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ABSTRACT

A course in conversational Australian Kriol begins with a discussion of language learning and an outline of the course design. Thirty-five lessons follow, to be used with cassette recordings (not included). Each lesson, except the review lessons, has six sections: a conversation sample, vocabulary, grammar, pronunciation, useful expressions, and supplementary information. The first three sections are interrelated and are to be drilled as a unit. The two review lessons each consist of a story, questions, pronunciation exercises, and useful expressions. An appended essay looks at preconceptions about language and relates anecdotes about characteristics of the English language. (MSE)

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# WORK PAPERS OF SIL-AAB

## Series B Volume 5

### AN INTRODUCTION TO CONVERSATIONAL KRIOL

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# WORK PAPERS OF SIL-AAB

Series B Volume 5

## **AN INTRODUCTION TO CONVERSATIONAL KRIOL**

**by John R. and Joy L. Sandefur**

**illustrated by Don Drew Canonge**

Summer Institute of Linguistics  
Australian Aborigines Branch  
Darwin  
September 1982



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## PREFACE

These Work Papers are being produced in two series by the Summer Institute of Linguistics, Australian Aborigines Branch, Inc. in order to make results of SIL research in Australia more widely available. Series A includes technical papers on linguistic or anthropological analysis and description, or on literacy research. Series B contains material suitable for a broader audience, including the lay audience for which it is often designed, such as language learning lessons and dictionaries.

Both series include both reports on current research and on past research projects. Some papers by other than SIL members are included, although most are by SIL field workers. The majority of material concerns linguistic matters, although related fields such as anthropology and education are also included.

Because of the preliminary nature of most of the material to appear in the Work Papers, these volumes are being circulated on a limited basis. It is hoped that their contents will prove of interest to those concerned with linguistics in Australia, and that comment on their contents will be forthcoming from the readers. Papers should not be reproduced without the authors' consent, nor cited without due reference to their preliminary status.

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## FOREWORD

As a Kriol speaker and Kriol being my mother tongue, I would encourage those who read and learn this language to know that they have my compliments as well as that of the 20,000 other people who speak it.

Kriol is our own language, so don't be turned off by criticism from ignorant people. Criticism isn't our language but Kriol is and always will be.

Rodney Rivers  
Kriol speaker, Eastern Kimberley

## AUTHOR'S PREFACE

Kriol is an Aboriginal creole English spoken by more than 15,000 Aborigines in the north of Australia. The full extent of Kriol, both geographically and population wise, is not yet fully known, nor have all the dialects of Kriol been delineated. Kriol is known to be spoken as a primary language by many Aboriginal communities throughout the Kimberley region of Western Australia and the northern half of the Northern Territory. In some of these communities it is spoken as a mother tongue by three generations. It is also known to be used by many Aborigines in the northwest of Queensland.

Nida (1950:54) has pointed out that 'Rather than attempting to study several dialects at once, [a language learner] should concentrate on a single dialect and learn it well. By doing so he can make the transfer to other dialects with much less difficulty than if he attempts to compress dialect distinctions into his initial studies.' For this reason, we believe the lessons presented here in one particular dialect of Kriol will be useful to all who desire to learn Kriol. This course is based on the Roper dialect. The conversations in each lesson have been constructed mainly from recordings of Betty Roberts and Cherry Daniels of Ngukurr, NT. The Kriol speakers heard on the cassettes for the regular lessons are Ross Thompson, Wendy Thompson and Una Thompson, also of Ngukurr.

We have tried to present a minimum of grammatical information in technical terms. In most cases where we have had to use a technical term we have used it in its broad sense as defined in *The Australian Pocket Oxford Dictionary*. Throughout the course where possible we have given in parentheses ( ) the page number where the point in focus is discussed in the Kriol 'Grammar'. We encourage you to get a copy of the 'Grammar': *An Australian Creole in the Northern Territory: A Description of Ngukurr-Bamyili Dialects (Part 1)* by John R. Sandefur, *Work Papers of SIL-AAB*, Series B, Volume 3, 1979. It is available from SIL for \$5.20. (Part 2 of the 'Grammar' is still in preparation.) We also suggest you get a copy of the Kriol 'Dictionary': *Beginnings of a Ngukurr-Bamyili Creole Dictionary* compiled by John R. and Joy L. Sandefur, *Work Papers of SIL-AAB*, Series B, Volume 4, 1979. It is available from SIL for \$4.50.

The didjeridu heard on the cassettes is played by David Blamatji of Bamyili, NT. The recordings are taken from *Songs of Bamyili* with the permission of the Aboriginal Artists Agency.

This course would not have been produced without the help and encouragement of many people, especially Joyce Hudson of SIL for her editorial comments.

## INTRODUCTION



It can be done!

You can successfully learn Kriol - if you satisfy four conditions:

- 1 You spend time with people speaking Kriol
- 2 You are motivated to learn Kriol!
- 3 You know how to proceed with learning Kriol, step-by-step and day-by-day
- 4 You study Kriol, not in isolation but in its cultural context

The first condition is best met by living in a Kriol speaking community. But just to live in such a community is not enough. You must spend time with people speaking Kriol. Even if you don't live in a Kriol speaking community, the first condition can be met by seeking out Kriol speakers and spending time with them speaking Kriol.

It is important to realise that language learning is learning to speak, to understand and to think in a new language. This is not the same as learning to read another language or learning to write another language, nor is it the same as learning to translate to and from another language. Language learning is not learning about a new language nor is it learning the rules in a grammar book. Language learning is striving to achieve the mother tongue speaker's performance in speaking, understanding and thinking in the language. You learn to speak a language by speaking, not by reading, writing or translating, nor by learning rules of grammar. So in order to satisfy the first condition, you must spend time in a Kriol speaking environment.



Though this course is designed to be used by individuals, it is inadequate if used in isolation. We very strongly urge you to get a Kriol speaker to work closely with you as you work through the course. Because the course has been developed in a specific dialect which may be a different dialect from that of your helper, your helper may disagree with some of the Kriol in the lessons. If your helper says, 'We don't say it like that. We say thus-and-so,' remember that he - not the course - is the authority for his dialect and you should pay attention to him.

Motivation - the second condition - is an act of the will. Some people make the mistake of equating motivation with enthusiasm. When their enthusiasm is up, there 'motivation' is up. But enthusiasm is an emotion. It comes and goes in relation to how you feel, or how

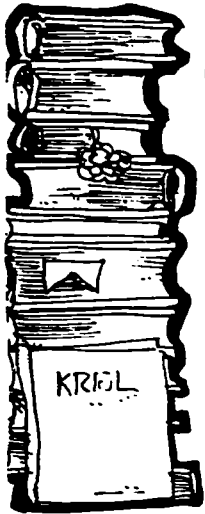


I  
think  
I  
can...  
...I  
WILL

the boss is treating you. Motivation is not an emotion, so don't tie it to your emotions. Motivation is a determination which results in a decision of the will — "I will learn Kriol." The 'I will' is far more important in language learning than the 'I.Q.' (As Brewster and Brewster [1976:1] point out, your aptitude is fine since you already speak English like a native.) It is important for you to realise that it is motivation that determines your ultimate proficiency in Kriol.

We have found that most Kriol speakers, once they know you are serious and positive about learning Kriol, will encourage you in your learning. They will probably continually congratulate you on your ability to speak Kriol. When they stop telling you how good you speak, don't be discouraged. Instead, you should be encouraged — they usually stop complimenting you when you have reached a level of fluency such that their attention is no longer called to your faltering mistakes (Nida 1950:4). They have begun to hear your message, not your mistakes.

This language learning course is provided to help you satisfy the initial stages of condition three. It is an introductory series of lessons designed to help you proceed with learning Kriol. Because this course is only an introductory course, it is important that you supplement it with additional drills and practice designed by yourself with the help of Kriol speakers. A very useful book to help you design additional drills is: *LAMP - Language Acquisition Made Practical* by E. Thomas Brewster and Elizabeth S. Brewster. Lingua House: Colorado. 1976.



Other books on language learning that may be helpful to you are:

NIDA, Eugene A. 1950 (2nd ed.). *Learning a Foreign Language*. National Council of Churches in the USA: New York.

SMALLEY, William A. and Donald N. LARSON. 1972. *Becoming Bilingual: A Guide to Language Learning*. William Carey Library: South Pasadena, Ca.

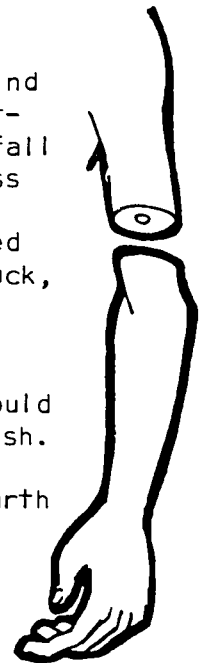
GLENDENING, P.J.T. 1964. *Teach Yourself to Learn a Language*. The English Universities Press: London.

HEALEY, Alan (ed.) 1975. *Language Learner's Field Guide*. SIL: Papua New Guinea.

True language learning is not learning a second language as an isolate. Rather, it is learning a language in its cultural context, learning both language and culture as an interrelated whole. This is especially important in learning Kriol. Even though some 90 per cent of Kriol words are borrowed from English, Kriol is not English. Most words have undergone shifts in meaning or usage that reflect Aboriginal world view, not European world view. If you study Kriol in isolation from its Aboriginal cultural usage, you will learn it in terms of the meaning and connotations of the English words from which the Kriol words were derived. This will inevitably result in miscommunication. You need to continually remind yourself to be alert to the way mother tongue Kriol speakers use Kriol words and learn to use them likewise. Continually remind yourself not to let your English interfere with your interpretation and production of Kriol.

This is the most difficult hurdle you must overcome in learning Kriol. Even we, after five years of studying Kriol, have to remind ourselves not to fall into the miscommunication trap of interpreting Kriol in terms of English meanings. It can be dangerous to fall into that trap! One night while driving to Ngukurr we came across a road accident. We were immediately engulfed by a crowd of inebriated Kriol speakers who were shouting at us to take an injured woman to the hospital and at the same time putting her in our truck, explaining, '*Imin breigim im an.*' 'All right', we thought, 'she broke her arm. Let's get in and go.' Two hours and sixty rough kilometers later we delivered her to the hospital and discovered that her arm was not broken — it was completely severed! She could have bled to death because we interpreted Kriol in terms of English.

This language course is inadequate in helping you satisfy the fourth condition, studying Kriol in its cultural setting. It gives you only the basics of the language, only the primary meaning of some words. You will have to learn the cultural context and extended meanings of Kriol words and expressions from your face-to-face contact with Kriol speakers.



#### LANGUAGE LEARNING PRINCIPLES

BROKEN?

The aim of language learning is to achieve the mother tongue speaker's performance in speaking, understanding and thinking in the language. The aim is to achieve the mother tongue speaker's fluency and accuracy in the use of the language.

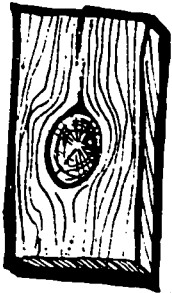
- The mother tongue speaker has complete control over the mechanical features of the language. Does a mother tongue speaker of English have to ask himself while actually speaking whether the subject comes before the verb? No, because these things are automatic.



- Even when what the mother tongue speaker says doesn't have much information value, even when he doesn't know what he's talking about, even though 'his head is in neutral and tongue in high gear,' he still produces utterances which are consistently acceptable phonologically, grammatically and lexically.

- Even when he is taken by surprise, his pronunciation and grammar are still correct.

WHAT LANGUAGE LEARNING IS..



Before telling you what language learning should involve, here is a list of things that language learning is not:

1. Language learning is not analysis of the language
2. Language learning is not learning all the lessons in a grammar book about the language, nor indeed is it merely learning anything about the language
3. Language learning is not learning long vocabulary lists
4. Language learning is not learning to translate written texts with a bilingual dictionary, nor is it any kind of desk work which does not involve active speaking and listening
5. Language learning is not learning how to write a language

Language learning should involve the following activities:

Hup tu three  
Hup tu three  
Hup tu three



1. Listening - listening all the time to mother tongue speakers talking
2. Mimicking - mimicking mother tongue speakers until you are indistinguishable from them
3. Drilling - practising and drilling until all the mechanical features of the language become automatic
4. Speaking - speaking wherever and whenever you can even though it takes considerable effort
5. Thinking - consciously trying to think in the language
6. Participating - making an active effort to learn the culture and participating in it where possible
7. Memorising - memorising and assimilating new words and expressions and the context in which they are used

Language learning is more than intellectual learning. It is even more than applying what you learn. It is learning a set of habits until they become automatic. Language is one aspect of patterned human behaviour. When human beings live in a society they behave according to definite patterns acceptable within that society.

Language learning is learning a new set of habits. This is hard for an adult to do because he has already learned and become set in a previous set of language habits. The patterns in the new language are different from his own and so he has to:

1. Learn a new set of patterns and make sure that his old set doesn't interfere with the new set.
2. Overcome negative reactions to the new set of patterns. After you have learned a set of cultural habits they acquire a value for you - an emotionally loaded value. Anything outside that pattern sounds peculiar because it conflicts with that set of values. Because the language that you are learning sounds peculiar and feels peculiar to you, you may have negative reactions to it. These negative reactions can be detrimental to your language learning if you are not aware of them and seek to overcome them. (See the Appendix for more on this.)
3. Over-learn the patterns so thoroughly that they become automatic habits. Mere intellectual knowledge is never enough in language learning. In language learning there are mechanical features which have to be mastered and made into automatic habits before you can communicate adequately.



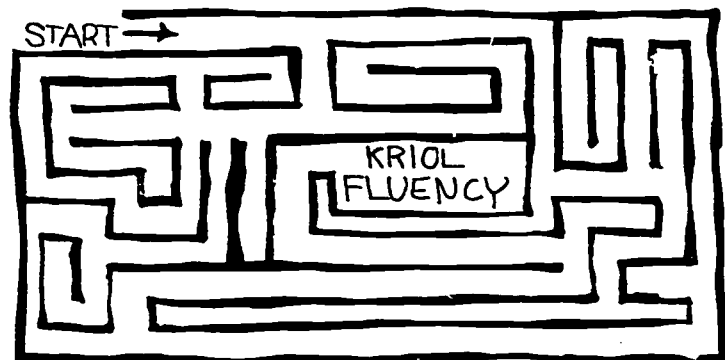
In language learning the drills are the scales and arpeggios, the gear-changing exercises. They must be mastered thoroughly before any real victory is possible. Effort and drudgery are involved, but you must overcome the negative value we place on over-learning. Remember that until you respond automatically with the right features of the language, you cannot communicate successfully.

#### LAYOUT OF THE KRIOL LANGUAGE LEARNING COURSE

This language learning course consists of 35 lessons. The only English on the six cassettes to be used with this manual are the words 'Lesson X' that identify the start of each lesson.

Each of the first 30 lessons (with the exception of review lessons 10 and 20) has six sections:

- Conversation
- Vocabulary
- Grammar
- Pronunciation
- Useful Expressions
- Supplementary



xiii

The first three sections (Conversation, Vocabulary and Grammar) are interrelated and should be drilled as a unit. The review lessons, lessons 10 and 20, have four sections: Story, Questions, Pronunciation and Useful Expressions.

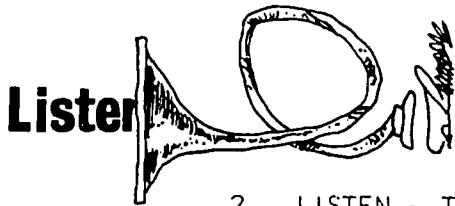
In all lessons, the beginning of each section is indicated on the cassette by a didjeridu and the end of each lesson is indicated by the Kriol expression *jaldu na*.

The following drill examples are taken from Lesson 1.

### Conversation

Each lesson begins with a conversation between two or three people that will be drilled on the cassette four different ways:

1. LISTEN - The whole conversation will be given without special pauses. Just listen to the conversation. Your instruction on the cassette in Kriol at the beginning of the drill will be *irrim*.



*Irrim.*

(voice 1)

*Wijej yundubala go?*

(voice 2)

*Mindubala go dijei.*

(voice 1)

*Wal, kipgon.*

2. LISTEN - The whole conversation will be given again but with a pause between each sentence. Just listen to the conversation. Your instruction on the cassette in Kriol at the beginning of the drill will be *irrim*.

*Irrim.*

(voice 1)

*Wijej yundubala go?*

(pause)

(voice 2)

*Mindubala go dijei.*

(pause)

(voice 1)

*Wal, kipgon.*

(pause)

3. HUM and SAY - Each sentence of the conversation will be drilled separately. A given sentence will be repeated five times with a pause between each repetition. During the first three pauses you should hum the rhythm and intonation of the sentence out loud. During the last pause you should say or mimic the sentence out loud. Just listen to the fifth repetition of the sentence so that the last voice you hear is a Kriol speaker's voice, not your own. Your instructions on the cassette in Kriol at the beginning of the drill for each sentence will be *sing*. To remind you in the midst of each drill when it is time to switch from humming the sentence to saying or mimicking the sentence, the Kriol instruction *bulurrun* will be given.



*Sing.*

*Wi jei yundubala go?*

(pause - hum the sentence out loud)

*Wi jei yundubala go?*

(pause - hum the sentence out loud)

*Wi jei yundubala go?*

(pause - hum the sentence out loud)

*Bulurrum*

*Wi jei yundubala go?*

(pause - say the sentence out loud)

*Wi jei yundubala go?*

This same procedure should be followed for each sentence drill.

4. SAY - The whole conversation will be given again with a pause between each sentence. During the pause you should say each sentence out loud. Your instruction on the cassette in Kriol at the beginning of this drill will be *bulurrum*

*Bulurrum.*

(voice 1) *Wi jei yundubala go?*

(pause - say the sentence out loud)

(voice 2) *Mindubala go di jei.*

(pause - say the sentence out loud)

(voice 1) *Wal, kipgon.*

(pause - say the sentence out loud)

### Vocabulary

The vocabulary section usually consists of six words that will be drilled separately. A given word will be repeated three times with a pause between each repetition. During the two pauses you should say the word out loud. Just listen to the third repetition of the word so that the last voice you hear is a Kriol speaker's voice, not your own. Your instruction on the cassette in Kriol at the beginning of this section will be *bulurrum*.

*Bulurrum.*

*mindubala*

(pause - say the word out loud)

*mindubala*

(pause - say the word out loud)

*mindubala*

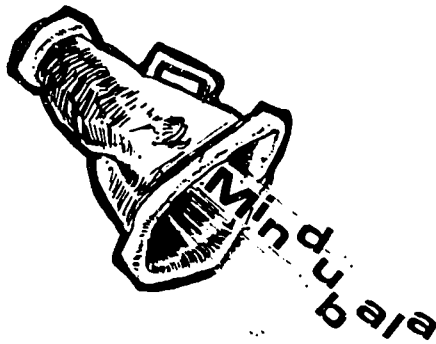
*yundubala...etc.*

### Grammar

The words from the vocabulary section will be substituted in a key sentence taken from the conversation in order to drill a grammatical point. The word in the key sentence to be substituted is indicated in the manual by underlining.

Most of the lessons have a simple substitution drill. The word to be substituted and the key sentence from the conversation that contains the word will be given, followed by a pause, which in turn will be followed by the key sentence repeated. During the pause you should say the sentence out loud. Your instruction on the cassette in Kriol at the beginning of this drill will be *bulurrum*.

After the key sentence has been repeated, the Kriol instruction *traim na* will be given. A new word to be substituted in the key sentence will be given, followed by a pause. During the pause you should say out loud the key sentence using the new word substituted for the previous word. Following the pause the key sentence with the new word will be given so you can check yourself to make sure you produced the sentence correctly.



*Bulurrum.*

*mindubala*

*Mindubala go dijei.*

(pause - say the sentence out loud)

*Mindubala go dijei.*

*Traim na.*

*yundubala*

(pause - say the sentence with the new word out loud)

*Yundubala go dijei.*

*dubala...etc.*

The grammar drills of some lessons are constructed differently. Specific instructions for these drills are given in the manual under relevant lessons.

### Pronunciation

This language learning course does not go into detail on pronunciation. Non-English sounds carry a minimal functional load in Kriol. For sounds that cause difficulty, we recommend that you get the assistance of a Kriol speaker and possibly refer to other works on Aboriginal language sounds.

The pronunciation section is divided into two parts:

1. LISTEN - Usually six words containing the sound to be drilled will be given one right after another. Just listen to the words, concentrating on hearing the sound being drilled. Your instruction on the cassette in Kriol at the beginning of this part will be *irrim*.

*Irrim.*

*spirrit*

*tharrei*

*lurran*  
*airrap*  
*garrim*  
*burrum*

2. SAY - Each word will be given twice with a pause between. During the pause you should try to say the word out loud. Your instruction on the cassette in Kriol at the beginning of this part will be *gulum*.

*Gulum.*

*spirrit*  
(pause - say the word out loud)  
*spirrit*  
*tharrei...etc.*

### Useful Expressions

Each useful expression will be given three times with a pause between each repetition. During the first pause you should hum the rhythm and intonation of the expression out loud. During the second pause you should say the expression out loud. Your instruction on the cassette in Kriol at the beginning of this section will be *sing en bulurrum*.

<b>Tharrei luk!</b>	<i>Sing en bulurrum.</i>
<i>pause</i> <b>Thereeee lik?</b>	<i>Tharrei luk!</i> (pause - hum the expression out loud)
<i>ah... not quite... try again.</i>	<i>Tharrei luk!</i> (pause - say the expression out loud)
<b>Tharrei luk!</b>	<i>Tharrei luk!</i>

### Supplementary

This section has not been designed for drilling as is. Rather, it gives you supplementary information as well as words for making your own drills with the help of a Kriol speaker. (N.B. If several of you are using this course together, we suggest you role play conversations. The most important practice, however, that you can have is to daily use what you have learned in conversing with Kriol speakers.)

For all lessons the Kriol words that occur in this section are recorded on the supplementary cassette. The words are said twice with a pause between. There are no instructions on the cassette. The English words 'Lesson X' are recorded to indicate the beginning of each lesson's supplementary words.



Story (Review Lessons Only)

This section consists of a story based on the conversations in previous lessons. You should listen to the story, concentrating on comprehension and retention of details. Your instruction on the cassette in Kriol at the beginning of this section is *irrim*. New words and expressions that occur will be commented on.

- |                                     |                                     |   |
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Questions (Review Lessons Only)

This section consists of several questions to enable you to check your comprehension of the story. The questions are in English in the manual. They do not occur on the cassette. If you have difficulty in answering the questions, you need more practice before going on to new lessons.

Lessons 31-35

The last five lessons of this course, lessons 31-35, consist of stories from several dialects of Kriol. You should listen to each story until you can easily distinguish the details. Your instruction on the cassette in Kriol at the beginning of each lesson will be *irrim*. A free English translation of each story is provided. There are seven additional stories on the supplementary cassette.

THE ROLE OF THE LANGUAGE LEARNER

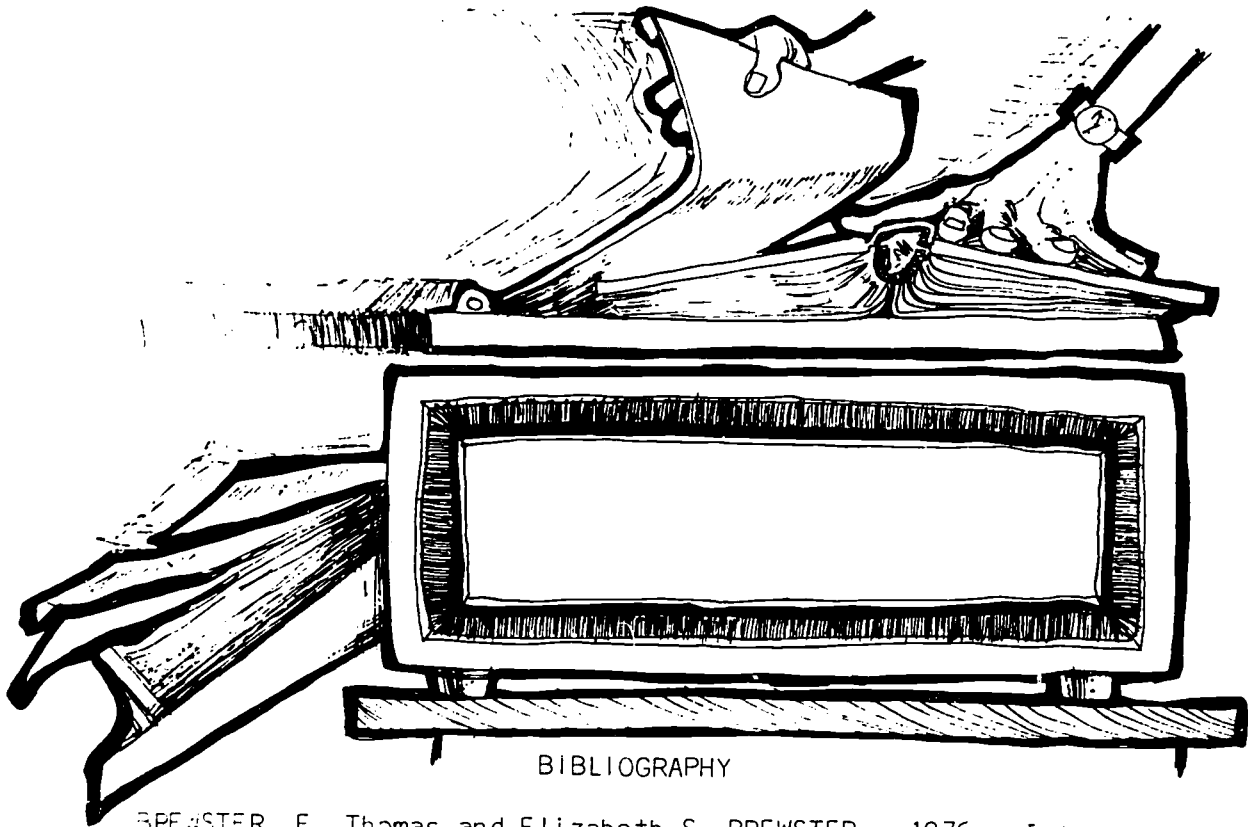
It is not uncommon for people who speak English to establish themselves in roles which make language learning virtually impossible. For example, the person who goes as an administrator subconsciously puts on an administrator front, and acts in an administrative way. If someone goes as a teacher, or a health worker, or a missionary, he has a high-status role. His self-image compels him to behave in ways which conform to that role. A person who wants to learn another language often has legitimate responsibilities to perform, and these should help motivate him to learn the language well. But in language learning, the attitude of superiority that often goes (subconsciously) with the sophisticated role must be laid aside.

You must assume the role of a learner. A learner views himself as a student of the language and culture. He is the one who does not know, and those around him are the ones who do know what he needs to learn. They know how to act as insiders in the culture and he only knows how to act as an outsider. Every mother tongue speaker is potentially a person from whom he can learn. As you assume the role of a learner, Kriol speakers will feel more comfortable in correcting your mistakes and helping you learn. On the other hand, if you take on the role of an educated outsider who has 'come to help these people', then hardly anyone will feel

comfortable in giving you the help you need. You may never learn to communicate as an insider would, and you will frequently be misunderstood.

#### ACKNOWLEDGEMENTS

Most of the concepts in the first section of this introduction have been taken from Brewster and Brewster 1976:1 and *Learn That Language*, pp. 1-5. 'Language Learning Principles' has been mostly quoted from *Learn That Language*, pp. 1-5. 'The Role of the Language Learner' has been quoted with slight changes from Brewster and Brewster 1976:7.



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*Learn That Language: Principles of Language Learning*. n.d. SIL: Nepal.

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## Hand sign indicating

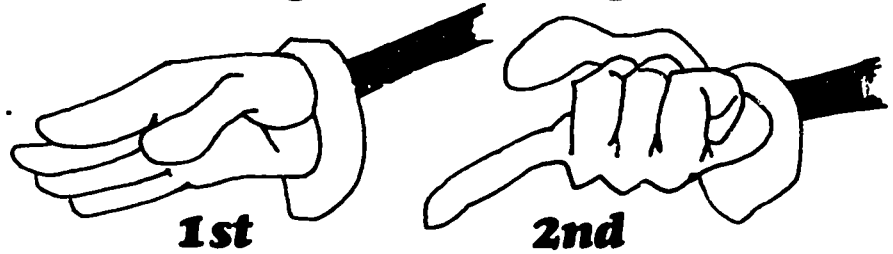
### CONVERSATION

U meets R and W on the road.

U: *Wi jei yundubala go?*

R: *Minbala go di jei.*

U: *Wal, kipgon.*



## QUESTION

U: Where're you going? (N.B. This is the cultural equivalent to saying 'Hello, How are you?' It is usually accompanied by the hand sign illustrated above.)

R: We're going this direction.

U: Righto. Continue on.

### VOCABULARY

Like most other Aboriginal languages Kriol has two sets of 'plural' pronouns. The first set refers to two people while the second set refers to more than two (84).

Try to memorise these pronouns:

*mindubala*

*yundubala*

*dubala*

*melabat*

*yumob*

*olabat*

we (two)

you (two)

they (two)

we (more than two)

you (more than two)

they (more than two)

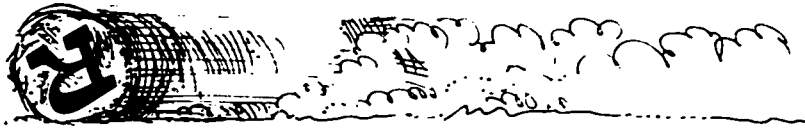


### GRAMMAR

Now drill these new pronouns in the sentence:

*Mindubala go di jei.*

## PRONUNCIATION



Like other Aboriginal languages Kriol has an rr sound that is like the Scottish burr or rolled r (34).

Try drilling these words that contain the rr sound:

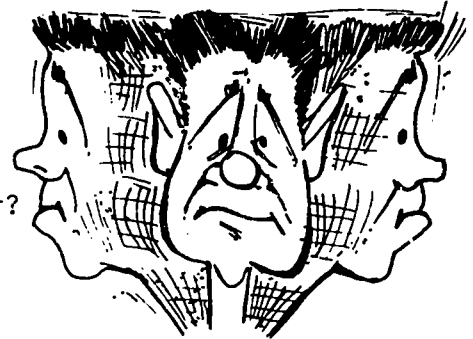
<i>spirrit</i>	spirit
<i>tharrei</i>	that direction
<i>lurran</i>	down stream, below
<i>airrap</i>	up stream, further up
<i>garrim</i>	with; have
<i>burrum</i>	from; put, place

## USEFUL EXPRESSION

Try learning this useful expression:

*Tharrei luk!*

There - see it?



## SUPPLEMENTARY

### Vocabulary

In addition to the pronouns given in the vocabulary, there are a number of alternate forms in use (88). These include:

common short forms: mela instead of melabat  
yumbala instead of yundubala  
minbala instead of mindubala

common outside the Roper River area:

mibala instead of melabat  
yubala instead of yumob.

In addition to distinguishing two sets of 'plural' pronouns, Kriol makes a distinction as to whether the person being spoken to is included or excluded in the 'we' (85):

<u>mindubala</u>	we (two) but not you
<u>ywmi</u>	we (two), i.e. you and I
<u>mibala</u>	we (more than two) but not you
<u>wi</u> ~ <u>wilat</u>	we (more than two) including you

## Hand sign indicating DIRECTION

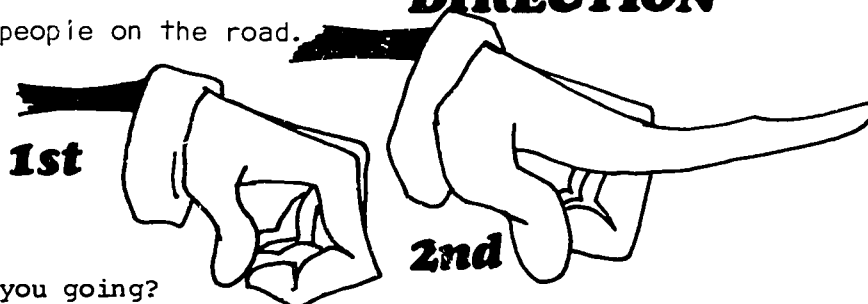
## CONVERSATION

R and W meet a group of people on the road.

R: *Wizei yumob go?*

U: *Melabat go tharrei.*

R: *Wal, kipgon.*



R: Where are you going?

U: We're going that direction. (N.B. The reply to this question need not be specific but only an indication of the direction of travel. The reply may be verbal, by sign language, or both. The hand-sign indicates not only direction but relative distance as well. If the hands are full the lower lip can be protruded to indicate the direction.)

R: Righto. Continue on.

## VOCABULARY

Adverbs are used to indicate direction or location. In addition to the regular adverbs, many words can be used as adverbs by adding the suffix *-said* or *-wei*.

Try to memorise these adverbs:

<i>tharrei</i>	that direction
<i>lurran</i>	down stream, below
<i>wansaid</i>	on/to the side, beside
<i>trisaid</i>	the side with/by the tree
<i>sangurranwei</i>	west (N.B. Directions are often given in terms of east and west.)
<i>abwei</i>	part of the way

## GRAMMAR

Now drill these new adverbs in the sentence:

*Melabat go tharrei.*

PRONUNCIATION

The ng sound (like the sound at the end of the English word sing) is used at the beginning of words (34).

Try drilling these words that contain the ng sound at the beginning:

*Ngukurr*

Roper River community

*ngabi*

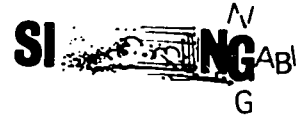
Correct? Is that right?

*ngamuri*

father's father

*ngarritjan*

female skin group



USEFUL EXPRESSIONS

Try to learn these useful expressions:

*Wanim dijan?*

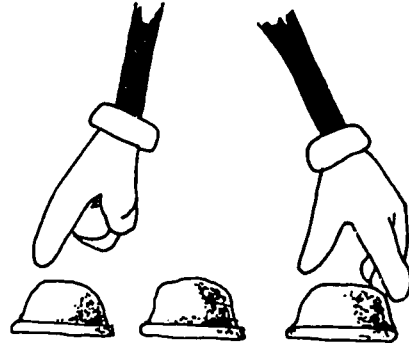
What's this?

*Wijan?*

Which one?

*Tharran jejea.*

That one!



SUPPLEMENTARY

Vocabulary

Some additional location adverbs are:

*airrap*

up stream, further up

*longwei*

far, far-away, distant

*antap*

above, on the top of

*raidap*

all the way

*najawei*

the other way, another way

## CONVERSATION

R and W meet U on the road.

R: *Wijeji olabat main babamob?*

U: *Olabat langa riba.*

R: *Ywimi go langa olabat?*

W: *Yiwai, ywimi go.*

R: Where're all my brothers and sisters?

U: They're at the river.

R: Shall we go to them?

W: Yes, let's go.

## VOCABULARY

Try to memorise these new words:

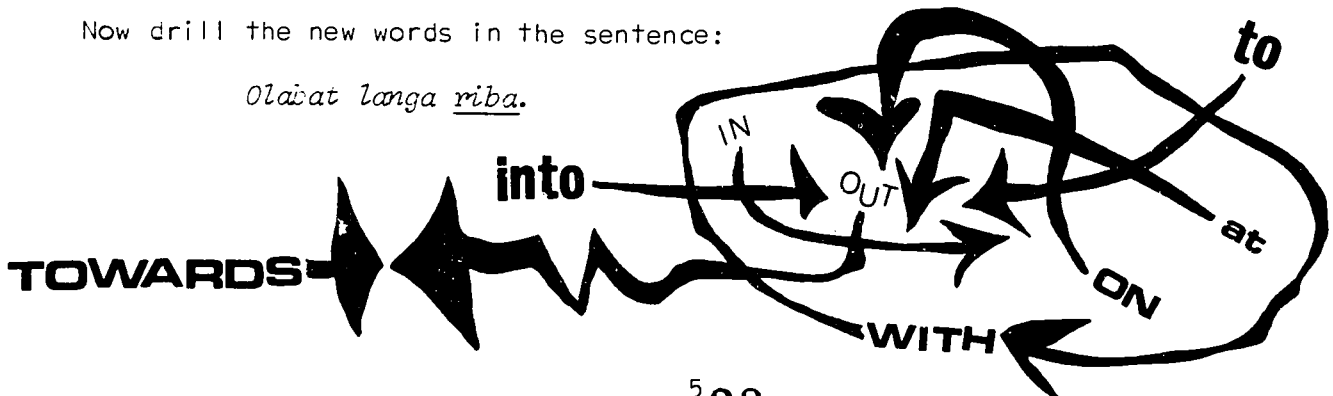
<i>riba</i>	river
<i>kemp</i>	home, camp
<i>ngamuri</i> (~ <i>amuri</i> )	grandfather (N.B. father's father, not mother's father)
<i>hawus</i>	building, house
<i>Ngukurr</i>	Roper River community
<i>bush</i>	bush

## GRAMMAR

The preposition *langa* is used to indicate direction 'to, towards, into' and general location 'in, at, on, out, with' (144, 147).

Now drill the new words in the sentence:

*Olabat langa riba.*





PRONUNCIATION

The f sound may also be pronounced like a b sound (37, 44).

Try drilling these words that can be pronounced two ways:

- |  |                    |
|--|--------------------|
| <i>fraitn</i> ~ <i>braitn</i>          | afraid, frightened |
| <i>faindim</i> ~ <i>baindim</i>        | find               |
| <i>futwok</i> ~ <i>butwok</i> (travel) | on foot            |
| <i>femili</i> ~ <i>bemili</i>          | family             |
| <i>folorum</i> ~ <i>bolorum</i>        | follow             |
| <i>fladwada</i> ~ <i>bladwada</i>      | flood              |



USEFUL EXPRESSIONS

Try to learn these useful expressions:

*Tada la im.*  
*Bobo.*

Say good-bye to him  
Good-bye.

SUPPLEMENTARY

Vocabulary

Here are some additional words that can be practised in the key sentence:

- |                   |   |
|-------------------|---|
| <i>lambarra</i>   | father-in-law                                 |
| <i>anggul</i>     | mother's brother                              |
| <i>bakjamba</i>   | bucking horse                                 |
| <i>bisnis</i>     | ceremonial matters                            |
| <i>brunggul</i>   | fun corroboree, didjeridu playing and singing |
| <i>mi lwoda</i>   | deep water                                    |
| <i>solwoda</i>    | salt water, sea                               |
| <i>baijinggul</i> | bicycle                                       |
| <i>moghaus</i>    | morgue  |

good bye



Pronunciation

In some dialects f is sometimes pronounced like a ɛ instead of a b.



## CONVERSATION

R and W meet a group of people at the river.

R: *Wanim yumob dudu jeya?*

U: *Melabat bogibogi.*

R: *Wal, maitbi mindubala joinin langa yumob.*

R: What are you fellows doing there? (N.B. The hand sign used in asking 'where' questions is a general question handsign and is also used in asking 'what' questions.)

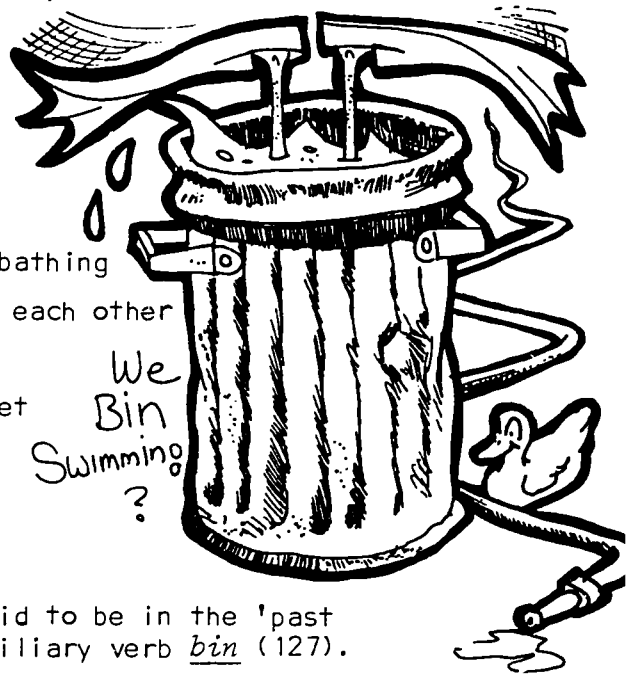
U: We're swimming.

R: Well, maybe we'll join you.

## VOCABULARY

Try to memorise these new words:

<i>bogibogi</i>	swimming, bathing
<i>tokgija</i>	talking to each other
<i>dagadagat</i>	eating
<i>golajambap</i>	angry, upset
<i>butwok</i> (travel)	on foot
<i>swetgi'ap</i>	sweating



## GRAMMAR

If an event has already taken place, it is said to be in the 'past tense' and is indicated by the use of the auxiliary verb bin (127).

Now drill the new words in the sentences:

*Melabat bogibogi.* We are swimming.

*Melabat bin bogibogi.* We were swimming.

N.B. This drill is slightly different than the previous grammar drills. It starts out the same as the previous drills, but after you have said and checked the key sentence with the new word substituted for the previous word, instead of being given the next new word you will be given the past tense word bin. You should say out loud the sentence you just finished saying but with bin inserted so the sentence is in the past tense. This will then be followed by the next new word to be substituted in the key sentence in the present tense.

PRONUNCIATION

# hawus

The *h* sound may be 'deleted' or be silent (37, 44).

Try drilling these words that can be pronounced two ways:

<i>hawus</i>	~	<i>awus</i>	building, house
<i>hospil</i>	~	<i>ospil</i>	clinic, hospital, dispensary
<i>hadbala</i>	~	<i>adbala</i>	hard, tough; loudly
<i>holdim</i>	~	<i>oldim</i>	hold
<i>honim</i>	~	<i>onim</i>	butt, gore, horn
<i>hanggri</i>	~	<i>anggri</i>	hungry

USEFUL EXPRESSIONS

Try to learn these useful expressions:

*Gudei!*

Greetings. Good day.

*Gudnait!*



Greetings. Good evening.

(N.B. This is used upon arrival, not upon departure. It is especially common in greeting someone on the street after dark.)

*Alo!*

Hello; Hey what's this?

SUPPLEMENTARY

Vocabulary

Here are some additional words that can be practised in the key sentence:

<i>audim</i>	put out, turn off (a light)
<i>duit</i>	do, obey
<i>endulim</i>	cope with; control
<i>lenim</i>	teach
<i>wirrimon</i>	put on (clothes)
<i>wodrum</i>	to water
<i>bako</i>	vomit
<i>gumbu</i>	urinate, urine
<i>guna</i>	defecate, faeces
<i>misteik</i>	to make a mistake, be mistaken
<i>eksadint</i>	to have an accident
<i>gidsok</i>	to be surprised, to be shocked

## CONVERSATION

R and W talking with the group at the river.

U: *Burrum weya yundubala bin kaman?*

R: *Burrum tharrei longa awus.*

W: *Mindubala bin kaman burrum jeya.*

U: Where did you come from?

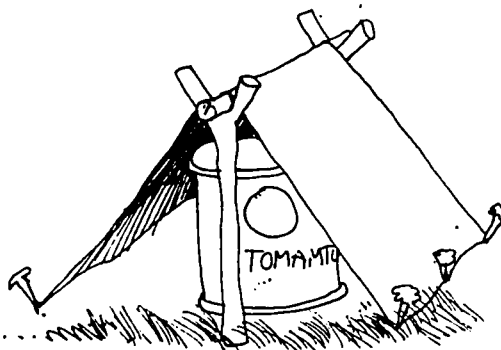
R: From there at the house.

W: We came from there.

## VOCABULARY

Try to memorise these new words:

<i>jeya</i>	there
<i>obis</i>	office
<i>dinakemp</i>	place where one has lunch in the bush
<i>bijing</i>	fishing
<i>jangodm</i>	west
<i>ospil</i>	clinic, hospital



## GRAMMAR

The preposition *burrum* is used to indicate direction 'from, away from' (144, 148).

Now drill the new words in the sentence:

*Mindubala bin kaman burrum jeya.*

PRONUNCIATION

# k=g

The k sound may also be pronounced like a g sound (37, 44).

Try drilling these words that can be pronounced two ways:

<i>kukum</i>	~	<i>gugum</i>	cook
<i>kantri</i>	~	<i>gantri</i>	country
<i>kabarrumap</i>	~	<i>galarrumap</i>	cover
<i>kaman</i>	~	<i>gaman</i>	come
<i>kroba</i>	~	<i>groba</i>	type of digging stick; crowbar
<i>kidikidi</i>	~	<i>gidigidi</i>	young goat, kid

USEFUL EXPRESSIONS

Try to learn these useful expressions:

*Mi nogud gabarra.*  
*Mi luji enijing.*

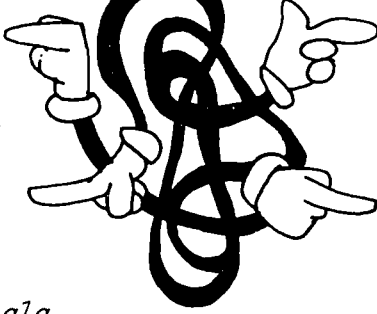
I'm absent-minded.  
 I can't remember anything.



SUPPLEMENTARY

Vocabulary

Here are some additional words that can be practised in the key sentence:

<i>dedi</i>		father, father's brother
<i>mami</i>		mother, mother's sister
<i>gajin</i>		mother-in-law, mother-in-law's sisters and brothers
<i>banji</i>		spouse, spouse's siblings (N.B. In some WA dialects this is a vulgar word.)
<i>leimbala</i>		lame person or animal
<i>lektrikwan</i>		electrical
<i>jigibala</i>		mean, dangerous, poisonous
<i>dibala</i>	deep	

Grammar

In some dialects brom and fram are often used instead of burrum.

Pronunciation

In some dialects the opposite tends to take place, i.e. g may also be pronounced like a k.

## CONVERSATION

R and W talking with the group at the river.

U: *Burrum weya yundubala bin gaman?*

R: *Burrum ospil mindubala bin gaman.*

W: *Yuwai, fish bin jalk langa mi dumaji.*

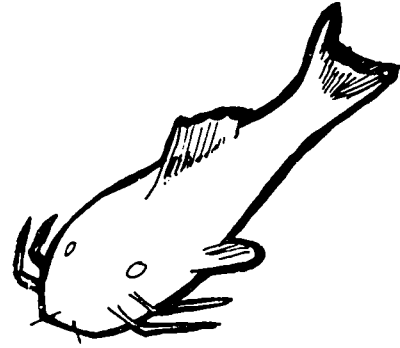
R: *Neil blanga im bin jalk langa im.*

U: Where did you come from?

R: We came from the clinic.

W: Yeah, because a fish spiked me.

R: Its spike stuck her.



## VOCABULARY

Try to memorise these new words:

<i>neil</i>		spike, nail
<i>waiya</i>		fishing spear, wire
<i>kroba</i>		type of digging stick
<i>wadi</i>		stick, piece of wood, tree
<i>ampat</i>		projection (from the side)
<i>jikinibalawan</i>		thorny or spiky object

## GRAMMAR

The preposition *blanga* is used to indicate possession (144, 155).

Now drill the new words in the sentence:

*Neil blanga im bin jalk langa im.*

## PRONUNCIATION



The rd sound is a d-like sound that is made with the tongue curled back (34).

Try drilling these words that contain the rd sound:

<i>bardbard</i>	bird
<i>bangardi</i>	male kinship group
<i>gardi</i>	interjection indicating surprise
<i>ardim</i>	hurt
<i>dardibala</i>	dirty
<i>dardim</i>	make dirty

## USEFUL EXPRESSIONS

Try to learn these useful expressions:

*Najing.*

*Yusai.*

*Libum.*

No.

Yes.

Never mind. Forget about it.

Bypass it. Rub it out.



## SUPPLEMENTARY

### Vocabulary

Here are some additional words that can be practised in the key sentence:

*bambu*

*bingga*

*loding*

*enijing*

*domiauk*



didjeridu

finger, hand

load, cargo

anything; also used to refer to a person's baggage, luggage, swag

axe

### Grammar

Possession may also be indicated by the use of personal pronouns placed before the object possessed (89). In expressing the possession of 'my', though the personal pronoun *mi* is used, *mai* and *main* are also used. When *main* is used, the object possessed may be deleted (90).

### Pronunciation

In some dialects *rt* is sometimes pronounced like a *t* instead of a *d*.

## CONVERSATION

R and W talking with the group at the river.

W: *Minábala bin go langa hospil.*

R: *En ai bin áali sista,*

R: *"Wanbala olgaman jeya, yu luk langa im."*

W: We went to the clinic.

R: And I told the health sister,

R: "There's a woman there — take a look at her."



## VOCABULARY

Try to memorise these new words:

*olgaman*

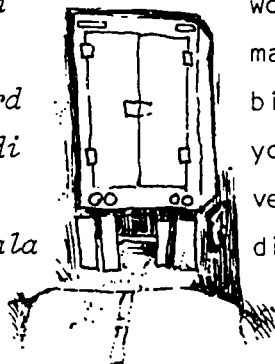
*olmen*

*bardbard*

*gidigidi*

*modiga*

*dardibala*



woman, older woman, respected female

man, older man, respected male

bird

young goat, kid

vehicle, car, truck

dirty one

## GRAMMAR

The singular pronoun *im* refers to both male and female as well as impersonal objects (83).

Now drill the new words in the sentence:

*Wanbala olgaman jeya, yu luk langa im.*

PRONUNCIATION



The ai sound (like the English 'i') may also be pronounced like the a sound (like the English 'a' in 'father') (39, 45).

Try drilling these words that can be pronounced two ways:

<i>graindimap</i>	~	<i>grandimap</i>	grind
<i>dinadaim</i>	~	<i>dinadam</i>	lunch time
<i>sabadaim</i>	~	<i>sabadam</i>	dinner time
<i>baindim</i>	~	<i>bandim</i>	find
<i>bratnimap</i>	~	<i>bratnimap</i>	frighten
<i>basdaim</i>	~	<i>basdam</i>	first, previously

USEFUL EXPRESSIONS

Try to learn these useful expressions:

*Nomo lagi jat.*  
*Yu bin meigim mi bush.*



Don't do that. Not like that.  
 You confused me.

SUPPLEMENTARY

Vocabulary

Here are some additional words that can be practised in the key sentence:

<i>munanga</i>	white person	} N.B. These terms are used in different dialects.
<i>balanda</i>	white person	
<i>garria</i>	white person	
<i>marluga</i>	old man, respected man	
<i>dediwan</i>	paternal	
<i>mamiwan</i>	maternal	
<i>boiwan</i>	masculine	
<i>gelwan</i>	feminine	

Grammar

'I' is indicated by the pronouns mi and ai. Mi can be used in both subject and object positions, while ai can be used only in subject positions (83).



## CONVERSATION

R and W talking with the group at the river.

W: *Ai bin dalim sista ai bin ardim main fut.*

W: *Imin dalim mi,*

W: *"Gardi! Blanga yu but im dardibala brabli!"*

W: I told the sister I hurt my foot.

W: She said to me,

W: "Goodness! Your foot is very dirty!"



## VOCABULARY

Try to memorise these new words:

*dalim*

tell, say

*braitnimap*

frighten

*ardimwei*

chase away

*rijim*

chase after, run up

*gajulum*

take hold of, embrace

*julumap*

entice, talk someone into doing something



## GRAMMAR

*Imin* is a contraction of the pronoun *im* plus the past tense auxiliary verb *bin*. Only rarely does *im bin* occur; it is normally *imin* (127).

Now drill the new words in the sentence:

*Imin dalim mi.*

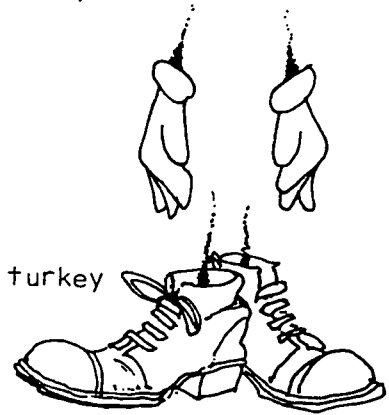
PRONUNCIATION

# t=d

The t sound may also be pronounced like a d sound (37, 44).

Try drilling these words that can be pronounced two ways:

<i>talim</i>	~	<i>dalim</i>	tell
<i>taimap</i>	~	<i>daimap</i>	tie
<i>teilim</i>	~	<i>deilim</i>	mind, tend to
<i>teistim</i>	~	<i>deisdim</i>	taste
<i>tetul</i>	~	<i>dedul</i>	turtle
<i>terki</i>	~	<i>derki</i>	bustard, bush turkey



USEFUL EXPRESSIONS

Try to learn these useful expressions:

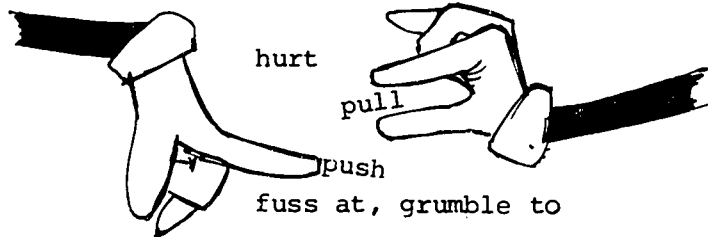
<i>Imin gorrān la im bodi.</i>	He's lost a lot of weight. He's wasted away.
<i>Im nomo garrim bodi.</i>	He's very thin. He's emaciated.

SUPPLEMENTARY

Vocabulary

Here are some additional words that can be practised in the key sentence:

<i>ardim</i>	hurt
<i>bulum</i>	pull
<i>bujum</i>	push
<i>graulum</i>	fuss at, grumble to
<i>groimap</i>	raise
<i>skulimap</i>	train, teach
<i>mokim</i>	make fun of, tease, mock
<i>jandim</i>	send
<i>banijim</i>	punish, discipline



Grammar

In some dialects, especially in the Kimberleys, *im bin* is usually contracted to *ibin* instead of *imin*.

Pronunciation

In some dialects the opposite tends to take place, i.e. d may also be pronounced like t.

## CONVERSATION

W telling about her visit to the clinic.

W: *Imin talim mi, "Yu go washim basdam."*

W: *"Abda mi taimaq yu garrim bendij."*

W: *Imin lagi jat langa mi.*

W: She said to me, "Go wash it first."

W: "Then I'll tie it up with a bandage."

W: That's what she said to me.

## VOCABULARY

Try to memorise these new words:

<i>bendij</i>	bandage
<i>reig</i>	bandage, rag
<i>kaliko</i>	canvas, material
<i>roup</i>	rope
<i>dring</i>	string
<i>grinaid</i>	raw hide

## GRAMMAR

The preposition *garrim* is used to indicate 'with' (144, 157).

Now drill the new words in the sentence:

*Abda mi taimaq yu garrim bendij.*



PRONUNCIATION **R** or **RrRrRr** . . . . . ?

The r sound when it occurs between two vowels may be pronounced like the rr sound (37, 44).

Try drilling these words that can be pronounced two ways:

<i>spirit</i>	~	<i>spirrit</i>	spirit
<i>baramandi</i>	~	<i>barramandi</i>	barramundi
<i>keinggaru</i>	~	<i>keinggarru</i>	kangaroo
<i>kukubara</i>	~	<i>kukubarra</i>	kookaburra
<i>karabori</i>	~	<i>karrobarri</i>	corroboree
<i>eradrom</i>	~	<i>erradrom</i>	airport, airstrip

USEFUL EXPRESSIONS

Try to learn these useful expressions:

*Gibit im go.*

Give him a chance.

*Bego la im.*

Let him have a fair go.

*Ai bin gibit mijel.*

I committed myself to it.

I put all I had into it.



SUPPLEMENTARY

Vocabulary

Here are some additional words that can be practised in the key sentence:

*blekwan*

black

*baibulwan*

black and white, piebald; biblical

*greiwan*

pastel, coloured

*strongwan*

strong; tough (meat)

*sofwan*

soft; tender (meat)

*spotsportwan*

spotted

*bigiswan*

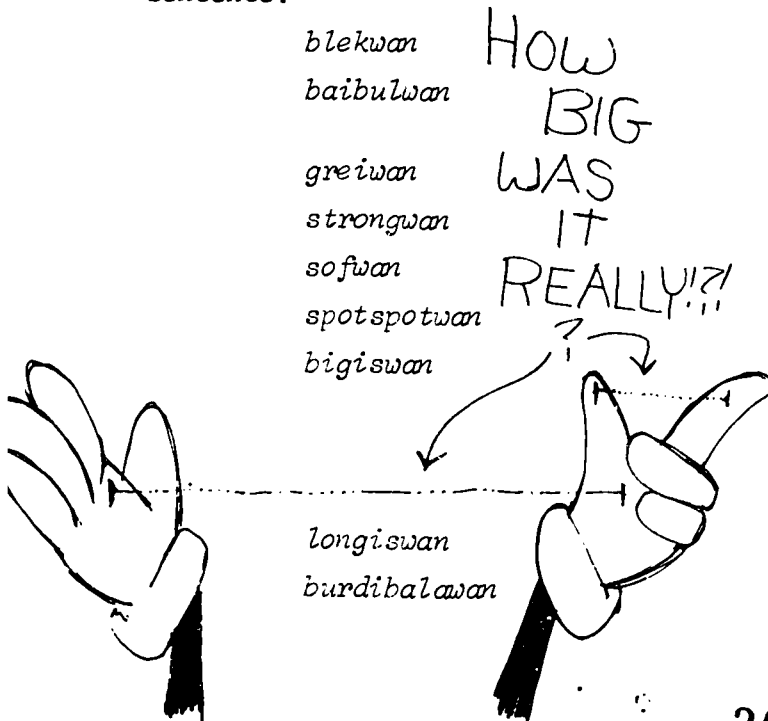
very big (N.B. When used to describe the size of a fish, big refers to the thickness of the fish, not to the length.)

*longiswan*

very long

*burdibalawan*

pretty object



STORY

*Minbala bin go la riba en minbala bin mita olabat jeya la riba. Dei bin bogibogi en win dei bin asgim minbala, "Weya yumbala bin kaman?" "Minbala bin gaman burra hospil. Fish bin jalk la mi dumaji, en taimap mi garra bendij. Burrum jeya na mindubala bin kaman en minbala garra bogibogi la yumob na."*

COMMENTS

*la* is the short form of *longa* (see lesson 12).

*mita*, *burra*, *garra* are shortened forms of *mitim* 'meet', *burrum* 'from', *garrim* 'with'. The final "m" of such words is often deleted in quick speech (see lesson 26).

*garra* is also an auxiliary verb basically meaning 'will' (see lesson 18).

*dei* 'they' is a "light" form used in place of *dubala* and *olabat*.

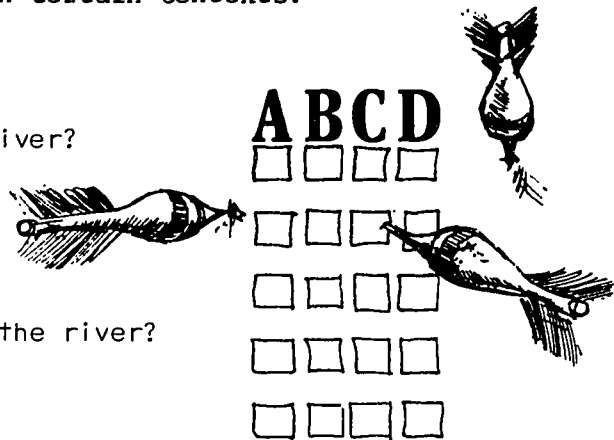
*asgim* 'ask'

*na* is sometimes used as an emphatic marker ('From *there*') and sometimes as a time-sequence marker ('now') (see lesson 28).

Some elements necessary in English ('We replied...'; 'She...') are optionally deleted in Kriol in certain contexts.

QUESTIONS

1. How many people went to the river?
2. Where had they come from?
3. Why had they been there?
4. What happened there?
5. What are they going to do at the river?



(Answers are on page 71 )

PRONUNCIATION

**rl=|** ish

The rl sound is an l-like sound that is made with the tongue curled back (34).

Try drilling these words that contain the rl sound:

*yarlbun*

water lily seed

*jarl*

copy, imitate

*garlai*

beg

*gubarlan*

second-hand, used

*marlabangu*

freshwater mussel

*marluga*

old man

USEFUL EXPRESSIONS

Try to learn these useful expressions:

*Yu nomo bulumat.*

Don't take it away.

*Dijan im libingwan.*

This one can't be taken away -  
it stays here.

*Yu nomo meigim mijelb biginini.*

Don't behave like a child.

*Yu nomo wandi rekan mijelb klebabala.*

Don't consider yourself to be  
smarter than you are.



## CONVERSATION

R and W taking their leave of the group at the river.

R: *Wal, maitbi mindubala libum yumob.*

R: *Mindubala wandi go tharrei blanga fishing.*

U: *Im rait. Yundubala gin go.*

R: Well, maybe we'll leave you.

R: We want to go that direction to fish.

U: That's OK. You can go.

## VOCABULARY

Try to memorise these new words:

*fishing*

*lugubat marlabangu*

*gajimbat yarlbun*

*dina*

*spelumbat mijel*

*silip*

fishing

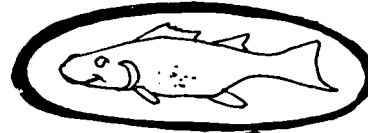
look for mussels

collecting water

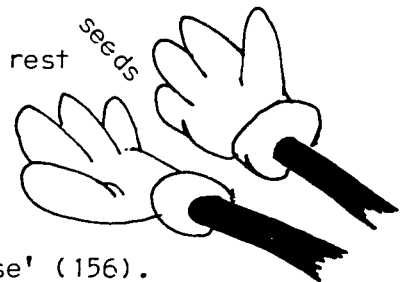
lunch

take a spell, have a rest

sleep



*lily*



## GRAMMAR

The preposition blanga is also used to indicate 'purpose' (156).

Now drill the new words in the sentence:

*Mindubala wandi go tharrei blanga fishing.*

PRONUNCIATION

**RN** is **N** like

The rn sound is an n-like sound that is made with the tongue curled back (34).

Try drilling these words that contain the rn sound:

<i>barnim</i>	burn; heat
<i>bornim</i>	give birth to
<i>barnga</i>	a specific kinship relation (includes daughter's children)
<i>garnaiya</i>	water lily root
<i>murnda</i>	muscle; strength
<i>ngarni</i>	What now? What next?



USEFUL EXPRESSIONS

Try to learn these useful expressions:

<i>Bobala mi nagap na.</i>	Oh boy! Am I tired!
<i>Ai bin gidap longwei deilait.</i>	I got up very early.



SUPPLEMENTARY

Vocabulary

Here are some additional words that can be practised in the key sentence:

<i>jingat</i>	call, shout out
<i>jinigap</i>	sneak up
<i>barnimap</i>	burn, burn up; idiom: to irritate
<i>hibimap</i>	pile up, make a big heap
<i>klaimap</i>	climb
<i>womom</i>	make warm
<i>yadimap</i>	put in an enclosure
<i>ringap</i>	ring up by telephone or radio
<i>jadimap</i>	close, shut; to fill so full that there's no room left
<i>jagim</i>	throw

Grammar

*Blanga* is also used to indicate a benefactive relationship, the meaning of 'about', and an infinitive 'to' type of conjunction (156).



## CONVERSATION

R and W going fishing.

R: *Yunmi go tharrei la tharran bilibong.*

W: *Yuwai, brabliwan tharran kantri bla barramandi.*

R: *En bla garnaiya du.*

R: Let's go to that billabong.

W: Yes, that area's very good for barramundi.

R: And for lily roots too.

## VOCABULARY

Try to memorise these new words:

*barramandi*

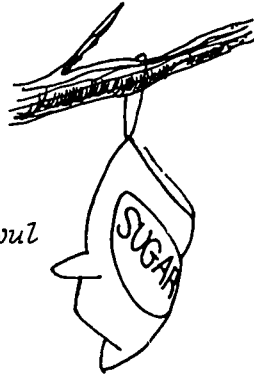
*garnaiya*

*jugubeig*

*swana*

*bleinggirriwul*

*buludang*



barramundi

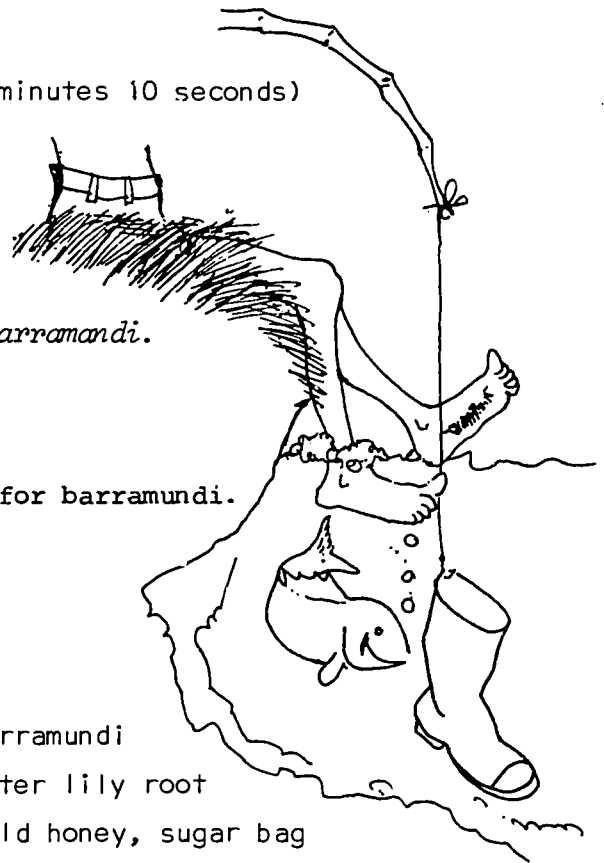
water lily root

wild honey, sugar bag

goanna

frill-neck lizard

blue-tongue lizard



## GRAMMA

The prepositions *blanga* and *langa* have the short forms *bla* and *la* respectively that are often used in place of the long forms (144).

Now drill the new words in the sentence:

*Brabliwan tharran kantri bla barramandi.*

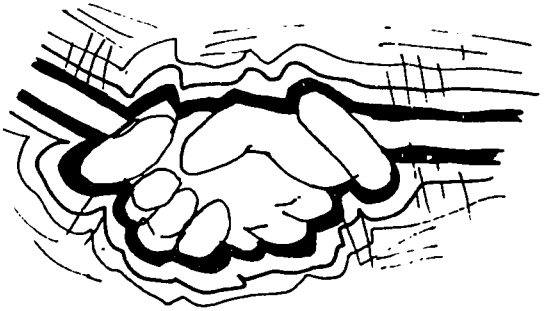
PRONUNCIATION

**th** → **d**

The th sound may also be pronounced like a d sound (37, 43).

Try drilling these words that can be pronounced two ways:

<i>tharran</i> ~ <i>darran</i>	that
<i>thadlat</i> ~ <i>dadlat</i>	those
<i>thadmaj</i> ~ <i>dadmaj</i>	very much
<i>thesdi</i> ~ <i>desdi</i>	thirsty
<i>thong</i> ~ <i>dong</i>	thong



USEFUL EXPRESSIONS

Try to learn these useful expressions:

<i>Gibit im sheiken.</i>	Shake hands with him.
<i>Kwikbala. Dat san im ranawei na.</i>	We'll have to hurry. We're running out of day light.

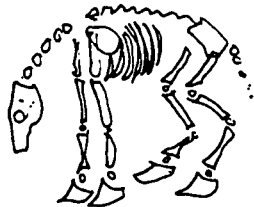
SUPPLEMENTARY

Vocabulary



Here are some additional words that can be practised in the key sentence:

<i>kwaitsneik</i>	harmless snake
<i>bandiyon</i>	king brown snake, python, taipan
<i>bigibigi</i>	pig
<i>boniboni</i>	young horse
<i>bujigat</i>	cat



Grammar

The shorter forms ba, bo and fo are sometimes used for blanga. In some dialects, especially in the Kimberleys, the longer forms blanganda for blanga and langanda for langa are sometimes used. Likewise the alternate form blanda for blanga (144).

The English 'comparative' ("A is bigger than B") and 'superlative' ("C is the biggest") constructions are recast in Kriol. The comparative is often A lilwan. B bigwan. or sometimes B im bigwan la A. The superlative does not often occur, but when it does it is often A en B dubala bigwan. C im brabli bigwan. The use of the form bigiswan does not mean 'biggest' but 'very big' (103).

Pronunciation

In some dialects th is sometimes pronounced like a t instead of a d.

CONVERSATION

P and W fishing.

R: *Yu deigim dijan munanga lain.*

R: *Tharran fish gan breigim dumaji.*

W: *Yawai, dijan bushwan bla mi, im mait breigim dumaji.*

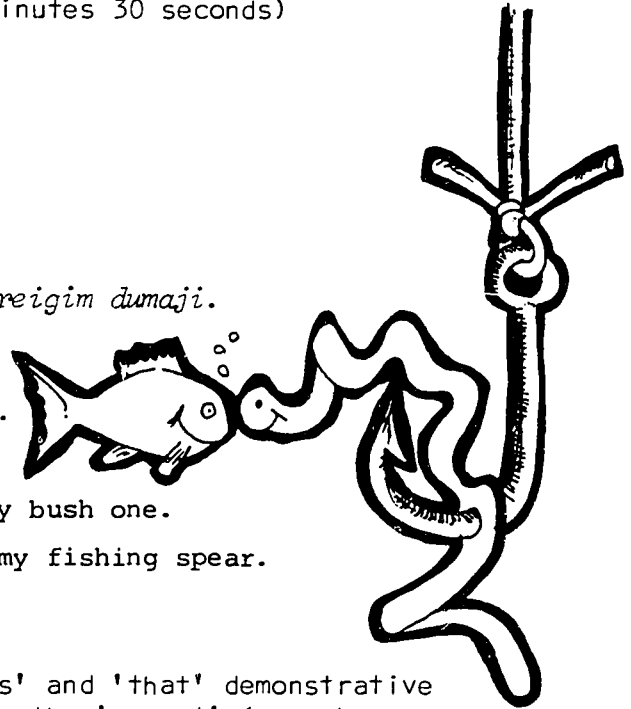
R: *Wal, mi go dijei garrim main waiya.*

R: Take this nylon fishing line.

R: The fish can't break it.

W: Yeah, the fish might break my bush one.

R: Well, I'll go this way with my fishing spear.



VOCABULARY

There is a set of singular and plural 'this' and 'that' demonstrative pronouns. The singular set, in addition to the 'normal' form, has both a 'long' form and a 'short' form (94).

Try to memorise these demonstrative pronouns:

<i>dijan</i>		this (normal form)
<i>darrawan</i>		that (long form)
<i>dat</i>		that (short form)
<i>dislat</i>		these
<i>thadmob</i>		those
<i>dadlat</i>		those

GRAMMAR

Now drill the demonstrative pronouns in the sentence:

*Yu deiga dijan munanga lain.*

PRONUNCIATION

**P** may be **B**

The p sound may also be pronounced like a b sound (37, 44).


Try drilling these words that can be pronounced two ways:



<i>purrun</i> ~ <i>burrun</i>	place, put; from
<i>pigipigi</i> ~ <i>bigibigi</i>	pig, hog
<i>piginini</i> ~ <i>biginini</i>	child, baby
<i>pogipain</i> ~ <i>bogibain</i>	echidna
<i>pulumat</i> ~ <i>bulumat</i>	take away from; pull out
<i>pappap</i> ~ <i>babbab</i>	puppy dog

USEFUL EXPRESSIONS

Try to learn these useful expressions:

<i>Hu thanjea?</i>		Who is that?
<i>Hu thadlat?</i>		Who are they? Which people?
<i>Mi nyumen.</i>		I'm new to the place.

SUPPLEMENTARY

Vocabulary



There are some two and a half dozen demonstrative pronoun forms, many of which form sets with alternate pronunciations (94). Some of these sets include:

<i>jarran</i> ~ <i>darran</i> ~ <i>tharran</i>	that
<i>jat</i> ~ <i>dat</i> ~ <i>that</i>	that
<i>dijmob</i> ~ <i>dismob</i>	these
<i>jadlot</i> ~ <i>dadlot</i> ~ <i>thadlot</i>	those

Some dialects also use the form dimbala for 'those'.

Pronunciation

In some dialects the opposite tends to take place, i.e. b may be pronounced like a p.

## CONVERSATION

R and W fishing.



W: *Bigmob barramandi jeya ai bin gajim, yu luk.*

R: *Yurmi kadimap basdam en deigimat binji en gabarra.*

W: *En yurmi deigimbek olabat la shop na, klinwan.*

R: *Yuwai, en olabat selam jeya, dat bifpat.*

W: I caught a lot of barramundi - take a look.

R: Let's cut them up and remove the guts and heads.

W: And then we'll take them to the shop cleaned.

R: Yeah, and they can sell the flesh (fish fillets) there.

## VOCABULARY

Try to memorise these new words:

*deigimbek*

take, return

*deigimat*

remove

*bajim*

pass by, by pass

*bajimap*

bring

*majurrum*

gather

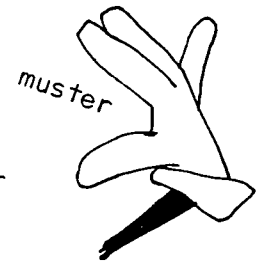
together,

*majurrumap*

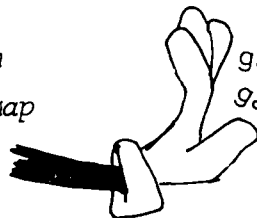
gather

together,

muster



## GRAMMAR



Many verbs occur with adverbial suffixes such as *-at* 'out' and *-bek* 'back'. With some verbs the suffix changes the meaning only slightly; with other verbs it totally changes the meaning. Each verb has to be considered individually in context to learn its meaning (117).

Now drill the new words in this sentence:

*Yurmi deigimbek olabat la shop na.*

# ERRO

## PRONUNCIATION

The d sound when it occurs between two vowels may be pronounced like the rr sound (37, 44).

Try drilling these words that may be pronounced two ways:

<i>budun</i>	~	<i>burrun</i>	put; from
<i>tideina</i>	~	<i>tirreina</i>	this very day
<i>gadin</i>	~	<i>garrim</i>	with; have
<i>dadei</i>	~	<i>darrei</i>	that direction
<i>dadon</i>	~	<i>darron</i>	that
<i>modiga</i>	~	<i>morriga</i>	vehicle, car, truck

## USEFUL EXPRESSIONS

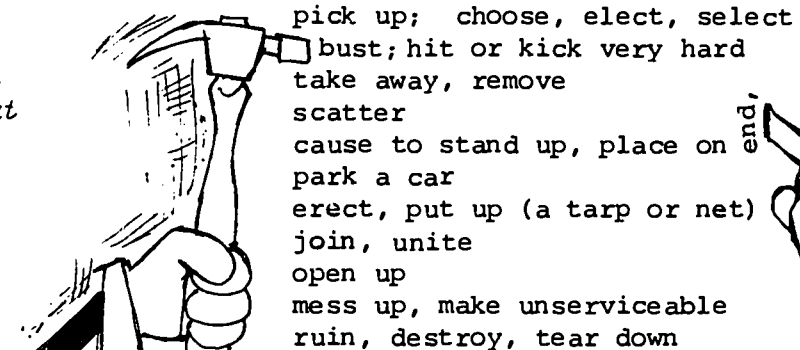
Try to learn these useful expressions:

<i>Adbala, murnda gidap.</i>	Hard - put some muscle into it.
<i>Gud boi.</i>	Thank you (to a male).
<i>Gud gel.</i>	Thank you (to a female).

## SUPPLEMENTARY

### Vocabulary

Here are some additional words that can be practised in the key sentence:

<i>bigimap</i>		pick up; choose, elect, select
<i>bastimap</i>		bust; hit or kick very hard
<i>digidawei</i>		take away, remove
<i>ske dadimat</i>		scatter
<i>jandimap</i>		cause to stand up, place on
		park a car
<i>ringimap</i>		erect, put up (a tarp or net)
<i>joinimap</i>		join, unite
<i>opinimap</i>		open up
<i>bagadimap</i>		mess up, make unserviceable
<i>ruimdan</i>	ruin, destroy, tear down	

### Grammar

Additional adverbial suffixes include:

<i>-on</i>	on
<i>-ap</i>	up
<i>-dan</i>	down
<i>-in</i>	in
<i>-op</i>	off
<i>-ron</i>	around
<i>-wei</i>	away

CONVERSATION

R and W cooking the fish.

W: *Yunmi dagadagat wambala basdam.*

R: *Burrun na, ontap la eshis.*

R: *Wan im tam lilbit, yunmi danimran.*

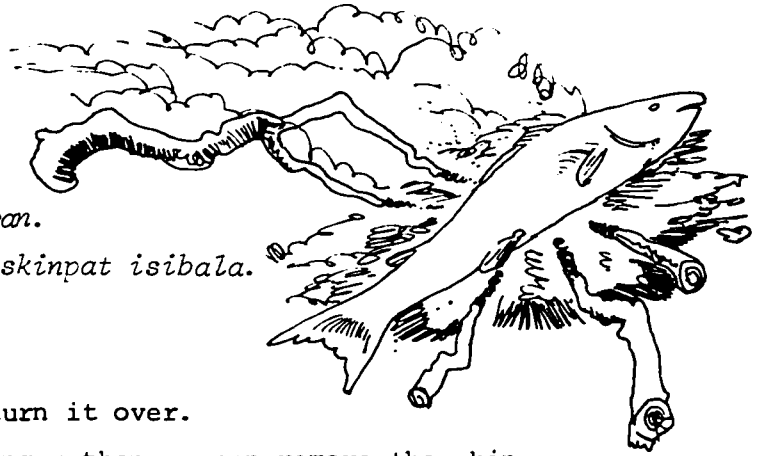
R: *Barn lilbit, yunmi deigmat dat skinpat isibala.*

W: Let's eat one first.

R: Put it on the coals.

R: When it cooks a bit, turn it over.

R: When it cooks a bit longer then we can remove the skin and scales easily.



VOCABULARY

Adverbs are used to indicate time. In addition to regular time adverbs, some words can be used as an adverb by adding the suffix *-taim* (153).

Try to memorise these adverbs:

<i>basdam</i>	first
<i>bambai</i>	later on
<i>dinataim</i>	at lunch time
<i>dideina</i>	this very day
<i>wawiktaim</i>	in/for one week
<i>mailawiktaim</i>	the week one doesn't get money

N.B. In counting time, part of a unit of time is counted as a whole unit of time. Examples: If a person is asked to work for two weeks starting on Friday the 1st, he will have worked his two weeks come Friday the 8th even though he only worked six days. The first week of work only had one working day in it, but it is still counted as one week since it is part of the week unit of time. Or if a person buys a car in December 1981, he will have had the car three years come January 1983 even though he had it only fourteen months.

GRAMMAR

Now drill the new time adverbs in this sentence:

*Yunmi dagadagat wambala basdam.*

**FSSM**  
**TWT**  
**FSSM**  
**TW**

13 Days  
 =  
 6 Weeks  
 !?!?!?

PRONUNCIATION **zəʊx**

Some words that begin with two consonants may also be pronounced with a vowel inserted between the two consonants (39, 46).

Try drilling these words that may be pronounced two ways:

<i>slip</i> ~ <i>silip</i>	sleep
<i>sneik</i> ~ <i>sineik</i>	snake
<i>snikap</i> ~ <i>sinikap</i>	sneak up on

USEFUL EXPRESSIONS

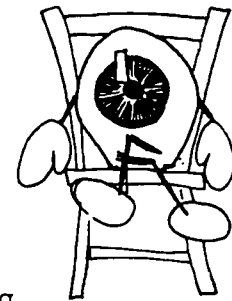
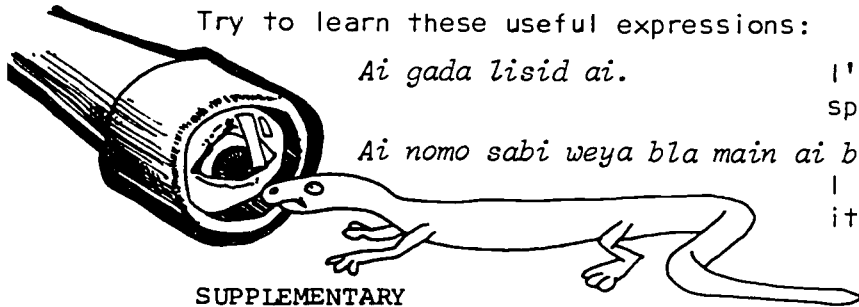
Try to learn these useful expressions:

*Ai gada lisid ai.*

I've got a good eye for spotting lizards.

*Ai nomo sabi weya bla main ai bin jidam.*

I don't know why I didn't see it.



SUPPLEMENTARY

Vocabulary

The suffix *-taim* often occurs as *-daim* or *-dam*.

Some additional time adverbs are:

<i>ailibala</i>	early morning
<i>dregli</i>	soon
<i>streidasei</i>	immediately
<i>tumantaim</i>	in/for two months
<i>milnait</i>	in the middle of the night
<i>naidam</i>	at night
<i>deidam</i>	during the day
<i>sabadam</i>	late afternoon, around dusk
<i>smogotaim</i>	midmorning, midafternoon

Pronunciation

This vowel insertion normally occurs when the first consonant is an ɛ and the second consonant is a nasal, an l or a semi-consonant (39).



## CONVERSATION

R and W after eating.

W: *Mi lulap na. Mi labda silip.*

R: *Yumi silip wansaid la jat wadi jeya.*

W: *Gardi! Sineik jeya! Im mait baidim yu!*

W: I'm full now. I'll have to have a sleep.

R: Let's sleep by that tree there.

W: Hey! There's a snake there! It might bite you!



## VOCABULARY

Try to memorise these new adverbs:

*wansaid*

by, beside

*tusaid*

on both sides

*datsaid*

on the other side

*gulijap*

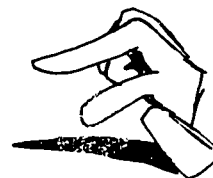
near

*disaid*

on this side

*sangirrapwei*

east



## GRAMMAR

Location adverbs are often used with a prepositional phrase to make the location more specific (148).

Now drill the new adverbs in this sentence:

*Yumi silip wansaid la jat wadi jeya.*

PRONUNCIATION

**J**  
sho

The sh sound may also be pronounced like a j sound (37, 43).

Try drilling these words that can be pronounced two ways:

*shugabeg ~ jugubeg*  
*sheigim ~ jeigim*  
*shabala ~ jabala*  
*sholda ~ jolda*  
*shudum ~ judum*  
*shuga ~ juga*

wild honey  
 shake  
 sharp  
 shoulder  
 shoot  
 sugar



USEFUL EXPRESSIONS

Try to learn these useful expressions:

*Ai bin hatjamp nomo lilbit.*  
*Mai blad bin ranawei.*

I got a fright.

I was so frightened my heart stopped beating.

SUPPLEMENTARY

Vocabulary

Some additional location adverbs are:

*lida*  
*frant*  
*najasaid*

ahead, in front

ahead, in front

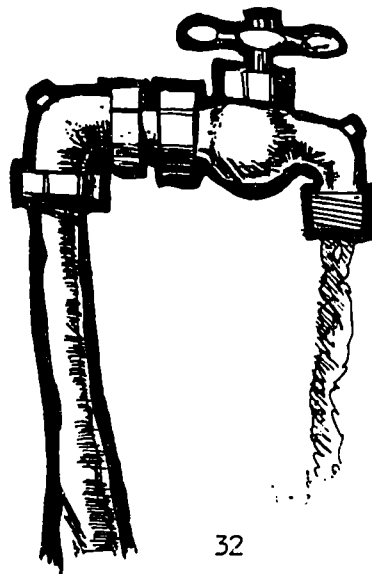
on the other side

Grammar

There are several prepositional phrases that are often used in combination with a second prepositional phrase (151).

These include:

*la tap*  
*la lid*  
*la midl*



above, on top of, over

ahead, in front of, leading

in the middle of, between

## CONVERSATION

R and W discussing what to do next.

W: *Yonmi labda kipgon la shop na.*

R: *Weit na. Ai gin irrimbat jugubeg flai.*

W: *Jeya na olabat gowingowin la jat ai bla im.*

R: *Yonmi labda bilimap jugubeg en deigimbek.*

W: We'll have to go on to the store.

R: Wait a minute. I can hear honey bees.

W: There they are — going in the hole where the honey is.

R: We'll have to fill up a container with honey and take it back.



## VOCABULARY

Try to memorise these new words:

*gowingowin*

going in

*bogibogi*

swimming, bathing

*barnbarn*

burning

*kadimkadim*

cutting

*weitweit*

waiting

*jinggibatjinggibat*

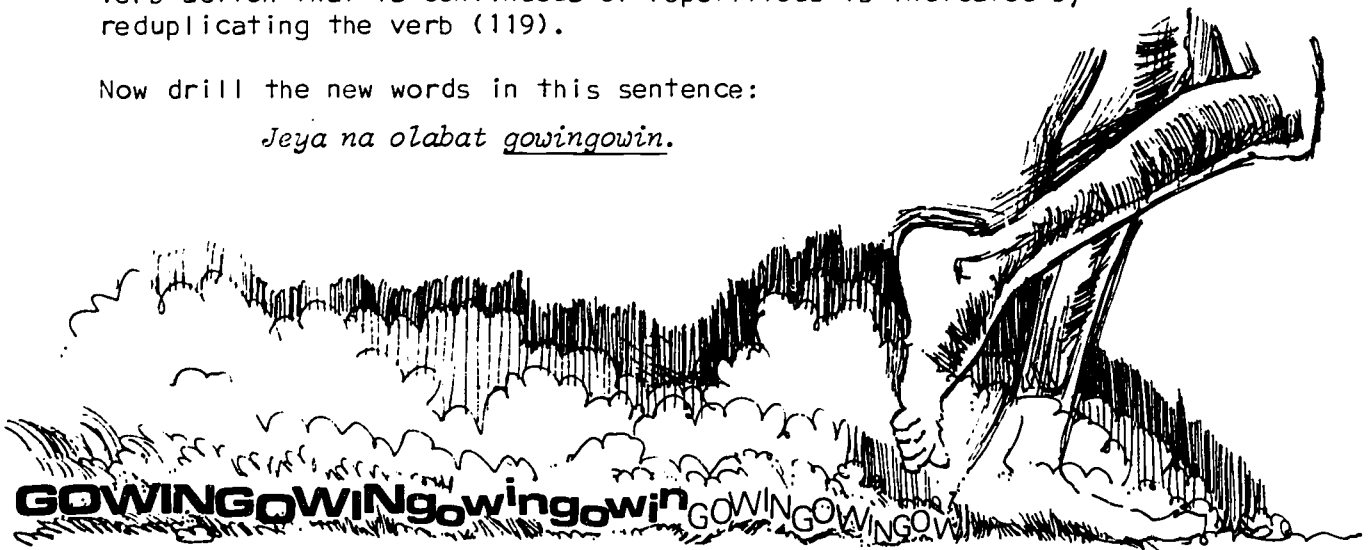
thinking, considering

## GRAMMAR

Verb action that is continuous or repetitious is indicated by reduplicating the verb (119).

Now drill the new words in this sentence:

*Jeya na olabat gowingowin.*

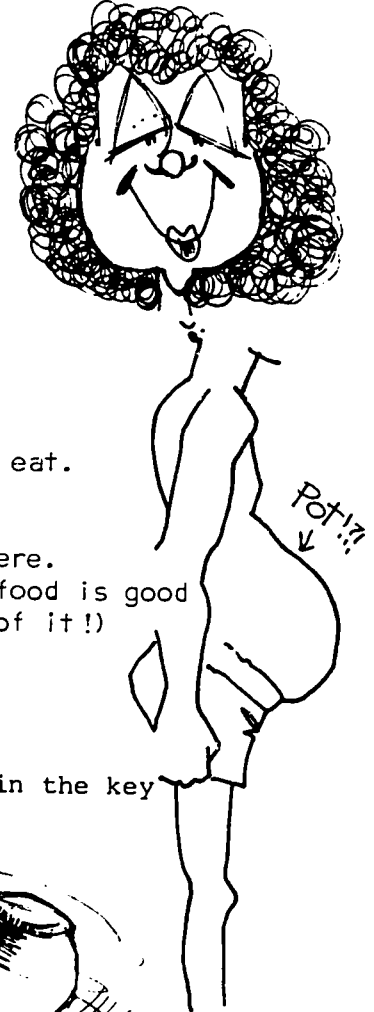


PRONUNCIATION **oNYion**

The ny sound is similar to the first 'n' sound in the English word 'onion'. It is made with the blade of the tongue against the roof of the mouth (34).

Try drilling these words that contain the ny sound:

<i>nyangarri</i>	selfish, unsharing
<i>nyus</i>	news
<i>nyali</i>	satisfied, pleased
<i>nyarr</i>	good, excellent
<i>nyukurr</i>	sacred, holy



USEFUL EXPRESSIONS

Try to learn these useful expressions:

*Mi naf bulap binji na.* I've had enough to eat.

*Ai nomo sabi hanggri la dis pleis.*

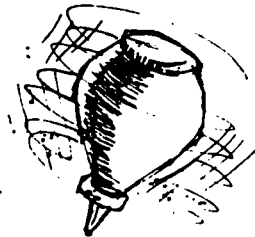
I'm never hungry here.  
(Implication: The food is good and there's lots of it!)

SUPPLEMENTARY

Vocabulary

Here are some additional words that can be practised in the key sentence:

<i>bluinbluin</i>	puffing
<i>paspas</i>	passing by :
<i>grangran</i>	spinning
<i>laiyalaiya</i>	lying
<i>golagola</i>	being angry



Grammar

An action that is of a relatively extreme duration may be indicated by multiple reduplication of the verb. This is usually accompanied by a rise in pitch on the verb, the high pitch being sustained throughout the multiple reduplication (120).

CONVERSATION

R and W counting their money.

R: *Thadmaj mani dat shop menija bin gibit la yurmi.*

W: *Ai labda go budum main mani langa beingk.*

W: *Main biginini oldei gaman hambag la mi dumaji.*

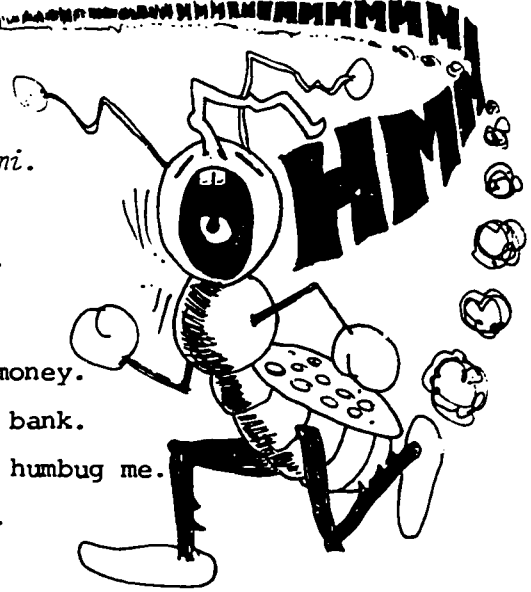
R: *Olabat mait deigmat bla go pleiplei la kad.*

R: That shop manager gave us a lot of money.

W: I'll have to go put my money in the bank.

W: Because my children always come and humbug me.

R: They might take it to go play cards.



VOCABULARY

A small group of auxiliary verbs is used in front of the main verb to express the idea that something may or should or cannot take place (128).

Try to memorise these auxiliary verbs:

<p><i>mait</i></p> <p><i>gan</i></p> <p><i>gin</i></p> <p><i>labda</i></p> <p><i>andi</i></p> <p><i>garra</i></p>		<p>may</p> <p>can not</p> <p>can</p> <p>must, should</p> <p>will, want to</p> <p>will, should (N.B. In most cases where a Kriol speaker says, 'You <u>garra</u> do so-and-so', he is <u>asking</u>, 'Will you do so-and-so?' <u>not</u> commanding, 'You must do so-and-so!'.)</p>
---	--	--

GRAMMAR

Now drill the new auxiliary verbs in this sentence:

*Olabat mait deigmat bla go pleiplei la kad.*

## PRONUNCIATION **V = B**

The v sound may also be pronounced like the b sound (37, 44).  
Try drilling these words that can be pronounced two ways:

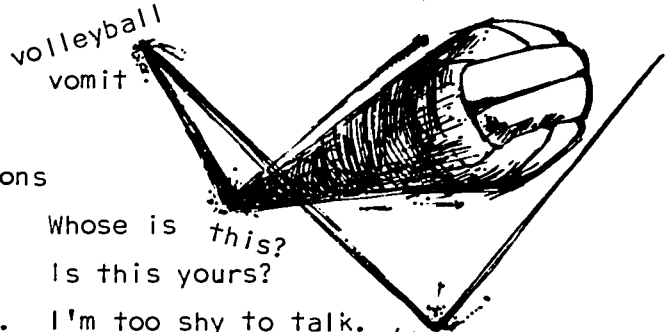
<i>veri</i>	~	<i>beri</i>	very
<i>vois</i>	~	<i>bois</i>	voice
<i>varenda</i>	~	<i>barenda</i>	veranda
<i>vilij</i>	~	<i>bilij</i>	'village' - Aboriginal housing section of community
<i>volibol</i>	~	<i>bolibol</i>	volleyball
<i>vomit</i>	~	<i>bomit</i>	vomit

### USEFUL EXPRESSIONS

Try to learn these useful expressions

*Blanga hu dijan?*  
*Blanga yu dijan?*  
*Mi sheim la mawus bla tok.*

Whose is this?  
Is this yours?  
I'm too shy to talk. I'm too  
embarrassed to say anything.



### SUPPLEMENTARY

#### Vocabulary

Here are some additional verbs that can be practised in the key sentence:

<i>frait</i>		be frightened
<i>gudbinji</i>		satisfied, happy, pleased
<i>nogudbinji</i>		dissatisfied, unhappy
<i>mimba</i>		remember
<i>teiknodis</i>		pay attention, obey, take advice
<i>harriap</i>		hurry

#### Grammar

There are two tenses: past tense and non-past tense. Past tense is indicated by the auxiliary verb *bin* while non-past tense is indicated by the absence of a tense auxiliary verb (127). However, some of the 'mode' auxiliary verbs contain a future tense orientation (129). These include: *andi*, *garra*, *wani*, and *gona* 'want to, intend to, will'.

Passive constructions are rarely used in Kriol. In most cases the passive idea ('John was hit') is expressed in an active construction ('X hit John') (137).

# NOMO!

Lesson 19

Cassette 3 Side 2 (8 minutes 55 seconds)

## CONVERSATION

R. and W. talking outside the shop.

R: *Mi thesidbala na. Mi gulijap perrish bla wada.*

W: *Wal, mairi yauri go baiyim loliwada.*

R: *Olabat nomo garrim loliwada la shop.*

R: *Olabat yangboi bin binijimap dumaji.*

R: I'm thirsty. I'm dying of thirst.

W: Well, let's go buy a cool drink.

R: They don't have any drinks in the shop.

R: The young boys bought them all.

## VOCABULARY

Try to memorise these new words:

<i>garrim</i>	have
<i>dringgibat</i>	drinking
<i>meigim</i>	make
<i>we:stimbai</i>	wasting; using
<i>bringimap</i>	bring
<i>garrimap</i>	take, carry

## GRAMMAR

To change the meaning of a sentence from being positive to being negative, the auxiliary verb nomo is used in front of the main verb (125).

Now drill the new words in the following negative and positive sentences:

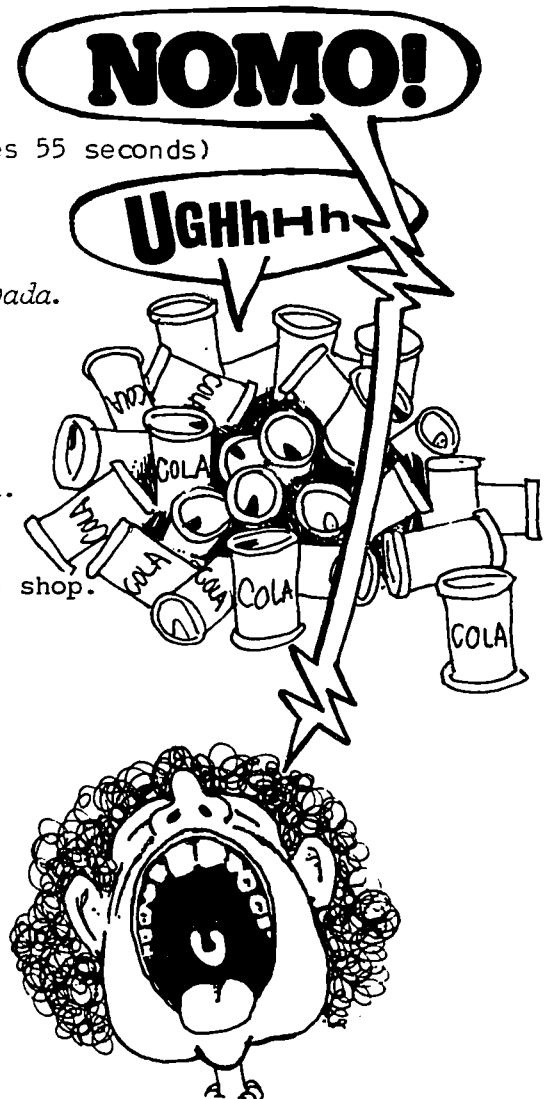
R: *Olabat nomo garrim loliwada la shop.*

W: *Nomo! That's not right!*

W: *Olabat garrim loliwada la shop.*

They do have drinks in the shop.

N.B. This drill is slightly different from previous grammar drills. After you have said and checked the negative sentence, another voice on the cassette will say nomo! ('that's not right!'). You should then say out loud the positive sentence.



PRONUNCIATION



The s sound may also be pronounced like a j sound.

Try drilling these words that can be pronounced two ways:

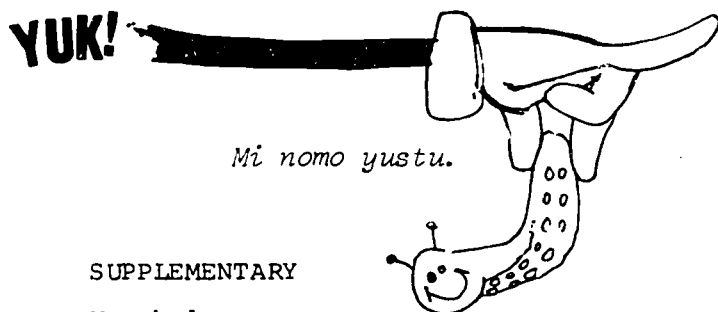
<i>sabi</i>	~	<i>jabi</i>	know, understand
<i>sidan</i>	~	<i>jidan</i>	sit down; live; to be
<i>silip</i>	~	<i>jilip</i>	sleep
<i>sogim</i>	~	<i>jogim</i>	soak
<i>supsup</i>	~	<i>jupjup</i>	stew
<i>sangodan</i>	~	<i>jangodan</i>	sunset, west

USEFUL EXPRESSIONS

Try to learn these useful expressions:

*Mi nomo sabi dis kainaba daga.*

I'm not familiar with this kind of food. (N.B. This is a polite way of saying, 'No thanks, I don't care for any!')



*Mi nomo yustu.*

I'm not familiar with it. (N.B. This often implies being uncomfortable.)

SUPPLEMENTARY

Vocabulary

Here are some additional words that can be practised in the key sentence:

<i>abum</i>	have
<i>binijim</i>	finish
<i>kolum</i>	call, name
<i>kandim</i>	count
<i>jibdim</i>	hold
<i>olum</i>	shift, move
<i>maindim</i>	look after, tend to, protect
<i>lukinat</i>	watching, observing, spying on

Grammar

In addition to *nomo*, negative auxiliary forms used include: *no*, *nat* and *neba*. The latter two carry a sense of emphasis (125). Some dialects tend to use *nomo* more often than *no* and vice versa.

When more than one auxiliary verb is used in a sentence, the basic word order tends to be:

negative	past tense	other	main
± aux. vb.	± aux. vb.	± aux. vb.	+ verb



## STORY

*Minbala bin go la bilibong en gajimbat lorra barramandi en minbala bin dagat wanbala basdam en nathalot minbala bin deigimbek la shop en that shop menija bin gibit minbala thadmaj mani en afta ai bin thesdi, minbala bin go baiyam loliwada. Bat no loliwada bin jeya. Ola yangboi bin binijimap. Ai bin labda go en burra la beingk ola mani.*

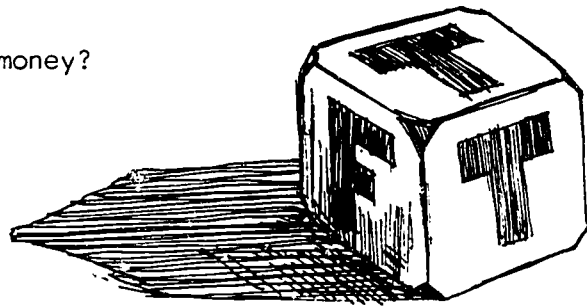
## COMMENTS

lorra 'lots of'

Note that afta can mean 'afterwards' in addition to 'after'.

## QUESTIONS

1. What did they do at the billabong?
2. How many fish did they eat?
3. What did they do with the rest of the fish?
4. What did they buy at the shop?
5. Why?
6. What did she do with the money?



(Answers are on page 71)

PRONUNCIATION **hAU nAU, brAU n cAU!?!'**

The au sound (like the English 'ow' in 'now') may also be pronounced like the a sound.

Try drilling these words that can be pronounced two ways:

<i>nau</i>	~	<i>na</i>	emphasis particle
<i>draundim</i>	~	<i>drandim</i>	drown
<i>sengrawn</i>	~	<i>sengran</i>	sand
<i>buldawn</i>	~	<i>buldan</i>	fall
<i>jukdawn</i>	~	<i>jukdan</i>	bend over, stoop down
<i>grawngrawn</i>	~	<i>grangran</i>	spinning

USEFUL EXPRESSIONS

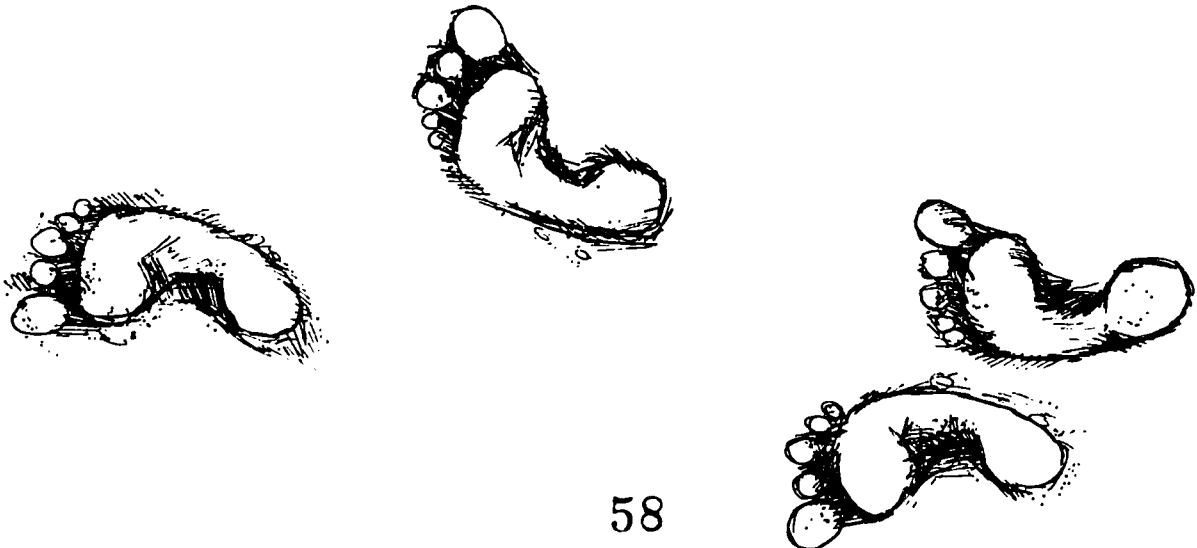
Try to learn these useful expressions:

*Ai bin bilim mijelb.* I sensed something was  $\text{uh}$ .  
I sensed something was wrong.

*Drangginbala nomo garrim irriwul.* You can't reason with a drunk.

*Grog bin idim im. Im bodi nomo gudwan.* Grog has affected him. He has no co-ordination.

*Im gan girrim weit. Im gan burrum weit la grawn.* He can't walk straight. He has problems taking each step.



## CONVERSATION

R and W planning to visit the bank.

R: *Yunmi go la beink na, wulijim yunmi garra boksimap mani.*

R: *Dumaji yunmi garra burrum yunmi mani la beingk.*

W: *Wal, yu weit la mi basdan.*

W: *Ai gajim main beig garrim main beingk buk.*

W: *Mi nomo garrim dumaji.*

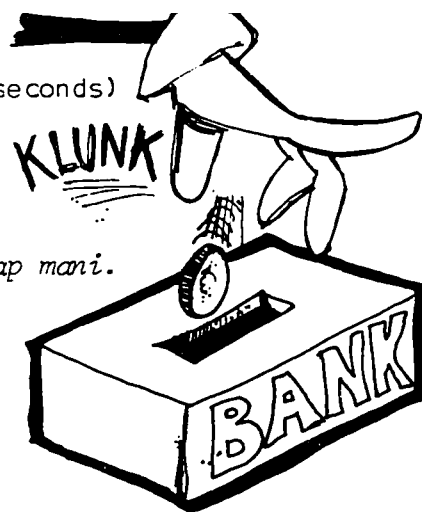
R: Let's go to the bank so we can put our money away.

R: Because we need to put our money in the bank.

W: Well, wait for me first.

W: I'll get my bag that's got my bank book.

W: Because I don't have it.



## VOCABULARY

Try to memorise these new words:

<i>garrim</i>	have
<i>blandim</i>	hide
<i>geman</i>	pretend
<i>jukdan</i>	bend over, stoop down
<i>skeilimap</i>	weigh
<i>doldol</i>	ring the bell
<i>dardim</i>	make dirty

## GRAMMAR

The 'reason' conjunction *dumaji* may be used at the end or at the beginning of a clause.

Now drill the new words in the following sentences:

*Mi nomo garrim dumaji.*

*Dumaji mi nomo garrim.*

N.B. In this grammar drill you should say the key sentence with the new words twice — once with *dumaji* at the end and then with *dumaji* at the beginning.

PRONUNCIATION

**th = j**

The th sound may also be pronounced like a j sound (37, 43).

Try drilling these words that can be pronounced two ways:

<i>thei</i>	~	<i>jei</i>	they
<i>theya</i>	~	<i>jeya</i>	there
<i>theadmaj</i>	~	<i>jadmaj</i>	plenty, abundance
<i>thinggibat</i>	~	<i>jinggibat</i>	think, contemplate

USEFUL EXPRESSIONS

Try to learn these useful expressions:

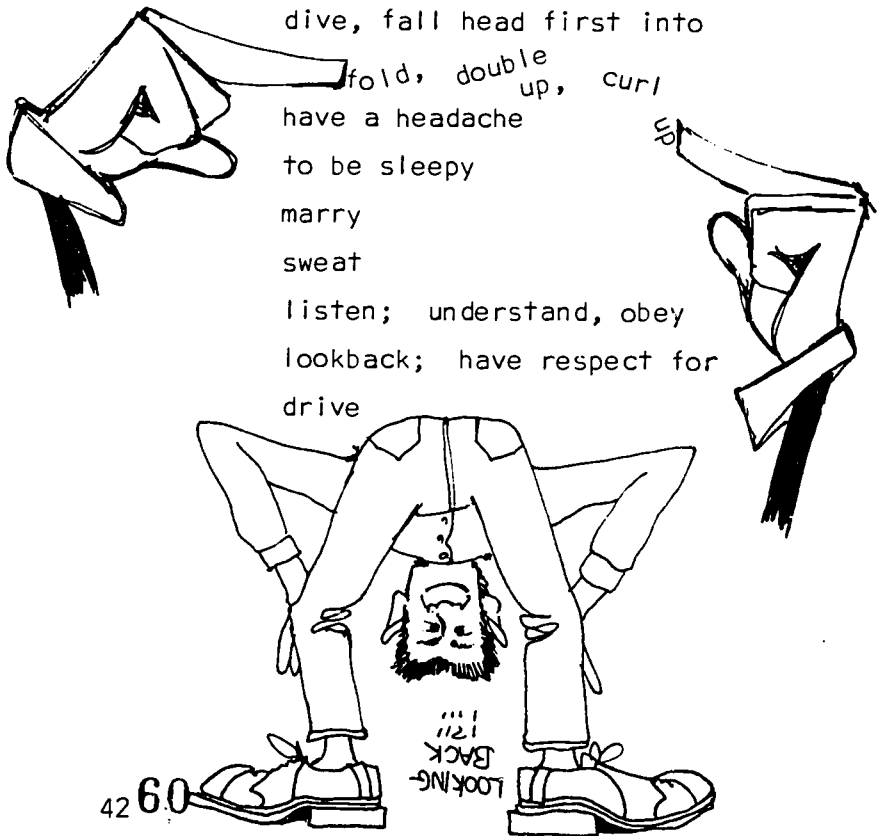
<i>Yu bajimap dat prais.</i>	Find out what it costs.
<i>Ai gajimap dat prais dregli.</i>	I'll have that amount of money soon.

SUPPLEMENTARY

Vocabulary

Here are some additional words that can be practised in the key sentence:

- dirriwu*
- dabulap*
- hedeik*
- jilipiai*
- merrit*
- swetgidap*
- lisin*
- lukbek*
- draibum*



dive, fall head first into

fold, double up, curl

have a headache

to be sleepy

marry

sweat

listen; understand, obey

lookback; have respect for

drive

## CONVERSATION

R and W at the bank.

R: *Im opin dijan beingk?*

U: *Yuwai. Im opin na. Watfo?*

R: *Nomo, mindubala wandi burrum mani la beingk.*

U: *Yo, yundubala wandi seibum lagijat na.*

R: Is the bank open?

U: Yes. It's open. What do you want?

R: We want to put some money in the bank.

U: Yeah, you should save money like that.

## VOCABULARY

Try to memorise these new words:

*diskainbala*

this kind of

*lif*

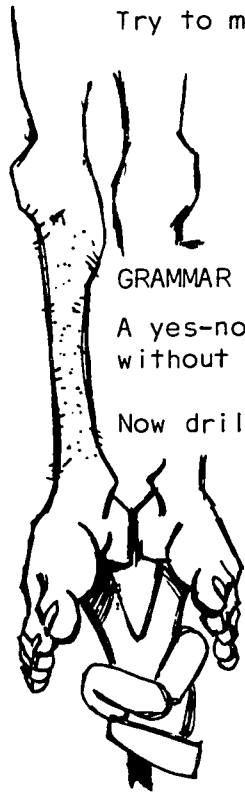
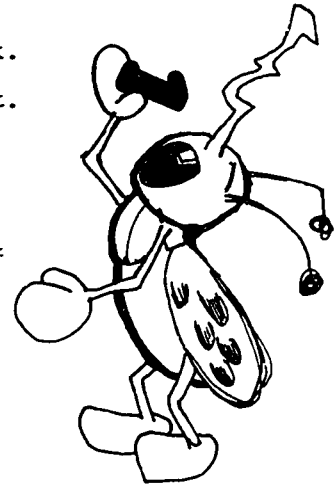
lift, ride

*album*

help

*binijimapwan*

last one



## GRAMMAR

A yes-no type question is made by using a question intonation without changing the word order of a statement.

Now drill the new words in the following questions and responses:

*Im opin dijan beingk?*

*Yuwai, im opin dijan beingk.*

*Im sabi diskainbala daga?*

*Yuwai, im sabi diskainbala daga.*

*Yu gin gibit mi lif?*

*Yuwai, ai gin gibit yu lif.*

*Yu wandi album mi?*

*Nomo, ai nomo wandi album yu.*

*Dijan im binijimapwan?*

*Nomo, dijan im nomo binijimapwan.*

N.B. In this grammar drill you should say the question W asks on the cassette, then you should answer the question with either a positive response if R says yuwai or a negative response if R says nomo.

PRONUNCIATION

# DZorp

Some words that begin with two consonants may also be pronounced with the first consonant deleted (39, 46).

Try drilling these words that can be pronounced two ways:

<i>ston</i>	~	<i>ton</i>	stone
<i>spiya</i>	~	<i>piya</i>	spear
<i>skreibum</i>	~	<i>kreibum</i>	scrape



USEFUL EXPRESSIONS

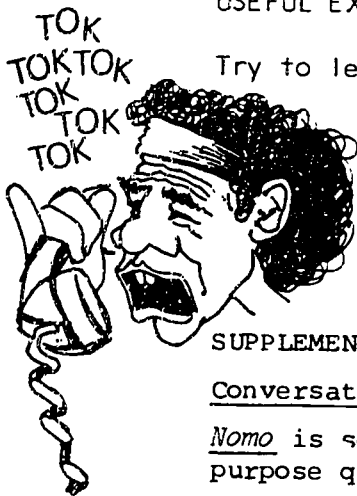
Try to learn these useful expressions:

*Im no bin gajim wanim yu bin toktok.*

He didn't understand what you said.

*Im gan lisiin brabli.*

He doesn't understand your language.



SUPPLEMENTARY

Conversation

Nomo is sometimes used as an initial response to certain reason or purpose questions that have no parallel in English.

Grammar

Another type of yes-no question is made by following a statement with a question tag. Question tags include: ngabi, nga, eindit, ai and ngi. (N.B. in Kimberley dialects ngi is a vulgar word, not a question tag.)

Pronunciation

This deletion of a consonant normally occurs when the first consonant is an s and the second consonant is a stop (39).

With words beginning with three consonants, the word may also be pronounced with the first consonant deleted and a vowel inserted between the remaining two consonants (40).

## CONVERSATION

## Hand sign indicating NO

U asking R and W for money.

U: *Ini mañi yu garrim?*

R: *Wanin bla yu wandim?*

U: *Ai wandim bla daga.*

R: *Najing na. Ai bin burrumwei la beingk.*

U: *Wal, ai labda go ngajongaja la enibodi bla daga.*



U: Do you have any money?

R: What do you want it for?

U: I want it for food.

R: I don't have any. I put it all in the bank.

U: Well, I'll have to go beg some food off somebody else.

## VOCABULARY

Content questions are made by using question words, usually at the beginning of the sentence, along with a question intonation (96).

Try to memorise these new question words:

<i>wanin bla</i>	??	why, what for
<i>wijeije</i>	??	where; how
<i>wadain</i>	??	when
<i>blau</i>	??	whose, for whom
<i>wijan</i>	??	which
<i>wanin</i>	??	what

## GRAMMAR

Now drill the question words in the sentence:

*wanin bla* *yu wandim?*

PRONUNCIATION **dzoRP**

Some words that end with two consonants may also be pronounced with the last consonant deleted (40, 46).

Try drilling these words that can be pronounced two ways:

*eks ~ ek*

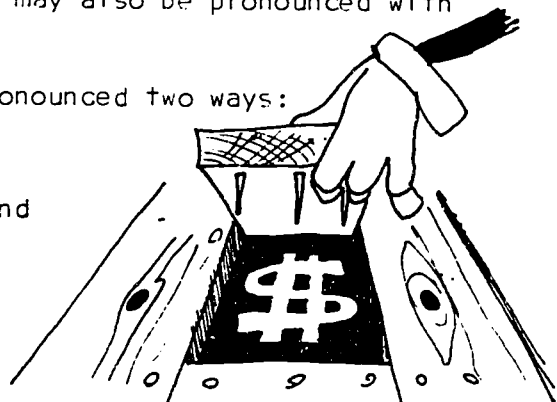
axe

*frend ~ fren*

friend

USEFUL EXPRESSIONS

Try to learn these useful expressions:



*Weya yu garra bairdim mani?*

Where will you get the money?

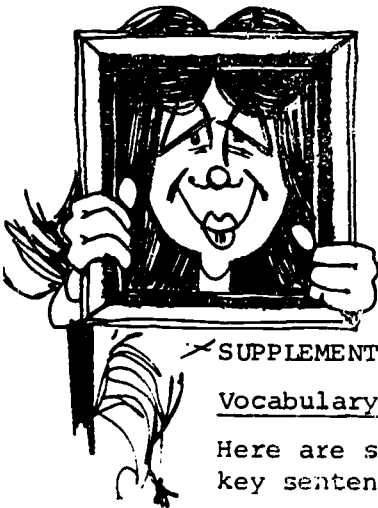
*Ai burra yu la pitja.*

I'll pay your way to the movie.

*Ai garra jis tok. Eniwei ai tok.*

I'm talking off the top of my head.

I'm just thinking out loud.



SUPPLEMENTARY

Vocabulary

Here are some additional question words that can be practised in the key sentence:

*amaɟ*

how much

*meni*

WHY

how many

*hu blanga*

WHY

whose

*wajameda*

WHY

why

*watrong*

why

why

*wijewijwei*

why

how; where

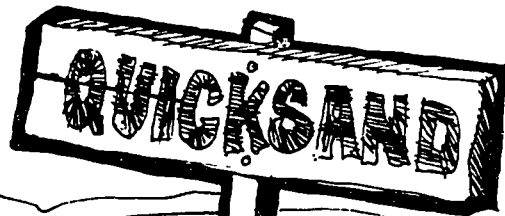
why

why

why

why

why





## CONVERSATION

U asking R and W for food.

U: *Enibodi garrim daga iya?*

W: *Najing. Melabat bin ranat bla daga.*

R: *Yu labda go lugubat la shop. Blandibala daga jeya.*

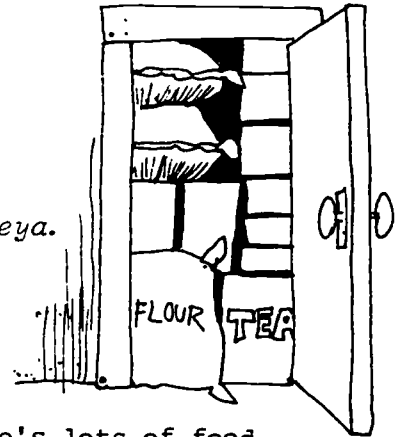
W: *Datlat munamwanga bin jis bilimapat dat shop.*

U: Does anyone have any food?

W: No. We've run out of food.

R: You'll have to go to the store. There's lots of food there.

W: Those Europeans just stocked the store.



## VOCABULARY

All nouns may refer to either singular or plural number. A few nouns, however, that refer to people also have a reduplicated form that emphasises the plural number (78).

Try to learn these new words and their reduplicated forms:

<i>munanga</i>	European, Europeans		
<i>munamwanga</i>	Europeans		
<i>olmen</i>	man, men		
<i>olmenolmen</i>	men		
<i>olgamen</i>	woman, women		
<i>olgolgamen</i>	women	ONE OLG	TWO OLGs
<i>wangulubala</i>	widow, widows, orphan, orphans, poor person, poor people		
<i>wanguluwangulubala</i>	widows, orphans, poor people		

## GRAMMAR

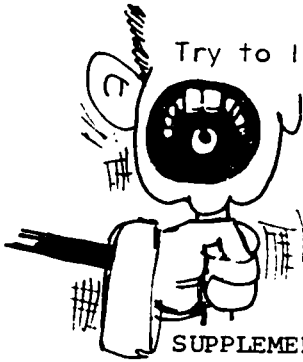
Now drill these new words in the following sentences:

*Jatlat munamwanga bin jis bilimapat dat shop.*

*Tharran munanga bin jis bilimapat dat shop.*

N.B. Don't forget to change the plural demonstrative pronoun to the singular pronoun as you practise this drill. The singular pronoun cannot be used with a plural subject.

## USEFUL EXPRESSIONS



Try to learn these useful expressions:

*Dijan im streinja kantri.*

I've never been here before.

*Ai gin gajim yu throu?*

May I record what you say?

*Ai gin gajim yu garrim kemra?*

May I take your photo?

## SUPPLEMENTARY

### Vocabulary

Here are some additional words that can be practised in the key sentence:

*debala*

deaf

*bigbala*

big; older

*lilbala*

little; younger

*gridibala*

greedy, selfish; idiom: very keen about something

*olwan*

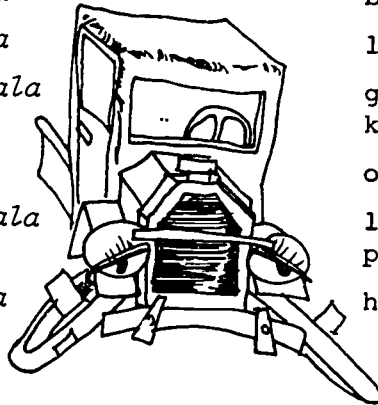
old

*leisibala*

lazy, non-productive (used of people and machinery)

*haibala*

high; important



### Grammar

Reduplication is also used with adjectives to emphasise or intensify the quality expressed by the adjective (102).

CONVERSATION

R and W discussing going to the clinic.

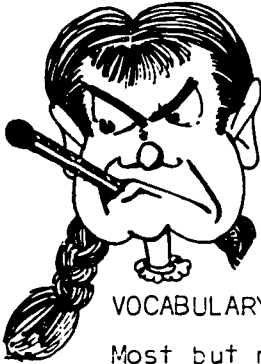
R: *Yurmi deigim la hospil, dis lilwan gel.*

R: *Im barnbarn bodi burrum that soa.*

W: *Shainiwan ting that sista garra hurra la yu mawus.*

W: *Maitbi yu hotwan bodi, yu sik insaid. Wal, im ladim im no.*

R: *Yuwai, im dalim la sista yu sikbala.*



R: Let's take this little girl to the clinic.

R: She is hot because of that sore.

W: The sister will put a shiny thing in your mouth.


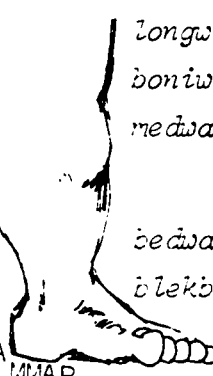
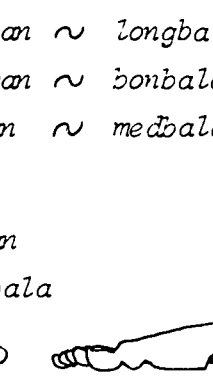
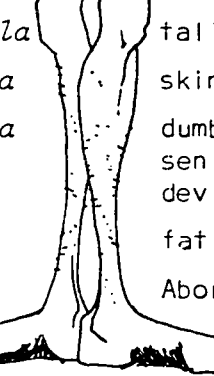
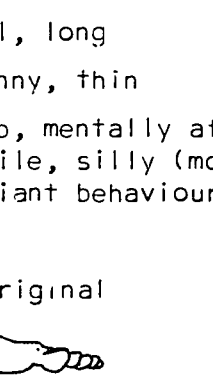
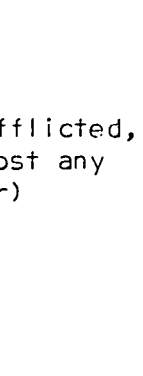
W: If you're running a fever, it will let her know.

R: Yes, it tells the sister that you're sick.

VOCABULARY

Most but not all adjectives may occur with either the -wan suffix or the -bala suffix (100).

Try to memorise these adjectives:

	<i>lilwan ~ lilbala</i>	little
	<i>longwan ~ longbala</i>	tall, long
	<i>boniwan ~ bonbala</i>	skinny, thin
	<i>medwan ~ medbala</i>	dumb, mentally afflicted, senile, silly (most any deviant behaviour)
	<i>beawan</i>	fat
	<i>blekbala</i>	Aboriginal

GRAMMAR

Now drill the new adjectives in the sentence:

*Yurmi deigim la hospil, dis lilwan gel.*

USEFUL EXPRESSIONS

Try to learn these useful expressions:

*Yu irrim mi na.* Listen closely. Pay close attention.

*Im prapa miningsaid dijan.* This is very significant.

*Ai bin lujim im neim, bat ai trai lugubat.*

I forgot his name, but I'll try and think of it.

Think Think Think .

**BLANK**

SUPPLEMENTARY

Vocabulary

In addition to the adjective suffixes -bala and -wan, -baga is sometimes used.

Normally number adjectives take -bala but not -wan, while colour adjectives take -wan but not -bala.

Most adjectives may occur without any suffix.

When the object being described by the adjective is known from the context, the object may be deleted and the adjective stand alone if it has a suffix (105).

## CONVERSATION

R and W with the little girl at the clinic.

R: *Yu jis jidan kwaitbala. Yu nomo bratn.*

W: *Darran sista garra burrum eniwei basdam.*

W: *Im garra burrum najakain la yu, dijei la yu mawus.*

R: *Yu nomo brat. Yu brugum.*

W: *Yawai, yu breigim en yu julurrun dat lilwan glaspas dumaji.*



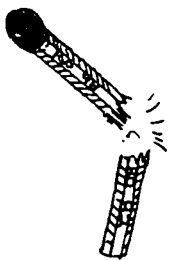
R: Sit quietly. Don't be afraid.

W: This is the first thing the sister will do.

W: She'll put this thing in your mouth, like this.

R: Don't get frightened. You might break it.

W: Yeah, because if you break it you'll swallow the little pieces of glass.



## VOCABULARY

Try to memorise these new words:

*najakain*

different, unusual

*mindimap*

sew, make, repair

*klos*

clothes

*rabum*

rub, spread, smear

*jem*

jam

*abdum*

go after, try to catch up with

*buligi*

bullock, cattle



## GRAMMAR

The object of a verb may often be deleted when it is known from the context (177).

Now drill the new words in this sentence:

*Im garra burrum najakain.*

N.B. In this grammar drill, two new words (a verb and an object) will be substituted in the key sentence. After you say and check the sentence with the two new words, you should then say the same sentence but with the object deleted.

## USEFUL EXPRESSIONS

Try to learn these useful expressions:

*Imin blidim mijelb brabli bla im.*

She grieved greatly for him.

*Mai abuji mela bin iujim.*

My father's mother died.

*Yunmi gan gajimap handrid yias.*

We can't live forever.

## SUPPLEMENTARY

### Vocabulary



Here are some additional words that can be practised in the key sentence:

*greibum*

scrape

*brendim*

brand, mark for identification

*boilim*

boil

*berrimap*

bury

*ranimap*

chase after, catch

*slekim*

loosen

*bambum*

bump

### Grammar

Object deletion may take place with all verbs that occur with the *-im* transitive suffix or one of its variants *-am*, *-a*, *-um*, *-it*, *-i* (115).

# **-im object**

## CONVERSATION

R and W go to the council office.

R: *Yu orait. Im jis gibit yu medisn.*

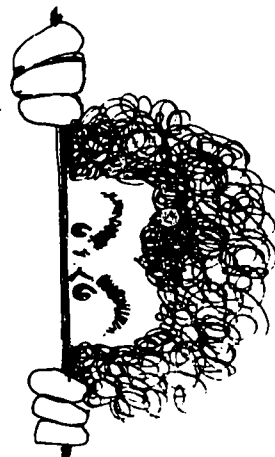
W: *Wal, mela go ngarra la ofis na.*

W: *Maitbi jek bla mela jeya bin gaman.*

R: *Eni jek bla mela?*

W: *Eni biginini mani bin gaman bla mela?*

U: *Najing. Konea nomo bin gaman tidei.*



R: You're OK. She'll just give you some medicine.

W: Well, let's go check at the office.

W: Maybe a cheque's come for us.

R: Any cheques for us?

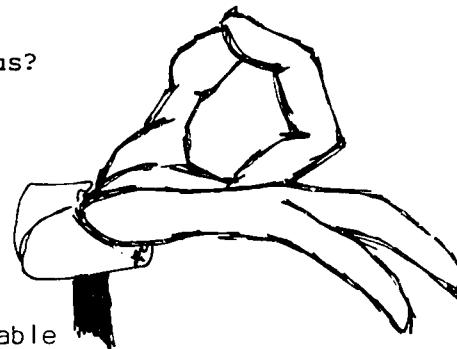
W: Did any child endowment come for us?

U: No. Connair didn't come today!

## VOCABULARY

Try to memorise these new words:

<i>orait</i>	all right, okay
<i>jabibala</i>	wise, knowledgeable
<i>atsaid</i>	in the middle of (a body of water)
<i>lanbarra</i>	father-in-law, son-in-law
<i>sabadaim</i>	late afternoon, evening tea time



## GRAMMAR

Simple sentences that describe the state or condition or location of an object do not contain a main verb (165).

Now drill the new words in the sentence:

*Im orait.*

N.B. In this grammar drill, the new words to be substituted in the key sentence will not be given by themselves; instead, they will be given in a phrase to be substituted in the key sentence.

## USEFUL EXPRESSIONS

Try to learn these useful expressions:

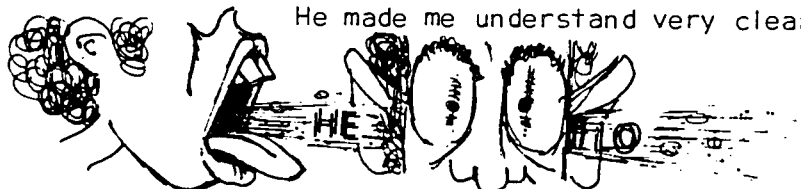
*Olabat bin dumbat la main ai.*

I saw them do it with my own eyes.

*Imin dalim mi la ai.* He said it to my face.

*Imin obinim main irriwul brabli.*

He made me understand very clearly.



## SUPPLEMENTARY

### Vocabulary

Here are some additional words that can be practised in the key sentence:

<i>kukwan</i>	cooked, ripe
<i>laibwan</i>	live, living
<i>laibiliwan</i>	active
<i>bojiwan</i>	sporty
<i>meikapwan</i>	artificial, make believe
<i>milkiwan</i>	cloudy, whitish (of liquids)
<i>maiyalbala</i>	unsophisticated, ignorant
<i>kolwan</i>	cool, cold; healthy
<i>julubala</i>	slow, slowly
<i>jalgiwan</i>	bitter; salty; sulky; idiom: policeman

### Grammar

Though this type of simple sentence does not contain a main verb, it may contain auxiliary verbs (175).

The word order in these types of simple sentences may be inverted within certain constraints (173).



## CONVERSATION

R and W discussing going to the airstrip.

R: *Yunmi go tharrei la erradrom.*

R: *Dunaji thatlat skulkid garra kambek burrum Dupuma tidei.*

W: *Yuwai, garra jarra, ngabi?*

R: *Yuwai, garra jarra.*

W: *Wal, yunmi go weidabat bla olabat la erradrom.*

R: *Yuwai, jeya na yunmi jidanbat mijamet.*

R: Let's go the airstrip.

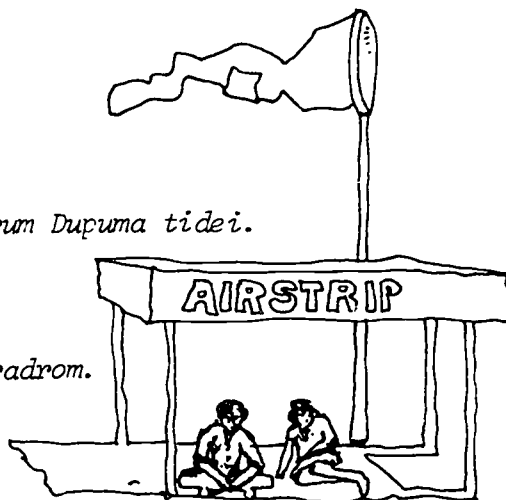
R: Because the kids are coming back from Dhupuma today.

W: Yeah, by charter plane, right?

R: Yes, by charter.

W: Well, let's go wait for them at the airstrip.

R: Yeah, let's sit down there together.



## VOCABULARY

The reflexive and reciprocal pronouns *mijelb* and *gija* are sometimes used in adverbial constructions (92).

Try to memorise these new words:

*mijamet*

*mijelb kantri*

*mijelb mijelb*

*binjigija*

*bekbongija*

*ribgija*



together

alone

individually

face to face

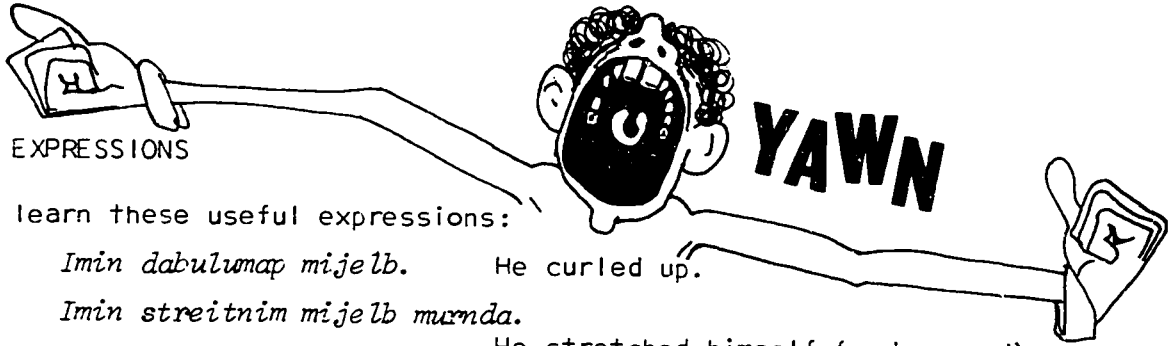
back to back

side by side

## GRAMMAR

Now drill the new words in this sentence:

*Yunmi jidanbat mijamet.*



USEFUL EXPRESSIONS

Try to learn these useful expressions:

- Imin dabulumap mijelb.* He curled up.  
*Imin streitnim mijelb murnda.* He stretched himself (and yawned).  
*Mi bratn bla dagat wansaid la moranga.* I'm very uncomfortable eating with whites.  
*Mi bulorrimap yu manus.* You lead the way and I'll say (or sing) what you say (or sing).

SUPPLEMENTARY



Vocabulary

In its basic use mijelb is a reflexive pronoun that is used for all persons (91). In some dialects it occurs as jalb instead of mijelb in some contexts.

In its basic use gija is a reciprocal pronoun that expresses a mutual or reciprocal relationship of two or more participants (94).

Here are some additional adverbs that can be practised in the key sentence:

- |                 |  |
|-----------------|--|
| <i>eniwei</i>   | anyway, randomly; somehow              |
| <i>gubala</i>   | quickly                                |
| <i>longtain</i> | for/after a long time; a long time ago |
| <i>olagija</i>  | for ever, for good; totality           |
| <i>warmo</i>    | once again, one more time              |

Grammar

Mijelb is also used in some constructions to emphasise a particular participant, as are na and gin (92). Emphasis can also be indicated by changing word order (173).

## CONVERSATION

R and U discussing the children's return.

U: *Wijeɪ yundubala meikin?*

R: *Mindubala go ngarra la thatlat biginini ani kambek burrum Dupuma.*

U: *Olabat nomo kambek didei.*

R: *Yuwai, tharran jeajea jarra weya im oldei jidanabat jeya andi bajimap.*

U: Where are you heading?

R: We're going to go look for the children who are coming back from Dhupuma College.

U: They're not coming today.

R: Yes they are. That charter plane that is based there is bringing them.



## VOCABULARY

Try to memorise these new words:

<i>weya</i>	(relative conjunction) that, which, and
<i>jarra</i>	charter plane, light aircraft
<i>blendibala</i>	lots, many, enough
<i>jandap</i>	stand, stand up, to be

## GRAMMAR

A relative clause may be embedded in a main clause with or without the use of a relative conjunction (172).

Now drill the new words in the following sentences:

*Tharran jeajea jarra jeya weya im oldi jidanabat jeya andi bajimap.*

*Mindubala andi go ngarra la thatlat biginini weya alabat ani kambek burrum Dupuma.*

*Blendibala lagiijat weya ai bin dali ya jandap jeya.*

There are lots of them there, like the ones which I told you about.

N.B. In this grammar drill, new words will not be substituted in a key sentence; instead, three whole sentences will be drilled.

USEFUL EXPRESSIONS

Try to learn these useful expressions:

*Yunni wanbala ai bin gajim.* I got one for us to share.

*Dubala gija wantaim yu kadimap.* Carry two at a time.

*Yu gan rouaxei burru yu job.* You shouldn't shirk your responsibilities.

*Ai sabi yu burru but rait la gabarra.* I know you very well.

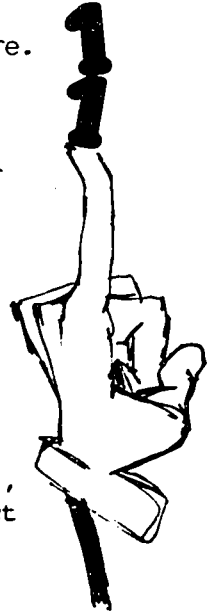
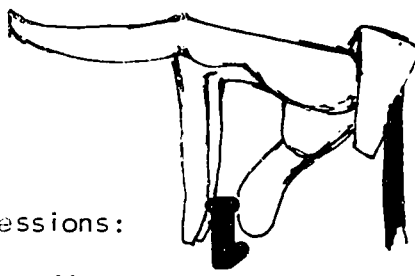
SUPPLEMENTARY

Vocabulary

A special use of *jidap* 'sit, sit down', *jandap* 'stand, stand up', and *leidan* 'lay down' is to indicate the 'existence' of an object (124).

Here are some additional adverbs that could be practised:

<i>tuneni</i>	very many, very much
<i>tunaq</i>	very much, very many
<i>darneji</i>	so much, too great, a high quantity
<i>mobaqa</i>	better, preferably





USEFUL EXPRESSIONS

Try to learn these useful expressions:

*Stedidan. Nomo burmumbatbat.*  
Slow down. Don't drive so recklessly.

*Melabat bin dai la langgwis.*  
Our language has died.

*Melabat burmumbat langgwis la baibul.*  
We're translating the Bible into language.

*Yu gan julumap mi bla tharran.*  
You're not going to talk me into that.

SUPPLEMENTARY

Conversation

*Burrun jeya* is a discourse marker that basically indicates the beginning of the next event in a narrative.

An action that is of relatively extreme duration may be indicated by lengthening a vowel of the verb and simultaneously raising the pitch and sustaining the high pitch on the lengthened vowel (121).

Vocabulary

Here are some additional words that can be practised in the key sentence:

- |               |          |
|---------------|----------|
| <i>jwelap</i> | swell up |
| <i>bluin</i>  | breathe  |

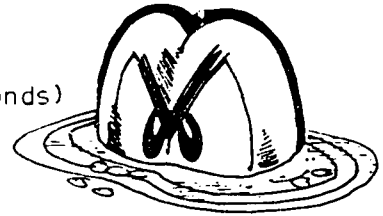
Grammar

The suffix -bat on some verbs occurs as -abat or labat (119).

There are a small number of verbs that contain -bat but whose meanings are extended beyond the simple continuous or repetitive action (120).



A TRADITIONAL STORY TOLD BY QUEENIE BRENNAN OF BAMYILI.



Wal dijan naja stori bla krokadail.

Wal dat drimtaim dis stori dei bin dalim mi geman pipul yustu lib langa woda insaid. Bat dis krokadail imin abum dat faiya. Im no bin ladim enibodi tatjim dat faiya bla im en imin oldei nesimbat tu dat faiya. Olda pipul bin trai bla girrim jat faiya. Najing. Im no bin larrim olabat.

Wal dislot bed fram antop dei bin - dei bin lukinat na. Dei bin lukinat, "O. Wi gan idimbat oldei rowan taga. Buji maitbi wi girrim jat faiya fram dat krokadail mairri wi gin kukum. Im gin meigim kukwan." Dei bin lagijat. "Wal yu trai gerran bajam." Dei bin lagijat la jat wanim - igul.

Wal dat igulmen imin - imin daibdan na la woda. Imin daib rait la jat krokadail wea imin nesimbat dat faiya. Imin trai girrim. No. Dat krokadail bin hitim im garrim teil. Imin andimwei im.

Orait imin kamat. "Najing. Ai gan girrim jat faiya. Imin hitim mi garra im teil."

Orait najan bin trai na. Imin - wanim - ol - ol difrin kainab bed dei bin trai goin la jat woda, girrim jat faiya. Dei bin traitrai. Najing. Dei kudn girrim.

Wal dei bin jingginabat na. "Ai dono hau wi gona girrim jat wanim - faiya. Maitbi wi garra wanim na. Wi garra jidan la woda olagija."

Wal dei bin jingginabat.

Wal wantaim dei bin lukinat dis kingfisha, kingfishamen. Imin olweis go langa - la bigwan wodahol.

Wal im oldei daibin fram longwei. Dei bin ol luginat la im, im oldei jamp. Dei bin jingginabat dislot olmenolmenwan. "O yea wi trai girrim im. Maitbi im na im gin album wi." Dei bin lagijat. Dei bin go langa im. Dei bin asgim im na. "Kaman. Maitbi yu na kingfishamen yu gin album mibala." Dei bin lagijat. "Wotfo?" Imin lagijat. "Nomo. Yu wandi girrim jat faiya bla mitala. Bikos mibala wandim bla gugumbat taga." "Wal ai gin trai." Imin lagijat la olabat.

Wal neksdei dei bin ol jidan na raidaran la jat riba langa beingk. Nomedawijan enimul darrei dei bin ol blekbala.

Wal dei bin watjimat na la jat kingfishamen. Dat kingfishamen imin flaiwei na rairron top la skai en imin kamdan. Imin kamdan. Binij. No saun imin meikim. Imin jis goin rait insaid na la jat woda. Imin jis lukinat girrim jat faiya jis laik najing. Jat tetl - krokadail imin trai tenaran. Imin luk. Najing. Imin luk jea jat faiya imin jis teigim na jat lilbed. Nomo lilbed. Dat kingfishamen. Imin trai jeisimap. Najing. Tu leit.

Wal dudei wi laki, yu no. Wi garrim faiya. Wi gin meigim faiya atsaid. Bat if dei no bin andi deigmat jat faiya fram jat krokadail, maitbi dudei wi gona silibat insaid woda. Binij.

This other story is about the crocodile.

They told me this story about the dreamtime in which the people used to live underwater. But it was the crocodile who had fire. He wouldn't let anybody touch his fire. He always kept it with him. The people tried to get the fire, but they couldn't. He wouldn't let them.

But the birds of the sky were watching. They were watching and they said, "Oh, we can't continue to eat raw food. If we can get the fire from the crocodile, then maybe we can cook our food. The fire can cook it." They said to the eagle, "You try and go down first."

The eagle-man dove down into the water. He dove right to where the crocodile was looking after the fire. He tried to get it, but he couldn't. The crocodile hit him with his tail and chased him away.

He came up out of the water and said, "It's useless. I can't get it. He hit me with his tail."

Then another one tried. All sorts of birds tried going into the water to get the fire. They tried and tried and tried. But it was useless. They couldn't get it.

So they thought about it. One of them said, "I don't know how we're going to get that fire. We may have to live in the water forever."

They kept thinking.

Then one day they were watching the kingfisher, the kingfisher-man. He always went to the big waterholes.

He always dove in from high up. All of the older man were watching him perform and they thought, "Yeah, we'll try and get him. Maybe he can help us." So they went to him and they said to him, "Come, kingfisher-man, maybe you can help us." "Do what?" he said. "You try and get that fire for us, because we want it to cook our food with." "Well, I'll try," he said to them.

The next day they all lined the banks of the river. All of the animals were there, but they were really people.

They were all watching the kingfisher-man. He flew way up into the sky and then he came down. He came down and that was it. Without a sound he went straight into the water. He had his eyes on the fire and grabbed it in a flash. The crocodile turned around and looked but he didn't see a thing. He looked for the fire but it was gone, the kingfisher-man had taken it. He tried to chase after him, but he couldn't. It was too late.

Today we're lucky because we have fire. We can make fire on land. But if they hadn't taken the fire away from the crocodile, maybe today we'd still be sleeping underwater. The end.



FRANK RANCH OF BANYILI TELLING ABOUT A VISIT TO A DAM AND A SEWERAGE TREATMENT PLANT IN SYDNEY.

Mibala bin go langa jat dem en a — afta mibala bin godan na. Mibalan godan langa jat awus, lil hawus jea rait la midl la brij, en mibala bin gowin na. Wi bin gowin insaid an jat men bin brejim batn bla mibala. Imin — mibalan godan, godan yilif. Godan yilif, pulap langa midl, apwei. Mela bin lukaran. Wi bin luk jarrawei an wi bin luk dijei. Ol kliya longwei.

Orait mo igin imin tok la mibala, "Go la najawan." Mela bin ol jambon. Wi bin godan igin. Pulap. Wi bin wokaran na. Wi bin kamat. Wi bin lukinat. Lukaran abrrriwei na an gobektaim mibala bin ol gowin la jat doa.

Orait mibala bin ol gidin. Imin prejim batn. Wi bin goap flainsut raidap langa dop. Melan gobek den langa modiga, go langa taunwei. Hafwei melan go dagadagat dina. Wi bin baimbat anijing. Wi bin baimbat dina bla mibala an wi bin gobek hafwei. Wi bin abum dina. Wi bin dagat dina. Afta dina wi bin kaminap raidap langa jat - wadagolum - jat surij, langa jat surij wadagolum - pan.

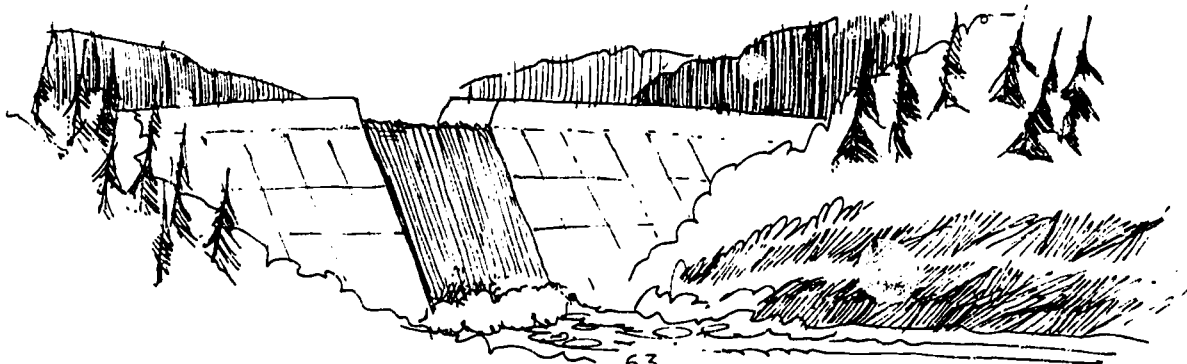
Wal mibala bin go na lukaran. Luk.

Orait afta jat mibala - ai bin gowin na. Mibala najalot bin gowin. Bat naja dubala bin du fraitn du gowin. Dubala bin nomo laigim bolorrimap langa mibala. Mibala bin gowin. Mibala najalot bin gowin na raidap - raidap jangodan. Kamat. Wi bin lukaran la dubala. Dubala jarrei jandap, kip widabat bla mibala yet. Bat mibala bin jingat. Mibala bin jingat langa oiaba - dubala. Jei bin kaman din. Bikos jei bin du fraitn du gowin la jat hol. Jei rekan deinjis.

An afta jat mibala bin gobek la jat modiga na, la jat modiga. Wi bin ol sei gudbai langa jat munanga, la jat bojwan, an mibala bin kipgon na. Wi bin gaman. Wi bin hidim ola kaumob bajam.

Brom jea o - ola munanga garra yarraman, garrim hos, yun. Mibalan bajim na olabat an mibalan kipgon raidap langa - langa roud. Wi bin baindim waitwan dakdak, lillilwan. O bigmob.

Brom jea mibalan kipgon raidap - kaman raidap langa taun na, streitrru, raidap la hom. Melan gidin, kambek la kemp na.



We went to the dam. After we got there we went down inside it. We went to the little house that is right in the middle of the 'walkway' and we went in. We went inside and the man there pressed a button for us and we went down. We went down in the lift and we stopped half way down. We looked around. We looked this way and that way. There was a long clear view.

Then he spoke to us again. "We'll go to another spot." We got in and went down again. We stopped and then walked around. We came outside and observed everything. We looked everywhere and when it was time to go back, we went in through the door.

We went in and he pressed the button. We went up like a flash right to the top. Then we went back to the car and headed towards town. Half way back we went and ate lunch. We bought all kinds of food. We bought our lunch and went back half way and had our lunch. We ate our lunch and then after lunch we went to the sewerage ponds.

We went and looked around, just had a look.

Then I went in. Some other people and I went in. But the other two were frightened to go in. They didn't want to follow us. So we went in. The others and I went all the way to the western side. When we came out we looked for the other two. We saw them standing there, still waiting for us. So we called out to them. They came then, but they had been too frightened to go into the tunnel. They figured it was dangerous.

Then we went back to the car. We said goodbye to the whiteman, to the guide, and we headed home. We drove along and first off we came across some cattle.

Then we came across some whitemen with *yarraman*, with some horses. We passed them and continued along the road and we found some little white ducks, a whole flock of them.

Then we continued on back to the city and we went straight through the city all the way to where we were staying. We arrived back at the place where we were staying.

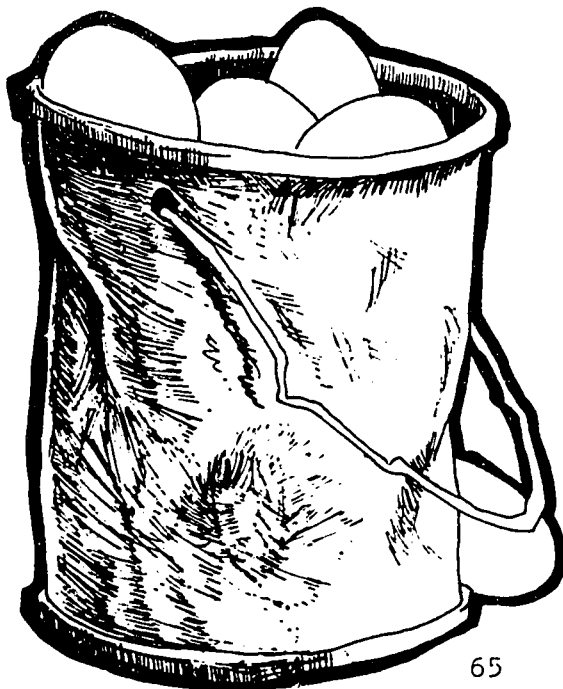
## GLADYS DOBO OF BAMYILI TELLING ABOUT A CHILDHOOD EXPERIENCE.

Dijan longtaim la fam en wi bin abum ol fam dea langa lolebul.  
 Dijan la Katharrain en mai fatha yusta wek dea blanga dat men.  
 Imin — dat men imin neim ol Jim.

Orat wantaim ai bin luk bla langa dat — blanga wanim — wea olda  
 faul dei sidan langa. Dei bin abum lil hat en ai bin luk lorra eig  
 en ai bin go randan en girri biliken. Ai bin ranbek garra biliken  
 en ai bin biiimap olda eig, bilimap rait ful la dat biliken en ai  
 bin go, gobek en dijan mai kajin bin dalim mi, "Hei! Watfo yu bin  
 stilimbat? Yu burumbek. Dat blanga waitbala." Imin lagijat la  
 mi en ai bin git wail din. Ai bin lagijat la im, "Buji ai ani  
 girrim dijan eig, ai gin girrim bikos mi bos. Na yu jarrap." Ai  
 bin lagijat la im.

Wel imin git kwait na. Imin sidan lukinat mi. Ai bin digim digim  
 langa dat — bai tha faiya en ai bin burrum olda eig dea en ai bin  
 kaburrumap. Sam — wen ai bin kaburrumap ol dat eig bin jis wanim —  
 bas insaid langa dat graun, yu no, la hot graun, det, la eshis.  
 Imin — imin kamatkamat ol dat yok brom dat shel en dis — ol Jim imin  
 kamdan na. Imin kamap en imin lagijat en imin askim mi na, "Wanim  
 dea yu gugumbat, Dabudatda?" Imin lagijat la mi en ai nomo bin  
 ensim la im en dat mai kajin bin dalim im, "Im kukumbat eig. Imin  
 stilimbat brom dat awus." Imin lagijat la mi en a — mindubala  
 bin agamen na. Imin graul la mi, "Nekstaim yu nomo wani go  
 stilimbat." Imin lagijat la mi.

Orat ai bin jeijim — ai bin nili kilim im garram baiya stik. Bat  
 ai bin ranawei. Dat ol Jim imin jeijimap. Ai bin ranawei longwei.

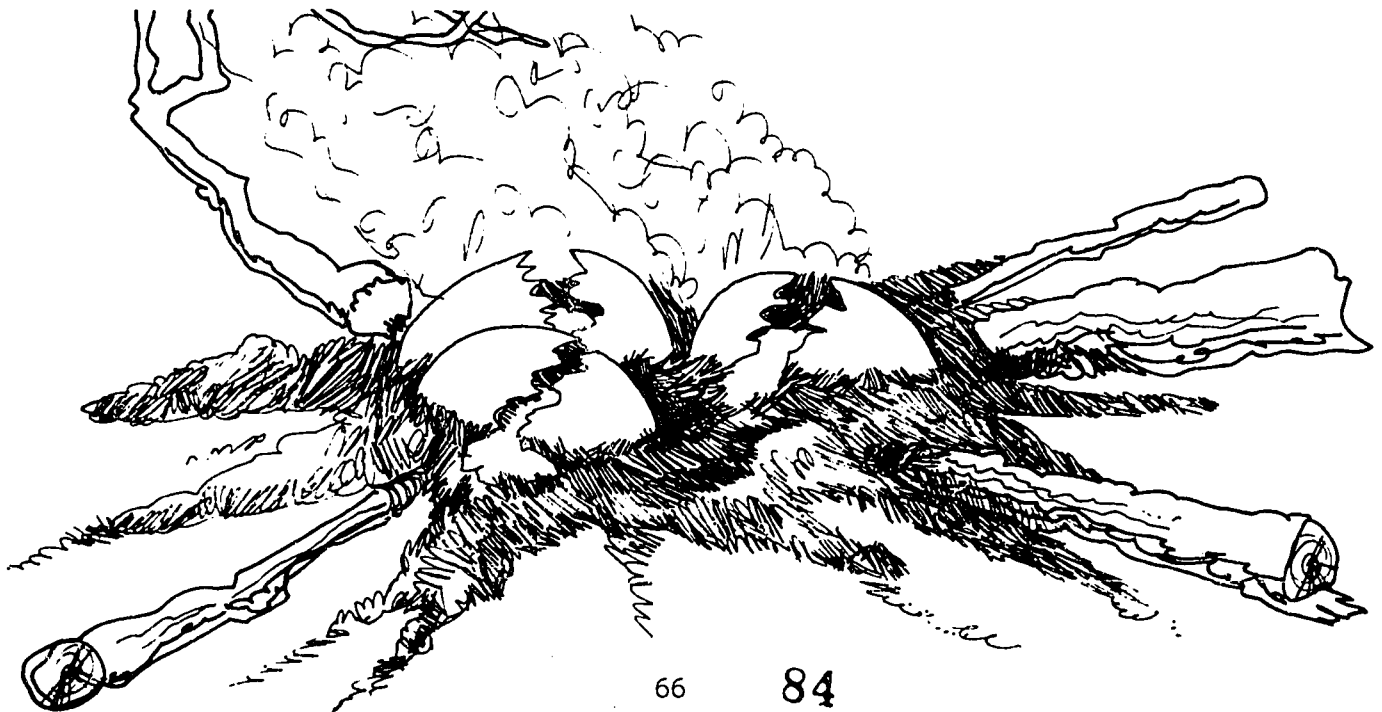


This happened a long time ago on a farm. There was this old farm at the low level at Katherine and my father used to work there for a man named Jim.

One time I noticed where all the chooks were kept. They had a little hut and I saw a lot of eggs, so I ran and got a billycan. I ran back with the billycan and I filled it up with all the eggs. I filled the billycan full and I went back and my cousin said to me, "Hey! Why did you steal them? Go put them back. They belong to that whiteman." I got mad at her and said, "If I want to take these eggs, I'll take them, because I'm the boss. So you just shut up."

She was quiet then. She sat watching me. I dug around the fire and put all the eggs there and I covered them up. When I had covered them up, all the eggs burst in the hot ground, in the hot ashes. All of the yoke came out of the shells. And then Jim came down. He came up to me and said, "What are you cooking there, Dabudatda?" But I didn't answer him. But my cousin said to him, "She's cooking eggs. She stole them from that house." Then we had an argument. She fussed at me and said, "Don't go stealing any again."

Then I chased - I almost hit her with a stick from the fire. But I ran away. Jim chased me, but I ran a long way away.



## AN ACCOUNT OF A DAY'S OUTING FROM FITZROY CROSSING.

Wantaim mibala bin go tharrei la bush garrim modiga. Wen mela bin goinalong mibala bin siim dis lilwan brolga - a - mathawan brolga i bin slipin la gras. Mibala bin rekan dis matha i bin sikwan. Mela bin bigidabatim. Mibala bin kip goin darrei la dina kemp mela bin abm dina.

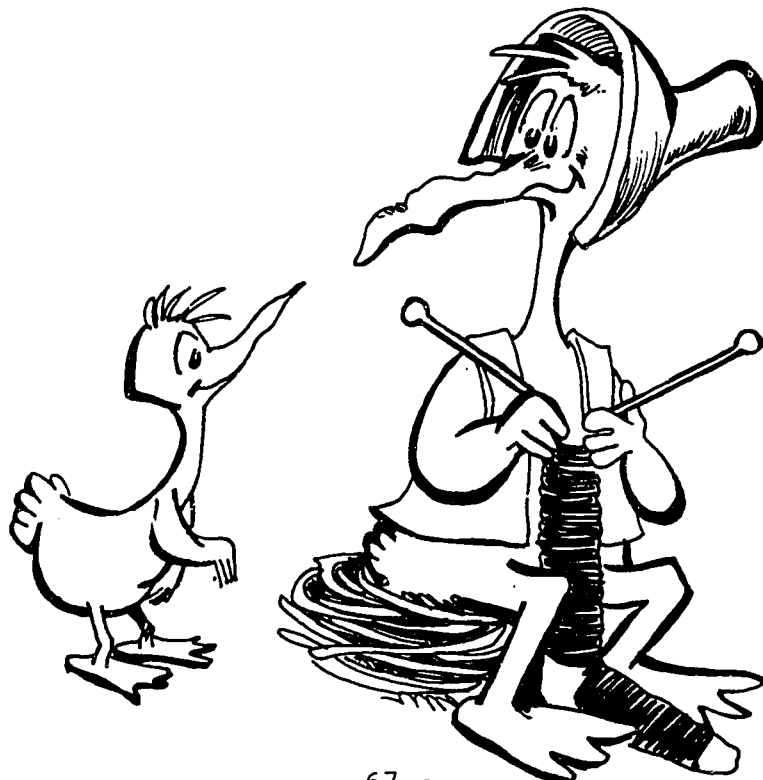
Brom dea mibala bin gon fishinabat en lukaran frog en evrithing, bush taga. Junis i bin abanuntaim leit mibala bin kambek.

Orat fram dea wi bin lugaran bla dat lil garralga. Wi bin luk fo dat mathawan.

Orat afta wi bin lukum lilwan bin raning longsaid langa im. Mibala bin ol gidop. Mela bin jeijim dat lilwan garralga. Bat is mathawan bin kambek en trai en bogum mibala. Bat wi bin dojimbat dat mathawan. Mibala bin ran grabm dat lilwan.

Brom dea mibala bin jampon dat modiga. Mibala bin gobek. Wen mibala bin gobek mibala bin fidimap dat lilwan brabli garrim enikain taga.

Fram dea dat lilwan bin gro big. Abda darran ola dog bin kilim bla mibala.



One time we went out bush in a motor vehicle. As we were driving along we saw a little brolga - I mean a mother brolga sleeping in the grass. We figured this mother was sick. So we forgot about her. We continued on to the place where we had lunch.

Then we went fishing and looking for frogs and all kinds of bush food. As soon as it was late afternoon we headed back.

On the way back we looked for that little brolga, the mother one.

Then we saw a little brolga running beside her. We all got off and chased the little brolga. Its mother came back and tried to peck us. But we dodged her. We ran and grabbed the little one.

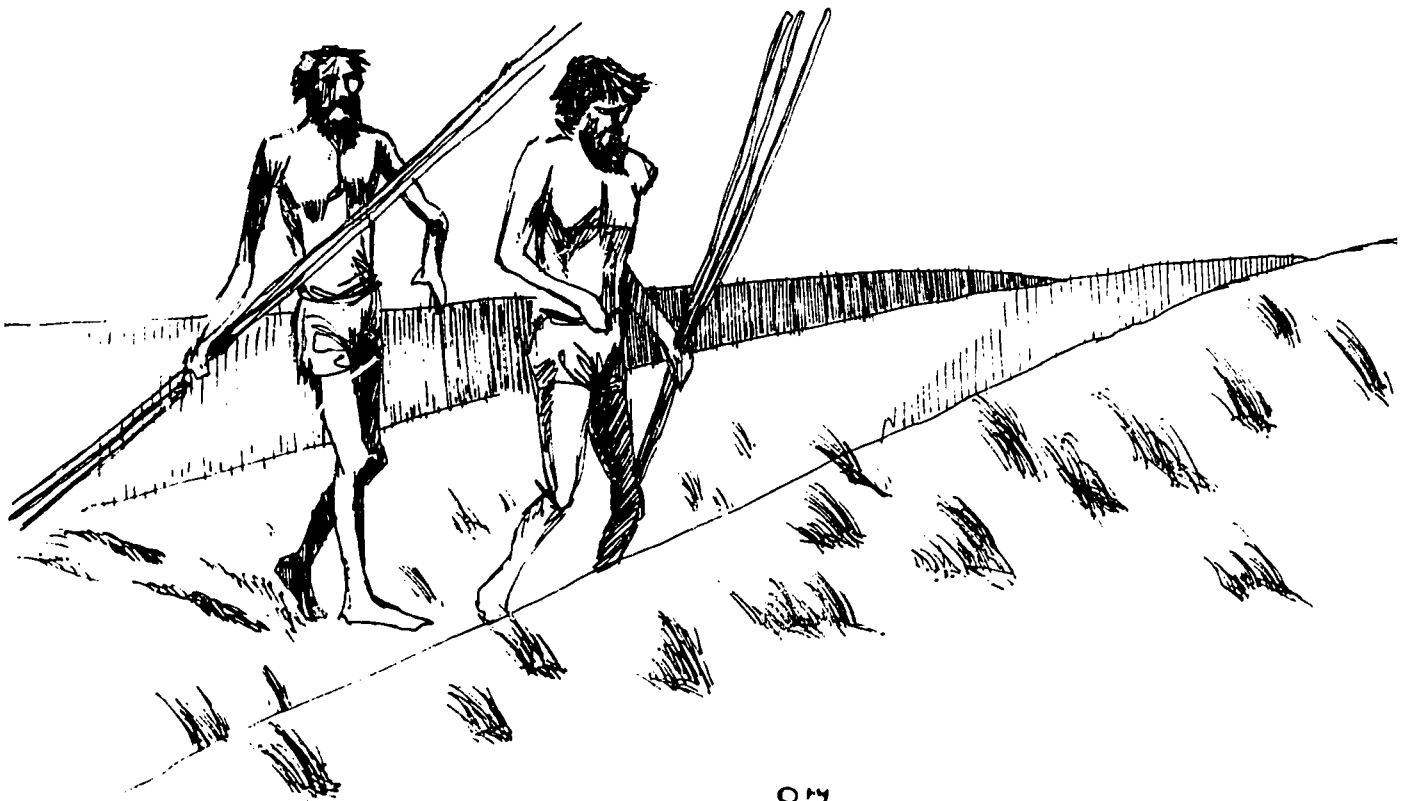
Then we got back on the vehicle and went back. When we got back we fed the little brolga all kinds of good food.

Then the little brolga grew big. But then all our dogs killed it.

AN OLD STORY TOLD BY POMPEY SIDDON OF FITZROY CROSSING.

Dubala - dubala boi bin kamin bram dadwei. Dubala bin go trabling, yu no, longtaim. Dubala bin trabling trabling trabling dubala bin - imin git afanun hafwei la dubala. Dubala bin kamat - naidam na olabat - dubala bin gon, kipgon. A, dubala bin git stiipi rili. Dubala bin asgim mijelb, "Wijei yunmi silip?" "La nekswan sandil." Dubala bin go kamat la sandil.

Orat dubala bin asgim mijelb igin, "Iya yunmi jilip?" "No. Wi go la natha - natha sandil ova thea, nekswan." Dubala bin go kamat la that pleis. Dubala bin asgim mijelb, "No. Wi go la nekswan." Hularra jat dubala bin gon, til tubala bin gijimap dat pleis, dat pringwada pleis. Dubala bin meigim kemp dea. Streidawei dubala bin meigim kemp an silip. Dubala bin jilip, o binij. Ailibala dubala bin gidap. Op. Mairbi siliptaim, win dubala silipin, yu no, dubala bin bilim mijelb prapa kolwan olaran an dubala bin lisin wadako'um na - brog bin sinat, ebriwea brog. Najing. Dubala bin luk lagijat. Ebriwea dubala bin luk. Tumaj wada. "Tumaj wada. wijei yunmi bin kamin?" "Nathing. Frog iya evriwea." En dat klaud bin kam raitdaun. Binis. Burra weit langa dat dubala olmen. Klaud bin burra weit langa dubala. Binijimap dat dubala. Binis. Nathing bin gidat.



Two men came from that way. They had travelled a long time, having walked all day. They were half way there when it was late afternoon. Then night fell - and they continued on. They got very sleepy. Then one of them asked, "Where'll we sleep?" "At the next sand ridge." So they went to the next sand ridge.

Then one asked, "Are we going to sleep here?" "No. We'll go to that other sand ridge over there, the next one." So they went to the next one. Then one of them asked if that was the place, but the other one said, "No. We'll go to the next one." They kept going until they came to the spring called the larra. They made camp there. As soon as they got there they made camp and went to sleep. They slept and then early in the morning they got up. Or maybe it was during the night, when they were sleeping, that they felt very cold all over and they heard frogs croaking everywhere. They looked, but they couldn't see them. They looked everywhere, but all they saw was water. "There's water everywhere. How did we get here?" "I don't know. There's frogs everywhere." And a cloud came all the way down. That was the end. The cloud was like a heavy weight pressing down on them. It killed them. Nothing survived.





ADDITIONAL STORIES ON THE SUPPLEMENTARY CASSETTE ARE:

Cassette 6 Side 1

Gladys Dobo of Bamyili telling some childhood experiences. (3:30)

Frank Ranch of Bamyili telling about a visit to a cave with  
Aboriginal paintings in Sydney. (5:00)

Mary Mailangkuma of Ngukurr telling a fishing story. (2:05)

Cassette 6 Side 2

Maude Thompson of Ngukurr talking about the custom of widows  
wearing a string necklace. (4:15)

Pompey Siddon of Fitzroy Crossing telling an old story about a  
man who had his two wives stolen. (4:10)

Queenie Brennan of Bamyili telling a traditional story about the  
turtle and the echidna. (4:30)

Agnes of Ngukurr telling a story about a Japanese boat in the  
Limmon Bight during World War 2. (13:30)

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Answers to Questions:

Lesson 10:

1. two
2. clinic
3. She had been spiked  
by a fish.
4. She had a bandage  
put on.
5. swim

Lesson 20:

1. They caught some fish.
2. one
3. They took them to the  
shop and sold them.
4. nothing
5. The young boys had  
bought all the cool  
drinks.
6. She deposited it in  
the bank.



APPENDIX

START WITH A CLEAN SLATE \*

Few people realise how very essential it is to drop all preconceptions about languages before beginning the study of a new one. It is deceptive practice to teach the so-called *logic* of languages. Grammarians are forever giving *rules* for forms and trying to explain these rules by some complicated system of logical deductions. For example, we are told that the use of shall and will conforms to certain basic requirements of logic, but the rules are so complicated and arbitrary that no one follows them throughout. Furthermore, even the grammarians do not agree as to what should be done, and they proceed to find so-called *glarring errors* in the writings of such men as Jowett, Wilde, Stevenson, Conan Doyle, Gladstone, Steele, Addison, Swift, and many others. It was actually not until 1765 that William Ward's *Grammar of the English Language* attempted to expound the rules on the basis of the *fundamental meanings* of shall and will. The rules did not follow any described usage at the time, but were almost entirely prefabricated. Far worse, however, than the multiplication of inane rules has been the tendency to vindicate all such statements by philosophical dictums about the logical structure of languages.

The relationships between words and the objects for which they stand as symbols do reflect some logical features, but we have made so much of this matter of logic and have attempted so to universalise the concept, that students find it exceedingly strange and disconcerting when they undertake the study of a language that does not coincide with what has been taught as being the *natural and logical* expression of the human intelligence. For example, in Tarahumara, an Indian language of northern Mexico, there are no plural forms of nouns. The word towiki means *boys* or *boy*. There is simply no difference in form. Of course, certain adjective-like words can be added to mean *many* or *few*, but Tarahumara simply does not distinguish singular from plural by anything added to the noun.

If, however, we examine English carefully we will discover that there are many illogical aspects. For example, the verb to be has three entirely different forms in the present: am, is and are. There is no other verb like this and certainly this would be considered as *illogical*. Certain so-called auxiliaries: may, can, shall, will, must and ought, never occur as complete verbs, and all but one of them, namely ought, are followed immediately by a verb form: can go, may sail, shall remain, will try and must enter. Ought, however, must always be followed by to before the verb form: ought to remain and ought to go. It is quite illogical that all but one of the auxiliaries should occur with one kind of construction and ought with another. Furthermore, can, may, shall and will have past tense

CONCERNING

forms could, might, should and would; but must and ought have no such corresponding past formations. We could go on and on pointing out the illogical and contradictory nature of English and all languages, but perhaps the following anonymous poem, entitled *Why English Is So Hard*, will help to point out the difficulties more graphically:

### Why English Is So Hard

We'll begin with a box, and the plural is boxes;  
But the plural of ox should be oxen, not oxes.  
Then one fowl is goose, but two are called geese;  
Yet the plural of moose should never be meese.

You may find a lone mouse or a whole lot of mice,  
But the plural of house is houses, not hice.  
If the plural of man is always called men,  
Why shouldn't the plural of pan be called pen?

The cow in the plural may be cows or kine,  
But the plural of vow is vows, not vine.  
And I speak of a foot, and you show me your feet,  
But I give you a boot - would a pair be called beet?

If one is a tooth and a whole set are teeth,  
Why shouldn't the plural of booth be called beeth?  
If the singular is this, and the plural is these,  
Should the plural of kiss be nicknamed kese?

Then one may be that, and three may be those,  
Yet the plural of hat would never be hose;  
We speak of a brother, and also of brethren,  
But though we say mother, we never say methren.

The masculine pronouns are he, his and him,  
But imagine the feminine she, shis and shim!  
So our English, I think you will all agree,  
Is the trickiest language you ever did see.

We cannot blame the illogical aspects of language on slovenly speakers or untutored children. In fact, if children had their way, they would regularise many features by such forms as foots, oxes, runned, fighted and I is. Nor can we explain the *why* of language forms by appealing to language history. Historical descriptions of language tell us that languages do change and they can give us some idea of *when* and how changes took place. But they cannot tell us *why*, ultimately, languages assume the particular forms they do.



What we do know about language irregularities is that they occur in all languages, that they are very persistent, especially if they occur in some frequently used form of the language, and that some irregularities are constantly disappearing and others being introduced. For example, in Old English the verbs step, laugh and glide were so-called irregular verbs, having different stem forms for the present, past and past participle, but now these verbs are quite regular in form. Changes in language are almost as unpredictable as changes in style of dress. Of course, the changes are lower and less perceptible, but they are dependent upon the same type of social factors. The acceptance or rejection of linguistic innovation is a social matter and is only as predictable as human behaviour.

\* Taken, with some modifications, from Eugene A. Nida, *Learning a Foreign Language*, pp 13-16 (National Council of Churches in the USA: New York, 1950).



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