WORK PAPERS OF SIL-AAB
Series A Volume 10

KRIOL OF NORTH AUSTRALIA
A LANGUAGE COMING OF AGE

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Darwin
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Bibliography.
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499',15
This book is written
in memory of
Barnabas, Mordecai, Isaac and Douglas,
four great men
who had great patience
with an inquisitive munanga,
and it is
dedicated to
Holt Thompson and Dorothy Meehan,
the first two Anglo-Australians to recognize
the significance of Kriol
to such a degree that
they stood against the tide of opposition
and helped to establish
the Bamyili School Kriol bilingual education program.
Foreword

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The work papers reflect both past and current research projects by SIL members; however, some papers by other than SIL members are included.

Because of the preliminary nature of most of the material, these volumes are circulated on a limited basis. It is hoped that their contents will prove of interest primarily to those concerned with Aboriginal and Islander studies, and that comment on their contents will be forthcoming from readers.

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Contents

FOREWORD v
PREFACE xi
ABBREVIATIONS xiii

INTRODUCTION xv

CHAPTER 1: THE STUDY OF PIDGINS AND CREOLES
THE ORIGIN AND LIFE-CYCLE OF PIDGINS AND CREOLES 1
VARIATION IN PIDGINS AND CREOLES 2
PIDGINIZATION AND THE CHARACTERISTICS OF PIDGINS 4
   Characteristics of pidgins 6
CREOLIZATION AND THE CHARACTERISTICS OF CREOLES 7
   Characteristics of creoles 8
PROCESSES OF CHANGE 9
DECREEOLIZATION 10
INTERLANGUAGE 12

CHAPTER 2: WHAT IS KRIOL?
KRIOL AND TORRES STRAIT CREOLE 17
   Historical roots 20
   Sociological features 20
   Lexical differences 22
   Grammatical differences 23
   Distinct languages 24
KRIOL AND ABORIGINAL ENGLISH 25
   Varieties of AE and terminological confusion 25
   Historical relationships 27
   Grammatical distinctness 28
ONE GRAND ABORIGINAL ENGLISH SYSTEM? 30
THE KRIOL 'SPEECH COMMUNITY' 31
   Aboriginal community 32
   The problem of 'speech community' 33
   Kriol communication area 34
   Kriol language currency area 34
   Kriol language area 35
   Cattle stations 38
   Missions and settlements 40
   Outstation or homeland centres 41
   Towns 41
KRIOL, ABORIGINAL ENGLISH, AND ENGLISH - ONE SYSTEM? 43
   Interlanguage rather than decreolization 44
   Decreeolization: perimeter communities and 'townies' 46
   Government policy strengthening Kriol 48
VARIATION WITHIN KRIOL 49
   A folk-linguistic perspective 49
   Development and modernization variation 52
   Dialectal continua variation 55
VARIETIES OF KRIOL 56
   Social attitudes to dialects 57
   Sociolects 58
KRIOL AND TRADITIONAL ABORIGINAL LANGUAGES 59
   Baby-talk and child language 61
MULTILINGUALISM IN KRIOL-SPEAKING COMMUNITIES 62
SUMMARY: WHAT THEN IS KRIOL? 64

CHAPTER 3: IS KRIOL AN ABORIGINAL LANGUAGE?
KRIOL AS A REFLECTION OF CONTEMPORARY ABORIGINAL SOCIETY 67
   World view of humanity 69
CHARTS AND DIAGRAMS

Creolization and the developmental continuum  9
Developmental and restructuring changes  11
Summary of features common to Kriol and Aboriginal English  30
The Kriol system relative to a post-creole continuum  50
Contemporary Kriol kinship system at Ngukurr  72
The skin system at Ngukurr  73
English and Kriol classification of lizards  80

MAPS

Map 1  Australia  18
Map 2  The Kriol Language Currency Area  36
Map 3  The Kriol Language Area  37
Map 4  North Australia and the Roper River District  96
SUMMARY AND SUGGESTIONS FOR FURTHER RESEARCH

In this book I have sought to trace the coming of age of a language which began to emerge only a few generations ago. I have shown that although the roots of this language extend back to the earliest days of the colonization of the Australian continent in the late 18th century, it was only at the turn of the 20th century that the language began to acquire mother tongue speakers. The development of an autonomous identity and its coming of age as a language in its own right had then to await the passing of another half-century.

I have attempted in the first half of the book to define and locate the speakers of this language and to delineate it from neighbouring and similar forms of speech — on the one hand, from another creole which is spoken in North Australia and, on the other hand, from Aboriginal English, which is a form of English spoken throughout the continent of Australia. Such a delineation was suggested both by linguistic and extra-linguistic criteria, e.g. the sociolinguistic perspectives of the speakers and the functions which the languages serve.

One of the most significant questions raised in regard to the language under study is whether or not it is an Aboriginal language. In seeking to answer this question, I have examined some aspects of the world view which the language encodes and investigated the functions which it serves relative to other languages spoken in the same language area. I have concluded that in view of the semantic structure and the functions to which the language is put, it is an Aboriginal language even though most of its vocabulary comes from English.

In the second half of this book I have focused on a Kriol-speaking community in the Northern Territory, looking especially at the way in which government policies have been unintentionally promoting the development of the language. This was followed by a discussion of language planning issues related to this new language, in particular the issues relevant to the education of children.

One of the most surprising facts about this language is that a decade ago no one understood its nature nor realized its significance. By having acquired a name and several new functions, in a very short span of time this new Aboriginal language, which has the largest number of speakers of all Australian Aboriginal languages, began to acquire a new importance for its speakers as well as an impact on the wider Australian community.

I did not aim in this book at a linguistic description of the language. That has been done in part elsewhere (e.g. Sandefur 1979, Hudson 1983a), with most linguistic analysis to date having concentrated mainly on analysis of segmental phonology, morphology, and phrase- and clause-level syntax. Detailed analysis of supersegmental phonology and discourse grammar has yet to be undertaken. In addition, as was pointed out in chapter two, virtually all research to date has been on the Roper River, Barunga [formerly Bamyili] and Fitzroy Valley dialects. As a result, field research and basic linguistic analysis still needs to be carried out on Kriol in the Halls Creek, north-eastern Kimberley, Victoria River, Daly River, Darwin and Barkly Tableland areas to determine the extent of dialectal variation.
My aim in this book has been a sociolinguistic inquiry into those aspects of the language situation which do not fit into a simple descriptive statement but which affect the life of the speakers as well as the language itself. I have attempted to point out the complexity of the Kriol language situation by touching on a wide variety of issues. In so doing, I have provided a general background for further investigation of the many questions which still remain unanswered.

I tried to show in chapter one that many theoretical questions about the nature and function of pidgins and creoles are yet unresolved. Data concerning the creole situation in North Australia should contribute greatly to the development of theories relating to pidgins and creoles in general. The North Australian situation is so varied that it offers research opportunities on numerous theoretical issues, such as the processes of creolization, decreolization and second language acquisition in action.

The second chapter touched on more questions than any other, most of which warrant further inquiry. More study needs to be made of the relation between Kriol and other varieties of speech in the Kriol language area. On the one hand, this includes looking at the linguistic relationship between Kriol and English (i.e. interlanguage versus decreolization continuum), between Kriol and traditional Aboriginal languages (i.e. substratum influences), and between Kriol and other pidgins/creoles elsewhere (comparative linguistics). On the other hand, the sociolinguistic relation between Kriol and varieties of speech should be examined in greater detail. This involves study of code-switching and code-mixing of English, Kriol and traditional language, and of the social motivation of language change. No one has yet undertaken the task of providing a detailed ethnography of speaking of an Aboriginal community in the Kriol language area.

Variation within Kriol itself warrants closer attention. As pointed out above, research has thus far been concentrated on only three dialects — very little is known about the others. Not only do the other dialects need to be linguistically delineated, but our understanding of variation along the Kriol continuum, both through time and space, needs to be increased. Study is also required of the numerous varieties of Kriol — the sociolects, styles and registers of Kriol — and the social variables involved in linguistic variation within Kriol.

In chapter three I briefly looked at the semantic structure of Kriol in a few domains to show that it encodes an Aboriginal world view. Miscommunication is very common between Europeans and Kriol speakers because of the semantic differences between Kriol and English in spite of the fact that the Kriol lexicon is largely based on that of English. There is, therefore, a critical need for detailed research in the field of Kriol semantics. Domains which are of particular importance for the well-being of Kriol speakers are those related to health, law and community development issues. In the context of education, mathematical concepts and ethnoscientific need to be studied.

Chapter three looked at the issue of Kriol and Aboriginal identity. The link between Kriol, the shifting role of traditional languages, and the Aboriginal person's self-perception of his Aboriginal identity warrants closer examination. I have discussed this question essentially as though Kriol speakers formed an homogenous group. A more detailed investigation would undoubtedly show that different groups of Kriol speakers, possibly along the lines of the groups delineated in chapter two, are resolving questions of their linguistic identity differently. Each of these group warrants in depth examination on this question.
I dealt with some of the broader aspects of the historical development of Kriol in a particular community in chapter four. Harris (1984) has carried out detailed archival research on the development of early pidgins in the Northern Territory and the subsequent creolization at the turn of this century. Archival research of early pidgins in other parts of Australia and the subsequent creolization or depidginization in other communities could help shed light on language origin and language development. Likewise, a close examination of the historical factors involved in the development of Kriol in various communities throughout the Kriol language area would provide valuable insights into language change and language variation. In particular, the recent linguistic history of those communities in which gross changes towards Kriol (or English) are presently occurring should be examined. The opportunities of studying creolization and wholesale language shift in progress are too valuable to be missed.

I pointed out in chapter five that the Northern Territory Department of Education was one of the first in the world to recognize the importance of a creole when it accepted the legitimacy of using Kriol in bilingual education in the early 1970s. The department's creole bilingual program at Barunga is one of only a few such programs throughout the world, and as such it potentially has important implications for thousands of creole-speaking children, not only in North Australia, but around the world. Unfortunately, with the exception of Murtagh's study in 1979, very little research has been carried out on the program. There should be ongoing studies of various aspects of, not only the Barunga program, but the other Kriol programs mentioned in chapter five. Studies should be made, not simply of the Kriol strand of school programs, but also of traditional language revival and cultural programs and their relationship to Kriol bilingual programs, the performance of Kriol-speaking children in non-bilingual schools in comparison with those in bilingual schools, and the use of creoles (including non-English-based creoles) in education in countries other than Australia. Not only should such research help us evaluate and improve Kriol bilingual education programs, but it should also further our understanding of the role of language in the cognitive development of children. Research on the developmental norms of children in the acquisition of language in a creole context would also be an important undertaking.

It has been my thesis that Kriol is an Aboriginal language coming of age. I argued in the last chapter that Kriol originally emerged in spite of the early language planning efforts of missionaries and that it persisted despite continuous efforts by missionaries and teachers to eradicate it. Since the early 1970s, a number of non-Aboriginal people, including myself, have been heavily involved in raising the status and social standing of Kriol. Admittedly, it is doubtful that Kriol would now be coming of age if it were not for their support and advocacy. However, even such recent and supportive influence of non-Aboriginal people has been restricted to status changes and has had little bearing on corpus development. The corpus of Kriol arose originally and developed further largely through the spontaneous linguistic creativity of Aboriginal people. The language itself is their own creation, a creation that is coming of age in spite of a long history of opposition.
NOTES

NOTE 1 The Summer Institute of Linguistics (SIL) is a sister organization to Wycliffe Bible Translators (WBT). These two international organizations grew out of an organization founded by Cameron Townsend in 1934 to carry out linguistic research, literacy and Bible translation initially in Mexico. WBT concerns itself primarily with the recruitment of personnel and resources whereas SIL provides training and undertakes language projects. The same people are functioning members of both organizations. SIL and WBT currently have over 5000 members from 32 countries, about 30 percent of them being from countries other than the United States. SIL and WBT are working or have worked in over 950 minority languages from about 46 countries.

Huttar (1981: 83) points out that SIL has traditionally concerned itself with the languages of minority groups, rather than major languages such as English, and that its involvement in the study and use of vernaculars has led SIL since the 1960s to work in a number of creole languages, especially in the circum-Caribbean and southwest Pacific regions. (See Huttar 1981 for a brief description of SIL’s involvement in English-based creoles.)

NOTE 2 The Australian continent has a land area of almost eight million square kilometres, about the same as the United States less Alaska. During the last two hundred years Australia has changed from being an Aboriginal society of about three hundred thousand to a multicultural but predominantly European immigrant society of more than fourteen million. Almost twenty-five percent of the population, which represents more than a hundred ethnic backgrounds and non-Aboriginal languages, were either born overseas or of parents who were born overseas (Bullivant 1981: 41). Some forty percent of the population live in Sydney and Melbourne alone. What was once an Aboriginal society is now only one percent Aboriginal. The Aboriginal population is predominantly of rural residence and, except for the Northern Territory, of mixed descent. The largest per capita concentration of Aborigines is in the Northern Territory where they account for about twenty-five percent of the population. Western Australia is second with only two percent of its population Aboriginal. Some Aboriginal groups in the remoter parts of Australia, notably Arnhem Land and the Great Sandy Desert, had their first intensive contacts with non-Aboriginal people during and after World War Two. In the 1960s the last of the traditionally nomadic groups was 'brought in' to a more settled lifestyle. Today there are no groups of Australian Aborigines who live in a totally traditional manner.

NOTE 3 Kriol is most commonly referred to by Kriol speakers themselves as "pidgin", "pidgin English" or, in the Northern Territory, "Roper pidgin". Some speakers, especially children, also refer to the language as "lingo", "pidgin lingo" or "language".

The term pidgin, however, as used by Kriol speakers, includes other varieties of English-related speech as well, such as Aboriginal English, Torres Strait Creole and New Guinea Pidgin. As a result, the term does not provide a distinctive label for this particular language, often resulting in confusion. Shortly after approval was given for the use of "pidgin" in the Barunga (formerly Bamyili) school in 1974, for example, the Director of Education in Darwin received a letter from an ex-Minister-in-Charge of Aboriginal Affairs inquiring as to why the school was teaching Aboriginal children to speak New Guinea Pidgin. The
term pidgin also carries very negative connotations for Europeans. The term for many is synonymous with "bastardized English" and the language is often described by them as such. When the Barunga school was granted permission to use Kriol, the principal realized that the negative connotations of the term pidgin would work to the detriment of the school's program. Because the language was technically a creole and not a pidgin, he declared that in the Barunga school the language would be referred to as "Creole". The term pidgin was banned from official use, although no attempt was ever made to prevent Kriol speakers themselves from using the term.

Contrary to the claim made by Shukal (1983b:33), the principal and I did not assign the name Kriol to the language in order to give it enough prestige to be used in an official bilingual program. Shortly after the language had been technically defined as a creole instead of a pidgin (cf. Sandefur 1973a, 1973b), it began to be referred to in the technical literature as creole (e.g. Sharpe 1975 [1974]). Usually the word creole was used in conjunction with the name of the geographical region in which the particular variety or dialect under study was spoken (e.g. Roper Creole or Bamyili Creole). Shukal (1983b:26) has essentially espoused the same practice for Torres Strait Creole when she states that "for technical linguistic reasons" she uses that name in her paper even though no Islanders used it. One of the difficulties with this practice for Kriol, however, is that there is no name available which exactly covers the whole area throughout which Kriol is spoken. The name North Australia covers almost all of 'Kriol country', but it is unsuitable since it includes a region outside Kriol country — namely Cape York.

The term creole eliminated to a large degree the immediate recall of negative attitudes brought about by the connotations of the term pidgin, but it introduced new problems. For most Europeans, creole is a French language in the West Indies, and indeed a number of English dictionaries define it as such. This evoked a number of controversies and confusion, some classic examples of which were manifest in a series of letters to the editor of Northern Territory News (see Appendix 4). Similar to the term pidgin, the term creole did not provide a distinctive label for the language.

With the development of an officially recognized orthography in 1976, the term creole was automatically spelt in the new orthography as Kriol. (This spelling is somewhat of an anomaly, for the Kriol orthography does not have an ic digraph nor does it allow vowel clusters across syllable boundaries. To be spelt in strict accordance with the orthographic conventions of the language, it would need to be spelt Kriyol.) Kriol is not the only creole language to have done this. Note, for example, Krio in Sierra Leone, Krole in the Republic of Seychelles, Kriole in the Netherland Antilles, as well as Kryol or Kriol for the Portuguese creole in Senegal. In print the name Kriol provides for a distinctive label for this particular language. Unfortunately, however, the name has been misapplied by some writers. Shukal (1983b:31) notes, for example, that an item in the Torres News of 10 May 1983 reporting on the extension of the ABC’s broadcasting services stated that an Islander was to "present the Torres Strait Kriol [sic] elements". Confusion still obtains in speech, for 'creole' and 'Kriol' are homonyms. Several attempts have been made to encourage Kriol speakers to develop a truly unique name for the language, but these attempts have not met with success. It is to be hoped that one day the speakers of the language will give their language its own unique name.
Initially the term creole, and later Kriol, was used primarily only by Kriol speakers directly associated with the Barunga program. Due in part to the spread of Kriol literature and to the increasing use of the name by both Aborigines and Europeans, the name is gaining a much wider currency among Kriol speakers. Dr. Gillian Smith informed me in 1984 that Aborigines at Ngukurr where Kriol work has been carried out for a decade as well as in Katherine where no direct efforts to promote Kriol or Kriol materials have been made, now freely use the name Kriol, whereas five years ago when she was at Ngukurr very few of them did. Although many Kriol speakers now refer to the language as Kriol, they often alternate between using the name Kriol and the other terms. On a survey in Queensland, for example, a Kriol speaker from Ngukurr explained to Queensland Aborigines that "we're going around looking for this Kriol, what they call pidgin English" (Sandefur et al 1982:36).

The relation between Kriol and 'pidgin' is not yet clearly defined in the minds of all Kriol speakers. One Kriol speaker at Ngukurr, for example, has spoken of pidgin as having come from Roper but Kriol as having come from Barunga. In the context of his statement it appears that he considered pidgin to be the spoken language, whereas he considered Kriol to be the written language. Since the name Kriol and most of the Kriol literature the man had seen had come from Barunga, his concept had a legitimate rationale. On the other hand, one mother tongue Kriol speaker in the east Kimberleys, upon being introduced to the name Kriol through Kriol literature, commented that he had sometimes wondered what the name of his language was.

NOTE 4 I normally use the term 'Kriol speaker' in this book to refer to a person who speaks Kriol as his primary language. This status may be acquired by two routes, either by speaking Kriol as a first language (or mother tongue) or by speaking it as a second language. There are, however, a relatively small number of people who speak Kriol as their first language but not as their primary language. People for whom Kriol is their mother tongue but who move out of the Kriol environment, especially at an early age or for a long period of time, may not have any or very little speaking/hearing competence in Kriol. On the other hand, many people, especially over the age of forty, speak a traditional language as their mother tongue and Kriol as a second language. However, because they have lived in a multilingual community which uses Kriol as the lingua franca and with children and grandchildren who speak Kriol as their mother tongue, they now speak Kriol as their primary language. Not all such people speak Kriol with full control or fluency (Sandefur and Sandefur 1980:32). Those who do not are broadly included in the category of Kriol speakers, although they are excluded from the category of those who speak 'proper' Kriol. Virtually all Kriol speakers are Aborigines, the majority of whom were born and raised in the Kriol-speaking area. Some Aboriginal Kriol speakers, however, are immigrants, often married to local Kriol speakers, who have taken up residence in a Kriol-speaking community. There are a few non-Aboriginal Kriol speakers, the majority of whom have grown up in a Kriol-speaking Aboriginal community with Kriol speakers as peers.

NOTE 5 It is not really known how many extant pidgins and creoles there are. Hancock (1977) lists 127, but DeCamp (1977:4) points out that "other authors would not include all exactly" to the contents of his list.

NOTE 6 See note 8 for his reason for doing so.

NOTE 7 Müller (1980) makes a threefold distinction: jargon, stabilized pidgin and expanded pidgin.
NOTE 8 Some writers have extended the term creole to refer to any language which has undergone massive structural change due to language contact regardless of any affiliation with a pidgin. Bickerton (1981:4), on the other hand, more narrowly defines the term to refer to languages which: (1) "Arose out of a prior pidgin which had not existed for more than a generation", and (2) "Arose in a population where not more than 20 percent were native speakers of the dominant language and where the remaining 80 percent was composed of diverse language groups". He defines the term so narrowly because his aim "is not to account for the origins of all languages known as creoles... but rather to search for certain fundamental properties of human language in general..." By his own admission, his first condition rules out classifying the Australian Aboriginal creoles as creoles. They cannot be allowed, he says, because a longer antecedent period of pidginization results in features becoming fixed and thus distorting the "normal" process of creolization (1981:98-99).

NOTE 9 Glottocronology has tended to provide a definition, albeit of a static nature.

NOTE 10 In Haiti the French creole and standard French are not mutually intelligible (DeCamp 1971a, 1971b). Educated Haitians frequently switch back and forth between the creole and French much the same as switching between totally foreign languages, a situation first defined by Ferguson (1959) as 'diglossia'.

NOTE 11 Bickerton (1981) presents some very strong arguments and evidence seemingly in favour of such hypotheses. As was pointed out in note 8, however, he very narrowly defines the term creole for his own specific purpose, justifying his specific definition by claiming that all of the languages known as creoles do not constitute a proper set anyway (1981:2).

NOTE 12 Bickerton (1981:48) argues that this is patent and not so and refers to those who persist in making claims of substratum influence on creoles as "substratomaniacs".

NOTE 13 Bickerton (1981) argues that the three are very much interrelated. The development of creoles and the acquisition of language are united, he says, by the bioprogram language (which in one sense is a subset of the universal limit of languages) that is the present outcome of the evolution of human language itself.


NOTE 15 Some examples are Foelsche (1881), Willshire (1896), Searcy (1909, 1912) and Barclay (1938) throughout the northern half of the N.T.; Wildey (1875), Dowden (1882) and Parkhause (1895) in Darwin; Daly (1887) around Darwin and the Adelaide River area; Litchfield (1924) around Darwin and the Coast; Masson (1915) around Darwin and the Roper River area; Kelsey (1975) in the Yarrabah area; Buchanan (1933) in the Pine Creek and Tennant Creek areas; Playman (1933) along the Tennant Creek to Woomera track; Gunn (1905, 1908), Giles (1906), White (1918), Langford-Smith (1935) and Thonemann (1949) in the Roper River area; Baume (1933) in the Granites area; Gee (1926) mostly in the Centre but also the Daly River area and elsewhere [he gives a few instructions on how to speak pidgin on pages 15-16]; Gill (1970) in the Alice Springs and Petermann Ranges area; Farwell (1949) in the Birdsville Track area; Duncan-Remp (1961) in the Channel Country; Iriess (1959) in
the Bloomfield River area; Banfield (1908) on Dunk Island; Gribble (1930) in Queensland and northwestern Australia; DeGrys (1961) in northwestern Australia; Idriss (1937, 1949) in the Kimberleys; as well as Herbert (1937), Hill (1942) and Wilkins (1929). [Note: I am indebted to John Harris for pointing out some of these references to me.]

NOTE 16 Bridges (1970:4), somewhat naively I think, goes so far as to try and identify a particular person responsible for originating pidgin in Australia: "In the mid 1790s convicts ascending from the settlement included one John Wilson who was accepted by the Aborigines... In order to converse with his tribesmen [he] developed a pidgin of native and English words. This development of a pidgin tongue in such culture contact situations is of course a common practice but he was the originator of what became the standard means of communication in Australia."

NOTE 17 Throughout this book where my research indicates that the speech being referred to in a quote is Kriol, I indicate my interpretation by inserting "[Kriol]."

NOTE 18 For a lengthier sketch of the history of the language situation in the Kimberleys related to the rise of Kriol, see Hudson and McConvell (1984:25ff).

NOTE 19 The Kimberley Language Resource Centre Pilot Study (Hudson and McConvell 1984:28-29) reports that 1955 is a significant date, not only for Fitzroy Crossing, but for other parts of the Kimberleys as well: "It was the year that Moola Bulla closed down and children were taken to school at Fitzroy Crossing, in a dormitory system run by the UAM mission. People at Fitzroy Crossing say that Kriol started to take hold from that time. This is borne out by our survey: people interviewed by our Language Workers in various places give their first language as an Aboriginal traditional language if they were born before about this date. If they were born after 1955 they give their first language as English or Pidgin English [Kriol], and an Aboriginal language as a second language learned when they were 7 years old or over. If their late language learning was further interrupted by schooling away from home, they are likely to know little of the language."

NOTE 20 These indentured labourers were the 'Kanakas'. For information on the Kanaka pidgin, see Dutton (1964, 1980), Dutton and Mühlhäusler (1978, 1984), Mühlhäusler (1979, 1981) and Sankoff (1980).

NOTE 21 No firm figures on the number of speakers is yet available. Shnukal (1982:25) says that Torres Strait Creole is spoken "by most Torres Strait Islanders, of whom about 5,000 still live in Torres Strait itself, and perhaps another 16,000 now live on the mainland". It is spoken as a first language on at least eleven of the fifteen predominately Islander communities in Torres Strait. Crowley and Rigsby (1979) estimate that 1400 Islander and Aboriginal people speak it in the five 'village' communities which make up greater Bamaga. Lockhart River would add another 400 or so Aboriginal speakers to the total. It appears, then, that Torres Strait Creole is spoken as a first language in at least a dozen and a half communities, being spoken as a first or second language by some seven or eight thousand Aborigines and Islanders in Cape York and Torres Strait, as well as by up to 18,000 Islanders on the mainland.

NOTE 22 Anna Shnukal has been studying the Islander variety of Torres Strait Creole under the auspices of the Australian Institute of Aboriginal Studies. Her descriptive material should soon be available.
NOTE 23 For a complete listing, see Sandefur (1979:125ff) and Hudson (1983a:28ff).

NOTE 24 Kriol is popularly thought by many Europeans to be "just like New Guinea Pidgin". The similarities, however, are mostly superficial and shallow. During the 1930s in the Kimberleys before creolization had taken place, Kaberry (1939:x) made a brief comment on the relation between Kriol and New Guinea Pidgin, saying simply that Kriol "differs from that current in New Guinea". Hall (1943:267), analysing data from the Kimberleys obtained from examples scattered here and there in Kaberry (1939), concluded that "on the basis of both grammatical structure and vocabulary, Australian Pidgin is sufficiently different from Melanesian Pidgin to be classified as a separate pidgin language, not merely a subdivision of Melanesian Pidgin or of a more inclusive 'Beach-la-Mar'". Hudson (1983a:179-180) provides a few notes comparing the two. No one, however, has yet undertaken any serious comparison of the two, except for Clark (1979) on a limited lexical corpus.

NOTE 25 Quoted from an oral report to SIL by Brian Dan Daniels and Mal Wurrarama, 14 July 1980. Daniels made the comment quoted.

NOTE 26 I use the term 'Standard Australian English' (SAE) informally, after Kaldor and Malcolm (1982:112), to indicate "the form of English spoken by persons of English-speaking-Australian linguistic backgrounds, with a certain, undefinable, 'higher' level of education and recognized, even if not clearly defined, as the medium of education in Australian schools".

NOTE 27 For a more detailed discussion of the confusion and suggestions towards the rectification of the situation, see Sandefur 1983d.

NOTE 28 This limitation is imposed due to the fact that most of the studies of AE for which information is available have focused on children's speech.

NOTE 29 The dialects of Kriol east of the Stuart Highway are collectively referred to in this book as the eastern dialects, and those in the Kimberleys as the western dialects.

NOTE 30 From a recording made by Annette Walker of a seminar given by Bill McGregor at SAL, 15 October 1982, regarding Yilyil.

NOTE 31 For more details on the outstation movement as a whole, see Coombs et al (1980), which is based on Coombs (1979), Dexter (1979) and Hiatt (1979).

NOTE 32 For a detailed discussion of all of these settlements in relation to the development of the pidgin forerunner of Kriol, see Harris (1984).

NOTE 33 Much of the information in this and the following paragraphs is from Sansom (1980).

NOTE 34 See note 41.

NOTE 35 David Trigger (personal communication, 23 July 1984) reckons that about half the population may use a few Kriol prepositions fifty percent of the time when speaking in their domestic environment. In a social context such as a gambling ring, most people may use Kriol prepositions seventy-five percent of the time. In drinking contexts the figure may well increase to ninety percent.
NOTE 36 This statement is somewhat misleading, for Kriol is present at Doomadgee as a significant language. Most of the residents who were originally from Queensland appear to speak a variety of AAE as their primary language. A significant segment of the population, however, immigrated from the Northern Territory. Most of the (older) adults of this segment of the Doomadgee population speak Garawa, Yanyuwa or Waanyi as their mother tongue and Kriol as a second language. They tend to speak their traditional language among themselves and Kriol with the other Doomadgee residents, many of whom can also switch to Kriol if needed. When I say, therefore, that it appears that Kriol never developed at Doomadgee, I am referring to the creolization of the speech of the community as a whole. It appears that most people who speak Kriol at Doomadgee learnt it elsewhere. When Kriol was brought into Doomadgee by the Northern Territory immigrants, it did not spread to the non-immigrant group as it did at Fitzroy Crossing. Maybe the significant difference between those two communities and the way in which they responded to the entrance of Kriol is that the Kriol-speaking immigrants at Fitzroy Crossing were children who spoke Kriol as their first language, whereas at Doomadgee they were adults who spoke it as a second language.

NOTE 37 The three girls made the recording in August 1981 while they and their grandmother, an aunty and uncle and a younger cousin were staying with my family at Ngukurr. Subsequent observations of their speech were made in Halls Creek on several occasions during the next few years when my family and I stayed with them.

NOTE 38 See Sandefur (1979:120-121) for information on the durative aspect.

NOTE 39 The Kriol clause imin bringinbek ful la biliken is literally 'she-(past tense) brought-(transitive verb marker)-back full in billycan'.

NOTE 40 For details of each word, see the glossary in the appendix.

NOTE 41 Sharpe and Sandefur (1976:64) maintain that "the evidence in the Ngukurr-Bamyili area does not warrant a clear distinction of two dialects of creole [i.e. adult pidgin and youth creole]" as Jernudd argues. Fraser (1977a) and Hudson (1983a), however, take the perspective of Jernudd in the Fitzroy Valley area. Hudson (1983a:8-9) argues that linguistically there are two different English-based varieties spoken in the Fitzroy Crossing area, one basically the same as Kriol spoken in the Northern Territory and the other a pidgin of uncertain origin", the former of which she refers to as "Kriol" and the latter as "Adult Pidgin".

NOTE 42 As Hudson (1983a:22) points out, this folk-system is used by speakers in the eastern dialects, but not in the western dialects. Western dialect speakers tend to simply distinguish between "high" English (i.e. SAE) and "blackfella" English (i.e. Kriol).

NOTE 43 For details of each word, see the glossary in the appendix.

NOTE 44 These and the following examples are based on an analysis of the 'pidgin' conversation in Gunn (1905, 1908).

NOTE 45 Related to word formation are some aspects of lexical expansion. An interesting study of one Kriol example is provided by Steffensen (1979b).
NOTE 46 It might be more accurate to say that the Barunga school has been involved in the production of Kriol literature rather than the development of literary styles as such. The first book to be published in Kriol came off the Barunga press in 1976. Approximately 400 titles have since been published, representing almost 5000 pages of text. Of those, seventy-five percent were published by the Barunga school press, ten percent by SIL or WBT, five percent by the Bible Society and the remainder by half a dozen other entities. Although only ten percent have been published by SIL or WBT, SIL personnel have helped in various aspects of the preparation of almost twenty-five percent of the Kriol books published to date. About one third of all the books published are part of the Barunga school 'literacy kit', which includes workbooks, check books, phonics books, instant readers and experience readers.

Another dozen and a half titles are instructional material such as primers and alphabet books published by entities other than the Barunga school. About half of the books published by Barunga are general readers, all of which are used in the reading scheme. The school also uses their reading scheme books published by other entities. About half of all the Kriol books published are stories written by some forty Kriol authors from six communities, although most of them are from Barunga. Their stories are mostly dreamtime or hunting stories, although there are also a significant number of biographical or anecdotal stories. Most of the books published by SIL, WBT and the Bible Society are translated stories. Right books are Christian Scriptures. With the exception of the Scriptures and about a dozen secular books, virtually all of the published Kriol books are for children. It should be noted that the Barunga school has regularly published a community magazine that includes Kriol items, some for children but others for adults. The magazine has not been included in the above statistics. It should also be noted that Kriol novels were started by two SAL students. Unfortunately they have never been finished.

A few comments should be made regarding literary styles and written discourse structures. Very little real planning has gone into developing written discourse structures. Most have developed 'naturally'. When Kriol speakers started writing stories in the mid-1970s to provide reading material for the Barunga program, they were instructed to write as they spoke. A few early books were also made from transcriptions of oral stories. Two trends were quickly noticed. Writers did not write exactly as they spoke and readers did not like reading straight transcriptions. Particularly noticeable were readers' dislike of several forms of topicalization, especially tagging and extensive use of noun phrases in apposition. [See Hudson (1983a:45-46) for a discussion of the oral use of these features.] It is likely that English reading and writing habits have influenced Kriol writers, for virtually all Kriol writers to date became literate in English before Kriol. As trends in the use of certain features in writing Kriol have become noticeable, such as the use of certain particles for marking paragraph breaks, some of the features have been taught to school children and literacy workers. A few deliberate efforts have been made, primarily at Barunga school and by SAL, to encourage Kriol authors to write about new subjects, write to express certain emotions, or try to develop new genres. Barunga, for example, has published a collection of humorous stories that were written as part of a workshop. The community magazine in the past has printed several Kriol cartoons by David Jentian, and several of the literacy workers have written some Kriol poetry.

The reader who is interested in details of the Barunga school Kriol program curriculum is referred to Kathy Gale's three teacher's manuals listed in the bibliography.
NOTE 47 For a detailed account of the development of the Kriol orthography, its evaluation and revision, as well as efforts at standardization, see Sandefur (1984a).

NOTE 48 The Kriol-speaking students, Ralph Dingul, Marianne Roberts and Winston Thompson, all from Ngukurr, developed the following terminology:

<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>neim</td>
<td>'noun'</td>
</tr>
<tr>
<td>gulumbat pipul</td>
<td>'pronoun'</td>
</tr>
<tr>
<td>dalimbat</td>
<td>'adjective'</td>
</tr>
<tr>
<td>wujiwujel</td>
<td>'adverb'</td>
</tr>
<tr>
<td>lida</td>
<td>'preposition'</td>
</tr>
<tr>
<td>wujiel</td>
<td>'locative preposition'</td>
</tr>
<tr>
<td>watalm</td>
<td>'temporal preposition'</td>
</tr>
<tr>
<td>dambat</td>
<td>'verb'</td>
</tr>
<tr>
<td>taim</td>
<td>'tense'</td>
</tr>
<tr>
<td>taim</td>
<td>'tense marker'</td>
</tr>
<tr>
<td>longtaim</td>
<td>'future tense marker'</td>
</tr>
<tr>
<td>gama negatim</td>
<td>'reduplication'</td>
</tr>
<tr>
<td>gama negatim</td>
<td>'examples'</td>
</tr>
<tr>
<td>sambala</td>
<td></td>
</tr>
</tbody>
</table>

Barunga School had previously begun using haphapwan wed to refer to 'syllable'.

NOTE 49 I am using 'non-modern language', in contrast to 'modern language', in the sense of a language which has not undergone modernization as defined by Ferguson (1968:22) as mentioned a few paragraphs earlier.

NOTE 50 I am indebted to Patrick McConvell for pointing this out at a seminar at SAL, 15 October 1982.

NOTE 51 The boundary between the Fitzroy Valley and Halls Creek dialects clearly falls to the west of Yiyili (personal communication from Joyce Hudson, December 1982). Yiyili's 'mother' community, Louisa Downs, has the reputation of being the Kriol-speaking community of the Kimberleys. No specific studies of the Kriol in these two communities, however, has yet been undertaken.

NOTE 52 There is not yet available a single document which provides details of dialect differences. In the meantime, however, Sandefur (1979) provides some comments on differences between the Roper and Barunga dialects, while Sandefur and Sandefur (1980) and especially Hudson (1982a, 1983a) provide some comments on the differences between the Fitzroy Valley dialects and the two Northern Territory dialects (i.e. Roper and Barunga).

NOTE 53 Personal communication from Margaret Sharpe.

NOTE 54 'Broken' language in the technical sense as defined by Ferguson and DeBose (1977:100): "the imperfect approximations of a language by speakers of another language who are in the process of learning it..."

NOTE 55 These include such languages as Walmajarri in the Kimberleys; Walpiri and Alyawarra in the central area of the Northern Territory; Ritharrngu, Gunwinggu, Nunggubuyu and Anindilyakwa in Arnhem Land; and Garrawa and Yanyuwa south of Arnhem Land.
NOTE 56 Languages or dialects which are rapidly declining include, for example, Djingili, Mudbuta and Warumungu in the central area of the Northern Territory; Alawa and Mara in the Roper River area; and Marithiel, Wadyiginy and Ngangkurungurru in the Daly River area. Languages and dialects which are extinct, or virtually extinct, include, for example, Binhoinga, Ngarga, Guandji, Wambaya, Warlamba and Wagaya in the central area of the Northern Territory; Yukul, Wararang, Ngalakan and Njargi in the Roper River area; and Mullukmuluk, Tyeraitj, Matngala, Maramandji, Marengar, Maranunggu and Pungupungu in the Daly River area (Tryon 1974:xii, Chadwick 1979:656-658, Glasgow 1984).

NOTE 57 These include, for example, works on Alawa (Sharpe 1972), the Daly family languages (Tryon 1974), Djaru (Tsunoda 1981), Djingili (Chadwick 1975), Garawa (Furby and Furby 1977), Guandji (Aguas 1968), MalakMalak (Birk 1976), Mara (Heath 1981), Mararungku (Tryon 1970), Ngalakan (Merlan 1982), Ngandi (Heath 1978), Ngarinjin (Coate and Oates 1975, Rossney 1978, 1982), Rembaranga (McKay 1975), Ritharrngu (Heath 1980a), Walmarlarri (Hudson 1978), Yanyula (Kirtson 1971), Warndarang (Heath 1980b), and the West Barkly languages (Chadwick 1979).

NOTE 58 Also from personal communication with Joyce Hudson, Eirlys Richards, Alan Rumsey (August 1979), Anna Shnukal (April 1982), as well as from Bill McGregor and Patrick McConville (from a recording by Annette Walker of a seminar at SAL, 15 October 1982).

NOTE 59 Personal communication from Joyce Hudson and Eirlys Richards as well as Fraser (1977:147-148) regarding the Fitzroy Valley area; personal communication from Patrick McConville as well as McConville (1980:2) regarding the Victoria River district; and personal observations regarding the Barunga area.

NOTE 60 The relation between English, Kriol and traditional languages and the roles adults expect them to fulfill have important implications for schools wishing to implement language revival programs. Unfortunately, very little study has been undertaken in this area. What follows is a tentative suggestion.

Harris (1982:32-33) points out that the N.T. Department of Education has generally "refused to get involved with language revival proposals on the grounds that motivational conditions similar to those in Israel do not exist here and also that if Ireland cannot do it successfully neither can we. Where there are suggestions from older Aboriginal people about language revival... we make facilities available but do not get too actively involved. In these few cases Aboriginal parents are asking the school to do something they cannot, or are not prepared to, do themselves."

Harris (1982:50) goes on to note that "in regard to language revival, I do not believe that bilingual education can revive a language that is not spoken spontaneously by the children at least some of the time outside school. But at a critical point when the language is still spoken by the children, even if change is imminent, then at that point bilingual education can probably do a great deal to maintain the language." In other words, the probability of the school being able to revive a traditional language is very slim, especially if the adults do not use the language with the children in the home environment and the children do not respond in the language at least some of the time.

The basic principle of bilingual education is that a child should be taught content in his home language (i.e. his first language or mother
tongue). Throughout the Kriol language area for most children this is Kriol. Part of the bicultural aspect of a bilingual program, however, should probably include traditional language. Kriol provides for Aboriginal identity as against European identity, but it takes a traditional language to provide linguistic identity with a person's specific tribal heritage. As McConvell (1980:3) points out regarding Turkey Creek, "Kija will provide the children with a pride and identity as specifically Kija people belonging to Kija country..." A 'bilingual' program may, therefore, need to be 'trilingual' in some cases if it is to teach content in the children's mother tongue and traditional language as part of the culture component.

In communities in which the relation between Kriol and traditional language as mother-father languages (as discussed in the subsection on baby-talk and child language) is valid, and in which the social attitude is such that children are not expected to speak the traditional language until after puberty or school leaving, a 'revival' program might take the following format:

An Aboriginal child needs to have a passive knowledge of his traditional language in order to facilitate his learning to speak the language once he leaves school. In some communities if the school does not teach the traditional language, then a child may never 'know' his traditional language. If it is socially unacceptable for children to speak the traditional language, the program would probably need to focus upon using the traditional language in role-playing. In such a community a child should not be forced to speak the language outside the classroom nor even be expected to do so. When he reaches the age at which it becomes socially acceptable for him to speak the language, he should then have sufficient knowledge, although not full control, of the language to be able to do so relatively easily.

Literacy in a language should normally follow at least a passive knowledge of a language. In addition, the initial acquisition of reading skills should be in a language with which a child is fully conversant. In other words, teaching a child to read his traditional language should be preceded by initially teaching him literacy in his own first language and oral lessons in the traditional language. A fully bicultural program would, therefore, begin by teaching traditional language and English orally while simultaneously teaching literacy in Kriol. Once oral proficiency was achieved in traditional language and English, the literacy skills acquired in Kriol would be extended to these other languages. This assumes the adult community want their children to read the traditional language, for in some cases there is opposition from traditional language speakers to having their language written.

Unfortunately, most education authorities do not comprehend the strength of Kriol enough to support such a 'trilingual' program.

NOTE 61 I am indebted to Joyce Hudson for helping me clarify my understanding of this relation. The views expressed in this section, however, are mine and do not necessarily reflect her assessment of the situation.

NOTE 62 It should be mentioned that there are typically several varieties of non-Aboriginal English which are present in Aboriginal communities.

NOTE 63 Personal communication from Eirlys Richards, October 1981.
NOTE 64 According to Hudson (1983a:8-9), this is not totally true. What they speak is a pidgin of uncertain origin. See note 41.

NOTE 65 The children of the bottom camp appear to be less able to switch to English than some other children and certainly understand their grandparents' traditional language more than most other children (personal communication from David Trigg, 23 July 1984).

NOTE 66 Kriol research in the Derby and Broome areas has been very scanty. Aboriginal English may be dominant in communities in these areas such as Mowanjum.

NOTE 67 Hudson (1983a) provides the most substantial discussion of Kriol semantics yet available.

NOTE 68 In his study of Ritharrngu, Heath (1980a:3) notes that many of the Ritharrngu children at Ngukurr, in contrast to those in northeast Arnhem Land communities, "now speak English [1] (in creole form) among themselves".

NOTE 69 Personal communication from Ronald and Catherine Berndt, February 1982.

NOTE 70 The origins of traditional songs are lost to antiquity, but as Berndt and Berndt (1974:94) point out, some of the more recent songs are composed by special songmen with the help of spirit or totemic familiars.

NOTE 71 Jernudd did not mention Kriol by name, but I interpret his reference to pidgin to be Kriol.

NOTE 72 Kriol is quickly becoming tradition at Ngukurr in the sense of being a cultural trait possessed by the youngest generation which has been passed down to them by the deceased generations of whom they have no recollection. Some of the present 'senior citizens' who were infants when the settlement was started in 1908 attribute their grandparents' generation with having passed it down to them. Thus it is that Kriol at Ngukurr, at least in the perception of some Kriol speakers, extends back at least six or seven generations.

One Kriol speaker in the Kimberleys has taken a different approach at 'traditionalizing' Kriol. He reckons that Kriol was in existence as a lingua franca long before the European settlers arrived. He attributes Kriol's English-derived lexicon to relexification. His approach may not be as far fetched as at first it seems. In chapter four I discuss a 'Macassan' pidgin that functioned as a lingua franca around the coast of North Australia for several centuries. This lingua franca started giving way to English in the late 1800s. Somewhat similarly throughout the southern Kimberleys, Walmajarri used to function as a lingua franca. In the mid-1970s Koli (n.d.:16) claimed that "in general, Aborigines under the age of 30 do not speak any other Aboriginal language" [i.e. other than the Walmajarri lingua franca]. Although there is no linguistic evidence to indicate that Kriol is a relexified version of either of these linguæ francae, functionally Kriol may be perceived by some Aborigines as being an extension or descendant of these languages. In such a case, Kriol would be traditional in the sense of having been an Aboriginal trait long before the arrival of the European settlers.

NOTE 73 This exemplification is based primarily on the eastern dialects of Kriol and may not be valid for the western dialects.
NOTE 74 This is not, of course, unique to Aboriginal Australians. English speakers refer to a person who cannot speak as being 'dumb'.

NOTE 75 Or, depending on one's dialect of Kriol, gadjina (Kimberleys), balanda (northern Arnhem Land), or mandij or bapalame (Barkly Tableland).

NOTE 76 The reader is referred to the glossary in the appendix for the etymology of the terms discussed in this section.

NOTE 77 Personal communication from Joyce Hudson, December 1982.

NOTE 78 The format of the presentation of kinship in this section was inspired by 'The Kinship System', Module 5 of Working with Aborigines Media Kit, designed by Warren Hastings and John DeHoog, Mount Lawley C.A.B.

NOTE 79 The term gadjina is not used in the western dialects.

NOTE 80 As with the kinship system, the subsection system described here is that which is in operation in the Roper River area. All of the terms in the subsection system, unlike those of the kinship system, are regionalized, with none of them being used universally throughout the Kriol language area.

NOTE 81 The Yabadurruwa has been described by Capell (1960) and Elkin (1961, 1971), and the Kunapipi by Berndt (1951).

NOTE 82 Bill McGregor, for example, says that the Gunjan stories told by adults to the children in language lessons at the school at Yaliki during his stay there in 1982 were almost always hunting stories from which the adults would get the children to focus upon learning individual words, "usually tucker and meat" (from a recording by Annette Walker of a seminar given at SAL, 15 October 1982.

NOTE 83 I have drawn heavily from Hudson (1983a:137-139) throughout this section.

NOTE 84 A good example of this is the insistence of some Kriol speakers at Ngukurr that when Jesus broke the unleavened bread or damba at the last supper, its significance was such that it was not simply damba he broke, but Daga. They insist, therefore, that daga should be used in the Kriol translation of the relevant passages instead of damba.

NOTE 85 Very little attention has been given to the attitudes of Kriol speakers toward English, although it is well known that Aborigines typically want their children to learn English, at least a 'survival' degree of English. Confusion is common in this area, however, because of the many older Aborigines who consider Kriol to be English. In his study of Kriol-speaking school children at Barunga and Beswick, Murtagh (1979, 1982:26) attempted to discover their attitudes toward speakers of Standard Australian English through the use of a matched-guise type attitudes test. The results showed that students who had been schooled in a Kriol-English bilingual program had "significantly higher positive attitudes" toward speakers of Standard Australian English than those schooled in an English-only program.

NOTE 86 I am indebted to Graham Davidson for kindly allowing me to make extensive reference to his unpublished study. It should be noted that throughout his study, the speech in question was referred to as "pidgin", which I interpret to be Kriol.
NOTE 87 Glasgow used the term "Pidgin", but by it he meant Kriol: "This should really be called Kriol as it is the first language of many people and appears to be only dialectally different from the Kriol language of the Roper and Kimberleys areas. However, as most English speakers in the area surveyed refer to it as Pidgin I follow suit in this report" (Glasgow 1984:116).

NOTE 88 This "news" was brought to the Kimberleys by the Sandefurs during their 1979 survey (Sandefur and Sandefur 1979a, 1980). For more details on the introduction of this news and on non-Aboriginal involvement in Kriol in the Kimberleys since the arrival of the news, see the appendix on non-Aboriginal involvement in Kriol.

NOTE 89 The idea of the Kimberley Language Resource Centre, which will be controlled by an Aboriginal Steering Committee, was to start an office where any jobs to do with Kimberley languages could be done and to have a linguist working for the Centre to help people who are interested in languages" (Hudson and McConwell 1984:9). The objectives of the Centre as stated in the draft constitution in the Pilot Study report, are: "a. To provide a forum through which Aboriginal people in Kimberley [sic] can make decisions about language policy. b. To make books, and tapes (audio & video) about Kimberley Aboriginal Language & Culture and maintain copies of these as resource for Aborigines and those working among Aborigines. c. To help Aboriginal people to work on their own languages and provide formal training in language work. d. To give advice and assistance to those desiring to teach Aboriginal languages. e. To co-ordinate research work relating to Aboriginal Language and Culture in the Kimberley. f. To facilitate services such as interpreters/translator services which relate to the needs and aspirations of Kimberley Aboriginal people. g. To provide and maintain office, library, and other facilities and equipment for the purpose of setting up and carrying on the programmes of the Centre."
very, very serious sin against our heritage and customs.

"This is the worst possible insult that can be made to our people.

"As well The Bible Society talk about an estimated 20,000 speakers of
the Kriol language which they say is in use in a wide band stretching
from Western Queensland, across the Northern Territory, and the
Kimberleys in Western Australia.

"I have never, ever heard of Kriol in my life and I lived in these
parts all my life. That is a disgrace. Who are these Kriols — do they
mean half coloured creoles from the West Indies and southern USA? In the
territory we are Arunta, never Kriol.

"I think the Bible Society should immediately remove these dangerous
books or we will have to appeal to the Federal Government.

"How can they possibly record in writing a 'written language', It just
doesn't exist. Our culture is almost gone. Do they want to wipe us out
completely?

"They tried that when I was growing up you know. If we offered a
full-blood in the territory a drink or showed him just one letter of the
white man's alphabet we could be sentenced to six months jail and fined
one hundred pounds."

The following reply appeared in the Moree Champion, 11 April 1985, by
Ishmael and Irene Andrews of Ngukurr, under the title 'Kooris defend the
Holy Bible':

Sir. We have read the story about Mr Ray Hales in your newspaper on
the 26th of February and he doesn't know what he's saying, because he's
from the Arunta tribe and Kriol isn't spoken in Arunta country and
communities.

We're full-blood Aborigines, not half-castes, and we've lived at
Ngukurr Roper River in Arnhem land all our lives and our grandparents
have spoken Kriol since their childhood, and we've followed them, too,
and have spoken Kriol since our childhood.

We use Kriol to communicate with other Aborigines when we go to other
places, like the Kimberleys of Western Australia, right up to One Arm
Point and to Bamyili and Darwin, and along the coastline right up to
Groote Eylandt and down to Borroloola and Nutwood Downs, all the way to
the Barkly Tablelands.

Even though we have different dialects, we still speak the same Kriol
language and we still understand each other.

All the half-castes here in this area can speak or understand Kriol
also.

The Kriol language doesn't go down as far as the Arunta country.

That's why Mr Hales doesn't know what language he is talking about.

Mr Hales said Kriol is the English language, but if its English how
come the whitemen don't understand us when we speak it? Some whitemen
can understand, but not all.

The Arunta language was about the first Aboriginal language to have
the Bible translated into it.

That was done about a hundred years ago.

If they send the Arunta Bible to us, we wouldn't be able to read or
understand it because we don't speak Arunta.

We are Kriol speakers and that is our language.

But we're not Kriols. We're all different tribes, like Alawa and
Nunggubuyu and many more.

We're many tribes but we all talk the one language to communicate, and
that's Kriol.

And a lot of us speak Kriol as our mother tongue and Kriol is also
used in schools.

The school at Bamyili has published over 300 reading books in Kriol.
They were written by full-blood Aborigines there at Bamyili, not by
whites.
The Bible Society is only doing the printing of the Kriol Holy Bible. The translation is done by full-blood Aborigines and some half-castes from Ngukurr Roper River, Bamyili, Halls Creek, Yilyili and Fitzroy Crossing.

If Mr Hales wants to burn the Kriol Holy Bible, and appeal to the Federal Government, he is going to have to fight a lot of tribal Aborigines who speak Kriol as their mother tongue.

We hope you put our letter in your newspaper so that everybody will understand what the Kriol language means to us.

NOTE 91 Sansom (1982) points out that "that pidgin", which I interpret to be Kriol, at least in some contexts, is not simply rejected by Aborigines but does not even qualify as a language in their view. While this may be true with some Aborigines who speak Kriol as a second language, it is certainly not true for a significant and increasing number of Aborigines who speak Kriol as their mother tongue.

NOTE 92 David Jentian, Holt Thompson and myself respectively.

NOTE 93 The first two examples involved myself, the second involved Annette Walker.

NOTE 94 For a detailed discussion of efforts at standardization, see Sandefur (1984b). See also the appendix on non-Aboriginal involvement in Kriol.

NOTE 95 This is a translation of what Janet Roy said to my wife. Her exact words, which were in Kriol, are not now remembered.

NOTE 96 See, for example, the letters to the editor of New Life by Rivers and Brennan in Appendix 4. It should be pointed out that Rivers' and Brennan's responses were not totally without European influence. Knowing that few Kriol speakers receive New Life, I sent a photocopy of Milnes' letter to about a dozen of them with a note saying, 'This woman is rubbishng your language. I think you should do something about it.' I also sent a copy of Milnes' letter to about a dozen Europeans, including Harris. As far as I am aware, however, Rivers' and Brennan's letters were totally their own composition.

NOTE 97 As the resource guide and bibliography of this book testify, one aspect of SIL's Kriol work has been the publication of numerous papers on various aspects of the Kriol language. These papers have, in part, been influential in the acceptance of Kriol by the wider Australian community.

NOTE 98 See note 3 for the background on the name 'Kriol'.

NOTE 99 I have drawn heavily in this chapter from Theile (1982), sometimes using Theile's ideas in ways that do not readily lend themselves to direct referencing.

NOTE 100 Although I use the singular form of the word throughout this chapter, there is often a plurality of governments involved, i.e. Commonwealth and state governments.

NOTE 101 Jernudd used the term "Pidgin", which I interpret to be Kriol.

NOTE 102 As far as the Aborigines are concerned, they have always owned the land. As far as the government is concerned, however, it was Reserved Crown land until it was handed over to the traditional
Aboriginal owners after the passage of the Aboriginal Land Rights (Northern Territory) Act 1976.

NOTE 103 For a profile of Ngukurr in 1971, see Bern (1974); in 1974, see N.T. Department of Health (n.d.).

NOTE 104 Information about the relationship between these languages is taken primarily from Oates (1975).

NOTE 105 Much of the information in the section dealing with the history of the Ngukurr area up to the establishment of Roper River Mission is taken from Morphy and Morphy (1981).

NOTE 106 There is a report by Ashwin (1932) of a European living with Aboriginals in the Roper River area before this time. Ashwin was a member of the first droving party in the Northern Territory, which was under the leadership of Milner and came from Adelaide to newly established Darwin in 1870-71. A member of this party is reputed to have encountered Classen, a member of one of Leichhardt’s exploration parties. He would not come out of hiding because he said he was old and preferred to die with the Aborigines. It is doubtful if Classen would have imparted much English to the Aborigines among whom he was reputed to be living. It is more likely that he would have learnt their language.

NOTE 107 A police camp was established at Mount McMinn, some twenty kilometers upriver from Roper Bar, in 1885. This camp, which was manned by "two European and six native constables", was abandoned the following year (Commonwealth of Australia 1913:102). A permanent police station was opened at Roper Bar in 1889.

NOTE 108 An initial survey party had selected the site for the mission station the year before. Bishop Gilbert White, a member of the survey party, provides an account of the trip in White (1918).

NOTE 109 For a brief account of his first ten years at Old Mission, see Joynt (1918).

NOTE 110 For a personal account of his experiences in the Old Mission area, see Langford-Smith (1935).

NOTE 111 Quoted from page 1 of a report entitled "Church Missionary Society, Linguists' Conference, Groote Eylandt, 7th-10th April, 1970".

NOTE 112 Quoted from Section IV, point 2, of "General Policy and Methods" of the Church Missionary Society of Australia and Tasmania, Missions to Australian Aborigines, Federal Council, May 1944.

NOTE 113 Quoted from page 1 of a report entitled "Church Missionary Society, Linguists' Conference, Groote Eylandt, 7th-10th April, 1970".

NOTE 114 Quoted from page 1 of a report entitled "Church Missionary Society, Linguists' Conference, Groote Eylandt, 7th-10th April, 1970".

NOTE 115 Personal communication from Keith Langford-Smith, 7 June 1979.

NOTE 116 Personal communication from Keith Cole, 3 November 1974.

NOTE 117 Personal communication from John Harris about his father, 1981.
NOTE 118 Quoted from Section IV, point 2, of "General Policy and Methods" of the Church Missionary Society of Australia and Tasmania, Missions to Australian Aborigines, Federal Council, May 1944.

NOTE 119 Personal communication from Percy Leske, superintendent of Roper River Mission for fifteen years during the 1950s and 1960s, 24 October 1982.

NOTE 120 I am indebted to Percy Leske for pointing out the significance of the effects of World War Two on Kriol. Most of the information in the following paragraphs on the war are from personal communication with Leske, 24 October 1982.

The Kimberley Language Resource Centre Pilot Study (Hudson and McConnell 1984:28) has also recognized the significance of the war on the language situation in the Kimberleys.

NOTE 121 Quoted from a recorded interview with Percy Leske, 24 October 1982.

NOTE 122 Quoted from "Action Taken by Federal Council of Church Missionary Society on Report by Special Committee of Enquiry into Work in the Northern Territory", being extracts from the Minutes of the Federal Council, Church Missionary Society Aborigines Committee, Sydney, July 1964.


NOTE 124 Much of the information about the station council in this and the following paragraphs is from personal communication with Percy Leske, 24 October 1982.

NOTE 125 Personal communication from Percy Leske, 24 October 1982.

NOTE 126 For a journalist's perspective on the strike, see 'Happy Dreamtime Turns to Despair' by Kim Lockwood in The Age, May 16, 1970, page 12.

NOTE 127 That is, the fifth generation counting as the first generation those who were the first to grow up as children at Old Mission.

NOTE 128 This was the case, for example, with Edna Brooker who retired in January 1982 after working in the Ngukurr clinic for fourteen years. The administrator who succeeded her had much the same attitude, but the Aboriginal health workers were much more prone to use English in her presence than in Brooker's presence.

NOTE 129 The positions listed here were those occupied by European in 1982. Some have since changed.

NOTE 130 CMS has come a long way since their 1944 policy officially discouraged the use of Kriol. On the backcover of the December 1982 issue of Checkpoint, the Society's official organ, CMS advertised for a "Pastoral Assistant to share ministry in a non-directive and unobtrusive way with Revd Michael Gumbuli at Ngukurr, N.T. [and] to assist with Kriol literacy outreach, including recording editing in cassette production, helping English readers to read Kriol, preparing Sunday School and Bible story materials, distributing literature and cassettes..."
to outstations. The missionary needs... positive attitudes towards learning and using Kriol."

This advertisement was the first 'official' public indication of a change in the Society's policy of which I am aware. In all fairness, however, it should be pointed out that CMS was the first to attempt literacy classes in Kriol. In 1968 Mary Harris, using materials drafted by SIL linguistic fieldworker Margaret Sharpe [nee Cunningham], began teaching a group of about eighteen non-literate adults at Ngukurr for six weeks. Some did not complete the course, and some did not learn to read. It was noted, however, that there was a marked increase in pride of those involved. In particular there was more self-confidence when talking to whites (Sharpe 1974a:20-21).

NOTE 131 CMS was unable to recruit anyone for that position and is no longer actively seeking to do so. In 1984 two local Aboriginal women completed three years of theological studies at Nungalinya College in Darwin and were ordained as deaconesses to assist the Aboriginal minister.

NOTE 132 The white person was myself.

NOTE 133 For example, in 1980 the Liquor Commissioner began his address at a community meeting by stating: "I won't speak pidgin [Kriol] because I know you all understand English." The fact is that not all of them did understand English.

NOTE 134 For a discussion of some of this revision, see Steel (1980).

NOTE 135 This paragraph describes the situation as it was in 1982. There have been several changes since then, primarily in the direction of shifting institutions away from council control.

NOTE 136 I have previously published the statement that the school policy of "pidgin in school gets the rod" was abolished in 1972 (e.g. Sandefur 1979:8, 1981a:254). I was quoting personal communication from a school teacher at Ngukurr in March 1973. In addition, a number of Kriol speakers at Ngukurr have told me they were punished for just such an offense. One of these was Harry Huddleston, who attended the Old Mission school in the 1930s. He said (personal communication, 2 January 1985) that not only did they "get a hiding" for speaking Kriol, but the teachers taught them the following poem which they had to recite at the start of each school day:

PIDGIN ENGLISH IS MY ENEMY

I know that I must speak good English and to use it every day,
Not only in the school where I'm careful what I say,
But at meals and on the playground, at my work and everywhere,
I know that I must master it in time with thought and care.

Both Lorraine Fisher-Johnson (see note 139) and Percy Leske (see note 119), however, inform me that there never was such a policy in either the mission school or the government school. Children were punished, they say, for swearing, talking back and other such verbal misdemeanours. Many of these misdemeanours would have been voiced in Kriol. It is very likely, then, that the children interpreted being punished for 'speaking to the teacher like that' as referring to their use of Kriol rather than their swearing or other misdemeanours. Another problem, pointed out to me by Leske, is that differences in code between
European and Aboriginal cultures have resulted in a lot of misquing and therefore misunderstanding. A lot of what appears to be pigheadedness is in fact misunderstanding due to the misquing. Misquing evidently results not only in misunderstanding on the part of the Aboriginal child, as when he does not really know why he is being punished, but also misunderstanding on the part of the European teacher, as with the Ngukurr teacher who obviously thought there was a "Kriol in school gets the rod" rule.

NOTE 137 Letter from Les MacFarland to Dick Risdale in May 1981, a copy of which was posted on the town council office door.

NOTE 138 Much of the information about Kriol and the school during the CMS time in this and the following paragraphs is from personal communication with Percy Leske, 24 October 1982.

NOTE 139 Personal communication from Lorraine Fisher-Johnson, a government school teacher at Ngukurr immediately following the handover from CMS to the government, 14 August 1982.

NOTE 140 A video program on the school was produced by WBT Media Australia in 1981. See the resource guide in the appendix for details.

NOTE 141 The Aboriginal health workers are para-medics who do work normally done elsewhere by nurses and dentists, such as diagnosis, administering drugs, dressing sores and wounds, suturing, dental care, antenatal care, running baby clinics and assisting in the delivery of babies. For a journalistic perspective, see Grant (1983).

NOTE 142 From a letter to the Assistant Secretary for Health, N.T. Department of Health, Darwin, dated January 1982, from Edna Brooker, the Sister-in-charge of the Ngukurr clinic and recipient of an M.B.E. for twenty-four years of nursing in Arnhem Land. Brooker states in her letter that "it is not the lack of Medical Skill which prevents Aboriginals from taking over. The Senior H.Ws. [Health Workers] are of much greater value in the medical work than are new-to-the-field European nurses". She goes on to state that "the amount of paper work is the greatest hurdle [in Aboriginalization] and, to my mind, the greatest barrier to progress in HEALTH WORK". She also says that the maintenance required due to the size and nature of the clinic building causes the medical staff to "WASTE MASSES OF TIME and become thoroughly frustrated". [Emphasis is hers.]

NOTE 143 Personal communication from Percy Leske, 24 October 1982.

NOTE 144 Numerous posters and several booklets and media kits in Kriol have been produced by the Ngukurr clinic for use in their community health education program.

NOTE 145 Much of the information about Kriol and the church during the CMS time in this and the following paragraphs is from personal communication with Percy Leske, 24 October 1982.

NOTE 146 Personal communication from Percy Leske, 24 October 1982. The quote is from a recording of our conversation.

NOTE 147 The SIL fieldworker was myself.

NOTE 148 One of his sermons is available on video tape. See the resource guide in the appendix for details.
NOTE 149 A video tape of a sermon by Nero Timothy from Barroloola is available. See the resource guide in the appendix for details.

There are some significant differences between Gumbuli's preaching style and Timothy's, differences which are noticeable with other Kriol speakers as well. Gumbuli's style of preaching consists predominately of switching between Kriol and English. Timothy's style, on the other hand, consists predominately of preaching in a variety of interlanguage Aboriginal English with some switching but mostly mixing of Kriol and English.

NOTE 150 For specific details see the appendix on non-Aboriginal involvement in Kriol. See also Sandefur (1981e) on the involvement of various church entities with Kriol.

NOTE 151 For information on some of these materials, see the resource guide in the appendix.

NOTE 152 The PLANlangPol Committee represents the Applied Linguistics Association of Australia, the Australian Linguistic Society, the Aboriginal Languages Association, the Australian Association for the Teaching of English, the Australian Federation of Modern Language Teachers' Associations, and the Australian Universities Languages and Literatures Association.


NOTE 154 Prior to self-governance the Northern Territory Department of Education was the Northern Territory Division of the Commonwealth Department of Education, while during the 1960s Aboriginal education was the responsibility of the Welfare Branch of the Northern Territory Administration. No attempt is made in this chapter to distinguish these three entities. The Northern Territory Bilingual Education Consultative Committee as well as TAFE (i.e. adult education) have undergone similar changes, but no attempt is made in this chapter to distinguish them.

NOTE 155 SIL was the first to undertake serious study of Kriol. A preliminary survey of the Roper River language situation including "pidgin" was carried out in 1972 by Ray Wood, followed the next year by a survey looking specifically at Kriol by John Sandefur (1973a, 1973b). The evaluation of these reports resulted in SIL undertaking a longterm Kriol project. SIL is working in close association with Kriol speakers and several other entities on these projects (see, for example, SIL 1980, 1981, 1982).

When SIL first assigned me to undertake a survey study of Kriol in the Roper River area in early 1973, the project was given "low key publicity" by SIL because of the prevalence of adverse negative attitudes among officials. A few years later when SIL offered a Kriol language learning course at its annual summer school, DAA in Darwin sent a circular letter to DAA and mission personnel in various Aboriginal communities advertising the course as being of potential value to field personnel. The circular letter drew much adverse reaction from field personnel, including one response in which the person referred to me as his "arch enemy" because of the destructive effect Kriol was supposed to have on the teaching of English.

NOTE 156 Personal communication from Dave Glasgow, then Director of SIL, 1973.
NOTE 157 For more discussion on this particular point, see Sandefur (1983e).

NOTE 158 I have drawn heavily in this section from Craig (1977, 1980), often using Craig's ideas in ways that do not readily lend themselves to direct referencing.

NOTE 159 From a note by Guy Lionnet, Senior Education Officer, Ministry of Education and Information, Republic of Seychelles, in The Carrier Pidgin 10.3:6, September 1982.

NOTE 160 As will be discussed later, models 1 and 6 are not really bilingual programs.

NOTE 161 See note 160.

NOTE 162 There was — and still is — much opposition and hesitation on the part of the Department of Education to give official support to the use of Kriol in the Barunga school program. The hesitation appeared to stem in part from a lack of understanding by some department personnel as to what Kriol was and a belief that the Aboriginal people did not really want such a program anyway (Thompson 1976:2). As early as 1967, Jernudd (1971:28) had had talks with town council members at Barunga about the use of Kriol in school. He says the people he talked to were "quite favourably inclined" to a suggestion that Kriol be introduced as the language of instruction in the first grade. As a result of opposition from the department to extending the oral Kriol program to include literacy, during 1975 every family group at Barunga was approached by the principal and an Aboriginal teacher, and it was firmly established that the community as a whole supported the use of Kriol in the school.

The Barunga program is structured in such a way that the children's home language [Kriol] is the main language of instruction in all curriculum areas, except oral English, from preschool to year 4. Aboriginal teachers, whose first language is also Kriol, are the key teaching personnel in all of these classes. A Kriol reading scheme has been developed and initial literacy is taught in the children's first language (Meehan 1981). The following is a description of the Kriol program at Barunga School which I wrote in 1982 with the help of Kathy Gale, teacher linguist at Barunga. Some aspects of the program, especially in the staffing area, have changed since then.

The Kriol program at Barunga follows a multistrand, thematic approach in which teachers plan activities in language, reading and writing around fortnightly themes. Class-made 'shared experience' books, instant readers, readers and supplementary readers, captioned photos and the children's own experience stories are used to provide the children with lots of practice in reading. Every opportunity is taken to develop the children's writing through shared experiences. 'Phonic puppets' are used to help develop the children's aural awareness of the sounds. To help equip the children with skills for developing reading and writing strategies, phonic workbooks and associated readers have been developed.

English is taught as a second language by non-Aboriginal teachers from preschool to high school. The English as a Second Language [E.S.L.] program is very informal in the preschool and transition classes, with oral English being taught incidentally through songs and rhymes. The E.S.L. program moves into more formal daily lessons from year 1 and 2 through to high school. When the children have become competent Kriol
readers they extend their literacy skills to include English reading at the year 4 and 5 levels.

The Aboriginal Kriol teachers and the non-Aboriginal English language teachers work as a teaching team, planning together language experience and reading and writing activities around unified themes.

In the early years of schooling at Barunga, emphasis is placed upon Aboriginal content in the program as much as possible. For example, the Kriol language development themes lead into all subject areas of the curriculum, and themes such as 'bush foods', 'my home' and 'Aboriginal music' mean that familiar content pervades all academic work. As the Aboriginal teachers play a key role in the planning, preparation and teaching of the classroom, Aboriginal 'processes' in learning are utilized as much as possible. As a result, Aboriginal children at Barunga are eased into school learning gradually, without sudden changes and undue pressure.

The heavy emphasis on Kriol language development through the early curriculum helps enrich the children's language from an early age, thus equipping them for the more complicated learning processes expected of them as they move through the curriculum. One obvious area of example is mathematics. In the early years at school, children manipulate materials, verbalize processes and so internalize concepts in a language that is familiar. They thus come to understand many originally alien concepts. There are some instances, however, where the mathematical language needed is too foreign to the Aboriginal culture and there are no Kriol terms yet available with which to teach them. In such cases, these concepts are taught in English in the E.S.L. lessons by the non-Aboriginal teacher or in English in the maths lesson.

### STAFFING COMPOSITION [in 1982]

<table>
<thead>
<tr>
<th>Grade</th>
<th>Aboriginal teachers</th>
<th>non-Aboriginal teachers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Preschool</td>
<td>2</td>
<td>*</td>
</tr>
<tr>
<td>Transition</td>
<td>1</td>
<td>*</td>
</tr>
<tr>
<td>Grade 1/2</td>
<td>1</td>
<td>*</td>
</tr>
<tr>
<td>Grade 3/4</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Grade 5/6</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Grade 7</td>
<td>-</td>
<td>1</td>
</tr>
<tr>
<td>High School</td>
<td>1</td>
<td>5</td>
</tr>
</tbody>
</table>

* A non-Aboriginal teacher oversees the program and comes in to take the English lesson in these classes.

Beginning at year 3, comparative studies between the Aboriginal way of life and the non-Aboriginal way of life are part of the program where appropriate. For example, if the class is studying 'Aboriginal weaving' under the instruction of the Aboriginal teachers, the non-Aboriginal teacher will talk to the children in English about weaving in the Anglo-Australian culture or in other world cultures.

The students who are in year 5, 6, 7 and the four high school years have had all of their schooling in English. These classes have had brief informal sessions in Kriol literacy. There is not at present, however, any formally organized Kriol program for them.
Where possible, Aboriginal parents and adults are used in the Kriol program to add to the language experience of the children. For example, themes such as 'Barunga stories' lend themselves well to involving old people in storytelling sessions about the old days. Most of the stories in the Kriol reading scheme have, in fact, been written and published by local adults. Over two hundred books in Kriol, as well as a regular bilingual community newspaper, have been published by the local Barunga Press, which operates in conjunction with the school. The school trains and employs adults as literacy workers to help in the production of curriculum materials. The school employs a teacher-linguist to coordinate curriculum development and material production, two full-time and five part-time Aboriginal literacy workers to write and illustrate Kriol stories, and one literacy production supervisor who runs the local printshop.

In 1979, Murtagh (1979, 1982) made a comparative study of the oral language proficiency of Kriol-speaking children in the first three years of schooling at Barunga and nearby Beswick where an English-only school program is in operation. The purpose of the study was "to find out whether or not a bilingual program which uses Creole and English as languages of instruction facilitates the learning of both Standard English and Creole" (Murtagh 1982:15). Although it is difficult to control all the factors in such a study, he concluded: "The results of this study indicate very definite trends towards the superiority of bilingual schooling over monolingual schooling for Creole-speaking students with regard to oral language proficiency in both mother tongue, Creole, and second language, English... students schooled bilingually show progressively greater success at separating the two languages than their counterparts schooled monolingually. This increasing ability to separate the two languages (English and Creole), which bilingually schooled students have shown and which appears to be explainable only in terms of the two languages being taught as separate entities in the classroom, constitutes a powerful argument for the introduction of bilingual education to other schools where similar conditions obtain (Murtagh 1982:30).

The Kriol literacy program has not been in operation long enough to provide an evaluation of its effectiveness in literacy as against the effectiveness of initial literacy in English. The creativeness of written expression by the children in the bilingual program in contrast to that of children who have not been though the Kriol program, is, however, readily discernible (Personal communication from Evol Prince, Infants teacher at Barunga School, Oct. 1982.)

NOTE 163 From a report to the N.T. Department of Education by M. Brandl, Senior Education Adviser, entitled 'Visit to Roper River on 5-7 August, 1975'. Department file 73/953.

NOTE 164 The N.T. Department of Education has their own definitions of bilingual programs, accepting only two models (McGill 1980:15): "a Model I which develops initial literacy in the mother tongue, and a Model II which develops initial literacy in English but which also aims at utilising the Aboriginal language orally to promote learning". Their Model II is equivalent to Craig's monoliterate model, with Model I being basically equivalent to Craig's partial bilingualism model.

NOTE 165 A twenty-five minute video program on the Barunga School Kriol Bilingual program is available. See the resource guide in the appendix for details.
NOTE 166 The N.T. Department refers to a partial bilingualism program as a Model I program. See note 164.

NOTE 167 That this is the case for Kriol can be seen from the analysis of the categories of published Kriol books in note 46.

NOTE 168 David Trigger (personal communication, 23 July 1984) has pointed out to me that another probable reason for the school’s decision is that a Kriol program would have meant a lot more work for the teachers.

In the same correspondence, Trigger also pointed out that the school rejected an offer from SAL, put forward by Gnani Perinpanayagam in 1978, to come and assess the language situation, particularly Kriol.

NOTE 169 Those involved in the implementation of the Yiyili Kriol program do not consider it to be a bilingual program but rather a language awareness program. The specific aim of the program is to enable the children to identify Kriol and English as two different languages, for failure to separate them is considered to have been one of the greatest hindrances to learning English for Aboriginal people in the Kimberleys. The program being implemented, which includes literacy, is an innovative attempt to provide an effective way of developing both the English skills of the children as well as their bilingualism in Kriol and English. (Personal communication from Joyce Hudson, the linguist employed by the Yiyili Aboriginal Community to implement the program, 11 March 1983.) [See Hudson (1984) for a more detailed description of the Yiyili Kriol program as it was implemented in 1983.]

The Kimberley Language Resource Centre Pilot Study (Hudson and McConvell 1984:61) recommends that "because Kriol is such a prominent language in the Kimberley and towns are typically multilingual, awareness programmes would be appropriate for most schools."

NOTE 170 An example of culture maintenance at Barunga is provided by Queenie Brennan (personal communication, 1982). Her two oldest children, who have been going through the pre-bilingual English-only school program, have never shown an interest in traditional matters. Her third child, however, who is going through the Kriol bilingual program, pleasantly surprised her one day when he came home from school and began asking about traditional matters. Brennan says he is the first of her children to take any interest in traditional matters and she can only attribute his new-found interest to the Kriol bilingual program.

NOTE 171 See, for example, the letters to the editor of New Life by Milnes and Pattemore in Appendix 4.

NOTE 172 In particular in recent years the Aboriginals Inland Mission through Barry and Lois Downes at the Barunga Community Church and the United Aboriginals Mission through Syd Williams in Geraldton W.A. have been involved in the production of biblical material in Kriol. However, as the letters in the appendix from Milnes and Pattemore to the editor of New Life clearly indicate, not everyone in those missions look favourably upon Kriol. The Bible Society of Australia has been heavily involved in the publication of biblical material in Kriol prepared by SIL. The publication of these materials has not only pushed towards a standardized literary form of Kriol, but has also influenced more positive attitudes towards Kriol resulting from the existence of high quality Kriol literature.
NOTE 173 The translator was myself.

NOTE 174 The Kimberley Language Resource Centre Pilot Study report (Hudson and McConvell 1984:66-67) states: "There has been quite a bit of discussion about this amongst the Language Workers of the Programme, and other Aboriginal people, and the general opinion is that: (a) local languages should be used for meetings in local areas; (b) Kriol is better for big meetings of people from all over the Kimberley, and farther away... (d) after hearing the big speeches in a Kimberley wide or bigger meeting people should be allowed to split up into smaller local groupings that understand each other's languages to discuss it in a local language or using local language mixed with Kriol or English. (e) each local group should bring an interpreter to the meeting so that: (f) the local group interpreter should translate into Kriol when people talk 'language' in the big meeting, so that everyone can understand; (g) the local group interpreter should help people to understand what is said in the big meeting, when people split up into smaller groups... There are a few problems: (a) Some Gardiya [Europeans] and some Aborigines who organise Aboriginal meetings would probably think interpreting takes up too much time and is hard to organise; (b) Some educated Aborigines, as well as Gardiya, are used to talking in high English and will not change over to Kriol even if they can speak it... It is very important for Aboriginal organisations to support the idea of using Kriol, and traditional languages and interpreters in their meetings. If they do not, how do they expect the Gardiya to agree to have these things in their meetings?"

NOTE 175 There is, of course, a lot of informal interpreting that takes place on a regular basis: "Where people have seen Aboriginal aides or liaison people operating (like Welfare Aides, Health Workers, Legal Service field officers etc.) they think they are a big help, particularly for older people. A big part of the job of these people is actually interpreting although some of them might not have even heard the word or done any training in it. They actually use a local language or Kriol to get a message over from a doctor, lawyer or government officer to the Aboriginal person, and get the message back to the Gardiya [European], translating it from language into English for him" (Hudson and McConvell 1984:68-69).


NOTE 177 Bernadette Willian, a Kriol speakers from Fitzroy Crossing, has taught a Kriol language course designed by Joyce Hudson to non-Aboriginal people in the Kimberleys (Hudson and McConvell 1984:56).

Sharpe (1983) suggests that Kriol would be an appropriate language for use in language classes outside the Kriol language area. Kriol has been referred to as the "Esperanto of the North" (Kaberry 1937:92) and could become a much more viable "Esperanto" for non-Aboriginal Australians to learn than Esperanto itself since there would be ample opportunity for real-life use of the language. She goes on to suggest that Kriol could provide an easy first step towards learning a traditional Aboriginal language since the Aboriginal-type structures and phonology are expressed in English-based roots.

NOTE 178 Personal communication from Allan Steel, Adult Educator, Ngukurr, 1979. Steel writes:
Regarding my attempts to get a newspaper operating which has been written in the local language in Kriol. As I have explained before the previous Senior Education Advisor Adult Education Mr Reg Bond, could see little value in funding Adult Literacy courses in Kriol or in finding someone to run a local paper in Kriol because he considered it most important that Aboriginals become literate in English rather than Kriol.

I have again approached the Senior Education Advisor Mr Bill Green requesting funds to run a newspaper in Kriol. He suggested that I contact the bilingual Education Dept to find out the N.T. Education Depts official view on Kriol. Nobody in that Dept wanted to go on record as saying that Kriol is or is not a recognized language by the N.T. Education Dept. With the exception of Dr Ed Murtagh who made the point that no matter what the Education Depts official policies are, Roper River Kriol is the language of the local people and is being spoken in the school by the teachers and by the children.

Mr Leigh Graham a TAFE officer, after visiting the settlement also attempted to get funds for me for the operation of a newspaper in Kriol. He wrote to me later explaining that there is quite a lot of resistance to Kriol shown by various people of ranks in the N.T. Department of Education.

I thought I should inform you why there is a delay in operating Literacy Programmes in the vernacular after the assistance and advice you have given me.

NOTE 179 Personal communication from Reg Houldsworth, 1976.

NOTE 180 The Office of Aboriginal Liaison (Department of the Chief Minister, Northern Territory) has established the "Aboriginal Video Magazine", a service which provides copies of video programs "aimed at presenting information, news items and cultural events of interest to Aboriginal people throughout the Territory" (from page 1 of circular 82/532 dated 27 January 1983 from the Director, Office of Aboriginal Liaison). This service potentially provides a means for Kriol to be used in the video media.

NOTE 181 For a brief description of the Alice Springs program, see Kitchen (1981).

NOTE 182 From the "Radio Australia Transmission Schedule for the Period 2 May - 5 Sept 82".

NOTE 183 Personal communication from John Harris, July 1984.

NOTE 184 For specific details of what I have done and what others have done, see the appendix on non-Aboriginal involvement in Kriol.

NOTE 185 For details of how SIL and Barunga School worked together, see the appendix on non-Aboriginal involvement in Kriol.

NOTE 186 For details on the development of an orthography for Kriol, see Sandefur (1984b).

NOTE 187 For more detail on the substance of Kriol literature, see note 42.

NOTE 188 The short form of melabat, namely mela, appears to be slightly more widely used that mibala and was initially selected as the pronoun form to be used in the translation. It was discovered, however, that in the Halls Creek area mela is used as a swear word. Hence the decision to use mibala as a 'standard' form.
NOTE 189 SAL, which is part of Darwin Institute of Technology, offers training to Aborigines and Islanders in language related subjects, specifically linguistics, literacy, translation and interpreting. To date more than five dozen Kriol speakers have studied with SAL. Although the emphasis is upon training, some Kriol materials have been produced by SAL.

NOTE 190 As was pointed out in note 21, Torres Strait Creole may have more speakers than Kriol, but most of them are Islanders. Aboriginal English, of course, has more speakers than Kriol and Torres Strait Creole combined, but Aboriginal English refers to Aboriginal dialects or interlanguage varieties of English, not to an autonomous Aboriginal language.

NOTE 191 For details, see the Appendix 3 on non-Aboriginal involvement in Kriol.
APPENDIX 1

KRIOL GLOSSARY

This glossary is intended solely to facilitate understanding of the Kriol examples cited in this book, so only those words which occur in the book are listed here. (Torres Strait Creole words which have been cited in this book are also included in this glossary. They are distinguished from Kriol words by being enclosed in square brackets.) The Kriol words listed here are written in the Kriol orthography. (For more detail than is provided here, refer to Sandefur [1984a].) Some of the symbols in the Kriol orthography represent a range of sounds. The symbols, with (Australian) English examples as a guide to pronunciation, are:

- as in 'father'
- as in 'cup'
- as in 'above'
- as in 'fight'
- as in 'town'
- as in 'book'
- as in 'video'
- as in 'daddy'
- as in 'elephant'
- as in 'bird'
- as in 'eight'
- as in 'family'
- as in 'good'
- as in 'house'
- as in 'bean'
- as in 'bin'
- as in 'jump'
- as in 'kill'
- as in 'look'
- as in 'million'
- as in 'money'
- as in 'nail'
- as in 'sing'
- as in 'onion'

- as in 'sort'
- as in 'boil'
- as in 'road'
- as in 'paper'
- as in 'run'
- (retroflexed stop, not in English)
- (retroflexed lateral, not in English)
- (retroflexed nasal, not in English)
- (flap or trill, like Scottish burr)
- (retroflexed stop, not in English)
- as in 'song'
- as in 'zip'
- as in 'measure'
- as in 'ship'
- as in 'today'
- as in 'three'
- as in 'there'
- (interdental stop, not in English)
- as in 'children'
- (alveopalatal stop, not in English)
- as in 'book'
- as in 'boot'
- as in 'wind'
- as in 'yes'

182
(Torres Strait Creole words are written here as cited from Crowley and Rigsby (1979), who spelt them in the orthography they devised for that language. There are a number of differences between the two orthographies, the most notable of which is the use of geminate vowel clusters in Torres Strait Creole to differentiate between 'long' and 'short' vowels.)

The part of speech of each Kriol word is indicated, although full indication of the grammatical function of each item is not provided. Rather, only matters of relevance to the examples cited in this book are mentioned. Abbreviations used are:

- a. adjective
- adv. adverb
- conj. conjunction
- d.pn. demonstrative
- int. interjection
- kin. kinship term
- n. noun
- n.ph. noun phrase
- name proper noun
- part. particle
- pn. pronoun
- prep. preposition
- q. interrogative
- v. verb
- v.a. verbal auxiliary

It is beyond the scope of this appendix to give a full statement of the meaning of each item, so only a short English gloss is used to give some indication of the primary meaning of the Kriol word as related to its use in the examples cited in this book.

The etymology of each Kriol lexeme is also indicated, using the format "<E xxx" to indicate 'from the English word xxx' or other language as specified. It must be pointed out, however, that the assigning of an etymon to a Kriol lexeme cannot be done with any certainty in many cases. This is due in large part to extensive homophony caused by the neutralization of phonemes. In 'heavy' Kriol, for example, there is no contrast between stops and fricatives, and between voiced and voiceless stops. Compound this with a limited distinction of only five vowels, and large numbers of English words can transfer into Kriol with a single phonological shape. Homophony, for example, would be expected with the following group of English words which would all neutralize to the one form bat in 'heavy' Kriol: 'pet, bet, vet, pat, bat, fat, vat, bed, bad, pad, fad'. Such large scale potential homophony, however, is avoided in Kriol by the use of different Kriol lexemes: the words 'bet, vet, pat, pad, fad' have not been observed in Kriol: 'pet' is kwayltwan, 'vat' is bakit, 'bed' is bangk, 'bad' is nogud, and the animal 'bat' is binbor, which leaves only 'fat' to equate with bet. [For a fuller discussion of homophony, see Rumsey (1983); for a short discussion of etymology, see Hudson (1983a).]

The alphabetical order of English is followed.

-bala a.suffix '(nominalizer)'<E fellow.
-bat v.suffix '(continuative aspect)'<E about.
-im v.suffix '(transitivity)'<E him.
-ing v.suffix '(progressive aspect)'<E -ing.
-is v.suffix '(intensifier)'<E -est.
-wan a.suffix '(nominalizer)'<E one.
-wei a.suffix '(manner)'<E way.
abija kin. 'mother's mother (et al)' (eastern dialects)<Aboriginal languages.
abuji kin. 'father's mother (et al)' (eastern dialects)<Aboriginal languages.
ai pn. '(first person singular)'<E I.
ail pn. + v.a. '(first person singular ai + future tense -l)'<E I'll.
allen n. 'island' <E island.
allibala adv. 'early morning' <E early + fellow.
Aisik name 'Isaac' <E Isaac.
alabat (Roper dialect) [see olabat].
amuri (variant of ngamuri) [see ngamuri].
andi v.a. ('future tense') <E want + him.
angkul kin. 'mother's brother' <E uncle.
ani conj. 'but, only' <E only.
anti kin. 'father's sister' <E aunty.
asbin kin. 'husband' (light Kriol) <E husband.
baba kin. 'sibling, parallel cousin' <Aboriginal languages.
[baimbai v.a. '(distant future') <E by-and-by.]
baindim v. 'to find, to discover' <E find + him.
bakit n. 'bucket, vat' <E bucket.
baland n. 'whiteman' (northern dialects) <Dutch 'Hollander' via ?
Aboriginal languages.

Balang kin. '(male subsection name)' (eastern dialects) <Arnhem Land languages.
balgan a. 'bitter, sour' (Roper dialect) <Roper languages.
balgan ti n.ph. 'unsweetened tea' (Roper dialect) [see balgin and ti].
bambai v.a. '(distant future aspect)' <E by-and-by.
bandiyarn n. 'king brown snake' <Aboriginal languages.
Bangardi kin. '(male subsection name)' (eastern dialects) <Arnhem Land languages.

Bangarn kin. '(female subsection name)' (eastern dialects) <Arnhem Land languages.
bangn n. 'bed' <E bunk.
banji kin. 'wife, sister-in-law, brother-in-law' ('playboy' in some
western dialects) <Aboriginal languages.
bapalanji n. 'whiteman' (Barkly Tableland dialects) <Barkly languages.
barnaq kin. 'father's sister's son, mother's brother's son (et al)'
<Aboriginal languages.
beikinpaudarn n. 'leavening agent' <E baking powder.
Beilin kin. '(female subsection name)' (eastern dialects) <Arnhem Land languages.

beit n. 'bait' <E bait.
beitwan n. 'useful for fishing bait' <E bait + one.
Benjobo name 'Banjo Bore' <E Banjo Bore.
bet a. 'fat' <E fat.
bir v. 'copula' <E be.
[bir v.a. '(past tense)' <E be or been.]
bif n. 'meat' <E beef.
 bifpat n. 'flesh' <E beef + part.
big, bigwan a. 'big' <E big + one.
biginini n./kin. 'child, baby / sister's children' <Portuguese pequeno
via Beach-la-mar or <E piccaninny.
bigismob a. 'very many' <E biggest + mob.
bigmob a. 'many' <E big + mob.
bijibenji n. 'fish, baby fish' (baby-talk) <E fish + fish.
bliken n. 'billycan' <E billycan.
bin v.a. '(past tense)' <E been.
[bin v.a. '(past tense)' <E been.]
binij v.a. '(completive aspect)' <E finish.
binjimaq v. 'to complete, to totally consume' <E finish + him + up.
binji n. 'stomach' <old NSW Aboriginal language.
binjibinji v. 'pregnant' <binji + binji.
blani n. 'ceremonial matters' <E business.
bla (short form of blanga) [see blanga].
blanbo n. 'bat' <E flying fox.
blanga prep. '(genitive, possessive, benefactive)' <E belong.
blekbala n./a. 'person, Aborigine / Aboriginal' <E blackfellow.
blekbala daga n.ph. 'traditional or indigenous food' <E blackfellow + tucker.
blot v. 'to float, to move on water' <E float.
bludang (heavy form of blutang) [see blutang].
blutang n. 'blue-tongue lizard' <E blue-tongue.
bojdi a. 'flash, sporty' <E boqie.
boi n./kin. 'boy / sister's son' <E boy.
bolan v. 'to fall' <E fall + down.
bos n. 'boss, owner, caretaker, steward' <E boss.
bou f. 'boat, ship' <E boat.
brabi adv. 'very' <E properly or probably.
braja kin. 'brother, male parallel cousin' <E brother.
bred n. 'yeast bread' <E bread.
[bring-im v. 'to bring' <E bring + him.]
bringimbek v. 'to bring back' <E bring + him + back.
brog (heavy form of frog) [see frog].
Budal kin. '(section name)' (eastern dialects) <Arnhem Land languages.
Bulain kin. '(male subsection name)' (eastern dialects) <Arnhem Land languages.
Bulainjan kin. '(female subsection name)' (eastern dialects) <Arnhem Land languages.
buligi n. 'cattle' <E bullock.
buludang (heavy form of blutang) [see blutang].
bunggul n. 'singing with didjeridoo and clapstick accompaniment'
(eastern dialects) <Arnhem Land languages.
bush n. 'out of town, bush' <E bush.
daga n. 'food, especially non-meat food' <E tucker.
dagat v. 'to eat' <E tucker.
dalim v. 'to tell' <E tell + him.
damba n. 'damper' <E damper.
[daun prep. 'down' <E down.]
debea a. 'deaf' <E deaf + fellow.
debeda n. 'death-adder snake' <E death-adder.
dedi kin. 'father, father's brother' <E daddy.
del p. '(third person plural)' <E they.
dempa [see damba].
det d.pn. 'that' <E that.
ding (heavy form of ting) [see ting].
dirriw v. 'to dive, to plunge' (Roper dialect) <P Roper languages.
diskainbala d.pn. 'this sort of' <E this + kind + fellow.
doda kin. 'daughter, brother's daughter' <E daughter.
dog n. 'dog' <E dog.
[dog m. 'dog' <E dog.]
dubala p.n. s. 'third person dual) / two' <E two + fellow.
dum v. 'to do' <E do.
dumbat wed n.ph. 'verb' [see dum and wed].
Duma kin. '(moiety name)' (eastern dialects) <Arnhem Land languages.
eligeida n. 'salt water crocodile' <E alligator.
en conj. 'and' <E and.
[fa prep. 'to, for' <E for.]
fail sneik n. 'species of edible water snake' <E file + snake.
fatha kin. 'father, father's brother' (light Kriol) <E father.
fish n. 'fish' <E fish.
[fish n. 'fish' <E fish.]
flawa n. 'flour' <E flour.
flash a. 'shiny' <E flash.
flot (heavy form of blot) [see blot].
fo prep. '(possessive)' (mainly western dialects) <E for.
frog n. 'frog' <E frog.
ful a. 'full' <E full.
gabarra n. 'head' (mainly Roper dialect) <old NSW Aboriginal language.
gagu kin. 'mother's mother (et al)' (eastern dialects) <Aboriginal languages.
gajim v. 'to get' <E catch.
gajin kin. 'mother-in-law (et al)' <E cousin.
gajinga int. '(swear word)' (eastern dialects) <Roper languages.
Galiyan kin. '(female subsection name)' (eastern dialects) <Arnhem Land languages.
Gaman kin. '(female subsection name)' (eastern dialects) <Arnhem Land languages.
gaman (heavy form of kaman) [see kaman].
gamanaptaim wed n.ph. 'future tense marker' <[see gamanap + ta]m and wed).
Gamarrang kin. '(male subsection name)' (eastern dialects) <Arnhem Land languages.
gan [see kaan].
gardiya n. 'whiteman' (western dialects) <Kimberley languages.
garra v.a./prep. '(future tense) / (instrument, accompaniment) <E got + to.
gel n./kin. 'girl / sister's daughter' <E girl.
Gela kin. '(male subsection name)' (eastern dialects) <Arnhem Land languages.
[gen v.a. '(repetitive) <E again].
gidim v. 'to get' <E get + him.
gigin (long form of gin) [see gin].
gin v.a. '(repetitive aspect) <E again.
go v. 'to go' <E go.
[go v.a. '(future tense) <E go.]
goat v. 'to go out' <E go + out.
Gojok kin. '(male subsection name)' (eastern dialects) <Arnhem Land languages.
gona v.a. '(future tense) <colloquial E gonna.
Gottjan kin. '(female subsection name)' (eastern dialects) <Arnhem Land languages.
gowana n. 'edible lizard, goanna' <E goanna.
gowana (light form of gowana) [see gowana].
grielwan a. 'off white, grey' <E grey + one.
grielwan frog n.ph. 'species of frog' <E grey + one + frog.
greni kin. 'mother's mother (et al)' <E granny.
grinwan a. 'green' <E green.
grinwan frog n.ph. 'species of frog' <E green + one + frog.
gu (heavy form of go) (Roper dialect) [see go].
gulumbat pipul wed n.ph. 'pronoun' <[see gulum + -bat, pipul and wed].
guna n./v. 'faeces, sometimes the underground part of plants / defecate' <Aboriginal languages.
gurnda n. 'buttocks, sometimes the underground part of plants' (Roper dialect) <Roper languages.
Gwiyal kin. '(section name)' (eastern dialects) <Arnhem Land languages.
hai a. 'high' <E high.
haphapwan a. 'part of' <E half + half + one.
haphapwan wed n.ph. 'syllable' <[see haphapwan and wed].
hebi a. 'heavy' <E heavy.
hedpat n. 'head, top' <E head + part.
hei int. 'hey' <E hey.
hepi v. 'to be happy' <E happy.
i pn. '(third person singular) he, she, it' (western dialects) <E he.
[i v.a./pn. 'concord particle' / '(third person singular) <E he].
idim v. 'to eat' <E eat + him.
gin (alternate form of gin) [see gin].
im pn. 'third person singular' he, she, it' &m him.
imbin pn. + v.a. 'third person singular im + past tense bin'
(standardized literary form) &m him + been.
imin (mainly eastern dialects) [see imbin].
imalyu sneik n. 'species of non-poisonous snake' &m emu + snake.
indit q. 'isnt it' &m aint + it.
inglish n. 'English' &m English.
insaid adv. 'inside, underground, underwater' &m inside.
itim (western dialects) [see idim].
iya adv. 'here' &m here.
jainaman n./a. 'Asian' &m chinaman.
jaina ti n.ph. 'unsweetened tea' &m China + tea.
jej [heavy form of dei] [see dei].
ejeyea (long form of jeya, mainly Roper dialect) [see jeya].
ejepan n./a. 'Japanese' &m Japanese.
jet (heavy form of det) [see det].
ejya adv. 'there' &m there.
jidan (heavy form of sidan) [see sidan].
jikwan a. 'dangerous, poisonous' &m cheeky + one.
jineg (heavy form of sineik) [see sineik].
jinek (heavy form of sineik) [see sineik].
jirribala (heavy form of thrhibala) [see thribala].
junggir y. n. 'stewards of ceremonial matters' (eastern dialects) &m Arnhem
Land languages.
kaan v.a. 'cannot' (standardized literary form) &m cant.
[kaiak n. 'food' (rarely used in Kriol) &m Polynesian via Beach-la-mar.]
kokaja n. 'edible lizard, goanna' (western dialects) &m Kimberley
languages.
kam v. 'to come, to arrive' &m come.
[kam v./v.a. 'come / (directional modifier)' &m come.]
kamn v. 'to come' &m come + on.
[kamkem v. 'return' &m come + back.]
kanga n. 'blossom' &m Malay.
kantri n. 'land, country' &m country.
[kapamari v. 'to cook under ashes' ?].
kasinbratha kin. 'male cross cousin' (western dialects) &m cousin +
brother.
kasinsista kin. 'female cross cousin' (western dialects) &m cousin +
sister.
[kech-im v. 'to catch' &m catch + him.]
kid n. 'child' &m kid.
kilim v. 'to hit, to kill' &m kill + him.
[klossap v.a. 'immediate future' &m close + up.]
kofin n. 'coffee' &m coffee.
kukum v. 'to cook' &m cook + him.
kwayit sneik n. 'python' &m quiet + snake.
lav [short form of langa] [see langa].
laijat adv. 'thus' &m like + that.
lait a. 'light' &m light.
lambarda kin. 'father-in-law (et al)' &m Aboriginal languages.
langga prep. 'location, direction' &m along.
langgus n. 'Aboriginal language' &m language.
lava-lava n. 'sarong' &m Pacific.
lida a./n. 'head, in front of / leader' &m leader.
lida wed n.ph. 'preposition' [see lida and wed].
lil, lilwan a. 'little' &m little + one.
lisid n. 'small non-edible lizard' &m lizard.
[lo prep. 'at' &m along.]
longtaih adv. 'a long time' &m long + time.
longtaim n.ph. 'past tense marker' <see longtaim and wed>.

longwana n. 'long, tall' <E long + one.

longwe v. 'a long way' <E long + way.

lugubat v. 'to look, to look for' <E look + about.

luk v. 'to look, to appear' <E look.
[luv v. 'to look, to see' <E look.]

[maan n. 'man' <E man.]

mai n. '(first person singular possessive)' <E my.

[maite v.a. '(dubitative)' <E might.]

maibi v.a. '(dubitative aspect)' <E might + be.

malayal a. 'uneducated, backward' <old Aboriginal language.

mami kin. 'mother, mother's sister' <E mummy.

mandiji n. 'whiteman' (Barkly Tableland dialects) <Barkly languages.

man n. 'money' <E money.

manuga n. 'money' (Roper dialect) <Mara word for 'stone'.

marluga. n. 'old man' <Aboriginal languages.

matha kin. 'mother, mother's sister' (Light Kriol) <E mother.

mavui (heavy form of mavus) [see mavus].

mavus n. 'mouth' <E mouth.

mawu (light form of mavus) [see mavus].

med a. 'exhibiting irregular behaviour, insane' <E mad.

meit kin. 'brother-in-law, sister-in-law, wife, husband' <E mate.

melabat pn. '(first person plural) (mainly Roper dialect)' <E me + all + about.

mela (short form of melabat) (used in almost all dialects) [see melabat].

melelabat pn. '(first person plural exclusive)' (archaic, mainly Roper cattle stations) <E me + all + about.

[mi pn. '(first person singular) me' <E me.]

mibala pn. '(first person plural exclusive)' <E me + fellow.

[migolo n. 'whiteman' <?].

mijamet pn. 'together, the same as' <E meet + together.

mijamet wed n.ph. 'reduplication' <see mijamet and wed.

milgi a. 'opaque, milky, muddy' <E milky.

milgi ti n.ph. 'tea with milk' <E milky + tea.

mindoabla pn. '(first person dual exclusive)' <E me + and + two + fellow.

minolabat pn. '(first person dual inclusive)' (archaic, mainly Roper cattle stations) <E me + and + all + about.

minggiringi n. 'performers or owners of ceremonial matters' (eastern dialects) <Arnhem Land languages.

mit n. 'meat' <E meat.

mowa adv. 'more' <E more.

mulali kin. 'mother-in-law's brother' (eastern dialects) <Aboriginal language.

Mumbali kin. '(section name)' (eastern dialects) <Arnhem Land languages.

mun sneik n. 'species of non-poisonous snake' <E moon + snake.

munanga n.a. 'white person / European' <E old Aboriginal language.

munanga daga n.ph. 'European or store-bought food'. <munanga + E tucker.

munamunanga n. 'white person' (munanga reduplicated for plurality) <E old Aboriginal language.

Murrungun kin. '(section name)' (eastern dialects) <Arnhem Land languages.

na v.a./part. '(sequentiave aspect) / (emphatic)' <E now.

naiman n. 'night' <E night + time.

najing v.a. '(frustrative aspect)' <E nothing.

[na v.a. '(inceptive)' <E now.]

neim n. 'name' <E name.

neim wed n.ph. 'noum' <see neim and wed.

ngamuri kin. 'father's father (et al)' (eastern dialects) <Aboriginal languages.
Ngarrityj kin. ' (male subsection name) (eastern dialects) <Arnhem Land languages.
Ngarrityjan kin. ' (female subsection name) (eastern dialects) <Arnhem Land languages.
no v.v.a. 'to know / (negative)' <E know / no.
nogud a. 'bad' <E no + good.
numa v.a./int. ' (negative)' <E no + more.
umu (heavy form of numa, Roper dialect) [see numa].
nunya int. 'goo-goo' (baby-talk) <? Aboriginal languages.
o int. 'oh' <E oh.
ol pn. '(third person plural) they' <E all.
ola a. 'all' <E all + the or shortened form of olabet.
olabet pn./a./kin. ' (third person plural) / (plurality) / brother
(avoidance term)' <E all + about.
olgaan n. 'woman, old woman' <E old + woman.
olredi v.a. ' (compleitive aspect)' <E already.
oralt conj. 'then, alright' <E alright.
[oredi v.a. ' (compleitive)' <E already.]
oria a. 'all' <E all + the.
[peipa n. 'paper' <E paper.]
perrish v. 'to be hungry' <E perrish.
pijin n. 'pidgeon English, Kriol, Cape York Creole, Tok Pisin (et al)' <E pidgin.
pikanini (light form of biginini) [see biginini].
[pikanini n. 'child <Portuguese pequeno via Beach-la-mar or <E piccaninny.]
[pinisi v.a. ' (compleitive)' <E finish.]
pipul n. 'pipul' <E pipul.
[pienti d.pn. 'some' <E plenty.]
poisinwan a. 'poisonous' <E poison + one.
prapa a./adv. ' proper / very' <E proper.
rabish n./kin 'rubbish / sister (avoidance term)' <E rubbish.
raidap adv. 'near, right to' <E right + up.
raisin n. 'leavening agent' <E raising.
ranat v. 'to run out of' <E run + out.
riba n. 'river' <E river.
riba gowena n.ph. 'species of goanna that lives near running water' <E water + goanna.
[riva n. 'river' <E river.]
Ropa name 'Roper River, Ngukurr' <E Roper.
sabi v. 'to know, understand' <Portuguese saber via Beach-la-mar or English savvy.
sambala d.pn./n. 'some / examples' <E some + fellow.
san kin. 'son, brother's son' <E son.
sawi v. 'to know, understand' <Portuguese saber via Beach-la-mar or English savvy.]
sen gowena n.ph. 'species of goanna that lives in sandy country' <E sand + goanna.
shop n. 'store, shop' <E shop.
shuga n. 'sugar' <E sugar.
shugabeig [see shugabeig].
shugabeig n. 'wild honey' <E sugar + bag.
sidan v. 'to be, to camp, to stay, to sit' <E sit down.
silip v. 'to sleep' <E sleep.
sineik n. 'snake' <E snake.
sineik (heavy form of sineik) [see sineik].
[singaut v. 'to bark' <E sing + out.]
sista kin. 'sister, female parallel cousin' <E sister.
siyim v. 'to see' <E see + him.
skin n. 'kinship subsection' <E skin.
smok n. 'smoke, cigarette' <E smoke.
sneik. (light form of sineik) [see sineik].
[stil v.a. 'continuative' <E still.]
strait a. 'straight, correct relation for marriage' <E straight.
strit tok n.ph. 'street talk, incorrect speech' <E street + talk.
[susu a. 'sweet' <Malay.]
swit a. 'sweet' <E sweet.
swit ti. n.ph. 'tea with sugar' <E sweet + tea.
tabegu n. 'tobacco' <E tobacco.
taid n. 'tide' <E tide.
taim n. 'time, tense' <E time.
taim wed n.ph. '[see taim and wed].
taipen n. 'taipan snake' <E taipan.
taka (western dialects) [see daga].
[talinga n. 'ear' <Malay.]
tap n. 'summit, upper part, high ground' <E top.
tap gowena n.ph. 'species of goanna that lives in timbered country' <E top + goanna.
[teik-im v. 'to take' <E take + him.]
thrarkan d.pn. 'that' <E that + one.
tharrei adv. 'that way' <E that + way.
thing (light form of thing) [see ting].
thribala a. 'three' <E three + fellow.
ti n. 'tea, cup of tea' <E tea.
tideina v.a. '[immediate future aspect]' <E today + now.
tilif n. 'tea' <E tealeaf.
ting n. 'thing' <E thing.
tok v. 'to speak, to say' <E talk.
[trai v.a. '[atemptive]' <E try.]
wada n. 'water' <E water.
wada gowena n.ph. 'species of goanna that lives near water' <E water + goanna.
wadi n. 'tree, stick' <old NSW Aboriginal language.
waif kin. 'wife' (light Kriol) <E wife.
wafera q. 'when' <E what + time.
wataim wed n.ph. 'temporal preposition' [see wataim and wed].
Wamutkin. '[male subsection name]' (eastern dialects) <Arnhem Land languages.
Wamutjan kin. '[female subsection name]' (eastern dialects) <Arnhem Land languages.
wan, wanbala a. 'one, a' <E one + fellow.
[wawana v.a. '[sequitive]' <E one + one.]
wed n. 'word, story' <E word.
weya conj. 'when' <E where.
w phn. '{first person plural}' <E we.
wibin phn. + v.a. '{first person plural wi + past tense bin}' <E we + been.
[wim n. 'wind' <E wind.]
wlw sneik n.ph. 'species of non-poisonous snake' <E whip + snake.
wujeli q. 'where' <E which + way.
wujewuqeli q. 'how' <E which + way + which + way.
wujewuqeli wed n.ph. 'adverb' [see wujewuqeli and wed].
yalbun n. 'water lily, water lily seedpod' (eastern dialects) <Roper languages.
yelala n. 'part-Aboriginal' <E yellow + fellow.
yelayan a. 'yellow' <E yellow + one.
yelayan frog n.ph. 'species of frog' <E yellow + one + frog.
yam n. 'yam' <E yam.
yet v.a. '[continuative aspect]' <E yet.
[yet v.a. '[continuative]'<E yet.]
Yirritja kin. '[moiety name]' (eastern dialects) <Arnhem Land languages.
yu pn. 'second person singular' <E you.
yubala pn. 'second person plural' <E you + fellow.
yumob pn. 'second person plural' (mainly Roper dialect) <E you + mob.
yuwait int. 'yes' <old Qld Aboriginal language.
APPENDIX 2
RESOURCE GUIDE TO KRIOL

Kriol has been fairly extensively documented, although much research remains to be done. [For a survey of literature on other varieties of English-related Aboriginal speech throughout Australia, see Sandefur (1983a, 1983b).] Initial surveys to determine the status and virility of Kriol were carried out by Wood (1972) and Sandefur (1973a, 1973b) in the Roper River area. More recent surveys to determine the extent of Kriol have been carried out by Sandefur and Sandefur (1979a, 1980) in the Kimberleys; Sandefur, Gumbuli, Daniels and Warramara (1980, 1982) in Queensland; and Glasgow (1984) in the Barkly Tableland area. Most of the information from these surveys has been included in general form in this book. For additional detail the reader is referred to the respective survey report.

A brief general sketch of the grammar of Kriol is provided by Sharpe (1983), with a more detailed account provided by Sandefur (in preparation). The Ngukurr dialect has been very briefly sketched by Sharpe (1975), Sharpe and Sandefur (1976, 1977), and Sandefur (1981b), with the phonology, morphology and syntax of the Ngukurr and Barunga (formerly Banyjill) dialects more extensively described by Sandefur (1979). Syntax and reduplication in the Barunga dialect has also been described by Steffensen (1977a, 1977b, 1979a). Aspects of the phonology and syntax of the Fitzroy Valley dialect have been described by Fraser (1974, 1977a), verb structure by Hudson (1983c), and aspects of grammar and semantics more extensively described by Hudson (1983a). No practical analytical materials for use in the classroom are yet available.

The continuum nature of Kriol has been discussed by Sandefur (1982a, 1982b, 1983a). A study of speech variation in the social context has been made by Jernudd (1971). Aspects of variation and multilingualism are detailed by Sandefur and Harris (forthcoming) and Harris and Sandefur (forthcoming). Sections of Davidson (1976, 1977), Fraser (1977a), Hudson (1983a), Sandefur et al (1982) and Meshan (1983) are also relevant to variation. Linguistic change in Kriol through time has been briefly discussed by Sandefur (1975, 1981d, forthcoming b). Discussion of language planning issues is provided by Sandefur (1984e, forthcoming c). Aspects of the changing function of Kriol has been discussed by Sandefur (1982c, 1982d), and the Aboriginality of Kriol has been argued by Sandefur (1981a, 1981f) and Roberts and Sandefur (1982). McConvellt (1983) provides a set of hypotheses regarding creolization in North Australia. The relation of Kriol to other English-based languages and dialects currently spoken by Aborigines is briefly discussed by Sandefur (1983d) and Kaldor and Malcolm (1982). Most of the relevant information in all of these items has been included in general form in this book.

Comparison of Kriol with traditional Aboriginal language is provided by Richards and Fraser (1975), Hudson (1977, 1983a), Sharpe (1983), and in part by Sandefur (1979). Comparison with English is provided by Sharpe (1974b), and in part by Sandefur (1979).

The historical relation of Kriol amongst South Pacific pidgins and creoles is discussed by Clark (1979) and Harris (1984a), with other aspects of history provided by Sandefur (1981d), Harris (1981, forthcoming), Dutton (1983), Hudson (1983a) and Hudson and McConvell (1984 North).
A detailed account of the early development of Kriol in the Northern Territory is provided by Harris (1984a).

Kriol word lists have been compiled by Sharpe (1976a), Fraser (1977b), Sandefur and Sandefur (1979b) and Hudson (1981). A study of homophony is provided by Rumsey (1983), an example of lexical expansion by Steffensen (1979b), and a brief comment on Kriol colour terms by Hargrave (1982). The only readily available 'dictionary' of Kriol is Sandefur and Sandefur (1979b). Compilation of a fuller dictionary, which will incorporate all of the above items, is currently being undertaken by Noreen Pym of SIL. Computerized printouts will hopefully be available in the not too distant future.

A brief survey of the use of Kriol in education is provided by Sandefur (1982e) and Harris and Sandefur (1983, 1984). Recommendations and submissions for education programs using Kriol have been made by Sharpe (1974a), Steffensen (1975), Thompson (1976), Davidson (1977), Kulkarrriya Community School (1979) and Hudson (1983b). A discussion of the literacy component of the Barunga School Kriol bilingual education program is provided by Meehan (1981), a set of teacher's manuals have been written by Gale (1983a, 1983b, 1984), and an evaluation of the program undertaken by Murtagh (1979, 1982). A sketch of the Yiyilli School Kriol program is provided by Hudson (1984). An evaluation of the Kriol writing system is provided by Sandefur (1984b), with various aspects of the system being described by Sandefur (1983b, 1984c). Readers interested in the use of Kriol in education are referred in particular to Meehan (1981), and those interested in writing Kriol are referred in particular to Sandefur (1984c).

The need for translating/interpreting services in Kriol is provided by Brennan (1979) and Hudson and McConvell (1984). Aspects of the Kriol Bible translation project are discussed by Sandefur (1981e, 1984e), Rivers (1982), Harris (1984b) and Pym and Sandefur (forthcoming). Annual reports of work being undertaken in Kriol by the Summer Institute of Linguistics are provided by SIL (1980, 1981, 1982).

Before the Barunga School Kriol bilingual program was established, there were no published books in Kriol. Barunga Press has since published over 300 titles in Kriol. In addition, over 80 titles have been published by the Summer Institute of Linguistics, Wycliffe Bible Translators, The Bible Society, the School of Australian Linguistics and others. Although at the end of 1984 Kriol could lay claim to having almost 400 published titles, in addition to numerous one-off books, Kriol literature production is still in its infancy. The vast majority of the titles published thus far are directly related to the Barunga bilingual program and church related ministries. As Davidson (1977:21) has pointed out, one of the great lacks is adult literature. For adults interested in secular material there is very little to read in Kriol. (See note 46 for details of Kriol literature.)

A bibliography of the incipient Kriol literature has been compiled by Sandefur (1981c, 1984d). While many of the older titles are now out of print, there is a fairly large selection of Kriol titles currently available from Barunga Press, the Summer Institute of Linguistics and The Bible Society. Secular titles include traditional stories, experience stories and Kriol translations of classic children's stories. Biblical titles include story books, comic books and scripture. In addition to books, Barunga Press puts out a local 'newspaper' which includes items in Kriol. Many of these items can be purchased from their respective publishers, the addresses of which are given at the end of this guide.
A Kriol language learning course for people desiring to learn to speak Kriol has been prepared by Sandefur and Sandefur (1981) in the Ngukurr dialect. This course, consisting of a manual and six cassettes, is available from the Summer Institute of Linguistics for $25.

Over fifty video programs in and about Kriol have been produced by WBT Media Australia. These include: Kriol Kanti, a forty episode series of half-hour programs in Kriol based on the 'Playschool' and 'Sesame Street' concepts; a ten minute Kriol Kanti promotional program; Skul Gadin Kriol, a twenty-five minute program in English on the Kriol bilingual program at Bamyili (now Barunga) School; Schools of the Roper, a fifteen minute program in English and Kriol on the Ngukurr and associated outstation schools; Thri Biligut and Thedi Sen Brog, two programs, ten and five minutes respectively, of Queenie Brennan from Bamyili reading two Kriol books; Nalawan Spiya, a ten minute program in Kriol of Brian Dan Daniels from Ngukurr talking about spears and traditional culture; Buk Blanga Kriol, a ten minute program in English on the production of Kriol literature; Cinderella Comes of Age, a ten minute program in English on SIL's role in the Kriol Bible translation project; Roper River Church Service, a twenty minute program mostly in Kriol of a church service at Ngukurr with a sermon by Michael Gumbull; Wallace and Dorothy Dennis, a ten minute program of a Kriol scripture reading and short teaching; Costello Outstation Testimonies, a twenty-five minute program in Kriol of several testimonies from Christians at one of Ngukurr's outstations; Bamyili Church Service and Testimonies, a twenty-five minute program mostly in Kriol of a church service at Barunga with a sermon by Nero Timothy followed by several testimonies; and Cain and Abel, a five minute program in Kriol of Rosy Milingwanga from Barunga telling a Bible story. Details of the production of the Kriol Kanti series is provided by Sandefur (1983g, 1984f, forthcoming a).

A number of Kriol cassettes are also available. Most of these are biblical in nature and are available from the United Aborigines Mission. They include songs, sermons and teachings in Kriol as well as the reading of Kriol scriptures, Bible story books and Bible comics. There are also a few secular Kriol cassettes available, mostly from the Summer Institute of Linguistics. The secular cassettes are mainly the reading of published Kriol books.

Most of the above mentioned items are available from their respective publishers/producers or through local agents:

Barunga [Bamyili] Press, PMB 117, Katherine N.T. 5780, phone 089-75 4502 — secular books and curriculum

The Bible Society, P.O. Box 39061, Winnellie N.T. 5789, phone 089-85 1096 — biblical books

The School of Australian Linguistics, P.O. Batchelor N.T. 5791, phone 089-76 0026 — some materials and training

The Summer Institute of Linguistics, P.O. Berrimah N.T. 5788, phone 089-84 4021 — assorted materials

United Aborigines Mission, P.O. Box 926, Geraldton W.A. 6530, phone 099-21 4996 — biblical cassettes

WBT Media Australia, Graham Road, Kangaroo Ground Vic. 3097, phone 03-712 0208 — video programs

Wycliffe Bible Translators, P.O. Berrimah N.T. 5788, phone 089-84 4021 — biblical materials
APPENDIX 3

NON-ABORIGINAL INVOLVEMENT IN KRIOL

The purpose of this appendix is to provide a basically chronological documentation of deliberate attempts to utilize and develop Kriol during the last two decades. The spontaneous utilization and development of Kriol by Kriol speakers has been dealt with in the body of this book. I will, therefore, focus here on activities instigated primarily by non-Aboriginal people. I shall not concern myself, however, with the influences and consequences of these activities on Kriol and Kriol speakers, for I have already discussed their effects at appropriate places throughout the body of the book. Nor shall I deal here with 'negative' activities, i.e. those which work to ridicule Kriol, thwart Kriol activities, undermine the self-confidence of Kriol speakers, or (supposedly) hasten the demise of Kriol. Such activities have been adequately referred to within the body of the book.

It is not possible in an appendix such as this to fully document all Kriol activities that have been implemented by non-Aboriginal people, for not only is there a constraint on space available, but it is also impossible for me to be aware of and knowledgeable about all that anyone does with regard to Kriol. What is set out below is the situation as I know it. I apologize to those people who have been active in this field but of whom I am not aware and have therefore not mentioned. I also apologize to those whom I have included but who feel upon reading this appendix that I have not given them due credit for their activities. I have tried to give credit wherever credit is due, but I acknowledge my shortcomings in obviously not being as aware of the extent and importance of everyone else's efforts as I am of my own and of the people associated with me in my work.

It was implied at the beginning of chapter five that very little Kriol language planning took place prior to the Australian Government's announcement of its bilingual education policy in 1972. Indeed, serious study of Kriol prior to that announcement was virtually limited to Robert Hall's brief description in 1943, which was based on citations in Phyllis Kaberry's book Aboriginal Woman: Sacred and Profane, the research for which was carried out in the Kimberleys in the 1930s.

The late 1960s brought an improvement in the language planning situation for Kriol at three locations — at Roper River, at Barunga [formerly Bamyili], and in the Fitzroy Valley area of the Kimberleys.

In 1966 Margaret Sharpe (nee Cunningham), under the auspices of SIL, began research on the Alawa language in the Roper River area. She very quickly became aware of the presence and significance of Kriol in that area. The following year she reported on the language to the then Welfare Branch of the Northern Territory Administration in an attempt to gain official recognition for Kriol. This is the first known attempt to get official governmental recognition for the language. At the same time she and Mary Harris of the Church Missionary Society [hereafter CMS] developed and mimeographed a "Roper River Pidgin English Primer" and held literacy classes for a small number of Kriol speakers. The significance of this Sharpe-Harris project lies in the fact that, although Kriol had long been used anecdotally in books for English readers (see note 15), this was the first attempt to develop a phonemic orthography for the language and extend its use to include literacy for the speakers themselves.
That same year Björn Jernudd undertook research funded by the Australian Institute of Aboriginal Studies [hereafter AIAS] on Aboriginal speech variation at Bagot, Oenpelli and Barunga. While at Barunga he spoke with council members about the role of Aboriginal languages and the choice of school language and found the people favourably inclined to the suggestion that Kriol be introduced as the language of instruction in the first grade. During 1968/69 when John Harris was principal at Barunga, the first Aboriginal Teaching Assistant, David Jentian, used Kriol informally with the younger school children. This was done with the unofficial approval of Ted Robertson, now a Senator who was then Inspector of Schools.

Also in 1967 Joyce Hudson and Birlys Richards, under the auspices of SIL, went to Fitzroy Crossing to begin work on the Walmajarri language. A few years later they began to report that "pidgin" was spoken in the area (e.g. Richards and Hudson 1973, Hudson and Richards 1974).

In 1972 the stage was set for the real beginnings of Kriol Language planning. Two significant events took place: SIL carried out a general language survey that resulted in my being assigned to survey the Kriol situation, and the Australian Government announced their bilingual education policy for Aboriginal children in the Northern Territory.

These events were indicative of things to come, for most activities relating to Kriol that were instigated by non-Aboriginal people have either revolved around education or resulted from the catastrophic effect of the SIL program.

Because of the close cooperation between SIL and the government (or more specifically, the N.T. Department of Education upon which the brunt of implementation of the government policy fell), it is difficult to discuss the Kriol activities of the one without reference to the other.

Several major differences between the two are notable, however. In general, SIL involvement has been very widespread and broadly based, whereas the Department of Education's has been very localized. The Department has focused almost totally on one community—Barunga. SIL, on the other hand, works directly with Kriol speakers in about a dozen communities on a regular basis and has periodic contact with speakers in several dozen other communities. Unlike the Department of Education, SIL has also directed some of its Kriol activities toward the wider Australian population as well as mission and church entities, both European and Aboriginal.

While government policy has been formulated mainly in relation to the work of the Department of Education, it has indirectly also affected other government departments by authorizing the use of Aboriginal languages. The government policy, of course, was not directed specifically towards Kriol. The era of language planning that the policy ushered in has simply resulted in Kriol being given essentially the same consideration as that given to traditional Aboriginal languages. Thus many of the government's activities relating to Kriol, such as the curriculum development or translation of social security information mentioned in chapter five, are simply the follow-through of activities directed toward Aboriginal languages in general.

In September and October of 1972, Ray Wood, under the auspices of SIL, undertook a general language survey of the Katherine, Barunga, Roper River and Numburra areas. He was accompanied on this survey by Graham McKay, then a post-graduate student at the Australian National University carrying out research on the Rembarnga language. Wood recommended in his survey report that "Roper Pidgin" should not only be
regarded as worthy of an SIL program but that "some priority" should be
given to it. A few days before the government's announcement of the
bilingual education policy, SIL assigned me to undertake a survey
specifically looking at Kriol in the Roper River and Barunga areas in
the light of Wood's findings and recommendations.

In 1973 non-Aboriginal involvement in Kriol increased significantly. In
March I went to Ngukurr to spend two months immersing myself in Kriol.
While I was at Ngukurr the question of "this pidgin English", which I
mentioned in chapter five, was raised at one of the first meetings of
the Department of Education's bilingual advisory group in Darwin. Dave
Glasgow, the Director of SIL, was a member of the group and informed the
meeting that I was at Ngukurr looking into the situation. The following
month a community meeting was held at Ngukurr to discuss the bilingual
education issue. Although I was present at that meeting, I was an
outsider just beginning to learn about Kriol and thus played a totally
passive role.

In mid-1973 the Department of Education held a meeting with the council
at Barunga. In addition to their own personnel, the Department requested
that Dave Glasgow, Ray Wood and myself be present and participate in
that meeting because of our corporate knowledge of the language
situation relevant to the area.

During the next few months I continued my survey of the Kriol situation
by travelling throughout the Roper River and Barunga-Mainoru areas. When
I arrived at Barunga in August, Holt Thompson, the principal of the
school, surprised me with his keen support and his appreciation of my
presence. I understood that he had been "dead set against" the use of
Kriol in school as had been suggested at the afore-mentioned Department
meeting with the Barunga council. He had, however, later come to accept
the idea and was now eager to find out all he could about Kriol so he
could press on with getting approval to implement a Kriol bilingual
program in the school. However, that same month, at their first meeting,
the Bilingual Education Consultative Committee [hereafter BECC] said
insufficient linguistic research had been carried out to establish that
Kriol was indeed the children's first language or that its use in school
would have the support of the community. They therefore deferred a
decision on the matter until the following year.

At the conclusion of my survey in August, SIL acted upon my
recommendation that they implement a full SIL program in Kriol. SIL
assigned me to undertake the long term Kriol program, a project which by
definition included becoming fluent in Kriol, phonological and
grammatical analysis, the compilation and publication of a dictionary,
the development of an orthography, the preparation of literacy
materials, conducting literacy classes, encouraging Aboriginal writers,
and the translation of the New Testament and portions of the Old
Testament.

It should be noted that most planned activities relating to Kriol for
the rest of the decade were restricted to the Roper River and Barunga
areas. The SIL program, under my management, initially concerned itself
only with Ngukurr, Barunga and the two dozen or so cattle station
communities in the area, representing about 2000 Kriol speakers. I
suspected, in large part because of correspondence in 1974 with Neil
Chadwick, that Kriol extended also southward to the Barkly Tableland. I
was content, however, to occupy myself with the more restricted area. It
was not until I helped carry out Kriol surveys in 1979 and 1980 that I
came to fully realize that Kriol is spoken by some 20,000 Aborigines in
over 250 communities in three states. Although Jill Fraser, under the
auspices of SIL, undertook a short study of the "pidgin" spoken by
children at Fitzroy Crossing, we did not know enough to realize they
were dialects of the one language. From then until I surveyed the
Kimberleys myself in 1979, I had it firmly fixed in my mind that "Roper
River Creole" and "Kimberley pidgin" were two separate languages. The
N.T. Department of Education somewhat similarly initially operated with
a restricted vision, considering Kriol to be applicable only to the
schools at Ngukurr and Barunga. I pointed out in chapter five that, as
far as I have been able to ascertain, the Department has since only
slightly broadened its vision so as to include Beswick as a potential
community for a Kriol bilingual school program.

One activity relating to Kriol, however, that has not been restricted to
the Roper River-Barunga area has been my campaign to disseminate
information about Kriol throughout the wider Australian community and
thereby not only to make Kriol a "common household word" but to instill
more positive attitudes toward Kriol among Anglo-Australians. In
pursuance of this objective, as the bibliography of this book shows, I
have since published widely on Kriol, not only in scholarly journals but
also in journals more accessible to the general public. Thus it is that
some people immediately associate Kriol with my name. At the same time,
a close look at the bibliography or the resource guide, however, will
also show that I am not the only one who has been researching and
publishing on Kriol, especially during the last few years. Those who
have been particularly influential in terms of the objective stated
above, not only through their publications but also through their
personal advocacy of Kriol, include Gloria Brennan (Department of
Aboriginal Affairs), John Harris (Darwin Institute of Technology), Joyce
Hudson (SIL), Dorothy Meehan (N.T. Department of Education), Ed Murtagh
(N.T. Department of Education) and Margaret Sharpe (Armidale College of
Advanced Education). None of the above persons speak Kriol as their
primary language (see note 4), although Brennan is an Aboriginal. In
addition to their efforts, those of a Kriol speaker, Eric Roberts, rates
special mention here. His submission to and presentation before the
National Language Policy Inquiry, which was an outgrowth of his
involvement in the Aboriginal Languages Association, was a significant
development in the realm of getting Kriol speakers to speak up for their
own language. Adding to the momentum in this whole area in the last few
years has been the inclusion of sections on Kriol in such works as
Dixon's The Languages of Australia and Eaglestone, Kaldor and Malcolm's
English and The Aboriginal Child.

In 1974 a new school teacher, Dorothy Meehan, arrived at Barunga. Meehan
had taught for a number of years in Papua New Guinea. Because of her
exposure to New Guinea Pidgin, she was able to assess very quickly the
Kriol situation at Barunga and see the applicability of a bilingual
program. In spite of the opposition she encountered when she approached
the Department of Education about implementing a Kriol program, she and
Holt Thompson decided to continue pushing for it. About the same time
Graham Davidson carried out research at Barunga for his Ph.D. thesis.
His research, in part, involved the study of the children's speech and
he was able to contribute informally to discussions regarding Kriol and
the school program. (Davidson made a formal contribution when he
returned in 1977 to do additional research funded by AIAS.) The
community made a decision in favour of a bilingual program and the
council gave written approval for the use of Kriol in the pre-school.

Consideration was also being given to using Kriol in the school at
Ngukurr. Margaret Sharpe (then no longer with SIL) made a visit to

198
Ngukurr at the request of the N.T. Department of Education and submitted a report to BECC supporting implementation of a Kriol bilingual program in the school. At the Department's request, I joined Maria Brandl, Senior Education Advisor (Anthropology) with the Department, in holding discussions with the community later in the year. A decision was made by the community that Kriol should be used, although the principal of the school was not in favour of such a program. The question of whether or not to have literacy in Kriol was not clarified.

In the middle of 1974 Geoffrey O'Grady and Kenneth Hale carried out a study for the Department of the language and school situation throughout the Northern Territory. As was mentioned in chapter five, in their report they specifically addressed the question of Kriol in recommendation seventeen, saying that the bilingual principle "applies no less in the case of a child whose language is creole". They recommended that Kriol be used orally in the initial stages of education and that the question of Kriol literacy be further studied. In response to the various reports and recommendations, BECC recommended at their November meeting that oral programs be implemented at the pre-school level in the Barunga and Ngukurr schools in 1975.

In the meantime I was beginning to move ahead, with some assistance from Margaret Sharpe, with the development of an orthography for Kriol. This was part of the standard SIL routine and a direct outgrowth of the basic language research and phonological analysis that I was undertaking.

Outside the education realm, the Bible Society in late 1974 decided to give its support to Kriol, in spite of doubts expressed by the Society's linguistic advisor assessing the long term prospects for the language. In a letter dated the 12th of November, Euan Fry, the Translations Secretary, stated: "I should add that from the Bible Society point of view, whatever the long term prospects for a language may be, we are ready to publish in the language if it communicates the Word of God effectively to people for the present and the near future." The involvement of the Bible Society in Kriol, as can be seen from the Kriol bibliography (Sandelur 1984), has been primarily one of publisher of biblical material.

Most activities related to Kriol in 1975 were taking place at Barunga in conjunction with the school program. An oral program was implemented in the pre-school and groundwork was beginning to be laid for extending the program to include Kriol literacy. Holt Thompson and David Jentian (an Aboriginal teacher and mother-tongue Kriol speaker) surveyed every family group at Barunga and established that the community supported the use of Kriol in the school. Margaret [Peg] Steffensen, supported in part by a grant from AIAS, made a study of the Kriol situation at Barunga and in her report supported the use of Kriol in initial literacy. In the meantime some Kriol stories written by David Jentian were beginning to appear in the community newspaper Murrranga, which had been started by one of the teachers, Tony Connors. Jentian had started writing Kriol stories as a result of the linguistic training he had received at the School of Australian Linguistics (hereafter SAL) as part of his teacher training. In August at their fourth meeting, BECC recommended "that with the community's agreement on a literacy program in Creole, 1976 be spent as a year of preparation of resources and materials, and the program be considered for full implementation in 1977."

The situation at Ngukurr, however, was not faring so well. Maria Brandl and I visited the community in August to hold discussions regarding the use of Kriol in a literacy program. What we found, as was noted in
chapter five, was an essentially defunct oral program due to the lack of support and organization on the part of the principal and non-Aboriginal staff. The program never got off the ground.

That year it was becoming evident that the recognition and acceptance of Kriol was beginning to spread. The first issue of the now defunct New Darwin newspaper on 26 August 1975 carried an article about Kriol and mentioned David Jentian's stories in Murrang a. Who was responsible for the article I do not know. The article, reproduced here, was unsigned: LETA STIK is the name of this page. It's Pidgin or more correctly Creole for Message Stick, the traditional Aboriginal way of getting the message across from one place to another. We could have called the page Dhawumirri Dharp, the name for Message Stick in the coastal Gupapuyngu language, or Dalh, which is the same thing in the language of the people at Bamyily [sic] near Katherine.

And there are another score or so of tribal languages to choose from which would have been understood by separate groups throughout the Northern Territory. But, it's a little known fact that Creole is spoken throughout a vast area of Northern Australia stretching from Western Australia to Queensland.

It's a lingua franca that has been evolved by the Aboriginal people thrown together in assorted conglomerations on cattle stations, missions and towns following the arrival of the White man. The authorities are reluctant to help popularise it in case they are accused of bastardising the spoken Aboriginal word. But what has happened has happened and indeed there are some communities where only Creole is spoken.

It's a language spoken by mothers to their children and hence the name Creole; not Pidgin which is a language used for trade and barter.

In other words, for many people it is their first language, their mother tongue. A noted American linguist who has conducted surveys on Aboriginal Creole said that it was definitely a language of its own, with its own structures and grammar.

He tape recorded a speech in Creole by an old man in Western Australia and played it back to a young man at Bamyily [sic] near Katherine.

The young man understood perfectly. He even mistook the man for an elderly acquaintance in the neighborhood.

The young man, David Jentian (Tribal name Nangangoolod) is a teacher at the Bamyily [sic] Aboriginal Settlement and one of the men helping produce MURRANGA, a superbly produced community newspaper at Bamyily [sic].

David writes articles in Creole for MURRANGA (Fire Stick) and has also written books in Creole for the Education Department.

Another teacher, European Tony Connors, set up the newspaper, which, we understand, has become so popular that it is likely that it will be handed over to the Bamyily [sic] Aboriginal council as its official organ.

Interest began to be shown in Kriol outside the Roper and Barunga communities. Late in the year a CMS missionary at Numbulwar wrote and asked me for materials to help him learn Kriol so he could better communicate with the Aboriginal people there. This was the first of many requests for Kriol language learning lessons.
It was during this time that I began to function as a linguistic consultant to schools interested in Kriol programs, a role that I still play to a small degree. As I have indicated above, the N.T. Department of Education had from the beginning of the bilingual education program called me in on community meetings regarding the use of Kriol in school, especially on those at Ngukurr where I was residing most of the time. Between such meetings I concerned myself primarily with continuing the language learning and linguistic research and analysis tasks required by SIL, talking at length with whoever showed interest in Kriol (notably Max Schenkl, the Aborigines Inland Mission [hereafter AIM] missionary at Barunga), and offering my services to the Ngukurr and Barunga schools. The Ngukurr school did not take up my offer, but the Barunga school began to occupy more and more of my time. I began travelling back and forth between Ngukurr and Barunga on a fortnightly basis. Eventually I moved in 1976 to Barunga to give the school my concentrated attention as they made plans and preparations for the implementation of a full Kriol bilingual program the following year.

The brunt of the planning and materials preparation for the Barunga program fell upon Dorothy Meehan. She was appointed teacher-linguist for the Barunga program and relieved of her normal teaching duties. During this time Holt Thompson was away studying, his contribution to the program being a dissertation on the rationale for using Kriol in a bilingual program at Barunga. As mentioned in note 3, one of Thompson's major contributions to Kriol was the discontinuation of the term 'pidgin' from official school use and the introduction of the use of the term 'creole', later spelt 'Kriol' when the orthography had been worked out. Giving the language the name 'Kriol' has since been described to me by several government and mission personnel working in Aboriginal affairs as a "brilliant" move, for as 'pidgin' it was nothing, but as 'Kriol' it was an identifiable language.

Meehan's task of preparing materials for the program was not lacking in problems (cf. Sharpe 1974a, Meehan 1981) because of the nature of Kriol. After a great deal of consideration, and a meeting with Margaret Bendor-Samuel of the international-level literacy office of SIL that helped to crystallize her ideas, Meehan decided to adopt a multi-strand, thematic approach to the program. (See Meehan (1981) for details.) The Kriol content of the program was basically provided by Aboriginal teaching assistants, Kriol literacy workers and direct observation of the children's speech.

My role at Barunga was primarily to advise Meehan on linguistic points as well as hold seminars on Kriol with teachers. I still continue to consult with the school on linguistic matters occasionally, but the seminars were discontinued after a few years. I also assisted in the production of general reading material in those early years, primarily by teaching Danny Jentian, the first of many Kriol literacy workers employed by the Department of Education, and several others how to write their language. Danny Jentian and his brother David Jentian became particularly involved in the development of the Kriol orthography. Eight Aboriginal-authored Kriol booklets were published by the Barunga school press that year.

While all this activity was taking place at Barunga, attempts were being made to revive the Kriol bilingual program at Ngukurr. Allister Drummond, the new principal, was dissatisfied with the academic results of the school's English-only program and sought to implement a full Kriol program. The council supported him and sent a letter to the Director of the Department of Education requesting that a literacy program in Kriol be run at the school.
My input to the program at Ngukurr was initially limited to correspondence with Drummond primarily on orthographic matters. In my letter to him I stated: "One of the ground rules that we operate on here [i.e. at Barunga], and one which I think is very important in regard to both Aborigines and Europeans because of the 'socio-political implications' of Creole ... is that the Creole literacy/literature programme must be the Aborigines' programme - not ours." I still operate under that basic principle; that is, I will help Kriol speakers with a given task (such as writing a Kriol story or translating the Scriptures), but I will not do it totally by myself for them.

The school at Ngukurr began to establish their program, with Warren Hastings functioning as an unofficial teacher-linguist. At his instigation ten Kriol speakers from Ngukurr undertook studies at SAL under the tutorship of David Zorc. I repeatedly pointed out the need for close cooperation between the Ngukurr and Barunga schools in the development of literacy materials. In November 1976 a concerted effort was made to sort out some of the orthography problems and coordinate orthographic development between the two schools. In conjunction with SIL, SAL held a month-long Kriol writers' course at Ngukurr, led by Zorc, that was attended by six Kriol writers from Barunga and about a dozen from Ngukurr. The orthographic conventions decided on by the participants of that course remained in effect until revised by a Kriol workshop at Barunga in 1982.

In addition to the Department of Education, the Department of Aboriginal Affairs [hereafter DAA] was beginning to make use of Kriol, primarily through the instigation of Reg Houldsworth, another Papua New Guinea expatriate. Houldsworth had become convinced that Kriol was understood throughout much of the Northern Territory. During 1976 he pushed two activities related to Kriol. Firstly, he arranged for David Daniels of Ngukurr to provide an oral translation of the second reading of the Aboriginal Land Rights Bill. Daniels, quite by accident, met me in Darwin and asked for my assistance, which I provided. Secondly, Houldsworth asked SIL to provide a Kriol language learning course for DAA field officers. In response to his request, SIL offered Kriol as one of the languages used in its course on language learning principles and techniques at the Summer School of Linguistics in Sydney at the end of the year. I organized the Kriol aspect of the course and Frank Ranch of Barunga was the Kriol speaker.

As was pointed out in chapter five, several other government departments have since followed the example set by DAA in having items translated into Kriol. The number of these items is very small — I did in fact list all I know of in the one paragraph in the 'Kriol and Information' section of chapter five. As far as I am aware, all of these items were ordered by non-Aboriginal officers in their respective departments. Several of the items were channelled by the departments to me and several to SAL, but I am not aware of whose work some of the other translations were. With the items that I handled, the actual Kriol translation was provided by a Kriol speaker. My primary function was to ensure that the Kriol speaker understood the English text. I also operated the tape recorder in the case of an oral translation and functioned as the spelling editor in the case of a written translation. As far as I know, David Zorc and Neil Chadwick have handled translations channelled through SAL in a similar way.

Another notable event, to me personally the most significant, that took place in August of 1976 was SIL assigning Joy Langsford to the Kriol project upon our marriage! Most of what I have done since in regard to
Kriol has been done with her cooperation, for she is as much involved in the work of SIL as I am.

The school at Barunga proceeded with the full implementation of their Kriol program in 1977. Gail Forbutt functioned as teacher-linguist in 1978 while Dorothy Meehan was on study leave. Meehan left Barunga at the end of 1980, being replaced by Kathy Gale who served in that position for three years, who in turn was followed by Margaret Allen. It is primarily these four people who have been responsible for directing the development of the school's program. This is not the place for a description of that program. (A short description is provided in note 162.) Suffice it to say that the reading scheme is well in hand, although there is still a need to enlarge the body of Kriol literature available to readers (see note 46 for more detail on the literature), and the Kriol curriculum is beginning to be broadened.

The Barunga school has directly concerned itself almost totally with only Barunga. My input from about 1977 onwards has continually decreased to the point where I now only provide a few days of consultation a year, with my input consisting mostly of informing the teacher-linguist of developments elsewhere that may have relevance to the Barunga program. I also try to keep abreast of developments at Barunga, especially in the materials production area. Because of the localized focus of most school programs, I see it as my task to help keep them informed of what is going on in other schools that may be of assistance to their programs. I am also concerned about and constantly working towards a unified approach to the orthographic and spelling standardization of Kriol.

The school at Ngukurr continued its literacy efforts in 1977, publishing three Kriol booklets. SAL also published several Kriol booklets by Ngukurr Kriol speakers, including a primer series edited by Hastings. The school's efforts ended there, however; for the entire school system broke down at the end of the year (for reasons completely unrelated to Kriol) and, as discussed in chapter four, was reorganized the following year. Since its reorganization the school staff and administration have yet to come to a decision regarding a Kriol language policy and program. I pointed out in chapters four and five, however, that they operate a defacto oral Kriol bilingual program which has developed spontaneously due to the fact that all classroom teachers are Kriol speakers.

In 1978 further activities relating to Kriol were begun in the church and mission realm. Barry and Lois Downes, missionaries with AIM, had moved to Barunga the year before and quickly became involved in using Kriol in their ministry. Not only did they begin learning Kriol and using it in their teaching ministry, but they began producing the Olabat broadsheet. Their Kriol work was reported on in AIM's official publication The AIM as well as the mission's Letterstick broadsheet that is distributed to Aboriginal Christians throughout Australia.

The Bible Society also became actively involved by conducting an Aboriginal Translators Training Workshop at Oenpelli. Lois Downes, my wife and I, and six Kriol speakers from Barunga and Ngukurr participated in the workshop, which was led by Euan Fry. It was at this workshop that the translation of selections of the Bible were undertaken for the first time.

It was also during 1978 that Joy and I began to undertake some informal literacy work at Ngukurr, with Joy taking a small class of non-literate women and I developing a series of English-to-Kriol transfer primers. When I had the primers drafted, I tested them with the Aboriginal
teachers at the Ngukurr school. After revising the primers according to their comments, they were published by the Barunga Press. We also continued, as we still do, to encourage the development and distribution of Kriol literature.

The most significant event of 1979 was the survey conducted by Joy and myself of the so-called "Kimberley pidgin". The effects of that survey were amply discussed in chapter three and need not be recounted here. One of our survey 'techniques', however, that is not mentioned elsewhere, was to freely utilize and distribute Kriol literature. We tried to expose as many Kimberley Kriol speakers as possible to the material as part of our effort to raise the social standing of Kriol. By spreading the name 'Kriol' we hoped to help Kriol speakers realize that their speech was an identifiable language. We also spent much time talking with non-Aboriginal people about Kriol. As I mentioned in chapter five, younger teachers were especially open and accepting to "non-standard" forms of Aboriginal speech. In this respect the research of Ian Malcolm and Susan Kaldor of the University of Western Australia into the Aboriginal English speech of children in the Kimberleys a few years previously had laid a good foundation for our survey.

Our survey proved to be the catalyst, not only in effecting significant changes in the attitudes of Kriol speakers in much of the Kimberleys as was mentioned in chapter three, but also for bringing about a number of Kriol language planning activities in half a dozen communities. Since that survey, noteworthy events have taken place at Turkey Creek, Fitzroy Crossing, Noonkanbah, Yiyili, Halls Creek and Kununurra.

The month before we first stopped at Turkey Creek on our survey, Patrick McConvell of SAL visited the community as part of a consultation trip to the East Kimberleys. He discovered that the people were interested in bilingual/bicultural education using the traditional language of the area. Sr. Clare Ahern, the principal of the recently established Catholic community school, was keen to follow through with the community's desires. McConvell returned to Turkey Creek the next year and conducted an SAL course that helped the school get started in the production of traditional language materials. What our survey trip did was to make the school staff aware of the legitimacy of the children's first language (i.e. Kriol) and its potential role in the school program. For the next couple of years we called in on Turkey Creek to visit the school and community several times a year. On one of these visits the principal asked me to formally address the school council and discuss with them the concept of a trilingual program. As was noted in chapter five, a decision was ultimately made to implement such a program. SIL's role in that program has been and continues to be limited to our very brief and irregular visits and sending them a copy of each item of Kriol literature that SIL produces.

Before Joy and I were married, she had worked in the Fitzroy Crossing area for three years as a Walmajarri literacy teacher. As a result we were visited by many old friends when we went to Fitzroy Crossing on our survey. Some of the people Joy had previously taught to read Walmajarri now wanted to learn to read Kriol, so we began some informal Kriol literacy lessons. During this time Joyce Hudson and Eirlys Richards, the SIL translators working on Walmajarri, were away on leave. When they returned to Fitzroy Crossing, some of the people we had been teaching to read Kriol came to them for continuation of the literacy lessons, which they obligingly agreed to do. Doug Lockwood, the principal of the school, later requested Hudson and Richards to introduce Kriol literature to the school. In November they held a half-hour Kriol
language and literature awareness lesson with eleven classes. As far as we know, this was the first time the school officially recognized that the children's speech was a language different from standard English. Interest in Kriol continues at the school but, as noted in chapter five, no official program has been forthcoming. Hudson and Richards have had so many requests from European for Kriol language learning lessons since then, however, that Hudson has assisted Bernadette William, a mother-tongue Kriol speaker, in setting up a course.

The findings of our survey of the Kimberleys caused much rethinking and re-evaluation by SIL of their role and involvement in Kriol. Hudson and Richards found that they had to immediately revise their language activity goals, for they found it impossible not to become involved in activities related to Kriol. Joy and I had to broaden our thinking, for we could no longer ignore Kriol speakers outside the Roper River-Barunga region. Instead of just travelling back and forth between Ngukurr and Barunga, we started travelling back and forth between Ngukurr and Fitzroy Crossing, distributing Kriol literature, talking with Aborigines and European about Kriol, and researching dialect variation.

One of the couples we talked with was Charles and Wilma Rhorbach, missionaries with the United Aborigines Mission [hereafter UAM] at Fitzroy Crossing who later moved to Kununurra. They have since been using Kriol in their ministry and teaching some Kriol literacy classes. Another person we held discussions with was Carolyn Davey, the principal of the school at Noonkanbah. As was pointed out in chapter five, the school considered using Kriol in their program but decided against it.

While Joy and I were occupied with surveying the Kriol situation in the Kimberleys, other activities related to Kriol were taking place elsewhere. SAL had an intake of new students that included more Kriol speakers and they worked on the lexical expansion exercise noted in chapter two. The Katherine Annex of what was then Darwin Community College offered a 'Pidgin and Creole Languages' course with Dorothy Meehan and Queenie Brennan, a Kriol speaker from Barunga, as lecturers. Allan Steel, the Adult Educator at Ngukurr, began the unsuccessful attempts referred to in chapter five and note 178 at getting funds for a Kriol literacy program.

Bible translation also received a boost in 1979. The AIM community church at Barunga sponsored a Bible Society Aboriginal Translators Training Workshop. Euan Fry again led the workshop, with Lois Downes, Joy and myself taking part. Several Kriol speakers from Ngukurr and Barunga and Rodney Rivers, a mother-tongue Kriol speaker from Halls Creek and Aboriginal Bible Fellowship [hereafter ABF] pastor, participated.

Interest in and concern about Kriol was beginning to spread far afield. In a letter to the director of SIL dated the 27th of December 1979, Wilf Douglas of the Language Department of UAM noted: "The ire of some Mission-trained Aborigines and some educators down here has been raised a little because Toby Metcalf introduced 'Fitzroy Crossing Kriol' at a seminar in Kalgoorlie. Some have got the idea that he wishes this form of speech to be used (instead of 'proper' English) at such places as Cundeelee and Mount Margaret." Douglas himself had found it "quite exciting" to hear about our discovery of Kriol in the Kimberleys. Not too long afterwards Kriol texts from the Kimberleys and the Northern Territory began to be used in linguistic assignments at the Mount Lawley Campus of the Western Australian College of Advanced Education.
In 1980, with the assistance of Brian Dan Daniels, Michael Gumbuli and Mal Wurrarama (three Kriol speakers from the Ngukurr area), I undertook a survey of the Kriol situation in Queensland. The findings of the survey, not unexpectedly, did not significantly alter our view of the extent of Kriol. The only community in which the survey functioned as a catalyst for Kriol language planning was Doomadgee. As noted in chapter five, the school gave consideration to implementing a Kriol program but decided against it. I have not visited the community since then, but SIL continues to send them a copy of new Kriol publications. It is interesting to note that a Christmas card produced by the school for raising funds in 1980 included a Kriol text.

In addition to the Queensland survey, Joan and I continued with our 'normal' tasks as SIL workers. The previous year our 'grammar' and 'dictionary' had been published. I now turned my attention to the writing of many of the articles that were published in 1981 and 1982. We produced the Kriol cassette language learning course that was published by SIL in 1981. We also stepped up our production of Kriol literature. Working with Kriol speakers, we prepared almost two dozen booklets for publication, most of which were Bible story books that the Bible Society published. The first Kriol song book was also published. Most of the songs were translated by Kriol speakers, although a few of them were done by myself. Work on the translation of the Bible continued. The book of Ruth was finalized and published the following year by the Bible Society. Because this was the first book of the Bible to be available in Kriol, when it was off the press the Bible Society issued a news release that was picked up by ABC radio, several newspapers and a DAA newsbrief. In the meantime Rodney Rivers was making good progress on translating Genesis. We also began collecting original recordings of sermons and teaching in Kriol by Rivers and Michael Gumbuli, the Aboriginal rector of the Anglican church at Ngukurr, which were sent to Syd Williams of UAM for production and distribution through his cassette ministry.

Several mission magazines began reporting on Kriol work, including ABF's In Fellowship and the Today magazine published by Mission Publications of Australia, the publishing arm of AIM and UAM. In early 1981, at the founding conference of the Aboriginal Languages Association, the question of the status of Kriol arose. When it appeared that Kriol was not going to be recognized by the Association, Noreen Pym of SIL suggested to the conference that they not act too hastily on the matter without first hearing from a Kriol speaker. When Eric Roberts arrived, he spoke so persuasively about his language that the conference endorsed a statement that recognized "new Aboriginal languages such as Kriol".

In mid-1981 SIL temporarily assigned two additional personnel to the Kriol project: Charlotte DeKock and Lois Glass. DeKock spent time at Ngukurr, primarily gaining exposure to Kriol in anticipation of eventually working with creole speakers in Cape York Peninsula and the Torres Strait. Glass spent several months at Barunga primarily working with the school. Nero Timothy, an Aboriginal pastor from Borroloola who was temporarily pastoring the church at Barunga, requested Queenie Brennan, a Kriol speaker from Barunga with extensive experience in writing Kriol, to translate his weekly Bible study notes into Kriol. Brennan in turn requested Glass' assistance. When Timothy returned to Borroloola the next year, he was replaced by Andy and Thelma Gough who continued using Kriol in the church ministry.

It was also in mid-1981 that Roy Gwyther-Jones of WBT Media Australia and I produced a dozen video programs in and about Kriol. (Details of
these are given in the resource guide.) Later in the year Joy and I held a Kriol Bible translation conference in Halls Creek in which we posed about a dozen key questions concerning various aspects of the translation project to a dozen Kriol speakers from Borroloola, Ngukurr and Halls Creek. Their responses shaped the direction we have since taken on certain issues.

In mid-1982 SIL assigned Annette Walker to the Kriol project as a literacy specialist. Walker spent about six months at Ngukurr primarily concerning herself with becoming fluent in Kriol after which she moved to Halls Creek where she undertook the establishment of a Kriol literacy operation with the assistance of Judith Knowles. Walker married in late 1984 and has been replaced by Margaret Mickan.

Before moving to Halls Creek, Annette Walker, Kathy Gale and myself participated in a Kriol orthography seminar at Barunga school. Kriol speaker participation was limited to the Barunga teachers and literacy workers. The purpose of the seminar was to try and find a solution to a number of problems that had surfaced since 1976 because of the additional dialects that needed to be taken into account and the much greater writing and reading experience of Kriol speakers. A number of changes to the orthographic conventions were agreed upon by the Aboriginal participants. Some of these conventions were slightly modified by a conference the following year. (Details of the issues involved and decisions made are provided in Sandefur (1984a).)

Towards the end of 1982 Joyce Hudson made several visits to Yiyili. The community had only recently started an independent school and was keen to be using the traditional language in their education program. Hudson's visit had been arranged by Robyn Dickinson, the principal, to provide opportunity for discussion with the school staff and community about the alternative ways of utilizing the traditional language in school. Hudson and Bill McGregor, a linguist who had been studying the traditional language, pointed out to the community the presence of Kriol. As a result the community began giving consideration to the use of Kriol in the school program in addition to the traditional language. As was mentioned in chapter five and note 169, a decision was made to implement a trilingual program. Hudson was employed as the linguist and helped implement the program the following year, with Annette Walker moving into the position in 1984.

Three significant events stand out in 1983: a Kriol Bible translation conference, the finalizing of the manuscript for a volume of Kriol scriptures, and the production of the Kriol Kantri video series.

In May SIL joined with the Bible Society in holding a two week conference at Halls Creek. Twelve Kriol speakers from Halls Creek, Yiyili, Fitzroy Crossing and Ngukurr participated. SIL participants were Annette Walker, Joyce Hudson and myself. Evan Fry represented the Bible Society. Other Europeans who participated included Rhonda Coates (a teacher at the AIM Bible college in Darwin), Charles and Wilma Rhorbach and, attending on a part time basis, Keith Ware (the UAM superintendent for the Kimberleys). The main purpose of the conference was threefold: to teach some of the basic principles of translation and translation reviewing, to improve the Kriol reading skills of the participants, and to try and reach a consensus regarding some of the problems in the translation project. Fry led the sessions on translation principles, Walker was in charge of the literacy sessions with Hudson assisting, and I led most of the 'problem' sessions. Most of the problems were related to dialect differences and concerned theological terminology and
spelling conventions. The most significant question raised at the conference, however, was posed by Fry at the end of the first week. The Aboriginal participants were asked if they wanted one translation for all Kriol speakers, or a different translation for the major dialects. Upon reconvening after the weekend the Aboriginal participants unanimously chose to try one translation for all, with the proviso that they could change their minds in the future if the 'common language' translation proved through use to be unsatisfactory.

The translation of a significant portion of the Bible (namely Genesis, Ruth, selections from the Gospels, Philemon, Jude and Revelation) had been completed and was being finalized and prepared for publication. The consensus decisions of the conference on the terminology and spelling problems were applied to the manuscript. The Aboriginal participants also made decisions on such mundane details as page size, selling price and colour of the cover. Before the year's end the manuscript for the first volume publication was submitted to the Bible Society. It came off the press in late 1984 and was released to the public, with much publicity by the Bible Society in both the Christian and secular press Australia-wide, in April 1985 following special dedication services in six communities.

In July 1983 filming began for Kriol Kantri, a forty half-hour episode series of video programs designed primarily for use in schools with Kriol-speaking Aboriginal children. The aim of the series is to enhance the self-image and dignity of Kriol speakers, reinforce their literacy skills and help raise the prestige of their language. The series was produced by WBT Media Australia under the direction of Roy Gwyther-Jones. The script was written by Gail Forbutt with the assistance of several Kriol speakers. Fay Ware of Melbourne was second cameraman. I assisted with the filming, virtually all casting was by Aborigines. Forbutt and Gwyther-Jones edited the series. (For more details see the article on the production of Kriol Kantri in the 'Letters to the Editor' appendix.)

I think there are four main areas one should watch in the near future for important Kriol language planning activities or influences. Firstly there is the continued development of the Kriol education programs at Barunga, Turkey Creek and Yiyili, as well as the development of the Kriol Education Program at Nalla Creek. Secondly the effectiveness or otherwise of the Kriol Kantri video series in meeting its aim warrants close scrutiny. The third area relates to the question of how the volume of Kriol scriptures will be used by and what effect it will have on Kriol-speaking Aboriginal Christians and churches, as well as the missions and missionaries who work with them.

The final area to watch are the developments arising out of the Kimberley Aboriginal Language Centre Pilot Study (Hudson and McConnell 1984). This was a government funded project concerned with laying the groundwork for the establishment in the Kimberleys of a language centre. The project was directed by an Aboriginal Steering Committee with Peter Yu as chairman. Patrick McConnell of SAL and Joyce Hudson, then of SIL, were the project's linguists. Twenty Aborigines were employed to help carry out the six month study during the last half of 1984.
APPENDIX 4

NEWSPAPER ITEMS REGARDING KRIOL

The following newspaper items, primarily letters to the editor, are included here because they reflect the confusion, misunderstanding and conflicting attitudes of both Aborigines and non-Aborigines towards Kriol.

Article in Northern Territory News, December 29, 1980, titled 'Bilingual litter attack':

Signs in Creole and English will be used around Katherine to help combat the litter problem.

This was one of a range of initiatives discussed at a recent meeting on Katherine's litter problem.

Members of the Council Parks Committee, police, the Kalano Association and Government departments attended the meetings.

Police said they continue on the spot fine [sic] and will implement the fines as soon as the relevant notices are obtained.

Katherine Mayor, Mrs Pat Davies, said she would write to the presidents of Aboriginal communities advising them of the litter policy.

But Mrs Davies said there had been an improvement in the cleanliness of Katherine.

Letter from Beryl Carragher, Tennant Creek, to Northern Territory News, Saturday, December 6, 1980, under the title 'Signs unclear':

SIR, Regarding an article in your paper, Saturday, November 29, reporting on a meeting in Katherine to discuss litter problems, it was stated that signs in Creole and English would be used.

Having checked the meaning of Creole as used in conjunction with language, a dictionary describes it as the French language of Louisiana, especially that spoken by white persons in New Orleans.

Even taking the definition of a Creole person, I wonder how many residents of the Katherine area, or the whole Northern Territory, would be able to read such signs?

Mayor Mrs Davies was reported as saying that presidents of Aboriginal communities would be advised on the litter policy.

I presume the Creole language signs are to be for the benefit of these communities.

What with clans instead of tribes, presidents and chiefs instead of elders, and now Creole instead of dialects, what price Aboriginal culture and tradition, which is so vital to the preservation of a civilisation?

Letter from John Sandefur, Ngkurr-Roper River, to Northern Territory News, Wednesday, February 4, 1981, under the title 'Things Creole':

SIR, While on holidays in Victoria I recently received a clipping from the December 6 issue of The NT News.

The clipping was the "Signs unclear" letter from Beryl Carragher. Beryl questioned the proposed use of Creole signs in Katherine, noting that the dictionary described Creole as the French language of Louisiana.

Having been born and raised in Louisiana, I can assure Beryl that
Creole in Katherine has nothing to do with Creole in Louisiana except that they are both the same type of linguistic phenomenon.

The term creole, as used by linguists, refers to contact languages — new languages that develop out of existing languages that come in contact with each other. There are dozens of such languages around the world.

A creole differs from a pidgin — which is also a contact language — in that it is a fully developed language that is spoken by people as their mother tongue.

The creole that would be used in the Katherine signs is spoken by more than 15,000 Aborigines in the north of Australia.

Not all of these speak it as their mother tongue, but in many communities at least two generations do. At Ngukurr there are some fourth generation mother tongue speakers.

This creole — which is spelt Kriol in the writing system of the language — is being used in a bilingual education program at Bamyilli. The language has an incipient literature of over 12 dozen published titles.

I would suggest that people who would like more information about Kriol write to the Summer Institute of Linguistics, P.O. Berrimah.

From the editor of the 'Spot On' column, Northern Territory News, Thursday, February 19, 1981, under the title 'When Creole is Kriol':

The most fascinating correspondence on page 6 of late has been the exchange over use of the word Creole to describe Aboriginal language.

Beryl Carragher, of Tennant Creek has the last word in this letter.

(No more correspondence please.)

Beryl writes: Thank you to John Sandefur for his reply and explanation of the word creole which interested me enough to seek further information.

I referred to the Encyclopaedia Britannica, which defined creole as 'patois dialects founded on French and Spanish, referred to as creole languages'.

As a cross-reference, pidgin was described as follows: 'When a whole speech community gives up its former language and comes to use a pidgin as its mother tongue, the pidgin has become a creole language i.e. is creolised'.

Further reference from the encyclopaedia is as follows: 'In a general way creole may be used to identify a non-European or non-Indian way of life and set of values associated in a fairly complex manner with different segments of culturally and racially mixed population.'

It seems the main difference is in the original article, in the use of creole as a noun, where in the context which John uses it, the word is an adjective, indicating that a language, or a way of life, may become creolised; that the basic Aboriginal languages have been creolised, with the resultant language to be called kriol, as distinct from creole, making it an altogether different language, having no connection with the actual Creole language.

Article in New Life, Australia's Weekly Evangelical Newspaper, Thursday, September 1, 1983, page 4, titled "Kriol Kantri" — for Aboriginal Children:

Mr Roy Gwyther-Jones, Media Director for Wycliffe Bible Translators, led a team across the top of Australia during July and August this year. He prepared the following report for "New Life" — Kriol Kantri (a video series) is alive, well — and underway.
("Kriol" is the Aboriginal language and "Kantri" is the expansive region where it is used.)

Originally conceived two years ago driving along a dusty track near the Roper River in the Northern Territory, the idea of producing a Sesame Street-type video series for Kriol-speaking Aboriginal children was at that stage a simple concept:

Needed: A series (no number specified) of video programs — exciting, educational and entertaining — in Kriol, primarily for children and mainly featuring children. It would need to be culturally and linguistically relevant. Such a project had never been previously attempted in any Aboriginal language.

That was the concept two years ago when Wycliffe translator, John Sandefur, and Roy Gwyther-Jones were working on another Kriol video series, produced by Wycliffe Bible Translators and the Summer Institute of Linguistics, to promote bilingual education and the use of Kriol in churches.

The idea may have blown away in the dry season dust had not John asked Gail Forbut [sic], head teacher at Beswick Station near Katherine, to consider writing scripts for the series. Though Gail had no background in scriptwriting she had taught Aboriginal school [sic] for nine years. She is also fluent in Kriol.

The Initial Concept

The first proposal was a 16-week series of 80 half-hour programs. Gail accepted the challenge and took 18 months’ leave without pay from the NT Education Department — 6 months travelling in Europe and a year to work on Kriol Kantri. Gail not only wrote the scripts but did most of the logistical planning.

A production team was gathered together. A third member was John’s sister-in-law, Fay Ware, from Seaforth (Vic.). Providing her own equipment Fay operated the second camera. John Sandefur was responsible for computer graphics and acted as production assistant. As producer, Roy was responsible for the overall direction and the editing, in addition to operating the first camera.

Finally they settle on 40 half-hour programs to be videoed on location in about 40 Aboriginal settlements from the Kimberleys in Western Australia, across the Northern Territory and into Western Queensland. They actually reached just over 30 locations.

The Northern Territory Director of Education endorsed the project, encouraging the use of programs in all Aboriginal schools. A request for a grant was submitted to the Commonwealth Schools Commission. This was subsequently turned down after being short-listed for several months, but not until four-fifths of the shooting had been completed. This was a severe blow, but the team wondered what the Lord had in store. They were committed. There was no turning back.

Outback Excitement!

While many of the scenes were shot in the classroom or in informal school sessions, "interest" segments were constantly sought. A rodeo, funfair, helicopter mustering, career ing through scrub country in a bull-catching Toyota, a stampede [sic] of buffaloes, crocodiles feeding, cattle loading, rough country driving provided some exciting moments — and taxed the video equipment to its limits!

The crew was also stretched to the limits, travelling 12,300 km by road, 12 hours by light aircraft, with jet travel in addition. They worked an average 14 hour day, every day for five weeks, which was exhausting physically and mentally.

Spiritually, it was stimulating as they experienced a succession of Divine "coincidences." Events "just happened", people were in the right place at the right time.

The team was constantly on the look-out for anything reflecting or promoting traditional Aboriginal culture — bark painting, carving,
dancing, weaving, cave drawings, hunting skills and finger language, to mention a few. Vernacular language lessons reinforce the importance of traditional inheritance.

Another aim was to present the city (Darwin and Katherine) to children living in the bush, and the bush to city children. Health and safety lessons for both environments are also included.

The core of the program was literacy and numeracy, so much use was made of the growing stock of Kriol literature. Around 70 Kriol stories were read in the series, often with an audience of children.

"The purpose of the series," said Gail, "is to enhance the self-image and dignity of Kriol speakers and reinforce literacy skills in the language in which they think."

If this is achieved it should in turn lead to the strengthening of the church. Translators John and Joy Sandefur have already produced 24 Biblical booklets and several other titles. "It has already been demonstrated in much of the North," claimed John, "that reading the Scriptures in Kriol is a far more meaningful experience than reading in English. Furthermore," he added, "this video series will give a lot of prestige to the language and a great impetus to its literature."

Kriol Kantri is to be released next February. Long before editing is completed the team is already laying plans for a Biblical video series in Kriol in two years' time.

Letter from Esther Milnes, South Perth, to the editor of New Life, Thursday, October 20, 1983, page 4, under the title 'Kriol A Missionary's Comments':

Sir, — Upon returning from a visit to the Northern Territory recently I was interested to read the article, "Kriol Kantri — for Aboriginal Children" (1.9.83), in one of the "New Life" papers which had accumulated. When anything is said about Kriol, most people say, "Kriol — what's that?" Kriol Kantri is the phonetic way of writing Creole Country. It is not an Aboriginal language, as an excerpt from a Kriol translation will show: Luke 23:13: Pilate bin tok langa datlot serromoni bos en datlot kaunsalamob en langa olabat blekbala, 'Yumob irrim mi na. Yumob bin bajamap dijan Jisaa langa me [sic], en yumob bin dalim mi imin lidimbat blekbala langa rongwel.' [sic]

Written without phonetics, it would be thus — "Pilate been talk longa that lot ceremony boss, and that lot counsellor mob and long blackfella, 'You mob hearem me now. You mob been fetchum up this one Jesus longa me, and you mob been tellim me Him lead about blackfella longa wrongway'."

Another misconception held by people is that Kriol is spoken by all Aborigines from the Kimberleys to Queensland. A linguist told me that this, in fact, is not so, and that Kriol varies from place to place according to the Aboriginal language spoken in that area, so that there is no standard Kriol translation. I have observed the word "from" variously written as "brom" and "burrum". John Sandefur, in one of his papers, says that the word "snake" can be pronounced five ways — jinek, jineg, sinek, sinelk and snailk, [sic] the last being the phonetic writing of "snake".

In this country we have many migrants whose pronunciation of our words varies considerably, but no one has yet decided to write the words the way they pronounce them and make them permanent. The result would be chaotic to our country, and demeaning to people who are endeavouring to pronounce a new word correctly. I ask why such a policy should be applied to the Aboriginal people in their own country, and make them into second class citizens.

After a lifetime of living with the Aboriginal people I was deeply grieved, while in the Northern Territory, to see moves made by the
Government and by Christians to promote Kriol, the result of which will be to isolate the Aboriginal people in their own land by a language barrier which need not exist. Aboriginal children living in the towns are learning English with the other children, but in the communities there is a determined bid to bring in Kriol.

The Aboriginal people of the WA Goldfields, though speaking their own language, are scathing in their denunciation of written Kriol as they have seen it. One mother said, "Thank goodness my children are learning English", and a man said, "Apart from the Gospel, the learning of English has been the greatest help to me and my people in fitting into Australian society".

In practical terms, English is the language of need and of advancement. What, for instance, would be the Kriol alternative of a car part a man wants to order for a Holden car, and indeed, if he wrote his letter in Kriol, would it be understood by the dealer or the post office officials? Could he, in fact, take up a course to learn mechanics?

To promote Kriol among the children would seem to be shortsighted indeed, and we could ask if we would like our own children to be circumscribed by such a policy?

As a missionary, my main concern is the effect that this policy will have on the Aboriginal church. One could applaud the painstaking work of linguists in translating the Scriptures into Aboriginal languages, the "language of their hearts", but Kriol is not their heart language. The church will be retarded, in as much as it will be confined to the trickle of material which a few translators are able to produce, in contrast to the abundance of material available in English.

My husband, Don, who has spent most of his life teaching Aboriginal children and adults and has a high regard for their intelligence, recently conducted a bookstall in connection with the Mt Margaret Convention and the Warburton Ranges Jubilee. He sold $1,800 worth of Bibles, Christian books and cassettes. It is significant that the most popular books were those on Christian maturity — for example, "Spiritual Leadership" (Sanders), "Power Through Prayer" (S.M. Bounds) and "Spiritual Warfare" (Penn-Lewis) to mention a few. I believe that this speaks for itself.

Note from the editor of New Life, Thursday, November 23, 1983, under the title 'Kriol — An Alternative View':

"Kriol Kantri", an article from the Wycliffe Bible Translators, was published in "New Life" on September 1. In a "Letter to the Editor", published on October 20, Mrs Esther Milnes wrote questioning the validity of the use of Kriol in Bible translation and Christian witnessing. She wrote from a background of many years of missionary service amongst Aboriginal people, especially in the goldfields of WA.

The following letters express a differing understanding of Kriol — opinions which are of interest and will prove helpful in understanding the language needs of Aboriginal people in the northern parts of Australia.

Letter from John W. Harris, Darwin, to the editor of New Life, Thursday, October 23, 1983, under the title 'Kriol — An Alternative View':

Sir, — I am sure that, for most readers of "New Life", the Word of God in their own language is one of their most valued possessions. I am equally certain that these same people will welcome the news that Kriol-speaking Aboriginal people will soon be able to read and know the Word of God in Kriol. Not all Aboriginal people speak Kriol but, to many
in the northern parts of Australia, it is their first language or mother tongue. For some years now, translation of the Bible into Kriol has been under way, supported by the Bible Society, the Summer Institute of Linguistics, the Anglican Church Missionary Society and, most importantly, by Kriol-speaking Aboriginal Christians in many churches including, for example, the AIM-founded church at Banyi and the Anglican Church at Ngukurr (Roper River).

I was therefore both amazed and saddened by Esther Milnes’ letter (October 6) criticising the use of Kriol to express the Gospel. A number of specific issues are raised in that letter which I shall deal separately, but there are some general principles which I should first emphasise.

Creole languages, of which Kriol is an example, are languages which normally arise in periods of intense social disruption and language loss. They are often a consequence of invasion or colonisation. They are languages forged from limited resources, sometimes only from the pidginised version of a European language which was frequently the only linguistic raw material a colonised people had left. But forged the creoles were, human linguistic ingenuity taking [sic] over where impoverished resources left off. The limited pidgin became creolised, that is they underwent expansion of vocabulary and syntax until they could express the whole range of human experience.

There are dozens of such languages in the world today, spoken as first-language or mother-tongue by millions of people. Most of the vocabulary of these creoles is derived from a coloniser’s language such as English or French. They were ridiculed in the past and still today there are those who disparage them, even those who do so in the name of the Gospel.

Creoles are not a new phenomenon. English itself almost certainly has creole origins. It has many of the grammatical simplifications typical of creoles and its lexicon is a hodge-podge of what our illiterate Anglo-Saxon ancestors tried to say to the Romans and, later on, changed again by their descendants' efforts to communicate with the Norman French invaders. The fact that the majority of English words are modified from Latin and French with changed pronunciation and meaning does not, however, detract from the worth of English as a language. The fact that the majority of Kriol words are derived from English does not detract from its worth, either.

Indeed, the written Gospel itself was first expressed in Koine Greek, a language which, if it was not then a creole, certainly had creole origins. It was a modified version of classic [sic] Greek with altered pronunciation and simplified grammar. Its origins lay in the spread of Greek influence during the Greek Empire. Pidginised versions of Greek, particularly in the port cities creolised or expanded into a full language derived from, but distinctly different from, classical Greek. The Hebrew background of its Jewish speakers influenced the Koine in ways totally foreign to Greek itself.

In our church in Darwin we remembered Reformation Sunday, (October 30). One of the greatest of the many debts we owe to the Reformation is the possession of the Bible in our own language. The story of the battle by which that right was won is a story which those who now link "standard" English with the Gospel would do well to study.

For many centuries in the Western world not even modern European languages were considered fit for educational purposes. Only the classical languages, Hebrew, Greek and Latin, achieved the ideal. Languages with no inflection such as English were said to be 'grammarless'. For spiritual purposes and the expression of the Gospel only Latin was deemed good enough.

The rise of European nationalism, however, gave languages such as German, French and English the prestige to be worthy languages for study
and fit vehicles for education. A key factor in their newfound status was the hard won acceptance that they were fit languages for the expression of the Gospel.

What is a fit language for the expression of the Gospel? Surely it is the first language or mother-tongue of the person who wants to read the Word of God. For this reason Kriol is the best language for Bible translation for people whose first language is Kriol and for whom it is the language of their hearts. This points up one of the misconceptions in Esther Milnes' letter. She asked if we would like our children to be made to speak Kriol. Nobody says that people whose first language is English should be made to speak Kriol. Esther Milnes also referred to Aboriginal people of the Western Australian goldfields, who have their own language, not wanting Kriol. Of course they should not want Kriol if it is not their first language and if English is their second language. The issues of Bible translation and children's education in Kriol refer only to those people who speak Kriol as a first language.

Esther Milnes seems to find it thought-provoking that Aboriginal Christians at Warburton bought good English Christian books. Why shouldn't they? They may be first language English speakers or they may have an Aboriginal language as their first language and also speak good English. They may even be Kriol speakers who also speak English. Many do, so who is surprised that they exhibit discernment in their purchase of Christian material?

The migrant who has adopted this country is in a different situation from the Aboriginal people who were invaded. No one suggests that the individually variable "foreigner's version" of English spoken by people on the way to acquiring standard English should be formalised. Migrant people already have a first language, the language of their hearts, be it Italian or Greek or Vietnamese, and there are great efforts now being made to preserve such languages.

Esther Milnes' caricature of the Aboriginal person writing a Kriol letter to order a car part is demeaning in the extreme and shows a complete misunderstanding of Kriol and Kriol speakers. Aboriginal people are almost invariably multilingual. Why should an Aboriginal person who speaks Kriol as a first language, English as a second language and probably three or four Aboriginal languages, order a car part in Kriol? He would order it in English. There is, however, a world of difference between a car part and the Gospel.

It was not without controversy that a bilingual program in Kriol and English was implemented at Banyilli school and both critics and supporters were anxious to have objective test data by which to assess the program. Very careful, independent research revealed that the children in the Kriol and English classes showed much better language separation than the children in English-only classes.

That is, these children knew when they were speaking Kriol and when they were speaking English and spoke better English than the children who did not have the privilege of Kriol in school. They also performed better in maths and other academic subjects. This is an immensely important discovery.

The people of the Roper River region, where Kriol began about 1908, had been terribly ill-treated. Their people massacred in huge numbers and suffering immense social damage, the remnants of many language groups sought the haven of the Roper River Mission in 1908. There, under the protection of the church, they used the little English pidgin they shared in common to create, unknowingly, a new language. Their own languages disappeared, there being too few speakers to ensure their survival in a mixed community. Four generations have spoken Kriol as their mother tongue. It is not English and it is not Pidgin English. Its thought patterns and semantics and syntax are Aboriginal. It is their language and the language of their hearts.
Recent years have seen the Bible translated into a number of creole languages. It is many years since we welcomed the Tok Pisin translation for creole speakers in New Guinea. Only last year, the Bible was published in Bislama, the English-based creole which rose as a consequence of slave trading ("blackbirding") in the New Hebrides.

We Europeans may not be able to change the past and right the wrongs of our forefathers. Where, however, our invasions and colonial exploitations have prompted language loss and the use of creoles, and where such languages persist as languages distinct from English, we should be humble enough to at least allow these people the only gift we may have to give — the Bible in their own language.

I have seen some completed books of the Bible in Kriol. In the new year, Kriol-speaking Aboriginal people will hold them in their hands. I hope and pray that readers of "New Life" will share their joy. I hope that they will pray for these Kriol-speaking Aboriginal people as they read God's word in their own language for the first time.

Letter from Rodney Rivers, Blackheath, to the editor of New Life, Thursday, October 23, 1983, under the title 'Kriol Kantri':

Sir, — I have read the article in "New Life", "Kriol, a Missionary's Comments" by Esther Milnes, October 20, and was disappointed with her comments. I respect her and her point of view but totally disagree with her comments on Kriol.

I think our sister has a misunderstanding of what Kriol is. Kriol is not a new thing; it has been spoken in the North of Australia for the past 60 to 70 years, maybe more.

I grew up speaking Kriol and I'll die speaking Kriol. I speak on behalf of the 15,000-20,000 people who speak Kriol in the Kimberleys, Northern Territory and Queensland, who will forgive Mrs Milnes for her mistake, for she is our sister in the Lord and we praise God for her and her family, whom we love very much.

Kriol is our heart language, not English, although we use it. The effect Kriol will have on the Kimberley Church is very rewarding. The first time I saw Kriol put down on paper was in 1979. God spoke to me and said, "I want you to know that I am calling you to this ministry and this ministry is of Me. But I want you to get a word from Me and then stand on it because the adversary is surely going to oppose it." The word which the Lord has given me concerning Kriol is: "For a great door, and effectual, is opened unto me, and there are many adversaries" (1 Cor. 16:9). Also, "But thou hast kept the good wine until now" (John 2:10).

Selling English books and tapes worth $1,800 to Aboriginal people is no gauge that English is the supreme language of the day; it simply proves that there were no books or tapes in the language of the people.

My aim as an Aboriginal Bible translator and teacher is to communicate the mind of God, not to fight over which package it will come in. Because I speak Kriol it has helped me to read, understand and respect the New Guinea "Pidgin" and the "Bislama" spoken in the New Hebrides. They are similar to the Kimberley Kriol. The more the adversary opposes Kriol the more it gives me confidence that we are on the right track, thus confirming the Word which the Lord has given to me.

If all the Christians would disagree with what I am doing in Kriol as a Bible translator and teacher then they will have to enter heaven and drive the Omnipotent God from his throne, for he called me to the work. In that assurance I find peace and sweet rest.

My prayer is, "Oh God, use Kriol to bring honour and glory to Your great name. May the praises on Kriol lips enter the portals of heaven and there bless You throughout endless days."
Letter from Queenie Brennan, Bamyili, to the editor of New Life, Thursday, December 15, 1983, page 6, under the title 'A Kriol Speaker Writes':

Sir, — I would like to say something about a letter in your paper (6.10.83) by Mrs Esther Milnes, about the Kriol language.

I am a traditional Aboriginal. I was born, and am living, at Bamyili in the NT. I cry in my heart when I read things that criticise my language, Kriol.

I was very, very depressed when I read that Mrs Milnes said that Kriol is not an Aboriginal language. I have heard many people "rubbish" my language. It makes me very sad.

Mrs Milnes, long ago when white men came and worked here in the tin mines, my father didn't know white men's tongue because he spoke Ngalkbon, and my mother speaks Maiyali.

The white men told my parents that their language was "rubbish", too, and taught them pidgin language. Over the years, when many different tribes in this area came together, the Kriol language developed. We can't all speak each other's languages, but we all share Kriol. I am not ashamed that my children speak Kriol. I teach them to be proud of our language.

I am writing this letter in English, because English is your language, and English is Mrs Milnes' language. I respect your language. Please try to respect mine.

God gave me my language, and I pray to Him in Kriol, I sing choruses and hymns in Kriol, and I like to read stories and Scriptures in Kriol. One day I will be able to read the Bible in Kriol, and I am waiting for that time.

The Bible is being translated into many other Aboriginal languages and we thank God for the translators.

Mrs Milnes visited Bamyili this year with the CWI. I am sorry that she didn't have open ears, open eyes, and an open mind to learn that Kriol is so important to us.

At Bamyili school the children learn in two languages. They learn to read and write both Kriol and English. They are learning very well, and we are happy that they are learning in their own language, as well as in English.

My children were filmed for the "Kriol Kantri" video series, and I read lots of Kriol stories. We are all looking forward to seeing the videos.

I hope Mrs Milnes understands more now. May God bless you.

Letter from Mervyn V. Pattemore, Darwin, to the editor of New Life, Thursday, December 22, 1983, page 10, under the title 'More on Kriol':

Sir, — It would seem inevitable that an opinion contrary to the "accepted" as expressed by Mrs E. Milnes would draw flack, particularly from the sponsors and those academically involved.

A lengthy and well-written letter was published ("New Life", Nov. 23) by Mr John Harris, and another by Mr Rodney Rivers.

With due respect may I comment that Mr Rivers has excelled in his fervour, though no doubt all his concepts were gained per medium of the English language! Nowhere does he intimate that the translation work in Kriol has given a greater understanding in Bible truth, though an appreciation of NG Pidgin and Bislama of the New Hebrides has been gained.

Mr Harris, with due respect also, has blinded us (almost) with science and explanations of the English language origins. In one paragraph he admits to a "hodge-podge of what our illiterate Anglo-Saxon
ancestors tried to say to the Romans..." etc. So saying, it could well be that our ancestors in the dark ages of the past could be forgiven. However, in this modern age of literacy and educational enlightenment surely we must stand forever condemned for perpetuating such mistakes of the past, supporting them, and contriving to make them look respectable. This same "Chinaman Hinglish", a derogatory term used by Aboriginal people to describe their limping attempts at the English tongue, has long ago been recognised by speakers as entirely inadequate, hence the plea of the people of the past, "We want our kids to learn to read and write".

Mr Harris mentions results of research in the educational sphere after the introduction of Kriol in the school. I would maintain that any advantages gained could well have been attained, and more, by the adoption of a basic, simple, straightforward English. Such is readily understood and accepted by almost all NT Aborigines today. One of the most successful schools ever in the NT and in the heart of the "Kriol country" was conducted along such lines, i.e., basic, simple straightforward English.

The fact is that Aboriginal Australians had no written language and therefore depended on the way they heard many carelessly enunciated words from early European contacts. They must learn in English if they wish to read or write their mother tongue.

We Australians can readily pick a "Scot" or a "Pom", a "Yank" or a "Kiwi" — likewise they distinguish an "Aussie" and we then an Aboriginal — by word pronunciation. But we record all in English. Why then should the issue be confused and the speakers belittled by insinuating that Aboriginals could not read, for example, "ONLY" instead of the Kriol "ONLI", "NEVER" instead of "NEBA" or "STILL" instead of "STII"?

"Almost" is explained as "NILII" which word all would recognise as "NEARLY". For "close up", another well used phrase having the same meaning as "nearly", translators are pleased to serve us with "GULIJP"! Same word. Different spelling and/or pronunciation.

For [sic] "must" is written "Mas" or "LABDA". It could be reasonable to write it right, even if we all at times err on the black side! So saying, and not wishing to appear too facetious but rather to illustrate the point, — "S'long, I'lafta git goin' — be seein yus."...

(PS: The views expressed are my own and not necessarily those held by the Aborigines Inland Mission of Australia.)