

SECTION 27. NATIVE TEXTS.A. NARRATIVE REGARDING KITI (SPINIFEX GUM).

Informant: Harry Simms.

watilu kititjaramunulu kuti-pitjangu, kiti palyanu. palunyalu  
 'a man' 'who had no gum' 'went out' 'gum' 'prepared'. 'he'  
lankurungka tjunu. palunyalu kulatangka tjunu.  
 'on a spearthrower' 'put it'. 'he' 'on a spear' 'put it'.  
palunyalu karpinu pulykungka.  
 'he' 'bound' 'with sinew'.

## FREE TRANSLATION:

'A man, who had no gum, went out and prepared some. He then put it on his spear-thrower and on his spear; he also bound these with kangaroo sinew.'

NOTE: Spinifex Gum is used for the handle of the spear-thrower, and for joining the spear-point to the shaft of the spear. The hook of the spear-thrower and the barb of the spear, as well as the spear-head, are first bound in place with kangaroo sinew.

B. NARRATIVE REGARDING THE PREPARATION OF KITI.

Informant: Harry Simms.

ngankulu kuti-pitjangu, kiti palyanu, warpunu,  
 'I' 'went out' 'gum' 'prepared' 'pulled up (the spinifex)',  
warpunu yapungka tjunu. palunyalu watangka  
 'having pulled up' 'on a rock' 'put it'. 'he/she' 'with a stick'  
pungu. palunyalu yuranu. yuranu wirangka  
 'hit it'. 'he/she' 'gathered it up' 'having gathered' 'in/with a  
palunyalu kuti-pitjangu, kaninu. palunyalu tjunu  
wira. 'he/she' 'went away' (and) 'yandied it' 'he/she' 'put it'  
warungka, nyuma tjunu. ngankulu pukularingu  
 'by means of fire' 'cake-like' 'put it'. 'I' 'was glad'  
kititjara. ngankulu pukularingu kititjara  
 'being equipped with gum'. 'I' 'was glad' 'having gum'  
kulataku.  
 'for a spear'.

(NOTE: The informant changed from 1st. Person to 3rd. Person without indicating to whom he was referring. The person addressed would be expected to know that the actions referred to would be performed by a woman, and without doubt, that this would be his wife.)

## FREE TRANSLATION:

'I went out and prepared kiti. Firstly, I pulled up the spinifex, and, having done so, placed it on a rock. My wife beat it with a stick, and when she had gathered it up in a wira (a small wooden dish), went away and yandied (or 'winnowed') it. She then placed it on a rock and by means of a fire-stick (moved just over the top of it) she extracted\*the kiti, which she moulded into the form of a small pan-cake. I rejoiced to be equipped with kiti, yes, I was glad to have some kiti for my spear.' (\*Perhaps the word 'melted' would be better here. The gum is melted and moulded into shape with the aid of the heat supplied by a small fire-stick.)

C. A BROKEN NARRATIVE.

Informant: Tommy Simms, when doubtful as to what kind of story to tell.

wati kutju kuti-pitjangu, yalatja tjinguru. wiya. kuwara.  
 'man' 'one' 'went out' 'for a journey' 'maybe'. 'No'. 'Wait'.  
wati kutju kuti-pitjangu, ngaringu, katuringu, malaku pitjantja.  
 'man' 'one' 'went out' 'lay down' 'he arose' 'came back'  
tjuni pika tjinguru. lankuru tjinguru tjilpir-pungu.  
 'stomach-ache' 'maybe' 'spearthrower' 'perhaps' 'he split'  
pitjantja.... wanti. kuratu-kuratu nintilku.  
 'came'... 'leave it' 'anything (at all)' 'I will give'.  
yungara wangkaku. watjala. palunya.  
 'oneself' 'will talk'. 'You tell it'. 'That's all' 'finis'.

## FREE TRANSLATION:

'A certain man went out, maybe for a few days hunting. No. Wait. A certain man went out, lay down, got up and came home. Maybe with a stomach ache, or maybe he had broken his spear-thrower. He came.... Leave it. It does not matter what I give you. You may talk yourself. You tell it. I have finished.'

D. A BOY'S HUNTING STORY.

Informant: Young Everard.

tjitjilu pitja-anu kultunu wi:lyka. palunyalu tjuni  
 'a child' 'went out' 'speared' 'a wild cat' 'he' 'stomach'  
yalapungu, mantjira kuti-pitjangu ngurakutu.  
 'opened' 'gutted', 'having picked up' 'went away' 'to camp'  
palunyatjanulu kapi tjikinu, pitjangu, kurkaltjunu,  
 'After that-he' 'water' 'drank', 'came' 'piled up the fire'



wati nga:lu pitjangu nyangu kalaya puparantja,  
 'man' 'this' 'came' 'saw' 'an emu' (E) 'was bending down'  
panykanu, kultunu, ngampu kutjara-kutjara  
 'approached it stealthily' 'speared it', 'egg' 'four'  
mantjinu.  
 'got'.

## FREE TRANSLATION:

'This man came and saw an emu while it was bending down.  
 He approached it stealthily and speared it. He got four eggs.

G. TJUKURPA WATI KUTJARA.

Informant: Yuruntjanya.

This story was written down as dictated by a fully initiated man. Because the informant had to modify his speed of utterance, and since the "story" is usually sung, it is possible that the presentation here is somewhat stereotyped.

Women are forbidden to hear this story. The student is asked to refrain from reading Tjukurpa Wati Kutjara to the natives of the Desert area until the implications of such an action are understood. The Wati Kutjara "Corroboree" is very widely known in the Western Desert.

wati kutjaralu walawuruku tatinu nyangu. wati kutjupalu  
 'man' 'two-Sbj.' 'eagle-hawk-to' 'climbed' 'saw' 'man' 'another-S.'  
pitjangu watjanu, ngankuku kuka yungara. yaltira kuti-pitjangu.  
 'came' 'said' 'my' 'meat' 'own'. 'calling' 'went away'.  
wati kutjulu kutjaranya kutitingu. kuri wati kutjaraku  
 'man' 'one-Sbj.' 'the two' 'carried away'. 'spouse' 'man' 'two of'  
kama-kamanu (expl. muku-mukunu) witunu. watiku kuntililu  
 'courted' 'loved' (alternative) 'sent away'. 'the man's' 'auntie'  
pitjangu watjanu, mamu pulkalu muku-mukura. ka watilu kulinu  
 'came' 'said' 'devil' 'big' 'is making love' 'and' 'man' 'heard'  
kuntililu watjanu wati kutjaranya. ka wati kutjaralu kapi  
 'auntie' 'told' 'man' 'two' (conj.) 'the two men' 'water'  
ngangkali waralpa palyanu, kaya mamu pininyaya karpinuya  
 'a heavy downpour' 'made', 'and they' 'devils many-they' 'tied-they'  
pulpangka tjarpa-tjunu. ka wati kutjaralu tjanpi warpunu  
 'in a cave' 'put in' 'and' 'the two men' 'grass' 'pulled up'

tjarpa-tjunu, waru tilinu, tilinu tjunu. kaya wati pininya  
 'put in' 'fire' 'lit' 'having lit' 'put' 'and they' 'many men'  
yuliringu pulpangkaya kanintjara, warulu kampangu pikinu.  
 'died' 'in the cave' 'inside', 'the fire' 'burned' 'dried up'.  
 (expl. palyamunu pininya). palunyatjanu wati kutjaralu witunu  
 'they were all wicked' 'after this' 'the two men' 'sent'  
kunṭili, ṭi:wa kuti-pitja. palunyatjanu watjanu, pitjangu  
 'auntie' 'afar off' 'go away' 'after that' 'told', 'came'  
nyangu puru, mamu tjintjintjiya nyinaraya. ka wati kutjaralu  
 'saw' 'again' 'devil' 'bats' 'sitting-they' 'and' 'the two men'  
puru pitjangu, nyangu, puru pungu, pula wati palyamunu pungu  
 'again' 'came' 'saw' 'again' 'hit' 'they two' 'men' 'bad' 'hit'  
tjunu, wantira, pula kuti-pitjangu, nyinangupula, walanyu  
 'put' 'leaving' 'they-two' 'went on', 'sat-down-they 2' 'boomerang  
yirinu, yirinupula, waningupula, kali waningupula,  
 'made' 'made-they 2' 'threw-they 2' 'boomerang' 'threw-they two'  
wangu, waningupula, minyma rulyupungupula -- wati kutjaralu.  
 'threw' 'threw-they 2', 'woman' 'ground-they 2' 'the two men'.  
kuli, minymaluya kapi manmaranyangka ka wati kutjara-  
 'Summer time', 'the women' 'water' 'were drawing' 'and' 'the two men'  
-lu kali wangka pula rulyupungu. palunyalupula  
 'boomerang' 'by throwing' 'they' 'ground them' 'these two'  
pitjangupula, nyangupula tjilkamaṭa pungupula. pungupula tjunu  
 'came-they 2' 'saw-they 2' 'echidna' 'hit-they 2' 'having hit' 'put'  
wantingu. tjana pula nyinangu. yapu pula kutjaranya nyinangu-  
 'left' 'they' 'both' 'sat down'. 'rock' 'both' 'the two' 'sat-  
pula. kakalala muru-tjunupula. nyinangupula.  
 'they two' 'white cockatoo' 'stood upright (like a totem)' 'sat-2'  
ma-yanu, malu kultunupula, ngalangupula, winturanya  
 'went on' (E), 'kangaroo' 'speared-they 2' 'ate-they 2' (place name)  
pula ngalangu. puru pula ma-pitjangupula tjurarurarula  
 'both' 'ate' 'again' 'both' 'went on-they 2' (place name-at)

(continued..)

nyinangupula. palunyatjanu kalkakutjarala nyinangupula. tjana  
 'stayed-they 2' 'After that' Place Name-at 'stayed-they 2' 'they'  
pula katuringu tjantumpala pula nyinangu, katuringu, kinṭingkara-  
 'both' 'arose' Place name-at 'they 2' 'sat', 'arose' Place name-  
-la pula malupula kultunu. yalpayalila nyinangu,  
 'at' 'both' 'kangaroo-they 2' 'speared'. Place name-at 'stayed'  
yu: tjunupula pintiri-ngarangu. palunyatjanu  
 'windbreak' 'put-they' 'camped' ('lay on their backs') 'afterwards'  
katuringu, ma-yanu, nyangu, tjakipiriringu. ka kutjupalu  
 'arose' 'went on' 'saw' 'became emu' (conj.) 'another' (Sbj)  
tjutiralpi kultunu. tjakipiriringu mayunu. tjutiralpi  
 'loading' 'speared' 'became emu' 'tricked' 'loading thrower'  
kultunu. palunyatjanu pula maluringkulapula nyinangu.  
 'speared'. 'after that' 'both' 'became kangaroo' 'sat'.  
katuringupula, ma-pitjangupula, pirmalpa-kultula nyinangupula.  
 'arose-they 2' 'went on-they two' 'Place name-at' 'stayed-they 2'  
katuringupula, ṅaṅṅalpa-kultula nyinangu. katuringu ma-pitjangu.  
 'arose-they 2' 'Place name-at' 'stayed' 'arose' 'went on'  
waṅa-yirkanula nyinangupula. katuringupula, ma-pitjangupula.  
 'Place name-at' 'stayed-they 2' 'arose-they 2' 'went on-they two'  
ṭalalala nyinangupula, katuringu. palunyatjanu yunpiririnya  
 'Place name-at' 'stayed-they' 'arose' 'after that' (Place name)  
tjunupula. tarkiṭinya pungupula, yu: tjunupula,  
 'put-they 2' 'Place name' 'struck-they' 'windbreak' 'put-they 2'  
pungupula, purul-tjunupula, wi:lu pula pungu. palunyatjanu  
 'struck-they' 'Place-put-they 2' 'curlew' 'both hit' 'after that'  
pula katuringupula, ma-yanu, nyangu minyma. waru puyutjara  
 'both' 'arose-they 2' 'went on' 'saw' 'a woman'. 'fire' 'smoke-  
witjantja puyun-puyunpa witjanu. ka pula yanga-tjunu -  
 having 'came up' (Place name) 'came up' 'and' 'they' 'ambushed'  
pula, rulyupungu pula, katatjatjara pula rulyupungu.  
 'they 2' 'hit with boomerang' 'young dog' 'both' 'hit with b.'

(continued...)

kulipitjingga rulyupungu. tjana pula katuringupula, ma-pitjangu-  
 'Place name' 'ground' 'they' 'both' 'got up-they' 'went on-'  
pula, yiri pula nyinangu, mapanpa pula .mingkulpa pula  
 'they 2', 'Place' 'both' 'stayed' 'magic stone' 'they'.. 'tobacco' '2'  
nyultjanu, yulkapa-tjunu, mapanpa pininya tja:lkuru. katuringu  
 'chewed', 'vomited up' 'magic stone' 'many' 'Place name' 'arose',  
mapanpa pulkanya. palunyatjanu pula mangkayara nyinangu pula  
 'magic stone' 'big' 'afterwards' 'both' 'Place' 'stayed' 'they 2'  
katuringu. palunya. ('arose') ('finis', 'that's all').

## FREE TRANSLATION:

'The Two Men climbed up and saw the Eagle-hawk (Southern Cross). Another man came and said, That's my own meat! Calling (the women) to himself, he went away, taking the two of them with him. He made love with the wives of the Two Men, then sent them away. The man's auntie came and told the Two Men that a Big Devil was "making love" with their wives, and the man heard her tell them. However, the Two Men made a big downpour of rain and tying up all the devils, put them into a cave. Then they pulled up dry (silver) grass and put it into the cave, and when they had lit a fire, they set fire to the grass. A lot of men died in the cave; the fire burned them and made them dry. (Possibly the origin of the bats in the caves of the Warburton Ranges.) After this, the Two Men sent away the auntie, telling her to go a great distance.

When they had said this, they came and saw more Devil Bats (tjintjintji = patjupiri 'bat') sitting. The Two Men came again and looked, and again they-two hit these wicked men (Bat men) and putting them down left them. They-two then went on, and sat down and made a boomerang (walanyu = kali). When they had made this they threw it. They-two threw the boomerang, and threw it, and threw it, they-two did, and hit a woman --the Two Men did. It was Summer-time (the hot season). All the women were drawing water when the Two Men ground into them (same word used for grinding seeds and for hitting with a boomerang) by throwing a boomerang at them. (Possibly the origin of the female genital organs. The informant at this point acted the movements of hitting upwards between the thighs.) These-two came and they saw a "porcupine" (echidna) and the two of them hit it. Hitting it they put it down and left it. The two of them sat down, two rocks. (Accounting for two rocks that are still visible.) They both reared up (the full meaning of murutjunu is not yet known. It is applied to the rearing up of totem boards.) a white cock-  
 atoo. They both sat, they both went on, they both speared a

kangaroo, and they both ate it. That was at Winturanya they ate it. They went on further and stayed at Tjurarurarunya. Then they stayed at Kalkakutjaranya. They both got up and stayed at Tjantumpunya. They got up again and speared a kangaroo at Kintingkaranya. They stayed next at Yalpayalina, where they put up a windbreak and camped.

Afterwards, they arose and went on and saw something. They immediately changed into emus. The other fellow loaded his spear-thrower and speared them. They tricked him by changing into emus when he loaded his spear-thrower and threw the spear at them.

Then the two of them became kangaroos and sat down. Rising they both went on and stayed at Pirmalpa-kultunya. Again rising they stayed at Nantalpa-kultunya. Getting up they went on to Wata-yirkanunya and stayed. Then they arose and went on to Talalanya and camped there.

They arose and after that put Yunpiririnya into place, and struck Tarkitinya, where they both put up a wind-break. They struck again and put down Purul and Wi:lu ('The Curlew').

After that they got up and went on until they both saw a woman. She (?) came up quickly with the smoke of a fire, this is Puyun-puyunpanya, but The Two ambushed her and hit her with a boomerang. They hit a young dog with a boomerang. They hit Kulipitinnga, with a boomerang. They both got up and they both went on, camping, both of them, at Yiri (a water-hole west of Mt. Davis). Both of them ate magic stones and chewed native tobacco and vomited them up again. There are a lot of magic stones at Tja:lkuru. They arose. A big magic stone. Afterwards both of them stayed at Mangkayaranya, and they both got up again. Finis.'



Editors: A. Capell and S. Wurm

No. 4

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**AN INTRODUCTION TO  
THE WESTERN DESERT LANGUAGE  
OF AUSTRALIA**

by

**W. H. DOUGLAS**

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A Pedagogical Description of  
The Western Desert Language,  
based on the dialect spoken at  
WARBURTON RANGES, WESTERN AUSTRALIA.

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