

LUIS MIGUEL ROJAS-BERSCIA

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YANKUWALA!

A KUKATJA LEARNER'S GUIDE
LEVEL 1



With the help of Marie Mudgedell Nakamarra, Helen Nagomara Napurrula, George Lee Tjungurrayi, Sadie Padoon Nakamarra, Dulcie Nanala Napangarti, and Clifford Sunfly Tjapanangka



CONVERGENCIAS



Nintirrikuwala Tjitjukuru



Luis Miguel Rojas-Berscia
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Wirrimanu, 2024



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Financiado por: Centre for Language Studies, Radboud Universiteit Nijmegen
The publication of this guide was made possible thanks to an Accelerating Recovery Grant granted by the Centre for Language Studies to the first author in 2024.

Auspiciado por: Luurnpa Catholic School

Editado por:
TORRE DE PAPEL EDICIONES S.A.C.
para su sello editorial *Convergencias*
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Dirección editorial: Carlos Echevarría
Ilustración de portada: Rodrigo Villarreal
Diseño y diagramación: Dayanna Díaz Melendez y Lucía Choquecagua

Hecho el depósito legal en la Biblioteca Nacional del Perú
N° 2024-05028
ISBN: 978-612-48975-4-2

Impreso en Perú por E. Apogeo E.I.R.L.
Av. Javier Prado Este 4921 Int. 07 Urb. Camacho, La Molina
R.U.C.: 20602290353

Primera edición, Lima, mayo de 2024
Tiraje: 300 ejemplares.

Se permite la reproducción total o parcial de esta obra

YANKUWALA!

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Level 1

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ACKNOWLEDGEMENTS

The writing of this first guide would not have been possible without the personal support from all our friends and colleagues in Balgo. All members of the community have somehow inspired each one of the learning units. In particular I would like to thank Clifford Sunfly, my Kukatja teacher and friend. Our adventures through the Tanami will always be remembered. In addition, I would like to thank the supervision, patience and academic guidance of Felicity Meakins, while being a postdoc at the University of Queensland, and learning to become an Australianist and a grownup linguist. I would also like to thank the many linguistics students I supervised, who collected data and transcribed them in and out of the field, and who helped with data archiving and the final copy-editing of the manuscript. In particular, I would like to mention the University of Queensland students Bodean Sloan, Liam McCullough, Elijah Morel, Flynn

McKenzie, Carlin Buck, Mackenzie Foster, and Radboud University master student Tanita Duiker.

Luis Miguel Rojas Berscia

I would like to acknowledge all the families in Balgo who have taught and supported me over the last two decades. I have been so lucky to share so many memories with you all. In particular, I would like to acknowledge the Lee and Mandigalli families, who have been a tremendous support to me. Without them, this great experience would not be the same. Thank you to my good friends and language teachers, George Tjungurrayi Lee and Helen Napurrurla Nagomara. Thank you for the dedication to your mastery of Kukatja. Thank you for your guidance and most of all your patience. I would like to acknowledge and thank Luurnpa Catholic School and, in particular, Barry Ennis (Principal from 2018 – 2021) for your support of this project and allowing us to access resources from the school's language centre, Wakala Centre, a place that holds so much knowledge of both language and culture.

Tom S. Vidot

SOURCES

Some sources were of essential help when designing the guide. In particular, we have used some examples from father Hilaire Valiquette's 1993 Kukatja dictionary.

Valiquette, H. (Red.). (1993). *A Basic Kukatja to English Dictionary*. Luurnpa Catholic School.

PREFACE

This *mirli-mirli* ‘book’ is an introduction to help you acquire the basic skills to communicate in Kukatja, a Wati language spoken in the south easternmost part of the Kimberley region in Western Australia, particularly in the towns of Wirrimanu (Balgo), Malarn (Mulan), and Kururrungku (Billiluna). Lessons are organised in an incremental fashion. However, you can also use the book as a pedagogical grammar to look for specific topics you are currently interested in case you have already some knowledge of the language.

Our learner’s guide is intended to be used as a teach-yourself guide. However, it could also be used in a school as a book for the acquisition of Kukatja as a second language.

We have written the book based on our daily experiences with the language in the field and we therefore included topics that we deem useful for people who are coming for the first time to Kukatja country. The dialogues, vocabulary lists, and texts were diligently checked by our local collaborators George Lee, Marie Mudgedell and

Helen Nagomara. Either way, all errors of interpretation or spelling remain our own responsibility.

We expect this book to be the first of a series of Kukatja learner's guides. This first book will allow the uninitiated to carry out spontaneous conversations. However, perfection must not be expected. Only *in situ* practice will allow the future speaker of Kukatja to reach a good command of the language.



Kukatja is a language that belongs to the Wati branch (sometimes also referred to as Western Desert) of the larger Pama-Nyungan family of Australian languages. As such, it pretty much resembles other Western Desert languages, such as Martu Wangka, Ngalia, Pintupi, Luritji, Pitjantjatjara or Ngaanyatjarra. Students with a background in these languages will find Kukatja fairly easy to learn.

Today, Kukatja is spoken by some 300 individuals in the community of Balgo Hills, Western Australia, in the southernmost tip of the Kimberley region, and by several families in the adjacent communities of Malarn and Kururrungku (Billiluna), as well as in the town of Halls Creek. Unlike many other Australian indigenous languages, Kukatja has been uninterruptedly transmitted to the younger generations. Elders, adults, teenagers, and children can all communicate in Kukatja, as well as in their vary many heritage languages (e.g. Warlpiri, Walmajari, Jaru, Pintupi, Luritji, Martu, Kriol, etc.). Any outsider after a short visit to the community store will realise how lively Kukatja is. Financial transactions, disputes, jokes, casual conversations, as well as formal talks are all performed in the local language.

Kukatja originally was the language of some nomadic groups in the Great Sandy Desert. After the incursion of the first Catholic missions in the region, a group of these settled in what is now called Old Mission. Groups from different ethnic backgrounds shared this space and communicated using the Western Desert variety spoken by that group, dubbed Kukatja by them. This Kukatja, with input from other indigenous languages, mainly Walmajari, Warlpiri, and Kriol, developed into a mission *koiné*, i.e. a ‘simpler’ version of Kukatja envisaged to be used for interethnic communication. This younger Kukatja, known by the name of Mission Kukatja, is the one we are teaching in this book.

Kukatja, however, has not stopped changing (something inevitable in human languages), and newer ways of saying things, sometimes imported from Halls Creek Kriol, sometimes referred to as Krool, or

from Aboriginal English, are progressively making its way into the grammar of the language. Younglings refer to this new mixed variety by the name of *Yingkutja* (pronounced *ingkutja*) or *Kukatja Remix*. Although this book is not intended to teach this younger variety of the language, some Yingkutja words and expressions come up every now and then in some of our chapters to make the dialogues as naturalistic as possible. Do not feel bad if you use an Yingkutja word! Some people might appreciate it, especially teenagers.

The spread of English as a lingua franca, boosted by the presence of cable television, smartphones, computers, and the decrease of funding to support bilingual education at the Luurnpa Catholic School, is inevitably hampering the survival of Kukatja and Yingkutja in younger generations. With this book, we hope to provide a first alternative to this sometimes perceived ‘lost cause’. Only by learning the language of the society we are interested in, will we be able to gain a fuller understanding of the dynamics behind its social structure and history, within the bigger picture of Australia’s pre-invasion world. Through the learning of this wonderful language of Kukatja, we hope that people will then continue on a journey of learning more and respecting all cultures and languages through this country.

KULILA! ATTENTION!

If you are very curious about the grammar of our language, do not forget to go through the Appendix section after every *Wangka* dialogue section. When reading the examples, you will see that sentences display several layers of analysis. For example:

<i>Ngayurna Wirrimanukutu yanu.</i>			[Original text]
Ngayu-rna	Wirrimanu-kutu	ya-nu	[Analysed text]
I-I	Balgo-toward	go-past	[Helping glosses]
'I went to Balgo.'			[Translation]



We recommend beginners to stick to the original text and the translation. The pronunciation cues and the translations should be enough. For more advanced learners and linguists we recommend a careful reading of the analysed text and the helping glosses. The analysed text will help you get an idea of how words and sentences are formed and organised in Kukatja. The helping glosses will assist you with understanding the meaning of each of these parts. The glosses, however, do not follow common glossing practices in linguistics. For such an analysis, a reference grammar of Kukatja is currently under preparation by the first author of this book.

CHAPTER 1. PRONUNCIATION

As most Australian indigenous languages, Kukatja was maintained and transferred orally for many generations. The written form that we see today in this book has only been developed in the relatively recent history of the language. The orthography of Kukatja can sometimes confuse English speakers as they try to apply the sound conventions of their written language to Kukatja characters. In the following chapter, we cover the many sounds of the Kukatja language, draw similarities to sounds found in the English language, as well as point to differences which may cause English speakers to mispronounce Kukatja words.

DISTINCTIVE SOUNDS

The alphabet of the Kukatja language consists of twenty letters: seventeen consonants (digraphs treated as a single letter) and three vowels (each vowel having a short and a long form, characterised as a single or double letter, respectively). The alphabetical order is:

a, i, k, l, rl, ly, m, n, rn, ng, ny, p, r, rr, t, rt, tj, u, w, y

As you can see, there are some familiar letters, but also some letters or digraphs that are not commonly seen at all in English. It is important to stress that, in Kukatja, whilst there are some sounds that English speakers use, there are many others that the English language simply does not have.

Sounds that affect meaning in a language are distinctive. Linguists refer to these sounds as **phonemes**. Distinctive sounds are present in all languages. In English for example, ‘that’, ‘bat’, ‘pat’ and ‘fat’ are all different words. The initial sounds **th**, **b**, **p** and **f** make the difference in the meaning and are therefore some of the letters that represent the distinctive sounds of English.

For Kukatja speakers, **th**, **b**, **p** and **f** are not distinctive sounds and are commonly some of the hardest sounds for Kukatja children to hear and say when learning English. For example, you may hear a Kukatja child say, *dat ting ter* when saying the phrase ‘that thing there’. This is one of many examples that illustrate the difficulty some Kukatja speakers have when using some of the distinctive sounds in English, simply because these sounds do not exist in the Kukatja language.

In the same way Kukatja speakers find it difficult to distinguish some of the sounds of English, English speakers, perhaps even more so, find it difficult to distinguish and say many of the sounds in Kukatja. For example, Kukatja and English both have a sound that is written **l** as in the Kukatja word *kala*, meaning lower back. However, in Kukatja there is also a sound slightly different form of the **l** sound

and it is made with the tongue turned back. In Kukatja, two letters are used to write this one sound: **rl** as in *Karlaya*, meaning ‘emu’.

SYLLABLE STRESS

In Kukatja, the first syllable of a word is always emphasised the strongest. This is called word or syllable stress. In English, the word stress position can change in different words, affecting the meaning of words, even those spelt the same. For example, ‘present’ in English has two meanings when you change the word stress position. **Present**, meaning ‘I was present for my class’ and **present** meaning, ‘I had to present my findings to my teacher’. Due to these variances in the English language, many English speakers place the word stress on different syllables of Kukatja words. It is important to avoid doing this as Kukatja speakers might find it hard to understand what word you are saying as well as sounding very strange.

KULILA!

Remember to place emphasis on the first syllable of **Kukatja** words.

KUKATJA SOUNDS

Before we begin our journey of learning Kukatja, it is very important that we familiarise ourselves and practice the correct pronunciation of the different Kukatja sounds. We encourage that you dedicate much of your time to master this skill as it will not only help you to

be understood by people, but it will also allow you to read and write new words correctly as you continue your learning journey.

VOWEL SOUNDS

In English, the vowel letters are **a**, **e**, **i**, **o**, and **u**. In Kukatja, there are only three vowels: **a**, **i** and **u**, each vowel having two distinct length differences. Vowels can be long and short. The long vowel sounds normally occur in the first syllable and are written down as a double vowel. It is important to note that the longer vowel sounds are not emphasised as much today as they would have been in the past.

- a) This sound in Kukatja has always sounded like the **a** in ‘doona’ or the **u** sound in ‘cut’. This vowel is never pronounced as the **a** in ‘hat’. Try the following words with the short **a** vowel sound.

<i>mama</i>	father
<i>kuka</i>	meat
<i>pakala</i>	get up
<i>nani</i>	rabbit

- aa The long a sound is not as common but it is however used in some very common words. The aa sounds like the a sound in the word ‘father’. Try to pronounce the following Kukatja words.

<i>ngaatja</i>	this, here
<i>ngaatja</i>	what’s up
<i>nyaalpa</i>	how? what?

- i This sound in Kukatja sounds like the i in ‘tin’. This vowel is never pronounced as the i in ‘idea’. Attempt the following words in Kukatja.

<i>yini</i>	name
<i>tili</i>	light, flame
<i>nani</i>	rabbit
<i>tali</i>	sandhill

- ii This is the longer distinction of the i vowel and sounds like the ee sound in the English word ‘seen’. Practise the following words that include the long i sound (denoted as ii).

<i>tjiitja</i>	that, there
<i>nyiiinyika</i>	zebra finch

- u This Kukatja vowel sounds similar to the u sound found in the English word ‘put’. This sound is never pronounced as the u sound in the word ‘cut’. Attempt the following Kukatja words:

<i>kuka</i>	meat
<i>puyu</i>	smoke
<i>yuwayi</i>	yes, indeed
<i>puntu</i>	man, human being

- uu This longer version of the u sound is similar to the oo sound in the word ‘cook’. Try to correctly pronounce the following Kukatja words.

<i>luurnpa</i>	kingfisher
<i>tuulparra</i>	spring
<i>wuungku</i>	windbreak

CONSONANT SOUNDS

Consonants are the remaining sounds in the Kukatja alphabet. Whilst there are some consonants in Kukatja that are quite similar to those in English, there are many which will require a lot of practise and perhaps patience. Some of the consonant sounds require speakers to position their tongues in ways that are not common for English speakers.

FAMILIAR SOUNDS

The following consonant sounds may present no challenges for English speakers:

l	<i>lipi</i>	white, white ochre
m	<i>marlu</i>	red kangaroo
n	<i>ninti</i>	knowledgeable
r	<i>raka</i>	five
w	<i>wakala</i>	spear
y	<i>yalta</i>	cold

When English speakers hear Kukatja words starting with a **p**, **t** or **k**, many hear the words as starting with **b**, **d** and **g**. The **p**, **t** and **k** sounds in Kukatja are actually halfway between the English **p** and **b**, **t** and **d** and **k** and **g**, **respectively**. These sounds are both voiceless

and unaspirated, meaning they are not uttered with the voice box and do not have a puff of air behind them. The **p**, **t** and **k** sounds found in the English words **spill**, **still** and **skill** are the same **voiceless unaspirated** sounds found in Kukatja for **p**, **t**, and **k**.

The following table illustrates the difference between voiceless aspirated and voiced consonant sounds as well as the voiceless unaspirated sounds that are present in many Kukatja words. When reading the following words you can perform a simple ‘puff test’ to feel the difference in the way each sound is pronounced. By holding your hand to your mouth, you will be able to feel a small puff of air when pronouncing the voiceless aspirated words in English. When reading the voiceless unaspirated and voiced words, you should not be able to feel a puff of air.

voiceless aspirated	voiceless unaspirated	voiced
p pat	p spike <i>palya</i> ‘good’	b bet
t tin	t state <i>timana</i> ‘horse’	d din
k Kate	k skate <i>karli</i> ‘boomerang’	g gate

All **p**, **t** and **k** at the beginning of a word are pronounced as voiceless unaspirated sounds. Here are some more Kukatja words for you to practise. Ensure you do not pronounce them with a puff of air.

t	<i>tarlka</i>	spinifex
	<i>tatila</i>	climb
	<i>tili</i>	light
	<i>tiwa</i>	far

k	<i>kakarra</i>	east
	<i>kalyu</i>	water
	<i>karnti</i>	bush potato
	<i>kata</i>	head

In Kukatja, there are eight digraphs that create new sounds that are more difficult for English speakers to pronounce. The digraphs in the Kukatja alphabet; **rl**, **ly**, **ng**, **ny**, **rn**, **rr**, **rt** and **tj** can be all difficult sounds to pronounce. However, by understanding and practising the different positions of your tongue when making these sounds, you should be able to master them.

*Retroflex sounds – sounds made with the tongue turned back - **rl**, **rt**, **rn***

The retroflex sounds are made with the tip of the tongue bent backwards. The **r** in front of the consonants **l**, **t** and **n** indicates the retroflex sound and causes an ‘r-colouring’ of the consonants. You can practice these digraphs by sounding out the root consonants **l**, **t** and **n** and bending the tip of your tongue backwards to create the **r** colouring. Here are some Kukatja words that you can practise the retroflex sounds with.

rl	<i>marlu</i>	kangaroo
	<i>karli</i>	boomerang
	<i>marlpa</i>	companion, friend

rt	<i>warta</i>	tree
	<i>kurta</i>	brother
	<i>marlpa</i>	gum, resin

rn	<i>marnti</i>	boy
	<i>karnti</i>	bush potato
	<i>tjurni</i>	stomach

Palatal sounds – sounds made with the tip of tongue touching that back of the teeth – **tj**, **ny**, **ly**

The palatal sounds are made when the tip of the tongue touches the back of both the top and bottom teeth. In Kukatja, these are the **t**, **n** and **l** sounds made with the tongue in this position. The **tj** digraph is similar to the ‘j’ sound in ‘jam’. The **ny** digraph is similar to the middle ‘ni’ sound in the English word ‘onion’. The **ly** digraph is similar to the **lli** sound in English word million.

tj	<i>tjaatu</i>	where
	<i>tjaa</i>	mouth
	<i>tjitji</i>	child
	<i>waltja</i>	family, relatives
	<i>tjikila</i>	drink

ny	<i>nyamu</i>	finished
	<i>nyawa</i>	see
	<i>kanyila</i>	to have
	<i>nyina</i>	sit
	<i>kunyarr</i>	dog

ly	<i>ngalya</i>	forehead
	<i>palyala</i>	to make
	<i>mulya</i>	nose

More difficult sounds – **ng** and **rr**

In Kukatja, there are two very common sounds that many English speakers find difficult to pronounce. These are the **ng** and **rr** sounds. The **ng** sound is used at the end of some English words, such as ‘ring’ and ‘sing’. The difficulty for English speakers, however, is that in Kukatja the **ng** sound is often found at the beginning of words. The **ng** digraph is a nasal velar sound which means the back of your tongue is touching the roof of your mouth whilst making the sound. The best way to practise the pronunciation of the **ng** sound is to say the English word sing and hold the last sound. Whilst doing this you can slowly add the Kukatja vowel sounds: **a**, **u** and **i**. Follow this progression and see if you can isolate the **ng** sound.

- singggggg (holding the last sound)
- singggggaaaaaaa (holding the last sound and adding the Kukatja vowel sound **a**)
- singgggaa (holding the last night and shortening the length on the **nga**)
- si...ngaaaa (isolating the **ng** sound by adding a short pause between si and ngaaa)
- ngaaaaa (practising the **nga** in isolation)
- ngaatja (saying the Kukatja word, ngaatja meaning this, here)

*Take note of the position of your tongue. You should be able to feel the back of your tongue touching the roof of your mouth. Practise holding this position when reading the following Kukatja words.

You can practise the same progression with the remaining Kukatja vowel sounds: **i** and **u**. Remember the **i** sound is the same the ‘i’

sound in the word ‘tin’ and the **u** sound is the same ‘u’ sound in ‘put’ or the ‘oo’ sound in ‘cook’.

ng

front position

<i>ngaatja</i>	this, here
<i>ngana</i>	what
<i>ngala</i>	eat
<i>ngarlukutu</i>	bush coconut
<i>ngayarnpa</i>	armpit
<i>ngampa</i>	what about (lit. full)
<i>ngunytju</i>	tobacco
<i>ngurra</i>	camp, country
<i>ngurrku</i>	happy
<i>ngitji</i>	fire stick

ng

middle/ending position

<i>mangarri</i>	plant-based food
<i>tjangala</i>	male kinship name
<i>langa</i>	ear
<i>munga</i>	dark, night
<i>nungurrayi</i>	female kinship name
<i>kurtungu</i>	femur
<i>kutjunguru</i>	one by one
<i>langu</i>	raw meat
<i>karrngi</i>	small stick
<i>ngungi</i>	tawny frogmouth

The **rr** sound is not found in English. A similar sound is found in the Australian English language. This sound is referred to as a flap

and is heard in the **dd** in the word ‘ladder’ when said quickly. The **rr** sound is the same sound heard in Spanish for the trilled **r** sound. The pronunciation of this sound is extremely important. For example, the word *kurru* means ‘shade’ when pronounced correctly. However, if you are unable to pronounce the **rr** trill you may end up saying a word like *kuru* (meaning ‘eye’) or *kutu* (meaning ‘towards’) which would make no sense in the context of your sentence. Practise the **rr** sound in the following Kukatja words:

rr	<i>yarra</i>	go
	<i>tjurra</i>	put
	<i>tjarrampari</i>	perentie goanna
	<i>kankarra</i>	up, above
	<i>kurrunpa</i>	spirit
	<i>mangarri</i>	food

Below you can find a Kukatja sound chart. It is a guide and reference point that will assist people with the correct way to pronounce and spell Kukatja words. Following this table, table 2 provides a guide on the how to produce Kukatja sounds by illustrating examples of where these sounds occur in Kukatja and where similar sounds can be heard in English words.

Table 1. Kukatja Sound Chart

	a	i	u
k	ka	ki	ku
l	la	li	lu
rl	rla	rli	rlu

ly	lya	lyi	lyu
m	ma	mi	mu
n	na	ni	nu
rn	rna	rni	rnu
ng	nga	ngi	ngu
ny	nya	nyi	nyu
p	pa	pi	pu
r	ra	ri	ru
rr	rra	rri	rru
t	ta	ti	tu
rt	rta	rti	rtu
tj	tja	tji	tju
w	wa	wi	wu
y	ya	yi	yu

*Created by George Lee

Table 2 Guide to Kukatja sounds in English context

Kukatja sound	Sounds like... English	Position in word		
		beginning	middle	end
a	tuna		<i>naka</i> 'ceremonial dress'	<i>wiya</i> 'no'
aa	father		<i>ngaatja</i>	
ayi	play		<i>kayili</i> 'north'	<i>yuwayi</i> 'yes'
i	tin, lazy	<i>tili</i> 'light, flame'		<i>karli</i> 'boomerang'
ii	seen		<i>tjiitja</i> 'that, there'	

k	skate voiceless/ unaspirated	<i>kuka</i> 'meat'	<i>wakala</i> 'to spear'	
l	let	<i>lipi</i> 'white/ white ochre'	<i>kala</i> 'lower back'	
rl	curl (U.S pron.) retroflex		<i>marlu</i> 'kangaroo'	
ly	million		<i>kalyu</i> 'water'	
m	mat	<i>marumpu</i> 'hand'	<i>yanama</i> 'come'	
n	net	<i>nani</i> 'rabbit'	<i>yanu</i> 'went'	
rn	barn (U.S pron.) retroflex		<i>karnti</i> 'bush potato'	
ng	sing	<i>ngayu</i> 'I'	<i>mangarri</i> 'food'	
ny	onion	<i>nyawa</i> 'look'		<i>marrany</i> 'dingo'
p	spill voiceless/ unaspirated	<i>puntu</i> 'man'		
r	rap	<i>raka</i> 'five'	<i>kuturu</i> 'fighting stick'	
rr	ladder flap or trill		<i>ngurra</i> 'home, country'	<i>kunyarr</i> 'dog'

t	still voiceless/ unaspirated	<i>timana</i> 'horse'	<i>wati</i> 'man'	
rt	harder (U.S pron.) retroflex		<i>warta</i> 'tree'	
tj	chair or jam	<i>tjina</i> 'foot, tracks'	<i>Kukatja</i> 'language, people'	
u	put		<i>kuka</i> 'meat'	<i>ninu</i> 'bilby'
uu	cook		<i>luurnpa</i> 'kingfisher'	
w	wet	<i>wangka</i> 'talk'	<i>puwa</i> 'hit'	
y	yet	<i>yuwayi</i> 'yes'	<i>kartiya</i> 'white person'	

CHAPTER 2.

PALYAN?

HOW ARE YOU DOING?

GREETINGS

In many of the world languages, there are no direct equivalents for ‘hello’, ‘welcome’ or ‘how are you?’. That is also the case for Kukatja. However, there are many other ways of greeting people on a daily basis. For example, when you arrive in Balgo, people may greet you using *palyan?*, which literally means ‘are you alright?’. In other occasions they may greet you using *nyalparrin?*, which can be translated as ‘what’s going on?’, or *nyalpana?*, which literally means ‘what now?’



KEYWORDS

<i>Palya</i>	well, good, alright
<i>Ngaampa</i>	what about (lit. all)
<i>Ngayu</i>	I (first person singular pronoun)
<i>Nguntu</i>	you (second person singular pronoun)
<i>Yati</i>	thank you, thanks
<i>Nyamu</i>	bye, let's go
<i>Kamaru</i>	uncle
<i>Nyaalpa</i>	what
<i>Ngaatja</i>	this
<i>Tjatja</i>	grandmother
<i>Malarn</i>	Mulan
<i>-kutu</i>	towards
<i>Yaninpa</i>	go (Present tense)
<i>-n</i>	2 nd person subject clitic
<i>-rna</i>	1 st person subject clitic

**See Chapter 5 on subject clitics for more information.*

WANGKA 1.

Now listen to the audio file. The keywords above should help you understand the meaning of the Kukatja sentence.

A: *Ayi, Tjungurrayi, palyan?*
'Hey, Tjungurrayi, are you alright?'

B: *Palyarna, ngaampa nyuntu?*

‘I am well, you?’

A: *Ngayurna palya. Yati!*

‘I am well. Thanks!’

B: *Nyamu!*

‘Good bye!’

A: *Nyamu!*

‘Good bye!’

KULILA!

In the above dialogues, you may have noticed that sometimes ‘I’ or ‘you’ are repeated in the helping glosses. Why is that? In Kukatja, as in many other languages in the world, we



do not use the verb ‘to be’ to say ‘I am good’. We say it differently. We use a complex system of **pronominal clitics** (see Chapter on pronouns), that allow us to express a similar meaning. As such, *palyarna* means ‘I am alright’, *palya-n* means ‘you are alright’, etc. If ‘no’ is *wiya*, could you guess how we can say ‘I am not well.’ *Yankuwala!*

WANGKA 2

A: *Ei, Kamaru, nyaalpa?*

Hey, Uncle, what’s up?

B: *Ngaatjarna nyinin. Nyaalparrinpan?*

‘I am here. What about you?’

A: *Palyarna. Nyamu!*

‘I am good. Bye!’

B: *Nyamu.*

‘Bye!’

WANGKA 3

Listen to the audio file.

A: *Tjatja! Nyaalpana?*

‘Granny, what now?’

B: *Malarnkuturna yaninpa. Palyan?*

‘I am going to Mulan. Are you alright?’

A: *Palyarna. Nyamu!*

‘I am alright. Bye!’

B: *Nyamu.*

NINTIRRIKUWALA!

By the end of the following activities you should be able to:

- Understand and pronounce simple conversational words.
- Apply these terms in the correct context.
- Construct simple sentences.



WAKALA 1.

Useful Vocabulary

palyan

-kutu

palya

yaninparna

palyarna

1. Kutju

Match the following English words or phrases to the Kukatja words above. Refer to the previous conversations for help.

Are you alright? _____

I am going _____

To/towards _____

Good _____

I am good _____

Nyaalpana.... We find in Kukatja, just like in all tongues, influences from other languages. In the case of *nyaalpana*, *-na* has been added over the years. It comes from the



English word *now*. We see the phrase *nyaalpa* (what/how) change to *nyaalpana* (what-now) giving the new modern meaning of what's up.

2. Kutjarra

Now let's try to use these in a conversation between two brothers (both with the skin (kinship) name Tjangala)

A: *Ayi Tjangala, nyaalpana?* _____ ?

Translation: Hey Tjangala, what's up? Are you alright?

B: *Ayi kurta, palyarna, yati.* _____ *shop* _____ *mangarriku.*

Translation: Hey brother, I'm good, thanks. I'm going to the shop to get some food.

A: Ahh _____

Translation: Ahh good.

3. Marnkurr

Using the words you have now learnt and the words located below, you can now start to create your own sentences in Kukatja.

Useful Vocabulary

kuurla—school kiliki -creek nyamu - bye ngurra – home
-kutu – towards -ku - for mangarri - food

Person 1



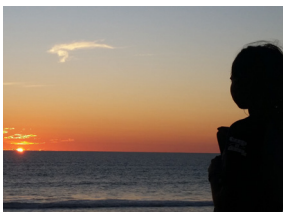
Translation: I am going to the creek

Person 2



Translation: I am going to school.

Person 3



Translation: I am going to Broome. Bye!

Person 4



Translation: I am going home for food.

CHAPTER 3.

NGANANGKU YINI?

WHAT IS YOUR 'NAME'?

INTRODUCTIONS

When travelling across the Kimberley, you will realise that, in community, people tend to be called by different names. These names or *kartiya names* can be *Peter* or *Jane*. People also have their traditional Aboriginal names, sometimes referred to as *bush names*. Another set of names refers to the skin system or *puya* (see 3.2.3). So, what are the different ways of asking a Kukatja person what's his/her name?

KEYWORDS

These are the words you will find in the following dialogues.

*ngana*¹

what

-
- 1 **KULILA!** Remember this must be pronounced as *ngana* [ŋana], not as *nana* [nana]. The latter refers to the male reproductive organ! Refer back to the pronunciation guide in Chapter 2.

<i>yini</i>	name
<i>kurlu</i>	isn't it?
<i>yuuwai (Yuwayi)</i>	yes
<i>puntu</i>	(Aboriginal) man
<i>puya</i>	skin
<i>nyupa</i>	boyfriend/girlfriend
<i>wurna</i>	away
<i>yarra</i>	go!
<i>-ku</i>	dative case marker
<i>-tju</i>	1 st person singular dative bound pronoun
<i>-ngku</i>	2 nd person singular dative bound pronoun

WANGKA 4: KARTIYA NAMES

- A: *Palyan? Nganangku yini?*
Are you all right? What's your name?
- B: *Ngayukutju yini Marie. Nganangkun nyuntuku yini?*
My name is Marie. What's your name?
- A: *Ngayukutju yini Tom.*
My name is Tom.
- B: *Yuwayi, palya. Nyamu.*
Yes, alright. Bye!
- A: *Nyamu.*
Bye!

WANGKA 5: PUNTUKURNU YINI, ABORIGINAL NAMES

- A: *Nganangku puntukurnu yini?*
What's your Aboriginal name?

B: *Ngayukutju puntukurnu yini Ngalya. Nyuntukungku?*
My Aboriginal name is Ngalya. Yours?

A: *Ngayukutju puntukurnu yini Pakirla.*
My Aboriginal name is Pakirla.

B: *Yuwayi, palya. Nyamu.*
Yes. Bye!

A: *Nyamu.*
Bye!

THE KUKATJA KINSHIP SYSTEM

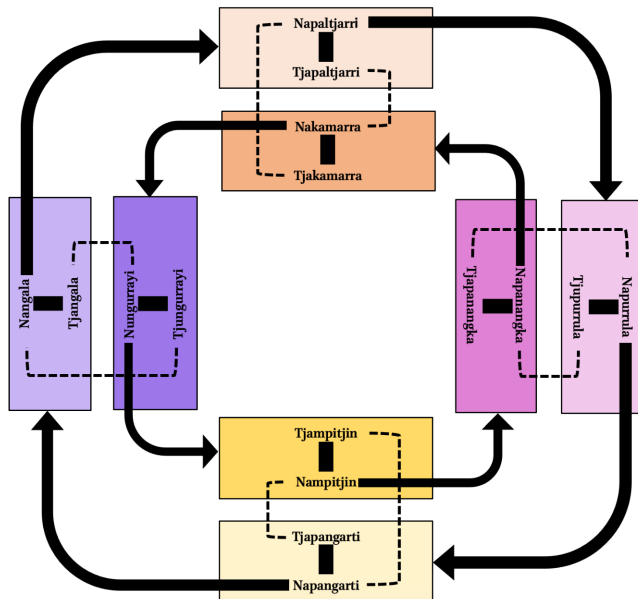
In Balgo Hills and the surrounding areas, people are culturally organised into different subsections, commonly known as ‘skin groups’. Each person is born into a specific skin group, determined by the father’s and mother’s skin name. A person’s skin name determines their relationships to each and every person in the community. This includes who they can and cannot marry, where they must sit during ceremony and their responsibilities during ‘sorry time’.

There are eight skin groups in the Kukatja kinship system. Each skin group has a male name and a female name, for example *Tjungurrayi* and *Nungurrayi* (brother and sister). The male names begin with <tj>, whilst the female names begin with <n>. The following table demonstrates how the eight skins groups link to one another; showing the relationships between preferred ‘straight skin’ couples, parents and siblings and brothers and sisters for each skin group. In Balgo, when two people marry through their preferred skin match, this marriage is referred to as a ‘straight skin’ couple. When couples marry someone in a non-preferred skin group, it is referred to as ‘wrong skin’.

The Kinship ‘skin’ system is an extremely important organisational structure for Kukatja people that creates and sustains social order. For this reason, outsiders who stay in the community for an extended period of time are usually given a skin name that places them in a skin group with those they work and associate with.

The kinship system not only applies to people, but also all living things on the land including but not limited to plants and animals. For example, flowers that are purple or pink in colour would be Nangala and Nungurrayi skin, whilst flowers that are orange or yellow would be Napaltjarri and Nakamarra skin. This connection to country is so close that people with the same skin name as an animal or bush food would withstand from eating that plant or animal. The sun and moon are also tied into the kinship system.

KUKATJA KINSHIP SYSTEM DIAGRAM



**re-created by Tom Vidot*



DIALOGUE 3: PUYA

Wangka 6: *Puya*, Skin Name

A: *Nganangkun puya?*

What's your skin name?

B: *Ngayukutju puya Napanangka. Nganangkun nyuntuku?*

My skin name is Napanangka. What's yours?

A: *Ngayukutju puya Tjupurrula! Nyupatjun ngayuku!*

My skin name is Tjupurrula. You are my girlfriend!

B: *Wurna yarra! Wurna yarra!*

Go away! Go away!

NINTIRRIKUWALA!

By the end of the following activities you should be able to:

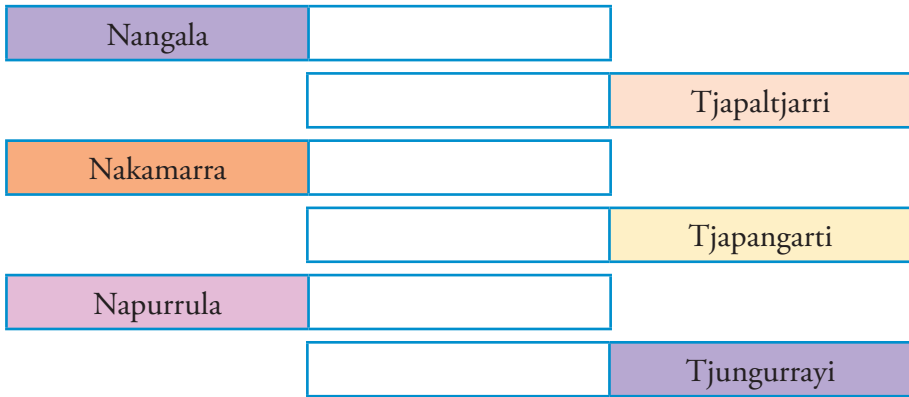
- Correctly write male and female kinship terms.
- Understand kinship connections.
- Understand the use of these terms in a Kukatja speaking context.



WAKALA 1.

1. Kutju

In the following exercise, write the corresponding skin names for the brother or sister provided.



2. Kutjarra

Fill in the missing skin names in the following sentences.

- Tjungurrayi is the father of _____ and _____ .
- Nampitjin is the daughter of _____ and _____ .
- Tjakamarra is the son of _____ and _____ .
- Napurrula is the mother of _____ and _____ .

3. Marnkurr

Using the Kukatja kinship chart, work out the skin names for the following people in the relationships listed below.

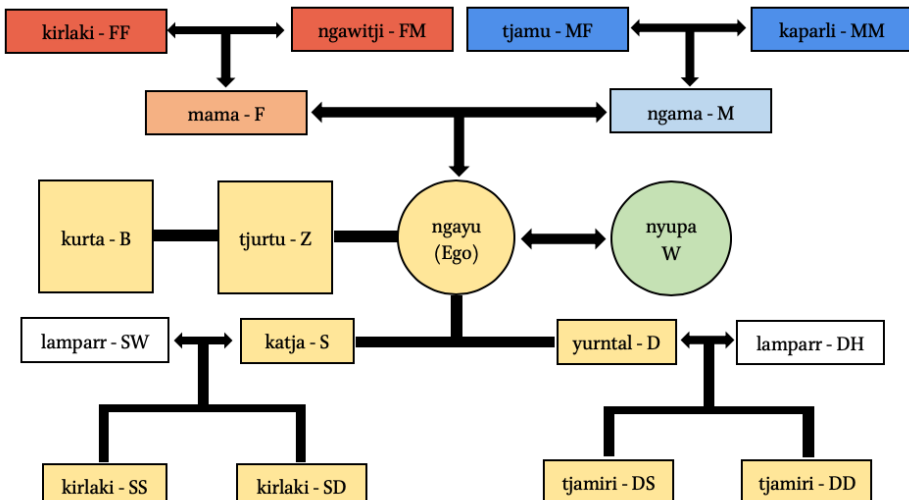
- a) Ngayukutju puya Tjungurrayi, puyara ngayukurnu yipiku _____ .
- a. *Translation:* My skin name is Tjungurrayi, my mother's skin name is _____ .
- b) Nganara ngayukurnu tjurtuku puya? Ngayukutju puya Tjangala.
_____ .
- a. *Translation:* What is my sister's skin name? My skin name is Tjangala.
- c) Ngayukutju puya Napaltjarri. Nganara ngayukurnu yurntalku puya?
_____ .
- a. *Translation:* My skin name is Napaltjarri. What is my daughter skin name? _____
- d) Ngayukutjarrakurnulimpatju puya _____ kamu _____ . Ngayukutjarrakurnu katjakura puyaku Tjangala.
- a. *Translation:* Our skin names are _____ and _____ . Our son's skin name is Tjangala.

RELATIONSHIP TERMS – WALYTJA

Family relationships are of great importance between people in the Kimberley and particularly in Balgo Hills. When someone is travelling around the Kimberley region and meets a person for the first time, they can quite easily determine their relationship within a few minutes. This is due to the vast connectedness of the people in

this region and their amazing knowledge of their kinship systems. Looking at blood relationships, like in all other human societies, there are specific labels we call a person determined by their relation to you, the individual or ego. In English speaking cultures these relationship labels or names, such as ‘granddaughter’ and ‘grandson’ do not change even when the individual or ego is male or female. In Kukatja, however, there are changes to the name people are given depending on whether the individual or ego is male or female. For example, when the ego is male, he calls his grandchild (from his son, not his daughter) *kirlaki*. Whereas when the ego is female, she calls the same grandchild *ngawitji*. The following tables display the kin terms for both the male and female ego’s blood relatives.

Table 1. Male' s relative



Abbreviations

FF – father’s father

MF – mother’s father

F – father

B – brother

SW – son’s Wife

D - daughter

SS – son’s son

DS – daughter’s son

FM – fathers mother

MM – mother’s mother

M – mother

Z – sister

S – son

DH –daughter’s husband

SD – son’s daughter

DD – daughter’s daughter

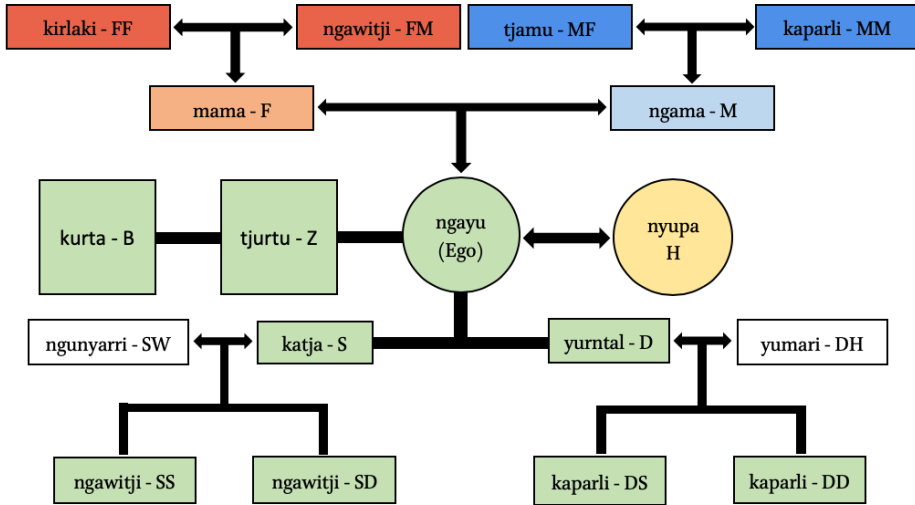
KULILA!

Visitors in Balgo may find it confusing when hearing children speak of having several mothers or fathers. One may assume then that when a child is calling a person other



than their biological parents, mother and father, they are referring to their uncles and aunts. This, however, is not necessarily the case. Here in Balgo Hills, a child will call their mother’s sister ‘mother’ instead of ‘aunt’, but their mother’s brother ‘uncle’ and not ‘father’. Similarly, on their father’s side, the same child would call their father’s brother ‘father’ instead of ‘uncle’, but their father’s sister ‘aunt’. Confusing? Don’t worry, you’ll get the hang of it!

Table 2. Female' s relative



Abbreviations

- FF – father’s father
- MF – mother’s father
- F – father
- B – brother
- SW – son’s Wife
- D - daughter
- SS – son’s son
- DS – daughter’s son

- FM – fathers mother
- MM – mother’s mother
- M – mother
- Z – sister
- S – son
- DH –daughter’s husband
- SD – son’s daughter
- DD – daughter’s daughter

KULILA!

You may also hear people in Balgo Hills using the word *ngama* for ‘mother’. The word *ngama* is the Walmatjarri word for ‘mother’. Due to the influence of other languages like Walmatjarri on the

Kukatja language during the mission times, some Walmatjarri words were absorbed into the ‘new’ Kukatja that is spoken today. For Kukatja speakers, *ngama* is a Kukatja word.



Other relationship terms

<i>kamuru</i>	mother's brother
<i>kulyarri</i>	younger brother
<i>kurranyutjanu</i>	older brother or sister
<i>marlanypa</i>	younger brother or sister
<i>nyupa</i>	wife, husband
<i>mantirri</i>	husband's sister
<i>ngawitji</i>	husband's brother
<i>yumari</i>	wife's mother
<i>ngunyarri</i>	husband's mother
<i>waputju</i>	wife's father
<i>lamparr</i>	husband's father
<i>panytji</i>	wife's brother (<i>wartu</i> and <i>ngumparna</i> can also be used)
<i>parnku</i>	cousin
<i>tjirlpi</i>	old man, same skin
<i>narruku</i>	same name

NINTIRRIKUWALA!

By the end of the following activities you should be able to:

- Identify family connections from the male and female ego.
- Distinguish differences of relationship terms from the male and female perspective.
- Understand the use of these terms in a Kukatja speaking context.



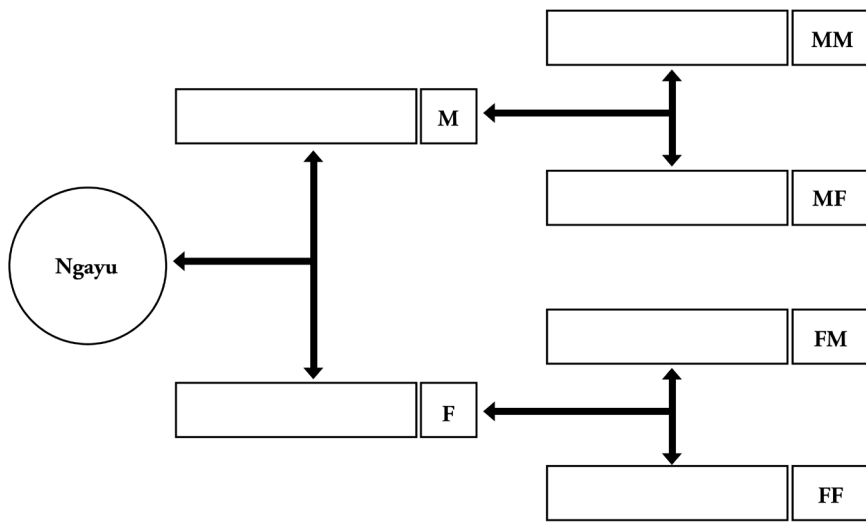
WAKALA 2.

1. Kutju

The relationship terms for mother and father, grandmother and grandfather – both on the paternal and maternal sides - do not change whether the ego is male or female. With this in mind, use the list of words below to fill in the empty spaces below.

USEFUL VOCABULARY

kirlaki mama kaparli tjamu yipi ngawitji



2. Kutjarra

Using what we have learnt already, complete the following sentences.

- The name given to a person's spouse is .
- Tjurtu, is the Kukatja word meaning .
- Kurta, is the Kukatja word meaning .
- I, the grandfather would call my daughter's children .
- I, the grandmother would call my son's children .

3. Marnkurr

Complete the following sentences.

- Nganara watjalku ngayukurnu yurntalkurnu
nyupa? Ngayurna mama paluruku.

Translation: What do I call my daughter's spouse? I am her father.

b) Nganara watjalku ngayukurnu katjakurnu
nyupa? Ngayurna yipi paluruku.

Translation: What do I call of my son's spouse? I am his mother.

**Why don't you have a go at writing the questions and answers for the remaining names from the family flow charts above.*

CHAPTER 4.

NGANA NGAATJA?

WHAT IS THIS?

DEMONSTRATIVES AND SIMPLE QUESTIONS

Some of the most useful words in Kukatja are the so-called demonstratives. Their English equivalents are presented below:

<i>ngaatja</i>	this	<i>ngaanpa</i>	these
<i>tjiitja</i>	that (close to interlocutor)	<i>tjiinpa</i>	those (close to interlocutor)
<i>nyarratja</i>	that one over there	<i>nyarranpa</i>	those one over there

WAKALA 1.

Can you guess the meaning of the following sentences? Let's see how demonstratives are used and learn the names of some of Balgo's most common animals!

Ngana ngaatja?

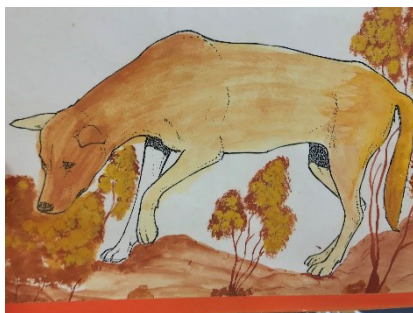
What is that?



Tjiitja timana!

That's a horse!

Ngana tjiitja?



Ngaatja marrany!

Ngana nyarratja?



Nyarratja tjilkamarta!

Ngana ngaatja?



Tjiitja karlaya!

KEYWORDS

These are the words you will find in the following dialogues.

<i>ngana</i>	what, who
<i>mutika</i>	car
<i>kunyarr</i>	dog
<i>kamu</i>	and
<i>wirlpiny(pa)</i>	cat
<i>murtitikal(pa)</i>	camel
<i>tiiwa</i>	far
<i>Wirrimanu</i>	Balgo
<i>-tjanu</i>	from
<i>-ku</i>	to, for
<i>-ra</i>	Third person singular dative bound pronoun
<i>-ya</i>	Third person plural subject bound pronoun

WANGKA 7

A: *Ngana ngaatja?*

What is this?

B: *Tjiikura.*

This is his.

A: *Kamu ngaatja?*

And this one?

A: *Tjiitja murtika.*

That is a car.

WANGKA 8

A: *Ngana tjiitja?*

What is that?

B: *Ngaatja kunyarr.*

This is a dog.

A: *Nyarratja kamu?*

And that one over there?

B: *Nyarratja wirlpinpa.*

That one over there is a cat.

WANGKA 9

A: *Ngana nyarratja?*

What is that over there?

B: *Nyarratja timana.*

That is a horse.

A: *kamu tjiinpa?*

And those ones there?

B: *Ngaanpaya murtitkilpa.*

These are camels.

WANGKA 10

A: *Nganaya tjiinpa?*

Who are those?

B: *Ngaanpaya yanama tiiwatjanu!*

These are the ones coming from far away.

A: *Kamuya nyarranpa?*

And those ones over there?

B: *Nyarranpaya Wirrimanutjanu!*

Those are the ones from Balgo!

KULILA!

There is also another demonstrative that we haven't mentioned yet and that is **PALATJA**. *Palatja* refers to something in the distance but still in sight. *Palatja* is not used very often today, instead people will use *nyarratja* to refer to things at any distance considered 'far' from them. Try to use *palatja* in the correct context to impress those older speakers of Kukatja!

Ngaatja refers to something within reach; *tjiitja* refers to something near, but out of reach; *palatja* refers to something farther, but within sight; *nyarratja* refers to something out of sight (Valiquette, 1993)

NINTIRRIKUWALA!

By the end of the following activities you should be able to:

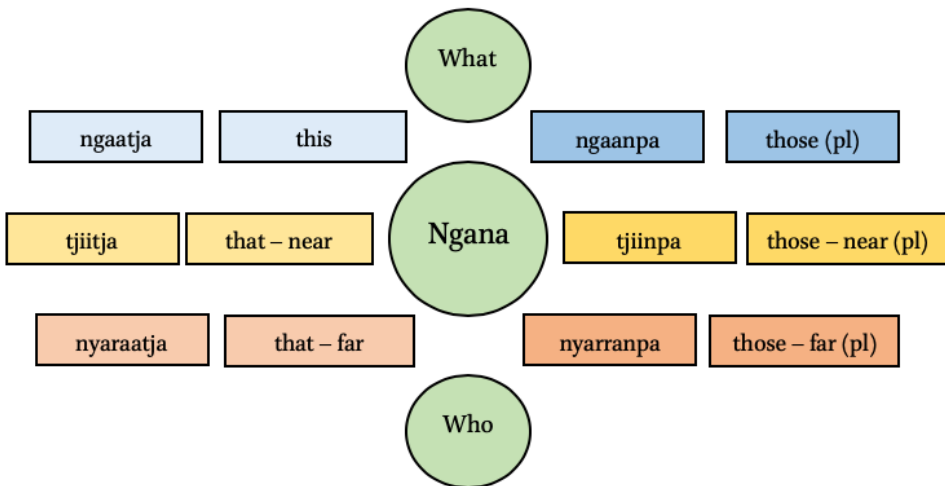
- Identify and pronounce the demonstratives terms.
- Use singular and plural demonstratives in the correct context.

- Understand and create simple questions and statements.



WAKALA 2.

Here is a quick reminder of some of the terms you will be using in the following exercises.



1. Kutju:

Help the students identify some of the animal tracks that are commonly seen around Balgo by circling the missing words. Remember to use the correct demonstrative in the right context.

Seated around the sand are some students from the local school with an Elder. With her hand, Jane draws a single impression of a bush turkey's (kipara) foot. Jane asks.....

“ngana (ngaatja/tjiitja/ngaampa) ?”

Translation: What is this?

The students call out in response,

“(Tjiitjara/Tjiinpaya) tjina kiparaku!”

Translation: That's a bush turkey footprint!



Next, Jane draws the tracks (pl) of a blue-tongued lizard (lungkurta) walking across and of a black-headed python slivering through the sand.

Jane asks, “nganaya (tjiitja/ngaatja/ngaanpa)?”

Translation: What are these?

The students reply in excitement “(Ngaanpaya/Tjiinpaya/Nyarranpaya) tjinapulampa lungkurtaku kamu murntunyku!”

Translation: Those footprints are for blue tongue lizard and dingo!

2. Kutjarra:

Today some students from the local school went out bush on country to see what animals they could see. Follow the conversation that took place and fill in the blank sentences using the translation to guide you through the conversation.

Student 1: Nyawa! Nyawa! Timana laltu!

Translation: Look! Look! Horses!

Student 2: Tjaatu?

Translation: Where?



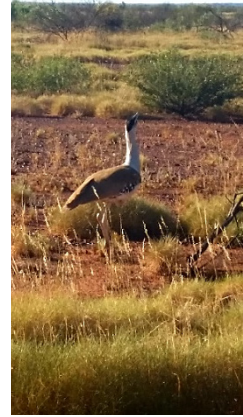
Student 1: ngaatja, ngalkurninpaya wurrkal!

Translation: there, eating the grass!

Student 2: yuwayi, nyininpaya tjiinpa.

Translation: oh yeh, there they are.

Further down the track, the students come across several animals; a bush turkey (kipara), an emu (karlaya) and a caravan of camels (murtitikirlpa, kamulpa).



Student 1: _____! _____! tjiitja _____!

Translations: Hey, bro! Look! There's a bush turkey!

Student 2: _____? Tjarlungkura?

Translation: Where? Is it big?

Student 1: nyarratja! _____! _____.

Translation: Over there! Over there! Yeh.

3. Marnkurr

Student 1: _____ tjiingka.

Translation: Look over there!

Student 2: _____? _____?

Translation: What? What is it?

Student 1: _____ taputjuninpa.

Translation: An emu running.



4. Murntu

Student 1: Wara! _____, _____ ngka!

(note in this context, we replace the ending *tja* with *ngka*)

Translation: Wow! sister, look over there!

Student 2: _____? _____?

Translation: What? Where?

Student 1: Tjiingka! Murtitikirlpaya laltupaka

Translation: There!!! Biggest mob of camels.

Student 2: _____, mularrpa.

Translation: Wow, true.



FREE PERSONAL PRONOUNS: HOW DO I SAY 'YOU' AND 'I'

Pronouns in Kukatja constitute an independent word class. Pretty much as in Romance or Slavic languages, they tend to be dropped in most sentences, as their function is usually conveyed by the bound pronominal clitics. The free personal pronouns are commonly used to emphasise or contrast who/what the subject of a proposition is. Free personal pronouns in Kukatja are classified by person and number.

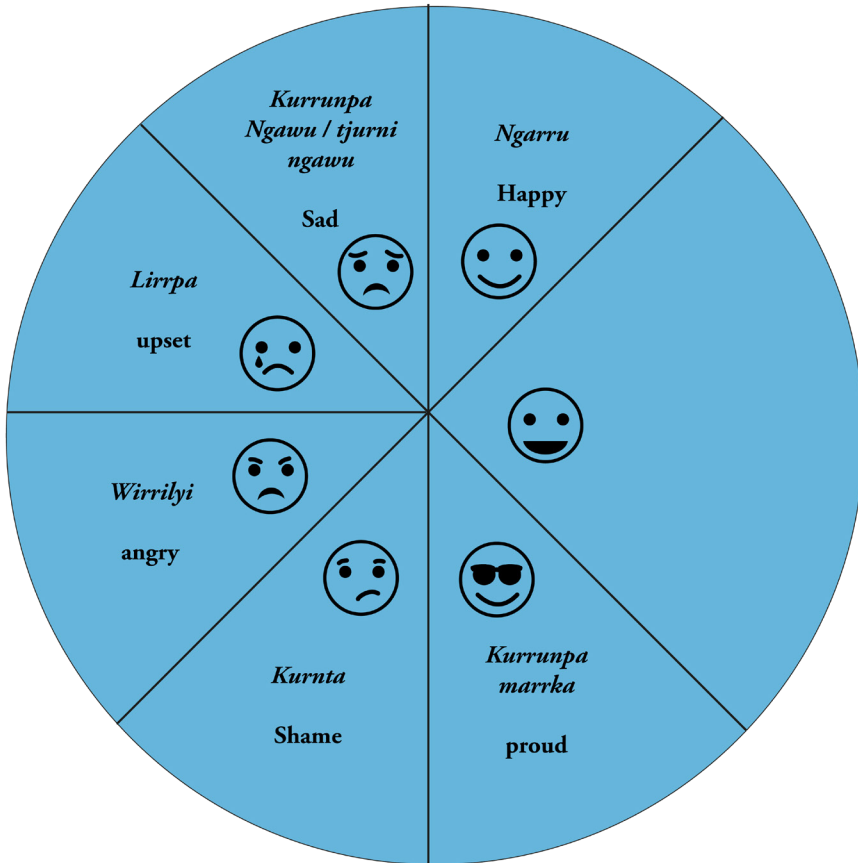
	Singular	Dual	Plural
First person	<i>Ngayu</i>	<i>Ngayukutjarra</i>	<i>Ngayunpa</i>
Second person	<i>Nyuntu</i>	<i>Nyuntukutjarra</i>	<i>Nyuntunpa</i>
Third person	<i>Paluru</i>	<i>Palurukutjarra</i>	<i>Palurunpa</i>

As can be seen in the table above, there are three persons and three numbers in Kukatja. *Ngayu* 'I', *nyuntu* 'you' and *paluru* 'he, she, it' are all singular. The dual number is formed by the addition of suffix *-kutjarra* which originates in the numeral of the same form *kutjarra* 'two'. As such, *ngayukutjarra* means 'you and I'. The plural forms are formed by the suffixation of *-n(pa)* to the singular forms.

MIRALA – FEELINGS

Lets look at how we can use free personal pronouns and some bound subject pronouns to talk about how we are feeling. Whilst we have not yet covered in full bound subject pronouns, we will introduce

you to some here so that you can see how a sentence must be formed in order to achieve the correct sentence structure.



WAKALA 3.

In the table below we show how you would express feeling happy with each *free* and ***bound*** (highlighted in bold) pronoun. Do you think you could replace *ngarru-* happy with another feeling?

<i>Ngayurna ngarru</i> I am happy	<i>Ngayukutjarrali ngarru</i> We (dl) are happy	<i>Ngayunpala ngarru</i> We (pl) are happy
<i>Nyuntun ngarru</i> You are happy	<i>Nyuntukutjarranpula ngarru</i> You two are happy	<i>Nyuntupanyurra ngarru</i> You all are happy
<i>Paluru ngarru</i> He/she is happy	<i>Palurupula ngarru</i> They (dl) are happy	<i>Palurunpaya ngarru</i> They (pl) are happy

1. Kutju – You can find an example in the Appendix if you would like some help.

CHAPTER 5.

YANAMA! WAKALA!

LET'S GET GOING! STUDY!

VERBS AND PRONOMINAL CLITICS

How can we ask someone to do something? In the previous lessons, we have already used some forms such as *Nyawa!* 'Look!', *Wakala!* 'Write!', and *Nintirrikuwala!* 'Let's learn!'. These are called imperatives and are some of the most frequently used forms in interaction. In Kukatja, as you may have noticed, verbs inflect in different ways depending on their **verb class**, that is, some verbs will have a different form in the imperative (as well as in the rest of the tenses/aspects/moods/), depending on which verb class they belong to.

KULILA!

If you have studied a language like Spanish, French or Russian, you might have stumbled upon complex paradigms of conjugation, commonly subdivided into verb classes. Just as in these European

languages, verb classes also occur in Kukatja. Although conjugation is not really affected by person or number, verb class is crucial when determining how a verb will be conjugated in terms of tense, aspect and mood.

KEY CONCEPTS:

- Tense:* The grammatical expression of time in a given proposition, e.g. present, past, future.
- Aspect:* The grammatical expression of the internal shaping of time in a given proposition, e.g. progressive, perfective, imperfective.
- Mood:* The grammatical expression of the speaker's attitude with regard to a given proposition, including an estimation of its reality, e.g. indicative, subjunctive, imperative.

THE KUKATJA VERB CLASSES

Kukatja verbs are grouped into four classes, commonly known as the $-\emptyset$, **-wa**, **-rra**, and **-la** classes. This means that each verb will be conjugated depending on the verb class it



belongs to. Below, we present a table with the main moods, tenses and aspects with the exemplar verbs *nyina* 'to sit, to be', *puwa* 'to hit', *yarra* 'to go', and *pakala* 'to stand up, to appear'. In this lesson we will have a general look at all of these, using an English relative equivalent.

CONJUGATION	∅	-wa	-rra	-la	Relative equivalent with 'to go'
<u>IMPERATIVE</u>					
punctiliar	<i>nyina</i>	<i>puwa</i>	<i>yarra</i>	<i>pakala</i>	go!
continuative	<i>nyinama</i>	<i>pungama</i>	<i>yanama</i>	<i>pakanna</i>	keep going!
<u>INDICATIVE</u>					
perfective past	<i>nyinangu</i>	<i>pungu</i>	<i>yanu</i>	<i>pakarnu</i>	went
imperfective past	<i>nyinama</i>	<i>pungama</i>	<i>yanama</i>	<i>pakanna</i>	was/were going
Present	<i>nyinin</i>	<i>pungin</i>	<i>yanin</i>	<i>pakarnin</i>	go, goes
Future	<i>nyinaku</i>	<i>pungku</i>	<i>yanku</i>	<i>pakalku</i>	will go
future continuous	<i>nyinamal</i>	<i>pungkamal</i>	<i>yanamal</i>	<i>pakarnmal</i>	will keep going

NINTIRRIKUWALA!

By the end of the following activities, you should be able to:

- Recognise verbs from different verb classes.
- Conjugate verbs correctly according to their verb class and tense.
- Modify *Kukatja* sentences through changing verb tenses.



WAKALA 1.

Would you be able to translate some verbs from Kukatja to English?

The following verbs are commonly used in day-to-day Kukatja conversations. These verbs will be the basis for the following activities in this *Wakala. Wurna!*

Intransitive verbs: An Intransitive verb describes an action or event in which only one individual is involved

tatila – to climb *nyarli* – to sleep *wanti* – to leave

Transitive verbs: A transitive verb describes an action being done by someone to someone or something

kulila – to hear/to think *marra* – to grab *parlipuwa* – to find *tatila* – to climb

nyawa – to see/look *tjikila* – to drink *palyala* – to make *watjala* – to talk/say

tjurra – to put *wanala* – to follow *nintila* – to learn/to show *katila* – to take

ngalkula – to eat *kanyila* – to have *tjawala* – to dig *ngalula* – to hold

**All forms are in the imperative form*

Ditransitive verbs: Ditransitive verbs describe actions being done by someone to something for someone, as in the English ‘I give you the ball’, where ‘I’ is the giver, ‘you’, the receiver, and ‘the ball’, the object.

yuwa – to give

1. Kutju

When conjugating a verb in Kukatja, the *rra*, *wa* and *la* endings of the verb are replaced with the appropriate tense. For example, the verb ‘to go’ *yarra*, is conjugated by removing *-rra* and adding the appropriate tense to *ya-*. To conjugate *yarra* in the present tense we would remove the *-rra* and replace it with *-nin* giving us the word *ya-nin*. Look at the verbs below and using the conjugation table above, see if you can work out which class each verb belongs to.

Verb	Class (∅, -wa, -rra, -la)	Verb	Class (∅, -wa, -rra, -la)
ngalu-ngu		wana-rnu	
ninti-rnu		yu-ngin	

2. Kutjarra: Conjugation.

Conjugate the following Kukatja verbs into the specified tense below:

Perfective past:

Command	Perfective Past	English
<i>kulila</i>		
<i>marra</i>		
<i>nyawa</i>		
<i>wanti</i> (∅)		

Present:

Command	Present	English
<i>palyala</i>		

<i>tatila</i>		
<i>tjurra</i>		
<i>parlipuwa</i>		

Future:

Command	Future	English
<i>yarra</i>		
<i>tjikila</i>		
<i>watjala</i>		
<i>kanyila</i>		

3. Marnkurr

Look at the following sentences in Kukatja and modify the tense of each sentence by changing the verb as specified.

Perfective past tense to present:

a) Marnti **tatirnu** wartangka. Present:

Translation: The boy climbed the tree. The boy is climbing the tree.

b) **Wanarnu** puntu tjina. Present:

Translation: The man followed the tracks. The man is following the tracks.

Present tense to future:

c) Tjitji **yanin** kuurlakutu. Future:

Translation: The child is going to school. The child will go to school.

d) **Tjawarnin** tutjulu parnangka. Future:

Translation: The girl is digging in the sand. The girl will dig in the sand.

SUBJECT PRONOMINAL CLITICS

As in other languages, there is a way to express in a sentence who the subject is. Kukatja does this by the addition of **subject pronominal clitics**. In most cases, these occur immediately after the first element of a sentence, that is, they are not necessarily expressed in the verb.

	Singular	Dual	Plural
First person inclusive		= <i>li</i>	= <i>la</i>
First person exclusive	= <i>rna</i>	= <i>litju</i>	= <i>latju</i>
Second person	= <i>n</i>	= <i>npula</i>	= <i>nyurra</i>
Third person	= \emptyset	= <i>pula</i>	= <i>ya</i> ; = <i>tjana</i>

How would we conjugate the verb *yaninpa* ‘go-PRES’?

	Singular	Dual	Plural
First person inclusive		<i>yaninpali</i> ‘We are both going.’	<i>yaninpala</i> ‘We are all going.’

First person exclusive	<i>yaninparna</i> 'I am going.'	<i>yaninpalitju</i> 'We (not you) are both going.'	<i>yaninpalatju</i> 'We (not you) are all going.'
Second person	<i>yaninpan</i> 'You are going'	<i>yaninpanpula</i> 'You two are going.'	<i>yaninpanyurra</i> 'You (pl.) are going.'
Third person	<i>yaninpa</i> 'He is going'	<i>yaninpapula</i> 'They are both going.'	<i>yaninpaya</i> 'They are going.'

KULILA!

Remember that subject pronominal clitics are not always attached to the verb but to the first element of the sentence. As such:

- √ *Ngayurna kuurlakutu yaninpa.*
- √ *Kuurlakuturna ngayu yaninpa*
- √ *Yaninparna ngayu kuurlakutu*
- X *Ngayu kuurlakutu yaninparna.*
- X *Ngayu kuurlakuturna yaninpa.*



Now, what do these sentences mean? Do they mean the same?

NINTIRRIKUWALA!

By the end of the following activities you should be able to:

- Recognise subject clitics.
- Correctly translate sentences with subject clitics from *Kukatja* to English.

- Form *Kukatja* sentences using subject clitics in the correct form.

WAKALA 2.

1. Kutju.

Identify the subject clitic in the following sentences and translate the meaning of the sentence below. The first sentence has been completed as an example. You will need to refer to page 46 to help you with the verbs.

USEFUL VOCABULARY		
<i>marnti</i> - boy	<i>malarn</i> – Mulan (Community close to Balgo)	<i>kipara</i> – Bush turkey
	<i>kutjarra</i> – two	

a) Yaninpaya kuurlakutu Subject clitic: *ya* (3rd person/pl)

b) Tjawarninpapula marntilu. Subject clitic:

c) Malarⁿku^tunpula yanu Subject clitic:

d) Nyanguli kipara kutjarra Subject clitic:

2. Kutjarra.

Translate the following English sentences into Kukatja. Remember that subject clitics are always attached to the first element of the sentence. In some cases, you may even be able to translate the sentence in two possible ways.

e) We (not you) are both going to Billiluna. Subject clitic:

Alternative: _____

f) I drank water at the creek. Subject clitic:

Alternative: _____

(USEFUL VOCAB: *kiliki* – creek, *-ngka* – in/at, *kaylu* – water)

g) We (not you) are all going to eat kangaroo Subject clitic:

Alternative: _____

(USEFUL VOCAB: *marlu* – kangaroo)

OTHER WAYS OF EXPRESSING TIME

Apart from the tenses expressed by the various conjugations in the language, Kukatja also deploys some adverbials of time to add nuances to the time expressed in the main verb. These adverbials sometimes occur followed by the locative marker *-ngka* or the associative locational clitic *-tjarrra*.

Mungatjarra *lpiya nyarlirringu puntu kamu tutju.*

Then, at night-time, the women and the men went to sleep.

Karrpunkan *kawany-kawanyarringu, katjin tjilkirnu.*

Yesterday, you became crazy when you were drinking.

Yulyultjarra *l yanku Halls Creekkutu kukaku.*

In the afternoon we will go to Halls Creek to get some food.

Yungunpatjuya *ninitjunku mulytju.*

Tomorrow they will show me the waterhole.

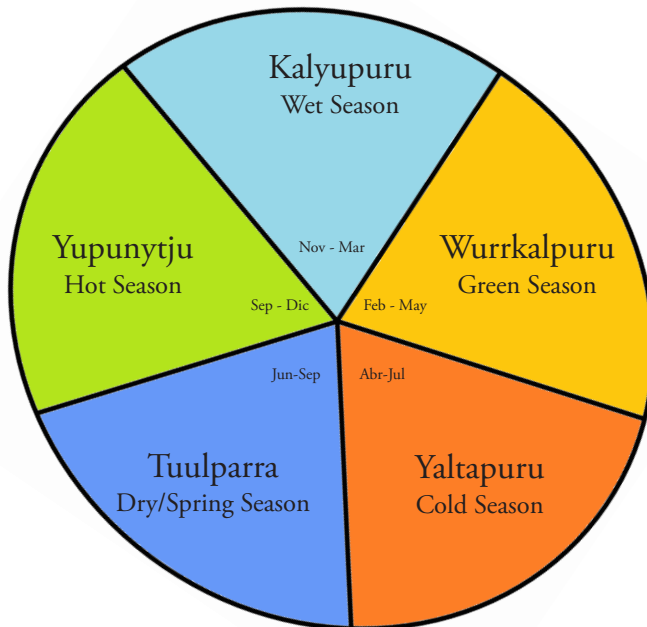
KEYWORDS

<i>karrpu</i>	‘noon’	<i>mungatjarra</i>	‘night-time’
<i>mutika</i>	‘yesterday’	<i>-lpi</i>	‘then’
<i>yungunpa</i>	‘morning / tomorrow’	<i>nyarli-</i>	‘to sleep’
<i>yulyultjarra</i>	‘afternoon / evening’	<i>-rri</i>	INCH ‘to begin’, ‘to become’

<i>-tju</i>	1 p. singular dative, 'to me'	<i>katji</i>	'when'
<i>puntu</i>	'man'	<i>tjilki-</i>	'to drink'
<i>tutju</i>	'woman'	<i>kuka</i>	'food, meat'
<i>kawany-kawany</i>	'crazy'	<i>mulytju</i>	'waterhole'

SEASONS OF BALGO.

Below is a basic representation of the seasons of Balgo in a year cycle. Unlike the Western concept of four seasons; summer, autumn, winter, spring; the Kukatja people can divide the yearly cycle into as many as 6 or 7 seasons. As in most places, Seasons also do not occur in a predictable time frame; therefore, seasons may begin earlier and finish later depending on the year. Some people talk about there being two main seasons in these regions, a wet and dry season, however, as you can see, it can be much more complicated than that.



Kalyupuru: The start of the ‘Wet Season’ begins when the first rains fall from the dark clouds above. A number of cyclones develop off the coasts to the North and West of Balgo which produce strong winds and rain. This precious rain fills up waterholes, creeks and billabongs that have perhaps been without water for several months after a long, dry ‘Hot Season’. Food is plentiful in this season as many animals are drawn back to waterholes and areas where native foods begin to grow once more.

Wurrkalpuru: As the name ‘Green Season’ suggests, everything is brought back to life by the wet season rains and all plants are green once more. Native fruits are beginning to grow, bush turkeys and



kangaroos are happily feeding, fattening themselves up for the pending cold time ahead. With fewer rains, people can travel long distances to visit country to hunt with the very low risk of getting bogged.

Yaltapuru: The ‘Cold Season’ is a time when the cool winds begin to blow. Animals are now at their fattest and many bush foods are ready to be picked. For anyone visiting Balgo will find the weather perfect. With sunny days and bright blue skies, the sunlight hours are a much more pleasant option than the rainy, damp days of cities down south. At night however, the desert can become much cooler, seeing many people huddle around a campfire telling stories late into the night.

Tuulparra: The ‘Dry/Spring Season’ is when temperatures start to warm up again, water levels in the waterholes, creeks and billabongs are starting to drop. Some small showers may fall during this time, enough to help replenish some water sources and get the animals through till the Wet Season. Food is still abundant but come the end of the seasons and the start of the Hot season, most plants will begin to wither from the hot sun and dry winds.



Yupunytju: During the ‘Hot Season’ everything begins to brown and yellow from the hot sun and dry winds. Animals are rarely seen during the day and can only be found relaxing under the shade of a tree. Late in the afternoon just before the sun goes down, animals go for a quick feed and drink at the remaining water sources in the area. Towards the end of the seasons, signs of cloud build up tease those below, waiting in hope for the much-needed rains to arrive. The sight and noise of lightning and thunder brings a smile to everyone’s face once more. Soon everyone will be down at the creeks and waterholes playing happily in the water again.



Nyawala kuka kamu mangarri Wirrimanuwana- Animals and food we see around Balgo.

<i>Kuka</i>	Animals
<i>marlu</i>	kangaroo
<i>karlaya</i>	emu
<i>tjarrampari</i>	perentie goanna
<i>pankarrpari</i>	sand goanna
<i>lungkurta</i>	blue-tongued lizard
<i>tjarany</i>	rough-tail lizard
<i>tjilkamarta</i>	echidna
<i>kipara</i>	bush turkey
<i>murntunypa</i>	black-headed python
<i>puruku (generic term)</i>	frog
<i>putjurlpa</i>	sand frog
<i>latju/lukuti</i>	witchety grub
<i>puliki</i>	cow
<i>nani</i>	rabbit



<i>mangarri</i>	food
<i>ngarlukutu</i>	bush coconut
<i>karnti</i>	bush potato
<i>kumpupatja</i>	bush tomato
<i>witjirrki</i>	wild fig tree
<i>marnukitji</i>	bush berry
<i>piruwa (same name as tree)</i>	honey
<i>martiwa</i>	bush gum
<i>kurlipi</i>	bush banana



CHAPTER 6.

WHO DOES WHAT TO WHOM?

-LU/-RTU/-TJU

THE ERGATIVE

One of the most salient characteristics of the Kukatja language for the average speaker of English is an “unusual” marker in the subjects of transitive/ditransitive clauses. In Kukatja, all subjects of transitive clauses have to be marked with the so-called ergative suffix *-lu/-rtu/-tju*. The absence of the ergative automatically renders the sentence ungrammatical and barely understandable to Kukatja speakers. As such, the sentence ‘They are sitting.’ (intr.) will not carry any ergative marker in ‘they’, but ‘George found the dog.’ (trans.) will definitely display an ergative marker in ‘George’.

(1) √ *Nyarranpaya nyinatin.* ‘They are sitting’

X *Nyarranpaluya nyinatin.*

(2) √ *Ngalyalu kunyarrpa parlipungu.* ‘George found the dog.’

X *Ngalya kunyarrpa parlipungu.*



However, the ergative is also sensitive to the phonetic environment it is attached to. For example, if the subject ends in a vowel, as in *tjirlkamarta* ‘echidna, porcupine’, the ergative marker will occur as *-lu*, as in:

(3) *Tjilkamartalu pinga ngalangu.*

Tjilkamarta- lu	pinga	ngala-ngu.
echidna-ERG	ant	eat-PST

‘The echidna ate the ants.’

After consonants, the most common ending is *-tu*, as in:

(4) *Kunyarrtu tjitji patjarnu..*

kunyarr- tu	tjitji	patja-rnu
dog-ERG	child	bite-PST

‘The dog bit the child.’

If the consonant is a retroflex, as in *luurn* ‘kingfisher’, the ergative will also start with a retroflex consonant. Note, however, that writing the <r> before the <t> is optional:

(5) *Luurnrtu wati kati yanama.*

Luurn-(r) tu	wati	kati	yana-ma.
Kingfisher-ERG	initiated.man	take	go-IMPERF

‘The Kingfisher was carrying the initiated men away.

Finally, after a palatal consonant, such as *ny*, the ergative will normally occur as *-tju*:

(6) *Murntunytju tirlpi mirri pungu.*

Murnturny- tju	<i>tjirlpi</i>	<i>mirri</i>	pu-ngu
Snake-ERG	old.man	dead	hit-PST

‘The snake killed the old person.

KULILA!

Placing the ergative case marker can be confusing, especially as such a marker does not exist in English or other commonly taught second languages, such as Mandarin Chinese or German. The ergative marker may occur in all the nominals of a nominal phrase. This means that a phrase such as “that big echidna”



could display an ergative marker in all of its components. However, that will only be the case if and only if the elements do not occur together. If together, only the last nominal will carry the ergative marker:

1. *Lamparn tjilkamartalu wititi parli pungu.*

[Lamparn tjilkamarta-**lu**] **wititi** parlipu-ngu.
(Nominals occur together)

Small echidna-ER baby.emu find-PST

‘The small echidna found the baby emu.’

2. *Lamparn**rtu** wititi parli pungu tjilkamarta**lu**.* (Nominals occur separated)

Lamparn-**rtu** wititi parlipu-ngut jilkamarta-**lu**.

Small-ERG baby.emu find-PST echidna-ERG

‘The small echidna found the baby emu.’

Nevertheless, it must be noted that (2) is dispreferred by younger generations.

NINTIRRIKUWALA!

By the end of the following activities you should be able to:

- Select the correct ergative ending determined by phonology.
- position the ergative marker correctly based on the verb (transitive or intransitive) and subject of the action.
- Use both subject and object pronominal clitics in the correct context.



WAKALA 1.

Look at the following nominals and determine the correct ergative case maker based on the nominal's ending.

*The Ergative/Who
does what to*

-lu

-rtu

-tju

Nominal	Ergative case marker	Nominal	Ergative case marker
child - <i>tjitji</i>		rougtail lizard - <i>tjarany</i>	
boy - <i>marnti</i>		dog - <i>kunyarr</i>	
king brown snake - <i>linmara</i>		goanna - <i>tjarrampari</i>	

WAKALA 2.

Read the following sentences in Kukatja and place the ergative case marker in the correct position. Pay attention to the verb, whether it is transitive or not and to whom the subject of the sentence is. For this exercise there will be a space placed after each nominal, it is up to you to determine whether the space needs an ergative or to be left blank.

1. *Karli*___ *paylarnu* *puntu*___

Translation: The man made the boomerang

2. *Ngurrakutu* *yanu* *marnti*___

Translation: The boy went to the house

3. *Tutju*___ *linmara*___ *pungu*

Translation: The woman killed the snake

4. *Tutju*___ *tatirnu* *wartangka*

Translation: The girl climbed the tree

5. *Kunyarr*___ *tjarrampari*___ *ngulurnu*

Translation: The goanna was chased by a dog

6. *Puntu*___*ya* *taputjuninpa*

Translation: The men are running

WAKALA 3.

Let's read this text and fill in the blanks with the right form of the ergative when necessary.

Dingo Story



Translated into Kukatja by Helen Nagomara Napurrula
Glossed and adapted by Luis Miguel Rojas-Berscia Tjupurrula

Keywords

<i>marrany</i>	‘dingo’
<i>lamparn</i>	‘small’
<i>nyina</i>	‘to sit, to stand’
<i>-parni</i>	PRIV ‘without’
<i>taputjurra</i>	‘to run’
<i>lamparn marlu</i>	‘joey’
<i>patjala</i>	‘to bite’
<i>yula</i>	‘to cry’
<i>kati</i>	‘to carry’
<i>ngala</i>	‘to eat’
<i>nyawa</i>	‘to see’
<i>nani</i>	‘rabbit’

Marrany lamparnpa_____ya nyininpa, kukaparni. Kamu yipi_____nyininpa, kukaparni.

The dingo puppies are sitting, with no meat and the mother is sitting, with no meat.

Yipi marrany_____ yaninpa kukaku.

‘The mother dingo is going for meat.’

Kamu marrany lamparnpa___ya nyininpa ngurrangka.

‘And the dingo puppies are sitting at home.’

Yipi marrany_____ nyanginpa marlu, kamu taputjuninpalu² marlukutu.

‘The mother dingo sees a kangaroo, and runs towards it.

Yipi marrany___ patjarninpa marlu, kamu marlu_____ yulangu.

‘The mother dingo bites the kangaroo and the kangaroo cried.’

Marlu___ patjarnu marrany, kamu marrany_____ yulangu.

‘The kangaroo bit the dingo, and the dingo cried.

Yipi marranypa_____ taputjuninpa, kamu marlu_____ nyininpa.

‘The mother dingo is running, and the kangaroo stays.’

Yipi marranypa_____ra yanura kukaku. Kamu nyanginpa lamparn marlu_____. Kamu ma taputjuninpalu lamparn marlukutu.

‘The mother dingo left to get food, and saw a small kangaroo. And she went after the small kangaroo.’

2 KULILA! As you can see, *-lu* in *tjuninpa-lu* looks exactly like the ergative case marker. However, this is just coincidental, and should not let us assume that the verb *tjuninpa* is some sort of subject in the sentence. *-Lu* in this case is a third person singular accessorial marker. This indicates that the action of running occurs towards *him/her/it*.

Yipi marrany___ patjarninpa lamparn marlu___, kamu lamparn marlu___ yulinpa.

‘The mother dingo bit the joey, and the joey cried.’

Yipi marrany___ kuka katinpa ngurrakutu. Kamu lamparn marlu___ya nyangu.

‘The mother dingo carried the game back home, and they (the dingo puppies) saw the joey.’

Yipi marrany___ra yunginpa kuka, kamu lamparn marrany___ya ngalangu. Kamu yipi__ yanura kukaku.

‘The mother dingo gave the meat to them, and the small dingoes ate it. Again, the mother dingo left to get food.’

Kamu nyangu nani___ ngarama. Kamu ma taputjuninpalu nanikutu. ‘And saw a rabbit that was standing. And she was running after the rabbit.’

OBJECT PRONOMINAL CLITICS

In the previous chapter, we discovered how to indicate who the subject of the sentence was with the help of subject pronouns. Now that you have mastered their use and saw them in several *Wakala* we need to introduce some more difficulties to make our Kukatja more natural. In Kukatja, it is necessary to indicate who the undergoer/patient of the action is in a sentence with a transitive verb. We do this by using **object pronominal clitics**.

	Singular	Dual	Plural
First person inclusive		= <i>linya</i>	= <i>lanya</i>
First person exclusive	= <i>rni</i>	= <i>linyatju</i>	= <i>lanyatju</i>
Second person	= <i>nta</i>	= <i>ntapula</i>	= <i>nyurranya</i>
Third person	= \emptyset	= <i>pulanya</i>	= <i>t j a n a y a</i> ; = <i>tjana</i>

KULILA!

As you may have thought, these pronouns will, in some cases, co-occur with subject pronominal clitics. If that is the case, then they cannot be put in whatever order. They follow these rules:

- The first person (subject or object) will always occur in first place.
- The second or third person, if co-occurring with a first person, occur in second place.
- If two third persons co-occur, the subject goes in second place.
- In the case of a third person plural subject and a second person dual object, we get an overlapped form, =*nta-ya-pula*.

Please take it easy and do not feel this is the end of the world! You will get used to these forms with time. In the meantime, let us have a look at some paradigms:

Here are some examples with the verb *puwa* – to hit to show you how both the subject and object pronominal clitics are used.

Kukatja	Explanation	English
<i>pungurnanta</i>	pungu (hit -past) -rna (1 st sgl subject) – nta (2 nd sg object)	I hit you.
<i>pungurnantapula</i>	pungu -rna (1 st sg subject) -ntapula (2 nd dl object)	I hit you two.
<i>pungurnanyurranya</i>	pungu -rna (1 st sg subject) – nyurranya (2 nd plural object)	I hit you three.
<i>pungurnin</i>	pungu -rni (1 st exl sg object) -n (2 nd sg subject)	You hit me.
<i>pungun</i>	pungu -n (2 nd sg subject) ∅ (3 rd sg object)	You hit it.
<i>pungurninpula</i>	pungu -rni (1 st sg object) -npula (2 nd dl subject)	You two hit me.
<i>pungupulanya</i>	pungu -pulanya (3 rd dl oject) -∅ (3 rd sg subject)	He hit them (two).
<i>pungutjananya</i>	pungu -tjananya (3 rd pl object) -∅ (3 rd sg subject)	He hit them (three).
<i>punguli</i>	pungu -li (1 st dl incl subject) -∅ (3 rd sg object)	We (two) hit him.

<i>pungulitjunta</i>	pungu -litju (1 st pl excl subject) -nta (2 nd sg object)	We (three) hit you (one).
<i>pungupula</i>	pungu -pula (3 rd pl subject) -∅ (3 rd sg subject)	They (two) hit him.
<i>punguntaya</i>	pungu -nta (2 nd sg object) -ya (3 rd pl subject)	They (three) hit you (one).

Subject> Object	First person inclusive dual	First person inclusive plural	First person exclusive singular	First person exclusive dual	First person exclusive plural
First person inclusive dual					
First person inclusive plural					
First person exclusive singular					
First person exclusive dual					
First person exclusive plural					
Second person singular			= <i>rni- n</i>	= <i>linyatju- n</i>	= <i>lanyatju- n</i>
Second person dual			= <i>rni- npula</i>	= <i>linyatju- npula</i>	= <i>lanyatju- npula</i>
Second person plural			= <i>rni- nyurra</i>	= <i>linyatju- nyurra</i>	= <i>lanyatju- nyurra</i>
Third person singular	= <i>linya- ø</i>	= <i>lanya- ø</i>	= <i>rni- ø</i>	= <i>linyatju- ø</i>	= <i>lanyatju- ø</i>
Third person dual	= <i>linya- pula</i>	= <i>lanya- pula</i>	= <i>rni- pula</i>	= <i>linyatju- pula</i>	= <i>lanyatju- pula</i>
Third person plural	= <i>linya-ya</i>	= <i>lanya-ya</i>	= <i>rni-ya</i>	= <i>linyatju- ya</i>	= <i>lanyatju- ya</i>

Second person singular	Second person dual	Second person plural	Third person singular	Third person dual	Third person plural
			=li- \emptyset	=li-pulanya	=li-tjanaya/=li-tjana
			=la- \emptyset	=la-pulanya	=la-tjanaya/=la-tjana
=rna-nta	=rna-ntapula	=rna-nyurranya	=rna- \emptyset	=rna-pulanya	=rna-tjananya/=rna-tjana
=litju-nta	=litju-ntapula	=litju-nyurranya	=litju- \emptyset	=litju-pulanya	=litju-tjanaya/=litju-tjana
=latju-nta	=latju-ntapula	=latju-nyurranya	=latju- \emptyset	=latju-pulanya	=latju-tjananya/=latju-tjana
			=n- \emptyset	=n-pulanya	=n-tjanaya/=n-tjana
			=- \emptyset npula	=pulanya- npula	=tjananya- npula/=tjana- npula
			= \emptyset - nyurra	=pulanya- nyurra	=tjananya- nyurra/=tjana- nyurra
=nta- \emptyset	=ntapula- \emptyset	=nyurranya- \emptyset	= \emptyset - \emptyset	=pulanya- \emptyset	=tjananya- \emptyset /=tjana- \emptyset
=nta-pula	=ntapula-pula	=nyurranya-pula	= \emptyset -pula	=pulanya-pula	=tjananya-pula
=nya-ya	=nta-ya-pula	=nyurranya-ya	= \emptyset -ya	=pulanya-ya	=tjananya-ya

WAKALA 4.

Ready for a challenge? Let's translate the following English sentences into Kukatja:

HELPFUL VOCABULARY

puwa – to hit *pali puwa* – to find
nyawa – to see *katila* – to carry

1. Kutju

I am hitting you.

Kukatja: _____

You are hitting me.

Kukatja: _____

He is hitting you.

Kukatja: _____

You are hitting him.

Kukatja: _____

2. Kutjarra

They saw me.

Kukatja: _____

I saw you.

Kukatja: _____

You (pl) saw them (pl)

Kukatja: _____

They (pl) saw me and you (1st dl).

Kukatja: _____

3. Marnkurr

They are carrying him.

Kukatja _____

She carried you.

Kukatja: _____

They carried you two (dl excl).

Kukatja: _____

I am carrying you.

Kukatja: _____

4. Murntu

We(incl, dl) found the kangaroo.

Kukatja: _____

They found the two girls.

Kukatja: _____

We(excl. dl) will find you (dl).

Kukatja: _____

She will find them.

Kukatja: _____

CHAPTER 7.

TJAATUNGAN? TJAATUKUTUN? TJAATUTJANUN? *WHERE ARE YOU? WHERE ARE YOU GOING TO? WHERE ARE YOU FROM?*

DIRECTIONS, LOCATIVE, ALLATIVE AND ABLATIVE

Our position in space is one of the most common topics of human interaction. How many times a day do you reckon you ask someone where something is or where he/she is going to? In Kukatja, the structure of these questions is quite different. The word for ‘where’ *tjaatu* is inflected, i.e. it changes, depending on whether you ask something related to the spatial position of something or someone, *tjaatungka*, the direction towards something or someone is heading, *tjaatukutu*, or the spatial origin of something or someone, *tjaatutjanu*.

As you may have noticed, we have added some elements to the Kukatja word *tjaatu* ‘where’. These are the locative *-ngka*, the allative *-kutu*, and the ablative *-tjanu*. These are sometimes called by the name of postpositions and convey very similar meanings to those expressed by the English prepositions ‘in’, ‘to/toward’, and ‘from’, respectively. Now let us listen to our first dialogue:



KEYWORDS

<i>yarlpurru</i>	(two young men that were initiated at the same time call each other <i>yarlpurru</i>)
<i>tjaatu</i>	where
<i>kamu</i>	and
<i>wiya</i>	no
<i>ninti</i>	to know
<i>-ngka, -ta</i>	locative postposition, lit. 'in'

WANGKA 1

Ashley: Ayi yarlpurru, tjaatungka Alice Springs?

Vernon: Kakarra

Ashley: Darwin kamu tjaatungka?

Vernon: Wiyarna ninti, yarlpurru. Kayili?

Ashley: Yuwayi. Nyamu shopkutu.

Vernon: Nyamu!

NINTIRRIKUWALA!

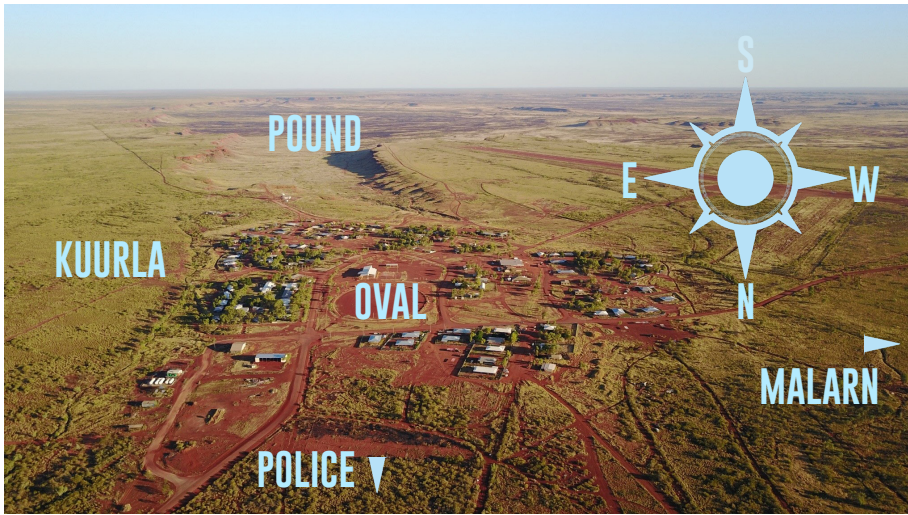
By the end of the following activities you should be able to:

- Understand and use the allative, ablative and locative cases markers in Kukatja.
- Understand the cardinal directions in Kukatja.
- Translate sentences from both Kukatja to English and English to Kukatja whilst using the above markers correctly.



WAKALA 1

Two friends are sitting on the oval in Balgo. One friend asks the other whether they know the directions to various locations around the community. Using the dialogue above, the English translations as a reference and your knowledge of directions complete the dialogue below.



Dialogue

Friend 1 Kukatja: _____

Translation: Hey, do you know where the school is from here?

Friend 2 Kukatja: _____

Translation: Yes, the school is east from here.

Friend 1 Kukatja: _____

Translation: Good, and where is the pound? Is it west?

Friend 2 Kukatja: _____

Translation: not west, maybe it is south?

Friend 1 Kukatja: _____

Translation: Yes, good! And where is Mulan?

Friend 2 Kukatja: _____

Translation: Mulan is west! And you, where is the police station?

Friend 1 Kukatja: _____

Translation: Police station? It is north!

Friend 2 Kukatja: _____

Translation: I'm done now, let's go to the shop.

THE LOCATIVE *-NGKA, -TA*

The locative marker is used to indicate a specific position in space, e.g. *ngurra-ngka* 'at home, in the house, in camp', *warta-ngka* 'on the tree', *pamarr-ta* 'on the stone'. It is also sometimes used to indicate origin, as in the second example shown below.

-Ngka and *-ta* are allomorphs of the locative marker, that is, they mean exactly the same but occur in different phonemic contexts. *-Ta* specifically occurs after dental. Let's check a few examples:

Tjitjilura purtu nyangin pirtingka

Tjitji-lu-ra purtu nya-ngin pirti-**ngka**.

boy-ERG-3S.DAT cannot see-PRES hole-LOC

'The boy cannot see him inside the hole.'

Tiiwarrin palurutjiingka turrungka

Tiiwa-rrin-n paluru tjii-**ngka** turru-**ngka**.

Away-inch-pres 3 that-LOC bird-LOC

'He moved away from the bird.'

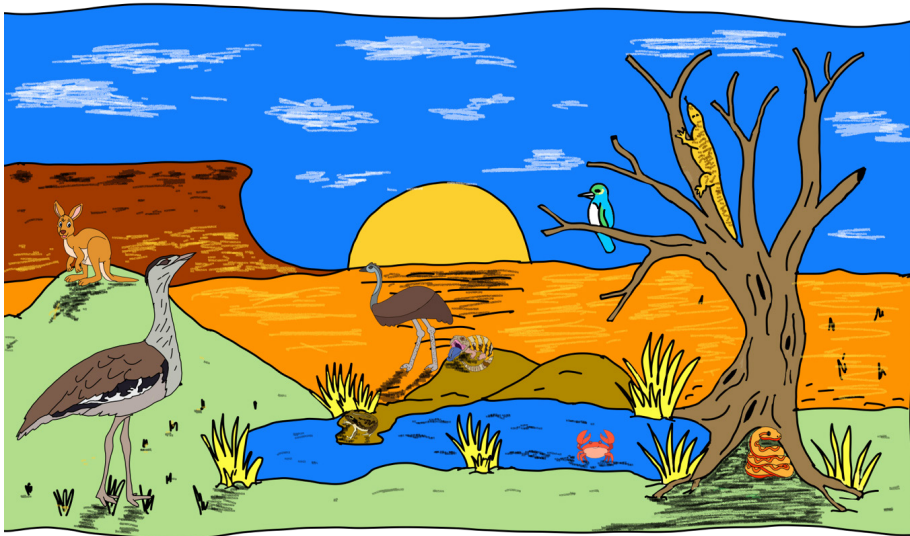
Marnti tatirnu kankarra pamarrta yaltinpa, tatinululpi kankarra timanangka.

Marnti	tati-rnu	kankarra	pamarr- ta	yalti-n-pa,
Boy	<i>climb-pst</i>	<i>up</i>	stone-LOC	shout-3-PA
tati-nu-lu-lpi		kankarra	timana- ngka	
climb-pst-3.ACC-SM		<i>up</i>	horse-LOC	

‘The boy climbed on top of the stone and shouted. He then climbed on top of the horse.’

WAKALA 2

Using the locative case marker, construct sentences indicating where each animal is locative in the picture. We have done the first one for you!



HELPFUL VOCABULARY

marlu - kangaroo

lungkurta - blue tongue
lizard

turru - bird

puruku - frog

kipara - bush turkey

parna - ground

lingka - snake

kalarr - crab

kalyu - water

warta - tree/branch

pamarr - rock

purli - hill

wurrkal - grass

tjarrampari - goanna

pirti - hole

karlaya - emu

1. Marlu purlingka _____
2. _____
3. _____
4. _____
5. _____
6. _____
7. _____
8. _____
9. _____

THE ALLATIVE *-KUTU*

The allative marker *-kutu* is used in Kukatja to indicate a specific direction when using a verb of movement. That is, if you want to say you are going home, you would say:

Ngayurna ngurrakutu yaninpa.

Ngayu-rna ngurra-kutu ya-nin-pa
I-I.S camp-ALL go-PRES-PA

‘I am going home/I am going to my camp.’

The allative is invariable, i.e. it does not have allomorphs as the ergative or the locative.

WAKALA 3

Translate the following sentences using the allative and your knowledge of personal pronouns.

HELPFUL VOCABULARY

ngurra – home *taputjurninpa* – running *tjirlpi*- old man

** Don't forget to go back to use the chapters on Verbs and bound pronouns to help you.*

1. _____.

Kukatja: Paluru yanin ngurrakutu.

Alternative: Paluru ngurrakutu yanin

2. I am going to Balgo.

Kukatja: _____

_____.

Alternative: _____

_____.

3. We (all of us) are going to Mulan.

Kukatja: _____.

Alternative: _____.

4. They are driving to Halls Creek.

Kukatja: _____.

Alternative: _____.

5. _____.

Kukatja: Tjitjiya taputjuninpa kuurlakutu

Alternative: Kuurlakutuya tjitji taputjuninpa/ taputjuninpayaya kuurlakutu tjitji.

6. You two are going to Wangkatjungka in a car.

Kukatja: _____.

7. You (pl.) are coming to Wirrimanu.

Kukatja: _____.

Alternative: _____.

8. I am driving to the Wakala Centre.

Kukatja: _____.

Alternative: _____.

THE ABLATIVE *-TJANU*

The ablative marker *-tjanu* is used to indicate an object, place or circumstance the speaker moves away from, see (1), (2) and (3) respectively. As in other Australian languages, the ablative is also used to indicate the cause of something, as in (4). Let's examine these examples and their translations.

(1) *Paluru pungkarnu wartatjanu.*

Paluru punga-rnu warta-**tjanu**.

3 fall-PST tree-ABL

‘He fell from the tree.’

(2) *Kutja pungaltjaku kankarratjanu!*

Kutja punga-ltjaku kankarra-**tjanu**.

watch.out fall-ADM above-ABL

‘Watch out! He will fall from above!’

(3) *Kanarnu nyarlitjanu.*

Kana-rnu nyarli-**tjanu**.

wake.up-PST sleep-ABL

‘He/She/It woke up from sleep.’

(4) *Kalyuparnitjanu, pinalpa yutjurringu.*

Kalyu-parni-**tjanu** pinalpa yutju-rri-ngu

water-PRIV-ABL intestine narrow-INCH-PST

‘Because of lack of water, my intestines became narrow.’

WAKALA 4

In the following Wakala, provide the Kukatja translations using the above case markers and your understanding of cardinal directions. The dialogue takes place in Perth between three young men.

HELPFUL VOCABULARY

murlkurr(pa) - hungry *tjapu-tjapu* - football *yumpalya* - tired
mularr(pa) true (expression)

Francis: Hey, my two bros, how are you?

Kukatja: _____

Antonio: Hey big bro, I'm good, just came from school, where did you come from?

Kukatja: _____

Francis: Bro, I just came from football training. Over there, east side of Perth.

Kukatja: _____

Chris: Ay my bros, are you hungry? Let's go eat something.

Kukatja: _____

Antonio: Where do you want to go?

Kukatja: _____

Francis: Let's go to the Bell Tower to eat.

Kukatja: _____

Chris: Which way is it?

Kukatja: _____

Francis: That way, west.

Kukatja: _____

Antonio: Let's go then!

Kukatja: _____

Chris: Hurry up, bro, Francis!!

Kukatja: _____

Francis: Ohhhhh man, I'm too tired from football, true.

Kukatja: _____

CHAPTER 8.

TUWANGKA, SHOPTA -

AT THE SHOP

QUESTIONS, POSSESSION, AND NUMBERS

The liveliest place in Balgo is the community shop, also known by the name of Wirrimanu store. Many people from the community work at the shop, as cashiers, cleaners, managers, or helping tourists when fuel is needed. The Balgo shop congregates people from the entire community and its tables become the favourite place for the most heated discussions. People congregate outside the shop for important community meetings, as well as for the weekly community band concert, held during the late afternoon.

Let's listen to Melissa and Cliff.

KEYWORDS

<i>karnti yawi</i>	Expression used to express nostalgia about something or someone.
<i>nyinati</i>	to be at
<i>tjitji</i>	child
<i>tuwa</i>	shop
<i>yanama!</i>	Let's go!
<i>pamarr</i>	money
<i>nganayi</i>	whatsaname; expression used as a hesitation
<i>wurna</i>	away
<i>mikurriwa</i>	to love
<i>tupurl</i>	swim
<i>nyaaltjirri</i>	how many
<i>kanyila</i>	to have
<i>payi marra</i>	to buy
<i>nganaku</i>	what for, why
<i>ngulyu</i>	just, only
<i>nyaalpa</i>	how
<i>pamarr-parni</i>	lit. without money; poor man

WANGKA

(Melissa just arrived from a roadtrip to Alice Springs. She encounters her son Clifford, close to Balgo shop.)

Melissa: Nyalparrinpan, Clifford? Karnti Yawi. Alice Springsta nyinangu, nyuntukungku yipi.

Clifford: Ayi, mom. Palyarna, nyuntu? Tjitjikurnara purtu nyanginpa. Tjaatu?

Melissa: Wara, wiyarna ninti, Cliff. Marri tuwangkaya nyinatin. Yanama!

Clifford: Palya, mom. Nyamu.
(Tuwangka)

Old Barry: Ayi Cliff, nyaalpana?

Clifford: Nyanginparnara tjitjiku. Nyangun paluru?

Old Barry: Wiyarnara nyangu, mate. Nganaku?

Melissa: Paluru Tjangali kamu wurna yanin. Marriya poolkutu yaninpa, Cliff. Mikurrinpara tupurlku kalyuku.

Clifford: Mmmm, yuuwai.

Melissa: Nyaaltjirri, nganayi, chewing gum, kanyirninpa. Payimaninparna some.

Old Barry: Ngulyu kutjarra. Payi mangkuwan?

Melissa: Yuuwai. Nyaaltjirriya?

Clifford: Wiya, mom, pamarrparnirna.

Melissa: Ngayulurna payi mangku.

Old Barry: Yati. Nyamu

Clifford & Melissa: Nyamu.

NINTIRRIKUWALA!

By the end of the following activities you should be able to:

- Translate more complex sentences from Kukatja to English.
- Demonstrate comprehension of Kukatja dialogue.
- Understand and use numerals in Kukatja.
- Understand and use expressions of possession and the privative *-parni* in correct way.



WAKALA 1

Provide a translation of the Wangka. Should you need help, you can find our own translation in the Appendix.

1. Melissa: _____

2. Clifford: _____

3. Melissa: _____

4. Clifford: _____

(Tuwangka)

5. Old Barry: _____

6. Clifford: _____

7. Old Barry: _____

8. Melissa: _____

9. Clifford: _____

10. Melissa: _____

11. Old Barry: _____

12. Melissa: _____

13. Clifford: _____

14. Melissa: _____

15. Old Barry: _____

16. Clifford: _____

Questions:

1. Ngana nyinangu Alice Springs-ta? _____

2. Nganakura Clifford-tu nyanginpa? _____

3. Tjaatukutu yanu Clifford? _____

THE NUMERALS

Numerals can be used in Kukatja to indicate quantity. They are used as modifiers of nominals and typically occur before the modified nominal, e.g. *wirłki tjarrampari* ‘seven goannas’. Below you will find a list with all the existing numerals in Kukatja.

	Kukatja	English
1	<i>kutju</i>	one
2	<i>kutjarra</i>	two
3	<i>marnkurr(pa)</i>	three
4	<i>murntu</i>	four
5	<i>raka</i>	five
6	<i>kalyu</i>	six
7	<i>wirłki</i>	seven
8	<i>ngarłukutu</i>	eight
9	<i>kaapu</i>	nine
10	<i>tawu</i>	ten

There are no numerals in Kukatja for ‘eleven’ or ‘twenty five’. Numerals beyond ten tend to be borrowed from English. In most cases, the word *laltu* ‘many’ is used for quantities above five. For a

culture that did not have the need for numbers for five or more, it is interesting to see how these new concepts came to be. Below are the explanations for how the Kukatja came up with the numbers five to ten.

- 5- raka (lit. hand) - Taken from other Paman-Nyungan languages.
- 6 - kalyu (lit. water) – Due to the resemblance between the shape of the number 6 to a water droplet.
- 7- wirlki (lit. type of boomerang) - The shape of a Wirlki boomerang is identical to the written form of the number 7 shape. Wirlki, in English, is often referred to as the number 7 boomerang,
- 8- ngarlukutu (lit. Bush coconut) - The number eight resembles two Bush coconuts (Ngarlukutu), one on top of the other.
- 9- kaapu (lit. sun on top) – possibly the resemblance of a circle on top of an object.
- 10- tawu (lit. type of spear) - Tawu (spear) resembles the 1 and the spear thrower, oval in shape, resembles the 0.

INTERROGATIVES

Through our lessons we have already used most existing interrogative pronouns in Kukatja. Interrogatives in Kukatja behave as nominals, as they can carry case marking suffixes. The only interrogative that cannot be considered a nominal is *nganayi* ‘whatsaname’ which can be considered a particle. Below we present a list.

Interrogative

ngana

nyaalpa

nyangurla

tjaatu

nganaku

nyaltjirri

nganayi

English approximate translation

what/which/who

how

when

where

why

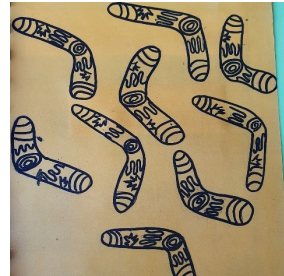
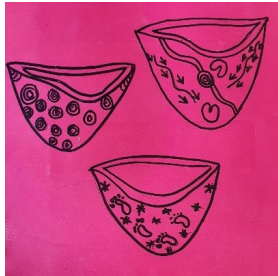
how much/how many

whatsaname

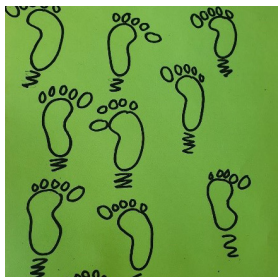
WAKALA 2

1. Kutju – Nyaaltjirri? How many?

a) _____ b) _____



c) _____ d) _____



2. Kutjarra

Help complete the following translations of a conversation taking place between a grandma and grandchild. Remember we are focusing on Kukatja interrogatives and the numerals in this exercise. You will need to think back to what you have already learnt to complete this activity.

HELPFUL VOCABULARY

tjawala – to dig

karnti – bush potato

yaltapuru – cold time

laltu – lots

1. *Tjitji*: Ay ngawitji, _____ kuran _____?
Child: Hey grandma, what -for-3s.day-2s object dig-pres?
Translation: Hey grandma, what are you digging for?
2. *Ngawitji*: Yanama, nyinati ngaangka _____ kurlu,

Grandma: Come, sit here-on I with, dig-pres-1sSub Bush potato-for
Translation: come here, sit down with me, I am digging for bush potatoes
3. *Tjitji*: Nintitjurrarni. _____ kanyirninpa?
Child: show-me(1s Ob). How many – 2s subject hold-pres
Translation: Show me. How many do you have?

4. *Ngawitji*: _____, kanyirninparna , _____ ,
_____ kamu _____ . _____
kuwarri. Parlipungkulitju _____ ,
kuwarri

Grandma: look, have-pres-1s sub, one, two, three and four. Cold season now. Find-fut-1dl excl bush potato lots, today.

Translation: Look, I have one, two, three and four. It's Cold time season now. We will find lots of bush potatoes today.

5. *Tjiitji*: _____ , parlipungkuwa _____ ,
_____ kurnu _____ ku kamu
_____ ku.

Child: Good, find- desiderative- 1sSub six, I/me- possessive brother-for and sister - for

Translation: That's good. I want to find six for my brother and sister.

3. Marnkurr

Using the conversation above, have a go at translating the following conversation between a grandpa and grandchild collecting bush coconuts during the cold season. This activity might be a little challenging and you might find yourself needing to refer to previous chapters. Give it a go! The appendix has a suggested answer if you get stuck.

HELPFUL VOCABULARY

<i>punkala</i> – to hang	<i>yaltapuru</i> – cold time	<i>tjarlu</i> - big
<i>ngarlukutu</i> – bush coconut.	<i>tjamu</i> – grandpa	<i>nyina</i> – to stay
<i>kurlu</i> – with	<i>tatila</i> – to climb	<i>parlipuwa</i> – to find
<i>laltu paka</i> – too many	<i>marra</i> – to take	

Grandpa: Hey grandson, go find some bush coconuts, its cold season right now, find some big ones.

Tjamu:

Child: Where will I find them grandpa?

Tjitji:

Grandpa: They will be hanging on the tree. Look there!

Tjamu:

Child: I see them grandpa!! Look! Look! Too many!

Tjitji:

Grandpa: ok, climb up the tree.

Tjamu:

Child: how many should I get?

Tjitji:

Grandpa: grab 6? 3 for me and 3 for you.

Tjamu:

THE EXPRESSION OF POSSESSION: KANYILA, -KURLU, AND -KURNU

So far, we have seen a few examples where the verb *kanyila* ‘to hold’ is used to express possession, as in:

Kartiyaluya kutjupa, wiya kanyirninma kuruwarri (Valiquette 1993: 18)

Kartiya kutjupa. Wiya kanyirn-ma kurruwari
White.fellow different NEG have-PST.CONT spirit.children
‘White fellows are different. They don’t have spirit children.’

Palurulu kanyirninpa timana ngurrangka.

Paluru-lu kanyi-rnin-pa timana ngurra-ngka
She-ERG have-PRES-PA horse hourse-LOC
‘She has a horse in her house.’

Kurlun nyuntulu, kanyirninpa kurrunpa palya?

Nyuntu-lu-n kanyi-rnin-pa palya kurruntjarra³ kurlu-n
you-ERG-2 have-PRES-PA well with.spirit TAG-2
You’re keeping well, aren’t you? (Lit. You are having a good spirit)

3 *Kurruntjarra* in Kukatja can be used to mean well, in the same way as *palya*. However, it has a deeper meaning for older members of community. *Kurruntjarra* means “with spirit”. It has also been translated as ‘amorous’ in Valiquette (1993: 59).

In Kukatja, there is another way of expressing that something or someone possesses something or has/displays some quality. *-Kurlu* is used to convey the meaning of ‘with something/with some quality’. It can also be used as an instrumental. Let’s examine a few examples:

Tjitjiya kumpukurlu tuwangka.

Tjitji-ya	kumpu-kurlu	tuwa-ngka.
Child-3.pl	urine-POSS	shop-LOC

‘The children want to use the toilet.’ Lit. The children are with urine.

Ngayukutju tjatja turlpukurlu

Ngayu-ku-tju	tjatja	turlpu-kurlu
I-DAT-I	grandma	heart-POSS

‘My grandma is sick.’

Watilu kipara karlikurlu mirri pungu.

Wati-lu	kipara	karli-kurlu	mirri	pu-ngu.
Man-ERG	bush.turkey	boomerang-POSS	die	hit-PST

‘The man killed the bush turkey with a boomerang.’

When in Balgo, sometimes you will hear people use *-kurnu* to indicate possession. Unlike *-kurlu*, which occurs suffixed to the possessed/the instrument, *-kurnu* is suffixed to the possessor. We dub it a genitive marker:

Ngayukurnu kunyarrrtu nyinytjiri patjarnin.

Ngayu-kurnu Kunyarrr-tu nyinytjir patja-rnin.
I-GEN dog-ERG spiny.tailed.goanna bite-PRES
'My dog is biting the spiny-tailed goanna.'

Napangartikurnu mutika kartiyalu tawurn pungu.

Napangarti-kurnu murtika nyaarratja kartiya-lu tawurn pu-ngu.
Napangarti-GEN car that.one white.fellow-ERG stea hit-PST
'Napangarti's car was stolen by that white fellow over there.'

Palurukurnu tutju mulyatjanu pungkarnu, tjiitjanu kanpa-kanpalu patjarnu.

Paluru- tutju mulya- punga- tjiitjanu kanpa- patja-
kurnu tjanu rnu kanpa-lu rnu.
3-GEN woman cliff-ABL fall-PST that-ABL scorpion- bite-PST
ERG

'The woman fell from the cliff and then a scorpion bit her.'

WAKALA 3

As we have seen in the previous sections, there are three strategies Kukatja speakers use to convey possessive relations in their language

1. POSSESSOR + POSSESSED + *kanyila*
2. POSSESSOR + POSSESSED-*kurlu*
3. POSSESSOR-*kurnu* + POSSESSED

Note that 1 generates sentences, while 2 and 3 generate only parts of sentences, that is noun phrases, that can be used in larger sentences. Now, can you translate the following sentences into Kukatja using the new vocabulary provided below?

HELPFUL VOCABULARY		
<i>laltu</i> - many	kaarlpuwa - break	<i>kamina</i> - girl
<i>marnti</i> - boy	marunpu - hand	lingka - snake
<i>pinkirr (pa)</i> – feathers	<i>kuturu</i> – fighting stick	<i>parna</i> – ground (lit. sand)
*English words such as ‘doll’ do not have a direct translation, therefore we just use ‘doll’ in this case.		

1. George has many children.

Possession indicator: kanyila

Kukatja: _____

2. The girl’s doll was broken by the boy.

Possession indicator:

Kukatja: _____

3. The emu's feathers were lying on the floor.

Possession indicator:

Kukatja: _____

4. The snake bit the man's hand.

Possession indicator:

Kukatja: _____

5. The women killed the snake with a fighting stick.

Possession indicator:

Kukatja: _____

THE PRIVATIVE *-PARNI*

The opposite of *-kurlu* is *-parni*. It literally means 'without, that does not have'. Let's examine a few examples:

Pamarrparnirna shopkutu yanu.

Pamarr-parni-rna shop-kutu ya-nu

Money-PRIV-1 shop-ALL go-PST

'I went to the shop without money.'

Tuwatjanuya tjarntu laltu tawurn pungama, kurntaparniya.

Tuwa-tjanu-ya tjarntu laltu tawurn punga-ma kurnta-parni-ya
shop-ABL-3.PL clothes many steal hit-IMPERF shame-PRIV-3.PL

'They were stealing many clothes from the shop. They were shameless (lit. without shame).'

Tjiwal tjuninpa mangkaparni yawi, karlparrpa karlayayuru.
(Valiquette 1993: 299)

Tjiwal tju-nin-pa mangka- yawi karlparr- karlaya-
parni pa yuru
shine put-PRES-PA hair-PRUV poor.thing neck-PA emu-SIM
'Poor thing, his head is shining as it has not hair. The nape of his
neck is like that of an emu.'

WAKALA 4

Translate the following sentences using the privative *-parni*.

HELPFUL VOCABULARY

<i>tjiinguru</i> – maybe	<i>putjumen</i> – bushman	<i>parna</i> – dirt/desert
<i>tjarntu</i> – clothes	<i>ngarnkurr</i> – beard	<i>ngurra</i> – house
<i>kurnta</i> – shame	<i>tawurnpuwa</i> - steal	

1. Maybe she was with child, but she is without child.

Kukatja: _____

2. The bushmen walk through the desert (lit. through the sand)
without many clothes.

Kukatja: _____

3. He has no beard.

Kukatja: _____

4. We (pl) don't have a house.

Kukatja: _____

5. The shameless echidna stole the meat.

Kukatja: _____

THE DESIDERATIVE AND THE OBLIGATIVE: WANTING AND HAVING TO DO SOMETHING

At this stage, you should be able to say things in the present, past, and future in Kukatja. However, you must have noticed that no verb 'to want' or 'must' have surfaced in any of our lessons and dialogues so far. Unlike English, there are no free verbal forms for 'to want' or 'must' in Kukatja. The notion of 'wanting something' or 'having to do something' is expressed in Kukatja by special verbal forms called 'desiderative' and 'obligative', respectively. Each verb group is conjugated in the desiderative and obligative in a particular way:

	<i>-o</i>	<i>-wa</i>	<i>-rra</i>	<i>-la</i>
DESIDERATIVE	<i>nyinakuwa(n)</i>	<i>pungkuwa(n)</i>	<i>yankuwa(n)</i>	<i>pakalkuwa(n)</i>
OBLIGATIVE	<i>nyinawa</i>	<i>pungkuwa</i>	<i>yankuwa</i>	<i>pakalwa</i>

KULILA!

Note that in the *-wa* and *-rra* conjugations the desiderative and obligative can be identical. Some speakers will add an *-n* to the desiderative ending. You will also



hear some speakers saying *-kawun* instead of *-kuwan*. This happens as Kukatja, as any other living language, is constantly changed and being reshaped by its speakers through daily use.

NINTIRRIKUWALA!

By the end of the following activities you should be able to:

- Understand both the desiderative and obligative forms in Kukatja.
- Use both the desiderative and obligative forms in a functional context.



WAKALA 5

Provide the desiderative and obligative forms of the following verbs:

Command	desiderative	obligative
<i>palyala</i>		
<i>tatila</i>		
<i>tjurra</i>		
<i>palipuwa</i>		

WAKALA 6

Your turn! What do you want to do? What do you need to do?

Imagine you are a teacher at the school in Balgo Hills. Tomorrow you are taking your class 'On Country' to visit some areas around the community with some elders. Below are two lists, one you wrote

yourself – things that you need to do in preparation, and the second – one your students wrote, indicating all the things they would like to do on the ‘On Country’ visit.

- Things I need to do-
(Obligative)
DO TODAY - Kuwarri

- Speak with elders (go to Warlayirti centre)
- Find food and water (go to the shop)
- Talk to families of children
- Find a shelter and a mat

- Student’s List-
(Desiderative)
DO TOMORROW - Yungunpa

- Go swim in a creek
- Go hunting
- Find lots of animals

Using both the desiderative and obligative conjugations, write in Kukatja what you must do today for the ‘On Country’ visit and what your students would like to do tomorrow on the visit. Good luck! Here are some words to help you on your way.

HELPFUL VOCABULARY		
warntu – blanket/mat	ngumpa – shelter	mangarri – food
palipuwa – find	kiliki – creek	wartilpa – hunting
tupurl – swim	kuka laltu – animals	walytja - family

- _____
- _____
- _____
- _____



- _____
- _____
- _____
- _____
- _____

Yungunpa

CHAPTER 9.

THE ELDERS: GIVING SOMETHING TO SOMEBODY

DATIVE PRONOMINAL CLITICS

Balgo elders are the stakeholders of the ancient ways, traditions and ways of speaking. The elders are highly respected in community. Some, such as Jupiter Smith, are known for being great polyglots. He speaks over eight languages. Dulcie Nanala, Magda Lee, and Sadie Padoon are known for her connections to country and their wonderful paintings from the Warlayirti Arts Centre. Marie Mudgetell and Helen Nagomara are known for the copious number of books in Kukatja they wrote for the Wakala Centre. They are local linguists. Elders articulate the Kukatja family. In many cases, they sustain their own families with their artwork.

If you visit the Wirrimanu store and talk to some elders, you will notice that some of them carry a tobacco ball behind one of their ears. This is a very common practice. Elders tend to chew tobacco with ashes and then make a tobacco ball they will keep behind one of

their ears for later. Tobacco is a type of currency among elders. They exchange tobacco for goods or favours.

WANGKA

Listen to the following dialogue, read it and then answer the Wakala 1 questions.

Tip: Try not to head immediately into the translation provided in the Appendix! Try to understand the text without the translation as much as you can. This will be really helpful!

(Marie and Jupiter are having a yarn outside Wirrimanu store. Suddenly, Sadie arrives looking for *ngunytju*.)

Marie: Jupiter, maa yankuwarna. Tjaatungkura mutika?

Jupiter: Wiyarna ninti. Marri kartiyalu wurna katirringu.

Marie: Yawi, wiya palya. Wakala Centrekuturna yangkuwan workku.

Jupiter: Yuuwayi. Yuwarni ngunytju.

Marie: Wiya smoke yarra, Jupiter! Tjiitja ngunytju karwunkurlu.

(Sadie yaninpa.)

Sadie: Hallooo, Nakarra, Jupiter. Palyanpula?

Marie: (laughs) Hallo, sister. Palyalitju. palyan kurlu?

Sadie: Palyarna. Nintiran tjaatu Dulcie?

Jupiter: Maa yanu, marri Alice Springskarti.

Sadie: Karnti yawiyi. Nyaalparrinpan? Nguntjurrparnirna.

Kanyininpan ngunytju?

Jupiter: Wiyarna kanyininpa. Marie nguntjurrkurlu.

Marie: Yuwayi, Jupiter. Yungkurnanta ngunytju.

(To Sadie): Kanyininparna kawurn, sista.

Sadie: Yaaaawi! Yuwarni ngunytju Nakarra!

Marie: Yungkurnanta ngayukurnu ngunytju.

(Cliff and Melissa exit the shop)

Melissa: Mom, nyaalparrinpan?

Cliff: Tjatjara wulu ngunytjuku nyanginpa.

Sadie: Yuwawu. Nakarralurni yungu ngunytju.

Melissa: Alice Springstjanurna katima ngunytju laltu, mom! Yanama marlakarti, ngurrakutu!

Sadie: Palya! Yati!

KEYWORDS

<i>maa jarra</i>	‘to go away’
<i>wurna</i>	‘away’
<i>wiya</i>	‘no, not’
<i>yuwa</i>	‘to give’
<i>nintirriwa!</i>	‘to know’
<i>nguntju</i>	‘tobacco’
<i>kawurn</i>	‘ashes’
<i>-karti</i>	‘alongside’
<i>wulu</i>	‘again and again, always’
<i>marlakarti</i>	‘back’

NINTIRRIKUWALA!

By the end of the following activities you should be able to:

- Demonstrate comprehension of questions in Kukatja.

- Understand and use the verb *yuwa* – to give.
- Use Kukatja negation (*wiya*) in the correct context.



WAKALA 1

Translate the following questions and answer them in Kukatja:

1. Kutju: Tjaatupula Marie kamu Jupiter?

Translation: _____

Wakala Kukatjangka: _____

2. Kutjarra: Tjaatukutu yankuwan Marie?

Translation: _____

Wakala Kukatjangka: _____

3. Marnkurr: Dulcie nyinatin Tawungka?

Translation: _____

Wakala Kukatjangka: _____

4. Murntu: Nganara Marie-lu yungu Sadie-ku?

Translation: _____

Wakala Kukatjangka: _____

5. Raka: Tjaatutjanu katima ngunytju Melissalu?

Translation: _____

Wakala Kukatjangka: _____

THE ART OF GIVING IN KUKATJA

So far, we have been dealing with sentences where there is a subject and an object, or only a subject. We have learnt that in sentences where subject and object co-occur a special marker on the subject is needed, i.e. the ergative marker *-lu, rtu, -tu, -tju*. How to say ‘I give some food to you’ or ‘I fed bush potatoes to my dog’? These sentences are called *ditransitives*. In English, the verb ‘to give’ prompts ditransitive constructions, that is, sentences where there is a subject, an object and a recipient, (indirect) object. For example:

I	give	some meat	to my dog.
S		O	IO

In this sentence, ‘I’ is the subject, ‘some meat’ is the object or direct object, and ‘to my dog’ is the recipient or indirect object. Same goes for the following sentence in English:

I	give	my dog	some meat.
S		IO	O

As you can see, word order is more flexible in English in these cases. The difference lies in the use of the preposition ‘to’, which is only used when the indirect object follows the direct object.

In Kukatja, the verb *yuwa* ‘to give’ also prompts ditransitive constructions. Let’s examine the example below:

Yunginparnara kuka kunyarrku

Yu-ngin-pa-rna-ra	kuka	kunyarr-ku
give-pres-pa-1s-3.dat	meat	dog-DAT

‘I give some meat to the dog.’

In the previous example, we see that the subject is ‘I’, as indicated by the use of the first person bound pronoun clitic. The direct object is *kuka* ‘the meat’. The indirect object is *kunyarr* ‘dog’. The indirect object is marked with the dative case *-ku* and its existence is also co-indexed through the use of a third person singular dative bound pronoun on the verb. In this case, the dative bound pronoun is *-ra*. The absence of the bound pronoun would render the sentence ungrammatical. Below we introduce a list with all dative pronominal clitics:

	Singular	Dual	Plural
1 person inclusive		<i>-limpa</i>	<i>-lampa</i>
1 person exclusive	<i>-tju</i>	<i>-limpatju</i>	<i>-lambatju</i>
2 person	<i>-ngku</i>	<i>-ngkupula</i>	<i>-nyurrampa</i>
3 person	<i>-ra</i>	<i>-pulampa</i>	<i>-tjanampa</i>

Some of these pronominal clitics may look familiar to you, as we have already studied some of them in previous lessons. Remember how to say ‘my dad’? In Kukatja we would say:

Ngayukutju mama.

Ngayu-ku-tju mama

I-DAT-1SG.DATfather

‘my father’

As you may be guessing, the literal meaning of this phrase is ‘the father to me’. Makes sense, right? Applying our knowledge on how Kukatja constituent order works, we can also play around with the words and say exactly the same thing through the following phrase:

Mamatju ngayuku.

Mama-tju ngayu-ku

Father-1SG.DAT I-DAT

‘my father’

In this case, the first word is ‘father’. This is followed by the bound pronoun clitic. As we know, pronominal clitics always occur attached to the first word of a sentence. *Ngayu* follows and is marked in the dative case.

Now, how would you say ‘he gave me many bush potatoes’? if you first guess was:

**Yunginpatju karnti laltu.*

It's not right 😞. As you see from the example, we used the first-person singular dative, as the recipient is a first person singular. “Unfortunately”, Kukatja in this case is not as regular as one would expect. In the case of indexing who the recipient was, the following rules applies.

1. If the recipient is a first or second person, use the object pronominal clitics.
2. If the recipient is a third person, use the dative pronominal clitics.

As such, following rule one, our example would become:

Yunginparni karnti laltu. 😊

And ‘I give you bush potatoes’ would not be:

**Yunginparnangu karnti laltu.*

But,

Yunginparnanta karnti laltu. 😊

Now, can you translate the following sentences?

WAKALA 2

Translate the following sentences into Kukatja

1. He gave me a Kukatja book.

Kukatja: _____

2. We both give you some bush potatoes for your brother.

Kukatja: _____

3. They give me a small dog for Christmas.

Kukatja: _____

4. I want to give her some money.

Kukatja: _____

5. Tomorrow he needs to give you the clothes.

Kukatja: _____

6. Give me the tobacco with ashes!

Kukatja: _____

7. Give him the bush turkey meat.

Kukatja: _____

8. They will give me a new car.

Kukatja: _____

9. You gave him some food for his mother.

Kukatja: _____

HOW TO SAY 'NO'

I know, many verbs, many forms. Negation is the exception! There is

but a single way to negate assertions in Kukatja. The language deploys the word *wiya* to negate both propositions and noun phrases. It also means ‘no’. For example:

Kumuntjayi: *Yankuli tuwakutu?*

(*Do you want to go with me to the shop?*)

Tutju: *Wiya!*

No!)

In this case we see *wiya* has been used with the exact same meaning of the English ‘no’ in the same context. Now,



*Ngayukutju yarlpurrulu **wiya** ngalkuwa lingka kuka.*

‘My brother does not want to eat snake meat.’

***Wiyangkun** pungku tjurtu nyuntuku!*

‘Do not hit your sister!’

In these cases, *wiya* has been used to negate entire propositions. However, *wiya* can sometimes be used with the same meaning as the privative *-parni*:

Tuwakuturna yanu pamarr**wiya**, yawiyi.

‘I left for the shop without money.’

KULILA!

If *wiya* is placed at the beginning of a sentence, remember to attach the necessary pronominal clitics to it!

WAKALA 3.

Translate the following sentences from Kukatja to English and from English to Kukatja. There may be more than one way you can write the sentence.

1. Wiyan yanku tuwakutu.

Translation: _____

2. Kilikilu wiya kanyirnu yawu.

Translation: _____

3. Tjarramparilu wiya kanyirnu tjira

Translation: _____

4. Wiyantayapula wangkaku.

Translation: _____

5. I don't want to go to the shop.

Translation: _____

6. They did not speak to me.

Translation: _____

7. The dog won't go outside.

Translation: _____

8. The shop has no meat.

Translation: _____

*note that some of these sentences could also be written using the privative -parni

WAKALA 4.

Translate the following story into Kukatja and practise negating the sentences in it:

Patrick and I we went out bush. I did not know where to go. We did not go very far because we did not have lots of water.

We saw no turkeys but found lots of camels. They were at the waterhole with no water. We went home no meat but found lots of bush tomatoes.



USEFUL VOCABULARY

tiiwa – far

mulytju – waterhole

wartilpa – ‘out bush’

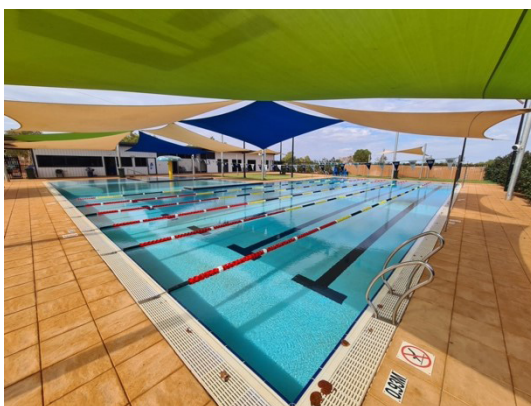
itju – we (dl -bound pronoun)



CHAPTER 10.

AT THE POOL OR AT THE OVAL?

It is common for community members to spend some time at the pool or in the oval playing footy in the afternoon. Since the opening of the community pool in mid-2019, most families spent their early afternoons sitting around the pool. Mostly children enjoy the pool services, but some adults do as well and practice some swimming. The opening of the pool has been of great value for the town, as this allows children to have after-school activities.



Young boys and girls, on the other hand, spend their afternoons at the oval, playing footy. The Australian football league (AFL) is very popular in town. The dream of many young men and women is to become famous AFL players in the future. They organise

competitions through the year that congregate the entire community and guests from close-by communities, such as Mularn and Billiluna, or from places such as Halls Creek, Fitzroy Crossing, Wangkajungka, Yuendumu, Papunya, Kiwirrkurra, Lajamanu, Kalkarindji, etc.



Our friends, Clifford and Melissa, have now been looking for Clifford's son for a while. Where is he? *Tjaatungkura?*

Clifford: Worried yaninparna, ngama. Tjaatungkura marnti?
Ngayukutju ngurrangka kamu kantinyangka wiya.
Tjaatukutu yanu?

Melissa: Kanti yawi, son. Wiya. Wiya worried yanamawu! Marri
paluru tupurl yaninpa. Poolkutu yanama nyawaku. Palya?

Clifford: Palya, mom.
(Clifford kamu Melissapula poolkutu yanu. Nyaarrangka
marnti lamparn laltu kalyuwana tupurl yaninpa. Kutju
marnti wiya palya. Paluru tjiri pungama.)

Melissa: Wara! Nyaaltjirrinpan, my love?

Marnti: Waaaaa. Palurulurni tjururr manu!

Melissa: Nganalunta tjurrur manu?

Marnti: Nyuntukungku kirlaki, Melissa! Paluru nyamu maa yanu.

Clifford: Yikes, mom. Paluru wiya palya. Nganaku?

- Melissa: Son, katji nyuntu marnti nyinangu, nyuntukungku sonyuru. Ngalinypa tjururr yanama marnti kamu kamina.
- Clifford: Yuwayi. Katji kumuntjayilu ngayukutju katja tjarriny manu, nintirna paluru ngayuyuru.
- Marnti: Kali, Kipirt, marri paluru yanu ovalkutu.
- Clifford: Yarti!
(Melissa kamu Clifford palu yanama ovalkutu. Nyanamara. Nyaarrangka Caleb play yanama. Palurutjanaya ninti tjuninpa marnti AFLtjanu.)
- Caleb: Kikim marra, son! Palya! Kali, palyan?
- Clifford: Nyanginparnara katja, bro. Paluru ngaangka nyinati?
- Caleb: Yuwawu! Paluru ngalpurr punginpa tjiingka!
(Katjalu Cliffordku ovalta ngalpurr punginpa AFL. Paluru palya paka. Kunyarr laltu warlkurr manama.)
- Melissa: Wara! Nyawa, Cliff! Paluru palya ngalpurr punginpa.
- Clifford: Yuwayi. Katji paluru lamparnpa nyinama, tjukurr manurna paluru famous AFL player nyinaku, Francisyuru.

KEYWORDS

<i>kikim marra</i>	to kick
<i>lamparnpa</i>	baby
<i>ngalinypa</i>	all the time
<i>tjarriny marra</i>	to give birth
<i>tjirin puwa</i>	to cry out in pain
<i>tjukurr marra</i>	to dream
<i>tjururr marra</i>	to frighten

tupurl yarra

to swim

warlkurr marra

to bark

WAKALA!

Based on the dialogue above, answer the following questions:

1. Nyaaltjirrinpaya Melissa kamu Clifford?

Translation: _____

Wakala Kukatjangka: _____

2. Marnti Cliford-ku nyinangu poolta, kurlu? Nganaku marnti lamparn paka tjirin pungama?

Translation: _____

Wakala Kukatjangka: _____

3. Tjaatungkura nyinangu marnti? Nyaltjirrinpa?

Translation: _____

Wakala Kukatjangka: _____

4. Ngana Cliffordrtu tjukurr manu?

Translation: _____

Wakala Kukatjangka: _____

CO-VERB CONSTRUCTIONS IN KUKATJA

You may have well noticed that there are several verbs in Kukatja that possess two elements. In Kukatja, most verbs are like this. They have an element that conveys the core meaning of the verb, plus another element that is inflected. The element that carries the core meaning and is not inflected, is called a **co-verb**. Conversely, the element that is inflected is called **inflecting verb** or **auxiliary**. Together they form **co-verb constructions** in the language. Kukatja, in this respect, is a bit different to other Wati languages such as Pitjantjatjara, Yakunytjatjara or Ngalia and resembles more the geographically closer Ngumpin-Yapa languages, such as Ngardi, Warlpiri, Jaru, or Walmajari.

The inflecting verbs in Kukatja are very few. We have already seen many co-verb constructions in the languages with *yarra*, *marra*, and *puwa*. *Tjurra* is also used as an inflecting verb in co-verb constructions. The construction is formed as follows:

Co-verb	+	Inflecting verb (<i>marra</i> , <i>puwa</i> , <i>tjurra</i> , <i>yarra</i> , ...)	[Pronominal clitics if in first position]
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For example:

Lamparnpa kulpa tjunu.

Lamparnpa kulpa tju-nu.

Baby vomit put-PST

‘The baby vomited.’

In this example, the core meaning of the construction is provided by the co-verb *'kulpa'*, which literally means 'to vomit'. As co-verbs cannot be inflected, it needs the help of the inflectional verb *tjurra* to make up a fully grammatical sentence. Why can't we use *puwa* or *marra* with *kulpa*? The use is idiosyncratic. This means you will have to memorise what co-verb goes with which inflecting verb.

Moreover, something interesting about co-verb constructions is that they are still very productive. They are the main means for the creation of new verbs. When a verb is borrowed from Kriol or Aboriginal English into Kukatja, they end up being borrowed as a fossilised element that cannot be further inflected, hence the need of a Kukatja inflecting verb. Let's have a look at a couple of examples:

Swim yanamaya puntu kalyuwana.

Swim	ya-nama-ya	puntu	kalyu-wana
Swim	GO-IMPERF-3.PL.S	man	water-PERL

'The men were swimming in the waters.'

Francistu kikum manu palurukurnu tjina.

Francis-tu	kik-im	ma-nu	paluru-kurnu	tjina.
Francis-ERG	kick-TRANS	grab-PST	he-GEN	

leg

'Francis kicked his leg.'

Observe that, in the second example, as *kik* is transitive, the co-verb requires a transitivity marker. This has been inherited from Kriol. You will see it attached to all transitive co-verbs that have been borrowed from Kriol. Native Kukatja co-verbs never carry the transitivity marker.

Challenge time! Identify and write down all the co-verbs you find in our learners' guide.

co-verbs

The Kukatja simulative *-yuru* is used to indicate what the entity referred to is like. In terms of function, it resembles the English preposition 'like'. Below we find some examples:

a) *Karlparrpa karlayayuru.*

Karlparrpa karlaya-yuru

neck emu-SIM

'The nape of his neck is like that of an emu' (Valiquette 1993: 299)

b) *Mirri punkarninpa wulutjarra tjukuruyuru.*

Mirri punka-rnin-pa wulutjarra tjukuru-yuru
Die/get.sick hit-PRES-PA always native.pomegranate-SIM
'He is getting sick all the time like a wild orange tree' (Valiquette
1993: 300)

c) *Ngaparrku wangkinpa turruyuru.*

Ngaparrku wangk-in-pa turru-yuru
Mutually speak-PRES-PA bird-SIM
'You are talking to each other like birds.' (Valiquette 1993: 353)

d) *Tjulypinti, paniya yintinma yulinpayuru.*

Tjulypinti paniya yintin-ma yul-in-pa-yuru
weeping eye cry-IMPERF cry-PRES-PA-SIM
'Weeping of the eyes, the eyes were dripping just as if one were
crying.' (Valiquette 1993: 302)

In examples (a-c) we can see that *-yuru* has been attached to nouns, such as *karlaya* 'emu', *tjukuru* 'wild pomegranate', and *turru* 'bird', respectively. In (d) the situation is a bit different, as it has been attaching to a verb, namely *yulinpa*⁴ 'crying'.

Challenge time! Observe the photo below and use the *-yuru* construction to describe it:

4 Apparently, *-pa* is allowing *-yuru* to be attached, thus acting as a sort of weak nominaliser.



AKALA

Listen to the story. After listening to it, read the text and discuss it with your peers.

Ngawu ‘The bad snake’⁵

Kutjungka tjirntungka ngilypi wurna yanu wartilpa.

Kutju-ngka tjirntu-ngka ngilypi wurnaya-nu wartil-pa

One-LOC sun-LOC young.woman out go-PAST hunting

‘One day a young woman went out hunting.’

5 Story and Art by Gracie Green Nangala, recorded in Kukatja by Helen Nagomara Napurrula, Glossed by Luis Miguel Rojas-Berscia Tjupurrula.

Tjamurnpa katji tjirntu tjarutima palurulu palyarnu ngurra lingakurnu kurrkungka nyakuparnilukirli.

Tjamurnpa	katji	tjirntu	tjaruti-ma	paluru-lu	palya-rnungurra	linga-kurnu
Nearly	when	sun	descend-IMPERF	3-ERG	prepare-camp PAST	snake-POSS

‘At the end of the day, she made a camp close to a snake’s hole which she did not see.’

Katji ngilypi nyalirrima lingkalura parntinma parnti.

Katji	ngilypi	nyali-rii-ma	lingka-lu-ra	parntin-ma	parnti.
While	woman	sleep-INCH-IMPERF	snake-ERG-3DAT.S	smell-IMPERF	scent

‘While the woman was sleeping the snake smelt her scent. (The snake came up, wrapped itself around her and killed her.)’



Tiwimunukirli kirli puntu nyinatima waru kinti palurukurnu ngurrakinti katjilu muungu nyinatungu ngalyangka.

Tiwimunu- kirli puntu nyinati-ma waru kinti paluru- ngurra-kinti
kirli kurnu
At.the.same. EMPH man sit-IMPERF fire NEXT 3-POSS camp-NEXT
time-EMPH

katji-lu muungu nyinatu-ngu ngalya-ngka.
when-3ACC.S fly sit-PAST face-LOC

‘At the same time a man was sitting down next to the fire at his camp when a fly came and landed on his face.’

Puntura ninli nyinama pakarnulpi palurulu wananma muungu.

Puntu-ra ninli nyina-ma paka-rnu- paluru-lu wanan- muungu.
lpi ma
Man-3DAT.S know be-imperf get.up- 3-ERG follow- fly
PAST-SM IMPERF

‘The man knew something was wrong so he got up and followed the fly.’

Muungulu katingu nintinu paluru tjaatungkalta ngarrima mirri.

Muungu-lu kati-ngu ninti-nu paluru tjaatu- ngarri- mirri.
ngka-lta ma
Fly-ERG take-PAST lead-PAST 3 where- stand- dead
LOC-SM IMPERF

‘The fly led him to where the woman lay dead.’

Puntungkura wirrilyi nyinama, palurulu mirtima tjina lingka.

Puntu-ngku-ra	wirrilyi	nyina-ma,	paluru-lu	mirti-ma	tjina	lingka.
man-3S.REFL- 3S.DAT	angry	be-IMPERF	3-ERG	track. down- IMPERF	foot	snake

‘The man was angry, he followed the tracks of the snake.’

Palurulu yirlarnu lingka kurrkutjanu kamu mankura yangkirrpungama.

Paluru-lu	yirla- rnu	lingka kurrku- tjanu	kamu	manku-ra	yangkirrpunga-ma.
3-ERG	pull- PAST	snake hole-ABL	and	take-3S.DAT	split-IMPERF

‘He pulled the snake out of the hole and ripped it into bits.’

WAKALA!

Write your own short story in Kukatja. Use co-verbs in as many tenses as you can, as well as *-yuru* constructions. Go double check your story with a Kukatja speaker. Once ready, come back to the classroom and share it with your peers.

APPENDIX

CHAPTER 2. PALYAN? HOW ARE YOU DOING?

Greetings

Wangka 1

A: *Ayi, Tjungurrayi, palyan?*

Tjungurrayi palya-n (2nd sgl, subject)

Tjungurrayi good-you

‘Hey, Tjungurrayi, are you alright?’

B: *Palyarna, ngampa nyuntu?*

Palya-rna (1st sgl subject) ngampa nyuntu-n

(2nd sgl, subject)

good-I

what about you-you

‘I am well, you?’

A: *Ngayurna palya. Yarti!*

Ngayu-rna(1st sgl subject) palya yarti

I-I

good thanks

'I am well. Thanks!

B: *Nyamu!*

Nyamu

Bye (lit. finished)

'Good bye!'

A: *Nyamu!*

Nyamu

Bye (lit. finished)

'Good bye!'

Wangka 2

A: *Ayi, Kamuru, nyaalpa?*

Hey, Uncle, what's up?

B: *Ngaatjarna nyinin. Nyaalparrinpan?*

'I am here. What about you?'

A: *Palyarna. Nyamu!*

'I am good. Bye!'

B: *Nyamu.*

'Bye!'

Wangka 3

A: *Tjatja! Nyaalpana?*

Tjatja nyaalpa-na

Granny what-now

‘Granny, what now?’

B: *Malarnkuturna yaninpa. Palyan?*

Malarn-kutu-rna (1st sgl subject) yanin-pa

palya-n (2nd sgl, subject)

Mulan-toward-I

go-present good-you

‘I am going to Mulan. Are you alright?’

A: *Palyarna. Nyamu!*

Palya-rna (1st sgl subject) nyamu

Good-I

bye

‘I am alright. Bye!’

B: *Nyamu.*

Bye!

Wakala 1.

1. Kutju
 - a) Palyan
 - b) Yaninparna (Alternative: Ngayurna yaninpa)
 - c) Kutu
 - d) Palya
 - e) Palyarna

2. Kutjarra
 - a) Palyan?
 - b) Yaninparna (alternative: Ngayurna yaninpa), kutu
 - c) Palya

3. Marnkurr
 - a) Yaninparna (*Alternative*: Ngayurna yaninpa) kilikikutu
 - b) Yaninparna (*Alternative*: Ngayurna yaninpa) kuurlakutu.
Yaninparna (*Alternative*: Ngayurna yaninpa Broomekutu.
Nyamu!
 - c) Yaninparna (*Alternative*: Ngayurna yaninpa) ngurrakutu
mangarriku.

CHAPTER 3. NGANANGKU YINI? WHAT IS YOUR 'NAME'?

Introductions

Wangka 4: Kartiya names

- A: *Palyan?* *Nganangku yini?*
 Palya-n ngana-ngku yini
 good-you what-your name
 Are you all right? What s your name?
- B: *Ngayukutju yini Marie. Nganangkun nyuntuku yini?*
 Ngayu-ku-tju yini Marie. Ngana-ngku nyuntu-ku yini
 I-to-my name Marie. What-your
 you-for. name
 My name is Marie. What's your name?

A: Ngayukutju yini Tom.
Ngayu-ku-tju yini Tom
I-to-my name Tom
My name is Tom.

B: Yuwayi, palya. Nyamu.
Yuwayi, palya. Nyamu
Yes good bye
Yes, alright. Bye!

A: Nyamu
Nyamu
bye
Bye!

Wangka 5: Puntu yini, Aboriginal names

A: Nganangku puntukurnu yini?
Ngana-ngku puntukurnu yini
What-your Aboriginal name
What's your Aboriginal name?

B: Ngayukutju puntukurnu yini Ngaliya. Nyuntukungku?
Ngayu-ku-tju puntukurnu yini Ngaliya
Nyuntu-ku-ngku
I-to-my Aboriginal name Ngaliya
you-to-your
My Aboriginal name is Ngaliya. Yours?

A: Ngayukutju puntu yini Pakirla.
Ngayu-ku-tju puntukurnu name Pakirla
I-to-my Aboriginal name Pakirla

My Aboriginal name is Pakirla.

B: Yuwayi, palya. Nyamu.

Yuuwai palya nyamu

Yes good bye

Yes. Bye!

A: Nyamu.

Nyamu

Bye

Bye!

Dialogue 3: *Puya*

Wangka 6: *Puya, Skin Name*

A: *Nganangku puya?*

What's your skin name?

B: *Ngayukutju puya Napanangka. Nganangkun nyuntuku?*

My skin name is Napanangka. What's yours?

A: *Ngayukutju puya Tjupurrula! Nyupatjun ngayuku!*

My skin name is Tjupurrula. You are my girlfriend!

B: *Wurna yarra! Wurna yarra!*

Go away! Go away!

Wakala 1.

1. Kutju

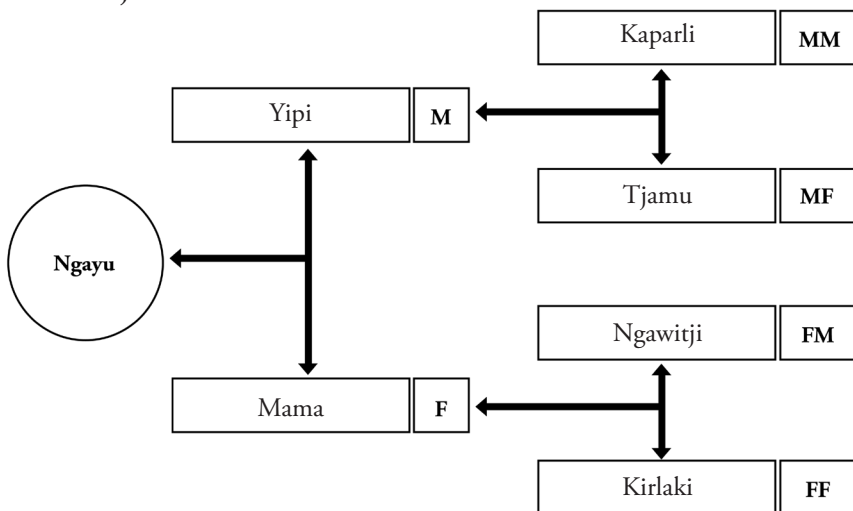
a) Tjangala

b) Napaltjarri

- c) Tjakamarra
 - d) Napangarti
 - e) Tjapurrula
 - f) Nungurrayi
2. Kutjarra
- a) Tjapaltjarri and Napaltjarri
 - b) Tjangala and Nungurrayi
 - c) Tjupurrula and Napanagka
 - d) Tjapangarti and Napangarti
3. Marnkurr
- a) Nakamarra
 - b) Nangala
 - c) Napurrula
 - d) Napangarti and Tjampitjin

Wakala 2.

1. Kutja



2. Kutjarra

- a) Nyupa
- b) Sister
- c) Brother
- d) Tjamiri

3. Marnkurr

- a) Lamparr
- b) Ngunyarri

CHAPTER 4. *NGANA NGAATJA?* WHAT IS THIS?

Demonstratives and simple questions

Wakala 1.

- a) What is this? It's a Horse!
- b) What is that? This is a Dingo!
- c) What is over there? Over there is an Echidna!
- d) What is this? Its' an Emu.

Wangka 7

A: *Ngana ngaatja?*

What is this?

B: *Tjiikura.*

This is his.

A: *Kamu ngaatja?*

And this one?

A: *Tjiitja murtika.*

That is a car.

Wangka 8

A: *Ngana tjiitja?*

What is that?

B: *Ngaatja kunyarr.*

This is a dog.

A: *Nyarratja kamu?*

And that one over there?

B: *Nyarratja wirpinpa.*

That one over there is a cat.

Wangka 9

A: *Ngana nyarratja?*

What is that over there?

B: *Nyarratja timana.*

That is a horse.

A: *Kamulpaya tjiinpa?*

And those ones there?

B: *Ngaanpaya murtitkilpa.*

These are camels.

Wangka 10

A: *Ngana tjiinpa?*

Who are those?

B: *Ngaanpaya yanama tiiwatjanu!*

These are the ones coming from far away.

A: *Kamu nyarranpa?*

And those ones over there?

B: *Nyarranpaya Wirrimanutjanu!*

Those are the ones from Balgo!

Wakala 2.

1. Kutju
 - a) Ngaatja.
 - b) Tjiitjara
 - c) Ngaanpa
 - d) Tjiinpa
2. Kutjarra
 - a) Ayi kurta! Nyawa! Tjiitja kipara
 - b) Tjaatu?
 - c) Nyarratja! nyarratja! Yuwayi.
3. Marnkurr
 - a) Nyawa tjiingka!
 - b) Ngana? Ngana tjiitja?
 - c) Karlaya tuputjurninpa
4. Murtu

- a) Wara! Tjurtu nyawa nyarrangka!
- b) Ngana? Tjaatu?
- c) Wara, mularrpa

Wakala 3.

In the table below is how you would express feeling happy for each personal pronoun. Do you think you could replace *ngarru-* happy with another feeling.

<i>Ngayurna lirrpa</i> I am upset	<i>Ngayukutjarrali lirrpa</i> We (dl) are upset	<i>Ngayunpala lirrpa</i> We (pl) are upset
<i>Nyuntun kurrunpa marrka</i> You are proud	<i>Nyuntukutjarranpula Kurrunpa marrka</i> You two are proud	<i>Nyuntupanyurra Kurrunpa marrka</i> You all are proud
<i>Paluru ngarrku</i> He/she is excited	<i>Palurupula ngarrku</i> They (dl) are excited	<i>Palurunpaya ngarrku</i> They (pl) are excited

1. Kutju

CHAPTER 5. YANAMA! WAKALA! LET'S GET GOING! STUDY!

Verbs and pronominal clitics

Kukatja verb classes

CONJUGATION	∅	-wa	-rra	-la
IMPERATIVE				
punctiliar	<i>nyina</i>	<i>puwa</i>	<i>yarra</i>	<i>pakala</i>
continuative	<i>nyinama</i>	<i>pungama</i>	<i>yanama</i>	<i>pakanma</i>

INDICATIVE				
perfective past	<i>nyinangu</i>	<i>pungu</i>	<i>yanu</i>	<i>pakarnu</i>
imperfective past	<i>nyinama</i>	<i>pungama</i>	<i>yanama</i>	<i>pakanrnma</i>
present	<i>nyinin</i>	<i>pungin</i>	<i>yanin</i>	<i>pakarnin</i>
future	<i>nyinaku</i>	<i>pungku</i>	<i>yanku</i>	<i>pakalku</i>
future continuous	<i>nyinamal</i>	<i>pungkamal</i>	<i>yanamal</i>	<i>pakarnmal</i>

OTHER MOODS				
obligative	<i>nyinawa</i>	<i>pungkuwa</i>	<i>yankuwa</i>	<i>pakalwa</i>
desiderative	<i>nyinakuwa(n)</i>	<i>pungkuwa(n)</i>	<i>yankuwa(n)</i>	<i>pakalkuwa(n)</i>
unreal	<i>nyinamara</i>	<i>pungkumara</i>	<i>yankumara</i>	<i>pakalkumara</i>
conditional	<i>nyinkurran</i>	<i>pungkurran</i>	<i>yankurran</i>	<i>pakalkurran</i>
'-kutja'	<i>nyinakutja</i>	<i>pungkutja</i>	<i>yankutja</i>	<i>pakalkutja</i>
intensive	<i>nyinakitja</i>	<i>pungkukitja</i>	<i>yankukitja</i>	<i>pakalkitja</i>
characteristic	<i>nyinapayi</i>	<i>pungkupayi</i>	<i>yankupayi</i>	<i>pakalpayi</i>
contrafactual	<i>nyinatjaku-marra</i>	<i>pungkutjaku-marra</i>	<i>yankutjaku-marra</i>	<i>pakaltjaku-marra</i>

OTHER FORMS				
nominalisation	<i>nyinanytja</i>	<i>pungkuntja</i>	<i>yankuntja</i>	<i>pakantja</i>
serial	<i>nyinarra</i>	<i>pungala</i>	<i>yankura</i>	<i>pakara</i>

Wakala 1.

1. Kutju

Verb	Class (∅, -wa, -rra, -la)
wana-rnu	la
yu-ngin	wa

Verb	Class (∅, -wa, -rra, -la)
Ngalu-ngu	la
ninti-rnu	la

2. Kutjarra: Conjugation

Perfective past:

Command	Perfective Past	English
<i>kulila</i>	<i>kulirnu</i>	listened
<i>marra</i>	<i>manu</i>	grabbed
<i>nyawa</i>	<i>nyangu</i>	saw
<i>wanti</i> (∅)	<i>wantingu</i>	left

Present:

Command	Present	English
<i>palyala</i>	<i>palyarnin</i>	making
<i>tatila</i>	<i>tatirnin</i>	climbing
<i>tjurra</i>	<i>tjunin</i>	putting
<i>palipuwa</i>	<i>palipungin</i>	finding

Future:

Command	Future	English
<i>yarra</i>	<i>yanku</i>	will go
<i>tjikila</i>	<i>tjikilku</i>	kill drink
<i>watjala</i>	<i>watjalku</i>	will talk
<i>kanyila</i>	<i>kanyilku</i>	will have

3. Marnkurr

- a) Marnti **tatirnin** wartangka.
- b) **Wanarnin** puntu tjina.
- c) Tjitji **yanku** kuurlakutu.
- d) **Tjawalku** tutjulu parnangka.

Wakala 2.

1. Kutju.

- a) Yaninpay~~a~~ kuurlakutu Subject clitic: *ya* (3rd person/pl)
They are going to school

- b) Tjawarninpula marntilu. Subject clitic: *pula* (3rd person/dl)
Those two boys are digging

- c) Malarnkutunpula yanu Subject clitic: *npula* (2nd person/dl)
You two went to Mulan

- d) Nyanguli kipara kutjarra Subject clitic: *li* (1st person inc/dl)
We saw two bush turkeys.

2. Kutjarra.

- a) We (not you) are both going to Billiluna.
Subject clitic: *litju* (1st person ex/dl)
Yankulitju billilunakutu
Alternative: *Billilunakutulitju yanku*
- b) I drank water at the creek. Subject clitic: *rna* (1st person ex/sng)
Tjikirnurna kalyu kilikingka
Alternative: *Kilikingkarna tjikirnu kalyu*

c) We (not you) are all going to eat kangaroo.

Subject clitic: *latju* (1st person ex/pl)

You two went to Mulan

Alternative:

CHAPTER 6. WHO DOES WHAT TO WHOM? –LU/-RTU/-TJU

The ergative

Wakala 1.

Nominal	Ergative case marker	Nominal	Ergative case marker
child - <i>tjitji</i>	-lu	rougtail lizard - <i>tjarany</i>	-tju
boy - <i>marnti</i>	-lu	dog - <i>kunyarr</i>	-rtu
king brown snake - <i>linmara</i>	-lu	goanna - <i>tjarrampari</i>	-lu

Wakala 2.

1. *Karli_Ø_paylarnu_puntu_lu__*

Explanation: the subject (the man) made the object (The boomerang).

2. *Ngurrakutu_yanu_marnti_Ø__*

Explanation: no ergative case require here as the verb *yarra* is an intransitive verb.

3. *Tutju_lu__linmara_Ø__pungu*

Explanation: the subject (the woman) is killing the object (the snake).

4. *Tutju_lu__ wartangka Tatirnu*

Explanation: In this example you could both omit or add the ergative case marker. Because the verb is intransitive.

5. *Kunyarr_tu__ Tjarrampari_Ø__ ngulurnu*

Explanation: The subject (the dog) chased the object (the goanna)

6. *Puntu_Ø__ya taputjuninpa*

Explanation: no ergative case require here as the verb tuputjurra is an intransitive verb.

Wakala 3.

1. *Marrany lamparnpa_Ø__ya nyininpa, kukaparni. Kamu yipi_Ø__ nyininpa, kukaparni.*

The dingo puppies are sitting, with no meat and the mother is sitting, with no meat.

**explanation of the use of the ergative.*

2. *Yipi marrany_Ø__yaninpa kukaku.*

‘The mother dingo is going for meat.’

3. *Kamu marrany lamparnpa_Ø__ya nyininpa ngurrangka.*

‘And the dingo puppies are sitting at home.’

4. *Yipi marrany_tju__nyanginpa marlu, kamu tapu tjuninpalu marlukutu.*

‘The mother dingo sees a kangaroo, and runs towards it.

5. *Yipi marrany_tju__patjarninpa marlu, kamu marlu_Ø__yulangu.*

‘The mother dingo bites the kangaroo and the kangaroo cried.’

6. *Marlu_lu__patjarnu marrany, kamu marrany_Ø__yulangu.*

‘The kangaroo bit the dingo, and the dingo cried.’

7. Yipi marrany _Ø_ taputjuninpa, kamu marlu _Ø_ nyininpa.
‘The mother dingo is running, and the kangaroo stays.’
8. Yipi marranypa _Ø_ ra yanura kukaku. Kamu nyanginpa lamparn marlu_Ø_. Kamu ma taputjuninpalu lamparn marlukutu.
‘The mother dingo left to get food, and saw a small kangaroo. And she went after the small kangaroo.’
9. Yipi marrany _tju_ patjarninpa lamparn marlu _Ø_, kamu lamparn marlu _Ø_ yulinpa.
‘The mother dingo bit the joey, and the joey cried.’
10. Yipi marrany _tju_ kuka katinpa ngurrakutu. Kamu lamparn marlu_lu_ya nyangu.
‘The mother dingo carried the game back home, and they (the dingo puppies) saw the joey.’
11. Yipi marrany _tju_ ra yunginpa kuka, kamu lamparn marrany_ tju_ya ngalangu. Kamu yipi_Ø_ yanura kukaku.
‘The mother dingo gave the meat to them, and the small dingoes ate it. Again, the mother dingo left to get food.’
12. Kamu nyangu nani_Ø_ nyinatima. Kamu ma taputjuninpalu nanikutu.
‘And saw a rabbit that was standing. And she was running after the rabbit.’

Wakala 4.

1. Kutju

I am hitting you.

Kukatja: punginparnanta

Explanation: pungenpa (hit- pres) -rna (1st singular subject) -nta (2nd singular object)

You are hitting me. Kukatja: pungenparnin

Explanation: pungenpa (hit -pres) -rni (1st singular object) -n (2nd person subject)

He is hitting you. Kukatja: pungenpanta

Explanation: pungenpa (hit – pres) -nta (2nd singular object) -∅ (3rd singular subject)

You are hitting him. Kukatja: pungenpan

Explanation: pungenpa (hit – pres) -n (2nd singular subject) -∅ (3rd singular object)

2. Kutjarra

We(inc, dl) found the kangaroo. Kukatja: *palipunguli marlu*

Explanation: palipungu (find – past) -li (1st dl incl subect) marlu

They found the two girls. Kukatja: *palipunguyapulanya*

Explanation: palipungu (find – past) -ya (3rd plural subject) -pulanya(3rd dl object)

We(excl, dl) will find you (dl). Kukatja: *palipungkulatjuntapula*

Explanation: palipungku (find -future) -litju (1st dl subject) -ntapula (2nd dl object)

She will find them. Kukatja: *palipungkutjananya*

Explanation: palipungku (find – future) ∅ (3rd singular subject) -tjananya (3rd pl object)

3. Marnkurr

They saw me.

Kukatja: *nyangurniya*

Explanation: *nyangu* (saw-past) -rni (1st singular object) *ya* (3rd plural subject)

I saw you.

Kukatja: *nyangurnanta*

Explanation: *nyangu* (saw-past) -rna (1st singular subject) -nta (2 singular object)

You (pl) saw them (pl) Kukatja: *nyangutjananyanyurra*

Explanation: *nyangu* (saw -past) -tjanaya (3rd plural object) -nyurra (2nd plural subject)

They (pl) saw us (1st dl incl). Kukatja: *nyangulinyaya*

Explanation: *nyangu* (saw-past) -linya (1st dual incl) -ya (3rd plural)

4. Murntu

They are carrying him.

Kukatja: *katirninpayaya*

Explanation: *katirninpa* (carry – present) -ya (3rd pl subject) -Ø (3rd singular object)

She carried you.

Kukatja: *katirnunnta*

Explanation: *katirnu* (carry – past) -nta (2nd singular object)

They carried you two (dl excl). Kukatja: *katirnuntayapula*

Explanation: *katirnu* (carry – past) -nta (2nd dl object) – *ya* (3rd pl subject) -pula (connected to -nta 2nd dl object)

I am carrying you.

Kukatja: *katirninparnanta*

Explanation: *katirninpa* (carry – present) -rna (1st sgl excl subject) -nta (2nd sgl object)

CHAPTER 7. TJAATUNGAN? TJAATUKUTUN? TJAATUTJANUN? WHERE ARE YOU? WHERE ARE YOU GOING TO? WHERE ARE YOU FROM?

Directions, locative, Allative and Ablative

Ashley: Ayi yarlpurru, tjaatungka Alice Springs?

Vernon: Kakarra

Ashley: Darwin kamu tjaatungka?

Vernon: Wiyarna ninti, yarlpurru. Kayili?

Ashley: Yuwayi. Nyamu shopkutu.

Vernon: Nyamu!

Wakala 1

Friend 1 Kukatja: Ayi, nintiran tjaatukuurla tjaatuwana?

Translation: Hey, do you know where the school is from here?

Friend 2 Kukatja: Yuwayi, nyarratja kakarra.

Translation: Yes, the school is east from here.

Friend 1 Kukatja: Palya, ngampa pound-ta tjaatuwana?

Wilura kurlu?

Translation: Good, and where is the pound? Is it west?

Friend 2 Kukatja: Wiya wilura, tjiinguru yurlpayirra?

Translation: not west, maybe it is south?

Friend 1 Kukatja: Yuwayi, palya. Ngaampa malarm tjaatuwana?

Translation: Yes, good! And where is Mulan?

Friend 2 Kukatja: wilura malarnpa!

Ngaampa nyuntu, tjaatuwana police station?

Translation: Mulan is west! And you, where is the police station?

Friend 1 Kukatja: Police station? Kayili kurlu?

Translation: Police station? Its is north!

Friend 2 Kukatja: nyamulpi, wurnali yankuwa tuwakutu.

Translation: I'm done now, let's go to the shop.

Wakala 2:

1. Marlu purlingka
2. Kipara wurrkalta
3. Puruku parnangka
4. Lungkurta pamarrta
5. Kalarr kalyungka
6. Turru wartangka
7. Tjarrampari wartangka
8. Murntunypa pirtingka
9. Karlaya wurrkalta

Wakala 3.

1. He/She is going home.
2. Yaninparna Wirrimanukutu/ Wirrimanukuturna yanin
Ngayurna yaninpa Wirrimanukutu
3. Malarnkutula yaninpa ngayunpa/ngayunpala marlankutu
yaninpa

4. Tjiinpaya drive yanin halls creek-kutu/ drive yaninpaya halls creek-kutu
5. The children are running towards school.
6. Nyuntukutjarranpula yaninpa wangkatjungkakutu murtikangka
7. Wirrimanukutunyurra yanin/nyuntunpanyurra yanin wirrimanukutu
8. Ngayurna Wakala centre-kutu drive yanin/ Wakala centre-kuturna drive yanin

Wakala 4.

Francis: Hey bros, how are you?

Kukatja: Ayi kurta Kutjarra, palyanpula?

Antonio: Hey bro, I'm good, just came from school, where did you come from?

Kukatja: Ayi kurta, palyarna, yanamarna kuurlatjanu, ngaampa nyuntu? Tjaatutjanun yanama?

Francis: Bro, I just came from football training. Over there, east side of Perth.

Kukatja: Kurta, yanamarna tjapu-tjaputjanu, nyarratja, kakarratjanu Perth-ta.

Chris: Ay my bros, are you hungry? Let's go eat something.

Kukatja: kurta kutjarra, murllkurrpanpula kurlu? yurnala ngala mangarri.

Antonio: Where do you want to go?

Kukatja: tjaatukutun yanku?

Francis: Let's go to the Bell Tower to eat.

Kukatja: Yankula Bell Tower-kutu mangarriku

Chris: which way is it?

Kukatja: Tjaatuwana?

Francis: That way, west.

Kukatja: nyarrawana, wilura.

Antonio: Let's go then!

Kukatja: Yankula!

Chris: Hurry up Francis!!

Kukatja: Walarri Francis!!

Francis: Ohhhhh man, I'm too tired from football, true.

Kukatja: Wara, yumpalyparna tjapu-tjaputjanu, mularra

Chapter 8. *Tuwangka, shopta* - At the shop

Questions, possession, and numbers

Wakala 1

Provide a translation of the Wangka.

Melissa: How are you going Clifford? (expression of sorrow) I was in Alice Springs, your mother.

Clifford: Hey mum, I'm good, you? I can't find my child. Where is he?

Melissa: Oh no, I don't know, Cliff. Maybe they are at the shop, come!

Clifford: Good, mum, lets go (finished).

(tuwangka)

Old Barry: Hey Cliff, how are you going?

Clifford: I am looking for my child. Have you seen him?

Old Barry: I haven't seen him, mate. Why?

Melissa: He and Tjangali went somewhere. Maybe they went to the pool, Cliff. He loves playing in the water.

Clifford: mmmm, yehh.

Melissa: How much is, what's its name, chewing gum?????. Buy me some.

Old Barry: Only 2, would you like you buy them?

Melissa: yes, how many?

Clifford: No mum, I've got no money.

Melissa: I will get them.

Old Barry: Thankyou, thats all.

Clifford & Melissa: See you (finished)

Questions:

1. Ngana nyinangu Alice Springs-ta?

Melissa nyinangu Alice Spring-ta

2. Nganakura Clifford-tu nyanginpa?

Cliffordlu nyanginpa tjiitjiku

3. Tjaatukutu yanu Clifford?

Clifford yanu tuwakutu kamu pool-ta.

4. Ngana Payi manu?

Melissa-lu payi manu chewing gum.

Wakala 2

1. Kutju – Nyaaltjirri?
 - a. Luwanytja marnkurrpa
 - b. Karli kaapu
 - c. Kumpupatja ngarlutkutu
 - d. Tjina tawu

2. Kutjarra

Translate the following conversation from English to Kukatja using the Kukatja interrogatives and the numerals.

Child: Hey grandma, what are you digging for?

Tjiitji: Ayi ngawitji, nganakuran tjawarnin?

Grandma: come here, sit down with me, I am digging for Bush Potatoes.

Ngawitji: yanama nyinati ngaangka ngauyukurlu, tjawarninparna karntiku.

Child: show me. How many do you have?

Tjiitji: nintitjurrarni Nyaaltjirrin kanyirninpa?

Grandma: Look, I have one, two, three and four. Cold time is the best time to find bush potatoes.

Ngawitji: nyawa, kanyirninparna kutja, kutjarra, marnkurr kamu murntu. Parlipungkulitju karnti laltu kuwarri.

Child: That's good. I want to find six for my brother and sister.

Tjiitji: Palya. Parlipungkuwarna kalyu, nguyukurnu kurtaku kamu tjurtuku.

1. Marnkurr

Grandpa: Hey grandson, look for some bush coconuts, its cold season right now, right time for getting some big ones.

Tjamu: Ey tjamiri, yarra, parlipuwa ngarlukutu, kuwarri yaltapuru, parlipungkun tjarlu paka.

Child: where will I find them grandpa?

Tjiitji: Tjamu, tjaatungkarna parlipungku,.

Grandpa: Look there They will be hanging on the tree.!

Tjamu: nyawa nyarratja! Ngarlukutuya punkarnin watrangka

Child: I see them grandpa!! Look! Look! Too many!

Tjiitji: nyanginparnatjana Tjamu, nyawa! Nyawa! Laltu paka

Grandpa: ok, climb up the tree.

Tjamu: yuwayi, tatilkun wartangka

Child: how many should I get?

Tjiitji: Nyaaltjarrirna manku?

Grandpa: grab 6? 3 for me and 3 for you.

Tjamu: Marra kalyu? Mankurrrpa ngayuku kamu marnkurrrpa nyuntuku.

Wakala 3.

1. George has many children.

Kukatja: George kanyirninpan tjiitji laltu
possession indicator: kanyila

2. The girl's doll was broken by the boy.
Kukatja: tutjukurnu doll-pa kaarlpongu marntilu
possession indicator: kurnu
3. The emu's feathers were lying on the floor.
Kukatja: karlayakurnu pinkirpa parnangka
possession indicator: kurnu
4. The snake bit the man's hand.
Kukatja: lingkalu patjarnu puntukurnu marumpu
possession indicator: kurnu
5. The women killed the snake with a fighting stick.
Kukatja: tutjulu pungu lingka kuturukurlu
possession indicator: kurlu

Wakala 4

Translate the following sentences using the privative *-parni*.

1. *Tjiinguru tjitjikurlu (nyinama), kuwarri tjitjiparni.*
2. *Putjumenpaya parnawana laltu tjarntuparni yaninpa.*
3. *Ngarnkurrparni.*
4. *Ngurraparnila/Ngurraparnili.*
5. *Tjilkamartalu kurntaparni kuka tawurnpungu.*

Wakala 5

Command	desiderative	obligative
<i>palyala</i>	palyalkuwa(n)	palyalwa
<i>tatila</i>	tatilkuwa(n)	tatilwa
<i>tjurra</i>	tjunkuwa(n)	tjunkuwa
<i>palipuwa</i>	palipungkuwa(n)	palipungkuwa

Wakala 6

Using both the desiderative and obligative conjugations, write in Kukatja what you must do today for the ‘On Country’ visit and what your students would like to do tomorrow on the visit. Good luck! Here are some words to help you on your way.

Kuwarri:

- Yankuwarna warlayirti Centre-kutu wangkaku.
- Yankuwarna tuwakutu parlipungkawarna mangarri kamu kaylu.
- Wangkakjuwarnatjana tjiitjikurnu walytjangka.
- Parlipungkuwarna ngumpa kamu warntu.

Yungunpa:

- Yankuwaya tupurlku kilikingka.
- Parlipungkuwaya kuka laltu.
- Yankuwaya wartilpa

Translation

Marie: Jupiter, I want to go. Where is the car?

Jupiter: I don't know. Maybe a whitefella took it away.

Marie: Yawi. Not good. I want to go to the Wakala Centre for work.

Jupiter: True. Give me some tobacco.

Marie: Don't smoke, Jupiter! This tobacco has ashes in it.

(Sadie arrives.)

Sadie: Hallo, Nakarra, Jupiter. How are you?

Marie (laughs): Hallo, sister. We are good. You are alright, aren't you?

Sadie: Good. Do you know where Dulcie is?

Jupiter: She went away. She maybe left for Alice Springs.

Sadie: Karnti yawi. What's up? I got no tobacco. Do you have any tobacco?

Jupiter: I don't have any. Marie is with tobacco.

Marie: (to Jupiter) No, Jupiter! Don't tell her! I am not giving her my tobacco.

(to Sadie): I have ashes, sister.

Sadie: Yaaaawi! You don't want to give me some tobacco. Give me what you're chewing, Nakarra!

Marie: Go away! I won't give you my tobacco!

(Cliff and Melissa exit the shop)

Melissa: Mom, what's up?

Clifford: Grandma is once more looking for tobacco.

Sadie: That's it. Nakarra does not want to give me any.

Melissa: I brought a lot of tobacco from Alice Springs, mom. Let's go back home!

Sadie: Good! Thank you!

Dative pronominal clitics

Wakala 1

Translate the following questions and answer them in Kukatja:

1. Tjaatungkura Marie kamu Jupiter? Where are Marie and Jupiter?

Answer: Marie kamu Jupiterpula tuwangka

2. Tjaatukutu yankuwan Marie? Where would Marie like to go?

Answer: Marie yankuwan Wakala centre-kutu

3. Dulcie nyinatin kantinyangka? Is Dulcie at the shop?

Answer: Dulcie wiya tuwangka

4. Ngana Marielura wiya yungkuwan Sadieku? What was it that Marie did not want to give to Sadie?

Answer: Ngunytju

5. Tjaatutjanu katingura nguntjurr Melissalu? Where did Melissa bring the tobacco from?

Answer: Alice Springs-tjanu

Wakala 2

Translate the following sentences into Kukatja

1. He gave me a Kukatja book.

Translation: yungurni Kukatja mirli-mirli

2. We both give you some bush potatoes for your brother.

Translation: yunginpalitjunta karnti nyuntukurnu kurtaku

3. They give me a small dog for Christmas.

Translation: yungurniya kunyarr lamparn Christmas-ku

4. I want to give her some money.

Translation: yungkuwarnara pamarrpa.

5. Tomorrow he needs to give you the clothes.

Translation: yungkuwanta tjarntu yungunpa.

6. Give me the tobacco with ashes!

Translation: yuwarni ngunytju kawarnkurlu.

7. Give him the bush turkey meat.

Translation: yuwara kuka Kiparaku?

8. They will give me a new car.

Translation: yungkurniya murtika kutjupa.

9. You gave him some food for his mother.

Translation: yunguran mangarri palurukurnu yipiku

Wakala 3.

Translate the following sentences from Kukatja to English and from English to Kukatja. There may be more than one way you can write the sentence.

1. Wiyān yankuwan kantinyapakutu.
Translation: you don't want to go to the shop.
2. Kiliki wiya kanyirnu tawu.
Translation: The creek does not have any fish.
3. Tjarrampari kanyirnu wiya tjira.
Translation: The goanna has got no fat.
4. Wiyantapulaya watjarnu.
Translation: They don't want to speak to you two (2nd Pl)
5. I don't want to go to the shop.
Translation: wiyarna yankuwa tuwakutu
6. They did not speak to me.
Translation: wiyarniya wangkangu ngayungka
7. The dog won't go outside.
Translation: kunyarrpa wiya yaninpa kankarra
8. The shop has no meat.
Translation: tuwalu wiya kuka kanyirninpa.

WAKALA 4.

Ngayu kamu Partrick, yanulitju wartilpa. Wiyarnara ninti tjatukuturna yanku. Wiyalitju tiiwa yanu palunyangka wiyalitju katingu Kalyu laltu.

Wiyalitju nyangu Kipara, murtitikipalitju nyangu laltu. Palurunpaya mulytjungka ngarama kalyuparningka. Yanulitju ngurrakutu kukaparni, tjiitjanu parlipungulitju Kumpupatja laltu.

Translation

Clifford: I am getting worried, mom. Where is the boy? He is neither in my house nor at the shop. Where did he go?

Melissa: Kanti yawi, son. No. Do not get worried! Maybe he went for a swim. Let's go to the pool to have a look. Alright?

Clifford: Yes, mom.

(Clifford and Melissa went to the pool. There many children were swimming. One child was not alright. He was crying out in pain.)

Melissa: Wara! What happened, my love?

Boy: Waaaaaa. He frightened me!

Melissa: Who scared you?

Boy: Your grandson, Melissa! He already left.

Clifford: Yikes, mom. He is not good. Why?

Melissa: Son, when you were a child, you were like your son. You were scaring boys and girls all the time.

Clifford: Alright. When *kumuntjayi* gave birth to my son, I knew he was like me.

Boy: Uncle, Clifford, maybe he went to the oval.

Clifford: Thank you!

(Melissa and Clifford went to the oval. They were looking for the child. There, Caleb was playing. He was teaching the boys AFL.)

Caleb: Kick it, son! Good! Bro, how are you?

Clifford: I am looking for my child, bro. Is he here?

Caleb: Yes. He is playing over there.

(Clifford's soon is playing AFL at the oval. He is very good.
Many dogs were barking.)

Melissa: Wara! Look, Cliff! He is playing well!

Clifford: Yes. When he was a baby, I had a dream he would be famous
AFL player, like Francis.