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**Editor: B. Larrimore**

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## PREFACE

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Both series include both reports on current research and on past research projects. Some papers by other than SIL members are included, although most are by SIL field workers. The majority of material concerns linguistic matters, although related fields such as anthropology and education are also included.

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# **REPORTS ON WARLPIRI LITERACY WORKSHOPS**

Stephen M. Swartz

## **0. INTRODUCTION**

Approximately 700 Aboriginal people live at Lajamanu in the Northern Territory of Australia. Lajamanu is one of five major population centres for people speaking the Warlpiri language. These speakers number about 3,000, none of whom were literate in Warlpiri as recently as fifteen years ago. The orthography has been standardised since 1974, at which time a bilingual education scheme was instituted at Yuendumu, another Warlpiri community some 600 kilometres south of Lajamanu. In 1982, after numerous requests from the community, the Department of Education initiated a bilingual program at Lajamanu as well.

At the time of the inception of the Lajamanu bilingual program, there were very few Warlpiris who could read their own language even at a very rudimentary level. The rate of literacy for persons over forty years

was less than 1% (and is still estimated at between 1% and 5%). Due to carryover from English literacy, a number of the more capable English literates were able to "wade through" Warlpiri books, of which there were painfully few. Only a few adults had received any kind of formal instruction in Warlpiri literacy. That came from the previous SIL workers in the community, Lothar and Else Jagst.

There were three crying needs recognised almost immediately, the lack of any one of which would hamstring efforts at implementing bilingual education. These needs were (and, to a certain extent, still are): trained teachers who are fluent readers of Warlpiri, trained writers who can express themselves fully on paper in language, and a large body of stimulating reading materials.

In early 1982, a teacher linguist, Christine Nicholls, was assigned to the Lajamanu school. It was her responsibility to implement the bilingual program. At about the same time SIL assigned Lois Glass to join my wife Beverly and myself at Lajamanu to specialise in adult Warlpiri literacy. The result of this, on top of persistent efforts by Paddy Patrick Jangala, senior literacy worker at the school, can fairly be described as a literacy boom in Lajamanu which is still going on.

The following two reports describe in some detail literacy training workshops held at Lajamanu during 1982. Samples of materials used in the two workshops are included in the Appendices.

#### **1. REPORT ON WARLPIRI LITERACY TEACHER TRAINING AT LAJAMANU**

This report is a description of a Warlpiri training program in vernacular literacy which commenced on 4 March 1982. The original report was written in stages as the program developed and has been updated for this publication.

In late February I was approached by Margaret Osborn and Peter Spinks, both from the N.T. Dept. of Education, and asked to conduct a training program for the Warlpiri teachers currently working at the local school. It was intended that the course would parallel somewhat that being offered at Batchelor in vernacular literacy.

The course began with ten participants, five of whom were employed as teachers in the local school, three of whom were receiving instruction from Julius Waber (at that time on-site lecturer under the RATE scheme), and two others who were participating strictly for their own benefit.

I was ably advised and assisted by fellow SIL literacy worker Lois Glass and my wife Beverly. As the class was divided between those who were fairly advanced readers and those who were just beginning to learn, it was necessary to devote much time to individual instruction.

## 1.1 GOALS

We developed the course with the following general goals in mind: 1) to improve the reading ability of all the students, both beginning and advanced; 2) to teach spelling, concentrating on word and syllable structure; 3) to encourage the students to work to improve their fluency in reading books aloud, especially those people who are working in the school and are in a position to read books to the children; 4) to develop skills in creative writing and book production; and 5) to develop their ability to critically evaluate their own work and the work of others, with attention to the recognition of and correction of errors.

## 1.2 WEEK ONE

The previously mentioned course at Batchelor consisted of 48 hours of instruction divided into two eight-week periods of three hours per week. Due to constraints on my time, we compressed the timetable, the first half of the course running from 4 March to 2 April and the second half to be held later in the year (see section 2). We met five days a week from 11:00 to 12:30, or about  $7\frac{1}{2}$  hours per week, more than the minimum required by Batchelor. Attendance was excellent with six students present for all sessions, none of the rest missing more than two sessions.

We used a very eclectic approach in teaching this course. The only textbooks were six books which the students purchased for their own study. These books were the *Jijajikirli* series (Gospel of Mark chaps. 2-5), *Yipuruyamukurlu*, and *Nawakurlu*, all published by SIL. These books were selected for practice reading since we had sufficient copies of these on hand for everyone, and, being translated material of foreign subject matter, emphasis could be placed on reading for comprehension.

Days one and two were spent administering a number of tests designed to give some idea as to the students' capabilities in reading both Warlpiri and English. The first test was an English cloze test on the story "Lost," one of several developed by Ian Bachelor and used to test incoming students at Dhupuma and Kormilda Colleges. Spelling Test A was a Warlpiri spelling dictation test in which twenty words, randomly selected, were read aloud to the students with them writing the words down. Spelling Test B was also a Warlpiri spelling test. In this test there were fifteen pairs or triplets of words, the words in each set being minimal sets contrasting with each other in only one sound and letter (could be a digraph or trigraph). One word in each of the fifteen sets was selected and read aloud to them, and the participants were to circle that word on their printed papers. The fourth test was a flashcard recognition test of forty Warlpiri words, again randomly

selected. Test five was a creative writing exercise in which the students were shown a series of photos of a hunting trip and then asked to write as much of a story as possible about the photos. Test six was a reading test in which the students were asked to read onto a cassette tape four short selections of Warlpiri taken out of various books. Two of the selections were very simple, containing repetitions; the other two were more difficult.

The tests showed that basically we had two groups: one with fairly well developed literacy skills, one without. In the advanced group, five were the teachers (hereafter referred to individually as A, B, C, D, E) and the other was one of the RATE students (hereafter F). Students G, H, I and J comprised the beginning group. Our intention at this time was to re-administer these and other tests at the completion of the course to gauge progress. However, lack of time prevented complete retesting. Figure 1 shows the test results.

Figure 1: Test Results 3-4 March 1982

	English Cloze	Spelling: Test A	Spelling: Test B	Flashcards	Creative Writing	Reading: Fluency/ Accuracy
	1-40	1-20	1-15	1-40	1-10	1-5
A	-	16	14	34½	7	3/4
B	29½	4	15	38	6	3/4
C	37½	10	15	39	5	3/3
D	31	11	15	-	7	3/4
E	-	9	15	40	5	3/4
F	33½	-	-	38	6	2/3
G	29	1	11	12	1	1/1
H	26	3	8	22	2	1/2
I	3	1	6	5	2	1/1
J	8½	2	6	-	2	1/2

Day 3 was the first actual day of instruction. The first half of the period was spent reading through the *Yipuruyamukurlu* story. I had

previously recorded the story on cassette and I played this through twice. Then the class divided themselves into two groups, men and women, and those that could took turns reading the first two pages. The slower ones followed along with assistance from the others. The last half of the period, I discussed with them the differences between the English and the Warlpiri alphabets and also began discussion of digraphs and trigraphs.

Day 4 again began with the cassette recording of *Yipuruyamukurlu*, the idea being to demonstrate fluent reading style, if not perfect pronunciation. After this we divided into two groups with each one taking a turn at reading if possible. We, the tutors, sat in on these groups listening for troublesome words or phrases. Those who finished reading the third and fourth pages of the book went on to read the entire book to themselves.

After this I pointed out to the whole group a few of the words which had caused trouble or had been misread the previous day. These were words which had close minimal pairs both in sound and in spelling.

Then I went into a discussion of the difference between vowels and consonants, the difference being that with vowels the air flow from the lungs is unimpeded and in consonants the air flow is partially or completely impeded. I then began a discussion and demonstration of the processes involved in the production of speech sounds. I dealt primarily with the action of the lips, jaw, tongue, vocal chords and nasal passage. We did a bit of self examination to feel how these different parts function when we speak.

I then introduced and explained how we can represent the various sounds using face diagrams (cutaway side view). I used the overhead projector to draw pictures to represent the three sounds *p*, *m* and *mp*. Each pupil had blank face diagrams which they also filled in for the various sounds. The purpose of all this was to help them relate what is going on in their mouth to what they must put on paper when spelling.

After this, pupil A worked with H and I on their beginning exercises, as A wished to improve his skills as a teacher. The rest continued on with practice reading.

Day 5, I introduced the sounds/letters *k*, *ng* and *ngk*. The method for introducing these sounds was to first talk about words which have these sounds in them both initially and medially. I had previously prepared a list of words with these sounds which I handed out to the pupils (also done for the previous day's sounds; see Appendix A). Then using the face diagrams again, we discussed how these sounds were produced and how this set differed from Day 4 sounds (velar articulated rather than

bilabial articulated though not with the technical language used).

The beginning groups then began working on their materials. For them we began working through a book of Warlpiri dictations produced at Yuendumu, entitled *Nyampu Yimi Witapatu Ngulaju Kurdukurduku Yirrarninjaku*, "These Little Stories Are For Children To Write." It is basically a Gudschinsky-style primer with the controlled introduction of letters and sight vocabulary, relying mainly on the ability of the pupil to recognise syllable structures and make words out of these. A progress chart was started for each of the beginning students, as within the group the ability to read and to recognise the syllables, words and sentences varied. Pupil A again assisted with two of the beginners requiring much individual attention.

I administered two exercises to the advanced group. The first was a cloze word test in which I selected about fifteen words from the *p*, *m* and *mp* list. These were listed down the page with these three letters omitted from each word with blanks where they should be. No one missed more than two of these. The second of these was a comprehension check on the *Yipuruyamukurlu* book. I had formulated and typed out ten questions asking for mainly content information obtainable directly from the story text itself. I read through the list with them first as I was interested in their answers, not in their ability to read my questions. The results were very good with no one missing more than one. Most gave one word or phrase answers, but pupil C wrote out fairly complete sentence answers.

Day 6 started with a quick review of the six letters introduced. I pointed out to the students a list of about eight words containing these six sounds which were minimal pairs.

The beginning group continued on with their exercises.

The advanced pupils C and D recorded on to cassette the *Yipuruyamukurlu* story. We checked all the advanced pupils on their understanding of the face diagrams once again. Then we began our first attempt at creative writing. We discussed a variety of topics which we could write about. After a while one of them suggested writing about all the rain we'd had lately and the flooded creek. (See sample story in Appendix A.) This captured their attention and interest, and each one began writing his own story. As they finished they read them to each other or else to themselves.

In the remaining time I had them work on another cloze word test, this time a list of twenty words selected from Day 4 and Day 5 words. With six consonants to choose from, the work went more slowly and was left to complete on Day 7.

Day 7 was another review and checkup day for both the advanced and beginning groups. The first part of the period was spent with the whole group reading *Yipuruyamukurlu* aloud. The four advanced pupils alternated reading for the rest of the group. I then read through a second list of prepared questions on the story with everyone participating with the answers. The group showed much enthusiasm answering these questions. Then we divided into the two groups again.

The beginning group was dictated a list of words to spell in their notebooks, the words being taken from page one of the dictation exercises. Then they continued on with their exercises, sometimes working together, sometimes by themselves.

I also dictated a more difficult list of words to the advanced group, these words being taken from the word lists from week one, concentrating on the consonants covered to date. I then wrote the words on the blackboard and let them check their own spelling. Then they worked to complete Day 6 cloze word test and began work on an exercise to build words from the 18 syllables formed by a, i, u, p, m, mp, k, ng, and ngk. These two exercises were carried on into Day 8.

For those who had written stories about the local creek, I handed back type-written copies of their work typed as they had written them. They were instructed to add to, amend or correct their own stories as they wished after reading them to someone else. They also received copies of each other's stories to look at. I began working individually with pupil A who felt his story was complete, so we began making editorial changes as he felt they were needed. I showed him how to do such things as insert words, transpose words, delete sections, use commas and full stops, and combine words and affixes which belong together.

To summarise the first week, we (the tutors) were especially impressed by the level of enthusiasm shown by everyone. We experimented with a variety of methods and exercises, and for the most part the pupils cooperated fully. Two areas of reticence were evident, these being that most did not enjoy demonstrating their skills on the blackboard and some were reluctant to record on to cassette tape. But attendance was good (average of 8.4 per day out of 11 who came at least once). Progress and improvement was shown by all the pupils, advanced or beginning, the crucial thing with the latter group being their stick-to-it-iveness until the basics were mastered. Class periods averaged at least 1½ hours per day, and each day I had to formally dismiss the group as none made a move to go on their own. I interpreted this as a good sign and trusted we could maintain that level of interest.

### 1.3 WEEK TWO

The second full week of instruction was also characterised by much enthusiasm and individual initiative. Attendance remained good, the daily totals being 11, 11, 8, 10 and 7. Because he had made the least progress thus far, student I began coming  $\frac{1}{2}$ -1 hour ahead of time for individual instruction impossible for us to give otherwise. A few of the others on occasion came early, and now when they came, immediately commenced work on outstanding projects or spelling exercises.

Day 8 we arranged for Mr. Ian Sexton of the Bible Society to show the class a brief film on literacy efforts among Kriol speakers at Bamyili. He also explained some of the possibilities for the local translation of and subsequent printing by the Bible Society of Scripture-related materials.

As a group exercise we introduced the *Nawakurlu* story, playing it through once on cassette with everyone following along. Then the advanced students took turns reading aloud page by page until the whole book was covered.

The routine for the beginning group was fairly set now as they were all working through the Warlpiri Dictation Exercises at varying speeds. It worked out that by week's end, students G, H and J were at the same level (completion of all work through page 5). Student I had mastered through page 2, and student K, a late-starter, was still on page one. It was anticipated that students G, H and J would continue to outpace the other two as they had had more reading experience to begin with. One additional exercise used with this group in week 2 was oral dictation exercises in which they wrote either words or sentences as they were read.

For the advanced group Day 8 was basically a catch-up day for previously uncompleted work.

Day 9 the letters *j*, *ny*, and *nj* were taught using face diagrams and word lists as before. There was time allowed for free reading of *Nawakurlu* and the advanced group began working on a cloze word exercise on the new letters. Most all had by now finished their first stories, so one by one I began going through these with them to help them check on omissions, spellings and punctuation. I also began the teaching of closed syllables, as *ny* was the first letter so far to occur in this position.

Day 10 was another review and catch-up day. As a group activity aimed mostly at the advanced students, I did a blackboard exercise demonstrating how to attack long words containing many suffixes. I



chose words from the *Nawakurlu* book and wrote these one at a time on the board. The first step was to count and locate all the vowels to determine the number of syllables. The next step was to work carefully through each word from the beginning and mark each meaningful part, whether a word or a suffix. We went through about fifteen words in this fashion.

#### 1.4 **WEEK THREE**

Day 11 the letters *w* and *y* were taught in the usual fashion. For the advanced group I had already typed up everyone's completed story. I passed copies of these out and allowed time for them to read them all. Efforts to provoke discussion on the stories were unsuccessful, the only comments being that they were all alright. It was felt that probably we would need to emphasize self evaluation of one's own style and work rather than group criticism and correction. There was, however, general agreement that student A's story was the best as well as by far the longest.

Day 12 was another review day. The whole group (those able to) took turns reading *Nawakurlu* page by page again. I gave the advanced group a list of ten questions on the story. This time I did not read through the questions with them. I had made up a crossword puzzle in which they were to place the answers. Most did the exercise with a minimum of difficulty despite at least one error in the crossword itself. In the remaining time they began writing a second story on the rainfall and its effects on the community.

Week 3 saw the addition of two students to the class, one who was just beginning to read and the other who had ability in English and who some while ago received tuition in Warlpiri. Attendance remained good with daily totals of 8, 11, 7, 12 and 11.

By week's end, four of the beginning students had progressed through page 11 of the dictation exercises which meant they could recognise and spell words containing the letters *a, i, u, m, k, y, p, l, n, j* and *w* plus a small number of grammatical functors. Student I had progressed through page 6, and students K and L were still working on page 1. Before a student was credited with mastering a particular page, he had to be able to read each page's sentences at random, and at least be able to form words from a list of syllables learned to date or even write the words from memory.

Lectures were given for the whole group (though mainly for the benefit of the advanced students) on the formation phonetically of the letters/sounds *rr, rd, r, l, rl*, and *ly*. We also began reading as a group *Jijajikirli* (Mark chap. 2). We covered the first half of the book

thoroughly and began the second half on Friday, leaving this section for the fourth week. The advanced students worked to complete their second set of stories, the theme for these being the poor condition of the road due to the rain and its consequences (sample story in Appendix A).

It was felt by all the tutors that it was necessary to have some outlet for these stories. Therefore, in conjunction with the school and the transition/year 1 staff, the Warlpiri teaching assistants planned to duplicate these books at school by hand in the form of large lap readers (two to three feet in length). These then could be read to the school children. Another project under consideration was to have each of the Warlpiri teachers be responsible to read one new Warlpiri book per week and then to read that book to various grade groups throughout the school. Again the purpose here was to give additional practice in the skill of reading.

### **1.5 WEEK FOUR**

During week 4, two new students began attending. One was placed in the intermediate group and the other in the beginning. Attendance remained good with daily totals of 8, 13, 10, 11 and 8.

The new letters taught using face diagrams were *rt*, *rn*, *rnt*, *t*, *n* and *nt*. By week's end the intermediate group had completed exercises through page 17 of the dictation exercises. An auxiliary reading activity for this group was to have them work individually on a series of graded readers and to check these with one of the tutors when they felt competent.

Two spelling tests of randomly selected difficult-to-spell words were given to the advanced group. Scores on the two lists of twenty words each were as follows:

Figure 2: Spelling Test Scores

Pupil	Spelling Tests	
	#1	#2
A	15	-
B	9	4
C	13	12
D	13	15
E	10	12
F	5	4

These spelling lists were corrected in class and used as a teaching exercise. Both lists contained difficult and not always common words to spell and so provided a useful indicator of the student's ability to sound out words.

Week 4's writing exercise was to compose and send a letter by mail to a friend in another town. The group enjoyed doing this and seemed pleased by their ability to do so.

One other activity was begun, one designed to increase reading fluency and speed by breaking the habit of looking at the page one word at a time. Various short stories or parts of stories were printed on transparencies. A piece of cardboard was cut out so that a rectangular slit was left in it wide and long enough to reveal about one line of text at a time. By either flicking the overhead projector on and off or by sliding the cardboard or transparency, I could move at varying speeds down the story. This was done during two class sessions and seemed to be an effective method to teach them to take in as much as possible with one glance.

Spelling Test A was re-administered to four of the group. Scores are given in Figure 3. Comparing these scores with those obtained at the beginning of the course, general improvement can be seen. (F did not take the first test). The second column is a subjective evaluation on my part of the advanced group's reading ability. Student E proved exceptional in two areas: spelling and reading fluency. In fact, when reading for the group, she needed to be cautioned to slow down a bit so

that the beginning group could follow along! The rest in the advanced group proved able to read any piece of Warlpiri material with varying degrees of proficiency. Only pupils B and F had significant difficulties in decoding strange material, but once having been prompted, these two could also work their way through. Mainly all of these needed more and more practice in reading.

Figure 3: Scores on Spelling Test A

Pupil	Spelling Test A	1-10 Fluency
A	-	8
B	7	4
C	13	8
D	-	6
E	19	10
F	7	4

## 1.6 SUMMARY

By the end of the course a total of 30 hours of instruction had been given. A summary of the things accomplished is given here in reference to the goals set forth in section 1.1 of this report.

1) to improve reading ability: Rather a hard item to gauge. The advanced students all had a greater confidence in their ability to read and did not shy away from exercises in group reading, although one or two suffered a little embarrassment, due more I believe to their personalities than to their ability. The intermediate group who had command of enough letters and syllables to read simple books could be described as literate. The beginners did not yet have command of enough letters to read anything beyond the exercise pages. With all of the students, however, the significant factor in their development as readers was and is the development of an attitude which views the reading of books as an interesting and worthwhile exercise for their leisure time, an attitude which only a handful in the entire community have even in reference to English literature.

2) to teach spelling: Again the key is practice and more practice for them all. Improvement was demonstrated among the advanced students, and

the beginning and intermediate groups also were tutored on letters and on syllable recognition.

3) to increase reading fluency: The almost daily reading of the *Jijajikirli* and other reading books as a class activity sharpened the skills of the Warlpiri teachers and gave the others (even the beginners) an obtainable goal to work towards.

4) creative writing: We were pleased and encouraged by the three writing projects completed by the advanced group. We anticipated holding a creative writers workshop within the year and the development of a community newspaper to provide an outlet for writers and also to promote reading as an activity.

5) to develop the ability to critically evaluate their own and other's work: Only a little was done in this area. There is a cultural pressure not to criticize another's work. Among those beginning creative writing, most were now using full stops as punctuation and a few correctly used capital letters.

We were pleased with both the response to the course and the results. The beginning and intermediate groups will continue on, depending on their own level of motivation. It is hoped that those who are teachers will now be encouraged to put these skills into use at the school both by reading to the children and producing lap readers and other books.

Plans were then made to conduct a writers workshop later in the year, and a report of this workshop is given in section 2.

## **2. REPORT ON WRITERS WORKSHOP AT LAJAMANU**

This report is a summary of activities during a writers workshop held at Lajamanu from 18 October to 12 November 1982. The workshop was held in conjunction with the local Warlpiri school and recently established Literacy Centre. Invaluable assistance was given by Christine Nicholls, teacher-linguist, whose presence ensured the smooth day to day running of the workshop and whose organisational skills are largely responsible for the Literacy Centre itself. Further able assistance was given by Lois Glass who worked with those teaching assistants and literacy workers whose skills were not developed sufficiently to participate in a workshop of this type but who wished to share in the overall learning atmosphere. A special note of thanks goes to the school staff who put up with the inconvenience of losing their teaching assistants for several hours each day.

We began the workshop with fifteen people either being recommended because of their jobs as teachers or literacy workers or because they

wished to participate on their own. During the four week period, five people either dropped out completely or attended so sporadically as to miss out on any significant level of instruction. There was little overlap between participants in this workshop and the previous one.

Whereas the earlier workshop was designed to augment the skills of fluent reading and spelling, this second workshop concentrated on creative writing skills. We were amazed to see how a number of the women displayed tremendous creativity and facility in their writing. We used one film of an Aboriginal legend to stimulate their thinking, but after awhile they began writing on things that interested them. During the final days of the workshop, we gave some basic instruction in translation theory and practice.

Since these workshops, there has been rapid development in the bilingual part of the school under the direction of Christine Nicholls. Six people were initially employed on a part-time basis as literacy workers charged with the task of developing materials for use in the school and in the community at large. The school bilingual program was initiated as a transition and year one program only, with plans to add an additional grade each year. Despite there being a great deal of material available through the bilingual programs at Willowra and Yuendumu, there is an ongoing need for locally authored books and readers. Thus the need for such training in creative writing.

## **2.1 APPROACH**

Because we began with such widely disparate literacy skills, we embarked on a series of tests to determine the various levels. A full report on the testing procedures used appears in Appendix B. On the basis of the results, three of the participants were assigned to receive basic literacy instruction under Lois Glass, and it is anticipated that at a later date one or more of these may progress far enough to benefit from further workshop training. The others were divided into morning (11:00-12:30) and afternoon (1:15-3:00) groups meeting four days a week.

## **2.2 GOALS**

The workshop had several goals at the outset: 1) to train the participants in writing expressively in Warlpiri, 2) to produce literature for use in the school and in a community newspaper, 3) to improve on self-editing skills such as spelling and punctuation and the need for multiple drafts and 4) for the less accomplished oral readers, improvement of reading fluency.

I had ordered nearly a dozen films in the hopes of using a few for inspiration viewing. As it turned out, only one film arrived in time,

but it was of excellent quality and provoked several good stories. We also planned one excursion with the younger school children to one of the nearby waterholes.

One thing of note was the initial reluctance of some participants to begin work on any particular assignment in Warlpiri. However once they were assured that we really did want them to write in Warlpiri and not in English, most responded well and without significant difficulties.

### 2.3 ACTIVITIES

Following is a day by day description of activities.

Day 1 We began with a discussion of the purposes and need for Warlpiri literacy. I discussed with them some basic rules for writing, adapting these mainly from material used at an SIL literacy workshop in Port Keats. We then discussed the various things that went on during the *Purlapa Wiri*, a Territory-wide Aboriginal ceremonial festival held at Lajamanu. Then they all began writing on one aspect of that week of dancing and singing. Worksheet 1 proved useful in that the participants saw how better pieces of writing tended to be longer and to put a picture in the reader's mind.

Day 2 Several people had already finished their stories, these tending to be fairly short. I had also written one in Warlpiri, so I used myself as a guinea pig to make a few teaching points on editing a story. I read mine aloud and encouraged comments, suggestions and corrections. There were plenty! As was the case throughout most of the workshop, people were very hesitant to comment publicly on someone else's work, so any editing was done privately with myself or with them helping each other in pairs.

Day 3 We completed Worksheet 2 on using specific rather than generic words. This also proved to be a useful exercise, well worth repeating at a later date.

Day 4 There was an unexpected visit from an artist from the Department of Education, so we spent the day learning about various art techniques and silk screen printing.

Day 5 We completed Worksheet 3, but the exercise provoked little response except for number 3 at the bottom. In the future I would incorporate this worksheet with worksheet 2. Those who had completed their *Purlapa Wiri* stories began work on stories concerning their jobs and families.

Day 6 We discussed the upcoming excursion to Catfish Waterhole and how

we could be observing the various activities there. We also had a look at various books at the Literacy Centre, examining them in particular in relation to the artwork. Preferred styles apart from ever-popular colour tended to be realistically executed drawings done in heavy black ink. There was little appreciation for childish drawings even if done by an Aboriginal artist.

Day 7 We went to Catfish Waterhole with the younger school children. Activities included finding bush tucker, swimming and chasing a small crocodile.

Day 8 Only two participants who made the Catfish trip attended but both of these completed first drafts. The one story was quite imaginative though riddled with spelling errors. Again this pointed to the importance of allowing maximum freedom from spelling and punctuation restrictions for those who might be creative but not yet proficient in basic writing skills.

Day 9 We watched the film *The Legend of Jinini*. I highly recommend this well-produced depiction of a Top End legend. This film was obtained from the Department of Education film library in Darwin.

Day 10 We went through Worksheet 5 on emotions. The second half of the worksheet was geared specifically to the previous day's film, and the participants were encouraged to consider the emotions of one of the characters during some highlight in the film and then to incorporate these emotions into their story. Evidence of this did come out in several of the stories.

Day 11 We went through Worksheet 4 on similes and metaphors. Only one example of a phrase or sentence metaphor was produced, and in subsequent writing, no such uses of simile or metaphor occurred. This may not be a natural feature of the language, or it may be one that needs further development.

Day 12 We went through Worksheets 6 and 7 on editing procedures. Both worksheets contained Warlpiri stories written with all punctuation and capitalization removed, and I believe it was a helpful exercise in raising their awareness of the importance of such things.

Days 13-15 We commenced the exercises in introductory translation principles, beginning with a few examples of poor translation. Five of the people did reasonably well on the exercise. One thing this exercise pointed out was a need for these people to have a bit of instruction in the grammatical structure of their own language as a basis for translating even simple stories into Warlpiri.



Day 16 Those with stories to complete did so. I repeated the oral reading samples test on three of the participants. Two of them commenced work on a story to translate into Warlpiri for use in the school.

## 2.4 MATERIALS PRODUCED

In terms of actual production, the following stories and items were written: nine stories based upon the recently held *Purlapa Wiri* where nearly a thousand Aboriginals from all over the country came to Lajamanu for a week of ethnic dancing and singing; five stories written about each person's family and job; five stories written about the excursion to Catfish Waterhole; five stories written about the film *The Legend of Jinini*; and five translated versions of a simple Bible story. This last item, though not in the original planning, came about in response to a request for an introduction to translation principles. Seven worksheets were completed, a number of these based upon worksheets used previously by SIL teams at Port Keats and Tinaroo Dam. Also completed was a seven-page translation exercise. (See Appendix B for copies of worksheets and translation exercises.)

Several workshop participants expressed a desire to see their work in print, and most if not all of these stories have been printed in a community newspaper. Following are English translations of some of the stories produced, one example on each topic.

### *Purlapa Wiri*

In September, people gathered here in Lajamanu in preparation for the Purlapa Wiri. Lots of people gathered from the south, and from the north, and from the east, and from the west. Many came in trucks, buses and aeroplanes. They danced their own corroborees. They danced really well. Some danced the kangaroo dreaming, some others danced the bird dreaming and the fish dreaming. The people from Amata danced a sacred corroboree, and we threw dirt at them to ward off illness.

### *My Job and Family*

My name is \_\_\_\_\_ Napanangka, and I work in the little children's school. I take care of the really little children, and I teach them to sing and to make books. They learn to speak Warlpiri and English at

school. I am the mother of one boy and one big girl. I also raised another woman's little baby. My husband Jupurrula carves many things such as boomerangs and coolamons for the teachers. The children we take hunting one by one, we and the teachers.

### *Trip to Catfish*

A while back we took the children to Catfish. As soon as we got to Catfish and got down off of the truck, the children jumped into the water. We all were swimming. After that \_\_\_\_\_ Napanangka spotted a big clump of marnta [plant resin] in a tree. After she had climbed the tree and got it, she showed it to the Europeans. They looked at it and nibbled off little pieces of it.

After that \_\_\_\_\_ Napangardi saw a little crocodile in the water. After she showed us, we all ran to see it. We only saw its two eyes. When it saw us, it dove back underneath the water. After that we waited for it with sticks. We walked round and round with sticks waiting for it.

After that we ate a lunch of food and meat. After that we went swimming again. While we were in there the Europeans threw us apples.

After lunch the old women went a long ways away for fish. When they returned, they carried back fish. After that we came back to Lajamanu. That's all.

### *The Legend of Jinini*

Long ago the world was without people; only birds and animals lived at first. A man and a woman were put there by the Dreaming. He gave them the names Purukupali and Pima. These two did not have any children.

Then the man went hunting for meat. The woman stayed behind and then, unaware of any danger, she walked around a big pile of rocks. A whirlwind emerged from there, and she became afraid. A little bit later a child was born. They sat with it in the creekbed for a long time.

Now the big child sat with its mother in the shade, and a young boy approached her in the shade with the child. From a distance he looked at her from among the leaves. He loved her. That boy lusted after that woman.

Now her husband used to always go out hunting after meat. The woman used to wait looking all around for the young boy; then leaving the

child lying in the shade she went off. Day after day those two used to secretly run off.

Later the mother and the young boy came back to the child, who was lying in the sun, and the mother embraced it. She listened for its breathing. But it just lay there limply.

Then the woman's husband came upon those two in the shade with the child, and the man took the woman by the arm and slapped her. After that she ran away.

The man held the child in his embrace. Putting the child down he swore at the young man and told him, "You have brought shame on us all." Picking up a stick he chased that young man.

Picking up the child he went towards the ocean and with it he drowned himself. But Japara [the young boy] became afraid and went up into the sky and turned into the moon.

That's all my story.

### 3. CONCLUSION

What results can be seen from all of this? First of all, the reading and writing skills of all the Warlpiri assistant teachers improved greatly, this being to their benefit not to mention the benefit of the Warlpiri children who look to them as role models. Second, numerous books have been produced semi-independently by people who participated in these workshops. Such stories as *The Little Red Hen*, *The Fox and Hen*, *The Man and the Cockatoo*, and *The Prodigal Son* have been first-drafted by various ones working from modified English versions. This has speeded up the process of getting a good first draft which heretofore had to be done face-to-face between the translator and language consultant. Now, several of these Warlpiri people are gaining experience in the basics of story writing and translating. Third, whereas before all cassette recording of stories was done by myself, the translator, now there is a small but growing number of people capable of producing good quality, fluent narrations. Fourth, we have since followed the first two workshops with another writers workshop, again with a number of first time writers. Several of the Warlpiri people have also visited the SIL centre in Darwin and received hands-on training in book production in the printshop and cassette recording in the studio. A further benefit to the community is that upwards of a dozen people are employed part-time at the Lajamanu Literacy Centre.

It is difficult to evaluate all the effects these workshops have had. One definite benefit has been to show various of the Warlpiri people

that literacy is not some magical tool owned by only the whites. A prevalent attitude among them is that English is easy (notwithstanding basic non-literacy in this area too) and that Warlpiri is hard. Now Warlpiri literacy is seen as being do-able. The attainment of this skill is increasingly being seen as a way of exercising control over their own community, as a way of preserving what yet remains of their cultural heritage.

APPENDIX A: MATERIAL FROM TEACHER TRAINING WORKSHOP

8 March 1982

English Alphabet

a  
b  
c  
d  
e  
f  
g  
h  
i  
j  
k  
l  
m  
n  
o  
p  
q  
r  
s  
t  
u  
v  
w  
x  
y  
z

Warlpiri Alphabet

a  
  
d  
  
g  
  
i  
j  
k  
l  
m  
n  
  
p  
  
r  
  
t  
u  
  
w  
  
y

English Vowels

a e i o u

Warlpiri Vowels

a i u aa ii uu

9 March 1982

p

parra

pantirni

m

mardu

marrka

mp

pampa

mpa

parnta	miyalu	jampirni
purdangirli	murru	ngumparna
punku	murntu	mumpari
yapuyapu ngarni	ngama	kampami
milpa	yirnmi	mamparlpinyi
jurlpu	lirrimi	
wurulypa	manmarrpa	
wapirra	jama	

9 March 1982

Some Warlpiri letters can stand alone to make one sound:

a i j k l m n p r t u w y

Some Warlpiri letters must join together in pairs of two to make one sound:

aa ii nj rl ly rn ny mp nt rd rr ng

Some Warlpiri letters must join together in a group of three to make one sound:

rnt ngk

Vowels are those letters which stand for sounds made with the mouth open.

Warlpiri vowels: a i u aa ii uu

Consonants are those letters which stand for sounds made with the mouth partly or completely closed.

Warlpiri consonants: j nj k ngk l rl ly m n rn ny ng p mp  
r rr rd t rt nt rnt w y

These letters are NOT used in writing Warlpiri:

b c e f h o q s v x z

10 March 1982

<u>ng</u>	<u>k</u>	<u>ngk</u>
ngapa	kampami	wingki
ngurru	karnta	pungku
nganimpa	kartaku	wijingki
nguku	pikirri	ngulajangka
junga	punku	mingkirri
munga	wanka	yungkurnu
langa	wikinpa	kangka
ngawurrngawurpa	wirlki	yangka
yungu	yakarra	yungkarla
pingi	makunta	nyangka

10 March 1982

m      p      mp

Put either m or p or mp into the blanks to make a word. Then write the complete word in the space at the right.

1. \_\_\_ unku \_\_\_\_\_
2. nga \_\_\_ a \_\_\_\_\_
3. lirri \_\_\_ i \_\_\_\_\_
4. ka \_\_\_ ami \_\_\_\_\_
5. \_\_\_ a \_\_\_\_\_
6. \_\_\_ iyalu \_\_\_\_\_
7. ya \_\_\_ a \_\_\_\_\_
8. jurl \_\_\_ u \_\_\_\_\_

- |                  |       |
|------------------|-------|
| 9. ja__a         | _____ |
| 10. __arrka      | _____ |
| 11. __il__a      | _____ |
| 12. __a__a       | _____ |
| 13. __ardu       | _____ |
| 14. __urdangirli | _____ |
| 15. yirn__i      | _____ |
| 16. __u__ari     | _____ |
| 17. ngu__arna    | _____ |
| 18. wuruly__a    | _____ |
| 19. __urntu      | _____ |
| 20. ja__irni     | _____ |

12 March 1982

Make all the words you can think of using these syllables learned so far.

- |    |    |     |    |     |      |
|----|----|-----|----|-----|------|
| pa | ma | mpa | ka | nga | ngka |
| pi | mi | mpi | ki | ngi | ngki |
| pu | mu | mpu | ku | ngu | ngku |

[space provided on worksheet for 20 words]

22 March 1982

Consonants: r rd rr m mp p k ng ngk ny j nj w y

Vowels : a i u

Of the above consonants the following may occur at the end of a syllable: rr ny r

Make as many words as you can with the above letters.

- |    |     |
|----|-----|
| 1. | 11. |
| 2. | 12. |
| 3. | 13. |
| 4. | 14. |
| 5. | 15. |
| 6. | 16. |
| 7. | 17. |
| 8. | 18. |



- |     |     |
|-----|-----|
| 9.  | 19. |
| 10. | 20. |

Can you make a word using each of the following closed syllables?

- many
- tuny
- nyiny
- lany
- winy
- nirr
- larr
- ngurr
- pirr
- purr

26 March 1982

Put the correct vowels into each blank space to make a word.

1. j\_\_rrng\_\_nj\_\_
2. k\_\_rd\_\_ng\_\_rl\_\_p\_\_t\_\_k\_\_
3. k\_\_n\_\_nj\_\_rn\_\_
4. j\_\_ly\_\_rrny\_\_n\_\_j\_\_
5. p\_\_n\_\_j\_\_rl\_\_ny\_\_y\_\_rn\_\_
6. j\_\_rr\_\_m\_\_k\_\_r\_\_
7. y\_\_t\_\_rl\_\_
8. k\_\_lk\_\_rr\_\_w\_\_n\_\_
9. j\_\_t\_\_r\_\_y\_\_rr\_\_rn\_\_
10. rd\_\_lyp\_\_rrp\_\_
11. k\_\_n\_\_nj\_\_k\_\_r\_\_
12. ng\_\_ngk\_\_rrny\_\_n\_\_m\_\_
13. ng\_\_ly\_\_k\_\_r\_\_
14. y\_\_rt\_\_n\_\_rr\_\_
15. p\_\_rrj\_\_rd\_\_
16. m\_\_lk\_\_y\_\_rr\_\_rn\_\_

17. j\_\_ng\_\_j\_\_ng\_\_
18. p\_\_lk\_\_p\_\_ny\_\_
19. m\_\_y\_\_l\_\_
20. k\_\_r\_\_ng\_\_nt\_\_

### Two Sample Stories with Translation

#### Yirdiykirli

Mungapatu manu parrapatukulpa warrarda wantija ngapaju. Yirdiyijilpa punkunyayirni karrija. Kulalpalu nyarrpa yantarlarni turakiji mangarrikirliji manu nyiyakantikantikirliji. Pintapintarlulku kala kangurnu mangarri manu kuyuju nganimpakuju. Kajilpalu yirdiyi ngurju-mantarla, ngulaju kalaka yanirni turakiji nyiyakantikantikirliji nyampukurraju. Ngulajuku.

#### The Road

Night and day the rain was falling. The road was really bad. There was no way that a truck could come with food and supplies. The plane used to bring in food and meat for us. If the road were to get better, then the truck could come in with supplies for us. The end.

#### Ngapakurlu

Karrujulpa karrija ngapawanguwiyi. Ngulalpa ngapa wantija nyampurla, ngulajulpa karlija ngapaju karruikurra. Ngula ka ngapa wirilki parnkami karrungka. Kurdukurdu kalu yani julyurl-wantinjaku karrukurra. Wiriwirirlangu kalu yani karrukurra julyurl-wantinjaku. Ngapa ngula wantija nyampurla, marna manu watiya kalu pardimi ngurrjunyayirni. Lajamanuju ka karrimi ngurrjulku wajirrkilki.

#### The Rain

At first there was no water in the creek. Then when the rain fell here, the water flowed into the creek. Now the water is deep in the creek. Children go to swim in the creek. Adults too go to the creek to swim. Now that the rain has fallen here, the grass and trees are growing really well. Lajamanu is good now and green.

## APPENDIX B: MATERIAL FROM WRITERS WORKSHOP

### Testing

At the time of the workshop there had been little coherent effort made to determine the precise reading and writing capabilities of Warlpiri staff members at the Lajamanu school. Thus the following tests were designed and administered to fourteen of the workshop participants at the beginning of the workshop. The first was a cloze test, and the second was an oral reading exercise.

The following two passages were used as cloze exercises:

#### Cloze Sample 1 'Wirlinyikirli'

Wati<sup>j</sup>i yanu wirlinyi, ngula 1 \_\_\_\_\_ parlu pungu ngarninjakura  
2 \_\_\_\_\_-kurra. Ngulajangkaji 3 \_\_\_\_\_-ngkiji luwarnu marluju.  
Ngula nyurnulku marluju 4 \_\_\_\_\_-njarla yirrarnu jimantarla. Kangu  
pina ngurra- 5 \_\_\_\_\_.

Answer(s)-with explanation

1. content word 'marlu' (kangaroo) or synonym thereof.
2. content word in complex subordinate clause; answer can be a noun such as 'marna' (grass) or something else kangaroos eat or drink or another verb in the infinitive form.
3. content word 'wati' (man) or any other two-syllable synonym thereof with the final vowel i.
4. content word, non-inflecting verb base only, 'jarna' (lifting) or some synonym thereof.
5. functor, allative case suffix 'kurra' (towards).

#### Cloze Sample 2 'Jimanypakurlu'

Yimi yirna wita wangka, yirrarni nyampurula wirlinyiwarnu. Yanurnalu nyampungurluju 1 \_\_\_\_\_-ngurlu, karlarra- 2 \_\_\_\_\_ yanu yiwarrawana mutika- 3 \_\_\_\_\_, ngajulu, Jampijinpajarra, Napangardi, Nungarrayi, 4 \_\_\_\_\_. Yanurnalu karlarra, yirdiyi yangka kuja ka 5 \_\_\_\_\_-rra Yurntumukurra manu Nangkurd-6 \_\_\_\_\_. Ngularnalu yanu Wiyalakurra. Ngularnalu jupu karrija yali- 7 \_\_\_\_\_. Yamangka lparnalulu nyinaja. 8 \_\_\_\_\_-rnalu mutikangurlu. Journarrpalkurnalu manu miyi 9 \_\_\_\_\_. ngapa. Yanu- 10 \_\_\_\_\_ yamakurra. Japurna- 11 \_\_\_\_\_ Jampijinpajarra,

"Warluju kanpala mardarni 12\_\_\_\_\_?" Jampijinpakariji 13\_\_\_\_\_,  
 "Lawa." Jintakarilkiji wangkaja, "Lawa, warlu- 14\_\_\_\_\_. Ngajurna  
 wangkaja, "kala nyarrpa mani- 15\_\_\_\_\_ nyampuju naliya?" Jintakariji  
 wangkaja, "16\_\_\_\_\_ -rlipa ngurrju manu." Ngajurna wangkaja, "Yuwayi  
 ngulajuku." Yanurna. Watiya- 17\_\_\_\_\_ pakarnu mayingkakurlurlu  
 linjijarra 18\_\_\_\_\_. Kangurna pina yama- 19\_\_\_\_\_. Jungajuku  
 yirrarnurnarla marna yardijardiji. Ngulajangkaju 20\_\_\_\_\_ -kurlangu  
 kuna. Jungajukurlujarra rduyulungu jimanypalku. Luwarnurlujarra.  
 Lawawiyi kamparruwarnuju. Ngulajangkaji jintakarilkirlijarra yarda  
 21\_\_\_\_\_. Palkakurlujarra luwarnu 22\_\_\_\_\_ -ji Jampijinparlu.  
 Jungajuku rduyulungurnalu jimanypajangkalku 23\_\_\_\_\_ -ju  
 ngurrjunyayirni. Ngularnalalu nyanu nalijalku purraja. Ngularna-  
 24\_\_\_\_\_ ngajuju wirlinyilki jurnta yanu. Purdangirlilpalu purraja.  
 Mirntangalijili 25\_\_\_\_\_ nyanungurluju. Ngakalkurna ngaju yanurnu  
 karli- 26\_\_\_\_\_ pakarninjarla. Nyarrparna kuja ngulaji ngurrju manu?  
 Kalarna nyangu ngajuku- 27\_\_\_\_\_. Kala 28\_\_\_\_\_ luwarnu. Kala  
 ngurrju manu kujapiyarlu. Ngulajangkarlu pinangkulkurna 29\_\_\_\_\_.  
 Ngulajukurna nyampuju wita jaruju 30\_\_\_\_\_.

Answer(s)-with explanation

1. content word, noun 'yuwarli' (house) or synonym.
2. bound pronoun, '-rnalu' (we-exclusive)
3. functor, case suffix 'kurlu' (with) or 'rla' (locative)
4. content, person's name
5. verb 'ngunami' (lies) or synonym
6. functor, allative case suffix 'kurra' (toward)
7. functor, locative case suffix 'rla' (at)
8. verb 'jitija' (disembarked) or synonym
9. conjunction 'manu' (and) or synonym
10. bound pronoun '-rnalu' (we-exclusive)
11. bound pronoun '-palangu' (them two)
12. question marker '-nya' or content word 'palka' (present)
13. verb 'wangkaja' (said) or synonym
14. case suffix, privative 'wangu' (without)
15. bound pronoun '-rlipa' (we inclusive) or other 1st person pronouns
16. content word 'jimanypa' (firesaw) or synonym
17. bound pronoun '-rna' (I)
18. content word 'jirrama' (two) or other alternatives
19. case suffix, allative '-kurra' (towards)
20. content word 'puluku' (cow) or any animal
21. verb 'luwarnu' (sawed) or synonym
22. content word 'warlu' (fire) or synonym
23. content word 'warlu' (fire) or synonym
24. bound pronoun '-jana' (them)
25. verb 'ngarnu' (ate) or synonym
26. case suffix '-kirli' (with)
27. relational suffix '-palangu' (ascending kinsman)

28. content word 'jimanypa' (firesaw) or synonym
29. verb 'luwarnu' (sawed) or other action
30. verb 'wangkaja' (spoke) or other verb of telling.

As I had never done this type of thing before, I found three people whom I knew had fairly good literacy skills in Warlpiri and administered the tests as a control. The story *Wirlinyikirli* is a short and semi-contrived story and was used to familiarise them with the type of answer required. Once they had the idea of filling in the blanks with the most appropriate answer, I allowed them as much time as necessary to complete the test story *Jimanypakurlu*. This story is the verbatim copy of an oral text recorded several years ago by a local man. For the control test there were 36 blanks to fill, and the three controls scored 32, 32 and 30. Based upon their errors, I reduced the number of blanks to 30. If I were to use this particular test again, I would cut the number of blanks to 20 as several people simply wore themselves out due to the strain of concentration over a long period of time.

The majority of those tested scored from 10 to 24 correct. The test was too difficult for a couple others, and at least three would have improved their scores had they not run out of steam. In view of later performance during the workshop, a score of at least 18-20 right would indicate an ability to handle the writing requirements. Anything much below that indicates that the person cannot write quickly or accurately enough to put thoughts clearly onto the page.

The reading test consisted of the following three samples:

#### Oral Reading Sample A

Yirna wita jaru wangka, yirnaji yirra pura ngajulu, ngaju kujarna palka jarrija. Ngurungkarna palka jarrija Yarlalinjirla. Yarlalinji kalu ngarrirni, Lander River pajirni kalu. Ngulangkarna ngajuju palka jarrija, manu Yirnapakarla kularningirnti. Yirdingkaji ngapangkajurna ngajuju palka jarrija Lirrapanjirla. Nyampunya jaru kapurna yirrarni nyampurla cassette-rla.

#### Oral Reading Sample B

Nyampurla karlipajana mardarni karnta manu wati, ngula kalu pinyi purlapa manu yawulyu wapirrakurlangu. Yapa panu kalu yanirni nyanjaku manu purda nyanjaku ngurrju. Karntangu ngula kalu yunparni manu pinyi yawulyu ngurrju, manu watingki ngula kalu nyanu yirrarni kuruwarri wapirrakurlangu ngurrju. Yapangu ngula kalujana nyanyi purlapakurra pinjakurra. Wuraji manu mungangka yanirni kalu. Purda nyanyi kalu wapirrakurlangu yimi ngurrju.

Oral Reading Sample C

Nyampu pipa ngulaji kamparruwarnujuku nyiyakantikantiki. Kamparruju nyurruwiyiji ngulaji Kaatuju nyinajalpa yangarlu nyanungumipa yalkiriki manu walyaku lawajuku. Ngulajangkaji ngurrju manu yalkiri manu walya lawajangkaji jarumiparlu wangkanjarlu. Yalkiri kapi walya kuja ngurrju manu, ngulajilpa lawajuku walyaju ngunaja kirlkajuku. Ngulaji nyiyakantikantiwangujuku. Kulalpa watiya manu marna karrija lawa. Kaaturlu kuja yalkiri manu walya ngurrju manu, ngulajangkaji mangkurdurlulku wuulykujurnu, ngulalpa parrawangujuku karrija murnmajuku. Kaaturlujulpa pirlirparlu warru warrawarra kangu mangkurduwarnarlu.

Sample A is of moderate difficulty. It consists of the opening paragraph of an oral text concerning a person's life history. Sample B is a complete expository text and is relatively simple reading. Sample C is of great difficulty, being the translation of Genesis 1:1-2 into Warlpiri.

Each participant was tested individually. They were allowed as much time as desired to read through the passages, and then they recorded them onto cassette tape. After this I questioned each one briefly to determine if they derived at least general meaning from the passages.

Afterwards I listened to each reading sample, recording on individual evaluation sheets the time required to read the passages and the total number of miscues. A miscue is defined as any deviation whatsoever from the printed page and includes missed punctuations, repeats, self-corrections, lengthy pauses, omissions, insertions and substitutions. The assumption is that fluent readers will tend to make fewer miscues, but that not all miscues represent non-fluent reading. This combined with the overall speed of reading gives some idea of a person's fluency. I was able to test five of the participants a second time at the end of the workshop, and these results are included in the following chart.

Participant	Cloze Score	Reading Rate	Miscues
A	32 <sup>1</sup>	46/68 <sup>2</sup>	6
B	23	53/53	10
C	20	40/53	20
D	17	38	31
E	14	27/45	50

F	19 <sup>3</sup>	26	38
G	18 <sup>3</sup>	25/40	56
H	15	25	42
I	24	24	42
J	13 <sup>3</sup>	21	31
K	10 <sup>3</sup>	20	51
L	-4	10	60+ <sup>5</sup>
M	10 <sup>6</sup>	8	60+ <sup>5</sup>
N	-4	6	60+ <sup>5</sup>

<sup>1</sup> This person was one of the control group.

<sup>2</sup> Number following the slash represents the word per minute rate at the end of the workshop. Number before the slash represents the rate four weeks earlier.

<sup>3</sup> These people would have scored higher but left the last portion of the test blank.

<sup>4</sup> These people found the cloze exercise too difficult to complete.

<sup>5</sup> These people read only one or two of the reading samples and so the number of miscues would probably well exceed 60.

<sup>6</sup> This person may have received prompting from some of her friends. Otherwise there is not a good explanation for her surprisingly good score here.

While not too much can be inferred from such primitive tests, several things can be stated. First there is a general correlation between an increase in reading speed and an improved score on the cloze tests. Slow reading does deter comprehension. Second, slow reading is no guarantee against making miscues. As speed decreases, miscues increase almost geometrically. Third, and this is one of the exciting spin-offs from the writers workshop, practice and continued exposure to both the reading and writing of Warlpiri pays off dramatically in fluency. This can be seen, I believe, in the significant if not phenomenal increases in reading rate achieved by four of the five people tested twice. I might add here that the number of miscues the second time around

remained proportionately the same. With constant encouragement and practice a number of these people can achieve the optimum reading rate (oral) of 80 words per minute.

### Worksheet 1    Types of Writing

A story can be told in many different ways. You might think of some ways which are more interesting than others and more fun to read. Look at the examples below. Which do you think is most interesting? Circle (a) or (b).

1. (a) So they fought with both hands and teeth until the taipan was exhausted.

(b) They grabbed each other around the middle and knocked each other this way and that. They knocked each other to the east and then to the west, to the north and to the south. Their tracks went everywhere. "Hey, that's enough," said the taipan to the lizard. They were both out of breath.

2. (a) Kaarnkangku kangu marlurlu jakurdukurdu. Ngulajangka pakarninjarla ngarnulku.

(b) Kaarnkangku kangu marlurlu jakurdukurdu. Ngulajangka nyanungurlu yarrirni parnkaja yamangurlu. Yalumpurlajuku pakarnu. Kakarda rdungkurrapakarnu. Yamakurranyanu kangu. Purrajanyanu kuyulku, ngula ngarnu yalumpurlajuku.

3. (a) Then I was becoming cold and the place was becoming misty. The noises were getting louder and I could not find the way to go. I became stiff with fear and my legs became weak; before I could run, but not now. My strength was lost. My knees became weak. I ran like a baby duckling runs, when it is just hatched out from the egg.

(b) I was cold and afraid and went home very scared.

Now you try it. How could you make the following one sentence story more exciting?

Yapakari yapakarilpalu turnu jarrija Lajamanukurra Purlapa Wirikingarniji.

Use this space.





4. Murrumurrnyanu purda nyangu. or Lawalku wakujrraji japujapulku  
pingkalku yiirli kanjaanurnu  
jurrkujurra.
5. Watingki warlu yarrpurnu. or Watingkilpa warlu yirnta larralarra  
yarrpurnu.
6. Kinkinginyanu pakarnu. or Rdakangkujunyanu lirra punulypakarnu  
kinkingki.

Now you try some.

1. Watilpa mata nyinaja
  2. Kurdu wardinyi jarrija
  3. Yalumpu kurdu minjinypanyayirni.
- .bl 2

#### Worksheet 4

We can describe things by telling what they are like.

1. He was deaf, just like a dead tree, just standing there.
2. He had a boil on his bottom and couldn't sit straight; he was like  
a boat leaning to one side on dry land
3. He was standing on one leg like a broilga.
4. He ate noisily like a pig.
5. I was tired as if I had walked and walked all day.

Now, you describe these things by telling what they are like.

1. Jeffrey's head is like. . .
2. He is walking like. . .
3. The moon is like. . .
4. She was big and fat like. . .
5. He talked loudly like. . .
6. He was shy like. . .
7. He was strong like. . .
8. Her hands worked swiftly like. . .
9. He danced like. . .
10. He was eating his food sloppily just like. . .
11. He was tall like. . .
12. His leg was swollen up like. . .

#### Worksheet 5

Feelings, emotions are important. People like to read about how other people feel in different situations. It is important to describe specifically what we mean about our feelings. Certain words go together naturally to describe how people act and feel when they are angry, sad,

worried, lonely or frightened. For example in English, the following words go together to describe 'fear'.  
dark, ghosts, snakes, shiver, sounds in the night, someone jumping out at you, shake, tremble, sweat, go cold, heart beats fast, weak legs, stiff body

What Warlpiri words or phrases go together to talk about someone who is 'lani'?  
'yirraru'  
'kulunyayirni'

Think about the film story *The Legend of Jinini*. On a separate piece of paper, write about the people's feelings in regards to one of the following:

1. How the man felt when he first saw the woman.
2. How the woman felt when she saw the whirlwind.
3. How the boy Japarla felt when he saw that woman.
4. How the baby felt dying in the hot sun.
5. How Purukupali felt when he discovered his dead son.
6. How Japarla felt after Purukupali cursed him.

## Worksheet 7

### Punctuation

Before stories are made into books, someone must check to see if the capital letters, full stops and commas are put in the right place. Here are some rules to follow.

**Capital Letters:** The first word of each new sentence begins with a capital letter. People's names or the names of places begin with capital letters.

**Full Stops:** Put a full stop at the end of each sentence. Read the story aloud and whenever you pause for a long time or for a breath, put a full stop there.

**Commas:** Put a comma within a sentence if you make a short pause there while reading it. Remember: full stops are for long pauses, and commas are for little pauses.

Here are some English examples where we sometimes put commas:

1. They took their swags, drinking water, spears and woomeras across the river.

2. After they finished eating, they went to sleep.
3. When we are happy, we love to dance and sing.

#### PUNCTUATION IS IMPORTANT!

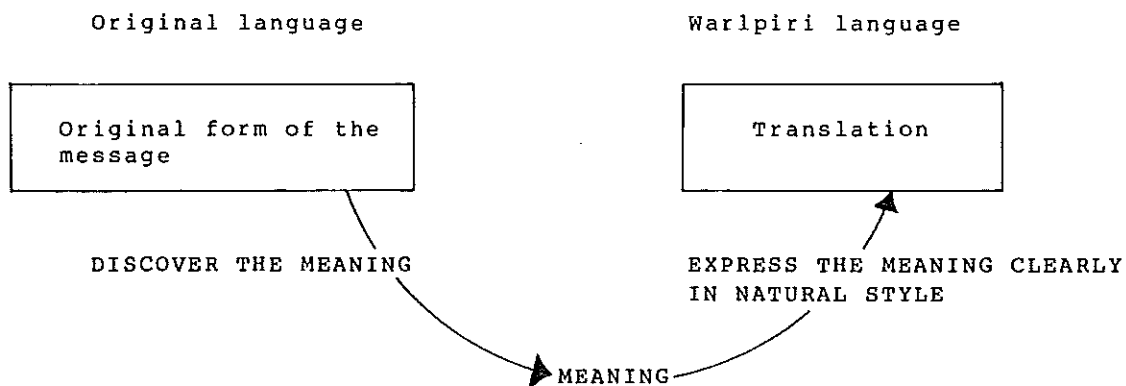
The following Warlpiri story contains no capital letters, full stops or commas. Read it and see how difficult it is to make sense of it and to read it clearly. Decide where you would put capital letters, full stops and commas.

lajamanu ngurrjunyayirni ka karrimi jalanguju yukuri manu ngapa ngunami  
ka wirinyayirni karrungka jalanguju manu kalu watiya manu marna  
karrinjayani ngurrjunyayirni warrukirdikirdi jalanguju manu kalu yapa  
yani karrukurra panujarlunyayirnimanji julyurlwantinjaku kuja yani kalu  
witawita manu wiriwiri kardiya manu yapa nyiyaku kujarla pilji yanu  
kirlkanyayirniki ngapakuju ngulakunyarla liji yirrarnu yapa panuju manu  
kardiyaju yuwayi jungajuku ngaka jalangu ka ngunami kirlkanyayirniki  
ngapaji yirdija wantija kirntangipatu ngapaji wirinyayirni nyampurlaju  
lajamanurla kuja yirrarnu mangarri yupujuardingki witawangu mangarriji  
kuja yapakurlangu jurlpukurlangu kala kiwinyiwinyirliji lawakula  
kanganpa jardawangu mani yapaji kiwinyiwinyirliji ngakanya karnalu  
jalangu nyinami mangarriwangujirramakurnalu nyinaja kirntangiki  
mangarriwanguju kujakulunganpa kardiyalku yirripurlayirnikirli  
ngulangkunyalunganpa wankaru manu mangarrikirlirliji lawalkulparnalulu  
jata nyangu ngapa wiripuruju ngulajuku jaruju lajamanukurluju

#### TRANSLATION

Government documents  
Popular English stories  
Bible stories  
Health notices  
YMCA Announcements

## What Is Translation?



REMEMBER: YOU CANNOT TRANSLATE THE MEANING UNTIL YOU UNDERSTAND IT PROPERLY YOURSELF!

REMEMBER: TRANSLATION IS THE RE-TELLING OF THE EXACT MEANING OF THE ORIGINAL MESSAGE, USING THE GRAMMAR AND IDIOMS WHICH ARE NATURAL IN WARLPIRI.

REMEMBER: IT IS IMPORTANT TO STUDY THE MEANING OF A WORD OR PHRASE IN THE CONTEXT IN WHICH IT OCCURS.

### DISCOVERING THE MEANING

#### 5 Steps in Analysis

1. Look for all the event ideas in the passage. List these event ideas, expressing each one by a verb.
2. Fill in the participants which take part in each event. State in words any information which is needed to make the full meaning of the original message clear.
3. Study the way in which the events fit together in relation to each other. Make any rearrangements which are necessary to make these relationships between the events clear. As you do this, begin to think how the ideas will be expressed in the translation.
4. Translate.

5. Check back to the original text to make sure that you have translated the meaning correctly. Check that nothing has been missed out, and that the meaning has not been changed in any way.

Practice by translating the following short story into Warlpiri. We will go through the steps together.

One day a man went hunting. He caught sight of a kangaroo eating grass beside a stream. He snuck up behind it carefully and shot it with his rifle. Then, lifting it up on his shoulders, he carried it back to his camp. There the man cooked it and ate it.

Step 1: Find all the event words in the story and draw a circle around them. List them below:

- 1.
- 2.
- 3.
- 4.
- 5.
- 6.
- 7.
- 8.
- 9.

This story is easy because all of the event words in it are expressed as verbs. Verbs are action words.

#### TRANSLATION

Step 2: Fill in all the participants (people or things) which go with each event/verb.

- |    |              |
|----|--------------|
| 1. | went hunting |
| 2. | caught sight |
| 3. | eating       |
| 4. | snuck up     |
| 5. | shot         |
| 6. | lifted up    |
| 7. | carried      |
| 8. | cooked       |
| 9. | ate          |

Step 3: How do these events fit together? What happened first? Next? Did any of the events happen at the same time? Are any of the events out of time order?

1. man went hunting
2. man caught sight of kangaroo
3. kangaroo was eating grass
4. man snuck up on the kangaroo
5. man shot kangaroo with rifle
6. man lifted up kangaroo on shoulders
7. man carried kangaroo home
8. man cooked kangaroo
9. man ate cooked kangaroo

#### TRANSLATION

Step 4: Now you are ready to translate the story. Don't look at the original story on page 2. Look at what you have just done in Step 3 and think about this as you put it into Warlpiri. Remember, you want it to sound like good Warlpiri, not bad English.

[BIG SPACE]

Step 5: Now check your translated story with the original. Have you forgotten anything? Have you added anything which wasn't there? Does your translation sound like good Warlpiri?

#### TRANSLATION

Here is the story 'Jesus raises a widow's son' as it appears in Luke 7:11-77 (New International Version). Translate it into Warlpiri remembering the 5 Steps of Translation.

Soon afterward, Jesus went to a town called Nain, and his disciples and a large crowd went along with him. As he approached the town gate, a dead person was being carried out—the only son of his mother, and she was a widow. And a large crowd from the town was with her. When the Lord saw her, his heart went out to her and he said, "Don't cry."

Then he went up and touched the coffin, and those carrying it stood still. He said, "Young man, I say to you, get up!" The dead man sat up and began to talk, and Jesus gave him back to his mother.

They were all filled with awe and praised God. "A great prophet has appeared among us," they said. "God has come to help his people." This news about Jesus spread throughout Judea and the surrounding country.

Step 1: Find all the events; circle them above. List them on the next page.

#### TRANSLATION

List all the events here down the centre of the page opposite the numbers.

#### EVENTS

[The numbers 1-30 were listed here, on the left side of the worksheet.]

Step 2: For all the above events, list (in English) all the people or things involved in the events.

Step 3: What are the relationships between all the events? What happened first? Next? Did any of the events take place before another one which was mentioned first in the story? If so, you may decide to change the order a bit. Ideally you want to translate events in the order in which things happened.

Step 4: Now translate the story referring to your listing and notes made under Steps 1-3.

Step 5: Check over your translation. Have you forgotten anything? Have you added something that wasn't there? Does it sound like natural Warlpiri? Make any necessary changes to make it better.



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