1982

Writing the South-West language

Wilfrid Douglas
Edith Cowan University

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nyunga nyungar nunga noonger noongah nyoongah
pipelman peopleman bibbelman bibbulmum bibalmun
yawk yoka yokka york yorker yook yok yawa yoka
nyunga nyungar nunga noonger noongah nyoongah
pipelman peopleman bibbelman bibbulmum bibalmun
yawk yoka yokka york yorker yook yok yawa yoka
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pipelman peopleman bibbelman bibbulmum bibalmun
yawk yoka yokka york yorker yook yok yawa yoka
nyunga nyungar nunga noonger noongah nyoongah
pipelman peopleman bibbelman bibbulmum bibalmun
yawk yoka yokka york yorker yook yok yawa yoka

WRITING THE SOUTH-WEST LANGUAGE

PREPARED AND ILLUSTRATED

BY

WILFRID H. DOUGLAS

PUBLISHED BY THE WESTERN AUSTRALIAN COLLEGE OF ADVANCED EDUCATION AND WITH FINANCIAL ASSISTANCE FROM THE DEPARTMENT OF ABORIGINAL AFFAIRS. THIS BOOKLET FORMS PART OF THE SOUTH WEST ABORIGINAL STUDIES PROJECT.

PERTH, WESTERN AUSTRALIA, 1982.
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TO THE READER

Wilf Douglas's book will be welcomed, especially by many South-west people. There is a fear that stories, historical incidents and folklore will fade away quickly with the passing on of the small number of old people who still remember and use their language.

However, there is always the problem of writing down words in Nyungar. Even the name 'Nyungar', as can be seen from the cover of the book, has been written many ways. But it is important that people use the same alphabet if possible.

Mr. Douglas has suggested an alphabet which could be used. He has also explained why he has chosen various letters, and here and there he has suggested alternative letters which may be more acceptable to some people.

Already there have been people who have written the South-west language using different letters. There may be some people who will feel that Mr. Douglas has not chosen the best letters for their language. The opinions of these people must be respected, especially by non-Aboriginal people.

Sometimes it is possible to spell a word more than one way, but obviously it is better if all people try to use the same letters. This book is an attempt to bring about the using of one kind of spelling for the language.

Mr. Douglas would be very interested to hear from anyone, especially Nyungar people, who would like to comment on his book. You may write to him "c/o The Inter-cultural Studies Centre" at this College.

TOBY METCALFE

THE MOUNT LAWLEY CAMPUS OF THE
W. A. COLLEGE OF ADVANCED EDUCATION
2 Bradford Street (or P.O. Box 66)
MOUNT LAWLEY, W.A. 6050
INTRODUCTION:

This book was intended primarily for South-west Aboriginal adults who were asking for help in writing their own language.

For a period, many of the South-west people were ashamed to speak their own language in front of "Wetjals" (i.e. European Australians). A number of factors have changed this attitude so that, to-day, most of the people have become rightly proud of their old culture and language and many are attempting to salvage what they can of the South-west traditions.

Now that the book has reached its printed form, it seems possible that it will find its way into schools in the South-west and elsewhere. For this reason it may be valuable if a brief word is addressed to teachers.

The alphabet suggested in this book has been based on a thorough scientific analysis of the speech of a large number of speakers of the South-west language. Australian languages, generally, have very similar sets of speech sounds (phonemes). These phonemic systems are notable for their contrasts between the dental, alveolar and retroflex consonants. These fine contrasts are not found in English and so they are difficult to represent with the English alphabet. For example, to find ways to represent three "t" sounds, three "n" sounds, three "l" sounds and two "r" sounds it has been necessary to resort to the used of digraphs (double letters).

The chart on page 10 illustrates the problem and the suggested solution.

The other problem is with the vowel phonemes /i/ and /u/. The use of "ee" for the former would be possible because it is like the "i" sound in the English words machine, bikini; but in the South-west language this phoneme is also pronounced as in the English word "bit". There is no distinction in the mind of the South-west language speaker between the vowels of "beet", "bit" and "bet", so /i/ has been chosen to stand for the variants of this phoneme.

In Nyungar, /u/ is pronounced like the "u" sound in the English word "put", but never as in "but". There are other problems in using "oo" for this sound as well as that mentioned on page 13. Consider the different pronunciations of "oo" in such words as "too", "took", "tool" and "book".

No matter what arguments are put forward to support one alphabet or another, wars have been fought over alphabets. It is hoped that those Aboriginal people who have been educated to read and write in English will encourage the use of a consistent alphabet for the writing of the South-west language. To-day there are hundreds of Aborigines who are able to write to one another and to record in writing their traditional stories and songs in alphabets similar to that advocated in this book. With just a few lessons and drills to identify the letters with the true speech sounds of Nyungar, a speaker of the language should soon be able to write anything he or she likes in the language.

I thank the Mount Lawley College for helping me to make this book available to those who have been waiting for it.

WILF DOUGLAS

2.
THE ABORIGINAL AUSTRALIANS OF THE SOUTH-WEST OF AUSTRALIA pride themselves on their ability to "tell yarns". Indeed, Aboriginal people, generally, have good reason to be proud of their ability to tell stories.

Although the stories were not written in books, countless stories were stored up in the minds of the people and were passed on to the growing generations. Sometimes the stories were told at bedtime while the family sat close to the camp fire. Sometimes they were passed on in song and dance in the playabout corroborees or more seriously in the sacred ceremonies.

One of the favorite ways for story-telling was for the narrator to sit on the ground surrounded by his eager listeners. As he told the story, he would illustrate it by sticking leaves in the ground to represent people or he would draw marks in the sand. Older girls would often use a long twig to illustrate their "make-up" stories. They would keep the twig moving as they told the story, and with it they would draw marks to represent camps, waterholes and people and also the footprints of human beings and animals.

Some of the sand marks which are still used by the desert people are shown at the bottom of this page. These marks are not what we call "writing" in which letters are used to stand for the sounds of speech. But these are symbols for the objects and actions, the people and places, in the story.

Until Europeans came to Australia, the Aboriginal languages did not have alphabets so we may say they were "unwritten" languages.

- a snake
- a hut
- waterhole
- a person sitting

3.
It is not something to be ashamed of if our language has never been written in books. Thousands of languages in the world had not been written until recently. There are still hundreds of languages which do not have alphabets so they remain "unwritten".

To-day, however, many Aboriginal Australians are writing their traditional stories, are writing school books for their children and are writing letters to each other in their own languages - using letters which are found in the English alphabet. Many of these people are also reading books translated into their languages from English and other languages.

On this page is a sample of writing in the Ngaanyatjarra language spoken at Warburton Ranges, W.A., with an English translation alongside it. By comparing the Aboriginal language with the English translation, it will be seen that sometimes a Ngaanyatjarra word must be translated by two or more English words and also that the word order of the two languages is different. This reminds us that languages not only have their own set of speech sounds, but they also have their own way of making words and sentences and each has its own beauty of expression.

A child (boy) went out hunting and speared a wild cat. He gutted it and took it back to camp. On arrival there, he had a drink of water, then built up the fire, cooked the cat and ate it.

(Extract from Douglas 1964).
THREE NAMES stand out in the history of European recording of the Aboriginal languages of Western Australia. In 1842, G.F. Moore and C. Symmons both published books on W.A. languages, although it is possible they based their work on information they obtained from a certain Francis Armstrong who used to interpret for the Government.

Edward Curr was the third man. In 1886 he wrote a great work entitled THE AUSTRALIAN RACE. In the fourth volume he included the listed items from a 120-wordlist in 500 languages and dialects from around the coast of Australia.

We must not forget about the notorious Irish woman who wrote so much about the "Bibbulmun" people of the South-west and who recorded much of their language and culture. Daisy Bates wrote down hundreds of words and phrases and also recorded some of the songs of the South-west people. Remember how she spelt the name of the South-west people - Bibbulmun. Since those days it has been spelt in so many ways, including PIPELMAN, PEOPLEMAN, BIBBELMAN, BIBBUL-MUM, and BIBALMAN.

It is interesting to notice how Edward Curr spelt some of the South-west words. Take the well-known word for 'water', kep. He spelt this kaip, kairp, and keip. You can see that Curr and others of his time were trying to spell Nyungar words with English letters so that their readers would pronounce the words as close as possible to the way the people pronounced the words. Notice how Curr spelt the Nyungar word for 'woman' in his word-list: ------------ YAWK, YOKA, YOKKA, YORK, YORKER, YOOK.
THE TROUBLE WITH ENGLISH SPELLING is that the words are not always pronounced as they are spelt. For example, the English word "through" is pronounced like "threw" but it has a different meaning. And how about the letter "u" in English? Notice the different ways it is pronounced in words such as "pure", "put" and "but". When Europeans spelt the place name - Mukinbudin - did they mean it to be pronounced mookinboodin or muckenbudden?

Another problem with spelling Aboriginal words the English way is that the sounds of an Aboriginal language are not always the same as the sounds of English. See the trouble Europeans have had trying to spell the word for 'man' in the South-west language. Here are some tries: nungar, noongar, yoongar, youngar, nyungar, nyunga, and noongah.

Notice that the first sound is sometimes spelt with a "y", sometimes with an "n" and also with an "ny". In some dialects of the South-west language, that first sound is made with the tongue between the teeth, although to English ears it still sounds something like "n". (By the way, at the end of words it sounds like "-ng" to the ears of native English speakers; for example, the untrained ear hears the Nyungar word for 'walking' as "kurling" instead of kurliny.) In other dialects of the South-west, this "ny" sound is more like the "n" in the English word "new", with the tongue touching the back of the teeth. There is really no English letter for this sound. This is why so many Aborigines are now using "ny" to stand for it.

If we use "ny", then we need to explain that it is only a symbol for the dental nasal sound (that is, an "n" sound with the tongue touching the teeth) and it should never be read as the "-ny" in the English words "many" and "tiny" or like the "ny-" in "nylon". Nyungar words which have this sound are (among many others) - nyungar 'man', nyitiny 'cold', nyininy 'sitting', nyong winyarn 'You poor old thing, I'm sorry for you.', and nyurlam 'the devil bird'.

6.
There are still other problems when we spell Aboriginal words the English way. In English, for example, it is important to notice the difference between the sounds "p" and "b". In English we must have different letters for these sounds, although we do not always pronounce them the same way. (Listen to the difference to the sound of "p" in "pay" and then in "tap"). In the South-west dialects there is no distinction made between the sounds of "p" and "b" as there is in the English words "pay" and "bay", "pat" and "bat".

We could say the same things about the sounds "t" and "d", "k" and "g". The English words "Kate" and "Gate" have different meanings, and so do "tied" and "died". But in Nyungar, it would not matter if we spelt the word for fire as karl or garl; or the word for water as kep or gep. That is, of course, as long as we pronounce them the Nyungar way and not the English way.
using ROMAN letters to write Aboriginal words

The letters of the English alphabet come from the old Roman alphabet which is used in the writing of French, Italian, Spanish, Dutch, Croatian, and many other languages in other parts of the world.

Why not use letters from the same alphabet to write the South-west language? Instead of spelling "the English way", though, let us choose one letter, or one set of letters, to stand for each speech sound in the South-west language. If we do this, we must remember not to pronounce the words the English way; but recognize that the letters stand for the Nyungar sounds and so we will say the words in the true Nyungar way.

But firstly we must discover the speech sounds which make a difference in meaning in the South-west language. Looking at the chart on the next page we will learn where speech sounds are made by the human voice organs, and then we will plot in the postions and ways in which the Nyungar sounds are made. After that we can start making decisions about what letters to use for writing the language.

In the sketch below is a well-known Nyungar expression. We could attempt to write this the English way as follows: 'ahlee-wah! malkar moortich yoowari goorlin. 'Hey, look! The clever doctor is coming.'
WHERE THE SOUNDS OF SPEECH ARE MADE

direction of air from lungs when you speak
the sounds
of the south-west language

<table>
<thead>
<tr>
<th></th>
<th>LABIAL</th>
<th>DENTAL</th>
<th>ALVEOLAR</th>
<th>RETROFLEX</th>
<th>VELAR</th>
</tr>
</thead>
<tbody>
<tr>
<td>AIR STREAM FROM THE LUNGS IS:</td>
<td>① lip sounds</td>
<td>② tongue-tip against teeth</td>
<td>③ tongue-tip to gumridge</td>
<td>④ tongue-tip back</td>
<td>⑤ back of tongue to velum</td>
</tr>
<tr>
<td>STOPPED BY BY LIPS OR TONGUE</td>
<td>p</td>
<td>tj</td>
<td>t</td>
<td>rt</td>
<td>k</td>
</tr>
<tr>
<td>BY-PASSED THROUGH THE NOSE</td>
<td>m</td>
<td>ny</td>
<td>n</td>
<td>rn</td>
<td>ng</td>
</tr>
<tr>
<td>ESCAPES OVER THE SIDES OF THE TONGUE</td>
<td>ly</td>
<td>l</td>
<td>rl</td>
<td></td>
<td></td>
</tr>
<tr>
<td>PASSES OVER CENTRE OF THE TONGUE</td>
<td>rr</td>
<td>r</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>PASSES FREE-LY THROUGH THE MOUTH</td>
<td>w</td>
<td>y</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>VOWELS</td>
<td>i</td>
<td>e</td>
<td>a</td>
<td>o</td>
<td>u</td>
</tr>
</tbody>
</table>

STUDY THIS CHART FOR A WHILE, THEN TURN THE PAGE AND READ ON.
TEES & DEES

NOW THAT YOU HAVE STUDIED THE CHART on the previous page, you will have noticed that there are some sounds in the South-west language which native English speakers would find difficult to hear and even to pronounce. For example, there are three sounds which are something like the English "t" or "d". Because there is only one "tee" in English, we will have to invent some way to write the three "tees" of Nyungar (or are they three "dees"?).

For the dental sound (the one in which the tongue touches the teeth), we can use "tj" (as they do in the Desert) or else "dj". It is the sound at the end of manatj 'black cockatoo'/policeman', and at the beginning of tj'a 'mouth'.

For the "tee" sound which is the closest to the English "t", we can use the regular "t" or "d". And for the "tee" with the tongue turned back, we can use "rt" or "rd". In some Australian languages the latter sound is written "t" or "d" (underlined). This marks the letter as standing for a single sound, but learners sometimes forget to put in the little line, so teachers have suggested using "rt" instead because the tongue turns back for "r" anyway. Remember, though, that where two letters are used like this, they stand for ONE sound only.

We have learned already that it is very important to make a difference between "t" and "d" in English and that this difference is not important in the South-west language. Another point to notice is that the English "t" sometimes has a puff of air following it - especially when it comes at the beginning of words. Hold a piece of paper in front of an English speaker's mouth when he is saying the word "tucker" (or "tea" or "Tammin") and notice the paper blow away from his mouth at the beginning of the word. There are no South-west words which start like this or have these so-called "aspirated sounds" in them. The same applies to the sounds "p" and "k" in Nyungar - they are never aspirated.
SOME MODERN NYUNGER (or NYOONGAR) people who have learned only to read and write in English are not happy about writing Nyungar words with pees, tees and kayes (that is, with p,t,k), yet, when they come to write down Nyungar words they find that sometimes they don't feel it is right to spell the words with beeys, dees and geeys (b,d,g).

The trouble is that the English "b", "d" and "g" sometimes have a rumble in them - that is, the vocal cords in the voice box are vibrating when these sounds are made. Notice how they "hum" in words like garbage, daddy and goggle. That is why Edward Curr wrote the word for "water" in a W.A. language as gabi, capi, gabby, gabbee, kabbee, and gabbie. English speakers are often uncertain as to whether the Nyungar sound is "t" or "d", "p" or "b", "k" or "g".

In reality, the correct pronunciation of the Nyungar sounds is hidden away in some English words such as:

- spate
- stake
- skate.

Hold the piece of paper up again and notice that it does not blow away when an English speaker says these words. If we remember this, we can use "p", "t" and "k" to write Nyungar and still pronounce the words like the real old-timers.
MANY AUSTRALIAN LANGUAGES HAVE ONLY THREE VOWEL SOUNDS "a", "i" and "u" (pronounced ah, ee, and oo); but the South-west languages has five vowels now. English has five letters standing for the vowels; but they have many different pronunciations.

In Nyungar, the "u" letter stands for a sound which is very much like the "u" sound in the English word "put", but note carefully, it is never pronounced as the "u" sound in the English word "but". Some people prefer to use "oo" for this sound. Why not? As long as it is used consistently. But "oo" is the English way. Aborigines are using "u" for the "oo" sound in many other Australian languages.

The Nyungar letter "a" stands for a sound very much like the "a" sound in "bath", but is not like the "a" sound in cat. The "e" letter stands for the "e" sound in bet, but is never pronounced like the "e" in me or in eye.

The letter "i" in Nyungar stands for the "i" sound as in the English words radio, machine, and bikini, but it is never pronounced as in English mild or I. The final vowel is "o" and this is pronounced something like the "aw" in law. Notice that some South-west people pronounce the English word dog as "dawg". The Nyungar sound "o" is not like the "o" in the English word hot.

Practise the vowel sounds in these syllables:

pa pe pi po pu ma me mi mo mu
ra te ti to tu na ne ni no nu
ka ke ki ko ku nga nge ngi ngo ngu
la le li lo lu nga nye nyí nyo nyu
wa we wi wo wu ya ye yi yo yu
WORD BUILDING

AN ALPHABET WE CAN USE:

There are 22 sounds in the South-west language. In some cases we have used double letters to stand for one sound. Here are the consonants:
p, tj, t, rt, k, m, ny, n, rn, ng, ly, l, rl, rr, r, w, and y.

And here are the five vowels again:
a, e, i, o, u.

HOW WORDS ARE BUILT FROM THE SOUNDS OF THESE LETTERS

All of the syllables on the previous page are made up of two sounds each - a consonant followed by a vowel. Many of these are meaningless syllables, simply arranged for practice only. There are only a few words in Nyungar which are made up of two sounds only - a CONSONANT plus a VOWEL. In such words, the vowel is always pronounced longer. In the example boxes below, C stands for consonant and V stands for vowel.

<table>
<thead>
<tr>
<th>C</th>
<th>V</th>
</tr>
</thead>
<tbody>
<tr>
<td>tj</td>
<td>a</td>
</tr>
<tr>
<td>tji</td>
<td>i</td>
</tr>
<tr>
<td>m</td>
<td>o</td>
</tr>
<tr>
<td>n</td>
<td>i</td>
</tr>
<tr>
<td>w</td>
<td>a</td>
</tr>
</tbody>
</table>

Now here is a list of 3-sound words made up of CONSONANT-VOWEL-CONSONANT (CVC). But don't forget that sometimes a single sound is represented by a double-letter.

<table>
<thead>
<tr>
<th>C</th>
<th>V</th>
<th>C</th>
</tr>
</thead>
<tbody>
<tr>
<td>k</td>
<td>a</td>
<td>t</td>
</tr>
<tr>
<td>k</td>
<td>e</td>
<td>p</td>
</tr>
<tr>
<td>k</td>
<td>u</td>
<td>l</td>
</tr>
<tr>
<td>m</td>
<td>a</td>
<td>m</td>
</tr>
<tr>
<td>m</td>
<td>a</td>
<td>r</td>
</tr>
<tr>
<td>m</td>
<td>a</td>
<td>rr</td>
</tr>
<tr>
<td>k</td>
<td>a</td>
<td>rl</td>
</tr>
<tr>
<td>k</td>
<td>i</td>
<td>ny</td>
</tr>
</tbody>
</table>

kat 'head'
kep 'water' ('wine')
kul 'louse'
mal 'dunnart'
man 'father'
mar 'hand' (tongue turned back for 'r'
marr 'cloud' (tongue straight for 'rr.'
karl 'fire'
kiny 'nothing', 'nobody'
Here are a few more words with three sounds in each:

kirr 'smoke'
nyong 'sorry'
kotj 'stone axe'
ngop 'blood'
kurt 'heart'
goget 'horse'
murn 'black'
tjen 'foot'.

Now we have a list of four-sound words - CONSONANT-VOWEL-
CONSONANT-CONSONANT:

<table>
<thead>
<tr>
<th>C</th>
<th>V</th>
<th>C C</th>
</tr>
</thead>
</table>
| k | o | n t | kont 'camping place'
| k | o | ng k | kongk 'uncle'
| k | u | m p | kump 'urine'
| m | a | ng k | mangk 'tea leaf'
| n | i | rn t | nirnt 'tail bone'
| ng | a | rn t | ngarn or ngurnt 'chest'
| ni | u | n t | ngunt 'elder brother'
| p | i | rn t | pirnt 'skewer', 'button', 'pin', etc.
| t | a | rn t | tarnt 'ankle'
| w | a | ng k | wangk 'talk'
| w | o | rn t | wornt 'white gum'
| y | u | m p | yump 'death magic (revenge)'.

There are a few words which begin with a consonant plus "w". The first consonant may be "p", "t" or "k".
kwan (kwun in some dialects) 'dung', 'backside'
kwernt 'bandicoot'
kwer (or kwur) 'brush-tailed wallaby'
kwej 'bone'
kwoop (or kwup) 'good'
pwok 'fur skin', 'cloak', 'coat'
twangk 'ear'
twert (or twurt) 'dog'.

There are many combinations of these basic syllable and word types. One of the important sets of words is the set of ACTION WORDS. When the action is continuing, these words end with the suffix -iny as follows:
paminy 'hitting'
peniny 'scratching'
pakiny 'touching'
pwariny 'hanging (something)'
kawininy 'laughing'
nariny 'burning'
weliny 'crying'
yakiny 'standing'
kagitjiny 'listening'
tjinanginy 'seeing'
tukurniny 'putting'
yanginy 'giving'.

<Diagram of trees and 7-day forcing cycle>
'THE LINGO'

This is what some South-west people call the old Nyungar language. Practise reading these well-known expressions in the old language.

palap nukert ngurntiny. 'They are lying sleeping.'
ngarl wort kurliny. 'We are going away.'
manatj kutjal yuwarl kurliny. 'There are two policemen coming.'
karla kurl. 'Go back to camp.' (lit.'to your fire')
nyunak karl kurl. 'You go back to camp.'
wort tjinang. 'Look in that direction.'
alin y wort tjinang. 'Look at that person (distant).'</nyunak karl kurl.
yokil mam paminy. 'The woman is hitting the man.'
mam yokiny paminy. 'The man (father) is hitting the woman.'
ngetj yongka tjinang. 'I saw a kangaroo.'
manatjil nyungar palany paranginy. 'The policeman is arrest- that man.'
kunyat pal kulyumitj nukert ngurntiny. 'That child is pre- tending to be asleep.'
pal kwopitak. 'She's pretty.'
nyitiny kwiyar mukiny. 'It's as cold as a frog.'
pal tjurrup-tjurrup. 'He's happy / He's in love.'
ngetj kopurl wirt. 'I'm hungry.'
pal kat wara twangk purt. 'He's silly in the head and he's quite unreasonable.'
ngetj kat mentitj. 'I've got a headache.'
nyunak narnak kwetj. 'You look very skinny.'
pal wetjala wangkiny. 'He's talking English.'

IF YOU COULD READ ALL OF THESE SENTENCES YOU CAN REALLY READ NYUNGAR AND SPEAK IT
First of all, some ACTION words (or shall we call them VERBS) and then some NOUNS. The Nyungar words are in script writing in case you prefer writing to printing.

---------------------------------------------
katitjinyi listening
kuritjinyi throwing
nganjinyi eating/drinking
pinjinyi squeezing
porinjinyi cutting
popinyi hitting
peninyi scratching
pakinyi touching
paranjinyi getting
ljinjinyi seeing
lujurinjinyi putting
warinyi hanging up
warlajinyi cooking
wantajinyi killing
wangkinjinyi telling
warninyi making
wartinyi hunting
yurtinjinyi tying
yanginyi giving
---------------------------------------------
karla/karla fire
kat head
kitj spear
konk uncle
kopurl stomach
kotj axe
kungat child
kur heart/sweetheart
kiwigar frog
manat police
mangk tea leaf
mar cloud
mar hand
mart leg
may house
mereny veg. food
miyel eyes
muly nose
narnak neck
nyungar man, person
nep little child
nuruk egg
ngangk sun/mother
ngangkarn thumb
ngamar rock hole
ngamarai tobacco
ngarlak teeth
ngot horse
ngurla black cockatoo
ngun brother
ngup blood
palyat ghost
pip breast
poy/poya rock/money
punitj knee
pun black
putjur tree/wood
tatj ground
tjarlinyi meat
twent tongue
dog
HERE ARE A FEW MORE NOUNS AT THE END OF THE ALPHABET:

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>wan</td>
<td>digging stick</td>
</tr>
<tr>
<td>watlang</td>
<td>crow</td>
</tr>
<tr>
<td>wetj</td>
<td>emu</td>
</tr>
<tr>
<td>wetjala</td>
<td>white man</td>
</tr>
<tr>
<td>wort</td>
<td>sky</td>
</tr>
<tr>
<td>wort</td>
<td>throat</td>
</tr>
<tr>
<td>yet</td>
<td>chin</td>
</tr>
<tr>
<td>yongka</td>
<td>kangaroo</td>
</tr>
<tr>
<td>yok</td>
<td>woman</td>
</tr>
<tr>
<td>yump</td>
<td>death magic/fetish</td>
</tr>
<tr>
<td>yuran</td>
<td>bob-tailed lizard</td>
</tr>
<tr>
<td>yurt</td>
<td>white ashes</td>
</tr>
</tbody>
</table>

AND A FEW DESCRIPTIVES:

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>kwop</td>
<td>good / well</td>
</tr>
<tr>
<td>kwopitak</td>
<td>pretty / best</td>
</tr>
<tr>
<td>karang</td>
<td>angry</td>
</tr>
<tr>
<td>karlang</td>
<td>hot</td>
</tr>
<tr>
<td>kurniany</td>
<td>bashful / shy</td>
</tr>
<tr>
<td>kumpar</td>
<td>big</td>
</tr>
<tr>
<td>malkokum</td>
<td>wild</td>
</tr>
<tr>
<td>manti</td>
<td>youthful</td>
</tr>
<tr>
<td>mentitj</td>
<td>sick / weak</td>
</tr>
<tr>
<td>murtitj</td>
<td>strong</td>
</tr>
<tr>
<td>muarant</td>
<td>full</td>
</tr>
<tr>
<td>nyitiny</td>
<td>cold</td>
</tr>
<tr>
<td>piyu</td>
<td>awake</td>
</tr>
<tr>
<td>wara</td>
<td>bad</td>
</tr>
<tr>
<td>wirt</td>
<td>empty</td>
</tr>
</tbody>
</table>

IT HELPS IN LEARNING TO READ AND TO SPEAK THE LANGUAGE IF WORDS ARE LEARNED IN SENTENCE FRAMES - LIKE THIS:

yongka kurliny.  
 kangaroo coming

yongka kutjal kurliny.  
 kangaroo two coming

manatj kutjaj yuwarl kurliny.  
 police two this-way coming

manatj kutjal wort kurliny.  
 police two away going

ngany(or ngetj) wort kurliny.  
 I (I) away going

pal wort kurliny.  
 he/she/it away going

pal wort kurliny penang.  
 he/she/it away going tomorrow

nyintak wort kurliny penang?  
 you (sg.) away going tomorrow?

kayar, ngany wort kurliny penang.  
 yes, I away going tomorrow.

pal wort kurl kura.  
 he away went before

There is a kangaroo coming/ going

There are two kangaroos coming.

There are two policemen coming this way.

Two policemen going away.

I am going away.

He is going away.

He/she is going away tomorrow.

Are you going away tomorrow?

Yes, I am going away tomorrow.

He went away a long time ago.
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Moore, G.F. 1884 A Descriptive Vocabulary of the language in common use amongst the Aborigines of Western Australia; with copious meanings, embodying much information regarding the habits, manners and customs of the natives, and the natural history of the country. William S. Orr & Co., London. First printed 1842. (Reprinted in 1884 in the same covers as his "Diary", paginated separately.)


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