1996

Illustrated dictionary of the South-West Aboriginal language

Wilf Douglas

Follow this and additional works at: https://ro.ecu.edu.au/ecuworks

Part of the Other Languages, Societies, and Cultures Commons

Edith Cowan University

Copyright Warning

You may print or download ONE copy of this document for the purpose of your own research or study.

The University does not authorize you to copy, communicate or otherwise make available electronically to any other person any copyright material contained on this site.

You are reminded of the following:

- Copyright owners are entitled to take legal action against persons who infringe their copyright.

- A reproduction of material that is protected by copyright may be a copyright infringement. Where the reproduction of such material is done without attribution of authorship, with false attribution of authorship or the authorship is treated in a derogatory manner, this may be a breach of the author’s moral rights contained in Part IX of the Copyright Act 1968 (Cth).

- Courts have the power to impose a wide range of civil and criminal sanctions for infringement of copyright, infringement of moral rights and other offences under the Copyright Act 1968 (Cth). Higher penalties may apply, and higher damages may be awarded, for offences and infringements involving the conversion of material into digital or electronic form.
Illustrated Dictionary of the SOUTH-WEST ABORIGINAL LANGUAGE

by

Wilt Douglas
ILLUSTRATED DICTIONARY
OF THE
SOUTH-WEST ABORIGINAL LANGUAGE

Prepared and illustrated by
WILF DOUGLAS

EDITH COWAN UNIVERSITY
LIBRARY

PUBLISHED BY THE EDITH COWAN UNIVERSITY
CLAREMONT, WESTERN AUSTRALIA.
## CONTENTS

Table of Contents 3  
Preface 4  
Drawing stories in the sand 5  
No Shame 6  
Early attempts at writing the SW language 7  
Spelling Aboriginal Words the English-way Doesn't Work 8  
Introduction and notes on the alphabet 9-11  
Alphabet chart 12  

Illustrated Dictionary 13-19  
Man: Male body parts 13  
The Head 14  
Woman: Female body parts 15  
Insects and the spider family 16  
Relationships: Relationship terms 17  
People (Generally) 18  
Trees 19  
Clothing and ornaments 20  
Dwellings 21  
Food and drink 22  
 Implements 23  
Song and Dance 24  
Fire 25  
The Sky 26  
Time 27  
The Land 28  
Space and directions 29  
Number 30  
Colour 31  
Marsupials 32-33  
Lizards and goannas 34  
Snakes 35  
Birds 36-37  
Fishes 38  
Sickness and death 39
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 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".
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', darnt '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 (maar)* '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></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>b-</td>
<td>dj-</td>
<td>d-</td>
<td>-rd-</td>
<td>k-</td>
</tr>
<tr>
<td>-p</td>
<td>-tj</td>
<td>-t</td>
<td>-rt</td>
<td>-k</td>
<td></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>oo</td>
</tr>
</tbody>
</table>
MAN
NYOONNGAR (NYUNNGAR)

THE HEAD KAAT
(see next page)

EYE: miyel
NOSE: mooLY / moly
MOUTH: djaa

shoulder: moorlany nyiyar

elbow: n9QY

wrist: kwoliny

hand: mar

fingers: marak

thumb: ngangka mar ngangk

knee: bonitj

leg: maat

calf muscle: woolitj

hamstring (Achilles tendon: mir)

ankle (inside) balkart / bilak

foot: djen djin

HAIR of the HEAD:
kaat djoomboor

EAR: dwangk

CHIN: yet / yat

THROAT: wort

shoulder blade: djerdim

chest: ngoornt

skin: maap / mop

stomach: kaboorl koboorl

navel: bily

back: moordin

lower back: bookal

backside: kwan

hip bone (pelvis): kwelak

thigh muscle / femur: yatj

testicles: yotj

penis: mert

left hand: mara djoowoorl

right hand: mara ngoornmoorn

heel: mon

ankle (outside): darnt

toenails: ngamari / biri

toes: djen pirika
THE HEAD

kaat

bald head: kaat birlowiny

eyebrow: mimboorn
mimbirn/ mingort

ear: dwangk

cheeks: kalyat/ kamak/ ngarlak

beard/neck: ngarnak

chin, jaw: yet/yat

saliva/spit: dely

tooth: ngorlak

throat: wort

tongue: djaaliny

grey-haired: djendalak

forehead:
baap / yimoong

brains: doorndak/
noorakoort /
nyoorndiyak

eye: miyel/mel

cataract: bambala

face: moolymari

mouth / lips: djaa

mouth palate: koonyang

nose: mooly/moly

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 / koordoormitj
abdomen: koboorl
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: biip / biip-mooly
kidney: djoorp
liver: mayoor
carrying dish: mirlkoorn
young child: kooniny
teardrops: melyan
urine: koomp
intestines: barak
anus/dung/faeces: kwun / koonama
fat: djeroong / djirang
lungs: walyan / walyal
nasal discharge: moolyarak
pus (from boil): koont
(from eyes): kooly
phlegm: wandjberi / warrakaool
INSECTS AND THE SPIDER FAMILY

MINGA KAR

ANTS: bidit / boololo
Argentine ant: boodijiny
black stinging ant: kardabardak
bull ant: kirlar / kirlirl
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
RELATIVES

MOORT / NGOONGOOLONG

great grandfather: mami ngoorrangdener

great grandmother nyidjo

old man: bworan

old woman: kabarli

grandparents:
dem / moyiran

father's eldest brother:
maaman birditj

father's sister:
maam yok

my father maambart

maam

mother's brother:
kongk

mother's sister:
djook

mother's brother:
kongk

brother-in-law
ngooldja / ngoolyar

spouse koort

sweetheart koordamart

me

sister

ngany

cousin

ngoorden

brothers:
goong

elder bro.
goont

young bro.: woort

only child koonyat

son nobiny

2nd eldest child: mardidjit

3rd son: kardang

smallest child: koobidia

youngest baby son: martwit / maawit

daughter nap

eldest girl: kawit

young child kooniny
PEOPLE
NYOONGAR (NYUNGAR) 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

God: Maaman yira
man of importance: warda kadak
the boss: birdiya
one's own father maambart
old man: bworan
featherfoot: djinakarbi
clever person: dookatj
child, youth: koorlong
children: koorlongka
baby son: maawit
greedy person: ngambali
thin one: koboort djoorla
fat one: koboort koort
a lustful person: mardong
a joyial person: koora wooriny
a childish man: hop noongar
a child just walking: hop / noba

(This page also includes mythical beings)
blackboy: balak / balka / bor
blackboy (grasstree): kooroop
paperbark: bibool / yowarl
red mallee: birdidjit
white mallee: doorditj
York gum: djaawit
red gum: kardan / koorden / mari
acacia (with edible seeds): koonart
sheoak: kwel
quandong: kwonding / wang
Christmas tree: moodjar / moondjak
mallee scrub: moorook
white gum: wornt
jam tree: mangart
jam thicket: malak
banks: mangatj
wattle: kalyang
shield tree: kardil
forest: djaril-mari
native peach: wongoop
sandplain tree:
moongarlkoorook
broom bush: barang
mallee roots, nuts:
koodjat
dry tree stump: yinar
sandplain bush:
mindalong
bullrushes: yandjet
CLOTHING AND ORNAMENTS

Head decoration:  
( feathers): bidang / ngower

neck band (possum fur): booroo / boorooro

head band (possum fur): koonyi

ornament for head or arms (human hair): woondoo

skewer, dress pin: birnt

waist band (possum fur): noolbarn

girdle (human hair): nidjara

rope: madji

paper: mili-mili

money: boya / boorndoong  
(also rock, stones)

djen bwok / djena bwoka (plural).

shoes, boots, sandals:

knife: darp

charcoal: kop

gum: min / miyan

20
DWELLINGS

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

a hut on the shouler 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
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 / wangkiny
- boomerang: kerl / kayili / karli
- axes & hammers:
  - stone: kotj / katj
  - bone: kwetj
- motor car: kaditj-kaditj / kadi-kadi

"STICKS"

- hitting stick: koondi / wan
- women's digging stick: wan
- throwing stick: dowak
- spear-thrower: mirr / mirro
- shield: woonda
- carrying dish: mirlkoorn / yandi
- gun, rifle: widjibandj
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

firestick:
karlmoorl /
karlmarta

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

WORLD

Stars: yabini / dilyern / djinda / djindoona / djoornt / maldiny

night time: djadoolook / kedalak Black night: moordang /

meteor, falling star: binar

moon: miyak / maant / miki

billowing clouds: mari warabiny

thunder: malkar / koondarnangor

lightning: babanginy

moonlight: mikang

cloud: koondart

wind cloud: marr

sun: ngangk

heat of sun:

doondja / doodjadona

rainbow: walken

dawn: djidar

light of morning: bina

whirlwind: mono

wirli-wirlli

rain: boorong / midjal

rain coming: kep

koorliny

water: kep

rain water: kep midjal

waterless: kep boort

horizon (where the river reaches the sky): moombaki

fog, misty rain: dooly

land breeze: nangkat

wind blowing dust: keniny

raining heavily:

frost: koorbon

kep booroonginy

26
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.
THE LAND

boodjera

outdoors: bandak
horizon: moombaka

Darling Range: kada mordo
parched ground: koolbar

sand plain: kwangkan
running water: kepiti

thicket: malak
uneven ground: djardoon boodjor

rock hole: ngamar
doomboon

dust: dooka
camping place: kornt

swamp country: moyootj
path: bidi

heartland, island: koorda boodjor

pool water:
kep wari / manang

sea water: mambakoort /
limestone: djidong
wardarn
cave: yorakal
doomboon

sand: balyoongar
SPACE & DIRECTION

Where? natj? / windja?

West: marawar / yirel  South: kongal

a long way off: kadjali  beyond: moonboorli

up, above: yira

behind: koorlboorli,  down: ngarda

woorl goofy / near, approaching: dookaniny

ahead, in  across: kada werda

front of: way, path: mart

koodjookat

down low: ngardak  that way: marlap

outwards: may-may  going away: wort-koorliny

this side of,  here, this one:

yoorlboorli  nidja / niny

Stop! Nganap!  Stand clear! kooranyak  Return: korl-koorl!
NUMBER

One: keny / kany

two: koodjal

tree 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.

kany

koodjal

mo

koodjal-koodjal

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.

Tamar wallaby: damar

Red kangaroo: marloo

Grey kangaroo: yongka

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
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): diril-diril
(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: diril-diril
Ducks (generally): yerderap
  " Black: ngwonan / yet / yerderap
  " Mountain: nyimarak / yimeruk

Eagle: walitj / warlitj
Eaglehawk: koordoop / yelta
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; Chicken hawk: karrkany
Hawk, Night (maybe a Nightjar): nyoorlam (Its call: nyoo-nyoo)
Kingfisher: kwiwok
Kookaburra: kaa-kaa / kooka-kooka
Lorikeet, Purple-crowned: kawoor
  " Grass Parrot: bilobiridi / kawar
BIRDS (continued)

Magpie: koolbardi / koorrabert
Mallee fowl: ngawoo
Miner/Mynar, Yellow-throated: biyorro / byooro / baly
Mopoke: nyawoo-nyawoo / worap
Mudlark: koolyabarank / dilaboort
Owl, Brown: wiroo
  " White-faced: nyiwaloong
  " 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-deldi / 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 Cormorant)
Silvereye: doolor
Swallow, Golden (Australian Bee-eater): birrongawoo
  " Mountain or Duskywood: kayibort
  " Welcome: moorningwilboor
Swan, Black: maali (Also called the same as Curlew): wilor
Tawny Frogmouth (Owl): djoowi / kombany
Turkey, Wild (Bustard): koorli
"Wader" (Probably the Dotterel): dirl-dirl
Wattlebird: dongkarak
Willy Wagtail (Restless Flycatcher): djidi-djidi / djirring-djirring

37
shark: kwila
dolphin: kwilena
mullet: kalkada / mirdarang / kwoola
bream: barndi / djilba
snapper: yolka
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:
    koboorno1-menditj
diarrhoea:
    kooniny-wara
pus from boils:
    koort
itching: nyindi
bleeding: ngoboolonginy

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