

Ngirramini Ngini Yirrikipayi  
amintiya Jipwajirringa



Howard Springs School  
Administration

HOWARD SPRINGS SCHOOL

HOWARD SPRINGS SCHOOL

Ngirramini Ngini Yirrikipayi  
amintiya Jipwajirringa

juwakirimi: Magdalen Kerinauia  
jiyikiringiri yimanka: Fiona Kerinauia

*Reprinted 2003*



© 1980 Nguiu Nginingawila Literature Production Centre  
Nguiu, Bathurst Island, NT 0822

*ISBN: 1 86363 234 4*

*Book No: 52*

*Year 5*

YUWATIPANGIPARI AWARRA  
JIPWAJIRINGA

Japinari yiwatipangipari awarra  
jipwajiringa, api yuwatipapirraya kang  
tingata.



Yintula yimamani, api karluwu yirrinyayi  
awarra wurranjini.



Tuwawanga yipangurlimayi, api  
yuwunyayi tayikuwapi wurranjuwi.





Kiyi yuwunipirnamani, api yimi ngini,  
“Waya yingarti wurranjuwi, api ngimaja  
kapi ngiya-purnayinga amintiya  
ngiya-mamirampi,” yimi awarra  
jipwajirringa.



Papi yimi tangarima api piri  
ngarra-mamirampi, “Ngawa pirayawu,”  
piri awuta kakirjuwi.

Kiyi ngarra-purnayinga jipumuti yikwani,  
kiyi jipawumi, api wuta awungarri  
purruwapa.



Ninkiyi yimi ngini, “Waya nguwuja, ngawatuwu yinkiti nguwunipapirni,” yimi awarra arikulani.

“Maka nyimpija?’ jiyimi awinyirra ngarra-purnayinga. “Marri kapi ngiya japini nginiripirni, api awungarruwanga nguwuja,” yimi ngarra arikulani.



Kiyi yuwatipapirraya tingata, kiyi  
yipangurlimayi, api ngarra arnukwa  
yirrimungurumi ngini ngarra  
awungarruwu yirrikipayi yimuwu.





Api, ngarratuwu yirrikipayi jinipingira,  
“Yita tini awunuwuja.” yimi awarra  
yirrikipayi. “Ngiya pirayawu, pili ngiya  
pariwani, pili ngiya ngini nguwapa  
awarra nayi jipwajirringa,” yimi yirrikipayi.



Kiyi pirlamarri yipangurlimayi awarra  
jipwajirringa, api ngarra awungarri  
yirrikipayi yipapurti kangki waranga.



Waya yinkitayi yuwuja kapi awinyirra  
waranga awarra jipwajirringa.



Karri waya yipakurungunti kapi  
awinyirra waranga, api awungarri  
kutupi yinirimi, api yurtapirri, kiyi  
yipingirraga kangi ngarra tuwuluwa  
awarra jipwajirringa.





Kiyi, ngarra wiyi yirrikipayi yuwapa  
awarra jipwajirringa. Waya juwa.



**Story About The Crocodile And The Wallaby.**

The wallaby woked up in the morning and went down to the beach.

He walked along side of the beach, but he couldn't find the mudskipper.

He then again he walked and found lots of mudskippers.

Then he caught lots of mudskippers and said, "Now I have lot's of mudskippers, and I will take them back to my wife and my children," said the wallaby.

He got home and his children said, "We are lucky," said his children. Then his wife made the fire and cooked the mudskippers after they are cooked then they all ate the mudskippers.

Then he said, "I will go and get some food," said the father.

"Where are you going?" said his wife. "I'm going where I caught lot's of mudskippers, I'm going the same way where I went yesterday." said the elders.

Then he went down to the beach, then he walked, he knew the crocodile was there.

Then the wallaby walked without knowing that the crocodile was there waiting for him, then the crocodile crept up on the rocks.

Then the crocodile saw the wallaby, "It's a man coming," said the the crocodile. "I am lucky, because I am hungry and I want to eat that wallaby, said the the crocodile.

The wallaby came close to the stones.

When he stepped on the stones, then he jumped and grabbed him, then he hit the wallaby on his head.

Then the crocodile ate the wallaby. That's all.

499

Tiwi: Book 52

Copy No: 1 BookID: 1016937.01  
r20556w0835

HOWARD SPRINGS SCHOOL

HOWARD SPRINGS SCHOOL



R20556W 0835



This work is from the **Living Archive of Aboriginal Languages** [www.cdu.edu.au/laal](http://www.cdu.edu.au/laal).

If you have any questions or wish to access information concerning this work, please contact us at [livingarchive@cdu.edu.au](mailto:livingarchive@cdu.edu.au).

Use of this work is subject to the User License Agreement available at <http://www.cdu.edu.au/laal/permissions/>

This work is licensed under a **Creative Commons Attribution Non-commercial No Derivs 3.0 Licence Australia** which appears as follows:



This licence allows users to share, copy and redistribute the work in any medium or format provided they:

- (i) give appropriate credit, provide a link to the licence, and indicate if any changes were made to the work. Users may do so in any reasonable manner, but not in any way that suggests that we endorse the user or their use;
- (ii) do not use the work for commercial purposes;
- (iii) do not distribute the modified work if they remix, transform or build upon the work, and
- (iv) do not apply legal terms or technological measures that legally restrict others from doing anything that the licence permits.

The full terms of the licence can be found at <http://creativecommons.org/licenses/by-nc-nd/3.0/au/legalcode>.

The creators of this work assert their **moral rights** to:

- be identified and named as the creators of this work. This means that if you reproduce the work, you must identify these creators;
- take action if this work is falsely attributed as being someone else's work; and
- take action if this work is distorted or treated in a way that is harmful to their honour or reputation. This means that the creators of this work have the right to object to distortion, mutilation or other modification of, or derogatory action in relation to the work.

If you share this work, you must identify the creators named in this work and on the Living Archive of Aboriginal Languages website and abide with all other attribution requirements under the Creative Commons licence.

Note that any action that is in breach of the moral rights of the author will give rise to a right of the creators to take legal action under the Copyright Act 1968 (Cth).

Do not remove this notice

