
A Learner's Guide to Warlpiri

Tape course for beginners

Wangkamirlipa Warlpirilki



Mary Laughren, Robert Hoogenraad,
Kenneth Hale, Robin Japanangka Granites

IAD PRESS

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TAPE COURSE FOR BEGINNERS

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Based on a tape course prepared by
Professor Kenneth Hale and Robin Japanangka Granites

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Alice Springs

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Preface

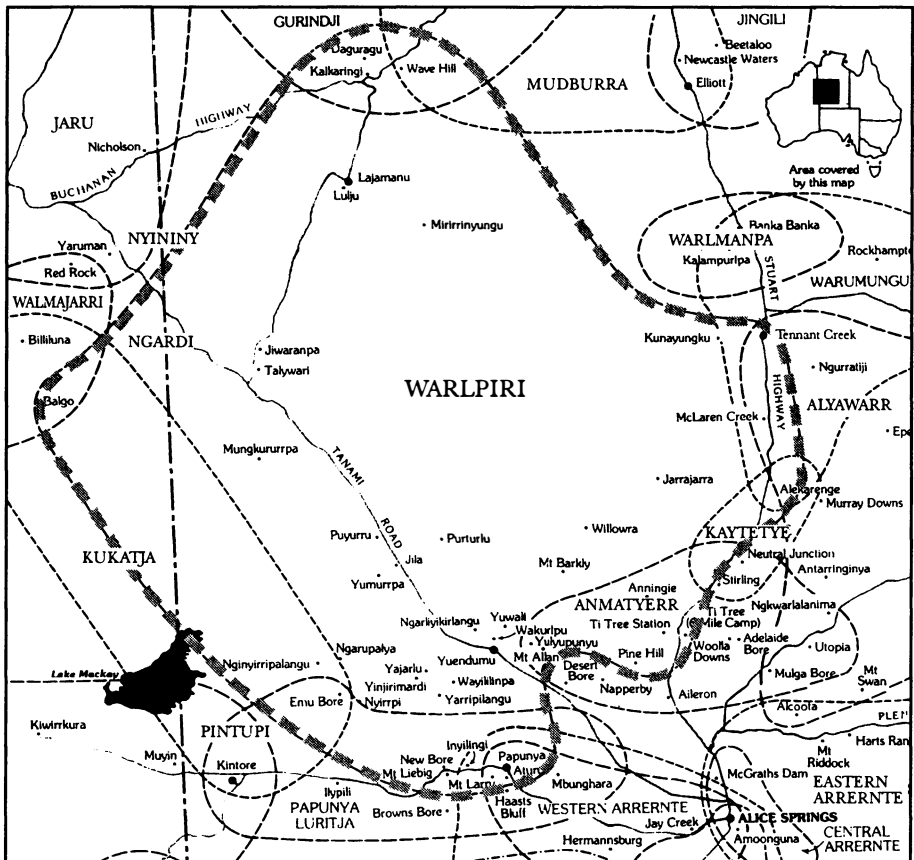
A Learner's Guide to Warlpiri: Wangkamirlipa Warlpirilki is built around a course of taped language lessons which were prepared and recorded by Professor Kenneth Hale and Robin Japanangka Granites at the Massachusetts Institute of Technology in January 1976. It is the voice of Robin Japanangka Granites of Yuendumu, who was employed by the Commonwealth Public Service, at the time the recordings were made, that you will hear on the tapes corresponding to Part Four. The explanatory notes and additional materials have been compiled by Mary Laughren and Robert Hoogenraad. The preparatory Warlpiri pronunciation guide and listening exercises and the additional Warlpiri dialogues on tape one were spoken by Theresa Napurrurla Ross and Christine Nungarrayi Spencer, with Sue Morrish; this recording was made by Victoria Anderson in November 1995. We thank Steve Swartz (Summer Institute of Linguistics), Peter McNamara (Education Department of the Northern Territory) and Wendy Baarda (Education Department of the Northern Territory) for their helpful comments on the draft manuscript.

A Learner's Guide to Warlpiri: Wangkamirlipa Warlpirilki will help you learn to understand and speak some basic Warlpiri. You can listen to and repeat the Warlpiri words, phrases and sentences spoken on the tapes and drill them until you know them off by heart and understand their structure. These lessons are not a substitute for doing a Warlpiri language course such as those provided by the Institute for Aboriginal Development (IAD), where you get the opportunity to listen to Warlpiri speakers and practise your Warlpiri with them, but they will help prepare you, and will also help you revise and consolidate your language learning. These lessons will also provide you with an understanding of basic Warlpiri on which you can continue to build if you are in contact with Warlpiri-speaking people.

Enjoy learning Warlpiri!

Part One: The Warlpiri language and its speakers

Warlpiri is spoken by almost three thousand people as a first language, while at least another thousand speak it as their second or third language. These Warlpiri speakers live in small communities spread over a large area of Central Australia to the north-west of Alice Springs, Northern Territory. The principal Warlpiri-speaking communities are Yuendumu (Yurntumu), Lajamanu, Nyirrpri and Willowra (Wirliyajarrai). In addition, Warlpiri is spoken on the smaller outstations attached to these four communities.



Warlpiri is also spoken as both a first and second language by people living in communities and townships neighbouring traditional Warlpiri country: Mt Liebig (Yamurnturrngu) and Papunya (Pupanyi) to the south; Mt Allan (Wariyiwariyi), Napperby, Ti-Tree, Anningie (Yaniji), Tennant Creek and Alekarenge (Warlaku, formerly Warrabri), to the east; Kalkaringi, Wave Hill and Daguragu to the north; and Balgo and Ringer Soak (Yaruman) to the west. Sizeable Warlpiri-speaking communities also exist in Alice Springs, Katherine and Darwin.

Warlpiri dialects

There are seven major dialects of Warlpiri: western Warlpiri, sometimes called Warrmarla; north-western Warlpiri called Ngardilypa; south-western Warlpiri called Wawulya; central-northern Warlpiri called Warnayaka; southern Warlpiri referred to as Ngaliya; Lander River Warlpiri, sometimes called Yarlpiri as well as Warlpiri; and the most eastern Hansen River Warlpiri, often referred to as Wakirti Warlpiri.

Nowadays one finds that communities such Yuendumu (Yurntumu), Lajamanu, Willowra (Wiriliyajarrai) and Alekarenge (Warlaku), which have been established since World War II, have developed their own distinctive varieties of Warlpiri. The main differences which characterise the dialects are in pronunciation and vocabulary, often reflecting neighbouring languages. All dialects are mutually comprehensible, with most adult speakers aware of dialect variation.

Neighbouring languages

The neighbouring languages to Warlpiri are Pitjantjatjara, Pintupi and Luritja to the south and south-west; Ngardi, Jaru, Nyininy, Walmajarri and Pintupi/Kukatja to the north-west; Kuurrinji (Gurindji) and Mudburra to the north; and Anmatyerr, Warumungu, Warlmanpa, Kaytetye, Alyawarr and Eastern Arrernte to the east and north-east. Many people speak Warlpiri in addition to one or more other Aboriginal languages and/or English.

Different ways of speaking

As well as dialect variation, there are different ways of speaking Warlpiri, depending on various factors. For example, old people and young people

have styles of speaking characterised by different words and grammar. There is a distinctive baby talk style used by adults addressing children which involves considerable changes of pronunciation (see Table 11 on page 192). Special terms are used when people address and refer to people related to them in certain ways. There are also secret languages or codes used by groups such as initiated men in which words have meanings that are different from their standard meanings. The language of ceremonial songs differs considerably from that of standard spoken Warlpiri. Another distinctive way of talking is swearing, in which normally avoided words referring to certain body parts are aggressively used.

Speech taboos, sign language, names

Avoidance

There is a general practice of avoidance between people related to each other in particular ways, such as between *kurriji* (mother-in-law) and *malirdi* (son-in-law); and between initiator and initiated. These people must avoid each other, and do not speak to each other directly. They can only communicate through a third party and even then must use special words when talking about each other. They never say each other's name; instead they employ special terms.

Taboo words

When someone dies, words that sound the same as the names of the deceased are no longer spoken; other words are used in place of the tabooed word. Namesakes of the deceased are often referred to or addressed as *kumunjayi* or they are given different names. A deceased person is never referred to by name, but by means of their kin relation to a living relative. For example, if speaking about a deceased aunt, I might say *pimirdi-wangu* (aunt-without). Similarly, people will announce a death by saying that so-and-so (a living person) has become kin to a dead person. For example, if my cousin lost her child I might tell someone this bad news by saying that my cousin has become *japun-puka* (mother to deceased). The mothers, mothers-in-law and wives of a dead man stop speaking on learning of their relative's death. Until the period of their speech taboo is over, these women communicate by means of a very elaborate sign language.

Names

People may have several names — traditional Warlpiri family names handed down from their *warringiyi* (paternal grandparents, see 'Warlpiri kin rela-

tions' on page 186); personal names evoking their Conception Dreaming related to the place where they were 'put' (*yirrarnu*, i.e. the place where the baby first quickened); names evoking the country associated with themselves, their siblings, fathers and paternal grandfathers; and nicknames, as well as English language first names and surnames.

Despite this richness of personal names, people are more commonly addressed and referred to by means of a kin term or a skin name (see Warlpiri kin relations section, page 186) than by their personal names. When wanting to know someone's name, it is more polite to enquire from another person, rather than ask directly. Many years after a relative has died, they may be referred to by a name made up of the name of their burial site and the ending *-wana* (alongside), for example, *Munyukurlangu-wana*.

Part Two: How to use this course

The lessons that form the larger part of this book are prefaced in Part Three by an introduction to the Warlpiri sound system (pronunciation) and to standard Warlpiri spelling, as well as some elementary sentence types and short phrases. These include many basic expressions, exclamations, and simple questions and answers which will help you in your language learning, particularly when the moment of truth comes, and you are face to face with a Warlpiri speaker and struggling for something to say.

Part Four comprises the Warlpiri text and English translation of the taped lessons which were prepared by Professor Kenneth Hale and Robin Japanangka Granites in 1976, augmented by commentary and explanation. The lessons illustrate and practise the basic simple sentence type from which more complex sentences can be built up. The key on page 8 introduces some of the symbols and conventions used in the lessons.

Part Five presents additional material: transcripts of some taped dialogues to give you practice at simple conversation, and notes on Warlpiri kin relations.

In addition, there are short Warlpiri to English and English to Warlpiri glossaries in Appendix I, and an annotated list of other available resources in and about Warlpiri in Appendix II.

ABOUT LEARNING WARLPIRI

Learning another language is exciting, because it challenges one's preconceptions about language and forces one to start looking at the world from the viewpoint of another culture. It is also a very challenging and demanding task. People speak their language unreflectingly, at speed, as thoughts come to them. As a learner, one does not normally get time to reflect and analyse while listening, and if it takes minutes to compose one sentence, the moment for using it is likely to have passed. As an adult learner of a language, one has to work hard to become so familiar with the words and sentence patterns of the language that one can even dream in them!

In the course of the lessons you will learn to understand and say several types of basic Warlpiri sentences: positive statements, negative statements, questions, answers, commands. The lessons are designed to add just one new element, one new feature, at a time. To help you, new words and features of grammar are explained before you hear them on the tapes, and there are

accompanying tape transcripts and translations. You can, if you like, try to analyse for yourself what is happening to the structure of the sentence as new features are added. The tables in the text will also help you to organise your new knowledge, and perhaps even anticipate what is coming next.

Revise and review

It is absolutely essential that you learn each new feature thoroughly before you go on. You will need to:

- Listen to each new set of sentences, then listen again, repeating them aloud until you can do this with ease.
- Go back and listen carefully for each little piece of the sentence, each word and all the endings, to get a feeling for how each contributes to the meaning of the sentence. Do this several times and, if necessary, re-read the explanations.
- Go back again, and this time just look at the translation of each sentence and try to formulate it in Warlpiri for yourself, then check if you got it right. Repeat this step until you can do it rapidly without error.

You will then be ready to go on to the next part of the lesson to learn a new point. But keep going back and revising earlier lessons, and earlier parts of lessons, because that is the basis on which you can add new features. Don't go on to anything new until you have all the previous material completely and fluently at your command. Otherwise, you will not be adding just one new point, but trying to practise one or more old points at the same time. That is the path to confusion! You will be reminded from time to time to go back and revise.

The upshot of all this advice is that it will take you a long time to work through this course: much more time than it takes to just read through the book and listen to the tapes!

GOING BEYOND THIS COURSE

You will need to actively use your Warlpiri to extend it beyond where these lessons will take you. One way is to attend a Warlpiri language course, such as those offered by IAD, another is to interact with Warlpiri speakers, through work or socially, where you can use and extend what you know. In order to do that successfully, you need to be able to manage the interactions so that you are not flooded with too much information coming at you too fast. You also need simple but useful things to say, and ways to ask questions and give answers that can sustain an interaction. For this reason, we include the section

'Basic words and phrases for learning Warlpiri' in Part Three. Practise these simple structures and phrases so that you can use them from the start.

You may not be in a position where you can practise what you are learning while you are studying from this learner's guide, so you also need some simple techniques to practise and extend yourself on your own. You need to be an active learner to be successful, so find ways to take learning into your own hands. Here are a few hints:

- Put labels on as many things as you can around your house and garden, and practise naming them, in little sentences if you can, every time you see the labels, until you can do it without the prop of the labels. You can practise the compass directions that way too.
- With a bit of ingenuity you can extend this to certain verbs, directional endings, etc, with little signs, for instance, *warlu-kurra*, 'to the firewood.'
- Try to read simple Warlpiri books, and puzzle out the meaning for yourself before looking at the translation. Don't forget that the English translations may be very free sometimes, so they may not reflect exactly what is in the Warlpiri text. (See Appendix II for information about where suitable Warlpiri readers can be obtained.)

If, or when, you get the opportunity to be around Warlpiri speakers, you need to be even more active in your learning, otherwise nothing much might happen.

- Ask for the names of things, and practise saying them. Ask people to correct your pronunciation. Don't be ashamed of not remembering the first or second or third time. Just keep asking till it is fixed in your mind.
- Keep a small notebook in you pocket, and write down any new word or expression you hear spoken, and look it up or try to work out the meaning. You need not worry that you will get flooded with information this way, because your mind is a wonderful learning instrument, that will only start to notice things when you are ready to learn them.
- Use whatever Warlpiri you have on every possible occasion. Never mind that you cannot say deep and meaningful things: the trick of learning is to use simple things over and over again till they are utterly fluent, then extend just a little bit at a time.
- Try to reply to questions in Warlpiri, even if they are asked in English. There is no shame in trying and failing.

If you have a friend who is also learning Warlpiri, you can have simple conversations, and of course you can practise the dialogues in Part Five. Correct

each other, and discuss any difficulties you are having understanding how this fascinating and complex language works.

KEY TO CONVENTIONS AND SYMBOLS USED IN THIS BOOK



A bold black line separates the recorded material from the written text. Press 'play' when the cassette symbol appears, and 'pause' or 'stop' when the black line appears at the end of the transcript. Listen to the words and numbered sentences, and repeat them until you have learnt the material off by heart.

Hint

These are hints to help your learning.

Note

Take care. This indicates that there is danger of possible confusion.

Further information

This signifies interesting background, cultural or advanced information that is not essential to the lesson. You can skip over it if you want to.

Hyphens and plus signs

- Hyphens are used to join reduplicated words, for example, *kurdu-kurdu* (child-child) 'children' and before endings of two syllables or more, for example, *karru-wana* (creek-along) 'along the creek'. They are used a little more liberally in this course than is usual in Warlpiri writing, in order to make the structure of complex words more obvious.
- + Plus signs are used to indicate where one-syllable endings, or other endings that are not hyphenated, are joined onto words. Thus you can see how the word is made up. For example, *yamangka-wiyirli* *nyinamirra* is made up of *yama+ngka-wiyi+rlipa nyina+mi+rra*.



Note

Numbering of sentences on the tape

In the lessons, the sentences on the tape are numbered, and the number is spoken on the tape. Unfortunately, the numbering was sometimes confused during the recording of the tapes: some sentences were not numbered, and in some cases numbers were repeated. In the text, the numbers are given exactly as spoken on the tapes: that means that sometimes two consecutive sentences have the same number, or there is a gap in the sequence of numbers. There are occasional warnings to remind you of this.

Part Three: The basics for learning Warlpiri

A SHORT WARLPIRI CONVERSATION



Listen to the short conversation at the start of the first tape in which two Warlpiri people are talking at normal speed. Just listen to the patterns of stress and intonation — the tune of the language. Can you hear any individual words? Don't despair if you cannot, that is perfectly normal at this stage.

As you advance through the course, come back to this conversation at the end of each lesson. By the end of the course you will be able to pick out individual words, and also some sentences or parts of sentences, though you may still not be able to follow exactly what is being said. This is how you can start learning to become a fluent speaker, though that will take a lot more active listening to, and use of, Warlpiri language. In the meantime, this exercise will give you a way of gauging your own progress as you begin to make sense of the conversation.

WARLPIRI PRONUNCIATION AND SPELLING

In this section you will start to learn about the sound system of Warlpiri, and to practise hearing and saying the sounds of Warlpiri accurately. There are example wordlists on the tape to help you practise listening for, and reproducing, the sound distinctions that are significant in Warlpiri. The standard spelling system (orthography) for Warlpiri is set out, so that you can learn to read and write the language in a way that is consistent with how the language is spelled in this guide and in the many Warlpiri language publications.

The Warlpiri spelling system

The spelling system used in this book has been in use since 1974, introduced in the bilingual education programs in most of the schools in Warlpiri communities (Yuendumu since 1974, Willowra since 1976, Lajamanu since 1982 and Nyirrpri since 1985). Both the Summer Institute of Linguistics (SIL) and the Aboriginal Baptist Church have been active in the translation of the

Bible into Warlpiri and the creation of Warlpiri hymns using the standard Warlpiri spelling system.

Warlpiri spelling uses the principle of direct sound to letter correspondence, unlike the English spelling system in which the same sound can often be spelled in several different ways. But because the Warlpiri spelling system had to be as similar as possible to English in the way that sounds are represented by letters, and because the sound systems are so different, many of the letters of the alphabet cannot be used, and quite a number of the sounds are represented by pairs of letters (digraphs). The Warlpiri consonants are written with the following letters and digraphs:

bilabial	alveolar	post-alveolar	palatal	velar
p	t	rt	j	k
m	n	rn	ny	ng
	l	rl	ly	
	rr	rd		
w		r	y	

The vowels are written i, u, a, with long vowels written ii, uu and aa.

Further information

Consonant sounds are made by obstructing the flow of air out of the mouth by bringing some very mobile part of the mouth into contact with, or almost into contact with, some (relatively) fixed part of the mouth. The way the consonant sounds of Warlpiri are classified in the columns in this chart is according to that inactive or fixed part of the mouth where the obstruction to the air flow occurs. For example, bilabial means that the lower lip moves towards the upper lip; alveolar means that the tip of the tongue makes contact with the area just behind the upper teeth; post-alveolar means that the tongue tip makes contact with the area just behind the alveolar area; palatal means that the blade of the tongue makes contact with the hard palate; velar means that the body of the tongue (the dorsum) makes contact with the soft palate.

About sound systems

Every language has a restricted inventory of sounds and its own way of combining those sounds to make its words. You will need to learn to recognise these sounds, and also to say them properly so that speakers of the language are able to understand you. So listen carefully to the tapes, and try to reproduce the sounds as you hear them. Better still, if you can talk with a Warlpiri speaker, listen carefully and ask them to correct your pronunciation.

Warlpiri has some sounds that are hard to distinguish for an English speaker, and it doesn't make some distinctions that English speakers regard as basic. It also has certain combinations of consonants that English does not allow, and vice versa. The best way to learn to distinguish new sounds is to hear them contrasted with sounds that are familiar to you. Some pairs of words that provide these contrasts are given below.

You will have to learn to accept that to Warlpiri ears certain sounds that you hear as quite distinct, such as *p* and *b*, sound (nearly) identical; the differences between such sounds are not regarded as significant in Warlpiri. In English, we also have sounds that seem quite different to speakers of some other languages, but which we regard as identical, for example the *l* sounds in *lit* and *pill*, or the *p* sounds in *pin* and *spin*.

Conversely, some Warlpiri sounds that are regarded as quite different by Warlpiri speakers such as the alveolar sound written *n* and the post-alveolar sound written *rn* will seem (nearly) identical to you at first, and your job is to learn to hear the difference and of course to pronounce them differently.

Warlpiri stress and word shape

Word stress in Warlpiri always falls on the first syllable. If you put the stress on any other syllable, then an otherwise perfectly well-pronounced sentence may be very difficult to understand (think how difficult it would be to understand an English phrase such as 'putting the emphasis on the wrong syllable,' if the stresses are wrongly placed).

All full Warlpiri words contain at least two vowels. Words always start with a consonant and end with a vowel, though sometimes the final vowel may be very short and indistinct.

Hyphenation

Warlpiri uses many word endings (suffixes). More than one ending can be used at once, and the result can be a very long word which may correspond to a phrase or even a full sentence in English, for example, *ngajuku-purdangka-kurlangu-kurlurlu* 'with the one belonging to my brother' or *Pakarnunjunulkulparnalujana* 'We then went and were hitting them'.

This makes reading Warlpiri rather difficult, and so hyphens are used to break words up. The general rule is that endings of one syllable are joined straight on to the word, while longer endings are hyphenated as in the example given above. In this course we will use hyphens fairly liberally, to make it easier for you to follow as well as indicating the boundaries of single syllable endings by means of a '+', so that we might write the above examples as *ngaju+ku-purdangka-kurlangu-kurlu+rlu* and *Paka+rnunju+nu+lku+lpa+rnalu-jana*.

Further information

The practice of writing Warlpiri is barely twenty years of age, so writing conventions are still developing. It would seem that many of the more fluent younger writers of Warlpiri are writing many endings as separate words, even one syllable endings. This is a little like what happens in English, except that in English the equivalent words such as the prepositions actually go before rather than after the word they relate to.

THE SOUNDS OF WARLPIRI

Listen carefully to the sounds as they are pronounced by speakers of the language, and don't be misled by the way they are written. If you are going to develop a good pronunciation, you will need to listen and imitate, and accept that — until you have become accustomed to the spelling system — words may not sound as you might expect from the way they are written.

Consonants

The sounds written *p*, *t*, *rt*, *j* and *k* are made by completely stopping the flow of air out of the mouth for an instant and then releasing it, by bringing the

bottom lip or some part of the tongue into contact with another part of the mouth, as we do in English to say sounds written *p, b, t, d, k* and *g*.

But unlike English, Warlpiri does not recognise a ‘voicing’ distinction — the difference between these English pairs of sounds: *p* and *b*, *t* and *d*, *k* and *g*. In English, this distinction lies in whether or not the vocal chords vibrate, and also by a little puff of air that accompanies the sounds written *p, t* and *k*. The Warlpiri sounds are in fact somewhere between the English *p* and *b*, *t* and *d*, *k* and *g*: more like the *p* in *spit*, the *t* in *stop*, and the *k* in *skill*, which lack this little puff of air. Just how these sounds are pronounced (and heard by you, as an English speaker) will depend on where the consonant occurs in a word. It will tend to sound more voiced after a nasal sound, for example, the *t* in *kanta*, ‘bush coconut’, will probably sound more like a *d* to you.

Don’t be surprised to see a sound written as *p*, but sounding more like *b*, written as *t* but sounding more like *d*, written as *k* but sounding more like *g*.

Now it is time to turn to the tape. The lists of words illustrating various sounds come after the short conversation that you have already listened to.



1. Listen carefully to how the sounds written *p, t* and *k* sound in these words.

pama	delicacy, grog
wapami	walking
pampa	blind
lutu	lice
kanta	bush coconut
kultu	flank
pakaka	hit it!
watiki	for the man
watingki	by the man

Post-alveolar sounds

The sounds written *rt*, *rn*, *rl* and *rd* do not represent an *r* preceding another consonant, but a single sound, made with the tongue flexed right back and over so that the bottom of the tongue tip touches the roof of the mouth a little further back towards the hard palate than for the 'ordinary' *t*, *n* or *l* sounds. Because the tongue tip is curled back to pronounce these sounds if they follow a vowel, they are often called 'retroflex' sounds. At the beginning of a word, there is no contrast between alveolar and post-alveolar sounds; the contrast is only made following a vowel. The digraph *rd* is used to represent a sound that is very much like the *rt* sound or the sound represented by *t* at the beginning of a word, but which sounds more like an *r* sound to an English speaker's ears (see 'The *r* sounds' on page 17).

When two post-alveolar sounds follow each other, only the first *r* is written: so we don't write *karnrta*, but *karnta* 'woman'.

It is quite difficult for English speakers to hear the difference between the alveolar and post-alveolar sounds of the same type: *t* and *rt*, *n* and *rn*, *l* and *rl*, so here is some practice at hearing and making the distinctions.



2. Listen carefully, till you can distinguish the following words properly. Then listen and repeat, taking care to flex your tongue tip right over for the post-alveolar sounds.

puta-nyanyi	fail to see
purda-nyanyi	hear, listen, understand
purturlu	spine
mata	tired
mirta	shield
-wana	along, beside
warna	snake
kana	digging stick
karna	I am
kanta	bush coconut

karnta	woman
walu	head
warlu	fire, firewood
kulu	anger, aggressive
kurlu	pupil (of the eye)
pili	wooden dish
pirli	stone, hill

Palatal sounds

The Warlpiri sound written *j* may sound to you something like the English *ch* or *j* sounds. This is because these sounds are made by bringing the front part of the tongue into contact with the hard palate. However, to pronounce the first and last sounds of the English words *church* and *judge* the tongue tip (and the part behind it) is raised to make contact with the hard palate, while to pronounce the Warlpiri sound written *j* in a word such as *jija* ‘shoulder’ the tip of the tongue is lowered so that it touches behind the bottom teeth while the ‘blade’ part of the tongue behind the tongue tip comes into contact with the hard palate. Another difference between the Warlpiri *j* sound and the English *ch* and *j* sounds is that these English sounds have a slow release so that they are like a sequence of *t+sh* (for *ch*) and *d+*the sound corresponding to the *s* of *measure*, whereas to say the Warlpiri *j* sound the tongue is rapidly brought into contact with the palate and then rapidly withdrawn like for the sounds written *t* or *k*.

The sounds written *ny*, *ly* and *y* are pronounced with the tongue in the same shape and position as for the *j* sound.

When the palatal sounds normally written *ny* or *ly* are followed by the *j* sound, the *y* is not written: not *linyji* but *linji*, ‘dry, desiccated’, and not *mulyju* but *mulju*, ‘soakage’ (water source).



3. Listen carefully to these words, and try to imitate them as closely as possible.

jaja	granny
mijiji	white woman (from English <i>missus</i>)
jujuju	puppy
yinyi	give
nyampu	this
linji	dry, desiccated
walya	earth, ground
mulju	soakage (a water source, where water accumulates below the surface in the soil)

Warlpiri does not have ‘fricative’ sounds like *f*, *v*, the two *th* sounds, *z*, *s*, *sh*, and *h*. When words with these sounds are borrowed into Warlpiri, they are typically pronounced with the closest equivalent sound: *silver* becomes *jilpa*, with English *s* sound becoming the Warlpiri *j* sound, while *office* becomes *wupuju*, with *f* becoming *p*, and the *s* sound (written *ce*) becoming Warlpiri *j*.

The *ng* sound

Although in English this sound is used at the end of words as in *sing* and in inside words as in *singer*, no English words begin with *ng*. For English speakers this sound is both difficult to hear and difficult to pronounce when it occurs at the beginning of a Warlpiri word. You need to practise saying words beginning with *ng* until you can say them properly because so many basic Warlpiri words you will need to use start with this sound.

Hint

Here is an exercise to help you pronounce *ng* at the beginning of words. It is based on the fact that you will have no trouble pronouncing *ng* within or at the end of an English word. So if you are trying to get the initial *ng* in a word like *ngapa* 'water', start by repeating it with an initial English word like sing: *singapa, singapa, singapa*. Now drop the *s*: *ingapa, ingapa, ingapa*. Now the trick is to drop off the *i* too: *ingapa, ingapa, ingapa, ngapa, ngapa*. It probably won't work immediately, but it will get you there if you keep trying.



4. Listen to these words and imitate them as closely as possible.

langa	ear
ngati	mother
ngaka	later
ngapa	water
ngaju	I, me
ngana	who?

The *r* sounds

While English has only one *r* sound, Warlpiri has three, written *r*, *rr* and *rd* (remember that *rt*, *rn* and *rl* are digraphs, in which the *r* has a different value). The sound written *r* is like the normal English *r* in rat (though remember that the written *r* in English is often not pronounced). The sound written *rr* is, in emphatic speech, not unlike the 'trilled *r*' of Scottish English or of Spanish. The *r* sound written *rd* is made with a rapid flap or tap of the bottom of the tongue tip against the hard palate. At the beginning of a word, there is no contrast between the sounds written *rr* and *rd*: the digraph *rd* is used here rather than *rr*. Only the western Warlpiri dialects have developed a full contrast between the *rt* and *rd* sounds. In Wakirti Warlpiri, what is written *rd* is usually pronounced as the *rt* sound, so the term *wakirti*, for instance, which refers to the tongue tip (the eastern Warlpiri are said to talk 'lightly', with their tongue tips), is actually *wakirdi* in western Warlpiri dialects.



5. Listen carefully to these three *r* sounds, and repeat.

jara	fat, butter
jarra	flame
jarda	asleep
yiri	point
yirri-kanyi	itching
yirdi	name, word
wiri	big
wirri	watercourse
purami	following
purrami	cooking, burning
karija	don't know
karrija	stood, stopped
karriya	stop! stand!
kardiya	whitefella, European

Hint

Come back to this little exercise frequently. If possible, ask a Warlpiri speaker to correct you. It may take you a long time to hear these sounds properly, and to say them distinctly.

Consonant clusters: putting consonants together

Consonant clusters are not the same as digraphs. Warlpiri, like English, uses pairs of letters (digraphs) to represent one sound. For example, in English *ch* and *ng* represent one sound, and in Warlpiri *rt* and *rr* represent one sound. Consonant clusters are two or more sounds that follow each other, like the sequence of the sounds *s* and *p* in *spit*, or the sequence *s*, *t* and *r* in *strap* (or

the sequence *s* and *k* in *school*, where the digraph *ch* spells the *k* sound).

In Warlpiri, there are no consonant clusters at the beginning of words; they are only found inside words.



Note

The spelling of certain consonant clusters involves some simplification of digraphs:

ny + j is written *nj*

ly + j is written *lj*

rn + rt is written *mnt*

rl + rt is written *rlt*

Note that in English, the sequence of letters *nk* actually spells the sound *ng* followed by *k*, as in *ink*. Sometimes *ng* spells the single *ng* sound, as in *singer*; sometimes the sound *ng* followed by *g*, as in *finger*. In Warlpiri, the letter *n* represents the *n* sound while the *ng* sound is only represented by the digraph *ng*. In Warlpiri, there is a contrast between the nasal sounds preceding *k*, e.g. in these words: *pinka* 'far' and *pingka* 'slow'; and preceding *p*, e.g. in these words: *pampa* 'blind' and *parnpa* 'men's corroboree'.

Further information

The name of our capital city, Canberra, derives from an Aboriginal language, and has the sequence of sounds *n* followed by *b*. But English doesn't really allow this sequence, so most Australians pronounce the name as if it had the sounds *m* followed by *b*, like 'Camberra'.



6. Listen carefully to these sets of words, where a nasal precedes the stop consonants *p*, *k*, *j*, *t* and *rt*.

pampa	blind
parnpa	men's corroboree
jalanypa	tongue
jangoipa	possum
pirnki	cave
pingka	slow
pinka	far
wangkami	talking
kunykuny-ngarni	suck
wanka	raw, uncooked
wangka	talk
ngarnka	mountain, large hill, bluff
manja	mulga
kurnja	water in tree
kanta	bush coconut
karnta	woman



7. Listen carefully to the following sets of words, in which an *l* sound precedes the stops.

mijilypa	sap from gum tree
milpa	eye
yurlpa	red ochre
jintilyka	grasshopper
kulkurru	midway, in the middle
murlku	large intestine, stomach

pilja	Gould's monitor
jarlji	frog
kultu	thorax, shaft of spear
tarlti	contents of animal's stomach



8. Listen to these sets of words, in which two different nasals follow one another.

junma	knife
murnma	not yet, prematurely
wanngardi	native pine
ngarnngi	frog



9. In the following sets of words *rr* precedes various consonants. Listen carefully and repeat.

jukurrpa	the Dreaming, the Law
karrku	dark red ochre
ngurrju	good
nguurrnguurrpa	pig
rdarrwarlpari	white in appearance

Warlpiri vowel sounds

Unlike English with its many vowel sounds, Warlpiri has only three distinct vowels written *i*, *u* and *a*. They are always pronounced as pure vowels, not diphthongs. To the English ear, the sound represented by *i*, is heard sometimes like the vowel sound in *pit*, sometimes more like the vowel sound in *pet*. Similarly, the sound represented by *u* can sound to the English speaker's ear like the vowels in either *put* or *pot*. The *a* sound in Warlpiri words is like the vowel sound in *but* and *cut*. The Warlpiri vowels written *ii*, *uu* and *aa* are long. The sound represented by *ii* is like the vowel sound in *me* and

meat; the sound represented by *uu* is rather like the vowel sound in words like *pool*, *school* and *fool* as pronounced by South Australians, but may sometimes sound a little like the vowel sound in *port*; the sound represented by *aa* is like the vowel sound in *car*, *last* or *blah*. It is not like the *a* sound in *cat*. While there are no Warlpiri words consisting of a single syllable with only a short vowel, there are many Warlpiri words consisting of a single syllable containing a consonant followed by a long vowel, for example, *rii* 'smooth', *ruu* 'tender', *raa* 'clear'.



10. Listen carefully to these short versus long vowel contrasts, then repeat them.

mirni	this
miirnta	head cold
kurlu	pupil (of the eye)
kuurlu	school (from English <i>school</i>)
parlpa	senior relation
paarlpa	calf (of the leg)

Learning hint

Listen again carefully to the lists of recorded words, and repeat them. Note how the precise sound of a vowel varies depending on where it occurs in the word.

Revise the material in this section thoroughly before you go on to the lessons in Part Four, otherwise you may miss the nuances of the pronunciation, and fail to imitate the sounds accurately.

From time to time return to this section, to revise and consolidate.

BASIC WORDS AND PHRASES FOR LEARNING WARLPIRI

In order to go beyond these lessons, to actually know how to use simple Warlpiri to learn more from speakers of the language, you need some elementary but useful expressions to manage your interactions and learning. That is the purpose of this section. We also introduce a few technical grammatical terms that will be used in the explanations in the lessons in Part Four.

Some grammatical terminology

In English sentences, the main words are **nouns** and **verbs**. For example, in a sentence like *The cat ate a mouse in the garden*, the words *cat*, *mouse* and *garden* are nouns while *ate* is a verb. Little words like *the*, *a* and *in* combine with nouns and also contribute meaning to the sentence. English has other important types of meaningful words such as adjectives and adverbs. For example, in *The old grey cat slowly ate a tiny mouse*, the words *old* and *grey* and *tiny* are **adjectives** which describe attributes of the things referred to by the nouns *cat* and *mouse*, while the word *slowly* is an **adverb** which adds information about the action referred to by the verb *ate*.

We will use the terms **verb** and **nominal** to talk about similar types of words in Warlpiri sentences. Nominals may refer to things usually named by nouns in English, but words that would be adjectives or adverbs in an English sentence are often nominals in a Warlpiri sentence. Meanings expressed by little words like *in* and *the* are usually expressed by endings attached to nominals.

Simple expressions in Warlpiri

Here are some very simple expressions to use in your Warlpiri interactions. Learn them off by heart, and don't worry too much if you don't understand exactly how they are put together for the present: all will be explained in the course of the lessons.



11. Listen to the following exclamations and repeat them until you feel confident to use them.

Yii!

Yuk! (expression of horror or distaste)

Wuu!

Oops!

Wara!

Gee! Look at that! Fancy that!

Wurra!

Tut tut! Don't do that! Not yet! Let it be!

Wurra-wiyi!

Hang on! Wait a sec!



12. The following expressions are useful in ordinary interactions. Listen carefully and repeat.

yuwayi	yes, OK (sometimes pronounced in other ways, like <i>yuyu</i> or <i>yuu</i>)
lawa	no, nothing (in Lajamanu <i>walku</i> is used instead of <i>lawa</i>)
ngula-juku	OK, that's it, that's all
Ma!	Here! (as you hand something to someone)
Mpa!	Let's go!
Ngka!	Give us it! (when asking someone to hand something over; from <i>yungka!</i> give it!)
murnma	not yet, later
ngaka	soon, by-and-by, presently
jalangu	now, today
yaruju	quickly, hurry
pulya	slowly, carefully, quietly, softly
wiyarrpa	dear one, poor thing (expresses sympathy and affection)
kurntangka	shame, shameful (expresses departure from proper behaviour)
Karija!	Search me! I don't know!
Ngurrparna.	I don't know (because I never learnt it; <i>ngurrpa</i> = ignorant of; <i>+rna</i> = I)
Karija, ngurrparna.	I don't know, I'm ignorant of that
Pinarna.	I know (<i>pina</i> = knowledgeable)

Commands

It is always useful to tell someone to do something, and in many circumstances it is not rude to use simple direct commands in Warlpiri. Commands are not covered until the last lesson, so here are a few to get on with.



13. Repeat these simple commands. They will be useful as you start talking to Warlpiri speakers.

Pina wangkaya.	Say that again. (<i>pina</i> = again, back; <i>wangkaya</i> = say it)
Pulya wangkaya.	Say it slowly, carefully.
Pina wangkaya pulya.	Say it again slowly.
Pina wangkaya yimi-kari.	Say it again another way. (<i>yimi</i> = word, sentence, story; <i>-kari</i> = another)



14. Your teacher might use expressions like the following:

Yuwayi, kuja-nawu	That's right, just like that (<i>kuja</i> = thus; <i>-nawu</i> = that's the one)
Lawa, kuja-wangu	No, not like that (<i>-wangu</i> = not, without)
Nyuntu, wangkaya!	You, say it! (<i>nyuntu</i> = you)
Wangkaya-pala!	Say it (you two)! (<i>-pala</i> indicates two speakers)
Wangkayalu!	Say it (you lot – more than two)! (<i>+lu</i> indicates more than two)
Nyangkajulu	Look at me (all of you) (<i>nyangka</i> = look at; <i>+ju</i> = me <i>+lu</i> = you)
Purda-nyangkajulu	Listen to me (all of you) (<i>purda-nyangka</i> = listen)

Simple verbless sentences

In English, complete sentences must contain at least one verb even if, like 'is', the verb doesn't contribute much meaning, as in *This is Dianna*, *Connie is big*, or *John is a teacher*. These sentences would be typically translated into Warlpiri by sentences without a verb, such as:

Nyampuju Jakamarra.

this Jakamarra

This is Jakamarra.

Nampijinpa tija.

Nampijinpa is a teacher.

Wati wiri.

man big

The man is big.

The words *nyampuju*, *Jakamarra*, *Nampijinpa*, *wati*, *tija* and *wiri* are all nominals, and this verbless sentence pattern simply juxtaposes two nominals.

Word order

The order of words in Warlpiri sentences is much freer than in English. For example, *Nyampuju Jakamarra* can also be expressed with the words swapped around as in:

Jakamarra nyampuju.

This is Jakamarra (or Jakamarra is this one)

These nominal sentences are very common in Warlpiri and are very easy to learn and use.

Further information


Verbless sentences can only refer to states of affairs in present time (time at which something is said). In order to refer to past or future time, a verb must be used in the sentence. The past form of the verb *nyina*, which is *nyinaja* 'was', is used in the example sentence below.

Jupurrurlalpa	nyinaja	mata.
Jupurrurla+ <i>lpa</i>	was	tired
Jupurrurla was tired.		

Warlpiri has no verb which is as meaningless as the English verb *be*. Four verbs which refer to different stances are used in contexts where *be* is used in English; these are *nyina* 'sit', *nguna* 'lie', *karri* 'stand' and *parntarri* 'be bent over, crouch'. Depending on the spatial configuration of what is said to 'be' at some place, one of these verbs is used.

Simple questions and responses

Simple verbless sentence patterns can be used to ask useful questions and formulate answers. The simplest and most useful sentence pattern is: question-word followed by indicating-word.

-
-  15. Listen to the following question and indicating words.

Question-words:

nyiya?	what?
ngana?	who?
nyiya-nyiya?	what skin name (subsection)? ¹

1. Skin names are introduced in Lesson Three on page 77.

Indicating-words:

nyampuju	this one (here)
yalumpuju	that one (close by)
yaliji	that one (further away)
ngulaju	this one (that we are discussing or attending to now)



16. Now listen to some examples of how they are put together.

Nyiya nyampuju?	What is this one?
Ngana yalumpuju?	Who is that?
Nyiya-nyiya ngulaju?	What is his/her skin name? (you know the one I mean)

The reply can be equally simple: just the repetition of the indicating word followed by the required word or name.



17. Here are some examples of such responses.

Nyampuju watiya.	This is a tree.
Yalumpuju Napangardi.	That is Napangardi.
Ngulaju Nangala	She is Nangala.

What does that word mean?

To question the meaning of a word, try the following formula:

Nyiya watiyaju?

Nyiya WORD+ju/ji

What does *watiya* mean?

The +*ju* ending goes on words that end in *a* or *u*, while +*ji* goes on words that end in *i*. The effect of +*ju/ji* is to 'quote' the word in question.



18. Listen to and repeat the following examples.

Nyiya watiyaju?

What is 'watiya'?

Nyiya karntaju?

What is 'karnta'?

Nyiya pirliji?

What is 'pirli'?

Learning hints

- Revise the material in this section before going on to the lessons in Part Four. And before you do a language course or spend some time in a Warlpiri community, try to become fluent in the expressions in this section, so that you can use them without reflection or hesitation.
- All the sentences you will meet in the lessons in Part Four have verbs in them, but don't forget that you can also use verbless sentences as well.

Following the formal lessons you will hear a series of small dialogues made up of useful expressions that you can expect to hear often and will certainly want to be able to say yourself. Many of the sentences in these dialogues are verbless.

When you have revised the material and feel confident that you have mastered the sounds of Warlpiri you are ready to begin the lessons in Part Four. These lessons begin on side two of tape one, so wind tape one forward and turn over the cassette.

Part Four: The Taped Lessons

Lesson One



VOCABULARY

Listen to these Warlpiri words spoken on side two of tape one and try to say them yourself. Each word is said twice:

kurdu	child
karnta	woman
wati	man
ngarrka	man
maliki	dog
nantuwu	horse
wangkami	speak, say
purlami	shout
parnkami	run
yulami	cry
ngarlarrimi	laugh

About the vocabulary

You will notice two words for 'man' in this list. These words, *wati* and *ngarrka*, are synonyms. They refer to adult males who have undergone the man-making or initiation ceremonies.

- *wati* is most commonly used by people in the western and southern parts of the Warlpiri-speaking area such as Yuendumu, Nyirrpri and Lajamanu.
- *ngarrka* is the usual word used by people in the eastern area, such as Willowra, Alekarenge and Tennant Creek.

Similarly, in Willowra you are more likely to hear the word *mardukuja* being used for 'woman', while in Yuendumu and Lajamanu you will mostly hear *karnta*, but you may also hear *rduju*.

Instead of *maliki* for 'dog' you may hear *jarntu*, while instead of *nantuwu* you may hear *timana*.

Warlpiri is very rich in synonyms — different words which have the same meaning. Although one word is favoured in one dialect and another word in another dialect, most people know all the words and enjoy using synonyms. When a word becomes taboo because it sounds the same or similar to the personal name of a dead kinsman, another word from the synonym bank — or from another dialect or even another language — is brought into use.

Words in one language rarely have exactly the same range of uses as an equivalent word in another language. For example, *parnkami* refers to any rapid movement along a path, so that it is used of birds or aeroplanes flying through the air as well as of dogs or people running, vehicles moving along roads or water flowing in a river. Similarly, *wangkami* can be translated into English as 'talk' or 'speak' or 'say' or 'ask' depending on the context in which it is used. While these English verbs are typically only used of the speech act performed by humans, *wangkami* can refer to the characteristic sound made by humans, animals and things, for example the noise made by the engine of a motorcar.

SIMPLE SENTENCES

Sentences 1–12 below contain a **nominal** and a **verb**, with another word, referred to as the **auxiliary** (*ka* in positive statements, *kulaka* in negative statements) following the first word. The auxiliary adds meaning to the sentence, supplementing the meanings associated with both the verb and the nominals. The important roles of the auxiliary will become clear as you make your way through the lessons.

You will notice that the Warlpiri sentences have no word corresponding to 'the'. In fact, sentences 1–12 below could be translated with 'a' or 'an' in the place of 'the', e.g. *Kurdu ka parnkami*: 'A child is running.'

While the English translations given for sentences 1–12 are of the form *is (not)VERBing*, e.g.: 'is running,' 'is not running,' they could also be translated as *VERBS* and *doesn't VERB*, e.g. *Kurdu ka parnkami*: 'The child runs,' or even 'The child can run.'



Listen to these Warlpiri sentences spoken on the tape and try to say them yourself:

- | | |
|----------------------------|----------------------------|
| 1. Kurdu ka parnkami. | The child is running. |
| 2. Kurdu kulaka parnkami. | The child is not running. |
| 3. Karnta ka wangkami. | The woman is speaking. |
| 4. Karnta kulaka wangkami. | The woman is not speaking. |
| 5. Wati ka purlami. | The man is shouting. |
| 6. Wati kulaka purlami. | The man is not shouting. |
-



Determine the meaning of the following sentences (answers are on page 194):

7. Nantuwu ka parnkami.
 8. Kurdu kulaka yulami.
 9. Maliki kulaka parnkami.
 10. Ngarrka ka ngarlarrimi.
 11. Karnta kulaka purlami.
 12. Wati kulaka wangkami.
-

At this stage, go back and revise, and don't go on till you have learnt this part of the lesson off by heart, so that when the next new feature is added below, you are building on a firm foundation.

QUESTIONS

In 13–21 below you will see how easy it is to make a sentence which asks a question requiring 'yes' or 'no' as the answer. Rather than the falling pitch on the statement sentences 1–12, the voice melody or **intonation** finishes on a high pitch in the question sentences.

To **focus** the question on a particular word or part of a sentence, put it at the

beginning of the sentence and just add *+nya* as in the examples given below.

Note that these numbered example sentences are not on the tape.

- (1) Kurdunya ka parnkami?
Is the child running?/Does the child run?

Contrast this with:

- (2) Parnkaminya ka kurdu?
Is the child running?/Does the child run?
- (3) Yuwayi, parnkami ka kurdu.
Yes, the child's running./Yes, the child runs.
- (4) Lawa, kulaka parnkami kurdu.
No, the child's not running./No, the child doesn't run.

In example (4) the word in focus is *parnkami* 'run' because it is immediately preceded by the negative auxiliary *kulaka*. Compare this with (5) below (the same as number 16 on the tape) in which *kulaka* precedes *kurdu* 'child' which is in focus, or with (6) below in which no one element is more in focus than another.

- (5) Lawa, kulaka kurdu parnkami.
No, the child isn't running./No, the child doesn't run.
- (6) Kurdu kulaka parnkami.
The child's not running./The child doesn't run.



Note

The auxiliary normally comes after the first word in the sentence in Warlpiri. That is its neutral position. But because *kulaka* is an independent word, it can come first in the sentence.

However, although a **nominal** may come before *kulaka* in a sentence, a **verb** must always follow *kulaka*.

In modern Warlpiri, *nuu* (from English *no*) is often used instead of *kula*.



Note

Although *kulaka* may be the first word in a sentence, *ka* cannot because it is too short to be a true Warlpiri word, since Warlpiri words must have at least two vowels in them. Because *ka* is not a fully independent word it must have a word before it that it can lean on. In fact, in the Warlpiri Bible, *ka* is always joined on to the preceding word with a hyphen, e.g. *Parnkami-ka kurdu*. However, the more usual convention is to write it as a separate word.



Listen to these Warlpiri question and answer sentences spoken on the tape and try to say them yourself:

- | | |
|---|---|
| 13. Kurdunya ka parnkami?
Yuwayi, kurdu ka parnkami. | Is the child running?
Yes, the child is running. |
| 14. Karntanya ka wangkami?
Yuwayi, karnta ka wangkami. | Is the woman speaking?
Yes, the woman is speaking. |
| 15. Watinya ka purlami?
Yuwayi, wati ka purlami. | Is the man shouting?
Yes, the man is shouting. |
| 16. Kurdunya ka parnkami?
Lawa, kulaka kurdu parnkami. | Is the <u>child</u> running?
No, the <u>child</u> is not running. |
| 17. Karntanya ka wangkami?
Lawa, kulaka karnta wangkami. | Is the <u>woman</u> speaking?
No, the <u>woman</u> isn't speaking. |
| 18. Watinya ka purlami?
Lawa, kulaka wati purlami. | Is the <u>man</u> shouting?
No, the <u>man</u> is not shouting. |



Determine the meaning of these sentences (answers are on page 194):

19. Kurdunya ka yulami?
Yuwayi, kurdu ka yulami.
Lawa, kulaka kurdu yulami.

20. Nantuwunya ka parnkami?
Yuwayi, nantuwu ka parnkami.
Lawa, kulaka nantuwu parnkami.
21. Ngarrkanya ka ngarlarrimi?
Yuwayi, ngarrka ka ngarlarrimi.
Lawa, kulaka ngarrka ngarlarrimi.
-



Note

Words like *yuwayi* 'yes, OK' and *lawa* 'no, nothing,' are only loosely attached to a sentence. The comma separating them from the rest of the sentence represents the pause that typically comes between them and the rest of the sentence, as you can hear on the tape.

Now go back and revise until you have this section mastered.

Who/what questions

Another type of question sentence contains a special question word that asks for the identity of some participant or action in the event referred to by the sentence. *Ngana*, 'who?' is used to question the identity of a human referent, while *nyiya*, 'what?' is used for a non-human referent. *Nyarrpa-jarrimi*, 'doing what?' is a verb which questions the nature of a change of state undergone by someone or something or the nature of some action performed by someone or something. There is no equivalent word in English. On its own, *nyarrpa* is a question word like English 'how?' or 'what?' These question words are typically first in the sentence as in 22–34. When the appropriate answer is given, the word which answers the question is typically first in the sentence as in 22–34 because it's what the speaker is focusing special attention on.



VOCABULARY

Listen to these question words, repeat and memorise them:

ngana	who?
nyiya	what?
nyarrpa-jarrimi	do what? what's happening?, what's coming about?

About the vocabulary

Nyana is used by some speakers of the most eastern Warlpiri dialects in place of *ngana* 'who'.

Further information

Ngana, 'who', as well as *nyiya*, 'what', is used to question for a name in Warlpiri: e.g.: *Ngana yirdi ngulaju?* 'What is his/her name?' It may help to think of Warlpiri names as a part of the person.



Listen and repeat the following questions and responses:

- | | |
|---|--|
| 22. Ngana ka parnkami?
Kurdu ka parnkami. | Who is running?
A child is running. |
| 23. Ngana ka wangkami?
Karnta ka wangkami. | Who is speaking?
A woman is speaking. |
| 24. Ngana ka purlami?
Wati ka purlami. | Who is shouting?
A man is shouting. |
| 25. Nyiya ka parnkami?
Maliki ka parnkami. | What is running?
A dog is running. |
| 26. Nyiya ka purlami?
Maliki ka purlami. | What is shouting/howling?
A dog is howling. |

- | | |
|---|--|
| 27. Nyarrpa-jarrimi ka kurdu?
Kurdu ka parnkami. | What is the child doing?
The child is running. |
| 28. Nyarrpa-jarrimi ka karnta?
Karnta ka wangkami. | What is the woman doing?
The woman is speaking. |
| 29. Nyarrpa-jarrimi ka wati?
Wati ka purlami. | What is the man doing?
The man is shouting. |
-

Further information

For sentences 27–29, since the question already specifies who did the action, a more usual reply would simply be: 27. *Parnkami ka*. 'He is running.' 28. *Wangkami ka*. 'She is speaking.' and 29. *Purlami ka*. 'He is shouting.' More about this in Lesson Two.



Determine the meaning of these sentences (answers are on page 194):

- 30. Ngana ka wangkami?
Ngarrka ka wangkami.
 - 31. Nyiya ka parnkami?
Nantuwu ka parnkami.
 - 32. Ngana ka yulami?
Kurdu ka yulami.
 - 33. Nyarrpa-jarrimi ka nantuwu?
Nantuwu ka parnkami.
 - 34. Nyarrpa-jarrimi ka ngarrka?
Ngarrka ka ngarlarrimi.
-

Revise this section before you go on.

WORD ORDER

Warlpiri permits far greater variation than English in the order in which words come in a sentence as you will see in examples 35–40. While in English you can say ‘The child is running,’ you cannot normally say ‘Running is the child.’ The particular word order of a Warlpiri sentence will depend on the context in which the sentence is spoken. If a nominal refers to a participant not previously mentioned in the discourse, or if it is being contrasted with another referent, then it is likely to be put in focus by being placed at the beginning of the sentence. On the other hand, a word referring to something or someone whose identity is already well established is likely to be placed at or near the end of a sentence, or even tacked on like a sort of afterthought.



Note

One word that can’t be put just anywhere is the **auxiliary**. It is normally straight after the first item in the sentence, or if it is not a single-syllable auxiliary, it can be at the beginning of the sentence.



Listen to these sentences in which the words are ordered differently, then repeat them yourself:

- | | |
|--|--------------------------|
| 35. Kurdu ka parnkami.
Parnkami ka kurdu. | The child is running. |
| 36. Karnta ka wangkami.
Wangkami ka karnta. | The woman is speaking. |
| 37. Wati ka purlami.
Purlami ka wati. | The man is shouting. |
| 38. Kurdu kulaka parnkami.
Kulaka kurdu parnkami.
Kulaka parnkami kurdu. | The child isn’t running. |

39. Karnta kulaka wangkami. The woman isn't running.
Kulaka karnta wangkami.
Kulaka wangkami karnta.
40. Wati kulaka purlami. The man isn't shouting.
Kulaka wati purlami.
Kulaka purlami wati.
-

Recall that the verb cannot go before *kulaku*: review the Note on page 33.

FOCUS

In English, one of the strategies we can use to draw attention to a particular word is to place more stress, i.e. emphasis, on it than on surrounding words. If someone asks you 'Did the woman shout?' or states that 'The woman shouted,' and you believe that it was the man not the woman who shouted, then you might stress the words underlined in sentence 41 below. In Warlpiri, on the other hand, you can achieve the same effect by placing the established topic, *karnta* 'woman', immediately after the negative auxiliary *kulaka* and by putting the newly introduced *wati* 'man' at the beginning of the following clause or sub-sentence.

Warlpiri also uses little endings such as *+nya* which can be attached to a word to mark it as a special topic or focus as seen in the yes/no question sentences 13–21 on pages 34 and 35.

Further information

Other word endings include *+ja*, *-jala*, *+ju/+ji*, *-kula/-kila*, *-rlangu*, *-wurru*, *-yijala*. (Remember that the + is used to indicate that the ending is joined straight onto the word, while the - indicates a hyphen.) These are not exemplified in these lessons, but you will certainly come across them in spoken and written Warlpiri. In order to understand their meaning and to learn to use them yourself you will need to study many examples after you have acquired the more basic sentence elements covered in these lessons.



Listen to these sentences in which different contrasted words are in focus and repeat them:

41. Kulaka karnta purlami, wati ka purlami.
The woman isn't shouting, the man is.
42. Kulaka nantuwu parnkami, maliki ka parnkami.
The horse isn't running, the dog is.
43. Kulaka kurdu yulami, karnta ka yulami.
The child isn't crying, the woman is.

VERBS

Warlpiri verbs consist of a stem to which special verb endings are attached, for example, the ending *+mi* is added to verb stems such as *parnka* 'run', *purla* 'shout', *wangka* 'speak' and the other verbs you have heard so far in this lesson. Unlike other verb endings marking the present form of the verb, *+mi* can be left off, as you will hear in the next examples. You will find out more about verb endings as the lessons proceed.



Listen to these sentences, paying special attention to the verbs, and repeat them (note that these are not numbered on the tape):

Kurdu ka parnkami.
Kurdu ka parnka.

The child is running.

Karnta ka wangkami.
Karnta ka wangka.

The woman is speaking.

Wati ka purlami.
Wati ka purla.

The man is shouting.

Nyarrpa-jarrimi ka kurdu?
Nyarrpa-jarri ka kurdu?

What's the child doing?

Ngana ka ngarlarrimi?
Ngana ka ngarlarr?

Who is laughing?

Now go back to the beginning of lesson one and revise everything up to here.

NEGATIVE AUXILIARY *KULAKA* AND QUESTION WORDS

In sentences 47–50 (numbering corresponds with that recorded on your tape) the question words *ngana* 'who', *nyiya* 'what' and *nyarrpa-jarrimi* 'becoming/doing what?' are used in two different ways. In the first sentence in each pair, they are used to ask for information. In the second sentence they are used in a reply to the preceding request for information stating that nobody or nothing is doing the action or that nothing is being done. In these sentences, the question word must follow the **negative auxiliary** *kulaka* which must come first in the sentence.



Listen to these questions and negative answers and repeat them:

- | | |
|--|--|
| 47. Ngana ka parnkami?
Kulaka ngana parnkami. | Who is running?
Nobody is running. |
| 48. Ngana ka purlami?
Kulaka ngana purlami. | Who is shouting?
Nobody is shouting. |
| 49. Nyiya ka parnkami?
Kulaka nyiya parnkami. | What is running?
Nothing is running. |
| 50. Nyarrpa-jarrimi ka kurdu?
Kulaka nyarrpa-jarrimi kurdu. | What is the child doing?
The child is not doing anything. |
-

Further information

In Warlpiri it is not possible to form question sentences like the English 'Who is not shouting?' by placing the question word such as *ngana* in front of the negative auxiliary *kulaka*. Compare the two questions below. The asterisk in front of the second question signals that it is not a good sentence.

Ngana ka purlami?
Who is shouting?

*Ngana kulaka purlami?

Negative questions

The question 'Who is not shouting?' can be translated into Warlpiri by using a different type of sentence in which the verb that is negated has a special ending *+nja* onto which a special negative ending *-wangu* is attached. The verb *nyinami* 'be, sit, stay' is also used in this type of sentence. An example is given below which translates literally as 'Who is [sitting] without shouting?' This course of lessons has no examples of this sort of negative sentence, but because it is so commonly used and so useful, the example is given.

Ngana	ka	nyinami	purla+nja-wangu?
who	AUXILIARY	be	shout+NJA-not

Who is not shouting? / Who doesn't shout? / Who can't shout?

Negative ending

-wangu can attach to all sorts of nominals as well as to verbs with a special ending to mean 'not X' or 'without X' where X is the word that *-wangu* is attached to. For example, *ngurrju* 'good', *ngurrju-wangu* 'not good'; *karnta* 'a woman', *karnta-wangu* 'not a woman', 'without a woman'. Listen for these types of expressions and try to use them yourself.

Go back and revise.

'DON'T KNOW' ANSWERS

One often wants to answer a question by indicating that one doesn't have the information being asked for. In English we typically do this by making a negative statement in which we repeat the question after the words 'I don't know,' as in the following exchange:

A: Who's shouting?

B: I don't know who's shouting.

A: What's running?

B: I don't know what's running.

In Warlpiri, you express the fact that you don't know the answer simply by inserting the word *mayi* after the relevant question word as in the exchanges in 51–53 below.

A: Ngana ka purlami?

Who is shouting?

B: Ngana mayi ka purlami.

who MAYI AUXILIARY shout

I don't know who's shouting./I wonder who is shouting.

In English, we may precede our answer with some other expression of our ignorance, such as 'search me' or 'you've got me there' or 'not a clue.' In Warlpiri, the equivalent of these expressions is the word *karija* which you can hear in exchanges 51–53. Words like *karija* and *mayi* are neither verbs nor nominals, but are a class of words we will call **particles**.



Listen to these questions and answers and repeat them:

- | | |
|---|--|
| 51. Ngana ka purlami?
Karija, ngana mayi ka purlami. | Who is shouting?
Search me! I don't know who is shouting. |
| 52. Ngana ka wangkami?
Karija, ngana mayi ka wangkami. | Who is speaking?
Search me! I don't know who's speaking. |
| 53. Nyiya ka parnkami?
Karija, nyiya mayi ka parnkami. | What is running?
Search me! I don't know what's running. |
-

SHORT ANSWERS

As in English, one can shorten one's reply to just the question word followed by *mayi*.

A: Ngana ka purlami?
Who is shouting?

B: Ngana mayi.
who *mayi*
I don't know who.

Don't go on to the next lesson until you have completely mastered Lesson One.

Lesson Two



VOCABULARY

Listen to these Warlpiri words, repeat and memorise them:

pirli	stone, hill, coin
walya	ground, earth, land
ngapa	water, wine (euphemism)
karru	sandy creek
ngurra	camp, home
jamalya	log, trunk of tree
yurutu	road (from English <i>road</i> ; also <i>yirdiyi</i>)
yujuku	shelter, humpy
yuwarli	house, European-style building
parraja	coolamon
nyinami	sit, be
karrimi	stand, be (of things vertical)
ngunami	lie, recline, be (of things horizontal)

About the vocabulary

Remember that Warlpiri has lots of synonyms, so that you may hear Warlpiri people using different words for the things in any of these lists. For example, at Willowra and further east you probably won't hear *karru* for 'sandy creek', rather you will probably hear *yulpayi* or *wulpayi* (introduced on page 47). However all Warlpiri people will recognize any of these words. At Yuendumu you are more likely to hear *rdalyku* in place of *jamalya* 'log'.

- *Karru*, *yulpayi* or *wulpayi* not only refer to a creek but also to sandy soil. Remember that in Warlpiri country creek beds are far more often dry than running with water. Only water courses with sandy beds are called *karru*,

yulpayi or *wulpayi*. Watercourses with non-sandy beds are called by other names such as *wirri* or *yimpijirri*, depending on their characteristics.

- *Yurutu* ‘road’ is borrowed from English, probably via an Arandic language. You may also hear words such as *yirdiyi* or *yiwarra* used for road, track or path.
- *Yuwarli* not only refers to a house, but to any European-style building. It is also used for a station or settlement, that is, a place with buildings.
- *Parraja* is not the name for all coolamons — dishes made from wood. *Parraja* is a particular type of wooden dish — a large flat one used for carrying small babies, for winnowing, as a head support when lying down, and as a general carrying implement.

Each of the stance verbs such as *nyinami* ‘sit’, *karrimi* ‘stand’, *ngunami* ‘lie’ and *parntarrimi* ‘crouch, bend over’ can be translated into English by a number of different verbs depending on how they are used and they also do much of the work of the English verb ‘be’. Which of these is used for ‘be’ depends on the orientation being referred to; *nyinami* is usually the neutral choice.

LOCATION ENDINGS

When something is the location of another thing, then the location word, typically a **nominal**, has a special ending on it, either *+ngka* or *+rla*. This is called the **location** ending (in most technical linguistic descriptions of Warlpiri this ending is called the locative case). It translates the meaning expressed by English words such as *in*, *on*, *at*, which typically come before the noun referring to a location.



Listen to sentences 1–10 and pay special attention to the word with the location ending:

1. Kurdu ka pirlingka nyinami. The child is sitting on the stone/on the hill.
2. Wati ka ngurrangka ngunami. The man is lying in camp.
3. Karnta ka karrungka karrimi. The woman is standing in the creek.
4. Nantuwu ka ngapangka karrimi. The horse is standing in the water.

- | | |
|----------------------------------|-------------------------------------|
| 5. Maliki ka walyangka ngunami. | The dog is lying on the ground. |
| 6. Karnta ka yujukurla nyinami. | The woman is sitting in the humpy. |
| 7. Kurdu ka parrajarla ngunami. | The child is lying in the coolamon. |
| 8. Nantuwu ka yuruturla karrimi. | The horse is standing on the road. |
| 9. Maliki ka jamalyarla nyinami. | The dog is sitting on the log. |
| 10. Wati ka yuwarlirla karrimi. | The man is standing in the house. |



VOCABULARY

Listen to these additional words, repeat them and memorise them:

yama	shade, film (motion picture)
rdaku	hole
warlu	fire, hot, firewood
wirri	watercourse
yarlu	clearing
wulpayi	creek (synonym of <i>karru</i>)
manangkarra	spinifex plain
yuwurrku	scrub
watiya	tree, stick
kartaku	billycan
jurlpu	bird
puluku	bullock, cow, cattle (from English <i>bullock</i>)
kuyu	meat, animal
marlu	kangaroo
wapami	move, walk about
jankami	burn, cook, heat

About the vocabulary

- Warlpiri people made various types of shelters: *yujuku* or *ngantu* to protect themselves from rain, *yama* or *malurnpa* to protect themselves from the sun and *yunta* or *rdupa* for protection from the wind.
- *Yama* or *malurnpa* not only refers to any naturally occurring shade or shadow but also to the foliage on trees which affords good shade and also to structures people erected to protect themselves from the direct rays of the sun.
- *Warlu* refers to fire, firewood and heat.
- In Willowra and places east you are likely to hear a kangaroo being called *wawirri* rather than *marlu*, and a bird *jirripirdi* rather than *jurlpu*.

Alternative location endings

Why do some nominals have the *-ngka* ending and others the *-rla* ending? From the sentences 1–10 (pages 46–47) that you hear on the tape, you can see that if a word has only two vowels in it, then it has the *-ngka* ending, otherwise it has the *-rla* ending.



Note

There are some exceptions to this rule as you will see soon.



Listen carefully and write in the appropriate location ending (answers on page 194):

- | | |
|-----------------------------------|--|
| 11. Maliki ka yama____ ngunami. | The dog is lying in the shade. |
| 12. Wati ka wulpayi____ nyinami. | The man is sitting in the creek. |
| 13. Nantuwa ka wirri____ karrimi. | The horse is standing in the water-course. |
| 14. Ngapa ka kartaku____ karrimi. | Water is standing in the billycan. |
| 15. Kurdu ka nantuwa____ nyinami. | The child is sitting on the horse. |

- | | |
|---|---|
| 16. Jurlpu ka watiya____ nyinami. | The bird is sitting in the tree. |
| 17. Kuyu ka warlu____ jankami. | The meat is cooking on the fire. |
| 18. Marlu ka manangkarra____
wapami. | The kangaroo is walking about on the
spinifex plain. |
| 19. Puluku ka yuwurrku____ karrimi. | The bullock is standing in the scrub. |
| 20. Nantuwu ka yarlu____ karrimi. | The horse is standing in the clearing. |
| 21. Warlu ka rdaku____ jankami. | The fire is burning in the hole. |
-

WORD ORDER

From listening to the different ways in which words can be ordered in sentences 22–27 below you will see just how variable word order is in Warlpiri. Note, however, that the **auxiliary** word *ka* always follows the first word of the sentence, while the **negative auxiliary** *kulaka* can only be the first or second word of the sentence. These auxiliary words are very important elements in a Warlpiri sentence and you will be learning a lot more about them as you proceed through these lessons.

Learning hint

To understand and speak Warlpiri well, you must learn to free yourself from English word order. In English, word order gives us crucial information about how a sentence is to be interpreted, for example, ‘The man killed the woman’ has a very different meaning from ‘The woman killed the man’. We have well-founded expectations about the order in which words will be combined in an English sentence. When listening to a Warlpiri sentence, it is not so much the order that the words come in that we must attend to — although it is relevant to fully understanding what the speaker wants us to understand — it is the endings on words that we must pay attention to. You will be learning more and more of these endings as you go through these lessons.



Listen to sentences 22–27 until you are comfortable with the differing word order and can easily pick out each word in the sentences:

22. Kurdu ka pirlingka nyinami. A child is sitting on the hill.
Kurdu ka nyinami pirlingka.
Pirlingka ka nyinami kurdu.
Nyinami ka kurdu pirlingka.
23. Maliki ka walyangka ngunami. A dog is lying on the ground.
Maliki ka ngunami walyangka.
Walyangka ka ngunami maliki.
Ngunami ka maliki walyangka.
24. Karnta ka yujukurla nyinami. A woman is sitting in a humpy.
Karnta ka nyinami yujukurla.
Yujukurla ka nyinami karnta.
Nyinami ka karnta yujukurla.
25. Kurdu ka parrajarla ngunami. A baby is lying in a coolamon.
Kurdu ka ngunami parrajarla.
Parrajarla ka ngunami kurdu.
Ngunami ka kurdu parrajarla.
26. Kurdu kulaka pirlingka nyinami. The child is not sitting on the stone.
Kulaka kurdu pirlingka nyinami.
Kulaka pirlingka nyinami kurdu.
Kulaka nyinami kurdu pirlingka.

27. Nantuwu kulaka ngapangka karrimi. The horse is not standing
Kulaka nantuwu ngapangka karrimi. in the water.
Kulaka ngapangka karrimi nantuwu.
Kulaka karrimi nantuwu ngapangka.
-



Note

Only some of the possible alternative orderings of the words are given in sentences 22–27 above.



Listen to these question and answer sentences and repeat them until you can say them fluently (numbering corresponds to that on tape):

27. Kurdunya ka pirlingka nyinami? Is the child sitting on a rock?
Yuwayi, kurdu ka pirlingka nyinami. Yes, the child is sitting on a rock.
Lawa, kulaka kurdu pirlingka nyinami. No, the child isn't sitting on a rock.
28. Pirlingkanya ka nyinami kurdu? Is it a rock the child's sitting on?
Yuwayi, pirlingka ka nyinami kurdu. Yes, it's a rock the child's sitting on.
Lawa, kulaka pirlingka nyinami kurdu. No, the child's not sitting on a rock.
29. Nantuwunya ka ngapangka karrimi? Is the horse standing in the water?
Yuwayi, nantuwu ka ngapangka karrimi. Yes, the horse is standing in the water.
Lawa, kulaka nantuwu ngapangka karrimi. No, it's not the horse standing in the water.

- | | |
|---|--|
| 30. Ngapangkanya ka karrimi nantuwu? | Is the horse standing in the <u>water</u> ? |
| Yuwayi, ngapangka ka karrimi nantuwu. | Yes, the horse is standing in the <u>water</u> . |
| Lawa, kulaka ngapangka karrimi nantuwu. | No, the horse isn't standing in the <u>water</u> . |
-

QUESTIONS AND ANSWERS

You have just heard some more yes/no questions and answers. Notice the different intonation in question and answer sentences. Notice that the word that is the main focus of the question has the ending *+nya* attached to it. Words with the location ending on them such as *pirlingka* in sentence 27 and *ngapangka* in 30 also have *+nya* added to them when they are the focus of the question. Notice also how in the answer sentences, it is the focus word that is the first word of the affirmative reply (except for *yuwayi*, of course) and the first word to follow *kulaka* in the negative reply. You should drill yourself until you can automatically answer these types of questions by putting the words in the right order, as well as learning to put the word you want to focus on first in your question. Otherwise you might send rather confusing messages to the Warlpiri person you are wanting to communicate with.



Listen to these **who/what** questions and answers and repeat them:

- | | |
|---------------------------------|-------------------------------------|
| 31. Ngana ka pirlingka nyinami? | Who is sitting on the rock? |
| Kurdu ka pirlingka nyinami. | The child is sitting on the rock. |
| 32. Nyiya ka ngapangka karrimi? | What is standing in the water? |
| Nantuwu ka ngapangka karrimi. | The horse is standing in the water. |
-

QUESTIONING A LOCATION

In sentences 32–37 below, to ask ‘what . . . on’ the question word *nyiya* has the location ending *+rla* on it and it is placed at the beginning of the question

sentence. Because *nyiya* has only two vowels in it, we might expect the other location ending *+ngka*. *Nyiya* is one of those exceptions mentioned earlier (on page 48) which has the *+rla* location ending.



Listen to these sentences which focus on the location and repeat them:

- | | |
|----------------------------------|-------------------------------------|
| 32. Nyiyarla ka nyinami kurdu? | What is the child sitting on/in? |
| Pirlingka ka nyinami kurdu. | The child is sitting on the rock. |
| 33. Nyiyarla ka karrimi nantuwu? | What is the horse standing on/in? |
| Ngapangka ka karrimi nantuwu. | The horse is standing in the water. |
| 34. Nyiyarla ka nyinami karnta? | What is the woman sitting on/in? |
| Yuwarlirla ka nyinami karnta. | The woman is sitting in the house. |
| 35. Nyiyarla ka ngunami kurdu? | What is the child lying on/in? |
| Parrajarla ka ngunami kurdu. | The child is lying in the coolamon. |

Leaving out words

When we answer questions in English, we often reply with just a word or phrase rather than a whole sentence, because we just need to give the information that is specifically asked for. So if someone asks you, 'What is the child sitting on?' you may simply answer 'A rock' or 'On a rock'. Or you might answer more fully by using a pronoun, either 'he' or 'she' instead of the noun 'child', as in 'He's sitting on a rock'. It is rather unnatural to answer by repeating the expression 'the child'. The same is true in Warlpiri.

In reply to:

- | | | | |
|-------------------------------|-----|-------------|--------|
| (1) Nyiya+rla | ka | nyina+mi | kurdu? |
| What+LOC | AUX | sit+PRESENT | child |
| What is the child sitting on? | | | |

a person might say:

(2) Walya+ngka ka nyina+mi.

ground+LOC AUX sit-PRESENT

He/she is sitting on the ground.

Or even *Walyangka*, 'On the ground', but never simply *Walya*, 'the ground', i.e. you must have the location ending +*ngka*.

'MISSING' PRONOUN

There is no word in the Warlpiri sentence (2) which corresponds to the English pronoun 'he', 'she' or 'it'. As you will learn before the end of this lesson, it is the absence of any special word or ending that signals that the sentence is about one person or thing other than the speaker or the person being spoken to (whom we will refer to henceforth as the 'addressee').

Warlpiri does have a special **pronoun** word that can be translated as 'he', 'she' or 'it' (See Table 7 on page 124) but you can get on quite well without using it and so it is not included in these lessons. When you are talking about one person or thing in Warlpiri, you do not have to worry about whether it is animate or inanimate, male or female, as you do in English, where you have to choose between 'he', 'she' or 'it'.

In the answers to 36 and 37 below which focus on the location, the person or thing that is at that location is not mentioned in the answer.



Listen to the next two questions with 'shortened' answers:

- | | |
|--------------------------------|---------------------------------|
| 36. Nyiyarla ka nyinami kurdu? | What's the child sitting on/in? |
| Pirlingka ka nyinami. | (He's) sitting on a rock. |
| 37. Nyiyarla ka ngunami kurdu? | What's the child lying on/in? |
| Parrajarla ka ngunami. | (She's) lying in a coolamon. |
-

ANYONE/ANYTHING ANSWERS

Here are some more negative statements using *kulaka* and a question word such as *ngana* or *nyiya*. In answer to the question:

- (3) Nyiya+rla ka nyina+mi kurdu?
What+LOC AUX sit+PRESENT child
What's the child sitting on?

the answer is:

- (4) Kulaka nyiya+rla nyina+mi kurdu.
NEG what+LOC sit+PRESENT child
The child's not sitting on anything.

in which the question word *nyiya* has the location ending attached.



Listen to these questions about a location using *ngana* and *nyiya* and the negative answers and practise repeating them:

38. Ngana ka nyinami pirlingka? Who is sitting on the rock?
Kulaka ngana nyinami pirlingka. Nobody is sitting on the rock.
39. Nyiya ka karrimi ngapangka? What is standing in the water?
Kulaka nyiya karrimi ngapangka. Nothing is standing in the water.
40. Nyiyarla ka nyinami kurdu? What is the child sitting on?
Kulaka nyiyarla nyinami kurdu. The child is not sitting on anything.
41. Nyiyarla ka ngunami kurdu? What is the child lying on?
Kulaka nyiyarla ngunami kurdu. The child is not lying on anything.
-



Listen to these questions about a location using *ngana* and *nyiya* and the 'don't know' answers and practise repeating them:

- | | |
|--|--|
| 42. Ngana ka nyinami pirlingka?
Karija, ngana mayi ka nyinami
pirlingka. | Who's sitting on the hill?
I don't know who's sitting on the hill. |
| 43. Ngana ka ngunami ngurrangka?
Karija, ngana mayi ka ngunami
ngurrangka. | Who's lying at home?
I don't know who's lying at home. |
| 44. Nyiya ka ngapangka karrimi?
Karija, nyiya mayi ka ngapangka
karrimi. | What's standing in the water?
I don't know what's standing in the
water. |

'DON'T KNOW' AND 'PERHAPS' ANSWERS

The answers in sentences 42–46 use the particle *karija* which indicates that the speaker doesn't know the answer to the questions or doesn't wish to answer the question. Notice the difference between the replies in 42–44 with the particle *mayi* following the question word to express the idea 'I don't know who/what', and those in 45 and 46 in which the particle *marda* 'maybe, perhaps' follows the answer word.



Listen and repeat:

- | | |
|---|---|
| 45. Ngana ka nyinami pirlingka?
Karija, kurdu marda ka nyinami
pirlingka. | Who is sitting on the stone?
I don't know, perhaps the child is
sitting on the stone. |
| 46. Nyiya ka ngunami warlungka?
Karija, kuyu marda ka ngunami
warlungka. | What's lying in the fire?
I don't know, perhaps meat is lying
in the fire. |

Further information

mayi is also used to ask a question about something in the way that *+nya* is in 27–29 at the bottom of page 51. An example of the question use of *mayi* is:

(5) Ngurrju-mayi+npa?

good-MAYI+YOU

Are you OK?



VOCABULARY

ngaju	I/me
ngajulu	I/me (alternative form)
nyuntu	you
nyuntulu	you (alternative form)

About the vocabulary

None of the sentences you have listened to up to now have been about the speaker or the addressee. To refer to himself or herself or to the person he or she is speaking to directly, a speaker typically uses what we call **pronouns** rather than nouns. Pronouns are words like 'I', 'you', 'me'.

Warlpiri has two types of pronouns: pronouns which are words (like those you have just listened to on the tape) which can be used in single word utterances as well as with other words in sentences; and pronouns which are endings which go onto the end of the auxiliary.

Table 1: Pronouns: speaker, addressee

	pronominal word	auxiliary pronominal ending
I	ngaju/ngajulu	+rna
you	nyuntu/nyuntulu	+npa

ALTERNATE PRONOUN FORMS

The pronominal words for 'I' and 'you' each have two forms — with or without *+lu* on the end. Which form a person uses depends on their dialect and perhaps also on individual preference. You will hear both forms, as in 47–54, if you listen to a lot of Warlpiri language.



Listen and repeat:

- | | |
|--|------------------------------|
| 47. Ngaju karna wangkami.
Ngajulu karna wangkami. | I am speaking. |
| 48. Nyuntu kanpa wangkami.
Nyuntulu kanpa wangkami. | You are speaking. |
| 49. Ngaju kulakarna wangkami.
Ngajulu kulakarna wangkami. | I am not speaking. |
| 50. Nyuntu kulakanpa wangkami.
Nyuntulu kulakanpa wangkami. | You are not speaking. |
| 51. Ngaju(lu) karna pirlingka nyinami. | I am sitting on the rock. |
| 52. Nyuntu(lu) kanpa pirlingka
nyinami. | You are sitting on the rock. |

- | | |
|---|----------------------------------|
| 53. Ngaju(lu) kulakarna pirlingka nyinami. | I am not sitting on the rock. |
| 54. Nyuntu(lu) kulakanpa pirlingka nyinami. | You are not sitting on the rock. |
-

In sentences 47–60 both types of pronouns are used. In 47, the meaning expressed by 'I' in the English translation is expressed twice in the Warlpiri sentence: by *ngaju(lu)* and by the ending *+rna* in the auxiliary *karna*. Similarly in 48, the meaning expressed by 'you' in the English translation is expressed twice in the Warlpiri sentence: by *nyuntu(lu)* and by the ending *+npa* in the auxiliary *kanpa*.



Note

English 'you' is used to address one person, two people or many people whereas Warlpiri *nyuntu(lu)* and *+npa* are only used to address one person.

Word order

Pronominal words are like nominals in that they can occupy any position in a sentence. In sentences 49–54, the pronominal words, *ngaju(lu)* and *nyuntu(lu)*, come at the beginning of the sentences, whereas in 55–60 the pronominal word comes last.



Listen and repeat:

- | | |
|---|---------------------------|
| 55. Wangkami karna ngaju(lu). | I'm talking. |
| 56. Wangkami kanpa nyuntu(lu). | You're talking. |
| 57. Kulakarna wangkami ngaju(lu). | I'm not talking. |
| 58. Kulakanpa wangkami nyuntu(lu). | You're not talking. |
| 59. Pirlingka karna nyinami ngaju(lu). | I'm sitting on a rock. |
| 60. Pirlingka kanpa nyinami nyuntu(lu). | You're sitting on a rock. |
-



Note

You can see that the auxiliary word can consist of just one element such as *ka* or it can be made up of two or more small parts such as *kula+ka* 'NEGATIVE+PRESENT', *ka+rna* 'PRESENT +I' or *kula+ka+npa* 'NEGATIVE+PRESENT+YOU'.

EMPHATIC USE OF PRONOMINAL WORDS

The pronominal word in sentences like 47–60 above, which contain both types of pronominals (the word and the auxiliary ending) referring to the same person, gives an emphatic value to the pronoun, much as does giving extra strong stress to the pronoun in sentences like 'You're not speaking' or emphasising the pronoun in sentences such as 'It's you who's speaking' or 'You're the one who's speaking.'

The pronominal word is not an essential item in a Warlpiri sentence, but the pronominal auxiliary ending is. In sentences 61–75 below, there are no pronominal words so that no special attention is drawn to the speaker or addressee. In 61, it is the pronominal auxiliary ending *+rna* which signals that the speaker is claiming to be talking or able to talk. Similarly in 62, it is the pronominal auxiliary ending *+npa* which signals that the speaker is claiming that the person he or she is speaking to is talking or is able to talk.

You can see by comparing example sentences (6), (7) and (8) how the pronominal endings on the auxiliary express the same meanings as do the pronouns 'I', 'you' and 'he/she/it'.

- | | |
|---------------------|--|
| (6) Wangkami karna. | I am talking. |
| (7) Wangkami kanpa. | You are talking. |
| (8) Wangkami ka. | He is talking. OR She is talking. OR
It is talking. |



Listen to these examples and repeat them until fluent:

- | | |
|----------------------------------|-------------------------------|
| 61. Wangkami karna. | I'm talking. |
| 62. Wangkami kanpa. | You're talking. |
| 63. Kulakarna wangkami. | I'm not talking. |
| 64. Kulakanpa wangkami. | You're not talking. |
| 65. Pirlingka karna nyinami. | I'm sitting on a rock. |
| 66. Pirlingka kanpa nyinami. | You're sitting on a rock. |
| 67. Kulakarna pirlingka nyinami. | I'm not sitting on a rock. |
| 68. Kulakanpa pirlingka nyinami. | You're not sitting on a rock. |



Listen to these additional sets of questions and answers to revise what you've learnt so far:

- | | |
|------------------------------------|--|
| 69. Wangkaminya karna? | Am I talking? |
| Yuwayi, wangkami kanpa. | Yes, you're talking. |
| Lawa, kulakanpa wangkami. | No, you're not talking. |
| 70. Wangkaminya kanpa? | Are you talking? |
| Yuwayi, wangkami karna. | Yes, I'm talking. |
| Lawa, kulakarna wangkami. | No, I'm not talking. |
| 71. Pirlingkanya karna nyinami? | Is it a rock I'm sitting on? |
| Yuwayi, pirlingka kanpa nyinami. | Yes, it's a rock you're sitting on. |
| Lawa, kulakanpa pirlingka nyinami. | No, it's not a rock you're sitting on. |
| 72. Pirlingkanya kanpa nyinami? | Is it a rock you're sitting on? |
| Yuwayi, pirlingka karna nyinami. | Yes, it's a rock I'm sitting on. |
| Lawa, kulakarna pirlingka nyinami. | No, it's not a rock I'm sitting on. |

73. Nyiyarla karna nyinami?

Pirlingka kanpa nyinami.

What am I sitting on?

You're sitting on a rock.

74. Nyiyarla kanpa nyinami?

Pirlingka kanpa nyinami.

What are you sitting on?

You're sitting on a rock.

75. Nyiyarla kanpa nyinami?

Kulakarna nyiyarla nyinami.

What are you sitting on?

I'm not sitting on anything.

Lesson Three



VOCABULARY

yani	go, walk
yukami	enter, go into

About the vocabulary

Here are two more movement verbs: *yani* 'go' and *yukami* 'enter, go into'. All the verbs encountered in the first two lessons were like *yukami*. They consist of a stem which has at least two syllables, for example, *yuka*, and the present ending *+mi*, which can be left off in most dialects without any change in meaning. *Yani* consists of a stem made up of a single syllable *ya* plus the present ending *+ni*. Unlike *+mi*, *+ni* cannot be left off. Another very much used verb that has the *+ni* ending is *mani* 'get, pick up, fetch.'

You will learn more about verb endings as you make your way through these lessons.

GOAL ENDING

When some place or thing or person is viewed as the end point of some path, or the goal towards which someone or something is moving, this is expressed by adding the 'goal' ending *-kurra* or *-kirra* to the nominal or pronominal referring to the goal. (In most of the technical linguistic descriptions of Warlpiri, this ending is called the allative case.)



Listen and repeat:

- | | |
|---------------------------------------|------------------------------------|
| 1. Wati ka ngurra-kurra yani. | The man is going to the camp. |
| 2. Nantuwu ka ngapa-kurra
pamkami. | The horse is running to the water. |
| 3. Kurdu ka yuwarli-kirra yani. | The child is going to the house. |

- | | |
|---|--------------------------------------|
| 4. Maliki ka pirli-kirra parnkami. | The dog is running to the hill. |
| 5. Karnta ka yuwarli-kirra yukami. | The woman is going into the house. |
| 6. Puluku ka yuwurrku-kurra yukami. | The bullock is going into the scrub. |
| 7. Ngaju(lu) karna ngurra-kurra yani. | I am going to the camp. |
| 8. Nyuntu(lu) kanpa ngapa-kurra yukami. | You are going into the water. |
| 9. Ngarrka ka warlu-kurra yani. | The man is going to the fire. |
| 10. Kurdu ka wati-kirra yani. | The child is going to the man. |



VOCABULARY

kuurlu	school
kantini	canteen, shop, store
yungkiyi	rubbish, rubbish tip
jaaji	church
yarti	yard, paddock
wijipitirli	hospital
yirritirami	aerodrome
Yalijipiringi	Alice Springs
Yurntumu	Yuendumu
Yariyungka	Areyonga
Yamarta	Amata

About the vocabulary

Most of the words in this list have obviously been borrowed into Warlpiri from English — some via other Central Australian languages.



Note

Warlpiri words of English origin do not always have the same meaning as their English source:

- *kalukuwu* (from English *calico*) refers to a 'tent'.
- *pitikutu* (from English *petticoat*) refers to a 'skirt'.
- *kantini* from English *canteen* is used to refer to a shop or store. Other borrowed words such as *japi* or *japu* from English *shop* and *juwa* from English *store* are also used.
- *yungkiyi* refers to anything that is discarded or thrown away as well as a rubbish dump.
- *piipa*, instead of *jaaji* is what you might hear being used for 'church' at Yuendumu.
- *Kumunjayi-piringi* is how Alice Springs is often called when the death of women named Alice has rendered that word taboo.
- *Yuju*, rather than *Yariyungka*, is what Areyonga is usually called by Warlpiri people.

More about the goal ending

When do you add *-kurra* and when do you add *-kirra*?

Listening to the examples in 1–10 above, you can work out that if the goal ending is added to a word ending with the vowel *i* then the *-kirra* form is used, otherwise the *-kurra* form is used. You will be learning more endings which vary in the same way as you proceed through these Warlpiri language lessons.



Listen carefully and write in the appropriate form of the goal ending (answers are on page 194):

- | | |
|---------------------------------|-----------------------------------|
| 11. Kurdu ka kuurlu_____yani. | The child is going to the school. |
| 12. Maliki ka yama_____yani. | The dog is going to the shade. |
| 13. Karnta ka kantini_____yani. | The woman is going to the shop. |

- | | |
|--|------------------------------------|
| 14. Wati ka yungkiyi__ yani. | The man is going to the dump. |
| 15. Nantuwu ka yarti__ yani. | The horse is going to the yard. |
| 16. Kurdu ka jaaji__ yani. | The child is going to the church. |
| 17. Wati ka yirritirami__ yani. | The man is going to the aerodrome. |
| 18. Ngaju(lu) karna wijipitirli__ yani. | I am going to the hospital. |
| 19. Nyuntu(lu) kanpa Yariyungka__
yani. | You are going to Areyonga. |
| 20. Ngaju(lu) karna Yurntumu__ yani. | I am going to Yuendumu. |
| 21. Nyuntu(lu) kanpa Yamarta__ yani. | You are going to Amata. |
-

DIRECTIONAL ENDINGS ON VERBS

Warlpiri has a set of three endings which attach to verbs and which indicate the orientation of the action referred to by the verb with respect to the speaker or some other established point of reference. For example, if you were inside a house and you saw a woman coming into the house you might say:

- | | |
|--------------------------|-----------------------|
| (1) Karnta ka yukamirni. | A woman is coming in. |
|--------------------------|-----------------------|

If you can see a woman entering a house and you are on the outside of the house on the same side as the entrance through which the woman is passing then you might say:

- | | |
|--------------------------|----------------------|
| (2) Karnta ka yukamirra. | A woman is going in. |
|--------------------------|----------------------|

If you look out through your window and see a woman walking by your place, you might say:

- | | |
|------------------------|------------------------|
| (3) Karnta ka yanimpa. | A woman is going past. |
|------------------------|------------------------|

Table 2: Directional endings on verbs

meaning	directional ending
towards speaker	+rni
away from speaker	+rra
past the speaker	+mpa



Listen and repeat:

- | | |
|----------------------------|---|
| 22. Maliki ka parnkamirni. | The dog is running this way.
(towards the speaker) |
| 23. Maliki ka parnkamirra. | The dog is running off that way.
(away from the speaker) |
| 24. Maliki ka parnkamimpa. | The dog is running by.
(across the speaker's line of vision) |
| 25. Kurdu ka yanirni. | The child is coming this way. |
| 26. Kurdu ka yanirra. | The child is going that way. |
| 27. Kurdu ka yanimpa. | The child is going past. |
| 28. Wati ka yukamirni. | The man is coming in. (towards speaker) |
| 29. Wati ka yukamirra. | The man is going in. (away from speaker) |
| 30. Wati ka yukamimpa. | The man is going in. (past the speaker) |
| 31. Karnta ka karrimirni. | The woman is standing facing this way. |
| 32. Karnta ka karrimirra. | The woman is standing facing that way. |
| 33. Karnta ka karrimimpa. | The woman is standing facing sideways. |



Note

English verbs such as 'come' and 'go' and 'bring' and 'take' have the orientation towards or away from the speaker as part of their meaning. Warlpiri does not have such pairs of verbs.

Rather it changes the meaning of a verb by adding a directional ending to it. When there's no directional ending on a verb such as *yani* or *yukami*, movement away from the speaker's point of view is implied, for example, *yani ka* 'he/she is going'.

The directional endings are not just used with motion verbs like *yani* 'go/come' or *yukami* 'enter' or *parnkami* 'run, move fast' but with any verbs, thus indicating the overall orientation or direction of travel of the person or thing being spoken about with respect to the speaker.



Listen and repeat these additional sentences with directional endings and the goal ending:

- 34. Maliki ka pirli-kirra parnkamirra. The dog is running off to the hill.
- 35. Wati ka ngurra-kurra yanirni. The man is coming to the camp.
- 36. Kurdu ka ngaju(lu)-kurra yanirni. The child is coming to me.
- 37. Ngaju(lu) karna nyuntu(lu)-kurra I am going over to you.
yanirra.

ENDINGS ON PRONOUNS

When some endings are attached to pronominal words, they typically attach to the long (with *+lu*) form of the pronoun, while others attach to either the short or long forms. See the Note under Table 3 on page 79 for the possible combinations with the endings covered in these lessons.

SOURCE ENDINGS

When a person or thing or place is the starting point of someone's or something's movement along a path it can be referred to in Warlpiri by putting

the 'source' ending *-ngurlu* or *-ngirli* onto the nominal or pronominal word referring to the starting point. (In most of the technical linguistic descriptions of Warlpiri, this ending is called the elative case.)



Listen and repeat. Note that the number 37 is repeated for two consecutive example sentences on the tape:

- | | |
|---|---------------------------------------|
| 37. Wati ka ngurra-ngurlu yanirni. | The man is coming from the camp. |
| 38. Karnta ka ngapa-ngurlu yanirni. | The woman is coming from the water. |
| 39. Kurdu ka kuurlu-ngurlu yanirni. | The child is coming from the school. |
| 40. Maliki ka nyuntu(lu)-ngurlu
parnkamirni. | The dog is running this way from you. |
| 41. Nantuwu ka ngaju(lu)-ngurlu
parnkamirra. | The horse is running away from me. |
| 42. Karnta ka yuwarli-ngirli yanirni. | The woman is coming from the house. |
| 43. Wati ka wijipitirli-ngirli yanirni. | The man is coming from the hospital. |
-

More about source endings

When do you use *-ngurlu* and when do you use *-ngirli* ?

From listening to the sentences 37–43 and from your knowledge of the goal endings *-kurra* and *-kirra*, you will know that *-ngirli* only follows *i* and that *-ngurlu* is used elsewhere.



Listen carefully and write in the appropriate form of the source ending (answers are on page 194):

- | | |
|-------------------------------------|--|
| 44. Wati ka kantini__ yanirni. | The man is coming from the canteen. |
| 45. Nantuwu ka pirli__ parnkamirni. | The horse is running this way from the hill. |

46. Kamta ka yujuku__ yanirmi. The woman is coming from the humpy.
47. Wati ka Yariyungka__ yanirmi. The man is coming from Areyonga.
48. Maliki ka yama__ yanirmi. The dog is coming from the shade.
-



Note

There are many different Warlpiri endings that translate the various meanings of the English word 'from'. We will be learning several of them in the course of these lessons.

Alternate source ending

Another ending which is used to indicate from where something has moved is *-jangka* which you will hear in sentences 49–51.



Listen and repeat:

49. Wati ka kantini-jangka yanirmi. The man is coming from the shop.
50. Kamta ka ngapa-jangka yanirmi. The woman is coming from the water.
51. Ngaju(lu) kama Yurmtumu-jangka I am leaving Yuendumu.
yanirra.
-

Learning hint

Sentences 52–62 provide more examples of the sorts of sentences you have learnt about up to this point in the lessons. Recall that the order of words in Warlpiri sentences is very flexible.



Listen and repeat:

52. Wati ka ngurra-kurra yani. The man is going home.
Wati ka yani ngurra-kurra.
Ngurra-kurra ka yani wati.
Ngurra-kurra ka wati yani.
Yani ka wati ngurra-kurra.
Yani ka ngurra-kurra wati.
53. Wati ka ngurra-ngurlu yanirni. The man is coming from home.
Wati ka yanirni ngurra-ngurlu.
Ngurra-ngurlu ka yanirni wati.
Ngurra-ngurlu ka wati yanirni.
Yanirni ka wati ngurra-ngurlu.
Yanirni ka ngurra-ngurlu wati.
54. Wati kulaka ngurra-kurra yani. The man is not going home.
Wati kulaka yani ngurra-kurra.
Kulaka ngurra-kurra yani wati.
Kulaka wati yani ngurra-kurra.
Kulaka yani wati ngurra-kurra.



Listen, repeat and try to learn these questions and answers off by heart:

55. Watinya ka ngurra-kurra yani? Is the man going home?
Yuwayi, wati ka ngurra-kurra yani. Yes, the man is going home.
Lawa, kulaka wati ngurra-kurra yani. No, the man is not going home.

56. Ngurra-kurranya ka yani wati? Is the man going home?
 Yuwayi, ngurra-kurra ka yani wati. Yes, the man is going home.
 Lawa, kulaka ngurra-kurra yani wati. No, the man is not going home.
57. Watinya ka ngurra-ngurlu yanirni? Is the man coming from home?
 Yuwayi, wati ka ngurra-ngurlu yanirni. Yes, the man is coming from home.
 Lawa, kulaka wati ngurra-ngurlu yanirni. No, the man's not coming from home.
58. Ngurra-ngurlunya ka yanirni wati? Is the man coming from home?
 Yuwayi, ngurra-ngurlu ka yanirni wati. Yes, the man is coming from home.
 Lawa, kulaka ngurra-ngurlu yanirni wati. No, the man's not coming from home.
59. Nyuntu(lu)nya kanpa Yurntumu-kurra yani? Are you going to Yuendumu?
 Yuwayi, ngaju(lu) karna Yurntumu-kurra yani. Yes, I'm going to Yuendumu.
 Lawa, kulakarna ngaju(lu) Yurntumu-kurra yani. No, I'm not going to Yuendumu.
60. Yurntumu-kurranya kanpa yani nyuntu(lu)? Are you going to Yuendumu?
 Yuwayi, Yurntumu-kurra karna yani ngaju(lu). Yes, I'm going to Yuendumu.
 Lawa, kulakarna Yurntumu-kurra yani ngaju(lu). No, I'm not going to Yuendumu.
61. Nyiya-kurra ka yani wati? What is the man going to?
 Karru-kurra ka yani wati. The man is going to the creek.
 Karru-kurra ka yani. He is going to the creek.

- | | |
|-----------------------------------|-----------------------------------|
| 62. Nyiya-ngurlu ka yanirmi wati? | What is the man coming from? |
| Karru-ngurlu ka yanirmi wati. | The man is coming from the creek. |
| Karru-ngurlu ka yanirmi. | He is coming from the creek. |
-



VOCABULARY

nyarrpara	where?
nyarrpararla	where at?
nyarrpara-kurra	where to?
nyarrpara-ngurlu	where from?

About the vocabulary

The question word *nyarrpara* 'where' can host all the nominal endings we have seen so far: the location ending *-rla* 'at, on, in'; the goal ending *-kurra*; the source ending *-ngurlu*. Sentences 63–69 show you how this word is used. Like English, which allows 'where' to be used with or without 'to' when asking about a goal, when *nyarrpara* combines with a motion verb it is interpreted as 'where to' whether or not it has the goal ending *-kurra* attached:

- (4) Nyarrpara kanpa yani?
Where are you going?
- (5) Nyarrpara-kurra kanpa yani?
Where are you going to?
-



Listen and repeat:

- | | |
|------------------------------------|---|
| 63. Nyarrpararla ka nyinami kurdu? | Where is the child (sitting)? |
| Kurdu ka ngurrangka nyinami. | The child is (sitting) in camp/at home. |
| Ngurrangka ka nyinami. | He is (sitting) in camp/at home. |

- | | |
|--|---------------------------------------|
| 64. Nyarrpararla ka ngunami karnta? | Where is the woman (lying)? |
| Karnta ka wijipitirlirla ngunami. | The woman is (lying) in the hospital. |
| Wijipitirlirla ka ngunami. | She is (lying) in the hospital. |
| 65. Nyarrpara-kurra ka yani wati? | Where is the man going to? |
| Wati ka ngurra-kurra yani. | The man is going to the camp. |
| Ngurra-kurra ka yani. | He is going to the camp. |
| 66. Nyarrpara-kurra kanpa yani nyuntu(lu)? | Where are you going? |
| Ngaju(lu) karna Yalijipiringi-kirra yani. | I'm going to Alice Springs. |
| Yalijipiringi-kirra karna yani. | I'm going to Alice Springs. |
| 67. Nyarrpara-kurra kanpa yani? | Where are you going? |
| Yurntumu-kurra karna yani. | I'm going to Yuendumu. |
| 68. Nyarrpara-ngurlu ka yanirni wati? | Where is the man coming from? |
| Wati ka ngurra-ngurlu yanirni. | The man is coming from the camp. |
| Ngurra-ngurlu ka yanirni. | He is coming from the camp. |
| 69. Nyarrpara-ngurlu kanpa yanirni? | Where are you coming from? |
| Yurntumu-ngurlu karna yanirni. | I am coming from Yuendumu. |
-

PATH ENDING

Something along which something moves or is arrayed is expressed by a nominal to which the 'path' ending *-wana* is attached, as you will hear in sentences 70-75. (In most of the technical linguistic descriptions of Warlpiri, this ending is called the perlocative case.) To ask about the path that something moves along, or where something has passed by, you can add *-wana* to *nyarrpara*:

- (6) Nyarrpara-wana ka kurdu yani?
Where's the child going along/by/past?
-



Listen and repeat:

- | | |
|--|---|
| 70. Nantuwuka yurutu-wana
parnkami. | The horse is running along the
road. |
| 71. Wati ka karru-wana yani. | The man is walking along the creek. |
| 72. Maliki ka yuwarli-wana parnkami. | The dog is running by the house. |
| 73. Marlu ka manangkarra-wana
parnkami. | The kangaroo is running over the
spinifex plain. |
| 74. Kurdu ka ngajulu-wana yani. | The child is walking beside/with me.

The child is walking over me. |
| 75. Jurlpu ka pirli-wana parnkami. | The bird is flying ('running') over
the hill. |
-

COMPANY ENDING

Warlpiri has several ways of referring to a person or thing that someone or something goes along in the company of. One of these is the 'company' ending *-ngkajinta* or *-rlajinta* (in most of the technical linguistic descriptions of Warlpiri, this ending is called the comitative case). These are like the location endings with *-jinta* added. Words with two vowels host *-ngkajinta* while others host *-rlajinta*. Remember that *nyiya* 'what' is an exception and takes the *-rlajinta* ending, as you will hear in 85.



Listen and repeat:

- | | |
|--|---------------------------------------|
| 76. Kurdu ka karntangkajinta yani. | The child is going with the
woman. |
| 77. Maliki ka nantuwurlajinta
parnkami. | The dog is running with the horse. |

- | | |
|---|---|
| 78. Kurdu ka karntangkajinta
Yurntumu-kurra yani. | The child is going to Yuendumu
with the woman. |
| 79. Maliki ka nantuwurlajinta
karru-wana parnkami. | The dog is running along the creek
with the horse. |
| 80. Karnta ka watingkajinta yanirni. | The woman is coming with the man. |
| 81. Nyuntu(lu) kanpa ngajulurlajinta
yani. | You are going with me. |
| 82. Kurdu ka ngarrkangkajinta
ngurra-ngurru yanirni. | The child is coming from the camp
with the man. |
| 83. Ngaju(lu) karna nyuntulurlajinta
Yalijipiringi-kirra yani. | I am going to Alice Springs with you. |
-

Company ending on question words

- | | |
|---|--|
| 84. Nganangkajinta ka yani kurdu?
Karntangkajinta ka yani. | Who is the child going with?
He's going with the woman. |
| 85. Nyiyarlajinta ka parnkami maliki?
Nantuwurlajinta ka parnkami. | What is the dog running with?
It is running with the horse. |



Note

Warlpiri has many ways of expressing the different meanings associated with the English word 'with'. You will be learning different ways of saying 'with' as you proceed through these lessons.



VOCABULARY

MALE	FEMALE
Japanangka	Napanangka
Japangardi	Napangardi
Japaljarri	Napaljarri
Jungarrayi	Nungarrayi
Jupurrula	Napurrula ¹
Jakamarra	Nakamarra
Jangala	Nangala
Jampijinpa	Nampijinpa

About the vocabulary

All Warlpiri people belong to one of eight groups depending on how they are related to each other. (See the special section on kin relations on page 186.) Each of the eight groups (called **subsections** in the anthropological literature) is named — there is one variant for males starting with *j* and another for females starting with *n*. These names are commonly called ‘skin names’ in Central Australia. Warlpiri people use these names all the time to address and refer to people. Because they are less personal than an individual’s name, they can be used with less discretion. Outsiders, including non-Aboriginal people who live among the Warlpiri, are usually assigned to one of the eight groups and they are addressed and referred to by the appropriate skin name. Unlike personal names, skin names do not become taboo, since they name classes or groups rather than individuals.

To ask what someone’s skin name is you say:

(7) Nyiya nyiya?

what what

What’s his/her skin name?

1. Because there is no contrast between the sounds written *l* and *rl* when the preceding consonant is *rr*, you might come across these alternate spellings: Jupurrula, Napurrula.

To ask the person who you are talking to what his/her skin name is:

(8) Nyiya nyiya+npa?

what what+you

What's your skin name?

to which the reply may be:

(9) Ngaju+ma Napaljarri.

I+I SKIN NAME

I'm a Napaljarri.

or

(10) Napaljarri+ma.

SKIN NAME+I

I'm a Napaljarri.



Listen and repeat these additional sentences with the company ending:

86. Nganangkajinta ka kurdu yanimi? Who is the child coming with?

Napurrularlajinta ka yanimi. He is coming with Napurrula.

87. Nganangkajinta kanpa Yumtumu-kurra yani? Who are you going to Yuendumu with?

Japanangkarlajinta karna yani. I am going with Japanangka.

88. Nganangkajinta ka Jangala pamkami? Who is Jangala running with?

Kurdungkajinta ka pamkami. He is running with the child.

Table 3: Nominal and pronominal locational endings

Name	Technical name	Form
location	locative	+rla +ngka (on words with 2 vowels)
goal	allative	-kurra -kirra (on words ending in i)
source	elative	-ngurlu -ngirli (on words ending in i)
source (2)	source	-jangka
path	perlative	-wana
company	comitative	+rlajinta +ngkajinta (on words with 2 vowels)



Note

The question word *nyiya* hosts the *+rla* and *+rlajinta* endings.

The location and company endings only attach to the long form of the pronouns *ngajulu* and *nyuntulu* whereas the other endings can attach to either the long (with *+lu*) or short (without *+lu*) forms.

Lesson Four



VOCABULARY

yapa	person
miyi	vegetable food, fruit
wawirri	kangaroo (synonym of <i>marlu</i>)
kanyarla	euro, rock kangaroo
wakulyarri	rock wallaby
marna	grass, spinifex
yankirri	emu
karli	boomerang
kijirni	throw, drop, trip, cause to fall
luwarni	shoot, hit with missile
pantirni	spear, pierce, peck, poke
pakarni	strike, hit, chop
pajirni	cut, bite, pick, tear off
nyanyi	see, look, watch
pinyi	hit, kill, bite
mani	get, take
ngarni	eat, drink
katirni	tread on, press down, weigh down
yarlkirni	bite

About the vocabulary

- *yapa* is used in two main ways: to refer to an Aboriginal person as opposed to a non-Aboriginal person or to refer to a human being as opposed to a non-human being. This word is also used like English 'somebody', 'someone'.

- (1) Yapa ka yanimi.
 person AUX come
 Someone's coming.

- *kardiya* or *walypali* (from English *whitefella*) is used to refer to non-Aboriginal people, typically of European origin, especially men.
- *mijiji* (from English *missus*) is what non-Aboriginal women are usually called.
- Warlpiri has no single word that means the same as English 'food'. Warlpiri people divide food into three classes: *kuyu* 'food of animal origin'; *miyi* or *mangarri* 'food of vegetable origin' and *pama* 'delicacy foods of insect origin' such as honeys, larvae, lerps, mannas and also nectars which are honey-like. Alcoholic drinks are usually called *pama*; a person who is drunk is said to be *pama-jangka* (literally 'from alcohol').
- Any Warlpiri verb stem belongs to one of five verb classes (or conjugations) which are marked by a distinctive set of endings. In this lesson you will learn how to use verbs of each of these classes in their 'present' form. You will notice that there are three classes of verbs with stems consisting of one syllable and two other classes with stems of more than one syllable. The verbs from lessons 1–4 are listed in Table 4 on the next page according to the form of their 'present' ending.
- *Nga+rni* 'eat, drink' is the only member of its class. Although it has the same present ending as the verbs in column 2, namely *+rni*, it has distinctive endings for non-present forms as will be seen in lessons 6 and 7.

Table 4: Verb classes: present form

wangka+mi	panti+rni	nga+rni	pi+nyi	ya+ni
yula+mi	yarlki+rni		nya+nyi	ma+ni
purla+mi	paji+rni			
ngarlarr+mi	kati+rni			
nguna+mi	paka+rni			
nyina+mi	luwa+rni			
karri+mi	kiji+rni			
parnka+mi				
wapa+mi				
yuka+mi				
janka+mi				
nyarrpa-jarri+mi				

ERGATIVE ENDINGS

When the event or process referred to by a verb implies that one person or thing is acting on another or affecting another in some way, then the nominal which refers to the affecting person or thing has a special ending on it. The person or thing that is acted on or affected has no ending on it.

Compare sentences (2) and (3):

- (2) Karnta ka nyanyi kurdungku.
 woman AUX look child+NGKU

The child is looking at a woman.

- (3) Karntangu ka kurdu nyanyi.
 woman+NGKU AUX child look

A woman is looking at a child.

It is the ending *+ngku*, called the ergative ending in technical linguistic terminology, which indicates that the referent of the word it is attached to is the 'seer' (*kurdu +ngku* 'child' in (2); *karnta +ngku* 'woman' in (3)), while the referent of the word with no ending on it is the 'seen' (*karnta* 'woman' in (2); *kurdu* 'child' in (3)). This information is conveyed in an English sentence by the order of the words: the 'seer' comes before the verb and the 'seen' comes after the verb. There are two distinct forms of the ergative ending in Warlpiri: *+ngku* and *+rlu*. The ergative ending goes onto nominal expressions which have a range of semantic and grammatical functions which will be studied in these lessons.

In sentences 1–8, pay special attention to the final syllable on the first word. This syllable is the ergative ending. It has 4 variants: *+ngku* or *+ngki* on words with 2 vowels; *+rlu* or *+rli* on words with more than 2 vowels. The *+rli* and *+ngki* endings only follow *i*.



Listen and repeat:

- | | |
|-------------------------------------|------------------------------------|
| 1. Ngarrkangku ka wawirri luwarni. | The man is shooting the kangaroo. |
| 2. Karntangku ka ngapa ngarni. | The woman is drinking water. |
| 3. Kurdungku ka warlu mani. | The child is getting firewood. |
| 4. Watingki ka karli kijimi. | The man is throwing a boomerang. |
| 5. Japanangkarlu ka marlu pantirni. | Japanangka is spearing a kangaroo. |
| 6. Japaljarri ka kuyu pajirni. | Japaljarri is cutting meat. |
| 7. Nantuwurlu ka maliki nyanyi. | The horse sees the dog. |
| 8. Malikirli ka kurdu yarlkirni. | The dog is biting the child. |
| Malikirli ka kurdu pinyi. | The dog is biting the child. |



Note

The same words with two vowels which take the *+rla* rather than *+ngka* 'location' ending, take the *+rlu/+rli* endings rather than the *+ngku/+ngki* endings.



Listen carefully and write in the appropriate form of the ergative ending (answers are on page 194):

- | | |
|-------------------------------------|---|
| 9. Marlu__ ka marna ngarni. | The kangaroo is eating grass. |
| 10. Puluku__ ka ngapa ngarni. | The bullock is drinking water. |
| 11. Yapa__ ka watiya pakarni. | The person is chopping a tree. |
| 12. Wakulyarri__ ka yapa nyanyi. | The rock wallaby sees the person. |
| 13. Kanyarla__ ka yankirri nyanyi. | The euro sees the emu. |
| 14. Jangala__ ka karli kijirni. | Jangala is throwing a boomerang. |
| 15. Yankirri__ ka miyi pantirni. | The emu is pecking the fruit. |
| 16. Marna__ ka kurdu kijirni. | The spinifex is tripping the child. |
| 17. Jampijinpa__ ka karli pantirni. | Jampijinpa is poking the boomerang.
(e.g. with hot wire, to make a design) |
| 18. Pirli__ ka nantuwu kijirni. | The stone is tripping the horse. |
| 19. Miyi__ ka wati katirni. | The food is weighing the man down. |

Learning hint

Remember that it is the ending on nominal words which gives the information about who is doing what to whom in Warlpiri sentences. Learn to listen for these endings in sentences in which the words may come in almost any order.



Listen and repeat:

20. Ngarrkangku ka wawirri luwarni. The man is shooting a kangaroo.
 Ngarrkangku ka luwarni wawirri.
 Wawirri ka luwarni ngarrkangku.
 Wawirri ka ngarrkangku luwarni.
 Luwarni ka wawirri ngarrkangku.
 Luwarni ka ngarrkangku wawirri.

21. Karntangku ka ngapa ngarni.
 Karntangku ka ngarni ngapa.
 Ngapa ka karntangku ngarni.
 Ngapa ka ngarni karntangku.
 Ngarni ka ngapa karntangku.
 Ngarni ka karntangku ngapa.

The woman is drinking
 water.

22. Ngarrkangku kulaka wawirri luwarni.
 Wawirri kulaka ngarrkangku luwarni.
 Kulaka ngarrkangku wawirri luwarni.
 Kulaka wawirri luwarni ngarrkangku.
 Kulaka luwarni wawirri ngarrkangku.
 Kulaka ngarrkangku luwarni wawirri.
 Kulaka luwarni ngarrkangku wawirri.
 Kulaka wawirri ngarrkangku luwarni.
 Ngarrkangku kulaka luwarni wawirri.
 Wawirri kulaka luwarni ngarrkangku.

The man is not shooting a
 kangaroo.

Focusing on the nominal with the ergative ending

The ending *+nya* can go onto the nominal with the ergative ending on it as in sentence 23 in which the questioner wants it confirmed that the 'shooter' is a man.



Listen and repeat:

23. Ngarrkangkunya ka wawirri
 luwarni?

Is a man shooting a kangaroo?

Yuwayi, ngarrkangku ka
 wawirri luwarni.

Yes, a man's shooting a roo.

Lawa, kulaka ngarrkangku wawirri luwarni.	No, a <u>man's</u> not shooting a roo.
24. Wawirrinya ka ngarrkangku luwarni?	Is the man shooting a <u>kangaroo</u> ?
Yuwayi, wawirri ka ngarrkangku luwarni.	Yes, the man is shooting a <u>roo</u> .
Lawa, kulaka wawirri ngarrkangku luwarni.	No, the man is not shooting a <u>roo</u> .
25. Luwarninya ka ngarrkangku wawirri?	Is the man <u>shooting</u> the kangaroo?
Yuwayi, luwarni ka ngarrkangku wawirri.	Yes, the man is <u>shooting</u> a roo.
Lawa, kulaka luwarni ngarrkangku wawirri.	No, the man is not <u>shooting</u> a roo.

Question words with ergative ending

To ask 'who' is doing something to someone or something, the ergative ending +*ngku* is added to the question word *ngana* as in 26. To answer 'I don't know who', *nganangku* is followed by the particle *mayi* encountered in previous lessons.



Listen and repeat:

26. Nganangku ka wawirri luwarni?	Who is shooting the kangaroo?
Ngarrkangku ka wawirri luwarni.	The man is shooting the kangaroo.
Ngarrkangku ka luwarni.	The man is shooting it.
Karija, nganangku mayi ka luwarni.	Search me, I don't know who is shooting it.
Karija, nganangku mayi ka wawirri luwarni.	Search me, I don't know who is shooting the kangaroo.

Karija, ngarrkangku marda ka wawirri luwarni.	Search me, perhaps the man is shooting the kangaroo.
Karija, ngarrkangku marda ka luwarni.	Search me, perhaps the man is shooting it.

Asking what's affected

To ask the identity of the thing being affected by or undergoing the action or process referred to by one of these multiple participant verbs, the question word *nyiya* is used as in 27.



Listen and repeat:

27. Nyiya ka ngarrkangku luwarni?	What is the man shooting?
Wawirri ka ngarrkangku luwarni.	The man is shooting a kangaroo.
Wawirri ka luwarni.	He is shooting a kangaroo.
Karija, nyiya mayi ka luwarni.	Search me, I don't know what he is shooting.
Karija, nyiya mayi ka ngarrkangku luwarni.	Search me, I don't know what the man is shooting.
Karija, wawirri marda ka ngarrkangku luwarni.	Search me, perhaps the man is shooting a kangaroo.
Karija, wawirri marda ka luwarni.	Search me, perhaps he's shooting a kangaroo.

Asking what is affecting something

To ask what is doing something to someone or something, the ergative ending *+rlu* is added to the question word *nyiya* as in 28. To answer 'I don't know what', *nyiyarlu* is followed by the particle *mayi*. (Some speakers use the form *nyiyangku*.)



Listen and repeat:

28. Nyiyarlu ka kurdu yarlkirni?	What is biting the child?
Nyiyangku ka kurdu yarlkirni?	What is biting the child?
Malikirli ka kurdu yarlkirni.	A dog is biting the child.
Malikirli ka yarlkirni.	A dog is biting him.
Karija, nyiyarlu mayi ka kurdu yarlkirni.	Search me, I don't know what is biting the child.
Karija, nyiyangku mayi ka kurdu yarlkirni.	Search me, I don't know what is biting the child.
Karija, malikirli marda ka kurdu yarlkirni.	Search me, perhaps a dog is biting the child.
Karija, malikirli marda ka yarlkirni.	Search me, perhaps a dog is biting him.

Asking what is being affected

To ask the identity of the person being affected or undergoing the action or process referred to by one of these multiple participant verbs, the question word *ngana*, without any ending on it, is used as in 29.



Listen and repeat:

29. Ngana ka kurdungku nyanyi?	Who is the child looking at?
Japanangka ka kurdungku nyanyi.	The child is looking at Japanangka.
Japanangka ka nyanyi.	He's looking at Japanangka.
Karija, ngana mayi ka kurdungku nyanyi.	Search me, I don't know who the child is looking at.
Karija, ngana mayi ka nyanyi.	Search me, I don't know who he's looking at.
Karija, Japanangka marda ka kurdungku nyanyi.	I don't know, the child is looking at Japanangka perhaps.

Karija, Japanangka marda
ka nyanyi.

I don't know, (perhaps) he is
looking at Japanangka.



VOCABULARY

nyarrpa-mani? do what to?

About the vocabulary

In lesson 1, you learnt how to ask 'What is X doing?' or 'What is X becoming?' by using *nyarrpa-jarrimi* as in (4).

(4) Nyarrpa-jarrimi kanpa?

What are you doing?

If you want to ask what effect someone or something (X) has on another person or thing (Y), what X does to Y, or what X causes Y to become, then you use the verb *nyarrpa-mani* as in (5). A nominal referring to X has the ergative ending, while the nominal referring to Y has no ending on it as in sentence 30.

(5) Nyarrpa-mani kanpa?

What are you doing to him/her/it?



Listen and repeat:

30. Nyarrpa-mani ka ngarrkangu
wawirri?

What is the man doing to the
kangaroo?

Luwarni ka ngarrkangu wawirri.

The man is shooting the kangaroo.

Luwarni ka.

He is shooting it.

Questioning the action as a whole

To simply ask what is happening, what is going on, or what's doing, the compound verb *nyarrpa-jarrimi* is used as in 31.



Listen and repeat:

- | | |
|---------------------------------|---------------------------------|
| 31. Nyarrpa-jarrimi ka ngarrka? | What is the man doing? |
| Wawirri ka luwarni ngarrkangu. | The man is shooting a kangaroo. |
| Wawirri ka luwarni. | He is shooting a kangaroo. |
-

COMPOUND VERBS

These two verbs, *nyarrpa-jarrimi* and *nyarrpa-mani*, are what are called compound verbs because they are made up of an extra nominal-type element that is prefixed to the verbal stem. The nominal element is *nyarrpa* while the verb stems are *jarri-* and *ma-* respectively. An infinite number of verbs can be created in Warlpiri by adding *jarri-* and *ma-* (or some other verbal stems) to nominal elements. You will see more examples in lesson 5.

PRONOUNS AND THE ERGATIVE ENDING

The ergative ending is added to the long form of the pronouns *ngajulu* 'I' and *nyuntulu* 'you' to form *ngajulurlu* and *nyuntulurlu*.



Listen and repeat:

- | | |
|---|--------------------------|
| 32. Ngajulurlu karna wawirri nyanyi. | I see a kangaroo. |
| Wawirri karna nyanyi. | |
| 33. Nyuntulurlu kanpa yankirri luwarni. | You are shooting an emu. |
| Yankirri kanpa luwarni. | |
-



Note

Some speakers of north-west Warlpiri dialects and closely related languages such as Ngardi use the forms *ngajungku* and *nyuntungku* but these are considered non-standard in most Warlpiri dialects. However, many children and young people do use these forms.

Omitting the ergative ending on pronouns

The ergative ending is frequently not used on the pronominal words *ngaju(lu)* and *nyuntu(lu)* as you can hear in 34–35. Recall that the pronominal ending on the auxiliary signals whether the speaker, addressee or another is the person acting on someone or something, or producing some effect on someone or something.



Listen and repeat:

34. Ngajulu karna wawirri nyanyi. I see a kangaroo.
 Ngaju karna wawirri nyanyi.
35. Nyuntulu kanpa yankirri luwarni. You can shoot an emu.
 Nyuntu kanpa yankirri luwarni.

NON-SUBJECT AUXILIARY PRONOMINAL ENDING

Warlpiri has two sets of pronominal auxiliary endings: a subject set and a non-subject set. The word ‘subject’ is used here in a technical linguistic sense, but in most cases it correlates with the nominal expression or pronominal ending referring to the main (more agent-like) participant in the state, process or event referred to by the sentence. When the speaker is the subject of a sentence, it is the auxiliary ending *+ma* which refers to the speaker as in (6) and (7). The corresponding pronominal word may also be used, but is not obligatory — as indicated by the pronominal words in parentheses.

(6) Yani **karna** (ngaju(lu)).
go PRESENT+I (I)

I'm going.

(7) Nyanyi **karna** wawirri (ngajulurlu).
see PRESENT+I kangaroo (I+ERGATIVE)

I can see a kangaroo.

+rna is the 'speaker subject auxiliary ending', while *+npa* is the 'addressee subject auxiliary ending' as used in (8) and (9).

(8) Yani **kanpa** (nyuntu(lu)).
go PRESENT+YOU (you)

You're going.

(9) Nyanyi **kanpa** wawirri (nyuntulurlu).
see PRESENT+YOU kangaroo (you+ERGATIVE)

You can see a kangaroo.

Recall that if the subject is a third person (neither the speaker nor addressee) it is the absence of any auxiliary pronominal ending which signals this fact, as illustrated by (10) and (11) with no pronominal form.

(10) Yani **ka**.
go PRESENT

He/she/it's going.

(11) Nyanyi **ka** wawirri.
see PRESENT kangaroo

He/she/it can see a kangaroo.

When the speaker undergoes or is affected by some action or process brought about by another person or thing, the speaker is referred to by the 'speaker non-subject auxiliary ending' *+ju* (or *+ji* following *i*) as in (12). The corresponding pronominal word may also be added, for example, *ngaju(lu)* in (12).

- | | | | |
|-------------|-------------|-------------------|--------------|
| (12) Nyanyi | kaju | wawirrirli | (ngaju(lu)). |
| see | PRESENT-ME | kangaroo+ERGATIVE | (me) |

The kangaroo can see **me**.

When the addressee undergoes or is affected by some action or process in which another person or thing is involved, it is referred to by the 'addressee non-subject auxiliary ending' *+ngku* (or *+ngki* following *i*) as in (13).

- | | | | |
|-------------|---------------|-------------------|---------------|
| (13) Nyanyi | kangku | wawirrirli | (nyuntu(lu)). |
| see | PRESENT-YOU | kangaroo+ERGATIVE | (you) |

The kangaroo can see **you**.

Subject and non-subject pronominal auxiliary endings combine when the two main participants in the action or process referred to by the verb are the speaker and the addressee. In (14), it is the speaker who is the subject and the addressee who is the non-subject.

- | | |
|-------------|--------------------|
| (14) Nyanyi | ka+ma+ngku. |
| see | PRESENT+I+YOU |

I can see you.

In (15) it is the addressee who is the subject and the speaker who is the non-subject.

- | | |
|-------------|-------------------|
| (15) Nyanyi | ka+npa+ju. |
| see | PRESENT+YOU+ME |

You can see me.

When a third person (neither the speaker nor addressee) is the non-subject, there is no auxiliary pronominal ending.

(16) Nyanyi karna.
 see PRESENT+I
 I can see him/her/it.

(17) Nyanyi kanpa.
 see PRESENT+YOU
 You can see him/her/it.



Listen and repeat:

36. Ngarrkangku kaju ngaju(lu) nyanyi. The man sees me.
 Ngarrkangku kaju nyanyi.
37. Ngarrkangku kangku nyuntu(lu) nyanyi. The man sees you.
 Ngarrkangku kangku nyanyi.
38. Ngajulurlu karnangku nyuntu(lu) nyanyi. I see you.
 Nyanyi karnangku.
39. Nyuntulurlu kanpaju ngaju(lu) nyanyi. You see me.
 Nyanyi kanpaju.

Table 5: Pronominals: speaker, addressee

	Pronominal word	Pronominal auxiliary endings	
		Subject	Non-subject
I	<i>ngaju/ngajulu</i>	<i>+rna</i>	<i>+ju/ +ji</i>
you	<i>nyuntu/nyuntulu</i>	<i>+npa</i>	<i>+ngku/ +ngki</i>

Learning hint

To be able to hear and use the auxiliary pronominal endings correctly and fluently you need lots and lots of practice. Listen again and again to 36–47 until you know these sentences off by heart. They provide good revision practice for you.



Listen and repeat:

- | | |
|--|--|
| 40. Ngapanya kanpa ngarni? | Are you drinking water? |
| Yuwayi, ngapa karna ngarni. | Yes, I'm drinking water. |
| Lawa, kulakarna ngapa ngarni. | No, I'm not drinking water. |
| 41. Nyuntulurlunya kanpa yankirri luwarni? | Are you shooting an emu? |
| Yuwayi, ngajulurlu karna yankirri luwarni. | Yes, I'm shooting an emu. |
| Lawa, kulakarna ngajulurlu yankirri luwarni. | No, I'm not shooting an emu. |
| 42. Nyanyinya kanpaju? | Are you looking at me? |
| Yuwayi, nyanyi karnangku. | Yes, I am looking at you. |
| Lawa, kulakarnangku nyanyi. | No, I am not looking at you. |
| 43. Nganangku kaju nyanyi? | Who is looking at me? |
| Japanangkarlu kangku nyanyi. | Japanangka is looking at you. |
| Karija, nganangku mayi kangku nyanyi. | I don't know who is looking at you. |
| Karija, karntangku marda kangku nyanyi. | I don't know, perhaps the woman is looking at you. |
| Kulakangku nganangku nyanyi. | Nobody is looking at you. |

- | | |
|---|---|
| 44. Nganangku kangku pakarni? | Who is striking you? |
| Ngarrkangku kaju pakarni. | The man is striking me. |
| Karija, nganangku mayi kaju pakarni. | I don't know who is striking me. |
| Karija, ngarrkangku marda kaju pakarni. | I don't know, perhaps the man is striking me. |
| Kulakaju nganangku pakarni. | Nobody is striking me. |
| 45. Nyiyarlu kangku pinyi? | What is biting you? |
| Nyiyangku kangku pinyi? | What is biting you? |
| Malikirli kaju pinyi. | The dog is biting me. |
| Karija, nyiyarlu mayi kaju pinyi. | I don't know what is biting me. |
| Karija, nyiyangku mayi kaju pinyi. | I don't know what is biting me. |
| Karija, malikirli marda kaju pinyi. | I don't know, perhaps the dog is biting me. |
| Kulakaju nyiyarlu pinyi. | Nothing is biting me. |
| Kulakaju nyiyangku pinyi. | Nothing is biting me. |
| 46. Ngana kanpa nyanyi? | Who do you see? |
| Japanangka karna nyanyi. | I see Japanangka. |
| Kulakarna ngana nyanyi. | I don't see anybody. |
| 47. Nyiya kanpa ngarni? | What are you eating? |
| Kuyu karna ngarni. | I am eating meat. |
| Kulakarna nyiya ngarni. | I am not eating anything. |
-



VOCABULARY

makiti	gun
kurlarda	spear
junma	knife
pikirri	spear-thrower, woomera

About the vocabulary

Here are the Warlpiri names for some weapons and tools.

- *makiti* comes from English ‘musket’ but it is used to refer to any sort of rifle. You may also hear Warlpiri people using the word *rayupurlu*.
- *kurlarda*, the long wooden hunting spear, was thrown by means of a spear-thrower: *pikirri*. In the north-west, a long thin flat spear-thrower called *wanmayi* was used but the most common type used by Warlpiri people was the *pikirri* which is concave on one side and convex on the other.
- *mangulpa*, *warnti* or *wurrumpuru* are the names for the hand-held lance mainly used as a fighting weapon.
- While *karli* (or *malpa*) ‘boomerang’, spears, spear-throwers and rifles are typically men’s weapons, a traditional Warlpiri woman’s most important tool is her digging stick called *kana*, *karlangu* or *karrparnu*.

MEANS AND INSTRUMENTS

When someone or something manipulates something else in order to produce some effect on another person or thing, that tool or weapon or instrument is referred to by a nominal with the **ergative** ending on it as in 48–55 below. In (18) the instrument that is manipulated by the speaker and which actually comes into contact with the child is the stick *watiya+rlu* ‘stick+ERGATIVE’.

(18) Kurdu	karna	pakarni	watiyarlu.
child	PRESENT+I	hit	stick+ERGATIVE

I am hitting the child with a stick.

A sentence such as (19) can be ambiguous!

(19) Watiyarlu kaju luwarni.

stick+ERG PRESENT+ME hit-with-something-moving-through-air

He/she is pelting me with a stick. OR

I am being hit by a (flying) stick.

(Literally: A (flying) stick is hitting me. For example, the branch of a tree that falls off and hits the person below.)

Usually we hear and utter sentences in some context — either as part of a larger speech or conversation, or as a commentary or reaction to something happening around us — thus we can usually know how to interpret sentences like (19) that are potentially ambiguous.



Listen and repeat:

- | | |
|--|---|
| 48. Ngarrkangu ka wawirri makitirli luwarni. | The man is shooting a kangaroo with a gun. |
| 49. Ngajulurlu karna yankirri karlingki luwarni. | I am hitting the emu with a boomerang. |
| 50. Kurdungku ka kuyu junmangu pajirni. | The child is cutting the meat with a knife. |
| 51. Watingki ka kurlarda pikirirli kijirni. | The man is throwing the spear with a spear-thrower. |
| 52. Jakamarrarlul ka kuyu kurlardarlul pantirni. | Jakamarra is spearing meat with a spear. |
| 53. Kurdungku ka maliki pirlingki luwarni. | The child is hitting the dog with a stone (by throwing it). |

- | | |
|----------------------------------|-------------------------------------|
| 54. Nyiyarlu kanpa kuyu pajirni? | What are you cutting the meat with? |
| Nyiyangku kanpa kuyu pajirni? | What are you cutting the meat with? |
| Junmangku karna pajirni. | I am cutting it with a knife. |
| Junmangku karna kuyu pajirni. | I am cutting the meat with a knife. |
-
- | | |
|---|---|
| 55. Nyiyarlu ka ngarrkangku wawirri pantirni? | What is the man spearing the kangaroo with? |
| Nyiyangku ka ngarrkangku wawirri pantirni? | What is the man spearing the kangaroo with? |
| Kurlardarlu ka pantirni. | He is spearing it with a spear. |
-

Further information

Many speakers put an additional ending on the 'instrument' word. This ending is *-kurlu* or *-kirli* (depending on the preceding vowel) and it is usually translatable into English as 'with'. It is added to the noun, e.g. *watiya-kurlu* 'with a stick' and then the ergative ending is added, e.g. *watiya-kurlurlu*. Here are some examples:

(20) Watingki ka marlu pantirni kurlarda-kurlurlu.

man+ERGATIVE PRESENT kangaroo spear spear-WITH+ERGATIVE

The man is spearing a kangaroo.

(21) Jakamarra+rlu ka Jupurrula luwarni karli-kirlirli.

Jakamarra+ERG PRESENT Jupurrula pelt boomerang-WITH+ERG

Jakamarra is hitting Jupurrula with a boomerang.

(22) Nyiya-kurlu+rlu ka kuyu pajirni?

what-with+ERG PRESENT meat cut

What is she cutting the meat with?

Lesson Five



VOCABULARY

wangkami	speak to
purlami	shout at, for
yulami	cry for
jijami	succumb to, be overwhelmed by, beaten by, defeated by
yulkami	like, love, be fond of
pardarni	wait for
mari-jarrimi	feel sorry for, pity
ngarlarrimi	laugh at
rdanparni	accompany
yura-kanyi	stalk, sneak up on

About the vocabulary

- Two of the verbs in this list are **compound verbs** containing a word that is attached to the front of the verb stem: *yura-ka+nyi* 'stalk, sneak up on' and *mari-jarri+mi* 'feel sorry, be sorry'. *Mari* used as a **nominal** simply means 'sad, sorry, mournful'.
- All the verbs in this list refer to situations which can involve two participants, for example, *wangkami* can involve someone who talks and someone who is talked to, *jijami* involves someone who is bettered by someone else, *rdanparni* involves someone who accompanies someone else. However, unlike the relationship between the participants in the situations referred to by the verbs introduced in lesson 4, the actions of neither participant causes any implied change in the state or location of the other.



Listen and repeat:

- | | |
|---|---|
| 1. Karnta karla ngarrkaku wangkami. | The woman is speaking to the man. |
| 2. Kurdu karla karntaku yulami. | The child is crying for the woman. |
| 3. Wati karla kurduku purlami. | The man is shouting for/to the child. |
| 4. Kurdu karla watiki pardarni. | The child is waiting for the man. |
| 5. Marlu karla malikiki jijami. | The kangaroo is succumbing to the dog. |
| 6. Karnta karla kurduku mari-jarrimi. | The woman is sorry for the child. |
| 7. Jangala karla Jampijinpaku ngarlarrimi. | Jangala is laughing at Jampijinpa. |
| 8. Jungarrayi karla Japaljarriki wangkami. | Jungarrayi is speaking to Japaljarri. |
| 9. Ngaju(lu) karnangku nyuntu(lu)ku pardarni. | I am waiting for you. |
| 10. Nyuntu(lu) kanpaju ngaju(lu)ku jijami. | You are being beaten by me/ succumbing to me. |
| 11. Kurdu karla karntaku rdanparni. | The child is accompanying the woman. |
| 12. Ngarrka karla wawirriki yura-kanyi. | The man is stalking the kangaroo. |
| 13. Karnta karla kurduku yulkami. | The woman loves the child. |

DATIVE ENDING

Unlike the achievement verbs such as *pakarni* 'hit', *pajirni* 'cut', *ngarni* 'eat/drink' etc. learnt in lesson 4, the **subject nominals** of these verbs do NOT have an ergative ending — they have no ending as when these verbs are used to refer to situations involving only one participant as seen in lessons 1–3. With these verbs, it is the **non-subject nominal** which has a special ending attached to it: *+ku* (or *+ki* on words ending in *i*). Linguists call this the dative ending — you can simply think of it as the 'to/for' ending as it is often used where English would use one of those little words. Out of convenience we will use the term **dative** because so many different meanings are associated with this ending as you will find out in the course of this lesson.



Listen carefully and write in the appropriate form of the dative ending (answers are on page 194):

- | | |
|---|---|
| 14. Ngarrka karla marlu___yura-kanyi. | The man is stalking the kangaroo. |
| 15. Ngaju(lu) karnarla yankirri___ yura-kanyi. | I am stalking the emu. |
| 16. Nyuntu(lu) kanparla Japanangka___rdanparni. | You are accompanying Japanangka. |
| 17. Karnta karla Jungarrayi___ngarlarrimi. | The woman is laughing at Jungarrayi. |
| 18. Wati karla nantuwu___jijami. | The man is being overcome by the horse. |

DATIVE AUXILIARY PRONOMINALS

In the sentences 1–8 and 11–13 above, you can hear the auxiliary pronominal ending *+rla* added to the 'present' auxiliary *ka*. It refers to the same person or thing as the nominal with the dative ending on it. Compare (1) and (2) below. In (1) the person spoken to is referred to by the nominal *kurdu+ku*

and the auxiliary pronominal *+rla*. In (2) the person spoken to is referred to by the auxiliary pronominal *+rla* only.

- (1) Karnta karla wangkami kurduku.
 woman PRESENT+RLA talk child+DATIVE
 A woman is talking to a child.

- (2) Karnta karla wangkami.
 woman PRESENT+RLA talk
 A woman is talking to him/her.

- (3) Wangkami karla.
 talk PRESENT+RLA
 He/she is talking to him/her.

The sentences (1–3) refer to a situation in which a third person is talking to a third person. Compare them with (4) in which the person spoken to by a woman is the speaker of the sentence and (5) in which the person spoken to by a woman is the addressee of this sentence. Recall that the pronominal words *ngaju* ‘I/me’ and *nyuntu* ‘you’ are usually used only to emphasise the role of the participant they refer to. However, if the pronominal word is used, as in (4) and (5), then it must have the dative ending on it.

- (4) Karnta kaju wangkami (ngajuku).
 woman PRESENT+me talk me+DATIVE
 A woman is talking to me.

- (5) Karnta kangku wangkami (nyuntuku).
 woman PRESENT+you talk you+DATIVE
 A woman is talking to you.

If it is the person talking who claims to be speaking to someone then there will be two auxiliary pronominal endings: the **subject** ending and the **non-subject** ending. Compare (6) and (7).

- (6) Wangkami ka+rna+rla.
talk PRESENT+I+to HIM/HER/IT
I am talking to him/her.

- (7) Wangkami ka+rna+ngku.
talk PRESENT+I+YOU
I am talking to you.

If someone says that the person he/she is addressing is talking to someone, then the addressee subject auxiliary pronominal ending +*npa* is used followed by the appropriate non-subject ending as in (8) and (9) depending on who that person is: the speaker (9) or a third party (8).

- (8) Wangkami ka+npa+rla.
talk PRESENT+YOU+to HIM/HER/IT
You are talking to him/her.

- (9) Wangkami ka+npa+ju.
talk PRESENT+YOU+ME
You are talking to me.

These combinations of auxiliary pronominal endings indicate whether the participants in the action referred to by the verb are the speaker, addressee or a third person. You can hear some combinations in 9 and 10 (page 101) with the verbs *pardarni* 'wait for' and *jijami* 'go down to, be beaten by' respectively.

Learning hint

The core of the Warlpiri sentence is the **verb** and **auxiliary** word.

You need to learn the combinations of auxiliary endings off by heart so that you recognise them when Warlpiri people use them and so that you can speak Warlpiri with some fluency.

The sentences in 19–29 give you lots of good practice with words and sentence types you have learnt about in this and previous lessons.



Listen and repeat (note that there is no sentence 25):

19. Karnta karla ngarrkaku wangkami. A woman is speaking to a man.

Karnta karla wangkami ngarrkaku.

Ngarrkaku karla karnta wangkami.

Ngarrkaku karla wangkami karnta.

Wangkami karla karnta ngarrkaku.

Wangkami karla ngarrkaku karnta.

20. Karnta kulakarla ngarrkaku wangkami. A woman is not speaking to a man.

Karnta kulakarla wangkami ngarrkaku.

Ngarrkaku kulakarla karnta wangkami.

Ngarrkaku kulakarla wangkami karnta.

Kulakarla karnta ngarrkaku wangkami.

Kulakarla wangkami karnta ngarrkaku.

Kulakarla wangkami ngarrkaku karnta.

- | | |
|--|---|
| 21. Karntanya karla ngarrkaku wangkami? | Is the woman talking to the man? |
| Yuwayi, karnta karla ngarrkaku wangkami. | Yes, the woman is talking to the man. |
| Lawa, kulakarla karnta ngarrkaku wangkami. | No, the woman is not talking to the man. |
| Yuwayi, wangkami karla. | Yes, she is talking to him. |
| Lawa, kulakarla wangkami. | No, she is not talking to him. |
| | |
| 22. Ngarrkakunya karla wangkami karnta? | Is the woman talking to a man? |
| Yuwayi, ngarrkaku karla wangkami. | Yes, she's talking to a man. |
| Lawa, kulakarla ngarrkaku wangkami. | No, she's not talking to a man. |
| | |
| 23. Wangkaminya karla karnta ngarrkaku? | Is the woman talking to a man? |
| Yuwayi, wangkami karla. | Yes, she's talking to him. |
| Lawa, kulakarla wangkami. | No, she's not talking to him. |
| | |
| 24. Karntakunya kanparla wangkami? | Are you speaking to a woman? |
| Yuwayi, karntaku karnarla wangkami. | Yes, I'm speaking to a woman. |
| Lawa, kulakarnarla karntaku wangkami. | No, I am not speaking to a woman. |
| | |
| 26. Japanangka kaju pardarni ngaju(lu)ku. | Japanangka is waiting for me. |
| Karija, ngana mayi kaju pardarni. | I don't know who's waiting for me. |
| Karija, Japanangka marda kaju pardarni. | I don't know, maybe Japanangka is waiting for me. |

- | | |
|--|---|
| <p>27. Nganaku karla wangkami karnta?
Japanangkaku karla wangkami karnta.</p> <p>Karija, nganaku mayi karla wangkami karnta.</p> <p>Karija, Japanangkaku marda karla wangkami karnta.</p> | <p>Who is the woman talking to?
The woman is talking to Japanangka.</p> <p>Search me, I don't know who the woman is talking to.</p> <p>I don't know, perhaps it's Japanangka that the woman's talking to.</p> |
| <p>28. Nganaku kanparla ngarlarrimi?
Japanangkaku karnarla ngarlarrimi.</p> | <p>Who are you laughing at?
I'm laughing at Japanangka.</p> |
| <p>29. Niyiyaku karla yura-kanyi wati?
Marluku karla yura-kanyi wati.
Marluku karla yura-kanyi.
Karija, niyiyaku mayi karla yura-kanyi wati.
Karija, niyiyaku mayi karla yura-kanyi.

Karija, marluku marda karla yura-kanyi wati.
Karija, marluku marda karla yura-kanyi.</p> | <p>What is the man stalking?
The man's stalking a kangaroo.
He's stalking a kangaroo.
I don't know what the man is stalking.
I don't know what he's stalking.

I don't know, maybe the man's stalking a kangaroo.
I don't know, maybe he's stalking a kangaroo.</p> |



VOCABULARY

yinyi	give
puntarni	take away, remove from, deprive of

About the vocabulary

The two new verbs introduced here, *yinyi* 'give' and its opposite *puntarni* 'take away from', refer to situations which imply three essential participants: something or someone that moves something or someone from one person to another.

You can hear in 31–34 that the person or thing that moves is referred to by a nominal with no ending on it: *miyi* in 31, *karli* in 32, *ngapa* in 33 and *kuyu* in 34. You will also hear the ergative ending on the 'giver' word when *yinyi* is the verb as in 31 and 33, while the dative ending is on the 'receiver' word. In 32 and 34 in which *puntarni* is the verb, the 'taker' word has the ergative ending on it whereas the 'deprived' word has the dative ending on it.



Listen and repeat:

- | | |
|--|---|
| 31. Karntangkku karla kurduku miyi yinyi. | The woman is giving food to the child. |
| 32. Ngarrkangu karla kurduku karli puntarni. | The man is taking the boomerang from the child. |
| 33. Ngajulurlu karnarla watiki ngapa yinyi. | I am giving water to the man. |
| 34. Nyuntulurlu kanpaju ngaju(lu)ku kuyu puntarni. | You are taking meat from me. |

Auxiliary pronominal endings

As for the auxiliary pronominal endings, only the endings corresponding to the ergative and dative words are used. In 33, the speaker is the 'giver' which is expressed by both the pronominal word *ngajulurlu* with the ergative ending *+rlu* on it and the auxiliary pronominal ending *+rna*. In 34, the addressee is the 'taker' which is expressed by the pronominal word *nyuntulurlu* with the ergative ending on it and the auxiliary pronominal ending *+nra*. In 31–33, the 'receiver' or 'deprived' is neither the speaker nor the addressee, but a third person, referred to by a nominal word with the dative ending on it — *kurduku* translated into English as 'to the child' in 31 and 'from the child' in 32; *watiki* 'to the man' in 33 — and the auxiliary pronominal ending *+rla*. In 34, the speaker is the 'deprived' referred to by

the pronominal with the dative ending *ngaju(lu)ku* and the corresponding non-subject auxiliary pronominal ending *+ju*.

Sentences 35–37 give examples of questions and answers in which not all three participants in the ‘giving’ and ‘taking from’ situations are referred to by nominal or pronominal words. Some of them are only referred to by auxiliary pronominals, especially in the answer sentences.



Listen and repeat:

- | | |
|--|--|
| 35. Nganaku kanparla miyi yinyi?
Kurduku karnarla miyi yinyi. | Who are you giving food to?
I'm giving food to the child. |
| 36. Nyiya karla karntangku yinyi
ngarrkaku?
Ngapa karla yinyi. | What is the woman giving to
the man?
She is giving him water. |
| 37. Nyiya kanparla puntami kurduku?
Junma karnarla puntarni. | What are you taking from the
child?
I'm taking the knife from him. |

Question words like *ngana* ‘who’ and *nyiya* ‘what’ must have the same endings attached to them as a nominal which names something. So to ask ‘who to’ you must put the dative ending onto *ngana* as in 35. To ask ‘who’ gives or takes something you must put the ergative ending onto *ngana* as in (10).

- | | | | |
|----------------------------|--------------------|------|--------|
| (10) Nganangku | karla | kuyu | yinyi? |
| who+ERGATIVE | PRESENT+to HIM/HER | meat | give |
| Who gives meat to him/her? | | | |

Remember that question words usually come first in the sentence and that the word that supplies the answer usually comes first in the corresponding reply. This is the pattern in 35–37 above.



VOCABULARY

ngurrju-mani	make, fix
ngantirni	build
purrami	cook, burn, heat

About the vocabulary

These three verbs refer to situations in which someone makes or transforms something. The nominal referring to such a person is the subject of these three verbs and it must have the ergative ending on it as in (11).

- (11) Karntangku ka yujuku ngantirni.
 woman+ERGATIVE PRESENT humpy build

A woman is building a humpy.

Ngurrju-mani is a compound verb made up of the nominal *ngurrju* 'good' and the verb stem *mani* 'make, cause'. This verb has a range of meanings associated with English verbs such as 'fix, repair, make good, perfect, cure, make'.

- (12) Watingki ka karli ngurrju-mani.
 man+ERGATIVE PRESENT boomerang good-make.

A man is fixing a boomerang.

Purrami only refers to a situation in which someone or something manipulates a source of heat or fire that burns or cooks or heats up something as in:

- (13) Watingki ka kuyu purrami.
 man+ERGATIVE PRESENT meat cook

The man is cooking meat.

To refer to a situation in which a source of heat burns something without being manipulated, the verb *jankami* is used. In (14) both the source of heat and the thing affected by the heat are referred to, whereas in (15) only the thing affected by heat — the thing that burns or cooks — is referred to, while in (16) only the source of heat — the fire — is referred to. *Purrami* can NOT be used in place of *jankami* in (14), (15) or (16).

(14) Warlungku ka marna jankami.

fire+ERGATIVE PRESENT spinifex burn

Fire is burning the spinifex grass.

(15) Marna ka jankami.

grass PRESENT burn

Grass is burning.

(16) Warlu ka jankami.

fire PRESENT burn

Fire is burning.

Further information

Especially in southern Warlpiri you may hear *kampami* rather than *jankami*; these two words are synonyms.

In the remainder of this lesson you will learn about different ways in which the dative ending is used.



Listen and repeat:

- | | |
|--|--|
| 38. Ngarrkangu karla kurduku karli ngurru-mani. | The man is making a boomerang for the child. |
| 39. Ngajulurlu karnarla yapaku yujuku ngantirni. | I'm building a shelter for someone. |
| 40. Karntangu karla kurduku miyi purrami. | The woman is cooking food for the child. |
| 41. Watingki kaju ngaju(lu)ku kuyu pantirni. | The man is spearing meat for me. |
| 42. Kurdungku karla karntaku ngapa mani. | The child is getting water for the woman. |

BENEFACTIVE DATIVE

The person or thing for whose benefit some action referred to by a verb is done can be referred to by a nominal with the dative ending on it. This is shown in (17) in which the woman is cooking food for (the benefit of) the man '*watiki*'.

- | | | | | |
|----------------|----------------|------------|------|----------|
| (17) Karntangu | karla | watiki | miyi | purrami. |
| woman+ERG | PRESENT+to HIM | man+DATIVE | food | cook |

A woman is cooking food for a man.

Note the pronominal auxiliary ending *+rla* in (17). A non-subject pronominal auxiliary ending must be used to refer to some beneficiary of an action as you can hear in 38–46.

Note that when asking 'for whom' something is being done, as well as the question word *nganaku* with the dative ending, the pronominal auxiliary ending *+rla* is also used as in 43 and 44.



Listen and repeat:

- | | |
|--|--|
| 43. Nganaku karla kuyu purrami
karntangku?

Kurduku karla purrami.

Karija, nganaku mayi karla purrami.

Karija, kurduku marda karla purrami. | Who is the woman cooking meat for?

She's cooking it for the child.

I don't know who she's cooking it for.

I don't know, perhaps she's cooking it for the child. |
| 44. Nganaku kanparla karli ngurrju-mani?

Kurduku karnarla ngurrju-mani. | Who are you making the boomerang for?

I'm making it for the child. |
| 45. Nyiya karla ngarrkangku karntaku ngurrju-mani?

Parraja karla ngurrju-mani.
Karija, nyiya mayi karla ngurrju-mani.

Karija, parraja marda karla ngurrju-mani. | What is the man making for the woman?

He is making her a coolamon.
I don't know what he's making her.
I don't know, perhaps he's making her a coolamon. |
| 46. Nyiya kanpaju purrami?

Miyi karnangku purrami. | What are you cooking for me?

I'm cooking some food for you. |

To say that one doesn't know 'for whom' something is done, put the particle *mayi* after *nganaku* as you hear it being used in 43, repeated here as (18).

- (18) Karija, nganaku mayi karla purrami.
 don't know, who+DATIVE MAYI PRESENT+to HIM cook
 Search me, I don't know who she/he's cooking it for.

Benefit word

In order to emphasise that the action referred to by the verb is being done on behalf of another, or for the benefit of another, the word *kaji* or *ngayi*, depending on the dialect, is placed immediately before the verb as in (19) and (20).

(19) Nganaku	kanparla	miyi	ngayi -purrami?
who+DATIVE	PRESENT+YOU+to HIM	food	BENEFIT-cook

Who are you cooking food for?

(20) Kurduku	karnarla	miyi	kaji -purrami.
who+DATIVE	PRESENT+I+to HIM	food	BENEFIT-cook

It's for the child that I'm cooking food.



VOCABULARY

warrirni

seek, look for, search for

About the vocabulary

Warrirni refers to a situation which involves a 'seeker' and something being 'looked for'. In Eastern dialects spoken at Willowra, Alekarange and Tennant Creek, this verb is usually pronounced *wayirni*.



Listen and repeat:

- | | |
|---|-------------------------------------|
| 47. Ngarrkangu karla karliki warrirni. | The man is looking for a boomerang. |
| 48. Ngajulurlu karnarla ngapaku warrirni. | I'm looking for water. |
| 49. Nyiyaku kanparla warrirni? | What are you looking for? |
| Kulakarnarla nyiyaku warrirni. | I'm not looking for anything. |
-

The nominal which refers to the 'seeker' has the ergative ending on it such as *ngarrkangku* in 47 and *ngajulurlu* in 48, and the nominal referring to the person or thing 'looked for' has the dative ending on it as in 47–53. What is being 'looked for' is also referred to by the auxiliary pronominal ending *+rla* as in 47–49. Even to say 'I'm not looking for anything' this ending must be in the sentence as in 49. Here are some more examples of this sort of sentence:

- | | | |
|-------------------------------------|----------------|-----------|
| (21) Kulakarla | nyiyaku | warrirni. |
| NEG+PRESENT+toHIM/HER | what+DATIVE | seek |
| He/she is not looking for anything. | | |

- | | | |
|------------------------------|----------------|-----------|
| (22) Kulakarnarla | nganaku | warrirni. |
| NEG+PRESENT+I+toHIM/HER | who+DATIVE | seek |
| I am not looking for anyone. | | |

DOUBLE DATIVE

Verbs like *yinyi* 'give' or *warrirni* 'look for' refer to an action which implies a goal which is referred to in Warlpiri by a nominal with a dative ending. In the same sentence there can be another nominal with a dative ending which refers to the individual for whose benefit the action is being carried out. This results in what we will call the double dative. As well as having two nominals with dative endings referring to different people or things in the same sentence, there are two non-subject auxiliary pronominal endings. You can hear these sorts of sentences in 50–53.



Listen and repeat:

- | | |
|---|--|
| 50. Ngarrkangku karlajinta
kurduku karliki warrirni. | The man is looking for a
boomerang for the child. |
| 51. Ngajulurlu karnangkurla
karliki warrirni nyuntu(lu)ku. | I'm looking for a boomerang for you. |
| 52. Kurdungku kajurla ngapaku
warrirni ngaju(lu)ku. | The child is looking for water for me. |

53. Nganaku kanparlajinta
karliki warrimi?

Kurduku karnarlajinta
karliki warrimi.

Who are you looking for a
boomerang for?

I'm looking for a boomerang
for the child.



Note

When both dative nominals refer to a third person (neither the speaker nor the addressee) then instead of the expected sequence *+rla+rla*, the form *+rla+jinta* is used as in 50 and 53.

When it is the speaker ('for me') or addressee ('for you') for whom an action is carried out, the speaker or addressee ending can only combine with the *+rla* ending thus giving sequences like *+ngku+rla* in 51 or *+ju+rla* in 52.

Sequences of speaker+addressee or addressee+speaker non-subject auxiliary pronominal endings are not permitted.

UNACHIEVED GOAL DATIVE

Another use of the **double dative** auxiliary pronominal sequence is with verbs like those introduced in lesson 4, especially those with the *+rni* ending listed in column two of Table 4 on page 82.

These verbs can be used with two different meanings: 'achieved goal' and 'unachieved goal' as shown in these contrasting sentences:

(23) Ngarrkangku	ka	wawirri	luwarni.
man+ERGATIVE	PRESENT	kangaroo	shoot

The man is shooting a kangaroo.

(24) Ngarrkangku	karlajinta	wawirriki	luwarni.
man+ERGATIVE	PRESENT+RLA+JINTA	roo+DATIVE	shoot

The man is shooting at a kangaroo.

By uttering (23) the speaker is asserting that a man is actually shooting a kangaroo, whereas by uttering (24) he is not making that same assertion, rather he is only claiming that the man is trying to shoot a kangaroo — he may or may not succeed.

Note that the goal of the action, namely the kangaroo *wawirri*, is referred to by a nominal with the dative ending *+ki* in (24) whereas it has no ending on it in (23) when it is the object of the shooting.

The double dative auxiliary pronominal sequence exemplified in (24) does not refer to two separate participants as with the combination of ‘goal’ and ‘benefactive’ in 50–53 but signals a single ‘goal’ participant.



Listen and repeat:

- | | |
|---|---|
| 54. (a) Ngarrkangku ka wawirri luwarni. | The man is shooting the kangaroo. |
| (b) Ngarrkangku karlajinta wawirriki luwarni. | The man is shooting at the kangaroo (trying to shoot the kangaroo). |
| 55. (a) Malikirli ka kurdu yarlkimi. | The dog is biting the child. |
| (b) Malikirli karlajinta kurduku yarlkimi. | The dog is trying to bite the child (biting at the child). |
| 56. (a) Ngajulurlu karna kuyu pajimi. | I'm cutting the meat. |
| (b) Ngajulurlu karnarla(jinta) kuyuku pajimi. | I'm cutting at the meat (trying to cut the meat). |
| 57. (a) Kurdungku ka maliki pakarni. | The child is striking the dog. |
| (b) Kurdungku karlajinta malikiki pakarni. | The child is striking at the dog (trying to strike the dog). |

- | | |
|--|---|
| 58. (a) Nyuntulurlu kanpaju ngaju(lu)
pantirni. | You are spearing me. |
| (b) Nyuntulurlu kanpajurla(jinta)
ngaju(lu)ku pantirni. | You are trying to spear me
(spearing at me). |
|
 | |
| 59. Nyiya kanpa luwarni? | What are you shooting? |
| Marlu karna luwarni. | I'm shooting a kangaroo. |
| Niyiyaku kanparla(jinta) luwarni? | What are you shooting at? |
| Marluku karnarla(jinta) luwarni. | I'm shooting at a kangaroo. |
-

Learning hint

Study the pairs of contrasting sentences 54–59, of the same type as (23) and (24), and make sure you understand how they differ in form and meaning. Among Warlpiri speakers there is some variation about the presence or absence of *-jinta*. This variation is indicated in 56, 58 and 59 by placing *-jinta* in parentheses.

CAUSE DATIVE

Another type of extra participant which can be referred to in a sentence by means of a nominal with a dative ending on it and a corresponding auxiliary pronominal ending is the reason for the action referred to by the verb. The word *marlaja* is usually added to the verb, causing the verb to mean something like 'VERB because of' or 'VERB as a result of' or 'VERB with regard to', or 'VERB over'. By studying the differences between the pairs of sentences in 60–64 following, you will learn how sentences with *marlaja* compare with those without it. Here are some more examples:

(25) Nganaku kanparla marlaja-yulami?
 who+DATIVE PRESENT+YOU+toHIM/HER MARLAJA-cry

Who are you crying over?

Who has made you cry?

(26) Jupurrulaku karnarla marlaja-yulami.
 Jupurrula+DATIVE PRESENT+I+toHIM MARLAJA-cry

I am crying over/because of Jupurrula.

Jupurrula is making me cry.

(27) Nganaku mayi karla marlaja-yulami.
 who+DATIVE MAYI PRESENT+toHIM/HER MARLAJA-cry

I don't know who she is crying over/because of.

I don't know who's making her cry.



Listen and repeat:

60. (a) Kurdu ka yulami. The child is crying.
 (b) Kurdu karla ngarrkaku marlaja-yulami. The child is crying because of the man.
61. (a) Kurdungku ka miyi ngarni. The child is eating food.
 (b) Kurdungku karla karntaku miyi marlaja-ngarni. The child is eating food thanks to the woman.
62. (a) Ngaju karna Yurntumu-kurra yani. I'm going to Yuendumu.
 (b) Ngaju karnarla Japanangkaku Yurntumu-kurra marlaja-yan. I am going to Yuendumu because of Japanangka. (i.e. Japanangka brought about the circumstance that I am going to Yuendumu.)

63. Nganaku kanparla marlaja-yulami?	Who is making you cry?
Jangalaku karnarla marlaja-yulami.	I am crying because of Jangala.
64. Nyiyaku karla marlaja-parnkami nantuwu?	What made the horse run?
Malikiki karla marlaja-parnkami. Karija, nyiyaku mayi karla marlaja-parnkami.	It's running because of the dog. I don't know what it's running because of.
Karija, malikiki marda karla marlaja-parnkami.	Search me, maybe it's running because of the dog.

ACCOMPANYING DATIVE

Another type of extra participant which can be referred to in a sentence by means of a nominal with a dative ending on it and a corresponding auxiliary pronominal ending is someone or something that is with or attached to or contained in the person or thing that is referred to by a nominal with no ending on it. The word *jirrnganja* (or *yirrkirnpa* in some dialects) is usually added to the verb, causing the verb to mean something like 'VERB with'. By studying the difference between the pairs of sentences in 65–68 you will learn how sentences with *jirrnganja* compare with those without it. Here are some more examples:

(28) Karntangku ka watiya pakarni.

woman+ERGATIVE PRESENT tree thresh

A woman is threshing (branches of) trees.

(29) Karntangku karla watiya jirrnganja-pakarni ngurluku.

woman+ERG PRESENT+RLA tree WITH-thresh seed+DATIVE

A woman is threshing branches with seeds (on them).



Listen and repeat:

- | | |
|--|---|
| 65. (a) Karnta ka karrimi. | The woman is standing. |
| (b) Karnta karla kurduku
jirrnganja-karrimi. | The woman is standing with a
child (in her arms, on her hip). |
| 66. (a) Ngaju karna Yurntumu-kurra yani. | I'm going to Yuendumu. |
| (b) Ngaju karnarla kurduku
Yurntumu-kurra jirrnganja-yan. | I'm going to Yuendumu with the
child (taking him along with me). |
| 67. (a) Malikirli ka kuyu ngarni. | The dog is eating meat. |
| (b) Malikirli karla walyaku
jirrnganja-ngarni kuyu. | The dog is eating meat with
dirt on it. |
| 68. (a) Ngarrkangu ka kartaku mani. | The man is picking up the
billycan. |
| (b) Ngarrkangu karla ngapaku
jirrnganja-mani kartaku. | The man is picking up the
billycan with water in it. |

DANGER DATIVE

Yet another participant can be brought into a Warlpiri sentence by means of a nominal with a dative ending on it. If the word *piki*, or for multiple items/beings *piki-piki*, is added to the verb to produce a verb meaning something like 'VERB in danger of', then the extra nominal with the dative ending and its corresponding non-subject auxiliary pronominal ending will be understood to refer to a being or thing that poses a danger to the referent of the nominal without an ending. Compare each of the sentences in 69–71 to get an understanding of how *piki* sentences are to be understood.

- | | | | |
|--------------------------------------|----------------|---------------------|------------------|
| (30) Ngaju | karnarla | piki-ngunami | pulukuku. |
| I | PRESENT+I+TOIT | DANGER-lie | bullock+DATIVE |
| I am lying in danger of the bullock. | | | |

Someone who is lying in the path of a galloping bullock might describe their situation by the sentence in (30).

Learning hint

This type of sentence is NOT found in English, so you need to listen to many examples and practise them a lot before you can understand them quickly and use them correctly with confidence.



Listen and repeat:

- | | |
|---|---|
| 69. (a) Kurdu ka ngunami. | The child is lying down. |
| (b) Kurdu karla malikiki piki-ngunami. | The child is lying in danger of the dog. |
| 70. (a) Maliki ka yurutu-wana parnkami. | The dog is running along the road. |
| (b) Maliki karla murtukayiki piki-parnkami yurutu-wana. | The dog is running along the road, in danger of cars. |
| 71. (a) Ngarrkangu ka yujuku ngantimi. | The man is building a humpy. |
| (b) Ngarrkangu karla warluku piki-ngantimi yujuku. | The man is building a humpy in danger of fire (either the man or the humpy is in danger). |

DATIVE ENDINGS AND PREVERBS

You have now learnt a number of ways in which the dative ending on a nominal or pronominal word can be interpreted. A non-subject auxiliary pronominal ending always accompanies the dative nominals and pronominals in these types of sentences.

Lesson 5 also introduced you to a number of words which combine with verbs to extend their meaning so that the existence of an extra participant in the action or situation referred to by the ordinary verb is implied. These words are called **preverbs** because they are normally placed immediately before the verb. The ones encountered in this lesson are summarised in Table 6 on page 124.

Further information

Away dative

Another very commonly used **preverb** is *jurnta* which combines with a verb to mean 'VERB away from; remove from by VERBing'. The participant from which something or someone moves away is referred to by a nominal with a dative ending and by a corresponding non-subject auxiliary pronominal ending as shown by comparing (31) with (32) and (33) with (34).

- (31) Yani karna.
go PRESENT+I
I am going.

- (32) **Jurnta-yani** **karnangku** (nyuntu(lu)ku).
away-go PRESENT+I+YOU (you+DATIVE)
I'm going away from you.

- (33) Kuyu kanpa mani.
meat PRESENT+YOU get
You are getting meat.

- (34) Kuyu kanpaju **jurnta-mani** (ngaju(lu)ku).
meat PRESENT+YOU+ME away-get me+DATIVE
You are taking meat away from me.

Table 6: Dative preverbs

Warlpiri	English	Label
kaji/ngayi	for, on behalf of	Benefit dative
marlaja	because of	Cause dative
jirrnganja/yirrkirnpa	with	Accompanying dative
piki (-piki)	in danger of	Danger dative
jurnta	away from	Away dative

The following table summarises the pronominals we have encountered so far.

Table 7: Singular pronominals

English	Warlpiri	Auxiliary endings		Dative	Double dative
		<i>Subject</i>	<i>Non-subject</i>		
I	ngaju(lu)	+rna	+ju/ +ji		+jurla/ +jirla
you	nyuntu(lu)	+npa	+ngku/ +ngki		+ngkurla/ +ngkirla
he, she, it	nyanungu			+rla	+rlajinta

Lesson Six



Listen and repeat:

- | | |
|--|--|
| 1. Karnta kapu wangkami. | The woman will speak. |
| 2. Karnta kula wangkami. | The woman will not speak. |
| 3. Ngarrka kapurla karntaku wangkami. | The man will speak to the woman. |
| 4. Ngarrka kularla karntaku wangkami. | The man will not speak to the woman. |
| 5. Kurdungku kapu kuyu ngarni. | The child will eat meat. |
| 6. Kurdungku kula kuyu ngarni. | The child will not eat meat. |
| 7. Ngajulurlu kapurna marlu pantirni. | I will spear the kangaroo. |
| 8. Ngajulurlu kularna marlu pantirni. | I will not spear the kangaroo. |
| 9. Karntangu kapurla kurduku miyi yinyi. | The woman will give food to the child. |
| 10. Karntangu kularla kurduku miyi yinyi. | The woman will not give food to the child. |
| 11. Ngarrkangu kapu ngapa mani. | The man will get water. |
| 12. Ngarrkangu kula ngapa mani. | The man will not get water. |
| 13. Japanangkarlu kapuju ngaju(lu) pakarni. | Japanangka is going to strike me. |
| 14. Japanangkarlu kulaju ngaju(lu) pakarni. | Japanangka is not going to strike me. |
| 15. Malikirli kapungku nyuntu(lu) yarlkirni. | The dog is going to bite you. |
| 16. Malikirli kulangu nyuntu(lu) yarlkirni. | The dog is not going to bite you. |

FUTURE

In lessons 1–5 all the recorded sentences refer to situations happening at the same time as the speaker utters the sentence, or within the same time frame. This is what we call the **present**. It is doubly marked in Warlpiri: by *ka*, the present marker in the auxiliary word, and the verb ending which we will call the **present verb ending**.

In lesson 6 you can hear sentences which refer to future situations that will allegedly take place after the speaker utters the sentence. In affirmative sentences, in place of *ka*, the **future** marker *kapu* heads the auxiliary word. The difference between present and future sentences is shown below:

- | | |
|--------------------------|--|
| (1) Kurdu ka wangkami. | A child is talking.
The child talks.
The child can talk. |
| (2) Kurdu kapu wangkami. | A/the child will talk. |

In negative sentences *kapu* is not used. Instead only the negative marker *kula* is used and it combines with the present verb ending. The contrast between a present negative sentence and a future negative sentence is given below:

- | | |
|----------------------------|--|
| (3) Kurdu kulaka wangkami. | The child's not talking.
The child doesn't talk.
The child can't talk. |
| (4) Kurdu kula wangkami. | The child won't talk.
The child will not talk. |

As you can see, it is the presence of *ka* following *kula* in the auxiliary word which signals the present interpretation in (3) and it is its absence from (4) which signals the future interpretation of that sentence.



Listen and repeat (note that 21 is used twice, following the ordering of the recording):

- | | |
|--|---------------------------|
| 17. Karnta kapu wangkami.
Kapu karnta wangkami.
Kapu wangkami karnta.
Wangkami kapu karnta. | A woman will speak. |
| 18. Karnta kula wangkami.
Kula karnta wangkami.
Kula wangkami karnta. | The woman won't speak. |
| 19. Kurdungku kapu kuyu ngarni.
Kurdungku kapu ngarni kuyu.
Kapu kurdungku kuyu ngarni.
Kapu kuyu ngarni kurdungku.
Kapu ngarni kuyu kurdungku.
Ngarni kapu kurdungku kuyu.
Ngarni kapu kuyu kurdungku. | The child will eat meat. |
| 20. Kurdungku kula kuyu ngarni.
Kurdungku kula ngarni kuyu.
Kula kurdungku kuyu ngarni.
Kula kurdungku ngarni kuyu.
Kula ngarni kurdungku kuyu.
Kula ngarni kuyu kurdungku.
Kula kuyu ngarni kurdungku.
Kuyu kula ngarni kurdungku. | The child won't eat meat. |

- | | |
|--|--|
| 21. Karntanya kapu wangkami?
Yuwayi, karnta kapu wangkami.
Lawa, kula karnta wangkami. | Is a <u>woman</u> going to speak?
Yes, a woman will speak.
No, a woman won't speak. |
| 21. Wangkaminya kapu karnta?
Yuwayi, wangkami kapu karnta.
Lawa, kula wangkami karnta. | Will the woman <u>speak</u> ?
Yes, the woman will speak.
No, the woman won't speak. |
| 22. Kurdungkunya kapu kuyu ngarni?
Yuwayi, kurdungku kapu kuyu ngarni.
Lawa, kula kurdungku kuyu ngarni. | Is the <u>child</u> going to eat meat?
Yes the child will eat meat.
No, the child won't eat meat. |
| 23. Kuyunya kapu ngarni kurdungku?
Yuwayi, kuyu kapu ngarni kurdungku.
Lawa, kula kuyu ngarni kurdungku. | Will the child eat <u>meat</u> ?
Yes, the child will eat <u>meat</u> .
No, the child won't eat <u>meat</u> . |
| 24. Ngarninya kapu kuyu kurdungku?
Yuwayi, ngarni kapu kuyu kurdungku.
Lawa, kula ngarni kuyu kurdungku. | Is the child going to <u>eat</u> meat?
Yes, the child <u>will eat</u> meat.
No, the child <u>won't eat</u> meat. |
-



Note

Note how the same verb ending is used in both present and future sentences.

Further information

Future verb ending

Speakers of some western dialects of Warlpiri (many of whom live at Lajamanu) use a special future verb ending which is different from the present verb ending. The future verb form can be used without any time marker such as *kapu* in the auxiliary word, or it can be used with *kapu*. It is NOT used with *ka*, which can only combine with the present verb form. The future verb endings are listed in Table 8 on page 146.

Learning hint

Apart from the future marker *kapu* all of the material in 1–33 should be already familiar to you from the previous lessons. Listening to 1–33 and learning to say them yourself will give you an excellent opportunity to revise what you have learnt so far.



Listen and repeat:

25. Ngana kapu wangkami?

Karnta kapu wangkami.

Karija, ngana mayi kapu wangkami.

Karija, karnta marda kapu wangkami.

26. Nyarrpa-jarrimi kapu karnta?

Wangkami kapu karnta.

Karija, nyarrpa-jarrimi mayi kapu.

Karija, wangkami marda kapu.

Who is going to speak?

A woman will speak.

Search me, I don't know who'll speak.

I don't know, maybe a woman will speak.

What is the woman going to do?

The woman will speak.

I don't know what she'll do.

Search me, maybe she'll speak.

- | | |
|---|--|
| 27. Nganangu kapu kuyu ngarni?
Kurdungku kapu kuyu ngarni.
Karija, nganangu mayi kapu kuyu ngarni.
Karija, kurdungku marda kapu kuyu ngarni. | Who is going to eat meat?
A child will eat meat.
I don't know who'll eat meat.
Search me, maybe a child will eat meat. |
| 28. Nyiya kapu ngarni kurdungku?
Kuyu kapu ngarni kurdungku.
Karija, nyiya mayi kapu ngarni kurdungku.
Karija, kuyu marda kapu ngarni kurdungku. | What is the child going to eat?
The child will eat meat.
I don't know what the child will eat.
I don't know, (perhaps) the child will eat meat. |
| 29. Nganangu kapuju pakarni?
Ngajulurlu kapurnangu pakarni. | Who is going to strike me?
I'm going to strike you. |
| 30. Nyarrpara-kurra kapunpa yani?
Yurntumu-kurra kapurna yani. | Where are you going to go?
I'm going to go to Yuendumu. |
| 31. Nyiyarlu kapu marlu luwarni watingki?
Nyiyangu kapu marlu luwarni watingki?
Makitirli kapu luwarni. | What is the man going to shoot the kangaroo with?
What is the man going to shoot the kangaroo with?
He's going to shoot it with a gun. |
| 32. Nyiyarla kapunpa nyinami?
Nyiyangka kapunpa nyinami.
Pirlingka kapurna nyinami. | What are you going to sit on?
What are you going to sit on?
I'm going to sit on a rock. |
| 33. Nganangkajinta kapunpa Yurntumu-kurra yani?
Japanangkarlajinta kapurna yani. | With whom will you go to Yuendumu?
I'll go with Japanangka. |
-



Note

Some speakers say *kapi* rather than *kapu* to mark the **future** as you will hear in 34–36.



Listen and repeat:

34. (a) Ngarrkangku kapu marlu luwarni. The man will shoot the roo.
(b) Ngarrkangku kapi marlu luwarni.
35. (a) Ngarrka kapuju ngaju(lu)ku The man will speak to me.
 wangkami.
(b) Ngarrka kapiji ngaju(lu)ku wangkami.
36. (a) Malikirli kapungku nyuntu(lu) The dog is going to bite you.
 yarlkirni.
(b) Malikirli kapingki nyuntu(lu) yarlkirni.



VOCABULARY

nyangurla	when?
jukurra	tomorrow, the next day, the following day
jukurrakari	the day after tomorrow
jalangu	today, now
ngaka	by-and-by, later

About the vocabulary

Here are some very useful ‘time’ words for speaking about ‘present’ and ‘future’ situations. You can ask ‘when’ by using the ‘time’ question word *nyangurla*.



Note

When used with a verb such as *pantirni* 'pierce, spear, poke' or *pajirni* 'cut' that requires an ergative ending on its subject nominal, *nyangurla* must also have the ergative ending on it making it *nyangurlarlur* as in 39, 40 and 43. Other 'time' words (except *ngaka* 'later') also have the ergative ending on them when used in a sentence with such verbs.



Listen and repeat:

- | | |
|---|--|
| 37. Nyangurla kapu wangkami karnta? | When will the woman speak? |
| Jalangu kapu wangkami karnta. | The woman will speak now. |
| 38. Nyangurla kapu Yurntumu-kurra
yani Japanangka? | When will Japanangka go to
Yuendumu? |
| Jukurra kapu yani. | He will go tomorrow. |
| 39. Nyangurlarlur kapu marlu pantirni
Japanangkarlu? | When is Japanangka going to spear
a kangaroo? |
| Jukurrarlur kapu marlu pantirni
Japanangkarlu. | Japanangka will spear a kangaroo
tomorrow. |
| 40. Nyangurlarlur kapunpa karli
ngurrju-mani? | When are you going to make a
boomerang? |
| Jalangurlu kapurna karli
ngurrju-mani. | I'm going to make a boomerang
today. |
| 41. Nyangurla kapunpa
Yalijipiringi-kirra yani? | When are you going to go to Alice
Springs? |
| Jukurrakari kapurna yani. | I'm going to go the day after
tomorrow. |

- | | |
|--------------------------------------|--|
| 42. Nyangurla kapu yanirni Nangala? | When is Nangala going to come? |
| Karija, nyangurla mayi kapu yanirni. | I don't know when she's going to come. |
| Karija, jalangu marda kapu yanirni. | I don't know, perhaps she'll come today. |
-
- | | |
|---------------------------------------|-----------------------------------|
| 43. Nyangurlarl原因 kapunpa ngapa mani? | When are you going to get water? |
| Ngaka kapurna mani ngapa. | I'm going to get water by-and-by. |
-

Further information

At Lajamanu, instead of the sentences in 43, you might hear sentences like (5) and (6) using the future verb ending:

- (5) Nyangurlarl原因 kapunpa ngapa manku?

When will you get water?

- (6) Ngaka kapurna manku.

Kapurna ngaka manku.

I'll get it later.



Note

ngaka does NOT take the ergative ending on it as shown in (7) and as you can hear in 43.

- (7) Ngakarnangku nyanyi.

later+I+YOU see

See you later.

You will hear this expression being used all the time. Learn it off by heart so you can use it too.

Further information

More about *ngaka*

The 'time' word *ngaka* can combine with other 'time' words such as *jalangu* 'now, today, present, new, fresh', *jukurra* 'tomorrow, the next day, the day after' and *jukurrakari* 'the day after tomorrow, the following day' to say that the situation only takes place at that time, not before that time. Look at these examples:

- (8) *Ngaka jalangu karna yani Yurntumu-kurra.*

It's only now that I'm going to Yuendumu.

This is the first time that I'm going to Yuendumu.

- (9) *Marlu kapurna pantirni ngaka jukurrarlu.*

I will spear a kangaroo for the first time tomorrow.

It's not before tomorrow that I will spear a kangaroo.

PAST

To talk about a situation that has taken place before the utterance about it is spoken, the **past** ending must be added to the verb stem. This ending, like the present ending, has several forms depending on the verb class the stem belongs to. All the forms are given in Table 8 on page 146.

In a sentence, a verb with the past ending can combine with a 'continuous' auxiliary marker *+lpa*. It cannot combine with *ka* 'present' or *kapu* 'future'. In negative sentences, *+lpa* follows *kula* and the pronominal endings follow *+lpa* to form the auxiliary.



Listen and repeat (note: 44–69 provide many examples of sentences using *+lpa* and a verb with a past ending):

44. *Karntalpa wangkaja.*

The woman was speaking.

45. *Karnta kulalpa wangkaja.*

The woman was not speaking.

- | | |
|--|---|
| 46. Ngarrkalparla karntaku wangkaja. | The man was speaking to the woman. |
| 47. Ngarrka kulalparla karntaku wangkaja. | The man was not speaking to the woman. |
| 48. Kurdungkulpa kuyu ngarnu. | The child was eating meat. |
| 49. Kurdungku kulalpa kuyu ngarnu. | The child was not eating meat. |
| 50. Ngajulurlulparna marlu panturnu. | I was spearing the kangaroo. |
| 51. Ngajulurlu kulalparna marlu panturnu. | I was not spearing the kangaroo. |
| 52. Karntangkulparla kurduku miyi yungu. | The woman was giving food to the child. |
| 53. Karntanku kulalparla kurduku miyi yungu. | The woman was not giving food to the child. |
| 54. Ngarrkangkulpa ngapa manu. | The man was getting water. |
| 55. Ngarrkanku kulalpa ngapa manu. | The man was not getting water. |
| 56. Japanangkarlulpaju ngaju(lu) pakarnu. | Japanangka was striking me. |
| 57. Japanangkarlu kulalpaju ngaju(lu) pakarnu. | Japanangka was not striking me. |
| 58. Malikirilipangku nyuntu(lu) yarlkurnu. | The dog was biting you. |
| 59. Malikirli kulalpangku yarlkurnu. | The dog was not biting you. |
-



Note

Unlike *ka* and *kapu* / *kapi* which are written as separate words, *+lpa* is always joined to the end of the preceding word.



Listen and repeat (Note: 60–69 provide many examples of sentences about ‘past’ situations. Listen to them until you can understand every word and repeat the sentences fluently.):

- | | |
|--|---|
| 60. Karntalpa wangkaja.
Wangkajalpa karnta. | A woman was talking.
The woman was talking. |
| 61. Karnta kulalpa wangkaja.
Kulalpa karnta wangkaja.
Kulalpa wangkaja karnta. | A woman wasn't talking.
The woman wasn't talking.
The woman was not talking. |
| 62. Kurdungkulpa kuyu ngarnu.
Kurdungkulpa ngarnu kuyu.
Kuyulpa kurdungku ngarnu.
Kuyulpa ngarnu kurdungku.
Ngarnulpa kurdungku kuyu.
Ngarnulpa kuyu kurdungku. | A child was eating meat. |
| 63. Kurdungku kulalpa kuyu ngarnu.
Kurdungku kulalpa ngarnu kuyu.
Kulalpa kurdungku ngarnu kuyu.
Kulalpa kuyu ngarnu kurdungku.
Kulalpa ngarnu kurdungku kuyu.
Kulalpa ngarnu kuyu kurdungku. | A child was not eating meat. |
| 64. Karntanyalpa wangkaja?
Yuwayi, karntalpa wangkaja.
Lawa, kulalpa karnta wangkaja. | Was the woman speaking?
Yes, the woman was speaking.
No, the woman wasn't speaking. |
| 65. Kuyunyalpa ngarnu kurdungku?
Yuwayi, kuyulpa ngarnu.
Lawa, kulalpa kuyu ngarnu. | Was the child eating meat?
Yes, he was eating meat.
No, he wasn't eating meat. |

- | | |
|---|--|
| 66. Nganalpa wangkaja? | Who was speaking? |
| Karntalpa wangkaja. | A woman was speaking. |
| Karija, ngana mayilpa wangkaja. | I don't know who was speaking. |
| Karija, karnta mardalpa wangkaja. | I don't know, maybe a woman was speaking. |
| 67. Nyarrpa-jarrijalpa karnta? | What was the woman doing? |
| Wangkajalpa karnta. | The woman was talking. |
| Karija, nyarrpa-jarrija mayilpa. | I don't know what she was doing. |
| Karija, wangkaja mardalpa. | I don't know, maybe she was talking. |
| 68. Nganangkulpa kuyu ngarnu? | Who was eating meat? |
| Kurdungkulpa kuyu ngarnu. | A child was eating meat. |
| Karija, nganangu mayilpa kuyu ngarnu. | I don't know who was eating meat. |
| Karija, kurdungku mardalpa kuyu ngarnu. | I don't know, maybe a child was eating meat. |
| 69. Nyiyalpa ngarnu kurdungku? | What was the child eating? |
| Karija, kuyu mardalpa ngarnu. | I don't know, he was eating meat perhaps. |
-

Present, future and past sentences

In (10), (11) and (12) you can see the contrast between present, future and past affirmative sentences.

- | | |
|----------------------------|----------------------|
| (10) Karnta ka wangkami. | A woman is talking. |
| (11) Karnta kapu wangkami. | A woman will talk. |
| (12) Karntalpa wangkaja. | A woman was talking. |

In (13), (14) and (15) you can see the contrast between present, future and past negative sentences.

- | | |
|-------------------------------|--------------------------|
| (13) Kulaka karnta wangkami. | A woman is not talking. |
| (14) Kula karnta wangkami. | A woman will not talk. |
| (15) Kulalpa karnta wangkaja. | A woman was not talking. |



VOCABULARY

pirrarni	yesterday, the day before
yangkurra	several days ago, recently
nyurruwiyi	long ago, before

About the vocabulary

- Both *pirrarni* and *yangkurra* can have the ending *-kari* attached to them to refer to 'the day before yesterday'.
- *nyurru-wiyi* 'before, previously, long ago, in the past' has two parts: *nyurru* which indicates completion and *-wiyi*.
- *nyurru* is how you say you're 'ready' or that something is 'finished', 'complete' or 'done' as in (16), (17) and (18).

- | | |
|-------------------------|--|
| (16) Nyurru-nya? | Ready?
Done?
Finished?
Over? |
| (17) Nyurru karna yani. | I'm already going. |
| (18) Nyurruna wangkaja. | I've already spoken.
I've finished talking. |

Further information

-wiyi is an important and useful ending which signals that the state or attribute referred to by the word it is attached to was the case at some time before the time of speaking, or some other point of reference, but that it is no longer the case at the time of speaking or at some other point of reference.

- (19) Marlu-wiyilpa ngunaja yamangka.
kangaroo-WIYI+CONTINUOUS lie+PAST shade+LOCATION

There was a kangaroo lying in the shade before.
(Now there's not.)

- (20) Yamangka-wiyilpa ngunaja marlu.
shade+LOCATION-WIYI+CONTINUOUS lie+PAST kangaroo

The kangaroo was lying in the shade before.
(Now it's lying somewhere else — not in the shade.)

- (21) Wangkaja-wiyilparna.
talk+PAST-WIYI+CONTINUOUS+I

I was talking before.
(Now I'm not talking.)

Further information

Two other endings which belong with *-wiyi* are *+lku* / *+lki* and *-juku* / *-jiki*. (The variant with *i* is only used immediately following *i*.)

+lku / *+lki* signals that the state or attribute referred to by the word it is attached to was not the case at some time before the time of speaking, or some other reference time, but that it is now the case at the time of speaking or at some other reference time.

- (22) Marlu-wiyilpa ngunaja yamangka.
 kangaroo-WIYI+CONTINUOUS lie+PAST shade+LOCATION

There was a kangaroo lying in the shade before.

Malikilki ka ngunami jalangu.
 dog+LKI PRESENT lie now

A dog's lying there now.

- (23) Yamangka-wiyilpa ngunaja marlu.
 shade+LOCATION-WIYI+CONTINUOUS lie+PAST kangaroo

The kangaroo was lying in the shade before.

Yarlungkalku ka karrimi.
 open+LOCATION+LKU PRESENT stand

It's standing in the open now.

- (24) Wangkaja-wiyilparna.
 talk+PAST-WIYI+CONTINUOUS+I

I was talking before.

Wurulypalku karna nyinami.
 silent+LKU PRESENT+I be

I am now silent.

Further information

-juku/-jiki signals that the state or attribute referred to by the word it is attached to was the case at some time before the time of speaking, or some other point of reference, and that it is still the case at the time of speaking or at some other reference time.

- (25) Yamangka-juku ka ngunami marlu.
 shade+LOCATION-JUKU PRESENT lie kangaroo

The kangaroo is lying in the shade still.

The kangaroo is lying only/just in the shade (nowhere else).

- (26) Wangkami-jiki ka wati.
 talk-JIKI PRESENT man

The man is still talking.

The man is just/only talking (not doing anything else).

- (27) Pirrarnirli-jikilparna pama ngarnu.
 yesterday+ERGATIVE-JIKI+CONTINUOUS+I grog drink+PAST

I was drinking grog only yesterday.

I was drinking grog yesterday still.

- (28) Ngapa-jukulparna ngarnu.
 water-JUKU+CONTINUOUS+I drink+PAST

It was only water that I was drinking.

It was still water that I was drinking.

Some Warlpiri use *-juku* whatever the preceding vowel, while others use *-jiki* following *i*.



Note

A word that you will hear a lot is *ngula-juku*. That is the Warlpiri equivalent of 'that's all, that's it for now' and so on. It is used to signal that one has said all one wants to, that the conversation or story or letter has come to an end. It is a polite way of signalling the end of a conversation.



Listen and repeat:

- | | |
|---|---|
| 70. Nyangurlalpa wangkaja karnta?
Pirrarnilpa wangkaja. | When was the woman speaking?
She was speaking yesterday. |
| 71. Nyangurlarlulpa karli
ngurrju-manu watingki?
Pirrarnirilpa ngurrju-manu. | When was the man making a
boomerang?
He was making it yesterday. |
| 72. Nyangurlalpanpa nyinaja
Yurntumurla?
Nyurruwiyilparna nyinaja
Yurntumurla. | When did you live (literally, sit,
stay) at Yuendumu?
I lived at Yuendumu long ago. |

CONTINUOUS VERSUS NON-CONTINUOUS ACTIONS

The verb with the past ending on it can be used without *+lpa* in the auxiliary word. The meaning difference between sentences with and without *+lpa* are shown below:

- | | |
|--|-------------------------------------|
| (29) Kurdu yanu. | The child left/went. |
| (30) Kurdulpa yanu. | The child was going. |
| (31) Kula Jakamarrarlu ngarnu pama. | Jakamarra didn't drink the grog. |
| (32) Kulalpa Jakamarrarlu ngarnu pama. | Jakamarra wasn't drinking the grog. |

Without *+lpa* there may be no auxiliary word in the sentence as in (29). When the speaker or addressee is the subject or non-subject of such a sentence, then the auxiliary pronominal ending(s) attaches to the first item in the sentence:

(33) Wangkaja+ma+ngku.

I spoke to you.

(34) Yungu+npa+ju.

You gave it to me.



Listen and repeat (Note: 79–96 give you lots of examples of sentences using verbs with the past ending. They also revise many of the words and endings introduced in this and previous lessons.):

79. Karnta wankaja.

The woman spoke.

80. Karnta kula wankaja.

The woman didn't speak.

81. Ngarrkarla karntaku wankaja.

The man spoke to the woman.

82. Ngarrka kularla karntaku wankaja.

The man didn't speak to the woman.

83. Ngajulurlurna marlu panturnu.

I speared the kangaroo.

84. Ngajulurlu kularna marlu panturnu.

I didn't spear the kangaroo.

85. Ngarrkangku ngapa manu.

The man got water.

86. Ngarrkangku kula ngapa manu.

The man didn't get water.

87. Japanangkarluju ngaju(lu) pakarnu.

Japanangka struck me.

88. Japanangkarlu kulaju ngaju(lu) pakarnu.

Japanangka didn't strike me.

89. Karntanya wankaja?

Did the woman speak?

Yuwayi, karnta wankaja.

Yes, the woman spoke.

Lawa, kula karnta wankaja.

No, the woman didn't speak.

- | | |
|---|---|
| 90. Marlunyanpa panturnu nyuntulurlu?
Yuwayi, marlurna panturnu ngajulurlu.
Lawa, kularna marlu panturnu ngajulurlu. | Did you spear a kangaroo?
Yes, I speared a kangaroo.
No, I didn't spear a kangaroo. |
| 91. Ngana wangkaja?
Karnta wangkaja.
Karija, ngana mayi wangkaja.
Karija, karnta marda wangkaja. | Who spoke?
A woman spoke.
I don't know who spoke.
I don't know, maybe a woman spoke. |
| 92. Nganangku marlu panturnu?
Japanangkarlu panturnu marlu.
Karija, nganangku mayi panturnu marlu.
Karija, Japanangkarlu marda panturnu marlu. | Who speared the kangaroo?
Japanangka speared a kangaroo.
I don't know who speared a kangaroo.
I don't know, perhaps Japanangka speared a kangaroo. |
| 93. Nyiyanpa panturnu nyuntulurlu?
Yankirrina panturnu. | What did you spear?
I speared an emu. |
| 94. Nyiya luwarnu ngarrkangku?
Yankirri luwarnu ngarrkangku. | What did the man shoot?
The man shot an emu. |
| 95. Nyangurlarlunpa Japanangka nyangu?
Yangkurrarlurna nyangu.
Jalangurlurna nyangu. | When did you see Japanangka?
I saw him several days ago.
I saw him today. |
| 96. Nyangurla Yurntumu-kurra yanu Jakamarra?
Nyurruwiyi yanu. | When did Jakamarra go to Yuendumu?
He went long ago. |
-

PERMISSIVE EXPRESSIONS

Like the past and future forms of verbs, the present form can also be used without any auxiliary time marker such as *ka* 'present' or *kapu/kapi* 'future'. These sentences express meanings like 'may' and 'let' in English as well as 'will' or 'shall'.

(35) Pakarni+rna?

chop+I

Shall I chop it?

(36) Pakarni+npa.

chop+YOU

You may chop it.

OR

You're to chop it.



Listen and repeat:

97. Karnta wangkami.

Let the woman speak (the woman'll speak).

98. Ngajurna wangkami.

Let me speak (I'll speak).

99. Ngakarnangku nyanyi.

I'll see you later.

100. Ngaparna mani ngajulurlu.

Let me get the water (I'll get the water).

Table 8: Verbs: present, future and past forms

Verb class	present	future	past
wangka-	wangkami	wangkaji	wangkaja
paka-	pakarni	pakaku	pakarnu
panti-	pantimi	pantiki ¹	pantumu ²
kiji-	kijimi	kijiki	kujumu
nga-	ngarni	ngalku	ngarnu
pu-	pinyi ³	pungku	pungu
yu-	yinyi	yungku	yungu
nya	nyanyi	nyangku	nyangu
ya-	yani	yanku	yanu
ma-	mani	manku	manu

- 1 The future ending on verbs of the 'paka-' and 'panti-' class is *-ku* (*pakaku* 'will hit/chop', *luwaku* 'will pelt'), except where the preceding vowel of the verb stem is *i* in which case it is *-ki* (*pantiki* 'will pierce', *katiki* 'will stand on/ press down on', *pajiki* 'will cut', *yarlki-ki* 'will bite', *kijiki* 'will throw'). Review 'Further information' on page 129 on future verb endings.
- 2 When verbs have *-rnu* or *-nu* as their past ending, the vowel(s) of the verb stem changes from *i* to *u*. If the final vowel of the stem is *i* then it will become *u* and if it is preceded immediately by another *i* then that vowel will also be pronounced *u*.
- 3 Unless it is *a*, the vowel in the stems of verbs which have *+nyi* as their present ending is *i* before *ny*, otherwise it is *u*.

Lesson Seven

This lesson introduces a lot more pronominals — both pronominal words and pronominal endings. So far, you have only heard pronominals which refer to a single person or thing. In this lesson you will learn how to refer to two persons or things and to more than two persons or things.

Learning hint

Before listening to lesson 7, you might want to go back to lesson 2 and lesson 4 where pronominals referring to the speaker and the addressee were first introduced. Make sure you understand how the forms shown in Table 7 on page 124 are used in Warlpiri sentences.

ENGLISH AND WARLPIRI PRONOMINALS COMPARED

English has:

- singular pronouns which refer to one person or thing (I, you, he, she, it)
- plural pronouns which refer to more than one person or thing (we, you, they)

Warlpiri has:

- singular pronominals that refer to one person or thing
- dual pronominals that refer to two persons or things
- plural pronominals that refer to more than two persons or things



Listen and repeat:

1. Ngarrka-jarra kapala purlami. (The) two men are shouting.
2. Ngarrka-patu kalu purlami. (The) several men are shouting.

- | | |
|---|--|
| 3. Ngarrka kalu purlami. | (The) men are shouting. |
| 4. Karnta-jarralpa-pala wangkaja. | (The) two women were speaking. |
| 5. Kurdu-patulpalu yulaja. | (The) several children were crying. |
| 6. Nantuwu-jarra kapu-pala
parnkami. | (The) two horses are going to run. |
| 7. Karnta-patu kapulu wangkami. | (The) several women are going to
speak. |
| 8. Karntalpalu wangkaja. | (The) women were speaking. |
| 9. Kurdu-kurdulpalu pirlingka
nyinaja. | (The) children were sitting on the
stone. |
| 10. Ngarrka-jarra-pala purlaja. | (The) two men shouted. |
| 11. Kurdu-patulu wantija. | (The) several children fell down. |
| 12. Marlulu parnkajarra. | (The) kangaroos ran away. |
| 13. Malikili parnkajarni. | (The) dogs ran this way. |
| 14. Nantuwulu parnkajampa. | (The) horses ran past. |
| 15. Ngarrka-patulu yanurnu. | (The) several men came. |
| 16. Ngarrka-jarra-pala yanurra. | (The) two men went away. |
| 17. Kurdu-jarra-pala yanumpa. | (The) two children went past. |
| 18. Ngarrka-jarrarlu kapala kuyu
ngarni. | (The) two men are eating meat. |
| 19. Karnta-paturlu kalu ngapa mani. | (The) several women are getting
water. |

20. Watingki kalu warlu mani.	(The) men are getting firewood.
21. Kurdu-paturlulu maliki pakarnu.	(The) several children struck the dog.
22. Nantuwu-jarrarlu-pala ngapa ngarnu.	(The) two horses drank water.
23. Karnta-jarrarlulpa-pala miyi purraja.	(The) two women were cooking food.

DUAL AND PLURAL ENDINGS

Dual and plural endings on nominals

- *-jarra* may be attached to a nominal to refer to 'two' things named by the nominal, for example, *kurdu-jarra* 'two children'.
- *-patu* may be attached to a nominal to refer to 'more than two' things named by the nominal, e.g. *kurdu-patu* 'several children'. Some words, like *kurdu-kurdu* 'children' can be reduplicated to refer to more than two.

Note

Question words like *ngana* 'who' and *nyiya* 'what' may also host the endings *-jarra* or *-patu* as in 24–28 on page 151.

Dual and plural subject auxiliary pronominals

When the subject of a sentence refers to two persons or things, then a dual auxiliary pronominal ending must be used. A nominal with the ending *-jarra* can be used in combination with the pronominal as in 1, 4, 6, 10, 16, 17, 18, 22 and 23 above.

When the subject of a sentence refers to more than two persons or things, then a plural auxiliary pronominal ending must be used. A nominal with the ending *-patu* can be used in combination with the pronominal as in 2, 5, 7, 11, 15, 19 and 21. However, the plural marker *-patu* is not obligatory. Only the auxiliary plural pronominal *+lu* is used in 3, 8, 12, 14 and 20 to signal

that more than two carry out the action referred to by the verb in each of these sentences.

Singular, dual and plural forms are illustrated in (1) to (6) below, in which the subject is a 'third person' — neither the speaker nor the addressee is referred to.

- (1) Kurdu ka yani.
child PRESENT go
A child is going.

- (2) Kurdu-jarra ka-pala yani.
child-2 PRESENT-DUAL go
Two children are going.

- (3) Kurdu-patu ka-lu yani.
child-more than 2 PRESENT-PLURAL go
Several children are going.

In a discourse in which the topic is already established, sentences (4), (5) or (6) may be spoken. Note that it is the auxiliary pronominal ending which indicates how many people are being referred to.

- (4) Yani ka.
go PRESENT
He/she is going.

- (5) Yani kapala.
go PRESENT+DUAL
They (=2) are going.

- (6) Yani kalu.
go PRESENT+PLURAL
They (more than 2) are going.



Note

If the plural auxiliary pronominal is added to a word ending in *i* then it is pronounced *+li* rather than *+lu*. You heard this form in 13 on page 148.

Learning hint

Listen to sentences 1–23 several times reading the English translations. Make sure you understand how all the endings combine and what meaning they contribute to the sentence they are in. Then listen to sentences 1–23 several more times without reading the English translations until you can hear all the endings and translate the sentences yourself. Then try to say each sentence along with Japanangka and then repeat it on your own.



Listen and repeat (note that on the tape there is a jump from sentence 32 to 35):

- | | |
|---|--|
| 24. Ngana-jarra kapala wangkami? | Who (=2) are talking? |
| Karnta-jarra kapala wangkami. | Two women are talking. |
| Karija, ngana-jarra mayi kapala wangkami. | I don't know which two are talking. |
| Karija, karnta-jarra marda kapala wangkami. | I don't know, maybe two women are talking. |
| 25. Nyiya kapala ngarni kurdu-jarrarlu? | What are the two children eating? |
| Kuyu kapala ngarni kurdu-jarrarlu. | The two children are eating meat. |
| 26. Ngana-paturlu kalu warlu mani? | Who (several) are getting firewood? |
| Karnta-paturlu kalu mani. | The (several) women are getting it. |
| 27. Ngaranra kalu yanirni? | Who (plural) are coming? |
| Karnta kalu yanirni. | (The) women are coming. |

Wati kalu yanirni.	(The) men are coming.
Kurdu-kurdu kalu yanirni.	(The) children are coming.
28. Nganarrarlupalu ngapa ngarnu?	Who (plural) were drinking water?
Kurdu-kurdurlupalu ngapa ngarnu.	(The) children were drinking water.
Ngarrkangkulpalu ngapa ngarnu.	(The) men were drinking water.
29. Ngarrka-jarra kapalarla karntaku wangkami.	(The) two men are talking to the woman.
30. Karnta-jarrarlul kapalarla kurduku miyi yinyi.	(The) two women are giving food to the child.
31. Kurdu-jarrarlul kapalarla ngapaku warrirni.	(The) two children are looking for water.
32. Karnta-patu kalurla ngarrkaku ngarlarrimi.	(The) several women are laughing at the man.
35. Ngarrka-paturlu kalurla nantuwuku warrirni.	(The) several men are looking for the horse.



Note

The dative auxiliary pronominal ending *+rla* follows both the dual and plural subject auxiliary pronominals as in 29–35.



VOCABULARY

purami

follow

About the vocabulary

- Be careful to distinguish between *purrami* 'cook, burn' and *purami* 'follow'. The subjects of both verbs, the 'cooker' and the 'follower' respectively, are referred to by nominals with the ergative ending attached.
- Speakers of Willowra Warlpiri and Wakirti Warlpiri say *parami* rather than *purami* for 'follow'.

Dual and plural non-subject auxiliary pronominals

If more than one person or thing is the undergoer or goal of some action, then a dual or plural non-subject auxiliary pronominal will refer to them. The forms are shown in (7) to (10).

(7) Malikirli ka kurdu pinyi.

dog+ERGATIVE PRESENT child bite

A dog is biting a child.

(8) Malikirli kapalangu kurdu-jarra pinyi.

dog+ERGATIVE PRESENT-DUAL child-2 bite

A dog is biting two children.

(9) Malikirli kajana kurdu-patu pinyi.

dog+ERGATIVE PRESENT-PLURAL child-more than 2 bite

A dog is biting the children.

(10) Malikirli kajana kurdu-kurdu pinyi.

dog+ERGATIVE PRESENT-PLURAL children bite

A dog is biting children.

Except for the special singular dative auxiliary pronominal ending *+rla* 'to/for him/her/it', the non-subject auxiliary pronominal endings used with verbs like *wangkami* 'talk' and other verbs of the type learnt in lesson 5, are the same as those used with verbs like *pinyi* 'bite' learnt in lesson 4.

(11) Karnta **karla** wangkami **kurduku.**
 woman PRESENT+toHIM/HER talk child+DATIVE
 A woman is talking to a child.

(12) Karnta **kapalangu** wangkami **kurdu-jarraku.**
 woman PRESENT+DUAL talk child-2+DATIVE
 A woman is talking to two children.

(13) Karnta **kajana** wangkami **kurdu-patuku.**
 woman PRESENT+PLURAL talk child-more than 2+DATIVE
 A woman is talking to some children.

(14) Karnta **kajana** wangkami **kurdu-kurduku.**
 woman PRESENT+PLURAL talk children+DATIVE
 A woman is talking to the children.

Learning hint

For examples of sentences about a single 'third' person acting in relation to two or more than two persons or things, listen to 36–43. In these examples, the time of the situation varies, so that these pronominal endings are attached to the auxiliary time markers: *ka* 'present', *kapu/kapi* 'future', *+lpa* 'continuous'. Where there is no auxiliary time marker, these pronominal endings are attached directly to the first item in the sentence, as in 38 and 39 below.



Listen and repeat:

- | | |
|---|--|
| 36. Ngarrkangku kapalangu marlu-jarra nyanyi. | The man sees (the) two kangaroos. |
| 37. Malikirli kajana kurdu-patu purami. | The dog is following (the) several children. |
| 38. Ngarrkangku-palangu marlu-jarra nyangu. | The man saw (the) two kangaroos. |

39. Karntangku-jana kurdu-patuku miyi yungu.	The woman gave (the) several children food.
40. Malikirilpa-palangu yankirri-jarra puraja.	The dog was following (the) two emus.
41. Karntalpa-jana kurdu-patuku wangkaja.	The woman was speaking to (the) several children.
42. Ngarrkangku kapu-palangu marlu-jarra luwarni.	The man will shoot (the) two kangaroos.
43. Karntangku kapu-jana kurdu-patuku ngapa yinyi.	The woman will give (the) several children water.
44. Ngaju(lu) karna-palangu karnta-jarraku wangkami.	I am speaking to (the) two women.
45. Ngajulurlu karna-jana nantuwu-patu nyanyi.	I see (the) several horses.
46. Nyuntulurlu kanpalangu kurdu-jarraku miyi yinyi.	You are giving (the) two children food.
47. Nyuntulurlu kanpa-jana kurdu-patu nyanyi.	You see (the) several children.

In 44–47, the subject of the sentence refers to either the speaker (44 and 45) or the addressee (46 and 47). The other participants in the action referred to by the verb are named by nominals with dual *-jarra* or plural *-patu* endings. These nominals concord with the dual *-palangu* and plural *-jana* auxiliary pronominals which attach to the subject auxiliary pronominals. Here are some more examples:

(15) Ngajulu **karna-palangu** karnta-jarraku pardarni.

I PRESENT+I+DUAL woman-2+DATIVE wait

I am waiting for the two women.

(16) Pardarni karna-palangu.

wait PRESENT+I+DUAL

I am waiting for them (i.e. two).

(17) Ngajulu karna-jana karnta-patuku pardarni.

I PRESENT+I+PLURAL woman-more than-2+DATIVE wait

I am waiting for the women (i.e. more than two).

(18) Pardarni karna-jana.

wait PRESENT+I+PLURAL

I am waiting for them (i.e. more than two).



Note

When the subject refers to the addressee and the non-subject refers to two 'third person' individuals, the auxiliary pronominal sequence is not the expected +*npa-palangu* but is shortened to +*npalangu* as you heard in 46.

Questioning the non-subject

48-50 have questions in which the identity of the non-subject participants is asked for. As well as attaching -*jarra* or -*patu* to the question word *ngana* 'who', the corresponding auxiliary pronominal must be used as shown in 48 and 49.



Listen and repeat:

- | | |
|--|--|
| 48. Ngana-jarra kapalangu ngarrkangu nyanyi? | Who (dual) does the man see? |
| Karnta-jarra kapalangu nyanyi ngarrkangu. | The man sees the two women. |
| 49. Ngana-patuku-jana ngapa yungu karntangu? | Who (several) did the woman give water to? |

Kurdu-patuku-jana yungu.

She gave it to (the) several children.

Karija, ngana-patuku mayi-jana yungu.

I don't know to whom (several) she gave it.

50. Nganarranpa-jana nyangu?

Which ones did you see?

Kurdu-kurdurna-jana nyangu.

I saw the children.

Watirna-jana nyangu.

I saw the men.

Plural ending

+rra is another plural ending which can attach to some nominals and pronominals including the question word *ngana*. You heard +rra in the question sentence in 50 implying that more than two persons were seen by the addressee.

(19) Ngana+rra+npa+jana nyangu?

who-more than 2+YOU+THEM saw

Who did you see?/Which ones did you see?

Reduplicated plurals

In the two alternate answers to the question given in 50, you heard two other ways of indicating the plural in Warlpiri. Some nominals can be reduplicated like *kurdu-kurdu* or *karnta-karnta* to refer to more than two individuals. This is used in:

(20) Kurdu-kurdu+rna-jana nyangu.

children+I-THEM saw

I saw the children.



Note

Note that the plural auxiliary non-subject pronominal *-jana* must be used to concord with the plural meaning of the reduplicated form.

NO PLURAL ENDING ON NOMINAL

In the other answer in 50 above, repeated here as (21), there is no plural ending on the nominal *wati*, but we know that the speaker has more than two men in mind because he uses the plural auxiliary non-subject pronominal - *jana*. So, unlike English, which usually indicates if a noun refers to one thing or more than one thing by adding *s* to make a plural word (although there are some plural forms in English which don't use *s*), Warlpiri can leave dual and plural endings off the nominal, but must indicate if one, two or more individuals are being talked about by using the correct auxiliary pronominal.

(21) Wati+rna-jana nyangu.

man+I-THEM saw

I saw the men.

Further information

Numbers

Warlpiri does not traditionally have words corresponding to the base ten number system. It does however have words which indicate various quantities: one, two, relatively small number, relatively large amount, nothing. Precise numbers are given in terms of combinations of the words for one and two.

Warlpiri	English
lawa/walku	nothing
jinta/yangarl	one, only, alone
jirrama	two
jirrama jinta	three
jirramakari-jirramakari	four
marnkurrpa/wirrkardu/ ngarnturnpa/kalyarrpa	few, several, three (relatively small number)
panu	many, all (relatively large amount)

Numbers...

Warlpiri has given old words new meanings, coined new words and borrowed from English to make equivalents of the English basic number words.

Warlpiri	English
jinta	one, only, alone
jirrama	two
marnkurrpa/wirrkardu	three
mirdi/ murntu	four
rdaka(pala)	five
jika(pala)	six
wirlki(pala)	seven
milpa(pala), mapurlu	eight
narntirnk(i)pala, kartaku	nine
karlarla(pala)	ten
karlarla manu jinta	eleven
karlarla jirrama	twenty

Many of these terms evoke the shape of the numeral and were invented as names for the playing cards distinguished by the numeral symbol on the card.

Counting money

When counting money, people typically refer to \$1 as *wantala*, to a \$10 note as *jinta* 'one' and to a \$20 note as *jirrama* 'two'.

How many/much

To ask 'how many' or 'how much' the terms *nyajangu* or *nyiyapala* are used.

COMBINING SUBJECT AND NON-SUBJECT AUXILIARY PRONOMINALS

In 59–62 you will hear combinations of subject and non-subject auxiliary pronominals. The subject pronominals in these sentences refer to ‘third’ persons — either two *-pala* or more than two *+lu/ +li*. The non-subject pronominals in these sentences refer to either the speaker *+ju/ +ji* or the addressee *+ngku/ +ngki*.



Note

In this combination, the non-subject pronominal precedes the subject pronominal.

(22) Pakarni **kaju-pala.**

hit PRESENT+ME-DUAL

They (2) are hitting me.

(23) Pakarni **kangku-pala.**

hit PRESENT+YOU-DUAL

They (2) are hitting you.

(24) Pakarni **kaju+lu.**

hit PRESENT+ME+PLURAL

They (more than 2) are hitting me.

(25) Pakarni **kangku+lu.**

hit PRESENT+YOU+PLURAL

They (more than 2) are hitting you.



Listen and repeat (note that the numbering on the tape jumps from 50 to 59):

59. Ngana-jarrarlungku-pala pakarnu? Who (2) (Which two) struck you?
 Wati-jarrarluju-pala pakarnu. (The) two men struck me.
60. Ngana-paturlungkulu panturnu? Who (more than 2) speared you?
 Wati-paturlujulu panturnu. (The) several men speared me.
61. Ngana-jarrarlu kapuju-pala pakarni? Who (2) are going to hit me?
 Kurdu-jarrarlu kapungku-pala pakarni. (The) two children are going to hit you.
62. Ngana-paturlu kapujulu pakarni? Who (more than 2) are going to hit me?
 Ngarrka-paturlu kapungkulu pakarni. (The) several men are going to hit you.

More auxiliary pronominal combinations

In 63–69, in which more than two persons or things relate to more than two persons or things, the subject pronominal *+lu/+li* precedes the non-subject pronominal *-jana*.

- (26) Pakarni **kalu-jana.**
 hit PRESENT+THEY-THEM
 They hit them.



Listen and repeat:

63. Ngarrka-paturlu kalu-jana (The) several men see (the) several
 karnta-patu nyanyi. women.
64. Ngarrkangku kalu-jana karnta (The) men see (the) women.
 nyanyi.

65. Maliki-paturlu kalu-jana marlu-patu purami.	(The) several dogs are following (the) several kangaroos.
66. Malikirlili-jana kurdu-patu nyangu.	(The) dogs saw (the) several children.
67. Ngarrkangkulu-jana marlu luwarnu.	(The) men shot the kangaroos.
68. Karnta-patulpalu-jana kurdu-kurduku wangkaja.	(The) several women were speaking to (the) children.
69. Karnta-paturlulu-jana kurdu-kurduku miyi yungu.	(The) several women gave food to (the) children.

COMBINING DUAL AND PLURAL AUXILIARY PRONOMINALS

In no dialect of Warlpiri can the dual forms of both subject and non-subject pronominal be combined to form a dual-dual sequence.

In western dialects, dual-plural and plural-dual sequences of auxiliary pronominals are used as in:

(27) Pakarni kalu-palangu.

hit PRESENT+THEY+DUAL

They (2 or more than 2) are hitting them (2).

(28) Pakarni kapala-jana.

hit PRESENT+DUAL+THEM

They (2) are hitting them (2 or more than 2).

In eastern dialects, only plural-plural sequences of auxiliary pronominals are used as in:

(29) Pakarni kalu-jana.

hit PRESENT+THEY+THEM

They (2 or more than 2) are hitting them (2 or more than 2).

70–73 illustrate this ‘ambiguous’ use of plural auxiliary pronominal forms which can refer to either two or more than two persons or things.



Listen and repeat:

- | | |
|---|--|
| 70. Ngarrka-jarrarlu kalu-jana karnta-jarra nyanyi. | (The) two men see (the) two women. |
| 71. Maliki-jarrarlu kalu-jana kurdu-jarra purami. | (The) two dogs are following (the) two children. |
| 72. Ngarrka-jarrarlu kalu-jana karnta-patu nyanyi. | (The) two men see (the) several women. |
| 73. Ngarrka-paturru kalu-jana karnta-jarra nyanyi. | (The) several men see (the) two women. |



VOCABULARY

ngajarra	we DUAL EXCLUSIVE (he/she and I)
ngali/ ngalijarra	we DUAL INCLUSIVE (you and I)
nganimpa	we PLURAL EXCLUSIVE (they and I)
ngalipa	we PLURAL INCLUSIVE (you two/several and I)
nyumpala	you DUAL (you two)
nyurrurla	you PLURAL (you several/many)

About the vocabulary

Dual and plural pronominal words

Here are more pronominal words. When the speaker is referring to him or herself and no one else, then he/she may use the pronominal word *ngaju(lu)* ‘I, me’ which we have been using since lesson 2. When the speaker refers to him/herself plus another person or other people, then different pronominal words must be used. Unlike English, which has just one word, ‘we’ as the subject plural word whereby a speaker refers to him/herself and another or others, Warlpiri has four words that translate as ‘we’.

Dual speaker pronominals

When the speaker refers to him/herself and the addressee, he/she is referring to two people and will use a 'dual' pronominal word: *ngali* or *ngalijarra* 'you and I'. Because the addressee is included as one of the referents of this pronominal word, linguists call this form an 'inclusive' form.

When the speaker refers to him/herself and one person other than the addressee, he/she is again referring to two people and will use a 'dual' pronominal word: *ngajarra* 'he/she and I'. Because the addressee is not included as one of the referents of this pronominal word, linguists call this form an 'exclusive' form.

Plural speaker pronominals

When the speaker refers to him/herself and the addressee and another person or other persons, then he/she is referring to more than two people and will use a 'plural' pronominal word: *ngalipa* 'you and I and other(s)'. This is the 'plural inclusive' pronominal word.

When the speaker refers to him/herself and other persons excluding the addressee, then he/she is referring to more than two people and will use a 'plural' pronominal word: *nganimpa* 'me and them'. This is the 'plural exclusive' pronominal word.

Dual addressee pronominals

When the speaker refers to the addressee and one other person other than him/herself, he/she uses the 'dual' addressee pronominal word: *nyumpala* or *nyuntu-jarra* 'you two'.

Plural addressee pronominals

When the speaker refers to the addressee and more than one other person excluding him/herself, he/she uses the 'plural' addressee pronominal word: *nyurrurla* 'you (more than 2)' (in Eastern Warlpiri dialects the usual form is *nyurrarla*).

Each of these pronominal words has a corresponding auxiliary pronominal ending which must be used in a sentence. All the pronominal words and corresponding auxiliary endings are shown in Table 9 on the following page.

Table 9: Pronominals

English	Word	Endings		
		<i>Subject</i>	<i>Non-subject</i>	<i>Double dative</i>
I, me	ngaju(lu)	+rna	+ju/+ji	+jurla/+jirla
you	nyuntu(lu)	+npa	+ngku/+ngki	+ngkurla/ +ngkirla
he/she/it to him/her/it	nyanungu	—	— +rla	+rlajinta
we (=you & me)	ngali(jarra)	+rli/+rlu	-ngali(ngki)	-ngalingkirla
we (=him/her/ it & me)	ngajarra	+rlijarra/ +rlujarra/ +rnapala	-jarrangu	-jarrangkurla
we (=you & me & other(s))	ngalipa	+rlipa/ +rlupa	-ngalpa	-ngalparla
we(=them & me)	nganimpa	+rnalu	-nganpa	-nganparla
you (both/two)	nyumpala/ nyuntu-jarra	+npala	+ngkupala/ +ngkipala	+ngkupalarla/ +ngkipalarla
you (more than 2)	nyurrurla/ nyurrarla	+nkulu/ +nkili/+npalu	-nyarra	-nyarrarla
they/them (both/two)	nyanungu-jarra	-pala	-palangu	-palangurla
they/them (more than 2)	nyanungu-rra/ nyanungu-patu	+lu/+li	-jana	-janarla


Note

In modern Warlpiri, especially in the speech of younger people, there are quite a few alternative pronominal forms, e.g. *ngaju-jarra* for *ngajarra*, *nyumpalu* for *nyurrurla*. Be aware of such differences, but concentrate on learning the more classical system set out in the table.

Learning hint

74–79: examples of dual and plural **subject** pronominals whose referents include the speaker.

80–83: examples of dual and plural **subject** pronominals whose referents include the addressee.

84–91: examples of dual and plural **non-subject** pronominals whose referents include the speaker.

92–93: examples of plural **subject** pronominals whose referents include the speaker.

94–97 provide examples of addressee dual and plural **non-subject** pronominals.



Listen and repeat:

- | | |
|--|--|
| 74. Ngajarra karlijarra wangkami. | We (he and I) are speaking. |
| 75. Ngajarrarlur kapurlujarra marlu luwarni. | We (he and I) are going to shoot the kangaroo. |
| 76. Ngali karli wangkami.
Ngali jarra karli wangkami. | We (you and I) are speaking.
We (you and I) are speaking. |
| 77. Ngalingki kapurlu karli pakarni.
Ngali jarra kapurlu karli pakarni. | We (you and I) will chop a boomerang. (i.e. chop a piece of wood to make into a boomerang) |
| 78. Nganimpa karnalu wangkami. | We (they and I) are speaking. |
| 79. Nganimparlu karnalu yuwarli ngantirni. | We (they and I) are building a house. |
| 80. Nyumpala kanpala wangkami. | You (2) are speaking. |

- | | |
|---|--|
| 81. Nyumpalarlu kanpala yuwarli ngantirni. | You (2) are building a house. |
| 82. Nyurrurla kanpalu wangkami.

Nyurrurla kankulu wangkami. | You (more than 2) are speaking. |
| 83. Nyurrurlarlu kanpalu yuwarli ngantirni.

Nyurrurlarlu kankulu yuwarli ngantirni. | You (more than 2) are building a house.

You (more than 2) are building a house. |
| 84. Ngarrkangku kajarrangku ngajarra nyanyi. | The man sees us (him and me). |
| 85. Karnta kajarrangku ngajarraku wangkami. | The woman is speaking to us (him and me). |
| 86. Ngarrkangku kangali(ngki) ngali(jarra) nyanyi. | The man sees us (you and me). |
| 87. Karnta kangali(ngki) ngaliki wangkami.

Karnta kangali(ngki) ngalijarraku wangkami. | The woman is speaking to us (you and me).

The woman is speaking to us (you and me). |
| 88. Ngarrkangku kanganpa nganimpa nyanyi. | The man sees us (them and me). |
| 89. Karnta kanganpa nganimpaku wangkami. | The woman is speaking to us (them and me). |
| 90. Ngarrkangku kangalpa ngalipa nyanyi. | The man sees us (you and me and other(s)). |
| 91. Karnta kangalpa ngalipaku wangkami. | The woman is speaking to us (you and me and other(s)). |

92. Ngalipa karlipa wangkami.	We (you and I and other(s)) are speaking.
93. Ngaliparlu kapurlupa yuwarli ngantirni.	We (you and other(s)) will build a house.
94. Ngarrkangku kangkupala nyumpala nyanyi.	The man sees you (2).
95. Karnta kangkupala nyumpalaku wangkami.	The woman is speaking to you (2).
96. Ngarrkangku kanyarra nyurrurla nyanyi.	The man sees you (more than 2).
97. Karnta kanyarra nyurrurlaku wangkami.	The woman is speaking to you (more than 2).

Learning hint

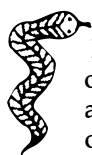
98–103 provide examples of **subject–non-subject** combinations of dual and plural pronominals. In these examples, the **subject** auxiliary pronominal *precedes* the **non-subject** auxiliary pronominal.



Listen and repeat:

98. Nganimparlu karnalu-jana ngarrka-patu nyanyi.	We (they and I) see (the) several men.
99. Nganimparlu karnalu-nyarra nyurrurla nyanyi.	We (they and I) see you (more than 2).
100. Ngaliparlu karlipa-jana marlu-patu purami.	We (you and I and other(s)) are following (the) several kangaroos.
101. Ngajarrarlu karnalu-jana ngarrka-patu nyanyi.	We (he and I) see (the) several men.

- | | |
|---|--------------------------------|
| 102. Nyumpalarlu kanpalu-jana
ngarrka-patu nyanyi. | You (2) see (the) several men. |
| Nyumpalarlu kankulu-jana
ngarrka-patu nyanyi. | You (2) see (the) several men. |
| 103. Nyumpalarlu kanpalu-nganpa
ngajarra nyanyi. | You (2) see us (him and me). |
| Nyumpalarlu kankulu-nganpa
ngajarra nyanyi. | You (2) see us (him and me). |



Note

Remember that dual-dual auxiliary pronominal sequences never occur whether the pronominals refer to the speaker and/or addressee and/or a 'third person'. In western dialects dual-plural or plural-dual sequences occur in which the plural pronominal may refer to two or more than two people, whereas in eastern dialects these sequences do not occur, so that plural-plural sequences can refer to two or more than two people acting on two or more than two other people as in 101–103 above.

COMBINING NON-SINGULAR SUBJECT PRONOMINALS WITH SINGULAR NON-SUBJECT PRONOMINALS

These combinations of auxiliary pronominals are quite tricky because the exclusive dual and plural subject pronominals can be split into two parts, speaker/addressee+number: *+rna+pala* 'speaker+dual', *+rna+lu* 'speaker+plural', *+n(pa)+pala* 'addressee+dual', *+npa+lu* or *+nku+lu* 'addressee+plural'. The singular speaker and addressee non-subject pronominals *+ju* and *+ngku* are placed in between the two parts of the subject pronominals as shown below:

(30) Pakarnulpanku+ju+lu.

hit+CONTINUOUS+ADDRESSEE+SPEAKER+PLURAL

You (more than 2) were hitting me.

(31) Pakarnulparna+ngku+lu.

hit+CONTINUOUS+SPEAKER+ADDRESSEE+PLURAL

We (more than 2) were hitting you (singular).

(32) Pakarnulpanpa+ju+pala.

hit+CONTINUOUS+ADDRESSEE+SPEAKER+DUAL

You (2) were hitting me.

Further information

Alternate form for 'we/us' (speaker and another)

While older Warlpiri speakers use the auxiliary subject pronominal *-rlijarra* as you will hear in sentence 106 to refer to the speaker and one other person other than the addressee, many Yuendumu Warlpiri under the age of forty use another form which is modelled on the separable forms shown in (30), (31) and (32) above. This form is given in (33).

(33) Pakarnulparna+ngku+pala.

hit+CONTINUOUS+SPEAKER+ADDRESSEE+DUAL

We (2) were hitting you.

In standard Warlpiri (33) would be interpreted as 'I was hitting you both'.

You can hear examples like those in (30) to (33) in 104, 105 and 107.



Listen and repeat:

104. Nyanyi kanpaju-pala.

You (2) see me.

105. Nyanyi kanpajulu.

You (more than 2) see me.

Nyanyi kankujulu.

106. Nyanyi karlijarrangku.

We (he/she and I) see you.

107. Nyanyi karnangkulu.

We (they and I) see you.

Learning hint

All these pronominals and combinations of them may seem overwhelming to you. Learning to recognise them and use them is a big and long task for Warlpiri learners. You need to practise, practise, practise. Listen again and again to the lesson tapes until you can recognise each pronominal and pronominal sequence and then keep repeating them yourself — it is best to learn auxiliary words off by heart. Don't despair, you can learn to use these pronominals with practice.

Further information

Oneself and each other

When the referent of the subject nominal and pronominal acts in relation to him/her/itself or when the referents of dual and plural nominals and pronominals act in relation to themselves, then a sequence of subject pronominal followed by a special non-subject pronominal *-nyanu* is used:

- (34) Wati-paturlu kalu-nyanu pakarni.
man-more than 2+ERGATIVE PRESENT+PLURAL-SELF hit

The men are fighting.

The men are hitting themselves.

The men are hitting each other.

- (35) Nganimparlu karnalu-nyanu kuyu yinyi.
we+ERGATIVE PRESENT+WE-SELF meat give

We give each other meat.

- (36) Ngantirni ka-nyanu yujuku.
building PRESENT-SELF humpy

He's building himself a humpy.

Myself

When a speaker refers to him/herself doing something in relation to him/herself, then he/she uses not *-nyanu* but the non-subject speaker pronominal *+ju/ +ji*:

(37) Panturnu+**rna+ju**.

pierced+I+ME

I stabbed myself.

(38) Wangkajalpa+**rna+ju**.

talked+CONTINUOUS+I+ME

I talked to myself.

I thought to myself.

COMMANDS

A direct command to do something can be given by the speaker to the addressee(s) by using a special verb ending that linguists call the **imperative**. Like the other endings that attach to verb stems, each verb class has a different imperative ending. These forms are listed in Table 10 on page 176.

Singular command

When telling one person to do something you can simply use the verb with the imperative ending on it without adding any auxiliary pronominal:

(39) Yanta!

go+IMPERATIVE

Go!

To be more emphatic you can also use the addressee pronominal word *nyuntu* 'you' as in:

(40) Nyuntu **yanta!**

YOU

go+IMPERATIVE

You go!

Dual command

When giving a command to *two* people you must add the dual auxiliary pronominal *-pala* to the sentence which may include the addressee dual pronominal word *nyumpala* or *nyuntu-jarra*:

(41) Yanta-pala!

go+IMPERATIVE-DUAL

Go! (addressing two people)

(42) Nyumpala-pala yanta!

YOU 2-DUAL

go+IMPERATIVE

You two go!

(43) Yanta-pala nyumpala!

go+IMPERATIVE-DUAL YOU 2

Go, you two!

Plural command

Similarly, if addressing an order to *more than two* people, the 'plural' auxiliary pronominal *+lu/+li* must be used:

(44) Yanta+lu!

go+IMPERATIVE+PLURAL

Go! (addressing more than 2)

(45) Nyurrurlalu yanta!

YOU-MORE THAN 2+PLURAL

go+IMPERATIVE

You go! (addressing more than 2)



Listen and repeat (the following sentences give you lots of practice with both the various imperative endings on the verbs and the auxiliary pronominals):

108. Nyuntu wangkaya!

(You) speak!

Wangkaya!

- | | |
|--|---------------------------------|
| 109. Nyumpala-pala wangkaya!
Wangkaya-pala! | (You two) speak! |
| 110. Nyurrurlalu wangkaya!
Wangkayalu! | (You lot) speak! |
| 111. Nyuntulurlu marlu pantika!
Marlu pantika!
Pantika marlu! | (You) spear the kangaroo! |
| 112. Nyumpalarlu-pala marlu pantika!
Marlu-pala pantika!
Pantika-pala marlu! | (You two) spear the kangaroo! |
| 113. Nyurrularlulu yankirri luwaka!
Yankirrili luwaka!
Luwakalu yankirri! | (You lot) shoot the emu! |
| 114. Miyi nganja! | Eat the food! |
| 115. Miyi-pala nganja! | (You two) eat the food! |
| 116. Miyili nganja!
Nganjalu miyi! | (You lot) eat the food! |
| 117. Ngurra-kurra yanta!
Yanta ngurra-kurra! | Go to the camp! |
| 118. Ngurra-kurra-pala yanta!
Yanta-pala ngurra-kurra! | (You two) go to the camp! |
| 119. Ngapalu manta!
Mantalu ngapa! | (You lot) get water! |
| 120. Marlu nyangka!
Nyangka marlu! | Look at the kangaroo! |
| 121. Marlu-pala nyangka!
Nyangka-pala marlu! | (You two) look at the kangaroo! |

- | | |
|---|-----------------------------------|
| 122. Marlulu nyangka!
Nyangkalu marlu! | (You lot) look at the kangaroo! |
| 123. Kurdukurla miyi yungka!
Miyirla yungka kurduku!
Yungkarla miyi kurduku! | Give food to the child! |
| 124. Kurduku-palarla miyi yungka!
Miyi-palarla yungka kurduku!
Yungka-palarla miyi kurduku! | (You two) give food to the child! |
| 125. Kurdukulurla miyi yungka!
Miyilirla yungka kurduku!
Yungkalurla miyi kurduku! | (You lot) give food to the child! |
| 126. Miyiji yungka!
Yungkaju miyi! | Give me food! |
| 127. Ngapaju-pala yungka!
Yungkaju-pala ngapa! | (You two) give me water! |
-



Note

The negative auxiliary *kula* is NOT used with the imperative verb form to tell somebody **not** to do something. However, negative particles *nuu* and *nati*, from English *no* and *not*, are used with the imperative, e.g. *Nati/Nuu parnkaya!* 'Don't run!'

In more traditional Warlpiri, the *+nja* verb form with the negative ending *-wangu* (see 'Further Information' on page 42) in conjunction with the imperative form of the stance verb, is used, e.g. *Parnka+nja-wangu nyinaya!* 'Don't run!'

To tell someone not to do something to someone else, the imperative form of the verb meaning 'to leave be', *yampiya*, is used in conjunction with the *+nja* form of the main verb, with *-wangu+rlu* attached, e.g. *Purra+nja-wangu+rlu yampiya!* 'Don't cook it!'



Note

Warlpiri people often use imperative forms of the verb in ways and circumstances which English speakers may interpret as being too direct or even rude and presumptuous. This is usually a wrong interpretation of the Warlpiri speaker's intentions or behaviour since a sentence using an imperative verb in Warlpiri can be interpreted as a request rather than an order.

Table 10: Verbs: present, future, past and imperative forms

Verb class	present	future	past	imperative
wangka-	wangkami	wangkaji	wangkaja	wangkaya
paka-	pakami	pakaku	pakamu	pakaka
panti-	pantimi	pantiki	pantumu	pantika
kiji-	kijimi	kijiki	kujumu	kijika
nga-	ngami	ngalku	ngamu	nganja
pu-	pinyi	pungku	pungu	pungka
yu-	yinyi	yungku	yungu	yungka
nya	nyanyi	nyanguku	nyangu	nyangka
ya-	yani	yanku	yanu	yanta
ma-	mani	manku	manu	manta

See Table 8 on page 146 for notes on the forms in this table.

Part Five: Beyond the taped lessons

SIMPLE CONVERSATIONAL WARLPIRI DIALOGUES

The following Warlpiri dialogues are on side one of tape one, immediately after the pronunciation guide.



Dialogue 1

A: Ngurrju mayinpa?

Are you OK?

B: Yuwayi, ngurrjurna.

Yes, I'm fine.

Dialogue 2

A: Ngurrju mayinpa?

Are you OK?

B: Lawa, majurna.

No, I'm not well.

A: Wiyarrpa!¹

I'm sorry.

Dialogue 3

A: Yuwa! Ngana nyampuju karnta?

Hey! Who is this woman?

B: Karija, ngana mayi.

Search me, I don't know who she is.

Dialogue 4

A: Yuwa! Ngana yalumpuju?

Hey! Who is that?

B: Ngulaju² Napaljarri,³
ngajuku-purdangka.

That's Napaljarri, my sister.

1. *Wiyarrpa* is a nominal expression used to indicate sympathy or empathy with someone. In Willowra Warlpiri, the word *karnuru*, rather than *wiyarrpa* is used.

2. *Ngula* is used to refer to someone or something that has already been referred to in the discourse. It can usually be translated into English as 'that'. The ending *-ju* (*-ji* following *i*) can be added to any nominal word to indicate that its referent has been set up as the topic of the discourse. In this way, it is a bit like the English article 'the'.

3 The ending *-purdangka* is explained in the section on kin relations (see page 186).

Dialogue 5:

A: Ngana yaliji?

Who's that over there?

B: Ngana mayi. Yapakari marda.

I don't know who that is. He might be a stranger.

A: Ngayi.⁴

Really.

Dialogue 6:

A: Ngana yaliji?

Who's that over there?

B: Yaliji Nangala —
Lajamanu-wardingki.⁵

That's Nangala. She's from
Lajamanu.

Dialogue 7:

A: Ngananpa nyuntuju?

Who are you?

B: Ngajurna Napaljarri.

I'm Napaljarri.

A: Nyarrpara-wardingkinpa?

Where are you from?

B: Yurntumu-wardingkirna.

I'm from Yuendumu.

A: Ngayi.

Really.

4. Don't confuse this *ngayi* with the 'benefit' *ngayi* you learnt in Lesson 5. As used here, *ngayi* is a typical response to an assertion that one is not certain about or which is unexpected in some way.

5. *-wardingki* is a very useful ending which is added to a word denoting a place or activity to refer to some person or thing which is related to that place — as a habitation, workplace, occupation etc. It is the correct way to translate English 'from' in the contexts 'Where are you from?' or 'She's from Lajamanu.' It is not used in the contexts in which the other endings you have learnt about which translate as 'from', namely *-ngurlu/-ngirli* and *-jangka* are used. (cf. Lesson 3)

Dialogue 8:

- A: Nyarrpara-wardingki nganta⁶
nyampurraju? Where are these people said to
come from?
- B: Karinganta⁷ kalu nyina They are from Willowra.
Wirliyarrayi-wardingki-patu.

Dialogue 9:

- A: Nyarrpara-wardingki wati yaliji? Where's that man from?
- B: Nyampu-wardingki ngulaju. He's from here.
- A: Ngayi? Kulanganta⁸ Really? I thought he was from
wurmturu-wardingki. somewhere else.

Dialogue 10:

- A: Napaljarri, nyarrpara-kurra Napaljarri, where are you
kanpa yani? going?
- B: Ngurra-kurra karna yani. I'm going home. What about
Kala nyuntu? you?
- A. Yama-kurra karna yani I'm going (to sit) in the shade
ngajuju — karlarra. — over there to the west.
- B: Ngayi. Really.

6. *Nganta* can be translated by English words such as 'reportedly, supposedly, allegedly' or by the expression 'they say that'. *Nganta* is one of a set of Warlpiri words that are called 'propositional particles' (Laughren 1982).

7. *Kari-nganta* is another propositional particle which introduces a statement which the speaker asserts to be an indisputably true fact.

8. *Kula-nganta* is another propositional particle which signals that what is asserted was seemingly true or thought to be the case, but in fact it is not. We might translate it as 'I (or someone) mistakenly thought it was true that.'

Dialogue 11:

- | | |
|--|--|
| A: Nyangurlanpa yukajarni? ⁹ | When did you arrive (get here)? |
| B: Mungangka. ¹⁰ | Last night. |
| A: Jinta ¹¹ mayinpa yanurnu? | Did you come by yourself? |
| B: Yuwayi, jintarna yanurnu. | Yes, I came alone. |
| A: Nyangurla kanpa pina yani? | When are you going back? |
| B: Jukurra marda karna pina yani Yurntumu-kurra. | Maybe I'll go back to Yuendumu tomorrow. |

Dialogue 12:

- | | |
|--|---|
| A: Nyarrpara-ngurlunpa yanurnu pirrarni? | Where did you come from yesterday? |
| B: Nyirrpi-ngirlima yanurnu. | I came from Nyirrpi. |
| A: Jinta mayinpa yanurnu? | Did you come alone? |
| B: Lawa, jinta-wangu. Panurnalu yanurnu. | No, not alone. A lot of us came. |
| A: Nyangurla kankulu pina yani? | When are you going back? |
| B: Karija, nyangurla mayi karnalu pina yani Nyirrpi-kirraju. | I don't know when we'll go back to Nyirrpi. |

9. The verb *yuka* 'go in, enter' is used to refer to arriving at some place, coming to be at some place, reaching some place. It can be translated as 'arrive', 'get' (as in 'get there' or 'get in').
10. *Munga-ngka* is literally 'night-LOCATION', but in this context it refers to the previous night and translates into English as 'last night'.
11. *Jinta* 'one' is also used to mean 'alone, by oneself'.

Dialogue 13:

- A: Nyarrpara-kurranpa yanu pirrami? Where did you go yesterday?
B: Yatijarrarna yanu — kuyuku manu I went north — to (look for)
miyiki. meat and vegetable food.
A: Palka¹² mayinpa kuyuju pakamu? Did you get any meat?
B: Lawa, kuyu-wangu yatijarraju. No, there's no meat there to the
Miyi-miparna¹³ manu pirramirliji.¹⁴ north. I only got vegetable food
yesterday.

Dialogue 14:

- A: Nungarrayi! Nyarrpara kanpa Nungarrayi, where are you
yani? going?
B: Kurlirra kama yani wirlinyi.¹⁵ I'm heading south.
A: Nyiyaku? What for?
B: Ngayi¹⁶ kama yani kuyuku. I'm just going (to look) for
some meat.

12. *Palka* is the opposite of *lawa*. It refers to the 'presence' of something, while *lawa* (or *walku*) refers to its absence. You will need to learn how to understand and use this word as it is used all the time in Warlpiri speech.
13. *-mipa* is an ending which means 'only, exclusively, just'. See also dialogue 20.
14. *pirramni+rli+ji* 'yesterday+ERGATIVE+TOPIC'.
15. *Wirlinyi* is one of a set of nominal words with spatial-temporal reference which are frequently used in Warlpiri. Some of these words are used in these dialogues to give you an idea of their meaning and use.
- wirlinyi* 'going away from one's camp or sleeping quarters (*ngurra*) during the day and returning home to spend the night' (dialogue 14, 15).
- manjiki, yanjaki, wurramanji, ngurramanji* 'going away from one's permanent camp (*kirri, ngurra*) for a temporary stay involving at least one overnight stay' (dialogue 15).
- wurna* 'travelling from one's camp to another place for some purpose, often for an extended time' (dialogue 16).
- jijanu* 'short visit to another person's camp (*ngurra*) typically to see someone and talk to that person.'
16. Here is yet another *ngayi*. This one is a particle which is used to attenuate the force of a statement one is making and which translates into English as 'just' or 'only' as in dialogues 14, 16, 17 and 20.

Dialogue 15:

- | | |
|---|--|
| A: Nampijinpa! Nyarrpara kanpa yani? | Nampijinpa, where are you going? |
| B: Kakarrara karna yani — tawunu-kurra. | I'm going east — to town. |
| A: Manjiki-nya kanpa yani? | Are you going to stay the night? |
| B: Lawa, manjiki-wangu. Wirlinyi-mipa karna yani. | No, I'm not going to stay the night. I'm just going for the day. |

Dialogue 16:

- | | |
|---|---|
| A: Nyarrpara kalu yapa yani? | Where are they going? |
| B: Ngayi kalu wurna yani karlarra. | They are just heading off west somewhere. |
| A: Mutukayi-kirli-nya kalu yani? | Are they going by car? |
| B: Lawa, wirliya kalu yani. ¹⁷ | No, they're going on foot. |

Dialogue 17:

- | | |
|--|---------------------------------|
| A: Yuwa! Nyiya-jangkanpa yanurnu? | Hullo! What's brought you here? |
| B: Lawa. Ngayirna yanurnu. | Nothing. I've just come. |
| A: Jijanu mayinpa yanurnu? | You've come to visit? |
| B: Yuwayi, nyuntuku wangkanjaku. ¹⁸ | Yes, to talk to you. |

17. The means by which one travels is usually expressed by adding the ending *-kurlu/-kirli* 'with' to the nominal which denotes the vehicle or other means of travel, for example, *mutukayi-kirli* (literally, car-with) 'by car'; *nantuwu-kurlu* (literally, horse-with) 'on horse-back'. However, if the means of travel is a body part, such as expressed in English by a phrase such as 'going on foot', then the body part term does not have the ending *-kurlu/-kirli* 'with' attached to it, as you can hear in dialogue 16.
18. This form of the verb *wangka* 'talk, speak, say' has an ending *+nja* which you have not heard used in the lessons. This form is called the infinitive and it is very commonly used in Warlpiri. It is one of the many things you will need to learn to become an 'advanced' speaker of Warlpiri. *nyuntu+ku wangka+nja+ku* is literally 'you+DATIVE talk+INFINITIVE+DATIVE'.

Dialogue 18:

A: Kuyuju yungka! Yarnunjukurna.

B: Yumpa! Nganja wiyarrparlu!¹⁹

Give me some meat! I'm hungry.

Here you are. Have some you poor thing.

Dialogue 19:

Wijipirtirlirla

JIIA: Nyiya-jangkanpa yanurnu?

NYURNU: Nyurnurna yanurnu.²⁰

JIIA: Miirnta-jangka mayi?²¹

NYURNU: Yuwayi, miirnta-jangkarna.

JIIA: Rdukurduku kanpa nyina
maju-nyayirni.²² Kapirnangu
pantirni ngurrju-karda.²³

NYURNU: Yuwayi, pantikaju!

JIIA: Nyurru! Yantalku ngurra-kurra.²⁴

NYURNU: Yuwayi, yani karna.

At the hospital

SISTER: Why have you come?

PATIENT: I've come because
I'm sick.

Have you got the flu?

Yes, I've got the flu.

Your chest is bad, so I'll give
you a needle to make you better.

OK, give me a needle.

That's it. Off you go home now!

OK, I'm going.

19. In this sentence *wiyarrpa* has the ergative ending on it because it refers to the understood 'subject' of the verb *nganja* 'drink'.

20. *Nyurnu+rna yanu+rrnu* (literally, sick-I (have) came)

21. *Miirnta-jangka mayi* (literally, head cold-SOURCE question)

Miirnta-jangka+rna (literally, head cold-SOURCE+I)

Miirnta denotes 'nasal mucous, headcold, influenza, bronchitis' (synonym *yurrrkalypa*)

22. *Rdukurduku ka+npa nyina maju-nyayirni* (literally, chest PRESENT+YOU be bad-very).

23. *-karda* is an ending which means something like 'in order to be/become' so that *ngurrju-karda* means 'in order to become good/well/better'. In dialogue 19, it expresses the idea expressed in English as 'to make you better'.

24. As explained in Lesson 7, this use of the command or imperative form of the verb *yanta* does not have the direct, bossy edge to it as the corresponding English command form 'Go!' In fact, the normal polite way to respond to someone who announces they are leaving or have said or done all they want to is to say to them *Yanta+lku* or even *Yanta+rra+lku*.

Dialogue 20:

Kiliniki-kirli

JIIA: Nyiya-jangkanpa yanurnu?

KURDU: Murrumurru karnaju
purda-nyanyi.

JIIA: Nyarrpararla kanpa-nyanu
purda-nyanyi?²⁵

KURDU: Miyalurla karnaju
purda-nyanyi.

JIIA: Nyiya-jangka kanpa
murrumurru-jarrimi?

KURDU: Karija! Nyiya-jangka mayirna.

JIIA: Kapinpa²⁶ jinirpa karli-karlimi²⁷
mayi?

KURDU: Lawa. Ngayirna miyalu
murrumurru-mipa. Ngulajuku.

The Clinic

Why have you come?

I feel a pain.

Where do you feel (the pain)?

I feel it in my belly.

What's it from?

I don't know what's caused it.

So you've got diarrhoea, have
you?

No, it's just that I've got a pain
in my belly. That's all.

25. The Warlpiri way of talking about some physical state that one is experiencing is by using the verb *purda-nyanyi* 'listen, hear, understand, recall' with the subject and non-subject auxiliary pronominal endings referring to the same person. *Murrumurru ka+rna+ju purda-nyanyi* (literally, sore PRESENT+I+ME feel); *Nyarrpara+rla ka+npa+nyanu purda-nyanyi* (literally, where-LOCATION PRESENT+YOU-SELF feel).
26. *Kapi+npa* consists of another propositional particle *kapi* (which is not the same as the FUTURE auxiliary learnt in Lesson 6) and the pronominal *+npa* 'you'. The particle *kapi* invites agreement with the proposition put forth by the speaker like the English expression, 'Could it be the case that...?'
27. *karli-karli+mi* is a verb with a reduplicated stem having the meaning that the flow of diarrhoea is continuous and repetitive.

Dialogue 21

Japungka

[Napaljarri ka yani japu-ngurlu.
Nungarrayi ka yukami japungka.]

NAPALJARRI: Nungarrayi, nyiya
kanpa payi-mani?²⁸

NUNGARRAYI: Napaljarri,
payi-mani karna kuyu manu miyi.

Nyarrpara-kurra kanpa yani?

NAPALJARRI: Wirlinyi, jalangu
kapuma yani ngaka wuraji.

NUNGARRAYI: Ngana-kurlu
kapunpa yani wirlinyi?

NAPALJARRI: Ngamirni-puraji-kirli.

At the shop

[Napaljarri is leaving the shop.
Nungarrayi is going into the
shop.]

Nungarrayi, what are you
buying?

Napaljarri, I am going to buy
some food.

Where are you going to?

Hunting. I'll go later on this
afternoon.

Who will you go with?

With your uncle.

28. *Payi-mani* is a compound verb made up of *payi* from English 'buy' and the verb *ma+ni*. The same verb is also used to mean 'pay'.

Warlpiri kin relations

Warlpiri social organisation is based on kin relations between individuals and groups of people. All Warlpiri people consider themselves to be related to each other — to be *warlalja* or *yipilji*. Warlpiri people relate to non-Warlpiri people by treating them as though they were kinfolk; that is, by assimilating them into their structured network of kin relations. While a Warlpiri person may address or refer to many people using the same kin term, this does not mean that he/she considers his/her actual relationship with each of those people to be exactly the same. Warlpiris distinguish, conceptually and behaviourally, people who are closely related to them from those who are more distantly related or who are only assimilated into a system of kin relations with them.

The most common way to address and refer to another person is by using the appropriate kin term that names the relation between the person being addressed or referred to and some other person. The Warlpiri language has a very much larger vocabulary of kin terms than English and certainly puts them to greater use than do English speakers. Only a small subset of Warlpiri kin terms are presented here.

Warlpiri kin terms don't match the English ones exactly as you can see from examining the family tree on the page opposite. Warlpiri kin terms reflect the distinction between being the descendant of a patrilineal group through one's father (*kirdana*), so that one also calls one's father's brothers *kirdana* and their children one's brothers (*papardi*, *kukurnu*) and sisters (*kapirdi*, *ngawurru*), while at the same time being the descendant of a matrilineal group through one's mother (*ngati* or *ngamardi*), so that one calls one's mother's sisters *ngati* or *ngamardi* and their children one's brothers and sisters. *Papardi* and *kapirdi* refer to senior siblings; *kukurnu* and *ngawurru* refer to junior siblings. *Ngamardi* is most commonly used by Willowra Warlpiri; *ngati* is the usual term used by other Warlpiri.

One's father's sisters are called *pimirdi* and one's mother's brothers are called *ngamirni*. Their children are one's cousins: *wankili* (male) and *jukana* (female). One's father's father (and his brothers and sisters) are one's *warringiyi*, while one's mother's father (and his brothers and sisters) are one's *jamirdi*. One's father's mother (and her brothers and sisters) are one's *yaparla*, while one's mother's mother (and her brothers and sisters) are one's

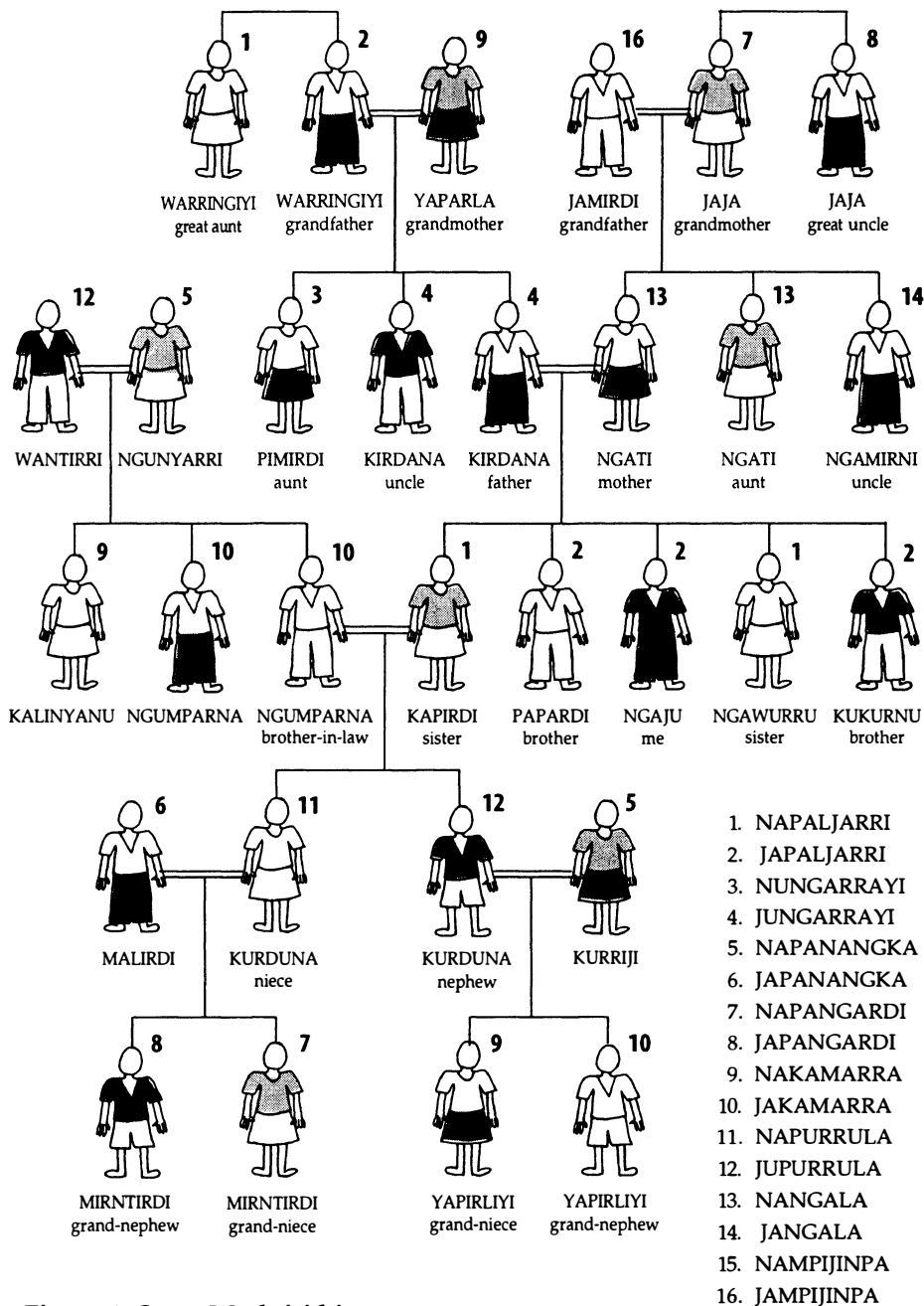


Figure 1: Some Warlpiri kin terms

jaja. From a man's point of view, his own sons and those of his brothers (the children in his patriline or *jangarnka-warnu* — literally, associated with the 'chin/beard') he calls *ngalapi* while his sisters' sons (the children in his matriline or *miyalu-warnu* — literally, associated with the 'stomach') are his *kurduna* or *kulu-panji*. From a woman's point of view, her own children, and those of her sisters, (the children of her matriline or *miyalu-warnu*) she calls *kurduna*, while those of her brothers (the children in her patriline or *jangarnka-warnu*) she calls *ngalapi*.

By their very nature, kin terms name a relationship between two people or two groups of people, for example, *father* names a person as a function of his being the father of some other person. When addressing a person using a kin term which names that person's relation to oneself, one can simply use the appropriate kin term, for example, *ngati* 'mother'. When referring to someone by using a kin term which names that person's relation to oneself one is more likely to say *ngaju+ku ngati* or even *ngaju+ku ngati-nyanu* 'my mother' in which one is explicit about one's relation to the referent. There are three endings that attach exclusively to kin terms: *-na* 'my', *-puraji* (used in dialogue 21) 'your' and *-nyanu* 'one's/self's/his/her/their', for example, *jajana* 'my granny', *jaja-puraji* 'your granny', *jaja-nyanu* 'one's/his/her granny'.



Note

When talking about something that belongs to someone or which has been made by someone (for example, someone's boomerang) these endings cannot be used, and in fact one would not use the *-ku* dative ending (cf. Lesson 5) on the possessor. Instead one uses a possessive ending *-kurlangu/-kirlangu* on nominals and *-nyangu* on pronominal words, for example, *ngaju-nyangu karli* 'my boomerang' or *wati-kirlangu karli* 'the man's boomerang'.

To refer to someone in the same generation as, or in a generation above, oneself (or some other person), one can use the *+ku* dative ending on the word denoting the person to whom the referent is related, for example, *ngaju+ku jaja* or *ngaju+ku jaja-nyanu* 'my granny' or *karnta+ku jaja-nyanu* 'the woman's granny' or *ngati+ki ngamirni-nyanu* 'mother's uncle'. To refer to relatives who are someone's 'child' (*kurdu*) in that they belong to a

generation level below one's own, or that of the relevant person being referred to, one uses the usual possessive endings: *-kurlangu/-kirlangu* on nominals and *-nyangu* on pronominal words, for example, *ngaju-nyangu kurdu* 'my child' or *karnta-kurlangu kaja-nyanu* 'the woman's son'.

Two other very useful kin endings which attach to nominals and pronominal words to which the dative ending *+ku* or *+ki* has been added are *-palangu* and *-purdangka*. By saying *ngaju+ku-palangu* one can address or refer to any relative who is in a generation level above one's own. You will frequently hear children using this very general expression to refer to their mother or father; however it can refer to any parent, aunt, uncle or grandparent. Rather than refer to certain adults by using their name or by using a kin term designating the speaker's kin relation to them, other adults will refer to

Further information

In Warlpiri, one can address or refer both to people or to sets of people as a function of their kin relation to each other, by adding another special kin ending to the term designating the kin relation. One of these endings is *-rlangu*. For example, *ngama-rlangu* refers to a mother and child pair; *kirda-rlangu* refers to a father and child pair; *papardi-rlangu* refers to a pair of brothers or a brother and sister pair.

Warlpiri kin terminology encodes not only the kin relation between the two people one is directly referring to, for example, *kirda-puraji* refers to someone who is the father of the person one is addressing, but can also encode the relation between the speaker and these people. For instance, a few of the several ways of saying 'your father' in Warlpiri are as follows: *kirda-puraji* if addressing one's husband or wife (*kali-nyanu*); *yarriki-puraji* if addressing one's cousin (*wankili/jukana*); and *wurruru-puraji* if addressing one's mother's mother (*jaja*).

To learn how to use all the Warlpiri kin vocabulary properly, one needs to work very hard over a long time, but it's worth the effort because in the process one is learning about how Warlpiri society is structured and functions. People put great store on the correct use of such terms because their use is a very important component of correct adult social interaction and etiquette.

them as the 'parent' of one of their children. For example, husbands and wives typically avoid using each other's name or the kin term for the spousal relation, instead they tend to refer to each other as *X+ku-palangu* where X is the name of one of their young children. By saying *ngaju+ku-pur-dangka* (used in dialogue 4 on page 177) one can refer or address in very general terms any relative on the same generation level as oneself, for example, a brother, sister or cousin. It can, however, also be used to refer to a person in one's grandfather's or grandchild's generation, since from a certain point of view, these relatives are treated as being of the 'same' notional generation as oneself (*yarlpurru-kurlangu*) in contrast with that of one's parents and children, which is the 'other' generation (*kuyu-kari*).

'SKIN' TERMS

In Lesson 3 you learnt about the Warlpiri 'skin' names or subsection terms which you will hear Warlpiri people using all the time and which you will find very useful to address people and to refer to them. This scheme of named classes is built out of a system which reduces the very complex system of actual kin relations that hold between people to just eight, which are based on the two fundamental relations: the maternal and paternal relations. From the diagram opposite you can see how subsections and kin relations intermesh. Although marriage alliances are formed on the basis of kin relations between particular individuals and their families, it is easier for a newcomer to Warlpiri society to compute kin relations such as these via 'skin' terms.

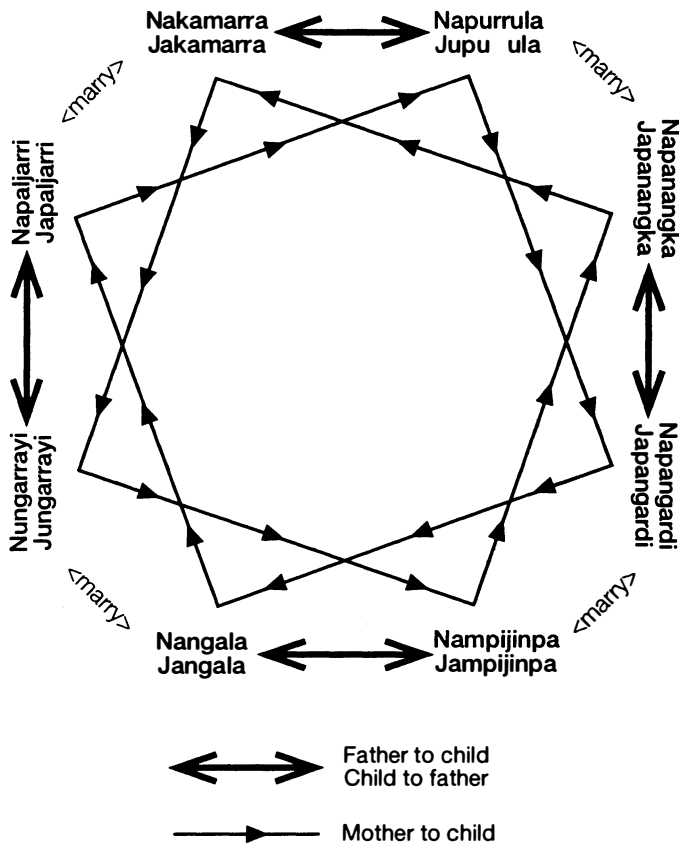
Associated with the kinship system are rules and conventions about marriage and behaviour towards particular kin. Some of these relationships between particular kin are characterised by easy-going interactions and joking, whilst between others verbal communication and close contact is avoided altogether. The latter is sometimes called 'avoidance' behaviour (*yirdinja-marda* or *yikirrini* in Warlpiri), and this lack of appropriate social space between certain kin is sometimes referred to in English as 'no room'. So if someone says that there is no room in a social situation the solution is not to clear a space, but rather to allow adequate social distance between relations who should not be near each other. This may mean that certain relations cannot, for example, travel in the same car together even though there appears to be plenty of 'room' in the back seat.

One of the strictest of these avoidance relationships is that between men and women who are in a son-in-law (*malirdi*)/mother-in-law (*kurriji*) relation-

ship to each other. Ideally they should not sit together, travel close together, walk on the same tracks, use each other's names, and they should exchange goods and messages through a third person such as the women's daughter. Special words are used by women to talk about their sons-in-law, and by men to talk about their mothers-in-law, her sisters and brothers.

Adults do not normally refer to their adult siblings of the opposite sex by name, nor do they use the general sibling terms shown in Table 11 below.

Figure 2: Warlpiri skin names



Men refer to their sisters as *kari-pardu* 'the other' while women refer to their brothers as *yakuri* 'the sweaty'. They also use the plural pronoun *nyurrurla* and not the singular *nyuntu(lu)* to address or refer to a different sex sibling.

Warlpiri men talk in a variety of different ways, using distinctive words and some special grammatical devices, when addressing or referring to other men, as well as to women, depending on their kin relation to those people.

Warlpiri, like English, has 'baby talk' kin terms as well as more formal terms (compare *mummy* and *daddy* with *mother* and *father*) which are used by young children and by adults talking to young children. Some English baby talk kin terms have been appropriated into Warlpiri as baby talk words. In formal Warlpiri, as shown in Figure 1 on page 187, when referring to siblings a distinction is made between male and female siblings and also between senior and junior siblings giving two terms for 'brother' and two for 'sister'. In Warlpiri baby talk, on the other hand, there are only two terms: *kakiyi* for any male sibling and *yayi* for any female one. These terms are also used for male and female cousins respectively in place of the formal language terms.

Table 11: Formal language/Baby talk chart

English	Formal language	Baby talk
mother	ngati, ngamardi	mamiyi, mama
father	kirdana, wapiirra	papa, taartiyi
mother's brother	ngamirni	angku
mother's father	jamirdi	tartarta
father's father	warringiyi	ayingiyi, puka-pawu ¹
sister (senior)	kapirdi	yayi
sister (junior)	ngawurru	yayi
brother (senior)	papardi	kakiyi
brother (junior)	kukurnu	kakiyi
cousin (female)	jukana	yayi
cousin (male)	wankili	kakiyi

1. Derived from standard Warlpiri: *purlka-pardu* 'old man'.

Some kin relations are referred to by different terms depending on whether the speaker is male or female. For example, a woman will refer to her mother as *ngati* and to her father as *kirdana* while a man usually refers to his mother as *murturna* (literally 'old woman') and to his father as *purlka* (literally 'old man').

Another source of variation in the words used to designate various kin relations in Warlpiri arise out of specific social contexts, particularly male initiation and bereavement.

Remember that this account of Warlpiri kin terminology can only be considered as a peep into this domain of the vocabulary of Warlpiri and the associated social structure and behaviour.

Answers

Answers from page 32:

7. The horse is running. 8. The child is not crying. 9. The dog is not running.
10. The man is laughing. 11. The woman is not shouting. 12. The man is not speaking.

Answers from page 34:

19. Is the child crying? Yes, the child is crying. No, the child is not crying.
20. Is the horse running? Yes, the horse is running. No, the horse is not running.
21. Is the man laughing? Yes, the man is laughing. No, the man is not laughing.

Answers from page 37:

30. Who's speaking? The man's speaking. 31. What's running? The horse is running.
32. Who's crying? The baby's crying. 33. What's the horse doing? The horse is running.
34. What's the man doing? The man's laughing.

Answers from page 48:

11. -ngka; 12. -rla; 13. -ngka; 14. -rla; 15. -rla; 16. -rla; 17. -ngka; 18. -rla;
19. -rla; 20. -ngka; 21. -ngka.

Answers from page 65:

11. -kurra; 12. -kurra; 13. -kirra; 14. -kirra; 15. -kirra; 16. -kirra; 17. -kirra;
18. -kirra; 19. -kurra; 20. -kurra; 21. -kurra.

Answers from page 69:

44. -ngirli; 45. -ngirli; 46. -ngurlu; 47. -ngurlu; 48. -ngurlu.

Answers from page 84:

9. -ngku; 10. -rlu; 11. -ngku; 12. -rli; 13. -rlu; 14. -rlu; 15. -rli; 16. -ngku;
17. -rlu; 18. -ngki; 19. -ngki.

Answers from page 102:

14. -ku; 15. -ki; 16. -ku; 17. -ki; 18. -ku.

Appendix I: Warlpiri-English and English-Warlpiri glossaries

For a fuller explanation of these and other Warlpiri words, see *An Elementary Warlpiri Dictionary* (revised edition), IAD Press, 1995.

Warlpiri-English Glossary

jaaji (also piipa)	church
jalangu	today, now, present
jamalya (also rdalyku)	log, stump, tree-trunk
janka+mi (also kampa+mi)	burn, heat, cook
-jangka	from [SOURCE ENDING (2)]
japu	shop
jarntu (also maliki)	dog
-jarra	two, pair, both
+ji (also +ju)	TOPIC
jija	(nursing) sister, nurse
jija+mi	succumb to, be overwhelmed by, beaten by, defeated by, bettered by
jijanu	visit
-jiki (also -juku)	CONSTANT STATE
jiniirpa	diarrhoea
jinta	one, alone, by oneself
jirrama	two
jirripirdi (also jurlpu)	bird
jirrnganja (also yirrkirnpa)	with [ACCOMPANYING PREVERB]
+ju (also +ji)	TOPIC
-juku (also -jiki)	CONSTANT STATE
jukurra	tomorrow, the next day, the following day
jukurra-kari	the day after tomorrow
junma	knife
jurlpu (also jirripirdi)	bird
jurnta	away [AWAY PREVERB]
ka	PRESENT AUXILIARY
kaji (also ngayi)	for, on behalf of [BENEFIT PREVERB]
kaji	if, when [AUXILIARY BASE]

kakarrara.....	east
kala.....	but
kampa+mi (also janka+mi).....	burn, heat, cook
kana (also karlangu, karrparnu).....	digging stick
kantini.....	canteen, shop, store
kanyarla.....	euro, rock kangaroo
ka+nyi.....	take, carry
kapi.....	QUESTION PARTICLE
kapi (also kapu).....	FUTURE AUXILIARY
kapu (also kapi).....	FUTURE AUXILIARY
kardiya (also walypali).....	European, whiteman
kari-nganta.....	it's the case that [PARTICLE]
karija.....	don't know, can't say, search me [PARTICLE]
karlangu (also kana, karrparnu).....	digging stick
karlarra.....	west
karli (also malpa).....	boomerang
karli+mi.....	flow, pour, drip
karnta (also mardukuja).....	woman
karnuru (also wiyarrpa).....	sorry, poor thing
karri+mi.....	be (upright), stand, stay, stop
karrparnu (also kana, karlangu).....	digging stick
karru (also wulpayi, yulpayi).....	creek, sand
kartaku.....	billycan, can, tin
kati+rni.....	tread on, press down, weigh down
kiji+rni.....	throw, drop, trip, cause to fall
kiliniki.....	clinic
-kirli (also -kurlu).....	WITH [COMPANY ENDING]
kula.....	NEGATIVE AUXILIARY
kula-nganta.....	wrongly thought that, as though, seemingly [PARTICLE]
kumunjayi.....	no name, taboo
kurdu.....	child
kurlarda.....	spear
kurlarra (also kurlirra).....	south
-kurlu (also -kirli).....	WITH [COMPANY ENDING]
kutu.....	close, near
kuurlu.....	school
kuyu.....	animal; meat
Lajamanu.....	PLACE NAME: formerly Hooker Creek
lawa (also walku).....	no, not, nothing

+lki (also +lku)	CHANGE OF STATE
+lku (also +lki)	CHANGE OF STATE
+lpa	CONTINUOUS AUXILIARY
luwa+rni	shoot, hit with missile
ma! (also yumpa)	here you are!
maju	bad, unwell
makiti (also rayupurlu)	gun, rifle
maliki (also jarntu)	dog
malpa (also karli)	boomerang
malurnpa (also yama)	shade
manangkarru	spinifex plain
mangarri (also miyi)	food (of plant origin)
ma+ni	fetch, gather, get, take
manjiki (also yanjaki)	camping-out
manu	and, or
marda	maybe, perhaps [PARTICLE]
mardukuja (also karnta)	woman, female
mari	sorry, sad, upset
mari-jarri+mi	feel sorry for
marlaja (also marlangka)	because of [CAUSE PREVERB]
marlu (also wawirri)	kangaroo
marna	grass, spinifex
marnkurrrpa (also kalyarrpa, ngarnturnpa, wirrkardu)	few, several, three
mayi	QUESTION PARTICLE; 'don't know' PARTICLE
miirnta	head-cold, flu, nasal mucous
miirnta-jangka	have a cold
mijiji	white woman, missus
-mipa	only, just
miyalu	stomach, belly
miyi (also mangarri)	vegetable food, fruit
munga	night, dark
munga+ngka	at night, last night, in the dark
murrumurru	pain, sick, sore
murrumurru-jarri+mi	get sick, be sick, be in pain
mutukayi (also turaki, rarralykaji)	car, vehicle, truck
nalija (also tiyi)	tea
nantuwu (also timana)	horse

ngajarra	we, DUAL EXCLUSIVE (he/she and I)
ngaju (also ngajulu)	I/me
ngajulu (also ngaju)	I/me
ngaka	by-and-by, later
ngali (also ngalijarra)	we, DUAL INCLUSIVE (you and I)
ngalijarra (also ngali)	we, DUAL INCLUSIVE (you and I) (alternative form)
ngalipa	we, PLURAL INCLUSIVE (you two/several and I)
ngana (also nyana)	who
nganimpa	we, PLURAL EXCLUSIVE (they and I)
nganta	supposedly, reportedly, they say [PARTICLE]
nganti+rni	build, construct
ngantu (also yujuku)	humpy
ngapa	water, rain
ngarlarri+mi	laugh (at)
nga+rni	eat, drink
ngarrka (also wati)	man
ngayi (also kaji)	for, on behalf of [BENEFIT PREVERB]
ngayi	just, simply, only [PARTICLE]
ngayi	really, yeah, is that so? [PARTICLE]
ngula	that
ngula-juku	that's all
nguna+mi	be (horizontal), lie, sleep
ngurra	home, camp, bedroom, dwelling
ngurrju	good, fine, well, OK
ngurrju-karda	to become good/better
ngurrju-ma+ni	make, fix
+nya	QUESTION; FOCUS
nyampu	this, here
nyampu+rra	these
nyana (also ngana)	who
nyangurla	when?
nya+nyi	look, see, watch
nyarrpa	how
nyarrpa-jarri+mi	do what
nyarrpa-ma+ni	do what to
nyarrpara	where?
nyarrpara-jangka	where from?
nyarrpara-kurra	where to?

nyarrpara-ngurlu	where from?
nyarrpara+rla	where at?
nyarrpara-wardingki.....	(a person) from where?
-nyayimi.....	very, really, properly, indeed
nyina, nyina+mi.....	be, sit, live, stay
Nyirripi.....	PLACE NAME
nyiya	what, something
nyiya-jangka	what from?
nyiya+ku	what for?
nyumpala	you (you two)
nyuntu (also nyuntulu).....	you (one person)
nyuntulu (also nyuntu).....	you (one person)
nyurnu	sick, dead
nyurrarla (also nyurrurla)	you (several/many)
nyurru.....	finished, already, over
nyurrurla (also nyurrarla)	you, plural (several/many)
nyurru-wiyi	long ago
paji+mi	cut, bite
paka+rni	strike, hit, chop
palka	body; present
pama	delicacy, edible larvae, honey, nectars; alcoholic drink
pama-jangka	drunk, intoxicated
panti+mi	spear, pierce, peck, poke; give injection
panu	all, many
para+mi (also pura+mi).....	follow
parda+rni	wait for
parnka+mi	run, fly, move fast
pamtarri+mi	crouch, bent over, be (of humpy, house, hill)
-patu.....	several
payi-ma+ni.....	buy; pay
piipa (also jaaji)	church
piki	in danger of [DANGER PREVERB]
pikirri	spear-thrower, woomera
pina	back to, again [PREVERB]
pina	knowing, knowledgeable
pina-nya+nyi (also purda-nya+nyi).....	hear, listen, remember, feel
pi+nyi	hit, kill, bite
pirli (also pamarrpa)	hill, pebble, rock, stone; coin

pirrarni	yesterday, day before
puluku	bullock, cattle, cow
punta+rni	remove from, take from
-puraji	your (kin)
pura+mi (also para+mi)	follow
purda-nya+nyi (also pina-nya+nyi)	hear, listen, remember, feel
-purdangka	sibling, brother, sister
purla+mi	shout (at)
purra+mi	cook, burn, heat
rarralykaji (also mutukayi, turaki)	vehicle, car, truck
rdaku	hole, cavity
rdanpa+rni	accompany
rdukurduku	chest
rdupa (also yunta)	windbreak
tawunu	town
timana (also nantuwu)	horse
tiyi (also nalija)	tea
turaki (also mutukayi, rarralykaji)	vehicle, car, truck
wakulyarri	rock wallaby
walku (also lawa)	no, not, nothing
walya	dirt, earth, ground, land
wangka+mi	say, speak (to), talk
-wangu	no, not, without
wapa+mi	walk, move about
-wardingi	dweller, from, involved in/with
warlu	fire, firewood, hot, heat
warri+rni (also wayi+rni)	seek, look for, search for
wati (also ngarrka)	man
watiya	tree, wood, stick
wawirri (also marlu)	kangaroo
wayi+rni (also warri+rni)	seek, look for, search for
wijipitirli (also wijipirtirli)	hospital
wirlinyi	day trip, excursion, 'hunting'
wirliya (also jamana)	foot, leg, footprint
Wirliyajarrayi	PLACE NAME: Willowra
wirri	water course
wiyarrpa (also karnuru)	sorry, poor thing
-wiyi	PREVIOUS STATE
wuraji	afternoon
wuraji-wuraji	late afternoon

wurna	trip, journey, travel
wurnturu	far, further, distant, away
wurulypa	quiet, silent, concealed, hidden
ya+ni	go, leave
yali	that, there
Yalijipiringi	PLACE NAME: Alice Springs
yalumpu	that, there
yama (also malurnpa)	shade, shadow, bough-shelter; film
Yamarta	PLACE NAME: Amata
yangkurra	several days ago
yankirri	emu
yanjaki (also manjiki)	camping out
yapa	human, person; Aboriginal person
yapa-kari	another person, a stranger, non-kin
Yariyunga (also Yuju)	PLACE NAME: Areyonga
yarlki+rni	bite
yarlu	clearing, open place
yarnunjuku	hungry
yarti	yard, paddock
yatijarra	north
yi+nyl	give
yirdi	name
yirdiyi (also yurutu, yiwarra)	path, road, track
yirritirami	aerodrome
yirrkimpa (also jirrnganja)	with [ACCOMPANYING PREVERB]
Yuju	PLACE NAME: Areyonga
yujuku (also ngantu)	humpy
yuka+mi	go in, go into, enter, arrive at
yula+mi	cry, howl, wail
yulka+mi	like, love, be fond of
yulpayi (also karu, wulpayi)	creek, sand
yumpa (also ma)	here you are!
yungkiyi	rubbish, rubbish tip
yunta (also rdupa)	windbreak
yura-ka+nyl	stalk, sneak up on
Yurntumu	PLACE NAME: Yuendumu
yurutu (also yirdiyi, yiwarra)	path, road, track
yuwa	hey! hi! OK
yuwarli	building, house, homestead, station, settlement
yuwayi	yes, OK
yuwurrku	scrub, thick grass, thick vegetation

English–Warlpiri glossary

accompany	rdanpa+rni
aerodrome	yirritirami
alcohol	pama
Alice Springs	Yalijipiringi
all	panu
allegedly	nganta
along	-wana
already	nyurru
Amata	Yamarta
animal	kuyu
Areyonga	Yariyungka, Yuju
arrive	yuka+mi
at	+ngka, +rla
away from	jurnta
bad	maju
be	nyina+mi
be (upright, perpendicular to surface)	karri+mi
be (horizontal, along surface)	nguna+mi
be (horizontal as building, hill)	parntarri+mi
beaten by	jija+mi
because of	marlaja, marlangka
billycan	kartaku
bird	jirripirdi, jurlpu
bite	paji+rni, pi+nyi, yarlki+rni
boomerang	karli, malpa
build	nganti+rni
building	yuwarli
burn	janka+mi, kampa+mi
burn (something, someone)	purra+mi
buy	payi-ma+ni
by-and-by	ngaka
camp (home, place)	ngurra
camp away from home	manjiki, yanjaki
canteen	kantini
cattle	puluku
chest (body part)	rdukurduku
child	kurdu, wita

children	kurdu-kurdu, wita-wita
chop (verb).....	paka+rni
church.....	jaaji, piipa
clearing.....	yarlu
cold (head), flu	miirnta, miirnta-jangka
cook.....	janka+mi, kampa+mi
cook (something)	purra+mi
coolamon.....	parraja
cow	puluku
creek (sandy)	karru, wulpayi, yulpayi
cry.....	yula+mi
cut.....	paji+rni

day	parra
day after tomorrow	jukurra-kari
day-trip.....	wirlinyi

defeated by	jija+mi
do what	nyarrpa-jarri+mi
do what to	nyarrpa-ma+ni
dog	jarntu, maliki
done	nyurru
don't know.....	karija; mayi
drink	nga+rni
drop	kiji+rni

earth.....	walya
east	kakarrara
eat.....	nga+rni
emu	yankirri
enter	yuka+mi
euro	kanyarla
European.....	kardiya, walypali
European woman	mijiji

fall, cause to	kiji+rni
far	wurnturu
feel.....	pina-nya+nyi, purda-nya+nyi
fire, firewood.....	warlu
fix.....	ngurrju-ma+ni
fly	parnka+mi

follow.....para+mi, pura+mi
 following dayjukurra
 fond of (be).....yulka+mi
 food (of plant origin).....mangarri, miyi
 food (meat).....kuyu
 food (delicacy, honey, nectar, larvae)pama
 foot, footprintwirliya
 for+ki, +ku; kaji, ngayi
 from-jangka, -ngirli, -ngurlu; -wardingki
 fruitmangarri, miyi

get.....ma+ni
 give.....yi+nyi
 go.....ya+ni
 go into.....yuka+mi
 go with.....rdanpa+rni
 goodngurru
 grass (spinifex)marna
 groundwalya
 gunmakiti, rayupurlu

heat (something)purra+mi
 herenyampu
 here you areyumpa, ma
 hey.....yuwa
 hiddenwurulya
 hillpamarrpa, pirli
 hitpaka+rni, pi+nyi
 hit with missile.....luwa+rni
 hole (in ground)rdaku
 homengurra
 horsenantuwu, timana
 hospital.....wijipitirli, wijipitirli
 hotwarlu
 hownyarrpa
 humanyapa
 humpyngantu, yujuku
 hungry.....yarnunjuku
 hurtmurrumurru, murrumurru-jarri+mi

I/me.....ngaju, ngajulu

in.....	+ngka, +rla
just.....	ngayi; -mipa
kangaroo	marlu, wawirri
kill	pi+nyi
knife	junma
lance (weapon)	mangulpa, warnti, wurrumpuru
land	walya
later	ngaka
laugh.....	ngarlarri+mi
lie down.....	nguna+mi
listen.....	pina-nya+nyi, purda-nya+nyi
like.....	yulka+mi
log.....	jamalya, rdalyku
long ago.....	nyurru-wiyi
look (at)	nya+nyi
look for	nya+nyi, warri+rni, wayi+rni
love.....	yulka+mi
make	ngurru-ma+ni
man	ngarrka, wati
many.....	panu
me.....	ngaju, ngajulu
meat	kuyu
mistakenly think that	kula-nganta
move (along).....	wapa+mi
move rapidly (along).....	parnka+mi
name	yirdi
near	kutu
next day.....	jukurra
night.....	munga
no, not.....	kula; lawa, walku; -wangu
north	yatijarra
now	jalangu
on.....	+ngka, +rla
one, only.....	jinta
open ground	yarlu

overwhelmed by	jija+mi
paddock.....	yarti
path	yirdiyi, yiwarra, yurutu
pay	payi-ma+ni
peck.....	panti+rni
person (Aboriginal)	yapa
person, white	kardiya, walypali
pierce	panti+rni
poke	panti+rni
press down on	kati+rni
quiet	wurulypa
really (very)	-nyayirni
really (is that so?).....	ngayi
reportedly	nganta
rifle.....	makiti, rayupurlu
road	yirdiyi, yiwarra, yurutu
rock	pamarra, pirli
rock kangaroo.....	kanyarla
rock wallaby	wakulyarri
rubbish	yungkiyi
rubbish tip.....	yungkiyi
run.....	parnka+mi
sand.....	karru, wulpayi, yulpayi
say	wangka+mi
school.....	kuurlu
scrub	yuwurrku
search for.....	warri+rni, wayi+rni
see.....	nya+nyi
seek	warri+rni, wayi+rni
several.....	-patu, marnkurra
several days ago.....	yangkurra
shade.....	malurnpa, yama
shadow	malurnpa, yama
shelter	yama, yujuku, yunta
shoot	luwa+rni
shop	japi, japu, kantini
shout	purla+mi
sick	murrumurru, nyurnu
silent.....	wurulypa

sit.....	nyina+mi
sneak up on.....	yura-ka+nyi
sorry	mari
sorry for (feel)	mari-jarri+mi
south	kurlarra, kurlirra
speak (to).....	wangka+mi
spear (weapon).....	kurlarda
spear (action).....	panti+rni
spear-thrower	pikirri
spinifex	marna
spinifex plain	manangkarra
stalk.....	yura-ka+nyi
stand	karri+mi
station	yuwarli
stick.....	watiya
stomach	miyalu
stone.....	pamarrpa, pirli
store	japu, kantini
strike	paka+rni
succumb to.....	jija+mi
take.....	ma+ni
take away from	punta+rni
talk	wangka+mi
tea	nalija, tiyi
tent	kalukuwu
that	ngula, yali, yalumpu
this.....	nyampu, ngula
three.....	jirrama manu jinta; marnkurra, wirrkardu
throw	kiji+rni
to.....	-kirra, -kurra
today	jalangu
tomorrow	jukurra
tomorrow, day after	jukurra-kari, jukurra-pardu-kari
track (path).....	yirdiyi, yiwarra, yurutu
tread on	kati+rni
tree	watiya
trip.....	wurna
trip, cause to	kiji+rni
two	-jarra; jirrama
vegetable	mangarri, miyi

very	-nyayirni
visit.....	jijanu
wait for	parda+rni
walk	wapa+mi
wallaby (banded rock)	wakulyarri
wallaby (euro)	kanyarla
water	ngapa
watercourse, water channel	wirri
we, DUAL EXCLUSIVE (he/she and I)	ngajarra
we, DUAL INCLUSIVE (you and I)	ngali, ngalijarra
we, PLURAL EXCLUSIVE (they and I)	nganimpa
we, PLURAL INCLUSIVE (you two/several and I)	ngalipa
weigh down	kati+rni
west	karlarra
what	nyiya
when?	nyangurla
where?	nyarrpara
where at?	nyarrpara+rla
where from?	nyarrpara-ngurlu
where to?	nyarrpara-kurra
white man	kardiya, walypali
white woman	mijiji
who	ngana, nyana
wind	warlpa
windbreak	yunta
wine	pama, ngapa
with	jirrnganja, -kirli, -kurlu, +ngkajinta, +rlajinta
woman	karnta, mardukuja, rduju
woomera	pikirri
yard	yarti
yell	purla+mi
yes	yuwayi
yesterday	pirrarni
yesterday, day before	pirrarni-kari, pirrarni-pardu-kari
you, DUAL (you two)	nyumpala
you, PLURAL (you several/many)	nyurrurla, nyurrarla
you, SINGULAR (one person)	nyuntu, nyuntulu
Yuendumu	Yurntumu

Appendix II: Other Warlpiri resources

There are many resources available for learning more about Warlpiri people and the Warlpiri language, but unfortunately they are not always easy to obtain, and most were not produced specifically for the non-expert, non-Warlpiri learner of the language. Here we try to give you some guidance about what is available, how it may be useful to you, and how you can gain access to it.

1. Resources

In this section we discuss various kinds of resources that may be helpful in your continued learning of Warlpiri. Much of these are produced for Warlpiri people (i.e. those who speak the language fluently), or for linguists and other professionals, and not specifically for language learners.

For information about, and addresses of, the various agencies mentioned, see under **Sources** on page 214. Complete publishing details of the references given in this section appear under **Bibliography** on page 216.

Remember that the Warlpiri standard orthography (the writing system) was only established in 1974: any publication prior to this, and quite a few by anthropologists and others after this, use ad hoc spellings for Warlpiri which often fail to make all the sound distinctions of the language.

Warlpiri language and culture

The IAD language map (Hobson 1990) complements the map in this book. It shows the whole of Central Australia, and also gives European and Aboriginal language place-names, and a comparison of the 'skin' (subsection) systems for five languages.

Although they are not about Warlpiri specifically, we recommend Glass 1990, Lester 1990 and Devitt 1994 for straightforward descriptions of Aboriginal culture and advice on proper behaviour for the newcomer.

Meggitt 1965 is the classic study of Warlpiri society, written for anthropologists. Munn 1986 is a study of the graphic symbols used by the Warlpiri in art and religion; the first chapter provides a clear description of basic Warlpiri culture and society. These books are based on fieldwork conducted in the late 1950s and early '60s.

Warlpiri society is dynamic, and has adapted a great deal since then. Several books

give good brief overviews of current Warlpiri society and culture. We recommend the Introduction, pp. xvii–xxiv, of Rockman & Cataldi 1994, and the Introduction, pp. 1–13, of Warlukurlangu Artists 1992. The many stories by Warlpiri women in Vaarzon-Morel 1995 cover traditional life, the past and into the present: it is highly recommended. It has parallel texts in Warlpiri and English. Adam Kendon 1988, ‘Chapter 4: North Central Desert background’ (pp. 69–96) gives a contemporary description of the Warlpiri and their neighbours.

Baarda 1994 discusses the impact of bilingual education in Yuendumu; other papers in Hartman & Henderson 1994 touch on issues concerning the use of the Warlpiri language for other Warlpiri schools. Laughren 1984 discusses how adults adapt their speech when talking to babies and young children.

An extensive bibliography is available from the Northern Territory Education Department Linguist.

Warlpiri language courses and learning materials

This *Learner’s Guide to Warlpiri* supersedes previous taped Warlpiri language-learning courses. For an alternative approach, Price 1990 gives a set of draft language lessons in which the author tries to avoid using technical language in grammatical explanations. It has a lot of short natural dialogues, but no accompanying tape.

The Language Course program of the IAD Language and Culture Centre organises Warlpiri courses in Alice Springs or on Warlpiri communities, and the school-based teacher/linguists also organise courses on Warlpiri communities from time to time. These are short intensive one-week courses or evening classes spread over 6–10 weeks, in which you get the opportunity to learn from, and interact with, a Warlpiri speaker.

Because you can only just get started with your language learning in such short courses, you should work through this learner’s guide first, to get the maximum benefit from attending a course. Alternatively, you can use it as follow-up material to the course. The IAD Language Course program also organises more advanced courses if there is enough interest.

About the Warlpiri language (linguistic studies)

There has been a good deal of linguistic study of Warlpiri, but this has been written for linguists and can be quite difficult for non-linguists. But when you have mastered the material in this learner’s guide, you may want to find out more about how the grammar of the Warlpiri language works. This is very different from English in

several respects, and it can help your further learning to be aware of these differences.

Hale, Granites & Odling-Smee 1976 provides an extensive survey of sentence types and constructions in Warlpiri. Nash 1986 has information on a range of aspects of Warlpiri, including topics on the sound system, the meaning structure and the grammar of the language.

Swartz 1982 has a collection of papers on Warlpiri which develop aspects of the language that you may otherwise find quite difficult to come to grips with, including:

- ‘propositional particles’, which signal meanings such as ‘they say’, ‘in my opinion’, ‘it seems that’, etc., in a single word (chapter by Laughren);
- ‘pre-verbs’, which typically precede the verb, and are used to create a vast number of additional verb meanings, as well as being used to add ‘adverbial’ meanings such as ‘completely’, etc. (chapter by Nash);
- the way verbs determine the structure of the clause, including the use of pronominal clitics and noun endings (chapters by Swartz and Hale).

Swartz 1991 is a study of how Warlpiri texts ‘hang together’. This is so different from English that you will have great trouble with longer texts until you come to grips with what is going on.

An extensive linguistic bibliography is available from the Northern Territory Education Department Linguist.

Warlpiri dictionaries and meaning

Hale 1995 is a new edition of the elementary Warlpiri dictionary of 1974. It includes about 1500 entries, an English to Warlpiri finder list, and a very condensed but extensive survey of the major grammatical elements of Warlpiri.

A much more extensive dictionary of Warlpiri is still in preparation, and will not be available until about 1997. An encyclopaedic dictionary, with extensive information for many of the entries, will probably appear on CD ROM at about the same time. Meanwhile, various specialist wordlists are being created from the dictionary database, such as flora terms, kinship terms, terms for the emotions, etc. There are also draft wordlists or dictionaries available for Wakirti (Eastern) Warlpiri and for Lajamanu Warlpiri.

Please contact the Northern Territory Education Department Linguist for further details.

Warlpiri meanings pattern rather differently to English, but there is not much published material to use as a guide. Use the dictionary to help build a picture of how Warlpiri meanings work; take careful note of the way apparently very different meanings may be grouped together in one entry, and follow up any cross-references in the dictionary. You may also like to read Laughren 1981 ('Choosing the appropriate word in Warlpiri'), and Laughren 1978 and 1984, on the semantics and grammar of directional terminology and body parts.

Written Warlpiri

The three Warlpiri Literature Production Centres have produced hundreds of Warlpiri books which include simple readers aimed at school children, oral histories, books on local flora and fauna, health education, wordlists, grammars, etc. These are excellent for practising your Warlpiri. An annotated list of Warlpiri book titles is available from the Northern Territory Education Department Linguist. Warlpiri books may be bought from the Yuendumu Literature Production Centre: let them know what level of Warlpiri you need.

There are a few published books with parallel texts in Warlpiri and English. These include Warlukurlangu Artists 1992, Rockman & Cataldi 1994 and Vaarzon-Morel 1995. But these, and some of the more substantial Literature Production Centre publications, are very difficult. You should also be aware that the translations are free translations: not word for word, or even sentence by sentence, but free translations of whole paragraphs or even longer stretches.

The Summer Institute of Linguistics (SIL) has also produced a few simple Warlpiri readers. SIL has an ongoing Warlpiri bible translation project, and sections of the Bible in Warlpiri have been published. A bibliography is available from SIL.

Spoken Warlpiri

There are a number of sources of spoken Warlpiri that you can use to practise your listening and comprehension skills. A number of Warlpiri books have been read onto tape by practised Warlpiri readers. There are also a number of much more difficult spoken texts that have been transcribed (written down). Contact the Northern Territory Education Department Linguist about these.

An annotated list of Warlpiri audio-tapes is available from the Northern Territory Education Department Linguist.

The Warlpiri Media Association (WMA) in Yuendumu produces and broadcasts local videos, and co-operates with other film and video-makers to produce films on

subjects of Warlpiri language, history and culture. A series of entertaining Warlpiri educational videos called *Manyu-wana*, aimed at Warlpiri-speaking children, has been produced at Yuendumu by the WMA and the Warlpiri Literature Production Centre, using local actors and materials. These are highly recommended for the learner.

CAAMA Radio programs (8KIN FM, 100.5MHz) and the program *Nganampa Anwernekenhe* on Imparja Television are sometimes in Warlpiri. Videotapes of the TV programs, and possibly also tapes of the radio programs, are available from the CAAMA shops and from CAAMA Productions: ask for their catalogue of videos. Most of the videos are available subtitled in English.

Warlpiri music

Songs are one very good way to learn to articulate, remember and understand fairly complex Warlpiri sentences. There are quite a few (modern) Warlpiri songs, and there is a Warlpiri song book (available from the Yuendumu Literature Production Centre).

There are several Warlpiri bands, and most of their songs are in Warlpiri. CAAMA Music has produced tapes and CDs of a number of these Warlpiri bands. These are available from the CAAMA shops and from CAAMA Music: ask for their catalogue of cassettes and CDs.

Warlpiri sign language

Adam Kendon has done extensive research on Warlpiri sign language: see Kendon 1988. Wright 1980 is a photo-dictionary of Warlpiri sign language, made at Alekarenge.

2. Sources

There are a number of agencies, some of them based in Warlpiri communities, that produce relevant materials. They are generally under-resourced for the tasks they are expected to do, so you will have to make some effort to obtain and use these resources.

Warlpiri Literature Production Centres (LPCs) are based at the three main Warlpiri schools with bilingual programs: Yuendumu, Willowra and Lajamanu. There is a **teacher/linguist** in each of these schools, a teacher whose job it is to support language programs in the schools. The Yuendumu LPC has a literature production supervisor, and has the largest stock of publications.

- Yuendumu Literature Production Centre, Yuendumu Community Education Centre, Yuendumu, via Alice Springs, NT 0872; phone (089) 564045, fax (089) 564001
- Willowra Literature Production Centre, Willowra Community Education Centre, Willowra, via Alice Springs, NT 0872; phone (089) 511544, fax (089) 568894
- Lajamanu Literature Production Centre, Lajamanu Community Education Centre, PMB 63, via Katherine, NT 0852; phone (089) 750946, fax (089) 750948

The **Language and Culture Centre** at the **Institute for Aboriginal Development (IAD)** provides an Interpreting and Translation Service for Central Australian languages and the following programs: Language Courses, Aboriginal Cultural Awareness, Languages in Schools, Interpreter Training and Central Australian Dictionaries.

- Language and Culture Centre, Institute for Aboriginal Development, PO Box 2531, Alice Springs, NT 0871; phone (089) 511340; fax (089) 531884; e-mail <iadlang@peg.apc.org>

IAD Press is the publishing arm of the Institute for Aboriginal Development, and publishes materials produced by and for Aboriginal people, about the languages and cultures of Central Australia. Contact IAD Press for an up-to-date catalogue.

- IAD Press, Institute for Aboriginal Development, PO Box 2531, Alice Springs, NT 0871; phone (089) 511334, fax (089) 522527; e-mail <iadpress@peg.apc.org>

The **Northern Territory Education Department** employs a **linguist** who provides professional linguistic support for school programs for Warlpiri, Western Desert and Arandic schools. The linguist is based in the Central Australian Dictionaries Program of the Language and Culture Centre at IAD.

- NT Department of Education Linguist, c/o Central Australian Dictionaries Program, Institute for Aboriginal Development, PO Box 2531, Alice Springs, NT 0871; phone (089) 511339, fax (089) 531884; e-mail <iadlang@peg.apc.org>

Warlpiri Media Association (WMA) in Yuendumu produces and broadcasts local videos in Warlpiri.

- Warlpiri Media Association, Yuendumu, via Alice Springs, NT 0872; phone (089) 564024

CAAMA Radio (8KIN FM, 100.5MHz) and **Imparja TV** are based in Alice Springs and broadcast over all of Central Australia. Their Aboriginal language programs are produced by **CAAMA Productions**: ask for their catalogue of videos of the Imparja programs. **CAAMA Music** produces tapes and CDs of Aboriginal bands, including Warlpiri bands: ask for their catalogue.

The videos, CDs and tapes are also available from the **CAAMA Shops** at the Alice Springs Airport Terminal, and in the Yipirinya Centre, 36–38 Hartley St, Alice Springs.

- CAAMA, PO Box 2924, Alice Springs, NT 0871;
CAAMA Productions: phone (089) 529205, fax (089) 529212;
CAAMA Music: phone (089) 529208, fax (089) 529218

The **Summer Institute of Linguistics (SIL)** is a Bible-translating organisation. They have a linguist working on Warlpiri, now based in Alice Springs. They have published large portions of the Bible in Warlpiri, as well as books about Warlpiri, and a few simple Warlpiri story books. Contact them for a bibliography of their publications.

- Summer Institute of Linguistics, Post Office, Berrimah, NT 0828; phone (089) 844488, fax (089) 844321

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A Learner's Guide to Warlpiri

Tape course for beginners

Wangkamirlipa Warlpirilki

Mary Laughren, Robert Hoogenraad, Kenneth Hale, Robin
Japanangka Granites

This *Learner's Guide to Warlpiri* includes a 224 page book and a set of five 60 minute audio cassette tapes. The book and tapes feature:

- Warlpiri pronunciation guide
- a selection of useful words and phrases in Warlpiri
- a series of grammatical exercise drills
- Warlpiri to English and English to Warlpiri word lists
- information on Warlpiri kinship
- annotated bibliography of other Warlpiri materials



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