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# Mark abley spoken here pdf

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1: Patrick's Language Old Watch a roll of lactic sea for the shore. At the top, above the floating line, two children is jumping barefoot along an otherwise empty beach, its contours defined and guarded by a pair of mangroves. A long, low island Trill The western horizon. This could be an afternoon scene on almost any tropical coast: heat out of the sand, a hawk scoring the sky. In reality, the surf is brushing a distance border of North Australia - remotely, which is, if not for the people of the old Manj S, the MATI ke, which may have lived in the area for tens of thousands of years. One children breaks in his game. Among the fragments of wood and wavy sheet, rusty fishing traps and crushed plastic bottles, he found something different: a shell longer his forearm. She looks up from the beach at a few houses scattered in the hamlet of Kuy. Then she calls her grandmother, Mona, who is sitting as usual on a yellow foam mattress. Arranged on a veranda, the mattress gives a vision of the beach sea. You use her grandmother even the language, Murrinh-Patha. It is also the of her, and the daily language of a few thousand other people in the region. Most of her speakers live a houra S Nice problem away, in a city called Wadeye. The journey is only possible in a four-wheel drive vehicle along a dirt path that creits inner through the green-silver stain, passing the body of a small airplane and gaining the same stream twice before it connects to a dirt road that End or starts in the town. Somewhere along that track, as you run along the insidious swimming pools of deep red sand or disturb a high-volume meeting of a cockatoo, a border passes. The border is no less true due to its lack of fences, checkpoints, and customs officers. It marks the ancient division between the Murrinh-Patha land which includes the city of Wadeye and the land Mati ke which includes the small outpost here in Kuy. In Australia Aborigena, the land and the language are intimately linked. Traditionally, the continent has been decided and divided not only from its hills, streams and pools of water, but also for its hundreds of languages. WADEYE has grown in 1930 as a Catholic mission, and the Mati Ke were one of the different peoples who moved from their lands and switched - from a mixture of respect, convenience, and necessity - to a daily use of Murrinh-Patha. They also learned English, so as to understand the noise of authority. At first, no one realized that the tongue Mati ke was slipping away from Ha house over a calm beach of the sea of Timor, Mona gives the grandson of an encouraging cry. She then turns to her husband, Patrick Nudjulu, to explain. Unless she doesn't wear her acoustic device of her, her words are lost on Patrick. But, like Kuy's old, he likes to know what's happening. Also, this is the land of her. His stories belong to him. standing there on his veranda, beard and flowers flowing the a

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