**AIATSIS**
Australian Institute of Aboriginal
and Torres Strait Islander Studies

**Finding aid**

# BARKER_J03

# Sound recordings collected by
# Jimmie Barker, 1968

# ACCESS

## Availability of copies

Listening copies are available. Contact the AIATSIS Audiovisual Access Unit by completing an online enquiry form or phone (02) 6261 4212 to arrange an appointment to listen to the recordings or to order copies.

## Restrictions on listening

The restricted elements of this collection may only be listened to by those who have obtained permission from the Roy Barker. Refer to audition sheets below for more details.

## Restrictions on use

Conditions of use relating to copying, quotation and publication are currently under review and will be updated on this page soon.

# SCOPE AND CONTENT NOTE

**Date:**     1968

**Extent:**     2 audio tape reels (1 hrs. 58 min.) : analogue, mono ; 5 in. + field tape report sheets

## Production history

These recordings were recorded by Jimmie Barker in August and September of 1968. They feature Mr Barker discussing Muruwari language and cultural heritage.

The recording project was initiated by Janet Mathews, who obtained funding from the AIAS to provide recording equipment and consumables.

# RELATED MATERIAL

**Important:** before you click on any links in this section, please read our sensitivity message.

Transcripts of these field tapes are held in the AIATSIS Library, see PMS 205 and MS 89. For a complete listing of related material held by AIATSIS, consult our online catalogue, Mura®. To conduct a search of available audio finding aids, please click here.

# ARCHIVIST'S NOTE

This finding aid was compiled from information provided by Jimmie Barker, Roy Barker, Janet Mathews and audition sheets prepared by AIATSIS staff. Timing points may be slightly out depending on the technologies and procedures in place at the time the recordings were auditioned.

# ITEM LIST

| Archive number | Field recording number | Description |
|---|---|---|
| 001293A | Field tape 1B | Muruwari vocabulary and discussion in English with Jimmie Barker |
| 001293B | Field tape 2B | Muruwari vocabulary, sentence construction and discussion in English with Jimmie Barker |

# ITEM DESCRIPTIONS

**001293A/Field tape 1B**

| | |
|---|---|
| Performer/speaker(s): | Jimmie Barker |
| Personal subject(s): | Jimmy Kerrigan, |
| Subject keywords: | Sound recording, Education - Language - Indigenous languages, Animals - Invertebrates – Insects, Animals – Mammals, Human biology - Anatomy and morphology, Animals – Reptiles, Weapons, Animals – Birds, Animals – Fish, Technology - Wood - Fire sticks, Environment - Climate and weather, Animals - Invertebrates - Crustacea and molluscs, Plants – Trees, Technology – Tools, Dance – Ceremonial, Magic and sorcery, Magic and sorcery - Bone pointing, Magic and sorcery - Clever people, Technology - Fire - Fire making, Religion – Totemism, Language - English - Aboriginal English |
| Language/people: | English, D32: **MURUWARI**, D22: **NGIYAMPAA / NGEMPA** |
| Places: | Brewarrina (N NSW SH55-06) |
| Recording quality: | Fair |

| Archive item number | Timing point | Description | Date | Place |
|---|---|---|---|---|
| BARKER_J03-001293A | 00:00:00 | Jimmie Barker provides background and context to his Muruwari language work. | 1968 | Brewarrina, NSW |
| | 00:04:51 | Jimmie Barker provides elicitation and discussion of Muruwari words and phrases including those relating to colours, pronouns, animals and fish, human anatomy, weapons, trees. | | |
| | 00:33:15 | Jimmie Barker discusses long and short distance magic. | | |
| | 00:44:20 | Jimmie Barker discusses how poisons were made and used in traditional Muruwari culture. | | |
| | 00:52:11 | Jimmie Barker provides elicitation and discussion of Muruwari words and phrases including those relating to fire, locationals, animals, totemic divisions. | | |
| | 01:06:22 | End of field tape 93B and end of MATHEWS_J08-002614A. | | |

| Timing point | Description |
|---|---|
| | <u>Jimmie Barker elicits Muruwari words and sentences with discussion of particular listed items in relation to cultural practice and language structure and conventions.</u> |
| 00:00:05 | Archive announcement. |
| 00:00:12 | Jimmie Barker records a tape ID identifying himself and providing the tape number - **1**, content - **words in Aboriginal English**, the dialect - **Muruwari**, location - **Brewarrina** and the date - **August, 1968**. |
| 00:00:29 | Jimmie Barker prefaces this discussion by stating that he knows "very little English," and explains how this limitation makes language elicitation work difficult. |
| 00:00:49 | Jimmie Barker states that as the Muruwari is a ?????? the dialect is devoid of coastal and marine life names. |
| 00:01:00 | Jimmie Barker reflects on the pre contact scale and social structure of the Muruwari tribe and compares this to the state of play at the beginning of the 20<sup>th</sup> century when "the Muruwari tribe was just about finished as a people apart from others." |
| 00:01:45 | Jimmie Barker reflects on the 'current day' dislocation of descendants of Muruwari from their cultural heritage. |
| 00:02:10 | Jimmie Barker speaks about the development of "Aboriginal English," as a consequence of the colonial incursion into tribal lands. |
| 00:02:45 | Jimmie Barker speaks about learning Aboriginal English at an early age from the "old people." |
| 00:03:04 | Jimmie Barker speaks about recording Ngemba words and songs with old people at Brewarrina mission station in the 1920s using an "old (wax cylinder) Dictaphone." |
| 00:03:42 | Jimmie Barker speaks about how people were resistant to be recorded. |
| 00:03:54 | Jimmie Barker laments the loss (and destruction in some cases) of his collection of wax cylinder recordings. |
| 00:04:03 | Jimmie Barker expresses his hope that the recordings he is now making will be a contribution to the preservation and revitalisation of Muruwari cultural heritage. |
| 00:04:17 | Jimmie Barker reflects on his past plans to write a Muruwari dictionary and his current intention to "take the words at random" and "leave the rest for the computers." |
| 00:04:51 | Jimmie Barker describes the format of the elicitation to follow. |
| | **Jimmie Barker provides pronunciation of Muruwari words and phrases for:** |
| 00:05:07 | "seed" or "seeds" |
| 00:05:17 | "swim" |
| 00:05:30 | "swim there" |
| | "ear" |
| | "to hear" or "hearing" |
| 00:05:56 | "sand goanna" |
| 00:06:05 | "blue" |
| 00:06:13 | "black" |
| 00:06:18 | "grey" |
| 00:06:26 | "to bathe" |
| 00:06:32 | "carpet snake" |
| 00:06:39 | "good", "nice" or "sweet" |
| 00:06:49 | "God" |
| 00:06:57 | "prick", "prod" or "dig into" Jimmie provides an example of how this word might be used in context - "to plunge a spear into one's body." |
| 00:07:11 | "carrot-like fruit of the crow foot" |

| | |
|---|---|
| 00:07:33 | "hole", "cave" or "cavity" |
| 00:07:47 | "insect" – Jimmie explains this word might refer to "worms", "maggots" or "caterpillars." |
| 00:07:57 | "burial ground" – this is a compound of the two previous words discussed. |
| 00:08:14 | "man" (white) |
| 00:08:22 | "white woman" |
| 00:08:29 | "woman" – Jimmie explains this word refers to women both "black" and "white." |
| 00:08:37 | "man" (black) |
| 00:08:47 | "children" |
| 00:08:53 | "baby" |
| 00:08:59 | "father" |
| 00:09:02 | "mother" |
| 00:09:08 | "brother" |
| 00:09:15 | "meat" |
| 00:09:21 | "water" |
| 00:09:27 | "possum" |
| 00:09:33 | "eye" or "eyes" |
| 00:09:41 | "mouth" |
| 00:09:46 | "nose" |
| 00:09:53 | "head" or "hair" |
| 00:10:07 | Jimmie Barker pronounces a Muruwari word and then stops realising he has already elicited this word. |
| 00:10:22 | "teeth" |
| 00:10:28 | "hand" |
| 00:10:32 | "leg" |
| 00:10:37 | "feet" |
| 00:10:42 | "stomach" |
| 00:10:47 | "blood" |
| 00:10:52 | "bone" |
| 00:11:01 | "fog" |
| 00:11:07 | "snake" |
| 00:11:13 | "porcupine" (echidna) |
| 00:11:21 | "kangaroo" |
| 00:11:28 | "knife" Jimmie qualifies this word explaining that it applies only to "stone" knives. |
| 00:11:38 | Jimmie elicits various Aboriginal English words for modern (steel) knives explaining their derivation. |
| 00:12:09 | "shield" |
| 00:12:13 | "boomerang" |
| 00:12:20 | "stone", "stones" or "money" |
| 00:12:39 | "mud" |
| 00:12:51 | "bullrushes" |
| 00:12:55 | "reeds" |
| 00:13:01 | "swan" |
| 00:13:06 | "crow" |
| 00:13:11 | "crane" |
| 00:13:15 | "eagle" |
| 00:13:22 | "turtle" |
| 00:13:28 | "shrimp" (prawn) |
| 00:13:36 | "fish" |

| | |
|---|---|
| 00:13:42 | "bream" |
| 00:13:57 | "kindling wood" |
| 00:14:10 | "wood for fire" |
| 00:14:34 | Jimmie Barker interrupts the elicitation to announce "an error has been made here. Please delete to 'kindling wood.' " |
| | **Elicitation resumes - Jimmie Barker provides pronunciation of Muruwari words and phrases for:** |
| 00:14:51 | "honey" |
| 00:14:59 | "thin" |
| 00:15:05 | "fat" |
| 00:15:09 | "laugh" |
| 00:15:15 | "cry" |
| 00:15:21 | "fire stick" |
| 00:15:29 | "lightning" – Jimmie explains that there are in fact two Muruwari words for "lightning." |
| 00:16:01 | "wild storm" |
| 00:16:09 | "rain" |
| 00:16:15 | "in the rain" |
| 00:16:21 | "sun" |
| 00:16:32 | "moon" |
| 00:16:39 | "sky" |
| 00:16:46 | "fire" or "light" |
| 00:17:01 | "dwelling" – two Muruwari words provided. |
| 00:17:18 | "silly man" |
| 00:17:29 | "clever man" |
| 00:17:38 | "witch doctor" |
| 00:17:47 | "fire stick" |
| 00:17:58 | "bag" or "covering" – such as a "blanket." |
| 00:18:37 | "stop that" |
| 00:18:45 | "go" |
| 00:18:50 | "go away" |
| 00:19:05 | "quiet" |
| 00:19:11 | "be quiet" |
| 00:19:25 | "blind" |
| 00:19:36 | "poison" |
| 00:19:43 | "fast" (as in movement) |
| 00:20:05 | "to give birth" or "born" |
| 00:20:28 | "see" |
| 00:20:37 | "stab" |
| 00:20:44 | "hot" |
| 00:20:55 | "light the fire" |
| 00:21:13 | "now" |
| 00:21:21 | "small" |
| 00:21:26 | "small thing" |
| 00:21:32 | "big" |
| 00:21:37 | "big thing" |
| 00:21:47 | "bitter" – Jimmie refers to the similarity between this word and the word for poison (see 00:19:36). |
| 00:22:25 | "bare" |

| | |
|---|---|
| 00:22:33 | "sticks" |
| 00:22:41 | "trousers" – Jimmie points out that this is a post-settlement word. |
| 00:22:57 | "hat" or head covering of any kind. |
| 00:23:09 | "boots" |
| 00:23:24 | "very clever" |
| 00:23:33 | "whirlwind" or "whirly whirly" |
| 00:23:42 | "wagtail" |
| 00:23:55 | "tobacco" – Jimmie explains that this is a "part English" word. |
| 00:24:04 | "pipe" – Jimmie explains that this is a "part English" word. |
| 00:24:15 | "matches" – Jimmie explains that this is a "part English" word. |
| 00:24:29 | "where" |
| 00:24:36 | "whereabouts" |
| 00:24:47 | "oh yes" |
| 00:24:58 | "what now" – Jimmie explains that this word is commonly used in conversation to mean "now let me see." |
| 00:25:31 | "bread" or edible roots, seeds, fruits or herbs |
| 00:25:35 | "his bread" |
| 00:25:56 | "spider" |
| 00:25:59 | "centipede" |
| 00:26:04 | "large bull ant" |
| 00:26:11 | "large tree goanna" |
| 00:26:18 | "frilled-neck lizard" |
| 00:26:24 | "small frilled-neck lizard" |
| 00:26:31 | "small blue/black tree goanna" |
| 00:26:40 | "you" |
| 00:26:46 | "you are" |
| 00:26:53 | "me" or "I" |
| 00:27:01 | "you too" |
| 00:27:10 | "no" – Jimmie explains that this is "universal" (common to most Aboriginal languages). |
| 00:27:33 | Jimmie Barker elicits an alternate word for "no" specific to the Muruwari dialect and prefaces a later discussion of how this word takes on alternate meanings when combined with other words. |
| 00:28:15 | "crayfish" |
| 00:28:20 | "mussel" |
| 00:28:30 | "quandong" |
| 00:28:34 | "wild orange" |
| 00:28:40 | "wild banana-like fruit" |
| 00:28:48 | "black wattle" |
| 00:28:55 | "white wattle" |
| 00:28:59 | "whitewood tree" |
| 00:29:05 | "hit" |
| 00:29:13 | "to hit" |
| 00:29:25 | "pathetic" |
| 00:29:32 | "pathetic one" or "pitiful one" |
| 00:29:48 | "a lie" |
| 00:29:54 | "a small lie" |
| 00:30:00 | "a big lie" |
| 00:30:09 | "mad" |

| | |
|---|---|
| 00:30:11 | "mad one" |
| 00:30:34 | "hardwood hand tool" – Jimmie compares the form of this tool to a "garden trowel," and explains that it was used to "knock out" the quills of a porcupine (echidna) after roasting. Jimmie explains that post settlement shearing blades were modified and used for this purpose. |
| 00:31:00 | Jimmie Barker provides the Muruwari word for a "rhythmical dance" in which the performers' waists, wrists and ankles were adorned with leaves. |
| 00:31:15 | "moss" – as found on rocks and snags in clear streams. |
| 00:31:28 | "clay pan" – Jimmie describes this in terms of "hard, smooth, windswept clay areas." |
| 00:31:49 | "girlfriend" |
| 00:31:52 | "your girlfriend" |
| 00:31:56 | "burst forth" or "coming up as a seedling" – Jimmie points out that this is also the name of a cypress pine tree. The name derives from the sparks produced when the tree is burnt. |
| 00:32:14 | "dead" |
| 00:32:18 | "it's dead" |
| 00:32:23 | "bandicoot" |
| 00:32:28 | "ghost" |
| 00:32:36 | "evil spirit" |
| 00:32:41 | "sneaker at night" or "spirit of the night" |
| 00:32:53 | "put" |
| 00:32:57 | "put in" |
| 00:33:02 | "in a wild mood (agitated)" |
| 00:33:15 | "telepathy" – Jimmie explains this as "long distance magic" performed by a "witch doctor" (cleverman). This magic would manifest momentarily in the form of a vision of a figure, or a sharp pain experienced by the victim or target. The target was then said to be "caught" by magic and only another "witch doctor (cleverman) could neutralise the effect. |
| 00:34:18 | Jimmie Barker elicits the Muruwari phrase for "magic by bone," and explains that this was a form of short distance magic in which human arm or thigh bones were used. Jimmie explains that the notion of "bone pointing" is false. Personal articles (hair most prized) would be wrapped and attached to the bones and the spirit of the departed would be called upon to exact "curses" upon the victim. |
| 00:35:45 | Jimmie Barker explains that belief in "magic by bone" was universal amongst Aboriginal people and the belief still persists in some communities. |
| 00:36:27 | Jimmie Barker declares his own disbelief in this form of magic and posits a psychological explanation for its effect. People, naturally afflicted with an illness, might be swept up in the communal belief, spiral deeper into illness and in some cases die. |
| 00:38:12 | Jimmie Barker explains how Aboriginal people who reject the precepts of medical science are more likely to succumb to the notion of being "caught" by magic. Jimmie recalls instances at Brewarrina Mission station where people were convinced they were "caught" and died in spite of there be nothing medically wrong with them. |
| 00:41:10 | Jimmie Barker speaks in more detail about how clever men successfully released and 'cured' those "caught" by magic. |
| 00:41:53 | Jimmie Barker explains that the power to "heal or destroy" through magic was openly and universally believed by Aboriginal people. |
| 00:43:28 | Jimmie Barker elicits the Muruwari word for "caterpillar" and the bags in which the hairy caterpillar lives. |

| | |
|---|---|
| 00:44:20 | Jimmie Barker elicits the name of a very potent "poison" and explains its connection to *bora* (initiation) rites. Jimmie explains that he learnt about this from his great uncle (almost certainly Jimmy Kerrigan), although this was in contradiction of the lore as he was uninitiated. Mention of Jimmy Kerrigan's death in 1906. |
| 00:45:19 | *Restricted (Community Only)* |
| 00:48:30 | Jimmie Barker speaks about how fear of poisoning shaped the way food and other consumables were shared. Strangers were expected to sample any food or beverage they were offering to prove that it didn't contain poison. Jimmie Barker speaks about the distribution of this poison in alcohol and tea and the widespread fear of it amongst Aboriginal communities. |
| 00:51:04 | Jimmie Barker explains how this traditional form of poisoning is no longer part of a living culture. People no longer know the ingredients or how to make it as Jimmie himself once did. |
| 00:52:11 | Jimmie Barker elicits the Muruwari word for "bad smell" or "anything rotten." |
| 00:52:28 | Jimmie Barker elicits the Muruwari word for "smoke." Jimmie explains that this word also means "blow." |
| 00:53:30 | "to blow" |
| 00:53:39 | "to smoke" |
| 00:53:50 | "fire" – Jimmie provides a spelling for this word *whee*. |
| 00:54:01 | "blow out the fire" |
| 00:54:12 | "a smokey fire" |
| 00:54:22 | "rolled up in a heap" or "massed together" |
| 00:54:34 | "work" |
| 00:54:39 | "to work" |
| 00:54:45 | "single" |
| 00:54:55 | "talk" or "talking" |
| 00:55:07 | "to have a talk" |
| 00:55:17 | "to talk" |
| 00:55:29 | "I'm going over there" |
| 00:55:46 | "where" |
| 00:55:59 | "whereabouts" |
| 00:56:10 | "over there" |
| 00:56:16 | "when" |
| 00:56:21 | "ghostlike" or "ghostly" |
| 00:56:30 | Jimmie Barker explains that the Muruwari word for "ghost" is also the word for "white man" and explains this meaning arose as a consequence of first contact encounters. |
| 00:56:56 | "small lizard" – Jimmie explains the riverside habitat of this lizard and its exceptional mammalian reproductive practices. |
| 00:57:25 | "water lizard" |
| 00:57:29 | "heavy" also meaning a heavy load carried on one's back. Jimmie provides a contextual example "the load is heavy." |
| 00:58:08 | "the" or "is" – Jimmie explains the meaning is dependent on context. |
| 00:58:36 | "woman's breast" – Jimmie explains that this is also the word for "milk." |
| 00:58:55 | "on the breast" |

| | |
|---|---|
| 00:59:06 | "the child is on the breast" |
| 00:59:20 | "look" |
| 00:59:25 | "look at" |
| 00:59:36 | "here" |
| 00:59:39 | "from here" |
| 00:59:47 | "go this way" |
| 00:59:57 | "female" or "girl" - up to 15 years of age. |
| 01:00:16 | "woman" – women of 15 years and over. |
| 01:00:25 | "male" or "boy" - up to 15 years of age. |
| 01:00:51 | "man" – men of 15 years and over. |
| 01:01:16 | Jimmie Barker explains that the Muruwari words for "boy" and "girl" are used to describe the sexes of animals. |
| 01:01:32 | "dog" |
| 01:01:39 | "whose dog is it?" |
| 01:01:50 | "mine" |
| 01:02:02 | "a native of the kangaroo totem" – Jimmie also provides the Muruwari word for "kangaroo." |
| 01:02:13 | "a native of the emu totem" – Jimmie also provides the Muruwari word for "emu." |
| 01:02:21 | Jimmie Barker speaks about the totemic divisions of the Muruwari tribe and explains that these divisions were the basis of the kinship system in which "in breeding" was strictly forbidden. |
| 01:02:59 | "come in" |
| 01:03:04 | "come in, come in" |
| 01:03:12 | "comes out" |
| 01:03:18 | "come up" |
| 01:03:23 | "come here" |
| 01:03:29 | "you come here" |
| 01:03:40 | "you go to your place" |
| 01:03:51 | "where is your place?" |
| 01:04:06 | "over there" |
| 01:04:16 | "where is the man" |
| 01:04:28 | "there, standing" |
| 01:04:36 | Jimmie Barker notes that the tape is almost finished. He explains that, as there is no word for "please" in the dialect, he asks the listener in Muruwari, with a chuckle "give me a smoke" or the alternative "give me a cigarette." Jimmie points out the Muruwari word for "cigarette" is an example of Aboriginal English. |
| 01:05:03 | "give me a match, to light my cigarette" – Jimmie explains that the Muruwari word for "matches" is also Aboriginal English. |
| 01:06:01 | Tape rolls on – no content. |
| 01:06:22 | End of BARKER_J03-001293A |

**001293B/Field tape 2B**

| | |
|---|---|
| Performer/speaker(s): | Jimmie Barker |
| Personal subject(s): | Tommy Carr, Jimmy Kerrigan, Billy McCann [Kerrigan] |
| Subject keywords: | Language – Linguistics, Indigenous knowledge - World view – Numeracy, |

| | |
|---|---|
| | Habitation – Nomadism, Language - English - Aboriginal English, Language - Change – Loss, Language - Vocabulary - Place names |
| Language/people: | English, D32: **MURUWARI**, D22: **NGIYAMPAA / NGEMPA** |
| Places: | Sydney (NSW SI56-05), Brewarrina (N NSW SH55-06), Murdi Paaki / Bourke (N NSW SH55-10), Goodooga (N NSW SH55-07) |
| Recording quality: | Fair |

| Archive item number | Timing point | Description | Date | Place |
|---|---|---|---|---|
| BARKER_J03-001293B | 00:00:00 | Jimmie Barker discusses the Muruwari language, pre and post settlement factors that have affected its evolution and strategies for its maintenance and revival. | 1968 | Brewarrina, NSW |
| | 00:10:45 | Jimmie Barker discusses Muruwari sentence construction using locationals, "dead words" and conjunctives with elicitation and contextual examples. | | |
| | 00:46:07 | Jimmie Barker elicits the traditional names for Brewarrina and North Bourke. | | |
| | 00:51:09 | End of field tape 94B and end of MATHEWS_J08-A002614B. | | |

| Timing point | Description |
|---|---|
| | Jimmie Barker elicits Muruwari and Ngemba words and sentences with discussion of particular listed items in relation to cultural practice and language structure and conventions. |
| 00:00:02 | Archive announcement. |
| 00:00:07 | Jimmie Barker records a tape ID identifying himself and providing the tape number - **2**, content - **words in Aboriginal English**, the dialect - **Muruwari**, and the date - **September, 1968**. |
| 00:00:21 | Jimmie Barker makes some broad observations about the Muruwari language – its limited "range" and vocabulary. Jimmie explains that the language was limited in scope to "everyday life," and repetition and physical gestures were widely used to express ideas and concepts beyond the every day. |
| 00:01:18 | Jimmie Barker explains that Muruwari numeracy extended only to ten digits |
| 00:01:32 | Jimmie Barker speaks about the "nomadic" nature of the Muruwari, explaining that the traditional nomadic way of life had a limited compass – "he did not venture far beyond his tribal grounds." Jimmie describes this way of life as constant right up to the time of European settlement. |

| 00:02:02 | Jimmie Barker speaks about the impact of settlement and modernity on the evolution of Australian indigenous languages. Jimmie explains how communities either developed a taxonomy for 'Western' objects and practices from "native" dialects or more commonly developed an Aboriginal English vocabulary as a means of description. |
|---|---|
| 00:03:16 | Jimmie Barker speaks about the potential to extend the Muruwari dialect further and for it to be a language spoken by "Whites." Jimmie envisages a time when nonindigenous Australians could learn and speak Muruwari in the same way they might French or German. Jimmie sees this as a means of revitalising the language over the longer term. |
| 00:04:54 | Jimmie Barker speaks about the need for Aboriginal languages to adapt to "the world we are living in today." |
| 00:06:01 | Jimmie Barker speaks about English as preeminent amongst the world's languages in having the capacity to "explain everything." |
| 00:07:14 | Jimmie Barker speaks about the prospect of it being "too late" for the revitalisation of the Muruwari language. Jimmie notes that there are only "3 or 4" speakers still alive. |
| 00:07:34 | Jimmie Barker speaks about how he has begun using a notebook to try and shore up his own knowledge of Muruwari and stem the loss of vocabulary – an inevitable consequence of not hearing and speaking the language regularly. |
| 00:08:13 | Jimmie Barker outlines a way forward for his language work involving making word lists, constructing sentences, and interviewing surviving speakers of the dialect. Jimmie explains that he knows how to construct sentences in Muruwari but needs to re expand his vocabulary of key words to be able to do this. |
| 00:09:37 | Jimmie Barker reflects on the relative difficulty of the Muruwari dialect. |
| 00:10:45 | Jimmie Barker speaks about two sets of English -homonyms flour and flower / hour and our, explaining how they acquire meaning through contextual usage. Jimmie Barker explains that he will be discussing Muruwari words that function in a similar way to these English homonyms i.e. although of a single sound they're transformed in meaning through contextual usage. |
| 00:13:12 | Jimmie Barker speaks about "dead words," used for their rhyming or rhythmical properties. |
| 00:13:28 | Jimmie Barker speaks about the grammatical contrast between English and Muruwari and how this is perhaps the largest hurdle people face in learning the language. Jimmie reflects on the contrast between the fluency of the Muruwari speakers he knew in his early days compared to more recent times where people "fumbled about in their speech," in an effort to make sentences. |
| 00:14:32 | Jimmie Barker pronounces the set of Muruwari words referred to earlier (00:10:45). |
| 00:14:54 | Jimmie Barker provides the Muruwari word for "to" and an example of how this word might be used in context - "to Sydney." Jimmie explains that in Muruwari grammar the sequence is reversed i.e. the destination comes first. |
| 00:15:57 | Jimmie Barker gives the example of a "dead word" and explains that when combined with the previous word the phrase "is going" is produced. Jimmie uses the name of a well known Brewarrina identity to provide a contextual example "Tommy Carr is going." |
| 00:18:03 | Jimmie Barker draws the set of examples discussed so far together to produce the sentence "Tommy Carr is going to Sydney." Jimmie speaks about how the "dead word" *Ngurra* can be added to the end of this sentence as a "rhymer," – an aesthetic element used to soften the ending of the sentence and make the phrase more agreeable in pronunciation. |

| 00:21:40 | Jimmie Barker reflects on his own difficulty with this language work, given it's been "half a century" since he was speaking the Muruwari regularly. |
|----------|---|
| 00:22:08 | Jimmie Barker provides the Muruwari word for "in" and an example of how this word might be used in context - "in Sydney." |
| 00:23:06 | "Where is Tommy Carr?" – Jimmie points out that this construction becomes a question, too which the previous phrase "in Sydney" might provide an answer. |
| 00:24:18 | Jimmie Barker light heartedly provides the Muruwari phrases for "Where is my cigarette?" and "Give me a match," before lighting up. Jimmie puffs on his cigarette and provides the Muruwari for "good, good." |
| 00:25:07 | Jimmie Barker provides the Muruwari for "the sun is over head" and "I'm going to eat" and then breaks for lunch. |
| 00:25:24 | Jimmie Barker returns to the set of words discussed earlier and adds 2 more to the mix *gar* and *goo*. |
| 00:25:59 | Jimmie Barker reiterates that *ngurra* is a "dead word" – a word that has no meaning independent of the context in which it may be used. |
| 00:27:12 | Jimmie Barker provides pronunciation for the Muruwari word *goo*. |
| 00:27:20 | Jimmie Barker speaks about the components that "make up" English words and gives the example of "age" used as a suffix for the words "garage", "carriage" and "marriage." Jimmie draws an analogy between this and the way *goo* is used in Muruwari, providing relevant examples including the Muruwari for "large goanna." |
| 00:29:36 | Jimmie Barker provides a correction – *gar* and *ngurra* are not equivalent. *Gar* is the Muruwari equivalent of the English word "and." |
| 00:30:25 | Jimmie Barker provides the Muruwari word for "hand." |
| 00:31:18 | Jimmie Barker provides the Muruwari phrase for "with hand," and explains that the suffix previously meaning "to," becomes "with" in this context. |
| 00:32:05 | Jimmie Barker provides the Muruwari phrase for "in hand." |
| 00:32:58 | Jimmie Barker explains how Muruwari doesn't contain a dedicated word for "the." When *ngurra* is added to the end of the previous phrase it takes on this meaning and the phrase becomes "in the hand." |
| 00:33:38 | Jimmie Barker reflects upon the "dead word" *ngurra* and how it only acquires meaning through the context in which it is used. |
| 00:34:22 | Jimmie Barker makes another correction. The Muruwari phrase previously provided for "with hand" (see 00:31:18), is in fact "to hand." Only with the addition of *ngurra* does "to" become "with." |
| 00:35:38 | Jimmie Barker speaks about how in pronunciation, words are often joined and the suffix or "last word" is unaccented. |
| 00:37:03 | Jimmie Barker speaks about *gar,* the Muruwari word for "and." Jimmie explains that in some contexts *gar* functions (as in the case of the word *ngurra*) as a "dead word" or a "rhymer." Jimmie provides "Bill Smith *gar*" by way of example. |
| 00:38:52 | Jimmie Barker gives the example of *gar* as used when naming two people i.e. "Bill Smith *gar* Jimmie Barker *gar.*" In this instance the first *gar* means "and," the second is a rhymer. Jimmie explains that in naming three people the same principle applies. *Gar* means "and" only when used conjunctively. |
| 00:41:04 | Jimmie Barker reiterates that *gar* has no meaning when used as a suffix to someone's name. Jimmie points out that this practice is common usage in both Muruwari and Ngemba. Jimmie reflects on how this persists even with the demise of both Muruwari and Ngemba as spoken dialects. Jimmie speculates that the practice may have its origin in the way tribal names were used. Mention of Jimmy and Billy McCann [Kerrigan]. |

| | |
|---|---|
| 00:43:46 | Jimmie Barker provides the Muruwari for "where is Willy," and the use of *gar* in connection to this phrase. |
| 00:44:08 | Jimmie Barker provides the Muruwari word for "fish." |
| 00:44:18 | Jimmie Barker provides the Muruwari word for "mussels." |
| 00:44:32 | Jimmie Barker explains the use of *ngurra* as a "rhymer" at the end of the phrase "fish and mussels." |
| 00:45:45 | Jimmie Barker provides the Muruwari for the question "Where is Bill Smith and Jimmie Barker?" and an answer "in Sydney." |
| 00:46:07 | Jimmie Barker provides the Muruwari for the question "where is the man from?" and an answer "from Brewarrina." Jimmie explains the derivation of "Brewarrina" from the original Ngemba place name meaning "the place of the Acacia tree." Jimmie speaks about the tree, its proliferation in the Brewarrina area prior to settlement and its similarity to the Gidgee. Mention of Goodooga. |
| 00:49:57 | Jimmie Barker provides the original place name for "Bourke" and states "I think I'm the only one that knows." Jimmie is uncertain of the meaning of this word and explains that it was the original name for the place now referred to as North Bourke. Jimmie explains that the sand hills of this area were a preferred location over the black soils of the surrounding areas. |
| 00:50:50 | Tape cuts out – no content. |
| 00:51:09 | End of BARKER_J03-001293B |