SERIES B - No. 15

AN INTRODUCTION TO MARANUNGKU
(NORTHERN AUSTRALIA)

by

D.T. Tryon

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# TABLE OF CONTENTS

<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>INTRODUCTION</strong></td>
<td>vii</td>
</tr>
<tr>
<td><strong>MAP</strong></td>
<td>ix</td>
</tr>
<tr>
<td><strong>LIST OF ABBREVIATIONS AND SYMBOLS</strong></td>
<td>x</td>
</tr>
<tr>
<td>1.0 MARANUNGKU PHONOLOGY</td>
<td>1</td>
</tr>
<tr>
<td>1.1 TABLE OF PHONEMES</td>
<td>1</td>
</tr>
<tr>
<td>1.1.1 CONSONANT PHONEMES</td>
<td>1</td>
</tr>
<tr>
<td>1.1.2 VOWEL PHONEMES</td>
<td>5</td>
</tr>
<tr>
<td>1.1.3 RESTRICTIONS ON PHONEME OCCURRENCE</td>
<td>7</td>
</tr>
<tr>
<td>1.2 PRACTICAL ORTHOGRAPHY</td>
<td>7</td>
</tr>
<tr>
<td>1.3 THE SYLLABLE</td>
<td>8</td>
</tr>
<tr>
<td>1.4 CONSONANT CLUSTERS</td>
<td>8</td>
</tr>
<tr>
<td>1.4.1 INTER-SYLLABIC CLUSTERS</td>
<td>8</td>
</tr>
<tr>
<td>1.4.2 INTRA-SYLLABIC CLUSTERS</td>
<td>10</td>
</tr>
<tr>
<td>1.5 STRESS</td>
<td>10</td>
</tr>
<tr>
<td>1.6 PHONEME FREQUENCY</td>
<td>11</td>
</tr>
<tr>
<td><strong>2.0 THE NOUN AND NOUN MODIFIERS</strong></td>
<td>11</td>
</tr>
<tr>
<td>2.1 NOUN CLASSES</td>
<td>11</td>
</tr>
<tr>
<td>2.2 ADJECTIVES</td>
<td>13</td>
</tr>
<tr>
<td>2.3 DEMONSTRATIVES</td>
<td>13</td>
</tr>
<tr>
<td>2.4 NUMERALS</td>
<td>14</td>
</tr>
<tr>
<td>2.5 POSSESSION</td>
<td>14</td>
</tr>
<tr>
<td>2.5.1 PRONOUN POSSESSORS</td>
<td>14</td>
</tr>
<tr>
<td>2.5.2 COMMON NOUN POSSESSORS</td>
<td>15</td>
</tr>
<tr>
<td>2.6 MODIFIERS IN COMBINATION</td>
<td>16</td>
</tr>
<tr>
<td>2.7 PRONOUNS SUBJECT</td>
<td>16</td>
</tr>
<tr>
<td><strong>3.0 THE VERB</strong></td>
<td>17</td>
</tr>
<tr>
<td>3.1 THE SENTENCE</td>
<td>17</td>
</tr>
</tbody>
</table>

111
<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>3.2 VERB CLASSES</td>
<td>17</td>
</tr>
<tr>
<td>3.2.1 CLASS I - VERBS OF MOTION</td>
<td>17</td>
</tr>
<tr>
<td>3.2.2 CLASS II - VERBS OF PROJECTION</td>
<td>20</td>
</tr>
<tr>
<td>3.2.3 CLASS III - VERBS OF STANDING</td>
<td>21</td>
</tr>
<tr>
<td>3.2.4 CLASS IV - VERBS OF LYING</td>
<td>23</td>
</tr>
<tr>
<td>3.2.5 CLASS V - VERBS OF SITTING</td>
<td>24</td>
</tr>
<tr>
<td>3.2.6 CLASS VI - VERBS OF SAYING</td>
<td>25</td>
</tr>
<tr>
<td>3.2.7 CLASS VII - VERBS OF HOLDING</td>
<td>27</td>
</tr>
<tr>
<td>3.2.8 CLASS VIII - VERBS OF ACTIONS</td>
<td>28</td>
</tr>
<tr>
<td>3.2.9 CLASS IX - VERBS OF BUILDING</td>
<td>29</td>
</tr>
<tr>
<td>3.2.10 CLASS X - VERBS OF CUTTING</td>
<td>29</td>
</tr>
<tr>
<td>3.2.11 CLASS XI - VERBS OF EATING</td>
<td>30</td>
</tr>
<tr>
<td>3.2.12 CLASS XII - VERBS OF SEEING</td>
<td>31</td>
</tr>
<tr>
<td>3.2.13 CLASS XIII - VERBS OF CAUSING MOVEMENT</td>
<td>32</td>
</tr>
<tr>
<td>3.2.14 CLASS XIV - UNASPECTUAL VERBS</td>
<td>33</td>
</tr>
<tr>
<td>3.2.15 CLASS XV - VERBS OF VERTICAL MOVEMENT</td>
<td>34</td>
</tr>
<tr>
<td>3.2.16 CLASS XVI - VERBS OF ARRANGING</td>
<td>35</td>
</tr>
<tr>
<td>3.2.17 CLASS XVII - VERBS OF SENSING</td>
<td>36</td>
</tr>
<tr>
<td>3.2.18 CLASS XVIII - VERBS OF BURNING</td>
<td>36</td>
</tr>
<tr>
<td>3.3 SUMMARY OF AFFIX UNIT MORPHEMES</td>
<td>37</td>
</tr>
<tr>
<td>3.3.1 TENSE MORPHEMES</td>
<td>37</td>
</tr>
<tr>
<td>3.3.2 PERSON MORPHEMES</td>
<td>38</td>
</tr>
<tr>
<td>3.3.3 ASPECT MORPHEMES</td>
<td>41</td>
</tr>
<tr>
<td>3.4 TENSE AND ASPECT</td>
<td>42</td>
</tr>
<tr>
<td>3.4.1 THE NON-FUTURE</td>
<td>42</td>
</tr>
<tr>
<td>3.4.2 THE FUTURE</td>
<td>45</td>
</tr>
<tr>
<td>3.4.3 GENERAL NOTE TO SECTION 3.4</td>
<td>47</td>
</tr>
<tr>
<td>3.5 THE DIRECT OBJECT</td>
<td>47</td>
</tr>
<tr>
<td>3.5.1 NOUN OBJECTS</td>
<td>47</td>
</tr>
<tr>
<td>3.5.2 PRONOUN OBJECTS</td>
<td>48</td>
</tr>
<tr>
<td>3.6 SPECIAL VERB STEMS</td>
<td>50</td>
</tr>
<tr>
<td>3.6.1 CHANGING VERB STEMS</td>
<td>50</td>
</tr>
<tr>
<td>3.6.2 VERB STEMS WITH CHANGING MEANINGS</td>
<td>50</td>
</tr>
<tr>
<td>3.6.3 TRANSITIVE INTRANSITIVES</td>
<td>51</td>
</tr>
<tr>
<td>3.6.4 VERB STEMS PRECEEDING AFFIX UNIT</td>
<td>52</td>
</tr>
<tr>
<td>3.6.5 USAGE OF nala</td>
<td>52</td>
</tr>
<tr>
<td>Section</td>
<td>Page</td>
</tr>
<tr>
<td>------------------------------------------------------------------------</td>
<td>------</td>
</tr>
<tr>
<td>3.7 NEGATION</td>
<td>53</td>
</tr>
<tr>
<td>3.8 THE IMPERATIVE</td>
<td>54</td>
</tr>
<tr>
<td>3.9 COMPETENCE AND INCOMPETENCE</td>
<td>54</td>
</tr>
<tr>
<td>3.10 ABILITY AND INABILITY</td>
<td>55</td>
</tr>
<tr>
<td>3.11 THE DESIDERATIVE</td>
<td>56</td>
</tr>
<tr>
<td>3.12 THE NECESSATATIVE AND PROHIBITIVE</td>
<td>56</td>
</tr>
<tr>
<td>3.13 THE REFLEXIVE</td>
<td>57</td>
</tr>
<tr>
<td>3.14 THE RECIPROCAL</td>
<td>58</td>
</tr>
<tr>
<td>3.15 THE CONDITIONAL</td>
<td>59</td>
</tr>
<tr>
<td>3.16 ATTEMPTED ACTION AND FRUSTRATIVE</td>
<td>60</td>
</tr>
<tr>
<td>3.17 THE PASSIVE</td>
<td>61</td>
</tr>
<tr>
<td>3.18 IMPERSONAL VERBS</td>
<td>62</td>
</tr>
<tr>
<td>4.0 OPTIONAL SATELLITE PHRASES</td>
<td>62</td>
</tr>
<tr>
<td>4.1 LOCATION AND DIRECTION</td>
<td>62</td>
</tr>
<tr>
<td>4.1.1 DIRECTION</td>
<td>62</td>
</tr>
<tr>
<td>4.1.2 LOCATION</td>
<td>64</td>
</tr>
<tr>
<td>4.2 THE BENEFACTIVE</td>
<td>65</td>
</tr>
<tr>
<td>4.3 THE PRIVATIVE</td>
<td>66</td>
</tr>
<tr>
<td>4.4 THE LICITIVE</td>
<td>67</td>
</tr>
<tr>
<td>4.5 THE INSTRUMENT OR AGENT</td>
<td>67</td>
</tr>
<tr>
<td>4.6 MANNER</td>
<td>68</td>
</tr>
<tr>
<td>4.7 ACCOMPANIMENT</td>
<td>68</td>
</tr>
<tr>
<td>4.8 TIME</td>
<td>69</td>
</tr>
<tr>
<td>4.9 INDIRECT OBJECT</td>
<td>70</td>
</tr>
<tr>
<td>4.10 PURPOSE</td>
<td>70</td>
</tr>
<tr>
<td>4.11 CAUSE</td>
<td>71</td>
</tr>
<tr>
<td>5.0 INTERROGATIVES</td>
<td>71</td>
</tr>
<tr>
<td>5.1 WHO? WHOM? WHICH?</td>
<td>72</td>
</tr>
<tr>
<td>5.2 WHERE?</td>
<td>73</td>
</tr>
<tr>
<td>5.3 WHEN?</td>
<td>74</td>
</tr>
<tr>
<td>5.4 WHY?</td>
<td>74</td>
</tr>
<tr>
<td>5.5 WHAT?</td>
<td>75</td>
</tr>
<tr>
<td>5.6 HOW?</td>
<td>75</td>
</tr>
<tr>
<td>5.7 HOW MANY?</td>
<td>75</td>
</tr>
<tr>
<td>5.8 YES-NO INTERROGATIVE</td>
<td>75</td>
</tr>
<tr>
<td>6.0 NON-VERBAL SENTENCES</td>
<td>76</td>
</tr>
<tr>
<td>6.1 NOUN + ADJECTIVE</td>
<td>76</td>
</tr>
<tr>
<td>6.2 NOUN + NOUN</td>
<td>76</td>
</tr>
<tr>
<td>Section</td>
<td>Title</td>
</tr>
<tr>
<td>---------</td>
<td>-------</td>
</tr>
<tr>
<td>6.3</td>
<td>NOUN + POSSESSIVE ADJECTIVE</td>
</tr>
<tr>
<td>6.4</td>
<td>NOUN + NEGATIVE</td>
</tr>
<tr>
<td>6.5</td>
<td>DEMONSTRATIVE + NOUN</td>
</tr>
<tr>
<td>7.0</td>
<td>DEPENDENT CLAUSES</td>
</tr>
<tr>
<td>7.1</td>
<td>DEPENDENT SUBJECT CLAUSES</td>
</tr>
<tr>
<td>7.2</td>
<td>DEPENDENT NON-SUBJECT CLAUSES</td>
</tr>
<tr>
<td>7.3</td>
<td>RELATIVE CLAUSES</td>
</tr>
<tr>
<td>8.0</td>
<td>UNELICITED TEXTS</td>
</tr>
<tr>
<td>8.1</td>
<td>TEXT 1 - HUNTING</td>
</tr>
<tr>
<td>8.2</td>
<td>TEXT 2 - LIFE STORY</td>
</tr>
<tr>
<td>8.3</td>
<td>TEXT 3 - HUNTING</td>
</tr>
<tr>
<td>8.4</td>
<td>TEXT 4 - THE GOOSE HUNT</td>
</tr>
<tr>
<td>8.5</td>
<td>TEXT 5 - CIRCUMCISION</td>
</tr>
<tr>
<td>8.6</td>
<td>TEXT 6 - DEATH</td>
</tr>
<tr>
<td>9.0</td>
<td>LEXICON</td>
</tr>
<tr>
<td>9.1</td>
<td>MARANUNGKU-ENGLISH</td>
</tr>
<tr>
<td>9.2</td>
<td>ENGLISH-MARANUNGKU</td>
</tr>
<tr>
<td>BIBLIOGRAPHY</td>
<td></td>
</tr>
</tbody>
</table>
INTRODUCTION

Maranungku is a language spoken in the Daly River area of the Northern Territory of Australia. The traditional home of Maranungku speakers is the area around Elizabeth Downs Station, although nearly all of the aborigines of this region have migrated to mission and commercial centres between the Daly River and Darwin. Maranungku is a member of the Daly Language Family, a map of which is shown in Figure I. Its speakers number about fifty only, although it is fairly widely understood throughout the area, especially by older people.

No previous study has been made of Maranungku, although wordlists have been gathered by Capell for a number of the members of the Daly Language Family. Stanner also made notes on the Daly River languages during the course of his anthropological studies of these people.

The material for this study was collected during fieldwork in the Daly River area from July until October 1967, and from March until July 1969. A total of approximately four months of this time was devoted to the study of Maranungku. Slightly more than 500 minutes have been recorded on tape. All of the material used in this description, with the exception of the verb paradigms, is taken from spontaneous unelicited utterances by Maranungku speakers.

This description has been written without technical terms wherever possible, since it will be of use to non-linguistically trained workers in the Northern Territory. Phonetic symbols have been eliminated in all sections except the phonology, and a practical orthography substituted.

During the course of the study of the Maranungku language I have become indebted to many people and institutions. First I must thank the Australian Institute of Aboriginal Studies whose grants made the necessary fieldwork possible. I tender my sincere thanks also to the Department of Social Welfare in Darwin and in particular to the Director, Mr H.C. Giese, the Assistant Director, Mr E.P. Milliken and to Mrs Anita Campbell. My gratitude must also be expressed to Messrs L. Wilson and D.P. Campbell for their untiring and unfailing
co-operation. To Father O’Corrigan of the Daly River Mission and to Mr T. Millikens of the Delissaville Settlement, a most sincere thank you for your kindness and hospitality. Most of all, I am indebted to my many aboriginal friends, especially to my principal informants Micky Moreen, Nym Balwani and Tommy Ngalwan, for their continued encouragement and great patience at all times. To the many other people who assisted in countless ways, unnamed but certainly not forgotten, I express my most sincere thanks and gratitude.

At the Australian National University I must thank my colleagues S.A. Wurm and D.C. Laycock for their helpful comments and suggestions during the preparation of the manuscript.

This description of Maranungku is only an introduction to the language, and deals with the structures used commonly in everyday speech. It is hoped, however, that it will stimulate Europeans working in this area of Australia to learn the language and at the same time serve as an introduction to the languages of the Daly Family in general.

D.T. Tryon
Canberra 1969.

---

1 This description updates the notes on Maranungku published in Tryon (in press), based on work carried out in 1967.
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<thead>
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<th>Meaning</th>
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</thead>
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<td>+</td>
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<td>±</td>
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</tbody>
</table>


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1.0 MARANUNGKU PHONOLOGY

As this 'Introduction to Maranungku' is of interest to non-linguistically trained workers in northern Australia, the grammatical description of the language will, as far as possible, avoid technical terms. The first section, on phonology, however, contains phonetic symbols. Once the sounds of Maranungku have been described, a practical orthography is introduced and will be used throughout the rest of the book.

1.1 TABLE OF PHONEMES

(a) Consonants:

<table>
<thead>
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<td>n</td>
<td>̃n</td>
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<td>Semi-Vowels</td>
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**TABLE 1**

(b) Vowels:

<table>
<thead>
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<th>Back</th>
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<tr>
<td>High</td>
<td>i u</td>
<td></td>
</tr>
<tr>
<td>Low</td>
<td>a</td>
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</tbody>
</table>

**TABLE 2**

1.1.1 Consonant Phonemes

The Maranungku consonant phonemes and their allophones are as follows.

/p/ has allophones [p] and [b]

(a) [p], a voiceless unaspirated bilabial stop, occurs word initially and finally and in consonant clusters before /m/ and /t/ e.g. /piya/ [pija] head
/pɒkʊ/ [pɒɡo:] woman
/tæp/ [tæp] many
/tvɪpmə/ [tvɪpma] black
(b) [b], a voiced lenis bilabial stop, occurs elsewhere.

\[\text{e.g.} \]
/aʔa/ [ʌbə] who?
/kʌmpu/ [kumbo:] foot
/tvælpər/ [tvælbo] goose
/t/ has allophones [t - d - θ - ð]

(a) [t], a voiceless unaspirated alveolar stop, occurs word initially and finally, and in consonant clusters before /ŋ/ and /ɾ/.

It alternates with [θ] in word initial position.

\[\text{e.g.} \]
/tʌmən/ [tʌmən] bandicoot
/tɑʔ/ [tɑ] thigh
/pɑt/ [pɑt] to throw
/atɡɑl/ [ʌtɡɑl] to answer

(b) [d], a voiced lenis alveolar stop occurs elsewhere

\[\text{e.g.} \]
/aɾtɑn/ [aɾdan] shark
/mʊntɑk/ [mʊndak] old

[d] alternates with [ð] intervocally and after /n/. It has not, however, been observed with /tvɪnta/ spear and /kɑntu/ man. Only in one instance have [d] and [ð] been found to contrast, namely [ŋəʊe] daughter and [ŋəde] I shall sit. It is possible that [ŋəde] is a borrowing from the neighbouring Brinken-Wogaity Group, where a dental/ alveolar opposition is maintained.

/tv/ has allophones [tv] and [dv].

(a) [tv], an alveo-palatal voiceless affricate, occurs word initially and finally.

\[\text{e.g.} \]
/tvɪpmə/ [tvɪpma] black
/tvæŋi/ [tvæŋe] ear
/puvtv/ [puvtv] not to know

(b) [dv], an alveo-palatal voiced affricate, occurs elsewhere.

\[\text{e.g.} \]
/atvəwə/ [ʌtvəwə] urinate
/kʊtvələ/ [kʊtvələ] today

/k/ has allophones [k] and [g]

(a) [k], a voiceless unaspirated velar stop, occurs word initially and finally, and in consonant clusters before /m/, /ɾ/ and /w/.

\[\text{e.g.} \]
/kɑntu/ [kɑndo:] man
/kɑt/ [kɑt] to cut
/kɪyɪk/ [kɪyɪk] sun
/lækms/ [lækms] wet
(b) [g], a voiced unaspirated velar stop, occurs elsewhere.

e.g. /paku/ [pæku:] woman
     /nankuŋ/ [næŋkuŋ] he

In some cases, with the stop series, the normally voiced consonant in intervocalic position is unvoiced. This has been interpreted for purposes of this study, as a manifestation of gemination, and is based on the voiceless quality of stop clusters. (See below, 1.4).

e.g. /ŋu̯pmai/ [ŋu̯pmai] morning
     /ŋatta/ [ŋat̪ta] house
     /wakkar/ [wakkar] fish
     /witi̯tṿin/ [witi̯tṿin] kind of pine tree

Geminate consonants also occur with [m] and [n].

/m/, a bilabial nasal resonant, has only one manifestation, [m].

e.g. / mata/ [mæt̪a] dual indicator
     /miya/ [mi̯ya] food (vegetable)
     /nimpi̯m/ [nimpi̯m] you singular
     /t̪im/ [t̪im] to bury

/n/, an alveolar nasal resonant, has only one allophone, [n].

e.g. /nat̪la/ [nætl̪a] good
     /pæn̪na/ [pæn̪na] dust
     /pbanan/ [paban] mate
     /wun/ [wun] excrement

/ŋ/, an alveo-palatal nasal resonant, has only one allophone, [ŋ].

e.g. /ŋu̯k/ [ŋu̯k] to tell lies
     /ŋu̯nuk/ [ŋu̯nuk] to smell
     /miyi̯tiŋ/ [miyi̯tiŋ] two
     /nankuŋ/ [næŋkuŋ] he

/η/, a velar nasal resonant, has only one allophone, [ŋ].

e.g. /ŋal/ [ŋal] mouth
     /ŋurt̪ŋi/ [ŋurt̪ŋe] emu
     /t̪ymŋi/ [t̪ymŋe] ear
     /yaruŋ/ [yaruŋ] to stand up

/l/, a voiced alveolar lateral resonant, has only one allophone [l].

e.g. /læri/ [læ̯ri] to be happy
     /malə/ [malə] snake
     /palət/ [palət] open ground
     /pal/ [pal] to break

/w/, a voiced bilabial median resonant, has only one allophone [w].

e.g. /wat/ [wat] to walk
     /wu̯t/ [wu̯t] to give
     /awa/ [awa] meat
/puwaw\: [puwaw\] big
/paw/: [paw\] to lack

/y\:/, a semi-vocoid, has only one manifestation, [y].
  e.g. /yara\:/ [yara\] child
  /yiri\:/ [yiri\] tomorrow
  /miya\:/ [miya\] vegetable food
  /wakay\:/ [wakay\] to finish

/r\:/, a vocoid alveolar median resonant, has only one manifestation, [r].
  e.g. /ra\:/ [ra\] fat
  /ara\:/ [ara\] gum tree species
  /yara\:/ [yara\] child
  /nr\:/ [nr\] penis

/r\:/, a trilled alveolar median resonant, has only one manifestation, [r].
  e.g. /ara\:/ [ara\] tibia
  /yara\:/ [yara\] pandanus
  /tar\:/ [tar\] thigh
  /mar\:/ [mar\] hair

/r\:/ does not occur in word initial position.

1.1.1.1 Table of Minimal Contrasts (Consonants)

The following is a selection of minimally contrastive units:

<table>
<thead>
<tr>
<th>Consonant</th>
<th>Word</th>
</tr>
</thead>
<tbody>
<tr>
<td>p/k</td>
<td>/pat/ make; /kat/ out</td>
</tr>
<tr>
<td>p/m</td>
<td>/piya/ head; /miya/ food</td>
</tr>
<tr>
<td>p/w</td>
<td>/paw/ to smoke; /waw/ to cry</td>
</tr>
<tr>
<td>p/ŋ</td>
<td>/pal/ to break; /ŋal/ mouth</td>
</tr>
<tr>
<td>t/y</td>
<td>/tarun/ to snore; /yarun/ to stand</td>
</tr>
<tr>
<td>t/l</td>
<td>/mata/ dual; /mala/ snake</td>
</tr>
<tr>
<td>t/tv</td>
<td>/wutv/ to pour; /wut/ to give</td>
</tr>
<tr>
<td>t/r</td>
<td>/mati/ barramundi; /mari/ stomach</td>
</tr>
<tr>
<td>t/v/ŋ</td>
<td>/ntv:/ you plural; /nila/ father</td>
</tr>
<tr>
<td>t/v/ŋ</td>
<td>/tvuk/ to extinguish; /nuk/ to tell lies</td>
</tr>
<tr>
<td>k/p</td>
<td>/kat/ to cut; /pat/ to make</td>
</tr>
<tr>
<td>k/n</td>
<td>/kiña/ us; /niña/ you plural obj.</td>
</tr>
<tr>
<td>k/l</td>
<td>/kak/ move; /kal/ to leave</td>
</tr>
<tr>
<td>m/p</td>
<td>/miya/ food; /piya/ head</td>
</tr>
<tr>
<td>m/l</td>
<td>/mir/ thunder; /nir/ vein</td>
</tr>
<tr>
<td>n/ŋ</td>
<td>/pan/ mate; /pañ/ possum</td>
</tr>
<tr>
<td>n/ŋ</td>
<td>/na/ him, /na/ her</td>
</tr>
<tr>
<td>n/l</td>
<td>/niña/ you sg.; /nila/ father</td>
</tr>
<tr>
<td>n/tv</td>
<td>/ntv/ to tell lies; /tvuk/ to extinguish</td>
</tr>
<tr>
<td>n/p</td>
<td>/ŋal/ mouth; /pal/ to break</td>
</tr>
<tr>
<td>l/t</td>
<td>/mala/ snake; /mata/ dual</td>
</tr>
<tr>
<td>l/tv</td>
<td>/nila/ father; /ntv:/ you plural</td>
</tr>
</tbody>
</table>
/l/ [alal] mother; /awa/ meat
/l/ [meal] brother; /mara/ away
/w/ [awa/ meat; /aya/ no
/w/ [awa/ meat; /ara/ tibia
/y/ [yaru/ to stand; /taru/ to snore
/r/ [yara/ child; /yara/ pandanus
/r/ [nama/ from me; /nala/ for me
/r/ [ara/ tibia; /awa/ meat

1.1.2 Vowel Phonemes

The Maranungku vowel phonemes and their allophones are as follows:

TABLE 3

/i/ has allophones [i - ï - e - ë]

(a) [e], a higher mid front unrounded vocoid, occurs word
finally.
e.g. /miri/ [miire] eye
/mati/ [made] barramundi

(b) [ï], a higher middle unrounded vocoid, occurs in closed
syllables.
e.g. /manim/ [manim] excellent
/nimmb/ [nimmb] your singular

(c) [ë], a lower mid front unrounded vocoid, occurs in free
variation with [ï].
(d) [i], a high front unrounded vocoid, occurs elsewhere.
e.g. /nir/ [nir] vein
/nina/ [ninai] you singular

Note: [i] and [ë] sometimes alternate before [y].

/æ/ has allophones [æ - ë]

(a) [æ], a higher low front unrounded vocoid, occurs in all
positions.
e.g.  /akələ/ [ɑ:kələ] your mother
     /mələ/ [mələ] your brother
     /pa:kə/ [paːko:] woman

(b) [ɛ], a lower mid front unrounded vocoid, sometimes
    alternates with [æ].

e.g.  /mæniŋəty/ [mænɨŋəty] porcupine
/a/ has allophones [ɑ - Ñ]
    (a) [a], a low back unrounded vocoid, occurs before /w, ð, r, y/, and after /ŋ/.
    e.g.  /mawuŋ/ [mawuŋ] clothes
         /araŋ/ [araŋ] meat ant
    (b) [Ñ], a low central unrounded vocoid, occurs elsewhere.
    e.g.  /mala/ [malaŋ] snake
         /apa/ [apə] who?
/a/ has only one allophone, [œ], a mid central neutral vocoid.
    e.g.  /pə/ [pə] to smoke
         /pələ/ [pələ] old man
         /tələpər/ [tələpəɾ] goose
/u/ has allophones [u - u - õ - õ]
    (a) [õ], a lower mid back rounded vocoid, occurs, word
         finally.
    e.g.  /kəntu/ [kəntu] man
         /pa:kə/ [paːko:] woman
    (b) [o], a higher mid back rounded vocoid, occurs before /y/.
    e.g.  /puyty/ [puyty] not to know
         /wuyty/ [woyty] to pour
    (c) [u], a high back rounded vocoid, occurs before /r/ and /w/
    e.g.  /purytə/ [purytə] to fix
         /kuri/ [kuri] short spear
    (d) [u], a lower high back rounded vocoid, occurs elsewhere.
    e.g.  /muntak/ [mundək] old
         /pultəmən/ [pultəməɾ] eagle hawk

1.1.2.1 Table of Minimal Contrasts (Vowels)

The following is a selection of pairs of words showing minimal
vowel contrasts:
/i/a  /yərɪ/ tomorrow; /yərə/ child
/i/u  /mi/ dog; /mu/ bone
/a/ /pə/ arm; /pə/ to smoke
/a/ /mələ/ brother; /mələ/ snake
/a/u  /wat/ to walk; /wut/ to give
/a/i  /nini/ you sg.; /nini/ now
/a/ /pət/ to make; /pət/ to open
1.1.3 Restrictions on Phoneme Occurrence

The phonemes /r, u, œ/ do not occur in word initial position. With these exceptions, all of the phonemes listed in Table 1 occur in all positions.

1.2 PRACTICAL ORTHOGRAPHY

From this point on, a practical orthography suitable for use on unmodified typewriters, will be used. For the remainder of this first section, on phonology, both the phonetic and the practical orthography will be written parallel, while the grammar and lexicon will use only the practical orthography.

The list of the phonemes and their equivalent in the practical orthography are as follows:

- **Consonants:**
  - Symbols: \( p \ t \ t' \ k \ l \ m \ n \ n^\# \ y \ r \ r^* \)

- **Vowels:**
  - Symbols: \( i \ e \ a \ u \ o \)

**English Equivalents of Maranungku Phonemes**

- \( p \) as in *spoon*
- \( t \) as in *stallk*
- \( t' \) as in *church*
- \( k \) as in *sky*
- \( l \) as in *limb*
- \( m \) as in *man*
- \( n \) as in *name*
- \( ng \) as in *sing*
- \( w \) as in *wet*
- \( r \) as in *run*
- \( r^* \) a rolled *r*, as in *Scottish English*
- \( i \) as in *beat*
- \( e \) as in *cat*
- \( a \) as in *cart*
- \( u \) as in *moon*
- \( o \) as in *fur*
1.3 THE SYLLABLE

There are five syllable types, each having a vowel (V) as its peak. They are:
- V as in /a-tu/, atu future auxiliary
- VC as in /a-ka-ni/, akani mother
- CV as in /mi-ta-na/, mitana yam
- CVC as in /mi-k-mik/, mikmik bandicoot species
- CVCC as in /yärp/, yerp to shave

1.4 CONSONANT CLUSTERS

There are several consonant clusters in Maranungku which do not occur in English. They will be discussed in two sections, clusters within the syllable, and clusters across syllables.

1.4.1 Inter-Syllabic Clusters

All inter-syllabic consonant clusters occur word medially. The possible clusters are represented by + in the following table.

<table>
<thead>
<tr>
<th></th>
<th>p</th>
<th>t</th>
<th>tY</th>
<th>k</th>
<th>l</th>
<th>m</th>
<th>n</th>
<th>ŋ</th>
<th>ŋw</th>
<th>ŋy</th>
<th>ŋr</th>
<th>ŋrr</th>
</tr>
</thead>
<tbody>
<tr>
<td>p</td>
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<td>ŋw</td>
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<td>+</td>
<td>+</td>
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</tr>
<tr>
<td>ŋrr</td>
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<td>+</td>
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<td>+</td>
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<td>+</td>
<td>+</td>
<td></td>
</tr>
</tbody>
</table>

TABLE 4

When + appears with the same consonant in the vertical and horizontal columns, consonant gemination is indicated, giving pp, tt, ttY, kk, mm and nn.

Examples of intersyllabic consonant clusters:
- -pp- /ŋuppɛl/ nguppɛl morning
- -tp- /watpar/, watpar light
- -tt- /mɛttɛr/, metter sad
- -t l- /kutluk/, kutluk to cough
- -tm- /tyɛtɛm/, tyetme straight
-tq- /atŋal/, atŋal to answer
-ttvY-/wittvin/, wittyin pine tree
-kp-/pækper/, pekper to roast
-kt-/kiyiktuk/, kiyiktuk daytime
-kk-/wakkar/, wakkar fish
-km-/lekm/, lekme wet
-kw-/pækwuyt/, pekwuyty full
-ky-/tukyangana/, tukyangana policeman
-lp-/makulpa/, makulpa nullanulla
-lt-/ŋaltiritiri/, ngaltiritiri tongue
-ltY-/pultmpn/, pultyn eaglehawk
-1k-/malkin/, malkin spinifex
-lm-/pilm/, pilme half-caste
-1ŋ-/milgin/, milgin mountain
-1w-/tyalwu/, tyalwu canoe
-1y-/mutlyingkin/, mutlyingkin salt-water turtle
-mp-/ Kempel/, Kempel yellow
-mm-/mamm/, memme axe
-np-/manpuk/, manpuk womera
-nt-/kantu/, kantu man
-nty-/mintvirk/, mintyirk black ant
-nk-/mananka/, mananka to ask for
-nm-/tinme/, tinme white cockatoo
-nn-/pænn/, ponnno dust
-nq-/pinvar/, pinvar rosella
-np-/tirinpuk/, tirinypuk bloodwood
-ñm-/ññmeta/, nenymete three
-ŋk-/wamangka/, wamangka wallaby
-yt-/ŋaytpir/, ngaytpir far
-yty-/puyty/, puyty not to know
-ṛty-/ŋurtvi/, ngutvi emu
-ṛk-/arkina/, erkinga mother
-rm-/yangarmata/, yangarmata the Pleiades
-rŋ-/tyrnga/, tyrnga to sneeze
-rw-/marwun/, marwun pygmy-geese
-rP-/kærparoŋ/, korrorong white kangaroo
-ṛt-/arðaŋ/, arrtany shark
-ṛk-/marka/, marrka flower
-ṛm-/lærmin/, lorrmin ribs
-ṛw-/tarwitya/, tarrwitya trousers.
Only two examples of more than two consonants in a cluster have been found, namely:

/mutlyïñkin/, muiltýingkin salt-water turtle
/witlýuyk/, witlyuk to enter

The following consonant clusters have been observed only with reduplicatives: -τυρ-, -mt, -ńτy-, -ńm-, -ńp-, -ńk-, -rl-, -rt-

Examples:
-τυρ- /purity/, purity smooth
-mt- /timtim/, timtim to kill by repeated blows
-ńτy- /tyiłytyiñ/, tyilinytyiliny kind of galah
-ńm- /morungmorung/, morungmorung kind of bream
-ńp- /pulangpulang/, pulangpulang swell (sea)
-ńk- /kaykay/, kaykay to call out
-rt- /tawartawar/, tawartawar thicket

1.4.2 Intra-Syllabic Clusters

Consonant clusters within the syllable are not numerous. They will be discussed in two sections, those occurring syllable initially and those occurring syllable finally.
(a) Syllable initial:
   tr- /tratray/, tratray to look for
(b) Syllable final:
   -tl /ytlyitl/, ytlyitl very
   -rp /yrmrp/, yerp to shave
   -rk /pulirk/, pulirkt stingray-barb
   -ńk /manärk/, manarrk red kangaroo
   -ńk /munulk/, munulk ankle
   -lp /pelp/, pelp always.

1.5 STRESS

Stress is non-phonemic in Maranungku, and falls on the first syllable of the word stem.

Examples:
/pán/, pan friend, mate
/tiralk/, tiralk saliva
/týawa/, atýawa urine

With words containing more than two syllables, a secondary stress falls on alternate syllables.

Examples:
/múmpêt/, merepet beard
/núriñmin/, ngurinymin blackhead
1.6 PHONEME FREQUENCY

A random sample of two thousand phonemes was taken from unelicited texts, so that phoneme frequencies could be determined. The result is as follows:

<table>
<thead>
<tr>
<th>Phoneme</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>/p/</td>
<td>55</td>
<td>2.75%</td>
</tr>
<tr>
<td>/t/</td>
<td>96</td>
<td>4.8%</td>
</tr>
<tr>
<td>/tv/</td>
<td>35</td>
<td>1.75%</td>
</tr>
<tr>
<td>/k/</td>
<td>142</td>
<td>7.1%</td>
</tr>
<tr>
<td>/m/</td>
<td>112</td>
<td>5.6%</td>
</tr>
<tr>
<td>/n/</td>
<td>170</td>
<td>8.5%</td>
</tr>
<tr>
<td>/ŋ/</td>
<td>39</td>
<td>1.9%</td>
</tr>
<tr>
<td>/ŋ/</td>
<td>113</td>
<td>5.6%</td>
</tr>
<tr>
<td>/w/</td>
<td>98</td>
<td>4.9%</td>
</tr>
<tr>
<td>/r/</td>
<td>80</td>
<td>4.0%</td>
</tr>
<tr>
<td>/ŋ/</td>
<td>18</td>
<td>0.9%</td>
</tr>
<tr>
<td>/l/</td>
<td>57</td>
<td>2.8%</td>
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<tr>
<td>/y/</td>
<td>78</td>
<td>3.9%</td>
</tr>
<tr>
<td>/a/</td>
<td>444</td>
<td>22.2%</td>
</tr>
<tr>
<td>/a/</td>
<td>111</td>
<td>5.6%</td>
</tr>
<tr>
<td>/i/</td>
<td>187</td>
<td>9.4%</td>
</tr>
<tr>
<td>/ɐ/</td>
<td>27</td>
<td>1.4%</td>
</tr>
<tr>
<td>/u/</td>
<td>139</td>
<td>6.9%</td>
</tr>
</tbody>
</table>

Total: 2,000 = 100.0%

Percentages of vowels to consonants:
- Vowels = 45.4%
- Consonants = 54.6%

Phonemes in descending order of frequency of occurrence:
/a/, /i/, /ŋ/, /k/, /u/, /ŋ/, /m/, /ɐ/, /w/, /t/, /r/, /y/, /l/, /p/, /ŋ/, /tv/, /ə/, /ŋ/.

2.0 THE NOUN AND NOUN MODIFIERS

This first section of the grammar will contain a discussion of the Noun as both subject and object of the sentence. This will be followed by an explanation of the Noun Modifiers: adjectives, demonstratives, numerals and possessive adjectives. The final part of the section lists the subject pronouns.

2.1 NOUN CLASSES

In Maranungku each noun must belong to one of four noun classes. The class marker in each case precedes the noun as follows:
(i) *awa* precedes nouns denoting any animal or insect which may be considered to be edible.

- *awa mala* snake
- *awa wakkar* fish
- *awa manarrk* red kangaroo
- *awa wamangkan* wallaby
- *awa patpat* grasshopper

*awa* is in fact a noun meaning *meat*.

(ii) *yili* precedes nouns denoting tools, weapons and all wooden instruments.

- *yili winyingkiny* boomerang
- *yili tawar* digging stick
- *yili makulpa* nulla nulla

*tyinta* spear does not however belong to this class, but is a member of class IV to be explained below. *yili* is a noun meaning *stick*.

(iii) *miya* precedes nouns denoting vegetable food of any type.

- *miya warkuya* long yam
- *miya mimi* round yam
- *miya mitana* water yam
- *miya periya* water lily

*miya* is a noun meaning *vegetable food*.

(iv) The fourth noun class, comprising parts of the body, kinship terms and natural phenomena is not marked by the presence of a class noun.

- *kiyi k* sun
- *kumpu* foot
- *karawala* stone
- *memme* axe

In Maranungku nouns do not change for singular and plural. Any unmodified noun may be singular or restricted plural, and must be judged from the context. However, when the idea of plurality is stressed, tap (*much, many*) follows the noun. The absence of overt singular-plural distinction does not occasion ambiguity, as the subject and the verb must always agree for number as will be explained in 3. Some examples of the stressed plural are:

- *mi tap* many dogs
- *kantu tap* many men
- *tawar tap* many trees

Two further markers are used with nouns in Maranungku, *wati-* with nouns indicating male sex age difference terms, and *wungku-* with those that denote female sex age difference terms. Examples:
However, the functional load of these two prefixes is so slight that they have not been included as separate noun class markers.

2.2 ADJECTIVES

In Maranungku the adjective always follows the noun it modifies, thus:

- mi natla: good dog
- nentu natla: good horse
- mi werik: bad dog
- nentu werik: bad horse
- tyinta yangu: new spear
- tyinta muntak: old spear
- kantu puwal: big man
- merr tyipme: black hair

If the noun which the adjective modifies is in the unstressed plural (up to four or five), the form of the adjective remains the same as for the singular. However, if the idea of plurality is stressed, the adjective is reduplicated.

- e.g. mi werikwerik: bad dogs
- mi puwalpuwal: big dogs

When the idea of plurality is stressed, tap many is used in conjunction with the reduplicated form of the adjective, thus:

- mi werikwerik tap: many bad dogs

All is expressed by the form tapinkini.....wakay as follows:

- mi tapinkini natla wakay: all the good dogs

The superlative degree is conveyed by yitlyitl immediately following the adjective, thus:

- kantu puwal yitlyitl: very big man

2.3 DEMONSTRATIVES

Three demonstrative adjectives are in common use in Maranungku. They are as follows:

- kenki: this, near the speaker
- keni: that, near the addressee
- yuwa: that, not near the speaker or addressee

The demonstrative adjective follows the noun to which it refers, thus:

- mi kenki: this dog
- kantu keni: that man
2.4 NUMERALS

The numerals of Maranungku do not exceed five. When the number exceeds five, tap many is used following the noun. The numerals are:

- ngantawany one
- miyitiny two
- nenyme tec three
- miyitiny miyitiny four
- pengenti five

Examples of usage:

- mi miyitiny two dogs
- mi nenyme tec three dogs
- mi tap many dogs

2.5 POSSESSION

2.5.1 Pronoun Possessors

When a noun is pronominally possessed, the possessive adjective follows the noun in all cases. The Maranungku possessive adjectives are as follows:

- ngany or ngeni my
- nina or nimpe your singular
- nankuny or nawany his
- ngankuny or ngawany her
- kinya our plural inclusive
- ngatyaa our plural exclusive
- ninya your plural
- winya their plural
- ngangku our dual inclusive
- ngatamata our dual exclusive
- ninyamata your dual
- winyamata their dual

With singular possessors there are two forms of the possessive adjective. With most nouns, ngany, nina and nankuny, ngankuny are used, as in the following selection of examples:

- piya ngany my head
- mi ngany my dog
- kantu ngany my husband
- mi nina your dog
However, when the possessed item is an instrument or weapon, or a kinship term, ngeni, nimpe, nawany and ngawany are preferred. Examples:

\[
\begin{align*}
\text{tyinta ngeni} & & \text{my spear} \\
\text{nila nimpe} & & \text{your mother} \\
\text{manpuk nawany} & & \text{his wommera}
\end{align*}
\]

It should be noted, however, that in everyday speech a tendency has developed for both forms of the singular possessive adjective to be used with the same noun without distinction.

Certain kinship terms undergo changes in form depending on whether the possessor is first, second or third person. The following table illustrates the changes:

<table>
<thead>
<tr>
<th>1st.</th>
<th>2nd.</th>
<th>3rd.</th>
</tr>
</thead>
<tbody>
<tr>
<td>father</td>
<td>nikani</td>
<td>nika or nila</td>
</tr>
<tr>
<td>mother</td>
<td>akani</td>
<td>ekele</td>
</tr>
<tr>
<td>brother</td>
<td>mereni</td>
<td>mele</td>
</tr>
<tr>
<td>sister</td>
<td>wungkani</td>
<td>wungkala</td>
</tr>
<tr>
<td>uncle</td>
<td>kalani</td>
<td>keli</td>
</tr>
<tr>
<td>auntie</td>
<td>ngalani</td>
<td>ngeli</td>
</tr>
</tbody>
</table>

Kinship nouns, therefore, take the suffixes -ni for first person, -la, -le or -ll for second person, and -na for third person male, -nga for third person female. However, other consonantal and vocalic changes within the series makes it necessary to learn each set by rote, as no formal sound change rules have been found which cover all sets. It should be observed that although the nouns denoting kinship terms change in form according as they are possessed by a first, second or third person possessor they are still followed by the normal possessive adjectives, thus:

- nikani ngany, my father
- kalani ngany, my uncle
- nila nimpe, your father

2.5.2 Common Noun Possessors

(1) When the possessor and the possessed are in intimate relationship, or when a part of a whole is expressed, the possessor precedes the possessed without any possessive affix. Examples:

\[
\begin{align*}
\text{mi yiri} & & \text{dog's tail (dog tail)} \\
\text{ngurtyi muru} & & \text{emu's egg (emu egg)} \\
\text{memme tyereny} & & \text{axe handle (axe handle)} \\
\text{mi arra} & & \text{dog's leg (dog leg)} \\
\text{Micky piyamerr} & & \text{Micky's hair (Micky hair)}
\end{align*}
\]
(11) When the possessor and the possessed are in an acquired relationship, that is, when the relationship between possessor and possessed is not intimate, two constructions are possible, thus:

Possessor + nawany + Possessed

or

Possessed + Possessor + nawany.

Either construction may be used without distinction. Note that ngawany replaces nawany if the possessor is feminine.

Examples of usage:

mi Micky nawany Micky's dog
Micky nawany mi Micky's dog
awa akani ngawany my mother's meat
memme nila nimpe nawany your father's axe
tyinta mereni nawany my brother's spear
nikani ngany nawany tyinta my father's spear

Observe that nawany, ngawany are used even when the possessor is modified by a possessive adjective.

2.6 MODIFYERS IN COMBINATION

When a noun is modified by a combination of adjective, demonstrative, numeral and possessive adjective, the following order is observed:

+ Noun + Adjective + Demonstrative + Numeral + Possessive Adjective.

Examples:

mi natla miyitiny two good dogs
mi natla miyitiny ngany my two good dogs
ngatta Yuwa nenymete those three houses
mi natla Yuwa that good dog

2.7 PRONOUNS SUBJECT

Before discussing the Sentence in Maranungku and the verb structure which is central to it, it is necessary to list the subject pronouns. They are as follows:

ngany I
nina you singular
nankuny he
ngankuny she
kitya we plural inclusive
ngatya we plural exclusive
nitya you plural
witya they plural
ngangku we dual inclusive
ngatamata we dual exclusive
nitamata you dual
witamata they dual
It should be observed that the only dual pronoun with a completely separate form from the plural pronouns is ngangku we dual inclusive. The dual pronouns for all other persons are the same as for the plural, but carry the dual marker -mata. This arrangement is reflected in all of the Maranungku verb paradigms, as will be explained in the next section.

3.0 THE VERB

3.1 THE SENTENCE

Sentences in Maranungku are of two basic types: verbal and non-verbal. In this section verbal sentences only will be discussed. Non-verbal sentences will be dealt with in section 6. The basic verbal sentence consists of the following elements:

± Time ± Subject ± Object + Verb Stem + Affix Unit ± Tense Auxiliary.

The time slot is filled by time adverbs or phrases, which will be discussed in section 4.8. The subject slot is filled by a noun which agrees with the affix unit for person and number. If the subject is a pronoun, the subject slot is left unfilled normally, although the subject pronoun just discussed above may sometimes fill it. This is only when emphasis is sought, as the bound form of the pronoun is always contained in the affix unit. The object slot is filled only if the object of the verb is a noun. If the object is pronominal it occurs in the affix unit; this feature will be discussed at length in a special section on pronoun objects, 3.5. The verb stem, affix unit and tense auxiliary will be discussed immediately, in the section which follows.

3.2 VERB CLASSES

In Maranungku there are some eighteen verb classes or conjugations. Thus, each verb stem is a member of one of these classes. Each class has its own accompanying set of affix units. These will be set out in full below as they show only partial regularity. A summary matrix will be given at the end.

3.2.1 Class I - Verbs of Motion

There are two basic tenses in Maranungku, the non-future and the future. Each has a corresponding affix unit series.

The non-future affix unit indicates a present continuous or immediate past tense. A general past tense is indicated by the past tense auxiliary yi or ayi following the verb stem and affix unit.

The future affix unit indicates an immediate future tense. A general future tense is indicated by the future tense auxiliary, tu or atu following the verb stem and affix unit.
The auxiliary forms beginning with a vowel are used after verb stems or affix units ending in a consonant; elsewhere, the forms beginning with a consonant are used.

Further discussion of tense and aspect will be found below, 3.4.

The affix units which accompany Class I verb stems are as follows:

<table>
<thead>
<tr>
<th></th>
<th>non-Future</th>
<th>Future</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>ka-nga-ni</td>
<td>nga-wa-ni</td>
</tr>
<tr>
<td>you sg.</td>
<td>ka-na-ni</td>
<td>war-i</td>
</tr>
<tr>
<td>he-she</td>
<td>ka-na</td>
<td>ka-wa-ni</td>
</tr>
<tr>
<td>we pl. incl.</td>
<td>ka-rrka-ni</td>
<td>nga-rrka-ni</td>
</tr>
<tr>
<td>we pl. excl.</td>
<td>warin</td>
<td>nga-ra-ni</td>
</tr>
<tr>
<td>you pl.</td>
<td>ka-ra-ni</td>
<td>warira</td>
</tr>
<tr>
<td>they</td>
<td>ku-ni-nya</td>
<td>pu-ra-ni</td>
</tr>
<tr>
<td>we pl. incl.</td>
<td>ka-ma-ni</td>
<td>nga-ma-ni</td>
</tr>
</tbody>
</table>

The affix unit normally follows the verb stem and is phonologically separate from it.

Example:

\[ \text{tirr wuttar wat kangani yi} \]

\[ \text{edge sea walk I go(NF) past aux.} \]

I walked to the beach

The affix unit may, however, precede the verb stem without
distinction in meaning, thus:

\[ \text{tirr wuttar kangani wat ayi} \]

\[ \text{edge sea I go(NF) walk past aux.} \]

The affix paradigm set out above reveals the regularities and
irregularities of the system. The irregularities are so numerous that
it was decided, in the interests of clarity, that the full paradigm will
be given for each verb class.

The affix unit consists of three morphemes, except for the second
person singular and plural of the non-future and the first person
plural exclusive of the non-future tense. The first morpheme indicates
the basic tense; the second indicates the person, and the third
indicates the type of action. Thus:

\[ \text{ka-nga-ni past-I-going} \]
\[ \text{ka-na-ni past-you sg.-going} \]
\[ \text{nga-wa-ni future-I-going} \]
\[ \text{nga-ra-ni future-you pl.-going} \]

Examples of usage:

\[ \text{tirr wuttar ngawani wat atu} \]

\[ \text{edge sea I go(P) walk future aux.} \]

I shall walk to the beach.
tawar kangani kalkal ayl

tree I go(NF) climb past aux.
    I climbed the tree.

The affix unit in fact acts as a comment on how the action is performed. The two sentences given as examples could have been even more literally translated as I going shall walk to the sea, and I going climbed the tree. Indeed, most of the affix units constitute independent meaningful utterances or sentences in their own right.

Examples:

tawun kangani yi
town I go(NF) past aux.
    I went to town.

tawun ngawani tu
town I go(F) future aux.
    I shall go to town.

This kind of double verb structure is common to all of the members of the Daly Language Family, and applies to all of the Maranungku verb classes.

It will have been observed that for dual pronoun subjects the only separate pronoun form is for we two inclusive, ngangku. Elsewhere the subject forms follow the plural pronouns to which the dual marker mata is added. This is also reflected in the affix unit, where mata is inserted before the tense auxiliary. In all other respects the paradigm is the same as for the plural.

Examples:

tawar karani kalkal ayl
    tree you pl.go(NF) climb past aux.

BUT:

tawar karani kalkal mata yi
   tree you pl.go(NF) climb dual past aux.
   You two climbed the tree

When the subject of the sentence is a noun, the subject slot described in 3.1 is filled by it. The subject reappears in the affix unit in pronominal form.

Examples:

werempen kana wat ayl wuta yena
    alligator he go(NF) walk past aux. water in
    The alligator went along in the water.

tawun kana wat ayl
    man that town he go(NF) walk past aux.
    That man walked to town.
The rules explained for Class I verb stems apply to all Maranungku verb classes.

Verb stems belonging to Class I include:

- **wa** to walk
- **kalkal** to climb
- **tratrayme** to look for
- **tyapat** to swim, bathe
- **witlyuk** to enter, go in
- **wurka** to work
- **tat** to rest after walking

Before proceeding to the explanation of the other verb classes, it should be noted that no formal distinction between transitive and intransitive verbs has been observed.

3.2.1.1 **Verbs of Motion II**

A sub-member of Class I consists of a small group of verb stems which have affix units very similar to those set out in the paradigm above. The affix units for the subclass are as follows:

<table>
<thead>
<tr>
<th></th>
<th>non-Future</th>
<th>Future</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>I</em></td>
<td>kanganti</td>
<td>ngawanti</td>
</tr>
<tr>
<td><em>you sg.</em></td>
<td>kananti</td>
<td>anti</td>
</tr>
<tr>
<td><em>he-she</em></td>
<td>kanti</td>
<td>kawanti</td>
</tr>
<tr>
<td><em>we pl.incl.</em></td>
<td>karrkanti</td>
<td>ngarrkanti</td>
</tr>
<tr>
<td><em>we pl.excl.</em></td>
<td>antin</td>
<td>ngaranti</td>
</tr>
<tr>
<td><em>you pl.</em></td>
<td>karanti</td>
<td>antira</td>
</tr>
<tr>
<td><em>they</em></td>
<td>kuntinya</td>
<td>puranti</td>
</tr>
<tr>
<td><em>we dl. incl.</em></td>
<td>kamanti</td>
<td>ngamanti</td>
</tr>
</tbody>
</table>

Morpheme divisions have not been made, as they always occur as for Class I affix units as explained above.

The only two verb stems found in this sub-class are: **wu** to bring back and **wuwu** to pull.

Examples of usage:

- *yera marwu kanganti winya wu1 ayi*

  children little I go(NP) them bring past aux.

  *I brought the children back.*

- *ntenu kantangi wuwu ayi*

  horse I go(NP) pull past aux.

  *I pulled the horse.*

3.2.2 **Class II - Verbs of Projection**

The verb stems which make up this class are verbs denoting movement to and from the speaker plus those which denote throwing actions. The affix units are:
These affix units are used with verb stems such as *paty* to throw a spear and *pot* to throw a boomerang.

Examples:

- **tyinta kangoro paty ayi**
  *spear I project(NF) throw past aux.*
  *I threw the spear*

- **winyingkiny kanoro pot ayi**
  *boomerang you project(NF) throw past aux.*
  *You threw the boomerang*

When followed by either of the directional particles *nungu towards the speaker* or *mere away from the speaker or point of reference*, the Class II affix unit constitutes an independent meaningful utterance, thus:

- **kaworo nungu yi**
  *he project (NF) this way past aux.*
  *He came.*

- **tawun mere kamoro yi**
  *town away we dl. project(NF) past aux.*
  *We two went to town.*

### 3.2.3 Class III - Verbs of Standing

Verbs belonging to this class denote actions thought of as normally performed in a standing position. The affix units which accompany them are as follows:

<table>
<thead>
<tr>
<th></th>
<th>non-Future</th>
<th>Future</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>I</em></td>
<td><em>kangama</em></td>
<td><em>ngatama</em></td>
</tr>
<tr>
<td><em>you sg.</em></td>
<td><em>kanama</em></td>
<td><em>tangama</em></td>
</tr>
<tr>
<td><em>he-she</em></td>
<td><em>kama</em></td>
<td><em>katama</em></td>
</tr>
<tr>
<td><em>we pl.incl.</em></td>
<td><em>karrkama</em></td>
<td><em>ngarrkama</em></td>
</tr>
<tr>
<td><em>we pl.excl.</em></td>
<td><em>tanman</em></td>
<td><em>ngarama</em></td>
</tr>
<tr>
<td><em>you pl.</em></td>
<td><em>karama</em></td>
<td><em>tangarama</em></td>
</tr>
<tr>
<td><em>they</em></td>
<td><em>kunyama</em></td>
<td><em>purama</em></td>
</tr>
<tr>
<td><em>we dl.incl.</em></td>
<td><em>kamama</em></td>
<td><em>ngamama</em></td>
</tr>
</tbody>
</table>
The affix units of Class III are meaningful independent of the verb stem. For example, kangama yi means I stood, while ngatama tu means I shall stand. Verb stems which are members of Class III include:

- **yarung** to stand up straight
- **puli** to change direction
- **wul** to come back
- **paraty** to run away
- **kay** to call out
- **pir** to throw away
- **pulpul** to be hot

Examples of usage:

- tylna nala kangama kay ayi
  - spear for I stand (NP) call past aux.
  - I called out for the spear.
- kangama wul ayi
  - I stand (NP) come past aux.
  - I came back.

### 3.2.3.1 Verbs of Standing II

Only a single member has been found for this sub-class, namely **paraty** to go. When used in conjunction with the normal Class III affix units it means to run away. The affix units for the sub-class are very similar to those listed above for Class III. They are as follows:

<table>
<thead>
<tr>
<th></th>
<th>non-Future</th>
<th>Future</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>I</strong></td>
<td>kangam</td>
<td>ngatam</td>
</tr>
<tr>
<td>you sg.</td>
<td>kanam</td>
<td>tangam</td>
</tr>
<tr>
<td>he-she</td>
<td>kayam</td>
<td>katam</td>
</tr>
<tr>
<td>we pl. incl.</td>
<td>karrkam</td>
<td>ngarrkam</td>
</tr>
<tr>
<td>we pl. excl.</td>
<td>tan</td>
<td>ngaram</td>
</tr>
<tr>
<td>you pl.</td>
<td>karam</td>
<td>tangaram</td>
</tr>
<tr>
<td>they</td>
<td>kunyam</td>
<td>puram</td>
</tr>
<tr>
<td>we dl. incl.</td>
<td>kamam</td>
<td>ngamam</td>
</tr>
</tbody>
</table>

Examples of usage:

- kamam paraty ayi tawun mere
  - we dl. stand (NP) go past aux. town away
  - We two went to town.
- kangam paraty ayi
  - I stand (NP) go past aux.
  - I went
3.2.4 Class IV - Verbs of Lying

Verb stems which belong to this class denote actions normally thought of as performed in a lying position. These include mainly verbs of sleeping, dreaming and being sick, although they also include verbs which Europeans would not connect with lying down, such as buying and asking. The affix units are:

<table>
<thead>
<tr>
<th></th>
<th>non-Future</th>
<th>Future</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>kangliya</td>
<td>ngayu</td>
</tr>
<tr>
<td>you sg.</td>
<td>kaniya</td>
<td>yungu</td>
</tr>
<tr>
<td>he/she</td>
<td>kaya</td>
<td>kayu</td>
</tr>
<tr>
<td>we pl.incl.</td>
<td>kirrkiya</td>
<td>ngirrkiya</td>
</tr>
<tr>
<td>we pl.excl.</td>
<td>yun</td>
<td>ngiriya</td>
</tr>
<tr>
<td>you pl.</td>
<td>kariya</td>
<td>yungura</td>
</tr>
<tr>
<td>they</td>
<td>kuyinya</td>
<td>piriya</td>
</tr>
<tr>
<td>we pl.incl.</td>
<td>kamiya</td>
<td>ngamiya</td>
</tr>
</tbody>
</table>

As for Class III, the affix units alone constitute complete meaningful utterances. kangiya yi means I lay, while ngayu tu means I shall lie.

Verb stems included in Class IV are:

- ngurkur (to sleep)
- tarung (to snore)
- yeri (to dream)
- tinkirk (to be sick)
- mananka (to ask for)
- payam (to buy)

Examples of usage:

- tyaltlyara ngurkur kangiya yi
  yesterday sleep I lie(NF) past aux.
  I slept yesterday.
- tinkirk kangiya yi
  sick I lie(NF) past aux.
  I was sick.
- wun mananka kangiya yi
  tobacco ask for I lie(NF) past aux.
  I asked for tobacco
- temi ngantawany kangiya yi
  side one I lie(NF) past aux.
  I lay on one side.
3.2.5 Class V - Verbs of Sitting

Verb stems belonging to Class V indicate actions performed sitting down, or thought of as being performed in a sitting position. The affix units for Class V are:

<table>
<thead>
<tr>
<th>non-Future</th>
<th>Future</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>kanginan</td>
</tr>
<tr>
<td>you sg.</td>
<td>kaninan</td>
</tr>
<tr>
<td>he-she</td>
<td>kiran</td>
</tr>
<tr>
<td>we pl. incl.</td>
<td>kinkinan</td>
</tr>
<tr>
<td>we pl. excl.</td>
<td>nin</td>
</tr>
<tr>
<td>you pl.</td>
<td>kiran</td>
</tr>
<tr>
<td>they</td>
<td>kuninan</td>
</tr>
<tr>
<td>we pl. incl.</td>
<td>kaminan</td>
</tr>
</tbody>
</table>

Kanginan ayi means I eat, while ngeti tu means I shall sit. Verbs stems which are accompanied by Class V affix units include:

- wiritya to cry
- eruwiyo to laugh
- leri to be happy
- tat to stay
- ngunguk to pant, breathe
- tyakal to eat, drink
- tyapat to bathe
- tam to cook (intransitive)
- wuliya to dance (of a woman)

Examples of usage:

peku kanan wuliya yi
woman she sit(NF) dance past aux.
The woman danced.

leri kanginan ayi
happy I sit(NF) past aux.
I was happy.

wowe yena kanginan ayi
camp in I sit(NF) past aux.
I stayed home.

3.2.5.1 Verbs of Sitting II

The sub-class of Class V has almost identical affix units to those listed above, with the main exception that the third morpheme -nan is replaced by -kur. The verb stems listed as belonging to Class V may also be used with Class Va affix units, but with more an idea of permanency or lengthy duration. The affix units are:
One verb stem has been found which is used only with Class Va affix units, namely piya to wait for, rather than with both Class V and Va affix units.

Example:

\[
\text{kangikur \ nimpe piya yi} \\
\text{I sit(NF) you wait past aux.} \\
\text{I waited for you}
\]

### 3.2.6 Class VI - Verbs of Saying

This class includes verbs of saying and feeling, or verbs denoting actions in which the head is thought of as playing the leading role.

The affix units are as follows:

<table>
<thead>
<tr>
<th>English</th>
<th>Non-Future</th>
<th>Future</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>kengame</td>
<td>ngepe</td>
</tr>
<tr>
<td>you sg.</td>
<td>kename</td>
<td>me</td>
</tr>
<tr>
<td>he-she</td>
<td>keme</td>
<td>kepe</td>
</tr>
<tr>
<td>we pl.incl.</td>
<td>karrkame</td>
<td>ngarrkame</td>
</tr>
<tr>
<td>we pl.excl.</td>
<td>men</td>
<td>ngarame</td>
</tr>
<tr>
<td>you pl.</td>
<td>karame</td>
<td>mere</td>
</tr>
<tr>
<td>they</td>
<td>kuminya</td>
<td>purame</td>
</tr>
<tr>
<td>we dl.incl.</td>
<td>kememe</td>
<td>ngamame</td>
</tr>
</tbody>
</table>

As with previous affix units, the Class VI affix units are complete utterances even if not accompanied by a verb stem. kengame means I say, while ngepe tu means I shall say. Verb stems used in conjunction with Class VI affix units include:

- kettlek to cough
- tyirng to sneeze
- tyilk to hurt, to be sore
- metter to be tired
- melk to be sick, to feel sick
- tal to grow up
- nyip to wink
Examples of usage:

<table>
<thead>
<tr>
<th>Verb</th>
<th>Non-Future</th>
<th>Future</th>
</tr>
</thead>
<tbody>
<tr>
<td>arra tyilk kengame</td>
<td></td>
<td></td>
</tr>
<tr>
<td>leg sore I say(NF)</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>I have a sore leg.</td>
<td></td>
</tr>
<tr>
<td>nyip kengame miri yi wink I say(NF) eye past aux.</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>I winked.</td>
<td></td>
</tr>
<tr>
<td>melk kengame sick I say(NF)</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>I feel sick</td>
<td></td>
</tr>
</tbody>
</table>

3.2.6.1 Verbs of Acquiring

A sub-class of Class VI is restricted almost entirely to verbs of acquiring. The affix units are almost identical with those of Class VI. They are:

<table>
<thead>
<tr>
<th>Subject</th>
<th>Non-Future</th>
<th>Future</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>kengamen</td>
<td>ngepe</td>
</tr>
<tr>
<td>you sg.</td>
<td>kenamen</td>
<td>me</td>
</tr>
<tr>
<td>he-ake</td>
<td>kemen</td>
<td>kepe</td>
</tr>
<tr>
<td>we pl.incl.</td>
<td>karrkamen</td>
<td>ngarrkame</td>
</tr>
<tr>
<td>we pl.excl.</td>
<td>men</td>
<td>ngaramne</td>
</tr>
<tr>
<td>you pl.</td>
<td>karamen</td>
<td>mere</td>
</tr>
<tr>
<td>they</td>
<td>kumanya</td>
<td>purame</td>
</tr>
<tr>
<td>we pl.incl.</td>
<td>kememen</td>
<td>ngememe</td>
</tr>
</tbody>
</table>

The affix unit is most often used alone to signify to get.

Examples:

- tyinta kenamen ayi spear you get(NF) past aux.
  Did you get a spear?
- witwa yuwa tyinta kumanya yi they there spear they get(NF) past aux.
  They got a spear.

This set of affix units is also used with wintyara to steal and wer to hurry. It has not been found used in conjunction with any other verb stems.

Example:

- karawala kemen wintyara yi money he get(NF) steal past aux.
  He stole the money.
3.2.7 Class VII - Verbs of Holding

This verb class is comprised of verb stems indicating actions performed with the hands. Its members denote actions in which an instrument is held in the hands and are in contrast to verbs belonging to Class VIII, where the hand is thought of as doing something to something else. On the whole, Class VII verbs tend to be constructive, while those of Class VIII tend to be destructive. The affix units are as follows:

<table>
<thead>
<tr>
<th></th>
<th>non-Future</th>
<th>Future</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>kangaman</td>
<td>ngama</td>
</tr>
<tr>
<td>you sg.</td>
<td>kanaman</td>
<td>wuma</td>
</tr>
<tr>
<td>he/she</td>
<td>kuman</td>
<td>kama</td>
</tr>
<tr>
<td>we pl.incl.</td>
<td>karrkaman</td>
<td>ngarrkaman</td>
</tr>
<tr>
<td>we pl.excl.</td>
<td>wuman</td>
<td>ngaraman</td>
</tr>
<tr>
<td>you pl.</td>
<td>karaman</td>
<td>wumara</td>
</tr>
<tr>
<td>they</td>
<td>kumunya</td>
<td>puraman</td>
</tr>
<tr>
<td>we dl.incl.</td>
<td>kamaman</td>
<td>ngamanam</td>
</tr>
</tbody>
</table>

As with previous verb classes, the affix units alone represent complete sentences. kangaman means I hold, make, while ngama means I shall make. Class VII affix units are used in conjunction with the following verb stems:

- kur: to spear, catch
- pet: to open
- tim: to shut
- tentem: to sew
- yetantara: to be jealous
- tyipak: to spit

Examples of usage:

- awa wakkar kangaman kur ayi
  meat fish I hold(NF) spear past aux.
  I speared a fish.

- ngal kangaman tim ngal ayi
door I hold(NF) shut door past aux.
  I shut the door.

- tyaltyara tyinta kangaman ayi
yesterday spear I hold(NF) past aux.
  Yesterday I made a spear.

Note that when the Class VII affix units are suffixed by -nya, giving forms such as wumaranya and puramanya, the meaning changes from hold to fight. This change will be commented on at length in the section dealing with reciprocal forms of the verb, 3.14.
3.2.8 Class VIII - Verbs of Actions Performed with the Hands

The affix units of this verb class are used with a great number of verb stems denoting any action performed with the hands with the exception of those listed for Class VII above. With this verb class, the affix units must always be accompanied by a verb stem, as the affix units themselves do not represent minimal meaningful utterances. The affix units are as follows:

<table>
<thead>
<tr>
<th></th>
<th>non-Future</th>
<th>Future</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>kangara</td>
<td>ngawara</td>
</tr>
<tr>
<td>you sg.</td>
<td>kanara</td>
<td>ara</td>
</tr>
<tr>
<td>he-she</td>
<td>kara</td>
<td>kawara</td>
</tr>
<tr>
<td>we pl.incl.</td>
<td>karrkara</td>
<td>ngarrkara</td>
</tr>
<tr>
<td>we pl.excl.</td>
<td>aran</td>
<td>ngarara</td>
</tr>
<tr>
<td>you pl.</td>
<td>karara</td>
<td>arara</td>
</tr>
<tr>
<td>they</td>
<td>kurinya</td>
<td>purara</td>
</tr>
<tr>
<td>we dl.incl.</td>
<td>kamara</td>
<td>ngamara</td>
</tr>
</tbody>
</table>

Verb stems commonly used with Class X affixes are:

- purity: to fix, mend, repair
- kat: to pick (fruit)
- pit: to wash
- petur: to tear
- pety: to have
- retye: to want, like
- tungkuti: to push
- tur: to pick up (several objects)
- nyiriki: to scratch
- yalak: to lose
- plirkity: to rub
- pikkel: to untie
- warak: to uncover
- tim: to bury
- paraty: to chase
- pal: to break

Examples of usage:

tyinta kangara pal ayl spear I hand(NF) break past aux.
I broke the spear.

mi natla kangara pety dog good I hand(NF) have
I have a good dog.
3.2.9 Class IX - Verbs of Building or Destroying

The verb stems which belong to this class denote mainly actions of building or destroying. There are, however, several verb stems belonging to Class IX which do not fit into this general semantic field. As with Class VIII, the affix units of this verb class must always be accompanied by a verb stem, as they do not in themselves constitute complete utterances. The affix units are:

<table>
<thead>
<tr>
<th></th>
<th>non-Future</th>
<th>Future</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>kanga nya</td>
<td>ngawanya</td>
</tr>
<tr>
<td>you sg.</td>
<td>kananya</td>
<td>anya</td>
</tr>
<tr>
<td>he-she</td>
<td>kanya</td>
<td>kawanya</td>
</tr>
<tr>
<td>we pl.incl.</td>
<td>karrkanya</td>
<td>ngarrkanya</td>
</tr>
<tr>
<td>we pl.excl.</td>
<td>anyan</td>
<td>ngaranya</td>
</tr>
<tr>
<td>you pl.</td>
<td>karanya</td>
<td>anyara</td>
</tr>
<tr>
<td>they</td>
<td>kungunya</td>
<td>purinya</td>
</tr>
<tr>
<td>we dl. incl.</td>
<td>kamanya</td>
<td>ngamanya</td>
</tr>
</tbody>
</table>

Verb stems used in conjunction with these affix units include:

- yerp: to shave, comb
- mit: to find, discover
- kutyuk: to swallow
- pat: to build
- pal: to chop down
- tyantal: to lean on
- kur: to hit
- kat: to cut off, cut up
- tyat: to dig
- kul: to fill

Examples of usage:

```
ngelkiny  kanga nya  tyat ayi
hole     I build(NF) dig  past aux.
I dug a hole.
awa  kanga nya  kat ayi
meat    I build(NF) cut  past aux.
I cut up the meat.
karawala  kanga nya  mit  ayi?
money  you build(NF) find  past aux.
Did you find the money?
```

3.2.10 Class X - Verbs of Cutting

The verb stems belonging to this class fit into the general field of cutting and cleaning, although nothing approaching a specific field
of meaning has been found which covers all the members of the class. As for Classes VIII and IX, the affix units must always be accompanied by a verb stem. The Class X affix units are as follows:

<table>
<thead>
<tr>
<th></th>
<th>non-Future</th>
<th>Future</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>kangala</td>
<td>ngapala</td>
</tr>
<tr>
<td>you sg.</td>
<td>kanala</td>
<td>pula</td>
</tr>
<tr>
<td>he-she</td>
<td>kala</td>
<td>kapala</td>
</tr>
<tr>
<td>we pl.incl.</td>
<td>karrkala</td>
<td>ngarrkala</td>
</tr>
<tr>
<td>we pl.excl.</td>
<td>pulan</td>
<td>ngarala</td>
</tr>
<tr>
<td>you pl.</td>
<td>karala</td>
<td>pulara</td>
</tr>
<tr>
<td>they</td>
<td>kulinya</td>
<td>purala</td>
</tr>
<tr>
<td>we dl.incl.</td>
<td>kamala</td>
<td>ngamala</td>
</tr>
</tbody>
</table>

Verb stems used with Class X affix units include:

- **kat** to cut, make (a canoe)
- **katur** to chase away, hunt
- **petur** to split
- **putur** to clean
- **mork** to cover

Examples of usage:

- ngatta kangala putur ayi
  house  I cut(NF) clean past aux.
  I cleaned the house

- tyaltyara yiminy kangala kat ayi
  yesterday wood  I cut(NF) cut past aux.
  Yesterday I cut the wood.

- piyamerr kangala kat piya yi
  hair  I cut(NF) cut head past aux.
  I cut his hair.

3.2.11 Class XI - Verbs of Eating

This and all the verb classes which follow have few members, sometimes only a single member, although most of them are frequently used in daily conversation.

Class XI has only two verb stems which accompany the affix units. Most often the affix units alone are used as they constitute complete utterances in their own right. The affix units are:
kengila means *I eat or drink*, while ngewila means *I shall eat or drink*. Thus:

\[
\text{tyaltyara wuta turwu kengila yi} \\
\text{yesterday water bitter I drink(NF) past aux.}
\]

Yesterday I had a drink of beer.

There is one peculiarity with this verb class which is important. When the object *wuta* precedes the affix unit, the verb expressed in it means *to drink*. However, when *wuta* follows the affix unit the meaning is *to die*. Thus:

\[
\text{tyaltyara kila wuta yi} \\
\text{yesterday he drink(NF) water past aux.}
\]

Yesterday he died.

The affix units for this class have been found only with the verb stems *pete* to paint oneself and *tyam* to eat (of animals). Example:

\[
\text{pete kilinya mata yi} \\
\text{paint they drink(NF) dual past aux.}
\]

They two painted each other.

3.2.12 Class XII - Verbs of Seeing

The affix units of Class XII are used in conjunction with only two verb stems, *miri* to look at and *yetantara* to be jealous. The affix units are as follows:

\[
\begin{array}{llll}
\text{non-Future} & \text{Future} \\
I & kengilana & ngewilana \\
you sg. & kenila & wila \\
he-she & kila & kewila \\
we pl.incl. & kirrkila & ngirrkila \\
we pl.excl. & wilan & ngerila \\
you pl. & kerila & wilara \\
they & kilinya & pirila \\
we dl.incl. & kemila & ngemila
\end{array}
\]

kangatan alone means *I see* while ngawatan means *I shall see*. 
Some examples of usage:

peku yuwa kangatan ayi
woman that I see(NF) past aux.
I saw that woman.

peku kangatan miri yi
woman I see(NF) look past aux.
I looked at the woman.

kanatan yetantara yi kantu yuwa
you see(NF) jealous past aux. man that
Were you jealous of that man?

3.2.13 Class XIII - Verbs of Causing Movement

This verb class consists mainly of verbs denoting actions of movement in or out of something. Its accompanying affix units must always be used in conjunction with a verb stem as they have no independent meaning. The affix units are:

<table>
<thead>
<tr>
<th>Person</th>
<th>non-Future</th>
<th>Future</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>kangatin</td>
<td>ngawatin</td>
</tr>
<tr>
<td>you sg.</td>
<td>kanatin</td>
<td>wuti</td>
</tr>
<tr>
<td>he-she</td>
<td>kutin</td>
<td>kawatin</td>
</tr>
<tr>
<td>we pl.incl.</td>
<td>karrkatin</td>
<td>ngarrkatin</td>
</tr>
<tr>
<td>we pl.excl.</td>
<td>wutin</td>
<td>ngaratin</td>
</tr>
<tr>
<td>you pl.</td>
<td>karatin</td>
<td>wutira</td>
</tr>
<tr>
<td>they</td>
<td>kutinya</td>
<td>puratin</td>
</tr>
<tr>
<td>we pl.excl.</td>
<td>kamatin</td>
<td>ngamatin</td>
</tr>
</tbody>
</table>

Verb stems used with the above affix units include:

- wuty  to pour out
- pityi to roll up, wrap up
- tungkuti to push
- tyuk  to send
- tutuy to try out, straighten
- pir   to throw away

Examples of usage:

mutyung ngany ngawatin pityi tu
swag my I move(F) roll future aux.
I shall roll up my swag.

wuta kanatin wuty ayi
water I move(NF) pour past aux.
I poured out the water.

3.2.13.1 Verbs of Falling

Class XIII contains a sub-class with only one member which consists of affix units only. It means to fall, and patterns almost identically
with the affixes of Class XIII. The affix units for the sub-class are:

<table>
<thead>
<tr>
<th></th>
<th>non-Future</th>
<th>Future</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>kangatinti</td>
<td>ngawatinti</td>
</tr>
<tr>
<td>you sg.</td>
<td>kanatinti</td>
<td>atangenti</td>
</tr>
<tr>
<td>he-she</td>
<td>katinti</td>
<td>kawatinti</td>
</tr>
<tr>
<td>we pl.incl.</td>
<td>karrkatinti</td>
<td>ngarrkatinti</td>
</tr>
<tr>
<td>we pl.excl.</td>
<td>atintinyana</td>
<td>ngaratinti</td>
</tr>
<tr>
<td>you pl.</td>
<td>karatinti</td>
<td>atarangenti</td>
</tr>
<tr>
<td>they</td>
<td>kutintinya</td>
<td>puratinti</td>
</tr>
<tr>
<td>we dl.incl.</td>
<td>kamatinti</td>
<td>ngamatinti</td>
</tr>
</tbody>
</table>

Examples of usage:

tawar katinti yi

tree he fell(NF) past aux.
The tree fell down.
tyaltýara kangatinti yi

yesterday I fall(NF) past aux.
Yesterday I fell down.

3.2.14 Class XIV - Unaspectual Verbs

This class has been called 'unaspectual' because its affix units lack the tri-morphemic structure of all the other verb classes. In this class, the third morpheme, which indicates what type of action is being performed (as explained in 3.2.1), is absent. No clear semantic field covers this class, but wut to give is by far its most commonly used member. The affix units are as follows:

<table>
<thead>
<tr>
<th></th>
<th>non-Future</th>
<th>Future</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>kengi</td>
<td>ngiye</td>
</tr>
<tr>
<td>you sg.</td>
<td>keni</td>
<td>ye</td>
</tr>
<tr>
<td>he-she</td>
<td>kanga</td>
<td>kiye</td>
</tr>
<tr>
<td>we pl.incl.</td>
<td>kirrki</td>
<td>ngerrki</td>
</tr>
<tr>
<td>we pl.excl.</td>
<td>yen</td>
<td>ngerl</td>
</tr>
<tr>
<td>you pl.</td>
<td>keri</td>
<td>yerl</td>
</tr>
<tr>
<td>they</td>
<td>kinya</td>
<td>piri</td>
</tr>
<tr>
<td>we dl.incl.</td>
<td>kemi</td>
<td>ngemi</td>
</tr>
</tbody>
</table>

The affix units must always be used in conjunction with a verb stem, as they have no independent meaning. Some verb stems occurring with these affix units are:

- wut to give
- po to smoke
- wurut to give (several objects), to put down
- tutuy to straighten
3.2.15 Class XV - Verbs of Vertical Movement

This verb class is restricted to verb stems denoting actions of jumping up and down, both transitive and intransitive. The affix units which follow must always be used in conjunction with a verb stem:

<table>
<thead>
<tr>
<th>Subject</th>
<th>non-Future</th>
<th>Future</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>kanginanga</td>
<td>ngetanga</td>
</tr>
<tr>
<td>you sg.</td>
<td>kaninanga</td>
<td>na</td>
</tr>
<tr>
<td>he-ahe</td>
<td>kananga</td>
<td>ketanga</td>
</tr>
<tr>
<td>we pl.incl.</td>
<td>kirrkinanga</td>
<td>ngirrkinanga</td>
</tr>
<tr>
<td>we pl.excl.</td>
<td>nan</td>
<td>ngerinanga</td>
</tr>
<tr>
<td>you pl.</td>
<td>karinanga</td>
<td>nara</td>
</tr>
<tr>
<td>they</td>
<td>kununanga</td>
<td>pirinanga</td>
</tr>
<tr>
<td>we pl.incl.</td>
<td>kaminanga</td>
<td>ngeminanga</td>
</tr>
</tbody>
</table>

Verb stems used with these affix units are:

- purup  to dance
- pal    to break by jumping on
- pety   to stand on

Examples of usage:

tyaltyara wangka kanginanga purup ayi
yesterday corroboree I jump(NF) dance past aux.
Yesterday I danced a corroboree.

tyinta kanginanga pal ayi
spear I jump(NF) break past aux.
I broke the spear by jumping on it.

awa mala yena kanginanga pety ayi kumpu nunu
meat snake on I jump(NF) get past aux. foot with
I put my foot on a snake.

3.2.15.1 Verbs of Cooking

This sub-class contains verbs concerned only with cooking and boiling, and has affix units almost identical with those of Class XV. In this case, the affix unit may be used without the accompaniment of a verb stem. The affix units are:
I non-Future Future
you sg. kaninyanga ngetyanga
he-ehe kanganya ketyanga
we pl.incl. kirrkinyanga ngirrkinyanga
we pl.excl. nyan ngarinyanga
you pl. karinyanga nyara
they kunyyungana pirinyanga
we dl.incl. kaminyanga ngaminyanga

kaminyanga alone means I cook, while ngetyanga means I shall cook. The above affix units are also used with the verb stems wu to heat up, and tutuy to straighten by heating.

Examples of usage:
awa kaninyanga wu ylylminy yena meat I cook(NF) heat past aux. fire in
I heated the meat up on the fire.
tyinta ngetyanga tutuy atu spear I cook(P) straighten future aux.
I am going to straighten the spear (by heating it).
awa wamangkan kaninyanga yl
meat wallaby I cook(NF) past aux.
I cooked the wallaby.

3.2.16 Class XVI - Verbs of Arranging

The verb stems which are members of this class denote actions of arranging or putting objects into heaps and suchlike. The affix units must always be accompanied by a verb stem, as they alone do not constitute complete utterances. The affix units are:

I non-Future Future
you sg. kanankanma ngapama
he-ehe kankanma pama
we pl.incl. karrkananma ngarrkananma
we pl.excl. paman ngarankanma
you pl karankanma pamara
they kunkunyama purankanma
we dl.incl. kamankanma ngamanankanma

Verb stems used with the above affix units are:
tur to heap up
kurp to stand s.th. up; put in place
tattat to make a fire
Examples of usage:

- **Fire**
  - *I arrange*(NF) set past aux.
  - *I set the fire.*

- **Wood**
  - *I arrange*(NF) heap past aux.
  - *I heaped up the wood.*

### 3.2.17 Class XVII - Verbs of Sensing

This class is concerned with verbs of sensing and smelling, plus any resultant action from the sensing, such as fleeing from danger.

The affix units are as follows:

<table>
<thead>
<tr>
<th>Subject</th>
<th>Non-Future</th>
<th>Future</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>I</em></td>
<td>kenginymen</td>
<td>ngepinymen</td>
</tr>
<tr>
<td>You (sg.)</td>
<td>kininymen</td>
<td>pinyme</td>
</tr>
<tr>
<td>He-she</td>
<td>kininymen</td>
<td>kepinyemen</td>
</tr>
<tr>
<td>We (pl. incl.)</td>
<td>kirrkinymen</td>
<td>ngirrkinymen</td>
</tr>
<tr>
<td>We (pl. excl.)</td>
<td>pinymen</td>
<td>ngerinymen</td>
</tr>
<tr>
<td>You (pl.)</td>
<td>kerinyemen</td>
<td>pinymere</td>
</tr>
<tr>
<td>They</td>
<td>kinymenye</td>
<td>pirinymen</td>
</tr>
<tr>
<td>We (pl. excl.)</td>
<td>keminyemen</td>
<td>ngeminymen</td>
</tr>
</tbody>
</table>

*kenginymen* alone means "I smell," while *ngepinymen* means "I shall smell."

Class XVII affix units are used also with:

- **Naratara** to run along
- **Pet...Teti** to get up
- **Teti** to get up

Examples of usage:

- **Food**
  - *I smell*(NF) past aux. good
  - *I smelt good food.*

- **Dog**
  - *He smell*(NF) run
  - *The dog is running along.*

### 3.2.18 Class XVIII - Verbs of Burning

This last verb class has been found used with only one verb stem, namely *yurwu* to burn. The affix units are:
3.3 SUMMARY OF AFFIX UNIT MORPHEMES

The affix units for the different verb classes, listed in paradigms above in order to facilitate learning and demonstrate the semantic fields covered by each, present a certain degree of regularity. However, they also present a large number of irregularities. Summary tables of regularities and irregularities will now be given so as to eliminate the need to commit all parts of the paradigms to memory.

As was seen above, 3.2.1, each affix unit consists normally of three morphemes. Thus we have, for example:

\[
\begin{array}{ccc}
\text{ka-nga-ni} & \text{I go} \\
\text{ka-ngi-nan} & \text{I sit} \\
\text{ka-ngi-ya} & \text{I lie} \\
\end{array}
\]

3.3.1 Tense Morphemes

The first of the three morphemes, then, indicates the basic tense of the verb. The form of the basic tense morphemes (future and non-future) is constant throughout all the verb classes. The tense marking morphemes are as follows:

<table>
<thead>
<tr>
<th></th>
<th>non-Future</th>
<th>Future</th>
</tr>
</thead>
<tbody>
<tr>
<td>I you sg.</td>
<td>kangantan</td>
<td>ngawantan</td>
</tr>
<tr>
<td>he-she we pl.incl.</td>
<td>kanantan</td>
<td>wunta</td>
</tr>
<tr>
<td>we pl.excl.</td>
<td>kuntan</td>
<td>kawantan</td>
</tr>
<tr>
<td>you pl.</td>
<td>karrrkantan</td>
<td>ngarrkantan</td>
</tr>
<tr>
<td>they we dl.incl.</td>
<td>karrkantan</td>
<td>ngarrkantan</td>
</tr>
<tr>
<td>grass I burn(NP) burn past aux.</td>
<td>yurwu yi</td>
<td></td>
</tr>
</tbody>
</table>

Example:

Examp le:

\[
\begin{array}{ccc}
\text{woro} & \text{kangantan} & \text{yurwu yi} \\
\text{grass I burn(NP) burn past aux.} \\
\end{array}
\]
The second persons singular and plural are highly irregular and will be set out in a table, together with the first person plural exclusive.

### 3.3.2 Person Morphemes

The person morphemes occur second in the affix unit. Their regularities and irregularities will be set out in a series of four tables.

<table>
<thead>
<tr>
<th></th>
<th>non-Future</th>
<th>Future</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>-nga-</td>
<td>-wa- (see Table 8)</td>
</tr>
<tr>
<td>you sg.</td>
<td>-na-</td>
<td>- see Table 6</td>
</tr>
<tr>
<td>he-ahe</td>
<td>-Ø-</td>
<td>-wa- (see Table 8)</td>
</tr>
<tr>
<td>we pl.incl.</td>
<td>-rrka-</td>
<td>-rrka-</td>
</tr>
<tr>
<td>we pl.excl.</td>
<td>- see Table 6</td>
<td>-ra-</td>
</tr>
<tr>
<td>you pl.</td>
<td>-ra-</td>
<td>- see Table 6</td>
</tr>
<tr>
<td>they</td>
<td>-nya- (see Table 7)</td>
<td>-ra- (see Table 7)</td>
</tr>
<tr>
<td>we dl.incl.</td>
<td>-ma-</td>
<td></td>
</tr>
</tbody>
</table>
We pl. excl. NF  You sg.F.  You pl.F.
Cl.Ia  warin  warí  waríra
b  antín  anti  antíra
Cl.II  poron  payoro  parinyoro
Cl.IIIa  tanman  tangama  tangarama
b  tan  tangam  tangaram
Cl.IV  yun  yungu  yungura
Cl.V  nin  ninga  ningara
Cl.VI  men  me  mere
Cl.VII  wuman  wuma  wumara
Cl.VIII  aran  ara  arara
Cl.IX  anyan  anya  anyara
Cl.X  pulan  pula  pulara
Cl.XI  wilan  wila  wilara
Cl.XII  yetan  yeta  yetara
Cl.XIII  wutin  wuti  wutira
Cl.XIV  yen  ye  yeri
Cl.XVa  nan  na  nara
b  nyan  nya  nyara
Cl.XVI  paman  pama  pamara
Cl.XVII  pinymen  pinyme  pinymere
Cl.XVIII  wuntan  wunta  wuntara

**TABLE 6**

With these affix units no morpheme division has been made into tense, actor and type of action as was done for all other affix units. For all practical purposes an attempt at such a division would be useless. The affix units for these persons has, therefore, been considered as fused and indivisible, incorporating tense, person and type of action. It is to be noted, however, that if the form for the second person singular is taken as the base form, -n is added to give the form for the first person plural exclusive, and -ra is added to form the second person plural future. This could be summarised in the formulae:

\[
\text{2nd Future } + \text{-n} = \text{1st plural exclusive non-Future}
\]
\[
\text{2nd Future } + \text{-ra} = \text{2nd plural Future}
\]

The forms of the affix units for third person in both the Future and the non-Future present further irregularities, best highlighted by setting them out in a table, as follows:
The unusual feature with the third person plural affix units is that in the non-future tense the person morpheme most often occupies the final position in the unit instead of the second. With the future tense, the morphemes observe the normal ordering. The most common form of the third person plural morpheme is:

- **non-Future**  
  - nya
- **Future**  
  - ra-

The exact forms are not, however, accurately predictable and must be learnt for each verb class.

With the future tense, the first and third persons singular are highly irregular and unpredictable. They do, however, have almost identical forms, the sole difference being that the velar nasal (nga-) of the tense morpheme of the first person singular becomes a velar stop (ka-) with the third person singular. The actual person marking morphemes, which occupy the second position in the affix unit, are identical for the first and third persons singular in the future tense, as will be revealed by Table 8.
Two homophous morphemes are therefore in existence, ka- indicating the non-future tense in most cases, but also the future tense for third person singular.

3.3.3 Aspect Morphemes

The aspect morpheme occupies the third and final position in the affix unit, with the exception of the first person plural exclusive non-future and the second person singular and plural of the future tense, as set out in Table 6, and the third person plural non-future as set out in Table 7. The aspect morpheme indicates what type of action is being performed. It is this, in fact, on which the classification of Maranungku verbs is based. The table of aspect morphemes is as follows:

| Cl. Ia | nga-wa-ni | ka-wa-ni |
| Cl. Ib | nga-wa-nti | ka-wa-nti |
| Cl. III | nga-ta-ma | ka-ta-ma |
| Cl. IV | nga-yu | ka-yu |
| Cl. V | nge-ti | ke-ti |
| Cl. VI | nge-pe | ke-pe |
| Cl. VII | nga-ma | ka-ma |
| Cl. VIII | nga-wa-ra | ka-wa-ra |
| Cl. IX | nga-wa-nya | ka-wa-nya |
| Cl. X | nga-pa-la | ka-pa-la |
| Cl. XI | nge-wi-la | ke-wi-la |
| Cl. XII | nga-wa-tan | ka-wa-tan |
| Cl. XIII | nga-wa-tin | ka-wa-tin |
| Cl. XIV | ngi-ye | ki-ye |
| Cl. XV | nge-ta-nga | ke-ta-nga |
| Cl. XVI | nga-pa-ma | ka-pa-ma |
| Cl. XVII | nge-piny-men | ke-piny-men |
| Cl. XVIII | nga-wa-tan | ka-wa-tan |

**TABLE 8**
As was seen above, the basic tense distinction in Maranungku is between Future and non-Future. The Future, taking the Future affix units, refers to any action occurring at some future time. The non-Future, taking the non-Future affix units, refers to any action thought of as taking place either in the present or in the past. The explanation of tense and aspect will therefore be treated in two sections: Future and non-Future. Although the basic tenses were outlined above, in 3.2.1, they will reappear in more detail in this section for the sake of completeness.

3.4.1 The Non-Future

Maranungku non-Future sentences may be represented by the following formula:

\[ \pm T (\pm S \pm O) + AU(NF) \pm VS \pm me \pm nini \pm yi \]

In the formula: + = obligatory; \(\pm\) = optional; \(T\) = Time; \(S\) = Subject; \(O\) = Object; \(AU\) = Affix Unit; \(NF\) = Non-Future; \(VS\) = Verb Stem.
3.4.1.1 General Past

With the general past tense, the time slot is often left unfilled, although it may be filled by time adverbs such as tyaltyara yesterday, or kutyala today. The affix unit and verb stem are followed by the past tense auxiliary ayi or yi (for distribution see 3.2.1 above), giving the formula:

\[ T \pm S \pm O + AU(NF) \pm VS + ayi \]

Examples:

awa manarrk kangaman kur ayi
meat kangaroo I hold(NF) spear past aux.
I speared a kangaroo.
tyaltyara winyingkiny kangara purity ayi
yesterday boomerang I hand(NF) make past aux.
Yesterday I made a boomerang.

3.4.1.2 Recent Past

An immediate or recent past may be conveyed by two different constructions. The first consists of filling the time slot with either kutyala tany or kutyala keni meaning today now and today this, and by the use of the past tense auxiliary, giving the formula:

\[ T \pm S \pm O + AU(NF) \pm VS + ayi \]

Example:

kutyala tany awa wamangkan kangaman kur ayi
today now meat wallaby I hold(NF) spear past aux.
Today I speared a wallaby.

The second and more emphatic construction consists of putting anini or nini (same distribution as for ayi and yi) after the verb stem and before the past auxiliary marker, giving the formula:

\[ S \pm O + AU(NF) \pm VS + nini + yi \]

Example:

winyingkiny kangara purity anini yi
boomerang I hand(NF) make now past aux.
I have just made a boomerang.

3.4.1.3 Distant Past

The distant past tense is indicated by filling the time slot with either atara previously, or muntak old, and placing the past auxiliary marker after the affix unit and verb stem, giving the formula:

\[ T \pm S \pm O + AU(NF) \pm VS + yi \]

Example:

atarar tawar kangala kat ayi
previously tree I cut(NF) chop past aux.
I chopped down the tree some time ago.
3.4.1.4 Completed Action

To specify completed action, the time slot is filled by wakay finish, and the affix unit and verb stem are followed by the past tense auxiliary, giving the formula:

\[ + T \pm S \pm O + AU(NF) \pm VS + yi \]

Example:

wakay awa kanginyanga yi
finish meat I cook(NF) past aux.
I have finished cooking the meat.

3.4.1.5 Past Continuous

There are two past continuous tenses in Maranungku, a general past continuous and a recent past continuous. These are used only with verb stems denoting actions thought of as continuing for some time. They have been found with the following verb stems:

- pitpit to clean
- tyutyuk to cook
- tyakal to eat
- tattat to stay
- pot to throw
- tyirungtyirung to blow bubbles
- ngulang to chat
- tarung to snore
- kutluk to cough
- patypaty to throw
- tratray to look for
- wuyity to rain
- ngunguk to breathe
- wurut to give
- papal to hunt
- wurka to work
- kalkal to climb

(a) The first past continuous tense is the general past continuous. It consists of following the verb stem immediately by the continuous marker me, giving the sentence formula:

\[ + T \pm S \pm O + AU(NF) + VS + me + yi \]

Examples:

karawala karrkama patypaty me yi
stone we pl. stand(NF) throw state past aux.
We plural inclusive were throwing stones.
wuta kama wuyity me yi
rain he stand(NF) pour state past aux.
It was raining hard.
(b) The second past continuous tense is the recent past continuous. It consists of following the verb stem immediately by me nini plus the usual past auxiliary marker, giving the formula:

\[ T \oplus S \oplus 0 + AU(NF) + VS + me + nini + yi \]

Example:

kangikur tyapat me nini yi
I sit(NF) _swim_ state now past aux.
I was just swimming.

Observe that the verb stem may also precede the affix unit, as was shown above, 3.2.1.

3.4.1.6 Present Tense

The present tense indicates a present continuous, and may be represented by the formula:

\[ T \oplus S \oplus 0 + AU(NF) \oplus VS \oplus me \oplus nini \]

The present continuous is indicated by the non-Future affix unit alone, plus the verb stem when one is required; with the verb stems listed in 3.4.1.5, the verb stem is followed by the continuous marker me.

Examples:

winyingkiny kangara purity
boomerang I hand(NF) _make_
I am making a boomerang.

ngurkur yuwa kaya
sleep there he lie(NF)
He is sleeping there.

kanginan ngunguk me
I sit(NF) _breathe_ state
I am breathing.

When the emphasis is sought, the above utterances are followed by nini now, giving sentences such as:

kengila nini
I eat(NF) _now_
I am eating now.

kanganya kur nini
I destroy(NF) _hit_ now
I am hitting him now.

3.4.2 The Future

There are four future tenses in Maranungku: general future, immediate future, future continuous and exhortative.

3.4.2.1 General Future

The general future tense does not imply immediacy; nor does it imply a distant future specifically, although it is so used, as no
special construction exists for this purpose in Maranungku. It may be summarised in the formula:

$$ \pm T \pm S \pm O \pm AU(F) \pm VS \pm atu $$

The future tense affix units are used, together with the future tense auxiliary marker tu or atu (for distribution see 3.2.1).

Examples:

yeri yiminy ngapala kat atu

tomorrow wood I cut(F) chop future aux.

Tomorrow I shall chop the wood.

yeri ngawani wat atu tawun

tomorrow I go(F) walk future aux. town

Tomorrow I shall walk to town.

3.4.2.2 Immediate Future

There are two immediate future constructions as follows:

(a) The usual immediate future consists simply of the future affix unit plus verb stem if required, giving the formula:

$$ \pm T \pm S \pm O \pm AU(F) \pm VS $$

Example:

ngawani atyawa

I go(F) urinate

I am going to urinate now.

(b) When emphasis is sought, the time slot is filled by the time phrase atu keni future this; the verb stem and affix unit are followed by the future tense auxiliary atu. This can be represented in the formula:

$$ + T \pm S \pm O \pm AU(F) \pm VS \pm atu $$

Example:

atu keni yiminy ngapala kat atu

future this wood I cut(F) chop future aux.

I shall chop the wood straightaway.

3.4.2.3 Future Continuous

The future continuous is not very often used. It may be represented by the formula:

$$ \pm T \pm S \pm O \pm AU(F) \pm VS \pm me \pm tu $$

With the verb stems which may take the continuous marker me, the continuous is indicated by me following the affix unit or verb stem as the case may be. With all other verb stems, the normal future tense may also indicate the future continuous.

Examples:

yeri ngeti tyapat me tu

tomorrow I sit(F) swim state future aux.

Tomorrow I shall be swimming.
yeri awa nala ngawani
tomorrow meat for it I go(F)
Tomorrow I shall be hunting.

3.4.2.4 The Exhortative

An exhortative future tense is indicated by the particle pa preceding the affix unit and verb stem, and by nta immediately following it. This gives the formula:

+ pa + AU(F) ± VS + nta

Example:

pa ngamani nta
let us two go(F) now
Let us two inclusive go now.

3.4.3 General Note to Section 3.4

(a) With all of the formulae above it will be seen that the Verb Stem (VS) is optional. This is because the affix units themselves, both future and non-future, are potentially complete utterances for most verb classes, and often are. For an explanation of this feature, see above, section 3.2.1. However, in most cases a verb stem is required, in addition to the accompanying affix unit, as the examples given in this section have shown.

(b) In nearly all of the examples, the affix unit has preceded the verb stem. As was pointed out in 3.2.1 the verb stem may also precede the affix unit without any change in meaning. This feature will manifest itself clearly in the section on unelicited texts. In the grammatical explanation, however, examples have been chosen with the affix units preceding the verb stem both for pedagogical reasons and because this is by far the most common ordering.

3.5 THE DIRECT OBJECT

The position of the direct object in the Maranungku sentence has been mentioned above in 3.1. It is treated in detail here as there are several types of direct object, some of which require explanation immediately, before further features of the Maranungku verb are discussed.

3.5.1 Noun Objects

In Maranungku the direct object normally follows any noun subject and occurs immediately before the affix unit and verb stem. This can be seen in the general sentence formula:

± T ± S ± O + AU ± VS ± Verbal Particles

Examples:

tyal tyara MUTIKA kangara purity ayi
yesterday car I hand(NF) fix past aux.
Yesterday I fixed the car.
Occasionally the direct object occurs sentence finally, but only when emphasis is sought.
Examples:

\text{tyaltyara kengi wut ayi} \quad \text{TYINTA}
\text{yesterday I(NF) put down past aux. spear}
\text{Yesterday I put down the spear.}
\text{kangara yalak ayi} \quad \text{MAWUNY}
\text{I hand(NF) lose past aux. swag}
\text{I lost my swag.}

When the direct object is part of the body, or a reflexive pronoun (c.f. 3.13), it occurs twice in the sentence, both before and after the affix unit and verb stem, giving the formula:

\[ \pm T \pm S + O + AU \pm VS + O \pm \text{Verbal Particles} \]

Examples:

\text{tyaltyara TANNGAN kawanya-ngany yerp TANNGAN ayi}
\text{yesterday beard I destroy(NF) me shave beard past aux.}
\text{Yesterday I had a shave.}
\text{tyaltyara KUMPU kangala-ngany kat KUMPU ayi}
\text{yesterday foot I cut(NF) me cut foot past aux.}
\text{Yesterday I cut my foot.}
\text{tyaltyara TIRR kangara-ngany pit TIRR ayi}
\text{yesterday tooth I hand(NF) me wash tooth past aux.}
\text{Yesterday I cleaned my teeth.}

3.5.2 Pronoun Objects

The object pronoun in Maranungku is expressed by a series of suffixes to the affix units discussed above. They are as follows:

- \text{ngany} \quad \text{me}
- \text{nimpe} \quad \text{you singular}
- \text{na} \quad \text{him}
- \text{nga} \quad \text{her}
- \text{kinya} \quad \text{us plural inclusive}
- \text{ngerinya} \quad \text{us plural exclusive}
- \text{ninya} \quad \text{you plural}
- \text{winya} \quad \text{them plural}
Examples:

tyikirit kengi-na wut ayi
-cigarette I(NP) him give past aux.
I gave him a cigarette.
tyinta ngiye-nimpe wut atu
-spear I(NP) you give fut.aux.
I shall give you a spear.
yeri ngawanya-nimpe kur atu
tomorrow I destroy(NP) you hit fut.aux.
I shall hit you tomorrow.
tyaltyara katan-winya yi
-yesterday he see(NP) them past aux.
He saw them yesterday.
tyaltyara katan-ngerinya mata yi
-yesterday he see(NP) us dl.excl. past aux.
He saw us two yesterday.

If the object of the verb is a plural noun denoting human beings, two objects are expressed, one nominal and the other pronominal. Examples:

yera ngawanti-winya tu
-child I take(F) them fut.aux.
I shall bring the children.
yeri polopolo ngarrkatan-winya tu
-tomorrow old people we pl.(F) see them fut.aux.
We shall see the old people tomorrow.

If the object of the verb is a singular noun denoting a human being, the pronominal form of the noun is often dropped, giving two possible sentences such as:

polo ngarrkatan-na tu
-old man we pl.(F) see him fut.aux.
We shall see the old man.
polo ngarrkatan atu
-old man we pl.(F) see fut.aux.
We shall see the old man.
3.6 SPECIAL VERB STEMS

There are four types of verb stem in Maranungku which require special explanation, as they behave differently from the rest.

3.6.1 Changing Verb Stems

In Maranungku several verbs take a different stem according to whether the object expressed is singular or plural. They are as follows:

<table>
<thead>
<tr>
<th>Verb Stem</th>
<th>Singular O</th>
<th>Plural O</th>
</tr>
</thead>
<tbody>
<tr>
<td>to break</td>
<td>pal</td>
<td>palpal</td>
</tr>
<tr>
<td>to build</td>
<td>pat</td>
<td>patpat</td>
</tr>
<tr>
<td>to hit</td>
<td>kur</td>
<td>kurkurb</td>
</tr>
<tr>
<td>to smoke</td>
<td>po</td>
<td>popop</td>
</tr>
<tr>
<td>to throw</td>
<td>paty</td>
<td>patypaty</td>
</tr>
<tr>
<td>to wash</td>
<td>pit</td>
<td>pitpit</td>
</tr>
<tr>
<td>to catch</td>
<td>kur</td>
<td>tlp</td>
</tr>
<tr>
<td>to pick</td>
<td>kat</td>
<td>tur</td>
</tr>
<tr>
<td>to pour</td>
<td>wuty</td>
<td>wuyity</td>
</tr>
<tr>
<td>to put, give</td>
<td>wut</td>
<td>wurut</td>
</tr>
<tr>
<td>to stand up (Tr.)</td>
<td>kurp</td>
<td>tyuk</td>
</tr>
</tbody>
</table>

With the majority of these verb stems the singular object form is fully reduplicated when there is a plural object. With the others, however, there is a completely different stem.

Examples:

- **awa wakkar kangaman kur ayi**
  - meat fish  I hold(NF) catch past aux.
  - I caught a fish.

- **awa wakkar ngarrkara tip atu**
  - meat fish  we pl.(F) hand spear fut.aux.
  - We plural shall spear some fish.

- **wun kengi-na wut' ayi**
  - tobacco I(NF) him give past aux.
  - I gave him some tobacco.

- **wun kangi-winya wurut ayi**
  - tobacco I(NF) them give past aux.
  - I gave them some tobacco.

3.6.2 Verb stems with Changing Meanings

A few Maranungku verb stems may belong to more than one verb class, and so may be accompanied by different affix units with different meanings. These include:
kur + Class VII AU (-man) = to spear, catch
kur + Class IX AU (-nya) = to hit (with a stick)
kur + Class X AU (-la) = to shoot
kat + Class IX AU (-nya) = to cut, make
kat + Class X AU (-la) = to cut up, cut in two
paraty + Class III AU (-ma) = to run away
paraty + Class VIII AU (-ra) = to chase
pal + Class I AU (-ni) = to break (intransitive)
pal + Class VIII AU (-ra) = to break with the hands
pal + Class IX AU (-nya) = to smash, destroy.

It is a rather common phenomenon for a large number of intransitive verbs to be used with more than one affix unit class, not with a change in meaning, but rather to specify exactly how the action was performed, i.e. in a sitting, standing, lying or moving position. Thus an intransitive verb stem may be accompanied by affix units belonging to either Class I, III, IV or V.

Examples:

wo kangani wiritya I cry (walking)
wo kangama wiritya I cry (standing up)
wo kangiya wiritya I cry (lying down)
wo kanginanan wiritya I cry (sitting down)

The above changes in verb class occur only if there is reason to be very specific about the manner in which the action is performed. Otherwise, the verb stem remains constantly in the one verb class.

With transitive verbs, if the action is performed in an unusual position, the stem itself does not change class. In this case, the sentence requires two verbs, one describing the action and the other describing the unusual circumstances. The verb describing the unusual circumstances is always accompanied by the instrumental marker nunu.

Example:
kaya nunu yi awa kuman kur ayi
he lie(NF) with past aux. meat he hold spear past aux.  
He speared an animal while lying down.

The remarks made in this section apply to only a small percentage of the Maranungku verb stems. Normally a verb is a member of one verb class only, as set out above in 3.2.

3.6.3 Transitive Intransitives

Two verbs which are intransitive in English are transitive in Maranungku. They are:

wiritya to cry
eruwiyo to laugh.
wiritya requires the object wo tears; eruwiyo requires the object eruwe laughter.

Examples:

*tyaltyara wo kanginan wiritya yi*

*tyaltyara eruwe kanginan eruwiyo yi*

3.6.4 Verb Stems Preceding Affix Unit

While most verb stems normally follow the affix unit, there are some which always precede it. They are as follows:

- *melk* to be sick
- *metter* to be bored
- *leri* to be happy
- *tyilk* to be painful
- *waw panpa* to take, carry
- *tal* to grow up
- *retye* to want, like
- *ngurkur* to sleep
- *paw* to be tired

Examples:

*a wa na tla retye kangara*

*ngurkur kuyin ya mata yi*

3.6.5 Usage of nala

*nala* for him, for it, performs two functions with Maranungku verbs, as follows:

(a) It follows the noun object of the following transitive verb stem:

- *mangana* to look for, to ask for
- *kay* to call for
- *tratrav* to look about for
- *mananka* to ask for
- *Class I AU* to hunt for
- *tyengi werik* to think about, worry about.
Examples:

karawala nala kangatan mangana yi
money for it I see(NP) look past aux.
I looked for the money.

wuta nala ngatama winya kay atu
water for it I stand(P) them call fut.aux.
I shall call out to them for some water.

mentu nala kangani tattray me yì
horse for it I go(NP) look state past aux.
I was looking for a horse.

tyengi werik kangani mi nala
ear bad I go(NP) dog for him
I was thinking about the dog.

(b) nala is also used to indicate purpose or intention, and follows the verb stem, as in:

kangani yi tyapat me nala
I go(NP) past aux. swim state for it
I went for a swim.

ngawani atyawa nala
I go(F) urinate for it
I am going to urinate.

3.7 NEGATION

Negation is indicated in Maranungku in the following ways:

(a) With verb stems which follow the affix unit, negation is indicated in two ways:

(1) way piya not head may precede the affix unit and verb stem in a sentence initial position, summed up in the formula:

\[
\text{way piya } \pm S \pm O + \text{AU } \pm \text{VS } \pm \text{Verbal Particles}
\]

Examples:

way piya tyinta kangiya-na paty wakan ayi
not head spear I lie(NP) him throw back past aux.
I did not throw the spear back at him.

way piya wowe yena kanginan ayi
not head camp in I sit(NP) past aux.
I did not stay home.

(1) piya may precede the affix unit and verb stem and way follow giving the formula:

\[
\text{piya } \pm S \pm O + \text{AU } \pm \text{VS } + \text{way } \pm \text{Verbal Particles}
\]

Example:

piya kangani way
head I go(NP) not
I am not going.
This second construction is more emphatic than the first.

(b) With the small number of verb stems which normally precede the affix unit, way piya is most often placed between the verb stem and the affix unit, although piya alone in sentence initial position is sometimes used.

Examples:

leri way piya kangani
happy not head I go(NP)
I am not happy.

piya leri kangikur
head happy I stay(NP)
I am not happy.

In rapid speech way piya is often contracted to piya.

3.8 THE IMPERATIVE

The imperative in Maranungku is conveyed by the general future tense, explained above in 3.4.2.1. The command is accompanied by a high rising intonation at the end of the utterance.

Examples:

wuta nungu anya kur ngenila
water here you(F) get for me
Bring me some water.

yiminy ara ngi
wood you(F) light
Light the fire.

ye-na wut atu
you(F) him give fut.aux.
Give it to him.

wari tat
you(F) sit
Sit down.

Note that the future tense auxiliary atu is optional with the imperative construction.

With negative commands, piya precedes the order, as in:

piya wari tat
not you(F) sit
Do not sit down.

The exhortative form of the imperative has been discussed above in 3.4.2.4.

3.9 COMPETENCE AND INCOMPETENCE

Competence indicates 'to know how to', while incompetence indicates 'not to know how to'.
(a) Competence is conveyed in Maranungku by the phrase tyengi witya, literally ear with, plus the affix units of verb class I.

Examples:

- mutika tyengi witya kangani wakay
  motorcar ear with I go(NF) finish
  I know all about motorcars.

- tyengi witya kangani tyapat me
  ear with I go(NF) swim state
  I know how to swim.

- tyengi witya kanani ara purity winyingkiny
  ear with you go(NF) you(F) make boomerang
  Do you know how to make a boomerang?

- tyengi witya kana-ngany
  ear with he go(NF) me
  He knows me.

(b) Incompetence is indicated by the verb stem puyty used in conjunction with Class IX affix units.

Examples:

- kanya puyty awa tyutyuk me
  she destroy(NF) not know meat cook state
  She does not know how to cook meat.

- kanganya puyty
  I destroy(NF) not know
  I do not know.

3.10 ABILITY AND INABILITY

   The abilitative form means 'to be able to', while inabilitative means 'not to be able to'.

(a) Ability is indicated solely by the use of the future tense, with or without the future tense auxiliary atu.

Examples:

- karawala kenki anti war
  stone this you(F) lift
  Can you lift this stone?

- yu ngawanti war atu
  yes I go(F) lift fut.aux.
  Yes, I can lift it.

(b) Inability is indicated by placing piya mengke at the beginning of the sentence, the verb of which is in the non-future tense.

Examples:

- piya mengke kanginyanga way
  head shade I cook(NF) not
  I cannot cook.
piya mengke mutika kanganti war
head shade motorcar I go(NP) lift
I cannot lift the motorcar.

Note that way is sometimes added utterance finally for emphasis.

3.11 THE DESIDERATIVE

The desiderative form indicates 'to want' and also in Maranungku, 'to like'.

(a) When the object of the desiderative verb retye is a noun or pronoun, the construction is the same as for any transitive verb. Example:

\[ \text{awa retye kangara} \]
\[ \text{meat want I hand(NP)} \]
\[ \text{I want some meat.} \]

As was stated above, retye is one of the verb stems which occurs before the affix unit.

(b) When the object of the desiderative verb is a verb phrase, there are two possible constructions, as follows:

(i) When the subject of both verbs is the same, the desiderative is conveyed by the future tense alone, without the future auxiliary tense marker, which may however optionally occur. Examples:

\[ \text{ngawanya kur atu mi yuwa} \]
\[ \text{I destroy(F) hit fut.aux. dog that} \]
\[ \text{I would like to hit that dog.} \]

\[ \text{po ngerrki} \]
\[ \text{smoke we pl.(F)} \]
\[ \text{We want to smoke.} \]

(ii) When the subject of both verbs is different, two independent clauses are used. Examples:

\[ \text{retye kangara nimpe awa wila} \]
\[ \text{want I hand(NP) you meat you eat(F)} \]
\[ \text{I want you to eat the meat.} \]

\[ \text{retye kangara miya kukanat kawara tur} \]
\[ \text{want I hand(NP) food coconut he pick} \]
\[ \text{I want him to pick a coconut.} \]

3.12 THE NECESSATATIVE AND PROHIBITIVE

The necessatative in Maranungku is conveyed by the use of the necessitative particle ngaty which occurs first in the sentence, plus the future tense of the verb.
Examples:

- **ngaty yili winyingkiny ara purity ngenila**
  - must stick boomerang you(F) make me for
  - You must make a boomerang for me.

- **ngaty wintara wany tangama wul nungu**
  - must quick also you stand(P) come towards speaker
  - You must come back quickly.

The prohibitive is the same as explained above for the negative imperative, in 3.8.

Example:

- **wakkar piya wila**
  - fish head you eat(F)
  - You must not eat the fish.

3.13 THE REFLEXIVE

The Maranungku reflexive does not have a parallel in English. There are two types of Maranungku reflexive as follows:

(a) Where the English has, for example 'I cut myself', the Maranungku speaker must specify the part of the body that has been cut. However, as was seen above in 3.5.1, when the direct object is a part of the body, it occurs twice in the sentence, both before and after the affix unit and verb stem. In addition the reflexive pronoun, the same as the normal object pronoun, is used, giving a sentence formula:

± S + O + AU + PnO + VS + O ± Tense auxiliaries

Examples:

- **kumpu kangala-ngany kat kumpu yi**
  - foot I cut(NF) me cut foot past aux.
  - I cut my foot.

- **tarr kangara-ngany nyiriki tarr ayi**
  - leg I hand(NF) me scratch leg past aux.
  - I scratched my leg.

- **kumpu karala-ninya kat kumpu yi**
  - foot you pl.(NF) cut you cut foot past aux.
  - You plural cut your feet.

(b) With verb stems indicating falling against or leaning against, and also with the verb wer to hurry, the reflexive pronoun is always used.

Examples:

- **kengamen-ngany wer ayi**
  - I get(NF) me hurry past aux.
  - I hurried.
peku yuwa kemen-nga wer ayi
woman that she get(NF) her hurry past aux.
That woman hurried.
kanganya-ngany tyantal ayi tawar yena
I destroy(NF) me lean past aux. tree on
I leant against a tree.

3.14 THE RECIPROCAL

There are two types of reciprocal construction in Maranungku, the
first meaning 'to do something to each other or one another', and the
second meaning 'to do something in return'.

(a) Reciprocal forms of the first type seem to be restricted to verb
classes VII, VIII and XII. The reciprocal is indicated by the third
morpheme in the affix unit, elsewhere used to indicate type of action.
The affix units for reciprocal forms of the three verb classes are as
follows:

CLASS VII (-man cf. 3.2.7)

<table>
<thead>
<tr>
<th>non-Future</th>
<th>Future</th>
</tr>
</thead>
<tbody>
<tr>
<td>we pl.incl.</td>
<td>karrka-manya</td>
</tr>
<tr>
<td>we pl.excl.</td>
<td>wumanyan</td>
</tr>
<tr>
<td>you pl.</td>
<td>kara-manya</td>
</tr>
<tr>
<td>they pl.</td>
<td>kumanya</td>
</tr>
<tr>
<td>we dl.incl.</td>
<td>kama-manya</td>
</tr>
<tr>
<td>we pl.incl.</td>
<td>ngarrka-manya</td>
</tr>
<tr>
<td>we pl.excl.</td>
<td>ngara-manya</td>
</tr>
<tr>
<td>you pl.</td>
<td>wumaranya</td>
</tr>
<tr>
<td>they pl.</td>
<td>puramanya</td>
</tr>
<tr>
<td>we dl.incl.</td>
<td>ngama-manya</td>
</tr>
</tbody>
</table>

CLASS VIII (-ra cf. 3.2.8)

<table>
<thead>
<tr>
<th>non-Future</th>
<th>Future</th>
</tr>
</thead>
<tbody>
<tr>
<td>we pl.incl.</td>
<td>karrka-rinya</td>
</tr>
<tr>
<td>we pl.excl.</td>
<td>arinyan</td>
</tr>
<tr>
<td>you pl.</td>
<td>kara-rinya</td>
</tr>
<tr>
<td>they pl.</td>
<td>kumanya</td>
</tr>
<tr>
<td>we dl.incl.</td>
<td>kama-rinya</td>
</tr>
<tr>
<td>we pl.incl.</td>
<td>ngarrka-rinya</td>
</tr>
<tr>
<td>we pl.excl.</td>
<td>ngara-rinya</td>
</tr>
<tr>
<td>you pl.</td>
<td>ararinya</td>
</tr>
<tr>
<td>they pl.</td>
<td>purarinya</td>
</tr>
<tr>
<td>we dl.incl.</td>
<td>ngama-rinya</td>
</tr>
</tbody>
</table>

CLASS XII (-tan cf. 3.2.12)

<table>
<thead>
<tr>
<th>non-Future</th>
<th>Future</th>
</tr>
</thead>
<tbody>
<tr>
<td>we pl.incl.</td>
<td>karrka-tinya</td>
</tr>
<tr>
<td>we pl.excl.</td>
<td>yetinyan</td>
</tr>
<tr>
<td>you pl.</td>
<td>kara-tinya</td>
</tr>
<tr>
<td>they pl.</td>
<td>kutilnya</td>
</tr>
<tr>
<td>we dl.incl.</td>
<td>kama-tinya</td>
</tr>
<tr>
<td>we pl.incl.</td>
<td>ngarrka-tinya</td>
</tr>
<tr>
<td>we pl.excl.</td>
<td>ngara-tinya</td>
</tr>
<tr>
<td>you pl.</td>
<td>yetatinya</td>
</tr>
<tr>
<td>they pl.</td>
<td>pura-tinya</td>
</tr>
<tr>
<td>we dl.incl.</td>
<td>ngama-tinya</td>
</tr>
</tbody>
</table>

The reciprocal is indicated in a regular manner, summed up thus:

(1) For the third morpheme of the regular affix units for
verb classes VII, VIII and XII are substituted -manya for class VII,
-rinya for class VIII, and -tinya for class XII.
(ii) The third person plural remains the same as for the normal affix unit.

(iii) With first person plural non-future and second person plural future morphophonemic change is observed.

Examples:

```
arinyan    pita mata yi
                      we rec.(NF) wash dual past aux.
                      We two exclusive washed each other.
em! nala karatinya mata yi
what for it you rec.(NF) dual past aux.
                      Why are you two looking at each other?
karrkarinya    kityilili yi
we pl. rec.(NF) tickle past aux.
                      We plural inclusive tickled one another.
karamanya    tara yi
you rec.(NF) fight past aux.
                      Did you men fight one another?
```

Note that with class VII the verb stem tara, to fight is most commonly used, while with class VIII there are many verb stems which take the reciprocal form. With class XII no verb stem is required as the affix unit is a complete utterance in its own right.

(b) Reciprocal forms of the second type denote 'to do something in return, to pay back'. The construction consists of placing the reciprocal indicator wakan at the beginning of the sentence. In all other respects the sentence construction follows the normal transitive sentence.

Examples:

```
wakan kala-ngany kur tarr ayi
back he cut(NF) me hit leg past aux.
                      He hit me back on the leg.
way piya kengiya-na paty wakan
not hear I lie(NF) him throw back
                      I did not throw back at him.
```

With negative reciprocal sentences of this type, wakan occurs after the verb.

3.15 THE CONDITIONAL

Condition in Maranungku is indicated by the condition marker yangana from which either precedes or follows the affix unit and verb stem. The verb in the conditional clause is normally in the future tense.
Examples:

awawa wakek kar yangana wuma kur, ye-na wut atu
meat fish from you(P) catch, you(P) him give fut.aux.
If you catch a fish, give it to him.
yera ara pit yangana, leri ngawani
baby you(P) wash from happy I go(F)
If you wash the baby, I shall be happy.
piya yangana ara purity atu, way piya leri ngawani
head from you(P) fix fut.aux., not head happy I go(F)
If you do not fix it, I shall not be happy.

Note that the future tense auxiliary atu is optionally present in the conditional construction.

When irreal condition is expressed, that is, when the action stated in the conditional clause is not performed, the tense of the conditional clause is past, while the main clause is in the future, BUT followed by the past tense auxiliary.

Example:

tyaltyara yangana piyoro, awa ngiye-nimpe wut ayi
yesterday from you go(NF) meat I(F) you give past aux.
If you had come yesterday, I would have given you some meat.

3.16 ATTEMPTED ACTION AND FRUSTRATIVE

Attempted action 'to try to' and the Frustrative 'to nearly do something', have the same construction in Maranungku. There are two constructions according to tense as follows:

(a) When the tense of the verb is thought of as non-future, the construction may be summarised in the formula:

± T ± S ± O + AU ± VS + nuna yi

When the verb is in the non-future tense in English, the Maranungku stem is accompanied by the future tense affix units and followed by nuna yi.

Examples:

ngatta ngawara purity nuna yi
house I hand(F) fix a.a. particles
I tried to fix the house.
tyaltyara manarrk ngama kur nuna yi
yesterday kangaroo I stand(F) hit a.a. particles.
I nearly killed a kangaroo yesterday.
tyenti atara ngweila wuta nuna yi
long ago I drink(F) water a.a. particles
Last week I nearly died.
(b) When the action is thought of as taking place at some future time, the future affix units are used, as in (a), and the whole sentence is preceded by entyi.

Examples:

\[
\begin{align*}
\text{entyi ngawara purity atu} \\
\text{a.a. I hand(F) fix fut.aux.} \\
\text{I shall try to fix it.}
\end{align*}
\]

\[
\begin{align*}
\text{entyi ngawara purity atu mutika} \\
\text{a.a. hand(F) fix fut.aux. car} \\
\text{I shall try to fix the car.}
\end{align*}
\]

3.17 THE PASSIVE

Any English passive construction becomes active in Maranungku, as the passive does not exist in this language. There are two constructions, as follows:

(a) If no actor is specified, the impersonal 'he, they' subject is inserted:

Examples:

\[
\begin{align*}
tyal tyara mi kungunya & \text{ kur ayi memme nunu} \\
yesterday & \text{ dog they destroy(NP) kill past aux. axe with} \\
\text{Yesterday the dog was killed with an axe.}
\end{align*}
\]

\[
\begin{align*}
tyal tyara mi tyinta nunu kumanya & \text{ kur ayi} \\
yesterday & \text{ dog spear with they destroy(NP) kill past aux.} \\
\text{Yesterday the dog was killed with a spear.}
\end{align*}
\]

The agent or instrument introducer is nunu with, by. If emphasis rests on the agent, the agentive phrase (noun + nunu) precedes the affix unit and verb stem; otherwise it occurs in postposition. Further reference will be made to this during the explanation of the Agent or Instrument below, 4.5.

(b) If the actor is specified, the normal active transitive sentence is used.

Example:

\[
\begin{align*}
koruwe & \text{ awa mala kanya kur ayi} \\
kookaburra meat snake he destroy(NP) kill past aux. \\
The snake was killed by the kookaburra. (The kookaburra killed the snake).
\end{align*}
\]

However, if emphasis is laid on the agent, the subject becomes the agent and occurs in postposition to the affix unit and verb stem, even though the construction remains active.

Example:

\[
\begin{align*}
awa mala kanya & \text{ kur ayi koruwe nunu} \\
meat snake he destroy(NP) kill past aux. kookaburra by \\
The snake was killed by the kookaburra.
\end{align*}
\]
3.18 IMPERSONAL VERBS

With the verbs 'to be hot, cold, hungry or thirsty', the heat, cold, hunger and thirst become the actors acting on the person suffering from these discomforts, and are used in conjunction with the verb stem paw to hurt.

Examples:

mutungkur kala-ngany paw cold he cut(NF) me hurt
I am cold.
wuta nala keti-ngany paw water for it he sit(F) me hurt
I am thirsty.
tyaltyara ngupel mutungkur kala-ngany paw ayi yesterday night cold he cut(NF) me hurt past aux.
I was cold last night.
tyaltyara muriintirin kuman-ngany ayi yesterday sweat he hold(NF) me past aux.
Yesterday I sweated.

4.0 OPTIONAL SATELLITE PHRASES

The phrases discussed in this section occur as optional adjuncts to the affix units and verb stems treated above.

4.1 LOCATION AND DIRECTION

4.1.1 Direction

There exist in Maranungku three series of directional particles which indicate movement to or from a person or place. They are as follows:

nungu and mere to and from a person
yangana and yena to and from a place
kak general movement.

4.1.1.1 nungu and mere

(a) The particle nungu indicates movement towards the speaker or chief point of reference of the sentence. It may either precede or follow the affix unit and verb stem.

Examples:

wuta nungu anya kur ngenila water here you destroy(F) get me for Bring me some water.
kunyoro wany nungu they move(NF) again here They come this way again.
(b) The particle mere indicates movement away from the speaker or chief point of reference of the sentence. It is used in the same way as nungu.

Examples:

\[
\begin{align*}
\text{yuwa mere kangani wowe yena} & \quad \text{there away I go(NP) camp to} \\
& \quad I \text{am going to the camp.} \\
\text{kamoro yi tawun mere} & \quad \text{he move(NP) past aux. town away} \\
& \quad \text{He went to town.}
\end{align*}
\]

4.1.1.2 yangana and yena

Whereas nungu and mere indicate mainly movement to and from a person, yangana and yena indicate movement to and from a place.

(a) yangana indicates movement from a place, and follows the noun to which it refers.

Examples:

\[
\begin{align*}
\text{yera katinti yi tawar yangana} & \quad \text{child he fall(NP) past aux. tree from} \\
& \quad \text{The child fell down from the tree.} \\
\text{kangani tul karawala yangana} & \quad \text{I go(NP) descend rock from} \\
& \quad \text{I get down from the rock.}
\end{align*}
\]

(b) yena indicates movement towards a place, and follows the noun to which it refers.

Examples:

\[
\begin{align*}
\text{yuwa mere kangani wowe yena} & \quad \text{there away I go(NP) camp to} \\
& \quad I \text{am going to the camp.} \\
\text{kaporo parikut yena} & \quad \text{he move(NP) European to} \\
& \quad \text{He goes to the whiteman.}
\end{align*}
\]

When the object of the movement is a place name, no directional is used.

Example:

\[
\begin{align*}
\text{ngarani nenymete miniling} & \quad \text{we go(F) three Miniling} \\
& \quad \text{We three exclusive shall go to Miniling.}
\end{align*}
\]

4.1.1.3 kak

This particle always immediately precedes the affix unit. It is used in conjunction with nungu and mere to indicate immediate movement.
It may, however, be used alone with temporal overtones, and may only be used with class I affix units unaccompanied by a verb stem. Examples:

```
kak  kangani
move I go(NF)  
I am going now.
kak  kangani  tawun mere
move I go(NF) town away  
I am going to town now.
kak  ngamani  petyila
move we two go(F) Batchelor
We two inclusive are going to Batchelor.
```

4.1.2 Location

There are two series of locationals in Maranungku, the one specific and the other general.

4.1.2.1 Specific Locatives

Three specific locationals in common use are yena, penpe and wanungu, meaning on or in, under, and on top of, respectively.

(a) yena

This locative may mean on, onto, in, into or at. It occurs in post-position to the noun to which it refers. The locative phrase normally precedes the affix unit and verb stem although its position is not fixed.

Examples:

```
karawala  tipul  yena  kaya
stone table on he lie(NF) 
The stone is on the table.
awa  mala  ngelkiny  yena  kaya
meat snake hole in he lie(NF) 
The snake is in the hole.
yera  marwu  warira  kalkal  karawala  yena
child small you go(F) climb stone onto
Children, you climb up onto the rocks.
ngamani  tu  tat  wuta  miri  yena
we two go(F) fut.aux. stop water eye at
We shall go and rest at the spring.
```

(b) penpe......yena

Under or underneath is conveyed by the use of penpe preceding and yena following the head noun.
Example:

\[
\text{mi penpe tipul yena kaya} \\
\text{dog under table at he lie(NF)} \\
\text{The dog is under the table.}
\]

(c) wanungu......yena

On top of is indicated in Maranungku by wanungu preceding the noun, with yena in postposition.

Example:

\[
\text{awa pitypity kanan wanungu tawar yena} \\
\text{meat bird he sit(NF) on top tree in} \\
\text{The bird is on top of the tree.}
\]

4.1.2.2 General Locatives

The most commonly used general locatives in Maranungku are:

- **keni** here
- **yuwa** there
- **keniwa** on this side
- **yuwawa** on that side
- **keni mere** this way
- **yuwa mere** that way
- **wuta kumpu** low down (in relation to a river)
- **wuta manta** high up (in relation to a river)

These general locatives are normally placed before the affix unit and verb stem, although the order is not rigid.

Examples:

\[
\text{awa werempen keni kaya} \\
\text{meat alligator here he lie(NF)} \\
\text{There is an alligator here.}
\]

\[
\text{witya yuwa kilinya} \\
\text{they there they eat(NF)} \\
\text{They are eating over there.}
\]

\[
\text{ngany keniwa nina yuwawa} \\
\text{I this side you that side} \\
\text{I shall take this side, and you that side.}
\]

4.2 THE BENEFACTIVE

The benefactive in Maranungku may take two forms, depending on whether the beneficiary is a noun or pronoun.

(a) Pronominal Beneficiaries

With pronominal beneficiaries the forms are as follows:

- **ngeni-la** for me
- **nimpe-le** for you singular
- **na-la** for him
- **nga-la** for her
kinya-la for us plural inclusive
ngerinya-la for us plural exclusive
ninya-la for you plural
winya-la for them plural
ngangka-la for us dual inclusive.

These forms are di-morphemic, being composed of the object pronoun plus the suffix -la. The benefactive form normally follows the affix unit and verb stem.

Examples:

awa manarrk kangala kur ayi nimpele
meat kangaroo I cut(NF) hit past aux. you for
I killed a kangaroo for you.
wuta nungu anya kur ngenila
water here you destroy(F) get me for
Bring me some water.

(b) Nominal Beneficiaries

When the form of the beneficiary is a noun, the noun is followed by nala for him. These follow the affix unit and verb stem.

Examples:

yiminy kangala kat ayi yiminy nala
wood I cut(NF) cut past aux. fire him for
I cut the wood for the fire.
awa kanganya kur ayi mi ngany nala
meat I destroy(NF) hit past aux. dog my him for
I got some meat for my dog.

4.3 THE PRIVATIVE

The privative phrase, meaning 'from someone' occupies the same position in the sentence as the benefactive. It has the following pronominal forms:

ngenira from me
nimpera from you singular
nangara from him
ngangara from her
kinyara from us plural inclusive
ngerinyaara from us plural exclusive
ninyaara from you plural
winyaara from them
ngangkara from us dual inclusive
Examples:

karawala wintyara kengamen ayi nimpere
money steal I get(NF) past aux. you from
I stole the money from you.

karawala wintyara kemen ayi ngenira
money steal he get(NF) past aux. me from
He stole the money from me.

When the head of the privative phrase is a noun, the noun is followed by nangara in the same way as the benefactive equivalent is followed by nala.
Example:

karawala wintyara kengamen ayi kantu yuwa nangara
money steal I get(NF) past aux. man that him for
I stole the money from that man.

4.4 THE LICITIVE

The licitive is similar to the privative, but with one major difference. With the licitive, the object is given voluntarily, or the recipient is entitled to it by tradition. The privative, on the other hand, rather supposes that the object is asked for or even taken without permission. The pronominal forms of the licitive are as follows:

ngeni-kuriny from me
nimpe-kuriny from you singular
na-kuriny from him
nga-kuriny from her
kinya-kuriny from us plural inclusive
ngerinya-kuriny from us plural exclusive
ninya-kuriny from you plural
winya-kuriny from them
ngangku-kuriny from us dual inclusive

Examples:

ngany karawala ngepe na-kuriny
I money I get(F) him from
I shall get some money from him.
awa ngurtyi killnya ngeni-kuriny
meat emu they eat(NF) me from
They eat the emu that I gave.

4.5 THE INSTRUMENT OR AGENT

The instrument or agent phrase normally occurs after the affix unit and verb stem, although it may precede them if emphasis is sought. The instrument marker is nunu, which always occurs in postposition to the noun to which it refers.
Examples:

awa manarrk kangala kur ayi karawala nunu
meat kangaroo I cut(NP) hit past aux. stone with
  I hit the kangaroo with a stone.
mi nimpe kanganya kur ayi yili nunu
dog your I destroy(NP) hit past aux. stick with
  I hit your dog with a stick.

4.6 MANNER

Manner adverbs normally precede the affix unit and verb stem.
The most commonly used ones are: walkity loudly; walarika slowly; merwuta quickly.

Examples:

walkity kama kay
loudly he stand(NP) call
  He calls out loudly.
yeri walarika ngawani wat atu
tomorrow slowly I go(F) walk fut.aux.
  Tomorrow I shall walk slowly.
merwuta ngaporo tu
quickly I move(F) fut.aux.
  I shall move quickly.

4.7 ACCOMPANIMENT

Accompaniment (with) is expressed by a noun followed by the
accompaniment marker witya. The accompaniment phrase occurs either
sentence initially or finally.

Example:

yeri keti tu mi kiuwality witya
tomorrow he sit(F) fut.aux. dog small with
  Tomorrow he will stay with the little dogs.

When the subject of the sentence is 'I', if an accompaniment
phrase is used, the affix unit takes the form for either the first
person plural or dual.

Examples:

yeri yera witya ngaranu wat atu tawun
tomorrow child with we pl. go(F) walk fut.aux. town
  Tomorrow I shall go to town with the children.
peku ngany witya ngaranu wat mata tu tyapat me
woman my with we go(F) walk dual fut.aux. swim state
  I shall go swimming with my wife.
4.8 TIME

The most common time adverbs and phrases in Maranungku are as follows:

- **kutyala** (today, now)
- **kutyala witi tal** (this morning (past))
- **nanungu** (afternoon)
- **atu ngupel** (tonight)
- **tyaltyara** (yesterday)
- **tyaltyara ngupel** (last night)
- **tyaltyara witi tal** (yesterday morning)
- **tyaltyara nganti** (the day before yesterday)
- **yiri** (before, previously)
- **yeri** (tomorrow)
- **yeri witi tal** (tomorrow morning)
- **yeri ngupel** (tomorrow night)
- **tyenti ngenti** (next week)
- **pelp** (always, still)
- **wany** (again)
- **tinginy** (always)

All of the time adverbs listed above, except the last three, occur normally at the beginning of the sentence.

Examples:

- **atu ngupel awa ngawanya tur atu**
  tonight meat I destroy(F) cut fut.aux.
  *I shall cut the meat tonight.*

- **tyaltyara awa kanganya tur ayi**
  yesterday meat I destroy(NF) cut past aux.
  *I cut the meat yesterday.*

- **nanungu nungu ngatama wul atu**
  afternoon back I stand(F) return fut.aux.
  *I shall come back this afternoon.*

The adverbs pelp and tinginy usually precede the affix unit and verb stem.

Example:

- **awa pelp kangani wat ayi**
  meat always I go(NF) walk past aux.
  *I always went hunting.*

*Wany again* normally immediately precedes the tense auxiliary particles.

Example:

- **kunyoro nungu wany**
  they move(NF) here again
  *They come this way again.*
4.9 INDIRECT OBJECT

The positioning of the indirect object in Maranungku depends on whether the indirect object is a noun or pronoun.

(a) If the indirect object is a pronoun, the following is the word order:

\[ S + DO + AU + IO + VS + \text{Verbal auxiliaries} \]

In this case, the pronominal indirect object occurs between the affix unit and the verb stem.

Examples:

- tyaltyara wun kengi-na wut ayi
  yesterday tobacco I(NF) him give past aux.
  *Yesterday I gave him some tobacco.*

- tyinta ngiye-nimpe wut atu
  spear I(F) you give fut.aux.
  *I shall give you a spear.*

(b) If the indirect object is a noun, the following is the word order:

\[ S + IO(i) + DO + AU + IO(ii) + VS + \text{Verbal auxiliaries} \]

In this case, the indirect object is represented twice, first as a noun, and also as a pronoun.

Example:

- kantu yuwa tyinta kanga-na wut ayi
  man that spear he(NF) him give past aux.
  *He gave the spear to that man.*

4.10 PURPOSE

When purpose is indicated, the construction depends on whether the subject of the two verbs is the same, or not.

(a) If the subject of both verbs is the same, there are two constructions, depending on whether the second verb is transitive or intransitive.

(i) If the second verb is intransitive, it is followed by nala to indicate purpose.

Example:

- kak kangani tyapat me nala
  move I go(NF) swim state it for
  *I am going for a swim.*

(ii) If the second verb is transitive, nala follows the object of the verb.

Example:

- tawar kangala kat ayi ngatta nala ngawanya pat atu
  tree I cut(NP) chop past aux. house it for I destroy(F) make fut. aux.
  *I cut the wood to make the house.*
(b) If the subject of the two verbs is different, purpose is expressed by two independent clauses.
Example:

tawar kangala kat ayi ngatta nankuny kawanya pat atu
tree I cut(NF) cut past aux. house he he destroy(P) make fut. aux.

I cut the wood so that he will build the house.

4.11 CAUSE

Cause is expressed by two different constructions in Maranungku, as follows:

(a) If the cause is expressed solely by a noun, the noun is followed by yangana from.
Example:

metter keme wuta turwu yangana
tired he say(NF) water bitter from
He is tired because of the beer.

(b) If the cause is expressed by another clause, then two independent clauses are used, thus:

mi yuwa werik / tarr kana pal ayi
dog that bad leg he go(NF) break past aux.

That dog is no good because he has a broken leg.

piya werik kengame / tyinta ngany kana pal ayi
head bad I say(NF) spear my he go(NF) break past aux.

I am angry because he broke my spear.

5.0 INTERROGATIVES

The interrogatives of Maranungku are as follows:

apa? who? whom? which?
apa nawany? whose?
apa yena? to whom?
apa witya? with whom?
apa yangana? from whom?
antama mere? where to?
antama yangana? where from?
ka? where at?
monto? when?
emi nunu? how?
emi? why?
entyi? what?
anyintara? how many?
5.1 WHO? WHOM? WHICH?

(a) Who? - apa?

The interrogative apa? occupies the initial position in the sentence.

Examples:

apa kantu yuwa?
who? man that
Who is that man?
apa yuwa mi kanya kurkur?
who? there dog he destroy(NF) hit
Who is that over there hitting the dogs?

(b) Whom? - apa?

Who? and whom? are identical in form and position in the sentence, exemplified by the following examples:

apa kuminuma kurkur?
who? they destroy(NF) hit
Whom are they hitting?
apa retye kanara?
who? like you hand(NF)
Whom do you like?

(c) Which? - apa + Noun

Which?, indicated in Maranungku by apa followed by a noun, occurs in sentence initial position.

Examples:

apa peku awa kanyanga yi?
who woman meat she cook(NF) past aux.
Which woman cooked the meat?
apa peku kemen ayi tyaltyara?
who woman he get(NF) past aux. yesterday
Which woman did he get yesterday?

(d) Whose? - apa nawany?

Examples:

apa nawany tyinta kenl?
who his spear this
Whose is this spear?
apa nawany mi kenki
who his dog this
Whose is this dog?
(e) To whom? - apa yena?
Example:
apa yena kanani yi?
who to you go(NF) past aux.
To whom did you go?

(f) With whom? - apa witya?
Example:
apa witya karani yi?
who with you pl. go(NF) past aux.
With whom did you plural go?

(g) From whom? - apa yangana?
Example:
apa yangana karawala kenen ayi
who from money you get(NF) past aux.
From whom did you get the money?

5.2 WHERE?
In Maranungku there are three interrogatives of place, as follows:

(a) Where to? - antama mere?
antama mere? where to? occurs always in sentence initial position.
Example:
antama mere kuninya?
where to they go(NF)
Where are they going?

(b) Where from? - antama yangana?
antama yangana? where from? also occurs in sentence initial position.
Example:
antama yangana kanani nungu yi?
where from you go(NF) here past aux.
Where did you come from?

(c) Where at? - ka?
Sentences in which ka? is used are always non-verbal, that is, the sentence does not contain a verb. This interrogative immediately follows the noun to which it refers.
Examples:
menner ka?
sugar where?
Where is the sugar?
tyinta ka nimpe?
spear where your?
Where is your spear?
5.3 WHEN?

When? is conveyed in Maranungku by monto?. It occupies the initial position in the sentence, and takes two forms according to tense, as follows:

(a) With non-future tense, the form monto yi? is used.
Example:

montoyikanani tawun mere?
when past you go(NP) town away
When did you go to town?

(b) With the future tense, the form monto tu? is used.
Example:

montotu wari tawun mere?
when fut. you go(F) town away
When are you going to town?

5.4 WHY?

The interrogative why? may take three forms in Maranungku, all of which occupy the initial position in the sentence, as follows:

(a) emi yi? is used with non-future tenses.
Example:

emi yikanaramal tyinta ngany?
why past you hand(NP) break spear my
Why did you break my spear?

(b) emi tu? is used with the future tense.
Example:

emi tu ara pal tyinta ngany?
why fut. you hand(F) break spear my
Why will you break my spear?

Note that with the interrogatives in this section and with those in section 5.3 above, the tense auxiliary particles are in postposition to the interrogatives themselves, and not to the verb stem, as is normally the case.

(c) emi nala? what for? is used without the strict time association of (a) and (b). It may also be used without any complement, unlike the two previous forms.
Examples:

emi nala? peku nala
what it for woman it for
What for? For a woman.
emi nala kananya-ngany kuryi
what it for you destroy(NP) me hit
Why did you hit me?
5.5 WHAT?

entyi? what? always occurs in sentence initial position.
Examples:

entyi keme-nimpe?
what he say(NF) you
What does he call you?
entyi kename?
what you say(NF)
What are you doing?

5.6 HOW?

There are two forms for the interrogative how? in Maranungku.
Both occupy the first position in the sentence.
(a) emi nunu? how? is used with the meaning how? with what?
Example:

emi nunu anya kat atu awa kenki?
what with you destroy(F) cut fut.aux. meat this
How are you going to cut this meat?
(b) entyi me? followed by yi for non-future and tu for future
indicate how? in what manner?
Example:

entyi me wari tawun mere? ngawani wat atu
how state you go(F) town away I go(F) walk fut.aux.
How will you go to town? I shall walk.

5.7 HOW MANY?

antyiintara? how many? may either precede or follow the noun to
which it refers. More often it occurs in postposition.
Examples:

antyiintara awa manarrk kanatan ayi?
how many meat kangaroo you see(NF) past aux.
How many kangaroos did you see?
menner antyiintara kanara paty?
sugar how much you hand(NF) have
How much sugar have you got?

5.8 YES-NO INTERROGATIVE

The yes-no interrogative simply asks a question to which the
answer is either 'yes' or 'no'. In Maranungku there are no overt
question markers. This type of question has the same form as a
normal statement-type sentence, but is indicated by a high rising
intonation at the end of the sentence.
Examples:

karatan-ngerinya yi?
you pl. see(NF) us past aux.
Did you see us?

mi nimpe kila wuta? way tome
dog your he eat(NF) water no alive
Is your dog dead? No he is alive.

6.0 NON-VERBAL SENTENCES

There are several sentence types in Maranungku which do not contain a verb, but which are complete sentences. They are often used in everyday conversation.

6.1 NOUN + ADJECTIVE

This first type of non-verbal sentence consists of a noun, which may or may not be qualified by a demonstrative or possessive adjective, followed by an adjective.

Examples:

mi kenki natla
dog this good
This dog is good.

mi ngany kiruwality
dog my small
My dog is small.

6.2 NOUN + NOUN

This structure type forms an equational sentence, and consists of two nouns in apposition.

Examples:

awa yuwa arrtany
meat that shark
That fish is a shark.

tawar yuwa tan
tree that bloodwood
That tree is a bloodwood.

tyinta keni tulut
spear this hook-spear
This spear is a hook-spear.

6.3 NOUN + POSSESSIVE ADJECTIVE

A third type of non-verbal sentence consists of a noun followed by a possessive adjective. The noun may or may not be modified by an adjective.
Examples:

mi natla ngany
dog good my
I have a good dog.
tyinta ngany yiri
spear my emphatic
That is my spear.
tyinta nimpe yiri
spear your emphatic
That is your spear.

Note that the emphatic particle yiri is often used in conjunction with the possessive adjective in this type of sentence.

6.4 NOUN + NEGATIVE

This type of non-verbal sentence makes a negative statement of the type 'there is no......'.

Examples:

wuta way
water no
There is no water.
miya way
food no
There is no food.

6.5 DEMONSTRATIVE + NOUN

This type of sentence corresponds to the English sentence-type 'this is a......, that is a......'.

Example:

keni tyinta
this spear
This is a spear.

Compare: tyinta keni this spear.

7.0 DEPENDENT CLAUSES

In Maranungku, English dependent clauses become independent clauses. For pedagogical reasons they will be considered from the point of view of English.

7.1 DEPENDENT SUBJECT CLAUSES

This type of clause occurs in an English sentence of the type 'I know the man who....'. In Maranungku two independent clauses or sentences are used.
Example:

peku kaya kangatan
woman she lie(NF) I see(NF)
I see the woman who is lying down.

7.2 DEPENDENT NON-SUBJECT CLAUSES

This type of clause occurs in an English sentence of the type 'I know the man whom he....'. Again, two sentences are used in Maranungku.

Example:

kana wiritya peku kangara pety
she go(NF) cry woman I hand(NF) get
The woman I married is crying.

7.3 RELATIVE CLAUSES

This clause type occurs in English sentences of the type 'I know that.... He says that....'. In Maranungku two independent sentences without any relative introducer are used.

Examples:

akan i keme yi kak ngawani tu tawun
my mother say(NP) past aux. move I go(F) fut.aux. town
My mother said that I must go to town.
tyengi witya kangani-na Micky melk keme
ear with I go(NF) him Micky sick he say(NF)
I know that Micky is sick.

8.0 UNELICITED TEXTS

The following is a selection of unelicited texts in the Maranungku language. They are not traditional, but deal with everyday events.

8.1 TEXT I - HUNTING

yaw awa ngamani? ; yu pa ngamani ; ngamaman tutur
hey meat we dl. go(F); yes let us we dl. go(F); we hold(F) track
keni werempen; kana wat ayi; kana kal ayi keni
here alligator; he go(NF) walk past; he go(NF) go past here
mere; keni mere kana yi; keni mere yi pelp;
away; here away he go(NF) past; here away past still;
kumpu kana yi keni mere; keni kaya; keni kana
foot he go(NF) past here away; here he lie(NF); here he go(NF)
tyapat ayi ; ngamaman tutur?; yu ngamaman tutur; kana
swim past; we hold(F) track?; yes we hold(F) track; he go(NF)
keni kaya; yi?; yu keni kaya; ngamaman kur;
here he lie(NF); oh?; yes here he lie(NF); we hold(F) hit;
ngamanya kur?;
we destroy(F)
yu manta papa; muntak kangaman kur; pet pet; wuta yes go on spear; really I hold(NF) get; look out; water way keni; kara-ngangku pety mengke; yu wuta way no here; he hand(NF) us dl. get perhaps; yes water no intiri; ngaytpir mere ngamama; ngamaman kur; only far away we dl. stand(P); we hold(P) catch; awa ngamanti akani ngala, nikani nala, mereni nala; meat we take(P) mother her for, father him for, brother him for; ngamanti winyala awa; manta ngany yiri nina tarr we take(P) them for meat; go on I tail you leg; yu pa ngamani nta wowe keni nta; alang, awa kangaman yes let us we dl. go(P) now camp here now; mother, meat I hold(NF) kur ayi werempen; wuman kur mata yi; reri; wuman catch past alligator; we hold(NF) catch dual past; fat; we hold(NF) tutur mata yi; kaya; papal; waw panpa-na warin mata track dual past he lie(NF) spear; carry down him we go(NP) dual nungu yi awa keni; ya manim nta ngirrkinyanga; here past meat this; oh good now, we pl. cook(P); tyilili yiminy ara ngi; ngamala tultyi tu awa old woman fire you hand(P) light; we cut(P) roast fut. meat werempen; yu kala tultyi; ngamala tultyi nta; warak alligator; yes he cut(NP) roast; we cut(P) roast now; remove wunyamu; yuwa nankuny tarr; keni yiri ngama tur cooked; there he leg; here tail I hold(P) cut tungkur atu wakay; yuwa mere kalani, kakul ngeni, in half fut. finish; there away uncle, grandfather my, mereni pan ngeni; ngangku keni; yu wana witamata? brother mate my; we tuo here; yes what about them tuo? awa kumanya kur mata yi; keni witamata; yiri meat they destroy(NF) kill dual past; here them two; tail wunara, wunpuwal, kaporo winyala; yuwa mere wowe guts, lungs, he move(P) them for there away camp ngenti winyala; yu manta waw panpa; wurut me winya other them for; yes go on carry down; give state them awa ngirrkila; tyilili ngangku ngamani yeri awa meat we pl. eat(P); old woman we two we go(P) tomorrow meat yuwa wakkar, ngamani tu? yu ngamani; ati mati there fish, we go(P) fut.yes we go(P); hey barramundi keni kana; kukuk, ngama kur; yu muntak kanaman kur; here he go(NP) wait, I hold(P) catch; yes really you hold(NP) catch; pa yuwarangeminyanga teti; yuwa piyamengke puwal let us there we dl. cook(P) back; there shade big
Free Translation

'Hey, shall we go hunting?'
'Yes, let's go.'

'We'll track an alligator around here. One has been here. He came past here. He went this way. He continued here. His tracks pass this way. He is here. Here he went into the water. Shall we track him?'

'Yes we'll track him.'
'He's here all right.'
'Is he?'
'Yes he's here. We'll spear him. Shall we kill him?'
'Yes, go on, spear him.'
'I got him all right.'

'Watch out. There isn't much water here. He might grab us.'
'Yes, there isn't much water all right. We'll stand further back and get him. We'll take back the meat for our mother, father and brothers. We'll take some meat for them. Come on, I'll take the tail and you take the legs.'
'Yes, let's go back to the camp now.'
'Mum, we've caught an alligator; we both caught it. It is fat. We both tracked him and speared him. Then we both carried the meat back here.'

'Oh good work. We'll cook it.'
'Old woman, light the fire. We're going to roast the alligator. Yes, he'll be roasted. We're going to roast him.'
'Take him out. He's cooked. Give him one leg. I'll cut the tail in half. Over there are my uncle, my grandfather and my mate. We two are here.'

'Yes what about those two. They killed some meat. Here they are.'
'Give them the guts, and the lungs, them over there in the other camp.'

'Yes, go on, take the meat down and give it to them and we'll eat. Old woman, shall we both go and hunt for fish?'
'Yes, let's go.'

'Hey, there's a barramundi here. Wait a minute; I'll catch it.'

'Yes, you got him all right.'

'Let's cook the back over there on the other side where there is good shade and plenty of firewood. We'll cook and eat it on the other side. We'll eat the back and we'll take the belly back for our children. Wait a minute, we can catch some more to take back for them. We'll bring back barramundi, turtle and water-snake for them. Soon we must go and give it to them so they can eat it.'

8.2 TEXT 2 - LIFE STORY

ngany yera kiriwality yena kangani yi awa wakkar,  
I child small in I go(NP) past meat fish,  
awa muntyir; ngaty awa emi? yungut mati wangkul  
meat turtle; kind meat what? mudfish barramundi fish  
tyil, kangani papal me yi; tinginy kangani yi;  
fish, I go(NP) spear state past continuously I go(NP) past;  
piya wowe yena kanginan ayi; awa pelp kangani  
head camp in I sit(NF) past meat always I go(NP)  
wat ayi; kangani yi tal kengame yi; nganangulpak  
walk past; I go(NP) past grow I say(NP) past youth  
kangani yi, kangani yi tat tawun; wurka kangani  
I go(NP) past, I go(NP) past stay town; work I go(NP)  
yi; kangani wurka ma yi; tal kengame; kangama .wul  
past; I go(NP) work state past; grow I say(NP); I stand(NF) return  
ayi tyertyer nini ram tyangkul, petyila; tat kangani  
past adult now Rum Jungle, Batchelor; Stay I sit(NP)  
yi; wurka kangani; katin kangani wurka ma yi; nin  
past; work I go(NP); garden I go(NP) work state past; we sit(NF)  
ayi tap inkini polpolo; ngany ka watingulpak ngany; nin  
past many everyone old people; I so adult me; we sit(NF)  
ayi; warin ayi tat; tanman wul walangkurnlny;  
past; we go(NP) past stay; we stand(NF) return Finnis River;  
wul tanman tyutyena; tanman wul petyala tat;  
return we stand(NF) 51 Mile; we stand(NF) return Batchelor stay;  
puku waw kengamen ayi; puku witya kangani yi  
woman take I get(NF) past; woman with I go(NP) past  
hampiti tu tat; wurka ma kangani pullkil; station  
Humpty Doo stay; work state I go(NP) cattle; station  
yena kangani yi epit nawany.  
on I go(NP) past Abbot his.
Free Translation

When I was small, I used to go hunting for fish and turtles. What kind of things? Mudfish, barramundi and other kinds of fish. I used to go spearing them. I used to go all the time. I never stayed at home. I always went hunting. By and by I grew up. When I was a youth, I went and stayed in town. I worked there. I grew older. As an adult now I came back to Rum Jungle and Batchelor. I stayed there and worked. I worked as a gardener. We all stayed there together with the old people. I was then a full adult. We stayed there. We went and stayed there. We went back to Finnis River and 51 Mile. Then we went back to Batchelor and stayed. I took a wife. I went with my wife and stayed at Humpty Doo. I used to work the cattle on Abbot's station.

8.3 TEXT 3 - HUNTING

tyinta kengamen; manpuk kengemen; kangatan palat;
spear I get(NF); woo'rea I get(NF); I see(NF) open ground;
kalkal kangala pal; kengiya-na paraty; kamaño-na paty
leaf I cut(NF) break; I lie(NF) him sneak; I stand(NF) him throw
papal; kangara paraty; kangoa kur; kangoa wowo
spear; I hand(NF) chase; I destroy(NF) kill; I take(NF) camp
yena; kangoa pit; kenginya wu yiminy yena; kangoa
on; I hold(NF) pluck; I cook(NF) heat fire on; I hand(NF)
kara; wun kengamen yeri; perele kengamen yeri;
cut; guta I get(NF) remove; liver I get(NF) remove;
kenginya nga; marinnaga negiila kengame; keti tam
I cook(NF); hungry I eat(F) I say(NF); he sit(F) cook
ngenila; kengila, perele kengila; kangkur talkal me;
me for; I eat(NF), liver I eat(NF); I sit(NF) eat state;
tur nini kangani, kengame yi; kangam paraty; wuta
full now I go(NF), I say(NF) past; I stand(NF) walk up; water
kengila; wul kangama tara; kangani; awa waw kengamen;
I eat(NF); return I stand(NF) run; I go(NF); meat carry I get(NF);
tultyi kengala; kayama keti tam; warak kangara; waw
roast I cut(NF); he lie(NF) he sit(F) cook; remove I hand(NF); carry
wut kengi; kanya per; naip kengamen; kangara kar;
put I(NF); he destroy(NF) hot; knife I hold(NF); I hand(NF) out;
kengila kiriwality; ngawanti kengame; kak kanganti wowe
I eat(NF) a little; I take(F) I say(NF) move I take(NF) camp
yena; nikani akani kengi-winya wut; mereni kalani
on; father mother I(NF) them give; brother uncle
I picked up a spear and a womera. I saw the open ground. I broke off some leaves and sneaked up on it. I threw a spear at it and gave chase. I killed it, and took it back to the camp. There I plucked it and singed it on the fire. I cut it open and removed the guts and the liver. I cooked it. When I am hungry I shall eat some, I said to myself. It will cook for me. I sat down and ate the liver. My stomach is full now, so I shall go, I said to myself. I walked up and had a drink of water. Then I returned. I shall go and take the meat with me and roast it. It lay there cooking. I took it out and put it down as it was too hot. I got a knife and cut it up. I ate a little. I told myself that I must take it home and give it to my father and mother. My brother, uncle and grandfather ate the meat given by me. My two children also ate it, as did my wife.

8.4 TEXT 4 - THE GOOSE HUNT
aawa ngenti kanga nyaka kur; katinti; waw kemen; miyitin
meat other I destroy(NF) hit; he fall(NP); pick up he get(NP); two
kuyinya; kunyoro nungu wany; kanga nyaka kur; waw
they lie(NP); they move(NP) here again; I destroy(NP) hit; pick up
kemen; nenymete nini kuyinya kengame; kanganya kur;
he get(NP); three now they lie(NP) I say(NF); I destroy(NP) hit;
katinti; waw kemen; kukuk way keme-ngany; yipere
he fall(NFP; pick up he get(NP)' wait not he say(NF) me; over there
wany kanga nyaka kur; waw kemen; pengenti nunu kuyinya;
again I destroy(NF) hit; pick up he get(NP); five with they lie(NP);
wina yangana wany kanga nyaka kur; katinti; eee kemen;
there from again I destroy(NF) hit; he fall(NP); and he get(NP);
kanga nyaka kur yipere wany; eee katinti; eee kanga
I destroy(NP) hit over there again; so he fall(NP); so I stand(NF)
pot me; were? kengame-na; yu tala keme-ngany;
throw state; how's that? I say(NF) him; yes enough he say(NF) me;
tul kangani; aran tur mata nankunya pengenti ngany
descent I go(NP); we hand(NF) gather dual he five I
pengenti; panpa warin mata wove yena; pitpit me; tyutuyuk me;
five; down we go(NF) dual camp in; plurk state; roast state;
awa kengi-winya wut; awa nin tyakal me; ngupel wany;
meat I(NF) them give; meat we sit(NP) eat state; night still;
eler kuyinya larrka; witital wilan pety; were?
other they lie(NP) enough; morning we eat(NP) have; how's that?
keme ka; yu tala; awa aran pety kirrkila yi;
he say(NP) then; yes enough; meat we hand(NP) have we eat(NP) past;
yeri ngarrkanya kur pety wany.
tomorrow we destroy(F) hit have again.

Free Translation

I sat down as the sun was setting and cut some sticks. Then I
went back home and waited for the evening. I had a drink of tea.
'Hey, I am going. We can look for some game. Yes I am going now.'
I went to a tree, a blackheart tree and climbed up. I sat in the top
and made a platform to watch from. When I had finished, I untied my
bundle of sticks, put them down and waited. The geese came towards
me. They came close. I hit one and it fell down. The other man
underneath picked it up. He was positioned underneath me. I hit
another bird and it fell down. He picked it up. There are two
killed now. They approach again. I hit one and the other man picked
it up. Now there are three lying there, I say to myself. I hit
another one and it falls down. He picks it up.
'Wait. Wait a minute', he said to me.
I strike again on the other side. He picks them up. Now there are
five lying there. From there I struck another one. It fell down.
And so he picked it up. I struck again. And so another fell down.
And so I continued throwing.
'How's that?' I said to him.
'Yes, that'll do' he said to me.
I came down from the tree, and we picked them up, he five and me five.
We went back down to the camp and plucked and roasted them. I gave
the meat to them. We sat down and ate it. It was still night. There
is enough left to eat in the morning.
'How's that?' he said.
'Yes, that's enough'. We ate the meat we had. 'Tomorrow we can go
and catch some more.'

8.5 TEXT 5 - CIRCUMCISION
kangani yi yera kiruwality yena; tal kengame yi;
I go(NP) past child small in; grow I say(NP) past;
kangani mere yi ngulpak nta; nikani keme-winya yi: yaw
I go(NP) away past young man now; father he say(NP) them past; hey
mere ngenila tu kawani pul; yu kuminya-na; tyengi
away me for fut. he go(F) rest; yes they say(NP) him; ear
ngun kanginan; kunyum paraty ngany nungu waw; waw panpa
ignorant I sit(NF); they(NP) come me towards take; take down
kuninya-ngany; alumuny ngantawany kun:inya-ngany wul;
they go(NP) me; mouth one they move(NF) me return;
puwal kangani ngur; kat kungunya yuwa; kanganin wakay;
big I go(NP) penis; out they destroy(NP) there; I sit(NP) finish;
kangani wat; kutinya-ngany tyapat; kangani wat; kutinya-ngany
I go(NP) walk; they cause(NP) me bathe; I go(NP) walk; they look(NF) me
peku, wungara; waw kengamen; kak kanganti; kangara pety;
woman, sweetheart; take I get(NF); move I take(NP); I hand(NF) get;
tat wowe yena nin mata; warin pulpul mata;
stay camp in we sit(NF) dual; we go(NP) copulate dual;
kuninya-ngany marany: yaw wu nimpe kaya; emi nala?
they say(NP) me news: hey trouble you he lie(NF); what it for?
kengame-winya; peku nala kenki kanara pety ka;
I say(NP) them; woman it for this you hand(NF) get so;
kuninya-ngany; yu kengame; monto tu? Saturday Sunday
they say(NP) me; yes I say(NP); when fut. Saturday Sunday
wumara-ninya tara mata tu; yu kengame; kanginan Saturday;
you hand(F) you fight dual fut.;yes I say(NP); I sit(NF) Saturday;
I was still a young boy growing up. Then I became a youth. My father said to the other men: 'Hey, he must go and be circumcised.' 'Yes!', they said to him.

I knew nothing of all this. They came to take me away. They took me away for one month and then brought me back. I had been initiated. They had cut my penis. I stayed at home. They washed me all over. I walked about, and women started to notice me. I started to take them. I got one and we stayed at home together. We copulated. Then they told me the news.

'Hey, there is trouble brewing for you.' 'What for?' I asked them.
'Because of this woman that you have here', they told me.
'Yes', I said. 'When?'
'On Saturday and Sunday you two are going to fight it out.'
'Yes', I said.
I stayed home on Saturday and applied paint to myself. I crept up on
him and stood up tall. He threw a spear at me and I dodged. He
threw again and I dodged. I did not throw back at him. Only he
threw. I approached him then. They said to me:
'Hey, you had better throw back at him.'
I threw back and hit him in the thigh. He threw back and hit me in
the thigh. That is enough. We sat down again. He went off to
rest and I went off too to rest. The next morning we fought again.
We finished the fight.
'Hey', I said to him, 'you are finished. I want this woman. I will
not give her back to you.'
'All right, you can keep her', he said to me.
'I will not give her back', I said to him.
'You two can go now', he said to me.
I still kept her although she was his. She still walked with me.
We had vegetables and meat and we lived together then.
I did not give the woman back to him. We went off together. Then I
lost my woman and had to bury her.

8.6 TEXT 6 - DEATH
yaw; miya ngamani pa; antama mere?; yuwa yera
hey; food we go(F) let us; where to?; there children
atu ngawanti-winya miya nala; yu miya mimi,
future I take(P) them food it for; yes food yam
warrkuya ngawanti-winya tu yera; yu nina kinkiwa
long yam I take(P) them fut. children; yes you this side
ngany kiniwa; yera ngawanti-winya; nina kinkiwa
I this side; children I take(P) them; you this side
anti-winya yera; ngamani tu wuta witya ka
you take(P) them children; we go(P) fut. water with so
yuwa miya mimi yena nta; wininta ngemikur atu
there food yam in now; there now we stay(P) fut.
warrkuya nala witya; yu ninin yipere nta;
long yam it for with; yes crow-bar there now;
ngamani tu tat wuta yena; kini way wuta yiri; keti
we go(P) fut. stay water at; here not water before; he sit(F)
pinypiny wakay wuta; wuta pe witya winin inkini ngemikur;
dry up finish water; water arm with there only we sit(F);
yu yipere nta ngamama tyutyuk me; yera ngemikur yipere yes there now we stand(P) roast state children we sit(P) here nta; yu ngemikur atu yipere nta wuta yena; wuta witya yuwa nta now; yes we sit(P) fut. there now water at; water with there now miya mimi yena; kini way wuta yiri; awa witya yuwa nta nganani; food yan at; here not water before; meat with there now we go(P); yuawa mupiningka awa menyingety awa ngaran nungkuti wakkar yes meat rookenake meat porcupine meat goanna water-snake fish yuwa kaya nta; yu nanungu nungu ngamama; yu winin nta nganani; there he lie(NP) now; there here we go(P) yes there now we go(P); yipere nta tu ngemikur; atu nanungu nungu ngamama there now we sit(P); later afternoon back we stand(P) wul; yu nanungu nungu ngamama wul wowe yena nala; return; yes afternoon back we stand(P) return camp in it for; winin nta ngemikur; awa kini muntir ngaran nungkuti mupiningka there now we sit(P); meat this turtle goanna water-snake rookenake menyingety; kini nta; pe winin nta ngemikur; wul tanman porcupine; here now; creak that now we sit(P) return we stand(NP) mata; antin-winya wul mata yera wakay; warin wowe dual we take(NP) them return dual children all; we go(NP)camp yena tat; miya awa yen-winya wurut eler; wowe yena kinyakur to stay; food meat we(NP) them give some; camp at they sit(NP) ayi akani nikani mereni; yu wara?; marany pety tyengi; past mother father brother; yes how's that?; news get ear; kurinya wakay ayi; tyaltyara yi tim; yi? yu; apa yi they hand(NP) finish past yesterday past bury; oh? yes; who? past tim?; panan nimpe nta; nitamata eruwe; karani mata yi; wakay bury?; mate your now; you two laugh; you go(NP)dual past; finish pitlam nini kayama; yi?; yu; pan ngeni ngeniya; ngatamata winin ground now he lie(NP); oh?; yes; mate my mine; we two there nta warin eruwe mata yi; winin nta wakay yena; kana-ngany now we go(NP) laugh dual past; there now finish in he go(NP) me pir; yeri kak anini tu ngawani; kanganti-winya yera leave; tomorrow move now fut. I go(P); I take(NP) them children wowe ngenti; kana wiritya mengke yiri peku kini ngany camp another; she go(NP) any shade before woman this my kangara pety mereni nala; ngawanti tu wowe ngenti; tat I hand(NP) get brother him for; I take(F) fut.camp another; stay ngarinaran mata; ngeti mittiny nta; ngatama wul kini; yu we sit(P) dual; I sit(P) forget now; I stand(P) return here; yes anti-winya wowe ngenti; nenga mittiny; tangama you take(P) they camp another; you sit(P) forget; you stand(P)
Hey, let's go and find some food.

'Where shall we go?'

'I shall take the children over there for some food. Yes, there are 'cheeky' yams and long yams. I shall take the children.'

'Yes, you go this side and I'll go that side. I'll take the children this side and you'll take yours that side. We shall go to that waterhole where there are yams. We shall stop there for some long yams.'
'Yes, here is a crowbar. We shall stop at the waterhole.'
'There was no water before. It will have all dried up. We had better camp at a creek. We can do our cooking there.'
'We can camp the children there.'
'Yes, we shall stay there at the water, at the place by the water where there are yams. There is no water here. We shall hunt game there too.'
'Yes, rocksnakes, porcupines, goannas and water-snakes; there are fish there as well. That's the place we'll go to.'
'Yes, we shall go and camp there. Later in the afternoon we can go home.'
'Yes, we can go home to the camp in the afternoon, and stay there. There is game here: turtles, goannas, water-snakes, rocksnakes and porcupines. We shall stay here at the creek.'

Then we went back and took the children home again. We gave them some meat and vegetables. Our mother, father and brothers were at the camp.
'Yes, how's that?'
Then they heard the news.
'They finished burying him yesterday.'
'Did they?'
'Yes.'
'Who did they bury?'
'Your mate was the one. You two were friends and used to go about together. Now he is under the ground.'
'Is he?'
'Yes.'
'Oh my poor beloved mate. We were great friends. Now it is all over. He has left me. Tomorrow I shall go away. I shall take the children to another place. My wife cries all day for her brother. I shall take her to another place. We shall stay there so that I can forget. Then I shall come back here to you.'
'Yes, take them to another place. When you have forgotten you can come back.'
'Yes, good-bye then.'
'Yes, later on you can bring the children back.'
'I shall bring them back to you. You will see them. They will be washed.'
'We shall burn all his clothes.'
'Yes, later I shall return to you when I have forgotten. Then I shall come back to you. I am very distressed about my friend. We used to be great friends. I looked after his children. Now I shall go.'
'Go on then.'
'Yes, I am going now. This time I shall really leave you. Yes, we are going now. Yes our little children are crying for their uncle.'
'Yes, you go first and stay at another place. Stay there and then come back to us to clean up his things.'
'I shall come back to you to burn his things. Yes, you can send word and then I shall come back to you. I shall bring the children. They will be washed. If you like, you can send my father for me. He will come up there and call me and the children. He will call us and we shall come back together. Yes, that's the way; that's how we'll return.'
9.0 LEXICON

9.1 MARANUNGKU - ENGLISH

akani  mother (poss. by 1st person)
alal mother (poss. by 2nd person)
alapu  naked
alamuny  moon, month
alang  mother (address term)
amma  plain, level ground; to walk
anginy  mulga
antama  where?
anyintara  how many?
ap  perhaps
apa  who?
ara  kind of gum tree
arany  meat-ant
arra  tibia, lower leg
arrar  to go round and round
arrtany  shark
atarara  before, previously
ati  hey (exclamation)
atlal  belly (of a fish)
atlamu  blackheart tree
atngal  to answer
atu  later, later on
atyawa  urine, to urinate
awa  meat (prefix to all edible animals)
aya  no (emphatic)

emetuk  path, track
emi  what?
entyi  what?
erempi  goanna (dry country)
erempi  goanna (dry country)
erkina  mother (poss. by 3rd person)
eruwe  friend; to laugh
eruwiyo  to laugh; to play

inkini  all, everyone, only
intiri  all right, in fact, truly

ka  therefore, so
kak  particle indicating movement
kakaw  come on then (exclamation)
kakul  grandfather (paternal)
kal  to leave, take out of the water
kalalak  white cockatoo
kalanguk  a fly
kalarang  thin (of a fish)
kaleni  uncle (poss. by 1st person)
kalkal  leaf (generic); to climb
kalkari  brown duck
kamanterrpupu  whirlwind
kana  here, take it (exclamation)
kannar  kind of small lizard
kanpi  length of bamboo; didgeridoo
kanponin  rock wallaby
kantipet  daylight, first light
kantu  man; adult
karawala  stone; money

1 The number in superscript which follows verb stems indicates the verb class to which the stem belongs.
karr to cut up something
karra shoulder
karrkarr to bite
kat to cut; to chop (wood); to pick
katur to hunt, chase away
kaw come here; come on (exclamation)
kay to call out
kayangki kind of black duck
kaykay to call out
keli uncle
keni this demonstrative
kenginyanga I cook
kenki this (demonstrative)
kenyapuy white
kilit to separate, split up, disperse
kini this (variant of keni)
kinya our plural inclusive; us plural inclusive
Kiruwality small, little
kitya we plural inclusive
kityilili to tickle someone
kiyik sun
kiyiktuk daytime, now
kompel orange, yellow; yellow ochre
korrorong white kangaroo
korwee kookaburra
kukara red ochre
kukuk wait a minute
kukukway later, after a while
kukun native bee
kul to fill and
kulkul to inhabit
kuluk blind
kumpu foot
kumpu mari sole of the foot
kumpu marwu toe
kumpu ngarar toe-nail
kumpu por heel
kunam black snake
kur to catch, spear; to shoot, hit
kur paw to kill
kuri a short spear
kuriny from (benefactive)
kurkur to hit, strike
kurp to stand something up; to put something down
kurruwu brolga (native Companion)
kutlu to roll up (of a snake)
kutluk to cough
kutur a small mudfish
kutya a small bream
kutyala today
kutyuk to swallow
larngan cold (of water)
lalaw to swell up (intrans.)
langkarateti prawn
larrka enough, sufficient; around about
lekme to be wet; green (of grass)
leri to be happy
lilil in the middle, in the centre
lirmim a bat
lorrmin ribs
lumpu posterior, bottom
lungulungu kind of galah
lurr belly, stomach
makat river, riverbank
makulpa nullanulla (with a knob)
mala snake (generic)
malak blackheart tree
malaya a sore, wound
malikita long (adjective)
malkin spinifex
malkin miri spinifex seed
mamak good-bye
mamu wild turkey
mananka to ask for
manarrk red kangaroo
mangana to look for
mangkana a butterfly
mangkara to have a cold
manim good; this is good; excellent
manpuk woomera
manpuk miri hook on a woomera
manta neck, throat; corroboree (singing); to wait, wait for
manta teti nape of the neck
mantiya to sing
maranungku Maranungku language
marany news; to speak (a language)
mari stomach; inside; bottom (of a boat); bed
marinnaga to be hungry
mariny good (that is good)
maritemperr ohest
marrka tree-flower
marwun pigmy-goose
marwuta quickly
mata marker indicating duality
mati barramundi
mawuny ironwood; clothes
mayan black duck
me particle indicating a state, with some verbs
mele brother (poss. by 2nd person)
melk to feel sick
memme axe
menen a short snake
mengkali grandmother (paternal and maternal)
mengke shade; perhaps
mengken friend, mate
meningety porcupine
menner sand, sugar
mere particle indicating movement away from the speaker
merena brother (poss. by 3rd person)
mereni brother (poss. by 1st person)
mereny a grass lily
merepet beard; brother (address term)
merr hair of the head; hair-string; hair-belt
metle stringy-bark
metter to be tired; to be sad
mi dog
mikmik a kind of possum
mikut dingo
milngin hill, mountain
mimi a round yam ('Cheeky Yam')
mimpi louse
mintarra fire-stick
mintyirk black ant
mir thunder; to thunder
miri face, eyes; seed; to look for; to look at
mirimiri to be confused
mirituk octopus
mirityi flying-foz
mirityun heart
mirongko a white pigeon
mit to find
mitana a kind of water yam
mitli thick (of a damper)
mitti wild honey
mittiny to forget something; to run off (of liquid)
mityity European woman
miya vegetable food (generic term)
miyir a kind of bream
miyitiny two
miyitiny miyitiny four
monto when?
moramerr pubic hair
moratyi flying-foz (var. of mirityi)
mork to cover, cover up
mormor to break, crush
mormorontyermul dugong
moro star
morungmorung a kind of bream
mu bone
mulereety cheeky person
mumuya to watch, be wary (of an animal)³
mungayil a paddle
muntak old; certainly, in fact, really; some time ago
muntulk ankle
muntyiir kind of turtle (generic term)
muntyirnyirung kind of salt-water turtle
mupiningka rock-snake
murinteren sweat; to sweat⁵ and ⁷
muru egg; testicles
murwitya bullock
mutlyingkin salt-water turtle
mutungkur cold; to be cold¹⁰
mutyung swag
muwiyi short-necked fresh water turtle

-na him
nala for him (benefactive); about, concerning
nalan Milky Way
nangka clap-sticks
nankuny nephew
nankuny he (3rd person sg.)
nanungu afternoon; in the afternoon
naratara to run; flee, run around¹⁷
natla good; thank you
nawany his (poss. adj.)
nentu horse
nenymete three
nikala father (2nd person poss.)
nikani father (1st person poss.)
nila father (2nd person poss.)
nilang father (address term)
-nimpe you singular object
nina you singular subject
ninginy to talk, converse; to speak a language⁸
nininy digging-stick
nini now, at the present time

nintyi mala bad look (exclamation)
ninya your plural (poss. adj.)
nipityimanta green ant
nir root of tree or plant; vein
nirkana father (3rd person poss.)
nirkanga father (3rd person fem. poss.)
niti son
nitya you plural subject
niyam grandson
niyungku hand, finger
niyungku mari palm of the hand
niyungku ngar finger nail
nompo mouse, rat
-nta suffix indicating immediate action
nungkuti water-snake
nungu particle indicating movement towards the speaker
nunu with, by (instrumental particle)
-nyantara to fight (cf. 2.14)
yip miri to wink⁶
nyiriki to scratch⁸
nyirkakar to rub (to relieve pain)⁸
nyuk to tell lies⁶
nyunyuk to smell something⁵

-nga her
ngal mouth, door
ngal teti lip
ngala for her (benefactive)
ngalawanan fishing line
ngaltiritiri tongue
ngalwanka short-necked turtle
ngana when, from, like, as
nganangulpak boy or girl (5-10 years)
ngangkany niece
ngangku we two inclusive
ngankuny she (pron. sg.)
ngantawany one
ngany I, pronoun subject
ngaran goanna (generic term)  
ngatamata we two exclusive  
ngatta house  
ngaty to run away²; particle indicating necessity  
ngaty we plural exclusive  
ngaytpirr far away, distant  
ngeli auntie  
ngelkiny cave  
ngememe deaf  
ngeni my (poss. adj.)  
ngenpi mudfish  
ngenti one, other, another  
ngetyanga I shall cook¹⁵ᵃ  
ngeti daughter  
ngl to light a fire⁸  
ngir to refuse⁶  
ngulan youth, single man  
ngulp youth  
ngunawany nothing  
ngunguk to breathe, pant⁵  
ngunypir kind of snake  
nguppel night-time  
nguppel teti early  
ngur penis  
ngurinymin blackhead, pimple  
ngurkur to sleep⁴  
ngurtyi emu  
nguruk to close (the eyes)⁴  

pan mate, friend  
panan mate, friend  
panganti five  
papana under  
papapan branch  
papati fieldmouse  
pany possum  
papal to spear¹  
papu small lizard  
par to get cold (of something heated)¹⁰  
para together  
paraty to chase away⁸; to follow⁸; to creep up on⁸; to go³ᵃ  
paraty tarra to run away³  
parkiny alone; only  
pat to make, build; kill⁹  
patpat grasshopper  
paty to throw a spear or stone² and ⁸  
patypaty to throw³  
paw to lack⁶; to be dead⁶; tired  
cold  
pe arm, upper arm; creek  
pek to remain, stay⁵  
ppekpek to bark³  
pekper to roast¹⁵  
peku woman (general term)  
pekwyty full  
pel manta to tie up⁸  
pelile kind of hawk  
pelp still, always; to continue  
peltyimiri lily-root  
penkuru dawn  
penpe down, under (var. of panpa)  
pentere now; for a long time  
perakut whiteman  
perele liver  
perety to jump⁵  
periya water-lily  
perke sharp  
perketirr sharp
perkuriny rotten (of meat)
perre rat
pet to open
pete to paint oneself
pet mi to wake up
pet teti to flee, run away
peterr kind of lily
petpet look out; get out (exclamation)
petur to rip something; to split
pety to get, have hold, carry, marry; to stand on; to watch
pety mari to fold one's arms
pety nga to leap
plimie half-caste
plngkarra knee
pinngar kind of roseella
pintyingatpe passionfruit
piny first, first of all; go away (exclamation)
pinypiny dried up (adj.)
pir to throw away, to leave, reject; miss
piriringu kind of wallaby
pirkel to untie, undo
pirkity to rub (one's eyes); to wring washing
pit to wash; to pluck a bird
pitlam ground, earth
pitlam elmetter claypan
pitplit to pluck a bird; a kind of bird
pitpitme cyclone
pityi to wrap up (parcel); to roll up swag
piya head; to wait for
piyamerr hair of the head
piyapiya to heap up
piyawerik to be angry; to be worried
po to smoke
polo old man
polopolot to take revenge; to throw something back
polot to take revenge
ponno dust
ponopon a water-snake
pontor elbow
porr buttocke
pot to throw a spear or boomerang
potung to rest, sleep
pul to recuperate; to rest after effort
pulangpulang a swell (of the sea)
puli to change direction
pullpuli rainbow
pulirrk sting-ray barb
pulpul hot (of fire or sun); to be hot
pultyen eaglehawk
purity to fix, mend, repair
purity purity smooth (of a surface)
puriya whistle-duck; wild orange
purungpurung to boil
purup to dance
puruppurup to dance a corroboree
puruwur blood
putur to clean something
puty to rub
puti mosquito
puwal big, large
pupty not to know
ra kind of brown pigeon
re rie fat, grease
retye to like, want
rimi forehead
tal to grow up
tala enough, sufficient
tala tany never mind (exclamation)
tam to cook; to be hot (intransitive)
taman rabbit-bandicoot
tan bloodwood tree
tan pingkarra to cross one's legs
tanka yabbi
tanggan cheeks
tanggan mmerep; beard; whiskers
tantur milkwood tree	
tap many; a lot
tapinkini all; everything; everyone
tarala slow; slowly
tarapu dry; to wipe dry
tarlyarr pelican
tarr thigh
tarra to run
tarratyutyturr cold ashes
tarrwitya trousers
tarung to snore
tatat to sit down, rest; to stay
tattat to make a fire; to live together; to be friends
tawar tree (generic term)
tawartawar thicket, clump of trees
temi side of the body; side
temi wunngara kidneys
temila grandfather (maternal)
tenikulkul kind of rabbit
tentem to sew
teremer rotten (of wood)
teripiriny skin
teruwu Tiger-snake
teti the back; topside country; to get up
teti mila fin of a fish
tetinangararr a kind of beetle
tilk paperbark
tim to bury; to shut and to forget
tim tyengi to forget
tinginy continuously
tinkirk to be sick
tinme white cockatoo
tinpur mangrove
tinymin to sink; to drown
tip to catch something
tiralk saliva; spittle
tiri vagina
tirinypuk bloodwood tree
tiritetlir clitoris
tirr tooth
tirr the edge of; the side of
tirrwutar seashore; beach
tirwe black cockatoo
titirr navel
tityimu ripe (of fruit)
tiya a small bamboo cane
toma alive; living
tratray to look for
traw to squeeze between the fingers
trup to extinguish a fire
turup ringworm; to have ringworm
tu/atu future tense auxiliary marker
tukyangana policeman
tul to descend; come down and
tultyi to roast
tulut hook-spear
tungkuti to push someone and

tunun pregnant woman
tur to pick, pick up; to heap up; to cut
tur temi blunt point (on a spear)
tur tungkur to cut in half
turru around, around there
tut tirs blunt (of a knife)
tutur to set a fire; to track and try out
tutuy to straighten
tyakal to eat
tyalpak dew; fog
tyaltyara yesterday; last night
tyalwu canoe
tyam to eat (of an animal)¹¹
tyampul a kind of yam
tyantal to lean on⁹
tyapat to bathe⁵; to wash; to swim¹
tyat to dig⁹
tyatyawuty left hand
tyelmi small barramundi
tyemila grandfather (maternal)
tyenti atara last week; in the past
tyengi ear; tea; tea-leaves; to listen to¹ and ¹⁴
tyengi ngun to be ignorant; not to know something⁵
tyengi werik to think about; to worry about¹
tyengi witya to know; to know about¹
tyereny handle (of an axe)
tyererere to straighten out (of a limb)⁵
tyeri to be frightened¹
tyertyer an adult male
tyet shirt
tyetak rook-cod
tyetimari winding (of a road)
tyetime right hand; straight; right
tyi rope; cord
tyil a kind of fish
tyillili old woman
ytutyiliny parrot
tyllik to hurt; to be sore⁶
tylling to itch; to feel itchy⁷
tyinta spear (general term)
tyinta temi sharp point
tyinta teti miyitiny spear with barbs on both sides
tyinta yiri butt end of spear
tyip to set (of the sun)⁷
tyipak to spit⁶ and ⁷
tyipme black; vein
tyir to squeeze; to join¹⁰; melt⁵
tyirkin green (of fruit); raw (of meat)
tyirnga to sneeze⁶
tyirungtyirung to make bubbles in the water¹
tyolpor goose
tyumu smoke
tyotiny windbreak; shelter
 tyotyotur oold (of water)
tyuk to chase away¹³; to send¹³; to burn⁵; to put down¹⁶
tyungottyungot kind of owl
tyura a stick
tyutyena 51 Mile
tyutyuk to cook meat⁵

wa.....wa one side.....the other side
wak crow
wakat the same; to do the same thing
wakay to finish; finished⁸
wakkar fish (generic term)
walangkurminy Finnis River area
walantan a white gum tree
walarka slowly
walkity loud; loudly
wamangkan wallaby (generic term)
wana what about?
wanarr lightning
wangka corroboree (dancing)
wangkul kind of fish
wanti late; too late
wanungu on, up, on top of
wany again, also, too
war to float; to lift¹¹
warak to uncover; to remove from fire⁸
waran waterfall
warkuya long yam
warmala wind; the Dry
warrkati dilly-bag
wat to go; to walk
wati- prefix to male sex persons
watpar thin; light
wattan feather; fur
waw panpa to take; carry
wawuny a venomous snake
way no; not
wele wing
welepenemanta kind of duck
wempek flat waddy
wenter armpit
wer to hurry; hasten
werempen alligator
werepel female kangaroo
weretywerety small Rosella
werik bad, evil; wrong
werir a note (money)
werre how’s that?
wettiriny salt
wilikwilik kind of galah
wilmir kind of bream (generic term)
wina that (demonstrative)
winanta close friend?
winin there; that place; over there
wininirr the Wet; summer
winiper a moth
winka name
wintyara to steal
winya their plural; them
winyingkiny boomerang; around
wiritya to cry
wirwir to blow (wind)
witttal morning; early
wittyuk to enter, go in
wittyin kind of pine tree
witya they plural; with (accompaniment)
wityangur scorpion
wo tears; lamentations
wongo cloud
wongowutanawany thunderhead
wonongo close; near
wontopor short
woro grass
wowe camp; house
wowe tangkame wurlhey; grass house
wowene nest (of a bird)
wowir a kind of gum tree
wu feathers; trouble, strife; to heat up
wukwuk an owl
wul to come back, return; to bring back, baok (adv.)
wulpil catfish
wuliy a water-goanna; to dance (of a woman)
wulul to pull
wulmen petrel; sea-gull
wun excrement; tobacco
wunpuwal lungs
wunara viscera; guts
wungkala sister (poss. by 2nd person); address term
wungkani sister (poss. by 1st person)
wungkanga sister (poss. by 3rd person)
wungku stingray
wungku- prefix to female sex persons
wungkungulan unmarried girl; single girl
wungkutipel girl at puberty
wuninirr heat mirage
wunmiri anus
wunngarr girl-friend; sweetheart
wuntyengka an edible grub
wunymu ripe (of fruit); cooked (of food)
wuri blue-tongued lizard
wurit arra to cross one’s legs
wuriwuri red
wurka to work
wurngin wild plum
wurum year; the Wet
wuрут to give (several objects) ١٤
wu to give; to put down on the ground ١٤
wuta water; rain; to die ١١
wuta karawala rockhole
wuta kumpu low down (in relation to a river)
wuta makat river
wuta manta higher up (in relation to a river)
wuta miri billabong; soak
wuta pe creek
wuta teti a spring
wuta turru billabong (of turru)
wuta turwu beer
wuta wuttar salt-water
wuteti billabong
wuttar sea
wuttar kir low tide
wuttar puwal high tide
wuty to pour out ٨ and ١٣; to give birth to ٩; to rain ٨
wuy to paddle ٩
wuyi bark of a tree
wuyity to pour out; to rain ٣

yalak to lose something; to untie ٨
yangana from (preposition)
yangarmata a morpake; the Pleiades
yangu new
yarung to stand up straight ٣; straight
yena to, on, onto; always
yera baby; child
yera marwu children
yera ngulpak little boy
yeri tomorrow; to dream; to remove, take out ٤
yerp to shave, clean, comb the hair ٩
yerra pandanus
yetantara to be jealous ٧ and ١٢
yi/ayi past tense auxiliary marker

yi? is that so?
yili prefix to wooden instruments; stick
yili aratawar gun, rifle
yili nili bundle of sticks
yili tawar digging stick
yiminy wood; fire
yiminy por firestick
yiminy tarra hot ashes
yin nose
yinu breasts; milk
yinnguliri crocodile
yipere there; over there
yiri tail; to turn back ١; before; emphatic particle
yirilya centipede
yirmityirmit to cross, entwine, interweave١
yit to weave ٨
yitilyitl right; correct; very
yu yes
yukuy oh good (exclamation)
yungut kind of mudfish
yurmalang heavy
yurwu to burn ١٨
yuwa that (demonstrative); there
yuwarra up there
yuyu all right.
9.2 ENGLISH-MARANUNGKU

adult male kantu; tyirtiyir
afternoon nanungu
again wany
alive toma
all inkini
all right yuyu
alligator werempen
alone parkiny
also wany
always pelp
angry (to be) piya werik
ankle muntulk
another ngenti
answer (to) atngal
ant (green) nipityimanta
ant (black) mintyirk
anus wummiri
arm pe
armpit wenter
around turru
ashes (hot) yimin tarra
ashes (cold) tarra tyutyuturr
ask for (to) mananka
auntie ngeli
axe memme

baby yera
back teti
bad werik
bamboo kanpi; tiya
bandicoot taman
bark wuyi
bark (to) pekpek
barramundi mati; tyelmer (small)
basket palpal
bat lirimim
bathe (to) tyapat and 5
beard merepet; tanngan merepet
bed mari
bee (native) kukun

beer wuta turwu
beetle (kind of) tetinangararr
before atara
belly lurru
belly (of fish) atla
bend down (to) pal teti
big puwal
billabong wuteti; wuta turru;
    wuta miri
birth (to give) wutu
bite (to) karrkarr
black tiypme
blackhead ngurinymin
blackheart tree malak; atlamu
blind kuluk
blood purwur
bloodwood tirinypuk; tan
blunt tur
boil (to) purungpurung
bone mu
boomerang winyingkiny
boy yera ngulpak; nganangulpak
branch panpana
break (to) pal and 15
bream wilmir (generic); kutya;
    miylir; morungmorung; palak
    ('bony bream')
breasts yingi
breathe (to) ngunguk
bring back (to) wulla
brolga kurruwu
brother merepet (address); mereni
    (1st per.); mele (2nd per.);
    merena (3rd per.)
built (to) pat
bullock muruwitya
burn (to) yurwu; tyuk (intrans.)
bury (to) tim
butterfly mangkana
butt of spear tyinta yiri
buttocke porr
by nunu
call out (to) kay; kaykay3
camp wowe
canoe tyalwu
carry (to) waw1
carry down (to) waw panpa1
catch (to) kur7; tip8
catfish wulpil
cave ngelkiny
centipede yiriya
catch (to) paraty8
chase away (to) katur10
change direction (to) puli3
cheeks tanngan
cheeky person mulerety
cheek maritemperr
child yera
children yera marwu
chop (to) kat9
chop down (to) pal9
clapsticks nangka
claypan pitlam elmetter
clean (to) putur10
climb (to) kalka1
clitoris tiritetlir
close wonongo
close (to) tim7
close eyes (to) nguruk4
clothes mawuny
cloud wongo
cookatoo (white) tinme; kalalak
cookatoo (black) tirwe
cold (to be) par; mutungkur10
(impersonal)
cold lalarngan; tyutyuturr
come on kakaw (exclamation)
confused (to be) mirimiri6
converse (to) ninginy8
cook (to) tam5; tyutyuk (both
intransitive)
cook (I) kenginyanga15a
cooked wunyumu
copulate (to) pulpul1
corroboree wangka (dancing); manta
(singing)
cough (to) kutluk6
cover (to) mork10
creek wuta pe
crocodile yinguliri
cross legs (to) wurit arra9;
tan pingkarra9
crow wak
crush (to) mormor8
cry (to) wiritya5
cut (to) kat9; tur10
cut down (to) pal7
cut up (to) karr8
cyclone pitpitme
dance (to) purup15
dance (to, woman) wuliya5
daughter nget!
daylight kentipet
daytime kiyiktuk
dawn penkuru
def ngememe
descend (to) tul3
dew tyalpak
didgeridoo kanpi
die (to) kilawuta (he died)11
dig (to) tyat9
digging-stick yill tawar; nininy
dilly bag warrkati
dingo mikut
disperse (to) kilit8
dog mi
door ngal
down penpe
dream (to) yerl4
dried up pinyinyin
drown (to) tinymin1
dry tarapu
dry season warmala
dual marker mata
duck (black) kayangki; mayan
duck (brown) kalkari; welepenemanta
dugong mormorontyermul
dust ponno

eaglehawk pultyen
ear tyengi
earth pitlam
eat (to) tyakal₅; tyam¹¹ (of animals)
edge tirr
egg muru
eyebrow pontor
emu ngurtyi
enough larrka; tala
enter (to) witlyuk¹
everyone inkini
excrement wun
extinguish (to) trup⁸
eye miri

face miri
far ngaytpirr
fat rerl
father nilang (address); nikani (1st per.); nila (2nd per.);
nikala (2nd per.); nirkana (3rd per. m.); nirkanga (3rd per. f.)
feather wattnan
fieldmouse panpati
fight (to) tara (cf. 2.14)
fill (to) kul⁹
fin tetimila
find (to) mit⁹
finger niyungku
finish (to) wakay⁸
fire yiminy
fire (to make) tattat¹⁶
firestick yiminy por; mintarra
fish awa wakkar
fishing line ngalawanan
five pangantl
fix (to) purity⁸

flat parat
flee (to) pet teti¹⁷
float (to) war₁¹
flower marrka
fly kalanguk
flying fox mirityi
frog tyalpak
fold arms (to) pety mari⁸; palpal⁸
follow (to) paraty⁸
food miya
foot kumpu
forehead rimi
forget tim tyengi³; mittlney⁵ᵃ
four miyitiny miyitiny
friend pan; panan; mengken;
erewe
frightened (to be) tyeri¹
from yangana
full pekwuwyty
fur wattan

galah wilikwilik; lungulungu
get (to) pety⁸
girl (single) wungkungulan
girl (puberty) wungkutyipel
girlfriend wunnarr
give (to) wut¹⁴; wurut¹⁴
go (to) paraty³ᵃ
goanna (generic) ngaran
goanna wuliya (water); erempl (dry country)
good natla; manim (excellent)
good-bye mamak
goose tyolpor
grandfather tyemila (maternal); kakul (paternal)
grandmother mengkall
grandson niyam
green (of fruit) tyirkin
green lekme
ground pitlam
grow up (to) tal(6)
grub (edible) wuntyengka
gum tree walantan (white); ara; wowir
gun yili aratawar

hair (head) piyamerr; merr
hair (pubic) moramerr
hair-string merr
half-caste pilme
hand niyungku
hand (left) tyatyawupty
hand (right) tyetme
handle tyereny
happy (to be) ler15
hard elmetter
have (to) pety8
hawk pelele
he nankuny
head piya
heap up (to) tutur16; piyapiya16
heart mirlityun
heat (to) wu15
heavy yurmalang
heel kumpu por
her -nga
hey ati
him -na
his nawany
hit (to) kur9; kurkur9
honey (wild) mitt
hook on wooyma manpuk miri
hook-spear tulut
horse nentu
hot (to be) pulpul3
hot pulpul
house ngatta
how many? anyintara?
hungry (to be) maringnanga6
hunt (to) katur10
hurry (to) wer6a
hurt (to) tyilk6

I ngany
ignorant (to be) puuty9
in yena
inhabit (to) kulkul1
inside mari
interweave (to) yirmityirmit1
ironwood mawuny
itch (to) tying7

jealous (to be) yetantara7 and 12
join (to) tyir10
jump (to) perety5

kangaroo manarrk (red); werepel (female); korporong (White)
kidneys temi wungara
kill (to) kur paw9
knee pingkarra
know (to) tyengi witya1
kookaburra koruwe

lack (to) paw6
large puwal
later atu; kukukway
laugh (to) eruwe5
lead (to) pety ngal8
leaf kalkal
lean on (to) tyantal9
leave (to) kalla1
leg arra
level ground amma
lift (to) war1a
light watpar
light fire (to) ngi8
lightning wanarr
like (to) retye8
lily peterr; mereny (grass)
lily-root peltymiri
lip ngal teti
listen (to) tyengi
little kiruwality
liver perele
lizard wuri (blue tongue); papu (small); kanar
long malikita
look at (to) miri
look for (to) traray; mangana;
lose (to) yalak
loud walkity
louse mimpi
lungs wunpuwal

make (to) pat
man kantu; polo (old man)
mangrove tinpir
many tap
mate pan; panan
meat awa
meat-ant arany
melt (to) tiri
middle lilil
milk yingi
milkwood tantur
Milky Way nalan
mirage wuninirr
money karawala
mouth alamuny
moon alamuny
morning wital
morpoke yangarmata
mosquito putti
moth winiper

mother alang (address); akani (1st per.); ari (2nd per.);
ekele (2nd per.); erkinga (3rd per.)
mountain milingin
mouth ngal
mudfish yungut; ngenpi; kutur
mulga anginy
my ngeni; ngany

naked alapu
name winka
nape manta teti
navel titirr
near wonongo
neck manta
nephew nankany
nest wowene
new yangu
news marany
niece ngangkany
night-time nguppel
no way; aya (emphatic)
nose yin
note (money) werir
nothing ngunawany
now nini; pentere; atu keni
nullanulla makulpa

oohre (red) kukara
oohre (yellow) kompel
octopus mirituk
old muntak
on yena
on top of wanungu
one ngantawany
open (to) pet
our pl. inc. kinya
our pl. excl. ngerinya
owl wukwuk; tyungotyungot

paddle (to) wuy
paddle mungayil
paint (to) petle
pandanus yerra
paperbark tilk
parrot tyilinytyiliny
passionfruit pintyingatpe
path emetuk
pelican tariyarr
penis ngur
perhaps mengke; ap
pick (to) kat 8
pick up (to) tur 8
pigeon ra (brown); mirongko (white)
pine tree wittyin
plain amma; palat
Pleiades yangarmata
pluck (to) pit 8
plum (wild) wurgin
policeman tukyangana
porcupine meningety
possum pany; mikmik
posterior lumpu
pour (to) wu 8 and 13; wu 3
prawn langkarateti
pregnant tunun
previously atara
pull (to) wulwul 1a
push (to) tungku 8 and 13
put down (to) wu 14
pygmy-goose marwun

quickly marwuta

rabbit (kind of) tenikulkul
rain wuta
rain (to) wu 3 in 3; wu 8
rainbow pulipuli
rat perre; nompo
raw tyrkin
really muntak
re recuperate (to) pul 1
red wuriwuri
refuse (to) ngir 6
reject (to) pir 3
remove (to) yerl 4; warak 8
repair (to) purity 8
rest (to) tat 1; potung
return (to) wu 3
revenge (to take) polopolot 10
ribs lorrmin

right yitlyiti
ringworm trurup
rip (to) petur 8
ripe tityimu; wunyimu
river makat; wuta makat
roast (to) tul tyi 10; pekper 15
rock-ood tyetak
rockhole wuta karawala
roll up (to) pityi 13; kutlu 16
(root nir
rope tyi
rosella pinngar; weretywerety
(small)
rotten perkuriny (of meat);
teremer (of wood)
round palapiya
round and round (to go) arrar 1
rub (to) pirkity 8; nyrkarak 8;
puyt 8
run (to) tarra 1; naratarra 17
run away (to) paraty 3; pet teti 17
ngaty 2

sad (to be) metter 6
saliva tiralk
salt wettiriny
salt-water wuta wuttar
sand menner
scorpion wityangur
scratch (to) nyiriki 8
sea wuttar
sea-gull wulmelen
send (to) tyu 13
separate (to) kilit 8
set (to) tyip (of the sun) 7;
tut tur (a fire) 7
sew (to) tentem 7
shade mengke
shark arrtany
sharp perke
shave (to) yerl 9
she ngankuny
shoot (to) kur
shore tirr wuttar
short wontopor
shoulder karra
shut (to) tim and 9
sick (to be) tinkirk
sick (to feel) melk
side temi
sing (to) mantiya
sink (to) tinym
sister wungkani (1st per.);
 wungkala (2nd per.);
 wungkanga (3rd per.)
sit (to) tat
skin teripiriny
sleep (to) ngurkur
slow tarala
slowly walarika
small kiruwalita
smell (to) nyunyuk
smoke tyumu
smoke (to) po
smooth purnitypurity
snake awa mala (generic); teruwe
(tiger snake); ponopon (water
snake); nungkuti (water snake);
mupiningka (rock snake);
kunam (black snake);
awawuny (poison
snake); menen; ngunypir
snore (to) tyrnga
snore (to) tarung
sole of foot kumpu mari
some eler
son niti
sore (to be) tyilk
sore malaya
speak (to) marany
spear tyinta; kuri (short spear);
 tulut (hook spear)
spear (to) kur; papal
spinifex malkin
spinifex seed malkin miri
spit (to) tyipak and 7
split (to) petur
spring wuta teti
squeeze (to) tyir; traw
stand up (to) yarung
stand s.th. up (to) kurp
stand on (to) pety
star moro
stay (to) tat; pek
steal (to) wintyara
stick yili; tyura
stingray wungku
stingray barb pullrk
stomach lurr (stomach); mari
(inside)
stone karawala
straight yarung; tyetme
straighten (to) turuy 13,14,15
 tyerere (a limb)
stringy bark metle
sugar menner
summer wininirr
sun kiyik
swag mutyung
swallow (to) kutyuk
sweat (to) murinteren
swell (to) lalaw
swell (sea) pulangexplain
swim (to) tyapat

tail yir
take (to) waw
talk (to) ninginy
tea tyengi
tear wo
tell lies (to) nyuk
testicles muru
thank you natla
that yuwa
their winya
them -winya
there yuwa; ylpere
therefore ka
they witya
thick mitli
thicket tawartawar
thigh tarr
thin watpar; kalarang
this keni; kenki
three nenymete
throat manta
throw (to) pot (spear or boomer-ang)²; paty (stone)⁸
throw away (to) pir³
thunder mir
thunderhead wongowutansawany
tibia arra
tickle (to) kityilili⁸
tide (high) wuttar puwal
tide (low) wuttar kir
tie up (to) pel manta⁸
tired (to be) metter⁶; paw⁴

tobacco wun
today kutyala
toe kumpu marwu
toenail kumpu ngarar
together para
tomorrow yeri
tongue ngaltiritiri
tooth tirr
tough elmetter
track emetuk
track (to) tutur¹ and 7
tree tawar
trouble wu
trouser s tarrwitya
truly intiri
turn back (to) yiri¹
turtle munya (generic);
muntyirnyirung (salt water);
muntyirnyirung (salt water);
mwiyi (fresh water);
ngalwanka (fresh water)
two miyitininy

uncle keli; keleni (1st per.)
uncover (to) warak⁸
under penpe
untie (to) yalak⁷; pirkel⁸
urinate (to) atyawa¹
urine atyawa
vagina tiri
vein nir
very yitlyitl
viscera wunara
vomit (to) ek¹

waddy wempek
wait (to) manta⁴
wait for (to) piya⁵a
wait a minute kukuk (exclamation)
wake (to) pet miri¹
walk (to) wat¹; amma¹
wallaby wamangkan (generic);
pirirngu; kanponin (rock wallaby)
want .(to) retye⁸
wary (to be) mumuyu³
wash (to) pit⁸
watch (to) mumuyu³
water wuta
waterfall waran
water-lily periya
we pl. incl. kitya
we pl. excl. ngatya
we dl. incl. ngangku
we dl. excl. ngatamata
weave (to) yit⁸
wet lekme
wet season wurum; wininirr
what? emi?; entyi?
when? monto?
where? antama?
whirlwind kamanterrpupu
whiskers tanngan merepet
whistle-duck puriya
white kenyapuy
whiteman parakut
who? apa?
wild turkey mamu
wind warmala
windbreak tyotiny
wing wele
wink (to) nyip miri
with witya
woman peku; tyilili (old woman);
mityity (European)
wood yiminy
woomera manpuk
work (to) wurka
worry (to) tyengi werik; piya werik
wound malaya
wrap (to) pityi
wring washing (to) pirkity
wrong werik
wurley wowe tangkame

yabbi tanka
yam warkuya (long yam); mitana (water yam); mimi ('cheeky' yam); tyampul
year wurum
yellow kompel
yes yu
yesterday tyaltyara
you sing. subj. nina
you sing. obj. -nimpe
you pl. subj. nitya
you pl. obj. -ninya
youth ngulan; ngulpak
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