

**Murrinh tetemanthay ngarra murrinh law
kardu bamam thangu**

Difficult words that come from non-Aboriginal law

Murrinhpatha — English Legal Glossary

By

Dr Lysbeth Ford and Dominic McCormack LLB

(Updated June 2011)

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Language Name:- Murrinhpatha

The name of the language and of its speakers has been spelt variously Murinbata, Murrinh Patha, Murrinh-patha, and most recently Murrinhpatha, the spelling authorised by Wadeye elders in 2007.

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INTRODUCTION¹

This is the first ever *Murrinhpatha Legal Glossary* of commonly-used English legal terms. The Glossary aims to show non-Murrinhpatha speaking persons, including judges, magistrates, lawyers, police and correctional services personnel, how commonly-used English legal terms are rendered in Murrinhpatha. But it is also intended as a practical tool for Murrinhpatha legal interpreters and the people of the Thamarrurr region (the main area being the township of Wadeye (Port Keats)), for whom Murrinhpatha is the dominant language. This web version incorporates morpheme-by-morpheme glosses for all Murrinhpatha words in the glossary, so as to aid non-Murrinhpatha speakers in decoding the grammar and lexicon of this morphologically complex Australian language.

This has been a long-term project, involving a large team, consisting of elders fluent in Murrinhpatha, lawyers and linguists. We relied heavily on Dr Michael Walsh's reference grammar of Murrinhpatha and subsequent papers (Walsh 1976, 1989, 1996) and the sketch grammar and dictionary of Murrinhpatha produced by Mr Chester Street (Street 1983; 1987; 1989); the work of these linguists remains a marvel – an incredible legacy of accuracy and attention to detail.

The project began in late 2000 as a joint undertaking between the North Australian Aboriginal Legal Aid Service (NAALAS), Thamarrurr Regional Council (TRC) at Wadeye and the Wadeye Aboriginal Languages Centre (WALC). The TRC selected certain elders to work on the project along with John Sheldon, a NAALAS lawyer, and Dr Lysbeth Ford, WALC linguist. Funding was obtained from the Australian Institute of Aboriginal and Torres Strait Islander Studies (AIATSIS) in July 2001 and work started later that year.

Initially, because social disruption in Wadeye precluded working there, Ford and Sheldon worked on the glossary in Darwin with Frank Dumoo and Claude Narjic, Wadeye elders who had experience working as Murrinhpatha interpreters in the Darwin Magistrate's Court. Sheldon took the team to the Supreme Court Law Library and explained the importance of legal precedents in English common law by tracing legal cases involving inadmissible evidence back to 1783. He was thus able to show that Australian law is based on legal precedents dating back to before the annexation of Australia by the British, and the interpreters acknowledged that Australian law too was *murntak* – 'old' – and worthy of respect, just like the law of the clans of the Thamarrurr Region.

Sheldon left NAALAS and Darwin in 2002 to be succeeded on the team by Dominic McCormack, a lawyer who had worked in the criminal law courts and is fluent in Murrinhpatha. McCormack is a National Accreditation Authority for Translators and Interpreters (NAATI) qualified interpreter with several years experience training interpreters, including Murrinhpatha language speakers, for the Aboriginal Interpreter Service (AIS) of the Northern Territory.

In 2003, Ford and McCormack started work in Wadeye with Murrinhpatha language group elders. AIATSIS funding concluded at the end of 2003; however, further funding obtained from the Law Society of the NT Public Purposes Trust and administered by Ford's then employer, Batchelor Institute of Indigenous Tertiary Education (BIITE), allowed the project to be completed.

¹ This introduction is taken from the paper "*The Murrinhpatha Legal Glossary: a Bridge between Cultures*", presented at the 7th Biennial Conference on Forensic Linguistics/Language and Law, held 1-4 July, 2005, at Cardiff University, UK, and at the International Colloquium: Clarity & Obscurity in Legal Language, held 5-9 July, 2005, at the Université du Littoral Côte d'Opale, Boulogne-sur-mer, France, and published in *ESP Across Cultures 2005*, 2. Foggia: Edizioni B.A. Graphis:58-75.

An effective communication link

For us to create an effective communication link with another there must be a channel by which we can comprehend each other so that a meeting of minds occurs. This channel is called 'language', whether it be Indonesian, Afrikaans, Braille or even HTML.

In addition, there are languages within languages described as 'specialty' languages, or registers, for example, the language of Medicine, Engineering, and of Law — often referred to as 'legalese'. Even when such registers are discussed in your native tongue, they may be incomprehensible to the general public, allowing for the question:-

“Do you understand all that is discussed in medicine; in anthropological texts; or when an accountant explains a profit and loss or balance sheet, or just your tax? If not, why not? You speak the *same language*, don't you? Or do you?”

So then, what is 'language'? Language is our means of communication, discovery of each other and participation within the world around us. It includes the phraseology particular to a profession. It is the basis for creating a link with others and understanding them and their world. Language is created by and contains within it history, social values and a contextual background upon which the world is judged. Without language, one cannot access the world in which we live or the world of another fully, nor make decisions based on properly understood knowledge or information obtained.

Because of this, every effort must be made to ensure the correct transferral, and subsequent understanding, of information. The arena of the legal system, with its court structure, specialised knowledge, obscure legalese and administrative burdens, poses its own particular difficulties.

The understandable inability of that system's personnel, including court orderlies, field officers and administrative staff, to speak the multitude of differing languages of multi-cultural Australia, and the corresponding difficulties of multi-cultural Australia to speak English, means that unique solutions must be sought in order to provide assistance.

“The plain fact is that in the Northern Territory the trial of an Aborigine in most cases proceeds, and so far as I could gather, has always proceeded, as if the accused were not present. If he were physically absent no one would notice this fact. The accused, so far as I could judge, in most cases takes no interest in the proceedings. He certainly does not understand that portion of the evidence which is of the greatest importance in most cases, namely, the account a police constable gives of the confession made by the accused. No attempt is made to translate any of the evidence to him. If the rule requiring substantial comprehension of the proceedings were applied to the Northern Territory, many Aborigines could simply not be tried”. (Kriewaldt 1960, pg. 148.)

Justice Kriewaldt delivered these remarks in a paper entitled, “The Application of the Criminal Law to the Aborigines of the Northern Territory”, which he read to the 15th Annual Conference of the Australian Universities Law Schools Association, held in Perth, Western Australia, in 1960. While his remarks are less apposite today than they were in 1960, there are still situations when Aboriginal defendants do not know what is happening to them within the court system. This continues to form a most compelling justification for the construction of legal glossaries in at least a dozen Indigenous languages spoken in the Northern Territory.

Linguistic context

Between 240 and 250 Indigenous² languages were spoken by about seven hundred groups in Australia at the time of annexation by Great Britain in 1788. These languages were structurally very different from English. Most Australian Indigenous languages spoken in Northern Australia consist of long words made up of ordered segments, many of which contain more than one piece of grammatical information. English relies on fixed word order to tell the speaker who does what to whom. Australian languages have no fixed word order. Who does what to whom, when, where, how and why is shown by nominal case-affixes; by verbs which inflect to mark person, number, gender, transitivity, tense, mood and aspect; and by independent or enclitic particles which may indicate direction, or the attitude of the speaker to the utterance.

Australian Indigenous languages reveal that the world of their speakers is ordered into culturally important categories which are then grammaticalised. So, for instance, noun classifiers distinguish males from females, humans from other animates, and these in turn from inanimates, edible vegetables, grasses and liquids, artefacts made of wood and threatening weapons.

The sound systems of Australian Indigenous languages are relatively straightforward, but differ from English in the distribution and functional load of certain sounds (velar, dental, retroflex). For instance, the velar nasal orthographically represented as *ng* occurs in almost all of these languages at the beginning, middle and end of words; in English it never occurs at the beginning of a word, and monolingual English speakers have difficulty hearing or reproducing this sound at the beginning of words.

Although English has displaced many of the Indigenous languages that were spoken in Australia in 1788 (Dixon 2002, p. 2), its impact on Indigenous languages of the Northern Territory has been relatively recent and superficial. It was not until 1867 that the first English-speaking settlers arrived in Darwin, and not until 1935 that missionaries arrived in the Thamarrurr Region at a place called Werntek Nganayi (now also known as Old Mission), on the land of the Yek Kirmmu clan.

Of those Australian Indigenous languages which are still learnt by children as their first language, approximately two-thirds (11 out of 16) are currently spoken in the Northern Territory. Most speakers of these languages speak Standard Australian English as a second, third or even fourth language. The 1999 *Learning lessons report* on Indigenous Education states:-

“Within the Northern Territory, only around 30% of Aboriginal people used English as a first language. The corresponding figure for non-Aboriginal Territorians is close to 90%. It is noteworthy that the corresponding figure for *Aboriginal people throughout the rest of Australia* is around 80%. [Only] around 4% of Aboriginal people in the East Arnhem region use English as a first language, which effectively relegates English to the position of being *a minor language* for Aboriginal people in that region. It is probable that this situation is not duplicated outside the Territory”. (Collins, 1999) (Emphasis added).

² Australia's Indigenous population is made up of Aboriginal groups living only on the Australian mainland, and Torres Strait Islander peoples who are Melanesian by culture and appearance, and come from the islands of the Torres Strait between Cape York and Papua New Guinea but increasingly settle on the Australian mainland.

The 2001 Australian Bureau of Statistics (ABS) Census data confirmed these figures. Indigenous peoples comprise approximately 25% of the Territory's population (ABS 2001, pg. 25). Therefore, at least 1 in every 4 people that Northern Territory criminal lawyers are required to deal with will be Indigenous (in reality, the figure is probably greater). Of these, only 3 in 10 speak English as a first language.

At a minimum then, 70% of Indigenous people that Northern Territory criminal lawyers are required to work with will not be able to converse in English as a first language.

How adequate an Indigenous person's knowledge of English as a second, third or even further removed language is for legal counsel to attempt to ascertain. This has its difficulties (which are also applicable to members of wider, multi-cultural Australia):-

- Some, knowing a little English, will be too embarrassed to admit that they don't know English adequately, and will continue on in an attempt to save face.
- Others will be able to converse readily in a fluent, conversational style, while not comprehending the technical vagaries of legalese. It is important to recognise that fluency of speech does *not* equal adequate specialized knowledge, therefore mis-communication may occur in two ways:-
 - the person may not know the legal term at all; or
 - while the person has heard the term being used and in fact uses it, s/he has only a vague idea of the concept behind the term.

It is perhaps surprising then that in the Northern Territory an Indigenous Interpreter Service was only funded for the very first time in 2001. In fact, prior to this, the only interpreter service in existence was the Northern Territory Interpreter & Translator Service which provided interpreters and translators for a broad range of multi-cultural languages other than Indigenous languages. As a result, it was far easier for a person in Darwin to secure by way of a phone call an interpreter in Polish, Indonesian, French or Vietnamese, than it was to gain assistance with respect to one of the fifteen (15) major Indigenous language groups present in the Northern Territory.

Thankfully, the Aboriginal Interpreter Service, as it is now known, has offices in both Darwin and Alice Springs operating on a 24-hour call out basis. It remains difficult, however, to gain interpreters who have sufficient English language fluency and a conceptual understanding of English legal terms and the manner in which the dominant Australian culture operates.

The language situation at Wadeye (Port Keats)

The township of Wadeye, previously known as Port Keats, is located some 400km by road south-west of Darwin and is now home to approximately 2,800 Indigenous people. It is within an area known as the Thamarrurr Region, comprising 20 clan groups, the majority of whom now live at Wadeye. The dominant language is Murrinhpatha, the mother-tongue of the Murrinhpatha language group, whose Yek Diminin (People of the Small Stone) clan are traditional owners of the land upon which the township of Wadeye is located.

The languages of this region are the last in Australia to be documented. There is one main, though unsealed, road into the area, and in the past the various local language groups were justly feared by all other persons, including other Aboriginal groups, as fierce warriors and powerful sorcerers.

The Murrinhpatha language group have dominated the local political scene ever since 1935, when they welcomed onto their lands a handful of Our Lady of the Sacred Heart (OLSH) missionaries. These missionaries commenced the building of a mission and later began converting the local Aboriginal people to Christianity. From 1947 the missionaries financed their mission by acting as government administrators, providing rations and medical care. Over time, their capacity to provide goods (e.g. tobacco, flour, tea and sugar) and services (including education and medicines) drew into a sedentary life on the mission all outlying groups. They established dormitories where children spent two weeks of every

month away from their families, learning English and the Catholic liturgy, and speaking Murrinhpatha as their *lingua franca* (Goldman 2000). The dormitories and the mission are long gone, but the priest, lay workers and nuns are still there. For the past twenty years Murrinhpatha and Standard Australian English have been taught in the bilingual program in the only school at Wadeye, now known as the OLSH Thamarrurr Catholic School.

Today, almost all Indigenous people in Wadeye, from senior elders to toddlers, speak Murrinhpatha. Basic English is used to non-Murrinhpatha speaking persons in the shop, clinic, church, post office/Centrelink agency, and takeaway food outlet. Elsewhere, the language you hear around you is Murrinhpatha.

All other languages of the region are spoken by a handful of old people aged 50-60 years and upwards. Each of these fluent speakers is ill and on medication. Their children and grandchildren no longer speak their ancestral languages but retain a sense of separate identity which periodically flares into hostility towards their traditional enemies, the Murrinhpatha³.

The need for greater knowledge of non-Indigenous law at Wadeye, Port Keats

The Northern Territory Department of Justice's *Annual Reports* for 2003-04 (at p. 48) and for 2005-06 (at pp. 54-56) provide some illuminating statistics with respect to Indigenous incarceration rates as at 30 June 2004 and 2006:-

- For 2005-06, a daily average of 643 persons, or 81%, of persons in jail were Indigenous;
- In 2003-04, 72.2% of all prisoners were aged between 20-39 years, and 75.5% were unemployed; and
- The most common offence was assault.

Further:-

- In 2005-06, the daily average number of prisoners was 791, reflected as 96% of operational capacity. This number reflects an increasing trend over the past decade.

Specifically, the Wadeye area and its surrounds have for some time attracted great attention from the Criminal Justice System. It is indeed well known, although at times unfairly, as a problematic township commonly termed a 'war zone'. Table 10 of the Department of Justice's *Statistical Summary 2003-04* – a census of prisoners on 30 June 2004 according to prison, last known address and Indigenous status – reveals that 31 persons from the Wadeye area were held in prison at that time, compared to 29 in 2002-03 and 32 in 2001-02. This figure does not include juveniles (under 18) held at other institutions.

Using 30 persons as an average per year in conjunction with the daily average prisoner population in 2003-04 of 719, such a figure indicates that Wadeye, a community of 2,800 people (less than 1% of the total NT population), provides approximately 4% of the prison population on any given day *OR* just over *four times* its expected statistical contribution per head of population.

While there has clearly been a high *exposure* to the Criminal Justice System, this exposure does not automatically transform into *understanding* of what has occurred, or is occurring, particularly at an intellectual level. One only has to look at the terms 'bail' and 'suspended sentence'.

There remain people at Wadeye who, while they have been released on bail numerous times, continue to 'flaunt the law' and not answer their bail conditions because they do not understand that bail is but conditional liberty. Consequently, they are often angered when a Warrant of Apprehension is issued for

³ This language shift is unusual because it has happened in the lifetime of the fluent speakers, and because it is a shift not to Kriol as has happened elsewhere in Australia, but to another Australian Indigenous language. For details, see Ford & Klesch 2003; Ford 2006 and 2007.

their arrest and they are detained by Police, later being brought before the court to answer a breach for a condition which they did not know existed.

Further, the concept of a 'suspended' sentence remains a mystery to many. They serve a period in jail, are released and go home. Unfortunately, many are unaware that they are now subject to a Good Behaviour Bond. Even if they have this level of understanding, they are often totally unaware it is requiring them to be of good behaviour for a particular period and, should this be breached, they must return to court and most likely serve the remainder of their suspended sentence *in addition* to receiving further punishment for the new offence.

It is hoped that over time the use of interpreters, endorsed strongly by Judges such as Mildren, Muirhead, Deane and Kirby, and Northern Territory Chief Magistrate Blokland, in conjunction with greater understanding generated by materials such as the Legal Glossary, will decrease the incidence of such occurrences or at least the lack of understanding presently in existence.

Why a legal glossary is required

Such a document is required for two (2) primary reasons:-

- 1) First and foremost, its production will bring out from hiding the 'secret language of the law' belonging to the dominant other. By doing so, it has the capacity to assist in the greatest process which can occur between people, cultures and nations – that of **education** which generates real intellectual understanding of how the 'other' looks at the world.

As noted above, such work creates an effective communication link, allowing discovery of another and participation within their world. While merely a beginning, Indigenous people are able to then make decisions based on properly understood knowledge or information obtained. Suddenly, with understanding of the overall system, a clear choice begins to manifest itself.

The word list generated by the Glossary also begins to paint a picture of the courtroom, personnel involved, their roles and their place within it. It also illuminates the role of the Police Record of Interview. In doing so, it is hoped that this will aid and clarify the interaction between lawyer, interpreter and client. It may also serve to diminish to some small extent the fear of the client or accused (and often the interpreter also!) within a courtroom or Police interview scenario.

- 2) Secondly, through its production, police, lawyers, magistrates and Judges will become far more aware of how words and concepts are dealt with and discussed in another language and context. It explains why a single word may be pronounced in English which requires a lengthy discussion in Murrinhpatha, the reason being that, simply, there is no direct interpretation, leading to the requirement for the initial construction of a layered intellectual base of knowledge, in order to eventually convey the concept required. The morpheme-by-morpheme gloss provided unpacks the grammar and semantics behind each Murrinhpatha word.

From this, it is hoped that all levels of the judicial system will become more aware of the ways in which to ask questions of Indigenous persons. They will appreciate the extra care required to be taken in laying a foundation of understanding from a conceptual viewpoint, having realised that the particular words and the contexts to which they relate are totally and utterly foreign to Indigenous persons and, in many cases, are not capable of direct interpretation.

It will also reduce the possibility of gratuitous concurrence, the false admission of guilt made by a defendant in order to escape from intolerable pressure. This has been documented amongst Indigenous defendants in other parts of Australia (Lieberman 1981, Eades 1992) but not amongst defendants in the Wadeye region, where a much more pressing problem for the North Australian Aboriginal Justice Agency is to convince defendants of their right to silence.

Process

In order to translate the legal terminology for the Glossary, our process followed a simple template:-

- McCormack and Ford would ensure that together we understood the meaning of the legal term. We referred often to a legal dictionary and also a law handbook produced by the Darwin Community Legal Service to confirm our understanding.
- If McCormack was unable to provide an immediate interpretation for the legal term, we would consult with our Indigenous language experts:-
 - We would confirm whether they understood the term.
 - If this was the case, was the term capable of direct interpretation. At times it was, e.g. *nanthi darrarart* ‘theft’; *mungam+ngi+wil*—(he has done+me+force); ‘He used duress on me.’
 - On other occasions there was no directly related term.

If the experts did not directly understand the term:-

- McCormack and Ford would then produce a plain English version of the legal term.
- McCormack would then read the plain English version of the term to our colleagues, followed by his view of what the interpretation could be. This forced McCormack to confront the limits of his current understanding of Murrinhpatha.
- By doing this, our Murrinhpatha colleagues gained an understanding of the English concept behind the term concerned.
- We explored the translation via discussion and provision of examples—including role-playing by McCormack—for as long as was necessary.
- Once all were comfortable with our interpreted result, a translated version of the legal term would then be typed, checked for spelling and read back in total to the group. At this point the version would be accepted, or totally rejected by the experts, or have amendments made to it. Ford would then provide an accurate grammatical gloss of each word, morpheme by morpheme.
- In working with our female Murrinhpatha colleagues, there were certain culture-specific protocols which had to be observed where the discussion of certain matters could not occur in a mixed group. McCormack was required to leave the room in order to allow the women to discuss with Ford such topics.
- It was very important that the project was long-term. It took place over a period of four years, thus allowing time for all members of the team to get to know and trust each other and build respect for each other’s expertise. It enabled the team to revise the draft glossary several times and to submit the final draft to the scrutiny of the TRC at Wadeye. Their comments have been incorporated into the final version of the glossary, which has been published by Batchelor Press to be distributed free to members of the Wadeye Community. This web version is available to all, but in particular those lawyers who currently practise in the Northern Territory.

Murrinhpatha — English Legal Glossary

Murrinhpatha – English Legal Glossary⁴

Accessory

1) Kardu ngarra mamnhimanpi wurran ngarra nerithukdha thardi.

'Someone who has continually helped you commit an offence.'

Kardu ngarra mam-nhi-manpi wurran
PersonNC who he has done(A8/34)-you-help he goes(A6)
ngarra ne-ri-thuk-dha thardi.
which you have done(A8)-bum-fight-PAST you were(A4)

2) Nangkal mamnhimanpi-yu ngarra nerithuktha thardi?

'Who was it who helped you commit the offence?'

Nangkal mam-nhi-manpi-yu ngarra ne-ri-thuk-tha thardi?
Who he has done(A8/34)-you-help-DTOP which you have done(A8)-bum-fight-PAST you were(A4)

3) Kardu kigay ngamere nimir pumpankapekneme nanthi truck-yu, mu nhinhi-ka wurda-wa. Nhinhi-ka driver da matha thinidha.

'The other young boys really destroyed the whole truck; but you did not. You just sat there as the driver.'

Kardu kigay ngamere nimir pumpanka-pek-neme nanthi truck-yu,
PersonNC young boy few-really three or more males go(A6)-destroy ThingNC truck-DTOP
mu nhinhi-ka wurda-wa. Nhinhi-ka driver da matha thinitha.
you-TOP NEGEXIST-really. You-TOP driver just you sat(A1)-PAST

⁴ **Abbreviations:** A Auxiliary verb; ERG Ergative (marks the agent of a transitive verb); FOC Focus marker; HITH Towards speaker; INSTR Instrumental; NC Noun Classifier; REDUP Reduplicated; REFL Reflexive; TOP Topic marker; THITH Away from speaker; + marks boundary between grammatical words; = marks boundary between host word and clitic particle.

The spelling system used in this glossary is the phonemic orthography developed by Chester and Lyn Street of the Summer Institute of Linguistics and used at Wadeye since 1976 (Street 1987: 3-4, 8-9, 19; 30; 35-37). Murrinh-patha has twenty three phonemes. They are:-

- Vowels: i, e, a, u.
- Consonants;
- Stops: p, b, t, d, k, g, pronounced much as in English;
- rt and rd are voiceless and voiced retroflex stops, made with the tongue tip curled back;
- th is voiceless and laminal, made with the blade of the tongue. th is realised as a dental stop, made with the tongue touching or between the teeth, before a, u, and as a palatal stop, made with the tongue touching the roof of the mouth, before i, e;
- dh is voiced and laminal. It lenites into an interdental fricative, made with the tongue between the teeth, before a, u, and is realised as a palatal stop, made with the tongue touching the roof of the mouth, before i, e;
- Nasals: bilabial m; laminal nh (dental before a, u, and palatal before i, e; alveolar n; retroflex n; dorso-velar ng;
- Laterals: alveolar l, and retroflex rl;
- Rhotics: retroflex continuant r and alveolar flap between vowels or trill rr elsewhere.

Accuse (see Blame)

Ku ngalarr-ka pannhirerda wurran ngarra truck darrarat. Thangku-dha?

'The policeman has accused you of stealing a truck. Why?'

Ku ngalarr-ka pan†-nhi-rerda wurran
AnimateNC police-TOP he has done (A24)-you-accuse he goes(A6)
ngarra truck darrarat. Thangku-dha?
that truck steal What-PAST
†By morphophonemic rule pam+nhi > pan+nhi, (Street 1987: 107)

Acquittal

Bere matha murrinh-yu. Nhinhi-ka tarangka warda i thungiwuyunu warda.

'So, the case is over. You are now clear and you will now come out from custody.'

Bere-matha murrinh-yu. Nhinhi-ka tarangka warda i thungi-wuy-nu warda.
So-it is done word-DTOP you-TOP clear-now and you will(A32) -come out-will-now

Adjourn

Dirntal warda murrinh-yu I nakurlthurdiwurlnu kathu ngarra murrinh court puretnu deyida.

'Court has broken off and you will come back into court later when it starts again.'

Dirn†-tal-warda murrinh-yu i nakurlthurdi-wurl-nu kathu
It has sat(A1)-break off-now court-DTOP and later you will (A30)-come back-will
ngarra murrinh court pu-ret-nu deyida.
into WordNC court it will do(A23)-start-will again
†By morphophonemic rule dim+rtal > dirn+rtal, written dirntal (Street 1987: 105)

Aggravated assault (see Assault)

Nhinhi-re dangarne thu mange lurruth ngala nigunu-yu i mange-ka yitthit ngala thatpirr, kanhi-thangun:

numi-ka: nhinhi-ka kardu nugarn i nigunu-ka kardu palngun; numi deyida-ka thu mangere thanmat nigunu-yu.

'You have hit her very hard with your fist and this is a very serious act, because of these things: One is: you are a male and she is a female; Another is: you hit her with your fist.'

Nhinhi-re danga-rne thu mange lurruth ngala nigunu-yu
You-ERG you have used hand (A14)-hit DangerNC fist forceful big her-DTOP
i mange-ka yitthit ngala thatpirr, kanhi thangun:
and act-TOP heavy big really this-from
numi-ka: nhinhi-ka kardu nugarn i nigunu-ka kardu palngun
one-TOP You-TOP PersonNC male and she-TOP PersonNC female
numi deyida-ka: thu mange-re than-mat nigunu-yu.
one again-TOP DangerNC fist-INSTR you have hit(A23)-hit her-DTOP

Agreeing not to fight any more

Bere, penintha-ka mamnintha: Mampa, thu kuy-ka mere pumeninthathanu warda.
So, the two men said that, all right, they will not fight each other from this point on.'

Bere, penintha-ka mamnintha: Mampa, thu kuy-ka
So 2 males-TOP they have said (A8) all right DangerNC fight-TOP
mere pumenintha-tha-nu-warda.
NEG they2 fight will each other(A20)-play-will-now

Agreement (see Contract)

1) Nukunu-ka wurdanngamurl i ngay-ka ngurdannamurl.
'He has agreed to allow me and I have agreed to allow him.'

Nukunu-ka wurdan-nga-murl i ngay-ka ngurdan-na-murl.
he-TOP he has said (A30)-to me-allow and I-TOP I have said(A30)-to him-allow

2) NT Government-ka bangamnanpeyi?
'Have the NT govt made an agreement with you?'

NT Government-ka bangam-nan-†peyi?
NT Government-DTOP they have hit(A14)- you pl-pacify
†By morphophonemic rule, w after n becomes p, so bangamnanweyi>bangamnanpeyi (Street 1987:109)

3) Yu, NT Government-ka berengunh bangamnganpeyi.
'Yes, the NT government have made an agreement with us.'

Yu, NT Government-ka berengunh bangam-ngan-†peyi.
Yes, NT Government-DTOP OK they have hit(A14)- us-pacify
†By morphophonemic rule, w after n becomes p, so bangamnganweyi>bangamnganpeyi (Street 1987:109)

Alibi

Mere ngay. Ngay-ka murrinh numi deyida nganthin ngem.
'It wasn't me. I have another story.'

Mere ngay. Ngay-ka murrinh numi deyida nganthin ngem.
NEG me I-TOP word one again I have it(A22)

Answer

1) Murrinh thangidhart kathu!
'Answer me here!'

Murrinh tha-ngi-dhart kathu!
word you will(A19)-me-answer towards speaker

2) Ngay-ka nganhidhart nu.
'I'll answer you.'

Ngay-ka nga-nhi-dhart-nu.
I-TOP I will(A19)-you-answer-will

Appear for (Defend)

1) **Ngay-ka kardu pekpekgimarda. Ngay-ka murrinh manhimanpinu ngarra murrinh court.**
'I am an independent person (accepted by the court); I will help you with speaking in court.'

Ngay-ka kardu pekpek-ngi-marda. Ngay-ka murrinh ma-nhi-manpi-nu ngarra murrinh court.
I-TOP PersonNC peaceful-me-belly I-TOP word I will speak (A8)-you-help-willin WordNC court

2) **Ngay-ka murrinh ngarra nhinhi kathu nanganu ngurdunangkarlnu ngarra pule ngala ngarra murrinh court-nukun.**

'I will take the words that you tell me and then tell them to the big boss for the court.'

Ngay-ka murrinh ngarra nhinhi kathu na-nga-nu ngurdu-na-ngkarl-nu
I-TOP word which you Hither you will say(A8)-to me-will I will take(A29)-to him-return-will
ngarra pule ngala ngarra murrinh court-nukun
to boss big for WordNC court-belonging to

Argue

1) **Penintha-ka demninthangkabirr dim.**
'Two males are arguing with each other now.'

Penintha-ka demninta-ngkabirr dim.
2 males-TOP 2 males do to each other(A21)-argue 2 males sit

2) **Peningintha-ka demnginthangkabirr dim.**
'Two females or a male and a female are arguing now.'

Peningintha-ka demngintha-ngkabirr
females/male+female-TOP2 females/male+female do to each other(A21)-argue
dim.
2 females/male+female sit

3) **Nhinhi-ka themninthangkabirr kunginire.**
'You and one other (male) argued yesterday.'

Nhinhi-ka them-ninta-ngkabirr kunginire.
You-TOP you do(A21) two males-argue yesterday

4) **A: Nhinhi-ka thamngkabirr ngarra Peter kunginire-yu?**
A: 'Did you have an argument with Peter yesterday?'

B: Awu. Wurda.
B: 'No, I didn't.'

A: Nhinhi-ka tham-ngkabirr ngarra Peter kunginire-yu?
You-TOP you have done(A19)-argue with Peter yesterday-DTOP

B: Awu. Wurda.
NEG NEGEXIST

Arraignment

Pule ngala ngarra ku ngalarr nukun-ka purdiyithnu murrinh ngarra ku ngalarr mam nhinhi-ka thamam.

The big boss for the police will say what the police have alleged you have done.

Pule ngala ngarra ku ngalarr nukun-ka purdi-yith-nu

Boss big for AnimateNC police-belonging to-TOP he will (A30)- tell-will

murrinh ngarra ku ngalarr mam nhinhi-ka thamam.

word which AnimateNC police he has said(A8/34) you-TOP you have done(A34)

Nhiniwarda-ka panhidharrpunu murrinh: Ngarra warda thamanu?

‘And he will ask you this question: Which way will you go now?’

Nhini-warda-ka pa-nhi-dharrpu-nu murrinh: Ngarra warda thama-nu?

This-now-TOP he will(A19)-you- ask question-will word Which-now you will do (A34)-will

Murrinh numi-ka

One plea is:

Murrinh numi-ka:

word one-TOP

a) Plead guilty (see Guilty)

Yu, bere thathpirr, ngay-ka ngamam mange-yu.

‘Yes, indeed, I have done those acts.’

Yu, bere thathpirr, ngay-ka ngamam mange-yu.

Ye,s indeed I-TOP I have done it(A34) act-DTOP

Murrinh numi deyida-ka perrkenku neme-wa:

‘The next plea has three parts:’

Murrinh numi deyida-ka perrkenku neme-wa:

word one again-TOP two one-really

b) i) Not guilty

Marrare kathu-ka “Awu, mere ngimidha mange-yu.”

‘The first one is, “No, I did not do the act.”

Marra-re kathu-ka: “Awu, mere ngimidha mange-yu.”

Beginning-Hither-TOP No NEG I have not done it(A34)-PAST act-DTOP

ii) Lawful excuse (e.g. Provocation)

Murrinh numite-ka mere menanuyittha. Ngay-ka mamngimakat. Ngamam da matha.

‘Another plea is ‘I couldn’t control myself. I lost it. I just did it.’

Murrinh numi-te-ka mere mena-nu-yit-tha.

word one-again-TOP NEG I did not(A8)-myself-hold-PAST

Ngay-ka mam-ngi-ma-kat. Ngamam da matha.

I-TOP I have done(A8)+me+hand+lose I have done it(A34) just

iii) Burden of Proof

Murrinh tiduk kathu-ka:

'The final plea is this.'

Ku ngalarr-ka murrinh yitthit thatpirr mabathnu.

'It is up to the police to provide the proof.'

Murrinh tiduk kathu-ka:

WordNC behind Hither-TOP

Ku ngalarr-ka murrinh yitthit thatpirr ma-bath-nu.

AnimateNC police-TOP word heavy true he will do it(A8)-bring-will

Arrest

Bere matha. Ku ngalarr-ka manganngirta warda.

'That's it. The police have caught me now.'

Bere-matha. Ku ngalarr-ka mangan-ngi-rta warda.

so-it is done AnimateNC police-TOP he has picked it up(A9)-me-catch-PAST-now

Asking questions

1) Murrinh dharrpudharrpu.

'Continually asking questions.'

Murrinh dharrpudharrpu.

word questionREDUP

2) Nhinhi mani tharrpu!

'You try and ask the question!'

Nhinhi mani tha-†rrpu!

You try you will (A19) ask question

†contracted from tha+dharrpu

3)Ngay-ka nganhidharrpunu murrinh.

'I am going to ask you a question.'

Ngay-ka nga-nhi-dharrpu-nu murrinh.

I-TOP I will (A 19)-you- ask question-will word

4) Mu nhinhi-ka, thangidharrpunu murrinh?

'But how about you, do you want to ask me a question?'

Mu nhinhi-ka, tha-ngi-dharrpu-nu murrinh?

But you-TOP you will (A19)-me- ask question-will word

Assault

a) Direct force

Nhinhi-re thimnaku.

'You punched him.'

Nhinhi-re thim-na-ku

you-ERG you – (1) – to him-punch

b) Indirect force

Kanhi ngatha-ka: nanthi thanangkuy ngatha mentharrk pinthim kangkarl i kardu-ka pepe pirrim.

Kardu numide-ka marda manganart punartalnu nanthi pi i thanangkuy nhini-ka paninayagalnu i piyibinu kardu ngarra pirrim pepe i mam da thathpirr.

'What about this: someone has tied up a canoe so it is suspended up high and there is a man standing underneath. OK, then the other man decides to cut the rope on him, so that the canoe will fall down on him and lie on the man standing underneath and he does it and it really happens.'

Kanhi ngatha-ka:

This suppose-TOP

Nanthi thanangkuy ngatha men†-tharrk pinthim kangkarl i kardu-ka
ThingNC dugout suppose he has(A10) tied it up it is hanging(A5) on high and man-TOP

pepe pirrim. Kardu numi-de-ka marda mangan-art

under he stands(A3) man one-again-TOP belly he wants (A9)

pu-na-rtal-nu nanthi pi i thanangkuy nhini-ka

want he will chop(A23)-on him-cut-will ThingNC rope and dugout this-TOP

pani-na-yagal-nu i piyibi-nu kardu ngarra pirrim pepe

it will be(A4- on him- fall-will and it will fall down(A2)-will man who he stands(A3) under

i mam-dha thathpirr.

and he has done it-PAST really

†By morphophonemic rule mem+tharr> menh+tharrk, written mentharrk (Street 1987:106)

Attempt

Nhinhi-ka thurdammay derdedha kardu pangu-yu, mu wurda.

'You tried to hit that man over there, but failed.'

Nhinhi-ka thurdam-†may derde-dha kardu pangu-yu, mu wurda.

You-TOP you did(A30)-fail+on him-hitREDUP-PAST man over there-DTOP but NEG

†By morphophonemic rule ngurdam+bay>ngurdammay (Street 1987:105)

e.g. Threat

1) Nhinhi-ka thamngurradhath thanam kardu pangu-yu?

'Do you keep on repeatedly threatening that man over there?'

Nhinhi-ka tham-ngurradhath thanam kardu pangu-yu?

You-TOP you do(A19)+ threaten repeatedly you keep on (A4) man over there-DTOP

2) Nhinhi-ka thamngurradhath da matha thanam kardu pangu-yu.

'You just keep on threatening that one man repeatedly.'

Nhinhi-ka tham-ngurradhath

da matha thanam kardu pangu-yu.

You-TOP you did(A19)- threaten repeatedly just you keep on (A4) man over there-DTOP

3) Thangkunu thamngurru-yu?

'Why have you threatened him?'

Thangku-nu tham-ngurru-yu?

What-for you have(A19)-threaten-DTOP

4) Nhinhi thangunungu thamngurru?

'Did you threaten him?'

Nhinhi thangunungu tham-ngurru?

You-from you have (A19)-threaten-

5) Yu, ngay ngamngurru.

'Yes. I threatened him.'

Yu, ngay ngam-ngurru.

Yes I I did(A19)+-threaten

6) Awu, mere ngay ngangurrudha.

'No, I did not threaten him.'

Awu, mere ngay nga-ngurru-dha.

No NEG I I did not(A19)- threaten-PAST

Australian law

Kanhi-ka murrinh ngarra mange kardu bamam nukun.

These are the words which belong to the way of non-Aboriginal people.

Kanhi-ka murrinh ngarra mange kardu bamam nukun.

This-TOP word which act man white-belonging to

Bail

Mampa. Ngay-ka ngungunhiwuynu marra da matha. Mu, ngay-ka marda manganart nhinhi-ka dangayetnu mange kanhi: ngarra ngay mampanu-ka thamanu da matha. Mange-ka kanhi-wa:

'All right. I will just set you free today. But what I want is that you are to promise me to do just these facts that I will tell you.'

'These are the acts:

Nhinhi-ka thurdiwurl kathu-nu da ngarra ngay mampanu – da nhini-ka 8 July 2008, 1 pm. Mu nuparlnu ngatha murrinh kanhi-ka, mere pirdith da matha thurdiwurlnu ngarra murrinh court i ngay-ka ngampadhap nukun deyida.

'You will come back here at a time that I tell you to – that time is 8 July 2008, at 1 pm. But, suppose you break these conditions, you will soon just return to the court and I may lock you up again.'

Mampa. Ngay-ka ngungu-nhi-wuy-nu marra da matha. Mu, ngay-ka marda mangan-art
OK I-TOP I will (A32)-you-set free-will today just But I-TOP belly I have (A9)-desire
nhinhi-ka da-nga-yet-nu mange kanhi ngarra ngay ma-mpa-nu-ka
you-TOP you will(A14)-to me-promise-will act this that I I will tell (A8)-to you-will-TOP
thama-nu da matha. Mange-ka kanhi-wa:
you will do(A34)-will just act-TOP this-really
Nhinhi-ka thurdi-wul-kathu-nu da ngarra ngay ma-mpa-nu – da nhini-ka
You-TOP you will (A30)- return-HITH-will Time which I I will tell(A8)-to you-will time this-TOP
8 July 2008, 1 pm. Mu nuparl-nu ngatha murrinh kanhi-ka, mere pirdith da matha
8 July 2008, 1 pm but you break-will suppose word this-TOP NEG long just
thurdi-wurl-nu ngarra murrinh court i
you will (A30)- return-will to WordNC court
ngay-ka nga-mpa-dhap nukun deyida.
I-TOP I will(A19)-on you-close door-will and maybe-TOP again

Balance of probabilities

Murrinh parnturtparn.
'Balance of probabilities.'

Murrinh parnturtparn
word light

Beyond reasonable doubt

Murrinh yitthit.

'Beyond reasonable doubt

Murrinh yitthit.
WordNC heavy

Blame (see Accuse)

1) Murrinh terdari.
'Blame.'

Murrinh terdari.
WordNC blame

2) Nigunu-ka panngirerda wurran.
'She's always blaming me'

Nigunu-ka pan-ngi-rerda wurran.
She-TOP she did(A28)-me-blame she goes (A6)

3) Mere thungirirda nukun!
'You shouldn't blame me!'

Mere thu-ngi-rirda nukun!
NEG you will (A23)-me-blame must

Bodily Harm

Nhinhi-ka marda nanganart thu-re thinakunu kardu nhini-yu, i bere, nhinhi-re thu yitththit ngala damatha thanmat nginipunh nukunu-yu, mu kardu-ka pewirnturtnu patha. Nginipunh nukunu-ka kanhi mani:-

a) Nhinhi-re thu thanmat nginipunh nukunu-yu, i kardu-ka kumulung thamnamut mu kardu-ka pewirnturtnu patha.

b) Nhinhi-re thu thanmat nginipunh nukunu-yu, i thankangurrngurr, mu kardu-ka pewirnturtnu patha.

'You want to strike that person, and you just injured his body seriously with a dangerous weapon, but he will recover.

His body was like this:

a) You hit his body with a dangerous weapon and made him bleed, but the man will recover.

b) 'You hit his body with a weapon and rendered him unconscious, but he will regain consciousness and recover.'

Nhinhi-ka marda nangan-art thu-re thi-na-ku-nu kardu nhini-yu,
you-TOP belly you have (A9)-want Danger-INSTR you will sit (A1)-on him-hit-will man this-DTOP
i bere, nhinhi-re thu yitththit ngala damatha than-mat nginipunh nukunu-yu,
and so you-ERG Danger heavy big just you have chopped(A23)-hit body he-DTOP
mu kardu-ka pe-wirnturt-nu patha.

But man-TOP he will himself(A15)-recover-will good

Nginipunh nukunu-ka kanhi mani:-

body he-TOP this try

a) **Nhinhi-re thu than-mat nginipunh nukunu-yu, i kardu-ka kumulung**

you-ERG Danger you have chopped (A23)-hit body he-DTOP and man-TOP blood

tham-na-mut mu kardu-ka pe-wirnturt-nu patha.

you have (A19)-to him-give but man-TOP he will himself(A15)-recover-will good

b) **Nhinhi-re thu than-mat nginipunh nukunu-yu, i**

you-ERG Danger you have chopped(A23)-hit body he-DTOP and

than-ngka-ngurrngurr mu kardu-ka pe-wirnturt-nu patha.

you have caused(A23)-eye-be unconscious but man-TOP he will himself(A15)-recover-will good

Bond

Ngay-ka pule ngala i ngay-ka ngampamutnu nanthi good behaviour bond. Bond kanhi-ka mampa dim:-

Nhinhi-ka patha damatha thaninu da thangu perrkenku. Bere, mange kanhi-ka thamanu ngarra da thangu perrkenku nhini-yu: numi-ka ngarra da putek yile nhinhi nukun thaninu.

'I am the magistrate and I will give you a good behaviour bond. This bond is saying to you 'You are to stay out of trouble for two years. Now, it is these acts you are to do over those two years, For instance, action one is that you are to stay on your father's country.'

Ngay-ka pule ngala i ngay-ka nga-mpa-mut-nu nanthi good behaviour bond.

I-TOP boss big and I-TOP I will (A19)-to you-give-will ThingNC good behaviour bond

Bond kanhi-ka mampa dim: nhinhi-ka patha damatha thani-nu

Bond this-TOP it says(A8)-to you it sits(A1) you-TOP good just you will be(A4)-will

da thangu perrkenku. Bere, mange kanhi-ka thama-nu ngarra

TimeNC wet season two So act this-TOP you will do(A34)-will for

da thangu perrkenku nhini-yu: numi-ka ngarra da putek yile nhinhi-nukun

TimeNC wet season two this-DTOP one-TOP where PlaceNC earth father you-belonging to

thani-nu.

you will be(A4)-will

Breach of bail (see Bail)

Nhinhi-ka thungamparl murrinh pana ngarra dangamngayet ngarra ngay pule ngala mampa. Bere, thurdiwurlnu ngarra murrinh court i ngay-ka ngampadhap nukun deyida.

'As for you, you have broken those conditions I, the magistrate, have set you. And so, you will return to the court and I may lock you up again.'

Nhinhi-ka thungam-parl murrinh pana ngarra dangam-nga-yet

You-TOP you have done(A11)-break word that which you have (A20)-to me-promise

ngarra ngay pule ngala mampa. Bere, thurdi-wurl-nu ngarra murrinh court i ngay-ka nga-mpa-dhap nukun deyida.

which I boss big I have said(A8)-to you So you will (A30)-return-will to WordNC court and maybe-TOP I-TOP I will(A19)-on you-close door-again-will

Break

1) Nhinhi thangunungam-parl?

'Did YOU break it?'

Nhinhi thangunungam-parl?

You from you have(A11)+break

2) Thangkudha thungamparl?

'Why did you break it?'

Thangku-dha thungam-parl?

Why-PAST you have(A11)-break

3) Thangku nanthinungamparl nhinhi-yu?

'What have you broken?'

Thangku nanthi nungam-parl nhinhi-yu?

What ThingNC you have(A11)-break you-DTOP

4) Mange ngay mungamparl.

'I broke it by myself.'

Mange ngay mungam-parl.

hand I I have(A11)-break

Break and enter

1) Da-ka bangamrdarriral warda.

'He has deliberately broken into the place.'

Da-ka bangam-rdarriral warda.

place-TOP he has done(A14)-go too far-now

2) Nhinhi thangunung dangamrdarriral thelput-yu?

'Did you break into the house?'

Nhinhi thangunung dangam-rdarriral thelput-yu?

You-from youhave(A14)-go too far house-DTOP

3) Nhinhi-ka thanardi ngarra thelput-yu? Kardu-ka thantharrpu?

'Did you enter the house? Did you ask anyone?'

Nhinhi-ka tha-nardi ngarra thelput-yu? Kardu-ka than-tharrpu?

You-TOP you have(A14)-enter into house-DTOP Person-TOP you did ask-PAST

Burden of Proof (see Arraignment)

Contract

1) Large-scale contract

Ngay-ka bangampayet mange mampanu i nhinhi-ka dangamngayet kathu. Nhinhi-ka dangayetnu wurlk thamanu thurru i ngay-ka ngampamutnu ku palyirr.

'I have promised to do the deed for you and you have promised me in return. You will promise me to do the work and I will give you money.'

Ngay-ka bangam-mpa-yetmange ma-mpa-nu i nhinhi-ka

I-TOP I have (A14)-to you-promise act I will do(A8)-for you-will and you-

dangam-nga-yet kathu. Nhinhi-ka da-nga-yet-nu wurlk

TOP you have(A14)-to me-promise hither You-TOP you will(A14)-to me-promise-will work

thama-nu thurru i ngay-ka nga-mpa-mut-nu ku palyirr.

you will do(A34)-will you will go (A6) and I-TOP I will (A19)-to you-give-will AnimateNC stone

2) Small-scale contract

Ngay-ka ngampamutnu ku palyirr i nhinhi-ka thangamutnu nanthi pana.

'I will give you money and you will give me that article.'

Ngay-ka nga-mpa-mut-nu ku palyirr i nhinhi-ka tha-nga-mut-nu

I-TOP I will (A19)-to you-give-will AnimateNC stone and you-TOP you will (A19)-to me-give-will

nanthi pana.

ThingNC that

3) Lys-ka bangampeyi ku palyirr ngarra Lucy i Lucy-ka damngemut nanthi yi numi.

'Lys appeased/pacified Lucy with money and Lucy gave her one dillybag.'

Lys-ka bangam+peyi ku palyirr ngarra Lucy i Lucy-ka

Lys-TOP she has done (A14)-pacify AnimateNC stone to Lucy and Lucy-TOP

dam-ge-mut nanthi yi numi.

she has(A19)-to her-give ThingNC dilly bag one

Court

Murrinh court.

'Court.'

Murrinh court.

WordNC court

Cover up

1) Murrinh therdarrup.

'You have covered up the story.'

Murrinh the-rdarrup.

word you have done(A19)-cover up

2)

Nhinhi thangunu therdarruptha?

'Did you cover it up?'

Nhinhi-thangunu the-rdarrup-tha?

You-from you have done (A19)-cover up-PAST

3) Yu, ngay thangunu ngarnarrup.

'Yes, I covered it up.'

Yu, ngay thangunu †nga-rnarrup

Yes I-from I have (A19)-cover it up

†By morphophonemic rule, ngam+rdarrup>ngarnarrup (Street 1987:105)

4) Awu, ngay-ka mere ngerdarrupdha

'No, I didn't cover it up.'

Awu, ngay-ka mere nge-rdarrup-dha

No I-TOP NEG I did not (A19)-cover it up-PAST

Customary Law

Murrinh ngarra pulenpulen kumampa: bere matha murrinh nayit, bere matha murrinh nabath.

'What the old people may tell you, you are to hold and take with you always.'

Murrinh ngarra pulenpulen kuma-mpa: bere matha murrinh na-yit,

word which old people they may say(A8)-to you so-it is done word you will do (A8)-hold

bere matha murrinh na-bath.

so-it is done word you will do(A8) -take

Decision

1) Ngarra thamanu?

'What will be your decision?'

Ngarra thama-nu?

What you will say/do (A34)-will

2) Murrinh-ka kanhi-wa.

'The decision is this.'

Murrinh-ka kanhi-wa.

WordNC-TOP this-really

3) Nekingime-ka murrinh thurdanthiyithngime thim.

'All of us women, who are a small group, are making a decision amongst ourselves.'

Neki-ngime-ka murrinh thurdan†-thi-yith-ngime thim.

few us females-TOP word small group of females are doing(A30)-REFL-discuss we sit(A1)

†By morphophonemic rule, thurdan-thiyith > thurdanh-thiyith, written thurdanthiyith (Street 1987:106)

4) Peneme-ka murrinh purdamkayithneme pirrimka.

'That small group of men are making a decision.'

Peneme-ka murrinh purdamka-yith-neme pirrimka.

few males-TOP word small group of men are doing (A30)-discuss small group sit(A1)

Deny

1) Demkamit.

'He has denied it.'

Dem-†ngkamit.

He has done(A21)-deny

'He has denied it.'

†By morphophonemic rule dem+ngkamit > demkamit (Street 1987:110)

2) Nhinhi-ka thengkamitnu?

'Will you deny it?'

Nhinhi-ka the-ngkamit-nu?

You-TOP you will(A21)-deny-will

'Will you deny it?'

3) Ngay-ka ngengkamitnu.

'I will deny it.'

Ngay-ka nge-ngkamit-nu.

I-TOP I will(A21)-deny-will

Destroy

1) Nhinhi thangu nu thunipekdha thardi door-yu?

'Was it you who was destroying the door?'

Nhinhi thangu nu thuni-pek-dha thardi door-yu?
You-from you did (A7)-destroy-PAST you were(A4) door-DTOP

2) Nhinhi thangu nu thanpek?

'Did you destroy it?'

Nhinhi thangu nu than-pek?
you-from you have chopped(A23)-destroy

3) Yu, ngay thangu nu nganpek.

'Yes, I destroyed it.'

Yu, ngay thangu nu ngan-pek.
Yes I from I have chopped it(A23)- destroy

Direct Force (see Assault)

Discuss

1) Murrinh niyithniyith.

'Having a discussion / telling stories.'

Murrinh niyith-niyith.

word talkREDUP

'Having a discussion / telling stories.'

2) Puddamngiyithngintha pirrimka.

'Two siblings talking about us two females (or male and female).'

Puddam-ngi-yith-ngintha pirrimka.
Two siblings have done (A30)-me-tell story two females / male & female sit(A1)

Duress

1) Nukunu mungamngiwil.

'He forced me.'

Nukunu mungam-ngi-wil.

He he did (A11)-me-force.

2) Yu, ngay-re mungawil.

'Yes, I forced him/her.'

Yu, ngay-re munga-wil.

Yes I-ERG I did (A11)-force

3) Nangkal mungamnhiwil?

'Who forced you?'

Nangkal mungam-nhi-wil?

Who he did (A8)-you-force

Evidence

Murrinh ngarra ngay ngurdiyithnu.

'My story which I am going to tell.'

Murrinh ngarra ngay ngurdi-yith-nu.

word which 1 I will do(A30)-tell-will

Goad

1) Nangkalmamnhirullul?

'Who goaded you?'

Nangkal mam-nhi-rullul?

Who he did(A8)-you-goad

2)Nhinhi thangunu narntullul nigunu-yu?

'Was it you who goaded her?'

Nhinhi thangunu narn-†tullul nigunu-yu?

You-from you have done(A8)-goad,her-DTOP

†By morphophonemic rules, nam+rullul>nam+rtullul>narntullul, written narntullul (Street 1987:108)

3) Yu, ngay-re marntullul nigunu-yu.

'Yes, I was the one who goaded her.'

Yu, ngay-re marn-†tullul nigunu-yu.

Yes I-ERG I have done(A8)-goad her-DTOP

†By morphophonemic rules, mam+rullul>mam+rtullul>marnrtullul, written marntullul (Street 1987:108)

Grievous Harm

Nhinhi-ka marda nanganart thu-re thinakunu kardu nhini-yu. Bere nhinhi-re thu yitthit ngala da matha thanmat nginipunh nukunu-yu.

'You wanted to hit this man with a dangerous weapon. So you hurt him seriously with a large heavy weapon.'

Mange nhini thangunu thamam da matha, bere, nginipunh nukunu-ka wiye warda dim.

Murrinh-ka perrkenku-wa. Numi-ka: bere matha wangu purrunu matharr. Numi deyida-ka kardu-ka yungipuptha, mu wurda. Dempirnturt patha deyida.

'As a result just of these actions that you have done, his body is now in a damaged state. There are two possible consequences of this. One is: he'll therefore always be sick. And the other possible consequence is that the person could have died but didn't. He recovers his health.'

Nhinhi-ka marda nangan-art thu-re thi-na-ku-nu kardu nhini-yu.
You-TOP belly you have(A9)-want danger-INSTR you will sit (A1)-on him-hit-will person this-DTOP

Bere nhinhi-re thu yitthit ngala da matha than-mat nginipunh nukunu-yu.
So you-ERG danger heavy big just you have (A23)-hit body he-DTOP

Mange ngini-thangunu thamam da matha, bere, nginipunh nukunu-ka wiye-warda dim.
act this-PAST from you have done (A34) just so bod he-TOP bad-now it sits (A1):

Murrinh-ka perrkenku-wa. Numi-ka: Bere-matha wangu purru-nu matharr. Numi deyida-ka
word-TOP two-really one-TOP so-it is done he will go(A6)-will sick one again-TOP

kardu-ka yungi-pup-dha mu wurda. Dem-†birnturt patha deyida.
person-TOP he could have (A2)-die-PAST but nothing he has got up(A21)-recover good again.
†Morphophonemic rule birn+rdurt > bin+rturt, written bim+turt (Street 1987: 105)

Guilty (see Arraignment)

Hearsay

Mere dengkardudha; mu murrinh the da matha-re dinthepup nawa?

'You didn't see it; you just heard it, didn't you?'

Mere de-ngkardu-dha; mu murrinh the da-matha-re †din-the-pup nawa?

NEG you have not(A13)-see-PAST word ear just-INSTR you have (A16-ear-listen isn't it

† Morphophonemic rule, dim+ye+pup> dinhyepup> dinthepup, written dinthepup (Street 1987:109)

Help

Mannhimanpinu?

'Will I help you?'

Man-nhi-manpi-nu?

It does(A8/34)-you-help-will

Hit (see Appendix A for terms of assault)

Indirect Force (see Assault)

Intent

1) Ngarra nimin marda numangankartneme-yu?

'As a group, what had you men intended?'

Ngarra nimin marda numanganka-rt-neme-yu?

What really belly you small group of males have (A9)-want-DTOP

2) Ngay-ka marda manganart nginakunu i bere ngemnaku warda.

'I wanted to punch him and so I did punch him.'

Ngay-ka marda mangan-art ngi-na-ku-nu i bere ngem-na-ku-warda.

I-TOP belly I have(A9)-want I will sit(A1)-on him-punch-will and so I have sat (A1)-on him-punch-now

Interpreter

1) Ngay-ka kardu ngarra murrinh ngurdankalath ngurran.

'I am the person who keeps putting the words back from one language to another.'

Ngay-ka kardu ngarra murrinh †ngurdan-kalath ngurran.

I-TOP person who word I do(A29)-change I go(A6)

†By morphophonemic rule ngurdanngkalath>ngurdankalath (Street 1987:110)

2) Kardu ngarra murrinh wurdankalath wurran.

'An interpreter is the person whose job it is to keep putting the words back from one language to another'.

Kardu ngarra murrinh wurdan-†kalath wurran

person who word he does(A29)-turn he goes (A6)

†By morphophonemic rule wurdanngkalath>wurdankalath (Street 1987:110)

Jealousy

Nukunu-ka bangamkalerrkperrk nanthi mudika ningkeningke wanku dinidha.

'He has smashed the car because he was jealous.'

Nukunu-ka bangam†-ka-lerrkperrk nanthi mudika ningkeningke wanku dini-dha.

He-TOP he has done (A14)hit-eye-smash ThingNC car jealousyREDUP also he sat-PAST

†By morphophonemic rule bangamngka>bangamka (Street 1987:110)

Jury

Kardu ngarra murrinh pubiyepupnu i purdiyithnu i ngarra kama murrinh pamanu.

'People who will listen to what is said, who will discuss it and who knows what they will say.'

Kardu ngarra murrinh pubi-ye-pup-nu i purdi-yith-nu

person who word they will(A16)-ear- listen-will and they will do(A30)-discuss-will

i ngarra kama murrinh pama-nu.

and what maybe word they will say(A34)-will

Land-owner

1) Kardu kumparra ngarra da nigunu.

'She is the number one person for the place.'

Kardu kumparra ngarra da nigunu.

person out in front for place she

'She is the number one person for the place.'

2) Kardu kumparra ngarra da nukunu.

'He is the number one person for the place.'

Kardu kumparra ngarra da nukunu.

Person out in front for place he

'He is the number one person for the place.'

3) Kardu pule ngala kanam.

'He is the leader for this place.'

Kardu pule ngala kanam.

Person senior he is (A4)

'He is the leader for this place.'

Lawful Excuse (see Arraignment)

Lawyer for defence

Pule ngala ngarra kardu-nukun. Pule ngala ngarra murrinh purdimpayithnu. Nukunu-ka murrinh wurdamayith dim nhinhi-nu.

'He is the big boss for the Aboriginal defendant. He will speak on your behalf to the big boss of the court. He is speaking to him for you right now.'

Pule ngala ngarra kardu nukun.

boss big who Aboriginal man-belonging to

Pule	ngala	ngarra	murrinh	purdi-mpa-yith-nu
<i>Boss</i>	<i>big</i>	<i>for</i>	<i>court</i>	<i>he will (A30) for you speak-will</i>
Nukunu-ka	murrinh	wurdamayith	dim	nhinhi-nu
<i>he-TOP</i>	<i>word</i>	<i>he has (A30)-to him-speak</i>	<i>he sits(A1) you-for</i>	

Lease

1) Ngay-ka bangampayet ngampamutnu ku palyirr i nhinhi-ka thurdingingkanu ngarra da nhinhi. Ngay-ka nganipupnu i nginu merrk perrkenku.

'I promise to give you money and you will allow me into your place. I will live in your house and I will stay there two months.'

Ngay-ka bangam-mpa-yet	nga-mpa-mut-nu	ku palyirr
<i>I-TOP I have (A14)-to you-promise</i>	<i>I will (19)-to you-give-will</i>	<i>AnimateNC stone</i>
i nhinhi-ka thurdi-ngi-ngka-nu	ngarra da	nhinhi.
<i>and you-TOP you will (A30)-me-face-will in</i>	<i>placeyou</i>	
Ngay-ka ngani-pup-nu	i ngi-nu	merrk perrkenku.
<i>I-TOP I will keep on (A4)-sit down-will and I will sit(A1)-will</i>	<i>moon two</i>	

Life sentence (see Sentence)

Da mere ngarra kama thungiwuy-nukun. Nawinhimaknu ngarra da panamatha i thupupnu.

'You can never be released from that place. You will grow old and frail in that place only and die there.'

Da mere ngarra kama thungiwuy-nukun.	Na-winhimak-nu
<i>place NEG which maybe you can (A32)- come out-can you will-(A8)grow old and frail-will</i>	
ngarra da pana-matha i thu-pup-nu.	
<i>in place that-only and you will(A2/23)-die-will</i>	

Magistrate / Judge

Pule ngala ngarra murrinh court-nukun.

'He/she is the big boss of the court.'

Pule ngala ngarra murrinh court-nukun.

boss big who word court-belonging to

Manslaughter

Kardu numi ngatha bangammardarlart ngarra thu kuy ngala i bangammardardu ngarra marda yidi kardu numi, i the mebaththa pubatnu ngarra magulkul ngatha-ka pupupnu kama-ya kardu nhini-yu. Bere mange-ka mam i kardu-ka wakkay yibimpup warda. Kardu-ka mere marda merttha menadha thatpirr kardu ngarra bangammardardu ngarra marda yidi-ka pupupnu da matha.

'Suppose a certain person has become angry in a serious fight, and has hit a certain other person in the chest so that he can't breathe and he knew that if he hits him in the heart that person might then lie down and die. So he does the act and then that person dies. As for the person who has done the act, he did not truly intend the action he did in just striking the man in the chest to have the result of him dying.'

Kardu numi ngatha bangam-marda-rlart ngarra thu kuy ngala i
person one suppose he has(A14) been bitten in the belly in DangerNC fight big and
bangam-marda-rdu ngarra marda-yidi kardu numi, i the
he made(A14)-belly-be out of breath on chest person another and ear
mebath-tha pu-bat-nu ngarra magulkul ngatha-ka
he has (A8)-bring-PAST he will do(A23)-hit-will in heart suppose-TOP
pu-pup-nu kama-ya kardu nhini-yu. Bere mange-ka mam
he will lie down(A2)- die-will maybe-perhaps person this-DTOP So act-TOP he does it(A8)
i kardu-ka wakkay yibim-pup-warda. Kardu-ka mere
and person-TOP finished he lies down(A2)+die-now person-TOP NEG
marda mert-tha mena-dha thatpirr kardu ngarra
belly he did not(A9)- intend he himself did(A10)-PAST really person whom
bangam-marda-rdu ngarra marda-yidi-ka pu-pup-nu da matha.
he has made(A14)+belly+be out of breath on chest-TOP he will lie down(A2)-die-will just

Murder

Kardu numi ngatha marda manganart purallalnu kardu numi deyida i kardu nhini-ka wurdantinumi da matha. Mu kardu numi ngatha marda manganart yitthit ngala pubatnu kardu numi deyida-yu i kardu nhini-ka wurdantinumi da matha. Bere, murrinh perrkenku kanhi-ka murder-wa.

'Suppose a certain person wants to kill a certain other person and he just gets rid of him. Or suppose a certain person wants to cause a certain other man very serious damage and he just gets rid of him. So, the name for these two actions is murder.'

Kardu numi ngatha marda mangan-art pu-rallal-nu
person one suppose belly he has picked up (A9)-want he will (A23)-force to die-will
kardu numi deyida i kardu nhini-ka wurdan-ti-numi da matha.
person another again and person this-TOP he has done(A30)-finish-one just
Mu kardu numi ngatha marda mangan-art
or person one suppose belly he has picked up(A9)-want
yitthit ngala pu-bat-nu kardu numi deyida-yu i kardu nhini-ka
heavy big he will do (A23)-hit once-will person another again-DTOP and Person this-TOP
wurdan-ti-numi da matha. Bere, murrinh perrkenku kanhi-ka murder-wa.
he has done(A30)-finish-one just. so word two this-TOP murder-really

No respect for person

1) Ngay-ka mere murrinh mampabath. Ngay-ka ngay-nu da matha.

'I don't listen to what you say. I'm just for myself only.'

Ngay-ka mere murrinh mampa-bath. Ngay-ka ngay-nu da matha.

I-TOP NEG word I do (A8)-to you- listen I-TOP I-for just

2) Nhinhi-ka mere nanarrabath thurru murrinh ngarra kardu ngalantharr i

kardu kunugunu pumampa pumpan.

'You go around not paying heed to what your elders say to you collectively.'

Nhinhi-ka mere na-narra-bath thurru murrinh ngarra
you-TOP NEG you do not do-for you all (A8)-carry you do not go(A6) word which
kardu ngalantharr i kardu kunugunu puma-mpa pumpan.
PersonNC old man and PersonNC old woman they say (A8)-to you they do (A23)
'You go around not paying heed to what your elders say to you collectively.'

No weapon

Mathu

'I didn't have a weapon.'

Ma-thu

NEGEXIST-Danger

Not guilty (see Arraignment)

Open knowledge

Murrinh pilampirdarri. Tarangka da matha.

'Knowledge that is in the open. It is just clear for everyone to know.'

Murrinh pilampirdarri. Tarangka da matha.

word in the open clear just

Oath

Nhinhi-ka murrinh yuthpan thathipirr thurdiyithnu? Nhinhi-ka dangayetnu murrinh yuthpan thathipirr thingerrennu, murrinh yuthpan thathipirr terert da matha thurdiyithnu i mere thayirrat nukun? Mampa. Thamanu: “Ngay-ka ngamanu, bere, nangimanpi kathu kangkarlmawu”

‘Will you speak the truth?. ‘Do you swear to tell the truth, the whole truth, nothing but the truth, please say, so help me God’.

Nhinhi-ka murrinh yuthpan thathipirr thurdi-yith-nu?

you-TOP word straight true you will sit(A1) tell-will

Nhinhi-ka da-ng-ayet-nu murrinh yuthpan thathipirr thi-ngerren-nu,

you-TOP you will(A14)-to me-promise-will word straight true you will sit(A1)-speak-will

murrinh yuthpan thathipirr terert da matha thurdi-yith-nu i mere tha-yirrat-nukun?

word straight true whole just you will(A30)-tell-will and NEG you can not(A19)-lie-must

Mampa. Thama-nu “Ngay-ka ngama-nu, bere, na-ngi-manpi

All right you will say(A34)-will I-TOP I will do(A34)-will so you will do(A8)-me-help

kathu kangkarl-mawu”

hither on top-residing

Offence

Mange wiye.

‘Offence.’

Mange wiye.

act bad

Outside

1) Da tharrnu.

‘Outside.’

Da tharrnu.

place outside

2) Nhinhi-ka tharrnu thinidha?

‘Were you sitting outside?’

Nhinhi-ka tharrnu thini-dha?

you-TOP outside you did sit(A1)-PAST

Plead guilty (see Arraignment)

Point out

Ngampangkardanu?

‘Shall I point it out to you?’

Nga-mpa-ngkarda-nu?

I will do (A19)-to you-point out-will

Police

Ku ngalarr
'The police'

Ku ngalarr.
AnimateNC police

Pretend

1) Mere thayirrat nukun.
'You mustn't pretend / lie.'

Mere tha-yirrat-nukun.
NEG you cannot (19)+ pretend=must

2) Mere thayirrat thi!
'Don't continually keep pretending!'

Mere tha-yirrat thi!
NEG you cannot (A19)-keep pretending you will sit (A1)

3) Mange danthirrat.
'He's pretending/joking/not serious/gammon.'

Mange †dan-thirrat.
act he does (19)-pretend
†Morphophonemic rule *dam+thirrat>danh+thirrat*, written *danthirrat* (Street 1987:106)

Process / Plan

Da mayern.
'Path.'

Da mayern.
PlaceNC path

Prosecutor

Pule ngala ngarra ku ngalarr nukun.
'He/she is the big boss for the police.'

Pule ngala ngarra ku ngalarr nukun.
boss big with AnimateNC police he

Protection

1) Thirrangankupedhangime thardi.

'You looked after us.'

Thirra-ngangu-pe-dha-ngime thardi.

You do (A28)-us- look after-Past-all of us (a small group of females – or mixed males and females).

2) Thirrangipe!

'Look after me!'

Thirra-ngi-pe!

You will do (A28)-me-look after

3) Dirrangankupe wurrān

'He is always looking after us.'

Dirra-nganku-pe wurrān

He does (A28)-us-look after he goes (A6)

4) Ngay-ka ngirrapenu.

'I will look after him/her/it.'

Ngay-ka ngirra-pe-nu.

I-TOP I will do (A28)-look after-will

5) Nukunu-ka pirranhipenu.

'He will look after you.'

Nukunu-ka pirra-nhi-pe-nu.

He-TOP he will do (A28)-you-look after-will

Provocation (see Arraignment)

Remand

Tom, ngay-ka mampa ngem, nhinhi-ka bath nanganu thi merrk numi ngarra da remand. Nakurl ngarra merrk numi pirtalnu nhinhi-ka thurdiwurlnu ngarra murrinh court.

'Tom, I am saying to you, you will sit and wait for one month at the remand place [at Berrimah]. Later, after the one month has ended, you will go back into court.'

Tom, ngay-ka mampa ngem, nhinhi-ka bath-na-ngka-nu thi

Tom I-TOP I say(A8) to you I sit (A1) you-TOP wait-you will (A8)-eye-will you will sit(A1)

merrk numi ngarra da remand. Nakurl ngarra merrk numi pi-rtal-nu

moon one at PlaceNC remand later when moon one it will sit (A1)-be cut off-will

nhinhi-ka thurdi-wurl-nu ngarra murrinh court.

you-TOP you will (A30)-return-will to WordNC court

Repeat offender

Nungantharrath thanam.

'You are continually committing offences.'

†**Nungan-tharrath** **thanam.**

You are doing(A11)- break things you are (A4)

†By a morphophonemic rule nungam-tharrath.nungan-tharrath, written nungantharrath (Street 1987:106)

Restraining Order

Ngay-ka marda mangannhert nhinhi-ka dangayetnu mange kanhi-ka mere thama nukun deyida.

Murrinh-ka kanhi-wa mampa ngem:-

'I want from you that you will promise me that you will not do these actions again.

These are the conditions I am setting you.'

(i) Nhinhi-ka mere nukun danginthalet ngarra purrima nhinhi-yu

'You are not to live with your wife.'

ii) Nhinhi-ka ngathparr da matha thinu ngarra purrima nhinhi-yu.

'You are to just stay far away from your wife.'

iii) Nhinhi-ka mere thurrunukun ngarra da nigunu dim-yu.

'You are not to go to where she is staying.'

iv) Nhinhi-ka mere thurrunukun manta ngarra nigunu-yu kura murlak ngatha damgurduk.

'You are not to go near her if you are drunk.'

Mu nuparlnu ngatha murrinh kanhi-ka mere pirdith da matha thurdiwurlnu ngarra murrinh court i kama-ka ngay-ka ngampadhap-te-nu.

'But, suppose you break these conditions, you will soon just return to the court and I may lock you up again.'

Ngay-ka †marda-mangan-nhe-rt nhinhi-ka da-nga-yet-nu mange kanhi-ka
I-TOP belly-I do (A9) from you-want you-TOP you will(A14)-to me-promise-will act this-TOP

†By a morphophonemic rule, mangan+nhe+art > mangannhert (Street 1987:110).

mere thama-nukun deyida.

NEG you cannot do (A34)-must again

Murrinh-ka kanhi-wa mampa ngem:-

word-TOP this-THITH I say (A8)+to you I sit

'These are the conditions I am setting you.'

i) Nhinhi-ka mere-nukun da-ngintha-let ngarra purrima nhinhi-yu.

you-TOP NEG-must you cannot (A15)-stick to wife you-DTOP

ii) Nhinhi-ka ngathparr da matha thi-nu ngarra purrima nhinhi-yu.

You-TOP far just you will stay(A1)-will from wife you-DTOP

iii) Nhinhi-ka mere thurru-nukun ngarra da nigunu dim-yu.

you-TOP NEG you cannot go(A6)-must to place she she stays (A1)-DTOP

iv) Nhinhi-ka mere thurru-nukun manta ngarra nigunu-yu kura murlak ngatha thurran.

you-TOP NEG you cannot go(A6)-must near to her-DTOP LiquidNC angry if you go (A6)

Mu nu-parl-nu ngatha murrinh kanhi-ka mere pirdith da matha

But you will (A11)-break-will suppose word this-TOP NEG long just

thurdi-wurl-nu ngarra murrinh court I kama-ka ngay-ka nga-mpa-dhap-te-nu.

you will (A30)-return-will to WordNC court and maybe-TOP I-TOP I will(A19)+on you-close door-again-will.

Sentence (see Suspended sentence)

Diyepupnu murrinh yitthit ngarra pule ngala mampanu-yu. Nukunu-ka murrinh sentence wurdantiyith dim.

'Listen to the important words which the magistrate will say to you. He is delivering (or explaining) the sentence.'

Di-ye-pup-nu murrinh yitthit ngarra pule ngala ma-mpa-nu-yu.

You will (A16)-ear-listen-will word heavy which boss big he will say(A8)-to you-will-DTOP

Nukunu-ka murrinh sentence wurdan-tiyith dim.

He-TOP WordNC sentence he does(A30)-explainhe sits(A1)

Show

1) Thangingkarr kathu.

'Show me!'

Tha-ngi-ngkarr kathu.

You will do (A19)-me-show HITH

2) Nganhingkarrnu?

'Shall I show you?'

Nga-nhi-ngkarr-nu?

I will (A19)-you-show-will

Suspended Sentence (see Sentence)

Ngay-ka pule ngala i ngay-ka ngampamutnu merrk perrkenku numi. Mu ngay-ka ngampadhapnu merrk perrkenku da matha. Merrk numi-ka damnhiwebath da ngatha kanam. Nawiyenu ngatha ngarra da thanguku numi, bere, ngalarr-ka manhirtanu deyida i murrinh court thurdiwurlnu. Kama-ka ngay-ka ngampadhapnu merrk numi nhini deyida i merrk ngamere kama ngampadhapnu mange wiye marra wanku thamam.

'I am the magistrate and I will give you three months. But I will lock you up for just two months. One month is still continually hanging over your head. If during a year you were to commit an offence, the police will arrest you and you will come back into court. I may lock you up again for that one month plus any extra time for the new offence you have also committed.'

Ngay-ka pule ngala i ngay-ka nga-mpa-mut-nu merrk perrkenku numi.

I-TOP boss big and I-TOP I will do (A19/20-to you-give-will moon two one

Mu ngay-ka nga-mpa-dhap-nu merrk perrkenku da matha. Merrk

But I-TOP I will(19)-on you-shut door-will moon two just moon

numi-ka dam-nhi-we-bath da ngatha kanam.

one-TOP it does(A13)-you-above-hold time still yet it is(A4)

Na-wiye-nu ngatha ngarra da thanguku numi , bere

You will do(A10)-bad-will suppose for TimeNC year one so

ngalarr-ka ma-nhi-rta-nu deyida i murrinh court thurdi-wurl-nu.

police-TOP he will do(A8)-you-grab-will again and WordNC court you wil do (A30-)-return-will.

Kama-ka ngay-ka nga-mpa-dhap-nu merrk numi nhini deyida

Maybe-TOP I-TOP I wil dol (A19/20)-on you-shut door-will moon one that again

i merrk ngamere kama nga-mpa-dhap-nu mange wiye marra wanku thamam.

and month some maybe I will do (A19)-on you-shut door-will act bad new you have also done(A34)

Tell

1) Murrinh thurdinayith.

'Tell him your story!'

Murrinh thurdi-na-yith.

word you will tell(A30)- to him-tell story

2) Nukunu-ka murrinh purdimpayithnu mani.

'He will try to tell you the story'

Nukunu-ka murrinh purdi-mpa-yith-nu mani.

He-TOP word he will tell(A30)-to you-tell story try

3) Ngay-ka ngurdimpayithnu murrinh ngay.

'I'm going to tell you my story'

Ngay-ka ngurdi-mpa-yith-nu murrinh ngay.

I-TOP I will tell(A30)-to you-tell story-will word I

Thief

Kardu darrarartka.

'A thief.'

Kardu darrarart-ka.

PersonNC thief-TOP

Threat (see Attempt)

Threat to kill

Ngay-ka ngunhibatnu i ngurdunhirinumini da matha.

'I will hit you and just finish you off.'

Ngay-ka ngu-nhi-bat-nu i ngurdu-nhiri-numi-nu da matha.

I will do(A23)-you-hit-one and I will (A30)-finish-you-off

Trespass

Nhinhi-ka mere thengedharrpudha da ngarra thelput nigunu thanardi-yu. Manangka dharrpudharrpu.

'You did not ask request to go into her house. There was no request.'

Nhinhi-ka mere the-nge-dharrpu-dha da ngarra thelput nigunu thana-rdi-yu.

You-TOP NEG you did not(A19)-to her ask-PAST place where house her you do-enter-DTOP

Manangka dharrpudharrpu.

NEGEXIST ask questions

†By a morphophonemic rule thanam+rdi>thanardi (Street 1987:105)

Unconscious (to be)

Nukunu-ka pankangurrkurrk mu yibimngirtkirt da ngatha.

'He has lost consciousness; he's still breathing.'

Nukunu-ka pan-ka-ngurr-kurrk mu yibim-ngirtkirt da ngatha.

He-TOP he has (A23)-eye-be unconscious but he lies(A2)-breathe time suppose.

ANNEXURES

Annexure A: Terms of Assault

To be bruised

1) Wurdanmalawi.

'His shoulder is bruised / swollen.'

Wurdan-mala-wi.

he has(A29)-shoulder-bruise / swollen

2) Wurdanmardawi.

'His belly/chest is bruised.'

Wurdan-marda-wi.

he has(A29)-belly/chest-bruise

3) Wurdanpingkawi.

'His knee is bruised / swollen.'

Wurdan-pingka-wi.

he has(A29)-knee-bruise / swollen

'His knee is bruised.'

4) Wurdantharmuwi.

'His shin is bruised.'

Wurdan-tharmu-wi.

he has(A29)-shin-bruise

5) Wurdanmewi.

'His foot is bruised.'

Wurdan-me-wi.

he has(A29)-foot-bruise

'His foot is bruised.'

6) Wurdanthunmuwi.

'The back of his neck is bruised.'

† Wurdan-thunmu-wi.

he has(A29)-back of neck-bruise

'The back of his neck is bruised.'

†By a morphophonemic rule *wurdan+dhunmu>wurdan+thunmu* (Street 1987:106)

7) Wurdankawi.

'His face is bruised.'

Wurdan-ka-wi.

he has(A29)-face-bruise

'His face is bruised.'

8) Wurdanluwi.

'His forehead is bruised.'

Wurdan-lu-wi.

he has(A29)-forehead-bruise

9) Wurdanpewi.

'His head is bruised.'

Wurdan-pe-wi.

he has(A29)-head-bruise

10) Wurdanthewi.

'His ear is bruised.'

Wurdan-the-wi.

he has(A29)-ear-bruise

11) Wurdan-thi-wi.

'His nose is bruised.'

Wurdan-thi-wi.

he has(A29)-nose-bruise

12) Wurdannarriwi.

'His back is bruised.'

†Wurdan-narri-wi.

he has(A29)+back+bruise

†By a morphophonemic rule *wurdan-rdarri* > *wurdannarri* (Street 1987:106)

Hit

1) Nukunu-re panmat.

'He hit him.'

Nukunu-re pan-mat.

He-ERG he has(A23)-hit

2) Ngay-re nganhimalardinu nithi kureng-te ngarra lamala.

'I'm going to elbow you on the shoulder /upper arm with my elbow.'

Ngay-re nga-nhi-mala-rdi-nu

nithi kureng-te

I-ERG I will(A22)-you-shoulder/upperarm-hit-will arm-elbow-INSTR

ngarra lamala.

on shoulder/upper arm

Jab

1) **Ngay-re nganhiburduknu nithi kureng-te ngarra lawali.**
'I'm going to jab your thigh with my elbow.'

Ngay-re nga-nhi-bu-rduk-nu nithi kureng-te ngarra lawali.
I-ERG I will do(A19)-you-thigh-jab-will arm-elbow-INSTR on thigh

2) **Ngay-re nganhidharmurduknu nithi kureng-te.**
'I'll jab you on the shin with my elbow.'

Ngay-re nga-nhi-dharmu-rduk-nu nithi kureng-te.
I-ERG I will(A19)-you-shin-jab-will arm-elbow-INSTR

Punch

Ngay-ka mampawerluy ngem mange ngay i banhirdenu.
'I'm closing my fist and I'll punch you now'

Ngay-ka ma-mpa-werluy ngem mange ngay- i ba-nhi-rde-nu.
I-TOP I have done(A8)-on you-knead I sit(A1 fist I-INSTR and I will do(A14)straight arm-you-hit with round weapon-will

Push

1) **Nangkal mamnhirirda?**
'Who pushed you?'

Nangkal mam-nhi-rirda?
Who he did with hands(A8)-you-push

2) **Nukunu mamngirirda.**
'He pushed me.'

Nukunu mam-ngi-rirda.
He he did with hands(A8)-me-push

Slap

1) **Ngunhingkawekpeknu mange pangkin-te?**
'Do you want me to slap your face with the back of my hand?'

Ngu-nhi-ngka-wekpek-nu mange pangkin-te?
I will (A23)-you-face-slap-will hand-back-with

2) Ngunhingkawekpeknu mange marda-re?

'Do you want me to slap your face with the palm of my hand?

Ngu-nhi-ngka-wekpek-nu mange marda-re?

I will(A23)-you- face-slap-will hand belly-with

3) Nhinhi-re thankawekpek kunginire.

'You slapped his/her face yesterday.'

Nhinhi-re than-ka-wekpek kunginire.

You-ERG you did (A23)- face-slap yesterday.

Spear

Nukunu-ka ngay-re ngamparl thamul-te kunginire.

'I speared him with a spear yesterday.'

Nukunu-ka ngay-re ngam-parl thamul-te kunginire.

He-TOP I-ERG I did(A19)-break spear-INSTR yesterday

Weapons

1) Thu lithpurr.

'Axe used as weapon'

Thu lithpurr.

DangerNC axe

2) Thu dimu.

'Cutting edge of axe used as weapon'

Thu dimu.

DangerNC tooth

3) Thu pelpith.

'Axe-head used as weapon'

Thu pelpith

DangerNC head

4) Thu werlpen.

'Flat edge of axe head used as weapon'

Thu werlpen.

DangerNC flat edge

5) Thu mirarr.

'Axe handle used as weapon'

Thu mirarr.

DangerNC handle

6) Thu paku

'Woman's fighting stick used as weapon'

Thu paku

DangerNC woman's fighting stick

7) Palngun perrkenku-ka thu paku-re wurdamnginthamarte.

'Two women are hitting and blocking with women's fighting sticks.'

Palngun

perrkenku-ka thu paku-re

Woman of marriageable age two-TOP

DangerNC woman's fighting stick-INSTR

wurdam-ngintha-marte.

they both do(A30)-hit and block

8) Thamul nguni.

'Mangrove spear used as weapon'

Thamul nguni.

DangerNC SpearNC mangrove tipped spear

9) Thamul maguluk.

'Shovel-nosed spear used as weapon'

Thamul maguluk.

DangerNC SpearNC shovel-nosed spear

10) Thungku gun.

'A gun'

Thungku gun.

FireNC gun

11) Thu mange.

'A fist-fight'

Thu mange.

DangerNC hand

Annexure B: Kinship terms

(F: Father; M: Mother; So: Son; D: Daughter; B: Brother; S: Sister)

<i>Murrinh-patha term</i>	<i>English gloss</i>	<i>English equivalent</i>
Ku bamam/thipmam	White/black animal	Ghost / Stranger
Kardu bamam / thipmam	White/black person	Acknowledged person
Muluk	F.F.F. & F.F.F.B. F.M.F. & F.M.F.B.	Great-grandfather
Wama	M.F.F. & M.F.F.B. M.M.F. & M.M.F.B.	Great-grandfather
Newuy	F.M.M. & F.M.M.S. M.M.M. & M.M.M.S. F.F.M. & F.F.M.S. M.F.M. & M.F.M.S.	Great-grandmother
Kangkurl	F.F. & F.F.B.	Grandfather
Mangka	F.M. & F.M.S.	Grandmother
Thamunh	M.F., F.M.B. & M.F.S.	Grandfather/Nil
Kawu	M.M. & M.M.S.	Grandmother
Kaka (1)	M.B.	Uncle
Kaka (2)	Father-in-law & brothers	Father-in-law
Pipi	F.S.	Aunt
Pipi Nginarr	Mother-in-law & sisters	Mother-in-law
Yile	F. & F.B.	Father & Uncle
Kale	M. & M.S.	Mother & Aunt
Wakal	Child – son or daughter & B.So/D. & S.So/D.	Child – son or daughter / nieces & nephews
Pugarli	F.S.So/D. & M.B.So/D.	Cousin
Nginarr	All children of cousins	Second-cousin
Ngathan	B. & M.S.So & F.B.So	Brother/cousin
Mumak / Munak	S. & M.S.D. & F.B.D.	Sister/cousin
Purrima	Wife and all her sisters	Wife/sister-in-law
Nangkun	Husband and all his brothers	Husband/brother-in-law

Annexure C: Calendar of seasons

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Da ngarra ku i mi thubanganrdurdurt thurran.

Three major seasons

A) Da Thangku – The wet season, which lasts December, January, February, March & April

1) Da thangku. Kura yelyel pirrimyelyel.

'The wet season Rain is falling; it's raining.'

Da thangku. Kura yel-yel pirrimyelyel.

TimeNC wet season LiquidNC it does(A21)-rain it stands(A3)-rainREDUP

2) Da bangamkangmang.

'The wet season, puddles appear, grass is knee high'

Da bangam-kangmang

Time it does(A14)-puddle

3) Kura mirrka.

'A dry 'wet season'

Kura mirrka.

Liquid scarce

4) Da mamangalin.

'The end of the 'wet season' (rain and wind come from the east and south-east).

Da mamangalin

TimeNC rain from southeast

5) Da perrewerrethen.

'The period just before the 'dry season' when there is little rain, and the spear grass seeds fall'

Da perrewerrethen

TimeNC speargrass seeds fall

B) Da Mirrangan – The Dry season, which lasts from May until September

1) Da mirrangan-ka nanthi wirrirr burrburdhay.

'The dry season is the cold wind.'

Da mirrangan-ka nanthi wirrirr burrburr-dhay
TimeNC dry season ThingNCwind cold mouth

2) Da manhpilyi

'The period of high cloud cover, when there are showers of rain and the eucalyptus flower';

Da manhpilyi
TimeNC high clouds

C) Da Malarnpakpak – The end of the dry season and buildup, from September until the end of November

1) Da malarnpakpak. Wirrirr ngarra lalingkin kathu yibirrirr.

'The time of new leaves appearing. The wind always blows from the ocean.'

Da malarnpakpak. Wirrirr ngarra lalingkin kathu yibirrirr.
TimeNC new wind from sea HITH it lies(A2)+blow

2) Da therri

'The latter part of the dry season, with hotter winds blowing from the ocean'

Da therri
TimeNC sea breeze

3) Da kurlgurl

'The build up to the 'wet season';

Da kurlgurl
TimeNC build up

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