



# LANGUAGE PARTY

AT THE CORRUGATED LINES FESTIVAL OF WORDS

**FRIDAY 9 AUGUST 2019 NYMBA BURU YAWURU**

Welcome to our Language Party!

We are celebrating the sea of languages spoken in our community. Storytellers share tales in their mother tongue and will interpret them in English for you.

*Our storytellers are not professional performers, but rather, living conduits for languages that may be little known or rarely heard. By sharing their languages with you, storytellers forge a deeper connection to our community, while the languages grow stronger. Together, we create new places for these languages and their speakers to thrive."*

**In celebration of the UN International Year of  
Indigenous Languages**

# YAWURU STORY

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Title: Janyju the red lizard  
Storytellers: Natalie Dean and Anne-Janette Phillips  
Greeting: Ngaji gurrijin ~ Hello everyone Gala  
Response: mabu ngangan ~ I am good  
**Listen for: bibi ~ mum, gugu ~ dad**

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Yawuru is an endangered language and has connections to some neighbouring languages such as Nyikina, Karajarri or Nyul nyul. The inaugural Walalangga Yawuru Ngan-ga adult language program at the Mabu Yawuru Ngan-ga Yawuru Language Centre aimed to re-introduce language into the homes of Yawuru families. Our storytellers completed the two year course and share their learning with their community, such as this story about Janyju the red lizard which was often told to children by their elders. The story is about a young boy who doesn't listen to his mother and gets caught in a storm during Man-gala season.



# CHEROKEE STORY

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Title: The Beautiful Stone ᎠᎵᎠᎵ ᎠᎵᎠᎵ

Storytellers: Bobbie Chew Bigby

Greeting: Osiyo, dohiju?

Response: Osiyo, dohiquu!

**Listen for:** nvya ~ rock, asgaya ~ man,  
uwodu ~ beautiful, unetlanvhi ~ creator

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Cherokee is an endangered language spoken by close to 2500 people in homelands of North Carolina and Oklahoma, the state to which many Cherokee were forcibly removed. In the early 1800s Cherokee was the first Native American language to have its own written script, known as a syllabary, representing 85 different syllable sounds, invented by a tribal member named Sequoyah.

This is a traditional Cherokee story that tells how men from different colors, including black, white, yellow and brown, were sent to different corners of the world because of a fight over a beautiful rock. The Creator sends them to the different directions because of their disagreement but gives them a prediction for the future.



# CHEROKEE STORY

## ᎠᎩᎩ ᎠᎩᎩ (The Beautiful Stone)

(In Cherokee syllabary)

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"ᎠᎩᎩ ᎠᎩᎩ ᎠᎩᎩ," ᎠᎩᎩ ᎠᎩᎩ.

"ᎠᎩᎩ ᎠᎩᎩ," ᎠᎩᎩ ᎠᎩᎩ ᎠᎩᎩ. "ᎠᎩᎩ ᎠᎩᎩ?"

"ᎠᎩᎩ ᎠᎩᎩ," ᎠᎩᎩ ᎠᎩᎩ.

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"ᎠᎩᎩ," ᎠᎩᎩ ᎠᎩᎩ ᎠᎩᎩ.

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"ᎠᎩᎩ ᎠᎩᎩ!" ᎠᎩᎩ ᎠᎩᎩ ᎠᎩᎩ ᎠᎩᎩ.

"ᎠᎩᎩ ᎠᎩᎩ ᎠᎩᎩ, ᎠᎩᎩ ᎠᎩᎩ ᎠᎩᎩ ᎠᎩᎩ." ᎠᎩᎩ ᎠᎩᎩ.

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# MAORI STORY

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Title:	One day a Taniwha – Kia kotahi ra he Taniwha
Storytellers:	Louise Perrott and Kelly Stephens
Greeting:	Kia Ora
Response:	Kia Ora
<b>Listen for:</b>	<b>moana ~ sea, taringa ~ ears, kao ~ no</b>

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This story is presented by Louise Perrott. Her tribe is Ngati Awa (Dad) and Ngaiterangi (Mum) and Kelly Stephens, whose tribe is Tainui.

Taniwha (mythical monster) are water spirits of Maori legend. They may live in lakes, rivers or the sea and can take many forms; logs, eels, reptiles and whales. They are often regarded as guardians of that stretch of water, but some are evil monster.

This is one of our many stories turned into a song to help children learn Te reo through music. It's about Stranger Danger. It is a song that incorporates a mix of English and Te reo and majority of Kiwis were taught, learnt and sang this story in their younger days and even today.

The Book "One day a Taniwha" was created by Aunty Bea Yates, who lived in Rotorua included this story. Rotorua is surrounded by lakes, rivers and canals in the Northern Island of New Zealand. She passed away September 2018.



# WALMAJARRI STORY

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Title:	The Jarrampa Story
Storytellers:	Marshia Cook and Stacey Brooking-Bush
Greeting:	Wulyu gawurada ~ hello everyone
Response:	Wulyu ~ hello!
<b>Listen for:</b>	<b>jarrampa ~ freshwater prawns</b>

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Walmajarri people traditionally lived in the Great Sandy Desert in the south of the Kimberley. Through colonial times they moved to cattle stations, towns and missions all over the Kimberley. These days Walmajarri people live in towns and communities from Mulan (Lake Gregory) in the east along the Fitzroy River valley and as far west as Bidyadanga.

This story is told by Marshia Cook from Bayulu Community in Fitzroy Crossing. Marshia is a Walmajarri Woman and the story is told using props she has made from felt.

This story is about family going down to the river to catch jarrampa, fresh water prawns. It's about how we catch them our way. Old women used to sit in the water with raw meat between their toes to attract the jarrampa around their feet. The old women would scoop up all the jarrampa in their baggy skirts. They would catch them on River Country during Makura, cold weather time.



# TAIWANESE HOKKEIN STORY

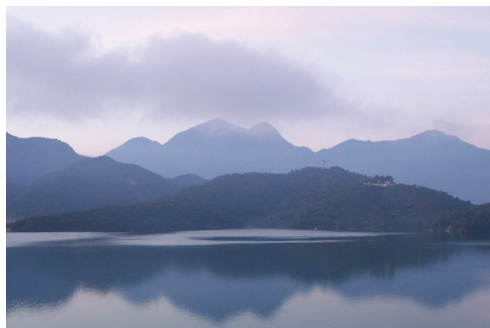
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Title:	Thao - The Legend of Chasing a Deer 邵族—逐鹿傳說
Storytellers:	Irene Huang 黃滌萱
Greeting:	大家好, 你吃飽了嗎 Tak-Ke ho, Li Jia Pa Bue
Response:	我吃飽了 Wa Jia Pa A.

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This is a traditional story told by the Indigenous Thao people who live in central Taiwan.

There are a group of hunters of Thao found a real big white deer. They made marks along with trees in mountains when they were chasing the deer, in case they lost the way back home. When they were all exhausted, they found a big lake in front of them. They eventually killed the deer, and blood from the deer attracted so many fish, which they never see and never try before. They were so happy to find this precious place and decide to settle down here. This lake is known as Sun Moon Lake and Thao still lives here.



## Listen out for:

台灣 (Taiwan): Tai -uan

原住民 (indigenous) : guan -tsu-bin

邵族 (Thao zu): Thao Zuo

鹿 (Deer) : Lo a



**Special thanks to:**

Emcee: Steven Bird

Hosts: Coco Yu and Hiroko Shioji

at the Mabu Yawuru Ngan-ga Language Centre

Producers: Clancy McDowell and Steven Bird

Support: Aesop Foundation and Charles Darwin University

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