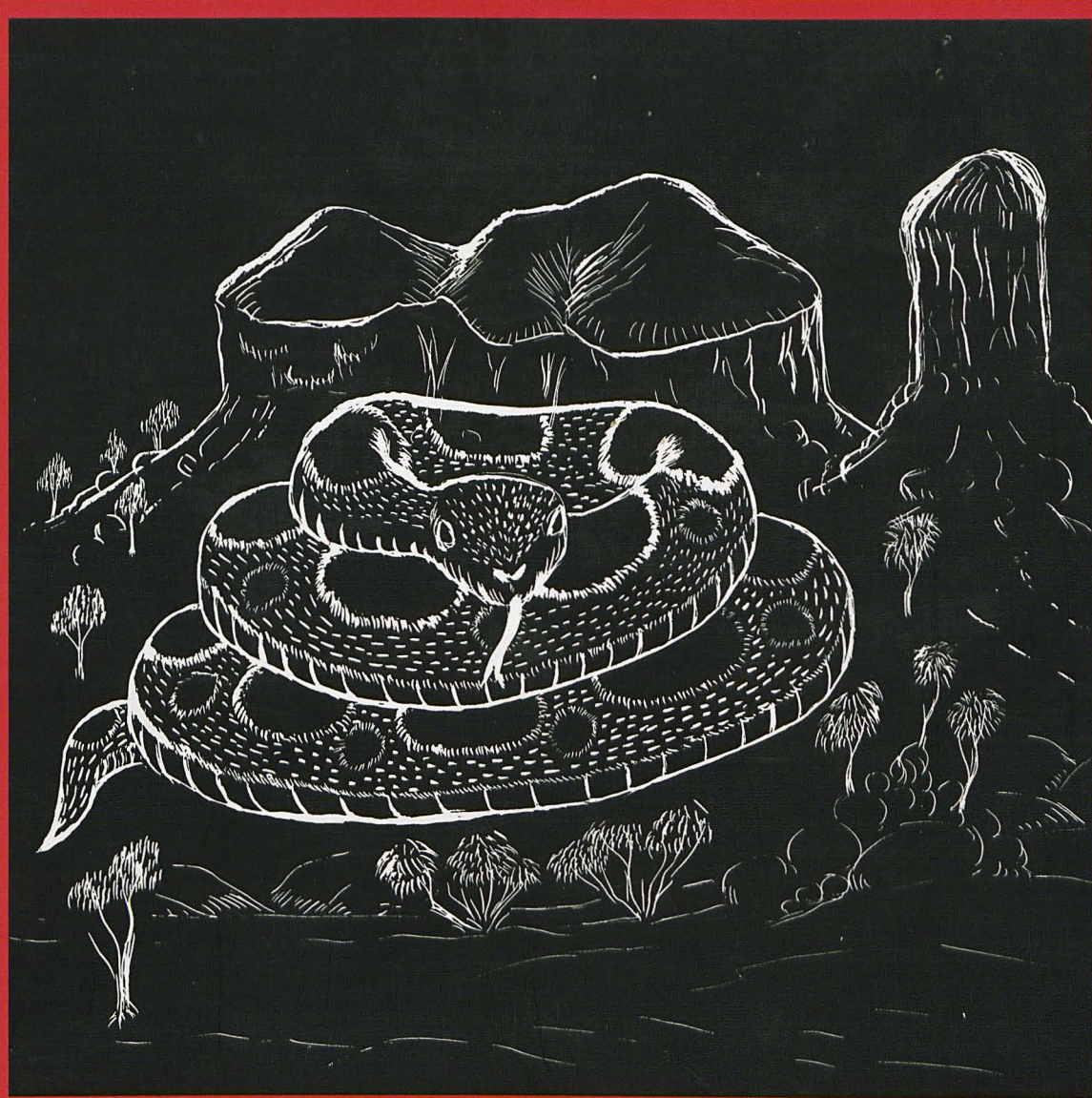


WULUNGARRA

WULUNGARRA

WULUNGARRA



S T O R I E S

# Walmajarri Pronunciation Guide

(underlined in bold)

a as in **but**

i as in **bit**

j as in **join**

k as in **koala**

l as in **lime**

m as in **money**

n as in **noning**

p as in **sip**

r as in **ripe**

t as in **sit**

u as in **put**

w as in **wait**

y as in **yesterday**

aa as in **path**

ii as in **beet**

ly as in **million**

ng as in **sing**

ny as in **onion**

rl (no equivalent)

rn (no equivalent)

rr (no equivalent)

rt (no equivalent)

uu as in **boot**

Alphabet and pronunciation guide from *Walmajarri-English Dictionary* compiled by Eirlys Richards and Joyce Hudson, SIL Darwin, 1990.



The book cover features a wide, dark border filled with intricate, white, stylized plant motifs. These motifs, which resemble various types of grasses or reeds, are arranged in a repeating pattern along all four edges of the cover. The central area is a plain white rectangle containing the title and author information.

# WULUNGARRA STORIES

in Walmajarri and English

words and pictures by  
Yangkana Laurel  
Papayi Laurel  
Lucy Bell  
Elsie Laurel  
Stephen Laurel

English versions by Yangkana Laurel

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The stories have been handed down by the old people and Yangkana (Madeline) Laurel is now passing them on.

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© Illustrations—Yangkana Laurel, Papayi Laurel, Elsie Laurel, Stephen Laurel and Lucy Bell 1997

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This scraperboard map shows Kadjina Community and where it is in relation to the rest of Australia. Wulungarra is the name of the hills around Kadjina, the school and the Aboriginal name for Millijidee Station. The round building on the Community map is Wulungarra School.

**TRANSLATION:**

*When I was a child living with my mother and father, they taught me to talk my language and to understand every word they told me.*

*When I went away to school I still remembered my language. I was away for a long time at a mission in Fitzroy Crossing. They never let us talk our language there, but we just used to sneak away and talk where we couldn't be heard.*

*I taught myself to write Walmajarri. I studied the Christian songs that were written in Walmajarri. Now when the old people tell me stories, I can write them down.*

*There are a lot of people talking Walmajarri along the Fitzroy River and in the Great Sandy Desert.*

*I am happy I can speak, write and teach kids Walmajarri, so I teach our kids our language.*

**Yangkana (Madeline) Laurel, 1997.**

## YANGKANA'S MESSAGE

Jarlu lamparn marna  
ngujajangka  
najukurangu  
ngamajingu jaa  
ngarpungu pajipila  
wangkiyunganiny  
Walmatjarringurnu.

Yaniny jangka marna.  
Kuulkarti ngajirta  
marnanyanta  
rukanyjarla  
ngaju—kuranga  
wangki.

Jalarra marna  
yutukarralany  
Walmajarri  
wangki mirlimirlinga  
yanka pajirlu  
jurlalany jarlujanka  
wangki Walmajarri  
wangki pa purlka

Wamarn kujarra palu  
malany ngurrawalany  
ngurrawalany  
minyartini  
martuwarra.

Jiljignurnu palu  
pirriyaniny  
Walmajarri  
jartirni wangki.

Wali.





## LIKIL

Jirritinypurrajangkawarntirlu parnanywarntirlujaa  
piyirnwarntirlu marnapangulu jularniny. Kalpurtu  
layi ngunangana Likilta piyirn ngarnujuwal.

Jirikiwarnti palu palmarnaniny yalkiringa  
lapawarntijaa kurriny wangkarnajarra.

Wangkarnajarra pila piyirnjarra. Nyanartingu  
kalpurtungu manya nyanya. Yarrpani manya  
runymani kaninypal ngapakarti. Yurrkujirni manya  
pujurni jirikiwarnti. Wali.









## PUU-YUMPU

Minyarti ngurra yini pa Puu-yumpu. Nyanarla ngurranga pa  
nguniny marliji kakajiwu. Layi parnany yini parla  
Kunyirnala kirrarnana ngamurrukarnukarra kuyiwarnti.  
Ngapa wantilanyjangka Yitirlal wali wurna manya  
yupalany. Nyanartijangka piyirntu palunya pungany kuyi  
kakaji. Wali.









## KIRRKAJAJAA PINKIRRJARTI

Jarlu ngarrangkarni kurriny jirikijarra pila  
ngunanganiny Kirrkajijaa pinkirrjarti.

Pinkirrjarti pa kirrarnaniny manajarrajarti  
pamarrwarlanya. Kirrkaja pa kirrarniny karnarlanya  
pamarr. Nyangani manyanta warlu.

Kirkajangu parlanyan marni, “Warra manyan paliny  
tujantu, warlurla marnanyanta warntawu.” Nyanganiny  
pa kitangani tujantinya pinkirrjarti. Kirrkaja palmarni  
wirlulu pajaniny kaninyparral. Yarrparni manyanta  
pinkirrjarti jarirmarni manyanta warlu.  
Turtaturtapinya wartangkarrani. Wali.









## KAMPAYIRTI

Minyarti marna jularnana jarlujangka wangki.

Limpangu manya luwarnani piyirnwarnti.

Ngurrawarlany ngurrawarlany palu yananiny.

Pajanyangu piyirnwarnti palu ranyjiwantinya

Kampayirtinga.

Rakarranga manyanangurla pirriyaniny. Kajalungurni

palu manyan yukarnani, turlturljangka palu

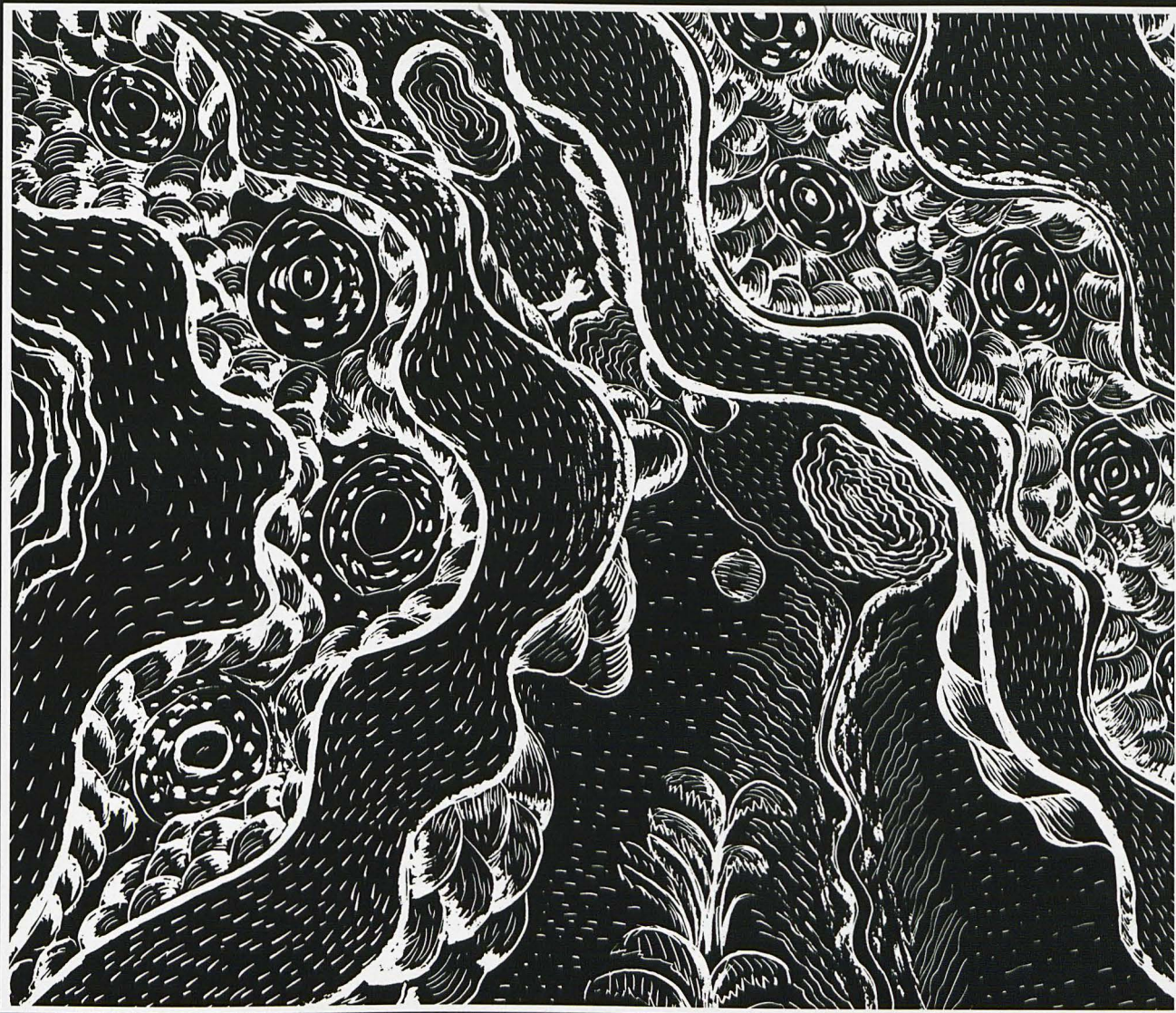
pinakarrinya. Yarrparni palu turtapinya, pupurulapalu

laparni kankarral pamarrkarti. Layi piyirn palu luwarni

karlkanga. Kurirrkurirrkarra laparni. Wantinyarirringki

ngapanga. Pirlajarrinyanyanarla. Wali.









## MIJIRRIKAN

Jarlu ngarrangkarni Mijirrikan pirra ngapa. Purrku Wunyumpungu parlipinya kapi jarrrpart jarrrparti marnujangka. Nyanartijangka majala palu tukmarnininy limar.

Purrkungu lananininy manya kuyi kapiwarnti. Piyirn manya yinya yapajaa marninwarnti. Kamparnaniny palu kujangkurrajarra. Purrku wunyumpu karrinyaniny warrarni ngapanga. Parlipinya pinya jilpirtijartijarra wirrimarnukarra ngapanga. Wali nyanartijangka partlaniny pinya jurlujarra. Winganymarni pila wali kakarrarajarti. Kakarra pila jarntapungani martuwarrakujirni. Jalarra parlipa kapi warntalany martuwarranga kakarrajaa karlarra. Wali.







A decorative border surrounds the central text area, featuring stylized white plant motifs on a dark background. The motifs include various types of roots, stems, and leaves, arranged in a repeating pattern along the top, bottom, and sides.

## MANKANKARTA

Minyarti ngurra martuwarranga yini Mankankarta.

Minyartirla ngurranga palunya nyanganiny kurriny  
marninjarra ngapangarrajarra. Pukanyja palu  
piyirnwarti yukarnanijangka pinakarrinyani pinyalu  
nyumukmarnukarra. Yarnta palu piyirnwarti yananiny  
kilinymanjarti, nyanganiny pinyalu tjurlurlpungukarra.  
Nyantijarra Kalpurtungu pinya  
ngampurrukanana.









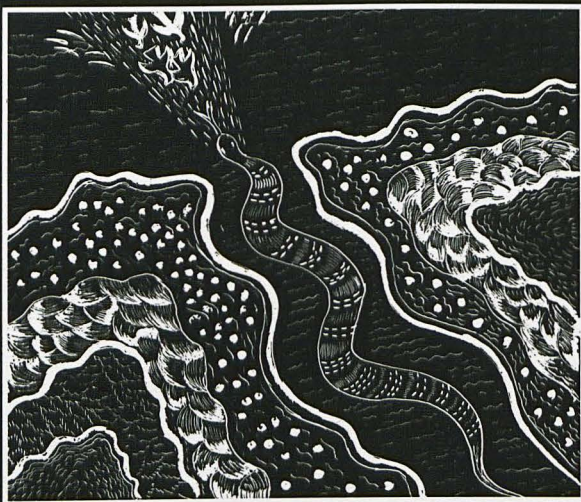
## PARLKA

Minyarti pa pirtimaniny parlka. Mirlimirlirla palu  
marninwarnti kirranarna, wirliwirli palu tarrapungana.  
Wali.









## STORY ABOUT A PLACE CALLED LIKIL

This is a true story it happened  
when my grandfather was alive.  
Some people called Jirritinypurru  
and their mob told us about a  
serpent snake in a place called

Likil. There were two crows and some cockatoos flying up in the sky.

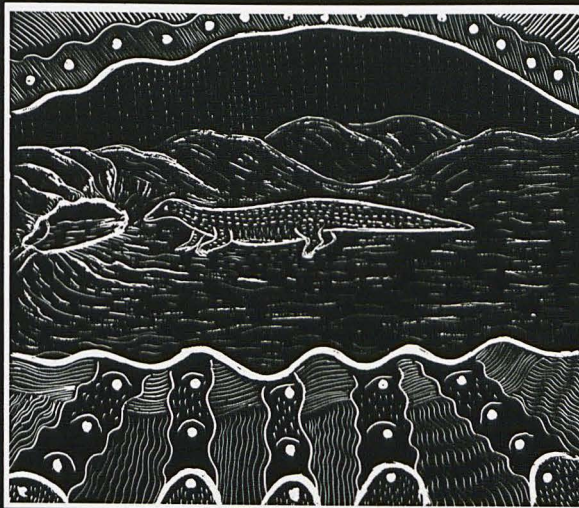
The two crows were people. We called them Muparn people. The snake saw  
them flying in the sky. So he got up from the water and sucked them down and  
drowned them.

Written by Yangkana.



## PUU-YUMPU

Puu-yumpu is a place where the goanna lives. We call it a marliji. An old woman stays there and looks after the goannas. You cannot see her because she is invisible.



When it's wet time she lets them out of the burrowed hole. When people go for a walk they kill them and take them back to the camp to cook them.

Written by Yangkana





## THE KITE AND THE BUSH TURKEY

In the dreamtime there were two hills. The kite was sleeping on one and the bush turkey was sleeping on the other. The turkey had a firestick in his hand that he used for starting a fire for cooking.

The kite wanted to steal the fire from the turkey. She was thinking how she could get it.

One day when the turkey was sound asleep, the kite swooped down and snatched the fire stick.

When the turkey woke she saw the other bird flying away with the firestick. She didn't know what to do. She gave up because she couldn't fly very fast. She turned herself into a rock. There is one place where you can see the bush turkey that is now a rock. When you rub that rock and call the names of places, that means we have lots of turkey everywhere.

Now the kit is found in places where there are lots of bush turkey. It guards those places where bush turkey is found.

Written by Yangkana



## THE STORY ABOUT KAMPAYIRTI

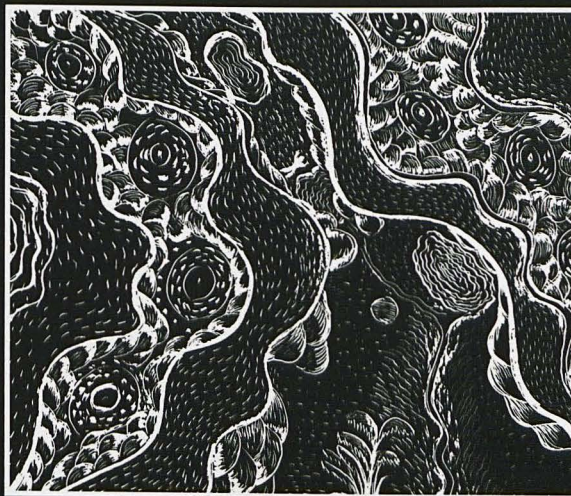
In the olden days the police used to go every where around Fitzroy area shooting the Aboriginal people.

One day the police were going to the Saint George Ranges. They came around to Jocelyn Valley (Kampayirti). They had some Aboriginal Police trackers. The Aboriginal trackers knew this place where people used to live. They took the police to that place.

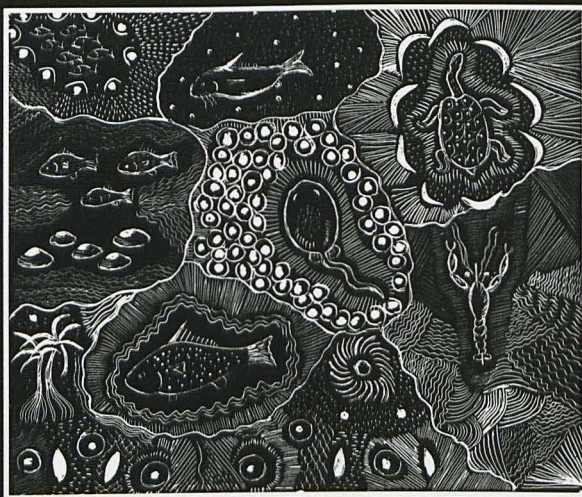
It was early in the morning, the people just got up, they were cooking their breakfast. Then all of a sudden they heard shots, everyone just ran for their lives. Some people climbed up the hills and ran up the gorge.

My grandfather was the last person. He tried to run up the gorge but they shot him in the back. He ran through the gorge along the rocks, but couldn't make it very far and fell down beside the rock hole. He died.

by Yangkana.







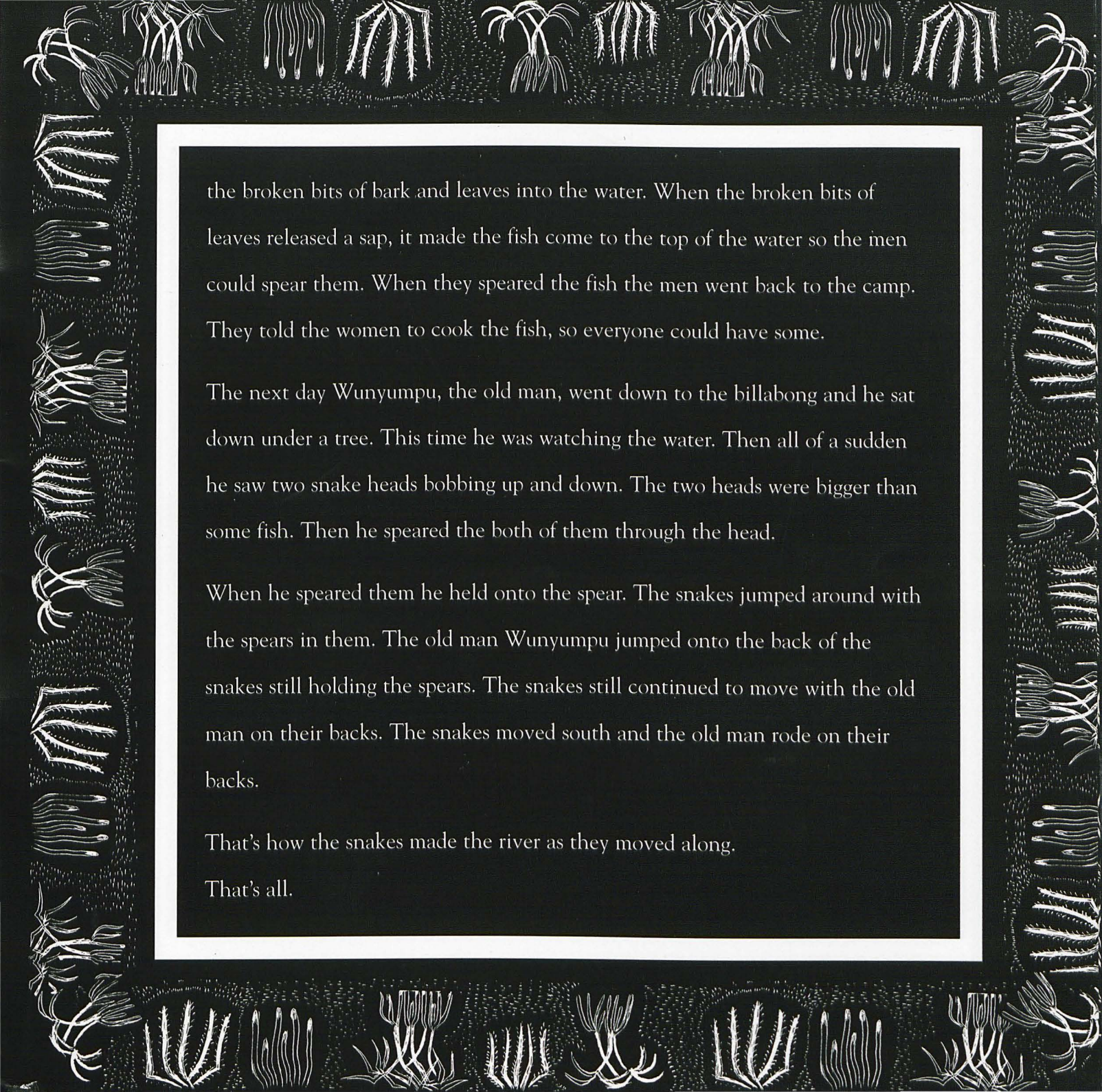
## MIJIRRIKAN

A long time ago in the dreamtime, Mijirrikan was a billabong. There were people living there. This old man by the name of Wunyumpu used to go down to the billabong every day.

One day as he was sitting under the shade he saw a little fish swimming. He thought to himself, there might be some big fish in the water. So he went back to their camp and told the others about what he saw. Then he told them what he might do next. He said to the women with children and to the women that were pregnant that they must stay home in the camp. The men started walking down to the billabong.

When they got to the billabong the old man told them to cut some trees. They took the branches and leaves and beat them to break them up. Then they threw





the broken bits of bark and leaves into the water. When the broken bits of leaves released a sap, it made the fish come to the top of the water so the men could spear them. When they speared the fish the men went back to the camp. They told the women to cook the fish, so everyone could have some.

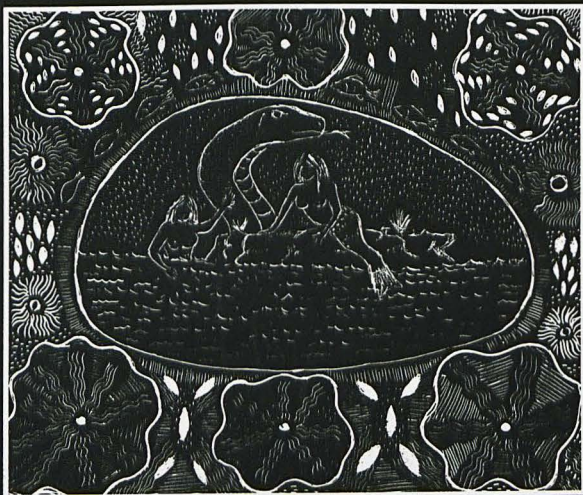
The next day Wunyumpu, the old man, went down to the billabong and he sat down under a tree. This time he was watching the water. Then all of a sudden he saw two snake heads bobbing up and down. The two heads were bigger than some fish. Then he speared the both of them through the head.

When he speared them he held onto the spear. The snakes jumped around with the spears in them. The old man Wunyumpu jumped onto the back of the snakes still holding the spears. The snakes still continued to move with the old man on their backs. The snakes moved south and the old man rode on their backs.

That's how the snakes made the river as they moved along.

That's all.





## AT A PLACE CALLED MANKANKARTA

Mankankarta is a place between  
Millijidee and Cherrabun  
boundary, on the Fitzroy River. A  
long time ago some people saw  
two women in the night

swimming and splashing in the water. Even these days when people go there and  
camp the night, they can hear them splashing water.

We call them Ngapangarna because they belong to the water.

The two mermaids have a snake looking after them.

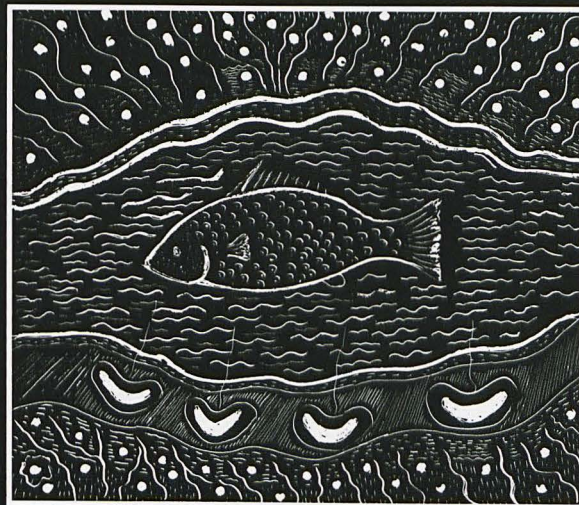
Written by Yangkana



# BARRAMUNDI (Parlka)

This is a drawing of a  
barramundi.

In this picture there are four  
women fishing at a waterhole at  
the river.







Here is a man called Kadjina. He is sitting on a hill  
near Millijidee. He ran up the hill to escape two  
giant dogs Yungnora and Jirtimpil who were chasing him.