

NYUNGAR BUDJARA WANGANY

NYUNGAR NRM WORDLIST
&
LANGUAGE COLLECTION BOOKLET
OF THE
AVON CATCHMENT REGION

APRIL 2009

Nyungar Philosophy

The Trilogy of Budjar, Moort & Katadjin

(Country, Family & Knowledge)

(L. Collard)

My Grandmother used to say this was to be passed on to her children and her grannies... there are places where you find serenity; where you find a sense of belonging ... that this is a part of our place, this is a part of our area, our culture.

Nitcha boodjar koonyarn nitcha koorl buranginy boodjar karluk maya koonyarn wah. Deman deman and maam wiern kia moort koonyarn. Deman and maam noonookurt, boodjar koonyarn karla koorliny. Koorlongka boorda ngeenunyiny.

Those words say that this is my country where I belong. This is deman and maam, my grandmother and grandfather's land, this is their land where their spirits move now. Boorda or later on, this is going to be the responsibility of my children and my children's children, their home and this place will always be linked to their spirit (Reverend S. Garlett 2002).

Table 1 below outlines the process that was followed to collect and collate the information and knowledge of language for this project. It highlights some of the key elements which must be incorporated as an accepted and appropriate process for doing things "proper way" when working with Nyungar people and their families and communities. It was endorsed by the Project Reference Group as a valid template for language consultation and information collection.

Table 1: Project Protocols Framework

CONCEPT	WHAT - <i>Natj</i> (Principal 1)	WHERE - <i>Winjar</i> (Principal 2)	WHO - <i>Ngiyan</i> (Principal 3)	HOW - <i>Nadja</i> (Principal 4)
	PROTOCOLS (“Proper Way”)			
LANGUAGE/WORDS (<i>WANGKINY</i>)	<ul style="list-style-type: none"> • Ensure language has NRM focus; • Record all known words for each of the themes identified; • Acknowledge diversity of peoples and cultural differences in language; 	<ul style="list-style-type: none"> • Language is specific to moort & budjar ; • Acknowledge and promote the diversity of language by accepting regional and dialectical differences. 	<ul style="list-style-type: none"> • Elders • Speakers (individuals) • Family & community (groups) • Reference group (select from above groups). 	<ul style="list-style-type: none"> • Use appropriate and relevant themes; • Consult widely in community; • Use authorized orthography; • Establish consistency in spelling (and writing) to ensure consistency in pronunciation; • Record using various forms of media
KNOWLEDGE (<i>KAATAJIN</i>)	<ul style="list-style-type: none"> • Ensure equal respect and acknowledgement for all sources of knowledge and information; • Identify (through respectful consultation) which elements of knowledge and information are most appropriate for the project goals; • Validate and seek approval from Elders and community for these elements. 	<ul style="list-style-type: none"> • Conduct an appropriate and respectful consultation process with key individuals and community groups; • Seek validation and endorsement for all processes and frameworks used in collecting and collating knowledge and information; • Ensure kaatajin is protected and respected by and within these processes and frameworks (ie. intellectual property & copyright). 	<ul style="list-style-type: none"> • Elders • Speakers (individuals) • Family & community (groups) • Reference group (select from above groups); • Community organizations; • Libraries and cultural centres; • Publications; • Universities. 	<ul style="list-style-type: none"> • Develop an appropriate framework for recording & storing kaatajin; • Ensure protocols are followed and upheld at all times throughout the project and beyond; • Ensure promises are kept and commitments maintained; • Maintain a continuous process of consultation, validation, endorsement and feedback across the project and beyond.
PLACES (<i>BUDJAR</i>)	<ul style="list-style-type: none"> • Consult with community to determine significant places; • From kaatajin sourced through consultation process, determine original and appropriate names for these places; • Record kaatajin appropriately and accurately. 	<ul style="list-style-type: none"> • Across the 3 regions of the Avon Catchment Region; • Identify through community consultation process, appropriate number of significant places in each of these 3 regions; • Ensure criteria for site selection is validated. 	<ul style="list-style-type: none"> • Elders • Families & Community 	<ul style="list-style-type: none"> • Determine criteria (with Ref Grp) for nominating appropriate sites; • Ensure criteria is consistent with Project Goals; • Links with RTK (Murdoch) Project; • Significant sites nominated in each of the 3 regions; • Identify and record appropriate names for each site; • Record and submit to ACC after validation by Elders.
PEOPLE (<i>MOORT</i>)	<ul style="list-style-type: none"> • Identify and select appropriately qualified and respected moort to act as authorities for the project; • Establish language reference group; • Establish terms of reference for this group; • Ensure appropriate remuneration is offered. 	<ul style="list-style-type: none"> • 2 x reference group members from : <ul style="list-style-type: none"> ○ Avon & Mortlock Region ○ Yilgarn Region ○ Lockhart Region 	<ul style="list-style-type: none"> • Minimum of 1 Male and 1 Female from each region. 	<ul style="list-style-type: none"> • Determine an appropriate set of criteria for selecting reference group members; • Select and notify each member; • Ensure remuneration is committed to by ACC Project Manager; • Conduct workshop with Reference Group.

The Nature of Aboriginal Languages

To speak a language you need to know not just a list of words, but you need also to understand how to put them together into sentences, as well as the right form of the word to convey the meaning you intend. In English you need to know that the subject goes before the verb, and the object follows it. If you change the order of the words, a different meaning will result. For example; *The man saw the dog* means something very different to *The dog saw the man*; in each case the noun preceding the verb is the subject, the one who does the seeing, while the noun following it is the object, the one who is seen. Notice also that the verb *saw* takes different forms depending on whether the seeing happened before (*saw*), is happening now (*sees*), or will happen later (*will see*). Word order in Nyungar is typically *Subject-Object-Verb*.

eg.1 *Yonga dwert djinang (yonga – subject / dwert – object / djinang – verb)*
Nyungar translation in English - kangaroo dog see
English translation - the dog saw the kangaroo

eg.2 *Ngany karlak kurliny (ngany – subject / karlak – object / kurliny – verb)*
Nyungar translation in English – me/I home going
English translation - I'm going home

An Appropriate and Accepted Orthography and Grammatical Structure (Table 2 below)

The teaching and learning of Nyungar language has shifted from a period when we had strong knowledge and use (when it was spoken and taught by many fluent speakers and teachers – who however, could not write it) to the current period where our knowledge is limited because we have very few fluent speakers and teachers. There is however, an important development that has seen a significant revival of the once considered “dead or dying” Nyungar language. That development has seen the growth of the technical knowledge of Nyungar people themselves, to develop the writing of their language. This important development ensures our wonderful language will never die. However, there is still much work to be done if we are to ensure the **integrity** of our Nyungar language. This is very important because unlike our old grannies who learned about language by listening to their old people (then copying the way it was spoken and used), today most of our children learn best by reading and if we are going to be inconsistent in how we write and spell our words, we can expect that our children will read, learn and pronounce them accordingly.

Correct spelling therefore plays a critical role in the future of Nyungar language. How we spell the words of our language, influences and can determine how we teach, learn and speak our language. Having an acceptable orthography can ensure consistency which in turn can contribute to maintaining a high level of integrity – if the rules and principles of the accepted orthography are followed and maintained (as they are with English and other broadly used languages).

The orthography (system of spelling for a language) adopted for this project is one that has appeared consistently in previous publications of Nyungar/Noongar wordlists and dictionaries. It was accepted by Nyungar people at two language conferences held in the south west in 1986 and 1990 and has been used consistently since.

Grammar deals with the ways in which words of a language go together to form sentences (syntax) and with the structure of words (morphology). Nyungar language is grammatically, vastly different from English. In fact it is more like Latin and Greek than English. The examples above demonstrate that difference.

When writing Nyungar language, a general principle has been adopted of one spelling for one sound. This means that it is relatively easy to pronounce a word once you know how it is spelled, and to spell a word when you know how it is pronounced. So I therefore implore every Nyungar to get to know the Nyungar orthography and grammatical structure of our language. I also encourage every wedjella using our language to adopt a consistent set of principles and rules for how the language is represented and promoted. The future of our language in this region depends on how well we write, speak and teach it, each of which is inter-dependent and therefore **must be** consistent with the other. This orthography was endorsed by the Project Reference Group.

The Nyungar Alphabet and Othography

Table 2: Pronunciation Rules

	Letter	Rule/Principle <i>(remember one spelling only for each sound)</i>	Examples	
			English	Nyungar
1.	a aa	a is always as in <u>f</u> ather aa as in <u>k</u> aat	father	tjak/kaat/maat
2.	b/p	b and p are interchangeable	balyat/palyat	
3.	d/t	d and t are interchangeable. Also used with j to give a softer version of ch sound	djak/tjak/	tjuditj / djuditj
4.	e	e is always as in <u>f</u> etch	fetch	dwert/ketj
5.	g	g and k are interchangeable	yonga/yonka karda/garda	
6.	i	i is always as in <u>f</u> atigue	fatigue	nirnam/mirl
7.	j	j has a softer sound than the English version as in <u>j</u> oint, more like the j in banjo – best used in conjunction with t or d particularly at the beginning of words	banjo	djak / tjak / nganjima
8.	k	k and g are interchangeable	kaat/gaat	karda/garda kurlunga/gurlunga
9.	kw (gw)	kw is never qu or cw since c and q do not exist	as in <u>q</u> uit or Gwenda	kwabadak/gwabadak
10.	n	n is always as in <u>n</u> ot	not	nunuk/noort
11.	ng	ng appears at beginning of words (unlike in English where it never appears at beginning) and has the same sound as in the <u>in</u> g sound of <u>sin</u> g never as in <u>fin</u> ger	sing	nganiny/nganjima
12.	ny	ny as in <u>c</u> anyon. Never as in <u>p</u> ony or <u>n</u> yal.	canyon	nyingarn/nyitang
13.	o	always o as in <u>p</u> op	pop	ngot
14.	oo	always oo as in <u>b</u> ook. Also interchangeable with u depending on word	book	moort/yooran/ nunuk/noonook
15.	p/b	p and b are interchangeable	kwabadak/gwabadak	
16.	r	r is always as in <u>r</u> ake. Does not however, appear at beginning of words	rake	kara/maar
17.	rd	pronounced with an accent on the r as in American accents never with the preceding consonant or vowel	hard	karda/noort
18.	rl	pronounced with an accent on the r as in American accents never with the preceding consonant or vowel	burley	karla/marлак
19.	rn	pronounced with an accent on the r as in American accents never with the preceding consonant or vowel	born	boorn/nyingarn
20.	rr	slightly trilled as in Scottish accent	sporran	warrkaly/kuyarra
21.	rt	pronounced with an accent on the r as in American accents never with the preceding consonant or vowel	start	koort/dwert
22.	t/d	t and d are interchangeable. Also used with j to give a softer version of ch sound	tjak/djak	tjuditj/djuditj
23.	u	u is always as in <u>p</u> ut. Also interchangeable with oo depending on word	put	Nyungar/Noongar/nunukut
24.	w	w is always as in <u>w</u> ater	water	wetj/wirlo
25.	y	y is always as in <u>y</u> ellow	yellow	yooran/yandjet

Introduction

Western Australia with its wide range of climates, soils and habitats supports a rich and diverse range of plants and animal species. It has been recognised internationally as an area of 'megadiversity'. Almost a third of the world's bio-diversity is found in the south-west of the Western Australia. With 111 endemic genera and 3000 endemic species of flowering plants the south-west of the state, including the Avon Catchment Region, remains a remarkable and unique heritage, albeit that the flora and fauna is under ever increasing threat for their survival. This western third of the Australian continent contains the largest proportion of endemic forms of plants which occur nowhere else in the world. We have over 270 plants and 70 animals under threat of extinction and 45% of Australia's vertebrate and vascular plants species occur in Western Australia. Nearly all of these threatened plants are in the south-west.

Plant names are most often expressed by Australians by a scientific name rather than by a *common name*. Bottlebrushes (the *common name*) include 6 genera and some 50 plus species. For scientists and botanists there needs to be some distinction. Variety, species, genus, family and author are the most common expressions used to determine these botanical names. These determine differences through distinction.

To the lay person and many gardeners the scientific name may not be important so the *common name* which have been established for many years prevail. It is the *how* the many of these common names originated that is of particular interest to this project. As an example the *bottlebrush* as a *common name* has undoubtedly an Anglicized origin because of its shape, but others obviously have an Aboriginal language origin for example the *Banksia Occidentalis* is called the *Waaly* by Ballardong Nyungar people, the *Cherax spp. or freshwater crayfish* are called *djilgy*, the *Tammar wallaby* is called a *dhamer* and the York Jam tree is called *Mangart* by Nyungar people.

With European settlement and colonisation the proliferation of unique species became progressively greatly threatened, due to deforestation and clearing activities for farming, grazing and timber products. This changing land scape has brought with it ever increasing pressures for survival on the natural flora and fauna which remains dramatically impacted by these agricultural occupational activities, introduced plant and animal species and urbanisation of the landscape. Species survival remains problematic and in many cases remnants of natural wildlife and plants now only remain in National Parks and reserves.

The Avon Catchment is diverse in soil type from some coastal sands derived from limestone to mainly sands derived from laterite and granite. Soils are generally of low fertility and some-what deficient in organic matter as well as being slightly acidic. The Catchment area sometimes known as the Avon District consists mainly of Eucalyptus woodlands (marlak), thickets and mallee lands (nganjima).

Across the Avon Catchment area the specific soil type and the prevailing weather have dictated the survival of flora and fauna alike. Summers (Birak/Bunuru) are long and dry with low relative humidity and temperatures average of 33C with hot prevailing winds from the east during much of the day, tempered by cooling south-west breezes in the late afternoon. Winters (Makuru/Djilba) are moderately wet but mild with frosts being spasmodic and localised. Most of the rains fall between May and October and daylight averages eight hours over the year.

Nyungar people have understood, flourished, harvested, managed and preserved this unique environment for over 40,000 years. Colonists since 1827 have progressively destroyed or gravely endangered many of the localised flora and fauna particularly with the expansion along the Swan and Canning rivers and the settlement of the Avon Catchment. Through excessive reliance on fertilisers for farming and cropping of the unfertile soils and massive clearing of the forests and grasslands, degradation of the waterways through algal bloom and salt, has occurred and now requires massive investments to preserve the health of the waterways and lakes and those remnants of flora and fauna still surviving.

Nyungar is the collective name given to those Aboriginal people who live in the South-West of the state. They are not one group or clan and it is some what coincidental that the Botanic Provinces and Districts of the state almost align with the

area of land traditionally occupied by Nyungar clans. Nyungar country is identified as that being a line drawn west of Geraldton to the east of Merredin and down to Esperance. Linguistically and structurally there existed about 14 major groups of Nyungars' each who identified with a particular tract of land called *budjar*. *Country (budjar)* and its resources were guarded and permission to enter or travel across had to be granted before entry. Much of the social structures, belief system, social fabric, identity, story and song lines associated with Nyungar spiritual beliefs were central to the peoples *country and place*. Celebrations and ceremony all emanated from nature which includes all forms of life, waterways and places as did creation, birth, life, death and the after-life as all emanated from the land.

Each *clan or tribal group* were made up of family groups (*moort*). These groups associated themselves with their *karla budjar*, which was a particular area where they hunted, foraged, lived and cultivated food. With only minor differences in dialect and custom all these clans and family groups from across the south-west communicated and interacted.

Men, women and children had different, distinctive and yet complementary roles. Adult males hunted with spears(*kitj*) and boomerangs (*kirli*) while women and children dug and foraged for *bush tucker*, birds, eggs, reptiles and smaller animals. Digging sticks (*waana*) were the preferred tool used, particularly by women, for digging and most usually were made from Acacia branches (*mindalong boorn*) with one end sharpened and hardened in a fire. Men conducted the hunts for kangaroo (*yonga*), emu (*waitj*) and other birds' (*djet*) often using fire (*karl*) to drive and trap the animals prior to killing them.

Nyungar people formed the basis of a six season year described by the prevailing weather conditions with associated flora and fauna activities and growth.

Birak was the hot dry time over December and January

Bunuru covered late summer and early autumn over February and March

Djeran covered the cooler period of April and May

Makuru was early winter from June and July

Djilba spanned late winter and early spring over August and September; and

Kambarang with decreasing rain went from October to November.

Fishing in the ocean coincided in *Bunuru* when the country lacked water. *Makuru* was when the swans moulted and being unable to fly could be easily hunted.

Activities and observations dictated hunting, harvest, diet and economies of product and production. These activity economies came from observations and indicators of growth, colour, appearance and propagation centrally associated with the prevailing weather and dictated times for specific hunting, gathering and foraging of animals and plants. Travel and trade as well as gatherings and ceremony across the Clan holdings (*country*) also took place to coincide with the weather. Nyungars developed their economies and spiritual beliefs from the land and the waterways.

Fire (*karl*) was a critical ingredient for life, propagation, tool making and the most importantly management of country. Nyungars' used the *Waaly (Banksia Occidentalis)* cones (*midja*), smouldering tree branches and *Bor* (Grass-trees or Blackboys) as implements (*mirlen*) for carrying and making fire. Seasonal and selective burning was a major strategy for hunting, propagation and regeneration. The Nyungar used fire as a tool for their survival either in hunting, cooking, propagation and managing the health of *country*. Burning of *country* kept it clean and fertile for the renewal of life. This process of burning country (firestick farming) was known by Nyungar as *karl ngarra*.

The *Bor* (Blackboy or Grasstree) as with other plants had multiple usages for the Nyungar. *Biriny* is the resin from the *Bor* and was used for weapon and tool making, flowering stems (*mirlen*) provided edible gum honey and when the stems dried they were used as poles for hut frames (*mia-mia*). Dried leaves for fire lighting, thatching and floor covering. The dried trunk

was used as fire tinder while when growing the plant was also the habitat of witchetty (*bardi*) grubs. The gum from eucalypts has antiseptic properties and was used to disinfect wounds and cuts, in smaller concentrations as a hygienic mouth wash, and when mixed with clay and water as a medicine.

The *Wargal* or *Rainbow Serpent* and the *Waitj* (Emu) were creator beings of the world of the Nyungar. This world dictated by the prevailing weather meant the *family (moort)* moved through the landscape. They followed in the footsteps of their *ancestral fathers* who had been taught and guided by *the creators* who had provided and stocked the country with wildlife, species of plants, *kalleep* or places to camp and water sources to sustain everything. The *storylines, song-lines and Dreaming* associated with the creation of all life form the basis of the Nyungar belief system (*kundaam*). This *treading in the steps of our fathers* reaffirms the beliefs, values, the social structures and fabric of the creation of the earth, the water and the sky and all things that live in and on it.

Conservation and sustainability are words that readily spring to mind when we talk of Nyungar culture. The ability to extract resources from the land, to survive and manage the land through sustainable practices has been diminished as a product of European settlement since the 19th century and the removal of Nyungar clans and families from their *Budjar*. Traditional land management practices, burning regimes, ceremonial, custodian roles and keeper responsibilities have ceased in most parts of Nyungar country, primarily because access and custodianship of much of this land has been removed and denied since colonisation. Many mammals, animals and plant species have disappeared also. The landscape is irrevocably altered and changed, water ways are polluted the air is contaminated, introduced plants and animals proliferate and have removed many of the revered forms of life central to Nyungar *ancestral dreaming and culture*. No longer are the *regeneration ceremonies* practiced.

The natural status quo of life and living for the Nyungar has increasingly continued to cease over the past 100 years. It is now time to re-introduce the “Carers of Everything” back into the global responsibilities of *Caring for Our Country*.

This project as with other national heritage activities is an acknowledgement that much still remains to be understood about the development of propagation techniques for natural flora and fauna species survival and their re-establishment. It is recognised that the most effective way of conserving our natural wild life and plants in their natural surrounds is through education, communication and publicity. Preservation involves survival of species through propagation and cultivation and this requires investment, time and energy. The Avon Catchment Council together with the Nyungar people as partners in this project, represent that investment for the future of children and future generations. Knowledge of their origins through Nyungar stories, song lines and beliefs of the flora and fauna as well as the significant places and sites, will enhance their value inside the Avon Catchment community.

We hope this document will make a positive contribution to the ongoing development of Nyungar/Wedjella relations within the Avon Catchment Region. We encourage the use of the language to promote Nyungar engagement in natural resource management and to demonstrate intimate Nyungar knowledge (Katadjin) of their traditional lands (Budjar) and its biodiversity. We want to promote our words, our names and our places across this region and we would like to work with all people to better care for our Budjar. This was the sentiment shared by all Elders who contributed to this work.

NYUNGAR NRM WORDLIST FOR THE AVON CATCHMENT REGION

NATURAL ELEMENTS		
SKY		WORL
Sun		Ngangk
Sunlight		djidar
Moon		Miyak
Moonlight		Mikang
Cloud		maar
Rain Cloud		Mari warabiny
Wind cloud		maar
Lightning		Babanginy
Thunder		Malkar / marlga
Hot weather		karlawoorliny
Cold weather		Nyittiny / ngirdiny
Dew		djooly
Frost		koorbon
Mist, fog		Dudja / djindi
Star		djindun / djurnt
Meteor / falling star		Binar
Shadow		Karla-wirliny / Malidji / norlok
Heat of sun		Dudja / dudjadona
Rainbow		walken
Shade		Murdak / norlok / nowal
Land breeze		Nangkart
Wind blowing dust		Keniny
Willy-willy		wanbaar
Wind		Maam-marang
Dust		dooka
Dusty (becoming)		Budjar-dooga
Empty		Wirt / woorl
Full		Mooraat / doontj
Flat country, plain		Barnatj
River		Bilya
Swamp country		moyutj
Rock, stone		Boya
Ground, earth, land		Budjar / budjara
Country (of origin/belonging)		Budjar / budjara
Camping / Dwelling place		Kornt / kaylap / karla-mia
Hill, mountain		Kaat / kaata
Fire, firewood, Camp		Karla / karl-boorn
Cave		Yorakal / Kornt
Sand		kwongkan
Sand plain		Kwongkan / budjara
Muddy, swampy ground		Nharna
Dirt, sand, clay		Yalya / yaly
Ochre		Warilgi
Horizon		Bokadja / mumbakiy
Parched ground		Kulbar
Rock hole (water)		Ngama
Pool water		Kep wari
Path		Bidi
SEASONS		
<i>Summer</i> (Dec-Jan)		Birak
<i>Autumn</i> (Feb-Mar)		Bunuru
(April-May)		Djeran
<i>Winter</i> (Jun-Jul)		Makaru
(Oct-Nov)		Kambarang
<i>Spring</i> (Aug-Sept)		Djilba
WATER		KEP/KEPA
Horizon		Mumbaki / bokadja
Rain		Burong / djart
Rain coming		Kep koorliny

Water		Kep/kepa
Running water		kepitj
Rain water		Kep midjal
Waterless /dry / drought		Kep boort
Heavy rain		Kep boorunginy
Water hole/rock pool		ngama
Creek /gully		birl
Damp		balyan
Misty rain (Death cloud)		doodja
Drinking		doorakiny
Frost		koorbon
Honey and water drink		djilyaa
Lake		ngarditj
TIME		
Evening afternoon		kalarak
Day time		Kedala
Sunrise (dawn)		djidar
Daylight		birayit
Afternoon		Kidalak / Kedalak
Night time		marit
Dark time		moyatiny
Darkness (black)		moornawoorliny
Old times (long time ago)		Koora-koora / koorabiny
Dreaming (the)		Nyinting / nyitang
Before		Koora / nitja-kooram
After		Ngolangar
Today (now)		Yey / kooram
Brief time, a moment		Dji
Tomorrow		Benang
Soon		Boordja / moordarap
Future		Mila
Some day / some time		Benang-benang
Later on		boorda waan
Always, forever		Kalyakool
That's enough		Kenyak
Wait		Yelakitj
Listen		nih
Generation (previous & future)		Djuwak
Generation (same)		birninyku
Now knowing		malap
DIRECTION / DISTANCE		
North		djirral
South		Kongal
East		Boyal
West		marrak
Up / above		yira
Over		arn
Over there		Bokadja
Down /down low		Ngarda
Across		Karda werda
Ahead		Koodjakat
Away		Wort koorl
Back to		Wunana / yuwart-koorl
Behind		woorlugut
Beyond		munboorli
Front (in front of)		kudjukut
Forward / in front		kwadjal
Go (somewhere)		Koorl
Go forward		Kolbang
Go slow		Dabakan koorl
Go quickly		Moordiyap / darlyininy / dima-dima
That way		marlap
Long way off		bokadja

Stop		Daat-nyin
Stand clear		kooranyak
Westerly		Mangin
Northerly		Yulura
Southerly		Dorang
Easterly		Yabiny
GREETINGS		
Yes / hello / approval		Kaya
No		Yuwart
Welcome		Wanju
Exclamation (cry of joy, excitement or alertness)		yakai
Wait		yelakitj
Look out / danger approaching		Aliwa
Look out / be aware		Balay
Now		Yey
COLOURS		
White		djardak
Light colour		djarat
Yellow		yoont
Red (ochre)		Mirda
Red (like blood)		ngoop
Grey		Djendal / djerdal
Black		Moorn
Green (like trees)		wongin
Blue (like sky)		worl
COUNTING		
One		Keny / kany
Two		Kudjal
Three (or more)		dambart
Four		mo
Five		Mara – keny
Ten		Mara-kudjal / maraka
Plenty/many		Kumbar / boola-boola
Twenty		Mardjen-mardjen
FLORA AND FAUNA		
ENGLISH NAME	SCIENTIFIC NAME	NYUNGAR NAME
MAMMALS		
marsupial mouse	<i>Sminthopsis dolichura</i>	dhanart
Cat (native)	<i>Dasyurus geoffroii</i>	djuditj
Brush-tailed possum	<i>Trichosurus vulpecula</i>	Koomal
Numbat/banded anteater	<i>Myrmecobius fasciatus</i>	Nhumbar (noombat)
Rat-kangaroo		woyli
Dingo dog	<i>Canis lupus dingo</i>	Yaginy/ mokiny Dwert
Echidna/porcupine	<i>Tachyglossus aculeatus</i>	nyingarn
Grey kangaroo	<i>Macropus fuliginosus</i>	Yonga
Female kangaroo		Waru
Red Kangaroo	<i>Macropus rufus</i>	bigurlda
bandicoot	<i>Isodon obesulus</i>	kwernt
Tammar wallaby	<i>Macropus eugenii</i>	dhama
Brush kangaroo	<i>Macropus irma</i>	Kwer
“Joey”/young kangaroo	General term	Djudiny / nyanyi
Bilby/rabbit bandicoot	<i>Macrotis lagotis</i>	dalkitj
Rock Wallaby	<i>Petrogale lateralis</i>	Moorang (Also called
REPTILES - LIZARDS		Djurrang (General term)
Frilled dragon lizard	<i>Chlamydosaurus kingii</i>	Kalari / galari
Bearded dragon	<i>Pongona microlepidota</i>	Badart
Bobtail/shingleback lizard	<i>Tiliqua rugosa</i>	Yooran
Mountain or thorny devil	<i>Moloch horridus</i>	Mulawa
Blue-tongued skink	<i>Tiliqua occipitalis</i>	Dilert
Gecko	<i>Diplodactylus strophurus</i>	Bidjul
Race horse goanna	<i>Varanus gouldii</i>	Karda /garda

Monitor goanna	<i>Varanus gouldii</i>	Bangara
Small lizards	General term	Djidong/barri-barri
Black goanna	<i>Varanus rosenbergi</i>	Yoorntaan
Lace monitor/long tailed goanna	<i>Varanus rubidus</i>	Manarr
Skink	<i>Egernia napoleonis</i>	Yulart
REPTILES - SNAKES		Kwont
Death adder	<i>Acanthophis antarcticus</i>	Kwont
Dugite	<i>Pseudonaja affinis</i>	Dobitj
A poisonous snake	General term	Ngibart
Black snake	General term	Norn
Tiger snake	<i>Notechis scutatus occidentalis</i>	Moyup
Carpet snake/python	<i>Morelia spilota imbricata</i>	Wargal
Young brown snake	<i>Pseudonaja nuchalis</i>	Dukatj
Diamond head	<i>Aspidites melanocephalus</i>	Kir
BIRDS		Djert
Feather	General term	Djirraly
Bustard/wild turkey	<i>Ardeotis australis</i>	Koorli
Butcherbird	<i>Cracticus nigrogularis</i>	Kwadalang
White cockatoo (Corella)	<i>Cacatua galerita</i>	Manatj
Red-tailed black cockatoo	<i>Calyptorhynchus banksii</i>	Ngoolyarak
Little black cormorant	<i>Phalacrocorax sulcirostris</i>	widjin
Great Cormorant - Black shag	<i>Phalacrocorax carbo</i>	Kart-kart
Little Black Cormorant	<i>Phalacrocorax sulcirostris</i>	Koordjikit
Pied Cormorant(black & white shag)	<i>Microcarbo malanoleucus</i>	Kakak / midi
Crane/blue heron	<i>Ardea herodias</i>	Kanyar
Crow/raven	<i>Corvus coronoides</i>	Wardang
Cuckoo	<i>Coracina novaehollandiae</i>	Waaly
Curlew	<i>Burhinus grallarius</i>	Wirlo
Black Swan	<i>Cygnus astratus</i>	Marli
White Swan	<i>Cygnus olor</i>	Kulyak
Death bird/devil bird	<i>Ninox novaeseelandiae</i>	Yontj / mopok
Red-kneed Dotterel	<i>Erythronyx cinctus</i>	Dirl-dirl
Duck (general term)	<i>Chenonetta jubata</i>	Yerderap
Black feather	General term	karak
Teal duck	<i>Anas castanea</i>	Kalyang
Mountain duck	<i>Tadoma tadornoides</i>	Nyimarak
Wedge-Tailed Eagle	<i>Aquila audax</i>	Warlitj
Eaglehawk (Black Kite)	<i>Milvus migrans</i>	Koordoop
Emu	<i>Dromaius novaehollandiae</i>	Waitj
Flycatcher/willy wagtail	<i>Rhipidura leucophrys</i>	Djidi-djidi
Pink & grey galah	<i>Cacatua roseicapilla</i>	Djakal-ngakal
Silver gull (Sea Gull)	<i>Chroicocephalus Novaehollandiae</i>	Djeringkarra
Brown Falcon(chicken hawk)	<i>Falco berigora</i>	Karrkany
Night hawk (Brown Hawk-Owl)	<i>Ninox scutulata</i>	Nyoorlam
Kingfisher	<i>Todiramphus sanctus</i>	Kwiwok
Kookaburra	<i>Dacelo novaeguineae</i>	Kaa-kaa
Purple-crowned Lorikeet	<i>Glossopsitta porphyrocephala</i>	Kawoor
Grass Parrot	General term	Kawar
Magpie	<i>Gymnorhina tibicen</i>	Kulbardi
Mallee fowl	<i>Leipoa ocellata</i>	Ngawoo
Miner/mynar (yellow-throated)	<i>Acridotheres tristis</i>	Baly
Mudlark	<i>Grallina cyanoleuca</i>	Dilaboort
Brown owl	<i>Ninox connivens</i>	Wiroo
White faced owl	<i>Pterodroma barau</i>	Nyiwalong
Barn owl	<i>Tyto alba</i>	Yuwintj
Night owl	<i>Aegotheles cristatus</i>	Yaartj
Tawny frogmouth	<i>Podargus strigoides</i>	Djoowi
Bronzewing pigeon	<i>Phaps calcoptera</i>	Moyitj
Parakeet	Generic term	Kawart
Smoker Parrot (Regent Parrot)	<i>Polytelis anthopeplus</i>	Kuran
Small purple parrot	Generic term	Kaawar
Twenty eight parrot	<i>Barnardius zonarius</i>	Doornaat
King parrot	<i>Alisterus scapularis</i>	Darlgayang

Western Rosella	<i>Platycercus icterotis</i>	Bardinaar
Blue-belly parrot	<i>Tricharia malachitacea</i>	Barnangar
Yellow-belly parrot	Generic term	Darilbart
Dove	<i>Geopelia humeralis</i>	Dulangart
Pelican	<i>Pelicanus conspicillatus</i>	Budalang
Quail - stubble	<i>Coturnix ypsilophora</i>	Boorlam
Red robin	<i>Petroica goodenovii</i>	Demokarlitj
Golden Swallow (Rainbow Bee-eater)	<i>Merops ornatus</i>	Birrongawu
Mountain or Duskywood Swallow	<i>Artamus cyanopterus</i>	Kayibort
Welcome Swallow	<i>Hirundo neoxena</i>	Moorningwilboor
FISHES		
		<i>Djildjit (general term)</i>
Bream	<i>Acanthopagrus butcheri</i>	djilba
Freshwater crayfish	<i>Cherax tenuimanus</i>	Marron
Freshwater prawn	<i>Cherax quinquecarinatus</i>	Djilgi
Freshwater Cobbler	<i>Tandanus bostocki</i>	muyart
AQUATIC LIFE		
Western Swamp Turtle (freshwater)	<i>Pseudemydura umbrina</i>	Yukiny
Bullfrog	<i>Limnodynastes dorsalis</i>	Kwiya / Koya
Edible frog (various)	General term	Dhundjar
Frog (general)	General term	Warrkaly
Long necked tortoise (Oblong)	<i>Chelodina oblonga</i>	Booyi
Tadpole	General term	Kubalang
Leech	<i>Hirudinea lamarck</i>	Nirnam
INSECTS		
Ants (general)		Bitid / kilat
Black stinging ant		kardabardak
Nest of white ants		wirt
Little red stinging ant		kaany
Meat ant		Minyit
Small black argentine ant		boodiny
Ant hill (termite)		woodiny
Flies		Noordu
Maggots		budjark
Blowflies		noordu
Butterfly		Baan-baan
Moth		Bindi-bindi
Caterpillar		Ngarna
Grasshopper		djidaarly
Scorpion		Nindjaliny
Centipede		Kanbarr
Bees		Ngoowak
Trapdoor spider		Kara
Black spider		kaar
Spider web		karamia
BUSH FOODS		
Native peach	<i>Probably refers to the Quandong (Santalum acuminatum) which is often called this</i>	Wongup
Zamia nut	<i>The nut of Macrozamia reidlei</i>	Bayu / boyu
Zamia palm	<i>Macrozamia reidlei</i>	Djirridj / djirrdja
Zamia palm seeds	<i>As for nut</i>	boyan
Banksia	<i>Banksia occidentalis</i>	mangatj
Banksia flower	<i>Banksia occidentalis</i>	Mangatj
Edible roots (blood roots)	<i>Various Haemodorum species (Bloodroots), Platysace species, Thysanotus species, Burchardia species, Dioscorea species, Ipomoea species and lots of others. Also the Christmas Tree, Nuytsia floribunda (has a very sweet root close to the base which some people call Bush Candy),</i>	kwordiny / djabak / kuwin
Bush fig /		mandjarak
Bush potato	<i>Probably refers to species of the Ipomoea genus. Also commonly</i>	djubak / Kona

	known as Morning Glory and sometimes referred to as a Native Yam. Have heard some Platysace species called Bush Potato also. Platysace cirrosa is one species that grows in the Avon and is known to produce a good sized tuber below a string of smaller tubers.	
Gum		Djoolbar
Gum (of wattle tree)	Most likely the Manna Gum from <i>Acacia microbotrya</i>	Kalyang
Berry (general)	This could refer to both <i>Enchylaena tomentosa</i> and <i>Exocarpus sparteus</i> as well as quite a few others	kwolberi
Berry (red, sweet)		Mol
Berry (sweet)		Kurup
Berry (sweet to suck)		kamak
Bush (general type of)		Barang
Bush (medical)		kurin
Bulrush		Yanjet
Yam	<i>Dioscorea hastifolia</i> is one native Yam growing in the Avon.	Warranty
Carrot (wild)	<i>Daucus glochidiatus</i>	Kwordiny
Leaf (of wild carrot)		Ngulyirt
Egg		Nooruk
Fungus (mushroom)		Woorda
Grain		kwolak
Honey		Nguk / djidjar
Mallee nut		kudjat
FLOWER SPECIES/NAME		
Zanthorea preissi	Also in the Avon the very similar <i>Xanthorrhoea drummondii</i> and another species from a different family <i>Kingia australis</i>	Bor
Pink Everlasting	Various species. Common in the Avon are <ul style="list-style-type: none"> • <i>Schoenia cassiniana</i> • <i>Cephalopterum drummondii</i> • <i>Lawrencella davenportii</i> • <i>Lawrencella rosea</i> • <i>Rhodanthe manglesii</i> • <i>Rhodanthe chlorocephala</i> subsp. <i>rosea</i> 	Dangalang
Golden Waitsia (Everlasting)	<i>Waitsia acuminata</i>	Dangalang
Christmas Tree	<i>Nuytsia floribunda</i>	Mudjar (Moodjar)
Woolly Smokebush	<i>Adenanthos cygnorum</i> (commonly called Woolly Bush)	Boyur
Woolly Banksia	<i>Banksia baueri</i>	Mangatj
WA Smokebush	Various <i>Conospermum</i> species. Some in the avon are <i>bracteosum</i> <i>stoechadis</i> <i>triplinervium</i> <i>crassinervium</i> <i>canaliculatum</i> <i>incurvum</i> <i>brownii</i>	Boyur
Wattle	Could be any <i>Acacia</i> species. Though have heard <i>Acacia lasiocalyx</i> referred to as Wilyawor. Various other common <i>Acacia</i> species in the Avon are <ul style="list-style-type: none"> • <i>Acacia microbotrya</i> • <i>Acacia hemiteles</i> • <i>Acacia merrallii</i> 	Mindalong

	<ul style="list-style-type: none"> • <i>Acacia burkittii</i> • <i>Acacia coolgardiensis</i> • <i>Acacia celastriifolia</i> • <i>Acacia colletioides</i> • <i>Acacia yorkrakinensis</i> • <i>Acacia assimilis</i> • <i>Acacia saligna</i> • <i>Acacia meisneri</i> 	
Silver Princess	<i>Eucalyptus caesia</i> subsp. <i>magna</i> (commonly referred to as <i>Silver Princess</i>) <i>Eucalyptus caesia</i> subsp. <i>caesia</i> (commonly referred to as <i>Gungurru</i>)	Gungurra
Shy Blue Orchid	Not sure. Could be any number of species within the Orchid family. Can't recall one with the common name of Shy Blue Orchid. There is a Shy Sun Orchid which has a blue flower and grows in the Avon region.	Taaliny
Red & Green Kangaroo Paw	<i>Anigozanthos manglesii</i>	Yonga maar
Bottlebrush	Most likely refers to <i>Callistemon phoeniceus</i> (<i>Fiery Bottlebrush</i>)	Birdak
TREES		Boorn
Grass tree (Xanthorrhoea)	Also in the Avon the very similar <i>Xanthorrhoea drummondii</i> and another species from a different family <i>Kingia australis</i>	Bor
Paperbark	most likely refers to <i>Melaleuca preissiana</i> , <i>Melaleuca raphiophylla</i> , <i>Melaleuca cuticularis</i> <i>Melaleuca strobophylla</i>	Bibool
Red mallee		Birdidjit
Mallee tree		Moort
White mallee	<i>Eucalyptus albida</i> commonly known as <i>white mallee</i>	Durditj
York gum	<i>Eucalyptus loxophleba</i> subsp. <i>loxophleba</i>	Djaawit
Red gum / marri	<i>Corymbia calophylla</i>	Kardan
Acacia	As for <i>Wattle</i> above	Kunart
Sheoak	<i>Allocasuarina huegeliana</i> <i>Casuarina obesa</i> <i>Casuarina pauper</i>	Kwel
Quandong / Sandalwood	<i>Santalum acuminatum</i> / <i>Santalum spicatum</i>	tjak
Sandalwood	<i>Santalum spicatum</i>	wilarak
Sandalwood	<i>Santalum acuminata</i>	waan
Christmas tree	<i>Nuytsia floribunda</i>	Mudjar
Mallee scrub	<i>Eucalyptus</i> species (<i>Mallee Scrub</i> refers to a type of vegetation dominated by species of <i>Eucalyptus</i> that are <i>Mallees</i>) a couple common ones in the Avon that grow in what might be described as this type of vegetation community are <ul style="list-style-type: none"> • <i>Eucalyptus subangusta</i> • <i>Eucalyptus capillosa</i> ssp <i>polyclada</i> • <i>Eucalyptus loxophleba</i> ssp <i>lissophloia</i> • <i>Eucalyptus burracoppinensis</i> 	Muruk (moorook)

White gum (wandoo)	<i>Eucalyptus wandoo</i>	Wornt
Spotted White Gum	<i>Might refer to Eucalyptus capillosa subsp. capillosa (Inland Wandoo)</i>	nyudiuk
(York) Jam tree	<i>Acacia acuminata</i>	Mangart
Jam thicket	<i>Thickets of Acacia acuminata</i>	Malak
Jamwood seeds	<i>Seeds of Acacia acuminata</i>	kwonart
Banksia	<i>Various Banksia species in the Avon. Some common ones are Banksia prionotes Banksia attenuata Banksia sphaerocarpa Banksia menziesii</i>	Bwongka
Banksia (sp. occidentalis)	<i>Banksia occidentalis</i>	waaly
Banksia flower	<i>Banksia occidentalis</i>	mangatj
Banksia cone	<i>Banksia occidentalis</i>	Midja
Honey (from banksia)		Djidja
Cherry tree		kwondong
Silver Wattle		Wilyawor
Black Wattle		Nyamulwor
Golden Wattle	<i>Probably refers to Acacia saligna</i>	Marnyinyey
Flat Wattle	<i>Acacia glaucoptera</i>	Baardabat
Manna Wattle	<i>Acacia microbotrya</i>	Paadyang
Shield tree		Kardil
Forest		Djarl-mari
Mallee root		Kudjat
Dry tree stump		Yinar
Prickle bush		Munditj
Hakea	<i>Lots of Hakea species in the Avon. A few common ones are</i> <ul style="list-style-type: none"> • <i>Hakea preissii</i> • <i>Hakea lissocarpha</i> • <i>Hakea coriacea</i> • <i>Hakea prostrata</i> • <i>Hakea francisiana</i> • <i>Hakea erecta</i> • <i>Hakea multilineata</i> • <i>Hakea gilbertii</i> • <i>Hakea incrassata</i> • <i>Hakea scoparia</i> 	djanda
Salmon Gum	<i>Eucalyptus salmonophloia</i>	warak
Gum tree	<i>Various Eucalyptus species</i>	ngarnt
Gimlet	<i>Eucalyptus salubris</i>	Ngarrip
GENERIC TERMS (PLANTS/TREES)		
Bush (general)		Marlak
Grass (general)		Djiraly
Berry (general)		Karlhuri
Root (of tree)		Bworr
Bark (of tree)		Boort
Resin (Blackboy/grasstree)	<i>Resin collected from Xanthorrhoea preissii and Xanthorrhoea drummondii</i>	biriny
Branch of tree		boorn
Jarrah	<i>Eucalyptus marginata</i>	Djarraly
Forest		Djarilmari
Wild forest		Marlak
Green trees		Wongin
Dead leaf		Bilara
Dead stump / stag / hollow butt		Daariny / Yinar
Sandplain tree		Mungarlguruk
Sap -from red gum tree	<i>Sap from Corymbia calophylla (The Corymbia genus used to be a subgenus of Eucalyptus but was recognized a few years back as a distinct genus. The Corymbia genus covers the Bloodwoods which all</i>	Mayat ngarl

	<i>tend to excrete a resin through the bark that gives the appearance of bleeding)</i>	
Thick bush scrub		Nganjima
Water rushes	Various common species in the Avon include <i>Juncus kraussii</i> <i>Juncus pallidus</i> <i>Baumea articulate</i> <i>Cyperus gymnocaulus</i>	yandjet
Bushy country		Nganjima
Banksia	<i>Banksia occidentalis</i>	Mangatj
Saltbush	Refers to mainly the <i>Atriplex</i> genus. Some common in the Avon are <ul style="list-style-type: none"> • <i>Atriplex semibaccata</i> • <i>Atriplex nummularia ssp spathulata</i> • <i>Atriplex bunburyana</i> • <i>Atriplex stipitata</i> • <i>Atriplex vesicaria</i> • <i>Atriplex amnicola</i> 	Purngep
Wattle (Acacia sp.)	<i>Acacia</i> species in the Avon are <ul style="list-style-type: none"> • <i>Acacia microbotrya</i> • <i>Acacia hemiteles</i> • <i>Acacia merrallii</i> • <i>Acacia burkittii</i> • <i>Acacia coolgardiensis</i> • <i>Acacia celastrifolia</i> • <i>Acacia colletioides</i> • <i>Acacia yorkrakinensis</i> • <i>Acacia assimilis</i> • <i>Acacia saligna</i> • <i>Acacia meisneri</i> 	Mindalong

CARING FOR COUNTRY

Fire stick farming (burning country)		Karl ngarra
Burned ground		Napal
Hunting practices		Ngardanginy
(To) plant / transplant		Niran
Spiritual talk		Kaari wangany
BUSH MEDICINE		Kurin
Bush carrot		Kwordiny
Roots from Yorgam tree		Boorn
Manna gum		Miyan

CULTURE

Totem		Baranga
Red ochre (ceremonial)		Wilgi
White ochre		yoort
Yellow ochre		yoont
Nose ornament		Mulyart
Song		dudjarak / yewoorl
Hair band		wukarri
Hair string		wundu
Hair belt		nhulbarn
Sing		Kedininy
Dance		Midar / kobori
Dream		kundaam
Song (ceremonial)		Dudjarak / yewoorl
Whistling		Wardiny / winy-winy
Loin cloth		Djurlap
Dress		djurliap
Ornament for head or arm (human hair)		Wundu (woondoo)

Feathers worn as ornament in hair		Ngower / bidang
Rope		Madji
Kangaroo skin cloak		Buka
Kangaroo skin		Kwart
Dress pin (skewer)		Birnt
Girdle (hair)		Nidjara
Waist band (possum fur)		nulbarn
Bush medicine (headache cure)		Kurin (koorin)
Message stick		Boorna wangkiny
(to) Adorn		Kanangor
Eucalyptus (glaucous leaf - describes plants or fruit that are covered in a greyish, whitish, or bluish waxy or powdery substance)		Balyungar
Gum resin from Bor (used for tool making)		Biriny
SPIRITUAL ELEMENTS		
Dreaming (the)		Nyitting
Evil spirit (devil)		Djenak
Good spirit		Djin-djin
Spirit being		Wirn
Soul		Noyt
(the/our) Human Spirit		Kaarny
Spiritual		Wirnitj
Deceased bones		djoorlu
Ghost/spirit		Mundung (moondoong)
Stranger (to country – illegal alien)		Waam
Tiny hairy man		Mamari
The "little people"		Balyat
Witchdoctor / healer		Kabap
Spiritual healing (to "doctor")		walbrininy
Magic man		Muruk (Moorook)
Black magic / death curse		yump
Magic stone		mobran
Magic		Madjitil
Cure (for) an enchantment		malkarak
Death cloud		birnt
Spirit snake	wargal	
Spirit talk / pray	Kaari-wangkiny	
HUNTING & GATHERING (implements & actions)		
Hunting		Ngardanginy
Gather fruits & berries		Merany barang
Digging		Biyany
Throwing (a spear)		koordidjiny
Spear		kitj
Hammer		katj
Axe		kotj
Flint spear		djimbarl
Light, straight spear		boorndun
Aiming		Weyaniny
Aim (to miss)		Wilyan
Boomerang		Kirli
Binding (tool making)		Yoordaniny
Digging stick (men)		Waan
Digging stick (women)		Warna
Throwing stick		Dowak
Flee (to)		Barding / daalnyininy
Giving food		Merany yanginy
Killing		Wandanginy / notj baaminy
Knife		Darp
Shield		Wunta (woonta)
Sinew (for tool making)		birit
Skin of an animal		djoornak
Skin bag	kutj	

Skin coat		bwok / booka
Small axe		kotj
Small spear thrower		Mirra
Bone		Kwetj / djular
Carrying dish		Djildjit
Kangaroo sinew		Biritj
Quartz for fire lighting		bilying
FIRE, FOOD, COOKING (Karl / marany / djukerniny)		
Ashes		Yuwart
White ashes		yoort
Charcoal		Yarrkal
Vegetable food		Merany
Coals		Birdal
Fire		Karla / kaarl
Flame / tongue of fire		djarliny
Fire smoke		Karl boyi
Fire stick		karlmoorl
Firewood		Karl boorn
Flame		Djaaliny
Smoke		Koorl
Sparks		Birdal
Light		Benany
Meat, meat food		Dhatj / dhadja
Eating		Nganiny
Blackboy stick for fire / kindling		Mirlen
Salt / bitter (taste)		Djalum
Cloud over bushfire		Wombar
(to) cook		Djukern
Hot		Karlang
MOVEMENT / ACTION		
Walk		Barn
Stand		Yaak
Stand up		Yirra yaakiny
Stand aside		munany
Throw		Koordidj
To go		koorl
Jump / fly / step		Bardang
Fall down		Dhabat
Falling		Djabalariny
Climb		Dhandang
Swim		Djabaly / djibal-djobaliny
Return (to)		Kor koorl
Go forward		Kwadjet koorl
To play		wabiny
Go away		Wort koorl
Go up, ascend		Yirra koorl
To come		Yuwarl koorl
Pulling		koortanginy
Pouring		djaranginy
Running		DaarlNyinyiny
Run away		Dja-koorl
Bounding		Baardanginy
(to) break		Daaginy
Chase		Murdalang
Cry (to)		waliny
Cry (continuously)		Wal waliny / ngay ngayiny
Cutting		borniny
Doing		warniny
Following		dalanginy
Hang up		wariny
Hopping		barlanginy
Knocking		dorl
Make		Warniny

Making		Wariny
Make hot		karlang
Mixing		wirdanginy
Move (stand clear)		Worntiny / kuranyak
Singing		warangka
Sitting		nyininy
Stare		djinangany
Steady up		dabakaan
Carrying		waandakatjin
Rubbing		ngarbiny
Carry on back		Yokiny
Digging		Biyaininy