D.Tryon: *An introduction to Pungu-Pungu*

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Pungupungu Phonology
The phonemes of Pungupungu are as follows:

Pungupungu Phoneme Chart

Consonant Phonemes:

	Bilabial	Alveolar	Alveo-Palatal	Velar	Retroflex
Stops vd	b	d	d (y)	g	(d)
vl	p	t	t (y)	k	(t)
Nasals	m	n	n (y)	ŋ	(n)
Laterals	w		y		(l)
		l			r

Vowel Phonemes:

i		u
	œ	
æ		a

Table of Observed Consonant Contrasts:

	Initial	IV	Final
b	+	+	-
p	+	+	+
d	+	+	-
t	+	+	+
d(y)	-	+	-
t(y)	+	-	+
g	+	-	-
k	+	-	+
m	+	+	+
n	+	+	+
n(y)	+	-	+
ŋ	+	+	+
w	+	-	-
¥	+	+	+
y	+	-	-
l	+	+	+

Note: Interpret –p- as PP as for Mananunggu.

Allophonic variations of Consonants:

      The voiced/voiceless contrast for stops has been posited tentatively because of the existence of two sets of minimal pairs:

        <u>ak</u> here, this   <u>kak</u> away from speaker
        <u>bœ</u> testicles   <u>pœ</u> to blow fire

However, further investigation is needed before any definite statement can be made regarding

ŋæbæ I went,   ŋæpæ I shall go

the full phonemic status of the voiceless stop series. It would seem that a voiced/voiceless contrast exists in initial position only, the distinction being neutralised in final positions.

      For purposes of this preliminary phonemicisation, a phonemic contrast between voiced and voiceless stops will be admitted.

/b/ has allophonic [b] voiced   in all environments
                       unaspirated   [does not occur word finally]
                         bilabial
                          stop

Examples:
/bœ/ [bœ] testicles; /baŋ/ [baŋ] to break; /(   ) old woman; /mæræbæt/ [mæræbæt] whiskers; /kunbilin/ [kunbilin] lightning; /mibæ/ [mibæ] face;

/p/ has allophone [p] voiceless   in all environments

                                      unaspirated
                                        bilabial
                                        stop

Examples:

/pænæ/ [pænæ] on, in; /pamalaŋ/ [pamalaŋ] big; /Kælpæ/ [Kælpæ] tail; /lit(y)purp/ [lit(y)purp] axe; /ŋæpæ/ [ŋæpæ] I shall go; /papalak/ [papalak] my father; /mæpæræ/ [mæpæræ] liver, /ŋakpœ/ [ŋakpœ] to smoke; /dap/ [dap] many.

      The evidence for setting up a voiced/voiceless contrast for p/b is rather tenuous, and it would perhaps be better to consider them as one phoneme, with the following distributions:
(p) – [p ~ b]
    - p   word initial and final and –pC-
    - b   intervocalically and –Cb-
Until conclusive proof is offered, this is perhaps a better solution.

/d/   has allophone   [d] voiced   in all environments
                                unaspirated   [does not occur word finally]
                                alveolar
                                stop

Examples:

/dal/ [dal] to tie; /dar/ [dar] to bite; /pændæ/ [pændæ] now; /ŋadal/ [ŋadal] tongue; /ŋada/ [ŋada] what about?; /kændæræk/ [kændæræk] tough.

/t/   has allophone   [t] voiceless   in all environments
                                  unaspirated
                                  alveolar
                                  stop

Examples:

/tæt/ [tæt] to sit down; /tæben/ [tæben] dingo; /ŋata/ [ŋata] house; /pœtuŋ/ [pœtuŋ] belonging to; /patura/ [patura] dry; /dit/ [dit] tooth.

      As with p/b, the contrast between t/d is not absolutely proven. It rests mainly on the contrast ŋata/ŋada, plus the fact that several voiceless alveolar stops have been noted in intervocalic positions and used so constantly.
      If this factor were to be ignored, the t/d contrast would disappear, giving:
/d/ – [t ~ d]
    - t word initial and final
    - d variant word initial and intervocalic
This is not a convincing solution because of the number of words (   )initial alveolar stop is always varied.

/g/   has allophone   [g] voiced   in all environments
                                  velar   [does not occur word finally]

                                    stop

Examples:
/gak/ [gak] here, indeed; /magat/ [magat] river; /wagat (y)/ [wagat(y)] beach; /malgin/ [malgin] spinifix; /marga/ [marga] flower.

[k] has allophone [k] voiceless   in all environments
                              velar
                               stop

Examples:
/kak/ [kak] particle indicating movement away from the speaker; /kalalk/ [kalalk] beach; /mækæ/ [mækæ] from; /nyukö/ [nyukö] to tell lies; /kirgat/ [kirgat] to dig; /nulkawak/ [nulkawak] children; /lak/ [lak] to eat.

        As with the other stops, the voiced/voiceless contrast for g/k is rather tenuous. However, [g] occurs very (   ), and [k] tends to become varied (   ) g/k contrast does not have full phonemic status.

/d(y)/ has allophone [d(y)] voiced   in all environments
                              alveo palatal   [does not occur word initially
                              affricate   or finally]
Examples:
/kud(y)uk/ [kud(y)uk] vagina; /mard(y)it(y)/ [mard(y)it(y)] to be cold; /ŋand(y)it(y)/ [ŋand(y)it(y)] one; /pœd(y)æ/ [pœd(y)æ] hand; /mæd(y)æk/ [mæd(y)æk] throat.

/t(y)/ has allophone [t(y)] voiceless   in all environments.
                              alveo palatal
                              affricate

Examples:
/t(y)al/ [t(y)al] to roast; /t(y)ala/ [t(y)ala] just enough; /æt(y)æ/ [æt(y)æ] brother; /ræt(y)æ/ [ræt(y)æ] to want; /ŋæt(y)ær/ [ŋæt(y)ær] to cut; /wayat(y)/ [wayat(y)] (   ); /nyinit(y)uŋ/ [nyinit(y)uŋ] why?

        The voiced/voiceless contrast for t(y)/d(y) is again very tenuous, but is based on the (   ) recurrance of [t(y)] in intervocalic (position), compare ŋæt(y)ær and ŋæd(y)æ, ræt(y)æ and rœd(y)aŋ. On the other hand, [d(y)] does not occur word initially or finally. The phonemic status of /t(y)/ /d(y)/ is therefore (   ). If the [- t(y) -] were regarded as a variant of [- d(y) -], the following solution could be possible:
/d(y)/ - [t(y) ~ d(y)]
    - t(y) occurs word initially and finally
      and –t(y)C-
    - d(y) occurs intervocalically and –Cd(y)-.

Further investigation may clarify the status of the voiced and voiceless stops, but (   ) full phonemic status would seem certain only for / p t t(y) k /.

/m/   has allophone   [m] bilabial   in all environments.
                                      nasal
                                      resonant

Examples:
/maŋ/ [maŋ] stone; /mik/ [mik] a sore; /kadamun/ [kadamun] rotten (meat); /pambat(y)/ [bambat(y)] baby; /mæd(y)æm/ [mæd(y)æm] flesh meat; /t(y)am/ [t(y)am] to drink.

/n/   has allophone   [n] alveolar   in all environments.
                                      nasal
                                      resonant

Examples: (cannot decipher them!)

Examples:
/nyinit(y)/ [nyinit(y)] what?; /nyuk/ [nyuk] to smell; /yinymæk/ [yinymæk] tomorrow; /yænyæræ/ [yænyæræ] to steal; /yæræny/ [yæræny] skin, bark; /wuny/ [wuny] to throw [spear].

/ŋ/   has allophone   [ŋ] velar   in all environments
                                    nasal
                                    resonant

/ŋak/ [ŋak] mouth (   ); /ŋælæ/ [ŋælæ] finger; /kamaŋga/ [kamaŋga] no; /ŋaŋgœ/ [ŋaŋgœ] we two; /t(y)aŋgur/ [t(y)aŋgur] chin; /t(y)irŋa/ [t(y)irŋa] to sneeze; /wiŋ/ [wiŋ] breast, (   ).

/w/   has allophone   [w] voiced   in all environments
                                    bilabial
                                    median
                                    resonant

Examples:
/wiŋ/ [wiŋ] breast, you singular; /wœŋ/ [wœŋ] (   ); /kæwæny/ [kæwæny] blood; ( ); /yuw/ [yuw] to (   ).

/r/   has allophone   [r] voiced   in all environments
                                    flapped
                                    median
                                    resonant

Examples:
/ræk/ [¥æk] camp; //ræny/ [¥æny] back; /ræt(y)æ/ [¥æt(y)æ] to want; /pibæræ/ [pibæ¥æ] ear; /pœræk/ [pœ¥æk] small; /dar/ [da¥] to bite; /wur/ [wur] to follow, chase.

/l/   has allophone   [l] voiced   in all environments
                          alveolar
                          lateral
                          resonant

Examples:
/lak/ [lak] to eat; /lit(y)purp/ [lit(y)pu¥p] axe; /malgin/ [malgin] spinifex; /ŋælæ/ [ŋælæ]
( ); /mal/ [mal] to converse; /kæl/ [kæl] track.

/y/   has allophone   [y] semi-vocoid   in all environments

Examples:
/yaŋaraŋ/ [yaŋa¥aŋ] today; /yura/ [yu¥a] give; /moyiny/ [moyiny] dog; /t(y)amuyit(y)/
[t(y)amoyit(y)] he; /poy/ [poy] to go.

        It is also suspected that a retroflex series exists in Pungupungu: /t d n l/.
Suspect words requiring further investigation are:
[t]   lartup   to lose
         wutup   to put in, insert
         ŋaytup   to light a fire
         pæntup   to extinguish
         tædæymæ   to look for
         toyka   to come back
         tulukput   to push
         tuktup   to squeeze
         tuma   alive
         tup   to grab

[d]   baŋdup   to break
         mœrdæstar

[n]   (cannot be deciphered – whole page)

dæn   coolibah   dar   to bite   n/¥
dal   to tie   dar   to bite   l/¥
neyaŋ   you will   yeyaŋ   he will   n/y

B. Secondary Minimal Pairs (Extra Series)

ŋeyæ	I lay	kiyæ	I lay	ŋ/k
dal	to tie	t(y)al	to roast	d/t(y)
dap	all	dal	to tie	p/æ
lak	to eat	ŋak	mouth	l/ŋ

ba	( ) us	dœ	to hit	b/d
baŋ	to break	maŋ	stone	b/m
bapa	father	bara	creek	p/r
dik	dance	pik	string	d/p
dik	dance	dit	tooth	k/t
kak	go away	kæl	track	k/l
kalan	woomera	kalaŋ	mother	n/ŋ
kæmæŋ	to wag	karaŋ	under	m/r
kænæ	you (sg.)	pænæ	in, on	k/p
mæd(y)æk	threat	mæd(y)æm	meat	k/m
yura	cave	pura	them	y/p
nir	vein	nit(y)	name	r/t(y)
n(y)uk	to smell	t(y)uk	to cook	n(y)/t(y)
pæræ	handle	pænæ	on, in	r/n
pik	string	wik	water	p/w
pœnæŋ	dust	pœnæt(y)	to dream	ŋ/t(y)
pœræk	small	pœræt(y)	to sleep	k/t(y)
ŋura	penis	pura	them	ŋ/p
ræk	camp	ræny	back	k/n(y)
t(y)al	to roast	t(y)am	to eat	l/m
t(y)ænæ	with, by	pænæ	on, in	t(y)/p
t(y)il	mangrove	t(y)in	elbow	l/n
wœŋ	rain	mœŋ	anus	w/m
wœrak	grass	wœraŋ	mosquito	k/ŋ
wudak	saliva	wud(y)ak	to urinate	d/d(y)
wulæ	yam	wunæ	billy	l/n
wup	to give	wur	to follow	p/r
wut	ground	wup	to give	t/p
t(y)œt	foot	tœt	to sit	t(y)/t

Allophonic Variations of Vowels

/i/	has allophone	[ə] higher mid front unrounded vocoid	word finally and before /y/
		[ɨ] higher middle unrounded vocoid	before consonant clusters
		[i] high front unrounded	elsewhere

vocoid

Examples:
/ŋabali/ [ŋabale] old woman; /tumat(y)i/ [tumat(y)e] to hold; /dali/ [dale] soon; /niŋga/ [nïŋga] nephew; /pirppirp/ [pïrppïrp] to wriggle; /bimbær/ [bïmber] to shut; /mibæ/ [mibæ] face; /riny/ [riny] honey; /ŋand(y)it(y)/ [ŋand(y)it(y)/ one; /waliymæ/ [waleymæ] to walk.

/æ/	has allophone	[æ] higher low	in all environments
		front	
		unrounded	
		vocoid	
	has free variant	[e] lower mid	in closed syllables
		front	
		unrounded	
		vocoid	

Examples:
/æp/ [æp] to wash; /kænæ/ [kænæ] you singular; /kælpæ/ [kælpæ] tail; /pændæ/ [pændæ] now; /mibæ/ [mibæ] face, eyes; /diræ/ [diræ] tooth; /kæwælæt(y)/ [kæwælæt(y)] to urinate; /pœnæt(y)/ [pœnæt(y)] to dream.

/a/	has allophone	[a] low	in all environments
		central	
		unrounded	
		vocoid	
	has free variant	[Λ] higher low	
		central	
		unrounded	
		vocoid	

Examples:
/baŋdup/ [baŋdup] to break; /dæn/ [dæn] coolibah; /kalaŋ/ [kalaŋ or kΛlΛŋ] mother; /kamaŋga/ [kamaŋga] no, not; /kalan/ [kalan] woomera.

/u/	has allophon	[u] high	before ¥
		back	
		rounded	
		vocoid	
		[ö] lower mid	word finally and before [y]
		back	
		rounded	
		vocoid	
		[u] higher mid	elsewhere
		back	

rounded
vocoid

Examples:
/luruŋ/ [luruŋ] to clean; /ŋura/ [ŋura] penis; /wawu/ [wawö] sand; /ŋapmu/ [ŋapmö] I shall sit; /muyiny/ [möyiny] dog; /puy/ [pöy] to go; /bulbul/ [bulbul] hot; /kuluk/ [kuluk] blind; /kœluk/ [kœluk] short; /mundak/ [mundak] old.

/œ/ has allophone [œ] lower mid   in all environments
                        front
                        rounded
                        vocoid

Examples:
/bœ/ [bœ] testicles; /wœrak/ [wœrak] grass; /ŋœlma/ [ŋœlma] heavy; /mœragara/ [mœragara] yesterday; /kœluk/ [kœluk] short.

Minimal Vowel Contrast Pairs

wœŋ	rain	wiŋ	breast	œ/i
riny	honey	ræny	back	i/æ
wak	crow	wik	water	a/I
t(y)al	to roast	t(y)il	mangrove	a/I
t(y)il	mangrove	t(y)œl	to lie down	i/œ
maŋ	stone	mœŋ	to shake	a/œ
ŋuyaŋ	pubic hair	ŋiyaŋ	I shall	u/I
t(y)at	to kill	t(y)œt	foot	a/œ
kuluk	blind	kœluk	short	u/œ
wulæ	yam	wula	year	æ/a
kæl	track	kal	to go along	æ/a

Morphophonemic Changes
Certain morphophonemic changes occur regularly in Pungupungu. They are as follows:

1. [-e] → [-im] either when the emphatic marker [-m] is added, or when the following word begins with b-.
Examples:
ŋæme I sat →   ŋæmim I am sitting
kanyabado you came → kanyabadim bara you came back

2. [-e] → [-iŋ] before a following [g]
Examples:
karbade   +   gæny →   karbadiŋgæny
They went   dual   they two went

3. [-æ]   →   [-æm]   before a following [b]
Examples:
kæd(y)æ   +   bara   →   kæd(y)æm bara
He stood   back   He came back.

4. Progressive vowel harmony is regularly observad with /œ/ and /æ/. This feature applies particularly to interrogatives and directionals, whose vowels harmonise with the noun to which they refer.
Example:
naga   ŋawalang?   Which woman?
nægæ   ŋænæŋ?   Which man?

5. [-m]   →   [-ŋ]   before a following [g]
Example:
kærmim   +   -gæny   →   kærmiŋgæny
They are sitting   dual   They two are sitting.

6. [-ŋ]   →   [-m]   before following [b]
Example:
napadiŋ   +   bara   →   napadim bara
You (sg.) will go   back   you (sg.) will come back

Restrictions on Phoneme Occurrence
/p, t, k, t(y), m, n, n(y), ŋ, w, r, l, y/ occur initially, intervocalically and finally.
/b, d, g/ occur only initially and intervocalically. /g/, however, is extremely rare word initially. /d(y)/ occurs only intervocalically.
/æ/ alone may occur word initially out of the five vowel phonemes.

Consonant Clustering
Both intra and extra syllabic consonant clustering is common in Pungupungu. Examples will be given under both headings.
    A syllable in Pungupungu consists of a nucleus of one vowel and an obligatory consonant onset, with an optional consonant or consonant cluster code, giving the formula:
Syllable = CV (C) (C).
This gives three possible syllable shapes, thus:
CV   da   to hit
CVC   t(y)am   to drink
CVCC   yærik   to comb (find another example)

Examples of consonant clusters:
1. Within the syllable :-
-rp   yærik   to comb
-rk   wirk   to finish
-lk   mulk   blow fly
-yt(y)   mayt(y)   to jump around

2. Between syllables:-

-lb-	t(y)œlbœrœk, orange tree; kulbut, to ( ).
-lp-	walpuka, good; kælpæ, tail.
-ld-	kaldut, to sit on;
-lg-	walgide, dilly bag; malgin, spinifex.
-lk-	kælkæl, leap; pulkaŋ, hair belt.
-ld(y)-	t(y)ald(y)akule, right, correct.
-lt(y)-	pult(y)an, eagle hawk;
-lm-	wilmir, bream; ŋœlma, heavy.
-lŋ-	milŋiny, mountain; mulŋæk, wild turkey.
-lw-	t(y)alwa, fig;
-mb-	panbat(y), baby; t(y)ambal, gap, cave.
-md-	dumduma, to lick;
-md(y)-	læmd(y)œl, to bend down;
-mg-	pælæmgæny, trousers;
-my-	dæmyær, to sew;
-nb-	munbinyalak, rosella; kanbunin, rock wallaby
-np-	ŋænpædæ, goose; ŋanpuruk, rotten
-nd-	landi, buttocks; mundulk ( )
-nt-	pæntup, to extinguish
-ng-	langur, nulla-nulla; kænga, red kangaroo
-nd(y)-	kand(y)ili, woman; ŋand(y)it(y), one
-nm-	kanmalan, green plum tree; t(y)anmiyit(y), she
-ny-	yinŋuliri, crocodile; munŋura, pubic hair
-ŋd-	baŋdup, to break;
-ŋp-	kalaŋpalak, my mother;
-ŋg-	maŋgara, to have a cold; naŋgaŋ, to be afraid
-ŋm-	læŋma, wet; wuŋmarat(y), yam
-rb-	pærbæ, you go now; pœrbœr, to blow
-rd-	wardikma, to walk about; yærde, that
-rt-	lartup, to lose; ŋaytup, to light a fire
-rg-	pærgædæ, raw; marga, flower
-rk-	parka, sharp; kirgit, to dig
-rd(y)-	mard(y)it(y), cold; ŋærd(y)e, soon
-rm-	pærmæny, finish; parmiyit(y), they;
-rŋ-	t(y)irŋa, to sneeze
-rw-	larwal, salt; t(y)arwa, rib
-kt-	tuktup, to squeeze
-kp-	tulukpuk, to push; ŋakpœ, to smoke;

-km-	dukmaka, policeman;
-nym-	wanyma, to paddle
-nyb-	dirinybuk, bloodwood;
-pm-	ŋapmu, I shall sit.
-t(y)p-	ŋæt(y)pær, far away; lit(y)purp, axe;
-t(y)m-	bit(y)ma, bird;
-dl-	kudluk, to cough; pædlæm, thigh.
-yk-	toyka, to come back;
-ym-	waleymæ, to walk around;

One example only of –CCC- has been observed, namely: dærpmin, narrow.

Six words only have been observed beginning with a vowel, /æ/. These are:

ægæk	to vomit.
ælælma	to flow.
æniginæ?	when?
æp	to wash.
æt(y)æ	younger sibling
æt(y)æpalak	grandmother.

Gemminate Consonants

Gemminate consonants appear to occur only in words of a reduplicative form, thus:

kalakkalak	moon
karawakkarawak	kookaburra
kœrkkœrk	to itch
kud(y)ukkud(y)uk	woman
pirppirp	to wriggle

Stress

Stress is not phonemic in Pungupungu. There are, however, two degrees of stress, primary stress, marked ´ and secondary stress marked ` .

In di-syllabic words, the stress falls on the first syllable:

Examples:

láéŋma	wet,
t(y)írŋa	to sneeze
póélœ	red man
póéd(y)æ	head

In tri-syllabic and polysyllabic words, the stress tends to fall on alternate syllables.

Examples:

ŋáwalàŋ	woman

pármiyìt(y)   they
pápalàk   my father

As stress is predictable, it will not be marked in the morphology section.

<u>1. The Subject</u>
1.0 <u>Nouns</u>
1.1 <u>Noun Classes</u>

In Pungupungu there remain only traces of a noun class system, that is to say, two noun classes only have been observed, and even there the markers are used irregularly. The two noun classes are as follows:
  a) flesh food
  b) vegetable food
  c) trees (prefix <u>win</u>)

a) <u>mæd(y)æm</u> precedes all nouns denoting animals, insects or parts thereof which are considered edible.
Examples:

mæd(y)æm	kæræny	meat ant
mæd(y)æm	kængæ	kangaroo
mæd(y)æm	walany	snake
mæd(y)æm	wœdæwæl	oil, fat
mæd(y)æm	bwik	bone
mæd(y)æm	bit(y)ma	bird
mæd(y)æm	riny	grease

b) <u>mænæny</u> precedes all nouns denoting vegetable food:
Examples:

mænæny	mælnŋmælaŋ	sugar yam
mænæny	malgin	spinifex
mænæny	kokanat	coconut
mænæny	wuŋmæræt(y)	long yam

1.2 <u>Demonstratives</u>
The demonstratives of Pungupungu most commonly used are:
  t(y)e   this, here (masc; fem)
  t(y)id(y)æ   that, there (masc)
  t(y)ind(y)æ   that, there (fem)
It should be noted that these demonstrative adjectives are also used as demonstrative pronouns, and as such may fill the subject slot.
Examples:

win	t(y)id(y)æ	that wood
bara	t(y)id(y)æ	that creek
ŋawalaŋ	t(y)ind(y)æ	that woman

ŋænæŋ	t(y)id(y)æ	that man
win	t(y)e	this tree

The demonstrative adjective normally follows the noun which it modifies.

1.3 Adjectives

In Pungupungu the adjective always follows the noun that it modifies. There do not appear to be any changes according to noun class.

Examples:

moyiny	pamalaŋ	big dog
moyiny	pœrak	small dog
maŋ	kalalk	black stone
maŋ	ŋœlma	heavy stone
maŋ	watpar	light stone
nændurt(y)araku		good horse
nændurt(y)alkma		bad horse
ŋawalaŋ	pamalaŋ	big woman
ŋænæŋ	pamalaŋ	big man
maŋ	wurewure	red stone
ŋata	pærænæræn	new house
maŋ	put(y)put(y)malaŋ	smooth stone

Certain adjectives however, have a different singular and plural form. The two most common changes are:

t(y)araku	→	paraku	(good)
pamalaŋ	→	pamanyalaŋ	(big)

Examples:

nændurpamalaŋ	big horse
nændurpamangalaŋ	big horses
nændurt(y)araku	good horse
nændurparaku	good horses

[Check: t(y)ænynuko, pretty; t(y)ænyalokpæ, ugly; nulkbara, skinny]

It should be observed that nouns do not change for number.

The comparative/comparison have special forms in Pungupungu. The English type big, bigger, biggest, do not occur. If a comparison were to be made: "I have short hair, he has long hair" would denote the same comparison as the English "His hair is longer than mine". [Examples required, plus superlative].

When "like, as" is indicated, this is achieved by means of the structure:

N + dæræt(y) - - - N wœtuŋ

Examples:

diræ	walany	dæræt(y)	pigipigi	wœtuŋ
teeth	long	like	pig	belong

Long teeth like a pig

mibæ	dæræt(y)	nændur	wœtuŋ
face	like	horse	belong

A face like a horse

1.4 <u>Numerals</u>
The numerals of Pungupungu do not exceed five, and in practice rarely exceed three.
They are as follows:

ŋand(y)it(y)	one
parkataŋgæny	two
parkataŋand(y)it(y)	three
parkatoŋgæny parkataŋgæny	four
paraŋand(y)it(y)	five (one hand)

The numeral always follows the noun which it qualifies, thus,

moyiny ŋand(y)it(y)	one dog
moyiny parkataŋgæny	two dogs
moyiny paraŋand(y)it(y)	five dogs

1.5 <u>Possession</u>
There are no noun classes for possession in Pungupungu, with the exception of certain kinship terms.

a) Pronoun Possessions

When a noun subject or object is pronominally possessed, the possessive adjective follows the noun.
The possessive adjectives are as follows:

ŋæd(y)æ	my
kænæ	your (sg.)
t(y)amoyit(y)	his
t(y)anmoyit(y)	her
ŋæræræ	our (pl. inc.)
ŋæræ	our (pl. exc.)
nawara	your (pl.)
parmoyit(y)	their
ŋaŋga	our (dl. inc.)
ŋærægæny	out (dl. exc.)
nawaragæny	your (dl.)
parmoyit(y)gæny	their (dl.)

Examples: (pœtuŋ – this may be added to any item to emphasise possession)

wælæræ	ŋæd(y)æ	my spear
ræk	ŋæd(y)æ	my camp
pœd(y)æ	ŋæd(y)æ	my head
moyiny	ŋæd(y)æ	my dog

wælæræ   kænæ   your (sg.) spear
mæd(y)æm   kænæ   your meat
mænæny   ŋaŋga   our (dl.) food

Certain kinship terms undergo a change in form according to the person possessing them. These are best explained in the following matrix:

		father	mother
Possessor	1st	papalak	kalaŋpalak
	2nd	papa kænæ/nawara	kalaŋ kænæ/nawara
	3rd	yænpapanyinit(y)	yænkalaŋnyinit(y)

When the possessor of these two items is in the first person, the suffix –palak is used; when the possessor is in the second person, the noun is followed by the normal possessive adjective; when the possessor is in the third person, the prefix yæn- is used to denote possession.

With other kinship terms, this special possessive system seams to revert to the normal noun plus possessive adjective [Check this].

It has been noted that kænæ papa (your father) is also used for papa kænæ, which would indicate that the position of the possessive adjective is not absolutely rigid.
b) Noun Possessions
i). 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 the use of any overt possessive marker, thus:
moyiny   kælpæ   [dog tail]   the dog's tail
lit(y)purp   pæræ   [axe handle]   the handle of the axe
nændur   ræny   [horse back]   the horse's back

ii). When the possessor and the possessed are in an ownership relationship, the possessive marker, pœtuŋ is placed between the possessor and the possessed, thus,
papalak   pœtuŋ   wælæræ   my father's spear
ŋawalaŋ   pœtuŋ   wargade   the woman's dilly-bag

1.6 Modifier Combinations
When a noun subject or object is modified by an adjective, demonstrative, possessive adjective or numeral, they occur in the following order:

  + Noun ± (Dem/Poss) ± Adj. ± Noun.

This order is not rigid, but represents the most frequent modifier ordering.
Examples:
     moyiny   ŋæd(y)æ   pamalaŋ
     dog   my   big

or	moyiny	pamalaŋ	ŋæd(y)æ		
	moyiny	pamalaŋ	ŋæd(y)æ	pœtuŋ	parkataŋgæny
	dogs	big	me	belong	two

When a numeral qualifies the noun, the possessive adjective is often reinforced by an emphatic marker pœtuŋ, especially when an owner/owned relationship exists between possessor and possessed.

bara	t(y)id(y)æ	pamalaŋ
creek	that	big

parkataŋgæny moyiny	ŋæd(y)æ
two dogs	my

1.7 Pronoun Subjects

The subject pronouns, used as free forms, are as follows:

ŋæd(y)æ	I
kænæ	you (sg.)
t(y)amoyit(y)	he
t(y)anmoit(y)	she
ŋæræræ	we (pl. inc.)
ŋæræ	we (pl. exc.)
nawara	you
parmoyit(y)	they
ŋaŋga	we (dl. inc.)

These forms do not occur often in sentences with a pronominal subject since their bound form equivalents are used obligatorily in the verb affix unit (see 2.). They are, however, used to give emphasis to an action performed by a pronominal (actor).

1.8 Noun Subjects

When the noun is used as performer of the action, its corresponding third person singular or plural pronominal form must also be used in the verb affix unit (to be explained immediately below). Thus a sentence with a noun subject has the structure:
+ S ± DO ± VS ± Aff. Unit [+ S + T + A]
The verb stem is not obligatory because there are certain actions denoted by the affix unit alone, without a verb stem. This feature of the Daly River Family will be treated at length below.

2. The Verb

2.1 Verb Classes

In Pungupungu there are some twelve verb classes, each dependant on the type of action performed. Pungupungu verb classes, then, could be said to be aspect dominated.

The sentence normally consists of the following items:
± Time ± Subj. ± Obj. ± Verb Stem ± Affix Unit.
Examples:

mæragara moyiny ŋælæ dar keyæ ŋarka
[yesterday dog   hand bite he   me]
Yesterday the dog bit my hand.

Note that when the subject is a noun, the third person form of the affix unit is used, thus repeating the subject, as in "The dog he bite me".

  Each class of verb stems is accompanied by a special set of affixes (affix units), which are regularly derivable, but set out in full here for pedagogical reasons. The verb stem indicates what the action is and the affix unit indicates person, tense and aspect. With certain exceptions, which will be mentioned below, each verb stem may be thought of as belonging to one and only one verb class, and is conjugated with the affixes listed for that class as set out below.

  The affix unit used as an independent sentence is always intransitive when a verb stem is used in conjunction, the verb is normally transitive.

  The affix unit consists of two morphemes in the past tense:

ŋe – yæ   I
kænye – yæ   You
ke – yæ   He

The first morpheme indicates the person or actor, while the second indicates the tense.

  In the future tense, the affix unit is tri-morphemic:

ŋa – be – yaŋ   I
næ – be – yaŋ   You
ye – be – yaŋ   He

As with the past tense, the first morpheme denotes the actor, the second futurity, and the third the type of action, in this case lying down.

  It should be observed that in the past tense the affix unit is mormophonemic for first person plural exclusive and third person plural for his verb class only.

Examples of usage:

mœragara marga nyuk ŋeyæ
[yesterday flowar smell I]
Yesterday I smelled a flower.

mœragara wungæl wa keyæ
[yesterday tobacco buy he]
Today he bought some tobacco.

yinymæk ŋata luruŋ ŋabeyaŋ
[tomorrow house clean   I]
Tomorrow I shall clean the house.

yinymæk winyiŋginy mariny ŋabeyaŋ
[tomorrow boomerang   make   I]
Tomorrow I shall make a boomerang.

Observe that only the first person inclusive among the dual forms has a separate identity from the plural forms. In all other cases, for all verb classes, the suffix –gæny attached to the plural indicates duality.

Examples:

yinymæk ŋata luruŋ nærabayaŋgæny
[tomorrow house clean   you (dual)]
You two will clean the house tomorrow.

With common noun subjects, the affix unit used is either that of the third person singular or plural according as the actor is singular or plural.

Examples:

bambat(y) wiŋ t(y)am keyæm
[baby   milk drink   he]
The baby drank the milk.

moyiny ŋælæ dar   keyæ ŋarka
[dog   hand bite   he   me]
The dog bit my hand.

It should be pointed out that each of the affix units for each class constitute independent meaningful utterances when not accompanied by a verb stem as in the above examples, and are often used as intransitive verbs.

Thus:

ŋeyæ	I lay down
kænyeyæ	you lay down
keyæ	he lay down
ŋabeyaŋ	I shall lie down

Thus, the verb stems belonging to verb class 1 are predominantly thought of as representing actions which are performed in a supine position. The inclusion of some of the verb stems may appear strange to the European, but not to the Aboriginal.

Verb stems included in Class 1 include:

œp	to wash
baŋdup	to break
lak	to eat
luruŋ	to clean
pœnæt(y)	to dream
t(y)at	to kill, spear
t(y)am	to drink
t(y)uk	to cook
dik	to dance
ŋæt(y)ær	to cut
ŋakpu	to smoke
kæwælæt(y)	to urinate
wud(y)ak	to excrete
t(y)al	to roast

mariny	to make
yit(y)	to comb
lurtup	to lose
kænæk	to laugh
dal	to tie
yærwæt	to bury
ŋœluk	to swallow
dæmyær	to sew
yuw	to look at, see
nyœk	to smell
wa . . bora	to bring back
da	to hit
ŋawaŋawæ	to hear
ræt(y)ætup	to like
kœrkkœrk	to scratch
wirk	to finish
wup	to give
tup	to grab
wurur	to pull, lead

It should be noted that Class 1 has by far the largest membership. In fact, the other verb classes are very specific as regards the type of action they include. All verb stems which do not fit the specific requirements of the remaining classes are put into Class 1, which gives a very wide range of activities to this single class.

Class 1, then, includes verbs of lying, and actions thought of as perpetual lying down.

2.1.2. Class 2 – Verbs of Sitting
The ( ) paradigm for Class 2 verb stems is as follows:

	Past	Future
I	ŋæmæ	ŋapmo
you	kænyæme	napmo
he	kæme	yapmo
she	kænyme	yæt(y)mo
we (inc.)	ŋæræme	ŋarapmo
we (exc.)	ŋærme	ŋarpmo
your	kangame	narpmo
they	kærme	parpmo
?	ŋaŋgeme	ŋaŋgapmo

ŋæme, alone means 'I sat down', and ŋapmo 'I shall sit down'. However, this affix unit (ŋæ-me, ŋa-p-mo) is also used to indicate tense with all verb stems denoting actions thought of as normally being performed sitting down.
Examples:

mœragara mæd(y)æm lakma ŋæmim
[yesterday meat   eat   I]
Yesterday I ate meat.

yinymæk kænækma ŋœpmo
[tomorrow laugh   I]
I shall laugh tomorrow.

Other verb stems belonging to this class are:
yaw   to look at
kænæk   to laugh
lak   to eat
wær   to land
ŋutŋutma   to pluck a bird
pirppirp   to wriggle

From this, it will have been observed that a verb stem may be a member of more than one class. This fact will be commented on separately below.

2.1.3 Class 3 – <u>Verbs of Standing</u>
        The verb stem members of this class denote actions normally thought of as being performed standing up. The full paradigm for past and future tense is as follows:

	Past	Future
I	ŋæd(y)æ	ŋœbad(y)aŋ
you	kænyæd(y)æ	nabad(y)aŋ
he	kæd(y)æ	yabad(y)aŋ
she	kænyd(y)æ	yanybad(y)aŋ
?	ŋæræd(y)æ	ŋarabad(y)aŋ
?	ŋærd(y)æ	ŋarbad(y)aŋ
your	kængæd(y)æ	narbad(y)aŋ
they	kærd(y)æ	purbad(y)aŋ
?	ŋaŋgad(y)æ	ŋaŋgabad(y)aŋ

ŋæd(y)æ, alone, means 'I stood up', and ŋæbad(y)aŋ, 'I shall stand up'. However, they also act as (   ) affix units (ŋæ-d(y)æ, ŋa-ba-d(y)aŋ) as in:
mœragara ŋaka ŋæd(y)æ naŋ wungæl
[yesterday ask   I   him tobacco]
Yesterday I asked him for tobacco.

kayik kawa kæd(y)æ
[Sun   rise   the]
The sun rose.

Other verb stems belonging to this class include:
kay   to call out

dumduma   to lick
ŋaka   to ask for
kawa   to rise
baŋ   to fall down
yaraŋ   to stand up straight.

2.1.4 Class 4 – <u>Verbs of Saying</u>

       The verb stem members of this class denote actions normally associated with the mouth. The full affix paradigm for past and future tense is:

	Past	**Future**
I	ŋæmæ	ŋæbæmæ
you	kænyæmæ	næbæmæ
he	kæmæ	yæbæmæ
she	kænymæ	yænybæmæ
we (inc.)	ŋæræmæ	ŋæræbæmæ
we (exc.)	ŋærmæ	ŋærbæmæ
you	kængemæ	nærbæmæ
they	kærmæ	pærbæmæ
we (dl.)	ŋaŋgemæ	ŋaŋgabæmæ

ŋæmæ, alone, means 'I said', while ŋæbæmæ means I shall say, tell. These same units (ŋæ-mæ, ŋæ-bæ-mæ) also act as auxiliaries with verb stems denoting speaking actions. Examples:

mœragara pibæræŋun kænyæmæ
[yesterday forget   you]
Did you forget yesterday?

yinymæk mal ŋaŋgagim
[tomorrow converse we (dl.)
Tomorrow we two shall have a chat.

Other verb stems included in Class 4 are:
mal   to converse
pibæræŋun   to forget
kænæk   to laugh
kadluŋ   to cough
t(y)ilk   to be sick

2.1.5 Class 5 – <u>Verbs of Motion I.</u>

       This verb stem class would appear to include stems denoting action of a more gentle nature than class six, although the distinction is not always clear.
       The full affix paradigm for past and future is as follows:

	Past	**Future**
I	ŋæbæm	ŋæpæ

you	kænyæbæ	ŋæpæ
he	kæbæ	yæpæ
she	kænybæ	yæt(y)pæ
we (inc.)	ŋæræbæm	ŋæræpæ
we (exc.)	ŋærbæ	ŋærpæ
you	kængabæ	ŋærpæ
they	kærbæ	pærpæ
we (dl.)	ŋæŋgabæ	ŋæŋgapæ

ŋæbæ, alone, means 'I went', while ŋæpæ means 'I shall go'. These affix units, (ŋæ-bæ, ŋæ-pæ) are also used as auxiliaries, as with:

yinymæk   waleymæ   ŋæpæ
[tomorrow   walk   I]
Tomorrow I shall walk about.

mœragara   pudan   poy   kæbæm
[yesterday   town   go   he]
Yesterday he went to town.

Other verbs included in this class include:
tadaymæ	to look for
waleymæ	to walk about
poy	to go
wa . . . bara	to bring back
bara	to come back
tap	to grab
wurka	to work

2.1.6 Class 6 – Verbs of Motion II
   The verb stems belonging to this class seem to denote actions of a more athletic nature than those of Class 5, running and throwing etc.
   The full verb paradigm is as follows:

	Past	**Future**
I	ŋabade	ŋapadiŋ
you	kanyabade	napadiŋ
he	kabade	yapadiŋ
she	kanybade	yæt(y)padiŋ
we (inc.)	ŋarabade	ŋarapadiŋ
we (exc.)	ŋarbade	ŋarpadiŋ
you	kangabade	narpadiŋ
they	karbade	parpadiŋ
we (dl.)	ŋaŋgabade	ŋaŋgapadiŋ

ŋabade, alone, means 'I went' and ŋapadiŋ 'I shall go'. These Class 6 affix units, (ŋa-bade, ŋa-padiŋ) are also used as auxiliaries with verbs of motion, as in:

mœragara   winyiŋginy   wund(y)at   ŋabade
[yesterday   boomerang   throw   I]
Yesterday I threw a boomerang.

mœragara   win   kalal   ŋabade
[yesterday   tree   climb   I]
Yesterday I climbed a tree.

Other verb stems included in this class are:
t(y)ænæ   to run
t(y)ænæ yiboy   to run away
wogada   to throw (boomerang)
wund(y)at   to throw (spear)
t(y)æt(y)æt   to light a fire
bara   to come back

2.1.7 Class 7 – <u>Verbs of Dying and Eating</u>
        This very restricted class of verb stems is limited to dying and the relationship of eating to dying.
        The full verb paradigm is as follows:

	Past	**Future**
I	ŋæbætæm	ŋæpæræ
you	kænyæbætæ	næpæræ
he	kæbætæ	yæpæræ
she	kænybætæ	yæt(y)pæræ
we (inc.)	ŋæræbætæ	ŋæræpæræ
we (exc.)	ŋærbætæ	ŋærpæræ
you	kængæbætæ	nærpæræ
they	kærbætæ	pærpæræ
we (dl.)	ŋaŋgabætæ	ŋæŋgapæræ

        This class has been found only in an independent (   ), or with t(y)ærbinæ, to be hungry, or mard(y)it(y), to be cold.
Examples:
mœragara   moyiny   kabutæ
[yesterday   dog   die]
The dog died yesterday.

mard(y)it(y)   ŋabatæm
[cold   I]

I am cold.

mœragara t(y)ærbinæ kæbætæ
[Yesterday hungry   he]
Yesterday he was hungry.

2.1.8. Class 8 – <u>Verbs of Going and Coming</u>
       This class, and all the remaining classes, has only one member. From Class 8 onwards the affix unit alone constitutes the verbal utterance. In other words, no verb stem appears with it. The full paradigm is as follows:

	Past	**Future**
I	ŋaŋæd(y)æm	ŋabaŋæd(y)æm
you	kanyaŋæd(y)æm	nabaŋæd(y)æm
he	kaŋæd(y)æm	yæboŋæd(y)æm
she	kanyŋæd(y)æm	yænybaŋæd(y)æm
we (inc.)	ŋaraŋæd(y)æm	ŋarabaŋæd(y)æm
we (exc.)	ŋarŋæd(y)æm	ŋarbaŋæd(y)æm
you	kængæŋæd(y)æm	narbaŋæd(y)æm
they	kærŋæd(y)æm	parbaŋæd(y)æm
we (dl.)	ŋaŋgaŋæd(y)æm	ŋaŋgaŋæd(y)æm

Examples:
ŋarŋæd(y)æm bara gæny
[we come   back   dual]
We two (exc.) came back.

ŋæŋæd(y)æm pændæ
[I go   now]
I went away.

(whole pages indecipherable – p.50, 51, 52, 53, 54, [written]). Note. pages are out of sequance (three pages of tables are inserted in between p.54 and p.56.

<u>Verb Class 13</u>
To burn (reflexive and intransitive)

	Non-future	**Future**
1	ŋabaŋga	ŋappaŋga
2	kanyabaŋga	nappaŋga
3a	kabaŋga	yappaŋga
3b	kanybaŋga	yæt(y)paŋga
1a		
1b		

2		
3	karbaŋga	parpaŋga
1		

Verb Class 14
To dance (mirak) – women only

	NF	**F**
1	ŋamoyæ	ŋapmoyaŋ
2	kænyæmoyæ	napmoyaŋ
3a		
3b	kanymoyæ	yæt(y)moyoŋ
1a		
1b		
2		
3	karmoyæ	parpmoyaŋ
1a		

Verb Class 15
To be tired (pur)

	NF	F
1	ŋanibæ	ŋanbiribæ
2	kænyæribæ	nabiribæ
3a	kæribæ	yæbiribæ
3b	kænynibæ	yænybiribæ
1a		ŋærætipiribæ
1b		
2		nætipiribæ
3		pætipiribæ
1		ŋaŋgitipiribæ

Verb Class 16
To jump

	NF	**F**
1	ŋaad(y)urga	ŋæbæd(y)urga
2	kænyæd(y)urga	næbæd(y)urga
3a	kæd(y)urga	yæbæd(y)urga
3b	kænyd(y)urga	yænybæd(y)urga
1a	ŋarad(y)urga	ŋæræbad(y)urga
1b		
2	kængæd(y)urga	nærbad(y)urga

3	kærd(y)urga	pærbad(y)urga
1		

Class 19

pur to be tired

	NF	F
1	ŋanebæm	ŋæbiribæ
2	kænyæribæm	næbiribæ
3a	kæribæ	yæbiribæ
3b	kænynibæ	yænybiribæ
1a	ŋætpiribæm	ŋærættipiribæ
1b		
2	kængeribæm	nætipiribæ
3	kætpiribæm	pættipiribæ
1	ŋaŋgatbiribæm	ŋaŋgattipiribæ

Class 20

ŋæpænæ   I come up
kænyæpænæ   you come up

(pages 56-8 indecipherable)

Class 1

	NFº	F
Definite	(VS) ŋeyæ*	(VS) ŋabeyaŋ
State	(VS ma) ŋeyæ (VS) ŋeyæmæ (Part mæ) (VS) ŋeyæ	VSma ŋabeyaŋ
Special	ŋeyæ mækæ[a]	

*Includes English present continuous.
º Emphatic – in with all classes except 1 optional.
[a] Requires that subsequent action be stated.

Class 2

	NF	F
Definite	(VS) ŋæme(m)	(VS) ŋapmö
State	(VS ma) ŋæme (VS) ŋæmimæ (Part ma) (VS) ŋæme	VSma ŋapmö
Special	ŋæmimækæ	

2.4 Tense and Aspect

      Apart from the basic future/non-future tense distinction discussed above, there exists in Pungupungu a series of tense/aspect distinctions. These will be summarised in table 1. below, where the first person singular forms only are given.

Class 1

	Past	**Present**	**Future**
Def.	ŋeyæ VS ŋeyæ	ŋeyæ VS ŋeyæ	ŋabeyaŋ VS ŋabeyaŋ
Cont.	ŋeyæmæ VS ma ŋeyæ	- VS ma ŋeyæ [gak]	- VS ma ŋabeyang
Comp.	ŋeyæ kæ	-	-

Fig. 1

Class 2

	Past	**Present**	**Future**
Def.	ŋæme VS ŋæme	ŋæme VS ŋæme	ŋapmo VS ŋapmö
Cont.	ŋæmimæ VS ma ŋæme	ŋæmim VS ma ŋæme	- VS ma ŋapmö
Comp.	ŋæmimækæ	-	-

Fig. 2

Class 3

	Past	**Present**	**Future**
Def.	ŋæd(y)æ VS ŋæd(y)æ	ŋæd(y)æ VS ŋæd(y)æ	ŋabad(y)aŋ VS ŋabad(y)aŋ
Cont.	ŋæd(y)æmæ VS ma ŋæd(y)æmæ	ŋæd(y)æm VS ma ŋæd(y)æ	- VS ma ŋabad(y)aŋ
Comp.	ŋæd(y)æmækæ	-	-

Fig. 3

Class 4

	Past	**Present**	**Future**
Def.	ŋæmæ VS ŋæmæ	ŋæmæ VS ŋæmæ	ŋæbæmæ VS ngaabaamaa
Cont.	ŋæmæmæ VS ma ŋæmæ	ŋæmæm VS ma ŋæmæ	- VS ma ŋæbæmæ
Comp.	ŋæmæmækæ	-	-

Fig. 4

Figures 1-4 represent the Pungupungu tense/aspect distinctions, which are:

1.	NF definite	i.	without VS
		ii.	with VS
2.	NF state	i.	without VS
		ii.	with VS
3.	Past completive	mækæ	
4.	Present	i.	without VS
		ii.	with VS
5.	Present continuous	i.	without VS
		ii.	with VS
6.	Future def.	i.	without VS
		ii.	with VS
7.	Future state		

2.4.1 <u>Past Definite</u> (now future definite)

The past definite describes a past completed action in general terms. The full paradigms have been given above, during the examination of the verb classes. It should be noted that in all cases, the forms of the past definite and the present are the same, the primary distinction in the tenses being between future and non-future.

i). The verb may consist only of the affix unit, a potential complete utterance in its own right, for example:

  mœragara ŋeyæ
  Yesterday I slept.

ii). More often, the affix unit is accompanied by a verb stem, the affix unit playing the subordinate role, as in:

  mœragara mæd(y)æm lak ŋeyæ
  [yesterday meat   eat I]
  Yesterday I ate meat.

  moyiny ŋælæ dar keyæ ŋarka
  [dog   hand bite he me]
  The dog bit my hand.

Note that when a verb stem appears with an affix unit, the affix unit loses its basic independent meaning and becomes simply a class affix unit denoting actor and type of action.

2.4.2. <u>Past Continuous</u> (NF state)

The past continuous describes an uncompleted or imperfective action in the past. It consists of the past tense form, to which –mæ is added.

i). When no verb stem appears with the affix unit, the –mæ is added to the affix unit, thus:

  moyiny keyæmæ
  He was lying down.

    ŋæd(y)æ ŋæmimæ
    I was sitting down.
  ii). When a verb stem is used, the –mæ is added to the verb stem. Examples:
    mæd(y)æm lakma ŋæmimæ
    I was eating meat.

    pœræt(y)mæ keyæ
    He has been sleeping.

2.4.3 Past Completive (mækæ)

  There are two types of completive in Pungupungu.
  i). The first indicates that the actor is no longer performing the action described by the verb. It is formed by adding the suffix –mækæ either to the affix unit, if no verb stem is used, or to the verb stem if there is one present in the sentence. Examples:
    ŋæd(y)æ ŋæmimækæ
    I am no longer sitting down.

    ŋæd(y)æ pœræt(y)mækæ ŋeyæ
    I am no longer sleeping.
  ii). The verb stem <u>wirk</u> (Class 1) indicates completed action or finished action, as in:
    wirk ŋeyæ ŋata
    [finish I house]
    I have finished the house.

    wiŋ ŋæt(y)ær ŋeyæ wirk ŋeyæ
    [wood cut I finish I]
    I have finished cutting the wood.
  Note that when the completed action refers to a verb, the dual verbal construction is necessary.
  The emphatic particle <u>kæ</u> is also often used in conjunction with <u>wirk</u>, as in:
    wirk ŋeyæ kæ mæd(y)æm
    [finish I part. meat]
    I have finished the meat.

2.4.4. The Present Tense (NF definite)

  There is no present/past distinction in the definite, the present forms being identical with those explained for the past.

2.4.5 The Present Continuous (NF definite)

  The present continuous indicates an action which is being performed at the actual moment of speaking. It is formed by adding –m to the past definite form of the affix unit, whether a verb stem is used or not, as in:
    ŋæ moyiny tumat(y)e ŋæbæm
    [yes dog have   I]

Yes, I have a dog.

ŋæmim   pændæ
[I sit   now]
Now I am sitting down.

However, with Class I affix units there is a special form involving the use of the demonstrative particle gak (here), without the use of the –m suffix.
Example:
mæd(y)æm lak ŋeyæ gak
[meat   eat I   here]
I am eating tha meat.

Often, however, the distinction between past and present continuous is not maintained, the one form being used for the other, as in:
ŋakpoma   kænyæme
[smoke   you]
Are you smoking?

as opposed to:
mæd(y)æm lakma keyæ
He was eating the meat.

2.4.6. The Future
The future tense has been examined above. No further explanation is needed, apart from the fact this seems to be a general future tense, there being no special forms for either distant or immadiate future. The future affix unit is normally composed of three morphemes: ŋa – ba – yaŋ (1st pers. sg.). In each case, the first morpheme indicates the actor, the second, always ba, futurity, and the third, the type of action.
Examples:
yinymæk yæbæŋæd(y)æm bara
[tomorrow he   back]
Will he come back tomorrow?

æneginæ win kalal napadiŋ
[when   tree climb you]
When will you climb the tree?

Observe that the future tense morpheme may take the following forms:
/be~ba~bæ~bœ~p/. Each of these is morphophonemically conditioned.
Note also that the –ŋ of the future affix unit [yæbæŋæd(y)æŋ] becomes m by assimilation with a following b.
Further example:
yinymæk   ŋapmö
[tomorrow I sit]
Tomorrow I shall sit down.

2.4.7 Future Continuous

The future continuous indicates a future state, "will be doing something", as opposed to "will do somathing". This aspect is found only in cases where a verb stem is used with the affix unit, and does not exist when the affix unit is used.
Example:
yinymæk   kænækma   ŋapmö
[tomorrow   laugh   I]
Tomorrow I shall be laughing.

The future continuous, then, consists of verb stem plus –ma, followed by the affix unit corresponding to the class of the verb stem.

2.4.8 Summary Matrix of Tense/Aspect Distinctions

Non-Future	Future
1. Present/Past Def. – VS/Ø	Future Def. – VS/Ø
2. Present/Past State – VS/Ø	Future Cont. – VS
3. Past Compl. – VS/Ø	

VS indicates that a verb stem is used, plus the affix unit corresponding to its class, while Ø indicates that the affix unit alone is used without verb stem to denote one of the twelve primary actions corresponding to the verb classes.

2.4.9 ŋeyaŋ

For Class 1 verb stems, there is an indefinite future affix unit, identical with the normal future except that the future tense affix –ba- is removed. The following is the full paradigm:
I   ŋeyaŋ
You   neyaŋ
He   yeyaŋ
She   yænyyaŋ
We (inc)   ŋareyaŋ
We (exc)   ŋaraŋ
You   naraŋ
They   paraŋ
We (dl.)   ŋaŋgayaŋ

It is found only with Class 1, the most general verb class, and is often used with the conditional and the imperative (which see).
Examples:
maŋ   wup   neyaŋ   ŋarka,   wungæl   wa   ŋeyaŋ
[money give you   me   tobacco   get   I]
If you give me money, I shall buy some tobacco.

mæd(y)æm wup neyaŋ ŋarka
[meat   give you   me]
Give me that meat!

da neyaŋ muŋ
[hit you   him]
Hit him!

wa neyaŋ ŋarka
[take you   me]
Will you taka ma?

2.4.10 Directional Particles
        There are two directionals in Pungupungu used with verbs of action. These are
kak and bara.
i). Kak indicates movement away from the place at present occupied by the speaker or
speakers. It normally precedes the affix unit, thus:
        kak ŋabadim
        [away   I go]
        I went

        kamaŋga, kak ŋapadiŋ
        [no   away   I go]
        No, I shall go.
ii). Bara indicates movement towards the place actually occupied by the speaker or
speakers. It normally follows the affix unit, thus:
        yinymæk yæbæŋæd(y)æm bara
        [tomorrow you come   back]
        Will you come back tomorrow?

        kinæmæ kænyæbæm bara
        [Where   you come   back]
        Where do you come from?

2.5 The Negative
      The negative in Pungupungu is indicated by the particle nagule. This occurs before
the verb stem in sentences taking a verb stem, or before the affix unit in the type of
sentence where the affix unit alone constitutes the verb. It may be preceded by optional
satellite tagments such as time and location.
        Examples of usage:
        nagule t(y)am nabeyaŋ, næpæræ
        [not   eat   you   you die]
        If you do not eat this, you will die.

        nagule kabadim bara
        [not   he come back]

He did not come back.

nagule   poy   kæbæm
[not   go   he]
He is not going.

nagule   wirk   ŋeyæ   ŋata
[not   finish I   house]
I did not finish the house.

nagule   nyœk   ŋeyæ   marga
[not   smell I   flower]
I did not smell the flower.

2.6 Direct Object

The direct object in Pungupungu occupies normally the slot in the sentence immediately before the verb stem. The direct object must be considered in three heads:
i). common noun animate
ii). common noun inanimate
iii). pronoun object

2.6.1 Common Noun Animate

With animate nouns the direct object may be placed either before or after the verb stem and affix unit. In all cases with animate nouns, the object is repeated in a pronominal form in the affix unit.

Examples:

mœragara   moyiny   da   ŋeyæ   nuŋ
[yesterday dog   hit   I   him]
Yesterday I hit the dog.

dal   ŋeyæ   nuŋ   moyiny   ŋæd(y)æ
[tie I   him   dog   my]
I tied up my dog.

yærwat   ŋeyæ   nuŋ   pœlœ
[bury   I   him   old man]
I buried the old man.

æp   ŋeyæ   nuŋ   pambat(y)
[wash I   him   baby]
I washed the baby.

or

æp   ŋeyæ   ŋæd(y)æŋ   pambat(y)
[wash I   her   baby]

I washed the baby.

t(y)at   ŋeyæ   nuŋ   ŋurut(y)ul
[spear   I   him   emu]
I speared an emu.

2.6.2 Common Noun Inanimate
When the direct object is an inanimate noun, it is normally placed before the verb stem and affix unit. In this case the direct object occurs alone, and is not repeated in a pronominal form in the affix unit.
Examples:
maŋ   ŋœlk   ŋeyæ
[stone swallow I]
I swallowed a stone.

mœragara   moyiny   yærwat   keyæ   mæd(y)æm
[yesterday   dog   bury   he   meat]
Yesterday the dog buried the meat.

In this last example, mæd(y)æm could also have been placed immediately before the verb stem.

2.6.3 Pronoun Objects
The table of object pronouns in Pungupungu is as follows:

ŋarka	me
wiŋ	you
nuŋ	him
ŋæd(y)æŋ	her
ŋæræræŋ	us (pl. inc.)
ŋæræŋ	us (pl. exc.)
nawaraŋ	you
pœraŋ	them
ŋaŋguŋ	us (dl.)
ŋæræŋgæny	us (dl. exc.)
nawaraŋgæny	you (dl.)
pœraŋgæny	them (dl.)

The pronoun object always occurs immediately after the affix unit.
Examples of usage:
maŋ   wup   ŋeyæ   nuŋ
[money give I   him]
I gave him money.

moyiny   dar   yæbeyaŋ   wiŋ
[dog   bite   he   you]

The dog will bite you.

yuw   ŋæbeyaŋ   pœraŋ
[look for   I   them]
I shall look for them.

2.7 The Imperative
     The imperative may take two forms in Pungupungu:
i). Verb stem alone
ii). Verb stem + ŋeyaŋ paradigm (2.4.9)

Examples:
tœt!   sit down!
da nuŋ   hit him!
kænæk!   laugh!
maŋ wup nuŋ t(y)id(y)æ!   give him the money!

mæd(y)æm   wup   neyaŋ   ŋarka!
[meat   give   you   me]
Give me that meat!

wik   t(y)am   neyaŋ!
[water   drink   you]
Drink the water!

moyiny   wup   neyaŋ   nuŋ!
[dog   give   you   him]
Give him the dog!

     The prohibitive consists of either alat preceding the verb stem or kule
following the affix unit, or both. This can be stated in the formula:
     ±   alat   ±   VS   +   Affix Unit   ±   kule

Examples:
alat   mæd(y)æm   lak,   kadaman
[not   meat   eat   bad]
Do not eat the meat, it is rotten.

alat   tap   kænyeyæ   kule
[not   touch   you   not]
Do not touch that!

kænyæd(y)æm   kule
[stand you   not]
Do not stand up!

2.8 <u>The Desiderative</u>
    The desiderative may take two forms, as follows:
i). Noun + -uŋ   + Class 5 affix unit.
ii). ræt(y)æ tup + Class 1 affix unit.
The first structure indicates "want", while the second states directly "want to take".

2.8.1 <u>Structure 1</u>
    In the first structure, the noun object is followed by the desiderative affix –uŋ (cl. Purpose), while at the same time the Class 5 affix unit is used without any accompanying verb stem. The primary meaning of Class 5 affix units is that of motion or motion towards.
Examples of usage:

      Long Jack winyiŋginy-uŋ   kæbæm
      [Long Jack boomerang for   he (go)]
      Long Jack wants a boomerang.

      wik-uŋ   ŋæbæm
      [water for   I (go)]
      I want some water.

      t(y)id(y)æ   ŋawalaŋ-uŋ   kæbæ
      [he   woman   for   he (go)]
      He wants a woman.

When "want" refers to another verb, and not to a noun as above, a verb stem is used, plus Class 1 affix units.
Example:
      wik-uŋ   t(y)am   ŋeyaŋ
      I want to drink some water.
Note that the ŋeyaŋ form of Class 1 affixes is used, not the ŋabeyaŋ form, with Class 1 verb stems.

2.8.2 <u>Structure 2</u>
    When "want" is particularised to "want to take", or when the desiderative is emphatic, the double verb <u>ræt(y)æ tup</u> is used, plus Class 1 affix units. This form is applicable only when the object of the verb is a noun.
Example:
      moyiny t(y)id(y)æ ræt(y)æ tup ŋeyæ
      [dog   that   want   take   I]
      I want that dog.

2.9 <u>The Frustrative</u>
    The frustrative form of the verb, indicating "almost, nearly" is conveyed by

yaŋaraŋ malaŋ preceding the object or verb stem, depending on whether the verb is transitive or intransitive, plus –ara suffixed to the normal affix units (future tense). Examples:

> mœragara ŋæd(y)æ gak yaŋaraŋ malaŋ kængæ t(y)at
> [yesterday I indeed almost kangaroo kill
> ŋabeyaŋ-ara
> I]
> Yesterday I nearly killed a kangaroo.

> mœragara galat(y) baŋ ŋabad(y)aŋ-ara
> [yesterday glasses break I]
> Yesterday I nearly broke my glasses.

> yaŋaraŋ malaŋ t(y)ilk ŋæppæ-ræ
>   [almost sick I]
> I was nearly sick.

Note that the future tense form of the affix unit is used, to which the frustrative suffix –ara is added.
But:

> ŋænæŋ pamalaŋ ŋurut(y)ul t(y)at kabeyaŋ-ara
> The big man nearly killed the emu.
> [Can present/past affix units be used also?]

2.10 The Conditional

The conditional in Pungupungu is conveyed by the verbs of both classes normally being in the future tense, without the presence of any overt condition introducer.

Examples:

> maŋ wup neyaŋ ŋarka, poy ŋæpæ, wungæl wa ŋeyaŋ
> [money give you me, go I tobacco buy I]
> If you give me money, I shall go and buy tobacco.

> kaldut ŋapmo nuŋ, nagule mayt(y) para
> [sit on I him not budge back]
> If I sit on him, he will not move.

> nagule t(y)am nabeyaŋ, næpæræ
> [not eat you you die]
> If you do not eat, you will die.

> poy næpæ t(y)id(y)æ gak, moyiny dar yæbeyaŋ wiŋ
> [go you there indeed dog bite he you]
> If you go over there, the dog will bite you.

(   ) condition is expressed by the non-future tense in the conditional clause and the future in the main clause, thus:

> mæd(y)æm lak kænyeyæ, t(y)ilk næbæmæ
> [meat   eat you   sick   you]
> If you have eaten the meat, you will be sick.

[Retest for (   ) condition and past in cond. clause.]

2.11 Ability/Inability

Ability and inability, expressing the notions of "can" and "cannot", are conveyed in Pungupungu by the normal future and non-future tenses, there being no special abilitative or inabilitative forms.

> Examples:
> maŋ t(y)id(y)æ war neyaŋ?
> [stone that   lift   you (fut.)]
> Can you lift that stone?
>
> kængæ t(y)id(y)æ kæmim, yuw kænyyæ nung?
> [kangaroo that   he sit   see you (n.f) him]
> Can you see that kangaroo sitting there?
>
> win   talal   neyaŋ?
> [wood carry you (fut.)]
> Can you carry the wood?
>
> nagule talal ŋabeyaŋ; ŋœlma
> [not   carry I (fut.)   heavy]
> I cannot carry it; it is heavy.

The non-future form of the affix unit signifies "can now", while the future form signifies "will be able to". The ŋeyaŋ/ŋabeyaŋ distinction for Class 1 has been discussed above.

2.12. Competence/Incompetence

Competence and incompetence are conveyed in the same way as ability and inability. Thus:

> modega mariny neyaŋ?
> [cars   fix   you (fut.)]
> Do you know how to fix cars?

However, "to know something/someone" is denoted by the verb stem ŋawaŋawæ, as in:

> ŋawaŋawæ kænyæbæm nung?
> [know   you   him]
> Do you know him?
>
> ŋæ, ŋawaŋawæ ŋæbæm nung
> [yes know   I   him]

Yes, I know him.

2.13. The Reflexive

The reflexive is made concrete in Pungupungu, the part of the body affected being cited, as in:

mœragara mæd(y)æk ŋæt(y)ær ŋeyæ ræd(y)æ t(y)ænæ
[yesterday neck   cut   I   razor   with]
Yesterday I cut myself with a razor.

lit(y)purp t(y)ænæ t(y)œt ŋæt(y)ær kænyeyæ
[are   with   foot   cut   you]
Did you hit yourself with an axe?

mœragara yuw ŋeyæ wik pænæ maroy
[yesterday see   I   water in   shadow]
Yesterday I saw myself in the water.

Some verb stems are already reflexive in nature, and may be used as reflexives without naming a concrete object. Example:

mœragara t(y)ilk ŋæmæm
[yesterday hurt   I]
Yesterday I hurt myself.

In the great majority of cases, however, the true reflexive does not exist, the reflexive object being made concrete, as above.

2.14. The Reciprocal

The reciprocated introducer ŋaŋgæræ is used when the reciprocal involves the use of one first person actor. Thus:

ŋaŋgæræ t(y)at keyæ ŋarka, ŋaŋgæræ t(y)at ŋeyæ nung
[reciprocal spear he   me   reciprocal spear I   him]
We two speared each other.

But:

pura ŋænæŋ da kærbæm gæny
[these men   fight they   dual]
These two men are fighting each other.

[Further testing required for 2.14]

2.15. The Passive

There is no real passive in Pungupungu. The passive is indicated by an active construction in which the actor is an impersonal third person, similar to the French "on".

Examples:
mœragara t(y)at kæræ nung wælæræ t(y)ænæ
[yesterday hit   they   him   spear   with]

Yesterday he was hit by a spear.

mœragara moyiny da keyæ nung lit(y)purp t(y)ænæ
[yesterday dog   hit he   him   axe   with]
Yesterday the dog was struck with an axe.

In all cases, the subject of the verb is he or they, according as the speaker think that the action was performed by a singular or plural actor. The instrument will be examined during the discussion of the optional satellite tagmemes below.

2.16. Attempted Action
    The form used to express attempted action is the same as for the frustrative (2.9) which has already been discussed. Example only will suffice here, thus:
    mæd(y)æm   lak ŋabeyaŋ-ara
    [meat   eat I   part]
    I tried to eat the meat.

    mœragara wina ŋæt(y)ær ŋabeyaŋ-ara
    [yesterday boat cut   I   part]
    Yesterday I tried to make a boat.

Observe that the affix unit always takes the future tense form, even if the attempted action is thought of as taking place in tha past.

2.17. Necessitative and Prohibitive
    The forms for the necessitative (must) and prohibitive (must not) are the same as for the imperative and negative imperative seen above, 2.7. They do, however, take the conjugated imperative form thus:
    mæd(y)æm wup neyaŋ ŋarka
    [meat   give you   me]
    You must give me the meat.

    paragot kæmæm mæd(y)æm wup neyaŋ ŋarka
    [whiteman he say meat   give you   me]
    The whiteman says you must give me the meat.

[Additional testing required for 2.17]

2.18. Impersonal Verbs
    To be hot, to have a cold, and to sweat all involve an impersonal verb structure, similar to that used to convey a passive (from English).
    Examples:
    bulbul t(y)at kæd(y)æ ŋarka
    [heat   hit   he   me]
     I am hot.

wuluruk yær keyæ ŋarka
[sweat hit he me]
I am sweating.

maŋgara tup keyæ ŋarka
[cold seize he me]
I have a cold.

To be cold, however, belongs to Class 7, verbs of dying, c.f.
Observe that t(y)at takes Class 1 affixes normally, but Class 3 (verbs of standing) to express feeling hot.

3. Optional Satellite Tagmemes
We now come to the examination of the tagmemes which may occur as units peripheral to the main verb.

3.1. Location and Direction
The most common locationals in Pungupungu are:
pænæ   in, inside, at, on, onto
karaŋ pænæ   under
pænækœ   beside
mækæ   from
ma   from

3.1.1. Pænæ
Pænæ always occurs in post-position to the noun or pronoun which it governs. The locative phrase normally occurs either immediately before or after the verb.
Examples:
poy kærbæ ræk pænæ
[go they camp in]
They went home.

ŋata pænæ keyæmæ
[house in he lie]
He has been lying down inside the house.

t(y)id(y)æ wik pænæ kæme
[him water in he sit]
He is in the water.

ŋælæ wik pænæ wutup keyæ
[hand water in put he]
He put his hand in the water.

kalkal dal ŋeyæ win pænæ
[leaves tie I stick on]

I tied leaves onto a stick.

3.1.2. Karaŋ pænæ (under)

As with pænæ, karaŋ pænæ occurs in post-position to the noun or pronoun which it governs.

Example:

ŋata karaŋ pænæ ŋæmim
[house under in   I sit]
I am sitting under the house.

3.1.3. Pænækœ (beside)

As with the above, pænækœ occurs in post-position to the noun or pronoun which it governs.

Example:

ŋawalaŋ mæd(y)æm walany pænækæ kænd(y)æm
[woman meat   snake   beside   she stand]
The woman is standing beside a snake.

3.1.4. Mækæ ~ mæ (from)

As with the above locatives, mækæ~mæ occur as post-positions. Mækæ is more often used than mæ, although both may occur without difference in meaning.

Examples:

paragit kawa kæd(y)æm yura maka
[whiteman come he   cave from]
The whiteman came out of the cave.

mæd(y)æm pæk mækæ t(y)ut(y)at neyaŋ
[meat   bag from   remove   you]
Take the meat out of the bag.

maŋ pænæ mæ t(y)œrœt ŋæbæm
[rock on   from descend I]
I am getting down from the rock.

3.1.5. To, Towards

To, towards is normally indicated by pænæ in post-position to the noun.
Example:

poy ŋæpæ ræk pænæ
[go I   camp to]
I am going to the camp.

However, pænæ may be omitted in cases such as:

poy ŋæpæ taun
[go I   town]
I am going to town.

The directionals bara and kak have already been explained above, 2.10.

3.2. Benefactive

The benefactive tagmeme indicates "for someone". In Pungupungu there are two structures used, depending on whether the benefactive is a noun or a pronoun.

3.2.1. With Pronouns

When the person benefiting is pronominal, there is no special benefactive form, the benefactive taking the normal object pronoun, as explained above, 2.6. In fact, the benefactive and the indirect object are identical, as will be seen below.

Examples:

mœragara wungæl wa keyæ ŋarka
[yesterday tobacco get he me]
Yesterday he got cigarettes for me.

yinymæk winyiŋginy mariny yæbeyaŋ ŋarka
[tomorrow boomerang make he me]
Tomorrow he will make me a boomerang.

mæd(y)æm t(y)uk ŋeyaŋ wiŋ
[meat cook I you]
I shall cook the meat for you.

3.2.2 With Nouns

When the beneficiary is a noun, the affix unit is followed by nuŋ/pœraŋ (him/them), followed by the noun object, as in:

yinymæk ŋata da ŋabeyaŋ nuŋ t(y)id(y)æ pœtuŋ namuyak
[tomorrow house make I him him (d.) belong old man]
Tomorrow I shall make a house for the old man.

winyiŋginy mariny ŋeyæ nung t(y)id(y)æ pœtung ŋænæŋ pamalaŋ
[boomerang make I him him (d.) belong man big]
I made a boomerang for that big man.

Note that in the two examples above, t(y)id(y)æ pœtuŋ (him there belong) is inserted between the pronoun and noun object. This may be omitted when the object of the benefaction is not something which the beneficiary can keep permanently, such as food, meat, eggs, etc, as in:

yinymæk poy ŋæpæ mænæny wa ŋabeyaŋ nuŋ moyiny
[tomorrow go I food get I him dog]
Tomorrow I shall go and get food for the dog.

3.2.2. [Further testing required]

3.3 Privative

The privative, a kind of reverse benefactive, is perhaps better described as a locative

(c.f. 3.1), since the same morpheme <u>mækæ</u>, (from) is used in post-position to the noun it governs.

Example:

maŋ   wa   ŋeyæ   t(y)id(y)æ   mækæ
[money get I   him   from]
I get money from him.

This same morpheme denotes "from, because, of", as in:

nændur   ræny   mikt(y)at   kæd(y)æm   t(y)ædæl   mækæ
[horse   back   sore   he   saddle   from]
The horse has a sore back from the saddle.

It can also denote "from, since", as in:

mœragara   maka   kæbætæm   t(y)id(y)a   ŋanaŋ
[yesterday from   he dead   him   man]
That man died yesterday.

3.3.[Further testing with pronouns]

3.4 <u>Instrumental/Agentive</u>

The instrumental particle, <u>t(y)ænæ</u> (with, by) occurs always in post-position to the noun which it governs. The instrumental tagmeme (+ N + t(y)ænæ) occurs usually after the verb, but may precede it when emphasis on the agent is sought.

Examples:

mœragara   da   ŋeyæ   nuŋ   win   t(y)ænæ
[yesterday hit I   him stick with]
Yesterday I hit him with a stick.

mœragara   win   ŋæt(y)ær   ŋeyæ   lit(y)purp   pamalaŋ   t(y)ænæ
[yesterday wood chop   I   axe   big   with]
Yesterday I chopped the wood with a big axe.

mœragara   wælæræ   wund(y)at   ŋabade   kalan   t(y)ænæ
[yesterday spear   throw   I   woomera with]
Yesterday I threw a spear with a woomera.

The instrumental marker, <u>t(y)ænæ</u>, may also be used to emphasise the actor. In this case, it is attached to the subject tagmeme as in:

mœragara   moyiny   kænæ   t(y)ænæ   dar   keyæ   ŋarka
[yesterday dog   your   by   bite he   me]
yesterday your dog bit me.

3.5 <u>Manner</u>

Manner in Pungupungu is indicated by adverbs of manner, which are normally

adjectives. The manner adverbs may either precede or follow immediately the verb stem, in sentences containing a verb stem or precede the affix unit in sentences where the affix unit alone constitutes the verb.

Examples:

t(y)amoyit(y) mal watæt kæbæm
[he   talk fast   he]
He is talking too fast.

t(y)araka ŋæt(y)ær ŋabeyaŋ nuŋ pambat(y) pœrak
[well   cut   I   him child   small]
I can circumcise him well when he is small.

wætæt kabade
[fast   ha (go)]
He ran fast.

3.6 Accompaniment

Accompaniment (with) is indicated by the accompaniment suffix –gæny, in two ways:

a). With Non-Personal Nouns –

With non-personal nouns, the accompaniment suffix –gæny is affixed to the noun to which it refers, thus:

mœragara kud(y)a ŋæbæm waleyma moyiny gæny
[yesterday town   I   go   dog   with
Yesterday I went to town with my dog.

b). With Personal Nouns –

With personal nouns, the affix unit used is never singular, but always dual or plural, thus:

poy kærbæŋgæny Andy gæny
[go   they two   Andy with]
He went with Andy.

t(y)id(y)æ poy kærbæŋgæny Micky parmayit(y) gæny
[he   go   they two   Micky they two]
He went with Micky.

In the first sentence, there is a kind of opposition, thus:

they two go : Andy with

Thus the speaker and the hearer know who the first actor is, the second being indicated by the phrase in opposition. The second sentence functions in the same way, except that instead of the Proper Noun + gæny, one has Noun + Pronoun : gæny. Both methods are used without distinction.

3.7 Time

The most common time adverbs in Pungupungu are as follows:

yaŋaraŋ   today
t(y)ælbænæ   morning

kœlœmœrœ	afternoon
ŋik	night-time
yinymæk	tomorrow
mœragara	yesterday
ŋurid(y)e	early evening
pændæ	now

The adverbs t(y)ælbænæ, kœlœmœrœ and ŋik may be used to qualify the basic temporal divisions, yinymæk, yaŋaraŋ and mœragara.
Examples of usage:

      yinymæk t(y)ælbænæ ŋabaŋæd(y)æm bara
      [tomorrow morning   I come   back]
      I shall come back tomorrow morning.

      mœragara t(y)ilk ŋæmæm
      [yesterday hurt   I]
      Yesterday I hurt myself.

      yinymæk yæbænæd(y)æm bara?
      [tomorrow he come   back]
      Will he come back tomorrow?

      namuyuk pændæ kæme
      [old man now   he sit]
      Now he is an old man.

The time adverb phrase is placed normally at the beginning of the sentence, with the exception of pændæ, which either immediately precedes or follows the affix unit.

3.8 Indirect Object

    There are several constructions used when an indirect object is included in the sentence, depending on whether the indirect object is a noun or pronoun, as follows:
a). When the indirect object is a pronoun, the sentence may have the formula:
      i). + DO ± VS + Aff. [+S + Io]
      ii). + S + DO ± VS + Aff. [+S + Io]
Examples:

      maŋ wup kæyæ ŋarka
      [money give he   me]
      He gave me some money.

      wik wa bara ŋeyaŋ wiŋ
      [water get back I   you]
      I shall bring you back some water.

      ŋænæŋ maŋ wup keyæ wiŋ?

[man   money give he   you]
Did that man give you any money?

Observe that when the subject is a noun, it is always repeated in pronominal form in the verb.
b). When the indirect object is a noun, the sentence has the formula:
      i). + S + DO ± VS + Aff [s] + Io
      ii).   + DO ± VS + Aff [s] + Io
Examples:

      ŋænæŋ moyiny wup keyæ ŋæd(y)æŋ ŋawalaŋ
      [man   dog   give he   her   woman]
      The man gave the dog to the woman.

      moyiny wup keyæ ŋæd(y)æŋ ŋawalaŋ
      [dog   give he   her   woman]
      He gave the dog to the woman.

      moyiny mæd(y)æm wup keyæ nuŋ
      He fed the dog.

3.9 Purpose
      There are two purpose constructions in Pungupungu, depending on whether the aim expressed is verbal or substantial.
a). Substantial
The purpose or goal marker is the suffix –uŋ, which is affixed to the goal itself.
Examples:

      win-uŋ poy ŋæpæ
      [wood for go   I]
      I am going to get some wood.

      kalaŋpalak-uŋ tædæymæ ŋæbæm ŋæd(y)æŋ
      [mother my for look   I   her]
      I am looking for my mother.

      pinit(y)-uŋ borum kabæ? tin gol-ung
      [what   for   bore   he   tin gold for]
      What is he drilling for? Tin and gold.

b). Verbal
When the goal or purpose is verbal, the purpose marker –uŋ is suffixed to the second verb, thus:

      pœræt(y)-uŋ   ŋabeyaŋ
      sleep   for I lie]
      I am going to have a sleep.
as opposed to:

kapuk poy ŋæbæm
[swim go   I]
I am going for a swim.

In the first example, purpose is stressed, necessitating –uŋ, while in the second futurity rather than purpose is expressed.

3.10   Cause
Cause is expressed by means of two independent clauses, thus:

ŋæd(y)æ dingirk wa ŋeyæ, mæd(y)æm t(y)alkma lak ŋeyæ
[me   sick   get I   meat   bad   eat I]
I am sick because I ate rotten meat.

ŋærænyæm, nagule tumat(y)e kænyeyæ ŋarka
[I fell   not   held on   you   me]
I fell down because you did not hold me.

The first of the independent clauses express the main statement, while the second gives the cause or reason.

4   Interrogatives
The interrogatives of Pungupungu may be divided as follows:

4.1.Who? – naga?
a). With non-verbal sentences, naga? (who?) has no fixed position.
        Examples:
        ŋawalaŋ nægæ t(y)ind(y)æ?
        [woman   who   that]
        Who is that woman?

        naga t(y)id(y)æ ŋænæŋ?
        [who that   man]
        Who is that man?
b). With verbal intransitive sentences naga occurs sentence initially, thus:
        nægæ t(y)id(y)æ kæmæ?
        [who   that   he sit]
        Who is that sitting down?

        nægæ kænækma kæbæm?
        [who laugh   he]
        Who is that laughing?
c). With verbal transitive sentences, naga normally occurs sentence initially, but may also occur after the direct object tagmeme.
        Examples:
        nagama mæd(y)æm lak keyæ?
        [who   meat   eat he]

Who has been eating the meat?

nagama mæd(y)æm ŋæt(y)ær keyæ?
[who   meat   cut   he]
Who has been cutting the meat?

winyiŋginy naga mariny keyæ?
[boomerang who make   he]
Who made the boomerang?

win nagama ŋæt(y)ær keyæ?
[tree who   cut   he]
Who cut the tree down?

Observe that the past continuous marker (ma) explained in 4.2. may be suffixed to the interrogative, as well as to the verb stem or affix unit.

4.2. <u>Whom? – naga?</u>
    Naga, whom? occupies the same places in the sentence as for who?, the only change being that the verb affix unit is no longer in the third person singular.
        Example:
        mægæ ræt(y)æ tup kænyeyæ?
        [whom want   take you]
        Whom do you like?

4.3. <u>Which? – naga + noun</u>
    Which? functions in the same manner as who? whom?, the only difference being that <u>naga</u> is here followed by a noun subject, as in:
        naga ŋawalaŋ mæd(y)æm t(y)uk kænyæ?
        [which woman meat   cook   she]
        Which woman cooked the meat?

4.4. <u>Where? – t(y)ina?</u>
    Where? divides naturally into three sections for the description of Pungupungu:
a). where at?
b). where to?
c). where from?

a). Where at?
There are three forms used to ask "where at?". These can be summarised in the following matrix:

	Masc.	Fem.
Sing.	t(y)ina?	T(y)inyina
Plural	pina?	pina?

i). With masculine singular subjects, <u>t(y)ina</u> is used, as in:

t(y)ina ræk?
[where camp]
Where is the camp?

t(y)ina nuŋ namuyuk?
[where him old man]
Where is the old man?

moyiny ŋæd(y)æ t(y)ina?
[dog my where]
Where is my dog?

wik t(y)ina kæd(y)æ?
[water where he stand]
Where is the water?

Observe that when the subject is modified, t(y)ina no longer occupies the sentence initial position, but is placed after the subject.
ii). With feminine singular subjects, t(y)inyana asks "where at?", as in:

ŋawalaŋ ŋæd(y)æ t(y)inyana?
[woman my where]
Where is my wife?

t(y)inyana Nancy?
[where Nancy]
Where is Nancy?

iii). With all plural subjects pina is used as the interrogative, thus:

ŋawak pina kærbæm
[woman where they]
Where are the woman?

pina pœraŋ?
[where they]
Where are they?

moyiny ŋæd(y)æ pina?
[dogs my where]
Where are my dogs?

The series of interrogatives has no fixed and definite situation in the sentence, although preferred orders are:
i). With noun subjects, the subject is usually stated before the interrogative.
ii). With pronoun subjects, the interrogative more often precedes the pronoun.

b). Where to? – t(y)inad(y)œ ~ pinad(y)œ

Where to? is indicated in Pungupungu by <u>t(y)inad(y)œ</u>? (singular subjects) and <u>pinad(y)œ</u>? (plural subjects). The interrogative always occurs sentence initially.

Examples:

t(y)inad(y)œ   kæbæm?
[where to   he (go)]
Where is he going?

moyiny   t(y)inad(y)œ   kæbæm?
dog   where to   he (go)]
Where is the dog going?

ŋawak   pinad(y)œ   kærbæm?
[woman where to   they (go)]
Where are the woman going?

pinad(y)œ   kærbæmgæny?
[where to   they (go) dual]
Where are they two going?

c). <u>Where from? – kinæmæ ~ kinæmækæ</u>

Where from? is indicated by <u>kinæmæ</u>? or <u>kinæmækæ</u>?, which may be used the one for the other without any apparent distinction. The interrogative occupies the sentence initial position with pronoun subjects in intransitive clauses. Otherwise it follows the noun subject or object, as the case may be.

Examples:

kinæmæ   kænyæm   bara?
[where from   you   back]
Where do you come from?

kinæmæ   kænybæm   bara   t(y)ind(y)æ?
[where from   she   back   that one]
Where does she come from?

kinæmækæ   kærbæm   bara?
[where from   they   back]
Where do they come from?

ŋawalaŋ   kinæmækæ   kænybæm   bara?
[woman   where from   she   back]
Where does the woman come from?

maŋ   kinæmæ   wa   kænyeyæ?
[money where from get   you]
Where did you get the money?

A plural interrogative <u>pinæmæ?</u> has also been attested, as in:

kinæmæ   kærbæm   bara?
[where from they   back]
Where do they come from?
[Test further to see if really plural/sg. dist.]

4.5. When? – aneginæ?
    When? in Pungupungu is denoted by aneginæ?, which always occupies the sentence
initial position.
    Examples:
    æneginæ   win   ŋæt(y)ær   nabeyaŋ?
    [when   wood cut   you]
    When are you going to cut the wood?

    æneginæ   yuw   nabeyaŋ   nuŋ?
    [when   see   you   him]
    When will you see him?

    æneginæ   yabaŋæd(y)æm   bara   namuyuk?
    [when   he come   back   old man]
    When will the old man come back?

4.6. Why? – nyinit(y)aŋ
    nyinit(y)uŋ? asks: why? what for? in Pungupungu, and always occupies the sentence
initial position, even if the subject is a noun.
    Examples of usage:
    nyinit(y)uŋ   da   kænyeyæ   ŋarka?
    [why   hit   you   me]
    Why did you hit me?

    nyinit(y)uŋ   kanyæŋæd(y)æm   bara?
    [why   you come   back]
    Why did you come back?

    nyinit(y)uŋ   keyæ   moyiny   t(y)id(y)æ?
    [why   he lie   dog   that]
    Why is that dog lying down?

    nyit(y)uŋ   baŋdup   keyæ   wælæræ?
    [why   break   he   spear]
    Why did he break the spear?

    nyit(y)uŋ   yuma   kænyæd(y)æ   ŋarka?
    [why   look   you   me]
    Why are you looking at me?

4.7. What? – nyinit(y)?

nyinit(y)? what? occurs always sentence initially, and behaves in the same way as nyinit(y)uŋ? (why?) as in 4.6.

    Examples of usage:

nyinit(y) yuma kænyæme?
[what   look   you]
What are you looking at?

nyinit(y) tumat(y)e kænyæbæm?
[what   hold   you]
What are you holding?

nyinit(y) kæmæm?
[what   he (do)]
What is he doing?

nyinit(y) ŋæræbæmæ?
[what   we (pl.) (do)]
What shall we do?

With reference to time, there is a special expression, thus:

kayik t(y)ina?
[sun   where]
What is the time?

[Further testing required for how?]

4.8. Yes-No Interrogatives

With questions expecting the answer yes or no, there is no special interrogative introducer, the question being indicated by a high rising intonation at the end of the sentence. In all other respects, the yes – no interrogative type sentence is identical with the normal declarative sentence.

    Examples of usage:

yuw kænyeyæ nuŋ? kamaŋga
[see you   him   no]
Can you see him? No.

poy næpæ? ŋæ
[go you   yes]
Will you go? Yes.

ŋakpuma kænyæme?
[smoke   you]
Are you smoking?

5. Non-Verbal Sentences

There are three types of sentences in Pungupungu which do not have a verb stem or

affix unit. These are:
      a). To have
      b). Equational sentences
      c). Identificational sentences.

5.1.<u>To Have</u>
    The first type of non-verbal sentence corresponds with "to have", "not to have".
a). To have –
When the possessor is pronominal, the structure is:
      + Possessed N + Pronoun ± Numeral
Examples:
      moyiny   t(y)araka   ŋæd(y)æ
      [dog   good   me]
      I have a good dog.

      moyiny   paraka   ŋæd(y)æ   parkataŋgæny
      [dogs   good   me   two]
      I have two good dogs.

When the possessor is a noun, the structure is:
      + Possessor N + Possessed N.
Example:
      t(y)ind(y)æ   ŋawalaŋ   pambat(y)   pæræŋæræŋ
      [that one   woman   baby   new]
      That woman has a new baby.

b). Not to have –
    With the negative, the word order is the same as for a)., with the addition of the
negative <u>kamaŋga</u>, not <u>nagule</u> which negativises verbal sentence types.
Examples:
      moyiny   ŋæd(y)æ   kamaŋga
      [dog   me   no]
      I do not have a dog.

      t(y)ammiyit(y)   wik   kamaŋga
      [she   water no]
      She has no water.

Observe that in general the position of the possessor is not fixed, but may precede or
follow the possessed noun.

5.2.<u>Equational Sentences</u>
    Equational sentences in Pungupungu corresponds to the English "That is a . . . ".
The structure is as follows:
      + Dem Pronoun + Noun
Examples:

t(y)id(y)æ   pænŋæt
[that one   barramundi]
That is a barramundi.

t(y)id(y)æ   papalak   ŋæd(y)æ
[that one   father   my]
That is my father.

t(y)id(y)æ   gak   ŋata   Micky   pœtuŋ
[that one   here   house   Micky   belong]
That one is Micky's house.

5.3. Identificational Sentences

Identificational sentences comment on the subject, giving sentences of the type "The meat is good", "The stone is black". In Pungupungu, such sentences consist of the elements:

+ Subject   +   Comment (adj.)

Examples:

mæd(y)æm   kadaman
[meat   rotten]
The meat is rotten.

maŋ   banbabanba
[stone flat]
The stone is flat.

6.   Dependent Clauses

Dependent or subordinate clauses are not a feature of the Pungupungu language. Whenever what could be a subordinate clause in English occurs in Pungupungu, the sentence is divided into two main clauses or sentences.

Examples:

kæŋæ t(y)id(y)æ kæmim / yuw kænyeyæ nuŋ?
[kangaroo that   he sit   see   you   him]
Can you see that kangaroo sitting there?

t(y)id(y)æ paragot kæmæm / mæd(y)æm wup neyaŋ ŋara
[that   whiteman he (talk-say) meat   give   you   me]
That European says you must give me some meat.

[Test for further examples of Dep NS, Dep S]

Lexicon

ægæk ækæk	vomit
ælælæma	to flow
æneginæ?	when?

æp	to walk
æt(y)æ	brother, younger sibling
æt(y)æpalak	grandmother
ba	imperative particle
badak	cheeky person
bambat(y)	baby
banbabanba	flat (of stone)
bane nyarak	armpit
baŋ	to be broken, to fall down (of tree)
baŋdup	to break
bapa	daddy
bara	indicates movement towards the speakar; creek
baraŋænd(y)it(y)	fire
barawin	branch
bawak	kind of grass
binyd(y)æt	to shut
bœ	testicles
bœgæny	bullock
bulbul	hot
bakoyt(y)	full
bwik	bone
da	to hit
da . . . bawada	to kill dead
dal	to tie up, to tie
dala	soon
dæmyær	to sew
dan win daan	bloodwood
dæny	to copulate
dap	plenty, many
dapakæræt(y)	many, all, everyone
dar	to bite
dæræt(y)	like, as
dark	dove, pigeon
dærpmin	narrow
dawan	to cover up
dik	to dance
dingirk	to be sick
diræ wagat(y)	beach
diræ	tooth
diræ mutmut	blunt knife
diralalkalk	slope
dirinybuk	gum tree (white)
dirmæl	black cockatoo
dit	green ant

durat(y)	hot coals
dœpmadœpma	heart
dumduma	to lick
kadaman	dirty, rotten (of meat)
kænd(y)æræ	land, country
kad(y)u	this way
kak	to go; indicates movement away from the speaker
gak	here, this, indeed
kaka	uncle
kakapalak	uncle, father in law (wife's father)
kæl kabada	to go along
kæl	track
kæl tænyitænyi	winding track
kæl mundak	old road
kæl pærængaayaang	naw road
kaal pamalang	highway
kalakkalak	moon
kalal	to climb
kalalk	black
kalamba	forehead band
kalan	woomera
kalan mibæ	hook of woomera
kalaŋ palak	mother
kalaŋuk	fly
kalawan	feather, animal fur/hair
kaldut	to sit on top of
kælkæl	leaf
kælpæ	tail
kamoyaŋ keyæ	to wag tail
kamaŋga	no, nothing, not
kamawœtuŋ	like that
kænæ	you (sg.)
kænæk	to laugh
kanbunin	rock wallaby
kændæræk	tough, hard
kand(y)æli	pregnant woman
kængæ	red kangaroo
kaŋalan	lizard
kanmalan	green plum tree
kæræl	tibia
karaŋ pænæ	under
kærbæk	white gum
karowakkarowak	kookaburra
kæt(y)pæk	scorpion
kawa	come here

kawa	to rise (sun)
kæwælæt(y)	urine, to urinate
kæræny	bat
kæwæny	blood, bloodwood
kay	to call out
kayama	to be calling
kayik	sun
kayik walany	daytime
t(y)inamalak	where him?
kinæmæ?	where from?
kiny kawa!	come here!
kirgit	to dig
kirt	to rub
kit(y)ilili	to tickle
koga palak	grandfather (father's father)
kogara	red ochre
kogok!	wait!
kœlamœrœ	afternoon
kœluk	short
kœmbæl	brown/yellow; yellow ochre
kœrkkœrk	to scratch
kudluŋ	to cough
kud(y)a	that way, down here
kud(y)æmæ	down there (from down there)
kud(y)anuŋ	that way
kud(y)uk	vagina
kud(y)ukkud(y)uk	young girl
kuk	excrement, guts
ku( )	to take, land?
kuluk	blind
kumbœluŋœr	north
kunbilin	thundercloud, thunder
( )	lightning
( )	south
( )	rotten (of wood)
ŋurid(y)e	last night
kurkkurk	to scratch
kut(y)imæ	down there
lak	to eat
læmd(y)œl	to bend down
landi	buttocks
læŋma	green (grass), wet
læŋma wawa	wet sand
langur	( )
lænyetænye	winding

lartup	to (c)lose
larwal	salt, grog
lawlaw	to swell
lit(y)purp	axe
lit(y)purp pœræk	( )
lit(y)purp t(y)urkæle	steel axe
lœrap yeyaŋ	to ( ) up
lukluk	to be happy
luruŋ	to shave, clean
mæ	go on!
mæ	indicates state
mæd(y)æ ŋælæ	fingernail
mæd(y)æk	neck, throat
mæd(y)æm	meat, fish
mæd(y)æm bit(y)ma	bird
mæd(y)æm bwik	snake
mæd(y)æm walany	snake
magat	river
mækæ	from
mal	to talk, converse
mælæ	ironwood tree
malaŋ	already
malgin	spinifex
malmara	pelican
mæluŋmæluŋ	sugar yam
mamak	good-bye
mambærkma	moth
mænɛŋɛt(y)	porcupine
mænæny	fruit, vegetable, food, bread
manat(y) ŋælæ	palm of hand
maŋ	stone, money
maŋ put(y)put(y)malaŋ	smooth rock
maŋ banbabanba	flat rock
maŋ lit(y)purp	stone axe
maŋ yura	rockhole
maŋgara	to have a cold
mæpæræ	liver
mæræ bœd(y)æ	hair; big brother
mard(y)it(y)	to be cold
( )	to dance
marga	flower
mariny	to build, make
mayt(y)	to jump around
mibæ	face, eye; hook (spear)

mibæ mænæny malgin	spinifex seed
mibæ mænæny	fruit seed
mibæ mœŋ	anus
mibæ t(y)alkma	blind
mibæmibæ	not to know
( )	flea
mibit(y)	louse
( )	to find, hunt
midaŋ	forehead
mik	sore (n.)
mikmik	native cat
milŋiny	mountain
mirak	dance
miraŋuk	knee
mirgamæ	thunder?
mit(y)ilk	ant (black)
miyik	sore (adj.)
mubaŋandi	poor fellows
mœrdæ star	
mœnæ	married man
mœnægæny	married woman
mœnæ ŋæd(y)æ	my husband
mœŋ	buttocks
mœrdæ mæd(y)æ	egg (of bird)
mœragara	yesterday, last night
maroy	shadow
moyiny	dog
mulk	blow-fly
mulŋæk	wild turkey
mulukur	young girl (puberty)
munbinyalak	rosella/galah
mundok	old (of spear)
mundulk t(y)æt	ankle
maŋ	to shake (tail or body)
muŋayil	paddle (n.)
mutmut	blunt (point)
mut(y)	wallaby
næd(y)æ	son
naga?	who?
naguli	negative with verbs
maremare	knife
kogok	soon
namuyuk	old man
naŋadœl	to point

nændœr	horse
naŋænæ	previously, before
naŋa	mate
naŋgaŋ	to be frightened
nawany palak	auntie (wife's mother)
nawara	you (pl.)
nawaragæny	you two
ndæ	now
niga	bed
niŋga	nephew
nir	vein
nir kændæræk	tendon
nit(y)	name
nulkawak	child
nurat(y)	(p)
nyinit(y)	what? how?
nyuk	to smell (tr.)
nyuka	to tell lies
nyinit(y)uŋ	why?
ŋæ	yes
ŋabali	old woman
ŋada?	what about?
ŋadal	tongue
ŋæd(y)æ	I
ŋæd(y)æŋ	her
ŋad(y)iŋga	niece
nagarunba	to lead (horse)
ŋak	door, mouth
ŋak mæræbæt	moustache
ŋak raŋæræ	winter
ŋak yæræny	lips
ŋaka	to ask, ask for
ŋakpœ	to smoke
ŋakaldup	to open
ŋæl	cheek
ŋala ŋalgin	big sea
ŋala parkataŋgæny	two days
ngælæ	hand, claw
ŋælæmæd(y)æ ( )	beetle
ŋælgin	sea, tide
ŋælgin bakoyt(y)	high tide
ŋælgin kændæræk	low tide?
ŋælgin pamalaŋ	high tide?

ŋælgin t(y)alkmu	low tide
ŋamama	( )
ŋæmænæ	turtle
ŋænabælæm	forked branch
ŋænaŋ	man, person
ŋanæ-ŋat(y)pær	long way
ŋanaŋ/pœrak	thin
ŋænd(y)it(y)paka	one
ŋaŋga	we two (inc.)
ŋænpædæ	goose
ŋapmu	sit down
arup keyæ	to hunt
ŋar-	today
ŋæræ	we (pl. exc.)
ŋæræyæny	we two (exc.)
ŋaran	goanna
ŋæræræ	we (pl. inc.)
ŋærd(y)e	immediately, now
ŋaytup	to light fire
ŋata	house
ŋata wœræk	( )
ŋæt(y)ær	to cut; chop
ŋawæŋawæ	to find, hear, think about
ŋuwak	single woman?
ŋawalaŋ	woman, wife
ŋawaŋuwæ	to know how to
ŋæwæny	auntie (father's sister)
ŋeye palak	daughter
ŋæyt(y)pær	far away, distant
ŋik	night-time
ŋœlk	to swallow
ŋœlma	thick, heavy
ŋœn	sweat
ŋugat(y)	wing
ŋulan	single girl or boy
ŋulanŋulan	single man or woman
ŋunŋura	pubic hair
ŋura	penis
ŋurama	to circumcise
ŋurid(y)e	last night
ŋurut(y)ul	emu
ŋurut(y)ul nulkbara	emu chick
ŋutŋutma	to pluck (bird)

ŋuyaŋ	pubic hair
pæ…æm	thigh
paka	close, closer
palalka	nothing
pælæmgæny	trousers (pædlæmgæny?)
palat(y)	to apply, rub on, anoint
pærbærmæ	to shiver, shake
pamalaŋ	big, wide
pambut(y)	baby
pambut(y) kad(y)ak	little girl
pambut(y) ŋura	little boy
pambut(y) pœræk	little baby
pan	to throw away
pænæ	tree-grub
pænæ	in, on, at
purŋæt manat(y)	chest
pænbæræ	high, up
pændæ	now
pæŋæny	corroboree, song
pænŋæt	barramundi, fish
pæntuk	to extinguish
pæntup	
papalak	father
pæpœd(y)æ	fall
pæ	cold?
pæræ	handle
paraka	good (pl.)
paramuŋ	ripe, cooked
pærænæræŋ	new
pærbæ	to have?
parekot	whiteman
parɛt(y)	barb (stingray)
pærgædæ	unripe, raw
pærk	cloud, sky
pærk mirkamæ	thundercloud
parka	sharp (of a knife)
parkataŋgæny	two
parkataŋand(y)it(y)	three
parkataŋgæny parkatuŋgæny	four
parmæny	good, finished
parmoyit(y)	they (pl.)
parmoyit(y)gæny	they two
pætælmœŋ	bull ant
patput	grasshopper

patura	dry (clothes)
pibæræ	car
pibærægæny	to remember
pibærænun	to forget
pik	string, rope
pinad(y)œ?	where to? (pl.)
pirppirp	to wriggle
ŋakpœ	to blow (tr.)
pœd(y)æ	head
pœlœ	old man
pinbin	older sister
pœnæŋ	dust, ashes
pœnæt(y)	to dream
pindi mæd(y)æm	fin
pœræk	small, thin
pœrak malaŋ ŋænæ	kangaroo pouch
pœræt(y)	to sleep
pœrlœr	to blow (wind)
poy	to go
poy!	go away!
pubup	to fan?
pudan	town
pulibuli	rainbow
pulkaŋ	hair-belt, hair-string
pult(y)an	eaglehawk
pura	they (mob.)
put(y)put(y)malaŋ	level (ground), smooth
ræk	camp
ræny	back
ræŋæræ	cold weather
ræŋæræ	wind
ræny dœlma	high bank
ræt(y)æ	to like, want
riny	honey
rœd(y)aŋ	bandicoot
tæbɛn	dingo
tædæymæ	to look for
talal	to carry on shoulders
tanyetanye	crooked
tær	to be broken, torn
tærma	white
tœma	alive, living
tœt	to sit down

toyka	to come back
tutt(y)æt	to take off clothes (trousers)
tulukput	to ( )
tulup	to allow, permit
tumat(y)e	to hold
turup	to ( )
tuktup	to squeeze
t(y)arbut	to ( )
t(y) d(y)ædæt(y)	(o)
t(yædl	to roast
t(y)ald(y)ama	to play clap sticks
t(y)ægæd(y)æ	this
t(y)al	to roast
t(y)al	dew
t(y)ala	all right
t(y)ælæræ	(centipede?)
t(y)ælbænæ	early, this morning, dawn, morning
t(y)abara	out of sight
t(y)ald(y)akule	right, correct, true
t(y)alkma	bad
t(y)ælmæ	shoulder
t(y)ælmæt(y)ælmæ	in a line
t(y)alwa	fig
t(y)am	to drink, eat
t(y)ambul	long yarn
t(y)amoyit(y)	he
t(y)ænæ	to run, fly
t(y)ænæ	by (instrumental)
t(y)ænæyiboy	to flee
t(y)ænde ŋand(y)it(y)	next week
t(y)aŋgar	whiskers, chin
t(y)aŋgur mæræbæt	beard
t(y)anmiyit(y)	she
t(y)ænynuku	good
t(y)araku	good
t(y)ar bænæ	to be angry
t(y)ærbinæ	to be hungry
t(y)arwa	rib
t(y)arwa minyaŋ	kidney
t(y)at	to put, place; to kill; catch (fish)
t(y)atma	straight
t(y)atma	right hand
t(y)ætt(y)æt	to light (fire)
t(y)awut(y)	left hand
t(y)e	here, this
t(y)ibæk	for a long time

t(y)id(y)æ	over there, that
t(y)il	mangrove
t(y)ilk	to be sick
t(y)in	elbow
t(y)ina?	where at?
t(y)inad(y)œ?	where to?
t(y)ind(y)æ	her turn
t(y)ininy	native bee
t(y)irnga	to sneeze
t(y)œbæk	saliva
t(y)œl	to lie down, to put down
t(y)œlæn durat(y)	hot ashes
t(y)œlæn duramalaŋ	cold ashes
t(y)œlbœrœk	orange tree
t(y)œlup	to fill
t(y)œnga mæd(y)æk	nape of neck
t(y)œra	stick (n.)
t(y)œra punb( )	bundle of sticks
t(y)œræt(y)	navel
t(y)ærat(y)at	whirlwind
t(y)urut	to descend, get down
t(y)œt	foot
t(y)œt manat(y)	sole of foot
t(y)œt ŋælæ mæd(y)æ	toe-nail
t(y)œt kargat	root
t(y)œtak	south
t(y)utiny	windbreak
tutt(y)æt	to remove, take out
t(y)ætt(y)æt	to light fire
t(y)uk	to cook
tup	to arrive at; to grab
t(y)æt bara	upper arm
tuktup	to squeeze
wa	to catch, get
wa . . . bara	to bring back
watælæmæ	daylight
wadarany	ground-grub
wæddæ	muscle (leg)
wadænœnæ pœræk	younger sibling?
war	to lift up
wak	crow
wækpæt(y)	basket
walandam	river gum
walany	long
walany	very far, long way

wælæræ	spear
wælæræ kælpæ	butt of spear
walæbity)	flying-fox
walegmæ	to walk around
wargide	dilly bag
walpoka	good
wan	to throw (stone)
wanga	shark
waŋga	corroborree
wæny	shore
wanyma	to paddle
wær	to land
wara	paperbark
warak	to uncover, remove, take off
wardikma	to walk up
wurma	to pick up
warakwarak	to bark
wætæt	( )
watpar	light (adj.)
wat(y) . . . wat(y)	some . . . others
wæt(y)æ	to give birth, to be born
wawu	sand
wawu tærma	white sand
wawu patura	dry sand
wik	water
wik diræ	alongside creek
wik larwal	grog, salt water
wik mibæ	spring (n.)
wik waran	running water
wik yura	waterhole
wilakwilak	galah
wilmir	bream (rivar)
win	tree, wood, fire
win bulbulma	dry wood
win nulk-bara	stick, limb
win pamun	thicket
winæ	boat
wiŋ	breast, milk
wiŋ	you (sg. obj.)
wiŋæniny	firestick
wingæny	burning
wuny	to throw (spear)
winyiŋginy	boomerang
wurewure	red, dawn
wurewure wawo	red sand
wirk	to finish, complete

wædæ	little sister, muscle
wœdæwæl	oil, fat
wœgada	to throw (boomerang)
wœŋ	rain
wœrak	grass
wœraŋ	mosquito
wœtuŋ	like, as
wadak	saliva, spit
wud(y)æ	nose
wud(y)ak	to excrete
wulæ	short yarn
wula	year, the wet
wulurak	sweat
wunæ	belly
wulær	alligator
wund(y)at	to throw (stone) (spear)
wungæl	tobacco, smoke
wuŋmarat(y)	long yarn
wuninir	hot season, mirage
yæræny	clothes
wup	to give
wur	to follow, chase
wurak	to approach, close up, near
wurewure	red
wurit(y)	blue-tongue lizard
wurka	to work
wurur	to pull, drag
wut	ground, earth
wut pæne	down (on the ground)
wut t(y)arak	level ground
wutup	to put in, insert
yaŋaraŋ	today, now
yaŋaraŋ mulaŋ	nearly, almost
yaŋarmada	seven sisters
yænyæræ	to steal
year	to stab
yæræny	bark, skin, clothes
yærik	to comb
yæruŋ	to stand up, straight
yærwat	to bury
ye?	is that so?
yiyat(y)	stingray
yinŋulere	crocodile
yinyæræny	ringworm

yinymæk	tomorrow
yira	digging stick
yiril mæd(y)æ	fish scale
yit(y)	to comb
yiyap	to visit?
yura	cave, clitoris, vagina?
yuw	to see, look for

+ Object Pronouns

ŋarka	me
wiŋ	you
nuŋ	him
ŋæd(y)æŋ	her
ŋæræræŋ	us (pl. inc.)
ŋæræŋ	us (pl. exc.)
nawaraŋ	you (pl.)
pœraŋ	them (pl.)
ŋaŋguŋ	us (dl. inc.)
ŋaraŋgæny	us (dl. exc.)
nawaraŋgæny	you (dl.)
pœraŋgæny	them (dl.)

Text 1 – A7 Side 1

ŋurut(y)ul ŋærbæŋ – gænymæ, ŋurut(y)ul yuw ŋeyæ,
emu;   we two walk around; emu;   see; I;

tœt tœt tœt næmæ ŋad(y)aŋ nawalaŋ, wik
sit; sit; sit; I say; her;   wife;   water;

t(y)am kar garbaŋgæny, wælæræ wund(y)æt ŋabade,
drink; track they two;   spear;   throw;   I;

t(y)at ŋeyæ ŋad(y)aŋ ŋurut(y)ul, t(y)at ŋeyæ nuŋ
hit;   I;   her;   emu;   hit;   I;   him;

ŋurut(y)ul, moyiny trrr næmɛm nuŋ moyiny,
emu;   dog;   trrr; I tell; him; catch

t(y)ænæ kabade tup keyæ moyiny, ŋæd(y)æ
run;   he;   grab; he; dog;   my

ŋawalaŋ t(y)ænæ ŋarbadaŋgæn tup ŋærægæny,
wife;   run with; we two;   grab; we two;

dal ŋæragæny, dal ŋæragæn wa bara
tie; we two;   tie; we two; bring; back

ŋærabæŋgæny, wat(y) pukaŋa ŋaŋgö kænymæ
we two;   good; job;   us two; she say

ŋarka ŋawalaŋ t(y)ænæ gak, ŋæ ŋæmɛm
me;   wife;   that;   one; yes; I say

ŋæd(y)æŋ gak
her;   here.

Text 2 - A7 Side 1

mæd(y)æm t(y)at keyæ, keyæ wabælæmæ,
meat;   spear; he;   he sleep   day light

t(y)ælbænæ æp kaboga, mæd(y)æm tumat(y)e
early morning; swim; he;   meat;   hold

kæmim, malmara kærbæm bara, t(y)ælmæ
he sit;   pelicans; they;   come back; in a

t(y)ælmæ, mæd(y)æm kælpæ wœrak keyæ, wurak
line;   meat   tail;   wave;   he;   close up

pændæ kærbæm bara malmara, kælpæ warak
now;   they;   come back; pelicans; tail;   show

keyæ mœnæ kælpæ kæmæŋ/gamæ, balp balp
he;   boy one; tail;   wag;   he;   more

muŋ balp balp kæme, malmara kærbæm
shake;   he;   pelicans; they

bara t(y)ælmæ t(y)ælmæ, kærbæm wurak
come back; in one; line;   they;   approach

pækæ, ŋælæ mæd(y)æm ŋœlak keyæ,
closer; hand; meat;   swallow; he

ŋælæ mæd(y)æm ŋœlok keyæ, mæd(y)æm mækæ
hand; meat;   swallow; he;   meat;   close

tup keyæ, win tumat(y)e kæbæm, wurmada

grab; he;   stick; hold;   he;   pelicans

kæmim, wud(y)æ da keyæ, pœd(y)æ da keyæ,
he hit,   stick with; hit; he;   head;   hit; he

mæd(y)æk da keyæ, t(y)id(y)æ da keyæ,
neck   hit he   this one   hit he

t(y)id(y)æ ŋanaŋand(y)it(y) da keyæ, t(y)id(y)æ
this one   three   hit he   this

ŋand(y)it(y) ndæ, kæmɛm put ndæ da keyæ,
one   now he   same now hit he

malmada kærmæm t(y)ænæ, kærmæm t(y)ænæ
pelican   they   flee;   they   flee

gak, poy kærbæm malmada gak magat
(missing a lina???)

karbogam, æp karboga, wirk, pærmæny,
they swim, swim they;   finish

malmara doma mækæ, warma kærd(y)æ,
pelicans   (   ) from   pick up he

poy kærbæ ræk pænæ, ræk pænæ
go   they   camp to,   camp at

ŋutŋutma kærme, ŋutŋutma kærme t(y)uk
pluck   they   pluck   they,   cook

kæræ, win t(y)ænæ; mæd(y)æm lak kæræ,
they   fire with;   meat   eat they

mæd(y)æm nawara, kamaŋga, ŋæræ kærɛt(y)
meat   you pl.   no   we pl. only

mæd(y)æm, ŋada nawara, ŋæræ pærbæ
meat   what about you pl.   we pl. got some

mæd(y)æm, kærmæ, yo, ya kærmæ
meat   they say yes yes they say

Pungupungu Text

He caught an animal and then went to sleep. At daylight he went for a wash. He had some meat. Then the pelicans flew up shoulder to shoulder. They waggled their tails. Now the pelicans came closer. They waved their tails and moved them about. Flap, flap, flap. The pelicans approached shoulder to shoulder. They came closer now. They had just swallowed some food, that they had caught. The hunter got a stick. The pelicans came down, and he hit one on the nose. He hit him on the head and neck. He hit first one and then another. Now another. In the same way he struck again. Then the pelicans fled. They flew away until they came to a big river, where they stopped. They landed and swam about. When the pelican killing was finished, they picked them up and went back home. There they plucked them and cooked them on a fire. Then they ate them. "Do you have any meat?" "No." "We have some meat." "What about you?" "We've got some meat", they said. "Yes", they said.

Text 3 A7 Side 1

ŋabogam, ŋaboga, ŋabogam, mæd(y)æ
I swim   I swim   I swim   animal

ŋæmænæ nuŋ, tupma ŋæbɛm, ŋælæ mæd(y)æm
turtle   him   grab   I   hand   animal

dap tupma ŋæbæm, ŋæmænæ, tup ŋeyæ nuŋ
plenty grab I   turtle;   grab I   him

wulær mibæ, wulær tup ŋeyæ nuŋ mibæ,
alligator eyes, alligator grab I   him   eyes

daR keyæ ŋaRka ŋælæ, ŋælæ daR keyæ
bite   he   me   hand   hand   bite   he

ŋaRka, ay ay ŋæmɛm, nyinit(y) kænyæmæ
me,   ay ay I say,   what?   she say

ŋaRka ŋawalaŋ, mæd(y)æm wulær, daR keyæ
me   woman,   animal   alligator bite he

ŋaRka, akoka!, ŋæ, daR keyæ ŋaRka,
me,   oh!   yes   bite   he   me

ŋælæ t(y)e, ŋælæ t(y)e daR keyæ ŋaRka,
hand   this,   hand   this   bite   he   me,

ye, ŋæ, ma wælæræ bara, wælæræ wup
oh? yes, hey, spear   this way, spear   give

neyaŋ ŋaRka, wælæraŋ t(y)at ŋeyæn nuŋ
you   me   spear for kill   I   him
                              (so that I can spear him)

t(y)e keyæ, wælæræ wup kænyæ ŋaRka ŋawalaŋ,
here   he lie, spear   give she   me   wife,

t(y)at ŋeyæ nuŋ, wælæræ parkataŋgæny t(y)ænæ;
spear   I   him, spears two   with,

pirppirp kabɛm tup ŋeyæ nuŋ,
wriggle   he   grab I   him

tup neyæ nuŋ kælpæ, wurur ŋeyæ nuŋ,
grab I   him tail,   drag   I   him

wœræk pænæ, wœræk pænæ yuw ŋeyæ nuŋ,
little on,   little on,   see I   him,

mibæ tuk-t(y)æt ŋeyæ nuŋ, mibæ tuk-t(y)æt
eyes   break   I   him   eyes break

ŋeyæ nuŋ, kæbætæm pændæ? ŋæ kæbætæm
I   him   he die   now?   yes him dead

pændæ ŋæmæ ŋad(y)aŋ ŋawalaŋ ŋæd(y)æ pœtuŋ
now   I say her   wife   me   belong

wa poy næbæ nænænæ ræk pænæ ya
take go you   first   camp to

t(y)al neyaŋ, naŋguŋ mæd(y)æm, dala,
cook   you   us two meat,   soon,

ŋær poy ŋaŋgabæ, wa poy ŋaŋgabæ, t(y)al
we   go, we sit,   take go we sit,   cook

ŋaŋgeyaŋ ræk pænæ, yo ŋæmænæ t(y)ukmæ
we two   camp at,   yes turtle cook

ŋaŋapmo, ŋæmænæ tupma ŋæbæ wirk
(   )   turtle catch   I

nap mæd(y)æm paka poy ŋaŋgabæ, yo, yo
many animal   go   we two   yes yes

kænymæ, tupma ŋæbæm wirk, poy ŋæbæm
she say catch I   finish, go   I

ræk pænæ, tœt ŋærmæŋgæny, win t(y)œtt(y)œt
camp to, stop we two,   fire light

kanybade, win t(y)œtt(y)œt kanybade, mæd(y)æm
she,   fire light   she,   meat

ŋæmænæ t(y)uk ŋærægæny, ŋada mæd(y)æm
turtle cook we two,   what about meat

wulær? ŋæmæ ŋæd(y)æŋ kogok dale
alligator? I say her   want soon

ŋærbænæ t(y)adl ŋaŋgeyaŋ, yo kænymæ,
we sit   roast we two,   yes she say,

mæd(y)æm ŋæmænæ t(y)ukma ŋærmeŋgæny lak
meat   turtle cook   we,   eat

ŋærægæny, lak ŋærægæny, tœt ŋærmæŋgæny,
we two,   eat we two   stop we two

mæ, wut kirgit neyaŋ, wut kirgit
hey, ground dig you   ground dig

neyaŋ, mæd(y)æ wulæruŋ t(y)adl ŋaŋgeyaŋ,
you   meat   alligator roast we two
                    (so we can roast alligator)

yo, win t(y)ætt(y)æt kanybade, t(y)adl ŋæragæny;
yes, fire light   she,   roast we two

t(y)al naŋgeyaŋ? ŋæ, poy nabadiŋ wara
cook we two?   yes go you   paperbark

yær neyaŋ, wara yærwat ŋaŋgeyaŋ,
get you,   paperbark cover we two

wulær t(y)al ŋaŋgeyaŋ, yærwut ŋaŋgeyaŋ,
alligator cook we two,   cover   we two

wara nabadiŋ, t(y)al ŋaragæny, wara

paperbark you get, cook   we two,   paperbark

t(y)æna   dawan   ŋæragæny   wiRK,   tœt
with   cover up we two,   finish, stop

ŋærmiŋgæny,   ŋærmiŋgæny,   pibæræ   ŋun
we two,   we two   I don't know,

tœt   ŋærmægæny   paka,   mæ   mæd(y)æm   warak
sit   we two   hey!   meat   uncover

ŋaŋgeyaŋ   wulær,   ŋæmæ   ŋæd(y)æŋ,   ŋæ
we two   alligator I say   her,   yes

kænymæ   ŋawalaŋ,   mæd(y)æm   warak   kænyæ,
she say   woman,   meat   uncover she,

mæd(y)æm   warak   kænymæ,   wara   wa   kænyæ,
meat   uncover she,   paperbark take she

niga   kanybade,   wara   niga   kanybade,   mæd(y)æm
bed   she make, paperbark bed she make, meat

wa   bara   kænyæ,   wara   t(y)œl   kænyæ   wara
like towards she,   paperbark put down she paperbark

pænæ,   yeyaŋ   pær   t(y)œl   yeyaŋ   pak   pana
on,   he will cold   leave   he will bag   in

mæd(y)æm   lak   ŋaŋgeyaŋ   ya   ŋæ
meat   eat   we fut.   yes

pær   t(y)œl   yeyaŋ,   lak   ŋaŋgeyaŋ   mæd(y)æm,
cold leave   he will   eat   we two   meat

ŋarbade   ŋaŋgabæ   ŋaŋgapmo,   poy   ŋaŋgabæ,
we go,   we go,   we sit,   go   we

ŋæ   ŋaŋgamo   pær,   poy   ŋaŋgabæ,   kayik
yes we sit   cold   go   we sit   sun

kamaŋga   nda,   wætεt   ŋaŋgabæ   ræk   ŋeyt(y)pær
not   now,   quickly we go   camp far

yo   kænymæ,   baeg   wa   kænyæ,   t(y)œlup   kænyæ

yes she say,   bag take she   fill   she

ŋæmænæ,   mæd(y)ækmæd(y)æk dal ŋeyæ,
turtle   necks   tie I

talal ŋeyæ ŋæmænæ, t(y)anmiyit(y) bæg
carry I   turtles,   she   bag

t(y)œlœp kænyæ nda, talal kænyæ, ba
fill   she   now carry she   let's go

poy ŋærbæŋgæny, ŋærbæŋgæny ræk pænæ,
go   we two   we go   camp to,

mæd(y)æm t(y)id(y)æ punbowat, mæd(y)ækmæd(y)æk
meat   this   bundle,   necks

ŋæmæmæ kinæ mækæ? kud(y)æmæ tupma
turtle   where from?   down there   get

ŋærmiŋgæny, ŋæ kærmæ, ŋærbaŋgæny t(y)œl,
we two   yes they say, we two   rest,

tœt ŋærmiŋgæny, nulkawak mæd(y)æm!
stop we two,   children   food!

mæd(y)æm nulkawak bapa bapa kærmæ
food   children,   Dad, Dad   they say

nulkawak, nyinit(y) mæd(y)æm lak næræ,
children,   what sort? meat   eat you pl.

ŋæmæmæ? ŋæ ŋæmæmæ lak ŋæræŋ
turtle?   yes turtle   eat   we

kærmæ, ŋæmæmæ lak kæræ, ŋada
they say, turtle   eat they,   what about?

nawara? mæd(y)æm wup pœraŋ wayt(y) gak,
you pl. ? meat   give they will all   here,

wup waleymæ kænybæm pœraŋ wiRk;
give go   she   they will finish,

t(y)ala kænymæ gak; ŋæ t(y)ala kænymæ; wiRk

all right she say   here   yes all right she say;   finish.

      When I was swimming I seized a turtle. I caught many turtles. I grabbed at an alligator by the eyes. He bit me on the hand. "Ah! Oh!" I said.

"What's up?" my wife asked me.

"An alligator bit me on the hand".

"Oh?"

"Yes, he bit me on this hand, he bit me on this hand".

"Did he?"

"Yes; Give me a spear, give me the spear, the spear so that I can spear him as he lies there." My wife handed me the spears and I speared him with two spears. He wriggled about. I seized him, I seized him by the tail and dragged him up onto the bank. There I had a look at him. I smashed in his eyes. "Is he dead now?"

"Yes, he is dead", I said to my wife. "You take him back to the camp and cook the meat for us".

"Soon, soon we shall go; we shall take him back and roast him at the camp".

"Yes, we shall cook the turtle that I have just finished catching".

"We have a lot of meat now, so we can go".

"Yes, yes", she said.

"I have finished hunting, so I shall go back to the camp! We shall stop there". She lit a fire. "We shall cook the turtle. What about the alligator?"

"Wait", I tell her. "We'll roast him soon".

"Yes", she said, "we shall cook the turtles and eat them. Then we shall rest".

"Hey, you dig a hole so that we can roast the alligator".

"Yes, shall we roast him?"

"Yes, go and get some paperbark so that we can wrap him up in it. We shall roast him, and put him underground. You go and get the paperbark and we shall roast him. We shall cover him up with paperbark and sit down when we have finished." I forget now. We sat down. "Hey! It's time for us to uncover the alligator," I said to her.

"Yes" said my wife, and she uncovered him. She removed the paperbark and made a bed, a bed of paperbark. She took the meat and placed the meat on it. "He can cool off. He can stay on the bag. Then we shall eat him, eh?"

"Yes, he will cool off if we leave him. Then we shall eat him. We shall go and sit down."

"Yes, we shall sit down and when he is cold we shall go."

"There is no sun now. We had better go quickly as it is a long way to the camp."

"Yes" she said. She took a bag and filled it with turtle meat. I tied up the necks and carried the turtles over my shoulder. She filled a bag and carried it. "Come on, let's go home now." She wrapped the meat up in bundles.

"Where did you get the meat from?"

"From down there. We caught it."

"Yes," they said.

"We shall put it down." We sat down

"Children! Meat! Meat! Children!"

"Dadddy, Daddy" the children called out.

"What kind of meat are you eating? Turtle?"
"Yes, we are going to eat turtle", they say.
"What about you? We shall give meat to the others there." She went around . . . the meat to them.
"That's all right then", she said.
"Yes, that's all right," she said. Finish.

Text 4. A7 Side 2.

poy ŋæbæm; winæ ŋaka ŋæd(y)æ nuŋ
walk I   boat   ask   I   him

paragot; winæ kulput neyæŋ ŋaRka;
whiteman boat take   you   me
                        you take me along boat

wa ŋeyaŋ ŋaRka? ŋæ poy ŋæbæm; wæny gæræ
take you   me?   yes, go   I   paddle they

pædlæm; wæny kæræ kalbut; kak pændæ?
paddle   shore they   arrive forward now?

ŋæ kak pændæ; ŋære kina nabayaŋ?
yes forward now   where   you stay?
                       where you going to sleep?

ya kinamalak ŋabeyaŋ; ŋæbætæ ŋæppæræ
oh half-way I stop   when   I will
I don't know where I'll sleep. When I'm tired I sleep.

kud(y)a ŋa beyaŋ; kinæ nabeyaŋ; wulman,
there   I stop   where you stop? wulman

wulman pækæ ŋa beyaŋ; yinymæk pændæ
wulman close by I stop   tomorrow   then

ŋapmand(y)aŋ; ŋapmand(y)aŋ kud(y)æ kanbalga
I start   I start   there   at kanbalga

ræk; yuw ŋa beyaŋ pœraŋ; yuw ŋa beyaŋ
camp look for I   them   look   I

pœraŋ gak; tœt ŋapmo; yo t(y)ægæd(y)æ
them   here stay I will   yes from? that

mækæ gak; ŋapmand(y)aŋ t(y)ælbænæ ŋapmand(y)aŋ
from   here   I start   morning   I start

gak; paindim ŋabeyaŋ ŋad(y)aŋ ŋawalaŋ
here   find   I   her   wife

ŋæd(y)æ gak; pærpæ kærbæm bara
my   here   close as they come back

kulgubænæ; nyinit(y) wurkama kærbæm?
half-way   what   work   they?

yura borumma kærmæm kæbæm; nyinit(y)uŋ
hole   bore   he   he   for what

borum kæbæ? tin kabade kabade kabade
bore   he   he go   he go   he go

kabade ndæ yuw keyæ pœrang
he go   now look for he   them

pær kærme; t(y)arako; kæ kæbæ;
here they are, good   ?   he go

t(y)igak, papalak, kaka palak næd(y)æ
hey,   father my uncle my   son

palak kærmæm nulkawak; mæ kinimæ
my   they say children   hey where

kænyeyæ? kud(y)a/mæ ŋeyæ; t(y)inæ ræk?
you been?   there   I stay;   where camp?

wulman, kud(y)a/mæ ŋeyæ; t(y)ælbænæ
wulman   there   I stay   morning

ŋamant(y)ænæ(m) bara; t(y)agad(y)a bara kinæ?
I start   back   from where?

kanbalga ŋawæ kæd(y)æm pœraŋ; a
kanbalga find   he   them ah

t(y)i/bækæ; ŋura/ma kabade, kut(y)imæ kak,
here close circumcise he go   down   away

kut(y)imæ poy kæbæm gak; walpoka,
down   go   he   now   good

mæ, ŋawalaŋ ŋæd(y)æ t(y)inyana? kæmæm
hey woman   my   where at?   she say

gak: t(y)ind(y)æ ka kænyme t(y)id(y)æ;
now   she   ?   stay   there

bara t(y)id(y)æ pamalaŋ wurkama kærbæm;
creek that   big   work   they

ye? ŋæ paragot kæbæm, ŋæ paragot
oh? yes whiteman he stop yes whiteman

kæbæm kabade, kænd(y)æræ ŋand(y)it(y) paka
he stop go   land   one

kæl kabæ, t(y)œrœt kabæm, yuw keyæ
go along he go down   he   look he

pœraŋ gærbæm; yuw kæræ nuŋ
them   they stay see   they him

papalak papalak kaka palak æt(y)æ
father   father   uncle   brother

palak, næd(y)æ palak kærmæ nulkawakak
my   son   my   they call my children

mæ, kalbut keyæ ŋaRka mit(y)imo diŋgi
hey take me he   me   Mr. Moore dinghy

t(y)ænæ, ŋabade wulman, t(y)œl ŋeyæ;
with   I go   wulman   sleep   I

kanbalga t(y)œl ŋeyæ; t(y)agad(y)a mæ tup
kanbalga sleep   I   from there   from reach

ŋeyæ kanbalga; t(y)agat(y)æmæ ŋeyæ
I   kanbalga   from there   I

tup ŋeyæ wiŋ; yo wik t(y)e kæd(y)æ
reach I   you   hey water this he is?

nyinit(y) wik? wik larwal wik t(y)inæ
what   water? water alcohol water where

kæd(y)æ? t(y)e kæd(y)æ pæk pænæ t(y)e
he stand   here   he stand   bag   in   this

wiRk.
finish.

I went along. I asked the whiteman:
"Will you take me along in your boat? Will you take me?"
"Yes, I am going." They paddled and took me.
"Are you going on now?"
"Yes, I'm going."
"Where are you going to sleep?"
"I don't know where I'll sleep. When I'm tired I'll go and sleep down there."
"Where will you stay?"
"I'll stay with the old man. Tomorrow I'll start out. I'll stay there at Kanbalga camp and I'll look for them. I'll look for them there. I'll stay there. Yes, from there I'll set out early to find my wife. [They came back half-way]. What are they working at? They are drilling holes. Why are they drilling? For tin and gold." He went on and on and he saw them.
"Here they are. Everyone is all right."
"Hey, daddy, uncle," my sons call out. "Where have you been?"
"I have been over there."
"Where did you camp?"
"I camped with the old man over there. In the morning I started back."
"Where from there?"
"He found them at Kanbalga."
"Ah, that is near here."
"He went to a circumcision. He came from a fight and then he came here."
"Good."
"Hey, where is my wife?"
"She's at the big creek where they are working."
"Is she?"
"Yes, there is a whiteman there." He went, still within the same territory. He went along and went down. He saw them. They saw him.
"Daddy, uncle, brother, son," the children called out. Mr. Moore took me in his dinghy. I went to the old man and slept there. I slept at Kanbalga. From there I reached Kanbalga. From there I reached you.
"Is there any water here?"
"What kind of water?"
"Grog, where is it?"
"It is in that bag over there." Finish.

Text Micky Moreen – Pungupungu

kamaŋa; t(y)œt ŋawalaŋ ŋädyä pœtuŋ, wa keya gak, yiboy karbadaŋgany:
nothing   foot   woman   me   belong take he here,   flee   they two

kamaŋa nuŋ; wur ŋaŋgeyaŋ, ŋawalaŋ mœna kamaŋa pœraŋgany; pinadye
nothing   him follow we two, woman   man   nothing   them two;   where

karbaŋgany ya; kak wa keya minyaŋ; wa keya; kak karbadaŋgany; matarba
they two   go; away take he lover; take he;   away they two go;   track

kiny ba, matarba kiny ba ŋaraba; wurma ŋaraba pœraŋ; wur ŋareyaŋ pœraŋ
come go track   come go we pl. follow we   them; follow we pl. them

tyœt; yuw ŋaeyaŋ pœraŋgany; yo yo, tyœt par karbandyurgany tyœt par;
foot look we pl.   them two;   yes yes, foot here they go along   foot here

par karbandyurgany, t(y)œt t(y)anmiyity, tyanmiyity tye keya; ye; ŋa; a
here they go along,   foot   her,   she   here lie; oh; yes; oh

napa, wur ŋareyaŋ pœraŋ; wurma ŋaraba pœraŋ; wurma ŋaraba pœraŋ; yuw
you go, follow we   them;   follow we   them;   follow we   them;   se

ŋareyaŋ   pœraŋ; anegina ma; yaŋaraŋ; a tyœt laŋma; ŋa, yaŋaraŋma
we   them; when then; today;   ah foot wet;   yes, today then

laŋma; karmim karmiŋany; pura karmiŋgany marene pana; apma, palap
wet;   they   they two sit;   they sit   shade   in; quiet, approach

pœraŋgany; kana ka, nawakadya pœraŋgany; ŋara ŋarpmo; yo yo yol nawara
them two;   you,   you approach them;   us we sit down;   yes;   you pl.

narpmo; ŋadya ka, poy ŋapa pœraŋgany, ŋawakadya pœraŋgany; kabam
you sit; me then, go   I   them two,   I approach   them two;   he go

pœraŋgany palap; a par karmiŋgany; a kana nuŋ paka wur ka ŋabam wiŋ
them two   approach; here they sit;   you   him close follow I   you

naga nawaragany, ŋadya paramba, ŋamam pœraŋgany, pala wara karba;
who you two,   me   alone,   I say   them two,   approach come out they

toyty wa poy napa ŋadyaŋ, toyt wa poy napa ŋadyaŋ; ŋar paka wa poy
go back take go you her, go back take go you her;   now close take go

napa; toyty wa poy napa ŋadyaŋ ŋawalaŋ tyamoyity pa; tyamoyity pa;
you go; go back take go you her woman   him   now; him now

tyamoyity ŋawalaŋ pa toyty wa poy napa; wup neyaŋ nuŋ; yo nama ka;
him   woman   now go back take go you; give you him; yes you say

tyarako ma tyekadya ka; toyty wup neyaŋ nuŋ; parmany.
goog   now this one; go back give you   him; finish.

Translation Pungupungu text: Micky 28.3.69

There was nobody there. I could not see my wife's footprints. He has taken her and they had run off together. He was not there either. "We shall track them, that married man and my wife who have run off together."
"Where did they go?"
"He took his sweetheart away; they went off together. Come on, let's track them down. We shall follow them. We shall follow their footprints. We shall look for them."
"All right; there are footprints going along here. These are her prints; yes they are all right."
"Are they?"
"Yes."
"Oh, you go on and we shall follow them." We followed them for a long time. Then we came upon them.
"When were they made?"
"Today."
"Ah they are fresh prints."
"Yes, they are fresh today. They must be somewhere around here. They may be sitting under the shade of a tree. Quiet now. We'll approach them. You, you approach them. We'll sit down."
"All right, you fellows sit down. Me, I'll go up to them. I'll creep up on them." So he went up to them.
"Ah, they are sitting here. Ah, I've been following you and him. Who are you two. I said to them all by myself. I approached and they came out. You had better take her back; you had better take her back. You must take her immediately. You had better take that man's wife back to him. That is his wife, so you had better take her back and give her back to him. Yes you say; this is a good story. You go back and giver her to him. Finish.

Additional Vocabulary
forehead   midaŋ
shoulder   t(y)ælmæ
rib   t(y)arwa
thigh   pælæm

to swallow	ŋœlk
to spit	wudak t(y)œbak t(y)at
to wipe	patura
to be frightened	naŋgaŋ
to breathe	ŋæŋæ (dœlma) in
	ŋaema (breath out)
to fall down	kærænyæ
to turn	yuŋœldœt
to jump	papt(y)at
to play	kænæk
to carry	1. talal (hand)
	2. palat(y) (baby on shoulder)
	3. warma (hand flat)
	4. pudup (against chest)
dirty	kalalk
clean	laenggaerik
elder brother	wædæ
elder sister	wædæ
younger sibling	wædæ mœnæ pœræk (m)
	wædæ ŋawalaŋ pœræk (f)
father	papalak
mother	kalaŋpalak
father's sister	ŋæwæny
father's brother	papa
mother's brother	kakaŋ
mother's sister	ŋæwæny
mother's brother's son	næŋæ
mother's brother's daughter	ŋæŋæræny
father's brother's son	næŋæ
father's brother's daughter	ŋæŋæræny
father's father	koga
father's mother	æt(y)aŋ
mother's father	kagaŋ
mother's mother	æt(y)æŋ
son	niyaŋ næd(y)æ
daughter	ŋaye / ŋæræd(y)æ
wife	ŋæŋæræny
husband	naŋaræny pœlak ŋæd(y)æ
wife's father	papaŋ
wife's mother	ŋæwæny
to tell lies	nyukœ

General Conversation.