

# A Triglot Dictionary for the Alawa People, Australia

## Lexicography and Project Report

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### 0. Abstract

**Purpose:** To address issues in producing a dictionary usable by people whose literacy sophistication is low, whose traditional language is not in regular use, and whose first language is a creole; as well as usable to sophisticated English speakers.

Alawa people (Northern Territory, Australia) use Kriol as their general language of communication; in general, they have limited contact with English speakers. The decision was made to produce a dictionary which would be usable by (a) Alawa people to preserve and extend their knowledge of the language and traditional lifestyle, and (b) linguists, ethnographers, botanists and other specialists. To this end, attention needs to be directed to the definitions of words, examples used, font size and style, etc. The use of a computer to produce a master list of words, their semantic domains, their glosses, notes and usage examples also enables special purpose listing to be produced for specific audiences.

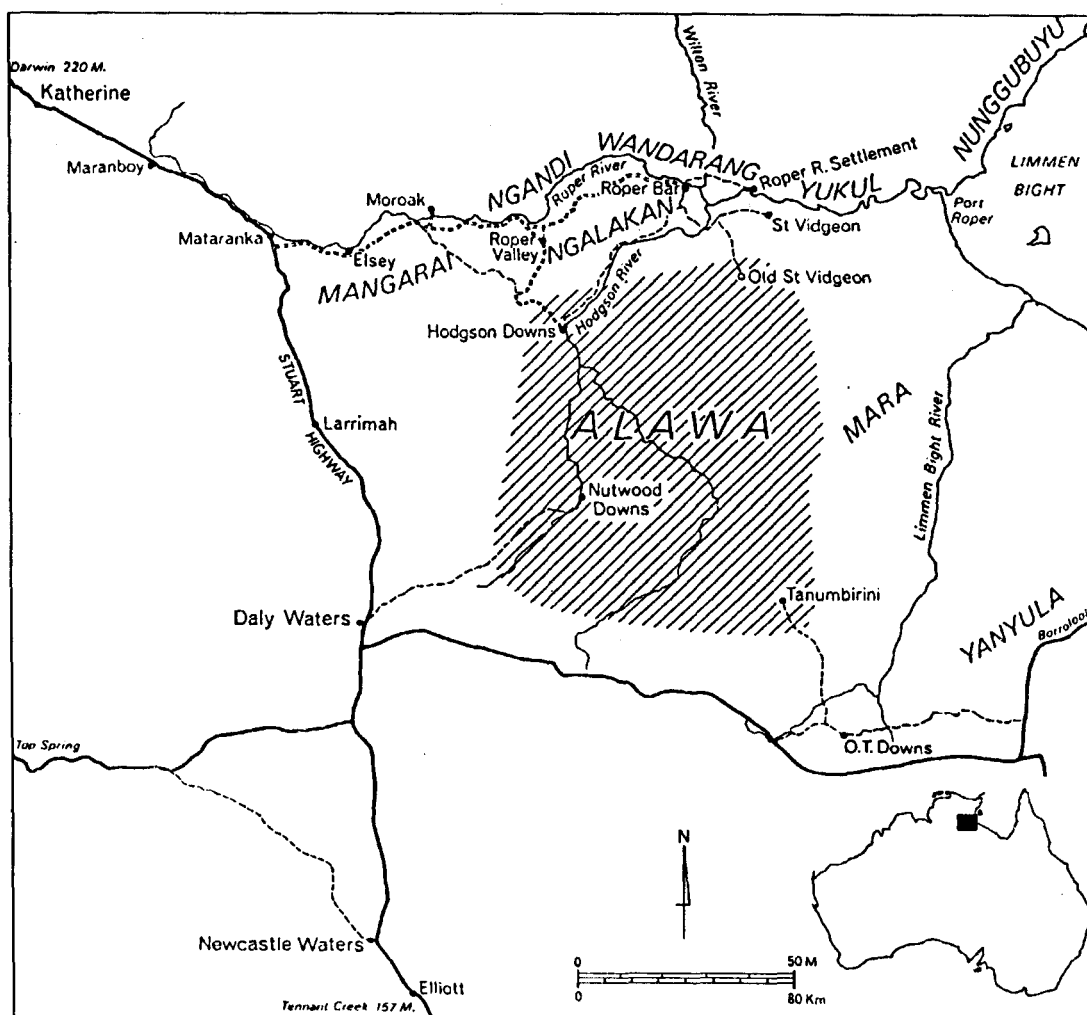


Figure 1: Map of the Alawa Territory

## 1. The Context of the Production of an Alawa Dictionary

### 1.1 Who are the Alawa?

The Alawa, Galawa or Warliburru people traditionally occupied territory south of the present Roper Highway and Roper Valley Cattle Station in the Hodgson Downs, Hodgson River, Nutwood Downs and Tanumbirini areas (see Figure 1). Traditionally numbers were probably under 1000. They had reasonably close affiliations with neighboring groups in neighbouring territories, whose languages shared a considerable amount of vocabulary, and whose grammatical systems were compatible though very different in forms. Their territory has been described as 'semi-desert', rainfall generally being almost always confined to the 'wet' from November to April.

### 1.2 Language Structure and Phonology

The language is a non-Pama-Nyungan language, highly inflected. Feminine gender for humans and introduced animals is marked by a prefix (except that the word for 'sun' is feminine though unmarked); many male kinship terms are also marked with a prefix. Cases are distinguished by suffixation and, if a gender prefix is present, by a change to this prefix as well.

Verbs can consist of an 'auxiliary' of which some have definable meanings (e.g. 'go', 'come', 'begin to', 'give, show'), or an auxiliary and a preceding verb particle with semantic meaning (e.g. 'run', 'up', 'down', 'speak', 'sick'). Many auxiliaries have no definable meaning. 'Monoreferential' auxiliary is prefixed for subject, with a choice of 12 different person-number combinations, while a 'direferential' auxiliary is prefixed or prefixed and suffixed with a choice of some 60 different subject-object person-number affix combinations. Auxiliaries also have different forms for seven different combinations of tense, aspect and mood. No two auxiliaries follow exactly the same pattern, though there are similarities, so it can be said it is a language with no regular verbs! There are some 26 different auxiliary verbs, though a few are suppletive of one another for different tense-aspect-mood combinations.

Typical of Australian languages, there is no voiced/voiceless contrast in the stops, and there are five contrasting points of articulation for the stops and nasals: bilabial, lamino-aveolar, lamino-palatal, lamino-post alveolar, and dorso-velar. Laterals have three contrasting points of articulation — lamino-alveolar, lamino-palatal and lamino-post alveolar — though the lamino-palatal lateral is rather rare. There are two rhotics, a retroflexed continuant and a flap/trill, and the language has two semivowels, /w/ and /y/. However, there were (until deaths in recent years of the older generation who were born when Alawa was still the main language of the group) a prenasalised series of stops contrasting with the devoiced series. These prenasalised stops contrasted with the devoiced series very clearly in word initial position. The non-acquisition of the initial prenasalised series by younger speakers has meant a reanalysis of the language where there is only one series of stops.

Word initially there is no contrast between alveolar and post alveolar, though phonetically the sound, as heard after a word final vowel, is post alveolar. Only one rhotic, the retroflexed continuant, can occur word initially.

There are four vowels, /a/, /e/, /i/ and /u/. Only the first two can occur word initially without a preceding consonant, and it would seem that /e/ is a relatively recent development from /a/ (and /i/) in certain conditioning contexts (one older speaker alive in 1967 did not use /e/ in

contexts where all other speakers did). Vowel initial words may have derived, not quite so recently, from words beginning with /g/. The language could also be referred to as Galawa, 1967.

### 1.3 The Production of Materials in or about the Language

For all speakers of Alawa alive today, the main language of everyday communication is Kriol, the English-derived creole language which has developed in the last four generations (since about 1900) from a pre-existing pidgin which can be traced back to an early contact jargon attested in the Sydney area as early as 1796, 18 years after the initial white convict settlement was established there.

In a drive to record Australian languages which were going out of primary use in the sixties, I researched this language and produced, as was customary at the time, a grammar and phonology written for fellow linguists. While a number of the speakers of the language were keen to see the language 'preserved' in this way, there was no interest expressed at that time among the Alawa people in reading such a book, and it did not occur to linguists in general to produce a grammatical description or dictionary for the people whose traditional language they recorded. Any language materials produced or envisaged for such a group were of a different nature: primers, collections of stories (short and factual), a short list of common words for schools, and in some cases, translations of portions of the Bible. However, conditions and attitudes have changed in the communities: more of the younger generation are literate, and the realisation has grown that continuing use of the language, and traditional knowledge, is very fragile. Some of the Hodgson Downs people, including two I have been closely associated with, have worked together with members of the Conservation Commission of the Northern Territory to produce an *Alawa Ethnobotany: Aboriginal Plant Use from Minyerri, Northern Australia* (1991), which lists plants and trees traditionally used in various ways, with their uses, and the Alawa names of these flora where such names are still known.

In 1974 and 1975, I revisited the Alawa area to extend recording of vocabulary in the language towards the production of a dictionary. By this stage, demands were increasing from Aboriginal communities for 'return' of materials published in or about their languages and cultures, and copies of published grammars etc. were sent to people in many Aboriginal communities who had either helped in supplying data to white researchers, or were the close relatives of deceased helpers. At that stage, I recorded in manuscript all the words I had collected, with examples of their usage in different utterances. In 1976, I produced a Kriol-Alawa-English word list based on these materials on an ordinary typewriter (see Appendix A). Typewriters with golf ball interchangeable fonts were just beginning to be accessible to researchers like me who were not permanently attached to an institution, and I planned production of a dictionary by this means. However family commitments, plus involvement firstly in research into Aboriginal English in Alice Springs in 1976, and in 1977 work in Lismore on collection and collating of materials on the Bundjalung language (on which I had also worked), then full time appointment to my present institution in 1978 delayed this work. However a few simple readers containing short Alawa texts were produced in this time.

I then planned production of a dictionary using an Osborne 1 computer. But work was further delayed a few years, and then obsolescence, updating and problems with the computer again intervened. My attention was also divided between the urgent need to produce an Alawa dictionary, and the equally pressing need to produce a dictionary or dictionaries to cover the various Bundjalung dialects.

Progress on both these dictionary projects, with the help of a grant to cover typing assistance, has been considerable in 1992, with a dictionary to cover one of three large segments of the Bundjalung territory near completion, and the computer-readable corpus of the Alawa dictionary almost doubled as of September 1992. The long delays have brought improved technology and printing, as samples in the Appendixes show. The time has also allowed for some consultation with Alawa people on how they want a dictionary set out, and how they want word spelt so, that a better final product is likely to result within the next 6-12 months.

#### 1.4 Literacy Levels among the Alawa People

A number of middle-aged Alawa people are functionally illiterate, including one of the present most knowledgeable speakers of the language. However some, including older and middle aged people, are quite literate in English, and those in their twenties and younger have had varying levels of schooling, some completing high school or continuing further to train as teachers. A small minority have gained literacy through Kriol, a notable example being the current Anglican minister at Minyerri (Hodgson Downs), Rev. Nathaniel Farrell. Currently among a sizable proportion of the population the Kriol *Holi Baibul* (The New Testament, plus significant sections of the Old Testament) is a popular book. To a lesser extent the people read the *Kriol Song Buk* and the *Alawa Song Buk*, Christian songs in Kriol and Alawa respectively. Although most songs are sung from memory, literacy skills are used in the composition of these songs.

#### 1.5 Linguistic Interest in Alawa

As noted above, Alawa is a language of the non-Pama-Nyungan family or super-family, a group of Australian languages which stem from an older source than the pan-Australian Pama-Nyungan family. While having affinities with neighbouring non-PN languages Mara, Mangarayi, and Warndarang, it differs in a number of respects. This group of languages is also somewhat close to the area where current hypotheses suggest Pama-Nyungan originated. Alawa has a number of cognates with distant Pama-Nyungan languages such as Aranda and Bundjalung, and the long overdue production of the Alawa dictionary is eagerly awaited by a number of other linguists who, like myself, are interested in refining the relationships among Australian languages. The number of cognates may be typical of any distant Australian languages or it may be significantly different. Currently Alawa people have ceremonial and social contact with Yanyuwa, a Pama-Nyungan language separated from the Alawa territory by the intervening Mara territory. Yanyuwa was at one stage taken to be a non-PN language, but is now known to be a somewhat aberrant PN language.

The perception of Kriol has also changed since my initial work on Alawa. This led to the first short linguistic description of the language (Sharpe 1975), the raising of awareness of white officialdom that 'English' or Pidgin English spoken in the area was not just the speakers' best approximation to standard English but had its own system, and the introduction of bilingual education in Kriol and English in one of the community schools. Work by Sandefur on the language, Bible translation, dictionaries, the *Kriol Kantri* series of Sesame Street-like videos, and the language's distribution and use across the north, as well as the definitive work by Harris on its historical origins (1986) have increased our understanding of the language and its derivation manifold, and have had a corresponding impact on the status of the language in the eyes of its users. From being a 'rubbish lingo' in the perceptions of some of its native speakers, it has become a language used with pride, seen as a pan-Aboriginal language of the North Australia, sanctified by bilingual education at Barunga, by Bible translation, and by its use in a Sesame Street style video series. Murtagh's research (1979) which compared English speaking abilities

and language attitudes of Kriol speaking children schooled bilingually or only in English also suggested the advisability of recognising Kriol.

This then is the context in which decisions about an Alawa dictionary need to be placed.

## 2. Decisions in the Production of an Alawa Dictionary

Decisions needed to be made about what languages should be included in the orthography for the dictionary (including any 'exotic' symbols), how 'standard'/complex/simple the English descriptions should be, whether scientific names of flora and fauna items should be included (and if so, how these could be confirmed), what cultural information needed to be included, whether and to what extent example sentences and phrases should be used, whether illustrations would be helpful or necessary, what alphabetisation conventions should be followed, how to list auxiliary verb stems and stems of gender- or number-prefixed stems, whether to list borrowed words or words adapted from other languages, font sizes and styles, general layout, and what compromises could and should be made for different groups of readers. And, having made these decisions, or defined the parameters for these decisions, a suitable format and programs for achieving this with the computer can be decided on.

### 2.1 What words to Include

As the language is no longer in active use, all words found in the data, even if there were some uncertainties about them, are to be included in the dictionary.

### 2.2 What languages to Include

It was early decided to include Kriol as well as English in the dictionary, for three main reasons. Firstly, if Alawa people were going to find the dictionary of use to them, it was advisable to have both glosses into their most familiar language, Kriol, and a Kriol finder list for Alawa words. Secondly, the production of a triglot master list would provide a database for any future productions of Kriol-English dictionaries, as well as showing creolists the probable source of a number of words of non-English origin in Kriol. (It should be noted here also that some of the Kriol I obtained in my work on Alawa was more conservative than the Kriol studied and described by Sandefur, which can prove useful for any historical work.) Thirdly, a lot of the description of words, texts and culture I obtained was in Kriol rather than English, or in English with a heavy Kriol flavour. Any translation, adjustment or 'correction' into schoolbook English increases possible distortions of the meaning inherent in the original wording.

### 2.3 Orthography

In my *Alawa Phonology and Grammar*, I used a technical orthography that used one unitary symbol for each phoneme, using **b**, **d** and **g** for the prenasalised stops, and **p**, **t**, **k**, etc. for the devoiced stops. The **ŋ** and **ñ** symbols were also used, which proved useful in neatly differentiating some sequences of phonemes in the language (e.g. **ŋ**/**ng**, **ñ**/**ny**) which are more messily distinguished in the practical orthography which was eventually chosen.

In the sixties, when I showed various systems of spelling to some mature literate people, there was no doubt in their minds that the symbols **b**, **d**, **rd**, **j**, **g** best represented in 'English' spelling the sounds of the devoiced stops, rather than **p**, **t**, **rt**, **k** etc. Within the next 15 years, the choice of orthography for Kriol confirmed this choice, and it also became clear that the sensible choice was to follow the Kriol spelling conventions already established. This ruled out

any 'exotic' symbols such as **ŋ**. Having since struggled with the extra complications use of this symbol introduces into the Bundjalung dictionary production, I heaved a sigh of relief.

I considered modifying the Kriol spelling conventions in one respect. As most Kriol words, especially those seen in any Bible translations, are English-derived, few words end in the lamino-palatal nasal /ny/. A larger proportion of Alawa words do so, and as almost all literate Warliburru (or Alawa) gained initial literacy in English, there was the possibility that a word-final **ny** could be read as the **ny** in 'any'. An Alawa schoolteacher, with whom I discussed this, agreed that the reversal **yn** word finally was a wise choice. However, as this would put this dictionary out of step with other dictionaries in neighbouring languages, I have now decided to retain the **ny** format throughout for this phoneme. Word-initial alveolar/post-alveolar stops, nasals and laterals have also been symbolised as **d**, **n**, **l** respectively, though they phonetically belong with the sounds symbolised orthographically as **rd**, **rn** and **rl**. Words with sound sequences which are ambiguous, using the practical orthography, have a note in parentheses to indicate what the sequence actually is. For example, (**n.g**) indicates a lamino-alveolar nasal followed by a /g/, whereas (**ng**) indicates the dorso-velar nasal (**ngg** unambiguously represents the homorganic dorso-velar nasal-stop sequence or prenasalised stop; (**n.j**) and (**nj**) indicate the lamino-alveolar nasal plus lamino-palatal stop, and the lamino-palatal prenasalised stop or nasal-stop sequence respectively.

#### 2.4 Scientific and Technical Names

Scientific names of course appeal to nature lovers, botanists and zoologists. They are almost certainly unnecessary and distracting clutter to the Alawa of today. Even many 'official' English names are not used by either whites or Aborigines in the area. For example, the River She-Oak, *Casuarina cunninghamiana*, is referred to as the **river whistling tree** (or its Kriol variant **riba wisling tri**). Despite this, scientific names (where they can be determined) have been included in the English field in the Alawa-Kriol-English and English-Alawa-Kriol sections. They will be italicised to set them off from English names and text.

There are other items where the colloquial English used by both Aborigines and whites of the area may use a different word or phrase to standard English. Where the referent is clear, both the local and the standard English name is listed, but in many cases there is more likelihood that the standard English speaker will understand the local form than that the local person will get a clear meaning from the standard name or gloss.

#### 2.5 Cultural information to be included

In general, any Alawa person using the dictionary will not need an explanation of a cultural practice which is still in place or has been in effect until recently. Nor will such a person need to know, for example, that lilyseed is a food. On the other hand, the outsider (such as the non-local living white person or linguist or anthropologist) may not know these things and will benefit from as detailed account as possible of what is happening or might happen. But it might also interest Alawa people to see how such a practice is described in standard English. Hence, for such items, explanations are geared towards the culturally illiterate, and are given in English.

#### 2.6 Example Sentences and Phrases

Example sentences and phrases, with glosses in Kriol and/or English or a mixture, are included. Abstract grammatical explanations are not a genre Alawa people use, and even for people who do, an example is far more effective. Examples are chosen to illustrate meanings

of words, their grammatical collocations, inflection, and cultural practices, with a few more thrown in for good measure.

## 2.7 Illustrations

Small illustrations will be used sparingly where the illustration or diagram is a more economical way of ensuring the meaning of a word or size or shape of a leaf or seed is accurately conveyed.

## 2.8 Alphabetising Conventions

In general, the English alphabetisation is used as a guide. However, within the nasals and laterals, it was deemed advisable to put the post-alveolars together after the lamino-alveolars, lamino-palatals together next, and velars next again. For the stops, the post alveolars are listed together after the lamino-alveolars. The trilled rhotic (symbolised **rr**) is listed after the retroflexed continuant, as in some words it is uncertain which one is present. In some words in the language, one person's idiolect has a lamino-alveolar stop or nasal. For the 'foreign' linguist, errors in hearing can also compound possible misspelling, which adds to the advisability of having lamino-alveolars and post alveolars listed adjacently to each other.

A further decision needed to be made on how to alphabetise words with initial prenasalised stops. Some of these had related words (usually verb particles) identical except in having an initial devoiced stop (eg **nggawil** 'gorge', **gawil-narla** 'he goes through (a gorge)' **nggabul** 'cooked', **gabul-neni** 'he roasts (it)') In addition, the prenasalisation of initial stops is lost in the 'light' pronunciation of such words by increasing numbers of younger generation speakers. It seemed wise therefore to alphabetise words with prenasalized stops with those with the corresponding devoiced stops.

The following alphabetical order is therefore used:

**a, mb** (word initially), **b, nd** (word initially), **d, rd, e, ngg** (word initially), **g, i, nj** (for the word initial prenasalised lamino-palatal stop), **j** (for the lamino-palatal stop), **l, rl, ly, m, n, rn, ny, ng, r, rr, u, w, y**. Within words, the prenasalised stops are alphabetised as nasal-stop sequences.

In the occasional borrowed English or Kriol word whose phonology has not assimilated to the traditional Alawa phonology, other letters are alphabetised as in English.

For producing a computer listing somewhat like this ordering without too much searching and re-arranging, the initial keying in of data used the following conventions:

**b**=for initial **mb**; **d**=for initial **nd**; **j**=for initial **nj**; **g**=for initial **ngg**. (The frequency of these words is relatively low, and some manual reordering has been done rather than expending time on a computer program to do this.) **dx, lx, nx** for the retroflexed consonants; **j, ly, ny** for the lamino-palatal consonants; **nz**, for **ng**, **rz** for **rr**.

The Consistent Changes program developed by SIL has been used to make changes of **b**= to **mb**, **dx** to **rd**, etc.

## 2.9 Auxiliary Verb Stem and Prefixed Noun Stem Listing

Dictionary entries for auxiliary verbs and gender-prefixed noun stems required some deliberation. My preference, as a linguist, was to list the stem of the word, though this was not always easy for the auxiliary verbs, especially the even more irregular ones such as **go**. Fellow linguists would, no doubt, also endorse this practice. However this almost certainly would have created problems for the Alawa people.

For perhaps three auxiliaries, the second person singular imperative form is the auxiliary stem; for more of them the form changes for the imperative or, if the auxiliary is direferential, a pronominal prefix occurs. Also only nine of the auxiliaries have meaning when used alone. The others will then only be listed in the grammar or be following a verb particle listed in the dictionary.

I have therefore chosen to use the third person singular masculine prefixed form as the 'list' form in the dictionary for all auxiliaries, unless this is ruled out semantically. I have also chosen to list all auxiliaries as such in a separate table in the dictionary. Within the body of the dictionary they are only listed following a verb particle. In these days of caution about 'sexist' language, this decision needs defending. Firstly, some verbs have a 'dummy' subject, a meaningless non-personal third person masculine prefix. Secondly, a few activities (such as spearing animals) are gender exclusive. (While my language teacher cheerfully accepted me saying 'I speared a kangaroo', he rejected 'she speared a kangaroo'!) Thirdly, the masculine gender is more widely used, as it covers all persons, animals and things except for female humans and introduced animals. Finally, for the direferential verbs, third person singular masculine is sometimes signalled by zero prefix (depending on the form of the auxiliary, whether vowel or consonant initial) and, for monoreferential verbs, it is one of the shorter prefixes in actuality, and one of the two shortest orthographically.

For gender or number prefixed nouns or adjectives, I have decided to list both the stem and the nominative case affixed form. Thus 'two' is found as **warrini** and **yirrwarrini**; 'woman' as **girriya** and **an.girriya**; 'son' as **winya** and **nawinya**; and 'daughter' as **binya** and **anbinya**, when the Alawa-Kriol-English section of the dictionary is consulted.

## 2.10 Borrowed and Adapted Words

Despite the expressed preference of a couple of the speakers, I have included all examples of borrowed words that I have encountered in use between Alawa people when speaking Alawa, whatever their source language, drawing the line only at code-switched phrases or sentences from Kriol or English. If the decision were made to exclude borrowed words, or certain borrowed words, many difficult decisions would need to be made. Some words are declared by speakers as being from Yukurl, Mara, Gudindji or English, while other speakers are not aware of this. A so-called Yukurl word may have been common to both languages for an indefinitely long time, and is perhaps identified as 'from' that language only because it is also used in that language. I have, however, given alleged or obvious (in the case of English borrowings) sources of all words claimed as from other languages. Compared with the neighboring Mangarayi people, the Alawa have seemed more inclined to borrow words for new equipment or concepts, whereas the Mangarayi have been more inclined to adapt the meaning of a suitable Mangarayi word.

### 2.11 Size and Style of Fonts

With today's access to laser printing, high quality good contrast print can be produced, a vast improvement on dictionaries or grammars and dictionaries produced up to a few years ago in the first flood of type-it-yourself desktop publishing. Up until a few years ago, the choice of a larger font seemed advisable, partly because literacy skills were often lower than for the white population, and also because of lack of good lighting in the evening in all homes. Although lighting has improved, many interested in consulting the dictionary are long sighted and becoming more so as they age. An Alawa dictionary needs to compete with printed materials in Kriol already accessible to people of the area, of which the Kriol *Holi Baibul* is the most widely known. While its print has reduced in size from the earlier editions, it is still similar in size to English large print books - 14 point, and more recently 12 point (with a few notes in smaller print, see Appendix B). The font should preferably be one with serifs, as this adds to the distinctiveness of the letters.

As the dictionary is triglot, some contrast in font or style will contribute to separating the languages used in the entries, and perhaps separating notes on the word from the glosses and examples. However, I have been a little wary of using italics, as it is not as easily read as normal type. With this in mind, the fields for initial keying in of the data were chosen and, although some decisions were later revised, the fields chosen have left possible choices in formatting without unduly extensive need for 'hand' editing. Example printouts are shown in Appendix C

### 2.12 General Layout

Two-column format has now been decided on, after advice from others involved in dictionary production. A separate short section with pronunciation guide and grammatical notes, as well as a section on the cultural and geographical setting of the language will be incorporated.

### 2.13 Design for Different reader groups

Factors to be considered in making the best compromise for different readers have already been discussed under a number of the points above. However the decision was made not to produce domain listings in the dictionary, although these can be printed out from the computer master list for flora, fauna, fish, tools, etc. as special purpose lists.

## 3. The Format of the Computer Master List and Dictionary

Backslash codes were used to mark the various fields in the computer master list. They are:

- \a Alawa word
- \b type of word (noun, demonstrative, etc.)
- \c semantic domain
- \d Kriol gloss
- \e Kriol alphabetical entry
- \f English gloss
- \g English alphabetical entry
- \h any notes on the word or its use
- \y a marker inserted in this field means an illustration is to be added
- \i Alawa example
- \k gloss of example into English and/or Kriol; further examples

\l source of word (speaker, document, etc.), also a note if the word is claimed to be borrowed into the language.

Subsequent working with this format has shown that, for my purposes, fields \i and \k could be collapsed into one field. The fields used, and their ordering, for the various sections of the dictionary are as follows:

Alawa-Kriol-English section: \a, \b, \d, \f, \h, \y, \i, \k

Kriol-Alawa-English section: \e, \a, \f, \h (edited)

English-Alawa-Kriol section: \g, \a, \b, \d, \h

In my original manuscript dictionary, from which data is being entered, most words are ordered by semantic domain, so that domain listings can be made from the domain computer files before blending them for the dictionary.

SIL's Consistent Changes program has been used to delete unwanted fields and to re-order them, and Michale Hore's WordFormat program has been used to produce different fonts, sizes and styles. Indenting lines, producing a two column page, and justifying can then be simply done with Microsoft Word. Proposed style of printout is shown in Appendix C.

## Appendix A: Kriol-English-Alawa 1976 Typescript

3

bab--ban

## B

- baba (kn) //brother, sister. baba, bababa, an'bababa //older brother, older sister, /olda baba, olda braja, olda sista; libili, //younger brother or sister, narli'balnga //my younger brother, an.garli'balnga //my younger sister; ngulunggal // eldest brother or sister.
- bab bab, pap pap, lilwan dog (n) //small dog. aju.
- babard, berd (n) //bird, any kind. /babard bin jinginad na. ju'legi.
- bad, -bat (clitic) //-ing, continuous suffix. /im bin megin //he made it; /im bin megimbad //he was making it (but it's not finished). (G).
- bafalo (n) //water buffalo. wali, manaburru (M,Y).
- bagi, bega (n) //tobacco, cigarette, etc. jumbagu, bega.
- bage, bako (v,n) //vomit. //see /bako.
- baibul baibul, garrim spot spot (adj) //piebald, spotted, variegated. njilmi njilmiwarr, buyu buyu //spot spot.
- baibul brim, blekbrim garrim spot spot (n) //Norman River Grunter, Scortum ogiby. gulubuju.
- baibal snek (n) //rock snake (non poisonous). bubunarra.
- baidim (vt) //bite. gul-neni /im bait(im) yu; ganjal-namirli /im ganjal, im baidim bla bregim, //break by biting.
- baidimab (vt) //bite off. ganjal-namirli /in ganjal, baidimab, baidim bla bregim.
- baimbay (time) //later, bye and bye. mbarda.
- baindin, faindim (vt) //find. /maidbi yunmi baindim mowa naja trak; im bin faindim jad dubala men. dul-anganna /imin luk, imin faindim.
- bait (v) //bite. //see /baidim.
- bajdam, basdam (time) //before, in the past, earlier, first. /mista smij bin bajdam //Mr. Smith was (there) first, at the beginning. banga /bajdam; mengi mengi /oldendaim.
- bajimab (sp) (vt) //fetch, pass up, get. /bajimab kwikbala, maidbi im gedawe; melabad bajimab bla yu? //shall we get it for you? wird-garnu! /yu bajimab!
- bajimbek (vt) //bring, fetch. erligunu /im bajimbek na; diwu-yargarnu /bajimbek garri plen, //bring by plane.
- bak (vi) //bark. /dinggo nomo laiki bak. aju ngalg-nemberli /pap pap bak bak.
- bak (n) //bark of tree. larlgan //bark of tree; yalanu //paperback bark.

Appendix B: Excerpts from Kriol *Holi Biabul*

## Earlier Version

## Luk 2

## Deibin kolum im neim Jisas

<sup>21</sup>Bambai na wen det beibi bin wan wik ol, deibin deigim im blanga sekamsais im, en deibin kolum im neim Jisas. Det neim na det einjul bin gibit im bifo im mami Meri bin abum im.

## Beibi Jisas langa serramoni pleis

<sup>22,23</sup>Bambai na det taim bin kaman blanga Meri en Josef blanga abum det serramoni blanga meigim Meri fri afta imbin abum det beibi. God bin gibit det lau blanga det serramoni langa Mosis, en imbin gibit najawan lau deya du. Det lau im tok det mami garra gibit det feswan boiwan beibi langa God.

Wal dubala bin deigim det lilboi langa det taun kolum Jerusalem blanga gibit im langa God, <sup>24</sup>en

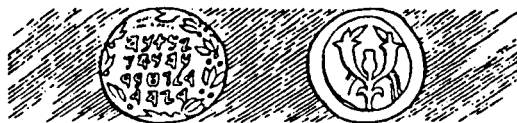
## Later Version

1404

## Fes Timathi 6

wed, en detkain agamin na oldei meigim pipul jelas gija en agamin gija. Detkain agamin oldei meigim pipul toktok en jinggabat olkainwei blanga enibodi, <sup>5</sup>en detkain agamin oldei meigim pipul kipgon faidabat, dumaji dei nomo garram gudwan main en dei nomo sabi det trubala wed.

Wal detkain pipul na reken dei garra jidan ritjwan dumaji deibin meigim miselp kristjan.



<sup>6</sup>Wal im trubala wen wi jidan kristjan, wi garra jidan ritjwan. Bat nomo atsaidwei. <sup>7</sup>Wi garra jidan ritjwan insaidwei. If wi nomo wori en jinggabat blanga ola enijing, wal wi garra gridi filing blanga olabat garra meigim olabat jidan brabli nogud raidap det filing garra binijimap olabat laif, dumaji wen

Appendix C: Excerpts from the New Alawa-English-Kriol Dictionary

The English-Alawa-Kriol Section

**stomach (inside part)** nggunu *n*  
*binji (la insaid)* after  
 cutting down nggunjal,  
 splitting open, nggunu  
 inside part of luma, not  
 liver

**stomach (outside)** nggunjal  
 (nj.) *n beli, binji - ajad,*  
*ebribit* also luma, 'front,  
 outside of binji'; also for  
 palm of hand

**stomach (outside)** luma *n binji*  
*- ajad pat = nggunjal;* cf  
 nggunu inside part

**strength** munda (murnda) *n*  
*munda, sinyus*

**sweat** mbuwul *n swet, skin, tes*  
 underarm sweat  
 (K,I,Ch) or everywhere;  
 I. commented ninda  
 ngarrmarl 'here armpit';  
 mbuwulwarr 'tasty',  
 mbuwulwanda 'tasteless'

**sweat** ngurrwany *n swet* on face  
 (K,I,Ch) or body

**taste** mbuwul *n swet, skin, tes*  
 underarm sweat  
 (K,I,Ch) or everywhere;  
 I commented ninda  
 ngarrmarl 'here armpit';  
 mbuwulwarr 'tasty',  
 mbuwulwanda 'tasteless'

**tears** ngaluwu *n wada bla ai*

**teat, breast milk** ngabulu *n tit,*  
*milk*

**testes** jagurl *n Mara word*

**thigh** ndula *n leg*

**thin** murarr, murarru *n jikwan,*  
*jinwan*

**throat** birlbarr, mbirlbarr *n*  
*throt, winpaip =*  
 mbirlbarr

**thumb, big toe** jawunggil,  
 jirggay, murdudu *n*

**toenail** rurru *n nel (bla bingga)*

## The Alawa-Kriol-English Section

**agagurra, agaguda, agagunya** *n*  
*lefhen* left hand

**aju** *adj jawa* sour cf aju 'dog'

**alawal (al'awal)** *adv riliwan, prabli* really, properly stress/high pitch seems to be on second syllable eg yarlbun alawal mama 'yarlbun im riliwan daka, lilyseed is a real food'

**arlugu, angarlugu** *adj bobala* expression of nostalgia, pity, self-pity, etc. takes pronoun prefixes, g hardening after an-; applicable to person (alive or passed on), or a place eg 1. ngarlugu, wan.gan ngarlugu bobala mi; 2. an.garlugu 'poor girl', 'poor old thing'

**bab-gewenjilunu, bab-gulngana, bab-ganyana** *vt*  
*gabarrimap* cover (vt), be covered (vi) -neni (vi), -wenyu, -a, -anya (vt) eg 1. murru bab-gerrenjunu 'orait aibin gabarrimap (awus garri peipibak o gras). OK I covered/roofed (the house) (with paperbark or grass).' 2. bab bilanggidji 'cover with a blanket.' bab-neni 'im gabadap, he's covered.' 3. yalanu wird bab-jilenjirlunu 'they get paperbark and put it over the kangaroo (in cooking).' 4. mbalga

bebebedi bab-jilenyunu 'they put earth on top of it.'

**bab-neni** *vi gabadap* cover (vt), be covered (vi) -neni (vi), -weju, -a, -anya (vt); see bab-gewenjilunu

**bab-gangana** *v rabim, kabadap* rub, covered(?) (no aux listed for sense 'covered' Cl) eg (nguliji) bab-gulngana jir-neni ngandarlda 'yu andi rabim weya im jandap la dowa, you will rub (the blood) where it stands on the door'

**bag-neni** *vt rabim* rub eg bag-jeni banga jumirr 'you rub skin'

**bag-neni, bag-gengedenyunu** *vt rabim* rub -neni, -ngada eg 1. bag-jeni banga jumirr 'first you rub the skin'. 2. bag-ngulngedenyunu 'we rub it like brush with paint (cf magirray whitewash, on spear)'

**balajagu** *n* left hander Mara word

**mbalbalbi** *adv slobala (jolobala), sofwan, wikbala, kwaitbala* slow(ly), soft(ly), weak(ly), quiet(ly), connotation of weakness, low or slow eg mbalbalbi ngarl-mimbi 'yu tok slobal/sofwan/kwaitbala, speak more slowly/softly'

## The Kriol-Alawa-English Section

**gabadap** bab-neni vi *cover (vt), be covered (vi)*.

**gabarra** mambumbu, mabubu n *head*.

**gabarrimap** bab-gewenjlunu, bab-gulngana, bab-ganyana vt *cover (vt), be covered (vi)*.

**gelwan, gelwan fayastik** anwundunya n *female fire making stick*.

**gelwan** wundunya (.ny.) adj *female, short, recessed*.

**gem, bif** nggumbi n *meat, animal or fish, edible*.

**get** ged n *gate*.

**gidawei** bayal-gangadanna v *get away, escape (e.g. fish in fish trap)*

**gilinbala** garayarra adj *clean, no dust\**.

**giyaman la jambodi** wul-anganna vt *tell lie, joke, stop (??)*.

**giyaman, dalim laya la sambodi** wurl-anna vt *tell lie to someone, pretend, gammon*.

**giyaman** wul-narla vi *tell lie*

**grab (mun?)** wardangarrin n *curl grub - lava of Black beetle, Heteronychus sancta-helenae*.

**grajim** bard vt *poke something in to make hole*

**grajimat** bang-neni, bang-ganna v *break open, cut, take out*.

**gras - grin gras** wurrigurl n *green grass*.

**gras gadem redwan burdiflawa** murany murayn n *Leptochoa brownii, a grass with purple flower ('necklace')*.

**gras weya imin barn** wurdawura n *burnt grass*.

**gras, botam pat bla wankain gras** diwalunggu, diwalungurr(u) n *ground*

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