'When the dog bit the child, it cried.'

yi-nya-ma-la kuyi-Ø partany-ku mirram-ja-kurra wani-kinyi
give-PAST-I-him meat-obj child-to shade-in-when sit-IMPERFECT
'I gave the meat to the child when he was in the shade.'

kulpa-nya-maniny-ju wika-Ø ma-na-yirna ngurra-ku
arrive-PAST-before-subj firewood-obj get-PAST-we camp-to
'Before getting back, we got firewood for camp'

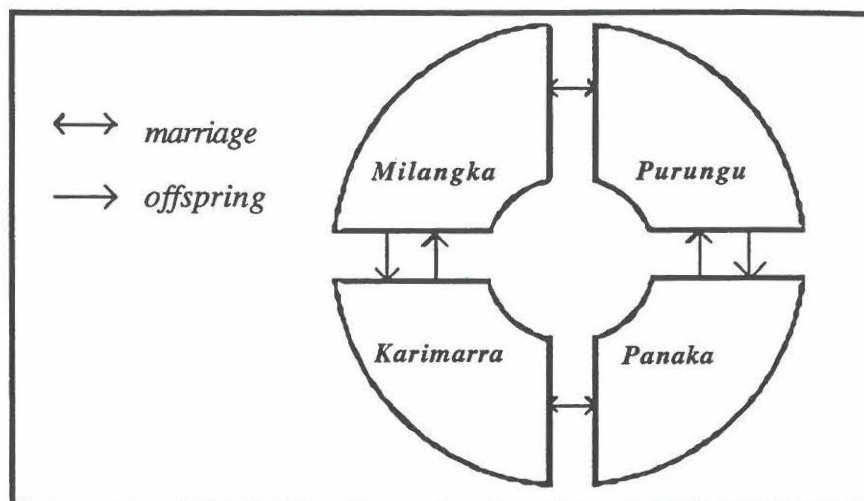
9.4 *Some Kinship Terms*

The following terms and many more can be found in Brian Geytenbeek's Nyangumarta Dictionary (available through Wangka Maya).

japartu	father, father's brother
jinartu	for a man: father's sister, or mother's brother's wife whose daughter is unmarriageable for him for a woman: father's sister; mother's brother's wife
kanguji	older sister
marrka	younger brother, younger sister
marruku	for a man: mother-in-law, wife's mother for a woman: daughter's husband; brother's son. This relationship (mother-in-law and son-in-law) requires avoidance. A person should not look at, talk to, go near or say the name of their marruku .
murrkangunya	the oldest child for a woman
malyurta	any middle children in the family
pilyurr	a promised spouse
nyirti	the youngest child of a woman
nyakaji	a wrong spouse
nyupa	boyfriend, girlfriend, husband, wife, potential spouse. A Purungu man's nyupa would be a Milangka woman etc.
pipi	mother, mother's sister

9.5 *Kinship*

Every Nyangumarta person is born into a 'skin' section which is determined by the section of their mother (in most cases). Traditionally this system meant that people knew which group of people their husband or wife would come from. The four groups for Nyangumarta people are Panaka, Milangka, Purungu and Karimarra.



A Purungu man marries a Milangka woman and their children are Karimarra.

A Milangka man marries a Purungu woman and their children are Panaka.

A Panaka man marries a Karimarra woman and their children are Milangka.

A Karimarra man marries a Panaka woman and their children are Purungu.

9.6 Nyangumarta Word List

(Note: the verbs are given as the past tense form)

all	wirr	feather	wirru
armpit	ngalkuny	finger nail	milpiny
ashes	jurnpa	fire	wika
bad	kurlu	fish	kapi
bark	karnu	flame, light	wakirarru
beard	karlukarlu	fly	warrayi
belly	ngarlu	to fly	kangkajaninyi
big	wirtu	food - vegetable	mayi
bird	yintajarra	foot	jina
bite	pajirni	forehead	pirriri
black	warrukurla	full	winya
blood	pijirri	get	mana
body	kawu	give	yuwa
bone	kunyja	go	yana
breast	ngama	good	ngalya
burn	kamparna	hair	mampu
camp	ngurra	hand	parirr
chest	nyiti	head	junturtu
child	partany	hear	pinakarra
climb	karntinya	heart	parraparra
cloud	mujungu	hit w/ hand	wirlala
cold (weather)	warri	hit w/ missile	ruwanyiyu
cold (in head)	wurrku	hungry	janparr
come here!	kurtali	I, me	ngaju
come	kurtaliyi	kill, strike	wirlarna
cry	ngangkujini	knee	kangku
cut	wirrkarna	know	miranu
dig	karlanyi	lay	kupalyjarra
die	marlkarri	leaf	parrka
dog	yukurru	leave it	yakarna
down, below	kaninykarti	lie down	kartakarra
drink	minypila	liver	ralyuralyu
dry	purnarra	long	makanu
ear	kurlka	louse	parlu
earth	warrarn	man	pirirri
east	kakarra	many	kurrngal
eat	ngana	meat	kuwiyi
egg	jimpu	moon	mujungu
elbow	yurlku	mouth	jawa
enter	ngalpa	name	yini
eye	pani	nape, neck	ngalyi
fall	pungka	near	jalanga
far	kaja	new	kuwarrija
fat	jinjimama	night	warrukarti

north	yalinyj	stone	warnku
nose	milya	sun	janyja
not, do not	munu	swim	nyimurljarra
now	kuwarrit	tail	wipu
old man	ranyji pirirri	tell	wurrala
one	waraja	testicles	kurlurr
penis	wirlu	that (remote)	wurnungu
person	marrngu	that (near)	nyungu
put	wirrila	this (nearest)	wangka
rain	ngapa	thigh	kalparti
red	mijimiji	thirsty	winu
rib	raminy	throat	ngalyi
road	rutu	throw	parnpili
root	karlka	tomorrow	marntunga
rotten	pirniny	tongue	jarliny
run	mirtijarra	tooth	rirra
sand	jungka	tree	mungka
sandhill	niyamarri,panyja	two	kujarra
see	parrjarna	up, above	kankajirriji
shit, faeces	purta, kurna	urine, piss	kumpu
short	murlku	vagina	mirni
shoulder	lirnpi, ngurnti	walk	marti
sick	wurrku	warm (weather)	parrpakarra
sit	kajarna	water	ngapa
skin	karnu	we (dual)	ngalaya
sky	parlparr	we (pl)	nganarna
sleep, asleep	kartakarra	west	kara
small	wupartu	wet	wirna
smell it	parntirna	what?	ngani
smoke	jungan	where?	wanyjarni
snake	jurru	white	mirtamirta
soon	nyampalu	who?	nganurtu
south	kurila	wind	wangal
speak	muwarr	woman	mirtawa
spear	karrparta	yam	mata
spear	yarntarna	yellow	jungkarrjungkarr
spit	janga	yes	yu
stand	wararrkarra	yesterday	karrpa warinyja
star	panikata	you (sg)	nyuntu

9.7 Nyangumarta Texts

Here are some stories in Nyangumarta

Purlpi waninyikinyi Nyangumarta pirranga. Kuwarri jinta waninyayirni kakarnijapa yalinyanguja, purrpjirri milpanyirni Ngarukarti, warajanga waninyayirni nyungungu. Jinta tayijnjarrangu waninyayi.

In the past the Nyangumarta people lived in the desert. Now some of us from the east and the north have met together, we came to Port Hedland, we are living together here. The rest are living on stations.

Nyungu Mikurrunya manguny.

Pirirrilu kalkurnikinyipulinyi mirtawajirri warajanga kujarra. Mirtamarninyju mikulu yirrirnikinyi kurrimarniny pirirringimarra. Jalakarti jini kurrimarniny. Ranyjimarniny mirtawa pirirripa wangka waninyapulu. Pirirri yakujanikarti milyakarti waninyi rurtumartaji. Ranyjimarniny mirtawa waninyi partijirri. Kurrimarniny kara waninyi.

This is the Dreamtime story of the Mikurrunya Hills (near the Marble Bar turnoff, 50 km east of Port Hedland):

A man had two wives. The old one used to eye the young girl with jealousy on account of the man. She used to make the girl camp away from the other two. The old woman and the man are close to each other. The man is on this side, near the road. The old woman is in the middle. The girl is west of those two.

Jarrkurnpangu manguny.

Jarrkurnpangu purlpi ngunarringi kurila waninyikinyi. Jamirniyi panyjaku paliny, munu yingamiyi. Yarrju paliny yana ngarramarnti yalinyjikurnu jina waraja. Kujungurrungu ngalpanya. Pala warnku waninyi partijirri kaniny kuwarri kujungurrungu. Marrngulu yini marnayi Jarrkurnpangu, walypilalu yini marnayi Julitiri Yayilan.

The story of Jarrkurnpangu.

Long ago Jarrkurnpangu used to live way down south. They wouldn't give him tobacco. Sulking, he went away for good, travelling northwards in a straight line. He entered the sea. Now he is a rock in the middle of the sea. The Aborigines call it Jarrkurnpangu, the white people call it Solitary Island (north of Pardoo outcamp).

Further Reading

- Geytenbeek, H. (1988)** Case Relationships in Nyangumarta, pp.253-274 in *Papers in Australian Linguistics*, 17, Pacific Linguistics A-71, Canberra
- Geytenbeek, B. (1991)** Nyangumarta Dictionary
- McKelson, K.R. (1968)** Teach Yourself Nyangumada (ts).
- McKelson, K.R. (1977)** Basic Nyangumada
- McKelson, K.R. (1989)** *Topical Vocabulary in Northern Nyangumarta*, Nulungu Catholic College, Broome.
- O'Grady, G.N. (1964)** *Nyangumarta Grammar*, Oceania Linguistic Monographs, No.9, Sydney.
- Sharp, J. (1985)** Nyangumarta (Ngulipartu) Grammar: a brief description, draft ms.
- Wangka Maya, (Pilbara Aboriginal Language Centre) (1989/90)**
Aboriginal languages of the Pilbara [Banjima, Kariyarra, Manjiljarra, Ngarla, Ngarluma, Nyamal, Nyangumarta, Yindjibarndi], Pilbara Aboriginal Language Centre, Port Hedland.

10. Warnman

Warnman is one of the Western Desert Aboriginal languages that is now spoken at Punmu and Jigalong, and at Newman and Hedland. Warnman country is traditionally in the Rudull River area (Karlamilyi). It extends north west to Lake Waukarlykarly and east to Lake Auld.

The language name has sometimes been recorded as Wanman, Warumala, Nanidjara, Nyarnijarra and Nyaanijarra.



There are less than 100 speakers of Warnman living in the Pilbara area. Warnman is closely related to Yulparija, spoken at La Grange and Kukatja, spoken at Balgo. It is also closely related to other languages in the Wati language group to the south and east; Ngaanyatjarra and Pintupi.

10.1 Language Programme

Warnman has been used in language enrichment and revival programmes in independent schools such as the Nomads Group of Schools at Mijiji Maya and the Punmu Community School.

10.2 Spelling System

10.2.1 Warnman Consonants

	bilabial	alveolar	retroflex	palatal	velar
stops	p	t	rt	j	k
nasals	m	n	rn	ny	ng
laterals		l	rl	ly	
tap/trill		rr			
glides	w		r	y	w

10.2.2 Warnman Vowels

	front	back
high	i, ii	u, uu
low		a, aa

The spelling system presented below can be used to pronounce words written in Warnman.

a	as in <u>f</u> ather, but not so long
aa	as in <u>pa</u> rt
i	as in <u>pi</u> n
ii	as in <u>pea</u> t
j	like in <u>d</u> ew
k	between English <u>k</u> and <u>g</u>
l	like English <u>l</u>
ly	like in <u>milli</u> on
m	like English <u>m</u>
n	like English <u>n</u>
ng	as in <u>si</u> ng
ny	as in <u>oni</u> on
p	between English <u>b</u> and <u>p</u>
r	as in English <u>ru</u> n
rl	like <u>l</u> said with the tongue tip curled backwards
rn	like <u>n</u> said with the tongue tip curled backwards
rr	a trilled <u>r</u> like in Italian or Scottish English
rt	like <u>t</u> said with the tongue tip curled backwards
t	between English <u>t</u> and <u>d</u>
u	as in <u>pu</u> t
uu	as in 'f <u>oo</u> t but twice as long
w	like English <u>w</u>
y	as in <u>ye</u> llow

10.3 Words and Sentences in Warnman

10.3.1 Structure of Words

This section looks at the ways in which consonants and vowels can be combined to make words and syllables.

1. No words start with vowels
2. Consonants which start words are:
p k j m ng n l ny w y r
3. Consonant clusters cannot occur initially.
4. The following consonants occur finally in words:
n rn ny l rl ly rr
5. There are sets of homorganic (produced in the same place in the mouth) consonant clusters: stops and nasals-
mp ngk nt rnt nyj
6. Other homorganic clusters
lt rlt lj lyj
7. Other consonant clusters:
np nk rnp rnk nyp nyk nj rnj lk rlk lyk
lp rlp lyp rrp rrk rrj nng rnng nm rnm

10.3.2 Word Classes

There are two main classes of words in Warnman: verbs and nominals. Nominals include nouns, adjectives, free pronouns and demonstrative pronouns. Nominals take special suffixes to communicate information about who the subject, object or indirect object is. Nominals can also have suffixes attached to them which give information about location, direction, number, possession etc. Warnman is said to have a **split case system**. This is because the nominals give information about the subject and object in a different way than do bound pronominal **clitics**, which attach to the first words of an utterance. Nominals take ergative/absolutive case whereas bound pronominal clitics take nominative/accusative case. Sentences can exist in Warnman without a verb:

yirra - Ø - rna wilyjiwilyji-Ø
tooth-subj-1sgsubj pain-subj
'My tooth hurts'

10.3.3 Nominal Endings

<u>Transitive subject marker (ergative)</u>	-lu after vowels
	-ju after consonants

For example:

karrpu-lu waka-npa purli-Ø
sun-subj hit-PRS rock-obj
'Sunlight hit the rock.'

Notice that the above sentence could be said:

Purli karrpu-lu wakanpa.

For this language it is important to know the difference between two types of verbs; transitive verbs and intransitive verbs (see 1.4.2b for a discussion of these terms).

Instrument - means

-lu after vowels
-ju after consonants

For example:

Parnngurr-ja-nya ma-na mutuka-lu
Parnngurr-LOC-they get-PAST car-INSTR
'They picked me up at Parnngurr with a car.'

Transitive object /Intransitive subject -Ø

For example:

kuja-rna-yarna-jananya mayi-Ø
cook-PAST-we-3pl obj food-obj
'We cooked all of that food.'

The Absolutive case marker (which is Ø - zero) indicates the object of the verb.

Location (in,at,by,on)

-ngka after vowels
-ja after consonants

karru-ngka	in/at/by the creek
waru-ngka	in/at/by/on the fire
tili-ngka	in/at/by/on the flame

For example:

nyarni-yarna wanti-manyi ngurra-ngka
this,here-we sit-PRS camp-LOC
'We're sitting in our camp.'

Directional (to, towards)

-karti
-wana 'across'

For example:

ya-na-ma maya-karti
go-PAST-I house-to.towards
'I went to the house.'

For example:

ya-nu-laju ngurra-karti
go-PAST-1plexsubj camp-to
'We went to camp'

Purpose (for,to)

-ku

For example:

parra-lu-rna-ngku parralyi jinka-rna parrangu-ku
 I-subj-I-for you boomerang chiesel-PAST you-for
'I carved a boomerang for you.'

From

-jaja

For example:

partuni-jaja-ya wanti-manyaya-ya patu
 long time-from-they sit-PAST-they Patu
'Aboriginal man (Patu) lived here from a long time ago.'

Cause/Result/Because of

-ngkamarra

For example:

kalyu-ngkamarra-ya wanti-manyinya
 water-because of-they sit-PAST
'They stayed because of the water.'

Without

-kurtunta

For example:

nyila-ya wanti-manyi-nya murltu-kurtunta
 that-they sit-PAST care-without
'They lived without care.'

With/having

-parti

-kurlu

For example:

wakura-parti-lu-ya janyi-pi-nya-lirnu-ya
 top grinding stone-with-subj-they pound-vbl-PAST-they
'With a grinding stone, they used to pound it.'

Possession/ Belonging to

-mili

-jarra

For example:

mamarn-ju parra-jarra-lu- ka-nganyinya-ngananya parrarnu
 father-subj I-POSS-subject take-PASTCONT-us around
'Father used to take us all around.'

Dual Number

Dual Number is indicated on Warnman nominals by the use of the suffix:

-kujarra

'two'

Plural Number	-paraku
	-warta

For example:

nyarni-yarna yanani patu-paraku
 this-we come Patu-pl
We (Warnman people) came here.'

10.3.4 Pronouns

The free pronouns in Warnman are largely used for emphasis, since bound pronouns do the main job of reference. They operate the same way as other Nominals do.

Person	Singular	Dual	Plural
1 in		<i>parrakujarra</i> 'we 2'	<i>parrawarta</i> 'we all'
1 ex	<i>parra</i> 'I'	<i>parrakujarra</i> 'we 2'	<i>parrawarta</i> 'we all'
2	<i>parrangku</i> 'you'	<i>parrangkujarra</i> 'you 2'	<i>parrangkuwarta</i> 'you all'

10.3.5 Person Pronouns as Suffixes

Bound person pronouns occur as suffixes attached to the first word or utterance of a sentence. There are Subject (or nominative), Object (or accusative) and Indirect Object (or dative/benefactive) person pronoun suffixes.

Subject Pronouns

Person	Singular	Dual	Plural
1 in		<i>-li</i> 'we two'	<i>-la</i> 'we all'
1 ex	<i>-rna</i> 'I'	<i>-liju</i> 'we two'	<i>-yarna</i> 'we all'
2	<i>-n</i> 'you'	<i>-npula</i> 'you two'	<i>-nyurra</i> 'you all'
3	<i>-Ø</i> 'he/she/it'	<i>-pula</i> 'those two'	<i>-ya</i> 'they all'

For example:

Yana-rna	<i>I went.</i>
Yana-li	<i>We two (you and I) went.</i>
Yana-lija	<i>We two (excluding you) went.</i>
Yana-la	<i>We all (including you) went.</i>
Yana-yarna	<i>We all (excluding you) went.</i>
Yana-n	<i>You went.</i>
Yana-Ø	<i>He/she/it went.</i>
Yana-npula	<i>You two went.</i>
Yana-nyurra	<i>You all went.</i>
Yana-pula	<i>Those two went.</i>
Yana-ya	<i>They all went.</i>

Object Pronouns

Person	Singular	Dual	Plural
1 in		-linya 'us two'	-lanya 'us all'
1 ex	-nya 'me'	-ngalinya 'us two'	-nganyjurranya 'us all'
2	-nta 'you'	-ntapula 'you two'	-nyurranya 'you all'
3	-Ø -la 'him/her/it'	-pulanya 'those two'	-jananya 'them'

For third person singular there is a special marker **-la** which can occur meaning 'at/to/from - him/her/it'.

For example:

Pinya-nya	<i>He hit me.</i>
Pinya-ngalinya	<i>He hit us two (excluding you).</i>
Pinya-nganyjurranya	<i>He hit us (more than two excluding you).</i>
Pinya-linya	<i>He hit us two (including you).</i>
Pinya-nta	<i>He hit you.</i>
Pinya-ntapula	<i>He hit you two.</i>
Pinya-Ø	<i>He hit her.</i>
Pinya-pulanya	<i>He hit those two.</i>
Pinya-jananya	<i>He hit them (more than two).</i>
Pinya-linya	<i>He hit us two.</i>

Indirect Object Pronouns (also known as Benefactive or Dative)

Person	Singular	Dual	Plural
1 in		-ngaliku 'for us 2'	-nganaku 'for us all'
1 ex	-ja 'for me'	-ngalijaku 'for us 2'	-nganajaku 'for us all'
2	-ngku 'for you'	-ntapulaku 'for you 2'	-nyurraku 'for you all'
3	-ra 'for him/her/it'	-pulaku 'for those 2'	-janaku 'to them'

For example:

Mana-ja	<i>He got it for me.</i>
Mana-ngalijaku	<i>He got it for us two (excluding you).</i>
Mana-nganaku	<i>He got it for us (more than two excluding you).</i>
Mana-ngaliku	<i>He got it for us two (including you).</i>
Mana-ngku	<i>He got it for you.</i>
Mana-ntapulaku	<i>He got it for you two.</i>
Mana-ra	<i>He got it for her.</i>
Mana-pulaku	<i>He got it for those two.</i>
Mana-janaku	<i>He got it for them (more than two).</i>
Mana-ngaliku	<i>He got it for us two.</i>
Mana-nganajaku	<i>He got it for us all (excluding you).</i>

The Person Pronouns occur on the first word of a sentence. They have the following order of occurrence:

1. First Person markers precede other person markers.
This is regardless of whether the markers are subject, object etc.
2. Otherwise - reflexive, object, benefactive, subject

10.3.6 Demonstratives

The third person pronouns act like demonstratives (this, that, those, these etc)

palawarniny	he/she/it (nearby)
palawarninykujarra	those two (nearby)
palawarninywarta	those - more than two (nearby)

10.3.7 Negative Marker

The following particle is used in Warnman to indicate 'not':-**mirta**.

For example:

mirta -jananya-n ya-rra
not-3pobj-2sgsubj go-IMP
'Don't go to them.'

10.3.8 Verb Endings

Warnman has four verb classes -L, -Ø, -RR, and -W

These can be seen in the following table:

	-L	-Ø	-RR	-W
	waka- 'spear'	wanti- 'sit/stay'	ya- 'go/come'	pu- 'hit/kill'
<i>Pres</i>	-npa/-rni	-manyi	-npa	-nganyi
<i>Past</i>	-rna	-nya	-na	-nya (pinya)
<i>Fut</i>	-nku	-ku	-nku	-ngku
<i>Past:Cnt</i>	-rninya	-minya	-ninya	-nganyinya
<i>Imp</i>	-la	-Ø/-ya	-rra	-wa

The following table shows how the different endings affect the meaning of the verb **waka-** 'to spear' in Warnman.

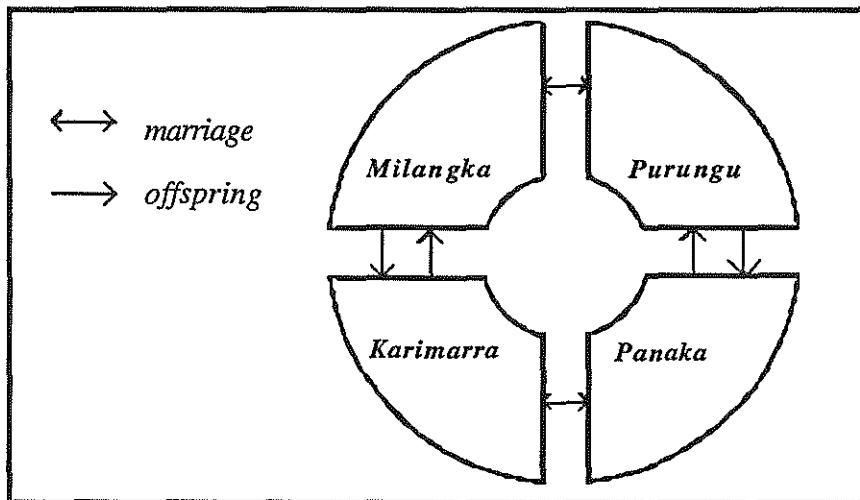
wakarni	he is speaking it	<i>Present Tense</i>
wakarna	he speared it	<i>Past Tense</i>
wakanku	he will spear it	<i>Future Tense</i>
wakarninya	he was spearing it	<i>Past Continuous</i>
wakala	spear it!	<i>Imperative</i>

10.4 *Some Kinship Terms*

jamu	grandfather/grandson
jamurarra	a pair of males in grandfather/grandson relationship
japunyurra	men in generation above one's own (father, father's brothers, mother's brothers)
jiji	child
jingarti	cousin/brother
jirlpi	old man/ grey haired
juwarirra	pair of females on same generation level; cousins
kaja	son or nephew
kami	grandmother/granddaughter
kamuru	uncle (a man's mother's brother)
kamururra	pair of males in an uncle/nephew relationship
kapurlu	older sister
kirriji	bachelor
kirta	man
kupu	older brother
makurta	male cousins
mamararra	man and his child
mamarnpa	father, father's brothers
marlangu	younger brother or sister
marlurlu	initiate, novice
marruku	mother-in-law, son-in-law, a man's father's sisters/ a woman's brother's son, an avoidance relationship
murrkangunya	first born
murtilya	boy
ngunyarri	niece, daughter-in-law, aunt
nyami	grandmother/granddaughter
nyamu	grandfather/grandson
nyarrumpara	pair of siblings
nyirti	youngest in the family
nyupa	spouse
pipinyurra	women in generation above one's own (mother, mother's sisters, father's sisters)
pipirnpa	mother; mother's sisters
turnturnpa	girl, young
yipirarra	a mother and her child
yungkuri	brother-in-law
yurntalpa	daughter

10.5 Kinship Sections

Every Wamman person is born into a 'skin' section which is determined by the section of their mother (in most cases). Traditionally this system meant that people knew which group of people their husband or wife would come from. The four groups for Wamman people are Panaka, Milangka Purungu and Karimarra.



A Purungu man marries a Milangka woman and their children are Karimarra.
 A Milangka man marries a Purungu woman and their children are Panaka.
 A Panaka man marries a Karimarra woman and their children are Milangka.
 A Karimarra man marries a Panaka woman and their children are Purungu.

10.6 Warnman Word List

(Note all words are in their present tense forms)

all	yarnnga	feather	yintu
armpit	ngalkuny	finger nail	milpiny
ashes	jurnpa	fire	nguyumpara, nguja
bad	ngarlka	fish	janpakarringu
bark	yakurra	flame, light	tili, pintarralyu
beard	ngany-ngany	fly	warayi, ngurrirta
belly	nyuru, milku	to fly	parrpa-tinya
big	juma	food	kunangu, mayi
bird	yintajarra	foot	jina, jamana
to bite	paja-rni	forehead	ngalya
black	warrukurla	full	munku
blood	miji	to get	ma-mpa
body	kunturru	to give	yunga-nyi
bone	yika	to go	yarra
breast	ngama	good	ngalypa
to burn	kampa-manyi	hair	purruny
camp	ngurra	hand	mapirr, mara
chest	purturpurtur	head	kata
child	jiji	to hear	kuliya-rni
to climb	taka-rni	heart	kuturtu
cloud, thunder	ngangkarli	to hit w/ hand	punga-nyi
cold (weather)	warri	to hit w/ missile	rungka-rni
cold (in head)	kunkurr	hungry	nyarruri
come towards	yarra-rni	I, me	parra
to come	ya-mpa	to kill, strike	pungku-nyi
to cry	nyurtamanyi	knee	murntura
to cut	wirrka-rni	knowing	ninti
to dig	jawa-rni	to lay (an egg)	ngamparlkarri-nyi
to die	jupa-manyi	leaf	parrka
dog	jangalyi	to leave	ju-mpa
down, below	kaninykurti	to lie	kaja-rni
to drink	jiki-rni	liver	yarrulya
dry	punyurrjinya	long	walpukurra
ear	kurlka, munarta	louse	wirnka
earth	langa	man	kirta
east	kakarra	many	yarnnga
to eat	nyarra-rni	meat	kuwiyi, wakari
egg	ngampu	moon	willarra, panyalpa
elbow	yurlku, kurlku	mouth	jawa
to enter	ngalpanya	name	lirrka
eye	panaya, tiru	nape, neck	taki, ngalyi
to fall	punka-rni	near	yulu
far	wirrili	new	kuwarriya
fat	jinyjimama	night	payininy, payinja

north	kayili	sun	karrpu
nose	mulya	to swim	jarrpa-manyi
not, do not	mirta	tail	yarlinu
now	kuwarri ngulyu	to tell	pirni-npa
old man	jirlpi	testicles	kurlurr
one	kumpinyu, partu	that (remote)	nyarra
penis	wirlu	that (near)	yurlu, jii
person	patu	this (nearest)	ngaa
to put	ju-npa	thigh	panyu, jawali
rain	wiliya, kuluwa	thirsty	marrka
red	martarr, mijimiji	throat	ngalyi
rib	yimiri, ngilpirr	to throw	ngarripunga-nyi
road	rutu	tomorrow	yutakurlu
root	yataru	tongue	nyanjala, nyarl原因
rotten	pirninypa	tooth	yirra
to run	rarranga-npa	tree	mungka
sand	langa	two	kujarra
sandhill	tuwa	up, above	kankarni
to see	nya-ngani	urine, piss	kumpu
shit, faeces	murla	vagina	nyirtany
short	murlku	to walk	jinangu ya-npa
shoulder	yilipiri, ngurnti	warm (weather)	yalijarra
sick	mimi	water	kungkulyu, kalyu
to sit	wanti-manyi	we (du)	parrakujarra
skin	yakurra	we (pl)	parrankuwartanyura
sky	nganka, ngarnka	west	kararra
sleep	kunya-npa	wet	wirna
small	japu, julyamarta	what?	ngana
to smell	panti-rni	where?	wanyjirra
smoke	puyu	white	mirtamirta
snake	jila, jurntangu	who?	ngana
soon	kuwarri	wind	wangal
south	ngaparti	woman	warrpalypa
to speak	wimi-ju-rni	yam	mata
spear	karrpata, mirrungkul	yellow	karntawarra
to spear	waka-rni	yes	yu
to spit	janga-junpa	yesterday	karrpungka
to stand	parti-manyi	you (sg)	parrangku
star	kurtalya, wiilpa		
stone	purli		

10.7 Warnman Texts

Here is a short story in Warnman

Nyarnilangka, jijiyarna yanarni. Wantinyayarna, nyarni langka jiji yarna yana ni.
Wantinya yarna

In this very place, we came here as children. We stopped here.

Jumajinya nyarningka ngulyu. Kulpamanyiyarna.

We grew up right here. We are returning now.

Pipirnju parrajarralu mamarnju kanganyinyangananya parrarnu karrukarru
All around back and forth Father used to take us all around.

Nyukuwartakartiyarna nyarni kakarra yarra Nyukuwarta
To Nyukuwarta in the east

Nyukuwartangkayarna wantinya, kulpayarna kayili.
We stayed at Nyukuwarta we returned north

Yarrayarna warlangka Ngayartakujarrakarti nyarrangka kayiliyarna nyarra.
We'd go to the salt water Lake Dora and north

Yintayarna wanarninya.
We followed waterholes

Further Reading

Marsh, J.L. (1989) Warnman Pronouns (ms).

Marsh, J.L. (1989) Warnman Verbs (ms).

O'Grady, G.N. (1959) *Significance of the Circumcision Boundary in Western Australia*, BA thesis, Sydney .

Pilbara Aboriginal Language Centre (1990) Warnman Wordlist, Port Hedland.

Taylor, D.(1987) Warnman Wimi, audio cassette.

Taylor, D (1987) [Warnman language notes].

Taylor, D., T.Jadai, & N.Thieberger (1987) Warnman Picture Vocabulary.

End Note:

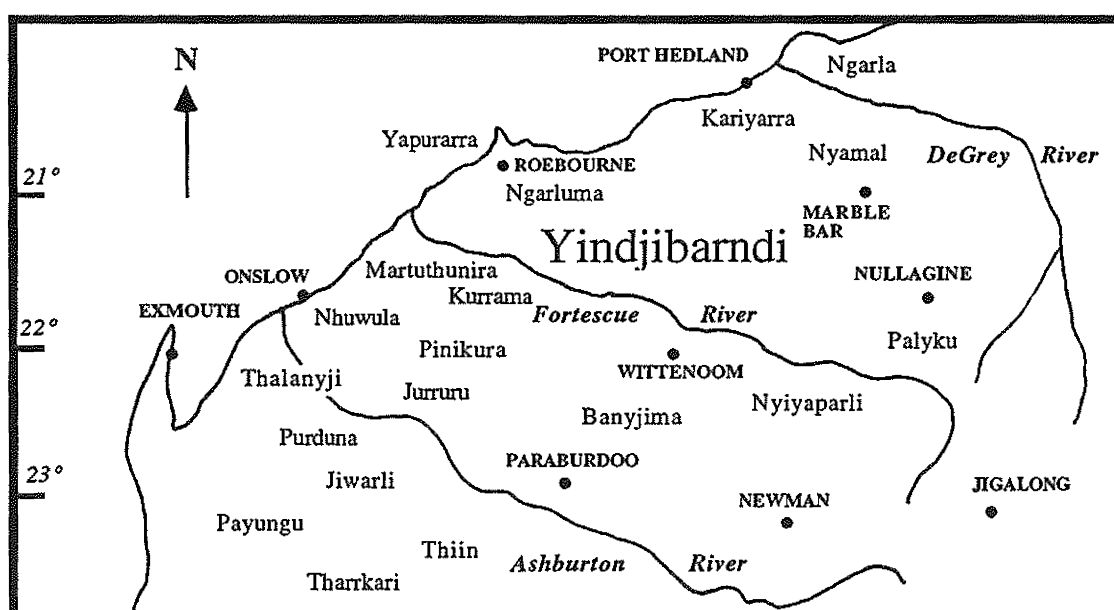
The information in this section has come from Desmond Taylor, Jim Marsh and from fieldnotes made by Nick Thieberger. It will be checked further in future, and readers are encouraged to contact the Pilbara Aboriginal Language Centre for the most recent version.

11. *Yindjibarndi*

Yindjibarndi is one of the languages that is spoken at Roebourne. Its speakers originally came from an area around the Fortescue River near Mount Pyrtton, north to the Upper Yule River and east to Mungaroona Range.

The name of the language is sometimes spelt Injibandi, Ingibandi, Jindjiparndi or Jindjibandji.

There is between 500-1000 speakers of Yindjibarndi. Many of the children of Yindjibarndi speaking parents speak Yindjibarndi well. There are speakers also living in Onslow, Port Hedland and other Pilbara towns.



There are two major Aboriginal languages spoken in Roebourne: Yindjibarndi and Ngarluma. They are both part of the Ngayarda subgroup of languages.

Like all Australian Aboriginal languages, Yindjibarndi has a complicated grammar and a large vocabulary. There is a dictionary and a grammar written about Yindjibarndi.

11.1 *Language Programmes*

Yindjibarndi is a strong language in the Roebourne area and could be incorporated into a school programme in the form of a Language Learning Programme. In 1990, a programme was introduced into the Roebourne Primary School. The school is following the Aboriginal Languages Framework written by the Ministry of Education.

Yindjibarndi is a language which was included in a Language Awareness unit written for the Hedland Senior High School.

11.2 Yindjibarndi Spelling System

11.2.1 Yindjibarndi Consonants

	bilabial	dental	alveolar	retroflex	palatal	velar
stops	b	th	d	rd	j	k/g
nasals	m	nh	n	rn	ny	ng
laterals		lh	l	rl	ly	
tap/trill			rr			
glides	w	yh		r	y	w

11.2.2 Yindjibarndi Vowels:

	front	back
high	i, ii	u, uu
low		a, aa

The spelling system presented below has been used in the dictionary of Yindjibarndi written by Bruce Anderson.

a	as in <u>but</u>
aa	as in f <u>a</u> ther
i	as in p <u>i</u> n
ii	as in <u>pea</u> t
u	as in <u>pu</u> t
uu	as in <u>pu</u> t, but twice as long
b	between English <u>b</u> and p
d	between English <u>t</u> and <u>d</u>
j	like in judge
g/k	between English <u>k</u> and g
l	like English <u>l</u>
lh	made by saying <u>l</u> with your tongue blade pressed against the back of your top front teeth
ly	like in mill <u>i</u> on
m	like English <u>m</u>
n	like English <u>n</u>
ng	like in sing
nh	made by saying <u>n</u> with your tongue blade pressed against the back of your top front teeth
ny	like in <u>on</u> ion

r	like in English <i>run</i> , with the tongue tip turned back
rd	like <u>d</u> said with the tongue tip curled backwards
rl	like <u>l</u> said with the tongue tip curled backwards
rn	like <u>n</u> said with the tongue tip curled backwards
rr	a trilled <u>r</u> like in Italian or Scottish English
th	made with your tongue blade pressed against the back of your top front teeth, like a <u>th</u> sound in English.
w	like English <u>w</u>
y	like English <u>y</u>

Some speakers still use the sound y^h (a dental y) but it has largely been replaced by the lh.

11.3 Words and Sentences in Yindjibarndi

11.3.1 Structure of Words

This section looks at the ways in which consonants and vowels can be combined to make words and syllables.

1. No words start with vowels (except for some borrowed words which start with /a/).
2. Consonants which start words are:
b g th j m ng nh ny w y
3. Consonant clusters cannot occur initially.
4. **g th** and **ng nh** do not occur initially before **i** (**nh** is not common in initial position before any vowel).
5. The following consonants occur finally in words:
n rn ny l rl ly rr
6. There are sets of homorganic (produced in the same place in the mouth) consonant clusters: stops and nasals-
mp ngg nd rnd nth nyj nhth

11.3.2 Word Classes

Words in Yindjibarndi can either be called verbs or nominals and pronouns. Nominals can be broken up into: common nouns, proper nouns (which also includes special relationship terms). Verbs have suffixes which give information about tense, aspect and modality and nominals have suffixes which give information about subject, object, location, direction, number, etc. Aboriginal languages generally don't have a parallel verb of the verb '*to be*' so sentences can simply consist of two nouns to give information about something. This can be seen from the following example:

warlu winbiri
snake long

'The snake is long.'

manggurla waji

child bad

'The child is bad.'

11.3.3 Nominal Endings

There are eight different types of endings which attach to nominals in Yindjibarndi: subject (nominative), object (accusative), location marker (locative (in/at/on/by)), away from (ablative), instrument (instrumental, by means of), towards (allative), with, (comitative), and belonging to (genitive (possessive)). These suffixes are called **case markers**.

Subject Marker

-Ø (zero)

-nha (some proper Nouns)

For example: (-Ø means there is no marker)

nhaa-Ø warrunha-Ø barni ngarrkungu buwa-yi murla-yi
 this-subj black thing-subj be-PRS eat-IMPF rotten-obj meat-obj
'This crow is eating rotten meat.'

Object Marker

-yi (for words with two short vowels ending in a)

-i (for words with two short vowels ending in i)

-wu (other words)

-ngu (proper Nouns)

For example:

manggurla-Ø nhawu mama-ngu
 child-subj see-PRS father-obj
'The child sees the father.'

ngayi-Ø mijagu bawa-yi
 I-subj drink-PRS water-obj
'I'm drinking the water.'

Location - in/at/by/near

-ngga (one syllable nouns ending in a vowel/two syllable words if only short vowels)

-la (three or more syllable words/words ending in consonants/after proper Nouns.)

-da/rda/ja (after words ending in consonants)

-wa - after words with nasals or ending in **u**
or **i**
-a (after words with nasals or ending in **a**).

For example:

bargu- ngga	hill-in/at/by
wundu- wa	river-in/at/by
mara- ngga	hand-in/at/by
wanyja- a	dog-in/at/by
yurrurn- rda	hair-in/at/by
gurndad- da	daughter-in/at/by
manggurla- la	child-in/at/by
gantharri- la	mother's mother -in/at/by
mama- la	father-in/at/by (proper Noun)

Sentence example:

nhaa-Ø wanyja-Ø barni mama-**la**
this-subj dog-subj sit-PRS father-in/at/by
'This dog is sitting near father.'

Away From

-ngu (after the appropriate Location suffix)

For example:

bargu- ngga - ngu	hill-in/at/by-away from
wundu- wa -ngu	river-in/at/by-away from
warnda- wa-ngu	stick-in/at/by-away from
mara- ngga -ngu	hand-in/at/by-away from
wanyja- a -ngu	dog-in/at/by-away from
yurrurn- rda -ngu	hair-in/at/by-away from
gurndad- da -ngu	daughter-in/at/by-away from
manggurla- la -ngu	child-in/at/by-away from
gantharri- la -ngu	mother's mother-in/at/by-away from
mama- la -ngu	father-in/at/by-away from

manggurla-Ø gananggarri-nha wundu-**wa-ngu**
child-subj come-PAST river-in/at/by-away from
'The child came from the river.'

Towards

-garda (direct) (also -warda)
-burraa (indirect)

For example:

garba -rna wundu -**warda**
take -past river LOC
'S/he took it to the river'

Instrumental

Identical to Location suffix except has an **u** ending not **a**. Thus **-nggu** and **-lu**.

For example:

mara-**nggu** hand-INSTR

warnda-**wu** stick-INSTR

wardirra-Ø wanbi-rna warlu-u warnda-**wu**
woman-subj hit-PAST snake-obj stick-INSTR
'The woman hit the snake with a stick.'

With

-wari (common nouns after **rr** or a vowel)

-bari (other common nouns)

-nguwari (proper nouns)

For example:

wanyja-Ø bananggarri-nha manggurla-**wari**
dog-subj go-PAST child-with
'The dog went with the child.'

Belonging to

-arndu

-yarndu

-ngaarndu (proper Nouns)

-nguyarndu (proper Nouns) *this is the long form of -ngaarndu*

(The Possessive suffix (belonging to) for proper nouns is actually a combination of the accusative case marker -ngu and the normal possessive marker -yarndu).

manggurla- arndu	child-POSS	'the child's ...'
manyjangu- yarndu	stranger-POSS	'the stranger's ...'
mama- ngaarndu	father-POSS	'father's'
marraa- ngaarndu	younger brother-POSS	'younger brother's ...'

Many Aboriginal languages do not use a possessive case marker on things which cannot be detached from their body such as their nose, hand, leg etc. If you want to say *my hand* you simply use the word for **I** and the word for **hand**.

For example:

ngayi-Ø mara-Ø
I-subj hand-subj
'My hand.'

Number

In Yindjibarndi the dual marker for all nominals is **-guyha**. This can occur in the form **-wuyha** (after **a** or **i**) and **-uyha** (after **u**). The dual marker precedes all other suffixes on nominals and when a nominal is marked for dual number all other suffixes follow those which attach to common nouns.

bargu-uyha	hill-DUAL
wundu-uyha	river-DUAL
warnda-wuyha	stick-DUAL
mara-wuyha	hand-DUAL
wanyja-wuyha	dog-DUAL
gurndad-guyha	daughter-DUAL
manggurla-guyha	child-DUAL
gantharri-wuyha	mother's mother -DUAL
mama-wuyha	father-DUAL

For example:

manggurla-guyha-Ø wirriwarni
 child-du-subj play-PRS
'Two children are playing.'

To indicate that there are more than two of something the following markers are used:

-ngarli	Common nouns
-wathaa	For proper nouns after u or i
-athaa	For proper nouns after a

There are some nominals which have their own plural markers.

manggurla-rra	children
gubija-rrri	little

The plural marker precedes other suffixes. The suffixes then assume the form for common nouns.

gumbali-ngu	wife's brother-obj
gambali-wathaa-wu	wife's brother's-obj

Other Endings - To Cause Something to Happen

Some suffixes are put on to nominals to change the part of speech they belong to.

Compare the following words

gurlu	hot
gurlu-ma-gu	make it hot
wajigarda	big
wajigarda-ma-gu	make it big
ngurru	happy

ngurra-ma-gu

make it happy

11.3.4 Pronouns (Personal and Demonstrative)

The personal pronouns in Yindjibarndi occur in three persons and three numbers.

<u>Person</u>	<u>Singular</u>	<u>Dual</u>	<u>Plural</u>
Same Generation			
1	<i>ngayi</i> 'I'	<i>ngali ya</i> 'we two'	<i>ngaliyauu</i> 'we all'
Adjacent Generations			
1	<i>ngayi</i> 'I'	<i>ngayuwarda</i> 'we two'	<i>ngayintharri</i> 'we all'
Same Generation			
2	<i>nyinda</i> 'you'	<i>nyindaunya</i> 'you two'	<i>nyindawuu</i> 'you all'
Adjacent Generations			
	<i>nyinda</i> 'you'	<i>nyinkuwi</i> 'you two'	<i>nyindawuu</i> 'you all'
Same Generation - Near			
3	<i>nhaa</i> 'this'	<i>nhurnuuya</i> 'this two'	<i>nhunggiirri</i> 'these'
Adjacent Generations - Near			
	<i>nhaa</i> 'this'	<i>nhurnuwi</i> 'this two'	<i>nhunggiirri</i> 'these'
Same Generation - Mid Distant			
3	<i>wala</i> 'that'	<i>walaaguya</i> 'those 2'	<i>walaangaajirri</i> 'these'
Adjacent Generations - Mid Distant			
3	<i>wala</i> 'that'	<i>walaabi</i> 'those 2'	<i>walaangaajirri</i> 'these'
Same Generation - Far			
3	<i>ngunhu</i> 'that'	<i>ngurnuuya</i> 'those 2'	<i>ngunhunggiirri</i> 'those'
Adjacent Generations - Far			
3	<i>ngunhu</i> 'that'	<i>ngurnuwu</i> 'those 2'	<i>ngunhunggirri</i> 'those'
Same Generation - Far			
3	<i>ngunhaa</i> 'that'	<i>ngurnaaguya</i> 'those 2'	<i>ngunhaanggiirri</i> 'those'
Adjacent Generations - Far			
3	<i>ngunhaa</i> 'that'	<i>ngurnaabi</i> 'those 2'	<i>ngunhaanggirri</i> 'those'

11.3.4.a Case endings for pronouns

In this section individual pronouns will be shown and the case endings that they take.

ngayi	'I'	
Subject	ngayi	'I'
Object	ngayu	'me'
Location	ngayha-la	'near me'
Belonging to	ngaarndu	'mine'
Away from	ngayha-la-ngu	'from me'
With	ngayu-wari	'with me'

nyinda	'you'	
Subject	nyinda	'you'
Object	nyinku	'you'
Location	nyinda-la	'near you'
Belonging to	nyinka-arndu	'your'
Away from	nyinda-la-ngu	'from you'
With	nyinku-wari	'with you'

nyinda -wuu	'you lot'	
Subject	nyinda-wuu	'you lot'
Object	nyinku-purru-ngu	'you lot'
Location	nyinda-wuu-la	'near you lot'
Belonging to	nyinda-burru-ngaarndu	'of you lot'
Away from	nyinda-wuu-la-ngu	'from you lot'
With	nyinku-purru-ngu-wari	'with you lot'

wala	'that-near'	
Subject	wala	'that near'
Object	walaa-gu	'that near'
Location	walaarda	'near that (near)'
Belonging to	walaa-tharndu	'that's (near)'
Away from	walaarda-ngu	'from that (near)'
With	walaa-bari	'with that (near)'

11.3.5 Verb Endings

There are four conjugations in Yindjibarndi. They are: L, Ø, R and N. Here are some of the endings (suffixes) for verb stems (see 1.4.7 for an explanation of the meaning of these suffixes):

	Ø	L	R	N
<i>Present</i>	-Ø	-gu	-gu	-gu
<i>Past</i>	-nha	-rna	-rna	-na
<i>Imperfective</i>	-ngu	-rnu	-rnu	-nu
<i>Perfective</i>	-(a)ayi	-gaayi	-gaayi	-gaayi
<i>(passive)</i>	-yangaarnu	-rnaarnu	-rnaarnu	-naarnu
<i>Progressive</i>	-ngumarnu	-rnumarnu	-rnumarnu	-numarnu
<i>Infinitive</i>	-(a)angu	-langu	-langu	-langu
<i>Habitual</i>	-marda	-nmarda	-nmarda	-nmarda
<i>Imperative</i>	-ma	-nma	-nma	-nma
<i>Optative</i>	-yaa	-jaa	-jaa	-jaa
<i>(passive)</i>	-nyaa	-nnyaa	-nnyaa	-nnyaa
<i>Irrealis</i>	-yingu	-gayingu	-gayingu	-gayingu

For example the following verbs belong to the Ø Class

gananggarri-Ø	coming
bambanggarri-Ø	sleeping
ngayhi-Ø	crying
yunggu-Ø	giving
nhawu-Ø	seeing
yindarri-Ø	thundering
winba-Ø	chasing

The following verbs belong to the L Class

mija-gu	drinking
gunkama-gu	getting
wantha-gu	putting
thuwayi-gu	spearing
barndi-gu	smelling
garba-gu	taking
ngayi-gu	throwing

The following list shows how the verb to see/look appears with all the different types of endings.

nhawu	Present Tense 'He's seeing it'
nhawunha	Past Tense 'He saw it'
nhawungu	Imperfective Aspect 'He was seeing it'
nhawuyangu	Imperfective Aspect (Dependent)
nhawaayi	Perfective Aspect 'He saw it (yesterday)'
nhawuyangaarnu	Perfective Aspect (Passive)
nhawungumarnu	Progressive Aspect 'He is seeing it.'
nhawaangu	Infinitive Aspect 'to see'
nhawumarda	Habitual Aspect 'He used to see it'
nhama	Imperative Mood 'See it!'
nhawuwayi	Potential Mood 'He will see it'
nhawuyaa	Optative Mood 'He might to see it.'
nhawunyaa	Optative Mood (Passive)
nhawayingu	Irrealis Mood 'He could have seen it'

11.3.6 Passivisation

Passive sentences can be derived in Yindjibarndi by changing the subject of the verb (in nominative case) into instrumental case; and by changing the object of the verb (in accusative case) into nominative case. Also an intransitive verbaliser suffix **-nguli-** is attached to the stem of the transitive verb. Other appropriate inflections (suffixes) follow. Notice the change in the following two sentences.

ngaarda-Ø thuwayina bajarri-wu
 man-NOM spear-PAST euro-obj
'The man speared the euro.'

ngaarda-lu thuway-nguli-nha bajarri-Ø
 man-INSTR spear-PASS-PAST euro-obj
'The euro got speared by the man.'

11.3.7 Complex Sentences

ngayi-Ø nhawu ngaarda-wu garri-yangu garda-ngga-wu
 I-subj watch-PRES man-obj stand-DEP bottom-in/at/by-obj

warnda - a - wu muugarri - yangu babiba -wu
 tree-in/at/by-obj smoke - DEP pipe-obj
'I am watching a man (who) is standing under a tree and smoking a pipe.'

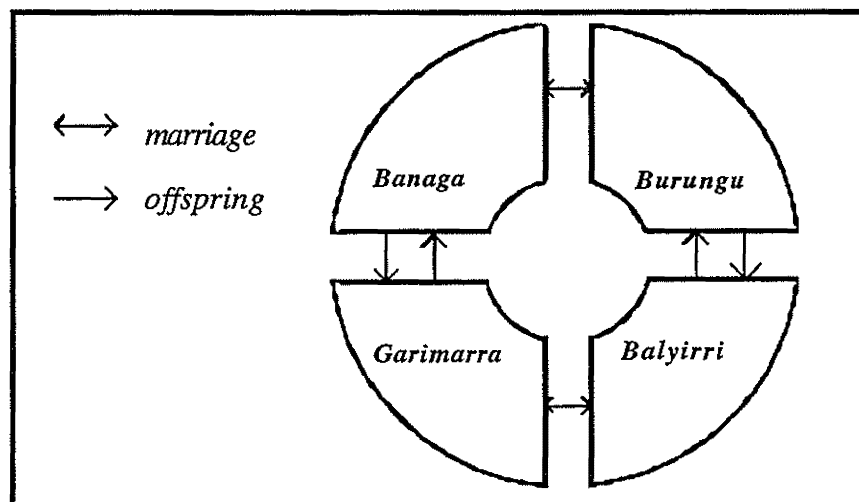
ngayi-Ø wiyanu banggarri bajarri-la barni-yangu baru-ngga-wu
 I-subj hunting go-PRES euro-in/at/by sit-DEP spinifex-in-obj
'I'm going hunting for the euro (which is) sitting in the spinifex.'

11.4 Some Kinship Terms

babuyi	woman's brother's child
gamayi	mother's younger sister, father's younger brother's wife
gantharri	mother's mother
mama	father, father's brother
marrganhu	wife's brother, man's sister's husband
mayi	younger sister
mimi	mother's brother, father's sister's husband
ngayala	man's sister's son, man's daughter's son, wife's brother's son
nyirdingu	youngest child
thami	mother's father
yayu	mother's older sister
yumuni	father's older brother, mother's older sister's husband

11.5 Kinship Sections

Every Yindjibarndi person is born into a 'skin' section which is determined by the section of their mother (in most cases). Traditionally this system meant that people knew which group of people their husband or wife would come from. The four groups for Yindjibarndi people are Banaga, Balyirri, Burungu and Garimarra.



The chart can be read like this:

A Banaga man marries a Burungu woman and they have Balyirri children.

A Garimarra man marries a Balyirri woman and they have Burungu children.

A Balyirri man marries a Garimarra woman and they have Banaga children.

A Burungu man marries a Banaga woman and they have Garimarra children.

11.6 Yindjibarndi Word List

(Note: verb forms are in the present tense).

all	julu	feather	bardu
armpit	nguna, wanga	fingernail	yirrga
ashes	yiwarda	fire	garla
bad	waji	fish	gawi
bark	marlu, pirra, barnnga	flame, light	yurraji
beard	jawurda	fly	warrayi
belly	ngarlu	to fly	garba
big	wajigarda	food	birndu
bird	jarbu, barduwarlaa	foot	jina
to bite	baa-gu	forehead	yirndi
black	warru	full	winya
blood	marda	to get	gunkama-gu
body	tharba	to give	yunggu
bone	gulhi	to go	banggarri
breast	biwi	good	margurra
to burn	gamba-gu	hair	yurrurn
camp	ngurra	hand	mara
chest	burdu	head	bulha
child	manggurla	to hear	wanyaari
to climb	wirdirri	heart	bularda
cloud	garndara	to hit w/ hand	wanbi-gu
cold (weather)	mulhu	to hit w/ missile	ngarra-gu
cold (in head)	nyurru	hungry	gamungu
come here!	guwayi	I, me	ngayi/ngayu
to come	gananggarri	to kill, strike	nyurndima-gu
to cry	ngalhi	knee	marnburr
to cut	wirnda-gu	to know	mi-
to dig	yurra-gu	to lay	ngarriirraa-gu
to die	nyurndiwarni	leaf (green)	watharn
dog	wanyja	to leave it	wantha-gu
down,below	gardangga	to lie down	ngarri
to drink	mija-gu	liver	ngamarri
dry	biyu	long	winbiri
ear	gurga	louse	gulu
earth	jurli, warri	man	birirrimaru
east	yaarni	many	murla
to eat	ngarna-gu	meat	mutha
egg	jimbu	moon	wilarra
elbow	warnkurla	mouth	thaa
to enter	tharrwa	name	yini
eye	thurla	nape, neck	nhanka
to fall	bungga	near	murna
far	warrwa	new	yiyangu
fat	guruuru	night	warru

11. Yindjibarndi

north	warda	stone	marnda
nose	ganji	sun	yurra
not, do not	mirda	to swim	gurrawayi-gu
now	yiya	tail	garndi
old man	juju	to tell	wangga-gu
one	gunyji	testicles	gatha, burda
penis	warndi	that (remote)	ngunhu
person	ngaarda	that (near)	wala
to put	wantha-gu	this (nearest)	nhaa
rain	yundu	thigh	wulu
red	mardamarda	thirsty	biyaa
rib	thambi	throat	wangarr
road	yirdiya	to throw	ngayi-gu, balha-gu
root	jila, malharga	tomorrow	warrunggamu
rotten	buwa	tongue	yathuu
to run	binigarri	tooth	yirra
sand	thungga	tree	warnda
sandhill	bargu	two	gulharra
to see	nhawu	up, above	gankala
shit, faeces	guna	urine, piss	gumbu, guwarda
short	guda	vagina	tharri
shoulder	barraa	to walk	wilayi banggarri
sick	yirriri	warm-weather	guru
to sit	mardunggarri	water	yarrwa
skin	gawurn	we (du)	ngaliya, ngayuwarda
sky	barbarr, ngarnga	we (pl)	ngayintharri
to sleep, asleep	bamba	west	wuluyu
small	gubija	wet	manthi
to smell it	barndi-gu	what?	ngani
smoke	buu	where?	wanthila
snake	warlu	white	jiwarra
soon	jamba	who?	ngana
south	gaayu	wind	wirrwi
to speak	wangga	woman	wardirra
spear	wirnda	yam	mada
to spear	gardaa-gu, thuwayi-gu	yellow	biyulu
spit	wilhangga-gu	yes	ngaa, ngawu
to stand	garri	yesterday	wirruulamu
star	birndirri	you (sg)	nyinda

11.7 Yindjibarndi Text

This is a short story told by Ken Jerrold to Frank Wordick.

Barnga muyhungga jimbuwarlaarri. Tharrawayi ngurrayi ngarrili thurnungga.

In winter, the female bungarra is full of eggs. She goes underground and lies there.

Tharlayigu jinawari, muji thardamarnu. Ngarri muwawa.

She kicks with her feet, plugging the hole. She lies there, buried alive.

Ngaarda ngarrguwayi barngayi jimbuwarlaa.

Suppose a person eats a female goanna with eggs.

Ganaji barndigayi ngaardawu, ngarrgaayi jimbu barngayi.

Lightning would smell the person who ate the goanna eggs.

Ganaji wanbigayi, nyurndimarnu.

Lightning would strike them dead.

Jujungali wandaa ngarrguwayi. Yangubala mirda.

Older people can eat them, but not young ones.

In winter, the female bungarra is full of eggs. She goes underground and lies there. She kicks with her feet, plugging the hole. She lies there, buried alive. Suppose a person eats a female goanna with eggs. Lightning would smell the person who ate the goanna eggs. Lightning would strike them dead. Older people can eat them, but not young ones.

Further Reading

- Anderson, B. (1980)** Yindjibarndi language lessons.
- Anderson, B. (1986)** Yindjibarndi dictionary.
- Brandenstein, C.G. von (1970)** *Narratives from the North-West of Western-Australia in the Ngarluma and Jindjibarndi languages*, Volumes 1-3 + Audio-disc.
- O'Grady, G.N. (1959)** *Significance of the Circumcision Boundary in Western Australia*, BA thesis, Sydney.
- Owen, J. (1991)** A Learners Guide to Yindjibarndi
- Wangka Maya, (Pilbara Aboriginal Language Centre) (1989/90)** Aboriginal languages of the Pilbara [Banjima, Kariyarra, Manjiljarra, Ngarla, Ngarluma, Nyamal, Nyangumarta, Yindjibarndi], Pilbara Aboriginal Language Centre, Port Hedland.
- Wordick, F.J.F. (1982)** *The Yindjibarndi Language* Pacific Linguistics Series C, No.71, Canberra.

Appendix 1: Pilbara Aboriginal Language Programmes

Jiwarli (Mantharta)	None; Future: Language Awareness
Jurruru (Mantharta)	None; Future: Language Awareness
Kariyarra (Ngayarda)	None; Future: Language Awareness
Kartujarra (Wati)	None; Future: Language Awareness Kartujarra and Manyjilyjarra have become one language - Martu Wangka although many Aborigines prefer to say Manyjilyjarra is their language rather than Martu Wangka.
Kurruma (Ngayarda)	None; Future: Language Awareness
Manyjilyjarra (Wati)	Has been used in initial literacy programmes in schools in the Pilbara such as Strelley, Camp 61, Camp 62, Lalla Rookh, Panaka, Punmu, Parnngurr. Many of these programmes no longer exist although the schools at Punmu and Parnngurr are still operating soundly. The Government school at Jigalong has also used Manyjilyjarra for Enrichment programmes from time to time.
Martuthunira (Ngayarda)	None; Future: Language Awareness
Ngarla (Ngayarda)	Part of a Language Awareness Programme produced for the Hedland Senior High School.
Ngarluma (Ngayarda)	Part of a Language Awareness Programme produced for the Hedland Senior High School. Language Learning and Enrichment at Roebourne Primary School.
Nhuwala (Ngayarda)	None; Future: Language Awareness
Nyamal (Ngayarda)	Part of a Language Awareness programme produced for the Hedland Senior High School.
Nyangumarta (Marrngu)	The Nomads Group of Schools has run Bilingual programmes in several schools in the Port Hedland area: Strelley, Warralong, Callawa, Lalla Rookh, Mijiji Maya and Woodstock (operating since 1976). La Grange has also run Language Enrichment programmes in Nyangumarta in the Primary School. Hedland Senior High School has started language awareness classes in Nyangumarta and other Pilbara languages. The South Hedland Primary School is teaching Nyangumarta to two different age groups as part of the Aboriginal Languages Framework

Nyiyaparli (Ngayarda/Wati?)	(LOTE) put out by the Ministry of Education.
Palyku (Ngayarda/Wati?)	None; Future: Language Awareness
Banyjima (Ngayarda)	None; Future: Language Awareness
	Part of a Language Awareness Programme produced for the Hedland Senior High School. Could be a Language Revival/Enrichment programme taught in Onslow.
Payungu (Kanyara)	None; Future: Language Awareness
Pinikura (Kanyara)	None; Future: Language Awareness
Purduna (Kanyara)	None; Future: Language Awareness
Putijarra (Wati)	None; Future: Language Awareness
Thalanyji (Kanyara)	None; Future: Language Awareness
Tharrkari (Mantharta)	None; Future: Language Awareness
Thiin (Mantharta)	None; Future: Language Awareness
Wariyangka (Mantharta)	None; Future: Language Awareness
Warnman (Wati)	Language Revival programmes have been in operation in the Nomads Group of Schools for a couple of years with limited success. The Punmu community are currently employing a linguist to help formulate a Language Revival programme in the Punmu School and Community.
Yindjibarndi (Ngayarda)	No programmes outside those run by SIL linguists in Roebourne to teach people literacy skills. The school of Roebourne could run a Bilingual Programme as the majority of the children speak Yindjibarndi as their first language. Roebourne uses Yindjibarndi and Ngarluma in the school at present as part of the Aboriginal Languages Framework (LOTE) put out by the Ministry of Education.
Yinhawangka (Ngayarda)	None; Future: Language Awareness.

Appendix 2 Working with Languages

The following is an extract from a letter written by Brian and Helen Geytenbeek, Field Linguists with the Summer Institute of Linguistics (S.I.L.) in support of the proposed Certificate in Aboriginal Language Work (dated 27 April 1989). The information presented in the letter will give readers an idea as to the type of work that can be done in working with languages and some of the problems that need to be addressed.

A. RECORDING OF DYING LANGUAGES FOR POSTERITY

"For posterity" means for the benefit of the descendants of that language group, not just for the benefit of the academic world. Our own involvement with Mr. Alexander (Sandy) Brown has proved that such Recording Projects are both feasible and worthwhile. Sandy came to me in 1984 to ask if I would record his Ngarla language before it became extinct. (There are now only about 7 people who can still speak it fluently, and less than a dozen who have a limited use of it.)

I explained to Sandy that I could not spare the time to record it, but that I could write down enough to teach him to read and write in it, so that he could then record it himself. Since both of us have full-time jobs it had to be a spare time hobby. We spent more than a year's worth of Saturday afternoons and on the project, getting Sandy literate. And a lot more since, recording and processing more data.

When we started Sandy could list numerous words, but was not able to put even one short sentence together in Ngarla. As he worked on the project his memory suddenly began to recall more and more Ngarla, and soon he was to the stage of being able to give me several similar sentences and explain the fine shades of different meaning they represented.

...at the end of 1985 Helen and I had to be away for 15 months. Apart from one 3 page letter that I wrote to him in Ngarla soon after we left, he had no other encouragement with the project, but when we came back he was reading and writing better than when we left, and he continues to improve his skills by practising frequently.

...Since obtaining a computer I have been keyboarding the Ngarla and English, and hope soon to print out an interim Ngarla - English Dictionary and an English-Ngarla Word-list, copies of which can be made available to Ngarla-speaking people and their descendants. Already some of his grandchildren are asking me how soon they can have one.

All of this stemmed from the efforts of one dedicated man, who just needed some help from a linguistically trained person in order to become literate in his own language.

The time to act is NOW. The smaller Pilbara Aboriginal languages are rapidly losing their competent speakers. We have just buried at least 2 or 3 competent Ngarla speakers just in the past two years, including Sandy's father, who was 96 when he died. Other competent speakers are becoming blind, deaf, and/or senile. The same things are happening to other less competent speakers who still know enough of the language to make a contribution to the recording of it.... Naturally what applies to Ngarla applies equally to the other small languages also, throughout WA.

B. ATTEMPTS TO REVIVE DYING LANGUAGES

We are very dubious about any attempts at the reviving of dying languages. We spent our first five years in that sort of situation in the 1960s. It didn't work. Some of the leaders were keen, but the rest of the people were just not interested. You can't force people to use a language if they don't want to use it. That may sound axiomatic, but it needs to be said, because many white people who want Aborigines to keep their languages (whether the Aborigines really want to or not), put their head in the sand when it comes to this fact.

Likewise there are many Aboriginal people around Australia who would feel wistful about their dying language, but who do not understand the tremendous amount of work that they themselves must be prepared to put into trying to revive such a language. There is no shame in their not understanding this, of course. One learns by doing, and since they have never had the chance to do it before, they cannot be expected to realise how much effort they will have to put in. It merely means that those who do know must be honest with them, and warn them.

For many years now we have been talking to or hearing about or reading about Aboriginal people who think that somehow the Government, or the School, or somebody else, can give their situation a 'quick fix'. They want someone else to teach their children their language. In our opinion this is quite ridiculous! If they themselves are not speaking their own language to their own children every day, in their own every day activities, no amount of help from Government Departments or Schools or Linguists will bring that language back into daily use. The people need to be told that. It is a cold hard fact, and if they do not face it as a fact before they start on a 'revival' project, they may be very disappointed when it fails. We believe that trying to revive a dying language will be a complete waste of time and money unless the adults actively use the language themselves, and actively work at teaching the children.

C. HELPING LIVING LANGUAGES TO STAY STRONG

In strong contrast to the small dying languages we have just been talking about, there are still a few situations in W.A. where the languages are still being spoken as a main means of communication, and the Aboriginal life-style is still being taught. Nyangumarta is one such. In these situations the outlook is of course very different, and there is great value in establishing useful programmes that will help to maintain the language and as much as is practical of the rich culture it represents.

Appendix 3: Linguistic work, languages and number of speakers

Language Name	Dictionary (d), or wordlist(w) available?	Grammar or sketch grammar written?	Number of speakers				
			Few or none	20-50	50-100	100-500	over 500
Banyjima	Yes (w)	Yes					
Jiwarli	Yes (d)	Yes					
Jurruru	No	No					
Juwarliny/Walmajarri	Yes (d)	Yes					
Karajarri	Yes (w)	Yes					
Kariyarra	No	No					
Kartujarra	Yes (d)	Yes					
Kriol	Yes	Yes					
Kurrama	No	No					
Mangarla	Yes (w)	Yes					
Manyjilyjarra	Yes (d)	Yes					
Martuthunira	Yes (w)	Yes					
Martu Wangka	Yes (d)	No					
Ngarla	Yes (d)	No					
Ngarluma	Yes (w)	Yes					
Nhuwala	No	No					
Nyamal	Yes (w)	No					
Nyangumarta	Yes (w)	Yes					
Nyiyaparli	Yes (w)	No					
Palyku	No	No					
Pinikura	No	No					
Purduna	No	No					
Putijarra	No	No					
Thalanyji	Yes (d)	No					
Thiin	No	No					
Warnman	Yes (w)	Yes					
Yindjibarndi	Yes (d)	Yes					
Yinhawangka	Yes (w)	No					
Yurlparija	Yes (w)	Yes					

Appendix 4: Some Definitions

Accusative Case	The marker which indicates the direct object of the verb - the person or thing which is directly affected by the verb. This marker occurs on the end of nouns or pronouns.
Adjective	The word used to describe some quality or condition in a noun - often known as the describing word.
Adverb	A word which is used to give more information about a verb or an adjective or even another adverb.
Agglutinative	This term is used to describe languages which put together different elements into one word. Aboriginal languages tend to put either suffixes or prefixes on to root words to make one word.
Alphabet	The written characters of a language, in their conventional order. Each character represents a sound or a combination of sounds in the language.
Alveolar	This term is used to describe a particular consonant sound which is produced by the tongue touching the alveolar ridge (this is the part of the mouth just behind the upper front teeth).
Aspect	You use the term aspect to describe the verbs of some languages. These verbs have distinct endings that show the way the action was thought of or looked at by the speaker. Some forms may show action as progressing or continuing, another form may indicate that the time spent doing the action was not materially significant and so on.
Aspirated	This refers to the production of a consonant such as the English p which involves the accompaniment of a small puff of air.
Bound Form	A linguistic form which never exists as a complete word by itself - it is always part of a larger construction.
Case	In some languages, nouns occur with distinctive endings or suffixes which indicate the relationship of this noun to other elements in the sentence i.e. may indicate the subject, object, indirect object, possession etc.

Consonant	Sounds produced by an obstruction of air as it passes from the lungs. This obstruction could be by the lips or tongue or both.
Direct Object	The person or thing directly affected by the action of the verb. For example: She rode <i>her horse</i> .
Dual Number	In some languages there are personal pronoun forms which indicate duality such as 'you and I', 'you and he' etc.
Ergative Case	Ergative languages are languages which mark the subject of a transitive sentence differently than they mark the subject of an intransitive sentence. The subject of the intransitive sentence and the object of the transitive sentence in the language have the same suffixes.
Indirect Object	Some verbs have two objects, one is called direct and the other is called indirect. These verbs are: give, lend, buy, sell, send, etc. The direct object is that which indicates what was given, lent, bought, sold etc and the indirect object is the receiver of the object that was given, lent etc.
Intransitive Verb	A verb not having a direct object. The verbs cry, sleep etc are intransitive verbs.
Lamino-Dental	A term used to describe the articulation of consonants sounds; it refers to a sound made with the blade of the tongue in contact with the upper (and sometimes lower) teeth.
Modality	A term used to refer to contrasts in mood signalled by the verb. In English we express modal contrasts by using the auxiliary verbs - may, will, can, might etc.
Nominative Case	When grammatical relations are expressed using inflections (suffixes), the subject of the verb is said to have nominative case. A nominative/accusative language is one which has distinct suffixes for the subject of the verb (whether it is transitive or not) and a different marking for the object of the verb in a transitive sentence (the accusative case marker).
Orthography	The correct or accepted use of the written characters of a language. It also includes the rules of spelling.
Phonology	The study of the sounds or phonemes of a language.

Phoneme	A phoneme is a basic unit of sound in a language.
Pronoun	A word used in place of a noun and functions as a substitute for a noun. She, he, it, them, her, me, my, us, and we are all forms of pronouns.
Palatal	A term used to describe the articulation of consonants; it refers to a sound made when the front of the tongue is in contact with or approaches the hard palate.
Retroflex	A sound which is produced by the tongue tip raised and tilted back upward towards the the velum or back of the hard palate.
Subject	The part of the sentence which represents the person or things typically performing an action. For example: <i>Harry</i> went to the store.
Tense	A term which is used with reference to forms of the verb when they are used to indicate past, present or future.
Transitive Verb	Verbs which take a direct object. The object of the transitive verb is directly affected by the action of the verb.

Appendix 5: Places in the Pilbara

This is a list of a few place names in the Pilbara region. The Pilbara Aboriginal Language Centre has an ongoing project to record names in the region which already contains hundreds of names.

<u>English Name</u>	<u>Aboriginal name</u>	<u>Language</u>
Ashburton Downs	Bilyabilyangu	<i>Banyjima</i>
Bamboo Springs Station	Jinangamunya	<i>Nyamal</i>
Camp 61 - hills nearby	Ngalkuninya	<i>Manyjilyjarra</i>
De Grey River	Kurrunya	<i>Ngarla</i>
Edna Creek	Itinyu	<i>Nyamal</i>
Fortescue River	Martuthuni	<i>Martuthunira</i>
Lock Hospital	Murrkanya	<i>Ngarla</i>
Mt Edgar	Marlkurljanya	<i>Nyamal</i>
Muccan Station	Kukunya	<i>Nyamal</i>
Mulga Downs Station	Yangalina	<i>Nyamal</i>
Onslow	Pirtan	
Paperbark Spring	Gulyarnu	<i>Banyjima</i>
Paraburdoo	Balingunha Spring	<i>Banyjima</i>
Parnpajinya	Newman	<i>Martu Wangka</i>
Pear Creek	Mikapalinya	<i>Nyamal</i>
Port Hedland	Ngaru	<i>Nyangumarta</i>
Robe River	Jajiwurra	<i>Banyjima</i>
Roebourne	Yirramakadu	<i>Yindjibarndi</i>
Shaw River	Pangkapara	<i>Nyamal</i>
Strelley Creek	Kurrjarta kapunta	<i>Nyamal</i>
Talga Talga River	Tharrku Tharrku	<i>Nyamal</i>
Tom Price	Jurrkangunha	<i>Banyjima</i>
Twelve Mile	Mukuuri	<i>Ngarla</i>
Twelve Mile Reserve	Tjalka Waru	<i>Ngarla</i>
Waterhole on Sherlock River	Barraburdana	<i>Ngarluma</i>
Whim Creek	Kuyuruwaranha	<i>Nyamal</i>
Yandeyarra River	Kakurlka	<i>Nyamal</i>

Appendix 6: Language Exercises

These exercises aim to give a little understanding of the structure of Pilbara Aboriginal languages.

6.1 Nyangumarta Exercise

See if you can work out the words and suffixes in the following Nyangumarta sentences:

- | | |
|--|---------------------------------|
| 1. Mirtawalu mayi kamparna | The woman cooked the food. |
| 2. Mirtawarrangulu mayi kamparniyi. | The women cooked the food. |
| 3. Pirirrilu yukurru wirlarna. | The man hit the dog. |
| 4. Pirirrirrangulu yukurru wirlarniyi. | The men hit the dog. |
| 5. Mirtawa yana ngurrakarti. | The woman went to camp. |
| 6. Yanayi mirtawarrangu ngurrakarti. | The women went to camp. |
| 7. Mirtawarrangu yanayi ngurrakarti. | The women went to camp. |
| 8. Yanayirni kuyiku. | We (plex) went hunting. |
| 9. Yanapulu kuyiku. | Those two went hunting. |
| 10. Yanayi kuyiku turakanga. | They went hunting on the truck. |
| 11. Wirlarnapulu yukurru. | Those two hit the dog. |

Note: hunting means *for meat*!!

Nouns

woman _____

food _____

dog _____

man _____

camp _____

meat _____

truck _____

Verbs

go (went) _____

hit _____

cook _____

Endings on Nouns

subject marker _____

on _____

plural _____

for _____

Endings on Verbs

past tense _____

plural pronoun _____

we plural exclusive pronoun _____

we dual pronoun _____

6.2 Banyjima Exercise

Look at the following Banyjima words:

wurdungga	in the river
birlingarni	has a hole
mayangga	in the camp
yurulungarni	has a camp
garlanga	in the fire
tharnardigarda	to the beach
barungarni	has spinifex
yurlugarda	to the camp

The above words are made up of two parts: a noun stem and a suffix. Suffixes occur on the end of words. For example in English we add the suffix -ed to verbs such as pull, crawl, jump to allow us to speak of something which has already happened. Banyjima uses a number of suffixes. All of the above words have a suffix which means **in, on, has**.

The suffix has three forms. What are they?

Now write down the Banyjima words for the following:

river	_____
fire	_____
house	_____
spinifex	_____
hole	_____
beach	_____
tree	_____
camp	_____

Written by Lorraine Injie

6.3 Banyjima Exercise

See if you can work out the words and suffixes in the following Banyjima sentences.

1. Marlba gambahnha mijaragu. *The man cooked the egg.*
2. Balya bandigu duragangga. *The woman is sitting on the truck.*
3. Gubijangarli yananha yurlugarda. *The children went to the camp.*
4. Balya yinyagu wanyjaju manduyu. *The woman is giving the dog meat.*
5. Wanyja watharrigu manduyu. *The dog is looking for meat.*
6. Ngatha wirna warrgamunguru. *I'm tired because of work.*
7. Ngatharndu wanyja yananha. *My dog went.*
8. Gubijangarli garlbanha garndingga. *The children climbed the tree.*
9. Marlba wirndarna garndiyu. *The man cut the tree.*

Nouns

woman	_____	egg	_____
dog	_____	truck	_____
man	_____	tree	_____
meat	_____	child	_____

Verbs

climb	_____	tired	_____
cut	_____	sat	_____
give	_____	cook	_____
look for	_____	go	_____

Endings on Nouns

subject marker	_____	on	_____
plural	_____	possession	_____
for	_____	to	_____
with	_____		

Endings on Verbs

_____	_____
_____	_____

Written by Lorraine Injie

6.4 Banyjima Exercise

Look at the following morphemes in Banyjima. Notice that they are divided into groups of nouns, verbs and suffixes. Remember that the tense suffixes go on verbs and the number suffixes go on nouns.

Nouns

balya	woman	marlba	man
jarngurna	emu	wanyja	dog
bajarri	kangaroo		

Verbs

bandi	to sit	garri	to stand
ngaji	to cry	mana	to grab
winba	to run		

Suffixes

- gutha two of them (marlba-gutha =two men)
- yu means singular
- ngali means more than two, or many
- nha past tense (ngali-nha = cried)
- gu present tense (bandi-ku = he/she is sitting) , also subject marker

1. *Translate these Banyjima sentences into English:*

a. Wanyja bandinha.

b. Balyagutha garrigu.

c. Jarngurna winbagu.

2. *Now try to write these sentences in Banyjima.*

a. The woman grabbed the two dogs.

b. The mob of emus were standing.

c. Two kangaroos were sitting.

d. The two men were running.

e. The mob of women are crying.

Written by Lorraine Injie

6.5 Manyjilyjarra Exercise

Look at this example text in Martu Wangka (or Manyjilyjarra). Written by Mitchell Biljaba

Ngayu-rna yutirringu Nyika-ngka Taakuruutu-ngka nyarra-karti.

I was born over past the Stock Route at Nyika.

Nyika-ngka kakarra Jilukurru-ngka.

Nyika is east of Durba Hills.

Maa-rni-ya kanyirnu yuwinmanu.

My family kept me and "grew me up".

Palunyajanu-rni-ya katingu kakarra Yirnangarri.

After that they took me east to Yirnangarri

Payarr-wana..Puyulykura-wana.

around Payarr and around Puyulykura.

Puyulykura-ngka-ya nyinangu pakarnu Maliki...Jukurrpa.

At Puyulkura Maliki people stayed and then rose up...in the Dreamtime.

Ka-ya yanu kakarra.

And they went to the east.

Ka-laju yanu marlaku Taakuruutu-karti.

And we went back to the Stock Route.

Jiingulyu-laju nyinangu rawa.

We stayed there a long time.

Maa-rna kuka pungurringu.

I learned how to kill animals (for meat).

Palunyajanu-lajura yanu Mamurnarra-karti.

After that we went on to Mamurnarra.

Ka-laju-jananya watijunu jina puluku-winti yanunyja.

And we followed the tracks of the people taking the cattle [on the Stockroute].

Pungu-ya ngalangu junu tarrka puluku.

They killed and ate a bullock and left the bones.

Ka-laju manu paarnu ngalangu.

And we got [what was left] and cooked it and ate it.

Ka-laju yanu yapurra Karlamilyi-karti.

And we went west to Karlamilyi.

Note that information in Manyjilyjarra is often added to words by using a *suffix*.

Suffixes are attached to the end of the word, while *prefixes* are attached to the beginning of words.

Try to fill in the Manyjilyjarra words for the following, (1 & 2 are done for you)

- | | |
|-----------------------|--------------------|
| 1 -laju <u>we</u> | 8 Taakuruutu _____ |
| 2 -wana <u>around</u> | 9 yanu _____ |
| 3 -rna _____ | 10 -ngka _____ |
| 4. Ka _____ | 11 kakarra _____ |
| 5 yapurra _____ | 12 -ku _____ |
| 6 puluku _____ | 13 -karti _____ |
| 7 -ya _____ | 14 -rni _____ |
| 8 ngalangu _____ | 15 katingu _____ |

6.6 Ngarla Exercise

1. If you know that the word for 'hunting' is 'wiyanu', and that 'wanyja' means 'which', then what is the word for 'dog' in the following sentence?
Wanyja ngaja karri yukurru wiyanu.
Which dog should I take hunting?

2. If you know that the past-tense ending is '-rnu', what is the word for 'chopped' in the following sentence?
Ngaja jaarnu warnta.
I chopped the tree.

3. If you know that '-ngka' is the location suffix, what is the word for 'cliff' in the following sentence?
Yirra-ngka nyiniyan purntukurrumara.
The White-breasted Sea-eagle is sitting on the cliff.

4. If '-yan' is the suffix for 'is doing it' or present continuous, what is the word for White-breasted Sea-eagle?

5. If you know that '-karta' is the suffix that means 'with', what is the word for 'weapons' in the following sentence?
Jantu-karta yanangkayan pirlakarni.
With his weapons he is going to a fight.

6. Using all of the information in the above examples, decide what the stem form for 'go' is in Ngarla.

7. Is there a suffix on the word for fight? What do you think it means?

8. What is the Ngarla word for 'I'?
