1996

Illustrated dictionary of the South-West Aboriginal language

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Illustrated Dictionary of the SOUTH-WEST ABORIGINAL LANGUAGE

by

Will Douglas

joey: djudiny
grey kangaroo: yon
bald head: kaat birlowiny
eyebrow: milkoro
brown: gb儳
saliva: yat
forehead: bap
nose: mon

wallaby, short-tailed pademelon, quokka:
kwoka / kwokurr

echidna: yingarn

house: ngawoort / kwarn

rabbit, bandicoot, bilby
skat / dalkiti

shade: malo
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PREFACE

I am indebted to Dr Toby Metcalfe of the Edith Cowan University, Claremont Campus, for offering to see that this illustrated dictionary reaches publication.

Most of the words contained in the dictionary are from my own research over the years, but I have taken the liberty of including alternate forms from Rose Whitehurst's *Noongar Dictionary* (First Edition 1992) and confirmation of other words from *Nyungar Anew* by C.G.von Brandenstein (Pacific Linguistics Series C - No.99) and also from the Henry Atkins lists in *W.H.Atkins Memorial* dictionary edited and produced by Wilf Douglas.

Being confined to an area where descendents of the South-west tribes no longer use the language but are anxious to see it in print, I have not been able to re-check many of the words. It is hoped that indigenous speakers of the South-west tongue will be able to add their own spellings or corrections alongside the illustrations.

The extent of this little book does not do justice to the richness of the South-west language and culture. It simply supplies an introduction to this field as requested by one of the elders who did not have the privilege of learning the language from parents who had been fostered in an institution.

Many of my own Aboriginal teachers have now passed on so I present these few pages of illustrated words to their memory.

Wilf Douglas 1996
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, water-holes 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
- water-hole
- a person sitting
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, BIBBULMUM, 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 wordlist: ---------------

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".
INTRODUCTION

This illustrated dictionary of Australia's South-West language has been produced at the request of an Aboriginal elder who was anxious that his people should have some record of the names of plants, animals, insects, trees and other features of their rich cultural heritage.

For a period, many of the South-west people were ashamed of using their own language in front of non-Aborigines because of the general prejudice against their race. Today, however, the majority of the indigenous people are rightly proud of their old culture and language and many are attempting to salvage what they can of the South-west traditions.

The alphabet used in this book is not only based on a scientific analysis of the language, but its particular form is the result of a significant conference attended by representatives of a number of the speakers of the South-west dialects.

Indigenous Australian languages, generally, have very similar sets of speech sounds (phonemes). These phonemic systems are noted for their contrasts between sounds made between the teeth or touching the back of the teeth, those made with the tongue touching the gum ridge; another set with the tongue turned back to the roof of the mouth; and the velar sounds, with the tongue back touching the soft palate at the back of the mouth.

Many Aboriginal languages have only three vowels, but the SW. language has a set of five vowels:

- "i" pronounced as "i" in English machine and in bikini.
- "e" as in English bet.
- "a" as in bath or father
- "o" as in hot.
- "u" as in put. For this sound, the majority of people decided to use "oo".

These sounds are found in bibi 'breast', kep 'water', mar 'hand' kotj stone axe', and yoort 'white ashes'.
Please note that in short, open-syllable words, the vowel sounds are lengthened. For example, dja 'mouth' is often written djaa by Aboriginal writers to emphasise length. Also in short, closed-syllable words, sometimes the writers prefer to write aa to ensure that the sound is lengthened, for example kaat 'head'. If it is realised that the rule is length in all short words, then there is no real need to use the two vowels. mar 'hand' is still lengthened although written with one a.

Because there is no distinction generally between p and b, t and d, k and g in Aboriginal languages such as the contrasts which occur in English in such words as pup and pub, Kate and gate, try and dry, it does not matter whether the letters for the voiced sounds are used or the voiceless.

In the South-west language there are no words which change their meaning if spelt with a p instead of a b. Likewise, no words change meaning if t is used instead of d. There are three sounds like t/d in the South-west language and because there are no letters in English to stand for them, double letters have been used:

p/b (lip sounds), tj/dj (dental sounds), t/d (gum-ridge sounds behind the teeth), rt/rd (sounds made with the tongue turned back to the roof of the mouth), and k (made with the back of the tongue on the soft palate at the rear of the mouth). The letter g is never used on its own as it occurs only with n in ng which stands for the sound in English sing. This sound occurs often at the beginning of words in the South-west.

At a conference, it was decided by the people to use b, dj, d, and k at the beginning and in the middle of words (rd occurs only in the middle of words never at the beginning). When the sounds which these represent occur at the end of words, the voiceless counterparts are used, i.e., p, tj, t, rt, k.

E.g., boonap 'orphan', djooditj 'wild cat', dart 'ankle', dilert a blue-tongue lizard, kedalak night time.
There are five nasal speech sounds also. They are:
- m the bilabial nasal as in mam (maam) 'father'.
- ny the dental or interdental nasal as in nyin 'sit'.
- n the gum-ridge nasal as in nop 'child'.
- rn the retroflexed nasal as in nyorn 'sorry'. This sound never occurs at the beginning of words.
- ng the velar nasal (back of the tongue on the soft palate). It is a single sound as in English singer but never as in English finger (which is phonetically fing-ger). This sound occurs at the beginning, middle and end of South-west words: e.g., ngarlang 'wine', minga 'ant'.

There are three lateral (or L-type) sounds:
- ly the dental or interdental one as in kalyat 'cheeks' in middle of a word, and at the end of a word in kooly 'pus from the eye'. ly does not occur initially.
- l the gum-ridge sound as in English lake. balak 'blackboy'.
- rl the retroflexed (tongue-tip turned up) sound as in karl 'fire'. No words start with rl, but it occurs in the middle and end of words.

There are two R-type sounds:
- r which is retroflexed as in English rake or SW mar (maal) 'hand' (some times mara in the middle of a sentence).
- rr the flapped or trilled sound made with the tongue towards the gumridge. Contrast marr 'cloud/wind' with mar 'hand'.

There are two semi-vowels w and y which are similar to their English values: e.g., wakarl 'the mythical serpent' and kawoor 'purple-crowned lorikeet'. w does not occur finally, but it is found with k in words such as kwel 'she-oak', kwelak 'hipbone'.
- y is found in writing finally as a part of ny or ly where it is not pronounced as in English many or only, but in its own right it is found in words such as yoorn bobtail lizard, moyitj 'water rat', and finally in ngay 'Cry!'

On the next page is a chart summarising the information regarding the alphabet of the South-west language.
the sounds
of the south-west language

DIAGRAM OF
THE MOUTH
showing move-
ment of the
tongue and lips

<table>
<thead>
<tr>
<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>lip sounds</td>
<td>tongue-tip against teeth</td>
<td>tongue-tip to gumridge</td>
<td>tongue-tip back to velum</td>
</tr>
<tr>
<td>STOPPED BY BY LIPS OR TONGUE</td>
<td>b-</td>
<td>dj-</td>
<td>d-</td>
<td>-rd-</td>
</tr>
<tr>
<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>
</tr>
<tr>
<td>ESCAPES OVER THE SIDES OF THE TONGUE</td>
<td>-ly-</td>
<td>l</td>
<td>-rl-</td>
<td></td>
</tr>
<tr>
<td>PASSES OVER CENTRE OF THE TONGUE</td>
<td>-rr-</td>
<td>r</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>
</tr>
<tr>
<td>VOWELS</td>
<td>i</td>
<td>e</td>
<td>a</td>
<td>o</td>
</tr>
</tbody>
</table>
MAN

NYOONGAR (NYUNGAR)

THE HEAD KAAT (see next page)

EYE: miyel
NOSE: mooly / moly
MOUTH: djaa

shoulder: moorlany nyiyarl
elbow: ngoy
wrist: kwoliny
hand: mar

fingers: marak
pirika

thumb: ngangka mar ngangk

knee: bonitj
leg: maat
calf muscle: woolitj

hamstring (Achilles tendon): miri

ankle (inside): balkart / bilak

foot: djien djin

HAIR of the HEAD; kaat djoomboor

EAR: dwangk
CHIN: yet / yat
THROAT: wort

shoulder blade: djerdim
chest: ngoornt
skin: maap / mop
stomach: kaboorl kbooort

navel: bily

back: moordin
lower back: bookal

backside: kwan

hip bone (pelvis): kwelak

thigh muscle / femur: yatj
testicles: yatj

penis: mert

left hand: mara djoowoort

right hand: mara ngoornmoorn

heel: mon

ankle (outside): darnt
toenails: ngamari / biri
toes: djien pirika
THE HEAD

kaat
grey-haired: djendalak

bald head: kaat birlowiny

eyebrow: mimboorn
mimbirn/ mingort

forehead: baap / yimoong

ear: dwangk

cheeks: kalyat/ kamak/ ngarlak

brains: doorndak/ noorakoort/
nyoorndiyak

eye: miyel/mel

cataract: bambala

face: mooymari

mouth / lips: djåa

mouth palate: koonyang

nose: mooły/molyy

HAIR:

body hair/ fur: djoomboor

head hair: kaat djoomboor / kaat djoowiny

pubic hair: nyanyi / djowiny mondar

underarm hair: ngaly djoomboor

eyelashes: miyel djoowiny

moustache: mininy

whiskers: ngarnak / ngarnuk

perspiration /sweat
koornkar

underarm sweat: kipilyang

throat: wort

flesh: (also animal meat): daatj
unmarried girl: boongarn
marriageable girl: manga
mother: ngangk
father: maam
sweetheart: koordamart
heart: koort
soul: kadjan / koordoommitj
abdomen: koboort
pubic hair: nyanyi / djowiny mondar
hip: kooldji
naked: balak / wodja woorliny
buttock: bay
umbilicus cord: bily
having sex: moony / mooyang / dwabern / djoony - djoony
semen: kwantj / koondjit
pregnant: kooniny-yara / kwoboolool / boodjari
womb: doomboo
vagina/vulva: beyirni / djabi / dert
blood: ngop

old woman: kabarli

WOMAN
YOK / YOKA

(And words for body fluids and some sensitive items)
possum fur:headband: koonyi
kangaroo skin cloak: booka / bwoka
breast: mimi / moomi / nini
nipple: bijip / biip-mooly
kidney: djoorop
liver: mayoor
carrying dish: mirlkoorn
young child: kooniny
teardrops: melyan
urine: koomp
intestines: barak
anus/dung/faeces: kwan / kwun / koonama
fat: djeroong / djirang
lungs: walyan / walyal
nasal discharge: moolyarak
-pus (from boil): koont
(from eyes): kooly
phlegm: wandjaberi / warrakoorl

15
INSECTS AND THE SPIDER FAMILY

MINGA KAR

ANTS: bidit / boololo
Argentine ant: boodijiny
black stinging ant: kardabardak
bull ant: kirlar / kirlir
little red stinging ant: kaany
meat ant: karirt / minyit
white ants (termites): wirt
ant hill (termite mound):
  widjet / woodiny / mooyalatj

FLIES: noort (gen.)
maggots: boodjark
butterfly: boornarr
moth: bindi-bindi
caterpillar: ngarna
grasshopper: djidily

scorpion: nindjaliny / djaril

bees: ngoowak

spiders: kar (gen.)
trapdoor spider: kar / kararr
and black spiders, etc.

blowflies: noordoo

centipede: kanbarr

louse / lice: kool
PEOPLE
NYOONGAR (NYUNGA) PARLANG

man, name of SW tribe: Noongar (Nyungar)
woman: yok / yoka
non-Aboriginal: wadjala / nyidiyang
medicine man: mabarn / malka moorditj
policeman: manatj / yoodila
witchdoctor, healer: kabap
the little people: balyat
evil spirit: djanak / djenak
tiny hairy men: mamari
evil, mischievous little man: woordatj / woordatji (plural)
stranger: wam / woona
ghost (also whiteman): moondoong
a devil: moorli - moorli
deceased person: nootj
spirit of the dead: wern / wirn
dead person's bones: werna djooloor
a poorly person: mandjang/nyornditj
a giant ogre: djimba
a good spirit: djin-djin
a child just walking: noba

God: Maaman yira
one's own father: manambart
man of importance: warda kadak
the boss: birdiya
old man: bworan
featherfoot: djinakarbi
clever person: dookatj
child, youth: koorlong
children: koorlongka
baby son: maawit
greedy person: ngambali
thin one: koboorn djoorla
fat one: koboorn koort

(This page also includes mythical beings)
blackboy: \textit{balak} / \textit{balka} / \textit{bor}
blackboy (grasstree): \textit{kooroop}
paperbark: \textit{bibool} / \textit{yowarl}
red mallee: \textit{birdidjit}
white mallee: \textit{doorditj}
York gum: \textit{djaawit}
red gum: \textit{kardan} / \textit{koorden} / \textit{mari}
acacia (with edible seeds): \textit{koonart}
sheoak: \textit{kwel}
quandong: \textit{kwonding} / \textit{wang}
Christmas tree: \textit{moodjar} / \textit{moondjak}
mallee scrub: \textit{moorook}
white gum: \textit{wornt}
jam tree: \textit{mangart}
jam thicket: \textit{malak}
banks: \textit{mangatj}

TREES

wattle: \textit{kalyang}
shield tree: \textit{kardil}
forest: \textit{djaril-mari}
native peach: \textit{wongoop}
sandplain tree:
\hspace{1cm} \textit{moongarlkoorook}
broom bush: \textit{barang}

mallee roots, nuts:
\hspace{1cm} \textit{koodjat}
dry tree stump: \textit{yinar}
sandplain bush:
\hspace{1cm} \textit{mindalong}

bullrushes: \textit{vandjet}
CLOTHING AND ORNAMENTS

Head decoration: (feathers):
bidang / ngower

neck band (possum fur):
booroo / boorooro

head band (possum fur):
koonyi

neck band (possum fur):
booroo / boorooro

ornament for head or arms (human hair):
woondoo

skewer, dress pin:
birnt

waist band (possum fur):
noolbarn

girdle (human hair):
nijdara

rope: madji

paper: mili-mili

money: boya / boorndoong
(also rock, stones)
djen bwok /
djena bwoka (plural).

kangaroo skin:
kwart

cloaks (kangaroo skin):
bwok / bwoka / booka /
doorloop

kangaroo skin:
kwart

carry bag:
koot / kooda / kooda-kooda

knife: darp

shoes, boots, sandals:

charcoal: kop

gum: min / miyan
DWELLINGS

karlak, karlil 'home is where the fire is' (karl 'fire', 'camp')

a hut on the shoulder of a hill: koongkamaya

shelter: kwont / kwarnt

camping place; karl karlil / karleri

cover: (roof or blanket): woka

hut: may / maya / maya-maya

our place: ngala maya

shade: malo / norlok / woordak

heartland: koorda boodjar

house: ngawoort / kwarnt
FOOD, DRINKS, EXTRAS.

FLESH FOODS

meat: datj / daatj

See under "Snakes", "Lizards and Goannas", "Marsupials 1&2"

Meats still relished today:

grey kangaroo: yongka
brush wallaby: kwer

See also "Birds", "Fish".

VEGETABLE FOODS

vegetable foods (gen.)

mereny / marany / marantj

damper: mereny /
mandjarli

flour: djari / djeri
grain: kwolak

Berries, roots, nuts,
See under "Trees and Plants".
Some berries: mal
kalbari
kamak
koorak
kwonding / wang
York nut: marda
Leaves of wild carrot:
ngoolyirt

DRINKS:

tea, tea leaves: mangka
honey drink: djilya (honey: ngook)
beer: djeyin / kawoon
wine: ngarlang/ ngop / kepa / kap
whisky (lit. 'fire-water'):
  wadjan kep
breast milk: nini / bibi

eggs: noorook
egg yolk: nadjiny
tobacco, cigarettes: boolkoo / ngamari

22
IMPLEMENTS

Wood: boorn  stone: boya

SPEARS

- light straight spear: boorndoon
- flint-head spear: djimbarl
- single-barb spear: kitj / kitji
- fighting spear: djoona / bangkarl
- message stick: boorn

"STICKS"

- hitting stick: koondi
- women's digging stick: wan

- throwing stick: dowak

axes & hammers:

- stone: kotj / katj
- bone: kwetj

Boomerang:

kerl / kayili
karli

Motor car:

kaditj-kaditj / kadi-kadi

Gun, rifle:

widjibandj

Carrying dish:

mirlkoorn / yandi

Shield:

woonda

Spears-thrower:

mirr / mirro

W. D.
SONG AND DANCE

Corroboree: kobori

Dances: kakarook
midar / mirdar (red ochre)

Songs: doodjarak
yewool / yiwool

singing: warangka

Dream / dreaming: koondarm

Corroboree paints:
mardaa
mirdar
wilk

Shout of praise: Woola!

whistle: wirn (spirit of dead)
whistling: wardiny
FIRE
KARL

camp fire: karla

hot: karlang

quartz flint (for fire-lighting): bilying

fire lighting up: karla woorliny

burning: naariny

smoke: booyi / koorl /
       karl boyi / kir

flame (tongue of fire):
       daaliny / djarliny

blackboy kindling:
       mirlen / mirliny

white ashes: yoort

firewood:
       karl boorn

wood, stick:
       boorn / bonoo

charcoal: kop

cooking: dookerniny

Go back to camp: karla koorl.

axe: kotj
THE SKY

Stars: yabini / dilvern / djinda / djindoon / djoornt / maldiny
night time: djadoolook / kedalak  Black night: moordang / moonawooliny
meteor, falling star: binar

Billowing clouds: mari warabiny
thunder: malkar / koondarnangor
lightning: babanginy
cloud: koondart
wind cloud: marr

sun: ngangk
heat of sun: doodja / doodjadona

rainbow: walken

dawn: djidar
light of morning: bina
whirlwind: mono wirli-wirli

rain: boorong / midjal
rain coming: kep koorliny
water: kep
rain water: kep midjal
waterless: kep boort

fog, misty rain: dooly
land breeze: nangkat
wind blowing dust: keniny
frost: koorbon

shadow: malidji / malo / norlok

BLACK NIGHT: moordang / moonawooliny
moon: miyak / maant / miki
moonlight: mikang

night time: djadoolook
Black night: moordang
moon: miyak / maant / miki

~
meteor, billowing clouds: mari warabiny
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Olden times, a long time ago: kwedjang / kwidjang
before, long ago: koora / kooralong
today, now: yey / yeyer
brief time, a moment: dji future time, thereafter: mila
tomorrow: benang some day, sometime: benang-benang
soon: boordja later on: boorda / boorda-boordak /
boorda warang.
always, continually, forever: kalyakool / kalyokool/ wordel
That's enough for now! Kenyak yey. Wait! yalakitj.
SPACE & DIRECTION

Where? natj? / windja?

West: marawar / yirel
South: kongal

a long way off: kadjali
beyond: moonboorli
up, above: yira
behind: koorlboorli,
woorllookoor /
down: ngarda
near, approaching: dookaniny
across: kada werda
way, path: mart
ahead, in
front of:
koordjookat
down low:
ngardak
that way:
marlap
outwards: may-may
going away: wort-koorliny
this side of,
yoorlboorli
here, this one:
nidja / niny
Stop! Nganap! Stand clear! kooranyak Return: korl-koorl!
NUMBER

One: keny / kany
two: koodjal
three or more: mo
four: koodjal-koodjal
five (one hand): mara-keny
ten: mara-koodjal / maraka

many: koombar mert
none: yoonydjin
lacking: boort
No! Nothing! yoowart
That's enough! kenyak
That's enough for now!
Kenyak yey.

twenty:
mardjen-mardjen
(= two hands +
two feet)
COLOUR

white: djardak
white ashes: yoort

grey, grey-hair: djendal
charcoal: kop

black: moorn / maroo / mogoorn
very black: moorn-moorn
black feathers: karak

red, red ochre, mirda

yellow: yoont

The South-west people were not restricted to the use of these few basic colours, but, like English speakers, could refer to items as being sky-like, grass-like, etc.
MARSUPIALS

1.

Red kangaroo: marloo

Tamar wallaby: damar

Grey kangaroo: yongka

joey: djudiny

Brush-tail wallaby: kwer / kwoora

Kangaroo rats:

Native cat: djurditj

Brush-tail: woly

Long-tail: bankot
MARSUPIALS

2.

- Rabbit bandicoot, bilby: djalkat / dalkitj
- Possums (male): kelang
  (female): koomal
- Echidna: nyingarn
- Ringtail possum: ngwayir
- Wallaby, short-tailed pademelon, quokka:
  kwoka / kwokurr
- Short-nosed bandicoot: kwenda / kwernt / kwinda
- Banded anteater: noombat
**LIZARDS and GOANNAS**

- Frilled dragon: *kalari*
- Bearded dragon: *badart*
- Bobtail or Shingleback lizard: *yoorn*
- Mountain or thorny devil: *moolawa*
- Blue-tongued skink: *dilert yoorlart*
- Gecko: *bibdjool*
- Some small lizards: *djidong barri-barri wandi-wandi*
- Race-horse goanna: *kardar*
- Lace monitor: *manarr*
- Black goanna: *yongki / yoondarn*
Snakes

Death adder: kwont

Water snake: madjit
Black-headed red snake: marnngany-marnngany
Dugites: dobitj / kabart
A poisonous snake: ngibart
Black snake: noorn

Tiger snake: nornt / nwarn
Carpet snake/ python: wakarl

Young Brown snake: dookatj
Diamond head: kir
Another type: moyoop
BIRDS
Arranged alphabetically.

"Bellbird", Plover or Dotterell (qv): dirl-dirl
(See also under Wader.)
bird (generally or specifically): djert
Bustard, the wild Turkey: koorli
Butcherbird: wardawort

Cockatoo, Black: manatj (also 'policeman')/ ngoorlak /ngoolya
  "  Red-tailed: yiibi / karak / ngoorla
  "  White-tailed: ngoolyarak / ngoolyarnak
Cormorant, ? Little black Shag: koordjokit
  "  Great (Black Shag): kart-kart
  "  Pied: kakak
Crane, Blue Heron: kanyar
Crow, Raven: wardang / waroong
Cuckoo, parasitic (Probably the Golden Bronze): waaly / djilybar
Curlew and Swan: wirloo / wirlo
"Death Bird" or "Devil Bird" (probably the Night Hawk): nyoorlam,
  (said to be a 'female ghost'), kwardilyang and a mythical
  bird wirnamitj said to be a giant bird whose tracks only
  may be seen today.
Dotterel, Red-kneed: dirl-dirl
Ducks (generally): yerderap
  "  Black: ngwonan / yet / yerderap
  "  Mountain: nyimarak / yimeruk
Eagle: walitj / warlitj
Eaglehawk: koordoop / yeltd
Emu: wetj / wedjeroop
Flycatcher, The Restless; also Scissors Grinder and Willy-wagtail:
  djidi-djidi / djirring-djirring
Galah, Pink and Grey: djakal-ngakal
Gull, Silver: djeringkarra
Hawk, Brown; Chickenhawk: karrkany
Hawk, Night (maybe a Nightjar): nyoorlam (Its call: nyoo-nyoo)
Kingfisher: kwiwok
Kookaburra: kaa-kaa / kooka-kooka
Loriheet, Purple-crowned: kawoor
  "  Grass Parrot: bilobiridi / kawar
BIRDS (continued)

Magpie: koolbardi / koorrabert
Mallee fowl: ngawoo
Miner/Mynar, Yellow-throated: biyooro / byooro / baly
Mopoke: nyawoo-nyawoo / worap
Mudlark: koolyabarakan / dilaboort
Owl, Brown: wiwoo
  " White-faced: nyiwalooong
  " Barn: yoowintj
  " Night: yartj
  " Tawny Frogmouth: djoowi / kombany
  " Spotted: minar / munar
Pigeon, Bronzewing: nembing / marnbi
Plover or Dotterell: dirl-dirl
  Also called Wader: kil-kil / dilaboort
Parakeet (see also Lorikeet): kawart / kanor
Parrot, Smoker: koora / kooran
  " Small Purple (Lorikeet): kaawar
  " Twenty-eight: doornart / dwarnart
  " King: deldi-delidi / delyip
  " Rosella: bardinar
Pelican: bilarbong
"Police Bird" (See "Death Bird", "Devil Bird") kwartilyang
Quail, Stubble: boorlam
Robin, Red: dermokalitj
Scissors Grinder (See also Willy Wagtail): wirring / djidi-djidi
Shag (See Cornorant)
Silvereye: doolor
Swallow, Golden (Australian Bee-eater): birrongawoo
  " Mountain or Duskywood: kayibort
  " Welcome: mooorningwilboor
Swan, Black: maali (Also called the same as Curlew): wilor
Tawny Frogmouth (Owl): djoowii / kambany
Turkey, Wild (Bustard): koorli
"Wader" (Probably the Dotterel): dirl-dirl
Wattlebird: dongkarak
Willy Wagtail (Restless Flycatcher): djidi-djidi / djirring-djirring
shark: kwila
dolphin: kwilena
mullet: kalkada / mirdarang / kwoola
bream: barndi / djilba
snapper: yolka
prawns (gen.): yala
freshwater prawn: koonak
cobbler: nyola
flathead: nolka
swamp crayfish: dil
freshwater crayfish: djilki / yabi / maran
tailer: bila
garfish: yelin
SICKNESS AND DEATH

Headache: kat menditj
stupid: kat wara
earache: dwangk menditj
def, unreasonable:
   dwangk(a)boort
sore eye: miyel menditj
pus from eye: kooly / koodjoori
bad teeth: ngorlak wara
sore throat: wort menditj
cough: koolboo / koolp-koolp-dan
whooping cough: koolbool
phlegm: wandjberi
blind: miyel boort

stomach-ache:
   koboort1-menditj
diarrhoea:
   kooniny-wara
pus from boils:
   koont
itching: nyindi
bleeding: ngoboolonginy

sore knee:
   boornitj-wara
bonitj-menditj
skinny leg:
   mat kitj

A sick man: Nyoongar menditj
Poor fellow: mandjang / manabitj

medicine man: malkar / mabarn
clever doctor: malkar moorditj
magic: madjidil
death by enchantment: merrik
magic used in black death curse: yoomp
enchantment cure: malkarak
a dead person: nootj
death, dying: wern, werniny
dirty: mokoorn
flatulence cure: mangart

Strong, healthy, good: moorditj / kwabadak