AN AUSTRALIAN CREOLE IN THE NORTHERN TERRITORY: A DESCRIPTION OF NGUKURR-BAMYILI DIALECTS (PART 1)

John R. Sandefur

Summer Institute of Linguistics
Australian Aborigines Branch
Darwin
February 1979
PREFACE

These Work Papers are being produced in two series by the Summer Institute of Linguistics, Australian Aborigines Branch, Inc. in order to make results of SIL research in Australia more widely available. Series A includes technical papers on linguistic or anthropological analysis and description, or on literacy research. Series B contains material suitable for a broader audience, including the lay audience for which it is often designed, such as language learning lessons and dictionaries.

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

Because of the preliminary nature of most of the material to appear in the Work Papers, these volumes are being circulated on a limited basis. It is hoped that their contents will prove of interest to those concerned with linguistics in Australia, and that comment on their contents will be forthcoming from the readers. Papers should not be reproduced without the authors' consent, nor cited without due reference to their preliminary status.

Views expressed by the authors are not necessarily those of SIL.

The publication of this volume has been partially funded by a grant from the Research Fund of the Australian Aborigines Branch of the Summer Institute of Linguistics.

To order individual volumes of the Work Papers, or to place a standing order for either series, write:

SIL
P.O. Berrimah
Darwin, N.T. 5788
Australia

G. L. Huttar
Series Editor
INTRODUCTION TO
SERIES B VOLUME 3

The purpose of this paper is to make available for the layman a description of the creole language spoken in the Roper River area of the Northern Territory. It is written particularly with Europeans working in the area in mind. It has not been written as a technical paper for linguists, but it is hoped that linguists will find it useful in providing information on the language.

It should be noted that this volume (Part 1) does not contain a complete description of Creole. Intonation and rhythm, word formation, adverbs, conjunctions, questions and commands, complex sentences, and discourse structure are not discussed. It is planned that these sections will be described in a second volume (Part 2) in the future. (In addition, a basic dictionary is being published separately as Work Papers of SIL-AAB, Series B, Volume 4.) The sections contained in Part 1 are comprehensively, but not exhaustively, covered.

At several places in this paper the reader is referred to a discussion of a particular item at another location. When the reference is stated as being 'elsewhere', it means that the item will be discussed in Part 2. If the discussion is within Part 1, the chapter or section reference is given.

Examples occur frequently throughout the chapters dealing with Creole grammar. These examples are written in the Creole practical orthography as discussed in Chapter 3. In some situations an example of an unacceptable or ungrammatical construction is given. These examples are marked by a preceding asterisk (*).

This paper is based on some 27 months of fieldwork under the auspices of the Summer Institute of Linguistics since March 1973. Of this time approximately 60% has been spent at Ngukurr, 30% at Bamyili, and the remaining 10% elsewhere.

Without the help of many people this paper would not have been possible. I would like to thank the many Creole speakers who have shared their language with me, especially those who patiently worked with me in formal situations: Barnabas Roberts, Mordecai Skewthorpe, Andrew Joshua, Isaac Joshua, Charlie Johnson, Wallace Dennis, David Jentian, and Danny Jentian. Thanks are due to the late Lothar Jagst,
Kathy Menning, and Joyce Hudson for their editorial comments on earlier drafts of sections of this paper, and especially to Mary Huttar and Mike Ray for editing the full manuscript. Thanks are also due to Julanne Slater and her typing pool for typing an earlier draft of this paper and to Verna Campbell for typing the final draft. I also appreciate the encouragement received from Phil and Dorothy Meehan, Margaret Sharpe, Velma Leeding, Holt Thompson, Warren Hastings, Neil Chadwick, David Zorc, Gail Forbut, Debbie Maclean, George Huttar, Reg Houldsworth, and my wife Joy.
# TABLE OF CONTENTS

## Chapter

**Preface**  
Introduction to Series B Volume 3

<table>
<thead>
<tr>
<th>Chapter</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. INTRODUCTION</td>
<td>1</td>
</tr>
<tr>
<td>2. THE SOUND SYSTEM OF CREOLE</td>
<td>27</td>
</tr>
<tr>
<td>3. A PRACTICAL ORTHOGRAPHY FOR CREOLE</td>
<td>53</td>
</tr>
<tr>
<td>4. NOUNS, PRONOUNS, ADJECTIVES, AND THE NOUN PHRASE</td>
<td>75</td>
</tr>
<tr>
<td>5. VERBS AND THE VERB PHRASE</td>
<td>111</td>
</tr>
<tr>
<td>6. PREPOSITIONS AND PREPOSITIONAL PHRASES</td>
<td>141</td>
</tr>
<tr>
<td>7. SIMPLE SENTENCES</td>
<td>163</td>
</tr>
</tbody>
</table>
CHAPTER 6

PREPOSITIONS AND PREPOSITIONAL PHRASES

6.1 THE PREPOSITIONAL PHRASE
6.2 PREPOSITIONS
   6.2.1 Simple Prepositions
   6.2.2 Complex Prepositions
   6.2.3 Modification of Prepositional Phrases
6.3 PREPOSITIONAL MEANINGS
   6.3.1 Prepositional Meanings of Location
   6.3.2 Prepositional Meanings of Time
   6.3.3 Prepositional Meanings of Blanga
   6.3.4 Prepositional Meanings of Cadim
   6.3.5 Other Prepositional Meanings

Page
143
144
144
145
146
147
147
153
155
157
158
161
162

Note for Chapter 6
Bibliography for Chapter 6
Creole has relatively few prepositions. At first glance it would appear, therefore, that Creole is underdeveloped in this area and can only inadequately handle the degree of specification that English prepositions make. This, however, is not the case. When further specification is needed, Creole makes use of adverbs to modify prepositional phrases instead of having a multitude of specific prepositions. This tends to follow the general pattern of Aboriginal languages, though they generally express the relational meanings with case suffixes and postpositions rather than prepositions (Vaszolyi 1976:38-39).

6.1 THE PREPOSITIONAL PHRASE

A prepositional phrase basically consists of a preposition followed by an object or prepositional complement. The complement is normally a noun, pronoun, noun phrase, and in some cases an adverb or clause.

Preposition + Prepositional Complement

langa gabarra (noun)
'on the head'

burrum olabat (pronoun)
'from them'

gadim blandibala bigbaba buligi (noun phrase)
'with many big cattle'

burrum jeyu (adverb)
'from there/after that'

blanga dalimbat mi laya (clause)
'for telling me lies'

Prepositional phrases need not occur singularly but several may occur sequentially.

Im jidambat langa tharran longwan billabong
'He is living at that long billabong

langa gudwan kantir bianga im dadi.
in the good country that belongs to his father.'

In some circumstances, English is able to post-position its prepositions. That is, the preposition can follow its complement or the complement can be deleted.
The house I told you about burnt down.
He's hard to work with.

Creole, however, cannot post-position its prepositions nor delete the prepositional complement. The examples above in Creole would be

Blanga awuus ai bin dalim yu bin barnbarn.
'About the house I told you burnt down.'

not "awuus ai bin dalim yu blanga bin barnbarn.

Im adbala blanga we:k gadim im.
'It's hard to work with him.'

not "Im adbala blanga we:k gadim.

6.2 PREPOSITIONS

Prepositions can be divided into two main groups - simple and complex. Simple prepositions consist of only one word. Complex prepositions consist of a sequence of close knit words.

6.2.1 Simple Prepositions

There are four main simple prepositions in Creole:

langa (indicating location or direction to)
burrum (indicating direction from)
blanga (indicating a genitive or benefactive relation)
gadim (indicating instrument or accompaniment)

All four of these prepositions have alternate forms:

langa has the short form la. Occasionally this is heard as na from older people.
burrum has the light forms brom and from.
blanga has the short form blia. Younger children, especially at Banyili, often also use the shorter form ba. In some constructions, the light form fo 'for' is used and occasionally av 'of' and also abat 'about'.
gadim has several phonological variants - garrim, gada, garr.
It sometimes occurs as the light variant form with.

The short forms of langa and blanga, that is la and blia, and also gadim are not used in the Barkly Tableland dialect.
In addition to these main prepositions and their alternate forms, there are several words that behave in many ways like prepositions, though they also function as adverbs or other parts of speech. These include thru 'through', bifo 'before', abda/afta 'after', raidap 'until', and til 'until'.

Some of the adverbial suffixes discussed in the chapter on verbs (Section 5.2.2) are loosely related to prepositions because of their derivation from English prepositions.

In light Creole some of the more common English prepositions occur. These will not be handled in detail here, but it should be noted that when they do occur their complement is usually a noun phrase with the noun preceded by a regular determiner or the light 'article' determiner da.

\[ \text{Imin go } \text{langa } \text{kemp.} \]

and

\[ \text{Imin go } \text{bu } \text{da } \text{kemp.} \]

both mean

"He went to the camp."

6.2.2 Complex Prepositions

In addition to the simple prepositions, there are a few complex prepositions in Creole. These consist of a sequence of close knit words that are essentially indivisible both in terms of syntax and in terms of their meaning. These include:

1. rait langa 'right to'

\[ \text{Imin galimap im } \text{rait } \text{langa } \text{top.} \]

"He climbed it right to the top."

\[ \text{Imin galimap im langa } \text{top.} \]

"He climbed it to the top."

is possible, but not

\[ \text{Imin galimap im rait.} \]

"He climbed it right.

Compare this with the permissible construction involving the adverb raitap:

\[ \text{Imin galimap im raitap.} \]

"He climbed it right up."
2. *nomo* gadim  'without'

\[ \text{Im wangulubala nomo gadim dadi dubala mami.} \]

'He's an orphan without a father and a mother.'

Compare this, however, with the use of *nomo* gadim as negative verbal auxiliary plus verb:

\[ \text{Im nomo gadim dadi dubala mami.} \]

'He does not have a father nor a mother.'

3. *onli fo*  'full of, covered with, surrounded by'

\[ \text{Mela bin labda silip onli fo mad.} \]

'Ve had to sleep covered with mud.'

\[ \text{Jad pletis im onli fo rok kainggurru.} \]

'That place is full of euros.'

6.2.3 Modification of Prepositional Phrases

Somewhat similar to complex prepositions are prepositional phrases modified by pre-positioned adverbs. The distinction between the two rests basically on the ability of the adverbs to operate independently of the prepositional phrase in a given construction while the complex preposition cannot be split. For example, the adverb *wanaad* 'beside' in the modified prepositional phrase in the sentence

\[ \text{Dubala yanggel bin jidan wanaad langa bilibong.} \]

'Two girls sat down beside the billabong.'

can also follow the prepositional phrase and retain the same meaning:

\[ \text{Dubala yanggel bin jidan langa bilibong wanaad.} \]

This post-positioning of an adverb modifying a prepositional phrase is probably more closely related to Aboriginal language use of postpositions than the English use of prepositions. 'Very often, the English equivalent to an Aboriginal postposition ... will be a preposition' (Vaszolyi 1976:39).

It is also possible for the prepositional phrase to be deleted when understood in a larger context, leaving the adverb on its own but still carrying the same meaning:

\[ \text{Dubala yanggel bin jidan wanaad.} \]

'Two girls sat down beside (the billabong).'
Complex prepositions, however, cannot undergo such changes.

'Olabat bin bunggul ranga gadim bamba. 'They had a corroboree without a didgeridoo.'

cannot be

'Olabat bin bunggul gadim bamba ranga. nor 'Olabat bin bunggul ranga.'

6.3 PREPOSITIONAL MEANINGS

Prepositions basically express a relation between two entities, one being that represented by the prepositional complement. The relational meanings expressed by Creole prepositions and modified prepositional phrases are not exhaustively handled here. Only the main meanings are discussed below.

6.3.1 Prepositional Meanings of Location

Prepositional constructions dealing with location can be divided into two main types – those dealing with static location or position and those dealing with directional location. With few exceptions, the same Creole prepositional constructions are used for both position and direction. The distinction between the two, in Creole, is usually dependent upon the nature of the verb or predicate with which the prepositional phrase is associated.

'Imin bogi tanga riba. 'He swam in the river.'

(Imin didiou tanga riba. 'He dove into the river.' (direction)

A modified prepositional phrase incorporating the adverb thru 'through', however, can only indicate directional location.

'Imin go thru tanga gali. 'He went through the valley.'

The main preposition used to indicate location is tanga or one of its alternate forms (la, occasionally na). By itself tanga is undifferentiated as to specific location, indicating only the general position or destination. English lacks such a 'generic' preposition. In interpreting this generic use of tanga, the context or the

147
characteristics of the prepositional complement itself often indicate whether its meaning is 'in, at, on, to, into'.

*Imin bogi langa woda.*

'He swam in the water.'

*Im langa im kemp.*

'He is at his camp.'

*Im silip langa gorn.*

'He is sleeping on the ground.'

*Imin gobek langa olabat.*

'He returned to them.'

*Imin budum im langa boks.*

'He put it in the box.'

When needed or desirable more specific location can be expressed by modifying the prepositional phrase with an adverb. The adverb, while most often pre-positioned or occurring before the prepositional phrase, may also follow or be post-positioned.

*Imin leidan atead l a im kemp.*

and *Imin leidan la im kemp atead.*

can both mean

'He laid down outside of his camp.'

Another preposition used to indicate location is *burrum* or one of its alternate forms *(brom, from)*. Its relational meaning is most often the ablative direction 'from'.

*Olabat wandi gaman burrum Darwin.*

'They want to come from Darwin.'

Unlike *langa* prepositional phrases, *burrum* phrases are not normally modified by the full range of adverbs. They can, however, take the full range of adverbs as their complements and build up in sequence with *langa* phrases to express more specific ablative location.

*Im gaman burrum riba.*

'He is coming from the river.'

*Im gaman burrum najead.*

'He is coming from the other side.'
Im ganan burrum najasaid longa riba.
'He is coming from the other side of the river.'

but normally not

*Im ganan najasaid burrum riba.

Burrun prepositional phrases may be modified by a small group of adverbs that indicate relative distance. These include adverbs such as longwei 'a long way, far away', guliap 'near, close', hafwei 'about half way', and lilbit longwei 'not too far'.

Ai go wokabat lilbit longwei burrum kemp.
Ai go wokabat burrum kemp lilbit longwei.
'I'm going walking not too far from camp.'

Though burrum is usually used to indicate direction away from something, in some situations it can be used to indicate a static location or position. In such cases, it normally occurs with a prepositioned modifier.

Jat billabong im nomo longwei burrum stakyad.
'That billabong is not far from the stockyards.'

Chart 6.1 on the following page illustrates most of the basic meanings of the locative prepositions and modified prepositional phrases.

The prepositional meanings illustrated in Chart 6.1 fall into two sets of cause-and-effect relationships.

1. Positive Destination results in Positive Position:

Dumaji imin go longa riba,
'Because he went to the river,

im longa riba.
he is at the river.'

Dumaji imin galimap la top la wadi,
'Because he climbed to the top of the tree,

im la top la wadi.
he is at the top of the tree.'
<table>
<thead>
<tr>
<th>Positive Destination</th>
<th>Positive Position</th>
<th>Negative Direction From</th>
<th>Negative Position</th>
</tr>
</thead>
<tbody>
<tr>
<td>→x</td>
<td>•x</td>
<td>→x</td>
<td>•</td>
</tr>
</tbody>
</table>
| langs  
| 'to'                | langs  
| 'at'                | burrum  
| 'from'              | (longest) burrum  
| '(far) away from'   |
| →                         | •                 | →                         | •                |
| insaid langs  
| 'in, into, inside'    | insaid langs  
| 'in, inside'         | atsaid burrum  
| 'out of'             | atsaid langs  
| 'out of, outside'    |
| →                         | •                 | →                         | •                |
| ontop langs, la top la  
| 'on, onto, on top, above' | ontop langs, la top la  
| 'on, on top of, above' | burrum ontop la, burrum top la  
| 'off, from the top of' | nomo ontop la, nomo la top la  
| 'not on top of, not above' |
| →                         | •                 | →                         | •                |
| andanis langs, la bodum la  
| 'under, underneath, below' | andanis langs, la bodum la  
| 'under, below, underneath' | burrum andanis la, burrum bodum la  
| 'from under, from underneath' | nomo andanis la, nomo la bodum la  
| 'not under, not beneath' |
| →                         | •                 | →                         | •                |
| la bodum la  
| 'at/on/to the bottom'  | la bodum la  
| 'on the bottom of'     | burrum bodum la  
| 'from the bottom of'   | nomo la bodum la  
| 'not on the bottom of'  |
2. Negative Direction results in Negative Position:

Dumaji imin gudan burrum ontop la hil,
'Because he descended from the top of the hill,

im nemo ontop la hil.
he is not on the top of the hill.'

Dumaji imin gamon atsaid burrum ausus,
'Because he came out of the house,

im atsaid langa ausus.
he is outside the house.'

Most of the above prepositional meanings express simple location. That is, they simply express the position, destination, or direction of a single entity.

In addition to these, there are several prepositional constructions that express the relative position of two entities. These can be diagrammed in terms of a vertical and horizontal axis:

la top la,
ontop langa
'above, on top of, over'

bien langa
'behind, following'

lidu langa, la lid la
'ahead, in front of, leading'

andonis langa
'below, under, underneath, beneath'

Unlike simple location, relative position constructions do not have a cause-and-effect relationship. Rather, they have more of an antonym or converse opposite relationship.

Bigorini dagadagat lidu langa melabat. ==
'The children eat before us.'

Melabat dagadagat bien langa bigorini.
'We eat after the children.'
Rod go on top langa krik. =
'The road goes over the creek.'

Krik go andonis langa rod.
'The creek passes under the road.'

Another relative position construction gives the position of an entity relative to the position of a referent fixed in the context. This could be illustrated thus:

(referent)

\[ \text{disaid langa} \]
'(on) this side of

\[ \text{najasaid langa} \]
'(on) the other side of

Jat billabong im disaid langa jat waitrok,
'That billabong is on this side of that white rock,

nomo najasaid langa im.
not on the other side of it.'

Related to this construction is wansaide langa 'on the side of, beside, along'.

Dubala bin silip wansaide langa wadi.
'They slept beside the tree.'

Ai bin wokabat wansaide langa riba.
'I walked along the river.'

Two other prepositional locative constructions should be noted.

1. thru langa 'through'

Bulit bin go thru langa im jolda.
'The bullet went through his shoulder.'
2. **la midul la** 'in the middle of'  

'between'

*Wi bin labda silip la midul la krik.*  
'We had to sleep in the middle of the creek.'

*Ai bin buldan la midul la abala wadi.*  
'I fell down between two trees.'

Compare the following related construction:

*Yummi meigim midul la dog.*  
'We are on both sides of the dog.
  (Literally: We make middle the dog.)'

**6.3.2 Prepositional Meanings of Time**

Time in Creole, for the most part, is expressed by time adverbs or nouns rather than by perpositional phrases. For example, in English we say:

1. He is coming at noon.
2. They will give it to me on Monday.
3. We always eat porridge in the morning.
4. For a long time I lived there.

These examples would be expressed in Creole without prepositional phrases:

1. **Im gaman dinadain.**
2. Olabat giti la mi Mondei.
3. Mibala oldei dagadagat ongkultobi ailibala.
4. **Longtain ai bin fidan jeya.**

There are, however, several prepositions used in expressing time in Creole. These include **bifo** 'before', **abda/afa** 'after', **burrun/brom/from** 'from', **raidap** 'until', and **til** 'until'.

**Bifo** 'before' and **afa** 'after' function not only as time prepositions but also as time adverbs and conjunctions. When functioning as prepositions they are followed by complements that normally consist of a noun, whereas when functioning as adverbs they stand independently, and as conjunctions they are connected to a following clause.
Bifo, ai bin wek longa Elsi. (adverb)
'A long time ago I used to work at Elsey Station.'

Bifo milnait imin bago. (preposition)
'Before midnight he vomited.'

Bifo ai gifim yu throt, ai gifim
'Before I record your voice, I'll get
nyubala. (conjunction)
a new (one).'</nubala.'

Bifo as an adverb in some contexts functions as a synonym of the
adverb longtaim.

Bifo, munanga bin gaman.

and Longtaim, munanga bin gaman.

both mean

'A long time ago, Europeans came.'

Both of these are in contrast with

Bifo munanga bin gaman, ...
'Before Europeans came, ...'

and Longtaim munanga bin gaman.
'For a long time Europeans have been coming.'

In speech these are distinguished by intonation or breath pause and
context. It might be mentioned here that stories are often started
with longtaim - 'A long time ago ..., Once upon a time ...'.

Burrum is most often used as a locative preposition but is also
used as a time preposition with its complement being a time adverb or
noun. Unlike other time prepositions, it cannot function as an adverb
nor conjunction.

Burrum as a time preposition is most commonly used with the
adverb complement jeya meaning 'from there, after that, then'. This
construction is used as a discourse marker. It indicates a signifi-
cant section or 'paragraph' break within a story.
Ai bin wokwokwok, nagap na.
'I walked and walked and walked until I was worn out.

Ai bin silip. Burrum jeya, ai bin gidap.
(So) I slept. After that, I got up.'

After can also be used with identically the same prepositional meaning, though its complement is the adverb that 'that' - after that/abda jat 'after that, from there, then'.

Raidap 'until' and til 'until' are closely related. As time prepositions they have as complements a time noun or clause.

Ai bin weidabat raidap sabadaim.
'I waited until evening tea time.'

Imin toktok raidap yu bin ganan.
'He was talking until you came.'

Imin sibbala til imin go lunga hospit.
'He was sick until he went to the hospital.'

Both raidap and til are used in a situation involving a pair of time constructions expressing a meaning of duration.

Imin weitweit burnum smokodaim raidap dinadaim.
'He was waiting from ten o'clock until noon.'

Olakab bin bogibogi burnum ailibala til
'They were swimming from early in the morning until

ai bin ganan.
I arrived.

The first of a paired time construction need not be a prepositional phrase.

Ai bin silip dinadaim raidap sabadaim.
'I slept from lunch time until tea time.'

6.3.3 Prepositional Meanings of Blanga

1. The most common or frequent usage of blanga or bla is probably that which expresses the genitive meaning 'of'. This includes the expression of possession or ownership.

moni blanga mi
'money of mine'
blanga olimen daga
'the woman's food'

It is also used to express a sense of close relationship.

son blanga olmen
'the son of the man'

blanga olabat kantrimen
'their countrymen'

neim blanga im
'name of him'

Genitive constructions normally involve the prepositional phrase modifying a noun, pronoun, or noun phrase. The prepositional phrase, as illustrated in the previous examples, may either precede the noun or noun phrase or follow it. In light Creole au 'of' sometimes occurs in place of blanga when the prepositional phrase follows the noun it modifies.

2. The second most common usage of blanga is probably the expression of the benefactive relationship 'for'. Benefactive prepositional constructions normally have a noun, pronoun, or noun phrase as the prepositional complement.

Imin dai blanga melabat.
'He died for us.'

Im gubit gud toktok blanga ola skulkid.
'He gives a good talk for all the school children.'

In light Creole fo is sometimes used instead of blanga.

3. Somewhat similar to the benefactive construction is a purpose construction 'for, because of'. The distinction between the two is not always easy to make. The complement of the purpose construction, unlike the benefactive complement, is often a clause, though in some cases it need not be.

Gabadi kolbala blanga dringim.
'The cup of tea is cold enough for drinking.'

Im we:k iya blanga breigimin brombi.
'He works here in order to break in the wild horses.'

Imin album mi blanga buligi.
'He helped me with the cattle.'
4. Blanga is also used to express the meaning of 'about'. This phrase most often occurs as an object of a double transitive sentence. In very light Creole abat is sometimes used.

   Yu dalim im blanga dadan na.
   'You tell him about that one.'

   Yu wondi asgim im blanga baptais.
   'You should ask him about baptism.'

   Ai bin asgim. abat thadun.
   'I asked (him) about that.'

5. One final important usage of blanga is comparable to the English infinitive usage of 'to'. Strictly speaking, blanga in such constructions is functioning more as a conjunction than a preposition. It is closely related to the purpose constructions discussed above both in terms of meaning and in terms of the construction of the complement, which is normally a clause.

   Imin asgim mi blanga gibit im somding blanga dagat.
   'He asked me to give him something to eat.'

   Im andi gobek blanga gjisim najan.
   'He wants to return to get another one.'

6.3.4 Prepositional Meanings of Gadin

The prepositional meanings of gadin can be divided into three basic categories, though these are not absolutely distinctive.

1. Gadin may express means or instrument.

   Imin kilim im gadin waya.
   'He killed it with a fishing spear.'

   Imin weigim gadin naif.
   'He made (it) with a knife.'

   Imin gamon gadin hos.
   'He came by horse.'

2. Gadin may also express accompaniment or close association. This category of meanings can also be expressed by other constructions, particularly those making use of mijamet 'together'.
Imin gaman gadim im lambarra.
"He came with his father-in-law."

or Im en im lambarra bin gaman mijamet.
"He and his father-in-law came together."

Olabat bin sing gadim bambu.
"They sang with a didjeridoo."

or Olabat bin sing en bulum bambu.
"They sang and played the didjeridoo."

3. Gadim is also used to express a meaning of ingredient or material with or out of which something is made. This usage is restricted, however, to occurring in constructions using a verb of 'making'.

Yu meigim bred gadim draibom.
"You make bread with yeast."

Imin meigim bambu gadim dis kain wadi.
"He made a didjeridoo out of this kind of tree."

All of the above examples in this section were positive. They can all be made negative by modifying the preposition with nomo.

Imin kadim nomo gadim domiyok.
"He cut (it) without an axe."

Ai bin gaman nomo gadim yu baba.
"I came without your brother."

Yu meigim damba nomo gadim draibom.
"You make damper without yeast."

Jat munanga nomo gadim bodi.
"That European is without a body (i.e. is skinny)."

6.3.5 Other Prepositional Meanings

1. The somewhat abstract or non-physical sense of source or origin is expressed by burrum.

Jadaan stori bin komat burrum jeya na.
"That story came out from there (i.e. that is the account of the incident that was given by those who were there)."
Dijan ai toktok langa yumoh burrum baibul.
'What I'm telling you is from the Bible.'

2. There are several ways of expressing the use of language. They all have the same basic meaning. In the following examples, langwis means 'traditional Aboriginal language' and a specific language name could occur in the same position. The English translations are literal.

Imin toktok langwis.
'He was speaking language.'

Imin toktok burrum langwis.
'He was speaking from language.'

Imin toktok godim langwis.
'He was speaking with language.'

Imin toktok la langwis.
'He was speaking in language.'

The Creole speaker's perspective of language is different in many ways from that of Europeans. Europeans speak of a person's language dying when it passes out of existence:

Our language died.

In Creole, however, it is expressed as the person dying in respect to his language, not the language dying:

Melabat bin dai la langwis.
'We died with respect to (our) language.'

Also, one does not speak of translation as putting a text into a language as does English:

We're translating the Bible into language.

Rather, the language is put into the text being translated:

Mibala pudumbat langwis langa baibul.
'We're putting language into the Bible.'

3. In double transitive sentences, and sometimes in single transitive sentences as well, the objects of the verb may be expressed as prepositional phrases. The prepositional meanings could be said to be that of recipient, goal, or target. Normally, only the prepositions langa and blanga and their short forms la and bla occur.
Imin gibit langa mi bib.
'He gave to me some meat.'

Imin dalimbat la bigonini stori.
'He was telling to the children a story.'

Imin meigim blanga im mami dop.
'She made for her mother a blouse.'
NOTE FOR CHAPTER 6

'Neil Chadwick, personal communication 1974.