ABORIGINAL LANGUAGES OF THE GASCOYNE-ASHBURTON REGION

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1. INTRODUCTION[1]

This paper is a description of the language situation in the region between the Gascoyne and Ashburton Rivers in the north-west of Western Australia. At the time of first white settlement in the region, there were eleven languages spoken between the two rivers, several of them in a number of dialect forms. Research on languages of the locality has taken place mainly in the past thirty years, after a long period of neglect, but details of the past and present linguistic situation have been emerging as a result of that research. The paper includes an annotated bibliography of the Aboriginal languages traditionally spoken in the area

2. HISTORICAL BACKGROUND

The first explorations by Europeans in the north-west of Western Australia were maritime voyages concerned with coastal exploration. As early as 1818, Captain P.P. King had reported on the coast east of Exmouth Gulf and between 1838 and 1841 Captains Wickham and Stokes had discovered the mouth of the Ashburton River (Webb & Webb 1983:12). On 5th March 1839 Lieutenant George Grey came upon the mouth of the Gascoyne River and during his explorations encountered Aborigines. He reported that (Brown 1972:83): "they spoke a dialect very closely resembling that of the natives of the Swan River". Further contact between Gascoyne-Ashburton language speakers and Europeans came in the 1850's with inland explorations. In 1858 Francis Gregory explored the Gascoyne River and the Lyons River north as far as Mount Augustus (Green 1981:97-8, Webb & Webb 1983:11, Brown 1972:86). In doing so he passed through the traditional territory of a number of Aboriginal groups, including the Maya, the Yingkarta and the Warriyangka. He contacted Aborigines in May 1858 near the present-day township of Carnarvon (Green 1981), but made no attempt to speak to them. In 1861 Gregory was engaged for a settlement expedition which explored the area from Nickol Bay south to the Ashburton River (Green 1981:98, Webb & Webb 1983:12ff) and which traveled through the traditional territory of the Thalanyji. T.C. Murray led an expedition through the Hamersley Range and down to the Ashburton in 1865 (Webb & Webb 1983:27ff). The expedition travelled along Duck Creek through the country of the Jurruru, and thence to the Ashburton River and Globe Hill Station in Thalanyji territory. Although they encountered Aborigines on 15th June 1865, the party, like its predecessors, made no attempt to communicate with them. Murray's expedition was followed in 1866 by one l by T. Hooley who explored the Ashburton River and followed the Henry River south in Jiwarli country (Webb & Webb 1983:35ff). Other explorers entered the region and as result of their favourable reports, settlers began to take up pastoral leases in the 1870's.

A development which had disastrous consequences for the Aborigines was U establishment of the pearling industry at Shark Bay and Cossack in the late 1860 (Biskup 1973:16, Taylor 1980:114). Diseases such as influenza and small-pox were spread from the European settlements, and the Aborigines, who had no resistance to them, died in large numbers. Taylor (1980:115) reports that:

a tragic small-pox epidemic ...swept along the coast in 1866. Hundreds Aborigines died. Bodies could be found in the mangroves and throughout the country for many months.

In addition, the pearlers scoured the countryside kidnapping Aborigines to force them t work on the pearling boats, moving gradually inland from the coast as the demand for labour increased and disease wiped out the available work force. Taylor U980:11 describes the so-called "nigger hunting":

during the lay-up and the willy-willy season, when boats came in for repairs and cleaning, pearlers went nigger hunting as it became known, riding about the countryside recruiting Aborigines for labour

and the methods used by the pearlers (1 980:116):

there developed amongst some pearlers a high regard for money and a low regard for human life as time went on. Dubious methods were used at times by some unscrupulous ones to cajole Aborigines into their boats; even kidnapping took place. There are recorded instances of them being lied to and told they were going to certain places; instead they were taken as far away as two hundred miles to the pearling grounds in the east, then abandoned there at the end of their services.

In the 1870s and 1880s pastoralists established themselves throughout the whole of the Gascoyne-Ashburton region, evidently in the face of hostility from the local Aborigines. Aboriginal resistance was most intense in 1880s and Green (1981:100) quotes Walter Howard as writing in 1882 that he had "never come across a worse lot then these Gascoyne, Lyons and Upper Minilya tribes". The settlers attempted to control the Aborigines by a combination of a system of indentured labour (where people were bound to a particular station) and punitive court judgments whereby offenders were punished or transported to Carnarvon, and even Rottnest Island west of Perth (Green 1981:101, Wilson 1979:153).

Resistance continued for many years. In 1893 a stock route was gazetted along the right bank of the Henry River to the junction of the Alma and Lyons Rivers and wells were dug for stock (Webb & Webb 1983:96-7). The Aborigines objected to the incursions into their territory and speared the settlers and their cattle, gaining a reputation for being fierce fighters. The Aborigines were reported to be: "extremely troublesome and warlike and Hooley lost three shepherds while they were attempting to protect themselves from an attack" (Taylor 1980:216-7).

Gradually the indenture system had the desired effect of destroying Aboriginal resistance by breaking up families, groups, and the traditional authority structures. Boys as young as seven and eight were taught to ride horses and work with stock (according to Jiwarli speaker Jack Butler),[2] and women were put to work in the houses, as well as out in the station paddocks. The following brief narrative told by Maria, a Purduna woman, and recorded by G. N. O'Grady in October 1967 (AIAS Archive tape A798b), reveals much about the continuing attitudes of station owners, here Mrs de Pledge the wife of the owner of Yanrey Station:

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[2] Green (1 981 :103) notes that 'In 1886 nearly half the members of the Legislative Council had voted to reduce the contract age for Aboriginals to ten years ... MacKenzie Grant, the member of parliament for the north, speaking in support, said that Aboriginal child labour was accepted practice: "On some stations they are found useful at seven or eight years old minding sheep or guarding cattle or horses".'

I used to go out mustering, all the sheep, bring all the sheep into the yard, when I finish, like put 'em in the yard, I go back, to the stable, I let the horse go in the horse paddock, alright, Mrs de Pledge used to say 'Oh you can come set the table now, it'll soon be lunch time. You can bring a dinner in then!'

In 1886 the Reverend J.B. Gribble was appointed by the Anglican bishop of Perth to establish an Aboriginal reserve near the Kennedy Ranges, north of the Gascoyne River. Gribble was distressed by the treatment of Aborigines he observed in Carnarvon and on the Stations, and campaigned widely on their behalf (see Gribble 1987, Green 1981:102-6, Hunt 1984, Elkin 1979:292). As a result of mounting opposition both in Carnarvon and Perth, Gribble was driven out of the Gascoyne region and the reserve foundered.

In 1904 the Western Australian government set up a royal commission headed by Walter Edmund Roth (protector of Aborigines for the northern half of Queensland) to report on the condition of Aborigines in the state (Biskup 1973:59-60, Bolton 1981 :129, Elkin 1979:293, Wilson 1979:154, Woenne 1979:332-4). Roth's report was strongly critical of the indenture system and police methods. It led to the Aborigines Act of 1905 which made the Chief Protector legal guardian of all Aboriginal children, and gave him (and the police) power to forcibly remove children from their parents. Many children over the next thirty years were transported from the Gascoyne and Ashburton regions to reserves (especially Mogumba north of Perth) and domestic service for white families in the south.

Contact with the white settlers also resulted in further outbreaks of disease, especially influenza, measles, diphtheria, hepatitis and diarrhoea (Taylor 1980:136). Jack Butler, a Jiwarli man, recalled as a child playing in the bush with his brother (around 1905-6) and coming across piles of bones where the old people had walked away from the camps and died. Diseases seem to have had a major impact on children, and on women's fertility. The Report of the Chief Protector of Aborigines for the year ending 30th June 1909 contains a police report from Onslow by Constable Joseph Fogarty (p16) which states that: "the approximate number of natives in the district is 190 (102 males, 88 females)"; no births were recorded during the year. In the 1910 report (pp 19-20) the population is estimated as 284, but for "births — only two have been recorded".

A further disastrous development was the decision by the West Australian government to establish so-called Lock Hospitals for sufferers of venereal disease on Bernier and Dorre Islands off the coast of Carnarvon in 1908 (see Report of the Chief Protector of Aborigines 1909, Jebb 1984). Two hospitals were set up, one for women on Bernier Island and another for men on Dorre, with people suspected of having venereal disease being forcibly taken from their homes in chains by police. In 1908 fifty eight women were collected and sent to the hospital; the number of patients rose to 119 in 1910. Conditions on the islands were extremely poor, with minimal shelter and provisions, yet people were put to work building roads and accommodation for the white staff. Dozens of people died on the islands in loneliness and misery, far from their families and traditional country. The hospitals which were one of the largest public health undertakings in West Australian history proved to be failures and were finally closed in 1917.

There is some evidence that as late as the time of the First World War, people in the hinterland were still living a semi-traditional lifestyle within the demands of the pastoral industry and the wider white society (see Butler & Austin 1986). However, by 1920 the initiation ceremonies had begun to be disrupted[3] and they finished in the 1930's. Gray (1979:174) writing of two

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[3] Initiation in the Ashburton region was arranged at the time of birth of the boys and with increasing depopulation of the local groups ceremonies ceased to be held.

Carnarvon men, one Warriyangka and one Tharrkari (whom he assigns the pseudonyms Doyle and Evans), notes:

> Some forty years ago Doyle was the last man in the Gascoyne region to be initiated into the wanu waagu law. Evans has not been initiated, as the wanu waagu rites had come to an end by the time he was of age to become a novice.

Traditional learning, including knowledge of medicines and healing practices (Gray 1979), continued to be passed on. Aboriginal languages, with a few exceptions, continued to be spoken on the stations and people grew up bilingual in English and one or more Aboriginal languages.

In the 1950's migration from the stations to the towns of Carnarvon and Onslow increased, and it is here now that most people live. Over the past thirty years there has been a complete language shift from traditional languages to English, and it is now only the oldest generation (aged 60 years or more) who remain fluent in their traditional tongues. Younger people have partial knowledge of the languages, mainly vocabulary items, but they are not being learned in any effective way. There is however a great deal of interest in the languages, and attempts have been made to introduce them into schools (Yingkarta at East Carnarvon Primary School in 1983, Payungu at Carnarvon Senior High School in 1987).

3. THE LANGUAGE SITUATION

The contemporary and historical sources suggest that there were eleven Aboriginal languages[4] spoken in the Gascoyne-Ashburton region.[5] The languages and their approximate locations, roughly south to north and west to east, are as follows (see also map and Tindale 1974):

1 *Maya* — spoken along the coast from Cape Cuvier south to Boolathanna and inland to Manberry and Minilya stations. Their territory included Lake Macleod. The Maya seem to have died out early this century; Radcliffe-Brown recorded some information from speakers in 1910, but by 1958 O'Grady was unable to collect any information, except a comment that the language was like Yingkarta. Radcliffe-Brown's local groups card file (see bibliography)[6] contains twelve cards listed as being Maya (spelled by him Maia). The few names of totem species on these cards are identical to the Yingkarta terms, for example *yalipirri* 'emu', and *wura* 'dog'.

2 *Yingkarta* — spoken along the Gascoyne River from Carnarvon inland to Gascoyne Junction and south to the Wooramel River. The language was spoken in at least two dialect forms, northern and southern, which differ considerably in vocabulary.[7] There are two named local
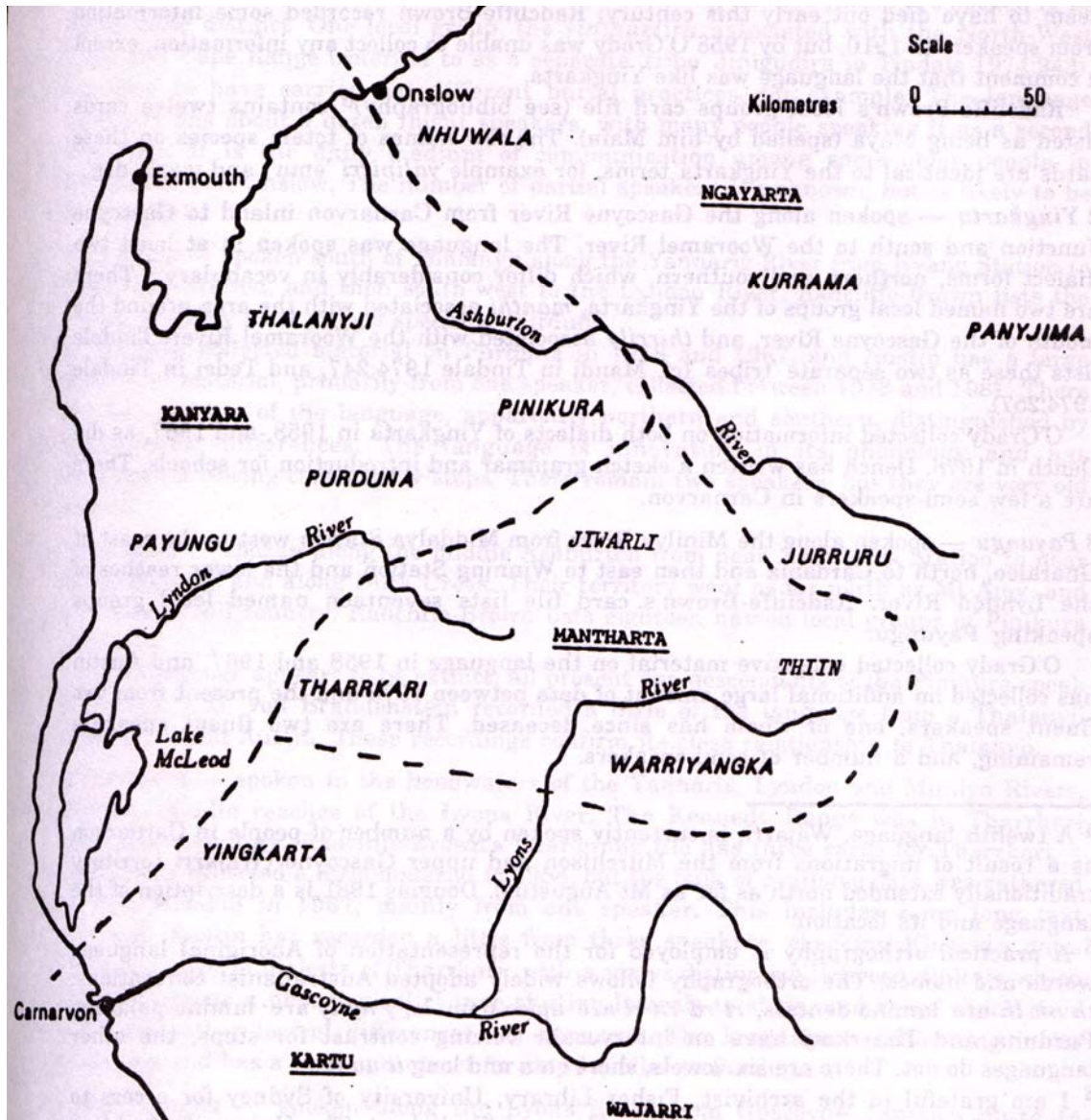
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4   twelfth language, Wajarri, is currently spoken by a number of people in Carnarvon as a result of migrations from the Murchison and upper Gascoyne (Wajarri territory traditionally extended north as far as Mt Augustus). Douglas 1981 is a description of the language and its location.

5   practical orthography is employed for the representation of Aboriginal language words and names. The orthography follows widely adopted Australianist conventions: *th nh lh* are lamino-dentals, *rt rd rn ri* are apico-domals, *j ny ly* are lamino-palatals. Purduna and Tharrkari have an intervocalic voicing contrast for stops, the other languages do not. There are six vowels, short *i u a* and long *ii uu aa.*

6   am grateful to the archivist, Fisher Library, University of Sydney for access to Radcliffe-Brown's personal papers where the card file is kept. The University Archives have no photocopying facilities but I was allowed to make a hand copy of the card file

7   he existence of two Yingkarta dialects is noted in O'Grady, Voegelin & Voegelin 1966. The dialect situation is discussed in some detail in Dench 1985b.

groups of the Yingkarta, *manthi* associated with the area around the mouth of the Gascoyne River, and *thirrily* associated with the Wooramel River. Tindale lists these as two separate 'tribes' (cf. Mandi in Tindale 1974:247, and Tedei in Tindale 1974:257). O'Grady collected information on both dialects of Yingkarta in 1958, and 1967, as did Dench in 1978. Dench has written a sketch grammar and introduction for schools. There are a few semi-speakers in Carnarvon.

3 *Payungu* — spoken along the Minilya River from Middalya Station west to the coast at Gnaraloo, north to Cardabia and then east to Winning Station and the lower reaches of the Lyndon River. Radcliffe-Brown's card file lists seventeen named local groups speaking Payungu. O'Grady collected extensive material on the language in 1958 and 1967, and Austin has collected an additional large amount of data between 1978 and the present from two fluent speakers, one of whom has since deceased. There are two fluent speakers remaining, and a number of semi-speakers.

4 Thalanyji — spoken along the coast from Cardabia north to North-West Cape and inland along the lower reaches of the Ashburton River as far as Nanutarra Station. Radcliffe-Brown's card file lists twenty four named local groups speaking Thalanyji.

Thalanyji is spoken in several dialect forms, distinguished by differences in vocabulary and also the forms of some case affixes (for example, the allative case is either *-pura* or *-karta).* Tindale took down a vocabulary in 1953, O'Grady collected material on the different dialects (in 1958 and 1967), and Austin has extensive materials in two dialects. The coastal dialects appear to be extinct, but the people are spoken of as being quite distinct. One local group, the *yinikurtira* associated with the North-West Cape and Cape Range (referred to as a separate 'tribe' Jinigudira in Tindale 1974:243), are said to have carried out different burial practices, for example. The language currently has about a dozen fluent speakers, with many people speaking it as a second language. It is the daily medium of communication among some older people in Carnarvon and Onslow. The number of partial speakers is unknown, but is likely to be substantial.

5 *Purduna* — spoken south of Thalanyji along the Yannarie River from Nyang Station to Maroonah Station, and then south-west to the Lyndon River. Radcliffe-Brown lists the names of thirty local groups speaking Purduna.

O'Grady collected material on Purduna in 1958 and 1967, and Austin has a large amount of material, primarily from one speaker, collected between 1978 and 1981. There are two dialects of the language, apparently northern and southern, distinguished by phonological differences. The language is innovating in its phonology and has developed a voicing contrast for stops. There remain two speakers, but they are very old and ill.

6 *Pinikura* — spoken along the middle Ashburton from near Nanutarra Station to near Wyloo Station, and along Duck Creek. Their territory went as far north as Mt Amy, and was mostly hill country. Radcliffe-Brown lists eighteen named local groups of Pinikura speakers.

The language appears to be extinct; all present day descendants of the Pinikura speak Thalanyji. C.G. von Brandenstein recorded a little of the language from a Thalanyji speaker, as did Austin. These recordings confirm its close relationship to Thalanyji.

7 *Tharrkari* — spoken in the headwaters of the Yannarie, Lyndon and Minilya Rivers, and the middle reaches of the Lyons River. The Kennedy Range was in Tharrkari traditional territory. Radcliffe-Brown's local group file has three cards for Tharrkari.

O'Grady collected a little material in 1958, but the bulk of available data was gathered by T.J. Klokeid in 1967, mainly from one speaker. This includes some long text material. Austin has recorded a little from three speakers, checking Klokeid's data. There are several dialects of Tharrkari, with a major distinction between dialects which have undergone a phonological change shifting laterals to stops, and those which have not. Some other lexical differences are apparent. The language is innovating in its phonology and has a voicing contrast for stops similar to Purduna.

8 *Warriyangka* — spoken along the Lyons River from Gascoyne Junction north to Edmund Station and Gifford Creek Station. Radcliffe-Brown's local group file has eleven cards for Warriyangka. Jack Butler, the main Jiwarli consultant, mentioned a group called *malykaru* who spoke Warriyangka; they are listed as a separate 'tribe' by Tindale 1974:247.

Material on Warriyangka was collected by O'Grady in 1958 and 1967, on the latter occasion some texts were recorded. The language was virtually extinct when Austin surveyed the area in 1978. One semi-speaker was contacted and some vocabulary recorded.

9 *Thiin* — spoken inland from Warriyangka along the upper reaches of the Frederick River and into the Barlee Range. This was a small group; in Radcliffe-Brown's local group card file there is one unnamed Thiin group.

There is virtually no data for Thiin. O'Grady collected a short wordlist in 1967, and Austin briefly interviewed the same speaker in 1981 (he died not long after). There is sufficient material however to show that the language was very similar to Jiwarli.

10 *Jiwarli* — spoken along the Henry River from near the junction with the Wannery Creek south to its headwaters.

Austin collected extensive materials on this language from the last speaker between 1978 and 1985. He died in 1986, but his younger brother, who understands the language, is still living in Onslow. There are no other speakers.

11 *Jurruru* — spoken along the Wannery Creek and Ashburton River upstream of Thalanyji and Pinikura. Radcliffe-Brown's local group file has fifteen cards for Jurruru. The Jiwarli informant mentioned a local group name *yankurangku* associated with Wannery Creek.

There are three sources for Jurruru, vocabulary collected by G. N. O'Grady in 1967, sentences and texts collected by C. G. von Brandenstein from the same person, and sentences collected by Austin and Dench from the Jiwarli informant, who had learnt Jurruru as a child. The sources do not agree on all details, and may represent different dialects of the language.

The Jurruru practised circumcision, unlike their western neighbours, who were neither circumcising nor subincising.

4. LANGUAGE RELATIONSHIPS

The earliest classification of Aboriginal languages in the Gascoyne-Ashburton region is that by O'Grady, Voegelin & Voegelin 1966 (see also O'Grady, Wurm & Hale 1966). They classify the languages into several subgroups of the Nyungic group of the Pama-Nyungan family, as follows:

(a) Kanyara — , Purduna, Thalanyji, Tharrkari, Watiwangka[8]
(b) Mantharta — Warriyangka, Thiin, Jiwarli
(c) Kartu — Yingkarta
(d) Ngayarta — Jurruru, Pinikura

Cognate percentages supporting this classification were published in O'Grady (1966:121). Klokeid (1969:1) proposed a minor modification of the classification by assigning Tharrkari to the Mantharta rather than the Kanyara subgroup. Wurm (1972:125) adopted the revised classification.

Austin 1981c presented vocabulary evidence to support the Kanyara and Mantharta classifications, however he includes Jurruru in the Mantharta subgroup. Austin 1983b (and Austin 1985d) corrects this error.

Oates 1975 outlined a rather different language classification devised by von Brandenstein (see also Wurrn and Hattori 1982: Map 20). This proposal is shown to be incorrect in Austin 1983b, 1985b, where it is also argued that Pinikura is a Kanyara language. Austin's revised classification which takes into account vocabulary and grammatical similarities is:

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[8] Watiwangka appears to be an alternative name for Warriyangka (see Austin 1985d:16- 17).

(a) Kanyara — Payungu, Purduna, Thalanyji, Pinikura

(b) Mantharta — Jiwarli, Thiin, Warriyangka, Tharrkari

(c) Kartu — Yingkarta, Maya [and Wajarri]

(d) Ngayarta — Jurruru [and languages north of the Ashburton]

The more distant relationships of these language groups remain to be demonstrated.

5. PREVIOUS LINGUISTIC RESEARCH

The Gascoyne-Ashburton languages have been largely neglected until very recently. The *first* written material collected on them is found in a wordlist published by E. F. Gifford 1886. Although this is termed Kakarakala, i.e. *kakarra karla* 'east fires', the list is identifiable Yingkarta. In 1899 A.S. Cameron, writing under the pseudonym Yabaroo", published a Thalanyji wordlist and a list of personal names. This was followed in 1903 by a Yingkarta vocabulary published by the Rev Gribble in *Science of Man,* and some Thalanyji bird names incorporated in a list of birds of the North-West Cape published by T. Carter who had lived in the area for a number of years. There is an anonymous Thalanyji vocabulary in *Science of Man* 1904. None of this material is of good quality, being brief and poorly transcribed.

In 1904 Daisy Bates sent a questionnaire to pastoralists. In her unpublished papers there are vocabularies in some Gascoyne-Ashburton languages (see bibliography below). In 1910-11 Radcliffe-Brown carried out research at the Lock Hospital on Bernier Island, and the nearby coastal stations. He recorded kinship and vocabulary data on some of the languages. His 1912 paper gives locations for the language groups. There are unpublished field-notes (Notebook E5) and a card file in Radcliffe-Brown's papers held in the Fisher Library at the University of Sydney. Notebook E5 contains some words in several languages, including Payungu (pp 4-24), Pinikura (pp 22-24, 28), Thalanyji (pp26-43) and Tharrkari (pp 26-28, 40), and the card file lists details of local group organisation in the Gascoyne-Ashburton region (see above). There are a few words on these cards, and references to genealogies and other field-notes. Unfortunately, I have been unable to locate any other material of Radcliffe-Brown's.

In 1910-11 Daisy Bates also worked on Bernier and Dorre islands and collected information from speakers of Gascoyne-Ashburton languages. In 1914 she read a paper at the Australian Association for the Advancement of Science which contains information about the totemic and kinship systems; there is also a little material in her manuscripts (the anthropological material was published as Bates 1985). The relevant data *is in* Vocabularies XII 2D 4.-12. Most of this is written is a very under-differentiated orthography and there seems to be little which is not also in the more recent material.

In 1920 W. B. Alexander, Keeper of Biology at the West Australian Museum, published sixty words for birds, reptiles, amphibians and fish collected from "three full-blooded aboriginals from the district where the Lyons River flows into the Gascoyne" who were taken to the Museum in April 1918 by their employer Mr Rutherford. These are all Warriyangka items, and although the spelling is undifferentiated the material is useful because Alexander took the men around the Museum and was able to give explicit identifications for the fauna named by them.

Between 1928 and 1932 Daniel Davidson who was then at the University of Western Australia, collected vocabulary material on several languages spoken in the north-west. Davidson's material includes words in Payungu, Thalanyji and Tharrkari.

Between 1932 and 1953 no recordings of languages were made in the Gascoyne-Ashburton region. A Thalanyji vocabulary was taken down in phonetic transcription by Norman Tindale

in June 1953 (see Tindale 1953b Vocabulary 124), along with basic kinship terminology. Tindale's work was the first by a professionally trained researcher.

In 1956 Ruth Fink carried out research on songs of the Murchison, Gascoyne and Ashburton regions, and her field-notes include songs recorded at Carnarvon in November that year. In Fink (1956a:10-11) there are songs in Pinikura, Payungu, Thalanyji, Purduna, and Warriyangka.

In 1957 Geoffrey N. O'Grady began a survey of Western Australian languages. O'Grady sent out basic vocabulary questionnaires to a large number of places throughout the state; he received vocabularies of Thalanyji from N.B. Tindale, and of Purduna and Warriyangka from Mrs Annette Paterson of Yanrey Station. From December 1957 to March 1958 O'Grady and his wife Alix conducted fieldwork along the coast of Western Australia and collected data on many Gascoyne-Ashburton languages (see O'Grady's 1958 notebook, and details of OGNO in the bibliography below). O'Grady passed through the region again in 1960 with Kenneth Hale. They stopped briefly at Minilya Station where Hale collected a 60 word Payungu vocabulary, while O'Grady recorded a longer wordlist in Thalanyji. This data, together with early published materials, served as the basis for the language classification in O'Grady, Wurm & Hale 1966, and the classification and sketch materials in O'Grady, Voegelin & Voegelin 1966.

O'Grady returned to Carnarvon in 1967 with his student Terry J. Klokeid, and together they collected extensive language materials. O'Grady worked on Payungu, Purduna, Thalanyji, Yingkarta, and Warriyangka, collecting vocabularies, sentences and texts. Short vocabularies of Jurruru and Thiin were also taken down. Tape recordings in all these languages were made. Klokeid concentrated on studying Tharrkari and he amassed a large amount of vocabulary, grammatical and text data on the language. Klokeid's honours thesis, an outline phonology and morphology of Tharrkari, was published in 1969 by Pacific Linguistics.

In 1966 N.B. Tindale visited Carnarvon during his Western Australia tribal survey, and worked with a number of people in the town, primarily Robert Williams, a Jurruru speaker (see Tindale 1966:70-99). Tindale recorded detailed information about the locations of language-owning groups from Williams (these form the basis for location assignments in Tindale 1974), together with some songs. There is an account of fieldwork incidents in Greenway (1972:243-8).

Between 1965 and 1983 C.G. von Brandenstein carried out research in the Gascoyne-Ashburton region, as well as the Pilbara further north. He collected a little data on some of the languages (see von Brandenstein 1967 and interim reports to AIAS); most of which agrees with O'Grady's and Austin's recordings. Unfortunately, much of von Brandenstein's material is in an idiosyncratic transcription which reduces its value.

In 1978 Austin began research on Gascoyne-Ashburton languages, undertaking fieldwork on three occasions during the year at Carnarvon and Onslow. Basic vocabulary and grammatical data on a number of languages was collected, including Payungu Purduna, Thalanyji, Tharrkari, Jiwarli, and Jurruru. Austin spent 1979 to mid-1981 in the United States and made contact with O'Grady, with whom he exchanged language data. Austin's classification of Kanyara and Mantharta languages, discussion of switch-reference, and summaries of case-marking patterns were written during this time and published in 1981. Austin returned to Australia in 1981 and carried out further fieldwork in 1981, 1983, 1984, 1985 and 1987. A large corpus of language material was built up, including a collection of some 60 texts in Jiwarli (Butler and Austin 1985, see also Butler and Austin 1986).

Alan Dench also began fieldwork studies in 1978, collecting material on Yingkarta. Although his main research area has been the Pilbara region further north, Dench has continued to

collect Gascoyne-Ashburton language data, occasionally in response to specific enquiries by Austin. In 1985 Dench prepared teaching materials in Yingkarta for a language programme run at East Carnarvon Primary School that year.

In addition to accumulating his own field-notes, Austin has been granted permission to copy unpublished field data and tapes by Dench, O'Grady, Klokeid and von Brandenstein. All the data collected in the past has been brought together and analysed. Between 1983 and 1986 Austin's research (the Gascoyne-Ashburton Languages Project) was supported by grants from the Australian Research Grants Scheme and the Australian Institute of Aboriginal Studies. During this period a computer database storing all the Gascoyne-Ashburton materials was developed and dictionaries and text collections put together. Grammars of the two main language groups (Kanyara and Mantharta) are in preparation.

In 1987 Bernie Ryder, a teacher at Carnarvon Senior High School, designed an Aboriginal Studies course for year nine students which incorporates a Payungu language component. Austin has prepared dictionaries, a collection of stories and language lessons for this course.

5. ANNOTATED BIBLIOGRAPHY

This bibliography lists all the published and unpublished written material on Gascoyne-Ashburton languages, together with a short description of the contents.9 The bibliography is organised alphabetically by author. Abbreviations used are:

AIAS   Australian Institute of Aboriginal Studies
IAAS   Institute of Applied Aboriginal Studies (Western Australian College of Advanced Education)
GALP   Gascoyne-Ashburton Languages Project (La Trobe University).

Alexander, W.B. 1920. Aboriginal names of the animals of the Lyons River district. *Journal of Royal Society of Western Australia,* 6(1):37-40. [Warriyangka vocabulary — 60 words for birds, reptiles, amphibians and fish. The source is "full-blooded aboriginals from the district where the Lyons River flows into the Gascoyne ... in the employ of Mr Rutherford, who has a station in that locality."]

Anonymous. 1904. Onslow district — trees, bushes, and grasses; method of counting. See also Thieberger (1987:58-93). *Science of Man* 6(12):184-5. [Thalanyji vocabulary of 185 items, arranged semantically. Identical to anonymous nd. except for typographical errors.]

Anonymous. nd. Native vocabulary — Onslow district. Typescript, 3pp. Perth, Battye library. [Seems to be original of Anonymous 1904; differences in spelling probably due to errors in publication.]

Austin, P. 1978a. Southern Pilbara field-notes — Notebook 1. Manuscript, '78pp. [GALP reference PAN1, Carnarvon 2-10 May 1978. Tharrkari and Purduna.]

Austin, P. 1978b. Southern Pilbara field-notes — Notebook 2. Manuscript, 56pp. [GALP reference PAN2, Carnarvon 2-10 May 1978. Payungu, Thalanyji and Purduna.]

Austin, P. 1978c. Southern Pilbara field-notes — Notebook 3A. Manuscript, l26pp. [GALP reference PAN3A, Carnarvon 5-12 May 1978. Purduna, Thalanyji, Payungu, Warriyangka, Tharrkari.]

Austin, P. 1978d. Southern Pilbara field-notes — Notebook 3B. Manuscript, 32pp. [GALP reference PAN3B, Carnarvon 6-8 May 1978. Tharrkari.]

Austin, P. 1978e. Southern Pilbara field-notes — Notebook 4. Manuscript, 148pp. [GALP reference PAN4, Carnarvon 9-18 August 1978. Yingkarta, Payungu, Thalanyji, Purduna, Tharrkari.]

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Austin, P. 1982a. An introductory grammar of Tharrkari, Western Australia. Typescript, 37pp. [Revision of 1981 draft grammar.]

Austin, P. 1982b. Jiwarli dictionary (preliminary version). Typescript, 24pp.

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Austin, P. 1984c. Southern Pilbara field-notes — Notebook 11. Manuscript, '72pp. [GALP reference PAN11, Carnarvon 6-14 December 1984. Payungu, Thalanyji.]

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Austin, P. 1984e. An introductory dictionary of Payungu. Typescript, 3Opp. [Alphabetical wordlist Payungu to English (including grammatical categories). Uses voiced symbols medially.]

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Austin, P. 1985c. Southern Pilbara field-notes — Notebook 14. Manuscript, l4pp. [GALP reference PAN14. Continuation of transcription of tape SP37.]

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Austin, P. 1986a. Database report I: entries to English. Computer printout, 777pp [Comparative list of words in languages from Gascoyne-Ashburton region plus Ngamini, Guwamu, Gamilaraay.]

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Austin, P. 1986e. Kanyara languages: glossed sentences and texts. Computer printout, 86pp. [Glossed material from field-notes and unpublished sources.]

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Austin, P. 1986i. Ngayarta comparative listing. Computer printout, 384pp. [Comparative word list English to language for Panyjima, Martuthunira and Jurruru.]

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Austin, P. 1987c. Payungu kujuru: Payungu stories. Typescript, l2pp. [Six stories in Payungu with English translations, morpheme by morpheme glosses and explanatory notes. Introduction covers language location, map, and spelling. Prepared for year 9 Aboriginal Studies Course, Carnarvon Senior High School]

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Canberra: National Library of Australia. [Names and locations of Gascoyne-Ashburton languages on pages 56-7, 62-3.)

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Typescript. [Daisy Bates papers XII, 2D ANL MS 365 Box 48-51. Details are: 1. Native vocabulary XII, 2D, 4a: native vocabulary compiled by Talainji and Boordoona (Boodana) people. 2. Native vocabulary XII, 2D, 4b: native vocabulary compiled by Gunmaguru. and Bulgara (Talainji). 3. Native vocabulary XII, 2D, 5: native vocabulary compiled by Nyimbaija of Medhering, Lyons River. 4. Native vocabulary XII, 2D, 7: native vocabulary compiled by Edward Cornally (white man) of Wandajee, Gascoyne and Minilya, Carnarvon Magisterial District. 5. Native vocabulary XII, 2D, 8: vocabulary of the Gascoyne and Ashburton districts, taken from Notebook 3a. Medhering, Lyons, Mirdalbirdee, m. Paljeri, speaking Warreeanga country. 6. Native vocabulary XII, 2D, 12: compiled from vocabularies submitted by T. Carter, Point Cloates; J.H.T. Monger Weeda Station, Gascoyne; Edward Cornally, Wandajee Station (Gascoyne and Ashburton); T.L. Richardson, Gascoyne; Rev E.R. Gribble, Gascoyne River.]

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Carter, T. 1903-4. Birds occurring in the region of the North-West Cape. *The Emu* 3(1).30- 38, 3(2).89-96, 3(3).171-77, 3(4).207-13. [List of identified birds. "I have added the aboriginal district names for the birds as far as I can recollect them" (p.31). Thirty two Aboriginal bird names given; most appear to be Thalanyji.]

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