YUWURRIYANGEM KIJAM
(OUR LANGUAGE KIJA)

A PHRASEBOOK OF THE KIJA LANGUAGE

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This phrasebook is accompanied by a series of cassettes.
This book is published by the Kimberley Language Resource Centre, an Aboriginal organisation that supports groups who are working to maintain their indigenous languages, and undertakes projects at their request.

Proceeds from the sale of this book go towards maintenance of Aboriginal languages in the Kimberley.

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English on tapes spoken by: Lexie Trancollino-Councillor, Ethel McLennon, Jane Morris, Henry Achoo, Kenneth Martin.
It is good to have our book about Kija to help people learn it.
The cassettes too are good because they will be able to listen to the words.
We're keeping our language, Kija, really strong.
I would like to thank the following Kija people who have helped with this project:
Doris Fletcher, Lulu Trancollino, Ben Duncan, Mavis Wallaby, Mary Thomas, Eileen Bray, Rosie Malgil, Pilot Henry, Tiger Henry, Michelle Martin, Henry Achoo, Lorna Thomas, Phylis Thomas, Felicity Smith and Theresa Polkinghorne, Lexie Trancollino-Councillor, Ethel McLennon, Jane Morris, Henry Achoo and Kenneth Martin.

I am grateful to Frances Kofod for sharing with me her knowledge and many years of experience in Kija; also to Joyce Hudson and Pat Lowe for checking drafts and for encouragement. Jirrayam.

Joseph Blythe
Linguist
The KLRC is very pleased to put out our new publication, Yuwumiyangem Kijam. It is a lovely book and I think all Kija people will be proud when they see their language written down for everyone to read, and hear the tapes. Listening to the language will take them back to the Dreamtime and they’ll know who they are. The pictures will help them pinpoint some of the words.

I think the kids in the next generation will also be very happy to have a chance to hear the language and read it in a book like this. People should not be ashamed to speak their language and should keep on speaking what they know. As people get older, that’s when they appreciate the language and wish they had learned it when they were young. This book and tapes will help them learn.

A lot of work has gone into producing this collection of Kija words and phrases, which is the first such book in Kija. I’d like to thank linguist Joe Blythe and all those Kija people who shared their language with him and helped record the phrases, as well as those who drew the illustrations.

The language Centre appreciates the support of the Wunan ATSIC Regional Council for their long term support for this project and the National ATSIC Stolen Generation Funding Program for helping us to complete it.

Bonnie Deegan
Chairperson
Kimberley Language Resource Centre
The Kimberley region has an unusual distribution of Australian Aboriginal languages.

All Aboriginal languages can be classified as either Pama-Nyungan or non-Pama-Nyungan. The Pama-Nyungan group covers nine-tenths of the continent—all languages in this group can be shown to be related. The non-Pama-Nyungan group exists in a relatively small area in northern Australia and is made up of some twenty distinct language families.

In the Kimberley area alone there are four separate families, each made up of several languages. Kija is a non-Pama-Nyungan language and belongs to the Jarrakan family.

Kimberley languages are shown where they were traditionally spoken. Since non-Aboriginal people came to the area there has been considerable change. The arrows indicate the general trend of movement.
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In the early 20th century as Aboriginal people became employed in the pastoral industry they began to congregate around cattle station homesteads. Their employment on stations gave rise to new languages (Cattle Station Pidgin and the later Kimberley Krio). The rise of these new languages, intermarriage between different tribal groups, the practice of removing children from their parents and then forbidding them to speak their traditional languages, led to a weakening of those languages and the strengthening of Krio. However, many Kija people lived and worked on stations within the Kija speaking area and during the wet season many returned to a more traditional hunter-gatherer lifestyle. This meant that Kija fared better than some neighbouring languages and today still has a few hundred speakers. The sale of the government station Moola Bulla in 1955 and the equal pay legislation of 1968 resulted in thousands of Kimberley Aboriginal people leaving the stations and moving to centres such as Fitzroy Crossing, Halls Creek, Turkey Creek and Kununurra. This movement further contributed to the weakening of Kimberley languages. Today most Kija speakers live in Halls Creek and Warmun* (Turkey Creek) and the communities of Frog Hollow, Quartz Flow, Violet Valley, Bow River, Tablelands, Iminji, Crocodile Hole and Chinaman’s Gardens. Most of these places are on or close to traditional Kija country.

Today, Kija is an endangered language spoken in East Kimberley in Western Australia. Like most Kimberley languages it is not actively spoken by children. The majority of Kija speakers are elderly or middle aged. Most young Kija adults and children speak Krio as their first language as well as varieties of Aboriginal English. They may use quite a number of Kija words in their Krio and English, giving these languages a Kija flavour.

The Kimberley Language Resource Centre has received all sorts of requests for assistance to help keep the language strong. These requests have come from several sources: Kija elders concerned about the loss of their language, descendants of the stolen generation seeking to reclaim their traditional language, parents who want their children to know their (great)-grandparents’ language, health workers and language workers as well as professionals and researchers working in the Kija area. This list includes quite a range of people with different

* Spelled Warmarn according to the Kija orthography.
needs and different educational backgrounds. What they all have in common is the desire to be able to converse in the language.

Due to the particular linguistic situation and the differing needs of the would-be Kija learners, this phrasebook had to be different from those for mainstream languages. It is not targeting the backpacker, nor the tourist who needs assistance decoding the menu. It is first and foremost an aid to language maintenance. Because at present the majority of school programmes in Kija are aural, there are very few people able to read and write Kija. For this reason, rather than follow each phrase (as many phrasebooks do) with a confusing approximation of how it should be pronounced, it was decided to make an audio recording of all of the phrases to accompany the book. Thus, the audio cassettes, in addition to being a guide to pronunciation, can assist the learner with reading Kija.

The package is intended to equip the learner with some vocabulary to deal with everyday life in the Kija region, to deal with practical problems and to talk about some of the things that Kija people talk about. All of the phrases were provided by Kija speakers and approved by them for inclusion in the book.

Being of a practical nature, the phrases themselves should allow the student to plunge straight into using the language. After a while, questions may arise as to why you can say this and why you can’t say that, so a section with grammatical information has been included. This section has been worded as simply as possible, so don’t be frightened off. It is not meant to be the last word on Kija grammar. If you can’t find the answers you are looking for, there is a number of other resources for Kija available through the Kimberley Language Resource Centre. This package will complement those resources rather than replace them.

So take the plunge! Kija speakers are very proud of their language and will usually be happy to help you learn. Remember that this package is only an aid to learning the language. Kija speakers are the ones who know the language and can teach you; they should be your main language resource.
The system of spelling Kija words was developed by linguist Patrick McConvell in 1984 for the Ngalangangpum School in Warmun (Turkey Creek). The spelling system uses 24 different letters or letter combinations (digraphs). They are:

a, aa, e, i, j, k, l, ly, m, n, ng, nh, ny, p, r, ri, rm, rr, r, th, u, w, y

There are quite a few sounds in Kija that you do not find in English, so the Kija writing system has been adapted to cope with these sounds. That means that the letters often don't have the same sounds as they do in English. Here is a list of all the letters in Kija and the sounds they make.

a  sounds like the u in the English word cut. It is found in the Kija word *mangan* (to wave).

aa sounds like the a in the English word *father*. It is found in the Kija word *jaam* (belly).

e  sounds like the er in the English word *father*. It is found in the Kija word *tek* (look at, see).

i  sometimes sounds like the I in the English word *hit* and sometimes sounds like the ee in *feet*. It is found in the Kija word *pinart* (knowing, knowledgable).

u  sounds like the oo in the English word *foot*. It is found in the Kija word *tulupum* (heart).

j  sounds like the j in the English word *jump*. It is found in the Kija word *jaam* (belly). At the end of a word it often sounds more like the ch in the English word *much*. This sound can be heard in the Kija word *waj* (give).

k  sometimes sounds like the g in the English word *go*. It can be heard in the name of the language Kija. Sometimes it sounds like the k in the English word *skite*. This sound can be heard in the Kija word *pinrik* (teach).
l sounds like the l in the English word louse. It is found in the Kija word laarne (on top, up high).

ly sounds like the ili in the English word million. This sound can be heard in the Kija skin name Jawalyi. It is not like the ly in happily.

m sounds like the m in the English word motor. It is found in the Kija word mamperrre (wait).

n sounds like the n in the English word nose. It is found in the Kija word nawan (cave, hole).

ng sounds like the ng in the English words bring and singer. It occurs in the Kija words kungulu (blood) and ngali (woman). English speakers might find this sound hard to hear and hard to pronounce at the beginning of a word.

nh there is no sound like this in English. Put the tip of your tongue behind your top front teeth and make an n sound. This sound is found in the Kija word nhempat (get stuck/get bogged).

ny sounds like the rl in the English word onion. It is found in the Kija word nyakanyji (uncle). English speakers might find this sound hard to hear, especially when it occurs at the end of a word.

p sometimes sounds like the b in the English word big. Sometimes it sounds like the p in the English word spin. It is found in the Kija word parawul (female hill kangaroo).

r sounds like the r in the English word run. It is found in the Kija word rangka (listen, hear).

rl sounds like the rl when an American English speaker says curl or girl. It is found in the Kija word marlam (hand).

rn sounds like the rn when an American English speaker says barn. You can hear it in the Kija word purnul (a fly).
rr sometimes sounds like the rolled r in Scottish English or sometimes like the tt in butter when said very fast. It is found in the Kija word jarrakpu (word, story, language).

rt sounds like the rd or the rt when an American English speaker says card or cart. It is found in the Kija word kartakpu (cup, pannikin, billycan).

t sometimes sounds like the d in the English word dog. Sometimes it sounds like the t in the English word stun. It is found in the Kija word taparuny (pelican).

th there is no sound like this in English. However it is similar to the th in that. Put the tip of your tongue behind your top front teeth and make a t sound. This sound is found in the Kija word thatingarr (Snappy Gum).

w sounds like the w in the English word Wednesday. It is found in the Kija word wangi (be tired, be lazy).

y sounds like the y in the English word yellow. It is found in the Kija word yakum (tell lies).

There are a few spelling conventions to be aware of. Firstly, a w that occurs at the beginning of a word but before a u is often silent as in the word wumperrama (they said it). In Kija there are no words that start with a vowel so a w is put at the front even if it can’t be heard clearly. Likewise, a y that occurs at the beginning of a word but before an i is often silent, as in the word yiliryan (true).

Secondly, there are long vowel sounds. This is how they are written:

lyl sounds like the ea in the English word easily. It is found in the Kija word jilyliny (Aboriginal man).

uwu sounds like the oo in the English word pool. It is found in the Kija word minykuwu (teeth).
There are also combinations of sounds that need to be distinguished from the ng sound (see above). You hear these sound combinations in English too but the English spelling is confusing. When writing Kija these sounds are spelt differently to make it clear.

- **ng** is a single sound like the ng in the English word *singer*. It can be heard in the Kija word *kungulum*.

- **ngk** is a combination of ng and k and sounds like the ng in the English word *finger*. It can be heard in the Kija word *warangkan* (*fast*).

- **nk** is a combination of n and k. It sounds like the ng in the English word *engorge*. It can be heard in the Kija word *pinkirrap* (*bush turkey*).

Most Kija words are stressed on the first syllable.
adj ........adjective
cov ..........covverb
dem ..........demonstrative
iv ..........inflecting verb
m ..........masculine
f ..........feminine
n ..........neuter
N ..........stative suffix
pl ..........plural
qu ..........question
gen ..........generic
lit ..........literally
The way Aboriginal people in the East Kimberley greet each other may seem strange to people who are new to the area. If you aren’t used to it, it can sound as if people are being quite rude to each other. This is not the case. Traditionally Kija people didn’t say Hello. One of the most common Aboriginal English greetings is *What now?* This really means something like: *What’s happening?* or *What are you doing?* or *What have you got for me?* The standard answer to this question is *Nothing*. Not surprisingly, greetings in Kija may be quite similar to these Aboriginal English ones. These expressions are often accompanied by hand gestures.

### GREETINGS

**1. MEETING PEOPLE**

**VOCABULARY**

<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ngayin</td>
<td>the one who...........</td>
</tr>
<tr>
<td>nhawun</td>
<td>the two who...........</td>
</tr>
<tr>
<td>nginylny</td>
<td>this male</td>
</tr>
<tr>
<td>tany/tanyi/tanya</td>
<td>that male</td>
</tr>
<tr>
<td>joom</td>
<td>belly</td>
</tr>
<tr>
<td>kaminya</td>
<td>what now? / is there any?</td>
</tr>
<tr>
<td>nyamanai</td>
<td>old woman, white woman</td>
</tr>
<tr>
<td>nyungkaya-jiiraya</td>
<td>OK, alright</td>
</tr>
<tr>
<td>ngalen</td>
<td>she</td>
</tr>
<tr>
<td>nyingan</td>
<td>you (1)</td>
</tr>
<tr>
<td>ngeele</td>
<td>this female</td>
</tr>
<tr>
<td>tal/tala</td>
<td>that female</td>
</tr>
<tr>
<td>yinglnype</td>
<td>name</td>
</tr>
<tr>
<td>kurakurany</td>
<td>old man</td>
</tr>
<tr>
<td>ningkwl-/ningkuwu</td>
<td>relation, fellow countryman</td>
</tr>
<tr>
<td>nyungkayam/jiirayam</td>
<td>Good bye</td>
</tr>
</tbody>
</table>

### QUESTION | ANSWER

<table>
<thead>
<tr>
<th>Question</th>
<th>Answer</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kapuwa?</td>
<td>Nguwangaman.</td>
</tr>
<tr>
<td>What is happening?</td>
<td>Nothing.</td>
</tr>
<tr>
<td>Kaminya?</td>
<td>Nguwangamannga.</td>
</tr>
<tr>
<td>What now?</td>
<td>I’ve got nothing.</td>
</tr>
<tr>
<td>What have you got?</td>
<td></td>
</tr>
</tbody>
</table>
Nyungkayanmangu? .................. Wentha, jirrayanngal!
Jirrayanmangu? .......................... Yeah, I’m alright!
Are you OK?

Kaminya, nyungkayanmangu? .............. Warrempenngake.
What now, are you alright? ............... I’m sick.

Yilkuwurrungake.
I feel lousy.

Jaam menkawuwurrungake, nguwan kulukule ngenam.
I’m feeling sad.
(lit: I don’t feel good in the belly, I’m feeling sad).

Cultural Note: The Kija language expresses emotion and well-being in terms of how people feel in the stomach (jaam). If you are happy you feel good in the stomach. If you are sad, anxious or upset you have a bad feeling in the stomach. Likewise, if you like something, it makes you feel good in the stomach.

Another common way of greeting people is to ask where someone is going or where they have been.

<table>
<thead>
<tr>
<th>QUESTION</th>
<th>ANSWER</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kapinga nita? ........................ Pirwu ngenartke taankili pakukiinem.</td>
<td>Where are you going? ................ I’m going home to lie down.</td>
</tr>
<tr>
<td>Kaylpinya naniyinha? .................. Ngulungulun kerlirrang ngenayln Puruwumpiny.</td>
<td>Where did you come from? ............ Yesterday I came from the west, from Broome.</td>
</tr>
</tbody>
</table>

† Where there are two ways of saying the same thing, both are given.
When people are introduced, or when they introduce themselves, they usually start with their skin (subsection) names. It is important for people to know each other’s skin-names in order to know how to relate. If you are introduced you will often be told people’s skin names and how you are to relate to them. There are eight skins; each has a masculine and feminine name. Some skins have more than one name.

<table>
<thead>
<tr>
<th>MALE</th>
<th>FEMALE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jungurra</td>
<td>Naminyji</td>
</tr>
<tr>
<td>Jangala</td>
<td>Nangala</td>
</tr>
<tr>
<td>Jampin</td>
<td>Nampin</td>
</tr>
<tr>
<td>Jakarra</td>
<td>Nakarra</td>
</tr>
<tr>
<td>Jaangari</td>
<td>Naangari</td>
</tr>
<tr>
<td>Jawilyi</td>
<td>Nyaajjari</td>
</tr>
<tr>
<td>Jawan/Jawanji/Jonama</td>
<td>Nyawana</td>
</tr>
<tr>
<td>Juwuru/Julama</td>
<td>Nyawuru</td>
</tr>
</tbody>
</table>

The above forms are the ones you would use when you are speaking directly to someone. When you are speaking about someone the skin names usually have the forms given below:
Everybody is related through the skin system. Once you know people’s skins it is possible to work out relationships. The relationship terms are listed in the Table of Kin Terms on p62.

Here is a possible dialogue as two men meet:

**SPEAKER 1**

Ngayinti Jungurrangake. ........................................... Ngayinkamlyi Jungurrangake. 
I’m a Jungurra. ....................................................... I am also a Jungurra.

Nyinganti ngajinngungu ngakinyinngungu ngajiny jungurranyayi. .................. Nyungkayam, ngunyjum yintiyi. 
We are both Jungurra so you are my brother. .................. Alright, give me some tobacco.

Here are some sentences that you might say if you are introducing a friend:

This man is a Jakarra. You call him Uncle.

Ngeiel Nakarral ngajikal. Kurayi, pemengiyi. 
She is his sister, a Nakarra. You call her Mother.

Kayimilinya ngintyl? 
Where does he come from?

Kayimilia nyantilyi? 
Where does she come from?
Kayimilinya kurakul’any nginiyin?
Where does that old man come from?
Kayimilila nyamanel n'nyaminyina?
Where does that elderly woman come from?
Kayimilinhangu nanlyinha?
Where do you come from?
Ngurrungarnangna nginipawurunnnga.
I’m from a long way away.
Puyurummilinnga.
I come from the North.
Kerirrangmilinnga.
I come from the west.

Nyingan kangkakanhangu. Ngayin nyawanannga, nyingantli Jungurranngu kangkakanha.
You are my kangka. I am Nyawana and you are Jungura so you are my kangka.

Kapa nginpinmmingki?
What do I have to call you?

Karl, nimpimngiri.
You have to call me karli.

Kangkayi, nimpimngiri.
You have to call me kangkayi.

Nyingangkuriny nyakanykuriny tanyi, nhawun nguwinningki karli.
He’s your uncle, he has to call you karli.

Kangkayi, parringirriju nengkerrapen.
You two have to call each other kangkayi.

Ngeeli thamanyilingake nyakanyjhuwa, nyakanyjhuwa thamanyi ngeeli.
She’s my cousin from my mother’s side, from my mother’s brother.

Ngeeli thamanyiy ngapuwalungkal kawangelngiya.
She’s my cousin from my father’s side, from my aunt.

Tanya ngakenyli ningkuwuny.
Tanya ningkiwinglyga.
He’s my relation/countryman.

Ngeeli ngakenyel ningkuwul.
Ngeeli ningkiwinglyga.
She’s my relation/countryman.

Nyingantli ningkuwunnguynaga.
You’re my relation/countryman.

Tanyi nyuwulgamany lampungamany.
He’s from the south, from Lamboo.

Tanyi taawany taampurru.
He is a traditional owner.

Ngeeli taawal perempurru.
She is a traditional owner for this place.

Yakenginyi kamaliwany, nguwan ngaara nemenke.
That other bloke is a stranger, I don’t know him.

Ngayinti Tarrikirikwingkunngyga.
I’m from Turkey Creek.

Ngenawarteke nulapulun nawarrayi ngenayinte tarrkitikjin.
I was born in Moola Bulla but I grew up in Turkey Creek.

\[\text{1Cultural Note: The word for elderly woman, nyamanel is also used to refer to a white woman.}\]
If someone doesn't tell you what their skin group is you may need to ask them.

Thuwungela ngelfel?
The skin is what?

Thuwunginya nginyiny?
The skin is what?

Thuwunguma perrem?
What is the skin of these people?

Thuwungenhangu karajpe?
The skin is what?

People usually use a skin name or a relationship term in preference to using each other's own names as a means of address. Personal names, particularly *blackfella names* or *bush names* are not to be used lightly. It may even be considered offensive to ask someone their name directly. It is often safer to ask through a third person.

Yangela tala?
Who is she?

Yangella tala yinginya?
What is her name?

Yangima inya?
Who is he?

Yangima tanyi yinginya?
What is his name?

Yangurra tambi?
Who are they?

Kapaningki yinginya?
What is your name?

Kapaningki yinginya jiylingem?
What is your blackfella name/bush name?

Kapaningki yinginya yajpalangem?
What is your kartiya name†?

† Traditional names in an Aboriginal language.
† Name that comes from English.
In the east Kimberley, Aboriginal people often describe themselves by the languages they speak. The phrase **Nhawunti Kljapany, He’s Kija**, really means that he knows and controls the Kija language. Kija speakers from one area often comment on how the speech of Kija speakers from another region is different from their own. Linguists call the different regional varieties of a language **dialects**. Sometimes Aboriginal people have names for the different dialects and sometimes they don’t. Sometimes the name for a dialect might only be used by speakers of a different dialect. These days **Lungka** and **Kuluwarrang** are the two main dialects of Kija. Lungka refers to the variety of Kija spoken around Halls Creek, and to the people who speak it. It is often referred to as **Halls Creek Kija**. Kuluwarrang, which has also been referred to as **Jarrak**, is spoken around Turkey Creek and is often referred to as **Turkey Creek Kija**. Many Kija people will not actually use these names but they will express the differences as **heavy** and **light**. It is hard to say what exactly people mean by these terms. However, when someone claims to speak **heavy Kija** and they say that someone else speaks **light Kija**, there is no doubt they mean the other person’s speech is in some way different from their own.

**Nyawanal jarrak jerne Kijam.**
Nyawana speaks Kija.

**Ngurriny jarrak kerne Kijam.**
He speaks Kija.

**Nhawunti Kljapany.**
He’s a Kija man.

**YUWURRIYANGEM KIJAM**
Ngelei Kijapal.
She's a Kija woman.
She speaks Kija.

Nhawun Kijapany nguwan jarrak keme.
He is Kija but he doesn’t speak Kija.

Ngelei Kijapal nguwan jarrak jeme.
She is Kija but she doesn’t speak Kija.

Nhawunli Kijapany jarrak keme yakengam Jarum.
He’s Kija but he talks Jaru.

Nginyliny Jarupany jarrak kerne yakengam Jarum.
He’s Jaru but he speaks Kija.

Yakengam jarrakpu tam, nguwan rangka ngenam.
That is a different language; I can’t understand it.

Tampi yarryangem nawarram jarrakpu.
That's the heavy Kija language that we speak.

Ngeneke jarrakkarri yarurni perem jumpum Kijampi.
Here we talk heavy Kija.

Tiyana yakengam jarrakkarri purum ramperampem Kijam.
That other lot over there are speaking light Kija.

Thuwurra nyungangkurrum jarrakpi jarrak terne?
What language are you speaking?

Thuwurra jarrak jeme tali?
What language is she speaking?

What is she saying?

Rangkama lunayinha tam jarrakpu?
Do you understand that language?

Nguwangaman, tam yakengam jarrakpu, nguwan ngaknype.
No, it’s another language; it’s not my language.

Yakengam jarrak keme Jarum tampi Kuwurinype jarrakkarri ngenem.
He is speaking a different language, Gurindji, it is similar to Jaru.
In Kija it is normal to make a distinction between *miyalem* (meat) and *mayim* (non-meat food).

Kaminya miyalem?
*Is there any meat?*

Junamanhama miyalem kaminya?
*Did you get any meat?*

Kapajarrama miyalem junanynhangirli?
*What kind of meat did you bring me?*

Walampum nunanykengu jangkirem.
*I brought you some rib bones to eat.*

Penanyngiri miyale.
*Bring me meat. (Speaking to one person).*

Nengkerrawan miyale pamperanyngirl.
*You lot bring me meat. (Speaking to more than two people).*

Pamperranyju miyale tam.
*You two bring me meat.*

---

**Vocabulary**

- *mayim*...*vegetables, cereals, bread and damper*
- *mayim kpingamum*...*bush food, bush Tucker*
- *walampum*...*rib bones*
- *menkawu*...*good*
- *ngareja*...*sweet (lit: like bush honey)*
- *waltrwu*...*hot and spicy, strong flavour*
- *kernka*...*raw, unripe*
- *ngarak*...*make, repair (cow)*
- *perem(pl)*...*this (neuter), these*
- *miyale, miyalem*...*meat, game*
- *mayarum mayimpuru*...*supermarket, food shop*
- *wurum*...*soup, stew, gravy*
- *ylikuwuru*...*bad*
- *pokarriji*...*hot and strong, spicy flavour*
- *walurpa*...*hot (as from the oven)*
- *wupunge*...*cooked*
  *lit: cooked on the coals*
- *wupu*...*cook*
  *lit: cook on the coals*
- *tarm/tama/lampiri*...*that (neuter), those*

*For a discussion of coverbs see p57*
Yilkuwurrunnga miyalpawurrunnga.
I'm not too good, I've got no meat.

Jirrawukum penenmhanga miyalem ngakinype.
Get me one piece of meat.

Wurum menkawum ngarak nunpumkengu kliyingen.
Now I'll make you a nice stew.

Nengkerrawan ngarak jampilinmha mayim.
You lot make some damper. (Speaking to more than two people).

Nengkerrawan kapinga jirradija mayim ngarakkirrem.
You lot show him/her how to make damper. (Speaking to more than two people).

Miyalkeny kiritir ngenam.
I'm walking around looking for meat.

Marnejam yilkuwurum.
It's too hot, like fire.

Perrem yilkuwurum pakarrjim mayim.
This food has got too much chilli.

Perem mayim walurnpam.
This food is hot (eg. just out of the oven).

Kawirlikpu puruwunpu mayim.
The food is getting cold.

Perem mayim kernkam.
This food is raw.

Perrempl mayim menkawum, kerikarra penayanyji.
He cooked this wonderfully.

Wupu penayilji mayim menkawum.
He cooked this good food on the coals.

Perrem mayim wupungem.
The food is cooked.

Mayim perrempl penawarrenji penjileke.
This food is overcooked, it's too dry.

Mayim perrem jumanykaram wela pinnarhangu wupukirrem.
Hey, it's delicious, you're a good cook.

Wariwum menkawukkari jumameninha wariwuk.
You put something spicy in it to make it taste really good.

Perrem menkawum, menkawuyiijam ngarejarn.
It's really good and sweet.

Tam kiplingamam mayim yuwurrayangem.
That is our bush food.

Perrem walpakirrem mayim menkawum.
It's good kartiya food.

Perrempl warrayelpamanyji? Yilkuwurunngake karajpeka ngaremperra, ngawan jang nginplm.
Has it got any sugar? I'm a diabetic, I can't eat sweet things.

Mara yarrulja piya yarrulja piji yarrum menkawum menkawum jangkirrem.
Let's go shopping and we'll get something nice to eat.

Kapungerreka ngarkalem mayimpuru?
How much does the food cost?

\* White person's food.
### VOCABULARY

<table>
<thead>
<tr>
<th>Kija</th>
<th>Kinyarwanda</th>
</tr>
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<tr>
<td>kaji</td>
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<td>lari/lalari</td>
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<td>jurkuri</td>
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</tbody>
</table>

### Grammatical Note:
In Kija the body and body parts are always neuter. The person to whom the body part belongs takes the appropriate masculine or feminine gender suffix (for him or her) or the appropriate pronoun clitic (for you, me or us).

---

**Warrempenngake menkawuwurrunnga.**
I'm not too good, I'm very sick.

**Yilikuwurunngake.**
I feel lousy.

**Jaam menkawuwurunngake.**
I'm sick in the stomach.†
I'm feeling sad.

**Jimrayanngake.**
I'm alright.

**Kapakirema?**
What is wrong?

**Kapakirenyi tanyi?**
What is wrong with you?

---

† See Table Page 54
† See Cultural Note: Chapter 1
Ngaremperra yilkuwurriny karajpe.
He’s diabetic.

Kapakirrel tala?
What is wrong with her?

Ngaremperra yilkuwurru karajpe.
She’s diabetic.

Ngaremperra karajpe yilkuwurrunngake.
I’m diabetic.

Karajpe yilkuwurrunngake nguwan jang nginpim ngarempi warrayele.
I have diabetes, I can’t eat sugar or honey.

Nyungkayanmangu?
Are you OK?

Yilkuwurrunngake paliyarram.
I have a bad leg.

Lartpu ngenartike kungkulum.
I’ve got a headache.

Kalyulyupannga.
I’ve got a stomach ache.

Kungkurpannga.
I’ve got a cold.

Kungkurpanmangu?
Have you got a cold?

Wenilha, kunthurkayan ngelamante nyikanli.
Yeah, I’ve been coughing all night.

Kunthurkayan ngelamante tinyjir ngelamante wayini.
I’ve been coughing and sneezing.

Kungkurmam kakampi yilkuwurrul.
Poor thing, she’s got the flu.

Tepermgel nganungkum.
She’s got a broken arm.

Teperr nyauwuwarja nganungkum.
She fell and broke her arm.

Munjipamungu manam.
I’ve got a boil on my backside.

Yilkuwurriny tulpum.
He’s got a weak heart.

Yilkuwurny tulpum marra tiypita nginaarrji.
He had a heart attack and died.

Ngarkaiem yilkuwurru nginini mimmir nginini partari nginjarjari ngurranye wuspitela takili.
He had a heart attack so they took him to the hospital.

Yilkuwurru nginini thumuru nginini.
He had a stroke.

Menkawunngake.

Menkawunngu karajpe.
I feel good.

Yilkuwuru nganani menkawu ngelamangke.
I wasn’t well but now I feel better.

Menkawu ngelamenke.
I’m beginning to feel better.
Kaya majarr neme?
Where does it hurt?

Walurjanngake karajpe.
I'm hot. I've got a fever.

Yilkuwuru ngenam mamijanggabe ngenawarrenji muwulum.
I'm feeling sick, my forehead is as hot as fire.

Mayimpirri yilkuwurruk wanama jaam.
He got food poisoning.

Mayimpirri yilkuwurruk wumperramangpe nguruwam.
They got food poisoning.

Nyamanpu wumenya kurlangkei yilkuwurrul karajpe.
Poor thing, she's getting old and frail.

Nyamanel yilkuwuru wumenya purikala.
She's getting old and grey.

Kurakurany yilkuwuru wumenji.
The old man is getting frail.

Yilkuwuru wanama nguwan kiri ngeme.
He's not well, he can't walk.

Nyari wanama nguwan kiri ngiwin.
He's crippled, he can't walk.

Nyariwiwiny jimarruwukta ngiwinjinte kinyane.
He's crippled, he always has to stay in the same place.

Ngamarranykany wert kiniyiiji.
He was bitten by a snake.

Ngalany ngurramangpu marrama yartyart kinini tijpaia ngiwinjartji.
They sung him and he started shaking and died.

Cultural Note: To sing someone is to put a spell on them with a song.

Yartyart ngeme therganng me.
He's having a fit.

Jaam majarr ngenam yilkuwurrunanyjingake.
I feel pain in the belly, I think I'm not well.

Kapaanyji mimirr ngenam yilkuwurrunngga karajpe partaranyji ngiwinjpuwu.
I don't know what is wrong with me. I'm shaking, I feel faint, I might fall down.

Mimirr ngenam partaranyji ngiwinjpuwu.
I'm shaking, I might fall down.

Nawarrapal kungulum yilkuwurrul.
She's got high blood pressure.

Nginyjiny yilkuwurruny kungulum nawaarrapany.
He's got high blood pressure.

Menkaawul kungulum.
Her blood pressure is OK.
Nyingangkurum merrejinp junamurlunhama?
Have you got your medicine?

Kaminya nyingangkurum junamurlunhama menkawukngarti nimpirlimnhapuru ngurulkikirem?
Have you got that stuff you drink that will make you better?

Menkawum tam menkawukngarti nimpirlimnhapuru jurikurtikum.
Those tablets will make you better.

Junamurlunhama nyingangkurum menkawum jurikurtikum tam menkawukkiirem?
Have you got those tablets that will make you better?

Yuwurriyangem kamtwapam perem ruram ngurulkikirem menkawukkiirem.
We have plenty of grasses you can make a drink from to get better.

Nginyjiny kawumuny menkawuny murlumpuru lukurkrintiny.
This kawumuru (Securinego melanthesioides) is good for washing your eyes.

Jumuluny menkawuny kungkurrupuru jangkrintiny.
Boab nuts are good when you have got a cough.

Ngurulkpa nalin nyingangkurum menkawukkiirem?
Have you drunk your medicine?

Junamanhama nyingang kurum jurikurtikum menkawukkiirem?
Have you taken your tablets?

Nyingan jimpimnhama tam kurturkiirem?
Do you need to get injections?

Nyingan pinarinmangu kapukana jang nimpirlim jurikurtikum menkawukngartj nimpirlimnhapuru?
Do you know when to take your tablets?

Kaminya menkawum kipingamam purunpungarti lalartkirem?
Is there any bush medicine that is good for headaches?

Menkawum tampi ruram iarpungarti piriyan kungkulum.
Ruram (a bush plant) is good for making headaches go away.
Jarrak pemengirri. Speak to me in Kija.
Pinarrik yintemnhu Kijam, Kangkayi.
Teach me Kija, Kangkayi.
Jarrak jarrak pemengirri
ngamungamungumpuru.
Tell me a story about the olden days.
Kilingen jarrak jarrak nginpimningki Kijampiri.
I’ll talk to you now in Kija.
Jarrak pemengirri tam jiyirlrempuru
ngamungamungum.
Tell me that story about the kangaroo.
Yakengem jarrakpu jarrak pemengirri.
Tell me another story.

Jarrak pemere marka.
Jarrak pemere mamperrre.
Speak slowly.
Mamperrre jarrak pemengirri rangka
naritangu.
Speak slowly so I can hear you.
Jarrakkala puma laame menkwuya.
Speak clearly.
Jarrak pemere laame rangka naritangu.
Speak clearly so I can hear you.
Perem jarrakpu kumak peniyinha Kijayurung.
Translate this Into Kija.
Perem jarrakpu kumak peniyinha
wajpalapiny.
Translate this Into English.
**Listening & Understanding**

_Nyengan jarrak pemengiri ngarrangkamim jarrakpu._
Tell me a dreamtime story.

_Nengkerrapen jarrak parrenggiri ngarrangkamim jarrakpu._
You two tell me a dreamtime story.

_Pemengiri jarrakpu nyingangkurrum._
Tell me your story.

_Jarrakpa nemengiri ngayin?_ Are you speaking to me?

_Weninha, jarrak ngenamningki nyingan._
Yes, I'm speaking to you.

_Pinaminmangu jarrakngarrri ngenamningki?_ Do you understand what I'm saying to you?

_Pinaminmangu jarrakngarrri purrum?_ Do you understand what they are saying?

_Nguwangaman, nguwan pinaminngake jarrakngarrri purrum._
No, I don't understand what they are saying.

_Nyengan rangkama jananyha lam jarrakngarrri ngeme?_ Did you understand what he is saying? Did you hear what he is saying?

_Nyengan pinaminmangu rangka jananyha?_ Do you understand what he/she said?

_Kapa nanini?_ What did you say?

_Kapa nginini?_ What did he say?

_Kapa nginininingki?_ What did he say to you?

_Kapa nyani?_ What did she say?

_Kapa nyinininingki?_ What did she say to you?

_Pinaminmangu kapuwa himpim?_ Do you understand what to do? Do you understand what to say?

_Jarrakjaliny pemengiri Kijampiri._
Say it again in Kija.

_Tell me again in Kija._

_Rangkakala pemel!_ Listen! (Speaking to one person).

_Rangkakala yintekpany!_ Listen to me! (Speaking to one person).
**Rangkakala yimperrikpany!**
You lot, listen to me! (Speaking to more than one person).

**You lot, listen to me!**

**Nguwan iawung nunamenke tam rangkangari nunaanke jarrakpu.**
I can’t believe what I’m hearing.

**I can’t believe what I’m hearing.**

---

**Nyamananim marukayilem pinarikpu ngemperramenpe jarrakkirrem Kijampiri.**
The old people are teaching me Kija.

**The old people are teaching me Kija.**

**Pinarikpu ngenanke jarrakkirrem.**
I’m learning to speak.

**I’m learning to speak.**

**Pinarikpu ngelamenke jarrakkirrem Kijampiri.**
I’m beginning to speak Kija.

**I’m beginning to speak Kija.**

---

**Kapakirrem perrem kapa neme?**
What are you saying?

**What are you saying?**

**Kapakirrema perrempi jarrakkarti neme?**
What do you mean by that?

**What do you mean by that?**

**Kapakirrem nemengami?**
What do you mean?

**What do you mean?**

**Kapakirrem perrempi?**
What does it mean?

**What does it mean?**

**Tam yakengepam jarrakpe.**
It has a different meaning.

**It has a different meaning.**

**Kapakirrema wayini nanini?**
Why did you say that?

**Why did you say that?**

**Thuwurawu jarrak nanini wayini?**
Why did you do that?

**Why did you do that?**

**Thuwurawu nguwan jarrak nanini nyilingan?**
Why didn’t you say anything?

**Why didn’t you say anything?**

**Kiriį yarrayį jarrakpuka marram.**
We’ve finished speaking now.
Penemnhanga ngurlukkirrem.
Buy me a drink.

Waj pemengiri ngurlukpu.
Give me a drink.

Ngurlukpu yintiyi.
Give me tobacco.

Yintiyinha ngunyjum.
Give me another (drink).

Ngwlangamanngage.
I've got nothing.
I don't have any.

Ngwlangamannga ngurlukpawurarunnga weryayi.
Hey, I've got nothing to drink.

Yakengem wajjaliny pemengiri ngurlanyaliny.
Give me another (drink).

Kurmgawunyjanmangu?
Reminyma nanyi?
Are you thirsty?

Wentha kapa!
Right on!
My oath!

Ngiyi, kurmgawunyjanngake.
Ngiyi, reminy ngenayin.
Yeah, I'm thirsty.

Nawarram ninpemke nyikanitikili ngurlukkirrem.
I'll get a carton of beer to drink for tonight.

Werlam mereangariny jimpirpany yintiyinha.
Give me a bottle of port.

Marra yilja ngurlukkirrem.
Let's (you and I) go and have a drink.
Let's all get a wine cask and go over there to drink.

Let's dance.

Come here and kiss me!

Let's (you and I) kiss each other.

How about you and I going to a quiet place where we can kiss?

Let's (you and I) make love.

Tomorrow, we will all go and have a party.

Where's the party?

Where's the card game?

In the same place, at my place.

Go on! You lot keep drinking that rubbish (if you must).

He’s been drinking, now he’s feeling sick.

He’s smoking that lousy ganja.

Strewth! Now she’s doing a raunchy dance.

Tampering with your kaqarrirra. You are a patient.
Kunyjiringarrji jengampurnha warimpirri nguny nyinpuwunya. If you tease that girl in a cheeky way she’ll sulk.

Ngartiwarlum ngarti nyimpuwunya ngaliwarriny. Jimalawuk yilkwuru wumenji pirrimannarrri ngimenya. He always gets wild when she teases him.

Kerak ngarti nyimpuwunya ngaliwanyth. Pangarinywarriny runtj perramiyanplyu. Two people are swearing at each other.

After a while she’ll settle down again.

Kunyjiringarrji jengapurnnha wariwumpirri warinypu ngemenji nguwan ngartiwu nguwim. Jimalrawun yilkwurri nyimpim pirrimanngarrri nyllynji. She always gets wild when he teases her.

When you tease that bloke in a cheeky way he’ll get wild and he won’t settle down. 

Mernmel1kalim perap permal1. The police have arrived.
Vehicles always seem to be feminine in gender. Spare parts are usually feminine in gender. However, when people refer to some part of a specific vehicle, the part takes the neuter gender, just as body parts are neuter.

---

**Vocabulary**

<table>
<thead>
<tr>
<th>ngurkajil/ngurkireli</th>
<th>ngurmgurkajil/ngurmgurkireli</th>
<th>ngurmgurrui</th>
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<tr>
<td>wijikiremi</td>
<td>tori wijikengani</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ramperamper</td>
<td>nyilmperamenpe</td>
<td></td>
<td></td>
</tr>
<tr>
<td>kurmgam</td>
<td>(lit: the thing that makes it go)</td>
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<tr>
<td>mengir</td>
<td>finish doing something (cov)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>reir</td>
<td>be flat, go down (cov)</td>
<td></td>
<td></td>
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<tr>
<td>petawur</td>
<td>quickly</td>
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<td></td>
</tr>
<tr>
<td>kawayin</td>
<td>blacktail</td>
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</tbody>
</table>

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**Grammatical Note:** Vehicles always seem to be feminine in gender. Spare parts are usually feminine in gender. However, when people refer to some part of a specific vehicle, the part takes the neuter gender, just as body parts are neuter.

---

Menkawul toli nyingangkurrul ngurkajil kawayin winyangkili.
I like your car even if it is small.

Menkawul toli ngurkajil nyingangkurrul, nyilamurunke.
I like your car, I'll keep it.

Ngelel petawul yakengel warangkan nyijina ngurkajil.
This car is slow; the other car is fast.

Marrama wijj nyerne.
It (the car) goes fast.

Tali yakengel partungel ylikuwurrul.
That other car behind us is no good.

Tali partun nyijine kal nyilawurrunke ylikuwurrul.
That car travelling behind is not running well, I'm leaving it behind.
Kapa naniningiyi ngurmgorul?
What did you do to your car?

Ngelel ngurmgorikali teperr nyanuwart.
The car is broken.

Nguwangarnal ngurmgorikirem tam.
The car's motor is broken.

Yilkuwuru wanama tanyja nyanuwart tamka wiyile.
The car has a flat tyre.

TanyJakpu nyuwarrenji nguwananyji thep nyimperrayangpe wayinikana tanyjak wanama.
The tyre is going down. Maybe they didn’t put the valve in properly and that’s why it has gone down.

Karinya menkawukpa juwimnha?
Can you fix it?

Nyingan papij janawurrun tal ngurmgorkirrem.
You’ve cooked the engine.

Kawaylin mengerr yarrayaja.
Oh well, we’ll have to push it.

Tam wijkengari nyimperramenpe yilkuwurul, yilkuwurum nak perrayi.
The car is sick; it has a flat battery.

Ngurianyalin yampirrajapiri tam wurum ngurmgorkirrepurru.
We need to put some more oil into the engine.

Tal ngurmgorkirrel nyimuk nyimperrayiT yilak nyanakawun.
They drowned the car in the creek.

Nguwang tam yarrilyan kawamekili yake nhempat yarrewun! Kat yampirruwurrupja perremka pamarne!
Look out! Don’t go on that blacksoil. We’ll get bogged. We must leave this track.

KiriJ wanyiIt nguwanawa wiJ yanrim.
The car is broken down, we won’t go any further.

KiriJ wanyiIt, nguwanawa wiJ nyimpim. Tampi pemperulupengarringlyi peGai nguwangarnal kiriJ wanyiIt.
The car won’t go any further. It has run out of petrol.
We can’t go any further, the car has run out of petrol.

Is there any rope we can pull it with?

Take me to the pub. (Speaking to one person).

You take us two to the shop to buy food. (Speaking to one person).

You lot take us to Halls Creek.

Leave us two right here. (Speaking to one person).

You lot wait here for us.

Can you take me home? I’ve got food. Please, my beautiful kangka.

You write that letter and send it to the bosses, then they’ll send us money for a new four-wheel drive.
Loving and liking, and feeling good about things is often expressed in terms of a good feeling in the belly. If you like someone they give you a good feeling in the belly. You will notice many references to jaam (belly).

When you are fond of someone you might say:

**Warta niyinhangu.**
I like you/I love you.

**Menkawunngu menkawuk yinamenha jaamphiri.**
I like you/I love you. (lit: you make me feel good in the belly).

**Nyungkayannga ke jaamphiri numurunhungu.**
I like you/I love you. (lit: I have you, I feel good in the belly).

**Ngakenyngu ngunga.**
You are my darling.

**Marra yitja pakukhrem.**
Let's (you and I) go sleep together.

**Note:** Sometimes people say this in a very matter-of-fact way, almost like a funny greeting.
When you are talking about a woman you are fond of you might say:

Muru nyiliyinke.
I love her.
I like her.

Ngumul menkawuk ngenamenya jaam.
I like her. (lit: She pleases me).

If there is more than one woman you are fond of you might say:

Ngurruma jalungurum werlemene ngenamenja menkawuk ngemperramenpe jaam.
I like those pretty young girls. (lit: Those girls please my belly).

When you are talking about a man you are fond of you might say:

Warta nlynke.
I love him.
I like him.

Ngurriny menkawuk ngenamenji jaam.
I like him. (lit: He pleases me).

If there is more than one attractive man you might say:

Tekkala puma ngurrunti jalungurum jiylem menkawuk ngemperramenpe jaam.
Look over there, I like those handsome men. (lit: those men please my belly).

Tal jalungumul werlemene muru nyilamenke mirimpint nyilamu rilunke tulipun.
I really love that pretty girl, she is in my heart.

Jumanykarra ngaknyel ngumpameli timpukatei munkukateli.
My girlfriend has a lovely figure (lit: nice legs and backside).

Tiyana jumanykarra yaliyje ngenamenya.
The girl over there is so beautiful she makes me weak.

Tiyana jumanykarra nyartanya thatkari ngingijin munkukaliny.
The guy standing over there is said and he has a nice backside.
When you are talking about someone else who is in love you might say:

Yangelanyi tawungpungarti nyinyanteningi ngarrkalen.
He must be in love. (lit: He must have some woman in his heart).

Pinaruwurununga kapakirrel, yangimanyi tawungpungarti
nginjintengyil kiningen.
I don’t know what’s wrong with her, she must be in love. (lit: She
must have some man in her heart).

Kiningen nyumurunji lanya wangaawu ngeme lingalingangart
nyimenji.
He’s lovesick. (lit: He’s got her in his heart, he’s going mad from
thinking about her).

Ngalimpuru yilkuwuru ngeme tulupmka.
He’s lovesick. (lit: He’s sick in the heart from women).

Jyllempuru yilkuwuru nyeme tulupmka.
She’s lovesick. (lit: She’s sick in the heart from men).

Kakampi yilkuwuriny ngarrkalenpi yilkin tang nginiwart mulumu
ngeme nguingakalanguyu.
Poor thing, he’s got a broken heart because of his girlfriend.

Maru nyimenji ngwan nguingakalanguyu ngarayi yyanuwn
jumanykarra yakengela.
He’s in love; not with his wife, he found another pretty girl.

Warla ngilywina ngwan nguingakanyrunugu yakengly
jyllinya ngarayi ngihiluwna.
She’s in love; not with her husband, she found another man.

Ngilywinya wangala ngeme nguingangungangart ngeme.
He’s crazy going around flirting like that.

When relationships break down you might say:

Yilkuwurunungu nguwan tawung nemenhangu.
You’re horrible, I don’t trust you.

You’re horrible, I don’t like you.

Tawung nanemangu nguwan ketengen.
I loved/believed/trusted you, but now I don’t.

Kiri nganwurumija kat nimlkwuruphungu.
You and I are finished, I’m leaving you.
If you have an admirer, a friend might want to let you know about him/her.

Ngaienta kulukulu nyemengu jumanykarranggu.
She likes you, she thinks you are handsome.

Ngurriny kulukulu ngemengu jumanykarranggu.
He likes you, he thinks you are beautiful.

Kulukulu nyemengu tekkarra nemenhangal.
She’s giving you the eye.

Kulukulu ngemengu tekkarra nemenjini.
He’s giving you the eye.

Tala yuwar wurinyungu.
She’s hot for you.

Nginyinyi yuwar wuranjingungu.
He’s hot for you.

Miyawungungu, wurung juwimnha jumanykarral tala.
You are good with the girls, you’ll catch that pretty girl.

Miyawungu, wurung juwimnha jumanykarrany tany.
You are good with men, you’ll catch that spunky guy.

Ngurrul miyawul.
That woman over there is a seductress.
That woman over there is good at getting men.

Ngurruny miyawiny.
That man over there is a womanizer.
That man over there is a ladies man.
Thamanyi ngakenyi wethet penayitja jangatam.
My cousin had a baby.
Jangatam negele wethet penayit.
She had a baby.
Thuwurra penamanya?
What did she have?
Ngalima ngiyi nyanemanya?
Did she have a girl?

Ngiyi, ngalii.
Yes, she had a little girl (lit: a woman).
Marlimpal nyanemanya.
She had a baby girl.
Jiyilinyma nginimanya?
Did she have a little boy?
Ngiyi, jiyiliny.
Yes, a little boy (lit: a man).
Marlimpany nginimanya.
She had a baby boy.
### BEING BORN

<table>
<thead>
<tr>
<th>GIRLS</th>
<th>BOYS</th>
</tr>
</thead>
<tbody>
<tr>
<td>nyimpilawul</td>
<td>nyimpilawuny</td>
</tr>
<tr>
<td>baby girl</td>
<td>baby boy</td>
</tr>
<tr>
<td>jangatal</td>
<td>jangatany</td>
</tr>
<tr>
<td>little girl</td>
<td>little boy</td>
</tr>
<tr>
<td>marlimpal</td>
<td>marlimpany</td>
</tr>
<tr>
<td>new born baby girl</td>
<td>new born baby boy</td>
</tr>
<tr>
<td>(lit: feminine one covered in algae/slime)</td>
<td>(lit: masculine one covered in algae/slime)</td>
</tr>
<tr>
<td>wanyakuwarral kurntukai</td>
<td>wanyakaarrany kurntukany</td>
</tr>
<tr>
<td>little girl</td>
<td>little boy</td>
</tr>
<tr>
<td>winyangkaarral kananypel</td>
<td>winyangkaarrany karielpuny</td>
</tr>
<tr>
<td>baby girl</td>
<td>baby boy</td>
</tr>
<tr>
<td>(lit: a little one (feminine) with a digging stick)</td>
<td>(lit: little one (masculine) with a spear)</td>
</tr>
<tr>
<td>nawarral kirlpali</td>
<td>nawarrany kirlpany</td>
</tr>
<tr>
<td>a little girl of about three or four years of age</td>
<td>a little boy of about three or four years of age</td>
</tr>
<tr>
<td>(lit: a big one (feminine) who can walk)</td>
<td>(lit: a big one (masculine) who can walk)</td>
</tr>
<tr>
<td>kurnawul</td>
<td>junguliny</td>
</tr>
<tr>
<td>a little girl of about six or seven years of age</td>
<td>a little boy of about six or seven years of age</td>
</tr>
<tr>
<td>wertlemenei</td>
<td>purnangkiliny wanyjiliny</td>
</tr>
<tr>
<td>a young teenage girl</td>
<td>a young teenage boy</td>
</tr>
</tbody>
</table>

Karjumprany nginiwartja.
A baby boy was born.

Kananypel nyanuwartja.
A baby girl was born.

Kaya nyanuwartja?
Where was she born?

Wuspiyale Wallakijin nyanuwartja.
She was born in the hospital in Halls Creek.
Kayi nanuwarti nyingan?
Where were you born?

Ngayin ngenawarti ke warlarrin
ngamungamungun.
I was born under a white gum tree a long time ago.

Jirrayammaningi lampi winyanyangkempi
tany marilimpany?
Are the other kids good with the newborn baby?

Ngiiyi, jirrayamkiili. Puruj kurriyinpe puny
ngurriinpe wantawantaj ngurrunenpe
ngurriinpu panyjale.
Yes, they are alright. They play with him, they
kiss him, they carry him around and they put
him down on the blanket.

Mungurrua pirlirriyanpenenguwa tany
marilimpany?
Are they jealous of that little boy?

Nguwan, melakawuya wantawantaj
ngurrunenpe waj pirringirriyan wantajkirrempi.
No, they all take it in turns carrying him around.

Tany wanyakuwarrany paampaampuny.
That little baby is fat.

Nawarraru wumenji kumtukany tany.
He’s getting big.

Winyangkil tal kumtukai nawarraru nyilja,
marrama kerampal, kiiwanyij nyimpim.
That little girl is getting bigger; she’s already
crawling, she might be walking soon.
Who does the baby look like?

Yangurrapiri penamanya mirrgeompi?
Who does she look like? (lit: Who did she get that face from?)

Mirmgem tal kurakaingiyi penamanya.
She looks like her mother. (lit: She got her face from her mother).

Ngapukanyi mirmgem tal penamanyani.
She looks like her father. (lit: She has the face of her father).

Yangurrapiri penamanyji mirmgempi?
Who does he look like?

Penamanyingiyi mirmgem kurakai winyangkiny.
He looks like his mother. (lit: He got his face from his mother).

Mirmgem penamanyji ngapukanynlingi.
He looks like his father. (lit: He got his face from his father).

Tumukaliny nginyinyi kurakaingiya penamanyji.
He’s got a lot of hair; he got it from his mother.

Tumupawuriny ngapukany penamanyjini tumum.
He’s got no hair; he takes after his father.

Asking about someone’s age in Kija is difficult since traditionally Kija people only had numbers from one to three. Beyond that people spoke of many or a lot. Many older people don’t know their ages as few records were kept of the births of Aboriginal babies. It is possible to ask the age of young children especially if they are three years old or less, by asking when they were born. Kija expresses months in terms of moons and years in terms of rains (wet seasons).

TALKING ABOUT AGE

 demanded, beyond childbearing. Names are always personal and

VOCABULARY

jatam(pl) ............................................ rains, years
jawurranye/karnkim ................... moons, month(s)
kayikana ............................................ when?
lirrawuku ........................................... one
pangariny/pangarinywirirny/majarrim ............ two
menkem/ menkempe ......................... three
Kayikanangiyiwa nyanuwartja ngelel?
When was she born?
Jirawukumngiya jatam perrema yarunyaangampiri.
She is one year old.
Yarunyaangampiri majamimingiyiwa jatam ngelel.
She is two years old.
Nyanuwartjangari yakengempiri merkempe kamidm.
She was born three months ago.

Piri plyanyhanungu wankampe kerrikerri juwijiha pipa pumanha.
Come back here for him when you’ve finished working and pick him up.

Memtam yinilyinhungu nentemkenungu tam nuntakeni jaanim nakajam.
Give me some money. I want to get a nappy.
I can put on this little boy.

Piyany wuraj nyunykala puma.
Come here and blow your nose.
**Vocabulary**

<table>
<thead>
<tr>
<th>Hotkannu</th>
<th>smash with something (cow)</th>
<th>(k): ill-</th>
<th>ugly, horrible, yuk</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kangkerke</td>
<td>make someone angry (cow)</td>
<td>Maj</td>
<td>touch, feel (cow)</td>
</tr>
<tr>
<td>Mungur-/temtem</td>
<td>jealous someone, be jealous (cow)</td>
<td>Penye</td>
<td>hit with hand (cow)</td>
</tr>
<tr>
<td>Tawarr</td>
<td>hit someone (cow)</td>
<td>Thet/thetpany</td>
<td>hit, kill (cow)</td>
</tr>
<tr>
<td>Wali</td>
<td>put the hard word on someone (cow)</td>
<td>Wangkarke</td>
<td>make someone tired, wear someone down (cow)</td>
</tr>
</tbody>
</table>

**Cultural Notes:**
Jealousing (from the Kriol jelajim) is to give someone a hard time through jealousy. This may include threats, intimidation, verbal abuse or even violence. Jealousing therefore is more than merely being jealous of someone or something. The implication is that the jealouser is going to do something about it so you had better watch out!

A humbug (as used in the Kimberley) is a person who is persistently annoying or provoking, a pain in the neck. To humbug someone is to hassle them or wear them down until you get what you desire from them. You might humbug somebody for money, a lift, a drink, tobacco, sex or even a fight.

**Humbug**

Wangkarke yinamenha.
You're exhausting me.

Nak pylarr/
Shut up and go away!

Nguwan nimpiyanhangake.
Don't humbug me.

Yalijke yinamenha.
You are making me tired.

Marra pylarr/
Go away!

Nyingan kangkerke yinamenha.
You make me angry.

Kangkerke jtemenha.
You make him/her angry.

Nyingan ylikuwurukpi yinamenha woonalakpi yinamenha.
You drive me mad.

Kat yintuwurrup ngaytwarenya!
Kat yintuwurrup ngaytwanyha!
Leave me alone!
Nguwan maj yinpimnha.
Don’t touch me.

Nyangangkurum karalpe marlam penamurlunha.
You keep your hands to yourself.

Nguwan waijji yinperia, nyungkayapannu.
Don’t put the hard word on me, you are alright, you’ve already got someone.

Temtem ngeme.
Mungurr ngeme.
He’s jealous.

Temtem nyemengake.
She’s jealousing me.

Temtem nyemengake jarrakngari ngenamningki.
She’s jealousing me for talking to you.

Nguriny mungurr ngenamenjinungkuwa nyingannungkuwa.
He’s jealousing me because of you.

Nguriny ngumur i ngemiyinji nyingannungkuwa.
He’s jealousing me because of you. (He’s speaking about me behind my back.)

Ngeel mungurr ngenamenya nyingannungkuwa.
She’s jealousing me because of you.

Yurul Tanyanignk jiyiiny mungurr nemenjningi nguungakainguyu jarrakkari nemengiyi.
Look out! That bloke is jealousing you for talking to his girlfriend.

Tanya temtem ngemenguyu lingalinga ngeme nyitjawanyjiningi yakenginy jiyliny.
He’s jealous of her because he thinks she’s going around with another man.

Nguwan jaampirri yinpimnha nguwanijyan.
Stop jealousing me. (lit: Stop getting me with your belly.)

Ngayiwarriny ngenanke.
Ngayiwanthya ngenanke.
I’m minding my own business. (lit: I’m staying by myself.)

* See Cultural Note Chapter 1
**FIGHTING**

Marrama thetpany niwike.
I’ll beat him.

Nginpiljwanyji.
He might hit me.

Tawarr nginpilj.
He will hit me.

Penyek piyi mirmgem!
Punch his/her face in!

Jalmurk nimpiyinhangu.
I’ll smash you.

Ngankerre jalmurk nimpiyinhangu.
I’ll smash your jaw.

Marrama kat paruwwurumilikjul
You two, break it up!

Yangurra tawarr nimperraylihparru?
Who hit you?

**INSULTS**

Jikilinngu yilkuwurmungu.
You’re horrible.

Ngwan tek ninamangke wayinjarrany jikilinngu.
I’ve never seen a man as ugly as you.

Ngwan tek nyilamangke wayinjai yilkuwurmungu juwarnjai.
I’ve never seen a woman as ugly as you.

Nyingan ngaritpen nita nhuwlungu!
You stink!

Nyingan ngalipanhaawunngu.
You’re a liar.

Yakum neme ngaritpa neme.
You’re speaking rubbish.

You’re lying.

Yilkuwurmungu kungkulum!
Idiot!

Wangala neme.
Wangalangngu.
You’re mad.
He died.

He's gone and left us.

He was the last one of that family.

She died.

I'm sorry to hear that your daughter passed away.

Poor thing, I feel sorry for her.

Poor thing, I feel sorry for him.

She died and left me behind; I look around for her but she's gone. (I miss her.)
I look around for him but he’s gone.
I miss him.

I miss him.

She had a car accident.

She killed herself.

Where are they going to bury her?
Marra thet janewarenga ngalewanyfha. She killed herself.

When is her funeral?
Thet kiniwarengi nhawuwanyfha. He killed himself.
Kaminya ngarkalem?
Have you any money?

Ngarkalem pi junamurunhama?
Have you got any money?

Ngarrwalum waj tunpemkeningki.
Kerak waj tunpemkeningki.
I’ll give you some later on.

Junamurunhama kaminya ngarkalem kapungerake?
How much money have you got?

Yintiyinha ngarkalem.
Ngarkalem waj pemengirl.
Give me money.

Wamarram wajkari nunayitkeningki nguwanawaj junayithangirl.
Ngamungum wajngari nunayitkeningki nguwan piir yinayitha kanaram.
I gave you money before and you haven’t given it back again.

Nguwangamanngake kirir yinamanha.
I’ve got nothing, you’ve cleaned me out.

Vocabulary

kapungerek(a) how much?
yintiyinha give me
kanaram notes, cheques
merikam coins, change, loose notes
memtam notes
ngaarrreem money, coins
ngarkalem money, coins
kunak change, exchange (cow)
waj give (cow)
Cash this cheque. (lit: Take this cheque/large note and exchange it for individual notes).

Go over there, cash my cheque and then bring me back the money.

How much do I owe you?

How much does this cost?

- Nawarram ngankalem nguwan wanyakim. It's too expensive.
- Nawarram perrem kirijpu pilpinimpeyarre ngankalem. It's expensive, it will take all our money.
- Kirijpe tam ngankalem Nawarranhawum. It's always expensive.
- Kaminya yokengaram jawungurum menkawumma kaminya? Is there anything on special?

Pay Joe Bloggs

THE SUM OF thirty dollars

COMMONWEALTH BANK WA

[Signature] [Signature]

$30.00
People will tell you that Kija is a difficult language to learn. While in some ways this is true, a little understanding about how Kija puts words together will enable you to say many things. This section has been included to assist learners to come up with new phrases and sentences of their own.

**Masculine, Feminine, Neuter and Plural**

In English there are some words such as *prince, father,* and *stallion* that talk about males so are clearly masculine. Other words such as *princess, mother* and *mare* talk about females so are clearly feminine. Other words such as *person* and *horse* are neither masculine nor feminine. We call them neuter. That is, we can’t tell whether the person or the horse in question is male or female. When we say a word is masculine, feminine or neuter we are talking about the **gender** of the word. In English only a few words have masculine and feminine genders. By contrast, most words in Kija have gender distinctions.

Words that name things such as *rocks, flowers* and *trees* are called **nouns.** The names for abstract concepts such as *hope, love* and *hunger* and the names for imaginary or mystical things such as *devils* and *spirits* are also nouns. In Kija all nouns have gender, that is to say they are either masculine, feminine or neuter. Nouns such as *jiyiliny* (*man*) and *nyakanyji* (*uncle*) are clearly referring to males and are hence masculine in gender. Nouns such as *ngall* (*woman*) and *kawangel* (*aunt*) are clearly referring to females and are hence feminine in gender. Things that are not obviously male or female still have a gender but you have to learn the gender for each word, eg. the *Fork-tailed Kite kanjaljji* is masculine and the *echidna kemanyjel* is feminine.

Gender in Kija is shown by **suffixes** in much the same way as in English where the -ess on the end of *princess* tells us the word is feminine.

Words such as *red, hungry* and *dangerous* describe a noun or give extra information about a noun. These words are called **adjectives.** In Kija, adjectives have the same gender as the nouns they describe (they agree with the noun).
Words like *this* and *that* are called demonstratives. Like adjectives, Kija demonstratives agree in gender with the noun to which they refer.

Here is an example of gender in a sentence showing how a demonstrative, an adjective and a noun all agree.

\[
\text{Nginyjiny \quad jarpuruny \quad jiyiliny.}
\]
\[
\text{this (dem)(m) \quad blind (adj)(m) \quad man (noun)(m)}
\]
\[
\text{This man is blind.}
\]

Adjectives and nouns do not have to be in any special order relative to each other. They don’t even have to be next to each other as they do in English.

\[
\text{Jyiiliny \quad partari \quad nginiwarji \quad jarpuruny.}
\]
\[
\text{man (noun)(m) \quad fall down \quad he fell \quad blind (adj)(m)}
\]
\[
\text{The blind man fell down.}
\]

Kija has three genders: masculine, feminine and neuter. Suffixes attached to the ends of nouns to show their gender. Because adjectives agree in gender with the nouns they describe, they take the same gender suffix. Most nouns and adjectives end in a vowel (ə, ø, i, u). Those that are masculine take the -ny suffix. Those that are feminine take the -l suffix. Those that are neuter take the -m suffix.

<table>
<thead>
<tr>
<th><strong>MASCULINE</strong></th>
<th><strong>FEMININE</strong></th>
<th><strong>NEUTER</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>jyiil-ny</td>
<td>ngali-l</td>
<td>marla-m</td>
</tr>
<tr>
<td>man (noun)-m</td>
<td>woman (noun)-l</td>
<td>hand (noun)-n</td>
</tr>
<tr>
<td>man</td>
<td>woman</td>
<td>hand</td>
</tr>
<tr>
<td>jyiil-ny yartepa-ny</td>
<td>ngali-l yartepa-l</td>
<td>marla-m nawarra-m</td>
</tr>
<tr>
<td>man (noun)-m intelligent (adj)-m</td>
<td>woman (noun)-l intelligent (adj)-l</td>
<td>hand (noun)-n large (adj)-n</td>
</tr>
<tr>
<td>intelligent man</td>
<td>intelligent woman</td>
<td>large hand</td>
</tr>
<tr>
<td>jula-ny warlwu-ny</td>
<td>ngurmgurrkire-l wili kale-l</td>
<td>wupunge-m mayi-m</td>
</tr>
<tr>
<td>dog (noun)-m aggressive (adj)-m</td>
<td>car (noun)-l good runner (adj)-l</td>
<td>cooked (adj)-n food (noun)-n</td>
</tr>
<tr>
<td>aggressive male dog</td>
<td>fast car</td>
<td>cooked food</td>
</tr>
</tbody>
</table>
Some nouns and adjectives end in a consonant (j, k, l, ly, m, n, ng, nh, ny, p, r, rl, m, rt, t, th, w, y). Suffixes are usually added to show the gender. Those that are masculine take -ji, those that are feminine take -el or -it.

<table>
<thead>
<tr>
<th><strong>M A S C U L I N E</strong></th>
<th><strong>F E M I N I N E</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>kanjal-ji</td>
<td>kultany-kultany-el</td>
</tr>
<tr>
<td>fork-tailed kite (noun)-m</td>
<td>Northern Rosella (noun)-f</td>
</tr>
<tr>
<td>fork-tailed kite</td>
<td>Northern Rosella</td>
</tr>
<tr>
<td>thamany-ji</td>
<td>thamany-il</td>
</tr>
<tr>
<td>grandfather¹/cousin (noun)-m</td>
<td>mother’s father’s sister/cousin (noun)-f</td>
</tr>
<tr>
<td>maternal grandfather, male cousin¹</td>
<td>mother’s father’s sister, female cousin¹</td>
</tr>
<tr>
<td>Tangken-ji</td>
<td>Maakaret-el</td>
</tr>
<tr>
<td>Duncan (noun)-m</td>
<td>Margaret (noun)-f</td>
</tr>
<tr>
<td>Duncan</td>
<td>Margaret</td>
</tr>
</tbody>
</table>

The situation is a little more complicated for neuter nouns and adjectives that end in consonants. Those that end in l sounds (l, ly and r) and r sounds (r and rl) take the suffix -e.

| tiny-jil-e             | yanerr-e            | ngankerr-e          |
| navel (noun)-n         | finger nail (noun)-n | jaw (noun)-n        |
| navel                  | finger nail         | jaw                 |

Neuter nouns and adjectives that end in any of the other consonants (j, k, m, n, ng, nh, ny, p, m, rt, t, th, w or y) take the suffix -pe or -pu³.

| kawum-pe               | karaj-pe            | yinglhy-pe          |
| ash (noun)-n           | body (noun)-n       | name (noun)-n       |
| ash                    | body                | name                |

¹ The suffixes -il and -el are interchangeable. Either form can be found on some words.
² See Table of Kin Terms.
³ The suffixes -pe and -pu are interchangeable. Either form can be found on some words.
Remember that adjectives agree in gender with the nouns they describe and they take the appropriate suffix for the same gender. When a noun ends in a consonant and an adjective ends in a vowel (or vice versa) they still agree in gender although they take different endings.

<table>
<thead>
<tr>
<th>Adjective</th>
<th>Noun</th>
<th>Gender Suffix</th>
</tr>
</thead>
<tbody>
<tr>
<td>yampil-ji</td>
<td>slow</td>
<td>-ny (m) / -j (f)</td>
</tr>
<tr>
<td>marluka-ny</td>
<td>old man</td>
<td>-ny (m) / -j (f)</td>
</tr>
<tr>
<td>ngakeny-el</td>
<td>my</td>
<td>-el (m) / -i (f)</td>
</tr>
<tr>
<td>jalaal-i</td>
<td>friend</td>
<td>-el (m) / -i (f)</td>
</tr>
<tr>
<td>panan-pe</td>
<td>road</td>
<td>-m (vowel) / -e (consonant)</td>
</tr>
<tr>
<td>meraangam-m</td>
<td>long</td>
<td>-m (vowel) / -e (consonant)</td>
</tr>
<tr>
<td>kerewui-e</td>
<td>egg</td>
<td>-m (vowel) / -e (consonant)</td>
</tr>
<tr>
<td>nawarra-m</td>
<td>big</td>
<td>-m (vowel) / -e (consonant)</td>
</tr>
</tbody>
</table>

So we have three gender suffixes each of which has different forms depending on the ending of the word. Thus:

- The masculine suffix is -ny after a vowel and -j after a consonant;
- The feminine suffix is -f after a vowel and either -el or -i after a consonant;
- The neuter/plural suffix is -m after a vowel, -e after / sounds (l, ly and r) and r sounds (r and rr) and either -pe or -pu after other consonants.

We call this last suffix (-m/-e/-pe/-pu) neuter/plural because nouns and adjectives which are plural (more than one) also take this suffix.
NEUTER AND PLURAL

Neuter nouns all take the neuter/plural gender suffix. All body parts are neuter.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>jaa-m</td>
<td>murlu-m</td>
</tr>
<tr>
<td>keralpa-m</td>
<td>karaj-pe</td>
</tr>
<tr>
<td>tinjil-e</td>
<td>navel</td>
</tr>
</tbody>
</table>

Body parts are not the only nouns that are neuter. Non-countable nouns such as water, milk, tea and tobacco are also neuter. Most non-countable nouns are nouns that in English can go with the word some eg. some water or some milk.

kunma-m ............. water, beer, wine
natiijja-m ............ tea
kawum-pe ............. ash

Plural (more than one) nouns and adjectives take exactly the same suffix: -m after a vowel, -e after l and r sounds and -pe or -pu after other consonants. This happens regardless of their gender in the singular.

Some nouns are reduplicated (doubled) or partly reduplicated in the plural (more than two) and take the neuter/plural suffix as well.
Something to watch out for:

The gender suffix is often dropped when Kija words are borrowed into Kriol or English.

Have you got any ngunyju?
Have you got any tobacco?

The same word in the equivalent Kija sentence would normally take the neuter/plural suffix -m.

Kaminya ngunyju-m?
Is there any tobacco?
Have you got any tobacco?

It is important to realise this because if you ask someone (in English or Kriol) for the Kija name for something, the answer may well be lacking the appropriate gender suffix.

For tobacco, we say ngunyju.

**Some easy sentences**

Having understood nouns and adjectives you can easily make short sentences. In Kija, an adjective with its gender suffix and a demonstrative can be a full sentence.

Ngele! kuminya-l.
this (f) hungry (adj)-f
She is hungry.

Nginyjiny nawarra-ny.
this (m) big (adj)-m
He is big.
This is how you can use any adjective or noun to talk about yourself:

Ngayin  jirraya-n-nga.
I'm alright.

Ngayin  kuminya-n-ngake.
I'm hungry.

Ngayin  jilyil-n-nga.
I'm a man.

These sentences have been made by adding -n⁷ (which replaces the gender suffix) plus -nga which, in this case, means I am. There is also a long form of -nga which is -ngake. Both forms are correct. In fact it is not even necessary to use Ngayin (I). One word with its suffix-es carries the whole meaning.

Jirraya-n-nga.
I am alright.

If you want to say something about the person you are speaking to, instead of -nga or -ngake after the -n, put -ngu or -ngungu which, in this kind of sentence, mean you are. The next two sentences have the same meaning:

Nyingan  menkawu-n-ngu.
You (1) are good (adj)-N-you (1)
You are good.

Menkawu-n-ngu.
good (adj)-N-you (1)
You are good.

⁷ The suffix -n is the stative suffix. It contributes no meaning to the word. It merely replaces the gender suffix and allows the clitics to attach.
If you want to talk about you and I, you need to put -yayl after the -n. In this case, -yayl means you and I are.

Jirraya-n-yayl.
alright (adj)-N-you and I are
You and I are alright.

The elements -yayl, -nga and -ngu are not really full words. They must attach to other Kija words to tell who is being referred to. Linguists call these pronoun clitics.

<table>
<thead>
<tr>
<th>PRONOUN CLITIC</th>
<th>PERSON THE CLITIC REFERS TO</th>
</tr>
</thead>
<tbody>
<tr>
<td>-nga/-ngake</td>
<td>me</td>
</tr>
<tr>
<td>-yayl</td>
<td>me and you</td>
</tr>
<tr>
<td>-yuwu/-yuwuru</td>
<td>me and my mob (not including you)</td>
</tr>
<tr>
<td>-yarre</td>
<td>all of us (including you)</td>
</tr>
<tr>
<td>-ngu/-ngungu</td>
<td>you (just one)</td>
</tr>
<tr>
<td>-nungku/nungkuru</td>
<td>you lot (two or more)</td>
</tr>
</tbody>
</table>

Any adjective or noun can be turned into a statement by replacing the gender suffix with -n and then following it with one of the above clitics.

Kuminya-n-yarre.
hungry (adj)-N-all of us are
We are all hungry.

Yarpoap-n-ngungu.
intelligent (adj)-N-you (1) are
You are intelligent.

Nguwan wanyaki-n-yuwu.
not child (noun)-N-we (not including you) are
We are not children.

1 In other constructions these particular pronoun clitics tend to mean: for me, for me and you, for me and my mob, etc. For this reason they have been referred to as Benefactive Pronoun clitics (Kofod: 1996, p.69)
These statements can be turned into questions very easily. Simply put the question-forming -ma after the -n.

Kurninya-n- ngu. ➔ Kurninya-n- Ma- ngu?  
hungry (adj)-N-you (1) are  
You are hungry.  

Kurninya-n-nungku. ➔ Kurninya-n- Ma-nungku?  
hungry (adj)-N-you (more than 1) are  
You lot are hungry.  

The question-forming -ma can be used in a lot of places. Here are two more examples:

Nginyjiny ngakenyji ➔ Nginyjiny- Ma ngakenyji?  
this my ngakenyji  
This is mine.  

Ngiyi ➔ Ngiyi- Ma?  
yes/right  
That's right.  

VERBS

Take the English sentence: The man went to the east. The word went is a verb. Verbs can be thought of as action or doing words. Learners of Kija may have heard that the verbs are very complicated. While this is true you should not be put off. By learning just a little about verbs you will quickly recognise what actions people are talking about. However, more study will be needed to understand who is doing the action.

In Kija the above sentence would look like this:

Jiyiliny nginijin ngelakurluff.  
man he went to the east  
The man went to the east.

This verb is called an inflecting verb because it changes (inflects) according to who is involved and when the event takes place. It carries the information about the gender of
those participating in the action. *Nginiyin* (he went) tells us that the person was male. It also tells us about the timing of the event. *Nginiyin* tells us that the action has already taken place—that he already went.

Here are nine forms of the verb *to go* showing how it changes (inflects) depending on who is going and when they go.

<table>
<thead>
<tr>
<th>Past Action</th>
<th>Present Action</th>
<th>Future Action</th>
</tr>
</thead>
<tbody>
<tr>
<td>he</td>
<td>nginiyin</td>
<td>ngiwiyan</td>
</tr>
<tr>
<td></td>
<td>he went</td>
<td>he will go</td>
</tr>
<tr>
<td>I</td>
<td>ngenayin</td>
<td>nginartike</td>
</tr>
<tr>
<td></td>
<td>I went</td>
<td>I will go</td>
</tr>
<tr>
<td>she</td>
<td>nyaniyinya</td>
<td>nyitja</td>
</tr>
<tr>
<td></td>
<td>she went</td>
<td>she will go</td>
</tr>
</tbody>
</table>

The inflecting verb changes to agree with the gender of the nouns in the sentence. In this way the verb tells you who is doing the action and sometimes to whom it is being done. Note that in the next two sentences *hand* takes the neuter/plural suffix because it is a body part.

*Jiyil-ny nyanemurlaartji marlam ngulingaka-l.*

*The man held his wife's hand.*

*Ngall-i ngumurlunya marlam ngulingaka-ny.*

*The woman holds her husband's hand.*

Take the English sentence: *The man ran to the east.* The equivalent sentence in Kija looks like this:

*Jiyiliny wiji nginiyin ngelakurlurr.*

*The man ran to the east.*
In the Kija sentence the verb consists of two parts: *wiji* (run) and *nginilyin* (he went). The first part *wiji* is a *coverb* and the second part *nginilyin* is the *inflecting verb*. Note that it is the same inflecting verb as in the first example. The coverb, *wiji*, tells you what the action is (e.g. *running*). Meanwhile the inflecting verb *nginilyin* (he went) tells us that the person was male and that the action has already taken place—that he already ran. Two-part verbs like this consist of a coverb followed by the inflecting verb. We call them *complex verbs*. One-part verbs like *nginilyin* in the first example are sometimes called *simple verbs* because they consist of just the inflecting verb and have no coverb.

A sentence with a simple verb:

\[
\text{Nhawun penamanyji kumgam.} \\
\text{He got some water.}
\]

A sentence with a complex verb:

\[
\text{Nhawun pip penamanyji kartakpu.} \\
\text{He picked up the billy can.}
\]

Here are nine forms of the complex verb to *run* showing how the inflecting verb (the second word) changes depending on who does the running and when it takes place. Notice that the coverb stays the same in all nine examples.

<table>
<thead>
<tr>
<th>Past Action</th>
<th>Present Action</th>
<th>Future Action</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>he</strong></td>
<td><em>wiji nginilyin</em></td>
<td><em>wiji ngitji</em></td>
</tr>
<tr>
<td></td>
<td><em>run</em></td>
<td><em>he goes</em></td>
</tr>
<tr>
<td></td>
<td><em>he ran</em></td>
<td><em>he runs</em></td>
</tr>
<tr>
<td><strong>I</strong></td>
<td><em>wiji ngenayin</em></td>
<td><em>wiji ngenartke</em></td>
</tr>
<tr>
<td></td>
<td><em>run</em></td>
<td><em>I go</em></td>
</tr>
<tr>
<td></td>
<td><em>I ran</em></td>
<td><em>I run</em></td>
</tr>
<tr>
<td><strong>she</strong></td>
<td><em>wiji nyanlyinya</em></td>
<td><em>wiji nylitja</em></td>
</tr>
<tr>
<td></td>
<td><em>run</em></td>
<td><em>she goes</em></td>
</tr>
<tr>
<td></td>
<td><em>she ran</em></td>
<td><em>she runs</em></td>
</tr>
</tbody>
</table>

A PHRASEBOOK OF THE KIJA LANGUAGE
Coverbs do not contain information about who is doing the action, when or to whom. The form of the coverb stays pretty much the same. For this reason, if you know a few coverbs you will often have a fair idea of what people are talking about. They are easy to learn.

Some useful coverbs to know:

- *jarrak* .................... speak
- *jang* .................... eat
- *waj* .................... give
- *kiri* .................... walk
- *kat* .................... leave someone/something
- *puruj* .................... play
- *kitrij* .................... finish

- *rangka* .................... listen, hear
- *ngurluk* .................... drink
- *pinarrik* .................... teach
- *wiji* .................... run
- *ngalipa* .................... tell lies
- *thet* .................... hit, kill

Most Kriol speakers who have a Kija background will know and use many of these words when speaking Kriol. This example is Kriol with two Kija coverbs.

*Tubala bin ngurlukbat, tubala bin thet mijelp.*

Two people were drinking and they started to hit each other.

Once you know a few coverbs, you should be able to pick them out in a Kija sentence even though you may not be able to understand the whole sentence. You should be able to work out that the next sentence (which is the Kija version of the above) has something to do with drinking and fighting.

*Ngurlukngari perraniyu thet perrawarenpiyu pangarinywarriny.*

Two people were drinking and they started to hit each other.

The coverb gives a more specific meaning to the general meaning of the inflecting verb. By learning just a few inflecting verbs you can say many more things by putting different coverbs in front of them. The inflecting verb *nginini* is used in the following six expressions:

- *nginini* .................... he said, he did (it)
- *rangka nginini* .................... he listened
Coverbs are often reduplicated (doubled). This usually means that the action was taking place over an extended period of time.

- jarrak ...................... talk → jarrakjarrak ....... be talking, be telling stories
- jang ...................... eat → jangjang ......... be eating

Some coverbs are only partly reduplicated.

- ngurluk ...................... drink → ngurlurluk ........ be drinking

**FAST SPEECH FORMS OF COMPLEX VERBS**

A change in the form of complex verbs occurs when Kija speakers talk quickly. If you don’t expect it you might not recognise the verb.

**Ex 1**

<table>
<thead>
<tr>
<th>Kija</th>
<th>Fast Speech</th>
<th>Kija</th>
</tr>
</thead>
<tbody>
<tr>
<td>tek nanemanhangu</td>
<td>I saw you (1)</td>
<td>tek nanemanhangu</td>
</tr>
<tr>
<td>jarrak nyerme</td>
<td>she speaks</td>
<td>jarrak jeme</td>
</tr>
<tr>
<td>puruj nginini</td>
<td>he played</td>
<td>puruj kinini</td>
</tr>
</tbody>
</table>

There are some simple rules that explain the change. It happens when inflecting verbs follow coverbs that end in a **stop consonant** (*p, j, t, th, k or r*). If the inflecting verb begins with **n, ny or ng** it changes to begin with **t, j or k** respectively. If you suspect that a Kija speaker...
has given you a fast speech form of a verb but you are not sure, ask them to repeat the verb slowly and they will probably give you the slow speech form.

**Note:** Some Kija speakers use the fast speech forms more than others.

The phrases in this book contain a mixture of fast speech and slow speech forms of complex verbs. This is because the phrases were recorded on audio tape from Kija speakers who used both forms.

### MAKING QUESTIONS

Statements with verbs can be made into questions by adding the question-forming -ma suffix to the inflecting verb in simple verbs and to the coverb in complex verbs.

- **Junanynha miyalem.**
  - you (1) brought it meat
  - You brought meat.
  
  **Junanynha-ma miyalem?**
  - you (1) brought it-qu meat
  - Did you bring meat?

- **Jang nanini.**
  - eat you (1) did it
  - You ate.
  
  **Jang-ma nanini?**
  - eat-qu you (1) did it
  - Did you eat?

When the coverb ends in a stop consonant (p, j, t, th, k or r) the form of the question-forming suffix is -pa.

- **Ngurluk nanini.**
  - drink you (1) did it
  - You drank.
  
  **Ngurluk-pa nanini?**
  - drink-qu you (1) did it
  - Did you drink?


—1996, *Introduction to Kija Grammar*, in possession of KLRC, Halls Creek, WA.


—1998, *Gender and Number in Jarragan Languages*, Paper presented to Top End Linguistic Circle, Darwin, NT.


These kin terms don’t translate directly into English so the most common ones are listed with their various meanings. There are terms of address (terms you use when you are talking to someone) and terms of reference (terms you use when you are talking about someone). Note that sometimes there are also differing terms for the same relationship depending on whether a male or female is speaking.

<table>
<thead>
<tr>
<th>ADDRESS TERM</th>
<th>REFERENCE TERM</th>
<th>RELATIONSHIP</th>
</tr>
</thead>
<tbody>
<tr>
<td>kurayi</td>
<td>kural</td>
<td>mother, mother’s sister</td>
</tr>
<tr>
<td>ngapu</td>
<td>ngapuny</td>
<td>father</td>
</tr>
<tr>
<td>ngapayi</td>
<td>ngapuny</td>
<td>sister, female cross-cousin (mother’s brother’s daughter, father’s sister’s daughter)</td>
</tr>
<tr>
<td>ngaji</td>
<td>ngajil</td>
<td>female straight-cousin (mother’s sister’s daughter, father’s brother’s daughter)</td>
</tr>
<tr>
<td>ngaji</td>
<td>ngajiny</td>
<td>brother, male cross-cousin (mother’s brother’s son, father’s sister’s son)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>male straight-cousin (mother’s sister’s son, father’s brother’s son)</td>
</tr>
<tr>
<td>pulungu</td>
<td>pulungul</td>
<td>older sister</td>
</tr>
<tr>
<td>pulungu</td>
<td>pulunguny</td>
<td>older brother</td>
</tr>
<tr>
<td>pariyi</td>
<td>pariyl</td>
<td>younger sister</td>
</tr>
<tr>
<td>pariyi</td>
<td>pariyny</td>
<td>younger brother</td>
</tr>
<tr>
<td>ngalanga/ngalayi</td>
<td>wikiny/ngalangangeny</td>
<td>son (when the mother is speaking)</td>
</tr>
<tr>
<td>ngapayi</td>
<td>wikiny</td>
<td>son (when the father is speaking)</td>
</tr>
<tr>
<td>ngalanga/ngalayi</td>
<td>wikil/ngalangangel</td>
<td>daughter (when the mother is speaking)</td>
</tr>
<tr>
<td>ngapayi</td>
<td>wikil/ngapul</td>
<td>daughter (when the father is speaking)</td>
</tr>
<tr>
<td>nyakayi</td>
<td>nyakany/nyakanyji</td>
<td>mother’s brother (uncle)</td>
</tr>
<tr>
<td>nyanyi</td>
<td>nyanyiny</td>
<td>mother’s brother (uncle)</td>
</tr>
<tr>
<td>karli</td>
<td>karliny</td>
<td>man’s sister’s son, woman’s brother’s son (nephew)</td>
</tr>
<tr>
<td>karli</td>
<td>karil</td>
<td>man’s sister’s daughter, woman’s brother’s daughter (niece)</td>
</tr>
<tr>
<td>kawayi, kamelany</td>
<td>kawangel, ngapul, kamelanyel</td>
<td>father’s sister (aunt), woman’s great-granddaughter</td>
</tr>
</tbody>
</table>

This table has been adapted from Kotod 1996, p.177 with permission.
<table>
<thead>
<tr>
<th>ADDRESS TERM</th>
<th>REFERENCE TERM</th>
<th>RELATIONSHIP</th>
</tr>
</thead>
<tbody>
<tr>
<td>kamelany</td>
<td>kamelanyji</td>
<td>woman’s great-grandson</td>
</tr>
<tr>
<td>kangkayi</td>
<td>kangkali</td>
<td>mother’s mother, mother’s mother’s sister, woman’s daughter’s daughter, man’s sister’s daughter’s daughter</td>
</tr>
<tr>
<td>kangkayi</td>
<td>kangkany</td>
<td>mother’s mother’s brother, woman’s daughter’s son, man’s sister’s daughter’s son</td>
</tr>
<tr>
<td>thamany</td>
<td>thamanyji</td>
<td>mother’s father, mother’s father’s brother, man’s daughter’s son, male cross-cousin (mother’s brother’s son, father’s sister’s son)</td>
</tr>
<tr>
<td>thamany</td>
<td>thamanyil</td>
<td>mother’s father’s sister, woman’s brother’s daughter’s daughter, female cross-cousin (mother’s brother’s daughter, father’s sister’s daughter)</td>
</tr>
<tr>
<td>ngawuji/ngawuju</td>
<td>ngawujil</td>
<td>father’s mother, father’s mother’s sister, woman’s son’s daughter</td>
</tr>
<tr>
<td>ngawuji/ngawuju</td>
<td>ngawujiny</td>
<td>woman’s son’s son</td>
</tr>
<tr>
<td>kelaaki</td>
<td>kelaakiny</td>
<td>father’s father, father’s father’s brother, man’s son’s son</td>
</tr>
<tr>
<td>kelaaki</td>
<td>kelaakil</td>
<td>father’s father’s sister, man’s son’s daughter</td>
</tr>
<tr>
<td>kurriji</td>
<td>kurrijil</td>
<td>woman’s mother-in-law, woman’s daughter-in-law, man’s nephew’s wife</td>
</tr>
<tr>
<td>kurriji</td>
<td>kurrijiny</td>
<td>woman’s mother-in-law’s brother</td>
</tr>
<tr>
<td>thampurrul</td>
<td>thampurrurry</td>
<td>man’s mother-in-law, man’s mother-in-law’s sister</td>
</tr>
<tr>
<td>lamparra</td>
<td>lamparrany</td>
<td>woman’s son-in-law, man’s mother-in-law’s brother</td>
</tr>
<tr>
<td>ngulnga/ngumpama</td>
<td>ngulngany/ngumparnany</td>
<td>husband, spouse’s brother</td>
</tr>
<tr>
<td>ngulnga/ngumpama</td>
<td>ngulngal/ngumparnal</td>
<td>wife, spouse’s sister</td>
</tr>
<tr>
<td>wartu</td>
<td>wartuny</td>
<td>brother-in-law</td>
</tr>
<tr>
<td>wartu</td>
<td>wartul</td>
<td>sister-in-law</td>
</tr>
<tr>
<td>permkali</td>
<td>permkaliny</td>
<td>husband of a kangkal</td>
</tr>
<tr>
<td>permkali</td>
<td>permkalil</td>
<td>kangkal’s husband’s sister</td>
</tr>
</tbody>
</table>
This is not an exhaustive list. It is made up of all the Kija words that appear in the listed phrases. The words ending in a hyphen are adjectives and nouns that take different gender endings. Endings in brackets are optional variants. Occasionally (as with the skin names) the bracketed forms are the gender endings.

*Fast Speech Form (see p.59).

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>jaakil</td>
<td>pregnant woman</td>
</tr>
<tr>
<td>jaam</td>
<td>belly, stomach</td>
</tr>
<tr>
<td>jaampirri</td>
<td>with the belly</td>
</tr>
<tr>
<td>jaampurru</td>
<td>for the belly</td>
</tr>
<tr>
<td>jaangari(ny)</td>
<td>man's skin name</td>
</tr>
<tr>
<td>jaanim</td>
<td>pubic covering, loincloth</td>
</tr>
<tr>
<td>jaawal</td>
<td>pregnant woman</td>
</tr>
<tr>
<td>jakarra(ny)</td>
<td>man's skin name</td>
</tr>
<tr>
<td>jalaji</td>
<td>friend</td>
</tr>
<tr>
<td>jalmurk</td>
<td>smash with something</td>
</tr>
<tr>
<td>jalmurk nimpiyinhangu</td>
<td>I'll smash you (1)</td>
</tr>
<tr>
<td>jalungurriny</td>
<td>handsome male</td>
</tr>
<tr>
<td>jalungurruru</td>
<td>beautiful, handsome</td>
</tr>
<tr>
<td>jampin(j)</td>
<td>man's skin name</td>
</tr>
<tr>
<td>janama(ny)</td>
<td>man's skin name</td>
</tr>
<tr>
<td>jang</td>
<td>eat (cov)</td>
</tr>
<tr>
<td>jang nginini</td>
<td>he/she ate</td>
</tr>
<tr>
<td>jang nimpirn</td>
<td>he/she will eat</td>
</tr>
<tr>
<td>jangala(ny)</td>
<td>man's skin name</td>
</tr>
<tr>
<td>jangata-</td>
<td>baby</td>
</tr>
<tr>
<td>jangjang</td>
<td>be eating (cov)</td>
</tr>
<tr>
<td>jangkirrem</td>
<td>for eating</td>
</tr>
<tr>
<td>jangkirriny</td>
<td>something (en) to eat</td>
</tr>
<tr>
<td>jangma nanini?</td>
<td>did you (1) eat?</td>
</tr>
<tr>
<td>jarlpurruny</td>
<td>blind man</td>
</tr>
<tr>
<td>jarrak</td>
<td>speak (cov)</td>
</tr>
<tr>
<td>jarrak kerne*</td>
<td>she speaks (jarrak nyerne)</td>
</tr>
<tr>
<td>jarrak perne</td>
<td>you (1) speak</td>
</tr>
<tr>
<td>jarrak ngerne</td>
<td>you (1) speak</td>
</tr>
<tr>
<td>jarrak ngenarmningki</td>
<td>I'm speaking to you (1)</td>
</tr>
<tr>
<td>jarrak nyerne</td>
<td>she speaks</td>
</tr>
<tr>
<td>jarrak parrerngingiri</td>
<td>you (2 or more) speak to me</td>
</tr>
<tr>
<td>jarrak perne</td>
<td>(you—1) speak</td>
</tr>
<tr>
<td>jarrak pernengirri</td>
<td>(you—1) speak to me, tell me!</td>
</tr>
<tr>
<td>jarrak terne*</td>
<td>you (1) speak (jarrak nyerne)</td>
</tr>
<tr>
<td>jarrakjalinya</td>
<td>speak again</td>
</tr>
<tr>
<td>jarrakjalinya pernengirri</td>
<td>(you—1) tell me again!, say it again to me!</td>
</tr>
<tr>
<td>jarrakjarrak</td>
<td>be speaking, be telling stories, be having a yarn (cov)</td>
</tr>
<tr>
<td>jarrakjarrak nginpirningki</td>
<td>I'm talking to you (1)</td>
</tr>
<tr>
<td>jarrakjalankara</td>
<td>(you—1) speak to me!</td>
</tr>
<tr>
<td>jarrakkala puma</td>
<td>(you—1) speak!</td>
</tr>
<tr>
<td>jarrakkarri ngerne</td>
<td>when you (1) are speaking...</td>
</tr>
<tr>
<td>jarrakkarri ngenyi</td>
<td>when you (1) are telling her...</td>
</tr>
<tr>
<td>jarrakkarri pururrn</td>
<td>when he is speaking...</td>
</tr>
<tr>
<td>jarrakkarri pururrn</td>
<td>when they are speaking...</td>
</tr>
</tbody>
</table>
jarrakkirrem . speech, about speaking, something used for speaking
jarrakngarri ngenarningki . I'm speaking to you
jarrakngarri ngerne . he is speaking
jarrakngarri purrurn . they are speaking
jarrakpa nemengirri? . are you (1) speaking to me?
jarrakpu/jarrakpi/jarrakpe . word, story, utterance, language, meaning

Jarujam . like Jaru
jarum . stomach
Jarum . the Jaru language
Jarupany . Jaru man (man who has the Jaru language)
jatam(pi) . rain, rainy seasons, years
jatawarriny . two rains, two years
jawaly(ny) . man's skin name
jawanji . man's skin name
jawurranye . month(s) (moons)
jikilinngu(ngu) . you (1) are horrible/ugly
jilam . ground, sugar
jilan . on/in the ground, on/in the sand
jirrawukumuwa- . only one
jirrayam . alright, OK, good bye
jirrayamkili . they are alright
jirrayammaningi? . are they good to him?
jirrayanmangu? . are you (1) alright/OK?
jirrayannga(ke) . I'm alright/OK
jirrayanyayi . you and I are alright/OK
jirri . show, point something out, demonstrate (cov)

jirri jarrajtha . you (2 or more) show him/her
jilyilem . men, Aboriginal men
jilyilempuru . for/belonging to men, for/belonging to Aboriginal people
jilyilingem . for/belonging to men, for/belonging to Aboriginal people
jilyilinnga . I'm a man, I'm an Aboriginal man
jilyilyn . man, Aboriginal man
jilyilynma? . is it a man?
jilyirrempurru . for/about kangaroos
julama(ny) . man's skin name
julany . male dog
jumpum . heavy
jumuluny . boab
jumurlunhamangake? . can you (1) look after him/her for me?

junamanhama? . did you (1) get them/some?
junamurlunhama? . have you (1) got them/some?
junanyhna. . you (1) brought them/some
junanynhama? . did you bring them/some?
junanynhangiri . you (1) brought it to me
junguliny . little boy of about six or seven years of age

A PHRASEBOOK OF THE KIJA LANGUAGE
<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>jungurranngake</strong></td>
<td>I am a Jungurra (skin)</td>
</tr>
<tr>
<td><strong>jungurranngu</strong></td>
<td>you (1) are Jungurra (skin)</td>
</tr>
<tr>
<td><strong>jungurranyayi</strong></td>
<td>you and I are Jungurra (skin)</td>
</tr>
<tr>
<td><strong>jupam</strong></td>
<td>corroborees, songs</td>
</tr>
<tr>
<td><strong>jupampurrnu</strong></td>
<td>for/about corroborees/songs</td>
</tr>
<tr>
<td><strong>jurnakyarra</strong></td>
<td>beautiful/handsome</td>
</tr>
<tr>
<td><strong>jurnanyarrangu</strong></td>
<td>you (1) are beautiful/handsome</td>
</tr>
<tr>
<td><strong>jwari</strong></td>
<td>ghost/devil</td>
</tr>
<tr>
<td><strong>juwangga</strong></td>
<td>like a ghost/devil</td>
</tr>
<tr>
<td><strong>jwurruru(ny)</strong></td>
<td>man’s skin name</td>
</tr>
<tr>
<td><strong>junkurra</strong></td>
<td>slowly</td>
</tr>
<tr>
<td><strong>jkaataya</strong></td>
<td>slowly</td>
</tr>
<tr>
<td><strong>jkaarntji</strong></td>
<td>sore, disease</td>
</tr>
<tr>
<td><strong>jkaampi</strong></td>
<td>poor thing</td>
</tr>
<tr>
<td><strong>kalyulyum</strong></td>
<td>stomach ache</td>
</tr>
<tr>
<td><strong>kalyulyumra</strong></td>
<td>I’ve got a stomach ache</td>
</tr>
<tr>
<td><strong>kum</strong></td>
<td>milk, breast</td>
</tr>
<tr>
<td><strong>kumala</strong></td>
<td>stranger</td>
</tr>
<tr>
<td><strong>kurna</strong></td>
<td>look for, miss someone (cov)</td>
</tr>
<tr>
<td><strong>kurna ngarnnungu</strong></td>
<td>I miss her, I’m looking for her</td>
</tr>
<tr>
<td><strong>kunyalu</strong></td>
<td>baby girl (lit: woman with a digging stick)</td>
</tr>
<tr>
<td><strong>kunyalum</strong></td>
<td>baby boy (lit: man with a spear)</td>
</tr>
<tr>
<td><strong>kunyalinya</strong></td>
<td>what now? is there any?</td>
</tr>
<tr>
<td><strong>kunyalim</strong></td>
<td>month(s), moons</td>
</tr>
<tr>
<td><strong>kunyela</strong></td>
<td>see Table of Kin Terms</td>
</tr>
<tr>
<td><strong>kunyela</strong></td>
<td>see Table of Kin Terms</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>kangkakanhangu</strong></td>
<td>you (1) are in a kangka relationship (see Table of Kin Terms)</td>
</tr>
<tr>
<td><strong>kangkayi</strong></td>
<td>granny, the address form of kangka (see Table of Kin Terms)</td>
</tr>
<tr>
<td><strong>kangkerrke</strong></td>
<td>make someone angry (cov)</td>
</tr>
<tr>
<td><strong>kangkerrke jimenha</strong></td>
<td>you make him/her angry</td>
</tr>
<tr>
<td><strong>kangkerrke yinamenha</strong></td>
<td>you make me angry</td>
</tr>
<tr>
<td><strong>kanjali</strong></td>
<td>Fork-tailed Kite</td>
</tr>
<tr>
<td><strong>Kanyja/Kanyakja</strong></td>
<td>marijuana</td>
</tr>
<tr>
<td><strong>kapa</strong></td>
<td>what?</td>
</tr>
<tr>
<td><strong>kapa neme</strong></td>
<td>what are you (1) doing/saying?</td>
</tr>
<tr>
<td><strong>kapaanyji</strong></td>
<td>something, I don’t know what</td>
</tr>
<tr>
<td><strong>kapajarrama</strong></td>
<td>what kind of? what is it like?</td>
</tr>
<tr>
<td><strong>kapakirreny</strong></td>
<td>what’s wrong with him?</td>
</tr>
<tr>
<td><strong>kapakirred</strong></td>
<td>what’s wrong with her?</td>
</tr>
<tr>
<td><strong>kapakirreng</strong></td>
<td>what’s wrong with you (1)? why are you (1)...? why do you (1)...?</td>
</tr>
<tr>
<td><strong>kaparingk</strong></td>
<td>what’s it to you (1)?</td>
</tr>
<tr>
<td><strong>kapera</strong></td>
<td>where to?</td>
</tr>
<tr>
<td><strong>kapu</strong></td>
<td>what?</td>
</tr>
<tr>
<td><strong>kapukana</strong></td>
<td>when?</td>
</tr>
<tr>
<td><strong>kapukanakil</strong></td>
<td>when will it be?</td>
</tr>
<tr>
<td><strong>kapungerre</strong></td>
<td>how much?</td>
</tr>
<tr>
<td><strong>kapuwa</strong></td>
<td>what? what’s happening?</td>
</tr>
<tr>
<td><strong>kara</strong></td>
<td>later on</td>
</tr>
<tr>
<td><strong>karajpe</strong></td>
<td>body</td>
</tr>
<tr>
<td><strong>karlumpuny</strong></td>
<td>spear</td>
</tr>
<tr>
<td><strong>karlumpurany</strong></td>
<td>baby boy (lit: man with a spear)</td>
</tr>
<tr>
<td><strong>karninya</strong></td>
<td>what now? is there any?</td>
</tr>
<tr>
<td><strong>karnim</strong></td>
<td>month(s), moons</td>
</tr>
</tbody>
</table>
karnkiny .................................. moon
karntiwapam ............................... plenty, a lot
kartakpu .................................. cup, pannikin, billycan, receptacle
kat ............................................. leave something/someone (cov)
kat nimpitwurrupthangu ... I'm going to leave you
kat nyilawurrunke ...................... I'm leaving her
kat yampirruwurrupja ... we will leave them/this (w)
kat yintuwurrup! ............... (you—1) leave me!
kat yintuwurrupyarriyu! ... (you—1) leave us two!
kawangel ...................... father's sister (aunt), woman's
great-granddaughter
kawangelingiya .................... from the aunt
kawaranekili ...................... to the blacksoil
kawarmpu ...................... blacksoil (gets very boggy in the
wet season)
kawayin .................................... oh well, never mind
kawilikpu .......................... becoming cold (cov)
kawirlikpu purruwunpu ...... it is getting
cold
kawurnpe ...................... ashes
kawurruny ...................... Securinega melanthesioides
(a bush plant)
kaya? ..................................... where?
kayakili? ............................. where to?
kayi? ...................................... when?
kayikana? ......................... when?
kayilmilla? .......................... where does she come from?
kayilminhangu? ................ where do you (1) come from?
kayilmininya? ...................... where does he come from?
kayipinya? ...................... where from?
kayiwa? ................................ where?
kelengen ................................ now, today
kerak ..................................... after a while, later on
kerarrpal ...................... little girl who can crawl
kerlaiapam ............................... lower leg
kerlirrang ................................ from the west
kerlirrangmilinga .......... I come from the west
kerliyir ................................ west
kernanyjel ...................... echidna
ekernak ............................... die (cov)
ekernkak ngiñwart .......... he died
kernkakngarri .........................
nyanuwartja ...................... she died
kernkam ................................ raw, dead
kerri ................................ finish, cease doing something (cov)
kerrjikari juwijtha ....... when you finish it...
kertkarra penanyjji ......... he was cooking it
Kija(m)/Kijampi ............ the Kija language, word, story,
utterance
Kijampirri ...................... with/ in the Kija language
Kijampurru .......... for/about the Kija language,
for/about the Kija people
Kijapal ...................... Kija woman (a woman who has
the Kija language)
Kijapany .......................... Kija man (a man who has the Kija
language)
Kijayurrung ................. into the Kija language
kilingen .......................... now, today
kilyingem ..................... new
kilyingen ....................... now, today
kiningen ........................ in the heart
kiningirn ......................... heart
kinyane ...................... the same place
kinyanekili ...................... to the same place
kipin .......................... in the bush
kipingarnam .................. things that come from the bush, a
thing (w) that comes from the bush
A PHRASEBOOK OF THE KIJA LANGUAGE
kirli .......................... walk (cov)
kirli ngemer .......................... he walks
kirli nginini .......................... he walked
kirli ngwirn .......................... he will walk
kirlipal .......................... little girl of about three or four years of age (lit: a big girl who can walk)
kirlipany .......................... little boy of about three or four years of age (lit: a big boy who can walk)
kirliri .......................... walk around (cov)
kirliri ngenarn .......................... I walk around
kiriwanyiji nyimpirn .......................... she might walk
kirrij .......................... finish, cease doing something (cov)
kirrij wanyit .......................... he/she is finished
kirrij yanyuurrumija .......................... you and I will finish with each other
kirrij yarrawiit .......................... we (including you) have finished
kiriyninamha .......................... you finished me
kiriije/kiriipju .......................... finishing, the end
kiriipju pimpirrimpeyare .......................... it/they will finish it/them for us
kuttanykutanyel .......................... Northern Rosella
kulukulu .......................... be happy (cov)
kulukulu ngenarn .......................... I’m happy
kulukulu ngernengu .......................... he’s happy because of you (1)
kulukulu nyernengu .......................... she’s happy because of you (1)
Kuluwarang .......................... dialect of Kija
kungkulum .......................... head, brain
kungkur .......................... cough, cold, the flu
kungkurrpal .......................... she has a cold, she has the flu
kungkurrpanmangu? .......................... do you (1) have a cold/the flu?
kungkurrpannga .......................... I have a cold/the flu
kungkurrperrru .......................... for colds, for the flu
kungulum .......................... blood

kunthurr .......................... cough (cov)
kunthurrkayan .......................... keep on coughing (cov)
kunthurrkayan ngelamante .......................... I kept on coughing
kunyjany .......................... stick, tree (gen)
kunyjiri .......................... tease, make fun of, stir (cov)
kunyjiri nemenhangal .......................... she’s teasing/making fun of you (1)
kunyjiri nengampurrunjini .......................... he’s teasing/making fun of you (1)
kunyjiri nengapurrunjini .......................... he’s teasing/making fun of you (1)
kunyjiringarri .......................... jengampurrnha .......................... when you (1) tease him/her...
kunyjiringarri .......................... jengapurrnha .......................... when you (1) tease him/her...
kunyjuri nemenjiningi .......................... he’s teasing/making fun of you (1)
kuraka .......................... his/her mother
kurakalingiya .......................... from his/her mother
kurakurany .......................... old man
kural .......................... mother (See Table of Kin Terms)
kurlangkel .......................... poor thing
kurulm .......................... water
kurlurrkirrem .......................... injection (lit: something for poking)
kurnak .......................... change, exchange (cov)
kurnak peniyinha .......................... (you-1) change it/them!
kurninya? .......................... are you hungry?
kurninya? (2 or more) .......................... are you (2 or more) hungry?
kurninya(ke) .......................... I’m hungry
kurminyanyangu? .......................... you (1) are hungry
kurminyannungku? .......................... you (2 or more) are hungry
kurminyanyarare .......................... we (not including you) are hungry
kurntukal .......................... little girl
kurntukany ............ little boy
kurrukunkili ........ into a hole
kurruuyurrung ........ into a hole
kurru ngakirrem ........ something used for water eg. radiator, hose, bucket
kurru ngam .............. water, grog
kurru ngapany ........ man who has water/grog, a drunken man
kurru ngapawurr ........ without water/grog
kurru ngawunyja ........ thirsty
kurru ngawunyjanmangu? . are you (1) thirsty?
kurru ngawunyjanngake . I'm thirsty
Kuwurrinynte ........ the Gurindji language

L
laarne ................ top, above, on top, clearly
lalartkirrem ........ for headaches
lampungarnany ........ man who comes from Lamboo Station
langkurnul ........ woman
lart/lalart ........ have a headache (cov)
lartpu ........ have a headache (cov)
lartpu ngenartke .... I have a headache
lartpunyapirriyan ........ when a headache goes away....
lingalinga ........ think, be thinking (cov)
lingalinga ngelamenkente .. I'm thinking
lingalinga ngenarn .... I'm thinking
lingalinga ngerne .... he's thinking
lingalingangarrirri yemenji .. when he thinks about her...
lukurririrny ........ something (m) for washing
Lungka ........ dialect of Kija

M
maj ................ touch, feel (cov)
maj yinpimnha ........ you (1) will touch me
majarr ............. be in pain (cov)
majarr nerre ....... you (1) are in pain
majarr ngennar .... I am in pain
majarrim ........... two
malmal ............... medicinal plant
mamperre ............. wait!
mamperre jarrak
permenrirri ............ speak to me slowly
manam ............ backside
mangan ........ wave (cov)
marlam ........... hand
marlirnpal ........ new born baby girl
(lit: covered in algae/slime)
marlirnpany ........ new born baby boy
(lit: covered in algae/slime)
marlu kany ........ old man
marlu kayilem ....... old men
marnejam ........... something hot, something like fire
marnem ........ fire
marnijangakaye .. I'm hot
marra ........... go away, set off, depart, commence, begin (cov)
marra ngenortke .... I go away, I set off
marra piyart ......... (you—1) go away!
marra thet janewa rnyo* . she killed herself
marra thet
nyanewarenyo ....... she killed herself
marra thet nyanuwartja .. she killed herself

A PHRASEBOOK OF THE KIJA LANGUAGE 69
marra tipala nginaartji... he died
marra yarrutja.. we (including you) go
marra yintekpany... (you—1) take me away!
marra yintetha... (you—1) bring/take me!
marra yitja.. you and I go
marrarn... go away, set off, depart, commence, begin (cov)

marrarn kat
yinawurruryuwu... he/she left us (including you)
marrarn nyanuwart... she departed (died)
marrarn rurt yirrayanyji... we (not including you) put her down
marrarn wethet yirrayiji... we (not including you) threw her down
marrarna... go away, set off, depart, commence (cov), begin (cov)

marrarna kat
parruwurumijju... (you—2) leave each other!
marrarna kernkak
nyanuwartja... she died
marrarna thetpany niwire I'm going to belt him
marrarna warrkala yarra let's dance
marrarna wiji nyoerne... she takes off
marrarna yartyart kinini*.. he had a fit
marrarna yartyart nginini.. he had a fit
marke.......... wait!
marru............. love, like (cov)
marru nyilamnenke.. I love/like her
marru nylilyinke.. I love/like her
marru nyumenji... he loves her
mayarum........... house, building
mayarunkili......... to/into the house/building
mayim(pi)........... vegetables, cereals, bread, damper (non-meat food)

mayimpirri............ with food
mayimpurru........... for/about food
mayipanngake........ I've got food
melakawuya........... all of them, the whole lot
meingarrpany... doctor, Aboriginal doctor
meingarrpanyningi... to the doctor
mengerr................. push (cov)
mengerr yarrayaja... we (including you) will push her
menkawu................. get better (cov)
menkawu ngelamangke.. I got better
menkawu ngelamenke.. I get better
menkawu-............. good
menkawuk............. make someone/something good (cov)

menkawuk ngemperramenpe
jaam............. they please me (they make me feel good in the belly)

menkawuk ngenamenji
jaam............. he pleases me (he makes me feel good in the belly)

menkawuk ngenamenya
jaam............. she pleases me (she makes me feel good in the belly)

menkawuk nyanemanyji
menkawuk yinamenha... you make me feel good
menkawukkarri
junamenha........... when you make it/them good...
menkawukkarri nyulunji... when he puts her right...

menkawukkirrem(pi)... medicine, something for making someone/something better

menkawukngarri
nimpirrimhapurr... when it/they will make you feel good...

menkawukpa juwimnha?.. can you (1) fix her?

menkawumenkawum... really good things, lots of good things
menkawumma .......... is it good? are they good?
menkawunnga(ke) ....... I am well/fine, I am good (at something)
menkawunngu .......... you (1) are well/fine, you (1) are good (at something)
menkawuny .......... good thing/person (m)
menkawuwurrunnga(ke) : I’m not well
menkawuya .......... really good
menkawuyi(jyam) ....... really good things, something (m) that is really good
meraangarri- .......... long
merelekpel .......... poor girl
merelekpiny .......... poor bloke
merelekpu .......... make someone sorry (cov)
merlkam(a) .......... coins, change
merlkayurrung .......... into smaller change
memmerlkalim .......... police
merntam .......... paper money, paperbark
merrejinpu .......... medicine
merrkern(pe) .......... three
minyjuwum .......... teeth
mirlim .......... liver
mirlimirli .......... paper
mirlimpirri .......... with the liver
mirjil .......... boil
mirrijpannga .......... I’ve got a boil
mirmirr .......... shiver/shake (usually from fever) (cov)
mirmirr ngenarn .......... I’m shivering
mirmirr ngenamni .......... he shivered
mirmirr ngenamnymi .......... face
miyale/miyalem .......... meat, game
miyalkeny .......... for meat/game
miyalpawurrunnga .......... I’ve got no meat

miyawiny/miyawuny .......... man who is good at getting women
miyawul .......... woman who is good at getting men
miyawunngu(ngu) .......... you (1) are good with the opposite sex
mulurru .......... feel sad, feel sorry for someone (cov)
mulurru ngenarn .......... I feel sad
mulurru ngenamnguyu .......... I feel sorry for her
mulurru ngenamnunghi .......... I feel sorry for him
mulurru ngerne .......... he feels sad/sorry
mungurr .......... jealous of someone, be jealous (cov)
mungurr nemenjiningi .......... he is jealousing you
mungurr ngenamenjiningkuwa.......... he’s jealousing me because of you
mungurr ngenamenynya .......... she’s jealousing me
mungurr ngerne .......... he is jealous
mungururma .......... pirrimiyanpenunguwa? .......... do they get jealous of each other because of him?
munkukalel .......... woman with an attractive backside
munkukaliny .......... man with an attractive backside
munturr .......... take (cov)
munturr yintekpany .......... (you—1) take me!
murlum .......... eye(s)
murlumpirri .......... with one’s eyes
murlumpurru .......... for one’s eyes
murlupinyy .......... from one’s eyes
murlupirri .......... with one’s eyes
murungkurruny .......... doctor, Aboriginal doctor
mutikampirri .......... with a car, using a car
muwulum .......... forehead

† See Cultural Note p.40
naangari(l) ............ woman's skin name
nak .................... be quiet, stop moving-going (cov)
nak nyimpiyanya ......... she will not go (any further)
nak perrayi .............. (you—1) shut up and go away!
nakaja- .................. like a pubic covering/loincloth
nakam .................. pubic covering/loincloth
nakarra(l) ............... woman's skin name
nalijam ................ tea
naminyji(l) ............. woman's skin name
nampin(e) ............... woman's skin name
nangala(l) .............. woman's skin name
nanini .................. you (1) said/did it
nanininglyi ............. you (1) said/did it to her
naniyinha ............... you (1) came/went
nanyuwarta ............. you (1) fell, you (1) were born
nawan .................. hole/cave
nawarra- ................. big, important
nawarrampirri .......... with something big, to the important people
nawarranhawum ......... always big
nawarrapal .............. woman with something big
nawarrapany ............. man with something big
nawarrawu .............. become big, grow up (cov)
nawarrawu ngenayinte .... I grew up
nawarrawu nyitja ........ she's getting bigger
nengkerrapen ........... you (2)
nengkerrawan .......... you (more than two)
nengkerrlyangem ....... your (more than two)
nentemkenungu ......... I want to get something for him
nerne ................. you (1) say/do it
nemangari ............... when you (1) say (it)...
nemengiri .................. you (1) are speaking to me
nimpim .................. you (1) will say/do it
nimpirnngiri ............. you (1) will say/do it to me
nimpiyanhangake ....... you (1) will come for me
ningkiwi-/ningkuwu- ...... fellow countryman/relation
ningkiwilngake .......... she is my countryman/relation
ningkiwinyngake ....... he is my countryman/relation
ningkuwunungungake .... you (1) are my countryman/relation
ninembe .................. I will get them/some
nita ........................ you (1) are going
numurlunhangu ......... I have/hold/keep/look after you (1)
nunanykengu .......... I brought/took them for you (1),
                      I brought/took some for you (1)
nuntajkeni ............... I want to put them on him

Ng

ngajikal .................. his/her sister, his/her cousin ♀
ngajinngungu .......... you (1) are in a brother/sister relationship to someone
ngajiny ........................ brother, cousin ♀ (see Table of Kin Terms)
ngakenyi/-ngakinyel ...... mine ♀
ngakenyngu(ngu) ......... you (1) are mine
ngakenyi ................. mine (♀)
ngakinyin ................ at my place
ngakinyinkili .......... to my place
ngakinyinngu(ngu) ....... you (1) are mine
ngakinyype ................ my things, my thing ♀
ngalany ................ sing (cov)
ngalany ngurrangpul .. they sang him (cast a spell on him by singing)
ngalen(ta) ............... she
ngalewanytha .......... on her own, by herself
ngalewarriny ............ on her own, by herself
ngailil ................ woman
ngailima? ............... is it a woman?’
ngalimpurru .......... for women, about women
ngalingalim .......... several women
ngalipa ................ tell lies (cov)
ngalipa nginini ...... he lied
ngalipanhanunngu ...... you (1) are a liar
ngalitlanytha .......... on her own, by herself
ngalitlanyriny ...... on her own, by herself
ngalingalpauerrunklili .. to a quiet place
ngamararinykany ........ it was a snake that...
ngamungamumpi ....... long ago
ngamungamungum ....... long ago
ngamungamungumpurru .. about long ago, about the early days
ngamungamungun ....... long ago
ngamungum ............. long ago
ngamungun ............. long ago
ngamunguruy ........ old thing (m)
ngankerre .............. jaw
nganungkum ........ arm
ngapu(ny) ............... father (see Table of Kin Terms)
ngapukany ............. his/her father
ngapukany(nyi) .... to his/her father
ngapualungkal .......... originating from his/her father
ngarak ................ make, repair (cov)
ngarak jampirrimnha ...... you (more than 1) make it/some
ngarak numpumkengu .... I’ll make it/some for you (1)
ngarakkarri jinpinimnha .. when you will make it/them...
ngarakkirrem .......... for making something, about making something
ngarayi ............... find (cov)
ngarayi nginuwunyaka .... she found him
ngarayi nyanuwunya ...... he found her
ngarejam ............... like honey
ngarem(pi) .............. bush honey, sugarbag
ngaremperra .......... from honey
ngarl .................. settle down (cov)
ngarl nyimuwnyaka ...... she will settle down
ngarlipa ................ tell lies (cov)
ngarlipa neree ........ you (1) are lying
ngarliru nguwirn ........ he will settle down
ngarra ................ know, recognise (cov)
ngarra nemenke ...... I know him
ngarrangkarmim .......... dreaming, dreamtime
ngARRIERwa/lurn/ ngARRIERwa/lurn .......... later on, any time
ngarrkalem(pi) ........ stones, hills, money, coins, heart
ngarrkalen ............... in the hills, in the heart
ngartpen ................ stink (cov)
ngartpen nita .......... you (1) stink
ngayin(ti) ................ I, me
ngayinkamiyi .......... me too
ngayinkany .......... It was I who...
ngayiwanytha .......... on my own, by myself
ngayiwarriny .......... on my own, by myself
ngelakurlurr ........... to the east
ngeleli/ngelela/ngeleli ...... she, this (m)
ngelyak ................ white
ngenani ................ I said/did it
I'm in a place
I sit, I am in
I go
he burns me, I'm burning
I've got a fever
I fell, I was born
I came, I went
I was going
here
right here
he says/does it
let him stay with me
she got him
he said/did (it)
he said/did it to you (1)
he hit/killed himself
he fell, he was born
when he fell,... when he was born...
he came/went
he hit him, he gave me
he will hit/kill me
he might hit me
I will say/do it
I will say/do it to you (1)
I will go
I'll fall
this (m)
is it this one (m)?
I'm from a long way away
he goes
can he stay with you (1)?
he will be staying
he will go
he is falling-going down
yes, that's right
isn't that right?
wife, husband, girlfriend, boyfriend, darling
spouse
his wife/girlfriend
for his wife/girlfriend, because of his wife/girlfriend
her husband/boyfriend
for her husband/boyfriend, because of her husband/boyfriend
make love, go around flirting, go around sleazing (cov)
let's (you and I) make love
when he flirts/sleazes around...
in the afternoon, evening, yesterday
wife, girlfriend
he is holding her, he is looking after her
get angry (cov)
she will sulk
tobacco
more, again
drink (cov)
when someone drinks...
keep on drinking (cov)
you (more than two) keep on drinking!
for drinking, something to drink
when two people were drinking...
did you (1) drink?
I've got nothing to drink
a drink
be drinking
something for drinking
something for drinking
car, truck, bus
car, truck, bus
car, truck, bus
everything
they took him
they (do) put him
everything
cars, trucks, buses, motor
for the motor, for cars
car, truck, bus
that one over there
that one
those, that thing
over there
I'm from that place
to that place
he speaks about me behind my back
speak about someone behind their back
those people/things
no, nothing, not, can't do it, don't do it
can't do it, don't do it
maybe not
absolutely not, no way!

something that won't
no, nothing
not me, I've got nothing
he will speak/do it to you (1)

he, him
on his own, by himself
on his own, by himself
sink, get bogged, get stuck
we (including you) will sink/get bogged/get stuck
you (1) stink

woman's skin name
mother's brother (uncle)
from the uncle
your uncle
mother's brother (term of address)
elderly women, white women
elderly woman, white woman
become an old woman
she is getting old
in the river
she got her
he held her, he looked after her
she said/did it
she said/did it to you (1)
nyaniyinya ........... she came/went
nyanuwartja ........... she fell, she went down, she was born
nyanuwartjangerri ....... when she fell..., when she was born...
nyarlany ........... solid, deadly (handsome, dependable, reliable, steadfast)
nyarli ........... become crippled (cov)
nyarli wanama ........... he became crippled
nyarliwiny ........... crippled man
nyawana(1) ........... woman's skin name
nyawanannya ........... I am Nyawana (skin)
nyawurruru(1) ........... woman's skin name
nyerne ........... she says/does it
nyernengu ........... she says/does it for/because of you (1)
nyikan(t1) ........... at night
nyikanukukili ........... into the night time
nyikawa ........... tomorrow
nyikankukili ........... into the night time
nyikawa ........... tomorrow
nyilamurlunke ........... I have/hold/keep/look after her
nyimperrayitpe ........... they/it (did) hit her
nyimperryaajpe ........... they will put her
nyimpilawu- ........... new born baby
nyimpinya ........... she is in a place
nyimpyinangarri ....... when she is there...
yiimpii ....... she will say/do it
nyimpyiyanaya ........... she will go
nyimpuwunya ........... she will fall/go down
nyimuk nyimperrayit ....... they submerged her, they made her dive in
nyingan/nyingen/ nyinganti ........... you (1)
nyingangkurriny/ nyingangkurruny ........... your (1) (m)
nyingangkurrul ........... your (1) (m)
nyingangkurrum ........... your (1) (avo)
nyingannungkuwa ........... from you (1), because of you (1)
nyijja ........... she comes/goes
nyijjante ........... she is coming/going
nyijjawanyiningi ........... she might be going with him
nyumurlunji ........... he has/holds/looks after her
nyungkayam ........... OK, alright, good bye
nyungkayanamangu? ........... are you (1) alright?
yungkayannangka(ke) ........... I am alright
nyungkayannu ........... you (1) are alright
nyungkayapanngu ........... you (1) have something/ someone so you are alright
nyuny ........... blow nose (cov)
yunykala puma ........... (you—1) blow your nose!
yuwuwingamany ........... man from the south

P

paampaampuny ........... fat boy
pakarrijim ........... strong, spicy
paku ........... lie down, sleep (cov)
pakukiirem ........... in order to lie down/sleep
paliyarram ........... thigh, upper leg
pamperranyju ........... (you—2) bring it!
pamperranyngirri ........... (you—2 or more) bring it to me!
pananpe ........... road
pangariny/ pangarinywarriny ........... two
panyjale ........... on the blanket
papij janawurran ........... you burnt her, you cooked it (m)
papjinkili ........... to the pub
parawul ................ female hill kangaroo
pariyi .................. younger sibling (see Table of Kin Terms)
parmanpe .............. road, track
parrenhayarre .......... (you—2 or more) stay here for us
                       (wait for us)!
parringirriju .......... (you—2) say/do it to each other!
parriyinha ............. (you—2 or more) go away!
parruwurrumiju ........ (you—2) leave each other!
partarl ................ fall down (coy)
partarl nginiwartji .. he fell
partarlanyji ........... might fall down
partarlanyji nginpuwun, maybe he will fall
partun .................. behind, afterwards
partungel(i) ........... the thing (o) that is behind
partunguny .......... the thing (o) that is behind
parumanypiny .......... doctor, Aboriginal doctor
pemperralunpengarrinya. when they put some (stuff) into her
penamanya ............. she got some/them/it
penamanyi ............. he got some/them/it
penamurlunha .......... (you—1) hold/keep/look after them!
penanyngirri .......... (you—1) bring them/some to me!
penawarrenji .......... he burns them/some, they burn,
something burns
penekpanyngake ........ (you—1) take them/some for me!
penemnhanga .......... (you—1) get them/some for me!
penyek .................. hit with hand (coy)
penyek piyi ............ (you—1) hit him/her with your
                       hand
perap ................... come out, appear (coy)
perap perraart .......... they came out, they arrived
perme .................. (you—1) say/do it!
pernengirri .......... (you—1) say/do it to me!
pernengiyi .......... (you—1) say/do it to her!
pernenha .............. (you—1) stay where you are!
perneningi .......... (you—1) say/do it to him!
perra ................... send (coy)
perraa peniyinha ........ and then (you—1) send it/them!
perramiyanyipyu ....... two people say/do it to each
                       other
perranyu .............. two people said/did it
perrawa pimirrijpeyuwi . and then they will send it/them for
                       us (including you)
perrem .................. this (o), these, here
perrema/perrempa/
                       perrempil .................. this (o), these, here
perrempurru .......... for this thing (o), for these
pernjilke .............. make something dry (coy)
petali .................. petrol
petawu .................. slow
petelpawurrul ........ without petrol
piji ...................... get (coy)
piji yarrurn .............. we (including you) get something
pinarri ................. knowing, knowledgeable, aware,
                       understanding
pinarrik ................ teach, instruct (coy)
pinarrik yintemnha ......... (you—1) teach me!
pinarrikpu ............... learn
pinarrikpu ngenanke ....... I’m learning
pinarrikpu ngelamenke ...... they’re teaching me
pinarrikpu ngenanke ...... I’m learning
pinarrinmangu? .......... do you (1) know? are you (1)
                       aware that...?
pinarrinmanungkurru? . . . do you (more than 2) know? are
                       you (more than 2) aware that...?
pinarrinogo(ke) .......... I know, I am aware
pinarringu .......... (you—1) know, you are (1) aware

A PHRASSEBOOK OF THE KIJA LANGUAGE
pinarruwu ngenamenke I'm starting to know
pinarruwurunnga I don't know
pinkirpal bush turkey
pip pick up
pip yarremnya we (including you) will get her/him
pipa pumanha and then you (1) pick it up!
piri go back, return, bring back, take back
piri piyanynhanungu (you—1) come back for him!
piri yinayitha you (1) gave (it) back to me again
piriuwu go back, return, bring/take back
piriuwu ngenartke I go back
piriuwuma penayinha and then bring it/them back
pirriman tease, make fun of
pirriman nulunhangu she's teasing you (1)
pirrimanngarri when someone teases/makes fun of...
pirrimanngarri ngimenya when she teases him...
pirrimanngarri nyiyinji when he teases her...
piriyan they will go
pirkapal woman with a good figure
pirkakawurrul woman without a good figure
pirkawirrka make fun of, wind someone up
pirkawirrka nemenjiningi he's making fun of you (1)
piya go looking around for
piya ngenarnnguyu I look for her
piya ngenarnnungu I look for him
piya yarrutja we (including you) look around
piyany wuraj (you—1) come here!
piyanyngangiri (you—1) come to me!
piyarr/piyarra (you—1) go away!
pulungu older sibling (see Table of Kin Terms)
punanypunany be boiling
punanypunanya nyrme and then she boils
puny kiss
puny ngurrlinpe they kiss him
puny yinteta (you—1) kiss me!
punypuny be kissing
punypunyayingirrij let's (you and I) kiss each other!
punypunyikirrem for kissing, in order to kiss
purikal(a) woman with grey hair
purnangkily young teenage boy
purnul fly (insect)
purrumpungarri those things that are there
puruj play
puruj kinini* he played (puruj niginin)
puruj kuriyinpe* they play with him (puruj nguriyinpe)
puruj nginini* he played
puruj ngurrlinpe they play with him
puruj nyerne she plays
purujkikirrem(pi) for playing, in order to play, a party, a game, cards
Puruwumpiny from Broome
puyurrungmilinnga I'm from the north

R
ramperampem baking powder, light (not heavy)
rangka hear, listen
rangka yanynha you (1) heard her/him
rangka nariyinpe I want to listen to you (1)
rangka ngenarn I listen, I hear
rangka nginini .............. he heard
rangka nyilanyke .......... I heard her
rangkakala ................ listen!
rangkakala perne .......... (you—1) listen!
rangkakala
yimperrikpany .......... (you—2 or more) listen to me!
rangkakala
yimperriktha .......... (you—2 or more) listen to me!
rangkakala
yintekpany .......... (you—1) listen to me!
rangkakala yintetha .......... (you—1) listen to me!
rangkama jananyha? ..... did you (1) hear her/him?
rangkama junayinha? ..... did you (1) hear it/them?
rangkangarri .......... when someone listens...
rangkangarri nunaanke .. when I hear it/them..., when I listen to it/them...

reminy .......... be thirsty (cov)
reminy ngenayin .......... I'm thirsty
reminyma nanyi? .......... are you (1) thirsty?
errer .......... pull (cov)
errer yarritja .......... we (including you) will pull her/him
errerkirrem .......... for pulling
rungalka .......... sugar
ruuram .......... grass
ruurrij .......... swear (cov)
ruurrij perramiyanpiyu .. two people are swearing at each other
ruurt .......... sit down, put down (cov)

taan ................. at home, in the camp, in the country, in some particular country
taankili ............... towards one's home, towards one's country
taawal ................ woman who belongs to the country, traditional owner
taawany .............. man who belongs to the country, traditional owner.
tal/tala/tali ........... that ≤
tam ................... that ≤, those
tamka/tampa/tampi ..... that ≤, those
tampurruru ........... for those, because of those, because of that
tan ................... that place
tang ......... break down (cov)
tang nginiwart .......... he broke down
tangempi ............. after a while
tany/tanya/tanyi ..... that (m)
tanyaningki .......... there he is
tanyja .......... be flat, go down (cov)
tanyja nyanuwart .... it (feminine eg. car) has gone flat/gone down
tanyjak .......... become flat, go down (cov)
tanyjak wanama ...... it (feminine eg. car) has gone flat/gone down
tanyjakpu nyuwarrjeni .. it (feminine eg. car) is going down/going flat
taparuny .......... pelican	tarrkilrikjin .......... in Turkey Creek
tarrkilrikwangkunngake .. I was born in Turkey Creek
tawarr .......... hit (cov)
tawarr ngipi .. he will hit me
tawarr
nimpareyithapurrru ....... they hit you (1)

T

taam .............. country, home, camp
taampurruru .............. about country, for country
tawung ................ have a good feeling about something/someone (love, like, believe in, trust) (cov)
tawung nanemangu .... I loved/liked/trusted you (1)
tawung nemenhangu .... I love/like/trust you (1)
tawung nunamenke .... I like it/them, I love it/them
tawungpungarri ....... when someone loves someone/something...
tawungpungarri nginjintengiyi  he is in her heart
kiningen .................
tawungpungarri nyinyanteningi  she is in his heart
garrkalen ................
tek .................. look, see, look for (cov)
tek nanemanhangu .... I saw you (1)
tek ngenarnnguyu .... I look for her
ntek ngenarnnungu .... I look for him
ntek nimpimnhangu .... I will see you (1)
tek ninamangke .... I saw him
ntek nyilamangke .... I saw her
tek tanemanhangu* .... I saw you (1) (tek nanemanhangu)
tek timpimnhangu* .... I will see you (1) (tek nimpimnhangu)
tekkarra .............. be looking (cov)
tekkarra nemenhangal she is looking at you (1)
tekkarra nemenjini .... he is looking at you (1)
temtem ................ jealous of someone, be jealous (cov)
temtem ngerne ....... he is jealous
ntemtem ngernenguyu he is jealously jealous of her
ntemtem nyernengake she is jealously jealous of me
teperr ................ be broken (cov)
teperr nyanuwartja she fell and broke herself (eg. a bone), she broke down
tepermgel ............. broken 0
tijpala ................ die (cov)
tijpala nginjivarti  he died
timpukalel ............. woman with nice legs
tinyjirr ................ sneeze (cov)
tinyjirr ngelamante .... I was sneezing
tiyama ................ those are the ones
tiyana ................ right there
tulpu ................. heart
tulpun ................ in the heart
tumukaliny ............ male with lots of hair
tumum ................ head, hair
tumupawurriny ......... male with no hair
tupankili .............. to a warm place
tupayurrung ........... to a warm place
tuyutampurr ........... for a four-wheel drive

Th

thalingarr .............. snappy gum
thamanyil ............. mother’s father’s sister, female cross-cousin (see Table of Kin Terms)
thamanyilingake ...... my thamany (t) (see Table of Kin Terms)
thamanyji ............. mother’s father, mother’s father’s brother, male cross-cousin (see Table of Kin Terms)
thamanyypu ........... grandfathers, cross-cousins
thattkarri nginji ....... when he is standing...
thep .................. shut (cov)
thep nyimperayangpe  they (did) shut it (t)
therrngan ............. have a fit (cov)

\(^f\) See cultural note, p.40
thermgan ngerne ....... he had a fit
thet ................................ hit, kill (cov)
thet kiniwarenji* ........... he killed himself (thet nginiwarenji)
thet nginiwarenji ........... he killed himself
thet nginiwartji ........... he killed himself
thet perrawarenpiyu ........ two people (did) hit each other
thetpany ....................... hit, kill (cov)
thulunguny ........................ smoke (cov)
thulunguny ngerne ........... he smokes
thulungunyngarri ........... when someone is smoking...
thulungunyngarri ngerne .... when he is smoking...
thurruru ........................ take a fit, have a stroke (cov)
thururu nginini ............... he took a fit, he had a stroke
thuwungel(a)? ............... what is her skin name?

W

waj ........................... give, throw (cov)
waj junayithangirri ........... you (1) gave it/them to me
waj nunpemkeningki ....... I’ll give it/them to you (1)
waj pemencingiri ........... (you—1) give it/them to me!
waj pinpinjiningki ........... he will give them/some to you (1)
waj pirringiriyan .......... they give to each other
waj tunpemkeningki* ....... I’ll give it/them to you (1) (waj nunpemkeningki)
waijaliny .................. give more, give again (cov)

waijaliny permengiri ........ (you—1) give me some more, (you—1) give me another
wajkarri ........................ when somebody gives...
wajkarri ........................ when you (1) gave it/them to me...
wajngari ....................... when you (1) gave it/them to me...
wajngari ........................ when you (1) gave it/them to me...
wajpala ........................ white person
wajpakakirim ................ for white people
wajpalangem ................ from white people
wajpalapinny ................ from white people
walaji ........................ put the hard word on somebody for something (cov), coerce
walaji yinpera ........................ you (1) will put the hard word on me
walampum .................... rib-bones
Walkrikin .................... in Halls Creek
Walkrikyurrung ............... to Halls Creek
walarriangake ................ I’m hot
walarripa- ..................... hot
wanama ........................ he said/did it, he became
wangala ........................ be mentally abnormal (crazy, mad, drunk, stoned, stupid) (cov)
wangala nermeyou (1) are mad
wangala ngerne ........... he’s mad, he’s drunk, he’s stoned etc.
wangala- ......................... mentally abnormal (crazy, mad, drunk, stoned, stupid)
wangalak(pi) .................. make someone mad (cov)
wangalakpi yinemenha .. you (1) are driving me mad
wangalanngu ............... you (1) are mad
wangalawu ................... become mad (cov)
wangalawu ngerne ...... he's going mad
wangkarl. ............... tired, lazy
wangkarlke ............. wear someone down, make someone exhausted (cov)
wangkarlke yinamenha . you (1) are exhausting me
wantaj .................. carry (cov)
wantajkiirrempi ........ in order to carry
wantawantaj .......... be carrying, carry around (cov)
wantawantaj nurrumenpe . they carry him around
wanyakaarral/ wanyakuwarra .... little girl
wanyakaarrany/ wanyakuwarany .... little boy
wanyake/-wanyaki- .... little, small
wanyakil ............... little girl
wanyakiny/wanyangkiny . little boy
wanyanyakim ........... children
wanyja- ................ skinny
wanyjiliny ............. young teenage boy
warangkan ............. quickly
warimpirri ............. with a fight, by fighting
waringarrem ............ many people, many things
warinypu ................ get angry (cov)
warinypu ngemenji ... he gets angry
wariwu .................. aggressive, cheeky, spicy, strong
wariwuk ............... make someone aggressive, make something stronger/spicier (cov)
wariwumpirri .......... with a fight, by fighting
warlarrin .............. under a white gum tree
warlarriny ............. white gum tree (Eucalyptus papuana)
warnarram ............ long ago
warrayel ............... sugar, sand

warrayelpamanyji ...... maybe it has sugar in it
warrempenngake ...... I'm sick
warrkampanngake ...... I've got to work
warrkampe ............. work
warta .................. have a good feeling about something/someone (love, like, believe in, trust) (cov)
warta ngiyinya .......... she loves him
warta niyinhangu ....... I love you
warta niyinke ........... I love him
wartangarri ............. when someone loves somebody...
warukupiny ............ left side
wayikuk ................ be left behind when someone dies, survive someone (cov)
wayikuk ngenawurrurt .... she/he died and left me behind
wayini .................. like that, thus
wayinija- ............... that kind of
wayinijarra- ............ that kind of
wayinikana ............. that's why, because of that
wayiniya ................ just like that
wela .................... hey!
wentha .................. yes
wentha kapa! ............ right on! my oath! absolutely!
werlam ................... neck
werlayi ................. hey!
werlemenel ............. young girl
werlerlemenpe .......... young girls
wert .................... bite (cov)
wert kiniyiitj ............. he bit him (wert nginiyitj)
wert nginiyitj ........... he bit him
wethet .................. throw, have a baby (cov)
wethet penayitja ....... she threw something, she had a baby
wethet pinpiyinya ...... she will throw something, she will have a baby
wiįi .................... run (cav)
wiįi ńginini .............. he ran
wiįi nyimpirn .......... she will run
wiįi yarrim ............. we (including you) will run
wiįi āįlel ................ good runner (m)
wiįi ngįįngarri ............ they make her run, it makes her run
wiįi nyimperamentpe ....... they make her run
wiįįl .................... daughter
wingkernangkul ........... strewth! oh my god!
winяyangkaarral .......... little girl
winяyangkaarrany .......... little boy
winяyangki ................ small
winяanyakempi .......... children
wiįile ..................... wheel
wupu ..................... cook (on coals) (cav)
wupu penayįtiįįįį ......... he cooked it
wupukirem ................ about cooking, for cooking
wupunger ................ cooked
wurum .................... soup, stew, gravy, oil
wurung ................... catch (cav)
wurung juwiṃha .......... you (1) will catch him/her
wuspitale ................ at the hospital
wuspitelakili ............ to the hospital

Y
yakawarla- .................. bad
yakengam ................... other, another, different
yakengarram ................ others
yakenge- ........................ other, another, different

yakengel/yakengela/ another thing (m), a different thing (m)
yakengelli ................... with another..., with a different..., to the others
yakengempirri ............. [it has/they have] [another/a different] one
yakengepam ............... another thing (m), a different thing (m)
yakenginy ................... another thing (m), a different thing (m)
yakurn ..................... tell lies (cav)
yakurn nerne ............. you (1) are lying
yakurnhawungungu ....... you (1) are a liar
yajilike .................... make someone tired/weak (cav)
yajilike ngenamenji ....... he makes me weak
yajilike ngenamenya ...... she makes me weak
yajilike yinamenha ....... you (1) are exhausting me
yampil ..................... be slow (cav)
yampil- ...................... slow
yampirrajapirri ........... we (including you) will put something into it
yampirrimyangarri ...... when we (including you) will get them/it
yangela? ..................... who? (f)
yangelanyji ............... someone (m), I don’t know who (m)
yangimanyji ............... someone (m), I don’t know who (m)
yangirni? ..................... who? (m)
yangurra? ..................... who? (m)
yarren ..................... we, us (not including you)
yarrepen ................... we, us (him/her and I but not you)
yarriyan ................... we (including you) will go
yarriyangem ................ belonging to us (not including you)
yarrutjangarri ............ when we (including you) come/go...
yartem ................. ear
yartepa- ............... intelligent (lit: with ears)
yartepangungu .......... you (1) are intelligent
yartyart ................ be shaking (coo)
yartyart ngerne .......... he's shaking
yayipen ................. you and I
yilak ..................... down, downhill, under
yilkin .................... inside
yilkuwurri ............... become bad, get angry, get sick (coo)
yilkuwurri nyimpirn ....... she'll get angry
yilkuwurri- .............. bad/sick
yilkuwurru ................ be bad, be angry, be sick, become bad, get angry, get sick (coo)
yilkuwurru ngenani ...... I was sick/angry/bad
yilkuwurru ngenarn ...... I am sick/angry/bad
yilkuwurru ngerne ...... he is sick/angry/bad
yilkuwurru nginini ...... he was sick/angry/bad
yilkuwurru ngerne ...... she is sick/angry/bad
yilkuwurru wanama ...... he/she got sick, he/she became angry, he/she became bad
yilkuwurru wumenji ...... he becomes sick/angry/bad
yilkuwurru wumenya .... she becomes sick/angry/bad
yilkuwurru- ............. sick/bad
yilkuwurruk ............. make someone sick/angry/bad, become sick/angry/bad (coo)
yilkuwurruk ngururluruk
nginini ................. he got drunk and made himself sick
yilkuwurruk wanama ...... he/she became sick/angry/bad
yilkuwurruk wumperramangpe .... they became sick/angry/bad
yilkuwurrukpi ............ making someone sick/angry/bad
yilkuwurrukpi yinamenha . you (1) are making me angry
yilkuwurrunanyjingake ... maybe I'm not well
yilkuwurrunnga(ke) ...... I'm bad, I'm sick
yilkuwurrungu(ngu) ...... you (1) are sick/bad
yimperrekthayarre ....... you (more than 2) will bring/take us
yiningype ................ name
yinipimnya ............... you (1) will get me
yintekpany ...................(you—1) take me!
yintekpanyyarriyu ......... (you—1) take me and him/her!
yintiyi(nha) ............... (you—1) give me!
yintiyihanungu ........... (you—1) give me something for him!
yirarn ..................... we (not including you) say/do it
yirarnniga ................. we (not including you) say/do it to him
yitja ................. you and I go
yitjawanyi ............... maybe you and I can go
yurul .................. Look out!
yuwarr .................... be aroused, become aroused (coo)
yuwarr wumenjingungu ...... he is aroused because of you
yuwarr wumenyangu ...... she is aroused because of you
yuwarrette ............... make someone aroused (coo)
yuwarrette nemenhagal . . she's flirting with you
yuwarrette nemijini ...... he's flirting with you
yuwarrrnhavum ............ sexy
yuwurrayangem .......... our (belonging to all of us, including you)
yuwurriyangem ........... our (belonging to all of us, including you)
yuwurrung ............... we, us (including you)
Aboriginal man ............... jiyiliny
Aboriginal people .......... jiyilem
above .......................... laarn
absolutely! ...................... wentha kapal
absolutely not! ............... nguwanijyan!
after a while .............. tangempi, kerak
afternoon, in the .......... ngulungulun
afterwards .................... partun
again ............................ ngurlanyaliny
aggressive ..................... wariwuk
make someone aggressive .. wariwuk (cov)
alcohol ......................... kurrgam, ngurlkpu
all of them .................... melakawuya
alright ......................... jirrayam, nyungkayam
always .......................... jimarrawan, jimarrawuk (ta)
angry, be ....................... yilkuwurru (cov)
become angry ............... nguny (cov), warinypu (cov), yilkuwurri (cov), yilkuwurru (cov)
make someone angry ....... yilkuwurruk (cov), kangkerrke (cov)
another ......................... yakenge-, yakenga-, yakengi-
appear ......................... perap (cov)
arm .............................. nganungkum
arouse ......................... yuwarreke (cov)
become aroused ............ yuwarre (cov)
ashes ........................... kawumpe
at ................................ -n, -jin
aunt (father's sister) ....... kawangel (see Table of Kin Terms)
aware ........................... pinarni-
becoming aware ............ pinarniwwu (cov)

baby ............................. jangata-

baby boy ..................... karlumpupany, jangatany,
marlimpany
baby girl ..................... kananypal, jangatal, marlimpal
have a baby ............... wethet (cov)
backside ...................... manam
bad ............................. yakawarla-, yilkuwurruru-, yilkuwu-
be bad ...................... yilkuwurru (cov)
become bad ............... yilkuwurri (cov), yilkuwurru (cov)
make someone feel bad ................. yilkuwurru
baking powder ................ ramperampem
battery (car) ................... tam wijikengarri nyimperramenpe
beautiful ...................... jalungurru-/jurnyanykarra-
because of that .......... wayinikana
begin ........................... marra (cov), marram (cov), marrana (cov)
behind ......................... partun, partunginy, partungali,
partupiny
believe in ...................... marru (cov), tawung (cov), warta (cov)
belly .......................... jaam, jarum
better, get/become ....... menkawu
big ............................. nawarra-
become big ................... nawarrawu (cov)
billycan ......................... kartakpu
birth, give ..................... wethet (cov)
bite ............................. Wert (cov)
blacksoil ....................... kawampu
blanket, on the .......... panyjale
blind man ...................... jarlpuuruni
blood .......................... kungulum
<table>
<thead>
<tr>
<th>English</th>
<th>YWAKUWI</th>
</tr>
</thead>
<tbody>
<tr>
<td>blow one’s nose</td>
<td>nyuny (cov)</td>
</tr>
<tr>
<td>boob tree</td>
<td>jumulny</td>
</tr>
<tr>
<td>body</td>
<td>karajpe</td>
</tr>
<tr>
<td>boggad, get</td>
<td>nhempat (cov)</td>
</tr>
<tr>
<td>boil</td>
<td>punany (cov), punanypunany (cov)</td>
</tr>
<tr>
<td>boil, a</td>
<td>mirrji</td>
</tr>
<tr>
<td>bottle</td>
<td>jimpirlany</td>
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<tr>
<td>boy</td>
<td>wanyakiny</td>
</tr>
<tr>
<td>little boy</td>
<td>wanyakiny, wanyangkiny, winyangkaarrany, wanyakaarrany, wanyakuwarrany, kunntukany</td>
</tr>
<tr>
<td>fat boy</td>
<td>karlumpupany, jangatany, marirrpany</td>
</tr>
<tr>
<td>baby boy</td>
<td>karlumpupany, jangatany, marirrpany</td>
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<tr>
<td>boy</td>
<td>wanyakiny</td>
</tr>
<tr>
<td>small boy</td>
<td>wanyakiny, wanyangkiny, winyangkaarrany, wanyakaarrany, wanyakuwarrany, kunntukany</td>
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<tr>
<td>teenage boy</td>
<td>purmangkiliny, wanyjiliny</td>
</tr>
<tr>
<td>boyfriend</td>
<td>nguungany, ngumparnany</td>
</tr>
<tr>
<td>brain</td>
<td>kungkulum</td>
</tr>
<tr>
<td>bread</td>
<td>mayim, mayimpi</td>
</tr>
<tr>
<td>break down</td>
<td>tang (cov)</td>
</tr>
<tr>
<td>breast</td>
<td>kamum</td>
</tr>
<tr>
<td>bring back</td>
<td>piri (cov), piriwu (cov)</td>
</tr>
<tr>
<td>broken</td>
<td>teperrnge-</td>
</tr>
<tr>
<td>be broken</td>
<td>teperr (cov)</td>
</tr>
<tr>
<td>brother (see Table of Kin Terms)</td>
<td>ngajiny, pulungu(ny), pariyi(ny)</td>
</tr>
<tr>
<td>building</td>
<td>mayarum</td>
</tr>
<tr>
<td>burn</td>
<td>papij (cov)</td>
</tr>
<tr>
<td>bus</td>
<td>ngurrngurrkajil, ngurrngurrkalil, ngurrngurrkirrel, ngurrgurrngurrul</td>
</tr>
<tr>
<td>bush, from the</td>
<td>kipingarna-</td>
</tr>
<tr>
<td>in the bush</td>
<td>kipin</td>
</tr>
<tr>
<td>camp</td>
<td>taam</td>
</tr>
<tr>
<td>in the camp</td>
<td>taan</td>
</tr>
<tr>
<td>can’t</td>
<td>nguwan, nguwan</td>
</tr>
<tr>
<td>car</td>
<td>ngurrngurrkajil, ngurrngurrkalil, ngurrngurrkirrel, ngurrgurrngurrul</td>
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<tr>
<td>cards</td>
<td>purrikiirem(pi)</td>
</tr>
<tr>
<td>carry</td>
<td>wantaj (cov), wantawantaj (cov)</td>
</tr>
<tr>
<td>catch</td>
<td>wurung (cov)</td>
</tr>
<tr>
<td>cave</td>
<td>nawan</td>
</tr>
<tr>
<td>cease doing</td>
<td>kerrij (cov), kirrij (cov)</td>
</tr>
<tr>
<td>cereals</td>
<td>mayim, mayimpi</td>
</tr>
<tr>
<td>change</td>
<td>kumak (cov)</td>
</tr>
<tr>
<td>change (coins, notes)</td>
<td>merlkam(a)</td>
</tr>
<tr>
<td>cheeky</td>
<td>wariwu-</td>
</tr>
<tr>
<td>cheque</td>
<td>kanarram</td>
</tr>
<tr>
<td>child</td>
<td>wanyaki-, kunntuka-</td>
</tr>
<tr>
<td>children</td>
<td>wanyanyakim(pi), winyanyangkem(pi), kunntumtukam</td>
</tr>
<tr>
<td>clearly</td>
<td>laarne</td>
</tr>
<tr>
<td>coerce</td>
<td>walajji (cov)</td>
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<tr>
<td>coins</td>
<td>ngarrkalem(pi), merlkam(a)</td>
</tr>
<tr>
<td>cold (sickness)</td>
<td>kungkurr, kunthurr</td>
</tr>
<tr>
<td>cold, become</td>
<td>kawilikpu (cov)</td>
</tr>
<tr>
<td>come here</td>
<td>piyany wuraj</td>
</tr>
<tr>
<td>come to me</td>
<td>piyanynhangirri</td>
</tr>
<tr>
<td>come out</td>
<td>perap (cov)</td>
</tr>
<tr>
<td>commence</td>
<td>marram (cov), marrarn (cov), marrama (cov)</td>
</tr>
<tr>
<td>cook (on coals)</td>
<td>wupu (cov), kert (cov)</td>
</tr>
<tr>
<td>cooked</td>
<td>wupunge-</td>
</tr>
</tbody>
</table>
A PHRASEBOOK OF THE KIJA LANGUAGE
the finish ............. kirripe, kirrijpu
fire ..................... marmem
fit, have a ........... therrngan (cov), thurrururu (cov), yartyart (cov)
flat, be ............... tanyja (cov)
become flat (eg. tyre, battery) ........ tanyjak (cov)
flirt .................... yuwarrie (cov), ngulangangulga (cov)
flu ...................... kunkurr, kunthurr
fly, a .................. purmul
food
meat food ........... miyale, miyalem
non-meat food ....... mayim, mayimpi
forehead .............. muwu/um
forever ............... jimarramun, jimarrawuk(ta)
Fork-tailed Kite ......... kanja/ki
friend ............... jalaji

game ................... purujiyumpi
get ...................... piji (cov)
ghost ................... juwarr- ngulgal, ngamparnel

give ................. wa (cov)
give me! .............. yintri(nha), waj permengiri

go away (set off) ..... marra (cov), marram (cov), marrana (cov)
go away! ............ piyarri, piyarral, marra piyarri

go back ............... piri (cov), piriwu (cov)
go down (eg. tyre, battery) .......... tanyja (cov), tanyjak (cov)
good .................. menkawu-
good bye ............. jimrayam, nyungkayam

H

hair ................. tumum
hand .................. marlam
handsome ..........., jalunguru-, jurunyakara-
happy, be .......... kulukulu (cov)
have .................. -pa-
he .................... nhawun(it), nguriny, ngurruny
head .................. kuringul, tumum
headache, have a ...... lart/lalart (cov)
hear .................. rangka (cov)
heart .................. kiningim, tulpum, ngarrkalem
    in the heart .......... kiningen, ngarrkalem, tulpun

good runner......... wijkare-
good with the opposite sex .......... miyawu-
make someone/ something good .... menkawuk (cov)
really good ........ menkawuya-, menkawuyilliya-

grandchild (see Table of Kin Terms) .......... thamany-, kangka-, ngawuj/ngawuj, kelaaki-

grandparent (see Table of Kin Terms) ........ thamany-, kangka-, ngawuj/ngawuj, kelaaki-
gravy ................ wurum
grey hair ............. purka
grog .................... kurrung, ngurluku

ground ............... jilam

ground, on/in the ........... jilam

grow .................. nawarrwa (cov)
Gurindji (a language) .......... Kuwurrinype
heavy ..................... jumpu-, nawarra-
her ...................... ngalen, ngalenta, ngelel, ngelela, ngeleli
here ..................... ngenengka, ngeneka, perrem, perrempi, perrema, perremka
right here ................ ngenengkayana
herself, by ................ ngalewarriny, ngaliwarriny, ngaliwanytha
hey! ...................... welal, werlayil
hills ..................... ngarkalem(pi)
in the hills ................ ngarkalen
him ...................... nhawun(it), ngurriny, ngurruny
himself, by ................ nhauwarriny, nhauwanytha
hit ...................... thet (cav), thetpany (cav), tawarr (cav),
hit with hand .............. penyek (cav)
hit with something .......... jalmurrk (cav)
hole ........................ nawan, kurkun
into a hole ................ kurkunkili, kurkuyurrung, nawanekili
home ..................... taam
home, at .................. taan
honey, bush ................ ngarem(pi)
horrible ................... jikili-
hospital ................... wusselsal
at the hospital .......... wusselsale
hot ........................ walurmpa-, walurja-, marnija-
house ...................... mayarum
how much? ................ kapungerrek(a)
hungry ...................... kumminya-
husband .................. ngulungany, ngumparnany

I
I ...................... ngayin(ti)
important ................ nawarra-
in ...................... -n, -jin
injection ................ kurlurkinyrem
inside ..................... yilikin
instruct ................... pinarrak (cav)
intelligent .............. yartepe-

J
Jaru (a language) .......... Jarum
Jaru man .................. Jarumpany
jaw ...................... ngankerre
jealous someone .......... temtem (cav), mungurr (cav)
be jealous of someone/ something .......... temtem (cav), mungurr (cav)

K
kangaroo ........................ jiyrirri
hill kangaroo .............. parawul
Kija language .............. Kjamp, Kijampi
Kija man .................. Kijapany
Kija woman .............. Kijapal
kill ...................... thet (cav), thetpany (cav), tawarr (cav)
kiss ...................... puny (cav), punypuny (cav)
know ...................... ngarra (cav)
knowing/ knowledgeable .......... pinarrri-

\(^{1}\) See cultural note p.40
language ............................ jarrakpe, jarrakpu, jarrakpi
later on ............................. kara, kerak, ngarriwarlurn, ngarriwarlurn, tangempri
lazy ................................ wankkarl
leak .................................. jintak (cov), jintakjintak (cov)
learn .................................. pinarrkpu, pinarrwu
leave .................................. marr (cov), marran (cov), marrarna (cov)
leave (something/someone) .............. kat (cov)
leaves .................................. kanarram
left behind when someone dies, be ........ wayikuk (cov)
left side .............................. warukupiny
leg, lower ............................. ker(al)pam
leg, upper ............................. pal(y)aram
liar .................................. ngalipanhanwur, yakumnhanwur
lie ..................................... ngalipa (cov), ngalipa (cov), yakum (cov)
lie down .............................. paku (cov)
light (i.e. not heavy) .................... ramperampem
like (someone/something) marr (cov), tawung (cov), warta (cov)
like that ................................ wayini, wayiniya
listen .................................. rangka (cov)
little .................................. wanyake/-wanyaki-
little boy ................................ junguliny, kirlipany, kurntukany, wanyakiny, wanyangkin, wanyakaarrany, wanyakuwaranny
little girl ................................ kananypal, kirlipal, kurnawul, wanyakaarral, wanyakil, wanyakuwarral, winyangkaarral, kurntukal

liver ................................. mirlim
loincloth ............................. jaanim, nakam
long .................................. meraangarri-
long ago .............................. ngamungamu(pl), ngamu(namu)ngun, warnarram
look .................................. tek (cov)
look around for ........................ piyad (cov), tek (cov), kaman (cov)
look out .............................. yurru!
lots of ................................ karntiwapam, waringarrim, melakawum
love .................................. marru (cov), tawung (cov), warta (cov)

mad ................................. wangala-
be mad .............................. wangala (cov)
become mad ........................ wangalawu (cov)
make someone mad ........................ wangalak(pl) (cov)
make .................................. ngar (cov)
make fun of .............................. pirriman (cov), kunyjiri (cov), pirkawirrka (cov)
make love .............................. ngulinganguinga (cov)
make something ........................ nyimuk (cov)
submerge ................................ nyimuk (cov)
man .................................... jiyliny
many .................................. waringarrim, melakawum, karntiwapam
marijuana ............................. kanyja/kanyjampe
maybe .................................. anyji, -wanyji
maybe not .............................. nguwananyji
me ..................................... ngayin(ti)
me too ................................ ngayinkamiyi
meaning ..................... jarrakpu, jarrakpi
meat ........................ miyalem
medicine ..................... merrejinpu, menkawukkirrem(pl)
men ........................ jiyilem
mentally abnormal  .......... wangala-
    be mentally abnormal: wangala (cov)
milk ........................ kamum
mine ........................ ngakeny-
miss someone .................. kaman (cov)
money ........................ kanarram, merntam, ngarrkalem
month ........................ karnkim, jawurranye
moon ........................ karnkiny
more ........................ ngurtanyaliny
mother ........................ kural
motor ........................ ngurrngurrkirrem
my ........................ ngakeny-
    myself, by .................. ngayiwanytha, ngayiwarrny

N
name ........................ yinginype
neck ........................ werlam
nephew (see Table of
    Kin Terms)  ............... karli
never mind .................. kawayin
new ........................ kilyingen
niece (see Table of
    Kin Terms)  ............... karli
night-time  .................. nyikan(ti)
no .......................... nguwan, nguwangarran
    no way! .................. nguwanijyan!
north  ....................... puwurr

north, comes from the . puyurrungmili-
Northern Rosella ............ kultanykultanyel
not .......................... nguwan, nguwana
nothing ...................... nguwan, nguwangarran
now .......................... kelengen, kilingen, kilyingen

O
oh well ....................... kawayin
oil .......................... wurum
OK .......................... jirrayam, nyungkayam
old .......................... ngamu(ngamu)ngu-
    old man ............... kurakurany, marlukany
    old men ............... marlukayilem
    old woman ............. nyamanel
    old woman,
    become an ............ nyamanpu (cov)
    old women ............. nyamanarim
    one ..................... jirrawuku-, jirrawu-
    other .................. yakenge-, yakenga-, yakengi-
    others .................. yakengarram
    our (belonging to all of us,
    including you) ........ yuwurriyange-, yuwurrayange-
    our (belonging to us,
    not including you) ... yariyange-
    over there ............... ngurrun(ti)
    own, on her ............... ngalewarrny, ngaliwarrny,
        ngaliwannytha
    own, on his ............. nhauwuwarrny, nhauwuwanytha
    own, on my ............. ngayiwanytha, ngayiwarrny
pain, be in .................. majarr (c cov)
pannikin .................. kartakpu
paper .................. mirlimirli
paperbark .............. merntam
party .................. purujkirem(pi)
pelican .................. taparuny
petrol .................. petali, wijkitrem ramperampem kurmgam
pick up something ...... pip (c cov)
play .................. puruj (c cov)
plenty .................. kamtiwapam, waryangarrim, melakawum
point out ................ jirri (c cov)
police .................. memmertkalim
poor bloke .............. kurlangkiny, merelekpiny
poor girl .............. kurlangkel, merelekpel,
poor thing .............. kakampi
pregnant woman ....... jaakil, jaawal
pubic covering .......... jaanim, nakam
pull .................. rerr (c cov)
push .................. mengerr (c cov)
put down ................ rurt (c cov)
put the hard word on somebody for something ...... walaji (c cov)

quickly .................. warangkan
quiet, be .................. nak (c cov)

rain .................. jatam(pi)
rainy seasons .......... jatam(pi)
raw .................. kernka-
receptacle ............ kartakpu
recognise ............. ngarra (c cov)
relation .............. ningkiwi/-ningkuwu-
repair .................. ngarak (c cov)
return .................. pirri (c cov), pirriwu (c cov)
rib-bones .............. walampumpum
right on! ................ wentha kapal
river, in the .......... nyanakawun
road .................. parnanpe, parnanpe
Rosella, Northern ...... kultanykultanyel
run .................. wiji (c cov)

same .................. kinyan-
same place ............ kinyane
sand .................. warrayel, jilam
see .................. tek (c cov)
send .................. perra (c cov)
set off .................. marri (c cov), marrarn (c cov), marrarna (c cov)
settle down .......... ngarli (c cov)
ssexy .................. yuwarrihawu-
shaking, be .......... mirrmir (c cov), yartyart (c cov)
she .................. ngalen, ngalento, ngelel, ngelela, ngeleli
shiver .................. mirrmir (c cov), yartyart (c cov)
show .................. jirri (c cov)
take back .......... piri (cov), piruwu (cov)
tea ......... nalijam
teach .......... pinarrik (cov), pinarrikpu (cov)
tease .......... piriimat (cov), kunyijiri (cov), pirrimawirika (cov)
teenage boy .......... purriangkiliny, wanyjiliny
teeth .......... minyjuwum
tell lies .......... ngaliipa (cov), ngartipa (cov), yakurn (cov)
tell stories .......... jarrakjarrak (cov)
that .......... ta-
that (0) .......... tal, tala, tali, ngurrula(0)
that (m) .......... tan, tanya, tanyi, ngurriny, ngurruny,
that (w) .......... tam, tampa, tampi, tamka
that kind of .......... wayinjira-, wayinjarra-
that over there .......... ngurruru-
that place .......... tan
that's right! .......... ngiyi!
that's why .......... wayininaka
there .......... ngurrurun, tiyana
there he is .......... tanyaningki
these .......... perrem, perrempi, perrema, perremka
thigh .......... paliyarram
think .......... lingalinga (cov)
thirsty .......... kurmgawunyja-, kurmgapawuru-, ngurlupawuru-
be thirsty .......... reminy (cov)
this (0) .......... ngelei, ngelela, ngeleli
this (m) .......... nginy, nginyinyi
this (w) .......... perrem, perrempi, perrema, perremka
those .......... tam, tampa, tampi, tamka, tiyama
those over there .......... ngurrum(a), ngurruwam
three .......... merrkem(pe)
throw .......... way (cov), wethet (cov)
thus .......... wayini, wayiniya
tired, be .......... wangkarl (cov)
make someone tired .......... yalijke (cov), wangkarlk (cov)
to (a place) .......... -nki, -yurrung
tobacco .......... ngunyium
today .......... kelengen, kilingen, kilyingen
tomorrow .......... nyikawa
top .......... laarme
touch .......... maj (cov)
track .......... pananpe, parnarpe
traditional owner .......... taawa-
tree (gen) .......... kunyjan


tree, boab .......... jumulin

tree, white gum (Eucalyptus
tobacco) .......... warlarriny
truck .......... ngur(njurr)kaji, ngur(njur)kali, ngur(njur)kirrel, ngurngurrul
tree (gen) .......... kunyjan

true .......... yijyan
trust .......... marru (cov), tawung (cov), warta (cov)
turkey, bush .......... pinkirpal
two .......... pangari, pangariywarny, majarrim, -warriny

ugly .......... jikil-

uncle (see fable of
Kin Terms) .......... nyakany(ji)
under .......... yilak
understanding .......... pinarrim
us (him/her and me)
but not you) .......... yarrepen
us (including you) .. yuwrurr
us (not including you) . yarren
us (you and me) ....... yaijipen
utterance .......... jarrakpe, jarrakpu, jarrakpi

V

vegetables .......... mayim, mayimpi

W

wait! ................. mamperrre! marrke!
walk ................. kirili (cov), kirilirli (cov)
water ............... kurngam, kurlum
wave ................. mangan (cov)
we (she/he and I)
but not you) .......... yarrepen
we (including you) .. yuwrurr
we (not including you) .......... yarren
we (you and I) ....... yaijipen
weak, make someone .. yalijje (cov), wangkarke (cov)
wear someone down ... yalijje (cov), Wangkarke (cov)
west ............... kerriyirr
from the west ........ kerriyarrn
what? ............... kap, kapu, kapuwa
what are they? ....... thuwrura (p)
what is it? .......... thuwrura (n)

what for? ............. kapakirrem, kapakirrema,
                      thuwrura
what kind of? ........ kapajara-
what now? ............ karniya
what skin? ............ thuwrunga-
what's happening? ... kapuwa
what's wrong? .......... kapakirrem, kapakirrema
when? ................. kapukana, kaykana
when will it be? ........ kapukanakili
where? ................. kay, kayi, kaywa
where are? .......... kawurra (p)
where does someone come from? .......... kayimili-
where from? ........ kayipiny(a)
where is? .............. kanga/a (f), karniwa (m), kawurra (n)
where to? ............. kapiya, kapinga, kaykili
whiskers .............. purrkam
white .................. ngelayk-
white person .......... wajipala, kartiya
white woman .......... nyamanen
who? ................. yangela (f), yangilma (m), yangura (p)
whole lot ............. melakawura
why? ................. kapakirrem, kapakirrema,
                      thuwrura
wife .................. ngu/nga/, ngumparne/
woman ................ ngalil, /angkurnu/
woman who belongs to the country ....... taawal
woman who is good at getting men ....... miyawu
woman with a good figure ............. pirrkapa/
woman with an attractive backside .......... munku kalel

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woman with nice legs . timpukalel
woman without a
good figure ............... pirkapawurrul
woman, elderly ........... nyamanel
woman, white ............ nyamanel
women, elderly .......... nyamananim
women, several .......... ngalingalim
women, white ............ nyamananim
word ..................... jarrakpe, jarrakpu, jarrakpi, Kijam
work ..................... warrkampe
wow! ..................... wingkemangku!

Y
yarn, be having a ........ jarrakjarrak (cov)
years .................... jatam(pi)
yes ...................... ngiyi, wentha
yesterday ............... ngulungulun
you (1) .................. nyingan, nyingen, nyinganti
    you (2) ............... nengkerrapen
    you (more than two) . nengkerrawan
    you and I ............. yayipen
young girl ................ werlemenel
    young girls ............ werlerlemenep
your (1) .................. nyingangkuru-, nyingiyangkuru-
    your (more than two) . nengkerriyange-