

A Comparison Between Manyjilyjarra and Manytjilytjarra

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1. Introduction

The purpose of this paper is to briefly examine the two speech forms, [Manyjilyjarra](#) and [Manytjilytjarra](#), to identify a potential close dialectical relationship. The findings of this paper will drive a research project by the [Goldfields Aboriginal Language Centre Aboriginal Corporation \(GALCAC\)](#) to examine the relationship between these speech forms in greater depth.

Manyjilyjarra is a well documented language of the central Pilbara region of Western Australia. Whereas Manytjilytjarra is a very poorly documented language of the Goldfields region of Western Australia. Both speech forms are of the large Pama-Nyungan block of Australian languages, from the Wati family. They are counted as dialects of the Western desert Language (WDL). In 2017, linguistic work at GALCAC began on the documentation of Manytjilytjarra and it became apparent that there was a close relationship between these two speech forms.

The linguistic collection of the Manytjilytjarra language was cut short when the fluent speaker passed away. This paper examines the relationship between the two speech forms using the limited material recorded by the speaker.

1.1. Speaker

In 2017 GALCAC linguist, Gizem Milonas, worked with Janice McKnaulty who introduced herself as a Manytjilytjarra speaker and requested her language be recorded. Mrs. McKnaulty was born and raised in Wiluna, identified as a member of the Western Desert community and as a Martu woman. Mrs. McKnaulty later resided in Kalgoorlie. During initial conversations, Mrs. McKnaulty stated that the language she spoke was different from the Western Desert language Manyjilyjarra. This paper examines the two speech forms and the possibility that these speech forms are dialects of each other.

Between September 2017 and May 2018 GALCAC recorded 12 hours of natural speech with Mrs. McKnaulty and Mynette Jackman, who was her close relative and also a fluent speaker of Manytjilytjarra. The GALCAC Manytjilytjarra lexical database contains around 450 entries from these recordings. This paper is based on the limited data from the speakers as Mrs.. McKnaulty passed away in 2019 and GALCAC lost contact with Ms. Jackman. Further analysis may be possible when GALCAC has located other speakers. Several other people have identified as having Manytjilytjarra heritage but having very limited speech ability. It is possible that Mrs.. McKnaulty's recordings will be the only material available. GALCAC linguists have also trawled external archives for Manytjilytjarra material with no success.

2. Language Identification

In AUSTLANG on the Australian Institute of Aboriginal and Torres Strait Islander Studies (AIATSIS) website, Manyjilyjarra is identified with [AIATSIS code A51.1](#) and Mantjintjarra

(sic) with [AIATSIS code A33](#). These languages belong to Western Desert Language block of Wati languages of the Pama-Nyungan language family.

2.1 Manyjilyjarra Location

Tindale (1974) identifies Manyjilyjarra country as:

Manyjilyjarra A51.1 is located *'Along Canning Stock Route between Well 30, n.n. ['Tjundu'tjundu] and Well 38, n.n. ['Watjaparni]; south about 50 miles (80 km.) to a hill called Tjanbari, not yet identified, and unidentified waters called Kolajuru, Karu-kada, Keweilba, and Kunkunba; northward only a few miles from the line of the Stock Route to unidentified places called Tjam:ala and Maindu; eastward no farther than about Longitude 126°E to an unlocalized water known as Ngila. In 1964 W. B. MacDougall found a party of nine women at Imiri on Percival Lakes who used the above tribal designation.'* (Tindale 1974)

The language is also known as:

- ❑ Mandjildara
- ❑ Mandjiltjara
- ❑ Manjiljara
- ❑ Mantjildjara
- ❑ Mantjiltjara

2.2 Mantjilytjarra Location

Tindale (1974) identifies Mantjilytjarra country as:

Mantjintjarra A33 is located *'Sandhill country south of Warburton Range (not extending to this range), commencing at Papakula (Babba-goola Rockhole on maps); west to Lakes Gillen and Thros-sell; south to Amy Rocks and Saunders Range; east to Lenga:na, a ['wati 'walji 'tjukur] place probably east of Sydney Yeo Chasm; southeast to Wardadikanja.'* (Tindale 1974)

The language is also listed by Tindale (1974):

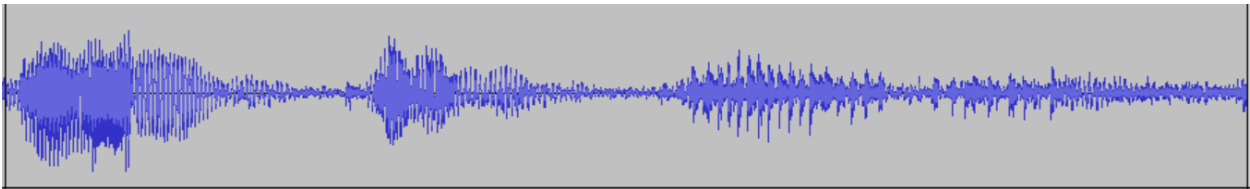
- ❑ Mandjindjara
- ❑ Mandjindji
- ❑ Mangundjara (variant pronunciation by a member of the tribe)
- ❑ Mandjindjiwongga
- ❑ Manjinjiwonga
- ❑ Mantjila
- ❑ Man-gula
- ❑ Kalgonei
- ❑ Kalgoneidjara (language name applied by Ngadadjara to this tribe and to the Wenamba)

- Nanggar-angku (lit. 'hostile men,' a term applied by the Pitjandjara, as also to the Ngalea)
- Mandshindshi

By O'Grady et al (1966):

- Mandjindjara
- Manjinjiwonga

The phonemic inventory of Manytjilytjarra language includes the phoneme /tj/ in addition to /j/. The speaker states Manytjilytjarra is her mother's language. Please click the link below to hear the speaker use /tj/ in the language name. On the first day of recording, Mrs. McKnaulty introduced herself and recorded body parts. This recording also includes /tj/ and /j/ as distinct phonemes, not as variants. See the Phonology section for an example sound track where both phonemes are used. After this first recording session, Mrs. McKnaulty had four upper-front teeth extracted which made it difficult for her to distinctly produce the /tj/ phoneme thereafter.



[Manytjilytjarra](https://wangka.com.au/wp-content/uploads/2022/11/Manytjilytjarra-name.wav) <https://wangka.com.au/wp-content/uploads/2022/11/Manytjilytjarra-name.wav>

3. Historical Data

The historical data obtained from Marsh (1976), Stanton (1982; 1983; 1984; 1990), Long (1989) indicates that Manytjilytjarra people residing in Kalgoorlie are the descendants of the Manyjilyjarra people of the Great Sandy and Gibson Deserts of Western Australia. The heritage connection between Manytjilytjarra people residing in Kalgoorlie and Manyjilyjarra people of the Great Sandy Desert results from continuous migration from the desert which started around 1906 due to an extended drought. At the early stages of migration, people left their desert home and moved towards Wiluna, Meekatharra, Jigalong, Warburton Ranges, Balgo, and Fitzroy Crossing. Then the movement continued south to towns such as Laverton, Leonora, and Kalgoorlie from the 1920s.

Although GALCAC did not have enough time to record Mrs. McKnaulty's background and her migration story in detail, it may have been prompted by one or more of the migratory factors such as climatic forces due to the extensive drought, mining activities, hunger, economic reasons, mission activities, stolen from country, the Blue Strike Missile project, and the Maralinga nuclear weapons testings. Her father was from or lived in Cundeelee before he escaped from the Maralinga nuclear bomb testing, and sheltered in Tjuntjuntjarra Community. So, she may have moved to Kalgoorlie at an early age. However, she stayed connected to her Martu culture as she introduced every cultural practice during recording sessions as the 'Martu

way'. Martu is the Manyjilyjarra word for 'man' and is used to identify as being from the Manyjilyjarra, Kartujarra, Putijarra, Nyiyaparli or Warman language groups, collectively called Martu Wangka.

During the Mount Margaret Mission period (1921-1970s), women were sent to Kalgoorlie Regional Hospital to give birth and it was extremely difficult to travel between the Mission and Kalgoorlie because of a lack of transportation. Mrs. McKnaulty's mother may have gone to Kalgoorlie to give birth to Mrs. McKnaulty's siblings and remained there.

John Stanton indicates the three main waves of migration into the mission in his article *Old Business, New Owners: Succession and 'The Law' on the Fringe of the Western Desert* (1983).

'... After the establishment of Mt Margaret Mission in 1921 by Rodrick Schenk, three main waves of migration took places into the mission. Firstly, the local Nyananyatjarra-speaking people in 1920's, who earlier had been attracted to the fringes of the first mining towns; secondly, the Mantjintja-speakers, who came from the north-east of Laverton in 1930's; and most recently of all, the Ngaatjatjarra, who shifted from the southern Pintupi area of Warburton Ranges in the 1950's.' Stanton (1983).

Mount Margaret Mission records indicate that Manytjilytjarra-speaking people retained their language as they were one of the last groups who migrated into the Mission. It appears that the language was successfully passed on to the subsequent generations who lived in Kalgoorlie, due to this late arrival.

'... Others, such as Mantjintjatjara, were more fortunate in arriving much later at the sanctuary which the Mission provided. Many of these people retained a depth of knowledge of religious matters...'

'More recently, Marawa, Mantjintjatjarra and Ngaatjatjarra groups from further to the north-east have settled at Mt Margaret on an increasingly permanent basis. In this manner, the area was reoccupied once again. As had happened before, the newcomers retained their own affiliations – religious, social and linguistic.'

'At Jigalong, as at Warburton Range, language diversity has slowed the pace of amalgamation, and it is only comparatively recently that intermarriage by members of succeeding generations is pulling the groups closer on the different settlements. ... The distinctions remain, however. To strangers, and to European-Australians, people identify themselves by their 'Mob' affiliations. They will continue to identify themselves by their territorial/linguistic affiliations to persons living in the same community, though, and these grounds on which distinctions are made between different camps, ...' Stanton (1984).

In the recent past, GALCAC linguists located some Manyjilyjarra speakers in Kalgoorlie, however, the health condition of these speakers did not permit any language recordings to be made. GALCAC will undertake a visit to Kiwirrkurra and Punmu Communities in 2023 to discuss the two speech forms and the possibility they are dialects, with Manyjilyjarra speakers.

4. Phonological Comparison

Both the Manyjilyjarra and Manytjilytjarra speech forms have the standard [Wati family](#) phonemic inventory (table 2 and 3). The only difference being that Manytjilytjarra uses both the /tj/ and /j/ phonemes whereas Manyjilyjarra uses only the /j/ phoneme. The use of /tj/ is a feature of Wati languages of the Western Australian eastern block such as Ngaanyatjarra, Pitjantjatjarra, Ngalia, Cundeelee Wangka and Kuwarra.

4.1 Vowel Inventory

Both Manyjilyjarra and Manytjilytjarra share the regular Wati Family vowel inventory.

a	as in English <i>mother</i>
aa	as in English <i>father</i>
i	as in English <i>pin</i>
ii	as in English <i>pee</i>
u	as in English <i>put</i>
uu	as in English <i>boot</i>

Table 1: Vowels

	front	central	back
high	i [i], ii [i:]		u [u], uu [u:]
low		a [a], aa [a:]	

4.2 Consonant Table Manytjilytjarra

Manytjilytjarra uses both /j/ and /tj/ phonemes.

Table 2: Manytjilytjarra

Manner of Articulation	Bilabial	Alveolar	Retroflex	Alveopalatal	Velar
Stops	p	t	rt	j/tj	k
Nasals	m	n	m	ny	ng
Laterals		l	rl	ly	
Rhotics		rr	r		

Glides	w			y	
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4.3 Consonant Table Manyjilyjarra

Manyjilyjarra uses only the /j/ phoneme.

Table 3: Manyjilyjarra

Manner of Articulation	Bilabial	Alveolar	Retroflex	Alveopalatal	Velar
Stops	p	t	rt	j	k
Nasals	m	n	m	ny	ng
Laterals		l	rl	ly	
Rhotics		rr	r		
Glides	w			y	

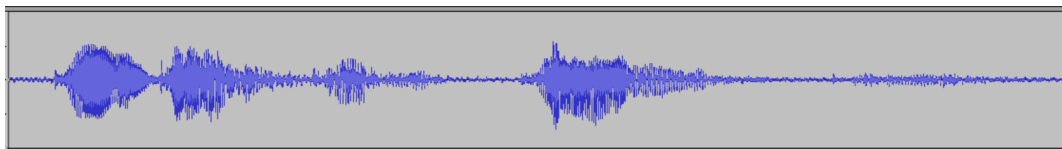
4.4 Manytjilytjarra /j/ /tj/ Distribution

The limited data available in Manytjilytjarra does not provide minimal pairs in order to contrast the /j/ and /tj/ phonemes. The below examples show some contrast.

j	tj
jurna <i>spear thrower</i>	tjuma <i>story</i>
pipijarli <i>a vegetable</i>	piritjati <i>turtle</i>
jaluka <i>someone who speaks different</i>	tjalu <i>onion</i>

The Manytjilytjarra speaker did not use the /j/ and /tj/ phonemes in free variation. The speaker consistently used either the /j/ or /tj/ phoneme. Further investigation will be undertaken on whether /j/ and /tj/ are in complementary or contrastive distribution.

An example phrase containing both the /j/ and /tj/ phonemes:



[juturrkun tjantji cover the egg](https://wangka.com.au/wp-content/uploads/2022/11/juturrkun-tjantji-cover-egg.wav)

<https://wangka.com.au/wp-content/uploads/2022/11/juturrkun-tjantji-cover-egg.wav>

5. Lexical Comparison

A modified [Swadesh list](#) is used to for lexical comparison between Manyjilyjarra and Manytjilytjarra. Of 200 items, 35 items or 17.5 %, are not cognates.

5.1. Modified Swadesh List

A modified Swadesh list is used to test the interrelatedness of the two speech forms. The list has been modified to include items that are available in Manytjilytjarra but which may not be have as universal concepts as those found in an original Swadesh list.

Table 4: Modified Swadesh Comparison list for Manyjilyjarra and Manytjilytjarra 2022

		Manyjilyjarra	Manytjilytjarra
1.	arm	mara, marumpu, mirna	yamirri
2.	elbow	ngurnku	yangkalini
3.	hair of head	panku	mangka
4.	rib	nyimiri, nyininpa, yiri, yimiri	marnakutu, kimpil
5.	tail	wipu, ngulpurru	nyunti
6.	liver	mirliki, yalu	ngalkarri
7.	thigh	jawali, junta	milka (inner)
8.	boomerang	karli, yirrkili	walanu
9.	snake	jila	lirru
10.	bark, of trees	likarra	kawuru
11.	small	japu, juli, juku	punmu, kuli
12.	white	piirl-piirlpa, ngintarlpa, nypurlpa	wiri
13.	cut, to	katungin-, kurntarni-	katalpurru-
14.	run, to	pinirri-, pirta-, wirrja-	yiwarra-
15.	frog	ngaankura	jawul
16.	cloud	yurnturpa	juntal
17.	hat	jangkurru	mangawala
18.	money	mani, yapu	manta, ngunti
19.	choke	kinpirrjunin	nika ngangata
20.	branch	pirrpilya	parkanun
21.	muddy	jupi	parna pilki

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22.	heel	luku	pulku
23.	quiet	kurnu, yaka	kanmararri, pulurri
24.	son-in-law	marruku, wumari	wapatju
25.	slowly	walapunaja	purinju
26.	sugar	jukurta	warnara
27.	cousin	makurta, wajirra	wajunku
28.	clothes	wara, wararri	waltu
29.	soft	runyu	yaarpa
30.	young animal	nyamanypa	jujukulyu
31.	spear thrower	marapaku, warlparra	jurna
32.	wild	wayil, wirrilyi	yuutuwaru
33.	bush tomato	jinyjiwirrilypa, wamurla	kanjili
34.	wait	majarni	kuluju
35.	camping out	ngurrangkarrini	karila
36.	full stomach	munku, parlja	parlja
37.	guts	janingu, nyuru, juni (stomach)	juni (stomach)
38.	hailstone	purlijirta, kunarta	kunatan
39.	hungry	kalypartu, kama	kalypartu
40.	leave it, to	ya-, ju-/junin-	ju-/jungku-
41.	not, do not	wiya 'not', paki, yumu	paki, yumu
42.	big	maju, yuwinypa, juma, jarlu, majuwarta	majuwarta
43.	many	yarnnga, laltu, manin, maapu	maapu
44.	baby	jiji, japu	japu
45.	windbreak	wuungku, yurlu	yurlun, yuu
46.	healthy	jurnpurpa, kunyjunyu	juni pila, kunyjunyu
47.	breast	ngama, ngapurlu, pipi, yipi	pipi, milki, mimi
48.	old man	jirlpi	tjilpi
49.	long time	rawa, kakuputu, julyju	julyjutanu

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50.	we, plural inclusive	ngayukujarra, ngayunpa, ngayurtin, -li	ngayululi, -li
51.	damper	yampalpa, nyuma (flour)	nyuma
52.	nape, neck	nyanka, tarn-tarnpa, ngalyi	nyanka
53.	fire	waru	waru
54.	meat	kuka, kuwiyi, wakari	kuka
55.	beard	ngarnkurrpa	ngarnkurr
56.	blood	miji, yilku	miji
57.	bone	tarrka (leg bone)	tarka
58.	brain	nyunyunyu	nyunyunyu
59.	armpit	kiwily-kiwilypa, kiti-kiti	kiti-kiti
60.	chest	ngarrka	ngarrka
61.	ear	kuli-kulilpa, kuranpa, munarta, pina	pina
62.	eye	kuru, pampa	kuru
63.	fat	ngakarlpā, jira, karnu, jinyji, palyarri	jinji
64.	ankle	luku	luku
65.	finger nail	milpinypa	milji
66.	foot	jina, jamana	jina
67.	forehead	ngalya	ngalya
68.	hand	mara, mapirrpa, marumpu, mirna	mara
69.	head	kata, jarli	kata
70.	heart	kurturtu, ngalkari, wirla	kurturtu
71.	knee	murti	murti
72.	mouth	jaa, yirra	jaa
73.	nose	mulya	mulya
74.	faeces	kuna, kiki	kuna, kiki
75.	shoulder	ngurnti	yaliipiri
76.	throat	ngalyi, lirri	lirri
77.	tongue	nyanyjarla, nyarlinypa, jarlinypa	jalin
78.	tooth	yirra	yirra

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79.	urine	kumpu	kumpu
80.	vein, sinew	jirliwa, pulyku	pulyku
81.	father	mama, mamarti, mamapirrayi	mama, punarri
82.	older sibling	kurta, yitarn, papartu, pupu, jurtu	papartu, jurtu
83.	younger sibling	marlaju, marlangu	marlangu
84.	grandmother	yaparli, kami, nyami, nana, kaparli	yaparli, kaparli
85.	boy	murtilya	murtila
86.	girl	wanti	wanti, nani
87.	man	kirta, puntu, yirna	puntu
88.	camp	ngurra	ngurra
89.	road, track	yiwarra, ruutu, jina, jinawatijunin	jina
90.	spear	kurlarta, nyinyji, tawu, karrparta	kurlarta
91.	vege food	mayi, mirrka	mirrka
92.	rain	kalyu, kapi	kapi
93.	sky	ngarnka, yilkari	ngarngka
94.	star	kurtalya, malya, wiirlpa	malya
95.	sun	jirntu	jintu
96.	wind	pirriya, wangalpa, wilinypa	pirriya-pirriya (windy)
97.	earth	parna	parna
98.	gully, creek	karu	karu
99.	hill	purli, yalyi, yapu	yapu
100.	sand hill	tuwa, tali	tali
101.	stone	yalyi, purli (rock)	yapu
102.	water	kapi, kumpuwira, kalyu	kapi
103.	dog, dingo	wirta, jarntu, jangalyi, warnapari	jantu
104.	bird, generic	turru, nyarlpijarra, pilunpa	parnparnparlala, pilun
105.	egg	janyji, ngampu	tjantji, ngampu
106.	tree	warta	warta
107.	bad	walyku, puta	walyku

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108.	black	maru, mungapuru	maru-maru
109.	good	kunyjunyu, ngalypa, palya, puntanypa	kunyjunyu, puntan
110.	one	kuju	kutu
111.	sick	pika	pika
112.	thirsty	yurra, marrku	markuringku
113.	two	kujarra	kutjara
114.	burn, to	kampa-	kampa-
115.	come, to	ya-	ya-
116.	cook, to	paarni-, kujarni-, kampa-	kampa-
117.	die, to	yurlirrini-, miturrini-	miturrini-
118.	dig, to	jawa-	jawa-
119.	drink, to	jiki-	tiki-
120.	eat, to	ngala-	nga-
121.	enter, to	jarrpa-	jarpa-
122.	give, to	yu-	yu-
123.	go, to	wanajuti-, ya-	ya-
124.	hold, to	kartima-, ngalu-	tati-, ngalu-
125.	lie down, to	ngarri-	ngarri-
126.	put, to	ju-	ju-
127.	see, to	nya-	nya-
128.	sit, to	nyina-	nyina-
129.	sleep, to	kunyala-	kunkun-
130.	speak, to, say	wangka-	wangka-
131.	spear, to	waka-	waka-
132.	stand, to	ngara-	ngara-
133.	tell, to	waja-	watja-
134.	spinifex	janpi	jarnpi
135.	shield	jara	jarra
136.	girl	wanti	wanti

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137.	middle	kutu	kutungka
138.	stranger	ngajarri, wamparla	ngajarri, warnmala
139.	healer	maparnpa	mapan
140.	headband	yakirri	nanpa
141.	here	ngaangka	ngaangka
142.	think about	ngangkurni	ngangkurni
143.	there	pala, palanya	nyarraku
144.	navel	nyunyjiirnpa	nyunjin
145.	bone marrow	nyunyjurnpa	nyunyjurn
146.	kiss	nyunyjurni	nyunyjuma
147.	spouse	nyupa	nyupa
148.	nothing	paki	paki
149.	touch	pampurni	pampurni
150.	happy	pukurlpa	pukurl
151.	shelter	puri	puri
152.	summer	kurlijarra, yali, puyulyurru	puyuluru
153.	hurry	walarrini	walarri
154.	wedge tailed eagle	warlawurru	walawuru
155.	blanket	warntu	wantu
156.	hole	wiirnpa	wiirnpa
157.	honey ant	wuukarta	wuukarta
158.	winter	wantajarra, wantapuru, yalta (cold)	yalta
159.	laugh, to	yikarri-	yikarri-
160.	pull out, to	yila-	yila-
161.	move, to	yurri-	yurri-
162.	sheep	jiipu, kukurnjari	jiipu
163.	older brother	papartu	papartu
164.	older sister	jurtu	jurtu
165.	cover, to	jutur-	jutur-

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166.	become hungry, to	kalyparturrini-	kalyparturrini-
167.	have, to	kanyi-	kanyi-
168.	break, to	karalya-	karalya-
169.	make a fire, to	kuja-	kuja-
170.	sweet/bush potato	kulyu	kulyu
171.	aunt	kurntili	kuntili
172.	turn, to	kupirlpu-	kupilari-
173.	seed	wilyki	kurruamin
174.	digging stick	wana	kurupa
175.	bluetongue lizard	lungkarta	lungkarta
176.	coal	lunngu	lunngu
177.	devil	mamu	mamu
178.	bottom	marna	marna
179.	lizard	parla-parla	parla-parla
180.	bush onion	minyarra	minyarra
181.	paper	mirli-mirli	mirli-mirli
182.	unknowing	ngurupa	ngurupalka
183.	around	parra-	parra-
184.	west	yapurra	yapurra
185.	north	kayili	kayili
186.	with	-jarra, -kurlu	-jarra, -kulu
187.	little (kid)	juli	juli
188.	become good, to	kunyjunyurrini-	kunyjunyurrini-
189.	fire wood	waru	waru
190.	grandfather	nyamu	jamu
191.	east	kakarra	kakarra
192.	far	munkarra, tiwa, wirrili	tiwa, wirrili
193.	now	kuwarri	kuwarri
194.	south	yulparirra, ngaparti	yulpari

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195.	that	nyarra	nyarra
196.	this	ngaanya	ngaanya
197.	what	nyaa, ngana	nyaa
198.	yes	yu, yuwa, yuwayi	yoo
199.	I, me	ngayu	ngayu
200.	you (sg)	nyuntu, -nta	nyuntu, -nta

5.2 Vowel Final

Vowel final word endings are preferenced by both speech forms. When the word is consonant final, -pa is preferenced by both languages. This is a feature particular to the north-western WDLs.

Manyjilyjarra	Manytjilytjarra
kantil pa <i>rib</i>	manarr pa <i>tired</i>
pukurl pa <i>happy</i>	marlukururr pa <i>Sturt's Desert Pea</i>
ngurtul pa <i>big eye gum tree</i>	pikalyp pa <i>healthy</i>

5.3. Body Parts

Of 37 body part morphemes, 10 items or 27%, are clearly morphologically different between the two speech forms and do not appear to be cognates.

Table 5: Manytjilytjarra Body Parts Comparison List with Neighbouring Languages 2022

English	Manytjilytjarra	Manyjilyjarra	Pitjantjatjarra	Ngaanyatjarra	Martu Wangka	Tjupan
body	yanangu	kawu	anangu, puntu	yarnangu	kawu, yarnangu	yiika
shoulder	yalipiri	ngurnti	alipiri	ngalpiri, yarlipiri	ngurnti	piri, pini
rib	kimpil	nyiminpa, nyimiri, yimiri, yiri	kantily(pa), nyimiri	kantil(pa), nyimiri	nyimiri, yimiri, yiri	kirnpiri

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breast	mimi	ngama, ngapurlu, pipi, yipi	ipi	mimi, yipi	ngama, pipi, ngapurlu	mimi
heel	pulku	luku	muku	tarta	luku, tarta	tarta
inner thigh	milka	(thigh) jawali, junta	parnta	tjunta	jawali, junta	junta (front) yarnkal (thigh)
finger nail	milji	milpinypa	-	miltji	niilpa	milyji
lips	nimpi	murtirrpap	winpinpi	muni	murtirrpap	nimpi
face	yiiku	miparrpa, ngumpa	yunpa, ngalya, mulya	mulya, ngalya, yiiku	miparrpa, ngumpa	yiiku, nyapa, kuwalyi, mulya
back	wirtapi, kawuru	jarna, marla, murrpu, warnnga	tjana, wirtapi	wirtapi	marla, murrpu, warnnga	witapi
throat	lirri	ngalyi (lirri, front of the throat)	lirri, unytju	lirri	kuuljulpa, ngalyi	lirri
head	kata	kata, jarli	kata	kata	kata	kata, winyu
hair	mangka	purrunypa, mangka	uru/yuru	kata, mangka	panku, purrunypa	kata, mangku, winyu
ear	pina	pina, kulil-kulilpa, kuranpa,	pina	pina, marraru	pina, kulil- kulilpa, kuranpa	pina, kuran
eye	kuru	kuru, pampa	kuru	kuru, nyanirti	kuru	kuru
nose	mulya	mulya	mulya	mulya, murtara	mulya	mulya

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mouth	jaa	jaa, yirra	tjaa	tjaa	jaa, yirra	jaa,yirra
tooth	yirra	yirra	katiti	kartirti, yirra	yirra	yirra
beard	ngarnkurr	ngarnkurrpa	ngarnkur(pa)	kantja, ngarnkurr(pa)	ngarnkurrpa	nganykurr
ankle	luku	luku	tari, paal(pa)	tari	luku	kululu, parlpa, t
arm	yamiri	mara, mirna, marumpu, yamiri	mina, amiri	yamiri, mara, mirna	mara, mirna	kulpi, mina, minku
armpit	kiti-kiti	kiti-kiti, kiwily-kiwilypa	ngakuly(pa)	ngayany(pa)	kiti-kiti	nyilyin
navel	nyunjin	nyunyjirnpa		nyuntjirn(pa)	nyunyjirnpa	nyunyjin
blood	milji	miji, yilku	tjulku, milkali	purlarr(pa)	miji	yarlku, lunku
clot	lungu	lungu	-	-	lungu	-
chest	ngarrka	ngarrka	kututu	ngarrka (man's), nyiti, pirlpirr(pa)	ngarrka	narrka
tongue	jalín	jarlinypa	tjaliny(pa)	tjarliny(pa)	jarlinypa	mirtan
brain	nyunyunyu	nyunyunyu	ngukuny(pa)	tjunytjuny(pa)	nyunyunyu	kukunpa, nyunyun
bottom	marna	marna	mana	marna	marna	
bone marrow	nyunjurn	nyunyjurnpa	nyuntjun(pa) nyurntjurn(pa)	-	-	nyunyjun
bone	tarka	tarrka (leg)	tarka	tarrka	tarrka	tarlka, tarrka
fat	jinyji	jinyji, jinyjimama, jira,	(of meat) ngartin(pa),	karnpi	jinyji	karnpi, jinyji,

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		karnu, ngakarlpa				napa
forehead	ngalya	ngalya	ngalya	ngalya	ngalya	ngalya
heart	kurturtu	kurturtu, ngalkari, wirla	kututu	kurturtu	kurturtu	kurturtu
knee	murti	murti	murti	murti	murti	murti
neck	nyanka	ngalyi (back of neck nyanka, karlparrpa)	liri	ngurnti, nyanka	ngalyi, nyanka (back part)	makalu, nantu, lirri
sinew	pulyku	pulyku	pulyku, marparn(ya)	paarl(pa), pulyku	pulyku	pulyku

5.4 Pronouns and Demonstratives

Manytjilytjarra language uses free and bound pronouns. Manyjilyjarra uses two full sets of pronouns in free and bound forms. The limited data provides nine bound pronouns in Manytjilytjarra. The free and bound pronouns are 100% the same between both speech forms.

Table 6: Manytjilytjarra and Manyjilyjarra Pronouns and Demonstratives Comparison List 2022

	English	Manyjilyjarra	Manytjilytjarra
First person singular	I, me	ngayu, nanku, -rna	ngayu, ngayinya, ngayuluna, -na,
Second person singular	you	nyuntu, -n, -nta, - npula	nyuntu, nyurra, -nta, -n
Third person singular	he, him, she, her, it	palu, palunya	palu
Third person demonstrative	that person	nyampa	nyampa
First person dual inclusive	we, me and you, us two	ngayukujarra, -li	ngayululi, -li

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Third person plural	they, them, they all	palunyanpa, palurtin, -jananya	-jananya, -ya/-yi
First person possessive	my, mine	-ku	ngayuku
First person plural possessive excludes the person spoken to	for us all, ours	-lampaju	-lampaju
First person singular reflexive	my	-ju	ngayunjuna, -ju, -ni
what		ngana, nyaa	nyaa
which one		wanyja	wanyjana
that one this one		ngaanya, ngaa, ngaampa	ngaanya, nyampa
here, in, on, at, to this place		ngaangka, ngaa, jiinka, nyii	ngaangka, ngaawana
there		pala, palanya	nyarraku, jiiwana
nothing		paki, yumu, wiya, munu, maranypa	paki, yumu

5.5 Directionals

A significant identifying feature between Ngaanyatjarra and Pitjantjatjarra is in the use of the term pitja-. In Ngaanyatjarra pitja- *come* and in Pitjantjatjarra pitja- *go* are used as clear indicators of the language that people are speaking. In most Goldfields Aboriginal languages pitja- is a common morpheme. Manytjilytjarra uses ya- *go*, the same as Manyjilyjarra, rather than pitja- indicating a closer relationship with Manyjilyjarra and Martu Wangka than Ngaanyatjarra and Pitjantjatjarra.

Manytjilytjarra	ya-	<i>go</i>
Manyjilyjarra	ya-	<i>go</i>
Martu Wangka	ya-	<i>go</i>
Pitjantjatjarra	pitja-	<i>go</i>

6. Parts of Speech

The limited material available in the Manytjilytjarra speech form allows some comparison of parts of speech with Manyjilyjarra.

6.1 Nominals and Verbs

The incomplete Manytjilytjarra data does not allow a comprehensive comparison of inflectional and derivational morphology between the two speech forms. However, the below table compares the available morphemes -jarra, -winti, -kurlu, -ta, -ngka, -payi, -wana, -yuru, -munu, and -ni/-rni. These are glossed the same in both Manyjilyjarra and Manytjilytjarra.

Table 7: Manyjilyjarra and Manytjilytjarra Verbal and Nominal Suffixes 2022

	Manyjilyjarra	Manytjilytjarra
-jarra, -winti, -kurlu with, having, comitative suffix.	Wanajarra. The one with a digging stick. Yilarnu mutuka mirrilyiwintilu. He pulled the car with a rope. Wantilu jawarnu pirti wanakurlulu. The woman dug the hole with the digging stick.	Maru mimijarra. Tea with milk. Pukurl pukurlpa yikarriku nguntiwinti. Happy laughing with money. Tikinun maru warnarakurlu. I'm drinking tea with sugar.
-kurru suffix of place, directional.	Yukurikurru. A grassy place.	Yurri yarrakurru! Go over there!
-ta, -ngka in, on, at, inside, a suffix that indicates the place and location of an entity or action, locative suffix.	Nyumanta. In Newman. Mutukangkaya yantu. They went in the car.	Juljultayi nyinani. They are sitting in the bush. Parnangka ngarripayi. Lying on the dirt.
-payi verb suffix,	Junyala ngarripayi. He was lying asleep.	Parnangka ngarripayi. He was lying on the dirt.

null class, was doing something; past continuative tense suffix, used to.		Pukurpala nyinanipayi. We were sitting around happy.
-wana along	Ngaawana. Along here. Tapurwana. Along the hole.	Ngaawana. Along here. Murltuwana. Prohibited place.
-yuru similative suffix, like	...marluyuru... ...like a kangaroo...	Ngaanya nyayuku wajukuyuru. This looks like my cousin.
-munu a nominal suffix ‘not’ indicating reversal, negation, reduction.	Nyinapayilaju Nalakayinja – Nalakayinmunu – Maapalpangka. We were staying in Nullagine – not Nullagine – Marble Bar.	Kuwarrina kuli juku-jukunmunu. Now, the heat is decreasing for you.
-ni / -rni First person singular reflexive.	Kalyulurni. It rained on me. (<i>literally</i> Water hit me.)	Kuruni kampanu. My eyes got burnt.

6.2 Tense

Both speech forms are tense marked. The limited data for Manytjilytjarra includes the tense morphology below. These are the same tense as used in Manyjilyjarra. These tense markings are very similar through all Wati dialects and therefore are not significant for the purposes of comparison.

past	-ngku	-nu
present	-ni	-rni
future	-ku	-lku

7. Syntax

7.1 Sentence Structure

Manytjilytjarra has [free word order](#) like many Pama-Nyungan languages. Below are two examples which do not use subject or object marker as commonly found in Wati languages as they are indicated by the noun phrasing.

Manytjilytjarra

SVO

Ngaaya murtilya tatirni wartangka.

ngaaya murtilya tati-rni warta-ngka

this boy hold-PRES tree-LOC

This boy is holding the tree.

SOV

Mynette ngunanpa ngalurni.

Mynette ngunan-pa ngalu-rni

Mynette cup-EP hold-PRES

Mynette is holding the cup.

Manyjilyjarra

Manyjilyjarra examples from Marsh (1976)

VSO

Nyangurna kalyu.

nya-ngu-rna-Ø kalyu- Ø

see-PAST-1sgS-3sgO water-ABS

I saw the water.

OSV

Kalyurna nyangu.

kalyu- Ø-rna- Ø nya-ngu

water-ABS-1sgs-3sgO see-PAST

I saw the water.

Manytjilytjarra uses the ergative suffix -lu

Kujarralu ngalkuni pula.

Kujarra-**lu** nga-lku-ni pula

pair.of.them-ERG eat-PURP-PRES 3du

Two people are eating those two.

8. Sociolinguistic

Mrs. McKnaulty referred to an avoidance language, which is known as Yapurayapura amongst Manyjilyjarra speaking people. Marsh (1976). She talked about the importance of learning the language of other families in order to establish healthy relationships.

‘... We swap some words. It sounds funny. Some words mean different. It’s a language that twisted. We can’t talk that way. We’ve got to catch up and pick it up that language. We misunderstand them. That’s why I’ve got to learn. It’s important.’

9. Conclusion

To compare the speech forms Manyjilyjarra and Manytjilytjarra, the writers examined the phonemic inventory, lexicon, directionals, affixes and sentence structures of the two speech forms. The main difference between two speech forms appears to be the use of an alveopalatal stops /j/ and /tj/ in Manytjilytjarra whereas Manyjilyjarra uses only the /j/ stop.

Lexical comparison indicates a 76.4% similarity, 73% similarity in body parts, and a 100% relationship in pronouns and affixes. These clearly indicate a dialectical relationship between the speech forms.

Both speech forms use the same word morphosyntactic processes and semantic structures.

This initial comparison indicates that Manytjilytjarra maybe a dialect of Manyjilyjarra and that both speech forms are mutually comprehensible. The fact that the Manytjilytjarra speakers resided in Kalgoorlie was due to migratory factors, rather than Kalgoorlie being a traditional language location. A closer examination of these two speech forms will be undertaken by GALCAC linguists in 2023.

Mrs. McKnaulty was passionate about preserving her language and passing her knowledge to the generations to come through recordings and language work. This work was only permitted over a six months period before Mrs. McKnaulty passed away. As a child, she was not permitted to speak her language but with the establishment of GALCAC, she found an opportunity to record the language and her speech form. Mrs. McKnaulty's passing was a tragedy in both the loss of this wonderful woman but also the loss of the opportunity to thoroughly record the language she held so dear and was so worried about losing. GALCAC linguists are committed to continue the work on recovery and analysis of Manytjilytjarra in Mrs. McKnaulty's memory, and hope that the few months of recordings Mrs. McKnaulty was able to undertake was a comfort to her through knowing that the language would not be forgotten.

'At the Wiluna Mission School, we were not allowed to talk our language. I don't know why. That would've been nice. Now, missed out. I want to keep my language and pass it on future generations to come.' Janice McKnaulty 2017



Janice McKnaulty and Mynette Jackman

2017, Goldfields Aboriginal Language Centre, Kalgoorlie.

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