YANYUWA WUKA:
language from Yanyuwa country
by
John Bradley with
Jean Kirton and the Yanyuwa Community

A Yanyuwa Dictionary and Cultural Resource.


Note: Care should be exercised with this work when using it in the Yanyuwa community. Although this dictionary and cultural resource contains no information of a secret and sacred nature, it does contain information which if used in inappropriate circumstances could cause embarrassment or offence. If using this work within the Yanyuwa community let them be your guide. The basic rule followed during the preparation of this work was, that if the subject matter was openly talked about by senior women then it could be included.
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**Note: The illustrations are listed using the English terms for those items illustrated, in the Dictionary the items appear with only the Yanyuwa term**
"One who wishes to translate from one language to another, and tries to translate word by word, maintaining the order of both the subject and the words, will find his work very difficult, and will ultimately end up with a translation that is highly questionable and confusing.

Rather, one who translates from one language to another must first understand the concept. Then he should relate and explain the subject according to his understanding, providing a clear exposition in the language [into which he is translating]. This is impossible without transposing the order of words.

Moreover, the translator will sometimes have to use many words to translate a single word, while at other times he will have to use a single word to translate many. He will have to add and delete words so that the concept may be clearly expressed in the language into which he is translating."

Moses Maimonides in a letter to Sh'muel ibn Tibbon.

Acknowledgments:

This project has had a long history, in which a large number of people have shared. Some of these people are now dead. This work becomes, in part, their memorial.

Of course the entire volume would not have been possible without the tireless assistance of the Yanyuwa people themselves, and more will be said of this below.

Because this work has taken so long to complete it is necessary to go back to its very inception, as only then can all of the people be acknowledged in the way that courtesy demands.

The compilation of the Yanyuwa Dictionary began in 1963 when Mrs. Elfreda MacDonald arrived at Borroloola to work with the Yanyuwa people under the auspices of the Summer Institute of Linguistics (SIL). She was joined by Jean Kirton, who on Mrs. MacDonald's departure in 1966, kept working on the dictionary. Jean continued this work until 1988 and during this time she, to use her own words, "made periodic
additions and revisions and adjustments of the orthography as changes were made..." (pers.comm Jean Kirton 1992).

During the 25 years when Jean worked with the Yanyuwa a number of other people assisted at various times. In the late 1960's Donna Oakley and Janet Stanham gave some assistance in filing and checking information, and then in 1987 Yasuko Nagai keyboarded the dictionary. These three women were all working with SIL.

Jean arrived at Borroloola when many of the "old people" were still alive and was fortunate in working with them. Two of these people who gave special assistance were Pluto Seven Emus Wurrumungkumungku and Big Arthur Namungawurruwurru. These two men contributed vast amounts of textual material when Jean was, for a short while, working at what was then Doomadgee Mission in north western Queensland. The work which these two men did with Jean became the major portion of the concordance of approximately 19,000 words of Yanyuwa text. This was compiled on the IBM computer at the University of Oklahoma by the Linguistic Information Retrieval Project of the Summer Institute of Linguistics and the University of Oklahoma Research Institute and was sponsored by Grant GS.934 of the National Science Foundation.

There has been a core of Yanyuwa people who have continually contributed to the documentation of their language and both Jean and myself have worked with them. Jean's main informant and patient teacher over the years was Bella Charlie who has shared joint authorship with Jean on an article published in 1978, entitled Seven Articulatory Positions in Yanyuwa. Bella also was one of my first language teachers who was among a core of women who were determined that they were going to get me to, "speak like a man". That is to speak the dialect of the men.

Jean also did a lot of work with Queenie Simon, in relation to scripture translation, and other more general matters relating to the Yanyuwa language. Queenie also had a strong interest in the language and was one of the first woman to actually write Yanyuwa, on her own initiative in the form of a letter to Jean.

Nero Timothy was also another key informant for Jean, he was the local pastor at Borroloola, and a man who had a great love for his own language, he provided a means by which Jean could understand the way in which the Yanyuwa language reflects cultural values. He jointly shared in the authorship of two articles with Jean. The names of which are Yanyuwa Concepts Relating to Skin and Some Thoughts on Yanyuwa Language and Culture. I did little work with Nero, though he always encouraged me to learn and speak the language. He died in 1984 and his presence in the community is still sadly missed.

Jean did much of her early work with two brothers, one was Nero's father Tim Timothy Rakawurmlma and Tim's older brother Banjo Dinthali. These two men represented the generation of Yanyuwa people who could remember life with little or no intrusion from white people, they could remember the Macassans working on the islands, so together these two men reached across an enormous amount of history. Banjo was very old by the time I arrived at Borroloola so I never worked with him. I did however spend many hours working with Tim and he is largely responsible for the range of entries on archaic speech, though for Tim, they were not so, he commonly referred to these words as "old buggar words". He was also a tireless teacher in relation to his own country and it's associated songs and ceremonies, and from these conversations came a wealth of information on the range of word meaning in Yanyuwa.
He was also my main informant when working on the flora and fauna that inhabits the world of the Yanyuwa.

Banjo died in 1990 and Tim in 1991 and for the Yanyuwa community their deaths represented the breaking of a strong link with the historic past of their people.

Two people who worked with Jean on scripture translation were Don and Jemima Miller, they also provided assistance to Jean in many other matters relating to language.

Don and Jemima where also my first language teachers and remained my principle informants during the period in which I was teaching at Borroloola between the years of 1980 and 1982. It was Don and Jemima who first introduced me to the salt water and island country of the Yanyuwa and gave me the first appreciation of what it means to be Yanyuwa. Don was also responsible for introducing me to the complexities of the Yanyuwa avoidance dialect, and was a patient teacher and coach, when he thought that it was time to start using this dialect in situations that demanded it. During the period between 1982 and 1988 Don took me on many trips to his country and clarified many issues in relation to such matters as Yanyuwa place naming, the notion of Dreaming and other land related matters. Don died in tragic circumstances in 1989, and his presence is always sorely missed when I travel to Borroloola. Jemima still provides assistance and has given me many insights into the implicit meanings in certain Yanyuwa words and phrases.

Dinah Norman also provided Jean with valuable information especially in the initial stages of translation, understanding the sound system of Yanyuwa and other general matters relating to the range of meaning and vocabulary in Yanyuwa.

For me, Dinah represents the Shakespeare of the Yanyuwa people, and her eloquent yet sometimes surprisingly simple use of Yanyuwa to achieve dramatic effect, has always been a powerful inspiration to me. She has provided valuable lessons in the notion of "it's not what you say, but how you say it". Dinah has also provided me with many pages of text and has been at times a formidable teacher.

The Yanyuwa language has masterful ways of expressing matters which are rooted within the culture and Nora Jalirduma provided Jean with valuable linguistic information concerning this as well as a range of interesting texts about Yanyuwa life in the early days.

Nora provided me with similar information as well as many details about the role and nature of women's lives in earlier times. This information has ranged from matters concerning childbirth, women's age-grading rituals through to hunting and women's roles in ceremony. Nora was also a great singer and I spent a lot of time with her working on what I have called Yanyuwa song-poetry. Nora died in 1991 but the depth of her character and her knowledge still seems to resonate through the work that we did together.

Nora's daughter Eileen McDinny also assisted Jean with general language instruction. She is one of those people who makes lasting impressions, her strength, dignity, patience and keenness to always be of assistance has been a true inspiration especially as one who gives so much and expects little in return. Eileen has a profound sense of her place in the world and the place her language and culture occupy in it. Her enthusiasm is contagious and keeps one going to achieve the best one can.
Eileen has taught me the complexities of family and kinship structure and has provided much of the information concerning the special kin terms which exist in the avoidance relationships, and between people who stand in avoidance relationships.

Jean was assisted with general language matters by Annie Karrakayn. She is the woman who first chided me for speaking like a woman and decided that serious education in the men's dialect should begin. Annie has a wealth of knowledge concerning country, Dreaming, ritual and the place of the individual in this world, She has been, for me, a tireless interpreter of her language and culture.

There is a group of women who may not have worked formally on this project, but who through association have provided me with valuable and lasting insights into the strength of Yanyuwa women, and who on many occasions have offered a warm circle of friendship and have given timely advice. These women are Amy Friday, Ida Ninganga, Elizabeth McCracken, Florrete and Mavis Timothy, Eunice Isaac and Nancy McDinny.

Musso and Roddy Harvey, have been patient teachers and listeners who provided me with much humour, a place to go for quiet talks, and also, at times, unforgettable hunting trips.

A number of senior men such as Ron Rickett, Jerry Brown, Dinny McDinny, Isaac Walayunkuma, Pyro Dirdiyalma, Splinter Woody, Tom Friday, Wylo McKinnon and Billy Miller have given me valuable insights into the working of Yanyuwa land ownership, song cycles and ceremonies.

Johnson Timothy has been for me a masterful teacher. His depth of knowledge crosses such a breadth of subject areas that it amazes me. He is truly the son of Tim Timothy Rakawurlma. Together we have dissected song cycles to reclaim words that are now only found in the songs, but which were once common knowledge. He continually surprises me with his ability to find words that have not been recorded. He is for me the true maranja "the dugong hunter of excellence". Nearly every entry in this dictionary that relates to the sea, dugong and sea turtle is there because of his desire to make sure that this knowledge was recorded. I have been many times with Johnson, his wife Maureen and their family to the island country of the Yanyuwa, where in his own quiet manner Johnson has shown and taught me so much about Yanyuwa perceptions of land and the environment.

I am grateful to the generosity and hospitality shown to me by Steve Johnson while staying on Vanderlin Island and for his deep knowledge of Yanyuwa history, language and culture. He provided me with insights into archaic Yanyuwa as well as confirming for me my initial hunch that there was such a thing as an island dialect in the Yanyuwa language.

There are other Yanyuwa people of my own generation and younger who have given me warm friendship as well as showing me what it means to be a younger Yanyuwa person in the 1990's, amongst these people are Leonard Norman, Jeffrey Norman, Lanston Norman, David Isaac, Philip, Wilton and Marlene Timothy, Leanne Norman, Rachael McDinny, David and Archie Harvey, Graham Friday, Joanne Miller, Harold Miller, Jonathon Miller, Georgie Miller and Brendon Miller.

I am indebted to Jean Kirton for all her assistance, patient teaching and support for
what I have attempted to do while working with the Yanyuwa people and language. In 1990 when Jean realised that to complete the Yanyuwa Dictionary was probably beyond her grasp in terms of her work commitments, she gave to me all her unpublished research. This included her field notes, her preliminary dictionary and other writings which date from 1963 through to 1988. The generosity of this gift still astounds me and has given me my most valuable lesson on the true meaning of humility.

It was Jean's gift that has made it possible for this dictionary to be finally completed in a form that would otherwise never have been reached. Her dedication to the recording and study of Yanyuwa language has been a hard act to follow.

Ken Hale of the Massachusetts Institute of Technology in the United States of America made available to me, for use and reproduction, his texts which he had recorded with Yanyuwa informants in 1959. These texts provide an interesting view of the Yanyuwa language at that time, and they provided the present Yanyuwa people with many memories whilst checking the texts for inclusion in this volume.

Chris Anderson of the South Australian Museum provided me with access to the Yanyuwa material culture collection which provided invaluable information when trying to put names to objects the Yanyuwa described that are no longer in use. It also provided a valuable resource when I began to draw the illustrations which accompany this work in terms of truly accurate representations of certain objects.

I am grateful also to the Australian Institute for Aboriginal and Torres Strait Islander Studies who provided me with funding which has allowed me to complete this work.

I received a short term grant in 1988 which allowed me to undertake my first full time period of field work and to make sense of much of what I had collected since 1980, the initial results of that fieldwork are now at the Institute under the title of "Keeping Up Our Language", April 1989. The grant that has allowed for the completion of this work was begun in November 1990 and concluded in December 1992. Amongst those at the Institute I would like to thank the following people for their support, assistance and advice; Kingsley Palmer, Steven Wild, Tamsin Donaldson, David Nash and Nick Theiberger.

To Malcolm and Jeannie McGregor a special thank you, for their assistance in taking on the task of administering the grant money that made the completion of this dictionary, and cultural resource possible.

Other people such as Bob Ellis, David Cooper, Richard Baker, Beth Slatyer, Nick Evans, Debbie Sonenberg, Jan Wositzky, Therese Ritchie and Jim Wafer have all provided valuable discussions, comments and support for this work over the years that it has occupied my mind.

There are other people who have supported me during the time this work was being prepared and though they may not have always understood what I was up to, their interest in the project was morale boosting in times when I had had enough, they also provided support to my family during the times I was "up north" undertaking fieldwork in relation to this project. Amongst these people are David Pugh, Julie U'Ren, Thomas, Leah, Hannah and Esther, Judy Hall, Ian Dallas and Hannah.

I acknowledge with affection the support given to me over the years by my parents, Dot and Jack and my sister Ann-Maree. They also may not have always understood
what I was up to, and may have despaired for me on a number of occasions but they have been unwavering in their support for all that I have attempted to achieve.

To my partner Nona, who with much courage has put up with all the varying emotions that this work has engendered in me, her resolute commitment to this project has meant so much, her keen eyes whilst proofing, and comments on various parts of this work have been of great assistance. To Yoshi and Mahla our children, my thanks for being around. I wonder what the term Yanyuwa will mean to their minds in a few years time. They have put up with so much.

Finally, I have over the last 12 years been enriched beyond words as I have worked with the Yanyuwa people. From them and everyone else who have helped I have had an embarrassment of riches and if I have forgotten anybody I thank them now also. There will be mistakes in this work and I accept responsibility for them all they have not been intentional but are a part of the difficult task of trying to weld two very different world views together into one volume. My main concern has been to illustrate the Yanyuwa language and culture in a way that is clear and sympathetic, so that readers can come to understand the richness and depth of one of the many Aboriginal languages that make up the linguistic tapestry of Australia. It is for others to make their critiques, I know only that my journey while working with the Yanyuwa has caused me to re-evaluate many, many assumptions. Finally I acknowledge again my debt to my teachers, the Yanyuwa.

John J. Bradley
October 1992
Tishri 5753
Map 1. Approximate linguistic boundaries in the south west Gulf of Carpentaria.
Southernmost extent of Yanyuwa Country

1. minyinciri - whispy, horizontal clouds

Other elements of the environment.

1. 

joints 2

Diagram 1

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<th>Geographic land unit</th>
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<td>yijan: Dreaming place</td>
<td>narnu-maya inland country</td>
</tr>
<tr>
<td>mijingu: boulder, rock monolith</td>
<td>ma-nguyarr spinifex grass</td>
</tr>
<tr>
<td>yandinya: &quot;Vicks grass&quot;</td>
<td>ma-murrinjap Hill Coolibah</td>
</tr>
<tr>
<td>f. linybun: Marble tree</td>
<td></td>
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</table>
1. ararr = sky
2. ngarrwuru = midway between sky and earth
3. wajirwajir = small, horizontal clouds on the horizon

jubs
3

i. jubardiri - black plum tree
h. kaburla - white barked gum tree

i. na-rirru - grass
j. raalwel - white plum bush
k. ma-kulalunjurr - shrub with round edible fruit
l. jarr abari - wattle

ngurrbunngurrbun = scrub country
balumarra = dry cracked, pothole country
na-yarrayarra = dry creek bed

k. gazuma - mainland

e. lamums - ironwood tree
f. ma-kurin = coral tree
g. yubalala - bloodwood tree
1. na-wungkala - flying fox camp.
2. ngakarla - moon + jujumantharra - moonrise.

a. wirndawirnda = river cane grass
b. ma-buyarra = Leichhardt Pine
c. ma-mayarranja = Sandpaper leaf fig
d. dirdikala = paper bark tree
e. ma-windiwindi = river pandanus
f. winirr = reed or reed in freshwater river

9. murrurndu = fresh water mangrove
h. jilili = spring water
i. a-mabarbara = Casuarina tree
j. ma-warlan = river coolibah
k. ma-manikuja = Conkaberry
l. ma-mundararra = Kurrajong

yirr = edge of the river bank
na-wurlangi = river
narnu-wunda = river bank

narnu-maya = mainland
1. ngawu - cloud (generic)
2. buji mala - rainbow
   luhunmantharra - arching of rainbow through the sky
   rainbow serpent
   mangundayarra - forming/appearing of a rainbow

joins

a. majuyawawa
b. ma-kinjirra
～ wild rice
Smambuimambu
Swamy ground

nankawa =
lagoon

iwuburr awara - country with plentiful bush foods

Ma-wirla - place of plentiful cycad palms

narru-maya =
mainland

narru-yala =
creek

walangarra =
open messmate country

m. wakuwaku -
cypress pine
n. a-marabarns -
casuarina tree
o. ma-warlan -
coolbah

j. wurrunkumun -
baccharis
k. manjaba -
tree
l. budanja - messmate

i. a-ngalarda -
rush species

f. ma-arbaakaa -
spiral Pandanus

d. ma-wukarra -
water lily

c. ma-nayi - paperbark tree

e. mungkamungka - sath sap

g. rawurkki - mabin

h. birriyamarr -
whitebark gum

f. ma-lurnun -
water well

a. bulija - water weed

p. ma-lurnur - sedge plant

q. ma-kakayi - water lily coons

r. swamy ground

joins

4
1. muyu - migration
2. bujimala - whirlwind → buyurumanthanna - swirling around
3. wurrangarr - smoke → mukunkarr - white, billowing and around
   cloud-like smoke
4. murni - smoke rising from a fire lit
   some days previously

a. yarrriwin - ant beds/ant hills
b. yirriyirri - wattle tree
c. na-lawarr - goanna hole
d. balbaji - Beechwood tree
e. ma-warrangay - Dogsbell bush

narru - wunburr - clear/open country
wumbuwumburr - savannah grassland plains country
wuburr - awara - country with plentiful bush foods
narru - maya - mainland
1. Jawarimbarrinji - heat haze
2. Yurdu - dust.

- a. Jadara - clay pan
- b. Nyilanyila - Parkinsonia tree
- c. Ma-warlan - coolibah
- d. Ma-kawurrka - Wattle
- e. Wirrbiwirri/warrkayarriarrag, ruju wangu - salt plains
  coast scrub
- f. Mankuru - salt pan
- g1. Wurrumurriya - saltwort
- h. Ma-kawurrka - Wattle

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**Narnu-ruluruluwanka**
sampine heath country with intermittent sandflats, salt pans, claypans, and small raised islands of scruffy vegetation.

---

**Narnu-maya**
2. jajungkayi - little balls of mud made by crabs, used to close of hole at low tide.
3. na-alandji - camp.
3. alhibi - salt water

a. rarramawula - mangrove roots
b. arndiny - mangrove
b. wulanda - mangrove
c. ma-wanjarrangu - mangrove
f. ma-warndarbara - mangrove
g. ma-dularla - mangrove pneumatophores
d. arkuwarlku - large shellfish
j. wibi - milky mangrove
k. a-rinja - black saline mud
l. na-wubulu - coastal hardwood
h. nanki-Fanki - coastal spinifex

na-ruwaji/a-ngalawurr/a-rndarr - salt water creeks and creek arms

← lhukannguwarra, mangrove country

→ narmu-mayara, mainland
1. Wand ranggumu - storm clouds
2. Mijwarru/burrumanmala - heavy rain
3. Ngiarrwa - dugong feeding paths
4. Muyu - migration
5. Akarrn - tidal currents

- Jalababa - turning tide
- Mahangka - low tide
- Ja-wukabanjji - king tide
- Mirndilngundlaya - second high tide in one day
- Ngakan - high tide
- Ngaruwa - low tide
- Ralundu - second tide in one day
- Wayikuku - strong eastward pulling currents
- Wurrumu - neap tide
- Arrayalya - tidal currents

---

1. Ki-maramanda - seagrass beds
2. Yawurndu - sand bank
3. Yilbirrinji - small mangroves
4. Lhukan - mangroves
5. Maraman
6. Ma-hanggu
7. Ngi-julangal
8. Na-wirralbirra

---

1. Antha - sea
2. Lhukannguwarra - mangrove country
1. mabany - distant hills
2. na-mulkarni - peninsula
3. Julayarrinyarni - Morning Glory cloud formation

a. mujbayi - cabbage palm
b. ma-wunnuyu - banyan tree
c. ngayulu - island spring water
d. ma-wulkan - spiral pandanus
e. budanjii - massam tree
f. wakwakus - cypress pine
g. ma-wulkan - wallie
h. a.wanykuwanyku - coastal casuarina
i. ma-murnga - beach crawling vine
j. nukurnu - tamarind tree
k. ma-rilkarrarrn - supplejack vine
l. marranyarna - island spinifex
m. janjirikirri - tidal rubbish

<table>
<thead>
<tr>
<th>arnarrna - cliffs</th>
<th>jidalbingki - sandstone ridges</th>
<th>diwurrru - rocky bluffs</th>
<th>rawu - sanddune</th>
<th>narnu-wurrung - beach</th>
<th>narnu-wuruk - inter-tidal zone</th>
<th>+antha + sea +07</th>
</tr>
</thead>
<tbody>
<tr>
<td>rduwinirra - firm sandstone</td>
<td>na-ajinjil cave</td>
<td>wuliyuwarri</td>
<td>wuhuwarri - sandstone shelves</td>
<td>yiji - friable white sandstone</td>
<td>+antha + sea +07</td>
<td></td>
</tr>
</tbody>
</table>
narnu-mawurr - sunset when rays of sun look like long fingers
a-kamba - sun
nanda - wungal - sunset
nanda - minjarrarra - sunrise

narrungaiwurrwurr - deep dark, shadowed sea
nyurunyuru - calm sea
a-rumu - wave
nanda-ruru - fine sea spray
nanda - rnyal - sea spray, wave crest
warrawarra - coral
bambarr - coral reef
hulukarra - clear sea

warlamakamaka - open sea
narnu - rawu - reef

artha - sea
Yanyuwa Country - Yanyuwa Language:
The Yanyuwa consider their country to be the McArthur River up to the point where it is still influenced by the tides, the delta system of this river, and the lower reaches of the Wearyan River and Sir Edward Pellew Islands.(see map 1)

The mainland area of Yanyuwa country consists of numerous lagoon and swamp systems, open messmate forests and large grassed savannah plains. Towards the coast this gives way to mangrove-lined creeks and river systems which are backed by extensive saline coastal flats and dense mangrove forests.(see diagram 1: 1-10)

On the islands are some of the above mentioned features as well as extensive beaches, sand dune systems and rugged sandstone ridges. The traditional Yanyuwa existence on this country was highly specialised, which on both the islands and the river delta systems depended on the utilization of the marine and mangrove environments. Yanyuwa country does not extend any further inland than the brackish tidal reaches of the McArthur and Wearyan Rivers, but as is mentioned above, it does have extensive areas of savannah grasslands which contain large freshwater lagoons and fresh water streams and springs.

Reliable freshwater is however, still relatively scarce along the coastal flats of the mainland. It is available in the lagoon systems until the hot dry season, by which time, all but the largest have become dry. Of great importance to the Yanyuwa are the wells or fresh water soaks which are located over their country on both the islands and the mainland. From available evidence, from oral accounts given by the Yanyuwa, and from contemporary observations such wells and soaks were and still are an important factor in where people will locate themselves on the environment. Towards the end of the dry season even some of these wells and soaks become brackish and unusable.

The islands in particular contain a large number of these wells and soaks, usually they are associated with areas which are in relative close proximity to the sandstone formations which are a typical geographic feature of the islands.

Yanyuwa hunting activity, and the sources of Yanyuwa spirituality are heavily centred on the McArthur River delta system, the lower reaches of the Wearyan River and the islands. These islands and the immediate coastal areas represent the heart, the hub of Yanyuwa thought and existence. It is for this reason that the Yanyuwa people refer to themselves as li-Anthawirriyarra, or those people whose spiritual and cultural heritage is associated with the sea and coastal country.

As much as the Yanyuwa people are influenced by the geographical nature of their country, so too are they influenced by the change of seasonal cycles. (see diagram number 2).

Probably the most dramatic of these seasons is the wet season with it's lightning, thunder and torrential downpours. These rains cause the river and creek systems to flood and lagoons to overflow. The floods have the effect of allowing inland water systems to join the major rivers and the sea. The wet season is also the time of life threatening cyclones, which, according to the Yanyuwa, are the realm of the Rainbow Serpent. It is during the period of the wet season that the Yanyuwa perform the a-Marndiwa circumcision rituals, in which boys become men, and during which the threat of the Rainbow Serpent's power is used to curtail misbehaviour by these "new men".
After the wet season comes the cool dry season, the weather comes under the influence of the south/south-easterly winds which are the realm of the Black Nosed Python. The power of the Rainbow Serpent is curtailed, though there are a few heavy showers in the initial stages of this season, these are the 'knock-em-down-rains' which help to level the tall grass which has grown during the wet season.

It is during this time that the major secret and sacred rituals of the Yanyuwa are performed such as a-Kunabibi and Wambuyungu; it is the time when the spirits of deceased kin are returned to their country. Other ceremonies such as Kulyukulu and Yalkawarru are also performed in this period.

The Milky Way appears as a brilliant band across the night sky in the mid cold season, and the Seven Sister (Pleiades) star constellation appears low on the horizon just before the first signs of sunrise. Old people sing this constellation to give strength to people as well as to the land.

It is in the later stages of this early dry season that hunting activities begin in earnest. The grass is burnt and the burnt ground becomes the domain of the women whose quarry is the blue tongue lizard and large sand goannas. The smoke from these fires fill the horizon, some of them burn for weeks at a time. The islands are burnt also, from shoreline to opposite shoreline; the debris left from the growth of the previous wet season is reduced to ashes.

The mainland wild honey nests of "sugar bag" are rich and the island wild honey is much sought after. In the initial stages of the dry season the seas are calm and the men seek dugong and sea turtles. This drier cooler weather reduces the intensity of the mosquitoes and sandflies. Camps are established on the beaches and foredunes and fish and crabs are a much sought after quarry using spears and hand lines. This activity is undertaken by both men and women. Various shellfish species are also collected from amongst the mangroves and shellfish beds in the sea. In the mid-dry season the south winds intensify and the sea becomes rough and the weather on the islands can be cold.

Those men who still hunt dugong and sea turtle do so by careful observation of the sea and weather, and the women return to the mainland to hunt the various terrestrial reptiles. The men often switch to kangaroo as a major source of meat, when the weather on the sea turns inclement.

The end of the cold dry season and the beginning of the hot dry season is marked by fogs, it is the time according to the Yanyuwa when goannas and blue tongue lizards mate. As the weather warms the surface water of the lagoons begins to dry and the focus of the women's hunting turns to the dried up lagoons in search of long necked turtles which dig themselves into the mud to hibernate. In the deeper lagoons lily corms and lily stalks are gathered.

The latter part of the dry season is hot, with strong north winds often accompanied by dust storms. Tall whirlwinds filled with dust, and soot from the fires rise high into the air. The Yanyuwa say it is the Rainbow Serpent on the move again, the heat is burning him, so he rises into the air and begins once more to build up clouds.

At this period the fruit of the cycad palm is ripe and ready for gathering, sea turtle eggs can be gathered on the islands and small shark and stingray are fat and ready for
Out on the islands the Morning Glory cloud formation can be seen as it rolls from east to west, bringing with it the flying foxes, pigeons, parrots and other bird species who live on the blossoms of flowers, all of which the Yanyuwa associate with the wet season. They are for the Yanyuwa the first major herald telling of the onset of the wet season.

The Rainbow Serpent eventually defeats the dry season and the pre-wet season time, 'the build up' begins. It is a time of great cloud formations, intense humidity and lightning displays at night and eventually the first storms and strong winds come from the south and east. The waters of the first storms are considered dangerous and are said to cause sickness; they are too new, too full of the renewed vigour of the Rainbow Serpent. The wet season has arrived once more and the cycle is complete.

The above is a brief description of the land of the Yanyuwa people. It is land where the Yanyuwa language belongs, it is the language of the country, of the Dreamings and the people associated with the country. The Yanyuwa perceive themselves to be, and are seen by neighbouring groups such as the Mara, Garrawa and Kurdanji, as a self contained land possessing group. One of the many Aboriginal "nations" which live in Australia.

**Yanyuwa Language: A Journey Through Time.**

*Introduction:*

"Narnu-munanga jilu-warbarlarranji ankaya kulu jilu-wijuwanji Yanyuwa ngalakurdandu wayathanbarra barra" - "English is climbing upwards and is covering Yanyuwa totally and completely"

"Munanga juju ankaya baki Yanyuwa wayka arnindawa warriya li-ardubirri, li-yalkuyi marda kurdardi kulu-wukanyinma ngayamantharra namu-Munanga jalu-wukanyinji yurrngumantha" - "English is a long way above and Yanyuwa is down on the bottom. I am sorry for this, but the children, the young people they are not talking, they are speaking only English all the time."

The sentiments as expressed above are tragic, but they are the voices of two elderly Yanyuwa people, faced with a fact that they represent the last fluent and full-time speakers of Yanyuwa. Unfortunately such comments have been necessary because for some years previous to this, these people had been telling themselves that as their children grew older they would begin to speak Yanyuwa, saying "...that is what all adults do, they talk with language". Sadly this may once have been the case, but it is no longer, and the dilemma now being faced by the older Yanyuwa people is; if our language is going to die with us, do we do anything?; and if we do, just what do we do?

Jean Kirton worked with the Yanyuwa people between 1963 and 1987 and has written an article entitled *Yanyuwa: A Dying Language*, which was published in 1987. Whilst I may cover some of the same areas as she has, I hope also to add some additional information surrounding the issues of Yanyuwa decline. I will however, as Jean did in her article define the term dying language; and use the definition as offered by Patrick McConvell. He suggests that the term "dying" refers to a "point of no return.. which we can recognise in language shift where the association of the
younger generation with the new language is so strong, and the opportunity and motivation of the old language so weak, that the shift is irretrievable" (McConvell 1986:18). In the case of the speech community at Borroloola, "Standard" English, Aboriginal English and Kriol have become the new languages with which the younger generations of Yanyuwa people express themselves.

The discussion which follows is an attempt to document some of the reasons why Yanyuwa is dying and how people feel about it.

Attitudes to Yanyuwa and English:

Prior to 1991, if the fluent speakers of Yanyuwa had been asked what was happening to their language, one would have been told that everything was alright, the children will speak language and a process of reassurance would have taken place to assure both the listener and the speaker that language was still being spoken by the young, and even if they did not speak it they could understand it. Stress would have been placed on the fact that the young people may use the kinship terms and use a number of common Yanyuwa words regularly, including expletives.

An answer such as this, in the eighties was common place and it made it difficult to go any further with issues of language use and discussions of its maintenance. The other very common response throughout the community has already been mentioned, and that is: "When the children grow up they will speak language". From a personal perspective, I feel that with some of the older people at this time, there were strong private feelings about the decline of language use in the community. These feelings, however were not voiced publicly.

The older generation of fluent Yanyuwa speakers as a group, had never stated that language loss was a possibility lest I feel, they found themselves as the generation responsible for the loss of language and associated culture. There was and still is amongst these people a fierce loyalty to their heritage of language and Law, which they are alone maintaining against the onslaught of what they call "whitefella way" and "whitefella brains".

It would be wrong, however, to presume that English was seen, or is seen as an ugly bogey man, the alien invader. The greater percentage of the older generation of Yanyuwa people speak English well when the need arises, and they are proud of it. Some of these people have sought to increase their knowledge by trying to learn what they call "big word English" so they can participate more fully in the various councils and organisations in which they are involved.

Some of these people as Kirton (1987) mentions withheld Yanyuwa from their children and spoke to them only in Aboriginal English and Kriol perceiving that it was the "true" key to survival in a world that was rapidly changing from the one that they were familiar with. Some older Yanyuwa people speak of certain deceased relatives as being a "proper Englishman" or "proper Englishwoman" because of their mastery over this language.

Although no one will publicly admit to having been involved in the process as mentioned above, a shift is now occurring in the community where young people with a good command of English, or young people who use Kriol as a major part of their speech, are often ridiculed by older Yanyuwa speakers who ask the young people why they can't speak the language of their ancestors.
It is now evident that the older Yanyuwa men and women see themselves as the last fluent speakers of Yanyuwa as they learnt it from their "old people". It should perhaps be noted that many contemporary speakers of Yanyuwa readily admit that the Yanyuwa they speak is "soft" in comparison to the speech of their ancestors which they describe as "hard" or "rough".

The Contemporary Language Community:

In 1992 there were twenty elderly and middle aged people who spoke Yanyuwa with an easy fluency together with an understanding and use of the alternative dialects such as island and avoidance. Of these people only eight of them use Yanyuwa in nearly all life situations, such as speaking to each other, their children, grandchildren, great grandchildren and other relatives. Other people in the above mentioned group use Aboriginal English and Kriol to communicate with their wives and husbands who are not Yanyuwa, and to their children and other relatives. These people may only speak Yanyuwa when they are in the company of those who are also fluent speakers. While twenty people may seem like a reasonable number of speakers when we look at other Aboriginal languages where there are only a few speakers, many of these Yanyuwa people are elderly or are suffering from quite chronic health problems which could conceivably drastically affect their expected life span. It is the women who are the more full-time fluent speakers of the language. This causes an imbalance when discussing the Yanyuwa language because of it's male and female dialects which will be discussed further on in this paper.

There is a small group of men and women in their mid thirties and early forties who have the potential to function fluently in Yanyuwa, who do so occasionally but tend to use English, Aboriginal English and Kriol for the greater percentage of the time, this is mainly because they have married people from far outside the Borroloola area and their spouses have no knowledge of the local languages.

The children and grandchildren who are descendants of those who use Yanyuwa regularly, converse in Aboriginal English and Kriol. Of these people the young adults in their late twenties and early to mid-thirties have retained a strong passive knowledge of Yanyuwa, though many of the more archaic forms of the language, and the islands and avoidance dialects do cause confusion.

The children of these younger people vary greatly in their degrees of passive knowledge. For those who have grown up in close proximity to grandparents their passive understanding of general everyday spoken Yanyuwa is quite high, whilst those who have grown up in situations away from their grandparents and older relatives, where little or no Yanyuwa is spoken, their passive knowledge is weak, and in some instances virtually non-existent. There is also a tendency with some of the younger hearers of Yanyuwa to attribute different meanings to certain words because of the contexts where they are most likely to be used.

i.e.

ankaya = upwards.........-> pub
wunjaya = drink ............-> drink beer
kurra = swallow, gulp ...-> greedy for beer
kurdukurdu = secret and sacred....-> kill you quick

It is obvious that the first three stems relate to a situation in which the social problem of substance abuse is one which is talked about regularly. The latter term has acquired
this meaning because when the term is used it is always prefixed by an English or Kriol statement as to what will happen if ones goes to such a restricted area.

There are also a number of young men and women from families where their mother or father is not Yanyuwa but Garrawa, who have a strong passive knowledge of this language whilst their passive command of Yanyuwa may not be that strong. These people say that this is because Yanyuwa is just too rough to learn while Garrawa is easy. There may indeed be some strong elements of truth in this. Yanyuwa and Garrawa share a few common nouns but linguistically they are very different. Yanyuwa is a prefixing, noun-classifying language and has separate dialects for men and women speakers, whilst Garrawa is neither a prefixing nor noun classifying language and does not have separate dialects. It should be also mentioned that most senior Yanyuwa men and women have a fair degree of fluency in Garrawa but very few Garrawa people are at all conversant in Yanyuwa.

Yanyuwa as a language is seen to be the property of the "old people", to speak language is to belong with the "old people." I have on more than one occassion been asked by children if I was alive when all the "old people" were still alive, because I "talk Yanyuwa like the old people". The young people do not see the Yanyuwa language as a real and necessary part of their cultural possessions, except for a few kinship terms, some common nouns and adjectives, insults and the occassional use of farewell salutations. For many of the younger Yanyuwa children and adolescents the language of their grandparents and great grandparents is of little consequence.

In many respects the younger generation of Yanyuwa people from the mid-thirties down see the "old people" as speakers of a language which remains their exclusive property, but which may, in some undefined way be of value to them though they no longer speak it. It is not seen to be necessary or an important vehicle for daily communication.

It needs to be said at this point that the generation of people in their mid and early thirties and late twenties have experienced situations associated with their language that no other group in Yanyuwa society before or after has had to experience and more will be said of this below.

The above information provides a brief overview of the Yanyuwa speech community as it exists in Borroloola in 1992. For some the language is still important as a means of communication, for others the term Yanyuwa is an identity name which gives them a place within the broader Aboriginal community at Borroloola. The reasons why Yanyuwa is where it is are many and varied and I now wish to look at some of the main issues which have contributed to the demise of Yanyuwa.

Languages Before White Contact:

Before white contact there were, including Yanyuwa, six linguistic groups in the general area of Borroloola and the southwest Gulf of Carpentaria (see Map 1.) They were Yanyuwa, Garrawa, Binbinka, Kudanji, Wilangarra and Mara. Of these languages only Yanyuwa and Garrawa have a number of fluent speakers. Kudanji, Binbinka and Mara are either extinct or have a few people who remember part of the language. Wilangarra is totally extinct and I have not been able to find any one who can remember any of this language at all.
In 1892-93 the resident Magistrate at Borroloola W.G. Stretton stated that there were 110 Yanyuwa people (Stretton 1892-93:249). He also mentions in the same article a group called the Walu and according to Tindale (1974) this group was meant to have inhabited Vanderlin Island in the Sir Edward Pellew Group of Islands. I wish to digress for a moment and look at this group termed Walu. Contemporary Yanyuwa people have no idea who this Walu group are meant to be. They perceive Vanderlin Island to be very much Yanyuwa territory and for certain events in both Dreaming and social history Vanderlin Island is central to the Yanyuwa peoples' integrity.

The only idea that the Yanyuwa can offer in relation to this group is that the recorder put down the Yanyuwa pronoun alu which means "them" or "those others", with the recorder also adding the initial consonant "w".

I digress only to highlight that the idea of another linguistic group inhabiting Vanderlin Island has always perplexed the Yanyuwa.

**Initial Non-Aboriginal Contact:**

First non-Aboriginal contact occurred in the south-west Gulf of Carpentaria when the Yanyuwa people worked with the Macassan trepang gatherers from South East Asia. Generally it would appear that the relationship was stable and relatively harmonious. In exchange for their labour the Macassans gave to the Yanyuwa dugout canoes, steel and other exotic items. As a consequence of this relationship there is within the Yanyuwa language about twenty known items of vocabulary which are derived from Macassan terms.

The impact of Maccassan culture on the Yanyuwa was not as pervasive as that which occurred in such places as North East Arnhem Land (see Walker and Zorc 1981). What this cross-cultural exchange did for the Yanyuwa however was to prepare them for the coming of the first white people, and it would appear, that they were not really that disturbed by the initial contact (see Baker 1989).

Later white contact for the various groups in Borroloola region was quite grim, especially for the Wilangarra, Binbinka, Kudanji and Mara whose land was, unfortunately that which the white settlers most desired for the establishment of the pastoral industry. The Garrawa also suffered quite badly but they had deep stoney gorges and rugged country into which they retreated whilst the Yanyuwa were better off than most as they had coastal and island country to retreat to, areas of the Gulf geography in which the initial white settlers saw little value in. This situation has since changed dramatically in contemporary times with the establishment of the fishing and tourist industries in the area.

The first full-time contact with white settlers and the English language occurred in three main areas. I mention these areas in order of importance as perceived by the Yanyuwa themselves in relation to where they first acquired English, or heard it regularly.

Firstly on the Wearyan River at a place known as Manangoora, where the well known Northern Territory identity Bill Harney senior, with Andy Anderson and Horace Foster established a small cattle run. They also employed Yanyuwa people to gather salt off the nearby salt pans so that it could be sold.

The second area was on Vanderlin Island where Steve Johnson senior established a
base for trepanging operations and where Yanyuwa people worked. Both of the above mentioned events occurred during the 1920's.

An interesting piece of information that comes from this is that Steve Johnson senior estimated that in the early 1920's there were approximately 300 Yanyuwa people living full-time over the Pellew islands and another 60 living more-or-less full-time at Manangoora (pers.comm Steve Johnson jnr. 1992).

Contemporary Yanyuwa people speak of these people as "settling them down" and teaching them "proper white fella English", it was, they stress "not pidgin". They then relate with pride stories of their ancestors who could "really bust-in up English" or "speak English right through". However the first language for all these people at this time was Yanyuwa. The third area of contact was at Borroloola itself. Yanyuwa people who frequented the Borroloola area had been exposed to English from late in the last century. It was from Borroloola that a number of Yanyuwa men went working, early this century, on luggers which plied the coast from Broome to Townsville and as far north as New Guinea. These men also learnt English as well learning Pidgin, which they brought back with them to Borroloola.

Borroloola and the Marlandarri Camp:

As the township of Borroloola developed, more and more Aboriginal people were attracted to the area, and a sizable Yanyuwa community was established on the east bank of the McAthur River opposite the town of Borroloola. This place is known by the name of Marlandarri and in contemporary times both the place and name invokes strong emotional comments albeit romanticized ones. For the younger people especially, Marlandarri has a near legendary quality about it. The area is now viewed as the last place where language and Law were still the main focus of life. People still maintained contact with their own country and ritual life was strong and vibrant. It is the place where most of the "old people" are buried. These are the people who remembered a way of life before any serious and potentially harmful white contact.

The main camp at Marlandarri was Yanyuwa, it was on Yanyuwa country. People who married Yanyuwa men and women, such as Garrawa and Mara where expected to learn Yanyuwa. To the north of the main camp was a small Mara community and to the south a somewhat larger Garrawa one.

Because the Yanyuwa were the majority they controlled ceremonial life, and political decision making as well as interaction with the white population.

During the dry season Yanyuwa men and women travelled and worked on the cattle stations situated over the Barkly Tablelands, and returned back to Marlandarri and their own country during the wet season lay off.

In 1963 when Jean Kirtton first went to Borroloola she found, "..... the main Aboriginal camp was Marlandarri... there was a single large camp and this fostered communal life and the acquisition of traditional language... the Aboriginal camp was the peoples own domain and under their control. Even though the parents spoke Kriol to their children, the children where constantly exposed to hearing Yanyuwa when it was used in adult communication. At that time the Yanyuwa children were obtaining a passive knowledge of Yanyuwa which many later extended into active use..."
after they entered the circle of Yanyuwa speaking adults." (Kirton 1987:5)

Kirton also comments that at this time, "people recognised a necessity for the children to know English also and the parents tended to speak in Kriol when they addressed them directly." (Ibid:4)

Two major events happened in 1969 and the early 1974 which dramatically changed the Yanyuwa social organisation forever.

**Departure from Marlandarri:**

In 1969 the camp at Marlandarri was devastated by a Hong Kong Flu epidemic, in one month eight of the older people died. The Yanyuwa abandoned the Marlandarri camp and moved over the river establishing semi-permanent camps. More deaths occurred and these camps were also abandoned as people moved again.

In 1974 the Yanyuwa community was affected by major floods and this led to further moves. It was also during this time that funding was given by the Government for housing projects.

The initial housing projects reflected the traditional residency patterns of the Yanyuwa people, however the initial dispersal caused by the flu and floods resulted in the breakdown of solidarity that was once so much in evidence at Marlandarri. The results were increased intermarriage with people from other areas, and also because of the loss of so many senior people, it resulted in the demise of the core of "Yanyuwa-only" speakers.

In contemporary times the youngest people who could, if they chose to, speak Yanyuwa with a high degree of fluency are those who spent their early childhood years at Marlandarri. Young adults who were babies when Marlandarri was abandoned are amongst those who have never fully mastered Yanyuwa.

There were other influences which were working at the same time which helped to erode the use of Yanyuwa, but the breakup of the Marlandarri camp was one of the major factors which led to a quickening of its demise.

**The Cattle Industry:**

The time when Marlandarri was strong and vibrant also corresponded to the period when the employment of Aboriginal people within the cattle industry was at its peak. Yanyuwa men and women worked on the Barkly Tablelands with many other linguistic groups, and Kriol became the lingua franca in the stock camps.

Yanyuwa men and women married people from linguistic groups with which they had previously had no contact. Some people never returned home, or if they did, they began to use Kriol so they could communicate with their spouses and immediate family. In the 1970's and 1980's tight fiscal constraints on many of the cattle stations meant that unemployment became a fact of life for many Aboriginal people.

This resulted in many people from the cattle stations returning to Borroloola. A large number of these people were not Yanyuwa, but had married into the community and Kriol and Aboriginal English became the languages of these households.
Education: Schools and Policy:

It was also during the time that Marlandarri was still a vital force in the lives of the Yanyuwa that the first school was established in the 1950's. It was established by the Aborigines Inland Mission headed by Mr. Mervyn Pattemore. This school was established at the request of the Yanyuwa people, and they requested that the children learn English. (pers.comm. M. Pattemore 1988). In 1963 the school was transferred to Welfare control and then shortly after to a Government controlled school. At this time there was no public denigration of Yanyuwa as a language, as the teachers were reacting to a specific request from the community, and that was to teach the children English and writing skills. Mr. Pattemore recalls that when he first opened the school the children more often than not would use their own language both in the classroom and outside. Older students would tell younger students what to do using their own language. (pers.comm M. Pattemore 1988).

Even though the initial western education system did nothing to stop the use of language or expression of culture, I believe that the process of education did raise false expectations in the Yanyuwa community and this is still somewhat the case today.

The very education system the adults want their children to have has led the children away from home, parents and community. The indigenous education system of the Yanyuwa people based on oral tradition and observation is vastly different from one where written language skills dominate. The two systems are conceptually different and much of the information given at school refutes rather than reinforces or adds to the knowledge held by the child's community.

The attitude of the school to Yanyuwa and other languages in the area changed dramatically in 1970 when a new teacher was appointed to the school. Little, if any value was seen in what became labeled as "minority village languages". Until 1980 the children were forcibly required to attend school where English was still the only means of instruction, but with the new addition of public denigration of Yanyuwa language and culture on an almost daily basis within both the classroom and playground environment.

Ten years of this kind of policy effectively set the fate on any language maintenance or revival; it resulted in two generations of children being embarrassed and shamed to use their own language or participate in cultural events of their own free will.

Since 1981 the school has not actively rubbedished the local languages but nor has it actively encouraged them. It is only in the last five years that the Yanyuwa adults have started to demand some form of two-way education. Unfortunately these demands fall on deaf ears and the requests are classed by the school heads as only expressing the desires of a radical few. The other more public justification given is that the school at Borroloola is in an open town, it is therefore to be classed as urban and introduction of a two-way education system would handicap the non-Aboriginal minority at the school.

For the youth and young adults at Borroloola who have been through the education system in the last twenty years, Yanyuwa and other languages have been replaced by English.

For these people English is the instrument of communication, but this English, the
Aboriginal English and Kriol which they use still manages to reflect the speakers roots in another cultural base.

**Media Impact and a Cyclone:**

In 1983 and 1984 two events occurred which also dramatically changed the social situations in which the Yanyuwa found themselves.

In 1983 the central Yanyuwa camp was connected to electricity. Two weeks before this event people had already bought their television sets and video recorders, the shops at Borroloola had stocked up on videos which they thought would be desirable to the local population. In the few weeks prior to "switch on time" evenings and night time in the camp continued as they had always had, sitting around a central hearth with the immediate and extended family. The young and old sat together sharing stories from the past and present and used a number of languages such as Yanyuwa, Garrawa, Kriol and Aboriginal English. The organisation of this group was circular whereby all people could relate to each other with ease. At this time also, fun dances, singing, sacred and secret-sacred ceremonies were still regularly performed and large numbers of people attended and participated.

With the advent of power and the use of television and video the social patterns in the camp changed. For a number of months after the event all people watched the television. The central hearths were cold, the television represented an apex at the top of a triangle made up of viewers, the older people made up the base of this triangle. When the uniqueness of the medium wore off most of the older people returned to the hearth and continued the arts of story telling and singing, whilst the young still today regularly formulate the triangle apexed by the television set.

The shared camp fire times occur now only on trips to the bush, mainly during school holidays.

The impact of television and the video culture on community life has been profound. Young adults and children now emulate and speak like the people they see on the videos and television. This is not in itself unusual, it happens all over the world, but it puts a halt to effective language and cultural transmission.

Television and video appear at first glance to be very friendly and entertaining forms of technology, but unless it can be controlled and unless it is in part using community language and conveys some of the communities' culture it becomes to use the words of Dr. Eve Feisl (1984), "a cultural nerve gas - insidious painless and lethal".

At Borroloola, television and video has assisted in a very rapid enculturation process on the viewers' own language and culture.

In 1984 Cyclone Kathy devastated the township of Borroloola, most of the dwellings belonging to the Aboriginal population were totally destroyed. When new homes where built by contractors little consultation was held with the people as to where they wanted to live, houses where built in various locations and people moved in because of a sheer need for shelter, often far from important family and kin. This lack of consultation broke up the Yanyuwa community more than any event in their recent history.
Recent Trends:

With the advent of the Land Rights Act some Yanyuwa have established outstations on land which was granted after their partially successful land claim in 1976, unfortunately such movements have done little to resolve the issues surrounding language loss and cultural maintenance. The outstations have however provided escape routes from a life at Borroloola which is dominated by a lack of political control, since the sacking of the Aboriginal council in 1985 (see Mowbray 1986) and its replacement by a basically white dominated council; there is chronic unemployment, alcoholism and increasing sexual promiscuity.

The unprecedented death of many senior Yanyuwa men since 1984, a large number of them in their early middle age, has resulted in a lack of community solidarity and authority which was once exercised by the senior men and women. It has also resulted in a cessation of some important ceremonies, not because there is no one with the knowledge, but because the shortage of men makes their performance practically impossible.

The imbalance between the numbers of men and women has also further highlighted the difficulty for the young men and women to learn their language. As has previously been mentioned Yanyuwa has distinctive dialects for men and women (see Kirton 1988: Bradley 1988). It means that the young men are hearing Yanyuwa which is dominated by the women's form of speech. When the young men occasionally try to speak Yanyuwa they are more often than not speak in the way of women, for which they are ridiculed, thus effectively halting any further attempts at speaking. (see Bradley 1988: 130)

Within the Yanyuwa community the issue of Kriol as an alternative language is heatedly debated, some say it must become the new language of the community, whilst others reject it outright as having no place within their society. A number of literacy classes in Kriol have been held at Borroloola by visiting missionaries.

In the last five years there has been a growing desire to work on Yanyuwa language, culture and history. In 1988 the people published a book entitled Yanyuwa Country with the text in the book being in both English and the Yanyuwa men's dialect. In the same year 30 people, the youngest being seven and the oldest about seventy, walked 90 kilometres from Marlandarri to Manangoora on the Wearyan River, so that they could visit mainland heartland of their country which had not been seen since the 1940's. The event was filmed and the final version shown on ABC television, under the title of Buwarrala Akarriya (Journey East). In June of 1991 the film won two ATOM (Australian Teachers of Media) awards for the best Australian Production and the best Australian Documentary.

There is a growing awareness amongst the older Yanyuwa men and women that time is of the essence, and the deaths of a number of very senior men and women in the last two years has reinforced this urgency.

The situation is that now more than three quarters of the Yanyuwa population speak Aboriginal English and Kriol as their first languages. It is in this light that the older people work tirelessly in recording their language and culture. Such documents as this dictionary and cultural resource is evidence of this. For the Yanyuwa who have
given so freely of their time to work on their language there is a strong belief that if the eir language exists in books, tapes and film, it will never really die, that these mediums will keep on record for ever the voice and soul of themselves and their ancestors.

Conclusion:

The present fluent speakers of Yanyuwa will never accept, and nor should they accept, the assumption that they may have been as individuals and as a group responsible for the letting go of their language; that they may have been responsible for the the loss of a language that once meant a distinctive solidarity and identity. Yanyuwa was never spoken by large numbers of people, the geographic areas to which Yanyuwa is attached have helped it to survive longer than some of its mainland neighbours.

Today the Yanyuwa people are a minority on their own land, in recent history disease and the tragic and untimely death of a large number of people have contributed to important losses in the Yanyuwa speaking community. Added to this the non-Aboriginal population has increased dramatically since 1985.

The people who now speak Yanyuwa fluently know that they will be the last generation to do so and they still find comfort in their own language, but the processes that once led to automatic transmission of the language from one generation to another no longer exist. For those whose passive knowledge is strong there is little pleasure in speaking, especially with Yanyuwa where the sex of the speaker determines how one must speak, and there is a fear amongst some of the younger people that making a mistake leads to "shame" so it is easier not to speak, this then lessens dramatically the chances that the language will be passed on.

Learning Yanyuwa for many Yanyuwa descendants would now require full time and conscious effort, an activity which will not get much chance when life is full of many other potentially and more satisfying activities. In such a case it is easier to feign a distinct non-interest or make no comment at all. Regardless of what language is being spoken at Borroloola however, whether it be Yanyuwa, Kriol, Aboriginal or standard English they are all serving a purpose for those that are using them, and this is ultimately what all language use is about.

"We Gotta Put It All Down In A Book"

The Dictionary

As mentioned in the acknowledgements every attempt has been made in this work to be as accurate as possible. Working on a project that attempts to show the richness and depth of another peoples' language and culture means that one eventually has to attempt to become acquainted with many other disciplines apart from linguistics. To give justice to the language means that investigations have to made into such subject areas as geology, biology, botany, zoology and a range of other disciplines that exist within our cultural tradition. There is a danger however of fulfilling the old adage of becoming "a jack of all trades and a master at none". I have been thankful that a wide range of scientific work has been done within the area of the south western Gulf of Carpentaria which has allowed for quite accurate checking of entries.
The dictionary as it is now presented represents a blending of two separate dictionaries. One being Jean Kirton's field dictionary which dated from 1963 through to 1988 and my own field dictionary which dated from 1980 until the present. The first task undertaken when the Yanyuwa dictionary project began was to blend the two separate volumes together. The task was not that difficult but what it did highlight for me was the range of meanings that certain Yanyuwa words can have, depending on the context in which they are being used. A case in example would be the term *uwara* which can carry the meaning of ground, country, place, camp, earth, dirt, soil, situation and in a few rare instances it can even mean possessions.

Sometimes the range of meaning recorded by Jean and myself differed remarkably and this necessitated further checking with the Yanyuwa people. This re-checking did not usually mean a complete change a meaning for a given entry but it did sometimes mean additions to meaning. One example was the adverb *wirnkilili*: I recorded this word as meaning agile, to be able to move quickly in such circumstances as duelling. Jean had recorded the term as meaning circling, all around, of spinning a stick in a fight, both terms bear a relationship to each other, and a decision had to be made how to best summarise these entries for the dictionary. The dictionary entry for this word now reads *wirnkilili* (adv) 1. duelling movement 2. defense 3. fast, of something thrown 4. agile and a note saying; to change position of body and fighting stick with speed and agility during a duel. What became important was that the entry satisfied the Yanyuwa people.

On a number of occasions people would ask me how I would put a certain Yanyuwa word into English; sometimes the Yanyuwa people were satisfied and sometimes they were not, and it is one of the reasons that many of the English translations are not just on word. One example is the word *malayanjamantharra* and its synonym *wurrayanjarra*. I had recorded this word as meaning 'tying up a paperbark parcel of shark meat', Jean had recorded 'tying up salted stingray meat in preparation for later cooking.' When this word was being checked people were not happy with either of our interpretations because we had not mentioned liver; one does not cook shark or stingray meat without mixing in the liver. After some discussion the entry now reads 'tying up shark/stingray meat mixed with liver in preparation for cooking'.

What becomes apparent during this kind of work is that the description one gives to a word is always dependant in what circumstance the term was recorded. There are times when a recorded word can be given one meaning and then when the word is being used in relation to actual processes or objects a different interpretation can be given.

The Yanyuwa language uses a great many synonyms. For example the words *a-karnkarnka, a-kariwaykalngu, a-jalbarramba* and *a-wurrwilhi* all mean White Chested Sea Eagle and it is quite possible to use any of them if one needs to discuss this bird species. After a while however, it began to become clear that the first term was the most commonly used, the second term related to when the bird was seen far inland away from the sea, the third term is a generic term for large birds of prey and also a ritual term, and the third term is classed as archaic.

After I had combined the two dictionaries it was possible to work on any apparent weaknesses and I identified these as accurately recording the avoidance, archaic and island speech forms, this was not always a clear cut task as the Yanyuwa people themselves sometimes disagreed on which way to classify certain words. In general
the majority opinion is that which is recorded, however some words are not classified
because the differences in opinions were so strong. Where a word is not marked as
being one of the three above mentioned speech forms it means that it is still in
common use.

The dictionary is set out so that if the reader uses it properly it is possible to gain a
large amount of information about certain topics. This is especially in relation to using
the words listed at the bottom of entries which appear in italics. These are words
which are related to the entry under discussion. For example under the entry nungawu,
which is a loop in the end of the harpoon rope through which the harpoon point is
passed, other terms such as na-mulu, na-wuthulu, na-malbi and ma-ngardiku are
found. By looking up each of these entries one begins to build up a degree of
information in relation to the technology associated with dugong and sea turtle hunting.
Where words listed above appear as entries, other words will be found which further
explore the general subject heading of sea turtle and dugong hunting. For example
under the entry na-malbi, harpoon point, one finds cross references to malbi, na-
ngalhinbiji, na-wulungkayangu and milkamanthanharra. These are all terms which
are associated with harpoon points; for example milkamanthanharra is the verb for
actually placing the harpoon point in the harpoon socket.

All of the verb forms listed in the dictionary are in the present participle form. The
reason why this verb form was chosen for the dictionary is that it is the most common
form given by the Yanyuwa people when giving examples of verbs, as well as being
commonly employed in day-to-day conversation and narratives. It also allows for
verb forms that may have a root of only two or three letters to be shown in a more
complete manner.

After the Yanyuwa-English section of the dictionary can be found a large number of
Yanyuwa verbs in actual phrases, these have been included to give additional information
of Yanyuwa sentence and grammatical construction as well as to highlight depth and
range of meaning that is possible in Yanyuwa verbs. These examples are listed
according to general subject headings which allows for a closer look at the way in
which cultural concepts are conveyed in the Yanyuwa language.

The verb examples have been taken from three sources. Firstly from collected texts,
secondly from actual conversations and interactions between people in day-to-day
situations, and thirdly, a small number have come from "formal" language learning
situations. This was especially so if the verb form was somewhat obscure and not
very often used.

All entries in the dictionary appear in the male dialect, and where there is a difference
in the way that a woman would say the word the alternative prefix appears in brackets
to the right of the word. For example the term for the scale of a fish appears as
na-lirri (ni-). It is the men speakers who use na-lirri while the women use
ni-lirri. The personal names recorded in the dictionary follow the same process i.e
Birribirrikama (nya-), the men speakers say Birribirrikama whilst the women
speakers say nya-Birribirrikama. A fuller discussion of this can be found within the
notes on grammar.

The noun entries under the -a- section of the dictionary have to the right of the them,
the feminine/female prefix (rra-), this is an alternative form of the prefix a- and they
can be used at random. It would appear however that the rra- form is seen to be
more formal as it is used in discussing matters which are culturally important or in
contrived language learning sessions. There are a few nouns prefixed by a- which do not take the *ra-* form.

Entries which are followed by the (cm-) = noun class marker, are words which can take a full or partial range of Yanyuwa prefixes. i.e. *wardi* which can be glossed as 'bad' can with the use of prefixes be given the following additional meanings:

- a-wardi - a bad female or feminine object.
- nya-wardi - a bad male (women's speech)
- wardi - a bad male (men's speech)
- na-wardi - a bad thing (aborereal class)
- ni-wardi - a bad masculine thing (women's speech)
- na-wardi - a bad masculine thing (men's speech)
- ma-wardi - bad food
- narnu-wardi - badness
- li-wardi - many bad people
- rri-wardi - two bad people

Certain words can only take a limited number of prefixes such as *wakuku* which means dog. i.e.

- a-wakuku - female dog
- nya-wakuku - male dog (women's speech)
- li-wakuku - the dogs
- rri-wakuku - two dogs.

Entries which can take only a limited number of prefixes are usually conditioned by cutural considerations. i.e.

- wabanyi - death avenger (men's speech)
- nya-wabanyi - death avenger (women's speech)
- li-wabanyi - the death avengers
- rri-wabanyi - the two death avengers.

In Yanyuwa there is a strong sense of possession and as such things like body parts and certain kinship terms have to be marked to show who the item is possessed by. The body part terms recorded in the dictionary are all listed under the *nda-* your singular prefix. It is possible to use any pronoun to prefix these entries, and the section in the grammar on pronouns will assist in this matter.

The grammatical components of the language are indicated by the following letters. They come to the right of the headword i.e.

- (n) = noun
- (pron) = pronoun
- (adj) = adjective
- (adv) = adverb
- (vt) = transitive verb
- (vi) = intransitive verb
- (excl) = exclamation
- (p) = particle

Notes on Illustrations, Diagrams and Maps:
An important part of this work are the illustrations, maps and diagrams which help not only to illustrate some of the vocabulary included in the dictionary, but also give
example of a large proportion of Yanyuwa material culture, as well as highlighting some of the local flora and fauna. Some of the important aspects of Yanyuwa life and traditional culture, both past and present, are further clarified by the use of visual representations.

The decisions of what to illustrate can generally be divided into two broad categories. Firstly those things that the Yanyuwa themselves felt should be shown, and secondly those things I chose to draw.

Among the Yanyuwa peoples' suggestions were the sketches showing activities such as hunting dugong and goanna, people performing public ceremonies, the log coffins and the illustration showing the way in which they were displayed in the camp, the butchering of the sea turtle and dugong and the specific terms for the goanna.

The illustrations of the material culture objects are based on extensive research and investigation. Firstly with the Yanyuwa, then by searching through books with a strong ethnographic base such as the Spencer and Gillen volumes. I also visited the South Australian museum which has a large collection of Yanyuwa material culture. No items of material culture are represented however that have not been confirmed by the Yanyuwa that such items still exist or had once existed in their culture.

The pictures of Yanyuwa flora and fauna range from those animals and plants which are really well known to those that many people, especially the younger generation are not familiar. The more unfamiliar species are those however, which are either important in relation to Yanyuwa ceremonial life or are those still quite often mentioned by the older people.

The reconstructions of the camps have been included to give a general insight as to how people have grouped themselves over the last seventy or so years. The first camp site Liwurriya on the Wearyan River is the one that the parents of today's senior Yanyuwa people occupied. The next camp site of Marlandarri, on the east bank of the McArthur River, is even today a place surrounded by emotion. It is where the senior Yanyuwa people were children, and where many of them had their children, and where many of the old people died. The final camp site, on the west bank of the McArthur River, is the one that was wiped out by Cyclone Kathy in 1984 and represents the last time when the Yanyuwa people were living in a situation which strongly reflected traditional residence patterns.

The maps of Yanyuwa country were drawn at the request of the Yanyuwa and show named places, Dreaming paths and the location of stationary Dreamings. The maps serve a very useful purpose of providing a visual overview of Yanyuwa country and the spiritual dimension which is present on the landscape. One important fact needs to be mentioned in relation to these maps and that is they represent the knowledge of the land that has existed between the years of 1980 and 1992. It also should be noted that not all place names as they appear on the maps are listed in the dictionary. The place names listed in the dictionary represent a general cross section of names, however most important Dreaming places are listed. If these maps are studied in conjunction with the cross section diagrams of the Yanyuwa environment and the seasonal cycle chart, quite a rich perspective can be gained in relation to Yanyuwa environmental and geographic knowledge.

**General Information Regarding the Texts:**
The texts associated with this work cover a time span of 33 years; from the first texts
recorded by Ken Hale in 1959 to those recorded by Jean Kirton between the years of 1963 and 1987, and those which I have recorded between the years of 1980 to 1992.

The texts cover a wide range of subject matter from Dreaming stories which deal with the interaction of various creatures in the Dreaming era, their travels over the landscape, and the naming of various places and the activities which they performed.

Other stories give interesting highlights into the culture of the Yanyuwa people from the way certain environmental phenomena are perceived to such events as the burying of the dead, the giving of a promised wife, events such as fighting and the death of people because of sorcery. There are those stories which give the Yanyuwa view point on actual historical events and the emphasis that they give to these incidents.

The stories are summarised below under the heading of the person responsible for recording them.

**Summary of Texts Collected by Ken Hale.**

All of the stories presented below were given to Ken Hale by Pharoah Lhawulhawu. This man is remembered by present generation of Yanyuwa people as a man with a prodigious memory for matters relating to the Dreaming and the associated ceremonies and song cycles. He is often referred to in Aboriginal English as having been like a "university man" who was "proper high educated".

1. **The Salt Water Crocodile and the Willy Wag Tail.**
   A short story which describes an incident which occurred at a place known as Nguwangkila on the Batten Creek. The story first relates the incident where the Willy Wag Tail Dreaming spells out her perceived role for the Salt Water Crocodile Dreaming. The rest of the text then deals with the speaker's view of salt water crocodiles and their danger to people.

2. **Spirit Man Dreaming.**
   The Yanyuwa people often refer to this Dreaming as the 'devil-devil', it refers to human-like beings who traversed across country coming from the west and bringing with them the practise of circumcision and sub-incision. As the spirit being travelled it called out to other spirit beings who dwelt at various other localities. The version related by Pharoah here is a very truncated and in its entirety the path of the Spirit Man travels far to the east near the Robinson River mouth, across the sea and then up the east coast of Vanderlin island. This story and the following two are very much of the Dreaming path genre: the travels of the Dreaming beings are related; the names they gave to country are given; and any activities they may have done, or any other creatures they may have met are briefly recounted.

3. **Kangaroo Dreaming**
   This Dreaming provides the foundation upon which the important Kunumbu ceremony is based. Though no longer performed it was associated with the deposition of deceased Rumburriya kinspeoples' bones into hollow log coffins. The central figure in this ceremony was the Kangaroo Dreaming and one which Pharoah was responsible for. As the Kangaroo Dreaming travelled it met with other Dreamings such as the possum, king brown snake and salt water crocodile.

   It should be noted that the younger brother of Pharoah, Johnson Timothy, felt that a small piece of information needed to be added to this text, when we were checking it
for its inclusion into this work. The last paragraph of the text was not originally recorded by Hale, but was added in 1991 by Johnson, who is now the senior custodian of the land and Dreamings which were once Pharoah's. Johnson felt that the inclusion of the paragraph was important so the relationship of the land around Borroloola to the Dreaming Kangaroo was made apparent.

5. Women Dreaming
The Women Dreaming are one of the major Dreamings which lay the foundation for the a-Kunabibi rituals. Both men and women have major song cycles which tell of the journey of these women. The rituals of the women in the a-Marndiwa circumcision rituals are also associated with this Dreaming. This story tells of the travels of these Dreamings from the sea at the Rosie Creek mouth down onto the Barkly Tablelands to the south. The women are often called in Aboriginal English 'mermaids', and are sometimes spoken of as having the tails of dugongs, it cannot however be ascertained if this is a recent tradition. There are a number of Women Dreamings in the southern Gulf of Carpentaria, and Jeffrey Heath (1980 and 1981) recorded a number of others while working with Nunggubuyu and Mara informants.

Summary of Texts Collected by Jean Kirton.

1. Burying the dead by Arthur Narnungawurruwurr
This is a short text which summarises the major components of past Yanyuwa mortuary practices. These include placing the body on burial platform, and collection and placing of the bones into a hollow log coffin. The text mentions also the kin relations who are important for doing this task and mentions the final aims of log coffin burial in relation to the spirit of the deceased.

2. Eating the women by Arthur Narnungawurruwurr
It was Spencer and Gillen (1901 and 1969) who first mentioned the past Yanyuwa practice of ritually eating the flesh of deceased kin. This text now horrifies the Yanyuwa, but it is one which also causes a lot of discussion about the activities of the old people. Such events as related in this text are still only discussed in whispers, but there is no denial that such practices once did take place. The old man who related this text was also speaking second hand about the incident. Most senior Yanyuwa men and women with whom this text was discussed all gave the name of a deceased individual who was involved in the events described and who would have been the source of information provided by the narrator. It should be noted that this text represents the only first hand Yanyuwa account where there is an acknowledgement of the ritual practice of eating human flesh.

3. The Rainbow Serpent by Pluto Seven Emus Wurrumungkumungku.
In Yanyuwa tradition the Rainbow Serpent is associated with the most destructive forces of nature, in particular cyclones. This text describes the coming of a cyclone in the form of the Rainbow Serpent. It discusses in quite graphic detail the power of such creatures. It mentions the acknowledgement of two forms of Rainbow Serpents, one which lives in the sea and another on the mainland. Yanyuwa classify Rainbow Serpents into those which are Dreaming and those which are actual physical beings. In Yanyuwa thought the two powerful cyclones which passed over the south western Gulf of Carpentaria in 1984 and 1985 where due to tourists disturbing specific sites on the Pellew Islands where the Rainbow Serpent is said to reside.

4. Gathering for fighting by Pluto Seven Emus Wurrumungkumungku.
This text highlights two activities. Firstly large scale duels which took place to resolve conflicts, and secondly, after the resolution of the conflict the desire to come
back together and share in pleasurable activity, in this instance a large fun dance, composed by the neighbouring Mara people. The text also provides quite detailed descriptions of the damage that participants, in such duels, did to each other. The fight described in this text is still known of in Yanyuwa oral tradition and some of the older Yanyuwa people describe it as being a "proper war" or "like World War Two."

Summary of Texts Collected by John Bradley

1. Hong Kong Flu epidemic at Marlandarri camp in 1969, by Eileen McDinny a-Manankurrmara.

In 1969 at the time of the local races in August, two Yanyuwa people who were resident in Darwin flew out to Borroloola. On the flight one of them showed the initial symptoms of a virulent Hong Kong Flu, and this rapidly spread throughout the camps. Over the next month there were eight deaths in the area. After the first few there was a complete bandoning of the former camp at Marlandarri. The Yanyuwa moved across the river to set up camps along the western banks of the McArthur River. As more deaths followed, there were more moves but still in the same area. Marlandarri camp is still spoken of with a degree of emotion and represents for the many Yanyuwa people today the zenith of Yanyuwa strength when looked at in relation to the period when Yanyuwa lives were controlled by Government Welfare. The move to the western bank of the river is still seen to have been a disastrous. Some senior Yanyuwa people have spoken of the flu epidemic being caused by sorcery enacted on them by persons unknown and/or damage caused to a Flu Dreaming site on Bing Bong Station by cattle or stockmen.

2. The spirit and the old lady, told by Eileen McDinny a-Manankurrmara.

The world of the Yanyuwa is inhabited by spirit beings, who can, at times impact upon the mortal world. This text deals with a woman who was attacked by a spirit, with an exceptionally long penis, called jurdurrubmji, it is a spirit well known for its insatiable desire for women. It also highlights the fact that spirits are, according to the Yanyuwa, very jealous of their country and do not like people entering into their country to hunt.

3. Maiarla and the salt water crocodile attack by Dinah Norman a-Marmgawi.

Jack Maiarla was a big man in Yanyuwa society, he was big in stature and he was, for many years, a leader of the a-Kunabibi ceremony. He was also one of the few men to have survived a salt water crocodile attack. The narrator relates the story of the circumstances surrounding the attack and the events which enabled him to escape and be rescued.

4. The death of the old man and what happened by Eileen McDinny a-Manankurrmara.

In past times the issues of taking care of the dead were totally in control of the Yanyuwa people, these days this is not the case and the rituals associated with the immediate death of a person no longer take place. This text describes in detail what once happened just prior to, and immediately after, the death of an individual. It mentions amongst other things the singing of song cycles, enquiries into possible sorcery, wrapping of the body and its placement on a platform, the search for signs giving an indication as to who was responsible for the death of that person; and actions undertaken by the deceased persons living relatives after the body was removed from the camp.

5. Path of the Mambaliya-Wawukarriya song cycle by Dinny McDinny Nyilba.

A key component of a number of Yanyuwa ceremonies is the singing of song cycles.
These are songs which tell of the certain Dreamings travels over the country, what they saw, who they met and names of the country they travelled over. The narrator of this text is one of the senior holders of the song cycle under discussion, and his telling of the song cycle path is interesting from the point of view of the language used. It describes in detail how the singers of song cycles "carry the song" and "put it down", and how the song itself travels, as if it has a life of its own.

6. The young people by Pyro Dirdiyalma

Pyro is one of the best songmen in Yanyuwa society, he is a proud man and a concerned man in relation to the passing on of knowledge to the younger generation. This text highlights his concern and the choices which have to be made by the young people. Do they wish to learn the song cycles or are they going to leave them? It is a rather depressing text but highlights the "culture in crisis" situation that exists at Borroloola in the 1990's.

7. The giving of a promised wife by Eileen McDinny a-Manankurrmara

This text outlines the details surrounding the past Yanyuwa custom of promising baby girls to older men. In contemporary Yanyuwa society older people may sometimes still discuss the issues of arranging promised marriages but they never come to any fruition. Today young people choose their own marriage partners; the older people only objecting if the relationship is too close within the kinship classification, but even then some of these relationships endure the community pressure and once a baby is born from the relationship, obvious public objection is kept to a minimum. This text highlights the sacred nature of blood, especially penis blood, and its importance in socio-ritual matters. Penis blood is the greatest "gift" that can be given and its two important uses were the painting of a woman with her prospective son-in-law's blood in return for her daughter as a wife, and the smearing of log coffins by the nephews of a deceased individual as that individual was being interred in a hollow log coffin.

8. Concerning the two men who drowned by Amy Friday a-Bajamalanya

This lengthy story contains many details about peoples' relationships to each other, sorcery, death practices and the spirit world. It is the story of events concerning the drowning of two men in a canoe incident. The Yanyuwa attributed the death of the two men to the actions of delayed sorcery, and an encounter with a false killer whale.

Delayed sorcery is a method which entails the taking control of an individual's life spirit, and then telling the individual to go and do a certain activity; and whilst doing it the victim will die. In this story the two victims were told to go hunting for dugong during which both men would die.

The Yanyuwa believe whales to be the offspring of Rainbow Serpents and therefore are potentially very dangerous.

The concluding parts of this text illustrates some of the beliefs the Yanyuwa have about the dead being able to contact the living.

9. The death of Horace Foster at Manangoora by Bessie Marshall a-Kithibula

Horace Foster was a good friend of the Northern Territory identity Bill Harney senior. These two men had lived together at Manangoora working the salt pans in the late 1920's and early 1930's. Harney eventually left and Foster stayed.

One day Foster was trying to remove a bullet from a gun in which it had become
jammed. The gun exploded severely damaging his leg. A messenger was sent on foot some 90 kilometres west, across country, to Borroloola to get help. The policeman at the time was Ted Heathcock and his wife was Ruth. When the messenger arrived at Borroloola only Ruth and her "domestic help" Bessie Marshall were present, so they undertook a canoe journey to Manangoora to try and save Horace Foster's life. It was a race against time and one that was to fail. The events described in this text occurred in March 1941 (see Baker 1989). Another well known Northern Territory and Borroloola identity mentioned in this story is Roger Jose.
"We Gotta Put Down How Our Language Works"
A Brief Description of the Yanyuwa Sound System, Dialects and Grammar:

The Yanyuwa Sound System:
The following information is a brief overview of the sounds in the Yanyuwa language and how they are represented using the English alphabet.

Consonants.
The sounds used in the Yanyuwa language can be set out in accordance to how they are pronounced. It will be seen that there are combinations of two or three consonants, and these represent a single sound, just as "th", "sh", "ch" and "ph" do in English. To assist with pronouncing Yanyuwa it is important to know where to put one's tongue; in Yanyuwa a slip of the tongue can change the whole meaning of a word. i.e.

manka = body 
marnka = maggot
wuntha = cool 
wunda = river bank

The consonant sounds in Yanyuwa are as follows;

Dentals.
(Tongue between the teeth) th, nth, lh, nh.

Bilabial.
(with lips) b, m, mb, w.

Alveopalatals.
(Blade of the tongue on the hard palate) j, ny, nj, ly, y.

Alveolar.
(Tongue tip on the gum ridge) d, n, nd, l, rr.

Retroflex.
(Tongue tip curled back) rl, rd, rn, rnd, r.

Velar.
(Back of the tongue further back on the soft palate) ng, ngk, k.

Palato Velar.
(Back of the tongue on the soft palate, blade of the tongue near the roof of the mouth) yk, nyk, nyng.

In Yanyuwa the "th" differs from the English sound written in the same manner in that it is said with the tongue tip between the teeth, as are the sounds written "nth", "lh" and "nh".

The Yanyuwa "r" is pronounced more markedly than in Australian English; the tongue tip is curled further backwards to say it. It is perhaps more like the way some Americans pronounce words like bird, corner or surely, it produces a much "thicker" sounding "r".
The following kinship terms can only occur in plural form:

li-rikarikajanja - siblings in a single family or in a brother's family

li-manmarruwarra - more than three cousins (mother's brothers children / father's sister's children)

Proper Nouns:
These nouns are included in the final three classes which comprise 14-16. These classes include personal names, ceremony names and place names.

Class 14. (Personal Names)
These are peoples "bush names", that is the names which relate people to country and associated Dreaming Ancestors. A person is not normally addressed by their "bush name", but the names are used when making reference to a particular person, usually in conjunction with a kinship term which also relates to that person. i.e. nya-angatha ja-baba Mamurriyatha - My senior brother Mamurriyatha.

Personal names are prefixed according to the sex of the speaker and the sex of the person being referred to, with the 'rra-' female prefix and the 'nya-' male prefix. The following are a selection of personal names.

Male Names.
(m) Mamurriyatha (w) nya-Mamurriyatha
(m) Ngayijbungajibulama (w) nya-Ngayijbungayijbulama
(m) Rakawurlma (w) nya-Rakawurlma
(m) Birribirrikama (w) nya-Birribirrikama
(m) Nawakin (w) nya-Nawakin
(m) Rijirrngu (w) nya-Rijirrngu
(m) Marrkukardu (w) nya-Marrkul kardu

Female Names.
Both men and women use the 'rra-' or 'a-' female prefix.
rra-Wuwarlu
rra-Walwalmarra
rra-Marrngawi
rra-Manankurrmara
rra-Ninganga
rra-Karrakayn
rra-Barndubarnduwathari

Note: It is permissible in general conversation for both male and
The Yanyuwa sounds of "rl", "rd", "rn" and "rnd" are said from this same tongue position.

The sound written "rr" is like the Scots rolled "r".

The "ny" sound sounds a bit like the sound of "n" in onion and the "ly" sound is like in million.

Yanyuwa "k" is like the English "g", the letter "k" is chosen so that the two sounds "nk" and "ng" are not confused. In Yanyuwa "ng" is a single sound, as in the English singing. This sound can, however, occur at the beginning of Yanyuwa words, i.e. ngarna = I, me; ngurru = nose; ngamaliya = southwards. In English it is only ever found in the middle and at the end of words.

Vowels.
There are three vowels in Yanyuwa "a", "i" and "u". Each vowel can vary quite a bit in pronunciation, depending on the sounds it is associated with, especially if it comes before "j", "ly", "ny" and "y". It can also vary if it is in any unstressed part of a word; however the clear distinction between the three remains.

The vowel "a" is said as in English bath but it can vary to become like the sounds in but or buy. The vowel "i" is said as in hit, but it may vary to become like the sounds in hen or heat. The vowel "u" is said as in put or thought but it may vary to become like the sound in point.

Here are some Yanyuwa words to try:

Bilabials.
baba = familiar term for brother or sister
mimi = maternal grandfather
wumbiji = part way there, in the centre
namba = over there somewhere (indefinite)

Dentals.
watha = immature, puppy, chicken, young of bird or animal
na-nganhal = his hair, its fur.
wuntha = cool, pleasant, non-poisonous
lhuwa = snake, lizard, any reptile

Alveolars.
wudawuda = stone
wunala = kangaroo/wallaby
wula = those two
yirru = you (plural)
marringaya = excellent, really good.
Alveopalatals.
baji = there, at that specific place
nya-mangaji = that specific masculine/male one
banja = ant
walya = dugong/sea turtle
yabi = good, nice

Retroflexed
wardi = bad
wirdi = boss, senior person
mama = father's sister, father's oldest brother
marnaji = here
marnajingarna = I'm here
wurnda = tree, wood, stick
amdaardna = inside
yarla = new green foliage
darlu = heaped, piled up
ngakarla = moon, month
barlkibarlki = weak, lazy
ruku = dry
awara = place, country, ground

Velar.
kukurdi = maternal grandmother
kuku = maternal grandmother's brother.
ngarna = me, I
ma-ngarra = food (non-meat)
nan-garnu = shade
kalu-wingka = they went
wingkaya = go, walk

Palato Velars.
janyka = rock, stone, mountain
na-manyngul = its fat
wayka = down

Hyphens.
Hyphens occur in Yanyuwa to separate prefixes from the root or stem of the word. It is done mainly for clarity, as it helps distinguish between that part of the word which is the prefix and that which is the root/stem with suffix attached.i.e.

a) na-alanji = camp
   nungku-alanjila = at the camp
   nungku-alanjilu = to the camp

b) ma-ngarra = food
   mu-ngarranku = for the food
   mungku-ngarrandu = to the food
   mungku-ngarranda = at the food
Dialects in the Yanyuwa Language:
Throughout the dictionary some entries are marked with Avoidance Speech, Island Speech and Archaic Speech. Briefly they can be best explained as follows.

1. Avoidance Speech.
These are words which are used when speaking to or in hearing distance of various relatives. For example a male speaker must use this dialect when speaking to his sisters, female cousins, brother-in-law, sister-in-law, father-in-law, mother-in-law and his nieces and nephews if their father has died. A female speaker uses it with her brothers, male cousins, brother-in-law, sister-in-law, father-in-law, mother-in-law and nieces and nephews if their mother has died.

The above is not an exhaustive list, but it provides an example. It should be remembered it is the word stems which change, not the grammar, and it is only in a few rare instances where the prefixes and suffixes differ.

Today, it is only the oldest speakers of Yanyuwa who still use this dialect. More will be said of this avoidance dialect later.

example: everyday speech: na-wabiya
avoidance speech: na-wulungkayangu
meaning: digging stick

2. Island Speech
There are a certain number of words in Yanyuwa which people refer to as an "island word" or a "mainland word". When the Yanyuwa people are on the islands there are certain words which are used to replace the mainland terms. There are however, no hard-and-fast rules about the use of these words but there is a preferred form speech, as with the avoidance speech these variants are now mainly used by the older speakers of Yanyuwa.

example: mainland: wardjangkayarra
island: akarimantharra
meaning: fishing

3. Archaic Speech.
These words are sometimes colourfully described by the Yanyuwa as being "old buggar words", they are words that are not used regularly by any speakers of the language, but examples of the speech are known and given as situations arise. To be a knowledgable person in relation to the archaic speech is a source of pride.

The archaic speech is also often described as "rough" or sounding "hard", not "soft" or "easy" as present day Yanyuwa is described. Within English the comparison between the English of Shakespeare and contemporary English may be seen in the same manner as the "hard" and "soft" forms of Yanyuwa.

Many of the words are not known by the younger speakers and even amongst the older speakers of Yanyuwa there is quite some difference in the knowledge of these words between various individuals. It is also an area of some dispute between individuals as to the correct meaning for some of these archaic words and the way that they were used.
Example: contemporary: **yirdianja**
archaic: **wajinja**
meaning: *carrying position on the hip.*

4. Ritual Speech.
During times of ceremony and other ritual occasions certain everyday words are replaced by words which are used only during the period of that ceremony. These words are sometimes the names of ritual objects or ceremony names as well as names for various activities which occur during the performance of the ritual. These words are classed as being secret and sacred so it would not be ethical to record them. But the note is made to mention that they do exist. However ritual terms for some floral and faunal species are listed, as they are known by the general public. A common source of the more public ritual speech forms can be found in the public but sacred song cycles sung during circumcision rituals.

Example: everyday speech: **wardali**
ritual speech: **yarrarriwira**
meaning: *dingo*

5. Male and female Dialect.
A unique feature of the Yanyuwa language is its system of male and female dialects. This is a system whereby men speak one form of the language and women another form. Men listen to the way the women speak but do not speak in the way the women do and vice-a-versa.(see Kirton 1988 and Bradley 1988)

It is the prefixes of the language which are effected by the two dialects. The prefixes change the way that certain noun categories, pronouns, verbs and certain relators are pronounced. All of these differences however relate back to two noun classes, these being the Male and Masculine classes. The men's dialect unites the two into a single Male-Masculine class, and, for the most part, it uses the male forms of the women's dialect to represent the combined class. Some detailed examples are given below.

a) In the speech of the Yanyuwa women the class marker for the male nominative form is "nya-" and for the non-nominative it is "nyu-". The women use no class marker for the masculine nominative form, but for the non-nominative form the prefix is "ji-".

In the speech of the Yanyuwa men the two classes (male and masculine) are combined. For the resultant male-masculine class there is no prefix for the nominative form, whilst the non-nominative prefix is "ki-". These prefixes are illustrated below with the corresponding suffixes. The examples are shown in relation to the male class noun stem -rduwarra-(circumcised man) and the masculine class noun stem -buyuka-fire.

**Male Class:**

<table>
<thead>
<tr>
<th>Women's Dialect</th>
<th>Men's Dialect</th>
</tr>
</thead>
<tbody>
<tr>
<td>nya-rduwarra</td>
<td>rduwarra = <em>circmised man</em></td>
</tr>
<tr>
<td>nuy-rduwarrawu</td>
<td>ki-rduwarrawu = <em>for the circumcised man</em></td>
</tr>
<tr>
<td>nuy-rduwarralu</td>
<td>ki-rduwarralu = <em>to the circumcised man</em></td>
</tr>
<tr>
<td>nuy-rduwarrala</td>
<td>ki-rduwarrala = <em>with the circumcised man</em></td>
</tr>
</tbody>
</table>

**Masculine Class:**
Women's Dialect  |  Men's Dialect
---|---
buyuka  | buyuka  = fire
ji-buyukawu  | ki-buyukawu  = for the fire
ji-buyukalu  | ki-buyukalu  = to the fire
ji-buyukala  | ji-buyukala  = with the fire

The above examples illustrate the differences in the noun class marking for men and women in relation to the male and masculine classes. The following examples illustrate the way in which all parts of a noun phrase are marked for class and case. In these examples and others proceeding it (w) indicates women's speech and (m) men's speech. Where these two symbols do not appear it means that it is a shared speech form.

1. (w) nya-mangaji nya-buyi nya-ardu = That small boy.  
   (m) nya-mangaji  buyi  ardu = That small boy.

2. (w) nyuwu-mangaji nyu-arduwu = For that boy.  
   (m) nyuwu-mangaji  ki-arduwu = For that boy.

3. (W) yi-mangaji  ji-buyukawu = For that fire.  
   (m) nyuwu-mangaji  ki-buyukawu = For that fire.

4. (w) nyungku-mangaji  nyu-rduwarralu = To that circumcised man.  
   (m) nyungku-mangaji  ki-rduwarralu = To that circumcised man.

5. (w) jingku-mangaji  ji-buyukalu = To that fire.  
   (m) nyungku-mangaji  ki-buyukalu = To that fire.

The women's dialect has the following pronoun forms for the male and masculine noun classes.

**Male**  
- nominative: nya-ja = this male one  
- dative: nyuwu-ja = for this male one  
- ergative-allative: nyungku-ja = to/with this male one

**Masculine**  
- nominative: jina/jinangu = this one

In the men's dialect the set of male class pronouns from the women's dialect functions for BOTH male and masculine classes.

In Yanyuwa the demonstrative pronouns such as "this" and "that" are also affected. The following two sets are used by women speakers for the male and masculine classes.
dative yi-ja = for this one
ergative-allative/ ablative jingku-ja = to/with this one

The set used by the men for the combined male-masculine class is as follows:

nominative jina/jinangu = this one/this male one
dative nyuwu-ja = for this one/for this male one
ergative-alative/ ablative nyungku-ja = to/with this one- to/with this male one

In the women's dialect the possessive body part prefix for male class nouns is niwa-(his) and for masculine nouns ni-(its). In the men's dialect the possessive body part prefix for both male and masculine class nouns is na-(its/his). The following examples illustrate this:

1. (w) nya-ardu niwa-mi = The boy's eye.
   (m)    ardu na-mi = The boy's eye

2. (w) wundanyuka ni-mi = The sea turtle's eye
   (m)   wundanyuka na-mi = The sea turtle's eye

*Note: There is an archaic possessive prefix, now very rarely used which was used by the men speakers. The prefix is nula-(his). A man could say ardu_nula-mi = the boy's eye. He would not use this for a masculine class noun, he would continue to use na-(its). This is the only known form in the men's dialect which gives a contrast between the male and masculine noun classes, excepting the use of the interrogative pronouns ngani?-(who?) for male class nouns and ngalhi?-(what?) for masculine class nouns.

Kinship stems are also affected by the two dialects. Some brief examples are given below.

1. (w) nyakilu-murima = his son's son.
   (m)  kilu-murima = his son's son.

2. (w) nya-kayibanthaandalu = her son-in-law.
   (m) kayibanthaandalu = her son-in-law.

3. (w) nikunya-nganji = his kinspeople.
   (w) nayunya-nganji = its kin(used of animals/plants which live or grow in the same area or are dependant on each other.
   (m) nyiki-nganji = his kinspeople/its kin.

4. (w) nyankunya-ardu = her son.
   (m) nyanki-ardu = her son.

Verbs.

Note the prefix differentiation between male and masculine noun classes on these
two intransitive verbs, "went" and "fell", and one example of the existential verb "to be".

1. (w) kiwa-wingka = he went  
   (w) ki-wingka = it went  
   (m) ka-wingka = he/it went

2. (w) kiwa-nba = he fell  
   (w) kilha-nba = it fell  
   (m) kiwa-nba = he/it fell

3. (w) kiwa-ninya = he once used to be  
   (w) kilha-ninya = it once used to be  
   (m) kiwa-ninya = he/it once used to be.

Transitive verbs in Yanyuwa mark both the object and the subject, this is much more clearly marked in the women's speech. In the women's and men's dialects the following are the pronominal prefixes (morphemes) used for male and masculine classes.

<table>
<thead>
<tr>
<th>Women</th>
<th>Masculine</th>
<th>Men</th>
</tr>
</thead>
<tbody>
<tr>
<td>Object:</td>
<td>Subject:</td>
<td></td>
</tr>
<tr>
<td>anya-(he)</td>
<td>ilu-(he)</td>
<td>i-(it)</td>
</tr>
</tbody>
</table>
| (w) kanydu-rna = he cut him.  
(w) kilu-ma = he cut it.  
(w) kanyinju-ma = it cut him.  
(w) kinju-ma = it cut it.  
(m) kilu-ma = he/it cut him/it.

In Yanyuwa, reflexive verbs are marked by -umba and -inyamba. The -inyamba prefix cooccurs with the masculine subject in the women's dialect while -umba occurs with the male subject in the women's dialect and the combined male-masculine subject in the men's dialect.

1. (w) kumba-wudurmma = he fed himself.  
   (w) kinyamba-wudurmma = it fed itself  
   (m) kumba-wudurmma = he/it fed himself/itself.

2. (w) kumba-mirra = he died.  
   (w) kinyamba-mirra = it died.  
   (m) kumba-mirra = he/it died

Pronominal suffixes are also affected by the men's and women's dialects. The words nganha-(where) and ngala-(when,while) are also marked with differences, resulting from the two dialects.

In the following examples the male suffix from the pronominal set is -iwa-(him) and the masculine suffix is -alhi-(it), these are both used by the women. In the men's dialect, the combined male-masculine suffix is -iwa-(him/it). The following examples illustrate the use of the pronominal suffixes in the two dialects.

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1. (w) nganthiwa nya-ardu nya-Manarra = Where is the boy Manarra?
   (m) nganthiwa ardu Manarra = Where is the boy Manarra?

2. (w) nganthalhi janyka = Where is the rock?
   (m) nganthiwa janyka = Where is the rock?

It can be seen from the above examples that the male and female dialects in Yanyuwa are all encompassing and play a major part in the language. Of the two dialects the women's dialect is the more complex. Although the above examples appear to a complex way of introducing the Yanyuwa language the issues summarised here will become clearer as other details of the language are discussed.

In relation to the two dialects the only time a man may use the women's speech forms is when he is quoting something a women has said and likewise the women only use the male forms when quoting a male speaker. The Yanyuwa give no reason for these two dialects only saying, "It's just the way it is...no other reason!"
Noun Classes in Yanyuwa.

Yanyuwa nouns are of a remarkable complexity, and a full study of them leads into a tapestry which highlights inter-relationships among the speakers, as well as illustrating the relationship of the people to the world around them. In Yanyuwa there are 16 noun classes which are best illustrated by the following table.

*Note: An important point to remember about Yanyuwa nouns is that the prefixes are an integral part of the noun, they cannot, except in a few cases, be removed.

Table 1.

<table>
<thead>
<tr>
<th>Class</th>
<th>Identifying Prefix</th>
<th>Typical Category</th>
</tr>
</thead>
<tbody>
<tr>
<td>Class 1.</td>
<td>rra-</td>
<td>female</td>
</tr>
<tr>
<td>Class 2.</td>
<td>nya-(women's speech)</td>
<td>male</td>
</tr>
<tr>
<td>Class 3.</td>
<td>rra-</td>
<td>feminine</td>
</tr>
<tr>
<td>Class 4.</td>
<td>-</td>
<td>masculine</td>
</tr>
<tr>
<td>Class 5.</td>
<td>ma-</td>
<td>food(non-meat)</td>
</tr>
<tr>
<td>Class 6.</td>
<td>na-</td>
<td>aboreal</td>
</tr>
<tr>
<td>Class 7</td>
<td>narnu-</td>
<td>abstract</td>
</tr>
<tr>
<td>Class 8.</td>
<td>possessive: i.e nda-, nanda-, niwa- etc.</td>
<td>body parts</td>
</tr>
<tr>
<td>Class 9.</td>
<td>-</td>
<td>familiar</td>
</tr>
<tr>
<td>Class 10.</td>
<td></td>
<td>formal</td>
</tr>
<tr>
<td>Class 11.</td>
<td>see Table 2.a &amp; b</td>
<td>formal</td>
</tr>
<tr>
<td>Class 12.</td>
<td></td>
<td>formal</td>
</tr>
<tr>
<td>Class 13</td>
<td>-/rri/-ni-</td>
<td>group kinship</td>
</tr>
</tbody>
</table>
**Class 14.**  
rra-/nya-  
depending on sex of speaker  
personal names  

**Class 15.**  
rra-, some ceremonies classed  
as feminine, others masculine  
ceremony names  

**Class 16.**  
names.  

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*Adapted from Kirton 1971*

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**Class 1. (Female)**  
This is the female class marked by the prefix 'rra-'. This prefix has the free variant of 'a-', and the usage of both forms varies from speaker to speaker. It would appear, however, that the 'rra-' form is used in more formal speech such as in discussing ritual matters, or important events from the past, and in more formal contrived language learning sessions. In normal everyday speech 'a-' is the more commonly used form. There are a number of exceptions, for example; the term for "girl" is always spoken using the 'rra-' form of this prefix, i.e. rra-ardu-(girl), this distinguishes it clearly from ardu, which is the male speakers form of boy/child.  

The nouns which belong to Class 1. are predictably those referring to female people and occasionally the inclusion of female domesticated animals and dugongs—sea cow (large sea mammal). Dugongs are perceived by the Yanyuwa as having a social organisation akin to humankind. It should be noted however that more often than not the dugong is included in Class 3. Feminine nouns.

**Examples of Class 1. (Female) Nouns.**  
rra-nhanawaya - woman  
rra-wurrumbarra - adolescent girl  
rra-bardibardi - old woman  
rra-walkuru - pregnant woman  
rra-bindajarra - woman with many children/dog with many pups
*rra-kulhakulhawiji - pregnant cow dugong
*rra-miramba - non-lactating cow dugong with large calf
*Note: irregular usage, depends on speaker, usually male.

Class 2. (Male)
This noun class is marked with the 'nya-'prefix when spoken by a woman, and no prefix when spoken by men.

Examples of Class 2. (Male) Nouns.
(w) nya-mirningiya (m) mirningiya - man
(w) nya-malbu (m) malbu - old man
(w) nya-rumanngu (m) rumanngu - unmarried man
(w) nya-rduwarra (m) rduwarra - circumcised man
(w) nya-maranja (m) maranja - skillful hunter of dugong/sea-turtle.

There are a number of nouns which can occur in both Class 1 and Class 2., with the male and feminine markers distinguishing the sex of the person involved. For example the stem ardu-(child), is spoken as rraardu by both men women speakers for girl. Women speakers say nyaardu for 'boy' while men say ardu. Other examples of such words are given below.
bardarda - baby
jawina - subordinate, junior person
wirdi - boss, elder person.
marrabarnda - first born child
bunjurangu - child preceeding first born.

Linguistic group names, semi-moiety names and certain specific social categories are also included in the Class 1. and Class 2. noun groups. i.e.

rra-Yanyuwa - a Yanyuwa woman
(w) nya-Yanyuwa (m) Yanyuwa - a Yanyuwa man
rra-Arrwa - a Garrawa woman
(w) nya-Arrwa (m) Arrwa - A Garrawa man.

The semi-moiety terms in Yanyuwa society are; Wuyaliya, Wurdaliya, Rrumburriya, Mambaliya, Wawukarriya. i.e

rra-Rrumburriya - a woman of the Rrumburriya semi-moiety
(w) nya-Rrumburriya (m) Rrumburriya - a man of the Rrumburriya semi-moiety.

Two specific social categories included in this group are;

ngimarringki - land owner*
jungkayi - ritual guardian*

{these are very general glosses.
i.e. rra-ngimarringki - a woman who is a land owner
(w)nya-ngimarringki (m) ngimarringki - a man who is a land owner.
rra-jungkayi - a woman who is a ritual guardian
(w)nya-jungkayi (m)jungkayi - a man who is a ritual guardian.

There are two noun stems which always occur in the plural form which are associated with the Class 1. and Class 2. noun classes.

li-wulu - the men, people
li-yumbuwarra - the young people

*Note: The semi-moiety terms can also be used with the noun Classes 3-7, as well as with Class 13-16 nouns, this is particularly in relation to the spiritual ritual and land based matter in Yanyuwa life. i.e

ma-Rrumburriya - That food which is a Dreaming for the Rrumburriya semi-moiety.

The nouns which comprise the classes 3-7 are feminine, masculine, food, aboreal and abstract respectively. These class names have been applied according to the typical or majority subject area within each class. It should be noted that there is a semantic and grammatical relationship between the feminine-masculine noun classes and that of the male-female noun classes, However the contrastive use of prefixing on the male and masculine noun classes by the women and a perceived cultural differentiation, as well as for simplicity in describing nouns, the four classes relating to sex have been separated.

Class 3. (Feminine)
As with the Female Class 1 nouns, the nouns in this class are prefixed with 'rra-' or with the alternative 'a-'. In this class there are a few exceptions, where it would appear that only the 'a-' form of the prefix is acceptable. The nouns included in this class are very comprehensive and include both animate and inanimate objects. The animate nouns include various animals, for whom sex is distinguished, some reptiles, insects, fish and two spirit beings. The inanimate nouns include plants, trees, natural phenomena and manufactured objects. It should be noted that for certain species of animals, reptiles and birds there is no corresponding masculine term to be found amongst the Class 4 nouns. The sex of certain animate and inanimate objects is determined by the activities of the Dreaming era and other aspects of the total Yanyuwa cosmology.
Female Member of Specific Species
rra-banthamu - old cow Dugong
rra-birdirna - female Dingo
rra-jangkujangu - female Agile Wallaby
rra-wunamurdu - female Northern brushtail Possum
a-rranga*n - female Emu.
*Note: 'rra-' not acceptable.

Reptiles:
rra-kaji - Freshwater Crocodile
rra-wayurr - Blue Tongued Lizard
rra-kulu - Golden Tree Snake
rra-rikarika - Yellow Bellied Sea Snake
rra-yukuwal - "Stinking Turtle"

Birds:
rra-karnkarnka - White Chested Sea Eagle
rra-kilyarrkilyarr - Wedge Tailed Eagle
rra-barral - White Cockatoo
rra-kijirrikijirri - Willy Wag Tail
rra-rndarrma - female Brolga

Fish:
rra-kuridi - Groper
rra-marrinda - Black bream
rra-ranuka - Moonfish
rra-wandimutha - Blue Catfish

Insects:
rra-malamala - Centipede
rra-wutha - Louse
rra-miyimiyi - Bush Fly
rra-wurrkany - long bodied Mosquito

Trees/Plants/Grass
rra-yandinya - Silky Oil Grass, "Vix Grass".
rra-kalwakwalwa - White edible berry
rra-waynkywaynku - Coastal Whistling Tree
rra-rdangkarlrk - white lily with onion-like bulb

Spirit Beings:
rra-kurrinya - female spirit
rra-marlangkarna - white spirit resembling a fishing net.

Manufactured Articles:
rra-muwarda - dugout canoe
rra-rimi - paddle/oar
rra-birndawarra  - *string bag*

**Natural Phenomena**
rra-kamba  - *sun*
rra-rumu  - *waves*
rra-wuna  - *fog/mist, on the mainland*
rra-mardu  - *cold season wind*

**Associated With Rituals.**
rra-walanyba  - *women's ritual dance*
rra-yawulhu  - *women's secret rituals*

**Other:**
rra-wajkana  - *ground beehive,"sugar bag"*
rra-birnnyi  - *beeswax.*

**Class 4. (Masculine)**
The masculine class nouns are not marked by any prefix; this class includes the widest variety of categories and the greatest number of items within these categories.

The masculine noun class includes all generic terms, the largest percentage of natural phenomena, male creatures of species for which sex is distinguished and all remaining animals, reptiles, birds, insects fish and spirit beings. There are two exceptions to this, a sea turtle and a jelly fish species which are included in Class 5 and Class 6 respectively.

**Generic Terms:**
wunala  - *terrestrial mammals*
jujaki  - *birds, flying fox*
arylku  - *fish*
adumu-sharks and stingray
nyinga  - *crabs*
lhuwa  - *reptiles*
walya  - *dugong/sea-turtle*
wurnda  - *tree/wood*
wujurl  - *grass*
ngabaya  - *spirits*

**Natural Phenomena:**
Ground related:
awara-earth, ground country
yurdu  - *dust*
wararr- *mud*
janyka  - *rock, stone*

Water related:
wabuda- *freshwater, rain.*
alhibi - saltwater
nankawa - lagoon
jilili - spring
wayuru - water from a well

Sky related:
ararr - sky
ngawu - cloud
ngakarla - moon
marralhawa - stars

Times, Seasons, Winds:
wankala - olden times
yijan - Dreaming era
wundururr - night time
lhabayi - wet season
lhambiji - storm wind
kurrumbirribirri - dry season dust storm
langkulangkuwarra - hot dry wind
ngilungilu - gentle breeze across the islands

Fire:
buyuka - fire, firwood
wurnngarr - smoke
alban - ashes

Male Member of a Specific Species:
mulirli - male Agile Wallaby
bardakalinya - male Plains Kangaroo
murdari - male bandicoot
balakuya - male Northern Brustail Possum
warrikuliyangu - male Green Turtle
jiyamirama - male Dugong
yula - male Giant Mud Crab
Animals for which Sex is not Distinguished:
warnkirrna - Sugar Glider Possum
namurr - Water Rat
dinybu - joey of wallaby or kangaroo
marrirkinya - Red Flying Fox

Reptiles:
mardumbarra - Salt Water Crocodile
murndangu - Long Necked Turtle
karrimala - Taipan Snake
kurun - Black Whip Snake
jarrkarrarla - Mangrove Goanna
wunbi - Frill Necked Lizard

Birds:
malarrkarrka - Peregrine Falcon
wurrulibinka - Jabiru
yilyilinja - Green Pygmy Goose
jujuju - Osprey
kurdarrku - male Brolga

Fish:
wulwu - Stonefish
jurlbi - Riflefish
thurruyuthu - Sea Mullet
wujbu - Emporer sp.
ngarraburna - Parrotfish
ngulumiri - Barramundi

Insects:
jaruma - Locust
judayi - Tick
kirdil - Sandfly
murndu - small bodied Mosquito

Spirit Beings:
namurlanjanngku - Spirit beings on Vanderlin Island
jambajambanyi - spirits which inhabit the ground
ardirri - spirit child

Grasses and Plants:
wirndawirnda - River Cane Grass
wankiwnki - Spinifex sp.
wurrumurriya - Saltwort
**Trees:**
lamurra - Ironwood
linybun - Marble Tree
barlbaji - Beefwood
mujbayi - Cabbage Palm

**Foods:**
wularla - Bush Banana
wanjiya - Bush Potato

**Manufactured Articles:**
barrku - duelling club/fighting stick
wujula - spear thrower type
wurulkulu - men's pubic apron
jangani - shovel-nosed spear
mawarl - float which is attached to harpoon rope
mirrimirri - large stone axe
wanika - fishing net

**Associated with Rituals:**
larla- hollow log coffin
jarraji - wooden pole with feather plume
wuthari - hair string belt
yirrinyi- shredded feathers used for body/object decoration
jurulujuru - feather plumes attached to a cord

**Language:**
wuka - words, story, language
Yanyuwa - Yanyuwa words or language
Arrwa - Garrawa words or language
Marra - Mara words or language

**Body Secretions:**
ngangkarr - snot, flem, sputum
yilirri - blood
wadawada - urine
kaka - faeces
nganybarna - puss
yurra - semen

**Class 5. (Food)**
This class is the food class marked by the prefix 'ma-'. This class represents the non-meat foods with three rare exceptions. Articles made from certain plants and trees in this class are
included in this group. Three other unusual groupings are the words for boil, stone kife/spear head and the body part stem penis which agrees with the food class prefix.

Food (non-meat).
ma-ngarra - food (generic)
ma-rnayi - lily corms
ma-kurdirdi - pandanus palm nuts
ma-ngakuya - cycad palm uts
ma-murala - wild cucumber
ma-yula - water lily stem

Food (meat)
ma-marrin - term given to sea-turtle captured while green plum species are ripe.
ma-mulka - sea-turtle stomach*
ma-karrijalu - sea turtle intestine *
*Note: These last two items are probably included in this noun class because of the amount of sea-grass (ma-lhanngu) they contain when being butchered.

Manufactured Articles:
ma-alakala - burial platform
ma-yiji - upper stick used in making fire
ma-wundubundu - shield
ma-ngarduku - harpoon rope
ma-rilkarra - plaited cane armbands
ma-wurrgngku - fishing line
ma-manka - muti-stringed belt worn by sub-incised men

Trees:
ma-murndararra - Kurrajong Tree
ma-warnjarrngu - White Mangrove Tree
ma-warlan - River Coolibah Tree
ma-arnbaka - Cycad Palm
ma-wunjurrwunjurr - Billy Goat Plum

Other:
ma-wundirri - boil
ma-wudawuda - stone knife/spear head
ma-rakuku - penis

Class 6. (Aboreal)
This class is the aboreal class marked by the prefix 'ma-. This class included shelters, camps, bark and articles made from bark and grass species, some natural phenomena, the words for breast,
**milk and Box Jellyfish.**

**Shelters and Camps:**
- na-alanji - camp (generic)
- na-lungundu - shelter made of bark
- na-ngandu - bough shade
- na-wadara - wind break

**Bark and Bark Articles:**
- na-lhanu - paperbark
- na-wamara - sheets of messmate bark
- na-kulkarra - small bark dish
- na-wulka - bark canoe (generic)
- na-rdimila - large bark dish made from messmate bark.

**Grasses:**
- na-lharralharra - type of grass which irritates the skin
- na-muwulmuwul - seed from spear grass
- na-wiyi - Kangaroo Grass
- na-rdirrmu - grass species.
- na-julangal - sea grass

**Trees:**
- na-warrka - paperbark tree sp.
- na-karnanyi - Lancewood
- na-wubulu - coastal hardwood

**Other Manufactured Articles:**
- na-wabija - digging stick
- na-rdirriddi - harpoon
- na-ayi - forked stick for carrying fish
- na-ngarnbirr - fishtrap
- na-malbi - harpoon point
- na-mararri - head band made from a number of strings

**Natural Phenomena:**
- na-wulangi - river
- na-rlangan - light
- na-ajinja - cave
- na-lawarr - hole

*Note: The last two items are closely associated with the concept of a camp/a living place.*
Class 7. (Abstract)
This class is the abstract class marked by the prefix 'narnu-. This class includes the least number of items and it includes words relating to places of significance, natural phenomena and nouns relating to abstract qualities, many of these nouns are derived from adjectives and other nouns.

Significant Places:
narnu-nyirrka - ceremony/dance ground (generic)
narnu-wurrrama - duelling/fighting ground
narnu-lama - Wambuyungu ceremony ground

Natural Phenomena:
narnu-ruluruluwanka - samhire heath country
narnu-rawu - exposed reef at low tide
narnu-maya - mainland
narnu-wuthan - intertidal zone
narnu-ngawurruwurru - deep dark sea, dark shadows over the sea
narnu-mawurr - sunset when long shafts of light appear to shine from the sky.

Abstract Items:
narnu-nyiri - power/sorcery songs
narn-nyuwa - the Law

Derived:
narnu-kurdukurdu - sacredness, a sacred place
narnu-wardi - badness
narnu-yabi - goodness
narnu-yakayaka - madness
narnu-Munanga - English

Class 8 (Body Part Nouns)
The body part nouns which comprise Class 8 are all marked by possessive person-marker prefixes (see Table 2.a & b) which agree with the possessor in person number and class.

These nouns primarily include body parts of animate beings, but inanimate subjects may also be a possessor. It has to be stressed that in Yanyuwa body parts must be possessed, there is only one
exception when a body part noun exists without a possessive marker prefix, and this is the word wulaya-(head), which is used when mention is made of animal heads detached from the body during butchering.

Body Parts:
ngarna-wada - *my hair*
nda-ngurru - *your (singular) nose*
nanda-maliji - *her hand*
(w) niwa-mardna - *his foot*
(m) na-mardna - *his/its foot*
ngali-nganthal - *our (dual, inclusive) tongues*
ngatharra-burr - *our (dual, exclusive) knees.*
ngambala-mi - *our (plural, inclusive) eyes*
nganu-rarrama - *our (plural, exclusive) thighs*
nimbala-wurdu - *your (dual) stomachs*
nawula-wulaya - *their (dual) heads*
nalu-wirrba - *their (plural) lower legs.*

Note: in the women's speech the prefix 'niwa'-(his) has the variant 'niya-', which precedes 'w-' initial stems and also the noun stems 'manka'-(body) and 'mabuluma'-(navel/umbilicus), 'niwa-' occurs with the remaining stems.

Other Items Possessed by Personal Subject.
nda-wini - *your (singular) name*
nda-wunyingu - *your (singular) "bush/tribal name", name from country.*
nda-ngalki - *your (singular) semi-moiety "skin" group.*

The following examples illustrate items possessed by non-personal subjects. In these examples the masculine class is influenced by the men's and women's speech; women use 'ni-' and men use 'na-'.

(w) ni-yirra (m) na-yirra - *its skin*
(w) ni-lirrb (m) na-lirrb - *its scales, of a fish*
(w) ni-warnnyi (m) na-warnnyi - *its flesh/meat*
(w) ni-wuyu (m) na-wuyu - *its track*
(w) ni-rayi (m) na-rayi - *its noise*
(w) ni-wimbi (m) na-wimbi - *its bee, of the masculine hive*
(dulbarri)
The following examples have no men/women speech differences.
nu-wulaya - its(food prefix) head/fruit of tree/ foreskin of penis
nanda-wimbi - her bee, of the feminine hive (a-wajkana)
nanda-rayal - sea spray (literally her sputum or spit, of the feminine waves)
nanda-minjarrarra* - sunset
nanda-miyarl* - sunrise
*both are possessed by the feminine sun (a-kamba)

Table 2.a
Possessive Prefixes and Suffixes for Yanyuwa Nouns(belonging to Classes 8,10,11,12) *Note: not Class 9 Kinship Nouns.

<table>
<thead>
<tr>
<th>Kinship Prefix</th>
<th>Class 8 Body Part Nouns</th>
<th>Class 10 Formal Prefix</th>
</tr>
</thead>
<tbody>
<tr>
<td>our (plural, inclusive)</td>
<td>ngambala-</td>
<td>ngambalanga-</td>
</tr>
<tr>
<td>our (plural, exclusive)</td>
<td>nganu-</td>
<td>nganunga-</td>
</tr>
<tr>
<td>our (dual, inclusive)</td>
<td>ngali-</td>
<td>ngalinga-</td>
</tr>
<tr>
<td>our (dual, exclusive)</td>
<td>ngatharra-</td>
<td>ngatharranga</td>
</tr>
</tbody>
</table>

---

mine | ngarna- | ngatha-/ja- |
your (plural) | nirru- | yirrunga- |
your (dual) | nimbala- | yimbalanga- |
your (singular) | nda- | yinku- |

---

their (plural) | nalu- | alunga |
their (dual) | nawula- | wulanga- |
female | nanda - | anku- |
his | (w) niwa-/niya | yiku |
(m) na- | yiku- |

---

feminine | nanda - | anku- |
masculine | (w) ni- | (w) ayu- |
(m) na- | (m) yiku- |
food | nu- |
abstract | narnu- |

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Table 2.b.

Class 11.

Class 12.
Kinship Nouns:
The noun classes from 9-13 consist of kinship terms, which vary in their form of prefixation, suffixation or in the case of class 9 there is no affixation at all.

Class 9 consists of the most simple and familiar form of kinship term, and consist of those used regularly in everyday situations by the Yanyuwa.

The Classes 10-12 are more formal terms and are referential terms used when discussing one's relatives and matters relating to kinship.

Class 13 relates to terms which describe various group relationships and are usually used during more formal discussions concerning peoples relationships to each other.

Class 9. (Familiar Kinship Terms)
These kinship terms are used when addressing relatives in contact, face-to-face situations, they are also used in casual conversation with others to refer to these relatives.

As with other aspects of the Yanyuwa language there is some variation between men and women speakers.

When these terms are being used as referential terms, by far the most common demonstrative pronouns used with them are;
nya-ngatha - the male one who is mine
rra-ngatha - the female one who is mine
li-ngatha - those ones who are mine.

Kinship term examples:
kujaka - mother
(w) kulhakulha - child
(m) kajakaja - child
kajaja - father
kardirdi - mother's brother
(w) kathakathha - brother's child
*(m) ardiyardi - sister's child
kukudi - mother's mother
kuku - mother's mother's brother
*wukuku - daughter's child
marruwarra/munyaununyu/kuyu - mother's brother's child/father's sister's child
(m) rnaabirnabi/murrumurru - brother-in-law
*mimi - mother's father
(m) daughter's son
*mutimuri - father's father
(m) son's child
wunhaka - younger sibling
baba - sibling of approximate same age
*ngabuji - father's mother
(w) son's child

Those kinship terms marked with an (*) asterisk also occur in Class 10 kinship terms: certain stems in Class 9 are used reciprocally by both people in certain relationships, but when the same terms occur in Class 10 they are used by the junior relative only.

Formal Kinship Nouns.
Classes 10-12 are formal kinship nouns which are marked strongly with possession. It should be noted that Class 12 consists of a single stem "-kayibantha-" which men use for mother-in-law and women use for son-in-law. It comprises a single class because it is affixed in such a radically different way, and highlights the social dimensions of this relationship in that it is one of extreme avoidance. The suffixes used on this stem are similar to free pronouns.e.g:
yindalu - to you
andalu - to her
ngathangkalu - to me
rra-kayibanthayindalu - your mother-in-law
nya-kayibanthaandalu - her son-in-law
rra-kayibanthangathangkalu - my mother-in-law.

Class 10 kinship nouns consist of the most comprehensive list of stems which are used in formal reference to relatives. Three groups of prefixes are used with these stems. The first and third group indicate the number and by inclusion of the male marker 'nya-' or female marker 'rra-' they also indicate the sex of the relative concerned.

The second group of prefixes indicate possession and at the most basic level are identical to free possessive pronouns. It should be noted stem 'wangu-' = (spouse) occurs with restricted suffixation which would appear to indicate the closeness of the relationship. i.e

(w) nyangathanya-wangu - my husband
(m) angatharra-wangu - my wife
yikurra-wangu - his wife
nyanku-wangu - her husband

The masculine possessive 'ayu'-(for it) is used by women speakers and occurs only with the single term 'nganjii' which when marked with a possessive prefix means 'a relative' or 'fellow kinsperson'. The male personal prefix 'nya-' is used to mark the masculine stem. i.e

nyayu-nganjii - its fellow kin. In the above instance two types of plants growing in the same area were described as being relatives to each other by virtue of sharing the same area of ground. In the speech of men the above would be 'nyiki-nganjii'-(its/his fellow kin).

Note: when the stem 'nganjii' is used without possessive marking prefixes the word means 'stranger' or 'enemy'.

In the following list of kinship stems there are a number which can occur without prefixes and these are marked with an asterix(*) and they can then be used as Class 9 familiar kinship stems.

Prefixing Formal Kinship Terms:
Note: a hyphen (-) indicates position of the affix (es).

(w) -abangu - brother's child
-ardu - son/daughter
-ardungantha - father-in-law
-anyira - younger sibling
*baratha-/wibi- mother
*wunyatha-/biyi- - father
-miyanki -(w) sister’s husband
    (m) younger brother’s wife
-nganji - relative/kinperson
-ngayingu - cousin
-ruthu - mother’s eldest brother
-yalanji - (w) eldest sister’s husband
    (m) eldest brother’s wife
-yumarra - companion/mate

The following group alone takes the variant prefix ’ja-‘ = (my) but it can also be used to indicate seniority, not just in terms of age, it can also be knowledge, power. The prefix is also identical in form to the demonstrative pronoun ‘this’.

*-ardiyardi - mother’s brother/mother’s eldest sister
-akaka - mother’s younger brother
*baba - elder sibling
*-mimi - mother’s father
*-murimuri - father’s father
*-rnarna - father’s sister/father’s elder brother
*-ngabuji - father’s mother/father’s mother’s brother.

The stem ‘wangu’ is listed alone because of the reasons given above.

Class 11. (Formal Kinship)
The kinship terms in this group are used by certain senior relatives. In the reciprocal kinterm calling which is involved with certain terms, the two related people use identical or related forms to each other in familiar speech, but the younger relative retains the familiar stem in Class 10 if speaking formally about an older relative, whilst the senior relatives uses the desired term from the Class 11 nouns.

The prefix ’ka‘ = (your,singular) is used only with this set of noun stems. Whenever this prefix is used the stem form alters. In the list of kinship nouns below the form of the word used with ‘ka‘ is listed in brackets following the form used with the other prefixes.

-ardima (-ardimanhu) -(w) younger sister’s child, used by eldest sister only.
    (m)sister’s child
-mangkayi (-mangkanhu) -(w) son’s child
-marrini (-marrinimanhu) (w) brother’s daughter’s child
    (m) daughters child
Class 12. (Formal Kinship)
As has been mentioned above Class 12 kinship nouns consists of the single stem 'kwantha', which is marked in a radically different way than other kinship nouns, by the use of pronominal suffixes and prefixed by either the male marker 'hya-' or the female marker 'rra-' depending on the sex of the speaker. For details see above.

Class 13. (Group Kinship Nouns)
The kinship terms contained in Class 13 are all expressed in plural terms. The stems may occur without any prefix or they can be prefixed with 'rri-' which indicates that two people are related in a particular way, or the 'li-' plural marking prefix may be used to indicate a large number of people are related in a particular way. The use of the 'li-' plural marking prefix causes the noun to be partially duplicated. in the examples given below the partially duplicated stem is shown in brackets after the more regular occurrence of the term.

*Note: do not confuse 'rri-' with the feminine/female marker 'rra-'.

majkarra - husband and wife.
   (li-majkalmajkarra- husbands and wives )

nginykarra - two siblings
   (li-nginykalnginykarra - a group of siblings )

ayarra - mother and child of a similar age
   (li-alayarra - mothers and children who are of a similar age )

bilarra - father and child
   (li-bilbilarra - fathers and their children )

ardikarra - man with his sister's child
   (li-alardikarra - men with their sister's children )

babakurla - two elder siblings
   (li-babakurla- many elder siblings )
female speakers not to use the female and male markers, but in more formal situations they are used, it also quite often depends on the speakers involved.

Class 15. (Ceremony Names)
This class consists of ceremony names. These are the terms used to name ceremonies they may have many other terms which are used to name and describe the actions which make up the whole ceremony. In general the names of ceremonies are used respectfully with some of the more powerful and dangerous ceremonies being mentioned in a hushed voice. These ceremonies have been marked with an asterix (*). There is a sense in which ceremonies are seen to be partially animate and to mention the name of a ceremony is to briefly touch on the powers which are attributed to them. The Yanyuwa names of ceremonies are both feminine and masculine and thus usually correlates, in a general way, to the Dreaming Ancestor which established the ceremony.

Ceremony Names.

Note: It should be noted that Jean Kirton (1971) includes ceremony names as a subclass within Class 14 type nouns. I have created the separate Class 15 because of the apparent way the Yanyuwa people treat ceremony names, and the different ways people respond to them. It should also be noted that as with personal names ceremony names are often used with a kinship term when an individual is referring to them, however, there are only four kinship stem which are used. They are as follows.

ja-wukuku - My senior mother's mother
ja-ngabuji - My senior father's mother
ja-murimuri - My senior father's father
ja-yakurra - My Dreaming mother*

*This term is a special term which is only used in relation to the Dreamings and country of one's mother, in Yanyuwa society it is a very important relationship and charged with emotion, it is probably for this reason that it is marked differently.

Below are two examples using kinship stems with ceremony names.

Kulyukulyu nya-ngatha ja-murimuri - The Kulyukulyu ceremony is my senior father's father.
If the ceremony that is being discussed is feminine, the feminine prefix "rra-/a-" is added i.e.

rra-Kunabibi rra-jangabuji - The rra-Kunabibi ceremony is my senior father's mother.

Class 16. (Place Names)
This class includes the names Yanyuwa people give to their country. Within the area of land which the Yanyuwa perceive to be theirs there are over 800 names. There is no restriction on using place names, excepting on the death of an individual when the names associated with that person country will not be used for a period of time.

Yanyuwa place names are not prefixed although they can take certain grammatical suffixes, usually to indicate place and direction (Ergative-Allative and Ablative) and rarely they can take Dative suffixes. As with ceremony names place names can also be used with kinship terms.

i.e. Wulibirra ja-murimuri awara - Wulbirra is the country for my senior father's father.

Most place names cannot be broken down into meaningful parts, though there is a limited number which can be. The place names given below are grouped accordingly.

a) Place names having no apparent meaning.

Manankurra, Burrulula, Mawarndarlinbarndarl, Marrinybul, Jarrka, Wubunjawa, Mamadthamburru, Wulkuwulku.

b) Place names having meaning.

Linjiwakukula - linji - wakuku - la plural:ablative - Dingo - ablative = The place of many dingoes.

Wathangka - watha - ngka chick ablative =The place of (jabiru) chicks

Kandanbarrawujbi - kanda - nba - rra - wujbi she - fell - feminine - eggs = Her eggs fell down(of the Wite Chested Sea Eagle)
Munungka- munu - ngka
elbow ablative
=With the elbow (of the Jabiru Dreaming)

Limurrangka - li - murra - ngka
plural freshwater crabs ablative
=The place of freshwater crabs.

Avoidance Language Noun Stems:
Within the Yanyuwa language there is a complex avoidance dialect. The Yanyuwa describe this dialect as being sacred, that is, it is a part of the Law because it is involved with rules which govern certain kin relations in Yanyuwa society must relate to each other. It is commonly called a "respectable language" whereby people using the avoidance dialect show respect to each other's kin relationships. This dialect is used between brother and sister, father-in-laws and son-in-law, male and female cousins and on very rare occasions between mother-in-law and son-in-law.

The avoidance dialect is also used as a form of mourning speech, i.e. On the death of their father, children communicate with their mother's brothers using the avoidance dialect, the mother's brother also uses this dialect to address his nieces and nephews. This system of communication lasts for approximately a year or until the first delayed funeral rites are held for the deceased man. After the rituals the uncle will speak to his nieces and nephews using "normal Yanyuwa". The Yanyuwa themselves say this happens because the children's mother's brother stood in a brother-in-law relationship to their father. By using the avoidance dialect with his nieces and nephews their mother's brother is showing respect for his brother-in-law, their father.

There are numerous avoidance stems which cover all aspects of the Yanyuwa language, and in terms of the nouns they cover all classes except for Classes 9, 13, 14, 15 and 16.

The following lists deal with the noun classes 1-8. The avoidance form is given first followed by the normal term. It should be noted that at times the avoidance dialect is somewhat more general than in everyday speech, whereby one stem in the avoidance dialect can be used to cover a number of items which have different words in "normal Yanyuwa".

Class 1. (Feminine)
Avoidance
rra-kuyaji
Normal
rra-ardu

girl.
<table>
<thead>
<tr>
<th>Class 2. (Male)</th>
<th>Avoidance</th>
<th>Normal</th>
</tr>
</thead>
<tbody>
<tr>
<td>(w) nya-mayarda</td>
<td>nya-malbu</td>
<td>old man</td>
</tr>
<tr>
<td>(m) mayarda</td>
<td>malbu</td>
<td>old man</td>
</tr>
<tr>
<td>(w) nya-kuyaji</td>
<td>nya-bardarda/nya-ardu</td>
<td>baby</td>
</tr>
<tr>
<td>boy/boy</td>
<td></td>
<td></td>
</tr>
<tr>
<td>(m) kuyaji</td>
<td>bardarda/ ardu</td>
<td>baby boy/boy</td>
</tr>
<tr>
<td>man</td>
<td></td>
<td></td>
</tr>
<tr>
<td>(w) nya-marrurul</td>
<td>nya-rduwarra</td>
<td>- circumcised</td>
</tr>
<tr>
<td>(m) marrurul</td>
<td>rduwarra</td>
<td>- circumcised</td>
</tr>
<tr>
<td>sighted man</td>
<td></td>
<td></td>
</tr>
<tr>
<td>sighted man</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Class 3. (Female)</th>
<th>Avoidance</th>
<th>Normal</th>
</tr>
</thead>
<tbody>
<tr>
<td>rra-yaba</td>
<td>rra-kamba</td>
<td>sun</td>
</tr>
<tr>
<td>rra-ngalibaku</td>
<td>rra-wayurr</td>
<td>blue tongue</td>
</tr>
<tr>
<td>lizard</td>
<td></td>
<td></td>
</tr>
<tr>
<td>rra-libaliba</td>
<td>rra-muwarda</td>
<td>dugout canoe</td>
</tr>
<tr>
<td>rra-yalwa</td>
<td>rra-yabala</td>
<td>road/track</td>
</tr>
<tr>
<td>rra-jarlawa</td>
<td>rra-wangka</td>
<td>crow</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Class 4. (Masculine)</th>
<th>Avoidance</th>
<th>Normal</th>
</tr>
</thead>
<tbody>
<tr>
<td>wumayangka</td>
<td>buyuka</td>
<td>fire</td>
</tr>
<tr>
<td>lhabangarr</td>
<td>awara</td>
<td>ground</td>
</tr>
<tr>
<td>wururu</td>
<td>ariku</td>
<td>fish</td>
</tr>
<tr>
<td>ngurnungurnu</td>
<td>yilirri</td>
<td>blood</td>
</tr>
<tr>
<td>wawurlmara</td>
<td>mardumbarra</td>
<td>salt water</td>
</tr>
<tr>
<td>crocodile</td>
<td></td>
<td></td>
</tr>
<tr>
<td>bulurrulurru</td>
<td>janyka</td>
<td>stone/ rock</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Class 5. (Food)</th>
<th>Avoidance</th>
<th>Normal</th>
</tr>
</thead>
<tbody>
<tr>
<td>ma-wungkarr /ma-wulyarri</td>
<td>ma-ngarra</td>
<td>food (non-meat)</td>
</tr>
<tr>
<td>ma-wilwirrinja</td>
<td>ma-wukarra</td>
<td>pandanus</td>
</tr>
<tr>
<td>palm</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ma-buninya</td>
<td>ma-bunkurri</td>
<td>yellow plum</td>
</tr>
<tr>
<td>ma-burnili</td>
<td>ma-rnayi</td>
<td>water lily</td>
</tr>
</tbody>
</table>
### Class 6. (Aboreal)

**Avoidance**
- na-wuyaji
- na-balakurr
- na-wulungkayangu
- na-mukuku

**Normal**
- na-hanu
- na-alanji
- na-wabija
- na-wunhan

- paperbark
- camp
- digging stick
- breast/milk

### Class 7. (Abstract)

**Avoidance**
- narnu-wunguwarra
- narnu-marany
- narnu-balarrangka
- the ground
- narnu-lakurr

**Normal**
- narnu-yabi
- narnu-wardi
- narnu-warrangin
- narnu-barndarr

- goodness
- badness
- burrow in
- ground full

### Class 8. (Body Parts)

**Avoidance**
- ngarna-mayamaya
- nda-yidiyidi
- ngarna-kuyala
- nalu-ngungurni
- nanda-kabarra
- nanda-ngawukuku

**Normal**
- ngarna-marnda
- nda-wulaya
- ngarna-maliji
- nalu-ngurru
- nanda-mi
- nanda-wurdu

- my foot
- your head
- my hand
- their noses
- her eyes
- her

### Kinship Nouns.

The kinship nouns associated with the avoidance dialect are referential terms only which means that the occurrence of Class 9 informal kinship nouns when people are speaking the avoidance dialect is rare, though if they are used it is either because there is no alternative form or the speaker is not using the alternative avoidance form, this is often the case between close siblings.

The bulk of the kinship stems are formal kinship terms, these terms however reflect a three way inter-relationship involving the speaker, hearer and a third person who is the subject of the kinship stem being used.

### Examples of Avoidance Kinship Stems.

nyankunya-wilhaninya - her elder brother, my uncle, when speaking about one's mother's eldest brother.
nyawulanganya-rnarnanthamu - *their* (dual) father, my uncle, when speaking about one's female cousins' father.

rrikurra-mandiya - *his* mother, my uncle's mother, when speaking about one's maternal grandmother

rrankurra-aridiyangantha- *her* mother, my aunt, when speaking about one's female cousin's mother.

There are a group of avoidance kinship stems which take the unusual prefix *wa-* which would appear to convey the meaning of 'your-' (singular)

wa-mimayku - *your* elder brother, my uncle, when speaking to one's mother*

wa-wilhaninya - *your* younger brother, my uncle when speaking to one's mother*

*Note: In past times it was not unusual for men to speak to their mothers using avoidance dialect, this was especially so after second initiation. The above terms are also used if the speaker is also in the presence of his female cousin.

wa-rnarnanya - *your* father, my uncle, when speaking to a female cousin

wa-rnangkirri - *your* father, my brother-in-law when speaking to one's nieces and nephews.

There is a small group of kin terms that use the *nda-* = (your singular) prefix. This prefix usually only occurs with Class 1 body part nouns

nda-wikiwirri - *your* mother, my sister, when speaking to one's nieces and nephews.

nda-mangkayku - *your* sister, my mother when speaking to one's mother's brothers.
nda-ardiya - your mother, my father's sister when speaking to female cousins.

The following class uses 'rra-' for the female class, which is used by both men and women and 'nya-' by women speakers and the unusual use of 'ji-' is used by women on male class 4 masculine nouns.

rra-ngawinya - my sister, your cousin, when talking to female cousins.

(m) ji-ngawinya - my sister, your female cousin when talking to a male cousin.

rra-ngkuwirri - your daughter's child, my wife when speaking to female cousins.

rra-mangkayiwrirri - your child, my daughter's child when speaking to son-in-law

rra-wurrbu - my sister, your daughters child, when speaking to maternal grandson

(w) nya-wurrbu - my brother, your daughters child, when speaking to maternal grandmother

(m) ji-wurrbu - your brother, my daughters child when speaking to maternal granddaughter

rra-wukuku - your mother's mother, my sister when speaking to maternal grandson

(w) nya-wukuku - your mother's mother's brother, my brother when speaking to maternal grandson

(w) nya-lhamayngku - your mother's father, my brother when speaking to senior female cousin.
rra-wuranybiri - your wife, my elder sister when speaking to brother-in-law.

nya-wangarinya - your husband, my elder sister's brother, when speaking to elder sister-in-law

nya-wangulu - her father, my younger brother when speaking to son-in-law.
Pronouns In Yanyuwa.

The following is a short discussion on Yanyuwa pronouns with a number of brief examples being given of their use within the language.

1. The most complex use of pronouns occurs in Yanyuwa verbs where they prefix both intransitive and transitive verbs. In the transitive verb form the pronouns mark both the subject and the object. A number of examples are given below.

karrilu -rama - karr - ilu - rama = He hit her
   nom: she   he   hit
karrandu-rama - karr - andu - rama = She hit her
   nom: she  she   hit
(w)kanyilu-rama - kany - ilu - rama = He hit him
   nom: he  he   hit
(m)kilu-rama - k- ilu - rama = He hit him
   nom: he  he   hit
kalilu-rama - kal - ilu - rama = They hit him
   nom: they  he   hit
kalalu-rama - kal - alu - rama = They hit them
   nom: they they   hit

The intransitive verb pronominal prefixes will be shown below attached to the verb stem 'wingka'-(come, go, walk). It will be seen that the pronoun stems are easier to identify than with the transitive verb pronominal forms.

**Singular**
karna-wingka - I went
(m)ka-wingka - It went (masculine)
(w)ki-wingka - It went (masculine)
(m)ka-wingka - He went
(w)kiwa-wingka - He went
kanda-wingka - She went
ku-wingka - it went (food)

**Dual**
katharra-wingka - we two (exclusive) went
kali-wingka - we two (inclusive) went
kimbala-wingka - you two went
kawula-wingka - those two went

**Plural**
kanu-wingka - we (exclusive) went
kambala-wingka - we (inclusive) went
kirru-wingka - you (plural) went
kalu-wingka - they (plural) went
In their free forms the pronouns bear a similarity in form between the intransitive verb pronoun prefix. Generally they differ from the free pronouns only by the addition of a 'k' before any initial vowel or by the replacement of the initial consonant by 'k', though 'yinda'-(you,singular) does not follow this rule.

**Free Pronouns**

**Singular**
- ngarna - I, me
- yinda - you (singular)
- yiwa - him (male)
- (m)yiwa - it (masculine)
- (w)alhi - it (masculine)
- anda - she

**Dual**
- ngatharra - we two (exclusive)
- ngali - we two (inclusive)
- yimbala - you two
- wula - those two

**Plural**
- nganu - we (plural exclusive)
- ngambala - we (plural inclusive)
- yirru - you (plural)
- alu - them (plural)

The most common occurrence of the free pronouns is as a subject of a comment type phrase in which there is usually no verb or where the subject or the object has already been used in a transitive verb form and the free pronoun is used as emphasis.

Examples:
1. kanda-arri bawuji ngambala kambala-wingkala - She said, "Alright all of us, we will all go."

2. katharra-wingka waykaliya ngatharra barra - The two of us went downstream, just the two of us.

3. yirru nganthiwuthu kirru-wingkala? - All of you, where will you all go?

4. yinda kujaka kinya-yabimanhu? -You mother, you made it?

5. yiwa barra kiwa-wani yiwalumba - He now, he returned, he was alone.

6. kalu-lhuwarri aluwa linji-malbumalbungka - They departed with them, with the old men.

7. yimbala karna-yukumala maranja - You two, I will wait here

One of the above examples includes the use of the suffix '-lumbar-' which takes the meaning of, 'alone', 'by....self'. It occurs most regularly on pronouns.* Further examples are shown below.
1. (m)ja-wingkjyi yiwalumba - He is going by himself  
   (w)jiwa-wingjyi yiwalumba - He is going by himself

2. janda-alarrinji andalumba - She is standing by herself

3. ngarna karna-wajanga - I alone paddled (the canoe)

4. nganulumba kanu-yibarra ankaya - By ourselves we placed it upwards.

*Note: The suffix '-lumba' can also occur on one form of proper noun, and they are the names of the semi-moieties in Yanyuwa society. (see section of Nouns) In this instance the normal suffix '-iya' is removed and '-lumba' is attached to give the meaning that the object under discussion belongs only to that particular semi-moiet.y.e.g.

na-Wuyalumba awara - it is Wuyaliya country alone.

This is the only other known use of this suffix, away from its more common use on pronouns. Some of the older Yanyuwa people class the above usage as being archaic.

The Dative form of the pronoun.

**Singular**
ngarna -> ngatha - for me
yinda -> yinku - for you (singular)
anda -> anku - for her
yiwa -> yiku - for him
(m) yiwa -> yiku - for it
(w) alhi -> ayu - for it

**Dual**
ngatharra -> ngatharranga - for we two (exclusive)
ngali -> ngalinga - for we two (inclusive)
yimbala -> yimbalanga - for you two
wula -> wulanga - for these two

**Plural**
nganu -> nganunga - for us (exclusive)
ngambala -> ngambalanga - for us (inclusive)
yirru -> yirrunga - for you (plural)
alu -> alunga - for them (plural)

Examples
1. kanda-wuba ma-ngarra ngatha - she cooked food for me
2. kanda-wajba ngatharranga - she called out for us two (exclusive)
3. kalu-wukanyi ngalinga - they spoke to the two of us (inclusive)
4. marnawu ma-mani yimbalanga - here is some money for the two of you

5. jinangu barruwa yirrunga - this ritual design is for you all

6. ngambalanga jumbala - clothes for all of us (inclusive)

7. nganunga awara jina - this is our (exclusive) country

8. kalu-rarri alunga - they cried for them (plural)

The Ablative form of the pronoun.

**Singular**

ngarna -> ngathangka - with/at/by me
yinda -> yindaa - with/at/by you (singular)
anda -> andaa - with/at/by her
yiwa -> yilaa - with/at/by him
(m)yiwa -> yilaa - with/at/by it
(w)alhi -> alhinja - with/at/by it

**Dual**

ngatharra -> ngatharraa - with/at/by we two (exclusive)
ngali -> ngalila - with/at/by we two (inclusive)
yimbala -> yimbala - with/at/by you two
wula -> wulaa - with/at/by these two

**Plural**

nganu -> nganuwa - with/at/by us (exclusive)
ngambala -> ngambalaa - with/at/by us (inclusive)
yirru -> yirruwa - with/at/by you (plural)
alu -> aluwa - with/at/by them (plural)

Examples

1. kayirdi wakirli yilaa - he carried boomerangs with him
2. bajiwa nya-bardarda andaa - there he is, the baby boy is with her
3. ardu jiwini ngathangka - the boy is with me
4. kanda-wingka akarriya wulaa ridinja - she went with the two of them yesterday.
5. yamulu yinda barra buyuka yindaa? are you alright you have fire with you?
6. kanu-ka wundanyuka lhungku nganuwa - we brought a live sea turtle with us.
7. kanda-alarrri alhinja ki-ngabayangka - she stood next to it; next to the spirit.

The Ergative-Allative form of the Pronoun

**Singular**
ngarna -> ngathangkalu - to me
yinda -> yindalu - to you (singular)
anda -> andalu - to her
yiwa -> yilalu* - to him
(m)yiwa -> yilalu - to it
(w)alhi -> alhinju - to it

Dual
ngatharra -> ngatharralu - to we two (exclusive)
ngali -> ngalilu - to we two (inclusive)
yimbala -> yimbalalu - to you two
wula -> wulalu - to these two

Plural
nganu -> nganuwalu - to us (exclusive)
ngambala -> ngambalalu - to us (inclusive)
yirru -> yirruwalu - to you (plural)
alu -> aluwalu - to them (plural)

*Note: There is an archaic form of this pronoun.

yiwa -> yiwalu - to him

Examples:
1. kalu-wingka aluwalu li-malbumalbu - the old men they went to them
2. janda-wingkayi yilalu ki-malbungku - she went to him; to the old man
3. ja-wingkayi wulalu nya-mangaji waliki - he is going to those that that dugong.
4. kanu-wajba kaba kawa nganuwalu - we called out, "Come here to us".
5. kalu-wingka alhinju ji-ngarrimilu - they went to it; to the mangrove spirit.
6. kanda-wingka andalu ramanthalu - she went to her to fight.
7. kalu-wingka ngathangkalu wukanyinjalu - they came to me to talk

Pronouns can also be used to suffix such stems as 'marnajji'-(here) or 'baji'-(there).

Singular
ngarna -> marnajingarna - I am here
yinda -> marnajinda - you are here
anda -> marnajanda - she is here
yiwa -> marnajiwa - he is here
(m)yiwa -> marnajiwa - he is here
(w)alhi -> marnajalhi - it is here

Dual
ngatharra -> marnajingatharra - we two (exclusive) are here
ngali -> marnajingali - we two (inclusive) are here
yimbala -> marnajimbala - you two are here
wula -> marnajiwula - these two are here

Plural
nganu -> marnajinganu - we (exclusive) are here
ngambala -> marnajingambala - we (inclusive) are here
yirru -> marnajirru - we (plural) are here
alu -> marnajalu - you (plural) are here

Some Yanyuwa Demonstrative Pronouns

**Indefinite:** jina - *this*
    nya-mbangu - *that*

**Definite:** jinangu - *this one*
    nya-mangaji* - *that one*

*Note: An archaic form of this demonstrative pronoun is 'nya-mbangaji'*

The demonstrative pronoun 'mbangu/mangaji'-(that), and can take all noun prefixes in Classes 1-7 as well all plural marking prefixes.

* e.g.

ma-mbangu - that food
ma-mangaji - that specific food

rra-mbangu - that female one
rra-mangaji - that specific female one

li-mbangu - those people
li-mangaji - those specific people

The demonstrative pronoun 'jina'-(this) has a variant form 'ja'-(this) which is used with all noun classes from 1-7 excepting the masculine (and male, for a male speaker), as well as all plural marking prefixes.

* e.g.

ma-ja - this food
rra-ja - this female
li-ja - these people
rri-ja - these two people

The demonstrative pronoun 'jina'-(this) can be used in the following manner.

jina bujimala - this rainbow serpent (masculine)

(m) jina ardu - this boy (male)
(w) nya-ja nya-ardu - this boy (male)
Adjectives:
The stems of adjectives and numerals take the same class markers which are found in the Noun Classes 1-7. Adjectives and numerals differ from nouns in that they occur without class marking prefixes in a statement where nouns do not occur, the stems may occur with every class marking prefix in Noun Classes 1-7. While nouns may also occur with other class markers they always remain in the personal (Classes 1-2) or non-personal (Classes 3-7) types; adjectives and numerals have no such restrictions.

Some of the more common adjectives in Yanyuwa are:
- yabi - good, pleasant, kind
- wardi - bad, naughty, awful, unpleasant
- wukuthu - short
- jumanykarra - long, tall
- walkurra - big
- buyi - small
- wurrirri - fully grown
- yumbu - young
- anthamu - mature
- bululu - light in weight
- wunungu - heavy, strong
- rdiyangu - new
- wulungu - old
- burnalkarra - white
- wungkuwungku - black
- wunhunhu - ripe, cooked
- mawunku - raw, uncooked
- wirndajku - hungry
- warrki - greedy
- murdu/yakayaka - deaf, stupid,
- lingi - intelligent
- manthalmanthal - soft
- wayarrwayarr - tough, hard, strong
- mardu - cold
- ladalada - hot, poisonous, harmful
- ngarra - warm
- ruku - dry
- yilbiyilbi - wet, damp
- wurrama - authority

The numbers / quantative stems are;
- arrkula - one
- kanymarda - two
- kanymardaarrkula - three
- kanymardakanymarda - four (rare)
- kularrkular - few
- jakarda - many.

The adjective 'yabi' - (good, nice) and the number stem 'arrkula' - (one) are shown below using the class markers from the Noun Classes 1-7.

Class 1 (Female)
rra-yabi  rra-arrkula - one good woman/girl

Class 2. (Male)
(w) nya-yabi nya-arrkula - one good man/boy
(m) yabi arrkula - one good man

Class 3. (Feminine)
rra-yabi rra-arrkula - one good feminine object/creature

Class 4. (Masculine)
yabi arrkula - one good masculine object/creature

Class 5. (Food)
ma-yabi ma-arrkula - one good piece of food/one good fruit bearing tree

Class 6. (Arboreal)
a-yabi na-arrkula - one good camp/piece of bark/digging stick etc.

Class 7. (Abstract)
narnu-yabi narnu-arrkula - one thing of goodness

Other more obscure adjectives can also take the full range of noun class prefixes and numerals. In this instance 'wurrama'=(authority) and 'arrkula'=(one).

Class 1. (Female)
rra-wurrama rra-arrkula - The one woman of authority.

Class 2. (Male)
(w) nya-wurrama nya-arrkula - The one man of authority
(m) wurrama arrkula - The one man of authority

Class 3. (Feminine)
rra-wurrama rra-arrkula - The one feminine thing of authority
(i.e. Dreaming Ancestor, sacred object, ceremony)

Class 4. (Masculine)
wurrama arrkula - The one masculine thing of authority (i.e. Dreaming Ancestor, sacred object, ceremony)

Class 5. (Food)
ma-wurrama ma-arrkula - The one food of authority (a term used to describe the food of the cycad palm)

Class 6. (Aboreal)
a-merama na-arrkula - The one place/object of authority

Class 7. (Abstract)
narnu-wurrama narnu-arrkula - The one being/place of authority (This term is used for fighting/duelling ground/very sacred places.)

Adjective take dual and plural marking prefixes.
Dual: rri-wardi - *two bad people*
Plural: li-wardi - *the bad people*

Dual: rri-kanymarda - *two people*
Plural: li-kanymardaarrkula - *three people*
   li-kularrkularr - *a few people*
   li-jakarda - *many people*

The non-personal noun classes 3-7 do not normally distinguish between singular and non-singular by use of plural prefixes. It is more normal for the noun to be the subject if the statement followed by an adjective and then a quantative marker.i.e

rra-muwarda rra-walkurra rra-jakarda - *many big dugout canoes.*

On rare occasions objects from noun classes 3-6 are being spoken of as Dreaming Ancsetors they may be given a dual or plural marker, or it will be attached to a quantative marker which will appear in the statement.
Two example of such statement are given below.

li-jakarda li-kurdarrku - *many Brolga Dreamings* ; it would be more normal to say jakarda kurdarrku - *many brolgas.*

rri-kanymarda rri-wardali -two Dreaming Dingoes, it would be more normal to say kanymarda wardali - two Dingoes.

In the examples below singular, dual and plural of personal and non-personal items are illustrated using number stems. The first example is in relation to a male and the second example is in relation to a food item.

**singular:**
(w)nya-arrkula nya-mirnhgiya - *one man*
   (m) arrkula miringiya - *one man*

dual: rri-kanymarda rri-mirningiya - *two men*

plural:li-kanymardaarrkula li-mirningiya - *the three men*\
   li-kularrkularr li-mirningiya - *a few men*\
   li-jakarda li-mirningiya - *many men*\

*Note: a more common and general way to refer to men in plural form is to use the plural noun stem li-wulu - the men, it is possible to say li-jakarda li-wulu - *many men.*

**singular:**
ma-arrkula - *one piece of food*

dual: ma-kanymarda - *two pieces of food*

plural: ma-kanymardaarrkula - *three pieces of food*
   ma-kularrkularr - *a few pieces of food*
   ma-jakarda - *many pieces of food*
Verbs:

This is a short description, a very general overview, of some of the more common aspects associated with Yanyuwa verbs.

Yanyuwa verbs are intransitive, transitive or reflexive-reciprocal. In transitive verbs they tell of someone doing an action, for example 'he is walking', 'he is sitting'. Transitive verbs tell of someone doing an action to another person or thing, 'he moved the table', 'he saw the boy'. Reflexive-reciprocal verbs tell of an action someone does to themself or an action people do to each other, 'he hit himself', 'they were talking to each other'.

In Yanyuwa the verb stem tells the action and the prefixes tell who does the action and if it is done to someone else or to another:

i.e.

**Intransitive:**
kanda-wani - she returned  
kalu-yibanda - they sat down  
kalu-wingka - they went

**Transitive:**
kalanda-rama - she hit them  
kalalu-rama - they hit them  
karralu-rama - they hit her  
kalanda-kala - they saw her

**Reflexive-Reciprocal:**
kalinyamba-rama - they hit themselves  
kaninyamba-wukanyi - we talked to each other  
kalinyamba-wukanyi - they talked to each other

If a suffix is added after the verb stem, the tense changes from simple past tense to another tense.

i.e kalu-waninjanya - they once used to return  
kalu-wanila - they will return  
kalu-waninjama - they intend to return  
jalu-waninji - they are returning  
jalalu-ramanj - they hitting them

The first letter of the prefix changes from 'k' to 'j' for the present tense.

When the verb is of the imperative form, such as when giving a command, the prefix is shorter, or they may be no prefix, and the suffix '-ya' is used.

i.e. waniya - Come back!  
rru-waniya - Come back all of you!  
nya-ramaya - Hit it!  
lirru-maya - Hit them, all of you!

For the negative command 'don't' the only prefix is 'barni-', and the only suffix is
'ntha'or if the verb stem ends in 'i' it is '-nja'.

i.e barni-waninja - Don't come back!
barni-ramantha - Don't hit

The are also participle forms of the verb and it is the present participle form which is given in the dictionary. Some examples are given below.

i.e. ngantharra - seeing
   kuramantharra - burying
   wulumantharra - running
   yinbayarra - singing
   wingkayarra - going/walking/moving
   lhuwarrinjarra - departing

The reason why this verb form was chosen for the dictionary is that it is the most common form given by the Yanyuwa people when giving examples of verbs, as well as being commonly employed in day-to-day conversation and narratives.

Other participle suffixes in common use are illustrated by the following words.

i.e. ramantharra - hitting
   waninjarra - returning
   waninjawu - about returning
   waninjalu - for the purpose of returning

The following examples of verb paradigms give some example of the range of meaning which Yanyuwa verbs are capable of through the use of suffixes and prefixes, as well as giving a few general rules about various categories of verbs.

Tense/Aspect/Mood.

karna-wulumanthaninya - I once used to run (past customary)
karna-wuluma - I ran (past general)
jarna-wulumanji - I am running (present)
jarna-wulumanthani - I'm about to run (imminent)
karna-wulumala - I will run (future general)
karna-wulumanthanama - I will always run (future customary)

Note: 1). There are two further suffixes which mark the focus on the pronoun 'you'-(singular), and they replace the normal past general and present suffixes.

ka-wulumanhu - you ran
ja-wulumanjimu - you are running

2). There is also a rarely occurring suffix which marks the crisis point in narrative type speech.

ka-wulumanha - They ran away, or, they ran

Negative Indicative.
kurdardi karna-wulmanthima - I didn't use to run (past customary)
kurdardi karna-wulmanma - I didn't run (past general)
kurdardi karna-wulmanjima - I'm not running (present)
kurdardi karna-wulmanru - I won't run (future)

Menative
karna-wulmanma - I might run (dubative)
karna-wulmanjima - I might run, could run, should run (subjunctive)
   (more hypothetical than the dubative form)
karna-wulmanjama - I intend to run (intentive)

Imperative
wulumaya - run!
ruru-wulumaya - run all of you!
wulumanthani - run and keep on running!
barni-wulumantha - don't run

Participles
wulumantharra - running
wulumanthalu - to run (expressing an intention or need to run)
wulumanthawu - about running or concerning running

Suffur variations for verb stems with a consonant-consonant-vowel(CCV) final, where the consonants are nasal+stop: eg. 'nda- '(leave), 'nba- '(fall),
'ngunda- '(give), 'wardanka- '(be afraid), 'yinba- '(sing), 'yibanda- '(arrive, sit),
'rangki- '(spin), 'wingka- '(walk, come, go), 'wandaka- '(follow).

Indicative
karna-wingkayaninya - I once used to go (past customary)
karna-wingka - I went (past general)
jarna-wingkayi - I'm going (present)
jarna-wingkayani - I'm about to go (imminent)
karna-wingkala - I will go (future general)
karna-wingkayanama - I will always go (future customary)

ka-wingkanhu - you went (you singular varient)
ja-wingkanimu - you are going (you singular varient)
kalu-wingkanha - they went (crisis focus)

Negative Indicative
kurdardi karna-wingkayanima - I didn't used to go (past customary)
kurdardi karna-wingkankanma - I didn't go (past general)
kurdardi karna-wingkayima - I'm not going (present)
kurdardi karna-wingkarru - I won't go (future)

Mentative
karna-wingkanma - I might go (dubitative)
karna-wingkayima - I might go/could go/should go
   (subjunctive)
karna-wingkayima - I intend to go (intentive)

Imperative.
wingkaya - Go!
wingkayani - Go and keep on going!
barni-wingkaya - Don't go!

**Particiles**
wingkayarra - going
wingkayalu - to go, (purpose, goal)
wingkayawu - about going, concerning going, to go

**Note:**
Variation for 'nda' final stems, '-ya' imperative becomes '-rra' and '-nma' past negative/dubitative becomes '-rrma'.
i.e. wandarrma - follow!
   karna-wandarrma - I might follow
   nya-ngundarra - Give it!
   karna-ngundarrma - I might give it

Suffix variations for the remaining _i-_ final stems in the language, (that is excepting the CCV-final stems which end in 'i' covered above), and also for 'ya-', 'ja-', 'nya-' final stems. e.g. 'alarri'-(stand), '_wukanyi'-(talk), 'luwarri'-(depart), 'mirirri'-(grow, argue), 'nykarri'-(hear), 'yirdarii'-(grow, rear), 'ya'-(tie up), 'walkurrrija'-(put to sleep, cause to lie down, flatten [as of wind flattening a tree]), 'wani'-(return).

**Indicative**
karna-waninjaninya - I once used to return (past customary)
karna-wani - I returned (past general)
jarna-wanini - I'm returning (present)
jarna-waninjani - I'm about to return (imminent)
karna-wanila - I will return (future general)
karna-waninjanama - I will always return (future customary)

ka-waninyu - you returned (you singular variant)
ka-waninjimu - you are returning (you singular variant)
kalu-waninya - they returned (crisis focus)

**Negative Indicative**
kurdardi karna-waninjanima - I didn't used to return (past customary)
kurdardi karna-waninma - I didn't return (past general)
kurdardi karna-waninjima - I'm not returning (present)
kurdardi karna-wanirru - I'm won't return (future)
   BUT NOTE
   kurdardi karna-luwarriyu - I won't depart (future)
   ('-rru' becomes '-yu' when the verb stem ends in '-rri')

**Mentative**
karna-waninma - I might return (dubitative)
karna-waninjima - I might/should/could return (subjunctive)
karna-waninjama - I intend to return (intensive)

**Imperative**
waniya - return! / come back!
The Yanyuwa existential verb of 'being'. This always occurs with an adverb or noun or participle - with some kind of complement to make a complete statement. The verb 'to be' virtually has a zero stem, and so is composed of person prefix plus a suffix. It does not fill the range of normal verb constructions and where it has no form, the verb stem '-arri-(be,do,say) is utilised to fill the gaps and '-anma'- (be,stay,remain,camp) is utilised for the remainder.

**Indicative**
- karna-ninya baji - I once used to be there (past customary)
- karna-arri baji - I was there (past general)
- jarnini .... - I am (present)
- jarna-nmanthani - I am about to (imminent)
- karna-nmala - I will be (future)
- karna-nma - I will always be (future customary)
- ka-arrinyu - you were (you singular variant)
- jimu .... - you are ... (you singular variant)

**Negative Indicative**
- kurdardi karna-nima baji - I didn't used to be there (past customary)
- kurdardi karna-arri baji - I wasn't there (past general)
- kurdardi karnimanma - I'm not... (present)
- kurdardi karna-nmarru - I won't be (future)

**Mentative**
- karna-nmanma
- karnima
- Karnama
- I might be...(dubitative)
- I might/should/could be (subjunctive)
- I intend to be (intitive)

**Imperative**
- anmaya lhaba
- anmayani lhaba
- barni-nmantha lhaba
- be quiet!
- Be and keep on being quiet!
- don't be silent

**Participles**
- anmantharra mududu - being in a head bowed position
- anmanthalu walkurr - to sleep/to be sleeping (purpose/goal)
- anmanthawu walkurr - about sleeping, concerning sleeping, to sleep

There are three verb stems which end in '-rr'. These include 'munjarr'-(get firewood), and the reflexive-reciprocal stem 'ngkarr'-(defaecate) and its extended form 'ngkalangkarr'-(having diarrhoea)
### Indicative

<table>
<thead>
<tr>
<th>Verb</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>karna-munjarryaninya</td>
<td>I once used to get firewood (past customary)</td>
</tr>
<tr>
<td>karna-munjarr</td>
<td>I got firewood (past general)</td>
</tr>
<tr>
<td>jarna-munjarryi</td>
<td>I’m getting firewood (present)</td>
</tr>
<tr>
<td>jarna-munjarryanji</td>
<td>I’m about to get firewood (future general)</td>
</tr>
<tr>
<td>karna-munjarra</td>
<td>I will get firewood (future general)</td>
</tr>
<tr>
<td>karna-munjarryanama</td>
<td>I will always get firewood (future customary)</td>
</tr>
</tbody>
</table>

### Negative Indicative

<table>
<thead>
<tr>
<th>Verb</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>kurdardi karna-munjarryanima</td>
<td>I didn’t used to get firewood</td>
</tr>
<tr>
<td>kurdardi karna-munjarr</td>
<td>I didn’t get firewood</td>
</tr>
<tr>
<td>kurdardi karna-munjarryima</td>
<td>I’m not getting firewood</td>
</tr>
<tr>
<td>kurdardi karna-munjarru</td>
<td>I won’t get firewood</td>
</tr>
</tbody>
</table>

### Mentative

<table>
<thead>
<tr>
<th>Verb</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>karna-munjarma</td>
<td>I might get firewood (dubitative)</td>
</tr>
<tr>
<td>karna-munjarryima</td>
<td>I might/should/could get firewood (subjunctive)</td>
</tr>
<tr>
<td>karna-munjarryama</td>
<td>I intend to get firewood</td>
</tr>
</tbody>
</table>

### Imperative

<table>
<thead>
<tr>
<th>Verb</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>munjarrya</td>
<td>get firewood!</td>
</tr>
<tr>
<td>munjarryani</td>
<td>get and keep getting firewood!</td>
</tr>
<tr>
<td>barni-munjarrya</td>
<td>don’t get firewood</td>
</tr>
</tbody>
</table>

### Participles

<table>
<thead>
<tr>
<th>Verb</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>munjarryarra</td>
<td>getting firewood</td>
</tr>
<tr>
<td>munjarryalu</td>
<td>to get firewood (purpose/goal)</td>
</tr>
<tr>
<td>munjarryawu</td>
<td>about getting firewood, concerning the getting of firewood, to get firewood.</td>
</tr>
</tbody>
</table>

### Irregular Verbs.

1. **'nga-**(see), **'wanga-**(hit, shoot)**

These two verbs are irregular in the indicative general past tense, and in the basic imperative forms: Instead of the usual absence of any suffix to indicate general past tense, there is a change of stem and the suffix ‘-la’ is added. For imperative there is a change of stem ad the suffix ‘-rra’ is added, although ‘wanga’ may alternatively occur in the normal form also.

<table>
<thead>
<tr>
<th>Verb</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>kila-kala</td>
<td>he saw it (irregular)</td>
</tr>
<tr>
<td>jila-nganji</td>
<td>he is seeing it</td>
</tr>
<tr>
<td>kila-ngala</td>
<td>he will see it</td>
</tr>
<tr>
<td>nya-karra</td>
<td>look at it! (irregular)</td>
</tr>
<tr>
<td>kila-wangkala</td>
<td>he hit it (irregular)</td>
</tr>
<tr>
<td>jila-wanganji</td>
<td>he is hitting it</td>
</tr>
<tr>
<td>kila-wangala</td>
<td>he will hit it</td>
</tr>
</tbody>
</table>
nya-wangkarra - hit it!  (irregular)

or

nya-wangaya - hit it!

Note: In comparison with 'ka'-(bring, carry) which is regular.

kila-ka - he brought it
jila-kanji - he is bringing it
kila-kala - he will bring it
nya-kaya - bring it!

2). 'uma'-(cut, break), 'ngabu'-(swim, bathe, go underwater, drown, dive)
These two verbs take most of the suffix set occurring with the 'i'-final verbs, but take '-rra' as future general and basic imperative suffix, and '-rrma' for the past negative and dubitative.

kalu-ngabunjaninya - they once used to swim
jalu-ngabunjani - they are about to swim
ngabunjalu - to swim
ngaburra - swim! /dive!

kalu-manjaninya - they once used to cut it
kurdardi kalu-marrma - they didn't cut it
kinyambu-marrma - you (singular) might cut yourself
manjarra - cutting breaking
nyu-marra wurnda - cut/break the wood!
nu-marra na-lhanu - cut/break the paperbark!
wu-marra ma-garra - cut/break the food! (non-meat)

3). The verb stems 'ija'-(send), 'wayat'-(light up), 'wuya'-(taste, suck, lick) are irregular in that they do NOT take the suffixes in common with other 'ja-' and 'ya-' final stems, but they take the basic set of suffixes which appear with the first examples in this section shown with the verb 'wuluma'-(run).

In this way the distinction is retained between 'ija'-(send) and 'uja'-(swallow) when the initial vowel is lost or changed.e.g.

jantharra - sending
janjarra - swallowing

4). The stems 'harrkuwa'-(mimic), 'murruma'-(cause pressure on), 'ngulkuma'-(twist), 'urrkuwa'-(burn, to be excessively hot), 'wurda'-(become wet, soaked) are irregular in that they do not take the basic suffix set but they occur with the suffixes otherwise associated with the 'i'-final stems and 'ja-', 'nya-' and 'ya-' final stems.e.g. rkuwajarra - burning

5). The verb stem 'wirrangal'-(allow, permit) changes to 'wirraka' for the imperative.e.g. nya-wirrakaya - let him!
rra-wirrakaya - let her!

Intransitive Verb Prefixes.
In the first examples given in this verb section it is seen that the initial 'j' or 'k' of the verb prefix is significant. The regular occurrence is as given there: 'j' occurs initially for present or imminent tense verbs. 'k' occurs initially for the past and future tenses.

It is noted however, that these sometimes switch so that 'j' is occasionally found at the beginning of a prefix on a past tense or future tense verb, and 'k' is sometimes found at the beginning of a prefix on a present or imminent tense verb. This switching of 'j'
and 'k' in this way seems to mark that the action is a recurring one, it is going to occur again and again.

ejalu-wingkayi - they are going
jalu-wingkayi - they are repeatedly going
kalu-wingka - they went
jalu-wingka - they went repeatedly

It is also noted that negative and mentative verbs always occur with the 'k' initial prefixes.

There are two other rarely occurring participle forms which are past participles. The suffixes marking them are '-ntha' for general past and '-nthaninya' for past customary.

e.g. rdirrirriantha - tied up
      kurdanmantha - killed
      nyamba-wudurrumanthaninya - used to feeding themselves

The negative prefix 'barni-' which occurs with negative imperative, may also occur with indicative verbs (although a phrase with kurdardi is the normal way to express negation) and to a negative participle.

barni-kinyangarru - you won't be able to see it
barni-kinanganjima - I can't see you
barni-ngantha - unseen, out of site.

This negative prefix very occasionally can be added to nouns to give the meaning "not having". It is only used rarely and it's full scope of use on noun has not yet been researched, but it would appear that it can only be used on items that are seen to be culturally/socially important.

i.e. barni-wanjirr - not having any bunches of leaves(of a dancer in a ceremony)
barni-ngirlangirla - not having a feather plum in one's headdress (of a circumcision initiate)

Examples of Avoidance Dialect Verb Stems:

<table>
<thead>
<tr>
<th>Intransitive:</th>
<th>Normal</th>
<th>- to depart</th>
<th>- to hunt with dogs</th>
<th>- to laugh loudly</th>
<th>- to be mad/deaf</th>
<th>- to become bad</th>
<th>- say( preceding direct speech)</th>
<th>- to be cold</th>
<th>- to grow/rear</th>
<th>- to wait</th>
<th>- to run</th>
<th>- to hunt</th>
<th>- to go/walk</th>
<th>- to be insane</th>
<th>- to stand</th>
<th>-climb</th>
</tr>
</thead>
<tbody>
<tr>
<td>Avoidance</td>
<td></td>
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<tr>
<td>ankalirri</td>
<td>lhuwarri</td>
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<tr>
<td>antharri</td>
<td>rarangka</td>
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a-adumu (rra-) (noun)
1. *shark species 2. *River Whaler *Shark [Charharhinus sp.]
see a-walarrawiji
= a-mayarra

a-ajundu (rra-) (noun)
1. *sugar bag 2. *Wild *honey *nests *found in the *mangroves. It has ritual associations with the coastal Wuyaliya semi-moiety.
see williwarnugu, dulbarri, a-wajkana

a-Anthawarramara (rra-) (noun)
female *personal name. Name which can be given to female members of the Wurdaliya semi-moiety. The name is associated with the locality of Anthawarra on the east coast of South West Island and the Mosquito Dreaming which is located there.

a-Aralkara (rra-) (noun)
female *personal name. Name which can be given to female members of the coastal Rrumburiya semi-moiety. The name is associated with the Tiger Shark and Cycad Palm Dreamings.

a-arrbindi (rra-) (noun)

a-athatha (rra-) (noun)
1. *kinship *term 2. your *sister, my *cousin *when *speaking to *male *cousin
see nya-athatha

a-Babajukuwa (rra-) (noun)
female *personal name. Name which can be given to female members of the coastal Rrumbumya semi-moiety. The name is associated with the Tiger Shark and Cycad Palm Dreamings.

a-Bajawina (rra-) (noun)
female *personal name. Name which can be given to female members of the Mambaliya-Wawukarriya semi-moiety. The name is associated with the Tiger Shark Dreaming.

a-Bajawina (rra-) (noun)
female *personal name. Name which can be given to female members of the Mambaliya-Wawukarriya semi-moiety. The name is associated with the Tiger Shark Dreaming.

a-Bamilya (rra-) (noun)
animal *name. Located on the western bank of the Carrington Channel some 11 kilometres from the McArthur River junction. The area is associated with the Wurdaliya semi-moiety. An important ritual object associated with the Yalkawarru rituals is present as a Dreaming.
see a-makundurna

a-balbalangarra (rra-) (noun)
1. *caterpillar species 2. *Caterpillar, *large *black and *hairy

a-bambulu (rra-) (noun)
1. *bird species 2. *Brown *Quail [ Coturnix australis ]
see a-dubududu, a-wumarl

a-bangkurlbangkurl (rra-) (noun)

a-banthamu (rra-) (noun)
dugong, *old *cow *small *tusks just *visible
see waliki, a-bayawiji

Abarala (noun)
place *name. Large plain area some 10 kilometres north of Borroloola. The area is associated with the mainland Rrumburriya semi-moiety and the Rainbow Serpent and Two Initiated Men Dreaming.

a-bardibardi (rra-) (noun)
woman *old/ elderly
see a-wardikirri, malbu

a-Bardunyaduwathari (rra-) (noun)
female *personal name. Name which is associated with the Rrumburiya semi-moiety and the Tiger Shark Dreaming.

a-barnmarra (rra-) (noun)
headband. Worn during times of ceremony such as a-Kunabibi and a-Mamdiwa
= a-marrabibi

a-barral (rra-) (noun)
= a-yirndarr

a-Bayamarkura (rra-) (noun)
canoe *name. Canoe owned by Tim Timothy Rakawurlma. The name is associated with the Tiger Shark Dreaming. It was made by Mack Reilly Manguji at Batten Creek.

a-bayawiji (rra-) (noun)
dugong, *mature *cow *capable of *breeding
see a-banthamu, waliki

a-Bayuma (rra-) (noun)
female *personal name. Name which can be given to female members of the coastal Wuyaliya semi-moiety. The name
is associated with the Winter Rain Dreaming.

`see murnnuy`

**a-bibiya (rra-)** *(noun)*
1. *shell* *fish* 2. *fresh* *water* *mussel species*

**a-bidirrirri (rra-)** *(noun)*
1. *bird species* 2. *Masked* *Plover* [*Vanellus miles*]. Associated with the Wuyaliya semi-moiety.

**a-bindiwaji (rra-)** *(noun)*
Bandicoot [*Isoodon macrourus*]. Associated with the Wuyaliya semi-moiety (island speech)

`see a-wakanya, kudingi, a-wangkululinya`

**a-binjirri (rra-)** *(noun)*
1. *tree species* 2. *paper* *bark* *tree* [*Melaleuca argentea*]. The bark of this species is favoured for covering the top of ground ovens, tying up bundles of shark and stingray meat and cycad dough before cooking. It can also be used for dugout canoes.

`see waraji`

**a-birdirna (rra-)** *(noun)*
dingo. *female. Associated with the Wuyaliya semi-moiety.*

`see wurrundula, wardali, yarrarrawira, warbirna`

**a-birin (rra-)** *(noun)*

**a-Birlimbirlama (rra-)** *(noun)*
female *personal name. Name which can be given to female members of the Mambaliya- Wawukarriya semi-moiety. The name is associated with the Wedge Tailed Eagle Dreaming.*

**a-birndajarra (rra-)** *(noun)*
1. *woman with* *many* *children* 2. *dog with* *many* *pups* 3. *crocodile with* *many* *young*

**a-birndawarra (rra-)** *(noun)*
1. *string* *bag* 2. *woven* *pandanus* *bag* *basket* 3. *handbag* 4. *hessian* *sack*

`see a-marribi`

**a-birnnyi (rra-)** *(noun)*
sugar *bag* *wax. Wax from wild honey nest. Used as a fixative, for rubbing over spear bindings, over the peg on a spear thrower and as a wood preservative to stop it from cracking.*

**a-Birribalanja (rra-)** *(noun)*
female *personal name. Name which can be given to female members of the island Wuyaliya semi-moiety. The name is associated with the Island Wild Honey.*

`see wiliwarmgu`

**a-birringkulbirringkul (rra-)** *(noun)*
1. *bird species* 2. *Forest* *Kingfisher* [*Todiramphus macleayii*]. Associated with the Mambaliya-Wawukarriya semi-moiety.

`see a-rallmurr`

**a-bithurla (rra-)** *(noun)*
1. *lizard species* 2. *small* *lizard* [*Carlia sp.*]. 5-15 cm long. Associated with the Wuyaliya semi-moiety. (avoidance speech)

`= a-karlik, a-rdaburlu`

**a-biyungu (rra-)** *(noun)*
1. *snake species* 2. *Yellow* *Bellied* *Mangrove* *Snake*. Associated with the Rruburrriya semi-moiety

**a-buburna (rra-)** *(noun)*
1. *snake species* 2. *Black* *Headed* *Python* [*Aspidites melanocephalus*]. Associated with both the Wurdaliya and Wuyaliya semi-moieties. It has particular reference to the Cold Weather Dreaming, the healing of children from sores such as scabies, and the theft of fire during the Dreaming era.

`= a-bujibuji`

**a-bujibuji (rra-)** *(noun)*
1. *snake species* 2. *Black* *Headed* *Python* [*Aspidites melanocephalus*] (avoidance speech)

`= a-buburna`

**a-Bujubirna (rra-)** *(noun)*
female *personal name. Name which can be given to female members of the Rruburrriya semi- moiety. The name is associated with the Hill Kangaroo Dreaming.

**a-Bukundumara (rra-)** *(noun)*
female *personal name. Name which can be given to female members of the Island Wuyaliya semi-moiety. The name is associated with the Groper Dreaming and in particular the named locality of Bukundu on the west coast of South West Island.

**a-bukurrbukurr (rra-)** *(noun)*
1. *frog species* 2. *Brown* *Sand* *Frog*, *small* *sp.*

`see a-warnbul`

**a-bukuthi (rra-)** *(noun)*
*ritual* *object. An arched shape grass bundle in which a dead snake has been wrapped, during certain rain making rituals it is placed in a lagoon or river.*

**a-bula (rra-)** *(noun)*
1. *crab species* 2. *Spider* *Crab* *sp.* *Decorator* *Crab* [*Majidae sp.*]

**a-bulangangkarr (rra-)** *(noun)*
1. *plant species  2. *white *berry, *edible [Securinega virosa]. Ready to eat in the early cold season (avoidance term) = a-kawalkawla, a-mangkudji

**a-bulbulkija** (rra-) *(noun)*

**a-buluwardi** (rra-) *(noun)*

**a-bulwa** (rra-) *(noun)*
1. *white  2. *white *ochre  see a-marra
   = a-wurnamburna, a-makirra

**a-bumirri** (rra-) *(noun)*
   see mirtyi, manbiribiri, wundumarlarmlar

**a-bunubunu** (rra-) *(noun)*

**a-Bunubunumara** (rra-) *(noun)*
Canoe *name. Name given to a canoe made near Borroloola and named after the local Dreaming entity, the Javan File Snake.

**a-bunungkurr** (rra-) *(noun)*
Tree species [Cavarium australium]. Big spreading tree with white trunk which grows in sandy country by rivers. Often described as good trees from which to make canoes.

**a-burnduburndu** (rra-) *(adjective)*
Stage of *pregnancy. Used during later stage of pregnancy.(second trimester)  
see a-walkuru, a-dirrindirri

**a-burrwa** (rra-) *(noun)*
1. *stone *tool 2. *stone *knife, *small. Used in the ceremony when young women were initiated into official womanhood. The young women's maternal uncle cut her hymen. At other times cuts were put onto her chest and upper arms.
   see a-warndamantha

**a-burru** (rra-) *(noun)*
1. *sorcery  2. *pointing *bone used in *sorcery  
   = a-burru

**a-buthulu** (rra-) *(noun)*
   see a-mukarra, a-yungkujungku

**a-Butterfly** (rra-) *(noun)*
Canoe *name. Name of the biggest canoe made in living memory. It was approximately 8.5 metres long. It was made and owned by Mack Reilly Manguji.

**a-buyurr** (rra-) *(noun)*
1. *sorcery  2. *pointing *bone used in *sorcery  
   = a-burr

**a-darrirrima** (rra-) *(noun)*
Fresh *Water *Crocodile [Crocodylus johnstonii]. Associated with the Wuyaliya semi-moiety (avoidance speech )
see mardumbarra  
= a-kaji

**a-dawal** (rra-) *(noun)*
1. *tree species  2. *Marble *Tree. 3-5 metre high, with thin flaking bark. The bark is boiled and used to bathe ring worms.

**a-Diilinyma** (rra-) *(noun)*
Female *personal name. Name which can be given to female members of the Wuyaliya semi-moiety. The name is associated with the Jabiru and Shooting Star Dreamings.

**a-dinmanja** (rra-) *(noun)*
1. *ant species  2. *bulldog *ant

**a-dirnbirni** (rra-) *(noun)*
   = a-ngururmgururr

**a-dirnini** (rra-) *(noun)*
Stage of *pregnancy. Used of early stages of pregnancy (first trimester)  
see a-burnduburndu, a-walkuru

**a-Diwanigli** (rra-) *(noun)*
Female *personal name. Name which can be given to female members of the Rumburriya semi-moiety. It is associated with the Hill Kangaroo Dreaming.

**a-dubudubu** *(noun)*
   see a-bambululu, a-wumarl

**adumu** *(noun)*
1. *stingray *(generic) 2. *shark *(generic)  
see nguku, mali, manumanu, a-janngu, warnajawiji, a-walarrawiji  
a-dubarl *(rra-)* (noun)  
dugout *canoe, *small. Small canoe made for children  
see a-muwarda, a-libaliba  
a-ja *(rra-)* (pronoun)  
1. *this *female *person 2. *this *female *thing/ object  
see nya-ja  
a-jaardiyardi *(rra-)* (noun)  
1. *kinship term 2. *mother's *eldest *sister  
see ardiyardi  
a-jaburduburdu *(rra-)* (noun)  
1. *fish species 2. *Mudskipper  
[Perophthalmidae sp.]. = a-nguyanguyarmgu  
a-jalbarramba *(rra-)* (noun)  
1. *bird species 2. *Crow [Corvus sp.].  
Associated with the Marnbaliya-Wawukkasriya semi-moiety.  
= a-wangka  
a-Jawathama *(rra-)* (noun)  
female *personal name. Can be given to female members of the island  
Rumburriya semi-moiety. The name is associated with the Whale Dreaming.  
a-Jawiburruma *(rra-)* (noun)  
female *personal name. Can be given to female members of the Wuyaliya semi-moiety.  
The name is associated with the Wave Dreaming.  
a-Jawirrabaruma *(rra-)* (noun)  
female *personal name. Can be given to members of the coastal Rnunbuniya semi-moiety.  
The name is associated with the fresh water well and Tiger Shark Dreaming at the named locality of Mananku.  
a-jawukuku *(rra-)* (noun)  
*kinship term 2. *Dreaming *mother. Term of reference to the Dreaming Ancestors and ceremonies of one's mother and her sisters. This term is used for those Dreaming Ancestors which are feminine.  
see ja-yakurra, jungkayi  
a-jibardu *(rra-)* (noun)  
women *group of (archaic speech)  
li-jibardu. "a large group of women."  
a-jiliwidjiliwid *(rra-)* (noun)  
Associated with bone pointing sorcery and a potent form of sorcery used to attack children coastal and island regions. (island speech)  
see mulirli, murarri, yalawarra  
= a-malarrungkurru  
a-janngu *(rra-)* (noun)  
1. *stingray species 2. *Coachwhip *ray (Himantura toshi) Associated with the Wuyaliya semi-moiety. This ray is also associated with a potent form of sorcery.  
a-jarlaw *(rra-)* (noun)  
= a-wangka  
a-jalbarramba *(rra-)* (noun)  
1. *bird species 2. *White *Chested *Sea *Eagle and *Wedge *Tailed *Eagle. Only the context of the statement can tell which species is being discussed, usually by reference to species Dreaming country or semi-moiety affiliation.  
a-jalbarramba a-jibiya Marrinybul. "The Wedge Tailed Eagle is from Marrinybul.  
a-jalbarramba a-Rrumbwriya a-jibiya Wulibirra. "The White Chested Sea Eagle is Rrumburriya and is from Wulibirra.  
See a-kilyarrkilyarr, a-karnkarnka, a-kariwaykalngu, a-wurrwilhi  
a-Jalirduma *(rra-)* (noun)  
female *personal name. Name which can be given to female members of the Wuyaliya semi-moiety. The name is associated with the Black Bream Dreaming.  
a-Jamanhamalbinja *(noun)  
place *name. Small islet to the east of Three Hummock Point on the north east coast of Vanderlin Island. Wurdaliya semi-moiety country.  
a-jamimi *(rra-)* (noun)  
*kinship term 2. *mother's *father's *sister  
a-jamurimuri *(rra-)* (noun)  
*kinship term 2. *father's *father's *sister  
a-jangkujangku *(rra-)* (noun)  
Associated with the coastal Wuyaliya semi-moiety. This is the name employed for this species when it is found in Ajamanhamalbinja.  
a-jarlawa *(rra-)* (noun)  
*bird species 2. *Crow [Corvus sp.]. Associated with the Mambaliya-Wawukkarriya semi-moiety.  
See a-malarrungkurru  
a-jarlaw *(rra-)* (noun)  
1. *stingray *(generic) 2. *shark *(generic)  
see nguku, mali, manumanu, a-janngu, warnajawiji, a-walarrawiji  
a-dubarl *(rra-)* (noun)  
dugout *canoe, *small. Small canoe made for children  
see a-muwarda, a-libaliba  
a-ja *(rra-)* (pronoun)  
1. *this *female *person 2. *this *female *thing/ object  
see nya-ja  
a-jaardiyardi *(rra-)* (noun)  
1. *kinship term 2. *mother's *eldest *sister  
see ardiyardi  
a-jaburduburdu *(rra-)* (noun)  
1. *fish species 2. *Mudskipper  
[Perophthalmidae sp.]. = a-nguyanguyarrungu  
a-jalbarramba *(rra-)* (noun)  
1. *bird species 2. *generic *term for *White *Chested *Sea *Eagle and *Wedge *Tailed *Eagle. Only the context of the statement can tell which species is being is being discussed, usually by reference to species Dreaming country or semi-moiety affiliation. a-jalbarramba a-jibiya Marrinybul. "The Wedge Tailed Eagle is from Marrinybul.  
A large group of women."
and infants. It is said to follow the footsteps of the young. Associated with the Wurdaliya semi-moiety.

= a-kardajala

a-jikirrijikirri (rra-) (noun)
1. *bird species 2. *Willy *Wag *Tail
[Rhipidura leucophrys]. Associated with Mambaliya-Wawukarriya semi-moiety.

= a-kijmjE

a-jinja (cm-) (adjective)

hollow. Used of hollow log, hole in tooth, cave

= mirilibarnku

a-Jikanjimara (rra-) (noun)
1. *canoe *name 2. Name of a canoe owned by Jack Baju. The canoe was made at the locality of Jikanji upstream from Borroloola on the McArthur River.

= a-kaji (rra-) (noun)
1. *crocodile 2. *Freshwater *Crocodile [Crocodylus johnstonii].
Associated with the Wuyaliya semi-moiety.

= a-kamamarr (rra-) (adverb)
all through the *day (archaic speech)

= a-yaba

a-kamba (rra-) (noun)
1. *shell species 2. *Land *Snail

= a-Yaba

a-kambulmurdu (rra-) (noun)
1. *canoe *name. Name of a canoe made in 1987 on the McArthur River at the named locality of Kalwanyi. The canoe was made by Isa Ninganga, Annie Karrakayn and Isaac Walayungkuma. After completion the canoe was bought by the National Maritime Museum in Sydney.
a-kangkarrija (rra-) (noun) 1. *lizard species 2. *Great *Bower *Bird [Chlamydera nuchalis]. Associated with the Wurdaliya semi-moiety.

akant harra = a-karnkarnka, a-jalbarramba, a-wurrwilhi


a-karlki (rra-) (noun) 1. *lizard species 2. *Small *lizard species 5-15cm. long [Carlia sp.]

akarn (noun) tidal *currents = arrayalya


akarna-mangkayi (rrakarna-) (noun) 1. *kinship *term 2. *sister's *son's *daughter 3. *son's *daughter

akarna-marrini (rrakarna-) (noun) 1. *kinship *term 2. *daughter's *brother's *daughter's *daughter

akarna-nurna (rrakarna-) (noun) 1. *kinship *term 2. *daughter's *brother's *daughter

akarna-uuthayi (rrakarna-) (noun) 1. *kinship *term 2. *sister's daughter's *daughter 3. *daughter's *daughter


a-Karrakayn (rra-) (noun) female *personal name. Name which can be given to female members of the Wuyaliya semi-moiety. The name is associated with the Groper Dreaming.
a-karrkanda (rra-) (noun) 1. *lizard species 2. *Gecko *sp.
**akarru** (noun) east
see akakarru

**a-kayibanthangathangkalu** (rra-) (noun)
1. *kinship* *term* 2. *mother-in-law, my* 3. *daughter-in-law, my* (avoidance speech)
see kayibanthangathangkalu

**a-kayibanthayindalu** (rra-) (noun)
1. *kinship* *term* 2. *mother-in-law, your* (avoidance speech)

**a-kayibanthaandalu** (rra-) (noun)
1. *kinship* *term* 2. *son-in-law, her*

**a-Kaykalarn** (rra-) (noun)
female *personal name. Name which can be given to members of the Mambaliya-Wawukarriya semi-moietys. The name is associated with the Brokla Dreaming.

**a-kijirrikijirri** (rra-) (noun)
1. *bird species* 2. *Willy* *Wag* *Tail [Rhipidura leucophrys]. Associated with the Mambaliya-Wawukarriya semi-moietys.
=a-jikirrikijirri

**a-kilyarrkilyparr** (rra-) (noun)

**a-Kithibula** (rra-) (noun)
female *personal name. Name which can be given to members of the Wuyaliya semi-moietys. The name is associated with the Seven Sisters star constellation.

**a-kululu** (rra-) (noun)
1. *snake species* 2. *Green* or *Golden* *Tree* *Snake*[Dendrelaphis punctulatus]. Associated with the Mambaliya-Wawukarriya semi-moietys. 

**a-kumbulukumbulu** (rra-) (noun)

**a-Kunabibi** (rra-) (noun)
ceremony *name. Secret sacred rituals associated with the a-Mararabarna, Dreaming Women of the Rumburriya semi-moietys and the Walalu, Whirlwind Dreaming of the Mambaliya-Wawukarriya semi-moietys. A ceremony of great length and complexity. see ma-jabanda, wanjilirra, Mumunarra, nanda-ngangkirr

**a-kundarurrwiji** (noun)
sailing *boat. Kundarurr -sail, Macassan loan.

**a-kurdirrila** (rra-) (noun)
scars, *small* *circular. Mostly found on the upper arms of the older men and women. They were made with small twigs which when the ends were heated were pushed into the skin. They are described as being like lizard skin and are burnt on during the cold season. They have associations with the Cold Weather Dreaming.
see a-lhalbi

**a-kuridi** (rra-) (noun)
1. *fish species* 2. *Groper [Proicrops lanceolatus]. Associated with the Wuyaliya semi-moietys. see a-munjinunjarra

**a-kurdukurdu** (rra-) (noun) 
manifestation. Literally "the sacred female one"

**a-Kuriya** (rra-) (noun)
1. *dance* *style* *name* 2. *song *composed by *women. Women's public fun songs and dances which have been composed by the women themselves. Men can also join in the singing of these songs.
=a-Rarrba
see walaba

**a-kurijijimantha** (rra-) (noun)
1. *beetle species* 2. *Water* *Scorpion [Laccotrephes sp.]

**a-kurlambimbi** (rra-) (noun)
1. *insect species 2. *Butterfly
a-kurndabarra (rra-) (noun)

a-kurraya (rra-) (noun)
1. *ochre 2. *red *ochre (avoidance speech) = a-marra

a-kurrbarnku (rra-) (noun)

a-kurrinya (rra-) (noun)
1. *spirit *being 2. *female *spirit. Lives on the coastal areas of the mainland. (archaic speech ) see ngabaya, a-marlankarna

a-kurruku (rra-) (noun)
1. *sorcery *stone. Sorcery stones associated with the invisible a-Kuyabirri bird. They cause sickness and are now associated with such complaints as stones in the kidney, gall stones and bowel blockages. see wayku, wukurdu, a-Kuyabirri

a-kuruburruru (rra-) (noun)
1. *bird species 2. *Grey *Teal *Duck [Anas gibberifrons]. Associated with the Rrumburriya semi-moiety. see antharranharra

a-kuthayikuthayi (rra-) (noun)
1. *bird *species 2. *Oyster *Catcher [Haematopus ostralegus] 3. Associated with the Wuyaliya semi-moiety = a-marrjunju

a-Kuyabirri (rra-) (noun)
1. *spirit *being 2. *sorcery. Large spirit bird said to resemble a bush turkey which carries behind it, on a long string, sorcery stones. These stones can be used to perform dangerous sorcery. A powerful Dreaming associated with the Rrumburriya semi-moiety.

a-Kuwaykuwayk (rra-) (noun)

a-larrr (rra-) (noun)
1. *dugong *anatomy. 2. *rib-bones of the *dugong. Cannot be eaten by the sisters of the hunter. Associated with the Wuyaliya semi-moiety.

a-larrinjarra (intransitive verb)
slipping down see burranbayarra

a-larranmanharra (transitive verb)
1. *liking 2. *appreciating

a-larrinmanjarra (transitive verb)
standing
= burarrinjarra
see alarrinjarra

a-Larrlya (rra-) (noun)
female *personal name. Name can be given to members of the Rrumburriya semi-moiety. The name is associated with the Magpie Goose Dreaming.

a-larrinjarra (intransitive verb)
standing
= burarrinjarra
see alarrinjarra

a-lawuma (rra-) (noun)
1. *tree species 2. "Cocky *Apple" [Planchenia careya]. Large tree with small fruit ready in November, green but goes pink at the top, and yellow inside when ripe.

alawuyawi (noun)
place *name. Salt pan area located on the central west coast of South West Island. An outcrop of sandstone in the centre of this salt pan is associated with the gills and tongue of the Wuyaliya Groper Dreaming.

a-layarr (rra-) (noun)
tree species

alban (noun)
ashes = *awirr, *jilburr

**a-lhalbi (rra-) (noun)**
1. *scars  2. *cicatrices. Cuts made onto arms, chest and stomach which heal into prominent scars. The cuts have relationship to certain kin relations and their ceremonies: i.e. stomach = brother-in-law, chest = mother

*see a-kurdirrila*

**a-lhangkarlu (rra-) (noun)**
1. *fish species  2. *Sooty *Grunter = *a-nurnngu *alhi (pronoun)

*masculine *thing

**alhikalhi (cm-) (adjective)**
refreshed

**alhikalhirrinjarra (intransitive verb)**
refreshed, *feeling/ looking

**a-lhumurrwiji (rra-) (noun)**
dugong, *pregnant *cow  *dugong with *calf  *still following *her

**a-Lhundurrwala (rra-) (noun)**
ceremony *name. Archaic ceremony which had associations with the Spirit Men Dreaming of the Wurdaliya semi-moiety and the Nail Tailed Wallaby of Wuyaliya semi-moiety.

**a-libaliba (rra-) (noun)**
1. *dugout *canoe 2. *aluminium *dinghy. Macassan loan (avoidance speech)

*married.

**a-lirraka (rra-) (noun)**
marrried *person

**a-lirraka (rra-) (noun)**

**aliyaliya (adverb)**
not *yet

**alka (cm-) (noun)**
duelling *person/person. Used in specific reference to individuals who are duelling or large groups of people who would once gather to fight to settle disputes. In contemporary times it is used to describe the army, airforce and navy.

**alkalinjarra (intransitive verb)**
vomiting = *wabathungkayarra*

**alkanthamantharra (transitive verb)**
1. *butchering, an *animal 2. *cutting up *pieces of *meat. Such as a dugong or kangaroo = ngakamanthara, wangkamantharra, wathangumantharra

**alku (noun)**
vomit

**alkuwalku (noun)**
1. *shellfish species 2. *Shellfish [*Batissa violecea*] = *ngaaju*

**almirr (noun)**
dream, *during *sleep

**almirrangantharra (transitive verb)**
dreaming, *during *sleep

**alu (pronoun)**
they *(plural)

*see wula*

**Alulu (noun)**
1. *place name 2. Part of Three Hummock Point on the north eastern coast of Vanderlin Island. The area is associated with Sea Turtle Dreamings and is Wurdaliya semi-moiety country.

**alulalulu (pronoun)**
those *same ones*(plural)

**alumbu (pronoun)**
by *themselves *(plural)

**alunga (cm-) (pronoun)**
1. for *them *(plural) 2. their *(plural)

*No hyphen is used after a prefix. Yanyuwa wuka nyalunga liyi-wuluwu. " Yanyuwa language for men"

**al-majkurndi (rra-) (noun)**

**a-makardi (rra-) (noun)**
leach

**a-makirra (rra-) (noun)**
1. *ochre 2. *white *ochre = *awurnambura, *a-bulwa

**a-makundurna (rra-) (noun)**
ceremonial *object. A half-moon shaped object made from a piece of bent wood bound with paperbark tied with string. It is an important ritual object used in the Yalawarru funeral rituals of the Wurdaliya and Wuyaliya semi-moiety.
a-Malandirri (rra-) (noun)
female *personal name. Name associated with the Rrumburriya semi-moiety, it is related to the Dugong Hunter Dreaming.

a-Malandumara (rra-) (noun)
female *personal name. Name associated with the Rrumburriya semi-moiety, it is related to the Tiger Shark Dreaming.

a-malarrawirna (rra-) (noun)
Associated with the Wuyaliya semi-moiety.
see warmguna

a-malurrungkurru (rra-) (noun)
Associated with the Wuyaliya semi-moiety
see mulirli, murray, yalawarra = a-jangkujangku, a-yulbungkurna

a-Mambalwarrka (rra-) (noun)
female *personal name. Name which can be given to members of the Wurdaliya semi-moiety. The name is associated with the Green Turtle Dreaming, an in particular with the female turtle coming ashore to lay eggs.

a-mamburalwarula (rra-) (noun)
1. *ant species 2. *Green *Tree *Ant

a-Manamarrilu (rra-) (noun)
female *personal name. Name which can be given to members of the Wuyaliya semi-moiety. The name is related to the fruit of the mangrove tree.

a-Manbakuwaku (rra-) (noun)
female *personal name. Name which can be given to members of the Mambaliya-Wawurkariya semi-moiety. It is associated with the Dollar Bird Dreaming.

a-Manankurrmara (rra-) (noun)
female *personal name. Name is associated with the Rrumburriya semi-moiety and the fresh water well at the locality of Manankurrara.

a-mangaji (pronoun)
1. *that *female *person 2. *that *feminine *thing, *indented and *known.
see a-ja, a-mbangu

a-mangkayiwirri (rra-) (noun)
1. *kinship *term 2. yourchild, my *daughter's *child, *when *speaking to *son-in-law. (avoidance speech)

a-mangkudiji (rra-) (noun)
1. *plant species 2. *White *plum [Securinega virosa]. Known on the mainland as a-kalwakalwa (island speech) = a-kalwakalwa, a-bulakangkarr

a-mangkaburrurna (rra-) (noun)
1. *boomerang. *Hooked *boomerang 2. used for duelling. Not traditional to the Yanyuwa. Obtained from the Kurdanji people by way of trade routes. see nanda-biwa

a-mankurdurdu (rra-) (noun)

a-mayngul (rra-) (noun)
1. *dugong *anatomy 2. *fat, *white and *smooth, off the *stomach. Removed from the dugong during butchering to expose the internal organs.

a-marabarna (rra-) (noun)

a-Mararabarna (rra-) (noun)
Dreaming *Women. Associated with the Rrumburriya semi-moiety. They rose up out of the sea near the mouth of Rosie Creek. They are an important Dreaming for both men and women in the a-Kunabibi ceremony. They established a charter for Yanyuwa women which gives strength and credence to their roles of hunting and nurturing.
see a-ngadiji, a-Kunabibi, nandawangirli

a-mardanbangu (rra-) (noun)
1. *dugong *anatomy 2. *short *ribs of the *dugong

a-mardu (rra-) (noun)
1. *cold *season 2. *wind, *cold, from the *south-south *east. The cold season is associated with the Wuyaliya and Wurdaliya semi-moieties.

a-mardu (rra-) (noun)
1. *insect species 2. *Dragonfly

a-marlabakurra (rra-) (noun)
1. *shellfish species 2. *Freshwater *mussel (avoidance speech) = a-bibiya

a-marlamarla (rra-) (noun)
1. *insect species 2. *Centipede [Scolopendra sp.]

a-marlamarla (rra-) (noun)
spear *type. arbed *spear. The head is separate and attached to the shaft. The barbs are close together, on both sides of the head and are said to resemble the body of a centipede.
= ngarrkidikidi

a-marlangkarna (rra-) (noun)
Ihabayi barra jalu-lhurramanji barra, a-Marndiwa, kari-wayka jalu-walanymanji li-wulu li-yirrinybijji.

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It is wet season and they are dancing the circumcision rituals, the men decorated in body designs are coming out.
1. *spirit *being 2. *white *female
   *spirit *resembling a *fishing *net. Seen along the coastal regions and sometimes in the sea. (archaic speech)
   see ngabaya, ngarrimi, a-kurrinya

a-Marndiwa (rra-) (noun)
ceremony *name. Rituals during which young boys 9-13 years of age are circumcised. The rituals last up to two weeks and include the whole community. Both men and women have important roles to play.
a-marra (rra-) (noun)
1. *ochre 2. *red *ochre
   = a-kurraya

a-marrabala (rra-) (noun)
   [Grevillea pteridifolia]. Silver leaves, orange flowers with nectar collected in containers to eat.

a-marrabibi (rra-) (noun)
headband. Worn during such ceremonies as a-Kunabi and a-Marndiwa
   = a-barmarra

a-Marrajabu (rra-) (noun)
female *personal name. Name which can be given to members of the Mambaliya-Wawukarriya semi-moietiy. The name is associated with the Rock Cod Dreaming.

a-Marriyamara (rra-) (noun)
female *personal name. Name which can be given to members of the Wuyaliya semi-moietiy. The name is associated with Mangrove Dreaming.

a-marrbi (rra-) (noun)
   see a-birndawarra

a-marrbi (rra-) (noun)
1. *fish species 2. *Jewfish [Johnniius diacanthus]
   = a-rndakaya

a-marrinda (rra-) (noun)
1. *fish species 2. *Black *Bream  
   [Hephaestus fuliginosus]. Associated with the Wuyaliya semi-moietiy
   = a-mayin, a-wuyurrangka

a-marrjunju (rra-) (noun)
1. *bird species 2. *Oyster *Catcher  
   [Haematopus ostralegus]. Associated with the Wuyaliya semi-moietiy
   = a-kuthayikuthayi

a-Marrngawi (rra-) (noun)
female *personal name. Name which can be given to members of the Wuyaliya semi-moietiy. The name is associated with the Mangrove and Groper Dreamings.

a-mawurrungku (rra-) (noun)
   Associated with the Rumburriya semi-moietiy. It is said that if one hits or kills one of these crabs a storm will follow.

a-Mayalkarrri (rra-) (noun)
female *personal name. Name which can be given to members of the Wuyaliya semi-moietiy. The name is associated with the Mangrove dreaming.

a-mayarra (rra-) (noun)
1. *shark species 2. *River *Whaler  
   *Shark [Carharhinus sp.]  
   see a-walarrawiji
   = a-adamu

a-mayawajawa (rra-) (noun)
1. *paddle, for a *canoe 2. *oar, for a *dinghy. Some people state that this paddle is larger than a-rimi and was used for lifting slabs of dugong meat from the ground oven and sometimes as a duelling weapon.
   = a-rimi, a-yanginymantangu

a-mayin (rra-) (noun)
1. *fish species 2. *Black *Bream  
   [Hephaestus fuliginosus]. Associated with the Wuyaliya semi-moietiy
   = a-marrinda, a-wuyurrangka

a-mbangu (rra-) (pron.)
1. *that *female *person- *not *known 2. *that *feminine *thing- *not *known
   see a-ja, a-mangaji

ambinbirri (adverb)
1. *first *position 2. *being in *front  
   = aminbirri

ambirrijalangyu (cm-) (noun)
1. *firstone 2. *eldest one
   see ngulakaringu
   = ambuliyanynguwarra

ambirrijanjarra (intransitive verb)
1. *starting 2. *setting *out

ambirriju (adjective)
1. *front, in the 2. *ahead 3. *lead, in the
   = mundumanthaa

ambirringula (adjective)
back-to-front. Literally: in front-behind

ambulirrijanjarra (intransitive verb)

ambuliyalu (adverb)
before*(in *time)
see wabarrangu

ambuliyanynguwarra (cm-) (noun)
1. *first one 2. *eldest one (archaic speech)
   = ambirrijanjangu

a-mijiji (rra-) (noun)
woman, *non-aboriginal. English loan
a-mijiyangu (rra-) (noun)
sailing *boat, *large. Macassan loan from *biseang-meaning boat or vessel.

a-Milkathatha (rra-) (noun)
ceremony *name. Secret and sacred rituals associated with many Dreamings for the Wuyaliya and Wurdaliya semi-moieties. The ceremony has particular reference to the named sites and the geography of specific tracts of country and the associated dreamings.

aminbirri (adv)
= aminbirri

a-minini (rra-) (noun)
= a-birndawarrar, a-marribi

a-miramba (rra-) (noun)
dugong, *non-lactating *cow, with *large *calf

a-mirlbala (rra-) (noun)
1. *lizard species 2. *Water *Monitor [*Varanus mertensis]. Associated with the Mambaliya-Wawukariya semi-moiety. There are power songs associated with this reptile, which when sung are said to drive run away lovers to a river bank where they will wait until their relatives can find them.
= a-yarraka

a-mirndil (rra-) (noun)
loose *eggs
= a-wutha, a-mukaka

a-mirningumara (rra-) (noun)
woman *looking for *sex
= nhanawamara, kulikuli

a-mirrbundu (rra-) (noun)
= a-warndawara

a-mirrwa (rra-) (noun)
Salt *Water *Crocodile, *female [*Crocodylus porosus]
= mardumbarra, wawulrmara, kuriyumba

a-miyimiyi (rra-) (noun)

a-mukaka (rra-) (noun)
1. *insect species 2. *louse. Smaller than a-wutha, said to inhabit the eyebrows and eyelids.
= a-wutha, a-mirndil

a-mukarra (rra-) (noun)
1. *fish species 2. *Barracouda [*Sphyraena barracouda]

see a-buthuluku, a-yungkujungku

a-mularna (rra-) (noun)
1. *ant species 2. *Meat *Ant

a-mulkangka (rra-) (noun)

a-Muluwamara (rra-) (noun)
1. *female *personal name 2. Name which can be given to members of the Rrumburriya semi-moiety. The name is associated with the named site of Muluwa (Cape Vanderlin) on Vanderlin Island.
= a-buthuluku

a-mulumulu (rra-) (noun)
1. *fish species 2. *Flathead
= a-ramulu

a-mulwajarla (rra-) (noun)
1. *snake species 2. *small *scrub snakes

a-munjiyamunjarra (rra-) (noun)
= a-kuridi

a-munujburr (rra-) (noun)
1. *fish species 2. *Rock *Cod
= a-thubathuba, a-wajkana

a-mardenbangu (rra-) (noun)
1. *sugar *bag 2. *rich *wild *honey *nest *found in the *ground
= a-murljiba, a-wajkana

a-murluja (rra-) (noun)
sugar *bag, *ground *nest of the *native *bee, *locally *called *"girl *sugarbag".
Associated with the Rrumburriya semi-moiety. (avoidance speech)
= nanda-wimbi
= a-wajkana

a-murlunbi (rra-) (noun)

a-murluniujurr (rra-) (noun)
1. *bird species 2. *Rainbow *Bee
= a-buthuluku, a-yungkujungku

a-murrba (rra-) (noun)
1. *ray species 2. *Green *Sawfish [*Pristis zijsron]. Associated with the Mambaliya-Wawukariya semi-moiety
= a-thubathuba

a-murrun (rra-) (noun)
= a-munujburr, a-anthakaya
They are dancing the women's fun dance called a-Ngadiji, truly these two women are very good.
a-muwarda (rra-) (noun)
= a-libaliba
see na-wulka

a-Muyurrkulmany (rra-) (noun)
female *personal name. Name which can be given to members of the Mambaliya-Wawukarriya semi-moiety. The name is associated with the Rainbow Serpent.

anda (pronoun)
she

andabal (cm-) (adjective)
1. *wide 2. *broad (archaic speech)

andaluandalu (pronoun)
that *same *female *person

Andanyuka (nya-) (noun)
male *personal name. Name which can be given to members of the Wurdaliya semi-moiety. The name is associated with the Sea Turtle Dreaming.

a-Ninganga (rra-) (noun)
female *personal name. Name which can be given to members of the Wuyaliya semi-moiety. The name is associated with the Chest Nut Rail Dreaming.

a-ngabalhangu (rra-) (noun)

a-Ninganjara (rra-) (noun)
dance *name, song *name. Name given to a specific fun dance performed mostly by women. It was composed and choreographed by Elma Brown a-Bunubunu after a mystical experience with the a-Ninganjara Dreaming.

a-Ngadiji (rra-) (noun)
Dreaming *Women. Group of Dreaming Women who travelled north from the Tennant Creek area and met the a-Mararabarna Dreaming Women, who came from the sea, on the Barkly Tablelands. The meeting between the two groups of Dreaming Women has great importance to the a-Kunabibi rituals. The a-Ngadiji Dreaming is said to have created the Barkly Tablelands by throwing a hooked boomerang. see a-Mararabarna, a-Kunabibi

a-ngajarr (rra-) (noun)
lightning. Associated with the Wuyaliya semi-moiety

a-ngajarr (rra-) (noun)

a-Ngajarrmara (rra-) (noun)
female *personal name. Name can be given to members of the Wuyaliya semi-moiety, the name is associated with the Lightning Dreaming.

a-ngakungakuyangu (rra-) (noun)

a-ngalarda (rra-) (noun)
1. *plant species 2. *Rush species. From which edible corms are obtained

a-ngalawurr (rra-) (noun)
salt *water *creek *inlet = a-mdarr

a-ngalibaku (rra-) (noun)
1. *lizard species 2. *Blue *Tongue *Lizard [Tiliqua scincoides]. Associated with the Mambaliya-Wawukarriya semi-moiety (avoidance speech) = a-wayurr, a-kulangkunya

a-ngangkul (rra-) (noun)
1. *frog species 2. *Frog, *large and *brown. Associated with the Wurdaliya semi-moiety
= a-warnbul

a-ngarninybala (rra-) (noun)
dugong, *herd of *females with *young *calves

a-ngarniyangka (rra-) (noun)
1. *crab species 2. *Blue *Swimmer *Crab [Portunus pelagicus]

a-Ngarrikalu (rra-) (noun)
female *personal name. Name can be given to members of the Wuyaliya semi-moiety. The name is associated with the Groper Dreaming.

angatha-mara (rra-) (noun)
1. *kinship *term 2. *female *close *friend/associate. Used by men, women or children, only occurs with possessive prefix.
see nyangatha-mara

angatharra-abangu (rrangatharra-) (noun)
1. *kinship *term 2. *brother's *daughter

angatharra-anyira (rrangatharra-) (noun)
1. *kinship *term 2. *mother's *sister's *daughter *who is *younger = wunhaka

angatharra-ardu (rrangatharra-) (noun)
1. *kinship *term 2. *sister's *daughter
angatharra-miyangki (rrangatharra-)  
(noun)  
1. *kinship *term 2. *younger  
*brother's *wife  
= manjikarra  
see angatharra-yalanji (rrangatharra-)  

angatharra-nganji (rrangatharra-)  
(noun)  
1. *kinship *term 2. *female *relative  
see angatharra-yumara (rrangatharra-),  
nyangatha-nganji (nyangathanya-),  
ganji (cm-)  

angatharra-ngayingu (rrangatharra-)  
(noun)  
1. *kinship *term 2. *father's *sister's  
*daughter 3. *mother's *brother's  
*daughter  
see marruwarra, kuyukuyu,  
munyumunyu  

angatharra-wangu (rrangatharra-)  
(noun)  
1. *kinship *term 2. *wife, *my  

angatharra-wayurungu (rrangatharra-)  
(noun)  
1. *kinship *term 2. *female *relative *sharing *place of *spirit *child *origin.  
Stem: wayuru: spring water  

angatharra-yalanji (rrangatharra-)  
(noun)  
1. *kinship *term 2. *older *brother's  
*wife  
= manjikarra  
see angatharra-miyangki (rrangatharra-)  

angatharra-yumara (rrangatharra-)  
(noun)  
1. *kinship *term 2. *female *relative/ companion  
see angatharra-nganji (rrangatharra-)  

a-ngawinya (rra-) (noun)  
1. *kinship *term 2. *my *sister, your  
*cousin, *when *talking to *female  
*cousin (avoidance speech)  
see ji-ngawinya  

a-ngawu (rra-) (noun)  
1. *sea *turtle *anatomy 2. *bladder of  
the *sea *turtle  

a-ngayiwunyarra (rra-) (noun)  
dugong, *pregnant *cow (avoidance speech)  
= a-kulhakulhawiji  

a-ngirlangirla (rra-) (noun)  
1. *ceremonial *object 2. *feather  
*plume. Plumes of white feathers which  
are worn in the headband of people  
participating in fun dances and  
ceremonies.  
see ngirlangirla, ma-ngirlangirla  

a-ngkuwirri (rra-) (noun)  
1. *kinship *term 2. your *daughter's  
*child, my *wife, *when *speaking to  
*female *cousin.  

angula (noun)  
west. Stem: a - :ngula - only occurs in  
the absence of any other affixation  
see awawawu, aya  

a-ngulakaringu (rra-) (noun)  
wife, *last *(in a *polygamous  
*marrage)  
see a-wulanbi, a-wumbijingu  

a-ngulhiny (noun)  
poss.[Stavella horrida/ Placuna placenta].  
Associated with the Rrumburriya  
semi-moiety.  
see a-wuwari  

a-ngulili (rra-) (noun)  
1. *bird species 2. *Little *Corella  
[Cacatua sanguinea]. Associated with the  
Mambaliya-Wawukarriya semi-moiety  

a-nurnngu (rra-) (noun)  
1. *fish species 2. *Sooty *Grunter  
= a-lhangkarlu  

a-ngurrin (rra-) (noun)  
1. *sea *turtle species 2. *Hawksbill  
*Turtle, *female [Eretmochelys  
imbricata]. Associated with the  
Wurdaliya semi-moiety  

a-ngururrngururr (rra-) (noun)  
*Jesus *Bird [Irediparra gallinacea].  
Associated with the Wuyaliya semi-  
moiety.  
= a-dirnbidirnbi  

a-nguwalli (rra-) (noun)  
Curlew [Burhinus magnirostris].  
Associated with the Wuyaliya semi-  
moiety  

a-nguyarrnguyarrngu (rra-) (noun)  
1. *kangaroo species 2. *Hill  
*Kangaroo, *female [Macropus  
robustus]. Associated with the  
Rrumburriya semi-moiety  
= a-jurnabu  
see nangurrbuwala  

a-nhanaway (rra-) (noun)  
woman. A shorter form of the stem is  
used in the plural: nhanawa-women.  
Most frequently the plural prefix li-  
occurrs with it, but a-/rra- may occur and  
the meaning remains plural. This later  
form is considered to be archaic speech.  
see mirmingiya  

anka (noun)  

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*inland

ankalirrinjarra (intransitive verb)
1. *departing 2. *going *away 3. *rising *up, from *sleep 4. *rising from a *sitting *position (avoidance speech)
   = lhuzzarrinjarra

ankangu (loc)
1. *above 2. *overhead

ankaya (loc)
upwards

anku (pronoun)
   hers. No hyphen after prefix; nyanku: her masculine thing

ankungu (cm-)
   for *her (definite) No hyphen after prefix; nyankungu: that masculine thing
   is hers

anmantharra (intransitive verb)

anngankarriya (non-v)

= a-nungkarrinyi

anthu (nou)
1. *sea 2. *ocean
   see warlamakamaka, wamarra, malabubana

Anthaa (noun)
place *name. Beach area on the south eastern coast of South West Island. A Fiddler Crab Dreaming is present. Wurdaliya semi-moiety country.
Alternative name is Ngaanthaa

anthamu (cm-)
(adjacent)
   = wurrirri (cm-)

antharrantharra (noun)
1. *bird species 2. *Little *Black
   *Comorant, *male [Phalacrocorax sulcirostris]. Associated with the Mambaliya-Wawukarriya semi-moiety
   = a-kurrbarnku

Anthawarra (noun)
place *name. Area of mangrove forest and fresh water springs located on the central east coast of South West Island. The area is associated with the Mosquito Dreaming. Wurdaliya semi-moiety country.

anthawirriyarra (cm-)
(noun)
inhabitant of the *sea and *coastal *environment. Has a more precise meaning of those plants, animals and people who are spiritually associated with the coastal, island and sea environment. note: stems: antha = sea, wirriyarra = one's spirit home

see li-Anthawirriyarra

a-Nyamuri (rra-)
(noun)
   female *personal name. Name which can be given to female members of the Mambaliya- semi-moiety. The name is associated with the named locality of Nyamuri and the Spotted Nightjar Dreaming.
anyan (exclamation)
cute
   = anyany

a-nyana (rra-)
(noun)
1. *bird species 2. *Brahminy *Kite [Haliastur Indus]. Associated with the Mambaliya-Wawukarriya semi-moiety
   = a-yarikiki

anyany (exclamation)
cute
   = anyan

a-Nyilma (rra-)
(noun)
female *personal name. Name can be given to members of the Mambaliya-Wawukarriya semi-moiety. The name is associated with the Brolga Dreaming

a-nyinuma (rra-)
(noun)
anyira (cm-)
(noun)
   see angatharranyira, nyangathi, anyi

a-rabarr (cm-)
(noun)
   = a-kuruburu

= a-wuluwangka

a-rabijinda (noun)
1. *shell species 2. *Conch *Shell [Syrryn aruanas]. Blown when a dugong had been captured to alert people on shore to gather firewood and prepare ground ovens. Large conch shells were also used to carry water. Associated with the Wurdaliya semi-moiety.
   = a-wuluwangka

a-rabinybi (rra-)
(noun)
1. *bird species 2. *Beach *Stone *Curlew [Burhinus neglectus]. Associated with the Wuyaliya semi-moiety
a-rakulunthurr (rra-) (noun)  
1. *shell species 2. *Trochus *Shell

a-ralba (rra-) (noun)  

a-ralmurr (rra-) (noun)  

a-ramulu (rra-) (noun)  
1. *fish species 2. *Flathead  
= a-mulumulu

arandayar (intransitive verb)  
calling outfor *someone to *come and *look  
= kirimrumantharra

a-rangkarangka (noun)  

See: a-wayurr, a-kulangkunya, a-bangkürbangkurl

a-ranuka (rra-) (noun)  

ararr (noun)  
sky  
= marlawanba

see ngawu, ngarrwuru

a-Rarrba (rra-) (noun)  
1. *women's *fun *dance 2. *dance  
*style *name. Public fun songs and dances which have been composed by the women themselves. Men can also join in the singing of these songs.

(archaic speech )  
see walaba  
= a-kurija

a-rarrawa (rra-) (noun)  

arathantharra (transitive verb)  
= thantharra

a-rdburlu (rra-) (noun)  
1. *lizard species 2. *Small *Lizard 5-15cm long. [Carlia sp.]. Associated with the Wuyaliya semi-moiety

= a-kariki, a-bithurla

a-rdangkarldangkarl (rra-) (noun)  
1. *plant species 2. *White *lily with *onion *like *bulb [Crinum angustifolium]. Flowers in the wet season and is poisonous. Juice from crushed bulb smeared on sores and wounds as an antiseptic. Some people say that they grow wherever lightning has struck the ground.

a-rdarli (rra-) (noun)  

= a-ribu

a-rdijbrr (rra-) (adj)  
heat from the *sun (archaic speech )  
see darrkila, a-kamba

a-rdijkalaa (rra-) (noun)  
1. *ceremonial *object 2. *message *stick. Message stick used prior to the beginning of the a-Kunabibi ceremony. It is about 25 cm long and decorated with white feather plumes at the end. Such message sticks are used to summon men to the a-Kunabibi ceremony.

see wirribi, diwurrwurruru, na-yaykanyi

ardikarra (noun)  
1. *kinship *term 2. *man with *sister's *child  
= kardinjikija

a-rdingirdingi (rra-) (noun)  

see a-wunawiji

a-rdinki (rra-) (noun)  
aluminium *dinghy. English loan

see a-muwarda, a-libaliba, na-wulka

a-rdinkili (rra-) (noun)  

ardirri (poss-) (noun)  
1. *spirit *being 2. *Dreaming *child, 3. *Spirit *child. Left by the Dreaming Ancestors as they travelled over the country, especially in fresh water springs and soaks. rra-mangaji rra-kuridi  
kanda-yibarranthatan 형태 ardirri  
guthundu barra baji Wumanthala. " The Groper Dreaming she placed spirit children there in the north at Wumanthala. " These spirit children are "found" by the mother or father and begin the process of pregnancy. On birth the spirit child inhabits the bones of an individual; the least corruptable part. May take a body-part type possessive prefixe; nanda-ardirri: her "dreaming child"
ariyarirrinjarra

1. *kinship *term 2. *sister’s *daughter 3. *sister’s *son 4. *mother’s *eldest *sister *(only to *younger *sister’s *children)

ardu (cm-) (noun)

1. *child 2. *insulting *term for an *uncircumcised *adult *male 3. *uncircumcised *boy. (M) ardu : boy; rraardu : girl (W) nyaardu : boy; rraardu : girl it only takes rra-:female class prefix, it does not take a:-female class prefix.

= kuyaji

a-rdulburdulbu (noun)

1. *fish species 2. *Fresh *Water *Gudgeon

ardungantha (nya-) (noun)


ardurrkul (noun)

body *fat, *rolls of. As around the middle of a very fat person or fat folds on a baby's legs

a-ribu (rra-) (noun)


a-rikarika (rra-) (noun)

1. *snake species 2. *Yellow *Bellied *Sea *Snake. Associated with the Wurdaliya semi-moiety

aril (adjective)

gutted

arilmantharra (transitive verb)
gutting

= warrinymantharra

see wurdurrimantharra

a-rimi (rra-) (noun)

1. *paddle, of a *canoe 2. *car, of a *dinghy. Some people say the a-rimi is smaller than the a-mayawajawa type of paddle.

= a-mayawajawa, a-yanginymanthangu

a-rinja (rra-) (noun)

Black *saline *mud *found under the *crusty *surface of *salt *pan *country.

a-ringu (noun)

fresh *hunting *area

ariyarirrinjarra (intransitive verb)

1. *losing one’s *way 2. *lost, *being

arlajkarla (cm-) (adjective)

1. *impatient 2. *quick of *speech (archaic speech)

arlalaarala (noun)

1. *fish species 2. *Suckerfish [Remora sp.]

arlanantha (adv)

all *night

arlanantharra (intransitive verb)


arlanbayarra (intransitive verb)

1. *drooping one’s *head 2. *drowsy. *being

see karlwakarlwa

a-riangkuna (rra-) (noun)


a-ratha (rra-) (noun)

1. *tree species 2. *Hibiscus-like *tree [Thespesia populnea]. Used for spear shafts and firesticks

arlijkarti (cm-) (adjective)


aril (cm-) (adjective)


a-rlirra (rra-) (noun)

1. *fish species 2. *Black *Spotted *Tusk *Fish [Choerodon schoenleini].

arlkarbantharra (transitive verb)

1. *washing *cycad *fruit/ *yams *during their *preparation 2. *washing *clothes

arli (noun)

fish *(generic *term) = wururrur

arlikajarra (noun)

1. *fish species 2. *Milkfish [Chanos chanos]. Associated with the Wurabiya semi-moiety = wuluwujaarra

arlunda (rra-) (noun)

1. *bird species 2. *Rufous *Night *Heron [Nycticorax caledonicus]. Associated with the Marnbaliya-Wawukarriya semi-moiety

arnamburniny (noun)


arri (noun)

spinfex *resin. Obtained from spinifex grass after much heating and pounding
see ma-nguyarr
arnarra (noun)
  1. *cliff 2. *steep/vertical *river *bank
  see yiwirr
a-rnawunkarnawu (rra-) (noun)
  1. *bird species 2. *Torres *Strait
  *Pigeon [Deula spilorrhoea]. Associated
  with the Rumburriya semi-moiety and
  the Morning Glory cloud formation.
  = a-wulumamdaya
  see julayirriyirri
arndaarnda (noun)
  *underground
arndakanda (noun)
  lined up. jalu-alarrinji li-arubirri
  ka-arndakanda. " The children are
  standing in a line "see ma-arndakanda
a-rndakaya (noun)
  1. *fish species 2. *Jewfish [Johnius
diacanthus] = a-marrbi (rra-)
  = a-ngalawurr
arndarrma (rra-) (noun)
  [Grus Rubicunda]. Associated with the
  Mambaliya-Wawukarriya semi-moiety.
  see kurdarrku
a-rndawaliya (rra-) (noun)
  1. *shellfish species 2. *Shellfish
  [Mactra obesa] = munbul
arndijalangu (noun)
  1. *butchering *dugong 2. *dugong
  *hide *removed in one *piece with *meat
  *attached. The hide is then roasted flesh
  side down on a bed of hot coals. Coals
  are also put on the top side of the hide.
  *avoidance speech
  = munbul
arndiny (noun)
  1. *tree species 2. *mangrove
  [Lumnitzera racemosa]. Considered to be
  good firewood as it is slow burning, it is
  well known for its flowers which attract
  native bees. In past times the wood was
  used to make spear and harpoon heads.
  = lhukan
arnindawa (adverb)
  towards the *bottom 4. *bottom of a
  *river *bank 5. *coastal *area
arnkarn (cm-) (adjective)
  noisy
arnkarnmantharra (intransitive verb)
  1. *noisy, *being 2. *preventing from
  *hearing
arnkirr (noun)
arrarramantharra (intransitive verb)
1. *floodwaters, *rising 2. *sun
*setting 3. *falling from a *high *place
*letting down on a *rope
a-rrawanjaji (rra-) (noun)
1. *bird species 2. *Glossy *Ibis
[Plegadis falcinellus]. Associated with the
Wuyaliya semi-moietiy
arrayalya (noun)
tidal *currents
= akarn
arribari (noun)
1. *shark species
2. *Port *Jackson
*Shark [Heterodontus galeatus]. Associated with the
Rrumburriya
semi-moietiy
= ayindimiba
arrijila (verb)
1. *hanging down 2. *placed *above
arrijinmantharra (transitive verb)
1. *hanging up 2. *placing from *top
see arrijinmantharra
arrinjarra (intransitive verb)
*allowing 5. *letting. kanda-arri a-yabi.
" She was good" ♦ kanda-arri yabi
wuka. "She said good words" = mardarranjma
arrkalarramterarra (transitive verb)
searching
arrkalarrkantharra (transitive verb)
spearing. Expanded form of
arrkalarrkantharra
see arrkalarrkantharra, ngarrkalarrkantharra
arrkamantharra (intransitive verb)
1. *shivering 2. *shaking. With fear,
cold, sickness, exhaustion
arrkantharra (transitive verb)
4. *injecting 5. *puncturing
see arrkalarrkantharra,
ngarrkalarrkantharra
arrkula (cm-) (adjective)
one
see kanymarda, anyirarra
= yalku
Arrwa (cm-) (noun)
1. *Garrawa *language 2. *Garrawa
*people. The language group to the east of
the Yanyuwa.
see Kurdanji, Marra
arukaru (cm-) (adjective)
1. *hoarse 2. *no *voice
a-rumu (rra-) (noun)
waves. Associated with the Rrumburriya
semi-moietiy
see a-wirrinybirriny, na-ngululu
athamantharra (transitive verb)
1. *competing 2. *chasing
see nyamba-athamantharra
a-tharra (noun)
1. *sea *turtle species 2. *Green *Sea
*Turtle, *female [Chelonia mydas]. Associated with the
Mambaliya-Waukarriya semi-moietiy
see a-wuwa
atharrinjarra (intransitive verb)
cold, *being
a-thubathuba (rra-) (noun)
1. *ray species 2. *Green *Sawfish
[Pristis zijsron]. Associated with the
Mambaliya-Waukarriya semi-moietiy
= a-murra
a-thuwa (rra-) (noun)
1. *bird species 2. *Common *Koel
[Eudynamis scolopacea]. Associated with the
Wuyaliya semi-moietiy
a-wabalarra (rra-) (noun)
Echidna / *Spiny *Ant *Eater
[Tachyglossus aculeatus]. Associated with the
Mambaliya-Waukarriya
semi-moietiy. Once hunted by the women
at night using dogs
see nanda-
na
a-wajkana (rra-) (noun)
1. *sugar *bag 2. *ground
*benehive, *locally *called *girl
*sugarbag. Associated with the
Rrumburriya semi-moietiy.
see nanda-
na
a-wakana (rra-) (noun)
1. *plant species 2. *water *lily *corm
*archaic speech
see ma-kakayi
a-wakalakala (rra-) (noun)
1. *bat species 2. *Orange *Horseshoe
*Bat poss. [Rhinonicteris aurantius]
see barnkarr
a-wakan (rra-) (noun)
ball. Made from paperbark bound with
string
a-wakan (rra-) (noun)
Bandicoot [Sooodon sp.]. Associated with the
Wuyaliya semi-moietiy
see a-bindiwaji, kudingi, a-
a-walangatha (rra-) (noun)
1. *bird species 2. *Pied *Cornorant
[Phalacrocorax melanoleucus]. Associated with the
Wuyaliya-Waukarriya semi-moietiy
= walangatha
a-walangatharrbura (rra-) (noun)
[Eulabeornis castaneovenetris]. Associated with the
Wuyaliya semi-moietiy
a-walanyba (rra-) (noun)
ceremonial *dance *style. Particular dance style employed by women in a-Marndiwa and a-Kunabibi rituals. During the dance the women slap their thighs together.
= a-jurrku, bulurru

**a-walairawiji (rra-) (noun)**
1. *shark species 2. *River *Whaler *Shark [*Carharhinus sp.*]. Specific term given to this species when they are fat
see a-mayarra, a-adamu

**a-waliki (noun)**
dugong *herd
see li-waliki

**a-Walimungku (rra-) (noun)**
female *personal name. Name which can be given to members of the Mambaliya-Wawukarriya semi-moiety. The name is associated with the Rainbow Serpent.

**a-walkuru (rra-) (noun)**
pregnant *woman. Used in the last stages of pregnancy; the last trimester
see a-burnduburndu, a-dirrindirri

**a-walma (rra-) (noun)**
grind *stone *base *stone* Used for grinding seeds and cracking cycad nuts. In Yanyuwa society grindstones were passed through the matriline.
see wudawuda, wurluwurlu, warranthangu

**a-walurruma (rra-) (noun)**

**a-Walwalmara (rra-) (noun)**
female *personal name. Name which can be given to members of the Wurdaliya semi-moiety. The name is associated with the White Egret Dreaming.

**a-Wambadurna (rra-) (noun)**
female *personal name. Name which can be given to members of the Mambaliya-Wawukarriya semi-moiety. The name is associated with the Brolga Dreaming.

**a-Wanajabi (rra-) (noun)**
female *personal name. Name can be given to members of the Wuyaliya semi-moiety. The name is associated with the Jabiru Dreaming.

**a-wandinutha (rra-) (noun)**
1. *fish species 2. *Blue *Catfish *see wambalarra, walmabarra, warrkuwarrar = a-wularabar

**a-wanduwandum (rra-) (noun)**
1. *shellfish species 2. *Shellfish [*Neverita sp.*]

**a-wangka (rra-) (noun)**
1. *bird species 2. *Crow [*Corvus sp.*]

Associated with the Mambaliya-Wawukarriya semi-moiety = a-jarlaw

**a-wangkulinya (rra-) (noun)**
Bandicoot, *large [*Isoodon sp.*]. Associated with the Wuyaliya semi-moiety
see a-wakanya, a-bindiwaji, kudingi

**a-Wantha (rra-) (noun)**
female *personal name. Name which can be given to members of the Wuyaliya semi-moiety. It is associated with the Goanna Dreaming.

**a-wanthalbanthal (rra-) (noun)**
1. *shellfish species 2. *Shellfish [*Tapes sp.*]

**a-wanthirl (rra-) (noun)**
1. *crab species 2. *Giant *Mud *Crab, *female [*Scylla serrata*]. Associated with the Rumburriya semi-moiety
see nylona, kadikadi

**a-waynkuwaynku (rra-) (noun)**
1. *fish species 2. *Sleepy *Cod / *"Mudfish"*

**a-wardikirri (rra-) (noun)**
woman, *very *old. Literally: having badness
see a-bardibardi

**a-wardukarra (rra-) (noun)**
girl, *pre-adolescent

**a-wariyangi (rra-) (noun)**
woman, *adult
see a-wurrumbarra, a-yajalkurra

**a-warlangarwarlangarr (rra-) (noun)**
1. *insect species 2. *Fire *Fly

**a-warliny (rra-) (noun)**
1. *fish species 2. *Whiting

**a-warnbul (rra-) (noun)**
1. *frog species 2. *Frog, *large and *brown. Associated with the Wurdaliya semi-moiety

**a-warndawa (rra-) (noun)**
1. *ray species 2. *Shovel *Nosed *Ray [*Rhinobatos batillum*
= a-mirrundu

**a-warndangumara (rra-) (noun)**
1. *sea *turtle species 2. *Green *Sea *Turtle, *large *female [*Chelonia mydas*]. Associated with the Wurdaliya semi-moiety = a-tharra
a-warndamantha (ra-) (noun)
  1. *stone *tool 2. *stone *knife,*small
  3. *spearhead,*small. Used to be worn tucked away in head gear. Sometimes but not always associated with sorcery.

a-warnkili (noun)

a-warungala (ra-) (noun)
  1. *kangaroo species 2. *Plains
  *Kangaroo,*female [Macropus antelopus]. Associated with the Wuyaliya semi-moioy
  see bardakalinya, mayurrku, ngardarda

a-warrabawarraba (ra-) (noun)
  1. *fish *net 2. *drag *net (*fishing)
  3. *mosquito *net (*contemporary *usage)
  see wanika, ma-kuwarra

a-warrakiwarrika (ra-) (noun)
  1. *stone *tool 2. *stone *axe,*very
  *large 3. *fighting *pick,*very *large
  see mirrimirri, a-wulkango, a-warrungka

a-warranyuka (ra-) (noun)
  1. *flying *fox species 2. *Black
  *Flying *Fox [Pterops gouldii]. Associated with the Rumburriya semi-moioy
  see kinybutha, kinyikyiiny, kinyiykinyi = a-kumbulkumbulu

a-warirri (ra-) (noun)
  *Freckled *Monitor [Varanus tristis orientalis]. Associated with the Wurdaliya semi-moioy
  = a-ralba

a-warurnngka (ra-) (noun)
  Used in duelling; much like a stone axe but with a long leaf-shaped blade. Much valued in past times. (archaic speech)
  (avoidance speech)
  see a-warrakiwarrika = a-wulkango

a-wathawaya (ra-) (noun)

a-wathawayawiji (ra-) (noun)
  animal *when *butchered *found to
  *contain *unlaid *eggs

awawawu (noun)
  west
  see angula, aya (archaic speech)

a-wayurr (ra-) (noun)
  1. *lizard species 2. *Blue *Tongue
  *Lizard *(generic *term) [Tiliqua scinoides]. Associated with the Mambalija-Wawukarriya semi-moioy.
  = a-ngalibaku
  see a-bangkurlbangkurl, a-rangkarangka, a-kangkarikangkarl

a-wijku (ra-) (noun)
  1. *lizard species 2. *Mournful *Tree
  *Monitor, *immature [Varanus tristis]. Associated with the Wuyaliya semi-moioy
  see a-wurnakungkala

a-wikalwikal (ra-) (noun)
  1. *insect species 2. *cockroach

a-winirr (ra-) (noun)
  1. *rocky *reefs *found in *lagoons/
  rivers 2. *lateritic *rock
  = winirr
  see narnu-rawu

a-wirndilbirndirli (noun)
  1. *fish species 2. *Porcupine *Fish
  [Diodon jaculiferus]
  = a-rangkarlwa

a-wirninybirniny (ra-) (noun)
  1. *snake species 2. *Sea *Snake
  [Lampemis hardwickii]. Associated with the Rumburriya semi-moioy. It is this
  snake which is said to create waves.
  = a-wurrarrumu

awirr (noun)
  ashes
  = alban, julburru

a-wirrikurdukuru (ra-) (noun)
  women, a *large *gathering (archaic speech)
  see wirrikurdukuru

a-wirriyuyuru (ra-) (noun)
  *Dotterel [Charadrius ruficapillus]. Associated with the Wuyaliya semi-moioy

a-wiyinbiyin (ra-) (noun)
  1. *insect species 2. *Hornet
  see birndirri

a-wubulungu (ra-) (noun)
  [Lutjanus sebae]. Associated with the Wuyaliya semi-moioy
  = a-wuluya

a-wukuku (ra-) (noun)
  1. *kinship *term 2. *mother's
  *brother (avoidance speech)
  see nya-wukuku

a-wukulhu (ra-) (noun)
  1. *fish species 2. *Perch

Awulakuku (nya-) (noun)
  male *personal name. Name which can be given to members of the Wurdaliya semi-moioy. The name is associated
  with the Sea Turtle Dreaming.

a-wulanbi (ra-) (noun)
  wife, *first
a-wulkangu

mirrimirri

mawurraji

wurrrbingani
see a-ngulakaringu, a-wumbijingu

**a-wularabarr** (rra-) *(noun)*
1. *fish species 2. *Blue *Catfish

see wambularra, walmabarra, warrkuwarra
= a-wandimutha

**a-wulbarla** (rra-) *(noun)*
1. *bird species 2. *Purple

*Swamphen [Porphyrio porphyrio]. Associated with the Rrumberriya
semi-moiety.
= mururungkurna

**a-wuliyiya** (rra-) *(noun)*

[Lutjanus sebae]. Associated with the Wuyaliya semi-moiety.
= a-wubulngu

**a-wulkangu** (rra-) *(noun)*

Used in duelling; much like a stone axe
but with a long leaf-shaped blade. Much valued in past times.
see a-warrikariwirki
= a-warrungnga

**a-wulumarndaya** (rra-) *(noun)*
1. *bird species 2. *Torres *Strait

*Pigeon [Deula spilorrhoa]. Associated with the Rrumberriya semi-moiety.
The pigeon also has associations with the Morning Glory cloud formation.
= a-maramunbarra
see julayarrirri

**a-wuluwangku** (rra-) *(noun)*
1. *shell species 2. *Conch *Shell

[Syrinx aruanas]. Blown when a dugong
was captured to alert people on shore to
gather firewood and prepare ground
ovens. Large conch shells were also used
to carry water. Associated with the
Wuyaliya semi-moiety. (archaic speech)
= a-rabijdja

**a-wumalhu** (rra-) *(noun)*
1. *fog, *sea/ coastal 2. *dew on the

*islands 3. *sea *mist. Described as
an-amuru or fully mature as opposed to
mainland fog which is called a-watha or
immature. (island language)
see a-wurna

**a-wumari** *(noun)*
1. *bird species 2. *Brown *Quail

[Coturnix australis] (avoidance speech)
= a-bambulu

**a-wumbijingu** (rra-) *(noun)*
wife, *middle *(in a *polygamous
*marriage) Stem: wumbiji - middle/ centre

see a-ngulakaringu, a-wulanbi

**a-wumumu** (rra-) *(noun)*
1. *dugong *anatomy 2. *kidneys of

the *dugong

**a-wunamurdu** (rra-) *(noun)*
1. *possum species 2. *Northern

*Brushtail *Possum, *female

[Trichosurus arnhemensis]. Associated
with the Mambaliya-Wawukarriya
semi-moiety (archaic speech)
see biwali

**a-wunanka** (rra-) *(noun)*

Associated with the Mambaliya-
Wawukarriya semi-moiety

**a-wunangabuji** (rra-) *(noun)*
1. *bird species 2. *Silver *Gull [Larus pacificus]. Associated with the
Rrumberriya semi-moiety. (avoidance
speech)
= a-wunarrkarkka

**a-wunarrkarkka** *(noun)*
1. *bird species 2. *Silver *Gull [Larus pacificus]. Associated with the
Rrumberriya semi-moiety.

**a-wunawiji** (rra-) *(noun)*

in dry land. Associated with a potent
form of sorcery used to kill those people
who have used sorcery to kill others.
Said to destroy the bones and cause
uncontrollable vomiting and diarrhoea.
see a-ridingirdingi, marrawi

**a-wunbarriji** (rra-) *(noun)*
girl, *adolescent

= a-wurrumbarra, a-yajalkurra

**a-wundi** (rra-) *(noun)*
1. *fish species 2. *Toad *Fish

**a-wunirru** (rra-) *(noun)*
limestone

**a-wunthangu** (rra-) *(noun)*
1. *bird species 2. *Maggie *Goose

[Anseranas semipalmata]. Associated with the Rrumberriya
semi-moiety
= a-rangkurna

**a-wuranybirri** (rra-) *(noun)*
your *wife, my *sister, *when

*speaking to *brother-in-law (avoidance
speech)

**a-wurduwu** (rra-) *(noun)*
dugong, *young *female. Often in the
early stages of pregnancy. Stem: wurdu -
stomach

**a-wurlwurl** (rra-) *(noun)*
tree species. Grows along the coast and
on the islands. Favoured for cooking sea
food.

**a-wurna** (rra-) *(noun)*
fog. Described as a-watha or immature as
opposed to island/ coastal fog which is
called a-anthamu or fully mature.
see a-wumalhu

a-wurnakungkala (rra-) (noun)
1. *lizard species 2. *Mournful *Tree
*Monitor [Varanus tristis]. Associated
with the Wuyaliya semi-moiety.
see a-wijiku

a-wurnamburna (rra-) (noun)
1. *ochre 2. *white *ochre
= a-bulwa, a-makirra

a-wurngarliku (rra-) (noun)
1. *bird species 2. *Pied *Heron, *hen
[Notophyx picata]
= dibaba

a-wurrarumu (rra-) (noun)
1. *wind 2. *wind from the *north in
*dry *season. Associated with the
Rrumburriya semi-moiety.
= wurrarumu

a-wurrarumu (rra-) (noun)
1. *snake species 2. *Sea *Snake
[Lampe mis hardwickii]. Associated with
the Rrumburriya semi-moiety.
= a-wirninybirniny

a-wurru (rra-) (noun)
1. *kinship *term 2. *your *sister, my
*daughters *child, *maternal
*grandmother *speaking. (avoidance
speech)
see ji-wurru, nya-wurru

a-wurru kany (rra-) (noun)
Associated with the Wurdaliya semi-
moiety.
see munndu

a-wurrumbarra (rra-) (noun)
girl, *adolescent
= a-wunbarrinji, a-yajalkurra

a-wurrumburru (rra-) (noun)
1. *wind 2. *wind from off the *sea
*that *carries the *smell of *rotting *sea
*weed. 3. *scum on the *sea

a-wurrwura (rra-) (noun)
1. *kinship *term 2. *your *sister,
*when *sister-in-law *asks *brother-in-
law
see nya-wurrwura

a-wurrwili (rra-) (noun)
1. *bird species 2. *White *Chested
*Sea *Eagle [Haliaeaster leucogaster].
Associated with the Rrumburriya
semi-moiety (archaic speech)
= a-karnkarnka, a-jalbarramba, a-
kariwaykalingu

a-wurrwird (rra-) (noun)
1. *bird species 2. *Storm *Petrel
[Oceanites oceanicus]. Associated with
the Wurdaliya semi-moiety.

1. *bird species 2. *Beach *Stone
*Curlew [Burhinus neglectus].
Associated with the Wuyaliya semi-
moiety
= a-rabinybi

a-wurrwuru (rra-) (noun)
1. *fish species 2. *Spangled
*Emporer

a-wutha (rra-) (noun)
1. *insect species 2. *louse. Large head
louse, associated with the Rrumburriya
semi-moiety.
see a-mirndil, a-mukaka,
wuthangantharra

a-wuwari (noun)
poss.[Stavella horrida Placuna placenta].
Larger than a-ngulhiny
see a-ngulhiny

a-wuyin (rra-) (noun)
melanogaster]

a-wuyurrangka (rra-) (noun)
1. *fish species 2. *Black *Bream
[Haphaestus filiginosus]. Associated
with the Wuyaliya semi-moiety
= a-mayin, a-marrinda

aya (adjective)
westward
see angula

a-yaba (rra-) (noun)
sun (avoidance speech)
= a-kamba

a-yabala (rra-) (noun)
1. *path, *known 2. *road/ track,
*song *cycle
see bunbulibunbuli, kujika
= a-yalwa

a-yajalkurra (rra-) (noun)
girl, *adolescent (archaic speech)
= a-wurrumbarra, a-wunnarrinji

a-yaka (rra-) (noun)
1. *shellfish species 2. *Long *Tom
*Shellfish [Telescopium telescopium]

a-yaljal (rra-) (noun)
1. *bird species 2. *Whistling *Tree
*Duck [Dendrocygna arcuata].
Associated with the Mambaliya-
Wawukarriya semi-moiety

a-yalwa (rra-) (noun)
1. *path, *known 2. *road/ track,
*song *cycle
see bunbulibunbuli, kujika
= a-yabala

a-yanginymanthangu (rra-) (noun)
1. *paddle, for a *canoe 2. *oar, for a
*dinghy
Water in which grass has been boiled is = Dingo, *female, with *many *pups who are suffering from cold or influenza.

a-yibawunyarra (rra-) (noun)
woman (avoidance speech) = a-nhanawaya

ayindiriba (noun)
1. *shark species 2. *Port *Jackson
*Shark [Heterodontus galeatus]. Associated with the Rrumburriya semi-moiety
= arribarri, yindirniba

ayinja (adverb)
forked *stick with *fish on it. Fish may be strung on na-ayi: forked stick to be carried
= ayinya
see na-ayi

ayinya (adverb)
forked *stick with *fish on it
= ayinja

a-yirndarr (rra-) (noun)
1. *bird species 2. *Brahminy *Kite [Haliastur Indus]. Associated with the Marnbaliya-Wawukarriya semi-moiety (archaic speech)
= li-ayinja

a-yibinybiji (rra-) (noun)
dugong, *partly *grown *female

a-yibayibarra (rra-) (noun)

Babadama (nya-) (noun)

male *personal name. Name which can
be given to members of the Wuyaliya semi-moiety. The name is associated with the Water Rat Dreaming.

babakurla (noun)
see li-babakurla

Babarramila (nya-) (noun)
male *personal name. Name which can be given to members of the Rrumburriya semi-moiety. The name is associated with the Dugong Hunter Dreaming.

Babatharrija (nya-)
male *personal name. Name which can be given to members of the Rrumburriya semi-moiety. The name is said to have been first given to the Yanyuwa by the Macassan traders, however, it is now associated with the Tiger Shark Dreaming.

Babawurda (nya-)
male *personal name. Name which can be given to male members of the Wuyaliya semi-moiety. The name is associated with the Groper Dreaming.

badangka (noun)
1. *stone *tool 2. *stone *axe, *large
see mirrimirri

badi (noun)
1. *insect species 2. *March *Fly

badubadu (noun)
1. *fish species 2. *Archer *Fish / *Rifle *Fish [Taxotes chaterus] = jurlib

Bajayi (nya-)
male *personal name. Name which can be given to male members of the Wuyaliya semi-moiety. The name is associated with the Groper Dreaming.

bajju (noun)
pipe, for *smoking. English loan
see jimukuwana

baji (adverb)
1. *there *(specific or *known *location) 2. *then*(at *that *time)

bajingu (adverb)
after *that. Literally: there-from

bajingulaji (adverb)
1. at *that *same *place 2. at *that *same *time
see marnajingulaji

Baju (nya-)
male *personal name. Name which can be given to members of the Rrumburriya semi-moiety. The name is Macassan in origin and is derived from the word for shirt. Today the name is associated with the Dugong Hunter Dreaming.

bajungkarnu (adverb)
1. by *those *means 2. on *that *basis 3. *consequently

bajuwarnu (adverb)
1. for *that *reason 2. *therefore

baksi (conjunction)
1. and 2. *also. Used in general rapid speech, the alternative kulu = and, is used when emphasis is required.

bakindamantharra (transitive verb)
cutting *footholds upa *tree to *facilitate *climbing. On either side of a stick to make a ladder.
see na-bakinda

baku (adverb)
1. *later *today 2. *later

bakuwu (interjection)
1. *good-by 2. *see *you *later *today. Farewell anticipating meeting later in the day

bakuuya (interjection)

balabantharra (transitive verb)
1. *applying 2. *smearing. Expanded form of bantharra
see bantharra

balangkamayarra (transitive verb)
turning *someone *away from their *intended *purpose

balangu (noun)

war
ran
ihanju

balangu

warranthangu

wurluwwurlu

a-walma
anchor, *made from *stone. Used with the dugout canoes

**balangungu** *(noun)*
1. *fire, *large and *bright 2. *flames

**balankali** *(noun)*
1. *snake species 2. *King *Brown *Snake [*Pseudechis australis*. Associated with the Rumburriya semi-moioety

= bularrangu, ngulwa

**balarrinjarra** *(intransitive verb)*
marking, of *landscape. Used of *Dreaming Ancestors marking/making geographical features, and also of animal, bird, human tracks.

**balayurr** *(cm-)* *(noun)*
kinship *term. *groups of *people *who *share the *same *semi-moioety and *kin *relationship toeach *other. One example of use is to describe groups of men who all dance at the same time during the a-Mardinwa circumcision rituals.

**balbardamantharra** *(transitive verb)*
blowing, on *coals. Expanded form of bardamantharra

= see bardamantharra

**balbathuntharra** *(transitive verb)*
lighting *fires, over the *country. Expanded form of bathuntharra. Such fires are lit as a prelude to hunting activities, or to the cleanse the land after the death of a land owner. A method by which the continued well-being of the land is thought to be achieved.

**balirrantarrrra** *(transitive verb)*

**balirrika** *(noun)*
1. *phosphorecence *(natural) *found in the *sand in *shallow *water off the *islands. 2. *reflection of *starlight/moonlight on the *water 3. *flash/sparkle at *night. Often seen in salt water when travelling at night, seen on the back of dugongs when hunting at night

**baliyarra** *(noun)*
mast on a *dugout *canoe

= see kundarruru, bawa

**balubalu** *(noun)*
1. *bird species 2. *Pelican [*Pelecanus conspicillatus]*

= milimmugwarra

**balumarra** *(noun)*
dry *cracked *ground. As found on the black soil plains during the hot dry season

**balwurawura** *(noun)*

has the appearance of a large python wrapped around the trunk

**Balyarrinji** *(nya-)* *(noun)*
subsection *name *(male) Usually associated with the Mambaliya-Wawukarriya semi-moioety.

= see Bulanyi

**bambarl** *(noun)*
reef, of *rock/ coral. Not exposed at low tide

**Bambarruku** *(noun)*
ceremony *name. Secret and sacred rituals associated with the Dingo

Dreaming of the Wuyaliya semi-moioety

**bambiliwa** *(noun)*
storm *wind. Accompanied by heavy rain and king tides from the north

**Bambulngani** *(noun)*
place *name. Small hillock located some 10 km. north of Borroloola on the Bing Bong road. The hill is a metamorphosed ground oven associated with the Two Initiated Men Dreaming path. Rumburriya semi-moioety country.

**banba** *(noun)*
spear *thrower. Long and flat. Associated with the Emu Dreaming of the Wurdaliya semi-moioety.

= balamurru, wujula = ngarlikka

**banbaji** *(noun)*

**banbayi** *(cm-)* *(noun)*

**bandarada** *(adverb)*
incircling *something (archaic speech )

= see lukuluku

**bandawi** *(noun)*
kangaroo *hunting *method. Women and children frightening the kangaroos toward a group of men with spears and boomerangs

= see barangkajbi

**bandungu** *(noun)*
1. *wallaby species 2. *Nail *Tailed *Wallaby [*Onychogalea sp.*]. Associated with the Wuyaliya semi-moioety (ritual speech)

= ngurulu, bandurawija

**bandawurawija** *(noun)*
1. *wallaby species 2. *Nail *Tailed *Wallaby [*Onychogalea sp.*]. Associated with the Wuyaliya semi-moioety (avoidance speech)

= ngurulu, bandungu

**bangadirrinjarra** *(intransitive verb)*
bangalbangadirrinjarra (intransitive verb)
see bangadimirrinjarra

bangadininjma (noun)
1. *bird species 2. *Lesser *Crested *Tern [Sternula albifrons]. Associated with the Rumburriya semi-moiety

bangarlbangada (adjective)
1. *cracked 2. *torn

Bangarrinji (nya-) (noun)
subsection *name *(male) Usually associated with the Rumburriya semi-moiety
see Ngarrijbalangi

bangulpu (noun)
axe. Macassan loan from -pangulu - axe
see mirri, badangka

banikin (noun)
English loan

banja (noun)
ant *(generic)
= kirringi

banji (noun)
= mabirnabi

bankiba (noun)

= lanka, wardangumara

bantharra (transitive verb)
1. *applying 2. *smearing. Spreading paint, ointment, liniment, jam, fat, blood
see balabantharra

baralala (adjective)
early *morning
see nu-nilanku, yalibala

barangkajibi (noun)
kangaroo *hunting *method. One person would wait with spear, while another person would go in front of the kangaroo and distract its attention away from the hunter.
see bandawu

bararrmantharra (transitive verb)

bardabarda (adverb)

bardabardamantharra (transitive verb)
1. *winnowing 2. *shaking
= jarlajarmantharra

bardakalinya (noun)
see a-warungala
= mayurr, ngardarga

bardamantharra (transitive verb)
see baldamantharra

bardangarrangarra (cm-) (adjective)
(avoidance speech)
= ladalada, ngarra

bardarda (cm-) (noun)
baby

baribari (noun)

barlabarla (adjective)
small *amount. nya-yibaraya
barlabarla! " Put a small amount!" (archaic speech )see buyi

baralwalalngu (noun)
starlight

Barlamumu (cm-) (noun)
raiding *group. Mununggurr clan group belonging to the Yolngu people of North East Arnhem Land. Traditionally feared by the Yanyuwa who used the term to describe any group who came into their territory from the north, north-west. They would come looking for women and would announce their presence by howling like dogs. They were feared for their ability to use hook spears.

barlangarra (noun)
1. *moon 2. *month (avoidance speech)
= ngakarla

barlantharra (intransitive verb)
1. *wanting 2. *wanting to *do

barbaji (noun)
1. *tree species 2. *Beefwood [Hakea arborescens]. A good firewood tree. Associated with the Mambaliya-Wawukarriya semi-moiety

Barbaji (nya-) (noun)
male *personal name. Name which can
be given to members of the Mambaliya-Wawukarriya semi-moiety. The name is associated with Beefwood Tree Dreaming.

barlibantharra (transitive verb)
- pandanus *nuts *being *cut *open 
  *see ma-wukarra. ma-kurirdi

barlirrantharra (transitive verb)

barlkibarlki (cm-) (adjective)

barlkibarlkirrinjarra (intransitive verb)

barlwi (noun)
1. *fresh *water *turtle species 2. *Short *Necked *Turtle [Elseya sp.]
2. *nest 3. *eggs of *native *bee *found *inside *native *honey *nest 3. *eggs of *native *bee *found *trapped in *spider *webs. The later term usually only refers to the eggs of the native bee found in the mangroves on the coastal regions. Found close to hive.

barnbakuja (exclamation)
"*Oh, *goodness!" Used when hearing news not heard before which is of great interest. (archaic speech)

barndara (noun)
boomerang. Large, with a big head used for hunting and duelling *see wakirl, juluwari

barndarr (noun)
pierced *ground. Ground full of holes and burrows or much peirced after being hunted over for goannas and other bush foods = lakurr
*see namu-barndarr, lakurr lakurr

barndarrbarndarr (noun)
pierced *ground. Expanded form of barndarr

barndarrirrinjarra (intransitive verb)

barndarrmantharra (transitive verb)
= lakurr mantharra

barnka (noun)
1. *kinship *term 2. *mother's *brother's *children 3. *father's *sister's *children. Not Yanyuwa said to have come from the Roper River area, another form of the word barnkanya is said to come from off the Tablelands.

Younger people often pronounce the word as bangka, bangkanya.
= kuyukuyu, marruwarra
*see li-mannuwarra

barnkala (adverb)
1. *sitting *position with *legs *crossed 2. *climbing with *feet *together and *knees *sharp *bent *see rurrbarurru, milkabu, jukurl, rdirril

barnkalamantharra (intransitive verb)
1. *climbing *with *leg *crossed *bent 2. *sitting *with *legs *crossed
*see nyamba-barnkalamantharra, barnkala

barnkarr (noun)
1. *bat species 2. *Ghost *Bat [Macroderma gigas]. Found in a number of caves on the islands *see a-wakalakala

barnma (noun)
1. *sugar *bag 2. *eggs of *native *bee *found *inside *native *honey *nest 3. *eggs of *native *bee *found *trapped in *spider *webs. The later term usually only refers to the eggs of the native bee found in the mangroves on the coastal regions. Found close to hive.

barra (conjunction)
1. *after *that 2. *now. Particle for emphasis in clause, conjunction of paragraphs and within paragraphs. *bawuji barra. " finished, it's over"

barra (noun)
*Macassan loan

barramarni (adverb)
1. *as *here 2. *here it *is! *Comparison relator

barranamba (adverb)
like *that. Comparison relator

Barranyi (noun)
place *name. Name used to cover the area encompassed by Centre Island, North Island, Watson Island, Skull Island and Black and White Craggy Islands.
*see Warnarrwarnarr, Mathundurla, Warrawarra, Yimantha

barranyinjarra (intransitive verb)

barratha (noun)
1. *kinship *term 2. *mother 3. *mother's *sister. Used when talking about one's mother, not usually used as a direct term of reference when speaking to one's mother. Such as if the mother is
li-yirrinybijji:

Yulungurri (Rumburniya)  Ma-wanjarrngu (Wuyla.ya)  Kurdarrku (Mambaliya-Wawukarriya)  Ngabaya (Wurdaliya)

barruwa
absent or deceased.

= kujaka, wibi

barrawu (noun)

barrayba (adjective)
standing at *prow of *boat/ canoe *holding *harpoon
see kubarrarrantharra

Barrdula (nya-) (noun)
male *personal name. Name which can be given to members of the Mambaliya-Wawukarriya semi-moiet. The name is associated with the Rain Dreaming.

barrkilili (noun)
1. *fish species 2. *Striped *Butter *Fish

barrkirndikirndi (noun)
pubic *apron *(wornens') (archaic speech)
= madarnada

barrku (noun)

Barrkudukudu (nya-) (noun)
male *personal name. Name which can be given to members of the Rrumburriya semi-moiet. The name is associated with the Tiger Shark Dreaming.

barrungkiya (adverb)
1. just *now 2. just a *little *while *ago

barrungku (adverb)
earlier *today

barruwa (noun)
1. *ritual *designs. Painted onto the bodies of those participating in ceremonies, designs worked onto sacred objects such as log coffins. 2. *ceremony *ground *designs. The differing lay outs employed for various types of ceremonies. 3. *ritual *movements. The name can also be used to describe whole ceremonial performances

barrumurriya (noun)
1. *plant species 2. *Saltwort [Chenopod sp.]. Possibly [Tecticornia australis], grows on the salt flats aslong the coast and on the islands. The name is also employed to describe whole areas where this plant grows.
= wurrumurriya

Bathamatha (nya-) (noun)
male *personal name. Name can be given to members of the Wuyaliya semi-moiet. The name is associated with the Lone Male Dugong Dreaming.

bathuntharra (transitive verb)
lighting *grass *fires
= warrauyinmantharra
see balbathuntharra

bawa (noun)
sail of a *dugout *canoe
see kundaruru, baliyara

bawuji (interjection)
1. *good-bye 2. *farewell for a *long *time

bawuji (adverb)
1. *now 2. *leave *alone 3. *then *when *that *was *finished *(concluder) Don't touch (with ndi morpheme) Bawuji rrnd. " Leave them (plural) alone; " Bawuji mbilandi. " Leave them (dual) alone; " Bawuji ndiya. " Leave him alone; " Bawuji ndandi. " Leave her alone."

bawulmantharra (intransitive verb)
1. *rehearsing 2. *training 3. *practicing. Usually of ritual actions, but sometimes used of other activities such as fighting, sports

bayamarkurra (noun)
1. *shark species 2. *Tiger *Shark [~aleocerdd. cuvieril. ~ssociated with the Rrumbumy a semi-moiet

bayimantharra (transitive verb)
buying. English loan

biba (noun)
= na-biba

bibibi (adverb)
1. *ceaselessly 2. *day and *night

bibimantharra (transitive verb)
1. *sorcery 2. *singing *sorcery *songs. To cause illness or physical harm to an individual (archaic speech ) see yinbayarra, narunyiri

bibin (adjective)
1. *useless 2. *poor *quality. Of an object, bush foods
see narnu-bibin
bibin (noun)  
1. *insect *(generic) 2. *beetle *(generic)  

bibiyarru (adjective)  
1. *poisonous *object/ food 2. *object/ food *containing *sorcery see bibimantharra  

bibiyurru (cm-) (adjective)  
1. *weak 2. *frail. As in old age/ sickness  
= bibi, barlikbarlik  

bidiyumantharra (transitive verb)  
1. *twisting 2. *wringing out  
= ngulkumanjarra  

bijabija (noun)  
1. *bird species 2. *songlarks/ bushlarks *(generic) Those small birds which are heard but not seen  

bijal (adverb)  

Bijangujkini (noun)  

bijibija (noun)  
hairstyle *once *worn by *men and *women. The hair of the forehead or nape of the neck was grown long and then plaited. The plait was then wound around the crown of the head so it looked like a skullcap.  

bijibija (noun)  
plait of *hair. It was cut off and given by a girl to her boy friend and vice-a-versa.  

bijibijimantharra (transitive verb)  
plaiting *fibres/ hair *together  
see bijibija  

bijibijigungayarra (transitive verb)  
entangled, *causing to *become. Used of vine entangling pandanus leaves; of a dugong harpoon rope being entangled in the legs of the harpooner, of people making a ceremony to be performed wrongly.  

bika (noun)  
fish *hook. Macassan loan from - pekang-  
= ngalkhin  

bikamantharra (transitive verb)  
1. *hooking *fish 2. *making a *hook. Rare usage  

bikiki (noun)  
1. *tree species 2. *Bush *Plum *(Buchanania abovata). Associated with the Yanyuwa Rumburriya semi moiety. The Bikiki Dreaming is associated with the dangerous Sorcery Stone Dreaming. Care must be taken when obtaining the fruit. Large stones are first thrown at the trunk of the tree and the words "Buj! Buj! Buj!" are shouted out. Only those plums which fall to the ground can be taken and eaten. The stones of the fruit must be placed carefully on the ground. To disregard this Law can result in calamitous dust and thunderstorms with hail. Water, in which beaten bark has been boiled, used for bathing skin infected with ring worm or scabbies  
= ma-bikiki, ma-wuluwunyarra see a-Kuwaykwayk, wayku  

bilangki (noun)  
blanket. English loan  

bilarra (noun)  
see li-bilbarra, a-yarra  

bilbarru (noun)  
1. *crowbar 2. *steel *digging *stick  

bilbirdamantharra (transitive verb)  
1. *hammering 2. *pounding  

bilikan (noun)  
billy. English loan, sometimes pronounced bilbilikan, this latter form of the word is considered an archaic form.  

bilinjirri (adjective)  
1. *defense 2. *duelling *movement. Particular defensive movement when using a fighting stick. The stick is brought straight down from above head height  

bilngabinga (adverb)  
walking *together *(of *two or *more *people)  
see wingkurru, wingkulwingkurru  

birnbirl (adjective)  
lined up (archaic speech)  
= arndakanda  

bindanantharra (intransitive verb)  
crossing a *rivet/ creek  

bingl (noun)  
rice  

bingkarra (noun)  
lagoon (avoidance speech)  
= nankawa  

Binbininymarr (noun)  
place *name. Area located approximately .5 km. north of the Borroloola Inn. This area gas associations with Ghost Gum trees left by the Hill Kangaroo Dreaming. The Ghost Gums represent shredded feathers which the Kangaroo decorated
itself with during rituals. Rrumburriya semi-moiety country.

**Binjalangu** *(nya-)* *(noun)*

male *personal name. Name which can be given to members of the Mambaliya-Wawukarriya semi-moiety. The name is associated with the Spotted Nightjar Dreaming.

**binjarra** *(intransitive verb)*


**binju** *(adverb)*


**binymala** *(noun)*

chisel. Double ended gougehisel. Curved piece of wood on each end is a chisel, one wide, one narrow. Used to smooth wood and hollow out wooden dishes. In modern times they are often constructed from spring leaves from a car.

= thumanthangu

**binymin** *(adverb)*

1. *not *far *behind 2. *not *long *after

**biraki** *(noun)*

1. *ant species 2. *mound *building *ants

**birirlumantharra** *(intransitive verb)*

rattling *boomerangs *together. Specific form of playing

see yarraburrumantharra

**birnbirnmulu** *(cm-)* *(adjective)*

pouting

**birndilirri** *(noun)*

1. *insect species 2. *Hornet

**birndirrkal** *(noun)*

chips of *wood

**birrinybirrinyi** *(cm-)* *(adjective)*


= murdu, yakayaka

**biwali** *(noun)*

possum *(generic)*

see balakuya, a-wunamurdu

**biwanarra** *(noun)*

possums, *many *together

**biyi** *(noun)*

1. *father 2. *father’s *brother.

Informal form; like daddy

= kajaja, wunyatha

**bubari** *(noun)*


= ngubayi

**bubu** *(cm-, poss-)* *(noun)*


**budanja** *(noun)*

1. *tree species 2. *Messmate *Tree *[Eucalyptus tetradonta]*. Bark is used for making canoes, dishes, shelters, whilst the wood is used for making harpoons, hook spears and hollow lengths are used to make log coffins.

= bulngada

**budibudij** *(adjective)*


see dabudaburr

**budibudimantharra** *(transitive verb)*

tangling. May be used in reflexive, as of (the rope) tangled itself

**budu** *(noun)*


**bududu** *(adverb)*

carrying *position on the *back/ horseback

**bujabujamantharra** *(transitive verb)*

1. *tired by *constant *demands 2. *demanding *close *attention *(of a

associated with the Brolga Dreaming.

**burrilibi** *(noun)*

bujal (adverb)
1. *crushed 2. *squashed 3. *sitting *position with *legs *pulled up*(rare *usage)
see arrarambuka
bujalmant harra (transitive verb)
1. *crushing 2. *squashing
bujayi (noun)
1. *stone *tool 2. *stone *axe (archaic speech)
see mirrirmirri, badangka
bujbul (noun)
1. *bird species 2. *King *Quail
[Coturnix chinensis]. Associated with the Rrumburriya semi-moiety
= kungkudarrbudarrbu
bujbuluji (noun)
1. *fire 2. *firewood (island speech)
Some people also state that this an avoidance speech term
= buyuka, wumayangka
bujili (noun)
1. *bottle 2. *jar
see lingkanyama, buhulu
bujimala (noun)
1. *rainbow 2. *Rainbow *Serpent. Associated with the Mambaliya-Wawukarriya semi-moiety. It also has some relationship to the Rrumburriya semi-moiety. Sometimes used as a generic term for all python species and large venomous snakes, which are seen to be living representations of the Rainbow Serpent. The coloured rainbow in the sky is said to be the Rainbow Serpent travelling from waterhole to waterhole. The Yanyuwaa recognise two types of Rainbow Serpents; a mainland Rainbow Serpent that has a a tail like a snake and a coastal/sea Rainbow Serpent that has a tail like a dugong or whale. see bulkurrimirri, warlungkamarra, bayanganbanganyang
bujimala (noun)
1. *insect species 2. *Praying *Mantis. Associated with the Mambaliya-Wawukarriya semi-moiety. To kill this insect is said to cause stormwinds and heavy rain.
bujinbujin (noun)
1. *plant species 2. *stinging *water *reed
bjurirririnjarra (intransitive verb)
bujukubujukumantharra (intransitive verb)
1. *watching outforoneself 2. *careful, *being (archaic speech)
bujurrburjurr (cm-) (adjective)
1. *slow *moving 2. *slow *talking
*obligations to *kin
bukaji (noun)
1. *bird species 2. *Black *Kite
[Milvus migrans]. Associated with the Wurdaliya semi-moiety. Is the protector of the spirit in the spirit world
bukinda (noun)
area *which *has *been *hunted *over
bukuma (noun)
1. *plant species 2. *Leafless, *parasitis *climber. Has fine yellow to orange stems, twines around and attaches itself to other plants.
bukuyabukuya (noun)
[Cassytha filiformis]. Fruit eaten by emus, has small smooth globular capsules, greeny white and orange when ripe in November.
bulakantharra (intransitive verb)
1. *floating 2. *moving on the *water
see bululakantharra
= bulunmantharra
bulala (cm-) (adjective)
satisfied. Macassan loan derived from -balala- greedy, in relation to food or sex
bulamantharra (transitive verb)
painting. Designs on one’s body for ceremonies or fun dances, painting designs on ritual objects, painting a building or a picture
see nyamba-bulamantharra
bulangantharra (intransitive verb)
Bulanyi (nya-) (noun)
subsection *name *(male) Usually associated with the Mambaliya-Wawukarriya semi-moiety. see Balyarrinji
bularrangu (noun)
1. *snake species 2. *King *Brown
Snake [Pseudechis australis]. Associated with the Rrumburriya semi-moiety
= ngulwa, balankali
bulawiji (cm-) (noun)
white-haired *person
bulayi (noun)
bululakantharra (intransitive verb)
unsteadily, *walking/ standing. Like a small child or a drunkard
see bululakantharra, bulunmantharra
bululamantharra (transitive verb)
searching for *wild *honey *(sugar
*bag)

see yarrbantharra, bulbulaninjarra, kululkaninjarra

**bulbulaninjarra** *(transitive verb)*
hunting with the *feet in *shallow *water. In a lagoon for long necked turtle, mussels and lily corps = kululkaninjarra

see yarrbantharra, bululanamthanarra

**bululanamthanarra** *(intransitive verb)*
1. *boiling *water 2. *bubbling, *as of *spring *waters

**bululanmanthanarra** *(intransitive verb)*
floating. Expanded form of bululanmanthanarra

see bululanmanthanarra

**bulburujmanthanarra** *(transitive verb)*
1. *feeling 2. *examining. As of traditional healer *feeling 1. Examining a person for sorcery objects within the body, or doctor feeling for enlarged glands. Expanded form of burujmanthanarra

see bulburujmanthanarra

**bulhikiki** *(cm-)* *(adjective)*
small one = buyikiki *(cm-)

**bulijimanji** *(cm-)* *(noun)*
policeman. English loan see yilarr, wudal

**bulinja** *(noun)*
1. *plant species 2. *Water *weed, with *very *fine *leaves. Of ritual significance to the Wuyaliya semi-moiet

**bulkurrimarri** *(noun)*
head of the *Rainbow *Serpent see bujimala, warlungkarnarra

**bulmanthanarra** *(intransitive verb)*
blowing, of *wind

**bulmungkurru** *(cm-)* *(adjective)*
sick *person see narnu-bulmungkurru

**bulngada** *(noun)*
1. *tree species 2. *Messmate *Tree *(Eucalyptus tetradonta)*. Bark is used for making bark canoes, dishes, shelters, whilst the wood is used for harpoons, hook spears and hollow lengths are used to make log coffins. Associated with the Mambaliya-Wawukarriya semi-moiet. = budanja

**buluki** *(noun)*

**bululanmanthanarra** *(intransitive verb)*

Leaves and dust in the wind, clouds in the sky, canoe on the water = bulukanthanarra

see bululanmanthanarra

**bulurlyi** *(noun)*

flying *fox *killed on *land under *secret-sacred *restrictions. They are usually very fat and can only be eaten by the most senior men associated with the area from where the flying foxes were killed.

see na-manda, kiyinykiyiny, kinybutha

**bullurru** *(noun)*
ceremony *name. Final rituals performed by woman during the a-Marndziwa circumcision rituals, especially when sisters dance for their bother who is the initiate.

see a-Marndziwa, jarraji, rdaru. a-walanyba

**bulurruru** *(noun)*

**buluwarirrinjarra** *(intransitive verb)*
1. *healing 2. *feeling *well

**bulyirriri** *(noun)*
1. *flying *insect *(generic)* 2. *moth 3. *flying *ant

**bumalbumanthanarra** *(intransitive verb)*
resting. Expanded form of bumanthanarra

see bumanthanarra

**bumanthanarra** *(intransitive verb)*
1. *resting 2. *holidaying

= wiyalirrinjarra, bumanthanarra

**bunarra** *(noun)*
1. *spear *type 2. *short, *lance-like *spear. Has long hardwood point attached to a short shaft approximately 1-2m. in length. Launched with a spear thrower and favoured for the hunting of water birds such as ibis, magpie geese and spoonbill

**Bunaja** *(nya-)* *(noun)*

male *personal name. Name which can be given to members of the Mambaliya-Wawukarriya semi-moiet. The name is associated with the Wedge Tailed Eagle Dreaming.

**bunarrinja** *(adverb)*
1. *crawling *position, on *hands and *knees 2. *bending down *position

**bunarrinja** *(intransitive verb)*
bending *over

**bundayarra** *(transitive verb)*
pulling out of the *ground. Stem: irrbunda = wunkundayarra

**bundungurru** *(noun)*
armlet. Worn on th upper arm, made
she is cutting out the "boy sugarbag" which is high up the tree maybe it is very rich.
with a cane base wrapped tightly around with possum fur.
*see ma-manikiri, ma-rikarrak*

**Bungkuwakayu (nya-) (noun)**
male *personal name. Name which can be given to members of the Rrumbarriya semi-moiety. The name is derived from the Macassan term -punggawa- meaning leader or boss. The name is now associated with the Tiger Shark Dreaming.

**bunimantharra (transitive verb)**
sexual *intercourse. Used of people who elope for illicit sex
*see wunji, malmanhamantharra, wurrubantharra*

**bunjurangu (cm-) (noun)**
*kinship* term 2 *child/children following the firstborn*
*see burranbayarra*

**buri (cm-) (adjective)**
*see jawina*

**buri birri (noun)**
*see warmguna, a-malarrawirna*

**burralangi (nya-) (noun)**
subsection *name *(male) For men, usually associated with the Wuyaliya semi-moiety.
*see Kamarrangi

**Burrulula (noun)**
1. *place name 2. Borroloola, refers to a lagoon complex approximately 5 km north of the Borroloola Inn. Associated with the Mountain Kangaroo Dreaming. Rrumbarriya semi-moiety country.

**burrunmi (cm-) (noun)**
wide-eyed *person
falling off. Expanded form of burranbayarra
see burranbayarra

Buthaluba (nya-) (noun)
male *personal name. Name which can be given to members of the Wuyaliya semi-moiety. The name is associated with the Goanna Dreaming.

buthulu (noun)
bottle. Macassan loan, derived from -botolo - bottle

buvvarra (cm-) (noun)
traveller with a *specific *intent in *mind. Such as delivering ceremonial objects, initiates for a ceremony, a message stick.
see buvvarrala

buvvarrala (adverb)
journey by *foot for a *specific *purpose. Usually to undertake a specific purpose, such as taking initiates to their place of ceremony. The term relates specifically to footwalking. This is the term sometimes translated as "walk about"
see buvvarra, muyamuyabantharra

buyi (cm-) (adjective)
1. *little 2. *small
see wajanya

buyijjiwu (adjective)
slow *moving, *dugong/ sea *turtle (archaic speech)
see kiwulwanku

buyikiki (cm-) (noun)
small one
= bulhikiki (cm-)

buyinymantharra (transitive verb)

buyuka (noun)
1. *fire 2. *firewood
see buji buji, wumayangka

buyurumantharra (intransitive verb)

buyuyu (noun)
1. *grub *(generic) 2. *caterpillar *(generic)

Dabarranga (noun)
place *name. Area on the east bank of the McArthur River some 19 km. downstream from Borroloola. The area is associated with the Whirlwind-Stranger Rainbow Serpent. Mambaliya-Wawukarriya semi-moiety country.

dabudaburr (narnu-) (adjective)

"used to describe a situation where there is much fighting and arguing and/ or unpleasant happenings."

dadijba (adverb)
always

dalarda (cm-) (noun)

dalinja (noun)
drift *wood. Associated with the Wuyaliya semi-moiety.
see na-dalinja, rulmurr, na-rulmurr

Dalma (cm-) (noun)
ritual *term. Name given to Wurdaliya dancers in the Yalkawarru rituals, who perform on the northern side of the ceremony ground.
see Wirra, Janambi

dambiri (cm-) (adjective)
smooth
see dambirmantharra

dambirmantharra (transitive verb)
smoothing
see dambiri

Dambulyama (nya-) (noun)
male *personal name. Name which can be given to members of the Rumbrurriya semi-moiety. The name is associated with the Hill Kangaroo Dreaming.

damiyawanu (noun)
tomahawk. English loan
see lama

dandi (adverb)
1. *nearly 2. *almost 3. just about. Used of a child almost walking, of almost time to begin a ceremony, a bush foods nearly ripe.
see dandidandi

dandidandi (adverb)
1. *nearly 2. *almost 3. just about. Expanded form of dandi
see jinda, wulambalu = dandi

dankarr (adverb)
1. *leaning *position 2. *resting on another *person/ pillow
see wurranyinarra

dankarra (adverb)
tiptoe *position

dankurrdankurr (noun)
1. *red 2. *yellow

dangkarra (nya-) (adjective)
1. *not *well 2. *recovering. Term used by women for their brothers when they are ill or recovering from wounds associated with rituals. They are not to go near him. People describe the word as
meaning "not to be touched, because he is sick". A term which relates to the complex avoidance relationships which exist in Yanyuwa society. *barn-wingkayi yilalu babalu nya-dangkarrila*. "Don't go to him, your brother, he is unwell, recovering(not to be touched)"

danya (noun)
1. *trade *possessions 2. *ritual payment *items
see yarlmarlanji
danyawiji (cm-) (noun)
1. *person *having *many *possessions 2. *rich *person
see danya
darladarla (noun)
see darladarlabirri
darladarlabirri (noun)
cargo. Literally: that having boards see darladarla
darlarlarr (intransitive verb)
darlbirrantharra (transitive verb)
piling up = wankudumantharra
see nyamba-darbirrantharra
darlu (adverb)
darlbirumiri (noun)
see rurrururu
darlungi (noun)
lame = dirdu
darlwadarlwa (adverb)
lame. Walking abnormally on the side of the foot.
darliwangu (cm-) (noun)
crippled *person/ animal
darradarra (adjective)
1. *high 2. *steep (archaic speech)
see arnara
darrba (adverb)
1. *lying *position on *back. With knees bent up, or with one knee bent and another leg resting on it. 2. *sitting *position on *seat or *drum. With one foot resting on the other knee = waynka
darrkirla (adverb)
see mukunjarna
darrkirlirrinjarr (intransitive verb)
sun *being *very *hot at *midday
darrkuwari (noun)
1. *sea *turtle species 2. *Green *turtle with *light *coloured *shell and *lot of *yellow to the *underside of the *shell.
Immature and not eaten.
= ngajilingajilli
see lijalijangulyanda
dawarrkantarra (transitive verb)
1. *fishing *using a *fish *trap 2. *fishing *using a *net = wirdinyantharra
dibibi (noun)
dilbuyi (noun)
1. *sugar *bag 2. *small *nest of *wild *honey from a *tree
see dulbarri, narryalam
dilhali (noun)
1. *sea *turtle species 2. *Flat *Backed *Turtle [Chelonia depressa] (avoidance speech) = wirndiwirndi
dimburr (noun)

_Diminuth (nya-)_ (noun)
male *personal name. Name which can be given to members of the Wuyaliya semi-moiety. The name is associated with the Groper Dreaming.

_Dinkawu (nya-)_ (noun)
male *personal name. Name which can be given to members of the Wuyaliya semi-moiety. The name is associated with the Groper Dreaming.

_Dingkaji (nya-)_ (noun)
male *personal name. Name which can be given to members of the Ruumba semi-moiety. The name is associated with the Tiger Shark Dreaming.

dinkidinki (adverb)
1. *close by 2. *surrounded by 3. in the *vicinity *of

_Dinthali (nya-)_ (noun)
male *personal name. Name which can be given to members of the Ruumba semi-moiety. The name is associated with the Dugong Hunter Dreaming.

dinybu (noun)
see marrantharl

dirantha (adjective)
standing *upright. Not used of trees, but of objects thrown such as spears, boomerangs, or of objects which have been specifically put in that position.
(archaic speech)

dirdikuru (noun)
= jayiwuma

Dirdiyalma (nya-) (noun)
male *personal name. Name which can be given to members of the Mambaliya-Wawukarriya semi-moïety. The name is associated with the Brolga Dreaming.

dirdu (cm-) (adjective)
lame
= darlwa

dirrikala (noun)
= waraji

dirrindiri (noun)
1. *foetus 2. *unborn *human *baby

diwurruru (noun)
rocky *sandstone *bluffs. Common on the Sir Edward Pellew Islands

diwurruwurru (noun)
message *stick. Usually about 10-15cm. long and marked with certain known symbols which the carrier would translate to the reciever of the stick.

diyi (noun)
1. *tea *leaves 2. *tea. English loan

dularla (noun)
stalk of *pandanus *nut *cluster

Duburnkurl (nourchic speech )
sandridge

Dubarri (noun)
1. *sugar *bag 2. *tree *beehive, *locally *called "boy" *sugar *b" Small entrance protudes from the tree and is symbolic of a penis, hence the classification of "boy". Associated with the Wurdaliya semi-moïety
= kamlarri

Dumbarra (noun)
place *name. Located in the proximity of Old Doomagee Mission in north western Queensland. Area is associated with the beginning of the Tiger Shark Dreaming path. Rrumburriya semi-moïety country.

Dungkurramaji (nya-) (noun)
male *personal name. Name which can be given to members of the Rrumburriya semi-moïety. The name is associated with the fresh water well at the named locality of Manankurra.

duraduramantharra (intransitive verb)
1. *billowing *smoke 2. *exhaust *smoke/ fumes

duraji (noun)
dress. English loan

Durdan (noun)
place *name. "Weldon Crossing" located on the east bank of the McArthur River some 9 kilometres from the Borroloola Cossing. Associated with the Spirit Man Dreaming. Wurdaliya semi-moïety country.

durlu (adverb)
1. *quickly 2. *swiftly (archaic speech )

durradu (noun)
quartzite. Most favoured stone for making stone knives, spear points and heads for making fighting picks in past times. The Yanyuwa possessed no quartzite quarries of their own and traded extensively for this stone with the Garrawa in the east and the Mara to the west.

durridurriki (noun)
1. *fog 2. *mist. Term used to describe the land when the clouds in the late cold dry season appear to rest above the fog, giving the illusion of a range of hills in the distance. Also used to describe mist and fog which lies just above the ground, sea, or trees. The Yanyuwa say that this formation lifts the country up and keeps it healthy

duruba (noun)
drover. English loan

jaakaka (nya-) (noun)
1. *kinship *term 2. *mother's *younger *brother
= kardirdi

jaalarri (nya-)
male *personal name. Name which can be given to members of the Wuyaliya semi-moïety. The name is associated with the Jabiru Dreaming.

jaardiyardi (nya-) (noun)
1. *kinship *term 2. *mother's *elder *brother
jabu | jaburri
---|---
see nyangathi-ruthu (nyangathanya-) = kardirdi

**jaba** (non-v) give *that to *me!

**Jabarlwulaya** (nya-) (noun) 
male *personal name. Name which can be given to members of the Ruumburriya semi-moiety. The name is associated with the Hill Kangaroo Dreaming.

**jabarranymantharra** (intransitive verb) 
passing one another (archaic speech)
see walbilulu

**jabarri** (adverb) 
1. *changing over 2. *taking *alternate *turns 3. *turn-and-turn about. Involves change-over of participants as in one man throwing a spear and then another man having a turn, or involves change of activity as in hunting first for one kind of food and then changing to another; takes suffix -mba. bawuji ngarna jabarri anda kanda-wukanyila. "I am finished, it's her turn, she will talk."

**jaban** (noun) 
= waki

**jabudubudu** (intransitive verb) 
1. *ceremony *name 2. *women's *ritual. Women's sacred ritual associated with the a-Kunabibi ceremony. The rituals are performed on the women's own ceremony ground. The jabudubudu dancing style is associated with the a-Mararabarna Dancing Women.

**jabudubudumantharra** (intransitive verb)
dancing the *jabudubudu *rituals
see jabudubudu, a-Kunabibi

**jabulama** (noun) 
see jabularri

**jabularri** (noun) 

**jabululu** (adverb) 
full. Of a container
see wurlulu

**jabulinymantharra** (transitive verb) 
1. *doubting 2. *disbelieving

**jabulu** (noun) 
1. *fish species 2. *Buffons *Garfish [Zenarchopterus dispar]
1. *tide 2. *turning *tide
   see akarn, mangkuru, ngakan
jalalala (adverb)
   1. *running *water 2. *running *blood
   (archaic speech)
   see wujbantharra
Jalangki (nya-) (noun)
   male *personal name. Name which can be
given to members of the Wuyaliya
semi-moiety. The name is associated
with the Mangrove Dreaming.
jalanjira (adjective)
   pile of *fish
see lija
jalburruru (noun)
   1. *bird species 2. *Butcher *Bird
   [Racticus sp.] 3. *Magpie. Associated
   with the Mambaliya-Wawukarriya
   semi-moiety
jalhabirr (cm-) (adjective)
   children learning to talk, speech of very
   old people, someone trying to learn
   another language. a-jalhabirr nandamul,
a-jahharbur kurdardi a-lumbu. "She
   speaks unclearly, her mouth is not
   strong."
jalibiya (cm-) (noun)
   people's *own *country. li-mangaji
jalibiya nguthundu Wulibirra. "Those
   peoples own country is Wulibirra in the
   north. "see jibiya
Jalunuma (noun)
   place *name. Area located on the north
   western coast of Centre Island.
   Rrumburriya semi-moiety country.
jamanki (noun)
   1. *ceremony *ground 2. *initiation
   *ground. Name of the ceremony ground
   where the a-Marnndiwa circumcision
   rituals are held. Both men and women
   perform their rituals on this ground.
   see a-Marnndiwa, jamankiwalu, rdaru
jamankiwalu (noun)
   1. *ceremony *ground 2. *initiation
   *ground. Term of reference for the
   jamanki ceremony ground; used to refer
to it when one is away from the actual
   ground.
Jamayila (nya-) (noun)
   male *personal name. Name which can be
given to members of the Wuyaliya
semi-moiety. The name is associated
with the Groper Dreaming.
jambajambanyi (noun)
   spirit *being. A spirit which is said to
   live in the ground, deep cracks in dried
   black soil country and anthills. It is
   associated with Garrawa country but the
   Yanyuwa say that they can also be found
   within their territory. They are said to be
   harmless. The stem of the word jamba is
   Garrawa for ground/ earth.
   see ngabayu, wuwarra
Jambarra (nya-) (noun)
   male *personal name. Name which can be
given to members of the Wuyaliya
semi-moiety. The name is associated
with the Goanna Dreaming.
Jamardarrka (nya-) (noun)
   male *personal name. Name which can be
given to members of the Rrumburriya
semi-moiety. The name is associated
with the White Chested Sea Eagle
Dreaming, and in particular with the
chicks and their white feather down.
see yirriny
Jami (nya-) (noun)
   male *personal name. Name which can be
   given to members of the Mambaliya-Wawukarriya
   semi-moiety
Jamulmulanda (noun)
   1. *shell species 2. *Tellin *Shell
   [Tellina sp.]
jamulu (noun)
   song *type. Specific ritual songs which are
   only associated with one ceremony, they are not used during the performance
   of a number of ceremonies such as the
   songs associated with the Kulyukulyu
   Broglia ceremony or certain songs
   associated with the a-Kunabibi
   ceremony.
   see kujika, jawala, mayjbi
jamurr u (cm-) (adjective)
   short (avoidance speech)
   = wukuthu, wukulkudu
jamurrumantharra (transitive verb)
   shortening (avoidance speech)
   = wukuthumantharra
Janambi (nya-) (noun)
   ritual *term. Term given to senior
   Wuyaliya and Wurdaliya dancers in the
   Yalkawarru funeral rituals who dance
   from the east side of ceremony ground.
   see Dalma, Wirra, Yalkawarru
jangani (noun)
   1. *spear *type 2. *shovel *nose
   *spear. Has an steel head, traditionally
   had a stone or hard-wood head
   = jimirmdi
janjarra (transitive verb)
   swallowing
   see wujjarra
janjirkiiri (noun)
jaramarra.

yaligalki
tidal *rubbish. Fringes the high tide mark on beaches.

**janmaka (cm-)** *(adjective)*
1. *many*
2. *plenty of* *(avoidance speech)*
   = jakarda, mij-mbangu

**jantharra (transitive verb)**
sending. Stem: ija. kili-ja nya-mangaji diwurruru. "He sent the message stick"

**januyalananj** *(noun)*
pre-dawn. About 4:00 am just as the sky begins to change colour in the east.

**janyka** *(noun)*
1. *stone*
2. *rock*
3. *mountain*
4. *hill*

**janykanyka** *(noun)*
1. *rocky* *place*
2. *hilly*

**janumanka** *(noun)*
1. *shell* species
2. *Pearl Shell* *(Pteria penguin & Pinctada margaritifera)*. Traded from off trade routes coming from the south, from Wambaya, Kurdanji and Binbingka people. The shell was hung around the neck of circumcision initiates. They are seldom used today.

**jarlara** *(noun)*
1. *clay,*hardened
2. *clay* *pan*

**jarlumanka** *(noun)*
1. *sea* *turtle* species
2. *Flat* *Backed* *Turtle,* *male* *(Chelonia depressa)*. Associated with the Wurdaliya semi-moiety.

**jarrababirli** *(nya-)** *(noun)*
male *personal name. Name which can be given to members of the Wurdaliya semi-moiety. The name is associated with the Yellow Bellied Sea Snake Dreaming.

**jarrabarli** *(noun)*
shoulder *strap. Made of leather or from the inner bark of ma-jarrabarli: wattle tree. Used to go around wooden or bark dish.

= ma-jarrabarli

**jarrada** *(noun)*
song *type. Secret and sacred songs dealing with erotic encounters between men and women, the desire for sexual companionship and male-female relationships in general. Both men and women sing these songs but not together.

**jarraji** *(noun)*
1. *ceremonial* *object*
2. *ritual* *pole.* Ritual pole topped with a feather plume used by women in both a-Kunabibi and a-Marndiwa rituals. The pole is associated with the a-Mararabarna Dreaming Women.

**jarrantharra** *(transitive verb)*
1. *showing*
2. *pointing. Stem: ijarra

**jarranymantharra** *(intransitive verb)*
1. *growling*
2. *calling out in* *anger* 
3. *inciting*

**jarrawaja** *(noun)*
1. *trousers*
2. *pants. English loan

**jarrawan** *(adjecfive)*
sun *resting on the* *horizon* *prior to* *setting.*

**jarrawan** *(noun)*
1. *people* see jarlu
   = jarlu-lulu

**jarumanka** *(noun)*
1. *insect species*
2. *locust,* *large* *(Valanga irregularis).* Associated with the Mambaliya-Wawukariya semi-moiety. Once eaten. = juwayawa

**Jarrababicli** *(nya-)** *(noun)*
place *name. "Sharkers Point".*
see wubanimantharra

**Jarrka (noun)**
place *name. "Sharkers Point".
Peninsula of land located 10 km. west of the Wearyan River mouth. The area is associated with a Rock Cod Dreaming as well as Brahminy Kite and Flying Fox Dreamings. Mambaliya-Wawukarriya semi-moiety country.

**jarrkarrkarla (noun)**

**jarrkunda (adjective)**
1. *stiff 2. *not *flexible. Of a spear shaft

**jarru (adverb)**
1. *without *effect 2. *without *response. Can sometimes be used as an adjective. nya-jarru nya-mangaji nya-malbu. "The old man is no use"

= buri

**jawara (noun)**
1. *song *type 2. *song *cycle. Song cycles sung at the death of a person to assist the spirit to return to the spirit world. The song cycle is similar to the normal sacred but public song cycles but is sung with a different tune and concludes differently.

see kujika

**jawarimbarrinji (adjective)**

**jawardima (cm-) (noun)**
liar

= jiwil

**jawalu (noun)**

see bujimala, wiriji, jawiruma

**jawumamantharra (transitive verb)**
grabbing (archaic speech)

**jawunam (noun)**
1. *place name 2. "The Landing"; area on the west bank of the McArthur River some 45 km downstream from Borroloola. Former supply boat mooring, and off-loading area. Popular tourist camping place.

**jawumamtharra (transitive verb)**
giving

mouth "◊ karna-arrkanu wunala jawayawa. "I speared the kangaroo and the spear is still in it."

**jawijalma (nya-) (noun)**
male *personal name. Name which can be given to members of the Wuyaliya semi-moiety. The name is associated with the Jabiru Dreaming.

**jawina (cm-) (noun)**
1. *person in *subordinate *position 2. *person under the *authority of another. As of initiates going through ceremonies who are subordinate to older men and women. Macassan loan, derived from toona- meaning guest.

= buri

**jawiruma (noun)**
dugong, *large *old *bull. With much mottled hide, considered to be the offspring of the Rainbow Serpent. Also said to smell offensively.

= wiriji

see jawaruwaru

**Jawubaluba (nya-) (noun)**
male *personal name. Name which can be given to members of the Wuyaliya semi-moiety. The name is associated with the Groper Dreaming

**Jawularriyanba (nya-) (noun)**
male *personal name. Name which can be given to members of the Wuyaliya semi-moiety. The name is associated with the Groper Dreaming.

**ja-wukabanji (adjective)**

**Jawuma (noun)**
1. *place name 2. "The Landing"; area on the west bank of the McArthur River some 45 km downstream from Borroloola. Former supply boat mooring, and off-loading area. Popular tourist camping place.

**jawumamantharra (transitive verb)**
grabbing (archaic speech)

**jayakurra (noun)**

see a-jayakurra

**jayiwuma (noun)**
= dirdikurru

**jibiya (cm-) (adjective)**
1. Inhabitant of 2. Person *whose birth-place is 3. Person *whose spirit *child *came *from. Belonging to a specific location; people, animals, plants, birds, food are all described as belonging to a specific location, either because they occur there, or they are Dreaming there. Ma-mangaji ma-rbaka ma-jibiya Manankurra. "That food, that cypress palm belongs to the country of Manankurra. " ∅ a-mangaji a-kuridi a-jibiya Alawuyawiji That female one, the Groper belongs as Alawuyawiji. Nya-mangaji malbu Steve jibiya akarru Vanderlin. "That old man Steve he belongs in the east at Vanderlin Island" ∅ ngarna jibiya Wubunjawa, nakaringu marnaji nya-ngatha ardirri "I belong to Wubunjawa my spirit child is from there."

jilburru (noun)
1. *rocky *country 2. *dry *country 3. *desert. Literally: with the dry country

jilburru (adjective)

jilburru (noun)
ashes
= awirr, alban
see ma-mungkurl

jilbilijilbili (nya-) (noun)
male *personal name. Name which can be given to members of the Rumbarriya semi-moiety. The name is associated with the Hill Kangaroo Dreaming.

jiliburu (noun)
ashes
= awirr, alban
see ma-mungkurl

jiliburu (noun)
spring of *fresh *water
see mabin, rawurrki

jiliburu (noun)
selling. English loan

jimbura (noun)

jimirndi (noun)
1. *spear *type 2. *shovel *nosed *spear (avocance speech)
see jangani

jimuwaru (noun)
pipe, *smoking. Kurdanji loan
see bajbu

jimuwaru (noun)
1. Kinship *term 2. *your *father, my *brother-in-law, *when *talking to *niece/ nephew

jina (pronoun)
1. *this *masculine *thing/ male *person 2. *this *masculine *thing = jinangu
see nya-ja

jinangu (pronoun)
1. *this *specific *masculine *thing/
male *person 2. *this *specific
*masculine *thing
= jina

jinabang (noun)
derived from -sinapang- meaning rifle.
(archaic speech)
see ngajarr

jnibilari (noun)
1. *plant species 2. *mistletoe 3. *glutinous *fruit from *mistletoe. Fruit like
chewing gum. The fruit is a cloudy white in colour and has associations with
the Flu/ Mucus Dreaming of the Wurdaliya semi-moiety.

jinda (adverb)
1. *almost 2. aboutto. Of an action
= dandi, dandidandi, wulambalu

ji-ngawinya (noun)
kinship *term. Your *sister, my *cousin;
*when *talking to *male *cousin
see a-ngawinya

Jingkula (noun)
place *name. A place far to the east, said
to be near Burketown in Queensland.
The place where the spirits of the dead travel.

Jininyinya (noun)
place *name. "Spring Creek". Area is a
lagoon complex some 57 km south east
of Borroloola. The area is associated
with the Jabiru, Black Nosed Python and
Cold Weather Dreamings. Wuyaliya
semi-moiety country.

jinkarr (noun)
bush *medicine *(generic) Term for any
plant species that are said to have healing
qualities.
see a-yandinya

jirda (cm-) (adjective)

jirdarrinjarra (intransitive verb)
hungry, *being (avoidance speech)
= wiirdajikirrinarra
see ji-jirdarrinjarra

jirurr (noun)
mud (avoidance speech)
= wararr

jirrimbi (noun)
tail of *Rainbow *Serpent. Said to
similar to that of a dugong or whale
when in the sea, and like a snake when
inland.
see yririmbi

jirrinyinmantharra (transitive verb)
telling

jiwarangurri (noun)

*Stingray [Dasytidae sp.]

jiwarnarrila (noun)
dugong, *lone *male. Travels away from
the herd when threatened. Associated
with the Wuyaliya semi-moiety.
= wanarraba, jiyanmirama

jiwil (cm-) (noun)
liar
= jawarndima (cm-)

ji-wurru (noun)
1. *kinship *term 2. your *brother, my
*daughters *child; *maternal
*grandmother *speaking to *female
*maternal *granddaughter (avoidance
speech)

jiyamirama (noun)
dugong, *lone *male. Travels away from
the herd when threatened. Associated
with the Wuyaliya semi-moiety.
= wanarraba, jiwarnarrila

juba (exclamation)
1. *exclamation 2. *exclamation of
*disbelief 3. *exclamation of *feigned
*shock. No real English translation, it is
used when commenting on things which
are not seen to be correct behaviour. Can
occur at the beginning or end of a
statement. (W) Yiwa kiwa-ninya nya-
warri wulanga riyi-wurrumbarrawu
nya-malbu, Juba! " He was there and he
was really desirous for those two young
women, but he was an old man. Juba!
" Juba! li-mangaji jalu-wunjayi
yurrngumantha barra li-yalkuyi, ri-
durduwarra baki li-wuwuwumbawa,
wayi? " Juba! These young people are
continually drinking, the young men
and women, how is this?"

jubakaka (noun)
1. *tree species 2. *Berry *Tree
[Antidesma ghaisembilla]. Tree with
small black/ purple berries, juice like ink.
The berries are edible, fruit juice drunk
from the crushed berries. Flowers in
November and ready to eat in February/
March. (avoidance speech)
= jubardirri

jubardirri (noun)
1. *tree species 2. *Berry *Tree
[Antidesma ghaisembilla]. Tree with
small black/ purple berries, juice like ink.
The berries are edible, fruit juice drunk
from the crushed berries. Flowers in
November and ready to eat in February/
March
= jubakaka

jubu (noun)
soap. English loan
jubujubu (noun)

judayi (noun)
1. *insect species 2. *Tick [Arachnida sp.]

juju (adverb)
1. *long *way 2. *long *time
see jujurwala, jujunamba

jujumant harra (noun)

jujunama (interjection)
calling outfor *dog
see jujumantarra

jujumantarra (intransitive verb)
1. *rising, of the *moon 2. *moonrise

jujunamba (adverb)
encouraging a *dog to *hunt

jujunamba (adverb)
long *way *there. Stems: juju - long way, namba - somewhere there
see juju, jujurwala

jujunyantarra (intransitive verb)
1. *chasing *away 2. *chasing out 3. *driving *away. As of a traditional healer
driving spirits from a person
= nyinjarra

jujurwala (adverb)
1. *great *distance 2. *distant *place
see juju, jujunamba

jukili (noun)
boomerang *(generic) (avoidance speech)
= wakiri

jukujukumantarra (transitive verb)
1. *gathering *together 2. *bringing *together. Of people coming together for a ceremony, a bull dugong gathering up his herd, drovers rounding up bullocks.
see nyamba-jukujukumantarra

jukuri (adverb)
1. *sitting *position with *legs *bent
*back toone *side 2. *curled up *hair
3. *folded 4. *crippled *limb
see milkabu, rurrbarurrba, barnkala
= rdirdil

jukurilantarra (transitive verb)
= rdirdilmanantarra

julaki (noun)
1. *bird *(generic) 2. *flying
*mammals *bats/ flying *foxes 3. *aeroplane
see jijaka

julayarrayari (noun)
1. *cloud 2. *Morning *Glory *cloud
*formation. A single line of clouds
rolling quickly from the east. Occurs in late dry season. The Yanyuwa say the Morning Glory carries with it the blossom eating birds such as parrots and the Torres Strait Island Pigeon and flying foxes. Associated with the Rumburriya semi-moiety.

julu (noun)
loincloth. Macassan loan derived from -sulu- which means a wrap around piece of material.

julu (noun)
matches (archaic speech)

jululu (adverb)
1. *wisely 2. *authoritatively

jululumantarra (transitive verb)
pushing. Expanded form of julumantarra
see julumantarra

julumantarra (transitive verb)
pushing
see julumantarra

juluwari (noun)
1. *boomerang 2. *musical
*instrument. Non-returning boomerang used for hunting and duelling. Smaller than barndara. Also used for musical accompanient to singing.
see barndara

juluwurnji (noun)
1. *useful *stick 2. *rod for *fishing
*line. Small trimmed branches which are used to obtain bait fish. 3. *long *stick
*(3-4m) Used to strike down flying foxes from trees.

julirrirri (noun)

jumanyarra (cm-) (adjective)
1. *long 2. *tall
= kajkal , warnduwarndu , wurlarnkarra , yurlkayurlka , wurubi

jumbala (noun)
see raki, marlawarnba, wabawaba

jungkayi (cm-) (noun)
1. *ritual *manager 2. *ritual
*guardian. The Jungkayi are workers, guardians and policemen who assist the owners and make sure that they perform the rituals correctly, they also make sure that the rules relating to certain tracts of country are enforced and punish those who see fit to break the Law. The jungkayi are children of the women of
the patriline which are associated with the land, Dreamings, and ceremony. The jungkayi call the Dreamings, land and ceremonies they are responsible for a-jayakurra or ya-yakurra - Dreaming mother

= nyangkarra
see ngimarringki, wuwarri, nan-mankarrinja, wirriyarra

Jungkuridiri (nya-) (noun)
male *personal name. Name which can be given to members of the Rrumburriya semi-moiety. The name is associated with the Tiger Shark Dreaming.

Jurnda (exclamation)
exclamation. Word used when someone makes fun of an individual or hears something that is risque or a little out of the ordinary. When an individual utters this word those around him utter ngalamu.

see ngalamu, warri, lindiwirriji, kabarrarni

Jurdurrubanji (noun)
spirit *being. Spirit with a very long penis "like a rope" which he carries around his neck. He is said to chase men and women who run away together for illicit sex, and when catching them flogs them with his penis. He also harasses women if travelling alone.

see wunji, ngabaya, ngarrimi, namurlanjany

Jurli (nya-) (noun)
male *personal name. Name which can be given to members of the Wuyaliya semi-moiety. The name is associated with the Goanna Dreaming.

Jurndumantharra (transitive verb)
1. *bumping 2. *side-by-side. As of two canoes bumping together when moored

Jurnkarr (noun)
1. *fish species 2. *Trevally *sp. (mainland speech)
see warrarrangka, yimangki

Jurungujurungu (nya-) (noun)
male *personal name. Name which can be given to members of the Wuyaliya semi-moiety. The name is associated with the Goanna Dreaming.

Jurrunja (nya-) (noun)
male *personal name. Name which can be given to members of the Rrumburriya semi-moiety. The name is associated with the Dugong Hunter Dreaming.

Juwayawa (noun)

Juwayi (exclamation)
1. *exclamation 2. *curse 3. *spiritual *power *activator. Used by children when pretending to curse something/ someone they don't like. "I hope he gets a flat tyre, juwayi! The word is used with force by enraged adults in serious cursing.

Juwayi...waka! waka wingjayi! nda-walkurrrawuna, nda-wakulmbangurrum, juwayi...! nda-rarkalmbawirra! juwayi...!! " juwayi! Go! Go from here! You big arsehole! You stinking nose! juwayi...! You with legs like boomerangs juwayi...!! " Many of the power songs used by the Yanyuwa people conclude with this word; it is said to make the Dreaming, being activated, "cheeky" and thus more able to use it's power in the way required by the singer of the song.

see narnu-nyiri, wanthama

Kabarrinjarra (adverb)

Kabarrkabarr (cm-) (adjective)
see wardi

Kabarrarni (exclamation)
exclamation. Uttered by a man if he inadvertently sees his mother-in-law, anyone in hearing distance responds with ngarlamu.
kabu (particle)
  imperative *particle. kabu kawa! "Come here! " kabi yalyka! "Come on quickly!"

kabu (noun)
  Blind *Rainbow *Serpent. Name of a particular Rainbow Serpent which is associated with the area known as "20 Mile Flat" or Wumayalinja.

kabu jujujujujuju
  see ngarlamu. warri, lindiwirriji

kabuji (noun)

Kabuji (noun)
  Blind *Rainbow *Serpent. Name of a particular Rainbow Serpent which is associated with the area known as "20 Mile Flat" or Wumayalinja.

kabujujujujujuju (noun)
  1. *lizard species 2. *Lizard with *black *nose and *patches over *eyes 3. [Amphibolurus sp.]. Associated with the Wuyaliya semi-moiety.

kaburi (noun)
  1. *lizard species 2. *Lizard with *black *nose and *patches over *eyes 3. [Amphibolurus sp.]. Associated with the Wuyaliya semi-moiety.

kaburiwalala (noun)
  holding a *dugong/ sea-turtle *harpoon

kaburla (noun)

kaburrarranjar rape (intransitive verb)
  see barrayba

kada (noun)
  1. *stiff 2. *tall

kada (cm-) (adjective)
  1. *stiff 2. *tight

kadamant harra (noun)
  1. *black *nose and *patches over *eyes

kajaja (noun)
  1. *kinship *term 2. *father 3. *father's *brother. Used as a direct term of reference to one's father = biyi, wunyatha

kajakaja (noun)

kajarrara (noun)
  1. *fish species 2. *Frog *Fish [Batrachoididea sp.] = wuliwuli

kaji (particle)
  quickly

kajikaji (adverb)
  = durlu, karburriji, yarlijka

kajkal (cm-) (adjective)
  1. *long 2. *tall

kakarri (noun)

kakilhi (noun)
  *brother's *son 4. *daughter 5. *brother's *daughter

kakilhi (cm-) (adjective)
  nuisance

kakilhirririnjarra (intransitive verb)
  1. *nuisance, *being a 2. *pestering

kakinearri (noun)
  1. *tree species 2. *Eucalypt [Eucalyptus camaldulensis]. Has whitish bark, and grows near rivers. Associated with the Wuyaliya semi-moiety

kalaharri (noun)
  1. *tree species 2. *Eucalypt [Eucalyptus camaldulensis]. Has whitish bark, and grows near rivers. Associated with the Wuyaliya semi-moiety

kalkaharrara (transitive verb)
  carrying. Expanded form of kantharra

kalarrangka (noun)
  holes, *having. Of a canoe, dinghy, billy, roof, clothes, of an animal which has been punctured by spears or digging sticks.

kalarrangka (cm-)
  1. *tree species 2. *Eucalypt [Eucalyptus camaldulensis]. Has whitish bark, and grows near rivers. Associated with the Wuyaliya semi-moiety
kalawuya (noun)
1. *message *parcel 2. *radial *bone *parcel. In past times the radial bone was red ochred, wrapped in paperbark and carried to distant groups to inform them that funeral ceremonies would soon be beginning. (archaic speech)
see larla, wirrbi, a-rdidjula, diwurruruwruru
kalbakalba (noun)
pandanus *nut *interior, *red to *orange in *colour
see ma-wukarra, ma-kurdirdi
= wirriyalungu
kalbu (noun)
spear *thrower. Rod like spear thrower used with a fishing spear
see wujula, banbar, balamurru
= ngakarlika
kaliku (noun)
see kaluku
kalirrkalirr (cm-) (adjective)
= ngurlungurl, warlirrwarlirr
kalirrkalirrinjarra (intransitive verb)
kalkadirrinjarra (intransitive verb)
see kadirrinjarra
kalkaji (noun)
1. *spear 2. *wire *spear. Wire spear with four heavy wire prongs. These prongs were once made of hardwood.
see birnki, karlmur, wirrmurr
kalkalmantharra (intransitive verb)
laughing *loudly
see wuthurrumantharra
= larrkandomantharra
kalimurra (intransitive verb)
crunching with *teeth
kalgi (adverb)
truly
= kalgi
kalgiya (adverb)
truly
= kalgi
kalukalu (cm-) (adjective)
kaluku (noun)
= kaliku
kamambarra (adverb)
long *time ago (archaic speech)
= wabarrangu
Kamarrangi (nya-) (noun)
subsection *term *(male) Usually associated with the Wuyaliya semi-moiety
see Burrulangi
kambambarra (noun)
bush *fire, *large (archaic/ island speech)
kambu (noun)
drink *made from the *juice of
*pandanus *nut. Made by soaking slightly roasted pandanus nuts in water for one to two days. Sweet and said to be slightly alcoholic due to fermentation.
kambuma (noun)
1. *stingray species 2. *Sting* Ray *(very *large) with *two *long
*poisonous *spines. These spines are sometimes found lodged in sea turtles and dugongs who have disturbed the ray as they are feeding.
= kamburrwalalawa
kamburrwalalawa (noun)
1. *stingray species 2. *Sting* Ray *(very *large) with *two *long
*poisonous *spines. These spines are sometimes found lodged in sea turtles and dugongs who have disturbed the ray as they are feeding.
= kamburrwalalawa
kamila (noun)
1. *sugar *bag 2. *tree *beehive;
*called *locally **boy *sugar *bag"
Small entrance protrudes from the tree and is symbolic of a penis, hence the classification of boy. Associated with the Wurdaliya semi-moiety. (avoidance speech)
see na-wimbi, narriyalama, dilbuyi
= dulbarri
kamukamu (noun)
1. *alcohol 2. *beer
see kuruku
kamukamwiji (cm-) (adjective)
1. *drunk 2. *intoxicated
kandakanda (adverb)
1. in a *line 2. *lined up. Of people, trees, birds flying in formation
= yulka
Kandanbarrawuji (noun)
place *name. Area on the central east coast of North Island. The area is associated with the eggs and nest of the White Chested Sea Eagle Dreaming. The name literally means "her eggs fell down". Rurrburriya semi-moiety
country.

Kangala (nya-) (noun)
subsection *term *(male) Usually associated with the Wurdaliya semi-moiety
see Yakamarri

Kanganjiwanika (noun)
place *name. Area on the east bank of the McArthur River some 15 km upstream from the river mouth. Wuyaliya semi-moiety country.

ka-ngaruwanba (adjective)
1. *mud *flats, *exposed at *low *tide
2. *sea *grass *beds, *exposed at *low *tide. Stem: ngaruwa - low tide

kangka (conjunction)
because. Relator

kantharra (transitive verb)
1. *carrying 2. *bringing 3. *taking 4. *receiving. used of abstract nouns as well as concrete nouns; used of being in kinship relationship eg. jarrarna-kanji kujakal *(her-I-take-present/tense mother): she is my mother; I call her karlakan karlakan. It is easy to confuse them. The verb to carry is irregular as is the verb to see. It is easy to confuse them. The verb

kanymakanymardamantharra (transitive verb)
1. *dividing in *two or in *two *parts see nyamba-kanymakanymardamantharra

kanymarda (cm-)(adjective)
two. Kanymardaaar: three (literally two one); Any class-marking prefix occurs only on kanymarda ; li-kanymardaraarkula ; three people, ma-kanymarda : two pieces of food. Occasionaly kanymardakanymarda is heard for four but it is rare. see arrkula, yalku = anyirarra

karalkaral (adjective)
1. *glowing *red *coals 2. *hot *coals

Kardawalani (nya-) (noun)
male *personal name. Name which can be given to members of the Rrumburriya semi-moiety. The name is associated with the Tiger Shark Dreaming.

kardirdi (noun)

kardirdikija (noun)
1. *kinship *term 2. *man with *sister's *child = ardidikarra

karlaka (noun)
wax from the *ear

karlakantharra (transitive verb)
1. *balancing *spear in *spear-thrower 2. *straightening *spear *shaft

karlamantharra (transitive verb)
1. *breaking *apart 2. *breaking *open. As of cycad fruit, melons, shellfish

karlanirrmantharra (intransitive verb)
1. *cracking 2. *splitting. As of a canoe, fighting stick from age or weathering (archaic speech)

karlburriji (adverb)
1. *quickly 2. *swiftly (archaic speech)

karlwa (noun)
1. *musical *instrument 2. *rythm *sticks. Once used primarily to accompany mens' jarrada songs. Now used generally to accompany any form of singing.

karna-ardima (noun)
1. *kinship *term 2. *sister's *son/daughter

karna-mangkayi (noun)
1. *kinship *term 2. *sister's *son's *son

karna-marrini (noun)
1. *kinship *term 2. *daughter's *son

karna-murima (noun)
1. *kinship *term 2. *son's *son

karnanyi (noun)
1. *tree species 2. *Lancewood [Acacia shirleyi]. Wood used for boomerangs, rails, digging sticks = na-karnanyi

karna-nnarnama (noun)
1. *kinship *term 2. *younger *brother's *son

karnankuwayi (adjective)
cramped *shoulders. From carrying a heavy weight

karna-wuthayi (noun)
1. *kinship *term 2. *sister's *daughter's *son

karnbimantharra (transitive verb)
1. *decorating for *ritual *performance/
fun dance 2. *decorating *ritual *objects

see nyamba-karnbimantharra

karnbulanyi (noun)
Native *Cat, *male / *Quoll, *male
[Satanellos hallucatus]
see a-kaliba

karnurawathawama (exclamation)
exclamation. Has a wide range of interpretations, from shock, anger to humorous surprise, disbelief, joy. Can be used to convey such English expressions as, "Am I telling you", "Buggar it", "Oh shit!", "By Golly". Other variations of this word are karnurawathawatha and karnurawatharma.

karraki (noun)
tree species [Wrightia saligna]. Grows in sandy ground, fruit and sap poisonous, wood used to make spear throwers, fishing spears and digging sticks. The inner bark fibre is used to make harpoon ropes.

Karrandima (nya-) (noun)
male *personal name. Name which can be given to members of the Wuyaliya semi-moiet-y. It is associated with the Groper Dreaming.

karrawu(la) (noun)
1. *tree species 2. *Bush *Medicine *Tree. Grows on the islands. The bark is stripped and boiled and the resulting mixture is used for boils, poisonous bites, stings and septic sores.

Karrijiji (nya-) (noun)
male *personal name. Name which can be given to members of the Rrumburriya semi-moiet-y. The name is associated with the Tiger Shark Dreaming at Manankurra.

Karrijiji (noun)
tree at *Manankurra *(ritual *name)
Name of a specific white barked eucalyptus tree on the eastern bank of the Wearyan River at Manankurra. The tree was erected by the Tiger Shark Dreaming.

karrimala (noun)

karrkakuwaja (noun)
cabbage *palm *(ritual *term) Name given to the very tall cabbage palms found growing on North and Centre Islands. An important Dreaming for Rrumburriya semi-moiet-y.

karrkalyi (noun)
1. *lizard species 2. *Small *Lizard [Carlia sp.]

Karrmuji (nya-) (noun)
male *personal name. Name which can be given to members of the Mambaliya-Wawukarriya semi-moiet-y. The name is associated with the Brolga Dreaming.

karrawula (noun)
1. *bird species 2. *Black *Falcon *Turtle [Eretmochelys imbricata]. Not eaten, considered to be poisonous. They were once hunted for the shell which was traded with the Macassans. Associated with the Wurdaliya semi-moiet-y.

karrubu (noun)
1. *sea *turtle species 2. *Hawksbill *Turtle [Eretmochelys imbricata]. Not eaten, considered to be poisonous. It is associated with the Hawksbill Turtle whose meat is considered to be poisonous because it ate this yam in the Dreaming.

karrurdji (noun)
1. *frog species 2. *Green *Tree *Frog. Is associated with the Wuyaliya Shooting Star Dreaming. It is thought that some shooting stars when they fall to the earth and turn into this frog species. This frog species is ritually associated with the waniya (bush potato) and the baribari (shooting star).

Karruwa (noun)
place *name. Little Vanderlin Island, an island to the south of Vanderlin Island. Macassan traders used this island for a base camp. Rrumburriya semi-moiet-y country.

katha (particle)
mistakenly *thought. The person who has thought mistakenly must be learnt from the context of the statement. Particle introducing mistaken thought constructions; Katha nyikungu nya-ngathji, ngala nya-ngatha. "That masculine thing is not his, but mine." With person marker suffix when relating to person or item; Ḍ Karna-yudirri kathiwa waka. "I thought he was away."
1. *waving *gesture 2. *beckoning  

kawi (cm-) *(adjective)*  
= lingi, kurdirrgu, ngayangaya, wunili  

Kayangajbarli (nya-) *(nouns)*  
male *personal name. Name which can be given to members of the Wuyaliya semi-moiety. It is associated with the Black Bream Dreaming.  

kayibanthangathangkalu (nya-) *(noun)*  
1. *kinship term* 2. *son-in-law* my see *a-kayibanthangathangkalu*  

kayikayi *(noun)*  
1. *kinship term* 2. *spouse* 3. *spouse of *sibling of the *same *sex see yalanji, miyangki  

kij *(noun)*  
see bakij  

ki *(noun)*  
see kiriji  

kilili *(noun)*  
*ritual *call. Used by the women during the a-Kunabibi ceremony  

kili (noun)  
killer *(cow/ bullock for *butchering)*  

Kriol loan  

kilimantharra *(intransitive verb)*  
calling out *ritually. Like a ululation in response to certain calls from the men. i.e "Kilililiili!" see wirriwirri, wirriwirrimantharra  

kilka *(adjective)*  
1. *twisted* 2. *crooked* 3. *rough,* *uneven *ground  

kilmantharra *(transitive verb)*  
1. *hooking with *fishhook 2. *bird *picking up *something in *it's *beak see arrijimantharra  

ki-maramanda *(noun)*  
sea *grass *beds. Staple diet of dugong and sea turtle see ma-lhanngu, maraman, na-wirralbirral, na-julangal  

kinybutha *(noun)*  

= marrimkinya see kiyinyiyinyi  

kinyinyinku *(adjective)*  
early *morning. Termed used only when hunting dugong *(archaic/island speech)* see yalibala, wungkuwungkulamba, ngubathurra, wukulakurlu  

kirarra *(noun)*  
1. *lizard species* 2. *Sand *Goanna, *large *male *[Varanus gouldii]. Associated with the Wuyaliya semi-moiety. *(avoidance speech)* see a-malarrawirna  
= warnnguna  

kirdil *(noun)*  
1. *insect species* 2. *Sandfly. Associated with the Wuyaliya semi-moiety  

kirii *(noun)*  

kirirrantharra *(transitive verb)*  
1. *nuisance, *being a 2. *annoying, *being  

kirlakanku *(noun)*  
1. *Mangrove *Dreaming *ritual *term 2. *group *name for the *Wuyaliya semi-moiety. A specific ritual term for the Mangrove Dreaming of the Wuyaliya semi-moiety. The term is also used by South West Island Wuyaliya people to describe their relationship to their country. *likilinganjii-kirlakanku.* "The people who are kin to the Mangrove Dreaming"  

kirrikirri *(cm-)* *(adjective)*  
constantly *moving. Of small children, ants, baby in the womb = ngirringirri  

kirrimantharra *(adjective)*  
dugongs *surfacing *together,*side-by-side see mukulinjayarra  

Kirringi *(noun)*  
ant *(generic) *(avoidance speech)* = banja  

kirrirumantharra *(transitive verb)*  
calling outfor *someone to *come and *look = arandayarra  

kiwulawanku *(adjective)*  
1. *dugong *travelling *very *quickly 2. *sea *turtle *travelling *very *quickly *(archaic speech)*
kiwumantharra (transitive verb)

kiwumantharra (intransitive verb)
spitting. As a part of abusing or cursing someone

kubijiji (noun)
mydas
tickling

kudi-dinjiba (cm-)
spy. Used in past times to check on the numbers of people coming to participate in large dispute settling duels, to check on initiates in seclusion and in relation to sorcery practices

kuduluku (noun)

kuja (adverb)
1. *needing 2. *needing *urgently. Used with a request or command; Kambala-nmala kuja wudurrura. "We will need food urgently."

kukurdi (noun)
1. *kinship *term 2. *mother's *mother's *brother

kulawurra (noun)
place *name. Mangrove creek inlet approximately .3 km south of the McArther River mouth. Wuyaliya semi-moïety country.
They are dancing the adult brolga in the Kulykulyu rituals.
Kulayili (noun)
place *name. Area located .5 km north of the McArthur River mouth. Wuyaliya semi-moiety country.

kulhakuha (noun)

kulhalhi (noun)
1. *new *green *foliage of *grass/plants/trees 2. *good *hair = yarla

kulikuli (cm-) (adjective)
1. *person *desirerous for *sexual *companionship 2. *individudal *who *makes *themselves *sexually *desirerous 3. *sexy. Not used in mixed company

kulijiji (noun)
pubic *apron *(mens') = wurrkalu, yurlwi see madamada

kulika (nya-) (noun)
bereaved *man *whose *niece/ nephew *has *died see rdamankawi, a-kulika

kulikulanjarra (transitive verb)
hunting with the *feet in *shallow *water. In a lagoon for long necked turtle, mussels, lily corms, shellfish

kulikurdan (noun)
1. *new *green *foliage of *grass/plants/trees 2. *good *hair = yarla

kulikuluman tharra (noun)
waiting on a *reef for *sea-turtle to *come. Usually done by singing of a power song over a spear thrower and waving it in the specific location by use of sorcery.

kululu (adjective)
true = kalngi, kalngiya

kululumantharra (intransitive verb)
speaking the *truth see kululu

kulumbul (adjective)
sandy *ground. Used to describe sand other then beaches and river banks see mundarr, wurru

kulunganka (noun)
nose-piece. Made from wood or bone

kuluyurrumantharra (transitive verb)
1. *kneading *together 2. *mixing *together. Of crushed lily seeds, grass seeds, cycad palm paste with water prior to cooking (archaic speech)

Kulyukulyu (noun)
1. *ceremony *name 2. *funeral *rituals. Associated with the Brolga Dreaming of the Mambaliya- Wawukarriya semi-moiety. see Yalkawarru

Kumbarikanyajulaki (noun)
1. *place name. Large plain area to the west of Manankurra associated with the Brolga Dreaming of the Mambaliya- Wawukarriya semi-moiety. The name cannot be literally translated but it has meanings of the Brogas flying a long ascending line into the air, and as they fly they drop their feathers over the country; an act of ritual importance. 2. *group *name for the *Mambaliya-Wawukarriya *semi-moiety. The term is used by members of the Mambaliya-Wawukarriya semi-moiety who are associated with the country of the Brolga Dreaming to describe their relationship to that country. likilinganji-kumbarikanyajulaki. "Those people who are kin to the Brolga, Dreaming who ascended into the air, circling and dropping their feather down over the land." (archaic speech)

Kumundungu (noun)
1. *ceremonial *object 2. *feather *plumes. Emu feather plumes which are attached to a shaft so that they can be placed in a ceremonial head dress see ma-kajakajak, ma-kurdiri

Kuna (particle)
particle for *question. bajiji kuna?. " Is he there? " \ ó bawuji kuna?. " Is it finished?"

Kumanantarra (transitive verb)
1. *sorcery 2. *bringing up 3. *coming in. Bringing up of people to a specific location by use of sorcery. Usually done by singing of a power song over a spear thrower and waving it in the direction one wishes the people to come.

Kundabira (noun)
1. *hollow *log *coffin 2. *ceremonial *object. Rarely used by women, they usually use the term wuyuman-log, stick and in rare instance the word larla-hollow log coffin.

Kundalurrwarra (cm-) (noun)
dog, *whose *owner *has just *died see wakuku, lirmalirrima

Kundamurru (noun)
cabbage *palm,*edible *inner *pith *(ritual *term) see luthalutha, ma-ramundu

Kundarurru (noun)
kunghabuluyurluwiyj
yulangu.
Kundawira (noun)

kundukuku (cm-) (adjective)
   = kunduwaru, kununduwaru, rdaku

kunduwaru (adjective)
   = kundukuku, kununduwaru, rdaku

kunduwarrurrijarra (intransitive verb)
bent *back, *having

kungkabubu (noun)

kungkudarrbudarrbu (noun)
1. *bird species 2. *King *Quail *Coturnix chinensis]. Associated with the Rrumburriya semi-moiety = bunjul

kunkunmantharra (transitive verb)
1. *looking after 2. *caring *for

Kunumbu (noun)
ceremony *name. Secret and sacred rituals associated with the Hill Kangaroo. Dreaming of the Rrumburriya semi-moiety.

kulunudduwaru (adjective)
1. *bent 2. *stooped
   = kundukuku, kununduwaru, rdaku

kulunukunmantharra (intransitive verb)
masturbating. Not used in mixed company.

kurajba (noun)

kuranthul kuranthul (noun)
1. *crab species 2. *Hermit *Crab *Paguridae]. Associated with the Wuyaliya semi-moiety

kurarlungku (noun)

kurarraz (noun)
bundle, of *spears/pandanu *leaves = wulurl

kurda (exclamation)
exclamation *expressing *shock or *pity. li-mangaji li-wankala kalynyamba-mirra wiji *kurda. " All of the old people have died."

kurdakurda (cm-) (adjective)
asleep, *soundly

kurdakurdamantharra (transitive verb)
lulling to *sleep

kurdan (cm-) (adjective)
dead

see kurdamantharra

kurdanu (adverb)
   = wakulamba, wulwanda

Kurdanji (cm-) (noun)
1. *Kudanji *language 2. *Kudanji *people. Linguistic group to the south of the Yanyuwa

kurdamantharra (transitive verb)
1. *killing 2. *putting to *death

kurdantharra (transitive verb)
1. *scooping up *water 2. *drawing *water
   see kulikurdamatharra

kurdardi (adj/adv)
   5. *not *any *more. Negative particle, occurs with noun having referent-marking to mean "none of"; kurdardi wabudawu baji. " there was no water there 
   = mikayu, waraba

kurdarrku (noun)
1. *bird species 2. *Brolga *Grus rubicunda]. Associated with the Mambaliya-Wawukarriya semi-moiety = murrarama, a-rndarrma, ngirrriga, yirrija

kuriddawa (noun)
spirit *being. Small malevolent spirits, more associated with Garrawa country to the east but feared by the Yanyuwa. They are said to be very strong and easily able to harm individuals. However, if one is able to subdue on of these spirits they will give and individual a remarkable degree of spiritual and psychic power.

see ngabaya, ngari, wuwarr, kuyarra

kurdirringu (cm-) (adjective)
1. *individual of *high *intelligence 2. *individual *skilled ata *particular *activity (archaic speech)
   = lingi, kawi, ngayangaya, wunili, ngirriki

kurdukurdu (cm-) (adjective)
many = jakarda
kurdukurd (cm-) (adjective)
1. *sacred, *but *not *secret 2. *secret and *sacred = kuykurulu
kuriyumba (noun)
Salt *Water *Crocodile, *immature [Crocodylus porosus]. Associated with the Rrumburriya semi-moiety. see mardumbarra, a-mirrwa, wawurlmara
kurlukuru (cm-) (adjective)
1. *tamed 2. *subdued 3. *pensive see kurlukulumantharra
kurlukulumantharra (verb)
kurlul (noun)
Kurndi (noun)
place *name. "Goondi Landing", area located 12 km upstream, on the east bank, from the McArthur River mouth. The area is associated with the Mangrove Wild Honey, Water Rat and Chest Nut Rail Dreamings. Wuyaliya semi-moiety country.
kurndindi (noun)
kurnmunumunu (adverb)
falling *face down on the *ground see nbayarra
kurnthukuntha (adverb)
kurrmantharra (transitive verb)
1. *burying 2. *covering with *earth 3. *putting into *underground *oven see nyamba-kurrmantharra
kurrba (adverb)
gulps. ja-wunjayi kurrba. " He is drinking in gulps"
Kurrburdu (nya-) (noun)
male *personal name. Name which can be given to members of the Wuyaliya semi-moiety. It is associated with the Black Bream Dreaming.
kurrbulungka (noun)
1. *boomerang 2. *musical *instrument. Small, light weight, non-returning boomerang. Favoured for use as an accompaniment to lengthy singing sessions, as during the singing of song cycles.
kurrkurr (noun)
Kurrkur (nya-) (noun)
male *personal name. Name which can be given to members of the Mambaliya-Wawukarriya semi-moiety. Tha name is associated with the Barn Owl Dreaming.
kurrumbirribirri (*dust *storm)
Associated with the hot north wind, in the dry season. Associated with the Rrumburriya semi-moiety see langkulangkuwarra
kurruru (noun)
1. *dugong *antomy 2. *vertabrae of the *dugong
kurruyuyu (noun)
1. *shellfish species 2. *cockles [Andara sp.]. 3. Once gathered in huge quantities, the main contents of many of the middens on the coast and islands. Associated with the Wuyaliya semi-moiety.
kuruba (noun)
crowbar. English loan
kuruku (noun)
1. *grog 2. *alcohol. English loan see kamukamu
kurun (noun)
1. *snake species 2. *Black *Whip *Snake [Demasia sp.]. Associated with the Rrumburriya semi-moiety
Kurundila (noun)
place *name. Site laying on the Christmas Yard Creek. It is associated with a Black Whip Snake and the Two Initiated Men Dreaming Path. Rrumburriya semi-moiety country.
kuwaka (noun)
sacred *fire. It is kept burning near a bundle of human bones when they are brought back into the community to be placed in a hollow log coffin. The fire can not be used for any domestic purpose. (Archaic speech) see larla
kuwawu (noun)
tree species. 3-5 m. high, with rough bark. It has edible gum, seen glistening at sunrise and sunset.
kuyaji (cm-) (noun)
child. (M) kuyaji - boy (W) nya-kuyaji - boy. Both men and women rra-kuyaji - girl (avoidance speech) = ardu
kuyamarra (noun)
spear *thrower* with *tassle. Specific form of spear thrower, it is the same as
ngarlika but has a hairstring or possum fur tassle attached to it. Used to chase flys away but symbolises sap running from a tree when cut. An alternative archaic form of the above term is kuwiyarnarra. Associated with the Rainbow Serpent and Brokla Dreaming of the Mambaliya-Wawukarriya semi-moiety. 

see ngarlika, murrungun

kuyarra (noun)
spirit *being. Spirit which is created by uniting the wuwarr spirit and the ardirri spirit during the funeral ceremonies of Kulyukulyu and Yalkawarru. It is the kuyarra spirit which is returned to the country of the deceased individual. In contemporary times this spirit is often called "the shade" of the dead person. 

see ardirri, wuwarr

kuyi (noun)
*water *source (avoidance speech) 
= mabin, na-mi, rawurrki

kuyku (cm-) (adjective)
1. *sacred, *but *not *secret 2. *secret and *sacred (avoidance speech) 
= kurdukurdu, mudi

Kuynga (nya-) (noun)
male *personal name. Name which can be given to members of the Mambaliya-Wawukarriya semi-moiety. The name is associated with the Rain and Cloud Dreaming. 

see Narnuungkuwungku

kuynkuynmantharra (intransitive verb)
trotting. As of dogs, horses and cattle

kuynkuyu (noun)
1. *mother's *brother's *child 2. *father's *sister's *child 
= marruwarra, munyumunyu, barnka

kuwuwarna (cm-) (noun)
dead *person. Used by people to describe a recently deceased close relative. 

see ngabungaku

ladalada (cm-) (adjective)
= ngarra, bardangarrangarra

lajilaji (noun)
bushes and *leaves usedfor *covering a *body on a *funeral *platform. 
see mia-alakala, ma-warduwardungu

Lajkuwa (noun)
place *name. Beach area on the north eastern coast of Vanderlin Island. The
larla / kundabira

a-rumu
Rumburriya

ma-wanjarrngu
Wuyaliya

a-kilyarrkilyarr
gul
murdangu
Mambaliya/
Wawukarriya

ngabaya
Wurdaliya
The log coffin is standing in the camp, close to it stands the guardian who made and painted it. The owners are placing ritual payment on top of the log coffin, sacred food and a blanket.
Lalawurra (noun)
place *name. Entrance into Dugong Creek from the McArthur River, approximately 8 km upstream from the McArthur River mouth. Wuyaliya semi-moiety country.
lalarda (noun)
1. *shell species 2. *Shell [Trisidos yongei]
lama (noun)
1. *tomahawk 2. *axe. Possible Macassan loan = mirrimirri
lambi (noun)
1. *fish species 2. *Black *Striped *Grunter
1. *tree species 2. *Ironwood *tree [Erythropleum chlorostachyum]
landarlanda (transitive verb)
1. *holding on one's *lap 2. *someone/ *something on one's *lap
landilandi (cm-) (noun)
baby, *dead
see dalardula
lanmarra (noun)
1. *tree species 2. *Ironwood *tree [Erythropleum chlorostachyum]
landarrumantharra (transitive verb)
1. *holding on one's *lap 2. *someone/ something on one's *lap
landikulangkuwarra (noun)
landiyarra (intransitive verb)
1. *lame, *being 2. *limping
langkulangkuwarra (noun)
see kurrumbirribirri
lanimantharra (intransitive verb)
dancing
see lhurraman-tharra
lanka (noun)
1. *sea *turtle species 2. *Green *Turtle, *very *large *male [Chelonia mydas]. Associated with the Wurdaliya semi-moiety (avoidance speech) = bankiba, lardanka
lankalanka (adverb)
quickly *walking/ running (archaic speech )
see wulumantharra
lardanka (noun)
1. *sea *turtle species 2. *Green *Turtle, *very *large *male [Chelonia mydas]. Associated with the Wurdaliya semi-moiety (archaic speech) = bankiba, warrikuliyangu
larla (noun)
1. *ceremonial *object 2. *hollow *log *coffin. Hollow log coffin into which are placed the bones of a deceased individual. The outside of the coffin is decorated with sacred Dreaming designs relating to the semi-moiety affiliation of the individual. On completion the coffin is displayed publically in the camp and then taken to the country of the individual. Each semi-moiety has an area of land which is used for the placement of log coffins. = kundabira
larladula (noun)
place *name. Area lying on the west bank of the McArthur River, opposite King Ash Bay and some 40 km downstream from Borroloola. Rrumburriya semi-moiety country. The site of a large boat ramp and other tourist facilities.
larmam-tharra (intransitive verb)
larnarrangu (noun)
1. *fish species 2. *Giant *Threadfin
larrakibarli (adverb)
through. Of spear penetrating through, of visibility through trees
larrkandumantharra (intransitive verb)
laughing *loudly = kalkalmantharra
larrku (pronoun)
1. *those *different *people 2. *those other *people
lawa (noun)
1. *spider 2. *spider's *web 3. *mould. The webs of spider's are often taken and thrown into rough seas, it is said to calm the waves down
lawarrila (adverb)
off the *ground
layin (noun)
1. *spear *type 2. *short-handled *shovel *nosed *spear. Used more for close range stabbing than throwing. Used for hunting kangaroo when employing the bandawi method. see bandawi
layirli-ardu (noun)
1. *kinship *term 2. *group *name for *jungkayi. A group of jungkayi who all call a particular Dreaming Ancestor mother. see ja-yakurra, a-jayakuna, jungkayi
li-alardikarra (noun)
see ardikarra
li-alayarra (noun)
li-Anthawirriyara (noun)
group *name for the *Yanyuwa *people.
Term used by the Yanyuwa to describe themselves as a cultural group. The term literally means, "The people of the sea". It has strong connotations of those people whose spiritual and cultural lives are dependent upon an association with the sea.
see anthawirriyara

li-babakurla (noun)
*children
= li-rikarikajanja, li-nginykalnginykarra
see babakurla

li-bilbilarra (noun)
1. *kinship *term 2. *father, and *children, 3. *father's *brothers, and *children of *father's *brothers
see bilbilarra

Libuyubuyula (noun)
place *name. Eight Mile, an area on the west bank of the McArthur River some 20 km downstream from Borroloola. The area is associated with the Walalu-Whirlwind Rainbow Serpent Dreaming path. Literally the name means, "The place of Black Nosed Pythons". A place at which the Mambaliya-Wawukarriya semi-moiety hands over the responsibility of the song associated with the Dreaming path to the Rubumberriya semi-moiety, whose land it is.

lija (noun)
1. *heap 2. *pile
see ma-lija, jalanjira

li-ja (pronoun)
these *people
see li-mangaji, li-mbangu

lijaljungulyanda (noun)
see ngajilingajili, wurrkjibulkungku

li-jakarambirri (noun)
Blue *Ringed *Octopus [Hapaloclaena maculosa]. Associated with the Wuyaliya semi-moiety.

li-jakarambirri (noun)
1. *star *constellation 2. *Pleiades 3. *Seven *Sisters. An important Dreaming for the Wuyaliya semi-moiety. These stars are associated with the power of causing rebirth, that is to cause new growth to appear on the grass and tree. Older people at Borroloola sing them in a special song as they come above the horizon early in the morning during the cold season. As they sing the song they tap their knees or the knees of children to strengthen them, to give them renewed vigour. The term li-jakarambirri literally means, "Those ones from in front, or from before". People describe them in the following manner; kalu-hambanka kalu-walanyma li-jakarambirri karakarra. "The Seven Sisters are reborn, they appear in the east."
= li-kayukayula, li-malamalaya, li-malyarra, nalu-wulwari

lijarr (noun)
kangaroo *teeth *ornaments. Worn on the forehead and hanging from the ears. The front incisor teeth of the kangaroo and wallaby were set into beeswax.
= wirra

li-jibardu (noun)
1. *women, a *gathering of 2. *women, *many *groups of (archaic speech)
see a-jibardu

Likalalanga (noun)
place *name. Small islet on the eastern side of the McArthur River approximately 44 km downstream from Borroloola. Wuyaliya semi-moiety country.

li-kardirdikija (noun)
1. *kinship *term 2. *man, and his *brothers or their *sisters *children
= li-alardikarra

li-kayukayula (noun)

Likurlurluwa (noun)
place *name. Area approximately .5 km north of the Borroloola Crossing. Associated with the Hill Kangaroo Dreaming. Rubumberriya semi-moiety country.

lilyarr (noun)
Limadarra (noun)
place *name. Area approximately 2 km west of the McArthur River mouth.
Wuyaliya semi-moiety country.
li-majkalmajkarra (noun)
1. *kinship *term 2. *husband and *wives *in a *polygamous *marriage
3. *husband, and *wife, and *husband's *brothers, and *wife's *sisters
see majkarra
li-malamalaya (noun)
= li-kayukayula, li-jakarambirri, naluwulwari, li-malyarrala
li-malyarrala (noun)
= li-kayukayula, li-jakarambirri, li-malamalaya, naluwulwari
li-mangaji (pronoun)
those *people, *identified and *known see li-ja, li-mbangu
li-manmanjikarra (noun)
1. *kinship *term 2. *sister-in-laws, *more *than *three
see manjikarra
li-manmarrwarra (noun)
see marrwarra
limarrwurrirri (noun)
1. *sea *turtle species 2. *Loggerhead *Turtle [Caretta caretta] 3. *Leather *Back *Turtle. Unlike other sea turtle species which are indentified with the Wurdaliba semi-moiety, the Loggerhead Turtle is associated with the Mambaliya-Wawukarriya semi-moiety. Leatherback turtles are occasionally seen around the islands
li-mayanguwarra (noun)
group *name for *non-Yanyuwa *Aboriginal *people. Literally means "The people of the mainland". A term used by the Yanyuwa to describe other Aboriginal groups such as the Garrawa, Alawa and Kurdanji who do not have coastal or island country. The term is also used as an insult to those people, including some Yanyuwa people, who are ignorant in relation to the culture and material objects associated with the marine environment.
li-mbangu (pronoun)

those *people, *not *identified see li-mangaji, li-ja
li-mijimbangu (noun)
people, a *large *gathering = nganyil, nalurarrwumba
li-milkamilarra (noun)
see milkambawujara, mikamba
li-milkamilkamba (noun)
1. *kinship *term 2. *wives of one *man *(in a *polygamous *marriage) = li-milkamilkambakurla, li-milkamilkamba
see milkamba, milkambawujara
li-milkamilkambakurla (noun)
1. *kinship *term 2. *wives of one *man *(in a *polygamous *marriage) = li-milkamilkambakurla, li-milkamilkamba
see milkamba, milkambawujara
li-mirningu (noun)
Limiyimiyila (noun)
1. *place name 2. "Black Craggy Islet". Island some 10 km north of South West Island. The island is associated with the Fly and Dugong Hunter Dreamings. The place name can be literally translated as "The place of flies". Rrumbrurriya semi-moiety country. In some speakers the initial "I" is often replaced with "j"
li-munnurikarra (noun)
1. *kinship *term 2. *man, and *sister, and *sister's *daughters *children see mugurikarra
Limurrangka (noun)
1. *place name 2. Small hillock lying 4 km west of Borroloola. The hill is associated with a small Freshwater Crab Dreaming. Literally the name can be translated as "The place of freshwater crabs". Rrumbrurriya semi-moiety country.
lindiwirriji (exclamation)
exclamation. If a father makes a derogatory comment about his son, those in his company respond with lindiwirriji, to this the original speaker responds with ngalamu (archaic speech) see kabarrarni, warri, ngalamu
li-nganyil (nalu-) (noun)
people, a *large *gathering (avoidance speech) = nganyil, nalurarrwumba
lingi (cm-) (adjective)
5. *particular *activity

linginmantharra (transitive verb)
1. *remembering 2. *recalling

li-nginyla-ngina (noun)
1. *kinship *term 2. *siblings *of: the 
3. *same *parents, or *mother's *sisters'
4. *children, or *father's *brothers'
5. *children

Liniyalayarranga (noun)
place *name. Small island just south of Quince island lying .5 km off the north east coast of Vanderlin Island.

Linjiwakukula (noun)
place *name. Site on the Fletcher River some 9 km south of the Fletcher River junction with the Crooked River. The site is associated with the pups of the Dingo Dreaming. Literally the name can be translated as "The place with dingo pups", Wuyaliya semi-moiety country.

linybun (noun)
1. *tree species 2. *Marble *Tree. Has tiny round leaves which turn yellow. The fruit is eaten by emus.

li-rikirijanjana (noun)
1. *kinship *term 2. *siblings *of: the
3. *same *parents, or *mother's *sisters'
4. *children, or *father's *brothers'
5. *children

Lirradungka (noun)
place *name. Area of sandstone outcrops on the central northern coast of South West Island. The area is associated with the Groper Dreaming. Wuyaliya semi-moiety country.

li-rarnakarra (noun)
1. *woman, or her *sisters, and their *brothers' *children

lirrliri (noun)
shellgrit

li-rmalarima (cm-) (noun)
dead *dog. Recently dead, people will not call it's name. The term is usually reserved for those dogs which were good hunters.

lirrngalirrrnga (cm-) (noun)
1. *good *singer 2. *clear *speaker

lirrngindi (noun)
1. *insect species 2. *Cicada

Lirryarri (-nya) (noun)
male *personal name. Name which can be given to members of the Mambaliya-Wawukarriya semi-moiety. The name is associated with the Brolga Dreaming.

Lithi (-nya) (noun)
male *personal name. Name which can be given to members of the Rrumburriya semi-moiety. The name is associated with the White Chested Sea Eagle Dreaming.

li-waliki (noun)
dugong *herd

see a-waliki

Liwarangka (noun)
place *name. Small peninsula on the north central coast of South West Island. An area of great significance due to the number of hollow log coffins which have been placed there. The Hollow Log Coffin, Jabiru and Groper are all Dreamings associated with Liwarangka.

Wuyaliya semi-moiety country.

Liwarngunala (noun)
place *name. A section of the Fletcher Creek some 10 km downstream from its junction with the Crooked River. This particular stretch of the creek is associated with the final resting place of the Dingo and Goanna Dreamings. It was a favoured area for crossing the Fletcher Creek when walking between Borroloola and Manankurra. Literally the name means "The place of Goannas." Wuyaliya semi-moiety country.

li-wingkali (noun)
1. *ceremonial *company 2. *company *relationship. A term which is loosely translated as company, it refers to the semi-moiety groups which "link" together to assist each other with ceremonial performances. i.e. Mambaliya-Wawukarriya with Rrumburriya and Wurdaliya with Wuyaliya. The system of company is at the heart of much of the political workings of Yanyuwa society. The term li-wingkali is considered to be archaic and has been replaced by the Garrawa term mungkiji or more commonly the English word company. The stem of the word wingka means come, go. (archaic speech)

li-wulu (noun)

see kundalurwarra, wakuku, yalbiyarra

Liwarrngunala (noun)
place *name. Area on the bend of the
Reconstruction of the Yanyuwa Liwuriya camp.
Manankurra camp.
c. 1930-40'

1. Tim Timothy, Banjo Dinthali & family
2. Tall Friday, Big Friday, Little Friday & families
3. Sambo, Maggi & family
4. Yikhman, Bunaya, Chima & family
5. single men's camp
6. Frank Kamiri & family
7. Mangai "Rainmaker" & Harry Lirryarni
8. Old Nyro & family
9. Bumukum, meeting tree used by old men
10. To Garawa, Kundanji camp
11. To ceremony, and fighting area
12. To Mara camp
13. area cleared of mangroves & mooring area
14. area for fun dances

A. Tamarind trees
B. Lightning Dreaming, two white bark gums
C. Tiger Shark Dreaming (w.)
Wearyan River directly opposite Manankurra, which is some 12 kilometres upstream from the Wearyan River mouth. Historically the place was an important gathering place for the Yanyuwa, Garrawa and Mara people. The area is noted for a large stand of tamarind trees. Lightning, Black Bream and Nail Tailed Wallaby are Dreamings associated with Luiworrya. Wuyaliya semi-moiety country.

liwurrwurrujarra (noun)
Associated with the Mambaliya-Wawukarriya semi-moiety.

liyarnbi (noun)

Liyulmunda (noun)
place *name. Stretch of coast line on the central eastern coast of Vanderlin Island. Rumburriya semi-moiety country.

li-yarrbanji (noun)
men, a *gathering of (archaic speech)
see li-mirningu, li-wulu

Liyarranginda (noun)
place *name. Stretch of coast line on the central eastern coast of Vanderlin Island. Rumburriya semi-moiety country.

li-yumbuwarra (noun)
young *people
see a-yumbuwarra

lubala (noun)
1. *dugong *anatomy 2. *backbone of *dugong *directly before the *flukes

Lubardala (noun)
place *name. "Kangaroo Island Point", south western point of Kangaroo Island, lying at the junction of the McArthur River and Carrington Channel. The area is associated with the Barracouda Dreaming. Wuyaliya semi-moiety country.

lujiba (noun)
matches. English loan from a brand of matches which were called "Lucifer". (archaic speech)

lujuluju (noun)
= birribirri, yakurra

luku (cm-) (adjective)
1. *crooked *route 2. *unfortunate *person. Frequently used in phrase following warriya: poor thing!

lukuluku (adverb)
1. *winding 2. *circling
= wirrimurdu

lukulukumantharra (intransitive verb)
1. *not *going *straight 2. *encircling

lumbu (cm-) (adjective)
1. *strong 2. *healthy

lumbumantharra (transitive verb)
strengthening

lumburrinjarra (intransitive verb)
1. *strong, *becoming 2. *strengthening

lumunjunu (cm-) (adjective)
1. *loaded 2. *burdened. Used of cars, people, canoes, boats, trees bearing fruit (archaic speech)

lundakantharra (intransitive verb)
1. *hiccupping 2. *belching

lundu (noun)
1. *insect species 2. *March *Fly see a-miyimiyi

lurdankarrirrinjarra (intransitive verb)
moving with *front *end *elevated. As of a canoe, boat, aeroplane taking off. Stem: lurdankarrirra

lurdankayarra (intransitive verb)
1. *bending over 2. *bending down. As to pick something off the ground see rubanbayarra

lurdi (adverb)
sitting with *head *bending down see mududu

lurdirrinjarra (intransitive verb)
1. *standing *upright 2. *straightening (archaic speech) see alarrijarra

lurrimalmarlu (adjective)
1. *folded 2. *bent over. Of objects such as paperbark, tin

Lurriyarri (noun)
place *name. Lagoon lying some 8 km south west of Manankurra Station homestead. The lagoon is associated with the Brolga Dreaming and the Kulyukulyu funeral rituals. Mambaliya- Wawukarriya semi-moiety country.

lurrulurru (adverb)
taking along (archaic speech) see kantharra, akuyirrantharra

luthalutha (noun)
pith of the *cabbage *palm *(ritual *term)
to *see 3. *secular. Used of ceremonies which women and children can observe, of land which was once under secret and sacred restrictions which has been made free to move through. Of a widow who has been released from mourning restrictions see kurdukurdu, warruki

lhamba (poss-) (noun) burrow in the *ground, *only one *entrance

hambankayarra (intransitive verb) 1. *regenerating 2. *strengthening. Associated with the actions of the Seven Sister Dreaming see li-jakamambiri

hambiji (noun) 1. *wind 2. *storm *wind. Coming from the north and east. The wind from the north is associated with the Rumburrika semi-moiety and the wind from the east is associated with the Mambaliya-Wawukarriya semi-moiety. = wardulungkayarra, yunduyunduwarra


hangamajirr (adverb) sea *turtle *expelling *air see mambul

hangarrmantharra (intransitive verb) opening the *mouth *wide

hangka (adjective) 1. *on the *top 2. over the *surface 3. *being *full, *as of *tide *(rare *usage) 4. *outer *layer see wayka, arnindawa

hangkamulhil (noun) 1. *stingray species 2. *Blue Spotted Stingray [Amphaitistus kulha]. Associated with the Wurdaliya semi-moiety. Name literally means "Rubbish on the top". = nangka

hangkulhangku (adverb) 1. one *on *top of the other 2. *layer *upon *layer see hangka

hangkur (noun) noise. May take class marking prefix. na-hangkur. " it (masculine) is making a noise; ◊ nanda-hangkur. "she is making a noise " see nalu-hangkur

hankayarra (transitive verb) 1. *opening up 2. *unwrapping 3. *taking *off

hanymalhanymantharra (transitive verb)
going *together. Expanded form of Lhanymantharra
see Lhanymantharra

Lhanymantharra (transitive verb)
see Lhanymalhanymantharra

Lhari (noun)
1. *flood 2. *floodwaters (avoidance speech)
= warama

Lharijal (noun)
1. *news 2. *gossip

Lharijal (cm-): (adjective)
1. *news *giver 2. *orator. Person/people who once stood in the camp at
daybreak and delivered oratories on past, present and coming events, such as
hunting, duels and ceremonies as well as any other grievances or topical issues.

Lharinyjalmantharra (intransitive verb)
1. *talking 2. *speaking (avoidance speech)
= wukanyinjarra

Lharnangantharra (transitive verb)
1. *catching in *hands 2. *answering
3. *replying

Lharnathantharra (transitive verb)
1. *chewing *noisely 2. *slurping/ sucking *noises *while *eating
Lharn objenja (intransitive verb)
limping
see darlwangu

Lharrkuwanjarra (transitive verb)

Lhawabantharra (intransitive verb)
wanting *someone to *take *some *action. A child wanting a mother to get
some water, of women wanting the men to finish a ceremony, to want a wife to
join husband in another place, to want someone to come.

Lhawalhawamantharra (intransitive verb)
see Lhawamantharra

Lhawamantharra (intransitive verb)
1. *arguing 2. *swearing
see Lhawalhawamantharra

Lhawanbayarra (intransitive verb)
going *into *water. Person, stone, canoe
on being launched, sea turtle after nesting = thabumantharra

Lhawandamantharra (intransitive verb)
dugong *weakening. *(after *having *been *chased/ harpooned) Not used of
sea turtle

Lhawarndijjarra (intransitive verb)

Lhawarramantharra (transitive verb)
mixing of *liver *from *stingray/ shark
*with *meat of the *same. A firestick is held over the top of the meat and liver as
the mixing takes place.

Lhawulhawu (nya-) (noun)
= male *personal name. Name which can be
given to members of the Rrumburriya
semi-moiety. The name is associated with
the Tiger Shark Dreaming.

Lhawurndamantharra (transitive verb)
wind causing a tree to fall, a person
making someone else fall

Lhawurrinjarra (intransitive verb)
1. *crossing overa *river 2. *wading
*across *river/creek

Lhujinjarra (transitive verb)
1. *kissing 2. *sucking *in

Lhujinjarra (intransitive verb)
1. *born, *being 2. *birthing
= yanjarrinjarra (archaic speech)

Lhuka (noun)
= place *name. "Batten Point". Area on the
southern bank of Batten Creek where it
flows into the McArthur River.

Lhukan (noun)
1. *tree species 2. *Mangrove *tree
*(generic)

Lhukanjukan (adverb)
through the *mangroves

Lhukanguwarra (noun)
1. *mangrove *forests. Term used to
describe areas where mangroves are the
predominant form of vegetation. The
term is often used to describe the country
from Kangaroo Island north to South
West Island and the lower reaches of the
Carrington Channel, McArthur River and
crooked River. 2. *group *name for the
*Wuyaliya *semi-moiet. The term is
used by the Wuyaliya people as a name
which relates them to their country.
likilingani-lhukanguwarra. "The
people who are kin to the country of the
mangroves."

Lhukunmantharra (intransitive verb)
rainbow *arching through the *sky
(archaic speech )
see mangundayarra, bujimala

Lhukurrmantharra (intransitive verb)
1. *hunching up 2. *crouching *down

Lhulhurra (noun)
pebbles
see janyka, mijingu

Lhulangundayarra (verb)
1. *fishing 2. *catching *fish. If the
ma-alakala, lajilaji
ma-warduwardungy.
verb is used in the transitive form, the term for fish or the specific name of a fish is the only object. (avoidance speech)

= wardjangkayarra

see akarimantharra

lhulukarra (noun)
deep *clear *sea. Occassionally used of clear shallow water

lhulun (noun)
1. *bed 2. *blanket/ paperbark to *sit/ rest *on

lhulummantharra (transitive verb)

lhunnant harra

lhunduba

lhunant harra

lhunduba (noun)

= lakularlku

see ngulumiri

lhungkayarra (transitive verb)
pulling in *dugong/ sea turtle *alongside the *boat

see lhumantharra, wajayma

lhungku (cm-)
1. *alive 2. *awake

lhungkumantharra (transitive verb)

lhungkurrinjarra (intransitive verb)

lhunjurmantharra (intransitive verb)
1. *jamming in 2. *packing *tightly. Of objects only

= kakinymantharra

lhurnku (adjective)
narrow *place. Of a track through the scrub, mangroves

lhurrku (noun)

see lhurra

lhurramantharra (transitive verb)

playing

lhurramantharra (intransitive verb)
dancing

= mamajimantharra

lhurrangka (adverb)

see lhurrkalhurrangka

lhurrkalhurrangka (adverb)

see lhurrangka

lhurru (adverb)
later *today

lhuwa (noun)

= mimarnu

lhuwanyngu (noun)
1. *sea *turtle *anatomy 2. *yellow

*fat *from *hip *region of *sea *turtle

lhuwarrinjarra (intransitive verb)
1. *departing 2. *going *away 3. *waking up *from *sleep 4. *rising up

*from *seated *position

= ankalirrinjarra

see yarrungkayarra

Maabai (noun)

place *name. Beach area on the north west coast of West Island. The area is associated with the Osprey Dreaming. In past times log coffins were also placed at this locality. An area well known for the gathering of Seattle eggs. Wurdaliya semi-moiety country.

Mabairri (nya-) (noun)
male *personal name. Name which can be given to members of the Wurdaliya semi-moiety. The name is associated with the a-Makundurna ritual object of the Yalkawarru rituals.

mabalmaba (cm-) (adjective)
placed *on *top of one and other (archaic speech)

see lhangkalhurranga

ma-alakala (noun)
1. *burial *platform 2. *platform for *sacred *food/ objects. Platform on which bodies were layed. They consisted of three forked poles (two forks at one end, and one at the other), rails were placed between these forks, wood was placed across the rails, the body which was wrapped in paperbark was then placed on it and covered in branches. The
Platforms were orientated with the head at the wide end of the platform facing east, and the feet, at the narrow end of the platform, facing west. Smaller version of these platforms were used during rituals for placing food which was declared sacred such as damper made during the a-Kunabibi rituals or flying foxes obtained from land under secret and sacred restrictions. At times such platforms were built to hold log coffins when they were put in country not suitable for them to be stood up, such as mangrove forests.

*see ma-warduwardungu, lajilaji*

\[maba\] (noun)
stationary \*horizontal \*stick used\* fire \*making. Lies on the ground while the other vertical stick is twirled into it to cause embers to begin a fire. stem:

*ma-anthamu* = ma-birdabirda

\[ma-anthamu\] (noun)
1. \*plant species 2. \*water \*lily \*corms (archaic speech)

\[ma-ardarra\] (noun)
1. \*tree species 2. \*cycad \*palms of \*great \*height

\[ma-ardakantha\] (noun)
1. \*tree species 2. \*cycad \*palms of \*great \*height

\[ma-arndakanda\] (adjective)
trees \*lined up. A stand of a particular species in the midst of another species. \[ma-jakarda ma-arndakaka ju-alarrinja ma-arndakanda\]. "Many cycad palms lined up."

\[ma-arndakanda\] (noun)
1. \*tree species 2. \*Cycad \*Palm \[Cycas angulata\]. Large numbers of these palms grow in the vicinity of Manankurra on the Wearyan River and were once a very important food source for the Yanyuwa and Garrawa people. The fruit of the tree is edible after very particular preparation. The palm itself is associated with the Rumburriya semi-moity and the Tiger Shark Dreaming, while the fruit is associated with the Wurdaliya semi-moity and the Spirit Man Dreaming.

*see ma-yijan, nu-warda, ma-mudi, ma-ngakuya, Yulungurri, Manankurra*

\[ma-birdabida\] (noun)
1. \*tree species 2. \*Edible \*Bush \*Plum \[Buchanania abovata\]. Associated with the Yanyuwa Rumburriya semi-moity. The Bikiki Dreaming is associated with the dangerous Sorcery Stone Dreaming. Care must be taken when obtaining the fruit. Large stones are first thrown at the trunk of the tree and the words "Buj! Buj! Buj!" are shouted out. Only those plums which fall to the ground can be taken and eaten. The seeds from the fruit must be placed on the ground, not thrown. To disregard this Law can result in calamitous dust and thunder storms. Water in which the beaten bark has been boiled is used for bathing skin infected with ring worm and scabies.

= ma-wuluwunyarra, bikiki

\[ma-binjina\] (noun)
pension \*cheque. English loan from pensioner.

\[mabin\] (noun)
1. \*well 2. \*soak 3. \*water \*from a \*natural \*underground \*source

\[mabimantharra\] (intransitive verb)
1. \*digging for \*water 2. \*digging a \*well \*soak

\[ma-birdabirda\] (noun)
burial \*platform. Funeral platforms on which bodies were layed. They consisted of three forked poles (two forks at one end, and one at the other), rails were then placed between these forks, wood was placed across the rails, the body, wrapped in paperbark, was placed on it
and then covered with branches. The platforms were orientated with the head, the wide end of the platform, facing east, and the feet, the narrow end, of the platform facing west. The bodies were placed face down on the platform.

= ma-alakala
see ma-warduwardu, lajilaji

ma-biyan (noun)
1. *plant species 2. *melon *(generic)

ma-budabuda (noun)
harpoon *rope for *dugong *sea-turtle *hunting (archaic speech)
= ma-ngarduku, ma-ngurraru

ma-budanja (noun)
1. *plant species 2. *cycad *fruit *(ripe, *most *ideal *stage for *use)
see ma-mbaka, ma-ngakuya

ma-buju (noun)
seeds *from *Acacia *(wattle) *tree *species. The seeds were once collected and ground and mixed into a paste with water and cooked to make small cakes.

= ma-budabuda

ma-bujuwa (noun)
1. *plant species 2. *water *lily *(yellow *flower,*long *leaves, *edible *corms)
see ma-niya, ma-wirnku

ma-bulawa (noun)
flour. English loan

ma-bulurruluru (noun)
money. Stem: bulurruluru - stone *(avoidance speech)
= ma-kiirlulu, ma-mani

ma-bundumanja (noun)
Worn by "dog dancers" in the a-Mamdiwa circumcision ceremony.
see a-Mamdiwa, ma-kajakaja, ma-kurdari, kumundungu, marri-kannda

ma-buninyi (noun)
1. *tree species 2. *Plum *Tree. Tree in hill country and stony country, but can grow in sandy country. Has small fruit, yellow when ready to eat, white inside. Like the ma-bikiki special care has to be taken when obtaining the fruit otherwise there is a danger of flood. It is often called the mate for the ma-bikiki. Associated with the Rrumburriya semi-moietys.
= ma-buninyi

ma-bunkurri (noun)
1. *tree species 2. *Plum *Tree. Tree in hill country and stony country, but can grow in sandy country. Has small fruit, yellow when ready to eat, white inside. Like the ma-bikiki special care has to be taken when obtaining the fruit otherwise there is a danger of flood. It is often called the mate for the ma-bikiki. Associated with the Rrumburriya semi-moieties.

ma-burruyuluyu (noun)
1. *tree species 2. *yam species

ma-burrwunji (noun)
1. *tree species 2. *Coastal *Tree. The leaves of this tree are gathered and ground into a pulp, and then put on wounds inflicted by stingray and catfish.

ma-burrnwunj (noun)
1. *tree species 2. *Emu *Tree. The leaves of this tree are gathered and ground into a pulp, and then put on wounds inflicted by stingray and catfish.

ma-burnilingi (noun)
1. *plant species 2. *water *lily

ma-burrakalambangu (noun)
1. *tree species 2. *Silver *Wattle *[Acacia sp.]. Has edible gum and the sees were once ground, mixed with water and cooked into little cakes.

ma-burruyuluyu (noun)
1. *tree species 2. *yam species

ma-burnaringma (noun)
1. *tree species 2. *Cheesefruit *[Morinda citrifolia]. Has a squashy fruit, offensive to smell when ripe. The ripe fruit is eaten and much sought after as a cure for diarrhoea.

ma-burnili (noun)
1. *plant species 2. *water *lily *corm *(avoidance speech)
= ngumngu

ma-burnawu (noun)
1. *plant species 2. *water *lily *(ripe, *most *ideal *stage for *use)
see ma-bura

ma-burnawu (noun)
1. *plant species 2. *water *lily *(ripe, *most *ideal *stage for *use)
see ma-bura

ma-burrwa (noun)
see nangurrbuwala, a-jurnabu, a-nguy-guy

ma-buurnu (noun)
1. *tree species 2. *Leichardt *Pine *[Nauclea oorrientalis]. A riverside tree with a bitter but edible fruit. The trees are favoured for making dugout canoes and the pounded bark can be used as a fish
poison.

mada (noun)  tobacco (archaic speech)
            = muda, thambaku

madamada (noun)  pubic *apron *(womens')
                 = barrkindikindi

ma-ularla.  P  upright *roots, *pneumataphores of the
             *mangrove *tree. Grow up from the
             mud. Associated with the Wuyaliya
             semi-moietty.

ma-ja (pronoun)  this *food

ma-jabanda (noun)  1. *ritual *pole 2. *forked *pole of
                    *ritual *significance to *a-Kunabibi
                    *ceremony 3. *ritual *bough *shade
                    *made at *conclusion of *a-Kunabibi
                   *ceremony. Specific bough shade
                    constructed on the womens ceremony
                ground during the concluding rituals of
                the a-Kunabibi ceremony. It consists of
               two forked poles (the ma-jabanda proper)
             about 1.5 to 2 m high set some three
             metres apart. Into the forks of the poles
             are set to cross beams. These two beams
             are covered with green branches, and the
             ground under the beams is also covered.
             The a-Kunabibi initiates are returned to
             their family from under this bough
             shade. The ma-jabanda is associated with
             both the Mambaliya-Wawukarriya and
             Rrumburriya semi-moieties.

majabu (cm-) (adjective)  questioning *person

majala (ny-) (noun)  male *personal name. Name which can
                     be given to members of the Rrumburriya
                     semi-moietty. The name is associated
                     with the a-Mararabarna Dreaming
                     Women.

ma-jarrabarl (noun)  1. *tree species 2. *Wattle *Tree
                      [Acacia sp.]. Carrying/ shoulder straps
                      for wooden and bark dishes are made
                      from the inner layer of bark.
                      = jarrabarl

majarrmajarrinjarra (intransitive verb)  1. *tired *from *physical *exertion,
                                      *becoming 2. *weak, *becoming

majawarra (noun)  1. *fish species 2. *Barramundi
                [Scleropages leichardti]. Associated with
                the Wurdaliya semi-moietty (ritual
                speech)

majika (noun)  prawn [Panaeus sp]

ma-jilinyjilili (noun)  intestines, of *land *mammals. Such as
                        flying fox, kangaroos, wallabies and
                        bandicoots. It is also used of cattle.
                        = ma-lhurralhurra, ma-murdumurdu

majika (noun)  prawn [Panaeus sp]

majawarra (noun)  1. *fish species 2. *Barramundi
                [Scleropages leichardti]. Associated with
                the Wurdaliya semi-moietty (ritual
                speech)

majawarra (noun)  1. *fish species 2. *Barramundi
                [Scleropages leichardti]. Associated with
                the Wurdaliya semi-moietty (ritual
                speech)

majawarra (noun)  1. *fish species 2. *Barramundi
                [Scleropages leichardti]. Associated with
                the Wurdaliya semi-moietty (ritual
                speech)

majawarra (noun)  1. *fish species 2. *Barramundi
                [Scleropages leichardti]. Associated with
                the Wurdaliya semi-moietty (ritual
                speech)

majawarra (noun)  1. *fish species 2. *Barramundi
                [Scleropages leichardti]. Associated with
                the Wurdaliya semi-moietty (ritual
                speech)

majawarra (noun)  1. *fish species 2. *Barramundi
                [Scleropages leichardti]. Associated with
                the Wurdaliya semi-moietty (ritual
                speech)

majawarra (noun)  1. *fish species 2. *Barramundi
                [Scleropages leichardti]. Associated with
                the Wurdaliya semi-moietty (ritual
                speech)

majawarra (noun)  1. *fish species 2. *Barramundi
                [Scleropages leichardti]. Associated with
                the Wurdaliya semi-moietty (ritual
                speech)

majawarra (noun)  1. *fish species 2. *Barramundi
                [Scleropages leichardti]. Associated with
                the Wurdaliya semi-moietty (ritual
                speech)
jarrawula-rdumanji awara. A-mangaji ajulakki a-wunarrkarrka jandini jarranymantharra

Makakula. The sea gulls are screeching in anger.
which is tied to the apex of the cone.

ma-kurdari, ma-bundumaj, kumundungu, ma-murrkardi

ma-kakami (noun)
1. *stone *tool 2. *stone *knife
(avoidance speech)
= ma-wudawuda

ma-kakayi (noun)
1. *plant species 2. *water *lily
*corms,*fully *matured
= ma-nganbi
see ma-karndanyi

ma-kambalangu (noun)
pandanus *palm *neds *left on the
*gound *from *previous *year

ma-kambanyi (noun)
Large carrot shape and edible

ma-kanari (noun)
intestines of *goanna/ long *necked
*turtle. Edible after cooking

makangka (noun)
1. *tide 2. *low *tide
see ngakan, ja-wukabanji
= mangkurru, ngaruwa

ma-karlawumbi (noun)
1. *tree species 2. *Plum *Tree. Has
yellow fruit which turns black as it
ripens. Associated with the Mambaliya-
Wawukaniya semi-moiety.

ma-karndanyi (noun)
1. *plant species 2. *water *lily
*corms, *nearing *maturity. The internal
seeds are nearly fully formed
see ma-kakayi

ma-karriyalu (noun)
1. *sea *turtle *anatomy 2. *small
*intestine. Cut open and cleaned, cut into
small lengths and cooked. They cannot
be eaten by the sisters of the hunter.
see wunakaka

ma-kawuda (noun)
manure, of *animals
see kaka

ma-kawurra (noun)
1. *tree species 2. *Wattle *Tree
[Acacia sp.]. Grows in damp sand soil. it
has a yellow flower which is taken as a
sign that dugong and sea turtle are fat.
The wood is favoured for making
digging sticks and the seeds were once
gathered, ground, mixed with water and
cooked into small cakes. The inner layer
of bark is used to make string and rope.
see ma-buja
= ma-ardakantha

ma-ardakantha

ma-kijululu (noun)
money. Kurdanji loan
= ma-bulurrulu, ma-mani

ma-kingki (noun)
twig/ stick used *as a *spoon to *eat
*wild *honey. The stick is about finger
thickness, the ends are crushed and the
honey is scooped up using the crushed
ends.
see na-kuwarnda, na-wawili

ma-kingkirra (noun)
sp.]. Grows near lagoons, the grass is
gathered and threshed to release the grain
which is then ground and mixed with
water into a paste and cooked to make
small cakes.

makirrudalinma (adjective)
skin, dry spots on leaves, spotted fruit
= rdibirlardibirla

ma-kujabi (noun)
1. *tree species 2. *Conkaberry *tree
[Carissa lanceolata]. Has small round
sweet berry, black when ripe. The thorns
from this tree are used for lancing an
infected gum which is causing toothache.
The wood was used to make nose pieces.
= ma-manikuja

Makukula (noun)
place *name. "Payne Island", small
island lying 1.5 km off the south eastern
coast of Centre Island. Favoured as a
place to gather sea bird eggs.

Rumburriya semi-moiety country.

Makukula (noun)
place *name. Salt pan area lying 2 km
west of the present day Bing Bong
Station homestead. Wuyaliya semi-
moiety country.

ma-kulawardama (noun)
hat
= ma-balma

ma-kulawardangu (noun)
Long carrot shaped, mature form of the
ma-ngambirlngambirl yam.
= ma-ngambirlngambirl, ma-
kulawardangu

ma-kulawardang (noun)
Long carrot shaped, mature form of the
ma-ngambirlngambirl yam
= ma-ngambirlngambirl, ma-
kulawardama

makuliji (noun)
Gathered as the sea turtle lays them, or
not long after, no sign of the developing embryo.
see wulungu, wulungumilka

**ma-kuluru** *(noun)*
1. *musical instrument* 2. *didgeridoo. Made from a hollow length of wood, not traditional to the Yanyuwa.

**makunguna (cm-)** *(noun)*
1. *kinship term 2. *people *who share *the *same *time *of *initiation 3. *people *who *share the *same *day of *birth 4. *co-initiate. Applies to both circumcision and subincision. It is deemed a special relationship in Yanyuwa society.

**ma-kura** *(noun)*
1. *tree species 2. *Medicine Tree [Owenia vernicosa]. A bush medicine, the bark is stripped, soaked and boiled in water. The liquid is used as a cleansing antiseptic wash for open cuts and sores and as an eye lotion.

**ma-kurdari** *(noun)*
1. *ceremonial object 2. *headdress. Cyclinder shaped ritual headdress, made from paperbark or softdrink/ beer cartons = ma-kajakaja, ma-bundumaja

**ma-kurdirdi** *(noun)*
Pandanus *nut *(generic) (archaic speech) = ma-kurryarra, ma-wilwirrinja

**ma-kurin** *(noun)*
1. *tree species 2. *Coral Tree [Erythrina variegata var. orientalis]. Bark of the tree is rough and cork like, the timber is very wet and heavy when first cut, and when dry, very light. The wood is used for making dishes, floats which are attached to harpoon ropes and small canoes for children to play with. The roots of young trees are roasted and eaten.

**makurl (cm-)** *(adjective)*
big *stomached. Mainly used in compound stem: makurlwurdu , makurlrubun. " person with a protruding abdomen. " Not used of a pregnant woman

**ma-kurnbal** *(noun)*
Pandanus *nuts *which *have *fallen to the *ground. Still fresh enough to cut open and obtain the nuts from within them.

**makurrawirla** *(noun)*
pet *name for *dog. Dogs belonging to Wuyaliya semi-moiety members are sometimes given this name associated with the island wild honey.

**ma-kurryarra** *(noun)*
Pandanus *nut *(generic) (archaic speech )
see ma-kurdirdi, ma-wilwirrinja, ma-wuyinkuyin

**ma-kwarrma** *(noun)*
fish *net
see wanika, a-warrabawarra

**malabubana** *(noun)*
sea. Open sea when little or no land is in sight. (archaic speech) = warlamakamaka, wamarra

**ma-lakirr** *(noun)*
1. *plant species 2. *Reed sp. possibly [Scirpus littoralis]. Long green reeds growing along river banks. Corms grow underneath which can be eaten raw or roasted

**malala** *(noun)*
1. *bird species 2. *Emu [Dromaius novae-hollandiae]. Associated with the Wurdaliya semi-moiety (avoidance speech) = jakudukudu

**malawurrinjarra** *(intransitive verb)*
echoing
see malawurrinjarra

**malamanthanarra** *(transitive verb)*
holding. Expanded form of manhantharra see manhantharra

**malarrkarrka** *(noun)*

**malarrkundayarra** *(transitive verb)*
1. *taking *away 2. *removing

**malawurrinjarra** *(intransitive verb)*
see malawurrinjarra

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**Makurrawirra** *(noun)*
pet *name for *dog. Dogs belonging to Wuyaliya semi-moiety members are sometimes given this name associated with the island wild honey.

**ma-wondakku**

**Pandanus *nut *(generic) (archaic speech )
see ma-kurdirdi, ma-wilwirrinja, ma-wuyinkuyin

**fish *net
see wanika, a-warrabawarra

**sea. Open sea when little or no land is in sight. (archaic speech) = warlamakamaka, wamarra

**ma-tha** *(noun)*

**malawurrinjarra** *(intransitive verb)*
echoing
see malawurrinjarra

**malamanthanarra** *(transitive verb)*
holding. Expanded form of manhantharra see manhantharra

**malarrkarrka** *(noun)*

**malarrkundayarra** *(transitive verb)*
1. *taking *away 2. *removing

**malawurrinjarra** *(intransitive verb)*
see malawurrinjarra
malawurrmantharra (intransitive verb)
spashing in *water

malayanja (noun)
paperbark *parcel *containing *shark/ stingray *meat. Mixed with liver ready for cooking

malayanjamantharra (transitive verb)
tying up *shark/ stingray *meat *mixed *with *liver. In preparation for cooking = wurrayanjarr

malbian (noun)
harpoon *point
see na-malbi, na-ngalhinbiji

malbu (nya-) (noun)
man, *old. Stem may rarely be used with female marker to mean old woman.
rra-malbu, " old woman "
see a-bardibardi = mayarada

malburinjarra (intransitive verb)
becoming *an *old *man/ woman
see malbu, a-wardikirri, a-bardibardi

Malwangku (nya-) (noun)
male *personal name. Name which can be given to members of the Wuyaliya semi-moiey. The name is associated with the Groper Dreaming.

ma-lhalba (noun)
1 . *tree species 2 . *Berry *Tree
[Diospyros sp.]. Small yellow/orange berries, turn red when ready to eat in the wet season, outer skin is eaten and the inner part is thrown away. When this fruit is ready the sharks and stingrays are fat and ready for hunting, at other times their livers are dark and the meat is not so good to eat.

ma-lhalha (noun)
string, used to *tie *bait *onto *hook

malubha (noun)
1 . *tree species 2 . *Kurrajong
[Brachychiton diversifolius]. A small tree, the juvenile form of this tree species. When fully grown it is called ma-murndarrarra. The inner bark is used for making string, ropes and straps used to carry bark and wooden dishes. The fruit is clubbed or cut from the tree and then roasted, this opens the pod in which are found the seeds. The seeds are covered in a furry-like layer which is irritating to the skin and eyes. This is singed off before the fruit can be eaten. The seeds were once ground, made into a paste with water and cooked into dampers.
see ma-murndarrarra, ma-ngarrkngarrkananthamara

malumanjar (noun)
damper, *(made *from *ground *grass/ lily *seeds/cycad *fruit) Term given to these loaves when being used for everyday consumption.
= ma-wurlukurlu, ma-rdabalarr

malhanngu (cm-) (noun)
4. *countrywoman
see nganji = miyili

ma-hanngu (noun)
1. *plant species 2. *Sea *Grass
[Halophila sp.]. Found in the shallow waters of the Gulf of Carpentaria. The staple diet for dugong and sea turtle. 
see maraman, na-wirralbirral, na-julangal

ma-harrkuntha (noun)
intestines of *land *mammals. Such as flying fox, kangaroos, wallabies and bandicoots. It is also used for cattle.
= ma-murdumurdu, ma-jililinyjilili

ma-lha (noun)
[Manta birostris]: Associated with the ~rumbum~a semi-moiey = mankalaka

ma-lharrkuntha (noun)
intestines of *land *mammals. Such as flying fox, kangaroos, wallabies and bandicoots. It is also used for cattle.
= ma-murdumurdu, ma-jililinyjilili

malubharrak (noun)
1. *tree species 2. *Cycad *nuts, *freshly *fallen to the ground
see ma-arnbaka, ma-ngakuya

malmanhamantharra (transitive verb)
sexual *intercourse. Between married couples
see bunimantharra, wunji, manhalmanhal, wurrbantharra, rdantharra

malmanwantharra
(late *evening
see ngabungabula

malmanwantharra (adverb)
late *evening
see ngabungabula

malmanwantharra (verb)
see mayamantharra

malumanjarra (transitive verb)
ma-manikirri
ma-lunjurru (noun)
1. *plant species 2. *Sedge *plant
[Eleocharis sp.]. The plant has edible
corns and is associated with the Groper
Dreaming of the Wuyaliya semi-moiety.
= ma-larrkuntha, ma-walaburr

malunungu
1. *insect species 2. *Blue *Fly
see a-miyimiyi, badi, bibin

malurru (noun)
1. *sea *turtle species 2. *Green
*Turtle [Chelonia mydas]. Associated
with the Wurdaliya semi-moiety
= lhurramantharra

mamajiman (noun)
dancing (avoidance speech)
= whurramantharra

ma-mandirri (noun)
1. *tree species 2. *Kurrajong *tree
(island speech)
see ma-murndk, ma-walabm

ma-manga (noun)
that *food, *identified and *known
see ma-ja, ma-mbangu

ma-mani (noun)
money. English loan
see ma-bulurluru, ma-kijulu

ma-manikirri (noun)
armlets. Made from a thin cane core
around which are tied small coloured
feathers from parrots
see bundungurru, ma-rikarra

ma-manikura (noun)
1. *tree species 2. *Conkaberry *tree
[Carissa lanceolata]. Has small round
sweet berry, black when ripe. The thorns
from this tree are used for lancing an
infected gum which is causing toothache.
The wood was used to make nose pieces.
= ma-kurin

ma-manja (noun)
1. *plant species 2. *Stinking
*Passionfruit [Passiflora foetida]. Small
soft fruit, yellow when ripe. When
broken open it is similar to a
passionfruit. It is classed as a food for
children.
= ma-mayinja

ma-manka (noun)
1. *ceremonial *object 2. *multi-
strunged *belt/ waisteband. Worn by men
after subincision

ma-mankarra (noun)
rails *attached to *gunwhales of *bark
*canoe
see na-wulka, na-riyardku, na-rajnin,
a-wulka, ma-walaburr

ma-mankilangu (noun)
cycad *nuts, *old,*dry, *found on the
*ground. Often do not need treatment to
remove toxins.
see ma-arnbaka, ma-ngakuya

ma-marlayi (noun)
1. *tree species 2. *Wild *Plum
[Terminalia carpentaria]. Has broad
leaves with edible gum and plum. The
bark was once scraped from the tree,
pounded and used as a putty to repair
cracks in dugout canoes and to caulk
seams in bark canoes.
= ma-marlawal

ma-marlawal (noun)
1. *tree species 2. *Wild *Plum
[Terminalia carpentaria]. Has broad
leaves with edible gum and plum. The
bark was once scraped from the tree,
pounded and used as a putty to repair
cracks in dugout canoes and to caulk
seams in bark canoes.
= ma-marlawal

ma-marnamarna (noun)
gum *which is *edible *from *ma-
marlayi *tree (archaic speech)
= ma-mimndil, ma-ramar

ma-marranda (noun)
root of *young *Coral *Tree
[Conkaberry]. Can be roasted
and eaten. It is said that if eaten by men it
will result in his wife having many
children.
see ma-kurin

ma-marrbirri (noun)
Provides good firewood and is favoured
for the cooking of sea food

ma-marrin (noun)
sea *turtle *caught *when *bikiki *plum
is *ripe. Unusual prefixing, a food class
marker reserved for non- meat foods is
being used to prefix a meat food. The
term ma-marrin may be a referential term
for the bikiki, not an actual name. The
word is used in the following way. jina
wundanyu, nu-wini ma-marrin
janu-wundaryu ma-bikiki barra kanga
marrinngku. "This sea turtle is named
ma-marrin, this is the way we name it
because it is for the ma-marrin (bikiki
plum?)" The plum bikiki is associated
with some danger so this term may be an
esoteric term which again highlights its
significance in Yanyuwa society. (archaic
speech)

mamarrinjarra (intransitive verb)
1. *away, *being 2. *absent, *being
= maninjarra
ma-mawirl (noun)
cycad nuts, which are fermented to leach out toxins. The cycad nuts are cut in half and place in grass lined pits, or trenches, and then covered over and left for one to two months, during which time the toxins are leached out. On opening the fermented cycad nuts stink, they are washed and then ground into a paste and baked into dampers.

see Wuyaliya, Wurdaliya, Rumburriya, Wawukarriya.

ma-mbangu (pronoun)
that food not yet specified see ma-mangaji, ma-ja.

mambul (noun)
1. *spout of a *whale/dolphin 2. *exhaling of *air *by *dugong see murrunya, lhangamajirr

mambulmambul (noun)

ma-mingkilarduma (noun)
tree species, Very small dark leaves and edible fruit

ma-mingkirrathu (noun)
1. *spear *type 2. *semi-barbed *spear. Spear made from one piece of wood in which the barbs are never fully cut out.

see ma-mayalungku, ma-minjirranthu, ngarrkidikidi

ma-minji (noun)

ma-minjaranthu (noun)
1. *spear *type 2. *barbed *spear. Spear made from one piece of wood with long thin barbs down one side of the head.

see ma-mingkirrathu, ngarrkidikidi, ma-mayalungku

ma-minjarranthu (noun)
1. *barbed *spear. Spear made from one piece of wood in which the barbs are never fully cut out.

see ma-mayalungku, ma-minjirranthu, ngarrkidikidi

ma-mirndil (noun)
gum, edible from the ma-marlalyi tree. Ma-mamamama, ma-rarnarl

ma-mudi (noun)
cycad nuts *(generic) Relates more specifically to the sacred/spiritual origin of the cycad fruit. stem: mudi - sacred = ma-ngakuya

ma-mudi (noun)
penis. Used when in the company of people where the more general words for penis may not be spoken. i.e in presence of mothers. Stem: mudi - sacred see mudi, ma-rakuku

Mambaliya (cm-) (noun)
semi-moietiy name. Associated with Wawukarriya. Unlike other semi-moetry groups the Mambaliya-Wawukarriya semi-moiety does not have any island country. Within this semi-moiey Mambaliya is used to describe those people more closely associated with inland areas and Wawukarriya is used to describe those people who are associated with the coastal areas. The Mambaliya-Wawukarriya semi-moietiy are said to be company with the Rumburriya semi-moietiy.
for the Yanyuwa during the wet season.
A large stand of mango trees grow near where the Yanyuwa people live.
Originally planted by a Chinese gardener late last century.

**ma-mungkurl (noun)**
ashes. Clean white ashes made by burning the bark of the coolibah tree. The ash is mixed with chewing tobacco to provide a source of alkaline
see ma-warlan, alban, awirr, jilburru

**ma-murala (noun)**
1. *plant species 2. *Wild *Cucumber [*Cucmis melo*]. Associated with the
Rrumburriya semi-moiety.

**ma-murdumurdu (noun)**
intestines of *land *mammals. Such as flying fox, kangaroos, wallabies and bandicoots. It is also used for cattle.
= ma-lhurralhurra, ma-jililinyjilili

**ma-murnda (noun)**
dunes and beach fronts. It has a purple flower. The vine has an edible root which is usually eaten only if other food is in short supply. The heated leaves of this plant are used to treat marine stings such as catfish and stingray wounds. It is also used for general aches and pains as well as a poultice for boils. The flowers can be crushed and rubbed over box jelly fish stings. The vine can be used for binding limbs if damaged.
= ma-warnbarnkarra

**ma-murndarrarra (noun)**
1. *tree species 2. *Kurrajong [*Brachychiton diversifolius*]. The mature form of the ma-lhalhaki tree. The inner bark of this tree is used for making string, rope and straps used to carry bark and wooden dishes. The fruit is clubbed or cut from the tree and then roasted, this opens the pod in which are found the seeds. The seeds are covered with a fur-like layer which is irritating to the skin and eyes. This is singed off before the seeds can be eaten, The seeds were once crushed and made into a paste mixed with water and then cooked to make small cakes or dampers.
see ma-lhalhaki, ma-ngarrkngarrkananthamara

**ma-murrurr (noun)**
1. *tree species 2. *Mangrove [*Bruguiera exaristata*]. Mangrove tree with numerous leg "knee" like pneumatophores. The fruit can be eaten after considerable preparation including baking and soaking.
= ngubiwi

**ma-murrinja (noun)**
1. *tree species 2. *Hill *Coolibah *
tree [*Eucalyptus tectifica*]. The dried bark of this tree is burnt to fine white ashes to provide an alkaline substance with which to mix with chewing tobacco. See ma-warlan, ma-mungkurl

**Mamurriyatha (nya-) (noun)**
male *personal name. Name which can be given to members of the Mambaliya-Wawukarriya semi-moiety. The name is associated with the Brolga Dreaming and in particular the rope used during the Kulyukulyu funeral rituals.

**ma-murrkardi (noun)**
1. *ceremonial *object 2. *headdress *(generic)
see ma-kajakaja, ma-kurdari, ma-bundunajaa

**manabarru (noun)**
buffalo [*Bubalus bubalis*]

**Mananjana (noun)**
Hammerhead *Shark *(ritual *name) Associated with the Rrumburriya semi-moiety.
see warriyangalayawu, yulmunji

**Manankurra (noun)**
place *name. "Manangoorah", an area located on the eastern bank of the Wearyan River some 12 km upstream from the mouth of the river. The locality is known for it's large stands of cycad palms which are associated with the Tiger Shark Dreaming. The area is historically important for the Yanyuwa and Garrawa people as a place for coming together for ceremonies and for their first experiences of working with white people, either at stock work or working on the nearby salt pans gathering salt. The area has a long white history, with perhaps the best known white people to live there being Bill Harney, Horace Foster and Old Andy Anderson. See Ma-wirla

**mananthamantharra (transitive verb)**
1. *scratching 2. *taking *bark/skin off
= yirdamantharra
see yirrantharra

**Manaruki (nya-) (noun)**
male *personal name. Name which can be given to members of the Wurdaliya semi-moiety. The name is associated with the Sea Turtle Dreaming.

**Manarra (nya-) (noun)**
male *personal name. Name which can be given to members of the Wuyaliya semi-moiety. The name is associated with the Barracouda Dreaming.

**manbakuwaku (noun)**

**manbiribiri (noun)**

**manbu (cm-) (noun)**
1. *poor *hunter 2. *hunter *returning without a *catch = manburnukurnu

**manbulbu (cm-) (adjective)**
1. *very *big 2. *prominent 3. *very *important (archaic speech)

**manburnukurnu (cm-) (noun)**
1. *poor *hunter 2. *hunter *returning without a *catch = manbu

**mandamanda (adjective)**
sticky

**Mandatharramba (noun)**
place *name. "Base Bay", bay and beach area on the north western coast of Vanderlin Island. The area is associated with the Eagle Ray and Hammerhead Shark Dreamings. Rrumburriya semi-moiety country.

**Mandawalangka (noun)**
place *name. Beach area on the central north coast of South West Island. The area is associated with the Jabiru Dreaming. Wuyaliya semi-moiety country.

**mandawurringkayarra (intransitive verb)**
burning (avoidance speech)
see rruwanjarra

**mandimandi (noun)**
1. *fish species 2. *Eel *Tailed Catfish. Large and lives in fresh water

**ma-ngakulunjurr (noun)**
1. *plant species 2. *short *shrub *with *round *edible *stone *fruit

**mangkulmangkuli (adverb)**
   = bardabarda

**ma-ngakuya (noun)**
cycad *nut *(generic)
   = ma-mudi
   see ma-arnbaka

**ma-ngalan (noun)**
1. *tree species 2. *Cluster *Fig [Ficus racemosa]. Large spreading tree with yellow to reddish fruit which can be eaten. The pounded bark of this tree is mixed with water and drunk as a cure for diarrhoea.

**ma-ngalkinkarra (noun)**
1. *cycad *nuts *which *have *been treated, *safe to *eat 2. *cycad *nuts *ready to *grind *into *paste for *making *dampers.

**ma-ngambilngambilbiri (noun)**
1. *plant species 2. *Yam species. Long carrot-like yam = ma-kulawardama, ma-kulaw

**mangana (noun)**
fluting/ grooves on *boomerangs. Usually associated with a power song to make the boomerang fly true.
see wurruwurrum

**ma-nganbi (noun)**
1. *plant species 2. *water *lily *corm *which is *fully *matured = ma-kakayi

**ma-nganhaku (noun)**
1. *yam *species. Requires shredding and washing in water before it is safe to eat. The vine of this yam is used as as make-shift tie-all.

**manganykulinya (noun)**

**ma-ngarduku (noun)**
harpoon *rope for *dugong/ sea *turtle *hunting. Usually some 10 -20 m in length
   = ma-nguruwaru, ma-yinymathu, ma-yingkaninj

**ma-ngarra (noun)**
1. *food 2. *non-meat *foods
   = ma-wulyani, ma-wungkarr

**ma-ngarrarnaka (noun)**
1. *plant species 2. *Wild *Cucumber [Cucumis melo]. Associated with the Rrumburriya semi-moiety (avoidance speech)
ma-murala

ma-ngarrkananthamara (noun)
seeds *found in *pods of the *Kurrajong *tree. Covered in small sharp spines, rolled in hot sand or ashes to remove them, before being eaten or ground into a paste mixed with water for baking into cakes.

see ma-murndarrarra, ma-lhalhaki
= ma-ngarrkangarrkananthamara

ma-ngarrkananthamara (noun)
seeds *found in *pods of the *Kurrajong *tree. Covered in small sharp spines, rolled in hot sand or ashes to remove them, before being eaten or ground into a paste mixed with water for baking into cakes.

= ma-ngawaka

mangkuru (noun)
1. *tide 2. *low *tide
= ngaruwa, makangka

see ngakan, ja-wukabanji

ma-ngundawawu (noun)
mourning *necklace. A multi-strung necklace joined together by bands of beeswax. Once worn by widows and widowers on the death of their spouse. It was worn until the bones of the deceased were placed within a hollow log coffin, at which time the necklace was removed and placed on top of the coffin. If no coffin was made it was removed after the first delayed funeral rituals. Term literally means; "string for the neck".

= ma-yulbu

ma-ngurdji (noun)
1. *plant species 2. *Shrub [Flueggea virosa]. Has soft white edible fruits, the leaves are gathered and boiled, the resulting mixture is drunk for severe pain, whilst it can also be used to bathe the body for itches.

= ma-yulbu

mangundayi (noun)
harpoon *rope for *dugong/ sea *turtle *hunting (archaic speech)

= ma-yinymathu, ma-ngarduku, ma-yingkarrinj

ma-nguyarr (noun)
growing *mangkyara

= man hantharra

ma-nhandurangu (noun)
cycad *nuts *freshly *picked, *ready to *begin *preparation

mantharra (transitive verb)

see malamanhantharra
= warimhantharra

manja (noun)

Garrawa loan word, in common use

see ma-arnbaka

manja (adverb)

nearly. manja barra karna-nbanma. "I nearly fell."

manjaba (noun)
1. *tree species 2. *Tree *with

* hanging *branches *like a *weeping

*willow. Has poisonous sap. Provides

nothing useful except wild honey if bees

make a nest there.

= yilarra

manjamanjamantharra (transitive verb)
1. *erasing *tracks 2. *obscuring

*tracks

= nyamba-manjamanjamantharra

manjarra (transitive verb)

Stem: uma

= malumanjarra

manjarra (intransitive verb)

cutting *across to another *place. Used

when singing song cycles.

karrangamba-yibarrala na-manka

manjarra karakara wundirrinjalu

Liyulujuluwa. "We will put the song

cycle here, crossing the body (of the

river) from the east and ascending to

Liyulujuluwa"

manji (cm-) (adjective)
1. *ignorant *person 2. *person *who

*does *not *yet *know about

*something

see lingi

manjikarra (noun)
1. *kinship *term 2. *brother's

*spouse

see murrumuru, mabirnabi

manjuluulu (noun)
1. *bird species 2. *Leadén *Flycatcher

[Myiagra rubecula]

mankalka (noun)

birostris]. Associated with the

Rumburriya semi-moiety.

= mali

mankarni (cm-) (noun)

Specialises in removing objects from the

body such as sorcery stones and bones.

Their power is derived from the Jabiru

and Spirit Man Dreamings. An inherited

position usually within the Wuyaliya

semi-moiety.

mankudikudirrinjarra (intransitive verb)

5. *mad (avoidance speech)

= muddirrinjarra

mankurlumanya (noun)

grass *fire. May continue to burn for

several days

see kambambarra

mankuru (noun)

salt *pan

see rijuwangu

manmarninymantharra (intransitive verb)

jumping. Expanded form of

manmarninymantharra

see marnmarninymantharra

manmarralangantharra (transitive verb)

manmarralanga na-wunhan. "The baby

girl desired milk."

manmayamantharra (transitive verb)
1. *mixing up 2. *confusing to

*understand 3. *complicating

= malmayamantharra,

mardamardamantharra, marrumantharra

manthalmanthal (cm-) (adjective)

soft

manthalmanthalmantharra (transitive verb)

softening

manthantharra (intransitive verb)
1. *treading *softly 2. *going *quietly

mantharra (intransitive verb)

*lifting. Stem: uma

manumantharra (transitive verb)

As of hammering a tin patch on a canoe

manumanu (noun)

[Myliobatis versicolor]. Associated with

the Rumburriya semi-moiety

= marinari

manuwa (noun)

unknown, steamers were first seen in the

Gulf in the late 1800's with the

development of Port Roper during the

building of the overland telegraph.

manybamananya (noun)
1. *bird species 2. *Varied *Lorikeet

[Psitteuteles versicolour] (avoidance

speech)

= milinyma

manyburrramantharra (transitive verb)

wiping *perspiration *from one's

*arm-pit on the *head and *body of

another *person. An action of ritual
They are hunting dugong, the dugong hunter stands at the prow of the canoe holding the harpoon, behind him is the paddler of the canoe.
significance used as a healing method by traditional healers, to release people from certain restrictions, or before being shown objects of particular importance for the first time.

*see nyamba-ngalkingundayarra*

**maraka** *(noun)*
1. *safe* *place* 2. *essential* *things* for *living*. A place not associated with any restrictions or close to potentially harmful places such as burial areas or Dreaming sites. Such objects as matches, billycan, rope and blankets fall into this category of essential things. *Ngarna-kaya nyamangaju bilbiliyan maraka.* "I will take the billycan because it's essential." *Yamulu marnaji maraka barra kurdardi akarru kurdukuru awara.* It is alright here it is a safe place, not there in the east it is secret-sacred country.

**marakamantharra** *(transitive verb)*
1. *rescuing* 2. *saying*

**maraki** *(noun)*
1. *tomahawk* 2. *axe* 3. *knife*

**marala** *(noun)*
Brush *Tailed* *Phascogale [Phascogale tapoatafa].* Sometimes called "island possum", not found on the mainland.

= *rilikini*

**maram** *(noun)*
1. *plant species* 2. *sea* *grass* *(generic)* Used for all species of sea grass which is the staple diet of dugong and sea turtle. The word is the stem for an important ritual action. Before beginning to butcher a dugong it's head must be turned to face the sea. This act is called -ki-maramnngku - for the sea grass; it is said to allow the spirit of the dugong to return to the sea grass beds and keep both sea grass and dugong plentiful.

*see ma-lhanngu, na-wirralbirral, na-julangal, ki-maramnda*

**maramaranimtharra** *(transitive verb)*
1. *commanding* 2. *ordering* 3. *convincing*

**ma-ramari** *(noun)*
*gum, edible, comes *from *ma-maralalyi* *tree* = *ma-mirdmil, ma-marnamarma*

**maranja** *(cm-)* *(noun)*
1. *dugong* *hunter* of *excellence* 2. *sea* *turtle* *hunter* of *excellence*. The li-Maramaranja (The Dugong Hunters of Excellence) are and important Dreaming for the Rrumburiya semi-moiety. *see ma-wumbi, yalblyarra, mukurrmukurr, rikarrantherra*

**ma-rarluntha** *(noun)*
1. *tree* *species* 2. *Sand* *Paper* *Leaf* *Fig [Ficus opposita].* Small tree, edible black berry, ready to eat in November, black when ripe. Has a hot sharp flavour. The wood is favoured for making firesticks. (avoidance speech)

= *ma-mayarranja*

**marawu** *(noun)*
1. *sea* *turtle* *anatomy* 2. *hip* *portion* of *sea* *turtle*. That central part which is attached to the back bone

*see mayajbarla*

**marayn** *(cm-)* *(adjective)*

= *wardi*

**marda** *(particle)*
1. *also* 2. *too*

**ma-rdabalri** *(noun)*
*damper* *made* *from* *crushed* *seeds/cycad *nut* *paste.* Unlike other dampers they are cooked in a ground oven. They are specifically baked for use as a food for participants in rituals.

**mardamarda** *(noun)*
together. Of children growing up together, of people doing something together. *mardamarda ngambala-mmaya.* "we'll stay together"

**mardamardamantharra** *(transitive verb)*
1. *mixing up* 2. *confusing* 3. *complicating*

= *mayamantharra, marrumantharra*

**mardangarramantharra** *(transitive verb)*
1. *lighting* 2. *burning*

**ma-rdardaki** *(noun)*
1. *tree* *species* 2. *Kurrajong* *tree* *[Brachychiton paradoxus].* The inner bark of this tree is used for making string, ropes and straps used to carry bark and wooden dishes. The fruit is clubbed or cut from the tree and when roasted, this opens the pod in which are found the seeds. The seeds are covered in a fur-like layer which is irritating to the skin and eyes. This is singed off before the seeds can be eaten or further processed. The seeds were once ground and made into paste mixed with water and cooked into cakes.

*see ma-murdarrara, ma-lhalhaki, ma-ngarrkngarrkananthamera*

**mardarranjara** *(intransitive verb)*
A reconstruction of the Yanyuwa Marlandarn Camp c. 1960s

1. Old Bonegan
2. Old Peter & Melba
3. Laughing Dick
4. Jarnalki-Inititi ground
5. Minnie, Dinh, Norman & Family
6. Dan, Jenima & Family
7. Ellen, M'Dimmy & Family
8. Stan, Battkeen
9. Basketball court
10. Church - A.I.M.
11. Banjo's hens & garden
12. Elizabeth, Old & Cracker
13. Minnie, Meline & Victoria
14. Tim, Timothy & Family
15. Old Leo Finlay
16. Johnson
17. Mike
18. Sambro & Maggie
19. Little Peter & Darby
20. Harry
21. Single Hens Camp
22. Old Friday
23. Banjo
24. Sam "Bulldozer"
25. Spring (Korang Dreaming)
26. Slow Bungard
27. Mura camp
28. Second Paddock
29. Fighting area
30. Public ceremony area
letting

a-mayarda kanda-mardarra "Kalngi yirru li-marany". "The old lady said, "Truly you are all bad" (avoidance speech) a-bardibardi kanda-arri "Kalngi yirru liwardi" (normal speech) (avoidance speech)"

= arrinjarra

**ma-rilkarra (noun)**

1. *plant species 2. *Sapplejack *vine [Flagellaria indica]. Thin strips were used as stitching for bark canoes

**ma-rilkarra (noun)**

armlet. Made from fine strips of this plant, they were plaited in a complex manner. These plaited armlets are associated with the Rrumburriya semi-moiety.

* see ma-manikirri, bundungurr

**marlambi (adverb)**

position of *arms *outstretched, *upwards or *outwards

**Marlandarri (noun)**

place *name. An area on the east bank of the McArthur River approximately 1 km downstream from the Borroloola township. Site of the old Yanyuwa camp. The camp was deserted in 1969 after a Hong Kong flu epidemic killed many of the old people. The area also has important sites associated with the Hill Kangaroo Dreaming. Rrumburriya semi-moiety country.

**ma-rlarbarlarrba (noun)**

tree species. Wood used for making ma-wubin : long stemmed pipe for smoking.

= ma-rlaruwa

**ma-rlarruwa (noun)**

tree species. Wood used for making ma-wubin : long stemmed pipe for smoking.

= ma-rlarrbarlarrba

**ma-rlarruwa (noun)**

long *stemmed *smoking *pipe. Influenced by the Macassan traders.

**marlawanba (noun)**

sky

= ararr

**marlawanba (noun)**

clothes (archaic speech )

* see jumbala, wabuwabu

**marlibarri (noun)**


* see ma-mindil, ma-warnawarna, ma-ramarl

**ma-rlibulu (noun)**

1. *tree species 2. *Kapok *Tree
[Cochlospernum fraseri]. A small tree, with an edible root like cassava. The fruit ma-wurlbu is poisonous. If growing in stony country the root is pulled up and eaten in the wet season when the ground softens. In softer ground like a river bank it can be pulled and eaten at any time.

= ma-jiwurruru
see ma-wurlbu

marnaji (adverb)
here
= marni

marnajulagi (adverb)
1. at this same place 2. at this same time
see bajingulagi

marnamantharra (transitive verb)
untangling

marnarrmarnarr (cm-) (adjective)
dirty

ma-rnayi (noun)
water *lily *corm *(generic)
= ma-burnili
see ma-winjaw

marrabababa (noun)
[Geophila striata]
marrabarna (cm-) (noun)
firstborn

marralhawa (noun)
star *(generic)
= wirdimil
see jabulama, warrawiji, bunbulibunbuli, li-jakarambirri

marramarrankarra (adjective)
striped *pattern. As of a ceremonial design

marrambu (adverb)
1. *attaching to 2. *holding *firmly to.
*not *letting *go. Used of husband with reluctant promised wife, shell-fish clinging to mangrove. Used very derisively of a man who has to forcibly grab his wife, and fight continually to keep her out of other relationships.

Marramiki (nya-) (noun)
male *personal name. Name which can be given to members of the Mambaliya-Wawukarriya semi-moiet. The name is associated with the Spotted Nightjar Dreaming.

ma-rramundu (noun)
pith, *from *inside of the *cabbage *palm; *edible
see mujbayi, luthalutha, kundamurr

marranthalr (cm-) (noun)
immature *young of *humans/ dogs/ kangaroo/ wallaby. Has connotations of helplessness, in continued need of parental care.
see dinybu, bardarda

marrany marrany (noun)
1. *grass species 2. *Spinifex sp. [Spinifex longifolius]. Grass with a small spiky "ball" found on beaches of the coast and islands. Used by children in a chasing game. Used as a bush medicine, the young stems are crushed and boiled in water to wash the body, eyes, ears and sores. Small amounts are drunk for internal pain. The young roots are chewed to relieve mouth infections such as ulcers. = wankiwanki

marri (cm-)
marrikiny (noun)
- marrirnkinya (noun)
= kinybutha, kiyinykiyiny, a-warranyuka

Marrinybul (noun)
place *name. Rockhole complex lying on the McPherson Creek some 9 km north west of the Wearyan River Crossing. The area is associated with the Wedge Tailed Eagle, Crow and Stinking Turtle Dreamings. Mambaliya-Wawukarriya semi-moiety country.
marrinkinya (noun)
= kinybutha, kiyinykiyiny, a-warranyuka

Marrirkin (ny-)
male *personal name. Name which can be given to members of the Mambaliya-Wawukarriya semi-moiety. The name is associated with the Brolga Dreaming.
marrirrimantharra (intransitive verb)
1. *carefully 2. *cautiously

marrirru (pronoun)
hey *you *(plural) Used to greet or gain attention

Marrirngayara (cm-)
transitive verb
1. *mourning 2. *pining for *someone *who is *absent or *dead

Marruwurra (noun)

Mathambiji (noun)
- mathandula (noun)
see biku, ngalhin
place *name. Name given to the whole of West Island. Wurdaliya semi-moiety country.

mathanthurra (intransitive verb)
full, *becoming. Bucket of water, bark dish with honey

matharlmatharl (noun)
grass species [Sporobolus virginicus]. Short and spiky found along the coast and on the islands

mathumathul (noun)

ma-wabarli (noun)
1. *plant species 2. *Bush *Potato. Can be eaten raw or baked in the ashes of a fire. Grows on the mainland and on only one island, Black Graggy Island. Associated with the Rumburiyasemi-moiety. (avoidance speech)
= ma-lunjurr, ma-larrkuntha

ma-wanawana (noun)
1. *tree species 2. *Wattle *Tree [Acacia sp]. Grows in damp sandy soil, it has yellow flowers which are taken for a sign by the Yanyuwa that dugong and sea turtle are fat. The wood is favoured for making digging sticks and the seeds were once gathered, ground and mixed with water into a paste made into small cakes and baked. The inner layer of bark is used to make string and rope.
= ma-kawurrka, ma-wulungim

ma-wanduma (noun)
1. *ladder 2. *forked *pole, useda *ladder. The fork is rested against the trunk of the tree and people climb up the pole and stand on the fork. \na-bakinda, bakindamantharra

Ma-wanduri (noun)
1. *place name 2. *river *name. Name given to the McArthur River downstream from its junction with the Carrington Channel to it’s mouth, and also lower Wearyan River.
see Na-winbi

ma-wanjarrnga (noun)
1. *tree species 2. *White *Mangrove [Acicennia marina]. Grows in salt water areas, is bigger than other mangroves, it has a green flower and fruit. The fruit is baked in a ground oven and then soaked for one to two days before being ready to eat. The fruit is collected when it has fallen. The leaves of this tree are crushed and used to treat marine stings, catfish and stingray wounds caused by their barbs. The fork of this tree is of ritual significance to the Wuyaliya semi-moiety.

ma-wanjirli (noun)
cycad *nut *dampers, *made for *ritual *use. The term relates specifically to those loaves which are made for secret-sacred ceremonies such as a-Kunabibi and Wambuyungu.

ma-wararru (noun)
tree species. Grows on the islands and mainland, has a hot tasting edible fruit.

ma-wardwardungu (noun)
rails *put *between *forked *poles on *burial *platform
see ma-akalaka, ma-birdabirda, lajilaji

mawari (noun)
float *which is *attached to *harpoon* ropes. About 60-80cm long. Made from the wood of the ma-kurin tree
see ma-ngarduku

ma-warlan (noun)
1. *tree species 2. *River *Coolibah *Tree [Eucalyptus microtheca]. The dried bark of this tree is burnt to white ashes to provide an alkaline substance which is mixed with chewing tobacco. Associated with the Wuyaliya semi-moiety and the Barracouda Dreaming
see ma-murrinja

ma-warnambarra (noun)
1. *tree species 2. *Mangrove Tree [Ceriops tagal var. Australis]. Buttressed trunk with small stilt roots. The inner bark is scraped and soaked in salt water. The liquid is then applied to burns. Ash from the burnt wood is mixed with salt water and applied to sores.

ma-warnbarnkarra (noun)
1. *plant species 2. *Crawling *Vine [Impomoea pes-caprae ssp. brasiliensis]. A crawling vine found on the sand dunes and beach fronts with a purple flower. The vine has an edible root, which is usually only eaten if other food is in short supply. The heated leaves of this plant are used to treat marine stings, catfish and stingray barb wounds. It can also be used for general aches and pains as well as a poultice for boils. The flowers can be crushed and rubbed over...
box jelly fish stings. The vine is used for binding limbs if damaged. (avoidance speech)

= ma-murnda

Mawarndarbarndar (noun)
place *name. Beach area on the north west coast of South West Island. A favoured camping area. The area is associated with the Groper Dreaming.
Wuyaliya semi-moiety country.

ma-warrangayi (noun)
1. *tree species 2. *Dog *Balls *bush [Grewia retusifolia]. Has small sweet black fruit, ripe in the cold season.
= ma-kuyiya

ma-warrbula (noun)
tree species. The wood of this tree is favoured for making fire-sticks

ma-watha (noun)
upper *firestick *twirled *using the *palms of the *hands. Stem: watha -immature
see ma-anthamu, ma-yiji

ma-wirdi (noun)
cycad *palm *having *lost *its *fronds, *cone-like *growth *being *visible
see nu-warda

ma-wija (noun)
seed *from *ma-burrawakalambangu or *ma-kawurra *wattle *trees. Seeds were once collected and ground to make dampers
= ma-buja

ma-wirdi (noun)
see ma-burrawakalambangu, ma-kawurra

ma-wirdi (noun)
1. *goanna *anatomy 2. *intestines of the *goanna
see na-ngurrmu, na-yalka, na-nirrindirdi

ma-wirmbul (noun)
1. *cycad *nut *slices *ready to *put in the *sun 2. *cycad *nut *slices *dried *ready for *soaking. 3. *cycad *nut, *soaked *slices *ready to *grind.

Ma-wirla (noun)
place *name. A term used to describe the area of land around Manankurra on the Wearyan River, where large numbers of cycad palms are found. The term has no direct translation but is glossed as meaning a place of much food which enables many people to gather together.
see Manankurra, ma-ambaka

ma-wirnku (noun)
water *lily *corm *from *ma-bujuwa
*lily (archaic speech )
see ma-bujuwa

ma-wirrawirra (noun)
1. *fruit of *any *kind *hanging *from *tree /bush 2. *laden *tree 3. *plenty of *food
see ma-runbangu

ma-wubin (noun)
long *stemmed *smoking *pipe. Design was derived from the pipes used by the Macassan traders.
see ma-rlarwa, ma-rlarbarlarra

Mawubulijimayarrikarri (nya-) (noun)
male *personal name. Name which can be given to members of the Mambaliya-Wawukarriya semi-moiety. The name is associated with the Spotted Nightjar Dreaming

ma-wudawuda (noun)
1. *stone *tool 2. *stone *knife
= ma-kakami

ma-wuliji (mm)
1. *tree species 2. *Wattle *tree [Acacia sp.]. Grows in damp sandy soil, it has a yellow flower which is taken as a sign by the Yanyuwa that dugong and sea turtle are fat. The wood is favoured for making digging sticks and the seeds were once
mawuluwa (noun)
1. *bird species 2. *Least Frigate
*Bird [Fregata ariel] 3. Associated with
the Wurdaliya semi-moiety

ma-wuluwunyarra (noun)
1. *tree species 2. *Green *Bush
*Plum [Buchanania abovata]. Island
speech for the ma-bikiki/ bikiki tree. This
plum species is hedged with restrictions
on the mainland but on the islands they
differ. For details of mainland Law see
ma-bikiki/ bikiki. On the islands the plum
can be removed from the tree by picking
but when eating it one must face south
east towards the two mainland Dreaming
sites of Wajalibi on the Calvert River and
Mananyirri on the Robinson River.
These two sites are the two key sites for
the Sorcery Stone Dreaming, to which
the plum is related. On the islands one
may crush the plum to a pulp before
eating them. There is an increase site for
this plum species on a small rocky islet
called Wambuwa, "Jolly Islet", which
lays between Vanderlin and Centre
Island. It is permissible to travel to this
island and strike branches and call out the names of
localities where one wants the plum to
increase. (island speech)

ma-wulya (noun)
tree species. Hardwood tree favoured for
the making of digging sticks.

ma-wulyarri (noun)
1. *food *(generic) 2. *non-meat
*foods (avoidance speech)

ma-wumantharra (transitive verb)
1. *fishing, *using *grass/ bushes *a
*net 2. *raking *pools of *water *with
*grass/ bushes to *catch *fish

ma-wumilarra (noun)
yellow flowers, seed looks like corn

ma-wunarrka (noun)
1. *plant species 2. *Yam species
[Boerhavia diffusa]. Long carrot shaped
tuber with a scrambling vine

ma-wundirri (noun)
1. *boil 2. *abcess

ma-wundubundu (noun)
shield. Used for deflecting boomerangs
and fighting pick blows during duelling.
Associated with the Wedge Tailed Eagle
Dreaming of the Mambaliya-Wawukarriya semi-moiety

ma-wungan (noun)
*Tree [Jacksonia sp. probably dilatata].
Has red to pink flower, the inner bark is
soaked in water and drunk for stomach
upsets of backaches. The juice from the
crushed inner bark is used to treat sore
eyes and bathe wounds. Good fire
wood, the gum can be eaten.

ma-wungkarr (noun)
1. *food *(generic) 2. *non-meat
*foods
= ma-ngarra, ma-wulyarri

ma-wunjurrwunjurr (noun)
= ma-ngarra, ma-wungkarr

ma-wunku (cm-) (adjective)
4. *not *yet *ready to *eat
= aril

ma-wurl (noun)
1. *bait *fish 2. *schools of *small
*freshwater *fish

ma-wurlu (noun)
fruit of *Kapok *Tree
[Cochlspemum fraseri]. Not edible

ma-wurlba (noun)
1. *person *constantly *talking 2.
*person *offending in their *speech
= ngathungathu

ma-wurllirrinjarra (intransitive verb)
noisy (avoidance speech)
= warungkayarra

ma-wurlguwurru (noun)
1. *tree species 2. *coconut. Often
found washed up on the beaches of the
Sir Edward Pellew Islands.

ma-wurlkurlu (noun)
damper, *made *from *ground *grass
*seeds/ lilly *seeds/ cycad *nuts. Term
given to these loaves when being used
for everyday consumption

= ma-lhandawarr, ma-riyarr, ma-wanjirl
ma-wurlurluku (noun)
tree species. Bears red fruit

ma-wurlyurr (noun)
cyead *nut *kernel. Needs treating
before eating, to remove toxins.
see ma-ngakuya, ma-arnbaka

ma-wurna (noun)
1. *contents of *intestines 2. *faeces
3. *filth 4. *shit
= kaka

ma-wurnbi (cm-) (noun)
hunter, *who *excels *at *hunting *fish/
terrestrial *animals/ plant *foods.
= maranja, yalbiyma

ma-wurndangu (noun)
1. *pandanus *nut *with *many
*kernels *inside 2. *pandanus *palms
*Growing out *together *from one *base
see ma-wukarra, ma-kurdirdi

ma-wurngurrkurrngurr (noun)
1. *tree species 2. *coconut. Often
found washed up on the beaches of the
Sir Edward Pellew Islands.

ma-wurrbi (noun)
spear *type. *shovel *nosed *spear.
With stone or hard wood head. The term
is sometimes used for contemporary steel
headed shovel nosed spears.
see jangani

ma-wurrangantha (transitive verb)
dreaming, in *sleep
= nyamba-mawurrangantha

ma-wurribi (noun)
cyead *nuts *ground *into a thick *paste.
Can be baked into dampers or dried into
cakes for future use.
see ma-ngakuya, ma-arnbaka

Mawurrinya (noun)
male *personal name. Name which can
be given to members of the Wuyaliya
semi-moiety. The name is associated
with the Mangrove Dreaming.

ma-wurngku (noun)
fishing *line
= ma-rungu

ma-wurru (noun)
1. *food *not *ready to *eat 2. *partly
*grown/ undeveloped *food

mayara (noun)
1. *sapling 2. *shoots *growing up
*from a *stump
= ma-mayara

mayarda (cm-) (noun)
*crippled person

mayarda (cm-) (noun)
mayarrinarra (v/it)
1. *missing out on
2. *failing to *obtain
3. *attempting *unsuccessfully
4. *remaining *unused. Used of not getting meat, not getting use of an object, takes an indirect object

mayarrwi (cm-) (noun)
marks *person, *using *any *weapon

ma-yatha (noun)
1. *bark of the *Kurrajong *tree
[Brachychiton paradoxus] 2. *rope
*made *from *inner *bark of *mar-dardaki *tree

ma-yibayiba (noun)
rigging on *sail of *dugout *canoe

ma-yijan (noun)
cycad *palm *trunk, *texture of. The texture is said to have resulted from the Tiger Shark Dreaming fighting many other sharks and ray species for the possession of the cycad palm nuts in the Dreaming. The texture is said to have been caused by the slashing of stone knives. Stem: yijan - Dreaming

mayianjarra (intransitive verb)
1. *clenching one's *teeth
2. *grinding one's *teeth. Stem: mayi - tooth

ma-yiji (noun)
1. *firestick
2. *upper *firestick
*which is *twirled *using *palms of *hands.

ma-yika (noun)
1. *plant species
2. *yam *specie. Leaf like a bean plant, white flesh, carrot-shaped

ma-yikarri (noun)
1. *plant species
2. *Shrub *small *leaves and *thorns [Asparagus racemosus]. Used as a bush medicine. The tuberous roots are dug up and stripped of their outer covering. They are crushed then boiled until the water is pink to red in colour. The mixture is used to wash ringworm, scabies and other sores.

mayili (noun)
dugong, *general *term for *any *male

ma-yingkarrinja (noun)
harpoon *rope (avoidance speech)
= ma-ngarduku, ma-ngurruwaru, ma-yinymathu

ma-yinthamu (noun)
1. *firestick
2. *stationary *hirzontal
*stick used in *fire *making. Lies on the ground while the other stick is twirled into it to cause embers to begin a fire.

mayinybaku (noun)
string *chest *decoration. Worn by circumcision initiates, worn crossways across the chest, also once worn by women as a general decoration

ma-yinemathu (noun)
harpoon *rope
= ma-ngarduku, ma-ngurruwaru, ma-yingkarrinja

mayirli (cm-) (noun)
1. *spouse of another *woman
*husband/ another *man's *wife
2. *someone *belonging to *certain *person
3. *something *belonging to a *certain *person. *water

mayirnika (noun)
water *lily *corm, *immature
= ma-yirnikanbangu

mayirnikanbangu (noun)
water *lily *corm, *immature
= ma-yirnika

ma-yiwantharra (transitive verb)
1. *letting down on a *rope
2. *pulling up on a *rope. Direction is indicated by a directional marker. As when a dugong/ sea turtle is harpooned

mayjbi (noun)
1. *song *cycle
2. *song. Part of a song cycle which is sung whilst the hair string belt is wrapped around the waist of the circumcision initiate. Unlike the kujika form of the song cycle the mayjbi is only a fragment of the song cycle, which when sung is centred on either one site or one Dreaming entity. The mayjbi form of song cycle can be sung at other times, but it's use is governed by circumstances .i. e. singing for white people who want to hear a song cycle, to entertain children.

mayj-bi (noun)
1. *water
2. *lily
3. *stalk. Can be eaten

ma-yulbu (noun)
1. *string
2. *cord
3. *light *rope
= ma-nguji

ma-yulbu (noun)

mournings *necklace. A multi-stringed necklace joined together by bands of beeswax. Once worn by widows and widowers on the death of their spouse. It was worn until the bones of the deceased were placed within a hollow log coffin, at which time the necklace was removed and placed on top of the coffin. If no log coffin was made it was removed after the first delayed funeral rituals.

= ma-ngunduwawu

mayumayururrinjarra (intransitive verb) cramping. Expanded form of mayururrinjarra

Mayumbuyumbu (noun) place *name. Two small mangrove covered islets some 9.5 km downstream from the junction of the McArthur River and Carrington Channel, they are in the Carrington Channel. Wuyaliya semi-moiet -y country.

mayunbu (noun) belongings of a *dead *individual. Can be the private belongings of an individual or can refer to the country associated with the person, song cycles, body marks; anything that was once associated with that person.

mayurrku (noun)

mayururrinjarra (intransitive verb)
3. *lame, *being

mба (particle) abuse *prefix *particle. Attached to body parts with noun or adjective preceeding it. Used mostly during angry outbursts but also during light hearted banter with small children. wakulmbangurru. " stinking nose " 0 kurtharrumbawuna. " brogla arse"

Midirrulu (noun) place *name. An area on the eastern bank of the McArthur River immediately opposite the "Boat Ramp". Once used as an area to perform a-Kunabibi ceremonies. Rumblrurriya semi-moiet-y country.

mijangantharra (transitive verb)

miji-mbangu (adjective)
1. *many of 2. *plenty of. nalu-miji. " they were many (literally they-being-many) " Stem: miji also occurs with possessive prefix set markers

mijn (noun)

mijingu (noun)
1. *boulder 2. *rock *monolith

mijirimantharra (transitive verb) measuring. English loan

mijirr (noun) tree species. Leaves are either boiled or heated and then applied to inflamed/ sore eyes.

mijirrmijirr (noun)

mijitwaru (noun) torrential *rain

mikal (noun) scrub *(generic) (archaic speech ) see ngurrubun

mikayu (adj/adv)

mikukijuyibiyiyu (noun) 1. *tree species 2. *White *Mangrove [Acicennia marine]. Only refers to this tree species when it is large and hollow. Such trees have ritual significance to the Wuyaliya semi-moiet-y. see ma-wajarrgu

milamantharra (intransitive verb) 1. *igniting 2. lighting a *fire

milamilamantharra (intransitive verb)
1. *beginning *ritual *performance 2. *beginning to *dance

mili (particle) 1. *more 2. *again 3. *also

milinantharra (transitive verb)

milinginji (noun) throat of the *Rainbow *Serpent see bujimala, bulkirrimarri, warlungkarnarra, jirrimbi

milinywa (noun)
mili (adjective)
1. *knowledgeable 2. *knowing
see lingo, ngayangaya, wunili, kawi

milirdi (adjective)
1. *teaching 2. *showing 3. *instructing

milirmunguwarra (noun)
Associated with the Wurdaliya semi-moiety
= balubalu

milkabu (adverb)
1. on one *side. As of a sore on the side of the face, body 2. *lyng *position on one *side of the *body 3. *lying
*position *with *upper *body
*supported on one's *elbow
see barnkala, jukuri, rirdirlir, rurrbarurru

milkamba (noun)
1. *kinship *term 2. *wives *(two) of one *man *(in a *polygamous *marriage)
see li-milkambilkambakurla, li-milkambilka
= milkambawujara

milkambawujara (noun)
1. *kinship *term 2. *wives *(two) of one *man *(in a *polygamous *marriage)
= milkambu

milkaman (noun)
1. *teaching 2. *showing 3. *instructing

milkat (noun)
1. *moon/ stars

miln (noun)
1. *moiety

Milundurarra (noun)
place *name. An area of saline coastal flats and a small sandy islet. The site is associated with the rib bones of a Rainbow Serpent. The area is some 9 km south from the tip of Sharkers Point. Mambaliya-Wawukarriya semi-moiety country.

milyiyula (noun)
rain, *gentle and *light. Comes from the east. It is associated with the tail of the Blue Tongue Lizard Dreaming of the Mambaliya-Wawukarriya semi-moiety.
Final part of the word: yula - tail

mimalngu (noun)
see
mimarnu (noun)
= lhuwa

mimi (noun)
1. *kinship *term 2. *mother's *father
3. *daughter's *child

mindirlangantharra (adjective)
all through the *night

mindirlangantharra (noun)
1. mending 2. sewing. English loan, from mend

mindirungu (adverb)
during the *night
see wundururr, mindirirngu

mingkiya (adverb)
sitting
see yibandayarra

minja (particle)
*no *particular *reason 5. *just 6. for
*a *little *while. minja karna-wingka waykaliya ngaliya Wulkwulku. "I went down to Wulkwulku for no particular reason."

Minjir (noun)
place *name. Group of small islets and reefs to the immediates south of Steep Cut Rock on the east coast of Vanderlin Island. Rrumburriya semi-moiety country.

minmilarra (noun)
1. *firestick 2. *paperbark *torch. A piece of burning wood or tightly rolled paperbark used as a torch.
= munhulu

minmirilangantharra (transitive verb)
taking *away *from *trouble. Expanded form of mirilangantharra
= mirilangantharra

minmirrinymantharra (transitive verb)
hurrying. Expanded form of mirrinymantharra
minyiminyi (noun)

Minyindawiji (noun)
place *name. A fresh water well on the north central coast of South West Island. The area is associated with the adult Jabiru, Jabiru Chick and Nest Dreamings. Wuyaliya semi-moiety country.

minyirrirri (noun)
clouds, *small and *wispy
see wajirrwajirr

minyantharra (intransitive verb)
1. *winking 2. *blinking. Stem: mi-

mirdan (cm-) (adjective)

mirdanmannharra (transitive verb)
1. *teaching 2. *giving knowledge 3. *showing
= mimirrmantharra

mirdi (noun)
= awara (archaic speech)
= awara, lihabangarr

mirdimirrilinja (adverb)
1. *standing *position on one *leg *with the other *bent at *knee 2. *kneeling *position on one *knee *with the other *knee *up

mirilangantharra (transitive verb)
taking *away *from *trouble. A-kaya waka mirilangantharra. " Take her away from trouble."
= mimirrmantharra

mirrinjarra (vi/vt)

miriyi (noun)
dolphin *(generic)
see manbiribiri, a-bumirri, wundumalarlar

mirlibarnku (adjective)
empty. Used of a hollow log, cave, hole in a tooth (archaic speech)
= ajinja
see na-mirlibarnku

mirlimirlil (cm-) (adjective)

mirlimirlirri (vi)

mirlimirlimantharra (transitive verb)

mirrimirimantharra (intransitive verb)
dancing *movement-hands *behind *back,*shoulders *twisting/ vibrating *quickly *back-and-forward

mirmi (adverb)
= wunyilu

mirnajimantharra (transitive verb)
1. *showing 2. *displaying 3. *demonstrating *by *physical *means
= nyamba-mirmajimantharra, mirnilungkayarra, mirmimantharra

mirnbangantharra (intransitive verb)
1. *going/ coming to *see 2. *looking at *country 3. *visiting

mirnilungkayarra (transitive verb)
1. *showing 2. *displaying 3. *demonstrating *by *physical *means
= nyamba-mirmajimantharra, mirmimantharra, mirmilanjimantharra

mirnimantharra (transitive verb)
1. *showing 2. *displaying 3. *demonstrating *by *physical *means
= nyamba-mirmajimantharra, mirmimajimantharra, mirmilanjimantharra

mirnilungkayarra (intransitive verb)
1. *going/ coming to *see 2. *visiting 3. *looking at *country

mirdlingundaya (adjective)
1. *tide 2. *second *high *tide in one *day
see ralundu

mirnilungkayarra (transitive verb)
1. *showing 2. *displaying 3. *demonstrating *by *physical *means
= nyamba-mirmajimantharra, mirmimajimantharra, mirmilanjimantharra

mirmajimantharra (transitive verb)
1. *showing 2. *displaying 3. *demonstrating *by *physical *means
= nyamba-mirmajimantharra, mirmilanjimantharra, mirmilanjimantharra

mirnmirnmantharra (noua) (noun)
= mirningu

mirningu (nya-) (noun)
= mirningiya
see li-wulu

mirnmirnjalungkayarra (intransitive verb)
squinting

mirnmirinantharra (intransitive verb)
mirrba (adverb) 1. lifeless 2. unmoving = wuja

mirrbanmantharra (transitive verb) 1. soothing 2. quietening. mirrbarrial. "Be quiet!" = nyamba-mirrbanmantharra

mirrbarrinja (intransitive verb) 1. relaxing 2. settling down

mirrimiri (noun) 1. stone tool 2. stone *axe, large see lama, maraki, badangka, bujayi, bangkulu

mirrinjungu (adverb) lying *position on *side, *knees *bent, *upper *body *resting on one *elbow

mirrinyantjara (transitive verb) 1. hurrying 2. *trying to *catch up *with
= minrirrinyantjara

mirriri (noun) 1. *stone *tool 2. *stone *axe, *large see lama, maraki, badangka, bujayi, bangkulu

mirrinjungu (adverb) lying *position on *side, *knees *bent, *upper *body *resting on one *elbow

mirrinyantjara (transitive verb) 1. hurrying 2. *trying to *catch up *with
= minrirrinyantjara

mirriri (noun) 1. *stone *tool 2. *stone *axe, *large see lama, maraki, badangka, bujayi, bangkulu

murun (noun) 1. *tobacco *for *smoking 2. *tobacco *for *chewing (avoidance speech)
= thambaku, warnu

Murun (nya-) (noun) 1. *male *personal name 2. Name which can be given to male members of the Wuyaliya semi- moiety. The name is associated with the Groper Dreaming.

mudi (noun) salt *water (avoidance speech)
= alhibi

mudi (cm-) (adjective) 1. *sacred 2. *dead *person. His/ her name can no longer be used term relates to objects and possessions which are intimately associated with the deceased individual such as name, clothes, bedding; as opposed to sacred belongings of the group. i.e sites, songs, rituals. nganthimbala yirru li- jungkajungkayi kirru-rdumala jinangu mudi yiku ki-kuyawarnawu? "What time are you guardians (jungkayi) going to get these possessions belonging to him, the deceased one? " see kuykulu, kurdukurdu

mukunjarna (n/ adj) 1. *midday *meal 2. *position of *sun/ moon *being *high in the *sky. Wilangarra loan

mudika (noun) 1. *car 2. *vehicle. English loan from motor car

mudinyanmantharra (intransitive verb) talking (avoidance speech)
= wukanyinjarra

mududu (adverb) position of *head *bowed down
see mudumantharra

mudumantharra (intransitive verb) sitting *with *head *bowed down. Used especially during times of ceremony when people are waiting to have something revealed to them, of people in grief. see mududu

mudumudu (adverb) 1. defense 2. duelling *movement 3. blocking *with a *fighting *stick 4. *fending off *an *opponent

= wulirda


mujjarra (intransitive verb) 1. *biting/ taking *bait, of *fish 2. *picking up *litter/ scraps

mukulnjyarrara (intransitive verb) dugong *surfacing see kirmmantharra

mukumukumantharra (vi/ vt) singing. Of song cycles, fun songs, sorcery songs (avoidance speech)
= yinbayarra

mukunkarr (adjective) smoke, *white/ billowing. Resembles a cloud hanging above the land being burnt, is said to be a sign of good hunting.
see rrumardi

mukunjarna (n/ adj) 1. *midday *meal 2. *position of *sun/ moon *being *high in the *sky. Wilangarra loan
mukurrmukurr (adjective)  
1. *hunter *bending *low over  
*harpoon before *thrusting 2. *hunter  
bending *low over *harpoon *rope. As  
he follows the course of the dugong or  
sea turtle through the water.  
see maranja, rikarrantharra

mula (adverb)  
carrying *position on *hip

mulamantharra (transitive verb)  
carrying on one’s *hip. As a child may  
be carried

mulamulangantharra (transitive verb)  
1. *hating 2. *vindictive, *being

mula (adverb)  
carrying *position on *hip

mulantharra (semi-vt)  
digging in the *ground

mulhil (noun)  
midden  
= muji

mulhumulhu (adverb)  

muliri (noun)  
1. *wallaby species 2. *Agile *Wallaby  
[Macropus agilis]. Associated with the  
Wuyaliya semi-moiety. Name given to  
this species when found in coastal  
regions and on the islands.  
= murarri, yalawara  
see a-jangkujangku, a-malarrungkuru,  
a-yulbungkurna

Mulkanda (noun)  
place *name. Area of land on the east  
bank of the McArthur River opposite the  
Rocky Creek junction. Rrumburriya  
semi-moiety country.

muluku (adverb)  
*variety of *kinds of *meat, *having

mulukurri (noun)  
1. *meat, *wanting 2. *meats of  
different *kinds, *wanting  
see wulaji, muluku

mululumantharra (transitive verb)  
1. *saving up 2. *keeping *back  
= mululumantharra

mululurru (noun)  
1. *sea *turtle species 2. *Green  
*Turtle, *male [Chelonia mydas].  
Associated with the Wurdaliya semi-  
moiety  
= warrikundayangu, warrikulyangu  
see a-tharra

mulumulu (noun)  
1. *fish species 2. *Flathead  
= a-ramulu

mulumulantharra (transitive verb)  
Kilu-mulumu luma wudurru. " He kept  
the food."

mulunguwa (nya-) (noun)  
sorcerer. An individual skilled in the use  
of negative sorcery, who voluntarily  
goes into exile from his community to act  
as a hired killer for those groups/ families  
who wish to carry out secretive killings.  
see marrawi, na-wiriwiri

mulurru (noun)  
1. *bird species 2. *Barking *Owl  
[Ninox connivens]. Associated with the  
Mambaliya-Wawukarriya semi-moiety.

Muluurrmurra (noun)  
place *name. Area in the vicinity of the  
Greenbank Station Homestead,  
associated with the Frog and Spirit Man  
Dreamings. Wurdaliya semi-moiety  
country.

Mulruwa (noun)  
place *name. Cape Vanderlin, northern  
most tip of Vanderlin Island. An area of  
rocks and huge sand dunes. The Tiger  
Shark, Hammerhead Shark, Whale,  
Dugong Hunters, Sorcery Stone, Wave,  
Sea Snake and Stingray Dreamings are  
all associated with this area. Rrumburriya  
semi-moiety country.  
see Narnalangu, a-Muluwamara

Mununarr (noun)  
spirit *being. Associated with the  
a-Kunabibi ceremony, is said to swallow  
the initiates and keep them alive in its  
stomach. Its voice can be heard during  
the periods when the a-Kunabibi  
ceremony is being performed.  
see ngabaya, ardirri, ngarrimi

munanga (cm-) (noun)  
1. *white *person 2. *non-Aboriginal  
*person  
see a-mijji

munangangala (adverb)  
manner. Stem: munanga

munbul (noun)  
1. *butchering *dugong 2. *dugong  
*hide *removed in one *piece *with  
*meat *attached. The hide is then roasted  
flesh side down on a bed of hot coals.  
Coals are also placed on the top side of  
the hide  
= arndijalangu

munda (noun)  
1. *plant species 2. *Jequirity *Bean  
[Abrus precatorius] 3. has red  
poisonous berries which are used for  
making necklaces.

mundarr (noun)  

* 1. *sand 2. *sandy *place
mundimundi (adverb)
1. *loaded 2. *spear *ready to *be
*thrown *from *spearthrower 3.
*position of *carrying *load *under the *arm
mundimundimantharra (transitive verb)
1. *loading 2. *burdening
mundimundirrinjarra (intransitive verb)
mundulu (noun)
1. *fish species 2. *Bony *Bream
Associated with the Rrumburriya
semi-moiety
mundumantha (adjective)
1. in *front 2. in the *lead 3. *ahead
=ambirriju
Mundumundumara (nya-) (noun)
male *personal name. Name which can
be given to members of the Rrumburriya
semi-moiety. The name is associated
with the Hill Kangaroo Dreaming.
Munduwalawala (nya-) (noun)
male *personal name. Name which can
be given to members of the Wurdaliya
semi-moiety. The name is associated
with the Sea Turtle Dreaming.
mungarrumantharra (transitive verb)
Child or homesick patient in hospital,
people who are in mourning
mungamungka (noun)
*Bark [Malaleuca sp. probably
leucadendron]
mungkarli (cm-) (adjective)
1. *sharp 2. *pointed
mungkarli (noun)
pubic *apron *g (generic)
see madamada, wurrkalu, yurlwi
Mungkulibuluwa (noun)
place *name. An area on the southern
bank of the McArthur River, 4 km
upstream from the mouth. Wuyaliya
semi-moiety country.
Mungkumkanda (noun)
place *name. A small hillock on the
south eastern side of Clarke Bay on Horn
Island. The area is associated with the
Two Initiated Men Dreaming and a
ground oven where they tried to cook
flying foxes. Rrumburriya semi-moiety
country. Sometimes used as a general
term for the whole of Centre Island.
Mungkumurnda (noun)
place *name. An area on the east bank of
the McArthur River some 12 km
downstream from the junction of the
McArthur River with the Carrington
Channel. A favoured place for hunting
goanna. Wuyaliya semi-moiety country.
munhamantjarra (transitive verb)
carrying *swags/ billycan/ food.
Necessary items for survival when in the
bush
munhulu (noun)
Made from a burning branch or tightly
rolled paperbark. Used for a torch
= minmilarra
Muninjir (noun)
place *name. Seven Mile, on the eastern
bank of the McArthur River some 17 km
downstream from Borroloola.
Rrumburriya semi-moiety.
munjarr (intransitive verb)
getting *firewood. janda-munjarryi. " She is getting firewood. " Stem: munjarr
munji (adverb)
bush *country,
= munjimunj
Munjila (noun)
place *name. A small creek which flows
into the McArthur River from the west, it
is some 14 km downstream from the
township of Borroloola. The mouth of the
creek is called Wulurrkulu and is
associated with a Moonfish Dreaming.
Rrumburriya semi-moiety.
munjimunj (adverb)
1. *bush, in the 2. *bush *country.
Expanded form of munji
= munji
munkaja (noun)
barb *from *tail of *stingray. Can be
used for the performance of sorcery
munmun (noun)
= nyinyiny
munthi (noun)
good-luck *charm. Used by gamblers.
Such things as sea horses, echidna
tongues, snake eyes are all considered
good charms.
munthurr (noun)
1. *charcoal 2. *coals (avoidance
speech)
= rawan
Munungka (noun)
place *name. Salt water creek which is
located on the north central coast of
South West Island. The creek itself is
associated with the Jabiru Dreaming,
while at the mouth of the creek is a
Mullet Dreaming. Wuyaliya semi-moiety
country.
Munuwala  (noun)  place *name. Small island off the central east coast of Vanderlin Island. It lies to the immediate north of Steep Cut Rock and is associated with the Dugong Hunter Dreaming. Rrumburriya semi-moiety country.

munylamantharra  (transitive verb)  carrying *load on *top of one's *head


munyumunyu  (noun)  1. *kinship *term  2. *mother's *brother's *child  3. *father's *sister's *child = kuyukuyu, marruwarra

murdu  (adjective)  blunt

murla (cm-) (adjective)  "a parcel of food: na-murla  "a bundle of human bones"


murdirrinjarra  (transitive verb)  1. *forgetting  2. *losing
Wawukarriya semi-moiety
= rurrurruru

murndu (cm-) (noun)
1. *insect species 2. *Mosquito
*see a-wurrkany. Associated with the Wurdaliya semi-moiety

murndumurndu (cm-) (adjective)
slow
*see murndumurndurinnjarra, yili

murndumurndurinnjarra (intransitive verb)
1. *dawdling 2. *slowly, *going

murnyi (noun)
1. *winter *rain 2. *rain, *during the *cold *season. Associated with the Wurdaliya semi-moiety

murru (noun)
1. *crab species 2. *fresh *water *crab. Inhabits the black soil plains during the wet season. Associated with the Wurdaliya semi-moiety.

murrumah (noun)
1. *mange 2. *scabies. As is found on dogs

murrungun (noun)
spear *thrower* with *tassle. Specific form of spear thrower, it is the same as ngarlika but has a hairstring or possum fur tassel attached to it. Used to chase flies away but symbolises sap running from a tree when cut. Associated with the Rainbow Serpent and Brolga Dreaming of the Mambaliya-Wawukarriya semi-moiety.

murrumurrany (noun)
growing. Of people, plants, animals (avoidance speech)
= yirdardinjarra

murramara (noun)

murrumurriny (noun)
place *name. Area on the south western corner of South West Island.

murru (noun)
Made from a single length of wood, sharpened to a point and smoothed all over. Sometimes called a "toy spear". (avoidance speech)
= wuni

murru (noun)
sitting *position *with *legs *straight out *feet *crossed

murru (noun)
sitting *position *with one *leg *straight out and another *tucked *under the *body

murru (noun)
1. *kinship *term 2. *sister's *spouse

murru (noun)
1. *mange 2. *scabies. As is found on dogs
= wurrurl

murru (noun)
spear *thrower* with *tassle. Specific form of spear thrower, it is the same as ngarlika but has a hairstring or possum fur tassel attached to it. Used to chase flies away but symbolises sap running from a tree when cut. Associated with the Rainbow Serpent and Brolga Dreaming of the Mambaliya-Wawukarriya semi-moiety.

murru (noun)
wat Springer. Said to be created from the spout of a whale or a large dugong exhaling air. The water spout is one of the attributes of the Rainbow Serpent. *see bujimala, wiriji, mambul

murru (noun)
trees. Named from seeds, short lengths of cane grass, shank and stingray vertebrae, strands of string made into a necklace. 2. *jewellery. Contemporary usage for any decorative object which encircles a part of the body. i.e rings, bangles

murru (noun)
toothless. As a baby or elderly person

murru (noun)
poor *person. Having few close relatives/possessions

murru (noun)
water spout. Said to be created from the spout of a whale or a large dugong exhaling air. The water spout is one of the attributes of the Rainbow Serpent. *see bujimala, wiriji, mambul

murru (noun)
trees. Named from seeds, short lengths of cane grass, shank and stingray vertebrae, strands of string made into a necklace. 2. *jewellery. Contemporary usage for any decorative object which encircles a part of the body. i.e rings, bangles
semi-moiety. The name is associated with the Tiger Shark Dreaming.

**murrwala (cm-) (noun)**
bereaved *person *whose *brother/ sister *has *died

**muru (adverb)**

**muruwanna (transitive verb)**

**Murunda (noun)**
place *name. Small islet 1 km north of Black Craggy Island. Associated with the Dugong Hunter Dreaming.

**rumburriya semi-moiety country.**

**mutumam (noun)**
slicing. Of meat, bread, cycad nuts

**mutuyuy (intransitive verb)**
journeying
see buwaralla

**muwajawara (transitive verb)**
scraping *hair of *an *animal after *singeing
see wabijanjarra

**muyamuyaban (noun)**
migration. In relation to the seasonal movements of animals, birds, fish. *a* *a* ya *a* *wabamanji* *muyu* *bara* ki-kuradurrkuyu. "westwards ever westwards he is flying it is migration time for the Brolga."

**muyumuyu (actverb)**
cramp, *having

**muyumuyur (intransitive verb)**
1. *cramping 2. *contracting, of *muscle/ uterus *during *labour

**na-aanjina (noun)**
cave
= na-mirlibarnku, na-kumayangu
see na-wuthuwarr

**na-alanjina (noun)**
1. *camp 2. *home
= na-balakurr

**na-alikali (ni-) (noun)**
1. *dugong *anatomy 2. *meat *cut *from *belly *area of the *dugong
see na-maru, na-yalari

**na-amayi (noun)**
pegs for *resting *harpoon on a *canoe

**na-ayi (noun)**
forked *stick for *carrying *fish
see ayinja, ayinya

**na-bakinda (noun)**
1. *steps 2. *notches. Cut into the trunks of trees to assist in climbing

**na-balakurr (noun)**
1. *camp 2. *home (avoidance speech)

= na-alanjina

**na-balirndiri (noun)**
spindle. Constructed from one long stick some 60 cm long with two 20 cm sticks attached crossways at the end. The spindle is spun on the thigh by using the palm of the hand to rotate the long stick, the other hand holds the material to be spun, either wild cotton, human hair or possum fur. It is also the name given to the modern wire variant.
= na-huma

**na-banjarra (ni-) (noun)**
meat (avoidance speech)
= na-warnyi

**na-biba (noun)**

**na-bununu (noun)**
1. *bark dish 2. *water *carrier, *made *from *bark. Usually about 45 cm long, tied at both ends and capable of carrying liquids such as water and wild honey.
= na-mungkulukulu

**na-burra (noun)**
ringworm

**na-burrkuburru (ni-) (noun)**
feathers, *from the *rump of the *emu. The feathers are used for the construction of certain feather plumes which are attached to ritual headdresses. Ma-kajakaja, a-ngirlangirla, kurnundungu

**na-burruburru (noun)**

**na-buyurru (ni-) (noun)**
1. *bones of a *dead *person 2. *shell of a *sea *turtle
= na-ngulyanda
see nda-buyurru, nda-ngulyanda, nda-irrungi

**na-dalinja (noun)**
drift *wood. Of ritual significance to the Wuyaliya semi-moiety = dalinja, rulmurr, na-rulmurr

**na-dirirrima (ni-) (noun)**
horn of *cow/ bull. Laon word from the Tablelands = na-kurrunkurrunku (ni-)

**na-ja (pronoun)**
this, of *aboreal/ abstract *class *nouns
see nya-ja, ma-ja, a-ja

**na-jarijburru (ni-) (noun)**
tail, of a *dugong (avoidance speech)
= na-yirrimbi

**na-jiwakurl (noun)**
hole in the *ground  
= na-lawarr

**na-julangal (noun)**  
1. *plant species 2. *sea *grass  
(Halophila sp.) Said to be favoured by sea turtles  
*see na-wirralbirral, maraman, ma-lhanugu

**naka (adjective)**  
red (archaic speech)

**nakari (relator)**  
from. Followed by place name or noun with accessory marking. karna-wani  
kari-ngathunda nakari Wathangka. "I returned from the north from Wathangka."

= nakaringu

**na-karikirri (noun)**  
digging *stick, *long. Has a leaf shaped point, they were once used by women during duels.  
*see na-wabija

**nakaringu (relator)**  
from *there

= nakari

**na-karnanyi (noun)**  
1. *tree species 2. *Lancewood [Acacia shirleyi]. Used for digging sticks, boomerangs, fence rails  
= karnanyi

**na-kulakaya (noun)**  
= na-rlangan

**na-kulkarra (noun)**  
bark *dish. Is quite small, has closed ends and is usually reserved for gathering wild honey.  
= na-yiyiba

**na-kumayangu (noun)**  
cave (avoidance speech)  
= na-ajinja, na-mirlibarnku, na-kurlurlu

**na-kurlurlu (noun)**  
1. *tree species 2. *Soap *Tree [Acacia holosericea]. A wattle with greyish leaves, if wet and rubbed together in one’s hands it produces a soapy substance. Spear shafts for fishing spears are made from the wood.

= na-balirndirl

**na-kurningarr (ni-) (noun)**  
1. *goanna *anatomy 2. *collarbone and *shoulder of the *goanna  
*see na-yalka, na-ngurrmu, na-nirlirdirdi

**na-kurrunkurrunku (ni-) (noun)**  
horns of *cow/bull. Loan word from the Tablelands  
= na-dirrirrлина (ni-)

**na-kuwarda (noun)**  
grass *wad/ pad, used for *dipping *into *honey and *then *sucked  

= na-wawili  
*see ma-kingkiga

**na-lakalaka (ni-) (noun)**  
1. *sea *turtle *anatomy 2. *meat  
*removed *from *chest *region of *sea *turtle. Of ritual significance to the Wurdaliy semi-moiety.

**na-lakurr (noun)**  
hole in the *ground (avoidance speech)  
*see na-lawarr

**nalarrku (pronoun)**  
1. *those other *people 2. *those *different *people

**na-lawarr (noun)**  
hole in the *ground  
= na-jiwakurl

**na-lhani (ni-) (noun)**  
1. *sugar *bag 2. *entrance of *tree *wild *honey *nest  
*see dulbarri

**na-lhanu (noun)**  
paper *bark  
= na-wiyaij

**na-lharralharra (noun)**  
grass species. Causes a skin rash

**na-lhirnbiji (ni-) (noun)**  
1. *dugong *anatomy 2. *dugong *mouth *where in *adult *male *tusks  
*are *found.

**na-lhuma (noun)**  
spindle. Constructed from one long stick some 60cm long with two 20cm sticks attached crossways at the end. The spindle is spun on the thigh by using the palm of the hand to rotate the long stick, the other hand holds the material to be spun, either wild cotton, human hair or possum fur. It is also the name given to the modern wire variant. (avoidance speech)  
= na-balirndirl

**na-lhuma (noun)**  
spider *web. Which lives in a hole in the ground. It is thought if one stands on such a hole it will cause a boil to erupt on the sole of the foot.

**na-lhundu (ni-) (noun)**  
1. *sea *turtle *anatomy 2. *rich *green and *yellow *fat in *hip *region of *sea *turtle

**na-lhurrwa (noun)**  
1. *ceremonial *object 2. *musical *instrument 3. *paperbark *pad *some *30cm *long. Bound with string and hit onto the ground to produce a loud thumping noise during the singing and performance of the Kulyukulyu funeral rituals.  
*see Kulyukulyu
na-manda barra, ngayamantharra liyi-wirdinju ki-awara,wu. 8'92.

The sacred area which is only for the senior people responsible for the land.
na-lirrbi (ni-) (noun)

scales of *fish

na-lirriji (ni-) (noun)

entrance to *goanna *burrow

na-lirriji (noun)

sacred *area. An area which is set aside for cooking specific food items associated with rituals or to display sacred objects publically such as log coffins (avoidance speech)

= na-manda

nalu-lhangkurr (noun)

noise of *many *people *talking

see lhangkurr

nalu-nganyil (li-) (noun)

gathering of *many *people (archaic speech)

= nalu-rarrawumba, nganyil, li-mijimbangu

nalu-rarrawumba (noun)

gathering of *many *people

= nganyil

na-lurrmundurr (ni-) (noun)

1. *dugong *butchering 2. *cut *made along the *back of a *dugong. It follows the backbone and begins at the neck, just above the ear openings and continues to an area some 30 to 40 cm before the beginning of the flukes.

nalu-wulwari (noun)


see li-jakarambirri, li-kayukayula

Naluwulwari (nya-) (noun)
nale *personal name. Name which can be given to members of the Wuyaliya semi-moiety. The name is associated with the Seven Sisters Dreaming.

na-majimaji (ni-) (noun)
tail *(generic) Used for the tail of any animal, such as goanna, kangaroo, dugong (avoidance/ archaic speech )

see na-wiriwiri, na-yirrimbi, na-yarlburr, na-jarijurr

Namalanngu (noun)

place *name. Cape Vanderlin, northernmost tip of Vanderlin Island. This word is classed as archaic speech and is no longer in general usage.

= Muluwa

na-malbi (ni-) (noun)
harpoon *point. Used for hunting dugong or sea turtle, about 15 cm in length.

see malbi, na-ngalhinbijji, na-wulungkayangu, milkamanhantharra

na-malurr (ni-, nanda-) (noun)


= na-rayi

see nanda-malurr

na-manangka (noun)

river (avoidance speech)

= na-wulangi

na-mantha (ni-, nanda-) (noun)

1. *bark of *tree 2. *scales of *fish 3. *skin of *animals

= na-yirra

see nda-mantha

na-mangaji (pronoun)

that, *identified, *specific, of *aboreal/abstract *class *nouns

na-manda (noun)
sacred *area. Set aside for cooking specific food items associated with rituals or to display sacred objects publically such as log coffins.

= na-lirriji

na-manyi (ni-) (noun)

1. *sea *turtle *anatomy 2. *liver of the *sea *turtle

= na-wirdiri

na-manyngul (ni-) (noun)
fat, *its

= na-wungu (ni-, nanda-)

na-mararri (noun)

headband. Made from a number of fine strings

na-marawurr (noun)

1. *sorcery 2. *poisonous *substance. Form of sorcery where various poisonous powders and pastes are smeared onto the victims personal belongings or food. The mixture is often described as being "like salt."

see na-thambithambi, na-yinbiri

na-marliji (ni-) (noun)

claw of *crab

see nda-marliji

na-marralaba (noun)
cushion/ headrest of *paperbark/ grass. Small circular pad about 15 cm in width. It is put on the head to cushion it when carrying loads on one's head, such as wooden or bark dishes full of foodstuffs or water, firewood or drums of water

na-marrkilikili (ni-) (noun)

claw, of a *lizard/ possum

= na-rinkan; na-yirmyi

see nda-marrkilikili

Namaru (noun)

place *name. King Ash Bay. Area of
mangroves and a small creek flowing into the McArthur River some 8 km upstream from the junction of the McArthur River and Carrington Channel. A favoured area for hunting flying foxes, which also have Dreaming associations with the area, as does a species of freshwater shark. Mambaliya-Wawukarriya semi-moiety country.

na-maru (ni-) (noun)
1. *dugong *anatomy 2. *meat *from *belly of the *dugong see na-alkali, na-yalari

na-matharl (ni-, nanda-) (noun)
barb *from *that *tail of a *stingray. Can be associated with sorcery practices.
= munkaja

namba (relator)

na-mbangu (pronoun)
that, *not *yet *specified of *aboreal/abstract *class *nouns see na-mangaji

nambalu (relator) until. Literally then-to

nambanamba (adverb)
at the *same *time

na-mi (ni-, nu-) (noun)
1. *entrance of *tree *nest of *wild *honey 2. *well 3. *freshwater *soak. This term relates specifically to wells or soaks which are said to have been the direct result of the actions of the Dreaming Ancestors. It is said that the Dreaming Ancestors created many wells and soaks by removing their eyes and placing them on the ground. The term na-mi literally means "its eye." These wells are important habouring points for spirit children. 4. *seed, *its see ardirri, rawurriki, mabin, kuyiji

na-miji (poss-) (adverb)
many see miji-mbangu

na-milimili (ni-) (noun)
1. *sea *turtle *anatomy 2. *two *sections of *frontal *shell *(plastron) of *sea *turtle. Removed during butcherering. see na-wirlibirli

Namilwirri (nya-) (noun)
male *personal name. Name which can be given to members of the Mambaliya-Wawukarriya semi-moiety. The name is associated with the Brokla Dreaming.

na-milwangu (ni-) (noun)
1. *dugong *anatomy 2. *snout of the *dugong (archaic speech)

Naminyanma (rra/-a-) (noun)
subsection *name *(female) Usually associated with the Wurdaliya semi-moiety. Feminine class marker is optional on these names. see Nangalama

na-mirilibarnku (noun)
cave (archaic speech) = na-ajinja, na-kumanyangu

na-milirdiwi (noun)
1. *tree species 2. *Hardwood *tree [Pemphis acidula]. A tree found on the coast and islands. It is known for its very hard wood which was once used for harpoon points before the introduction and constant availability of steel. After the points were carved they were tempered in the hot white ashes of a fire. = na-wubulu

na-mirnimir (ni-) (noun)
1. *flames,*little 2. *sparks

na-mirrinyungu (noun)
1. *canoe 2. *bark *canoe; *large *sea *going *type (avoidance speech) = na-riyarrku see na-wulka, na-rnajin

na-mukuku (ni-) (noun)
1. *breast 2. *milk (avoidance speech) = na-wunhan

na-mulkan (ni-) (noun)
1. *peninsula 2. *point of *land

na-mulu (noun)

na-mungkamungka (noun)
paperbark, *sheets of. Large sheets used for shelters and for covering as blankets. see na-lhanu

na-mungkulukulu (noun)
bark *dish. Has enclosed ends for carrying water (archaic speech) = na-bununu

na-mungu (ni-) (noun)
end of *lagoon see nanda-mungu, na-wulmuku

Namurlanjanyngku (noun)
spirit *being. Specific name for human -like spirits which inhabit Vanderlin Island. They are associated with the Rumbarriya semi-moiety which is unusual when all other human-like spirits in the Yanyuwa cosmos are associated with the Wurdaliya semi-moiety. In
a-mardu.
namurr/riaryangkangu.
particular they are associated with the sites of Kamangdarringabaya, Babangki and Muluwa. (archaic speech) see ngabaya, ngarrirni, jambajambanyi, jurdurruńbanji

namurr (noun)
1. *rat species 2. *Water *Rat [Hydromys chrysogaster]. This animal is a key figure in certain power songs which are sung to prevent pregnancy. The song is said to drive water rats into the water and frighten away child spirits who may wish to enter a woman. Associated with the Wuyaliya semi-moiety.

nanda-ngurru (noun)
bow of *canoe/boat. Literally: her-nose see ngurru, nda-ngurru, na-ngurru

nanda-nyila (noun)
spines of the *echidna see a-wabalarra

nanda-rayal (noun)
1. *sea *spray 2. *crest of a *wave. Literally her-spit, the spit of the feminine waves

nanda-ruru (noun)
sea *spray, *created *when *waves *hit *rocks. Said to rise into the sky and make clouds over the islands. see nanda-rayal, nanda-minymi

nanda-wangirl (noun)
song *cycle. Sung by women during the performance of the a-Kunabibi rituals. The song cycle describes the journey of the a-Mararabarna Dreaming Women from the mouth of Rosie Creek on the coast to the Barkly Tablelands. see a-Kunabibi, a-Mararabarna, a-Ngadiji

nanda-warrwarla (noun)
gills of the *Groper *(specific *term) see a-kuridi, Alawuyawiji

nanda-wimbi (noun)

nanda-wunjal (noun)
sunset = nanda-miyal see jarrawan

Nangalama (rra-/a-) (noun)
subsection *term *(female) Usually associated with the Wurdaliya semi-moiety. Feminine class marker is optional on these terms see Naminyanma

na-ngalki (ni-) (noun)

na-ngalhinbiji (ni-) (noun)
harpoon *point *with *barbed *hook. Made of wood and used before the advent of steel for hunting sea turtle.
Literally: it has a hook

**na-ngalulu (ni-) (noun)**
1. *waves on *fresh *water 2. *ripples on *fresh *water

**na-nganhal (ni-) (noun)**
fur/ hair of *an *animal

**na-ngarda (ni-) (noun)**
1. *stingray/ shark *flesh 2. *meat of *stingray/ shark

**na-ngandiwiringu (noun)**
ceremony *name. Associated with the Kulyukulu rituals. Performed by Mambaliya-Wawukariya and Rrumburriya men prior to the public performance of the Kulyukulu funeral rituals. The ritual is performed with spears and relates to the Marine Salmon Tailed Catfish Dreaming.

**na-ngambirrngambirr (ni-)
2. *flying *fox *anatomy 2. *rib *cage, *shoulder and *thorax *region of the *flying *fox

**na-nganjwaju**
*Kangaroo species 2. *Hill Kangaroo (*Macropus robustus*). Associated with the Rrumburriya semi-moiety

**na-nangku**
*Stingray species 2. *Blue *Spotted *Stingray (*Amphistius kuhlia*)

**na-ngalyanda (ni-) (noun)**

**na-ngunyala (ni-) (noun)**
1. *gill *marks in the *dust

**na-ramku**
*gills of *fish

**na-rarrawumba (poss-)** (adjective)
1. *many 2. vary large *gathering of people
na-rarrbi (noun)
1. *club-like *mallet *made *from *wood. Used to crack open cycad nuts and water lily corms. 2. *stick used to *spread *hot *ashes. During cooking

na-ravunjurri (ni-) (noun)

na-rayi (ni-, nanda-) (noun)
1. *sound of *language 2. *sound of *animals/ birds 3. *sound of *running *water/ the *sea

na-malurr
bark *dish *(large) Made from messmate bark and used for carrying large quantities of meat. Can be up to 1m in length

na-r-dirr (noun)
1. *sea *turtle *anatomy 2. *green *fat *lining *shell of the *sea *turtle

na-riyarrku (noun)
1. *canoe 2. *bark *canoe. Made specifically for use on freshwater rivers and lagoons see na-riyarrku, na-mirrinyinu, na-rajina, a-muwarda

na-rlangan (noun)

na-rlungungdu (noun)
bark *shelter. Made from messmate bark see na-wulka

na-rajina (noun)
1. *canoe 2. *bark *canoe. Made specifically for use on freshwater rivers and lagoons see na-riyarrku, na-mirrinyinu, na-wulka

narnangajbantharra (transitive verb)
watching *over

na-rulmurr (noun)
drift *wood. Of significance to the Wuyaliya semi-moiety.

na-ruwali (noun)
1. *sea *turtle *anatomy 2. *green *fat *lining *shell of the *sea *turtle

na-riyarrku (noun)
burrow in the *ground *with *an *exit. As would be made by a goanna. see arrangin

= narnu-balarrangka

na-riyarrku (noun)
burrow in the *ground *with *an *exit. As would be made by a goanna. (avoidance speech)

= lakurr

narnu-bulabula (noun)
sorcery. A form of sorcery associated with the Binbingka and Kurdanji people but much feared by the Yanyuwa. It involves the painting of images on a cave or rock shelter wall and the spirit of the intended victim is sung into it. This form of sorcery is site specific, that is it can...
only be performed at two localities which are named Nangkuya and Kumurnnyini.

*narnu-bulmungkurru* (noun)
sickness

*narnu-kalarrangka* (noun)
1. *burrow in the *ground *with *an *exit 2. *hole *right through *something. Such as borer holes through a dug out canoe

see kalarrangka (cm-)

*narnu-kalarrangka* (noun)
ceremony *ground. Specific term given to the ceremony ground where the Wambuyangu rituals are performed.

see Wambuyungu, a-kakarrinji

*narnu-lhulun* (noun)
ceremony *name. Archaic ceremony, no longer performed where initiates were taken away on secluded journeys for up to 12 months. The ceremony was associated with the Spirit Man Dreaming of the Wurdaliya semi-moiety. Part of the Ngakayan rituals during which subincision took place stem: lhulun - paperbark bed or blanket

see Ngakayan (archaic speech)

*narnu-lang* (noun)
sunset, *when *long *shafts of *light *shine out of the *sky. The colours of these shafts were once used to interpret a forcoming death. i.e. bright red and orange where associated with the Mambaliya-Wawukarriya and Rrumburriya people. Dark orange to grey where associated with the Wurdaliya and Wuyaliya people. The phenomena is said to be caused by spirits dancing with fire sticks.

*narnu-nayula* (noun)
1. *trick 2. *deception

*narnu-nyiri* (noun)
1. *song 2. *power *songs. These type of songs have a number of uses; a) to cause rain to fall, or to stop rain b) to alter weather, hot/ cold c) to cause winds to rise up or cease d) to heal e) to harm people, sing songs associated with sorcery f) to give strength to particular objects i.e. a fighting boomerang g) to give strength to people i.e strengthen the legs of a dancer h) to increase natural species either for positive or negative purposes. i.e lice, mosquitoes -negative dugong, fish -positive

see kujika, bibimantharra, yinbayarra

*narnu-nyirrka* (noun)
1. *ceremony *ground *(generic) 2. *dancing *ground *(generic) (archaic speech)
the wet season storms. Literally the name means "blackness", but this name is the only recorded use of this abstract concept.

narnu-wurrama (noun)
fighting *ground

narnu-wurrama (adjective)
1. *authoritative *person 2. *influential *person 3. *object of *great *importance

see wurrarna

narnu-wurru (noun)
beach

see wurrumu

narnu-wurrukulurru (noun)

see waykalngu

narnu-wurra (ni-) (noun)
1. *root of a *tree 2. *root of a *tooth

na-walabara (noun)
forked *pole. Used for burial platforms, shelters

see nda-warnnyi (poss-)

= na-banjarra

na-wawarl (ni-) (noun)
1. *flying *fox *anatomy 2. *arms of the *flying *fox. These are cut off the flying fox after the animal has been singed in the fire as a part of the cooking process. When the flying fox bodies are put into the ground oven the
wings are put on top of the bodies before the oven is covered. *nya-yibarra*na-wawari*lan nga kinyibu*thala kangka
*na-yuwa barra*, kinybutha *na-manka*jiwini nungka-wawari*langka kanga
nyiki-nganjii. " Place the wings and arms on top of the flying foxes because it is the Law. The flying fox bodies are with the arms and wings because they are kin.

see *na-ngambilngambilr

**na-wawili (noun)**

grass *wad/ pad usedto *dip *into *wild
*honey and *then *sucked. (avoidance speech)

= *na-kwurnda

see *ma-kingki

**nawayngbirri (noun)**

1. *shark species 2. *Hammerhead
*Shark [*Sphyra*na *lewini*] = yulmunji, warriyangayawu

**na-wi (ni-) (noun)**

1. *flippers of *dugong/sea *turtle
*leg of *an *animal 3. *wings of *bird/ flying fox/ *aeroplane
*vehicle

see *nda-wi

**na-widiri (ni-) (noun)**

1. *sea *turtle *anatomy
* *liver of the *sea *turtle

= *na-manyi

**na-wimbi (ni-) (noun)**

*native,*non-stinging [*Trigun* symmetry, *T. cocherellin* and *T. wybencin*]. Bee of the dulbarri, tree hive. Associated with the Wurdaliya semi-moiety. Also term given to be of the Wuyaliya mangrove and island wild honey.

see *nanda-wimbi

**Na-wini (noun)**

1. *place name 2. *river *name. Name given to the stretch of *McArther River from Borroloola to Kangaroo Island and its junction with the Carrington Channel. See *Ma-award

**na-wini (ni-, nanda-, nu-...) (noun)**

name. Of country, animals, plants, birds, fish

see *nda-wunyinu

**na-winkarngu (ni-) (noun)**

1. *dugong *anatomy 2. *meat *which is *removed *from *rib *cage *area of the *dugong

**na-wiri (noun)**

lousing *stick. Small sharpened stick for removing head-lice and their eggs.

see *a-wutha, a-mukaka, a-mirdil

**na-wirlibirli (ni-) (noun)**

1. *sea *turtle *anatomy 2. *piece of
*frontal *(plastron) *shell of *sea *turtle

**na-wirrilibirral (noun)**

1. *plant species 2. *sea *grass
[Halophila sp.]. Said to be favoured by sea turtles

see *na-julangal, maraman, ma-lhanngu

**na-wirriwirri (ni-, nanda-) (noun)**

Has specific ritual significance to the Wuyaliya semi-moiety

see *na-yalka

**na-wiyaji (noun)**

paperbark (avoidance speech)

= *na-lhanu

**na-wiyi (noun)**

1. *grass species 2. *Kangaroo
*Grass. The inner fibres of this grass are used to spin string from which is made bags and fish nets.

**na-wubulu (noun)**

1. *tree species 2. *Hardwood *tree
*[Pemphis acidula]*. Species found on the coast and islands. It has a very hard wood which was once used for making harpoon points before the advent of, and the regular availability of steel. After carving the points were tempered in the hot white ashes of a fire.

= *na-worldiwi

**na-wuku (noun)**

hill. Literally: its-back

see *janyka, nda-wuku

**na-wukun (noun)**

bark *shelter. Made from sheets of messmate bark

see *na-rungundu

**na-wulangi (noun)**

river

= *na-manangka

**na-wulawulanga (noun)**

1. *plant species 2. *vine (generic)

**na-wulaya (ni-, nu-) (noun)**


see *nda-wulaya, wulaya

**na-wulka (noun)**

bark *canoe *(generic) Made from sheets
of messmate bark
see na-rmajn, na-riyarrku, na-mirrinyungu

na-wulmuku (ni-) (noun)
see na-mungu (ni-)

na-wulungkayangu (noun)
1. *digging *stick 2. *lousing *stick 3. *harpoon *point (avoidance speech)
see na-wabija, na-warvari, na-malbi, na-ngalhinbiji, na-wiri,

na-wulurlu (ni-) (noun)
cuttlefish *shell. When washed up in large numbers it is said that dugongs and sea turtles will be easy to hunt. Associated with the Rrumbuniya semi-moieties.

na-wulwiyi (noun)
1. *shade 2. *bough *shade = na-ngarndu

na-wuma (ni-) (noun)
1. *base of *log coffin/ post 2. *anus of *animal/ bird/ fish
see nda-wuna

na-wunbarr (noun)
1. *night 2. *sleeping *time. In past times used to number days. na-kanymarda na-wunbarr. "two days (literally two sleeps)"

na-wundaku (noun)
wood *fragments/ sticks *found *within *wild *honey *as a *result of *being *cut from the *tree. Refers specifically to the island wild honey
see wiliwarrngu

Na-wundaku (noun)
pet *name for a *dog. Belonging to Wuyaliya people associated with South West Island.

na-wungkala (noun)
*fox *camp. A place where flying foxes are known to congregate in large numbers. see kinybutha, kiyiniyiinyi

na-wungu (ni-) (noun)
fat, *its = na-manyngul (ni-)

na-wunhan (noun)

na-wunjurrwunjurr (noun)
breasts of *young *girl. Still developing see na-wunhan

na-wurlaburla (ni-) (noun)
1. *dugong *anatomy 2. *meat *from *dugong *containing the *shoulder

na-wuruwuru (noun)
sorcery. Complex form of sorcery where the life spirit of an individual is attacked and some time later the individual dies. The Yanyuwa believe this to be the most widely used form of sorcery in their area. see mulunguwa, nda-ngawulu, marrawi

na-wurrinjabu (noun)
1. *firewood of *poor *type/ quality 2. *firewood of the *wrong *type to *cook *certain *foods = wurrinjabu

na-wuthula (ni-) (noun)
1. *sea *turtle *anatomy 2. *meat and *fat from *chest *region of the *sea *turtle.
see na-lakalaka

na-wuthuwar (noun)
cave *entrance see na-ajinja

na-wuyu (ni-, nanda-) (noun)
see na-marnda, nda-wuyu

na-yalari (ni-) (noun)
1. 1.*dugong *anatomy 2. *meat and *skin *from *belly of the *dugong w na-yalari 3. *sea *turtle *anatomy 4. *meat *containing *shoulder *blades of the *sea *turtle

na-yalka (ni-) (noun)
3. *sea *turtle *anatomy 4. *meat *containing *shoulder *blades of the *sea *turtle

na-yarlburr (ni-) (noun)
tail *(generic)
see na-wirriwirri, na-ngurrumu, na-kuningarr

na-yarliburr (ni-) (noun)
tail *(generic)
see na-wirriwirri, na-yirrimbi, na-majima

na-yarrayarra (ni-) (noun)
dry *creek *bed
see narnu-wala, yala, yalarurr

na-yaynkanyi (ni-) (noun)
person *who *carries a *message *stick (archaic speech)
see a-rdij kula, diwurruwurm, wirrbi

na-yinarramba (ni-) (adjective)
*blades.
1. *commencement. *its 2. *pre-wet
season *period of *intense *humidity
3. *first *time

na-yinji (ni-) (noun)
1. *sea *turtle *anatomy 2. lungs of the
*sea *turtle

na-yinji (ni-) (noun)
1. *dugong *anatomy 2. *lungs of the
*dugong

na-yrnga (ni-nu-) (noun)
*skin of *animal. Literally: its-skin

na-yinji (ni-) (noun)
1. *sea *turtle *anatomy 2. lungs of the
*sea *turtle

na-yrnga (ni-nu-) (noun)
*skin of *animal. Literally: its-skin

na-yiyma (nya-) (noun)
male *personal name. Name which can
be given to male members of the
Wurdaliya semi-moiety. The name is
associated with the Sea Turtle Dreaming.

nbayarra (intransitive verb)
4. *tide *going out. Used with animate
or inanimate subjects

nilharrku (pronoun)
1. *that *different *masculine *thing 2.
*that other *masculine *thing

Nimarrama (rra-/a-) (noun)
subsection *term *(female) Usually
associated with the Wuyaliya semi-
moiety. Feminine class marker is
optional on these terms.

niwarrku (pronoun)
1. *that other *masculine *thing 2.
*that different *masculine *thing

Nmantharra (transitive verb)
*taking off. Stem: inma

nmarinjarra (intransitive verb)
weaving out. Verb stem: inmarri

nurnnangarr (noun)
smoke (avoidance speech)
= wurnnangarr, wurrlngarr

nu-kurnbal (na-, ni-) (noun)
pandanus *nut *kernel. Once gathered in
large quantities, ground, mixed with
water into a paste and baked into small
cakes.

nukurnu (noun)
food of *any *type, *meat/ *vegetable
(archaic speech)
= wudurru

Nulanyma (rra-/a-) (noun)
subsection *term *(female) Usually
associated with the Mambaliya-
Wawukarria semi-moiety.

Nulyarrima (rra-/a-) (noun)
subsection *term *(female) Usually
associated with the Mambaliya-
Wawukarria semi-moiety.

Nuwunyarrar (noun)
place *name. Kangaroo Spring, fresh
water spring associated with the Two
Initiated Men and a Kangaroo Dreaming.
Located some 10 km north west of
Borroloola. Rurumburriya semi-moiety
country.

Nulyarrima (rra-/a-) (noun)
subsection *term *(female) Usually
associated with the Mambaliya-
Wawukarria semi-moiety. Feminine
class marker is optional

= ninrirrinjarra

Niwanama (rra-/a-) (noun)
subsection *term *(female) Usually
associated with the Rumburriya semi-
moiety. Feminine class marker is
optional on these terms

see Nungarima

= ninrirrinjarra

nayuru (nya-) (noun)
Nayuru (nya-) (noun)
male *personal name. Name which can
be given to male members of the
Wurdaliya semi-moiety. The name is
associated with the Sea Turtle Dreaming.

nhyinyarrk (noun)
keeping *back

ninirrinjarra (transitive verb)
picking up

ninirrinjarra (transitive verb)
picking up
associated with the Rrumburriya semi-moiety. Feminine class marker is optional
see Niwanama

**nungawu (noun)**
loop *made in the *end of *harpoon *rope. Through which the harpoon point is pushed, the harpoon point is then tied to the loop and then rested in the hole at the end of the harpoon.
see na-mulu, na-wuthulu, na-malbi, ma-ngarduku

**nungka (particle)**

**Nungkalumulangka (noun)**
place *name. Sand dune country on Three Hummock Point, on the north east coast of Vanderlin Island. The area is associated with the Sea Turtle Dreaming. Wurdaliya semi-moiety country.

**Nungkandangurrungka (noun)**
place *name. "Symonds Bluff', area on the north west coast of Vanderlin Island some seven kilometres south west of Cape Vanderlin. The area has associations with the Rock Wallaby Dreaming, and literally the name means "with her nose". Rrumburriya semi-moiety country.

**Nungkariwura (noun)**
place *name. A reef in the vicinity of Yulbarra point on the south western coast of Vanderlin Island. The reef is associated with the Tiger Shark Dreaming.

**nungkarnarrku (adverb)**
1. *sometime 2. another *time. Stem: rkku: *other

**nu-rangal** *(noun)*
water *lily *leaves
see ma-kakayi, ma-mayi

**Nurdurri** *(noun)*
place *name. Old Doomadgee Mission, in Queensland. The area is associated with the Groper Dreaming. The site is the starting point of the Groper Dreaming path which finishes on South West island. Wuyaliya semi-moiety country.

**nurarralingu** *(adjective)*
song *cycle *movement. A specific word which is used to describe a song cycle when it leaves land and moves onto the surface of the river or sea and/ or moves into the depth of the water. (archaic speech ) see kuijika

**Nurulama** *(rra-/a-)* *(noun)*
subsection *term *(female) Usually associated with the Wuyaliya semi-moiety. Feminine class marker is optional
see Nimarrama

**nu-walmurr** *(noun)*
water *lily *leaf *stems
see nu-rangal, ma-yula

**nuwantharra** *(transitive verb)*
cooking in *an *underground *oven

**nuwara (noun)**
plant species [Pouteria sericea]. Grows on the islands, in sandy areas. It has little fruits which are hard and black, they are poisonous and only used to make jewellery.

**nu-warda** *(noun)*
cycad *palm *fronds
see ma-arnbaka

**nu-wulaya** *(noun)*
1. *body *part 2. *foreskin. This is the colloquial term, literally it means "its (food) head, in Yanyuwa food-class pronominal morphemes occur in agreement with the stem for penis -rakuku.
= nda-yalinyka
see nda-rakuku, nda-yimbu

**nu-yanyungi** *(noun)*
water *lily *seeds, *within the *corms
see ma-bidabida

**nda-ajba** *(poss-)* *(noun)*
1. *body *part 2. *calf of *leg, your
= nda-alha

**nda-alha** *(poss-)* *(noun)*
1. *body *part 2. *calf of *leg, your (avoidance speech)
= nda-ajba

**nda-anthamu** *(poss-)* *(noun)*
1. *big *toe, your
3. *ear *drum, your

**nda-bayika** *(poss-)* *(noun)*
1. *kinship *term 2. your *mother, my
*father's *sister *when *talking to *female *cousin

**nda-ardiya** *(noun)*
1. *knowledge *term 2. your *mother, my
*father's *sister *when *talking to *female *cousin
Associated with seat of intelligence and learning ability
= nda-mankawurru

**nda-arri** *(poss-)* *(noun)*
1. *body *part 2. *groin, your
= nda-wuthari

**nda-birnyi** *(poss-)* *(noun)*
1. *body *part 2. *ear *canal, your
= nda-munha, nda-jiji

**nda-birnyi** *(poss-)* *(noun)*
1. *body *part 2. *ear *canal, your
3. *ear *drum, *your
<table>
<thead>
<tr>
<th>nda-marnangal (poss-) (noun)</th>
<th>1. *body *part 2. *wrist, *your</th>
</tr>
</thead>
<tbody>
<tr>
<td>nda-mardnda (poss-) (noun)</td>
<td>1. *body *part 2. *foot, your 3.</td>
</tr>
<tr>
<td></td>
<td>*footprint, your</td>
</tr>
<tr>
<td></td>
<td>see na-mardnda, nda-wuyu</td>
</tr>
<tr>
<td>nda-marrkilikili (poss-) (noun)</td>
<td>1. *body *part 2. *fingernail, your 3.</td>
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<td></td>
<td>*toenail, your</td>
</tr>
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<td></td>
<td>= nda-yirrnyi, nda-rinkarr</td>
</tr>
<tr>
<td></td>
<td>see na-marrkilikili</td>
</tr>
<tr>
<td>nda-maru (poss-) (noun)</td>
<td>1. *body *part 2. *chest, your</td>
</tr>
<tr>
<td></td>
<td>(avoidance speech)</td>
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<tr>
<td></td>
<td>= nda-milimili</td>
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<tr>
<td>nda-mawuri (poss-) (noun)</td>
<td>1. *body *part 2. *scrotum, your</td>
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<td></td>
<td>see na-mardawurima</td>
</tr>
<tr>
<td>nda-mawal (poss-) (noun)</td>
<td>wound, your</td>
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<td></td>
<td>see nda-bubu</td>
</tr>
<tr>
<td>nda-maya (poss-) (noun)</td>
<td>1. *body *part 2. *right *side, your</td>
</tr>
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<td></td>
<td>see nda-kujanyi</td>
</tr>
<tr>
<td>nda-mayamaya (poss-) (noun)</td>
<td>1. *body *part 2. *foot/ feet, your 3.</td>
</tr>
<tr>
<td></td>
<td>*footprint, your (avoidance speech)</td>
</tr>
<tr>
<td></td>
<td>= nda-mardnda</td>
</tr>
<tr>
<td>nda-mayi (poss-) (noun)</td>
<td>1. *body *part 2. *teeth/ incisors, your</td>
</tr>
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<td></td>
<td>see nda-kujanyi</td>
</tr>
<tr>
<td>nda-mi (poss-) (noun)</td>
<td>1. *body *part 2. *eye/ eyes, your</td>
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<td></td>
<td>see na-mi</td>
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<td></td>
<td>= nda-kabara</td>
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<tr>
<td>nda-milimili (poss-) (noun)</td>
<td>1. *body *part 2. *chest, your</td>
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<td></td>
<td>see nda-maru</td>
</tr>
<tr>
<td>nda-milka (poss-) (noun)</td>
<td>buttocks; the side of, your</td>
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<td></td>
<td>see nda-marawu, nda-wuna</td>
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<tr>
<td>nda-mirdimal (poss-) (noun)</td>
<td>1. *body *part 2. *knee, your</td>
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<td></td>
<td>(avoidance speech)</td>
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<td></td>
<td>= nda-buru, nda-muju</td>
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<tr>
<td>nda-miri (poss-) (noun)</td>
<td>1. *body *part 2. *forehead, *your</td>
</tr>
<tr>
<td>nda-mirmirmjal (poss-) (noun)</td>
<td>1. *body *part 2. *eyebrows, *your</td>
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<td>nda-muju (poss-) (noun)</td>
<td>1. *body *part 2. *mouth, your 3.</td>
</tr>
<tr>
<td></td>
<td>*lips, *lips</td>
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<tr>
<td>nda-munha (poss-) (noun)</td>
<td>1. *body *part 2. *vagina, your</td>
</tr>
<tr>
<td></td>
<td>see nda-walba, nda-bayika, nda-jiji</td>
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<tr>
<td>nda-murnu (poss-) (noun)</td>
<td>1. *body *part 2. *elbow, *your</td>
</tr>
<tr>
<td>nda-murrngu (poss-) (noun)</td>
<td>1. *body *part 2. *neck; *nape/ back</td>
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<td></td>
<td>*of, your</td>
</tr>
<tr>
<td></td>
<td>= nda-rdiriki</td>
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<tr>
<td>nda-ngabarla (poss-) (noun)</td>
<td>1. *body *part 2. *shoulder, your</td>
</tr>
<tr>
<td></td>
<td>= nda-wulungamda, nda-wirali</td>
</tr>
<tr>
<td>nda-ngabirli (poss-) (noun)</td>
<td>1. *body *part 2. *shoulder *blade, your</td>
</tr>
<tr>
<td></td>
<td>= nda-yabirli</td>
</tr>
<tr>
<td>nda-ngalki (poss-) (noun)</td>
<td>1. *semi-moiety *group, your 2.</td>
</tr>
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<td></td>
<td>*subsection, your 3.</td>
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<td></td>
<td>*sweat of the</td>
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<td></td>
<td>*under *arm, your</td>
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<tr>
<td></td>
<td>see na-ngalki</td>
</tr>
<tr>
<td>nda-ngalkingalki (poss-) (noun)</td>
<td>1. *body *part 2. *voice, your</td>
</tr>
<tr>
<td></td>
<td>= nda-lhangkur</td>
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<td></td>
<td>see namu-ngalki</td>
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<td></td>
<td>*navel, your</td>
</tr>
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<td></td>
<td>= nda-mabuluma, nda-majirrimajirli</td>
</tr>
<tr>
<td>nda- nganhal (poss-) (noun)</td>
<td>1. *body *part 2. *body *hair, your</td>
</tr>
<tr>
<td></td>
<td>see na-nganhal</td>
</tr>
<tr>
<td>nda-nganthal (poss-) (noun)</td>
<td>1. *body *part 2. *tongue, *tongue</td>
</tr>
<tr>
<td>nda-nganhandrangantharr (poss-) (noun)</td>
<td>1. *body *part 2. *flesh *under the</td>
</tr>
<tr>
<td></td>
<td>*chin, *your</td>
</tr>
<tr>
<td>nda-ngawukuku (poss-) (noun)</td>
<td>1. *body *part 2. *stomach, your (avoidance speech)</td>
</tr>
<tr>
<td></td>
<td>= nda-wurdu, nda-ngayi</td>
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<tr>
<td>nda-ngawulu (poss-) (noun)</td>
<td>1. *body *part 2. *shadow, your 3.</td>
</tr>
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<td></td>
<td>*life *spirit, your 4.</td>
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<tr>
<td></td>
<td>*heart, your. That which can be attacked by sorcery</td>
</tr>
<tr>
<td></td>
<td>see na-ngawulu</td>
</tr>
<tr>
<td>nda-ngayi (poss-) (noun)</td>
<td>1. *body *part 2. *stomach, your. The centre of all emotion and well being (archaic speech)</td>
</tr>
<tr>
<td></td>
<td>= nda-wurdu, nda-ngayi</td>
</tr>
<tr>
<td>nda-nguburunguburu (poss-) (noun)</td>
<td>1. *body *part 2. *big *toes, your (avoidance speech)</td>
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<td>= nda-rinarina</td>
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<td></td>
<td>see nda-mardnda</td>
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<tr>
<td>nda-ngukungaji (poss-) (noun)</td>
<td>1. *body *part 2. *fontanelle, your. Soft spot on top of a baby's head</td>
</tr>
<tr>
<td>nda-nguliyanda (poss-) (noun)</td>
<td>1. *body *part 2. *bone, your</td>
</tr>
<tr>
<td></td>
<td>= nda-buyurru</td>
</tr>
</tbody>
</table>
nda-ngundurrngundurr (poss-) (noun)
nda-ngunduwa (poss-) (noun)
1. *body *part 2. *throat, *your
nda-ngunkurni (poss-) (noun)
1. *body *part 2. *nose, your (avoidance speech)
= nda-ngurru
nda-ngurru (poss-) (noun)
1. *body *part 2. *nose, your 3. *face, your
see ngurru, na-ngurru
nda-nyungka (poss-) (noun)
1. *body *part 2. *hair, of *head, your
= nda-wada
see nda-wulbu
nda-rakuku (poss-) (noun)
1. *body *part 2. *circumcised *penis, your. Food class pronominal morphemes occur in agreement with this stem.
see nda-yimbu, nda-warrkara
nda-rangulu (poss-) (noun)
1. *body *part 2. *ribs, your (avoidance speech)
= nda-lalurru
nda-rarnka (poss-) (noun)
1. *body *part 2. *heel, *your
nda-rarrama (poss-) (noun)
1. *body *part 2. *thigh, *your
nda-rawullu (poss-) (noun)
1. *body *part 2. *jaw *bone, your
see rawullu
nda-rdiriki (poss-) (noun)
1. *body *part 2. *nape of *neck, your 3. *neck *vertebrae, your
see nda-murnu
nda-rinarina (poss-) (noun)
1. *body *part 2. *little *toe, your (archaic speech)
see nda-marnda
= nda-nguburunguburu
nda-rinkarr (poss-) (noun)
1. *body *part 2. *fingernail, your 3. *toenail, your
= nda-yirnyi, nda-marrilikili
see na-rinkarr
nda-riwurr (poss-) (noun)
1. *body *part 2. *fold of *arm at *elbow, your 3. *fold of *leg *behind *knee, *your
nda-rubun (poss-) (noun)
see nda-wurdu
nda-wada (poss-) (noun)
1. *body *part 2. *hair of *head, your
= nda-nyungka
see nda-wulbu, nda-jabujabu
nda-wajimbangu (poss-) (noun)
1. *body *part 2. *armpit, your
= nda-yilkinbangu
nda-walba (poss-) (noun)
1. *body *part 2. *genitals, your*(generic) For both men and women
nda-walbarri (poss-) (noun)
1. *body *part 2. *body, your (avoidance speech)
= nda-manka
nda-wanal (poss-) (noun)
1. *body *part 2. *buttocks, your 3. *anus, your (avoidance speech)
= nda-wuna
nda-wanjiya (poss-) (noun)
1. *body *part 2. *kneecap, *your
nda-warlbarr (poss-) (noun)
nda-warrrnnyi (poss-) (noun)
1. *body *part 2. *flesh, your
see na-warrrnnyi
nda-warrkara (poss-) (noun)
1. *body *part 2. *sub-incised *penis, your
see nda-yumbu, nda-rakuku
nda-watha (poss-) (noun)
nda-wi (poss-) (noun)
1. *body *part 2. *arm, *your
= nda-mariakunja
see na-wi
nda-wini (poss-) (noun)
name, your
see nda-wunyingu
nda-winkan (poss-) (noun)
1. *body *part 2. *side, of *body/face, your
see narnu-winkan
nda-wirali (poss-) (noun)
1. *body *part 2. *shoulder, your (avoidance speech)
= nda-wulungarida, nda-ngabarla
nda-wirdiri (poss-) (noun)
1. *body *part 2. *liver, your
= nda-kuluwala, nda-manyi
nda-wikwiwiri (noun)
1. *kinship *term 2. your *mother, my *sister *when *talking to *niece/nephew
nda-wirrba (poss-) (noun)
nda-wuku (poss-) (noun)
1. *body *part 2. *back, *your
nda-wulaya (poss-) (noun)
1. body part 2. head, your. The final -ya may be lost when suffixation occurs
   = nda-yidiyidi
   see na-wulaya, wulaya
**nda-wulbu (poss-) (noun)**
1. body part 2. hair, *with *split *ends, your
   see nda-wada, nda-nyungka
**nda-wulukal (poss-) (noun)**
1. body part 2. *brains, *your
   = nda-ngabarla, nda-wirali
**nda-wulungarnda (poss-) (noun)**
1. body part 2. *shoulder, your
   = nda-ngabarla, nda-wirali
**nda-wunhan (poss-) (noun)**
1. body part 2. *buttocks, your
   = nda-wanaw, nda-marawu, na-wuna
**nda-wunjal (poss-) (noun)**
1. body part 2. *under *arm *hair, your
   see nda-jabujabu nda-wada
**nda-wunjal (poss-) (noun)**
1. name from country, your 2. *bushname, your. This name gives association and relationship to a particular tract of country belonging to a semi-moiety and the Dreamings associated with that land. A number of these names can be found throughout this dictionary.
   see a-Muluwarnara, Mamurriyatha, Balanda, a-Marrngawi, Nawakin, na-wini
**nda-wurlu (poss-) (noun)**
1. body part 2. stomach, your 3. *belly, your. The centre of emotions and feeling of well being
   = nda-ngayi
**nda-wurlulu (poss-) (noun)**
1. body part 2. *life *spirit, your 3. *heart *beat, your 4. *pulse, your. Relates to nda-ngawulu. It is this spirit which can be attacked by sorcery. It is this area that is discussed when somebody is released from the effects of sorcery.

<table>
<thead>
<tr>
<th>*nda-wuthari (poss-) (noun)</th>
</tr>
</thead>
<tbody>
<tr>
<td>see wuthari, nda-arri</td>
</tr>
</tbody>
</table>

**nda-wuthu (interrogative)**
where are you going? Literally: your-way (archaic speech) = nganithwuthu
**nda-wuyu (poss-) (noun)**
imprint, of *body, *as in *sand, your
see nda-marrnda, na-wuyu

**Ndaya (noun)**
place *name. The north western point of South West Island. The area is associated with the Groper and Black Bream Dreamings. Wuyaliya semi-moiety country.

**nda-yabirli (poss-) (noun)**
1. *body *part 2. *shoulder *blade, your
   = nda-ngabirli (poss-)
**nda-yala (poss-) (noun)**
1. *body *part 2. *life *spirit, your. Often called one’s soul in English. This spirit is related to the ngawulu and wurdulu, but it is that part that has awareness of pleasure, premonitions

**nda-yalinyka (poss-) (noun)**
1. *body *part 2. *foreskin, your. A more colloquial term is nu-wulaya = its(food) head

**ndayarra (transitive verb)**
leaving

**nda-yarra (noun)**
1. *body *part 2. *upper *back, your
   see nda-wuku
**nda-yidiyidi (poss-) (noun)**
1. *body *part 2. *head, your
   (avoidance speech )
   see nda-wulaya
**nda-yilkinbangu (poss-) (noun)**
1. *body *part 2. *armpit, your
   (avoidance speech )
   = nda-wajibangu
**nda-yimbu (poss-) (noun)**
1. *body *part 2. *uncircumcised *penis, your. Food-class pronominal morphemes occur in agreement with this stem
   see nda-rakuku, nda-yalinyka
**nda-yirdarangka (poss-) (noun)**

**ndayirdi (poss-) (relator)**
1. *with, *you are 2. *bringing, *you
   *are 3. *bearing, *you *are. Followed by genitive noun or noun phrase.
nda-yirra (poss- (noun)
  1. *body *part 2. *skin, your
  see na-yirra
nda-yirrnyi (poss- (noun)
  1. *body *part 2. *fingernail, your 3. *toenail, your
  = nda-rinkarr, nda-marrklikili
  see na-yirrnyi (ni-)
da-yurlbu (poss- (noun)
  1. *body *part 2. *vein, *your
ndiwi (adverb)
  ready, of *people. ndiwi wingkayawu. "ready to go"
gaaju (noun)
  1. *shellfish species 2. *Shellfish
  [Batissa violacea]
  = alkuwalku
ngabangabarla (adverb)
  carrying *position on the *shoulders. Expanded from of ngabarla
  see ngabarla
ngabangaku (cm-) (noun)
  1. *dead *person 2. *corpse
ngabarla (adverb)
  carrying *position on the *shoulders
  see ngabangabarla
ngabarlanmantharra (transitive verb)
  carrying on the *shoulders
ngabay (noun)
  1. *spirit *being 2. *spirit *(generic)
  3. *ghost 4. *spirit of a *dead *person *(generic)
  5. *white *person 6. *Spirit
  Man *Dreaming. Dreaming associated with the Wurdaliya semi-moiety, is said to have introduced sub-incision to the
  Yanyuwa people.
  see nggarrimi, Ngayakan,
  ngabangabarla, wuwwarr, ardirri,
ngabayamanthara (cm-) (adjective)
  person *who *desires to *kill *people. Usually associated with acts of sorcery or of straight out murder. Sometimes
  used of poisonous foods and dangerous animals. The term has the meaning of one who desires to turn people into
  spirits.
  see ngabay, ngabayamanthara
ngabayamantharra (transitive verb)
  spirits, *causing to *become. Action of a sorcerer, murderer, harmful foods or animals
  see ngabay, ngabayamanthara
ngabinya (interjection)
  1. *Man! 2. *Boy! Used to gain attention. Not used with one's father or maternal uncle. ngabinya kajarajara!
  nganthiswhu kama! "Hey son!, which way are you going!"
  see ngabinya
ngabiyar (cm-) (interj.)
  umm. When trying to remember a specific word or place. Takes case markers, and suffixes. ma-ngabiyara. "what is the name of that food? ri
  rra-ngabiyara. "what is the name of that female thing/ person?" ri ridina karna-
  wingka wayka nyla ngabiya?.. Yamirrilu "Yesterday I went down to
  to what is that place?... to Yamirri. 
  see ngabiyar
ngabiyanjarra (transitive verb)
  doing *something. Used when trying to recollect a specific action
ngabiyarra (interjection)
  1. *Woman! 2. *Girl! Used to gain attention. Not used with one's mother or her sisters.
  see ngabinya
ngabu (noun)
  1. *kinship *term 2. *father's *mother
  3. *sister's *son's *child 5. *sister's
  6. *son's *child
ngabulnyayarra (noun)
  sea *turtle on *beach *nesting
  = ngangkurruru
ngabumbu (adjective)
  overcast, *with *sun *obscured
ngabumbu (noun)
  clouds (avoidance speech)
  = ngawu
ngaburndungu (exclamation)
  swear word for a *dog
  see yarrkarra, kadirrivalma, yurdarrka
ngabungabu (adverb)
  late *afternoon
  = ngabungabula
ngabungabula (adverb)
  late *afternoon
  = ngabungabu
ngabunjamantharra (transitive verb)
  1. *pushing *underwater 2. *putting
  *underwater 3. *diving *underwater.
  Kilu-ngabunjama wakiliku. "He dived
  for the dugong (during harpooning)"
  see ngurrummantharra
ngabunjarra (intransitive verb)
  *washing oneself 4. *going
  *underwater
ngadijirri (noun)
Butchering Dugong: Note: numbers refer to the order in which cuts are made

I. The hide is removed in one piece, called munbul

II. The hide is removed in one piece, called munbul
Butchering Dugong

Diagram:

- a-mandabangu - (short ribs)
- a-arlurr - (ribs)
- lubala - (backbone with no ribs)
- kurruru - (backbone)
- a-minji - (skin, fat, meat, contains genital and reproductive organs of the dugong)
- na-minji - (skin, fat, meat, contains genital and reproductive organs of the dugong)
- na-wurdula - (heart)
- nayinji - (lungs)
- wilawila - (stomach)
- ritr-kukilwalkurre - (large intestine)
- rra-mayngul - layer of creamy white fat covering abdominal area is removed.
- na-widini - (liver)
Butchering Sea Turtle:

ngunduwamantharra

ma-karriyu (small intestine)

ma-mulkha (stomach)

na-wirdiri (liver)

wunakaka (large intestine)
Diagram 4c

Knife cuts

na-wirlibirli

na-milimili

na-ngabala

na-ngabala

wulaya

na-murrngu

na-wurhula

na-lakalaka

na-yalari

na-yalari

na-lkundu

na-narrngu
ngajarr (noun)  
1. *gun 2. *rifle. From a-ngajarr: lightning  
see jinabang

ngajbirrinja (cm-) (noun)  
1. *unbeliever 2. *doubter. Used of those that have been taught the Law but will not accept it, of those who do not participate in ceremonies. li-ngajbilinngajbirrinja. "many unbelievers" = ngajbirrinjamara

ngajbirrinjamara (cm-) (noun)  
1. *unbeliever 2. *doubter = ngajbirrinja

ngajbirrinjarra (intransitive verb)  

Ngajungajbulama (nya-) (noun)  
male *personal name. Name which can be given to members of the Rrumburriya semi- moiety. The name is associated with the Hill Kangaroo Dreaming.

ngajilingajili (noun)  
1. *sea *turtle species 2. *Green Turtle, *immature [Chelonia mydas]. Has light coloured shell and a lot of yellow colouring to the underside. see lijalijangulyanda, wurrukijbulungku

ngaka (adverb)  
butchered *sea *turtle/ dugong

ngakamantharra (transitive verb)  
butchering a *sea *turtle/ dugong see alkanthamantharra, wathangumantharra, wankamantharra

ngakan (noun)  
1. *tide 2. *high *tide see makangka, mangkurru, ngaruwa, ja-wukabani

ngakarla (noun)  
1. *moon 2. *month = barlangarra

ngakarla (noun)  
1. *shell species 2. *Nautilus *Shell [Nautilus pompilius]

ngakarla (noun)  
1. *grub species 2. *Curl *Grub / locally called *Moon *Grub

ngakulmantharra (intransitive verb)  
calling out. To get someones attention

ngala (particle)  
1. *when 2. *while 3. *then. Particle preceding verb in subjunctive clause: ngalanda kanda-nba a-kamba. " when (literally when-she) the sun was setting"

ngala (conjunction)  
but

ngalangantharra (transitive verb)  
seeing. Expanded form of ngantharra

= ngantharra

ngalamu (excl.)  
exclamation. If someone comes into close contact with their sister-in-law or makes comment about their brother-in-law people within hearing distance of the comment respond with ngalamu. It is also the response made if one hears the word kabarrarni. see kabarrarni, warri, lindiwirriji

ngalarlakuwantharra (intransitive verb)  
calling out. Takes indirect object see wajbalarranharrja

= wajbalarrhanthra

ngalarngalarr (noun)  
1. *worm 2. *earth *worms 3. *parasitic *worms 4. *hook *worm. Found in such animals as kangaroos, sea turtle, dugong and in recent times has been used to describe parasitic worms found in humans such as hookworm.

ngalayarr (noun)  

ngalaynmantharra (intransitive verb)  
waiting for a *long *time

ngalbalarranharrja (intransitive verb)  
entering. Expanded form of ngalbantharra

ngalbantharra (intransitive verb)  
1. *entering 2. *going in see ngalbalarranharrja

ngalbannyungundayarra (transitive verb)  
1. *pushing through 2. *pulling through. Direction is indicated by use of a directional marker see nyamba-ngalbannyungundayarra

ngalhangku (adverb)  

ngalhi (cm-) (interrogative)  
1. *what? 2. *what *thing? Takes class and tagmeme marking as a noun: ngalhi jina?. " what is this (male/ masculine) ?" ◇ ma-ngalhi ma-ja?. " what is this food?"

ngalhin (noun)  
1. *hook used for *fishing 2. *hook of *spear *thrower 3. *barb on a *barbed *spear 4. *barb on a *barbed *harpoon *point see bika, na-ngalhinbijji

ngali (pronoun)  
we *(dual, *inclusive *hearer)

ngaliba (particle)  
1. to 2. *all the *way to. kanu-wingka waykaliya ngaliba...a Lhuka "We went downwards all the way to all the way to
Lhuka. When using this particle there is no need to put the ergative-allative -lu as a suffix on the place name. " see nyal

ngalimilirmu (noun)
1. *fish species 2. *Barramundi
[Scleropages leichhardtii] (avoidance speech)
= ngulumiri

ngalinga (cm-) (pronoun)
1. our*(dual, *inclusive *hearer) 2. *ours *(plural, *inclusive *hearer)
see ngali, ngatharra

ngalirrngu (noun)
= ngumbkarr

ngalirrbangalirrba (adverb)
sneaking. Crouching low to the ground and moving in a zag-zag fashion (archaic speech)

ngalirringki (cm-) (adjective)
skillful
= mingkin (cm-)

ngalkingundayarra (transitive verb)
1. *choosing 2. *testing. Literally: giving of the essence
= ngalkiwinjaryarra

ngalkwinjaryarra (transitive verb)
1. *choosing 2. *testing. Literally: swallowing of the essence
= ngalkingundayarra

ngalngandyarra (intransitive verb)
1. *unfamiliar *with 2. *ignorant of. Expanded form of ngandyarra. marni ngarra nyiki-ardu ki-awarawu, yirru li-ngabangalu barni-ngalngandyarra ngaha. "I am here a child of this country, you deceased ones do not be ignorant of me."
see ngandyarra

ngalngarra (noun)
1. *fish species 2. *Dirkfish
[Notograptidae sp.]

ngalu (noun)
south. Occurs in place of ngamala in a relator function.
see ngalunga, ngalalu, ngamala, ngamaliya

ngalunga (noun)
south
see ngalu, ngamala, ngalalu. ngamaliya

ngamala (noun)
south
see ngalu, ngalunga, ngalalu

ngamaliya (noun)
southwards
see ngalu, ngamala, ngalalu

ngamangama (adverb)
across the *chest. ngamangama yilaaj a-lebi. "he has scars across his chest" ◊ kanyulu-rama ngamangama. " he hit him across the chest"

ngamanji (noun)
deep *water (archaic speech)
see rabirabir

ngambala (pronoun)
we *(plural, *inclusive *hearer)

ngambalanga (cm-) (pronoun)
1. our*(plural, *inclusive *hearer) 2. *ours *(plural, *inclusive *hearer)

Ngambingami (noun)
place *name. Large sinkhole some 30 km north west of Borroloola. The sink hole is associated with the Rainbow Serpent and Two Initiated Men Dreamings. Rrumburriya semi-moiety country.

ngamimi (cm-) (adjective)
blind *person (avoidance speech)
= kabuji

nganamba (adverb)
1. *that is the *way to *do it 2. *like
*that *you *do it. A general term, as of someone making a general observation
see nganambaji

nganambaji (adverb)
1. *that is the *way to *do it 2. *like
*that *you *do it. Specific, as of someone making sure it is done correctly
see nganamba

nganambajilulu (adverb)
just in the *same *way *you *do *it

nganawarra (noun)
1. *kinship *term 2. *sister's *husband

ngandarrajuku (exclamation)
1. *keep out of the *way! 2. *clear the *way! (archaic speech)

ngandarra (interrogative)
1. *how? ngandarra baku. " later perhaps, we shall see about that (literally; how later) " 2. *what? 3. in *what *way? ◊ ngandarra nanda-wini? " what is her name?"

ngandarrangu (cm-) (interrogative)

ngandawirndangantharra (intransitive verb)
1. *perspiring 2. *sweating

ngandawirndi (noun)
1. *perspiration 2. *sweat

ngadayarra (transitive verb)
1. *unfamiliar *with 2. *disliking 3. *ignorant towards
see ngalngandaymarra

ngangakarrirrinjarra (intransitive verb)
1. *phlegmy *cough/ nasal *discharge,
*having 2. cold/flu, *having

definition

ngangalu (noun)
south
see ngalu, ngalunga, ngamala, ngamaliya

Ngangangayu (nya-) (noun)
male *personal name. Name which can be given to members of the Rnunburriya semi-moiety. The name is associated with the Dugong Hunter Dreaming. There is a stone jutting out of the water at Cape Vanderlin (Muluwa) which represents a lone Dugong Hunter. The stone is called Ngangangayu

ngangaman (intransitive verb)
1. *blazing 2. *flaring *up, of *fire

ngangkarr (noun)
l. *nasal *discharge 2. *mucus 3. *phlegm

ngangkurungu (cm-)
swollen *glands/joints. Said to be caused by the Rainbow Serpent, when people enter lagoon waters without announcing themselves, or being without the company of jungkayi.

Ngangkungani (noun)
place *name. "Frog Rock Jump Up"/"Little Jump Up". A large rock monolith some 19 km south west of Borroloola on the northern side of the Carpentaria Highway. The monolith is a Frog Dreaming. Wurdaliya semi-moiety country.

ngangkururruru (noun)
sea *turtle *nesting (avoidance speech)
= ngabulnyayarra

nganybarna (noun)
1. *puss 2. *discharge *from a *wound
= ngurruwarrinjarra

ngani (cm-) (interrogative)
who? Takes class marking prefixes and tagmeme marking as a noun: a-ngani a-jÄ. "Who is this female person?"

nganinya (adverb)
1. *like *this 2. in *this *way. Accompanies a description of an action, a quotation, or a demonstration: wukanyiya ngatha, nganinya ..... " say it to me like this ... "
see nganinyanga, nganinyaji

nganinyanga (adverb)
1. *right *now 2. *now, at *this *moment
see nganinya, nganinyanj

nganinyanj (adverb)
right *here

see nganinya, nganinyanj

Nganinyira (noun)
place *name. "Pearce Islet". Located some six kilometres north east of Cape Pellew on North Island. The islet is associated with the Rainbow Serpent and Two Young Men Dreamings. Rnunburriya semi-moiety country.

Nganjarra (noun)
place *name. Small islet on the mid western coast of Vanderlin Island, approximately two kilometres south east of Charles Point. Rnunburriya semi-moiety country.

nganji (cm-) (noun)
1. *stranger 2. *foreigner. If prefixed with a pronoun the term comes to mean my relations, my family. li-ngatha li-nganji. " my relations/ my kin"
= ngarriyathangu
see angatharra-nganji, nyangatha-nganji, yamburri

nganjirra (adverb)
forbidden. kurdardi karna-wingkanma baji kangka nganjirra. " I didn’t go there because it was forbidden "
see munymunybi

nganjiyangantarra (transitive verb)
wanting

nganjiyarra (intransitive verb)
drying *out

nganjiyungkayarra (transitive verb)
1. *drying 2. *putting outto *dry. Of freshly sliced cycad nuts, of washing

ngantha (interrogative)
where? Takes pronominal suffixes: nganthanda. " where is she? (literally where-she)"
nganthiwa. " where is he? (literally where-he)"

Ngantha (noun)
place *name. Beach area on the south eastern coast of South West Island. A Fiddler Crab Dreaming is present. Wurdaliya semi-moiety country.
= Anthaa

nganthalungkayarra (intransitive verb)
poking outtone’s *tongue. Stem nganthal: tongue

nganharra (transitive verb)
seeing. Variant stem: ka- occurs in past tense and takes past tense suffix -la ; kila-kala : he saw it. An irregular verb. see ngalanganharra
= warnabarnanganharra

nganthimbala (interrogative)
1. *when? 2. *what *time?

nganthiwwuthu (interrogative)
1. *which *time? 2. *which *way?
= nda-wuthu
nganu (pronoun) we *(plural, *exclusive *hearer)
nganunga (cm-) *(pronoun)
1. *ours *(plural, *exclusive *hearer)
2. our *(plural, *exclusive *hearer)
nganyil (cm-) *(noun)
gathering, of *people *(archaic speech)
= li-nganyil, nalu-rarrawumba, li-mijimbangu
nganymantharra *(intransitive verb)
jealous, *being. Takes indirect object
ngaran yman tharra *(intransitive verb)
2. *breathing *heavily
= warrangantharra
ngardara *(noun)
1. *dry *season 2. *hot of the *day
see a-mardu, lhabayi
ngardarda *(noun)
tantielopinurus).
Associated with the Wurdaliya semi-moiety.
= bardakalinya.
ngardarna *(noun)
bandicoots *resting *place
ngardu ngardunu *(adverb)
shade, in *the
ngarri *(interrogative)
1. *really? 2. is *that *so? Expecting an
affirmative response
Ngarrirri ngalangti *(n ya-)* *(noun)*
subsection *term *(male) Usually
associated with the Rrumburriya semi-moiety.
see Bangarrinji
Ngarrjinda *(noun)*
place *name. Area on the western bank
of the McArthur River on Kangaroo
Island, some 10.5 kilometres
downstream from the junction of the
McArthur River with the Carrington
channel. Wuyaliya semi-moiety country.

ngarrimi (noun)
1. *spirit *being 2. *mangrove *spirit.
Inhabits the mangrove forests of the coastal and island regions. It is said to grow to enormous proportions and is very dangerous. Some people say it carries a whip made from a sting ray tail. Associated with the Wuyaliya semi-moiety.

see ngabaya, na-murlanjanyngku, jurdurrubanji

ngarriyathangu (cm-) (noun)
1. *stranger 2. *foreigner
= nganjji, yankarra

ngarrkalarrkanantharra (transitive verb)
spreading. Expanded form of ngarrkanantharra
see ngarrkanantharra
= arrkanantharra

ngarrkanantharra (transitive verb)
4. *injecting. Stem ngarrkanu
see ngarrkalarrkanantharra
= arrkanantharra

ngarrki (noun)
*burned *by *fire
= na-ngarrki

ngarrkidikidi (noun)
Form of hooked spear in which the head and shaft are made separately. The head has small barbs on either one or two sides. If the barbs are on both sides it is often called a-marlamarla (centipede)
= wanungka
see a-marlamarla, ma-mingkirrathu, ma-mayalungku, ma-minjarrathu

ngarrungarrumba (adjective)
contented

Ngarurrenbiji (noun)
place *name. "Crown Rock". 1.5 kilometres off the south east coast of Vanderlin Island. The rock is associated with the Sea Turtle Dreaming. Wurdaliya semi-moiety.

ngaruwa (noun)
1. *tide 2. *low tide
= makungka, mangkuru
see ngakan

ngaruwanbayarra (intransitive verb)
1. *receding of flood waters 2. *going down of *tide

ngatha (cm-) (pronoun)
1. *mine 2. my
see ngalinga, ngatharranga

ngatharra (pronoun)
we *(dual, *exclusive *hearer)

ngatharranga (cm-) (pronoun)
1. our*(dual, *exclusive *hearer) 2. *ours *(dual, *exclusive *hearer)

ngathungathu (cm-) (noun)
offending in *speech and *manner. By lying, by speaking excessively, constantly talking and asking questions see mawurla

ngawaluka (cm-) (noun)
person *who *gives *obligated *gifts to *relations. Freely, without protest; of son-in-law to mother-in-law
see ngulhu

ngawarlmantharra (intransitive verb)
1. *barking of *dogs 2. *howling of *dogs
= ngawarnmantharra

ngawarmanntharra (intransitive verb)
1. *barking of *dogs 2. *howling of *dogs
= ngawarlmantharra

ngawu (noun)
clouds
= ngabumbu

ngawulu (noun)
see nda-ngawulu

ngawurrinjarra (intransitive verb)
1. *cloudy, *becoming 2. *clouding over
see ngawu, ngabumbu

Ngayakan (noun)
ceremony *name. Associated with the Spirit Man Dreaming of the Wurdaliya semi-moiety. It was during this ceremony that sub-incision took place.
see ngabaya, narnu-lhulun

ngayamantharra (adverb)
only
= winarrku

ngayamantharra (intransitive verb)
1. *approving 2. *speaking *well of

ngayangaya (cm-) (adjective)
= lingi, wunili

ngayangayrinjarra (intransitive verb)
obedient, *being. Takes an indirect object

ngayanjarra (transitive verb)
ngayardinjarra (intransitive verb)
1. *encouraging 2. *urging *on. As of people encouraging dancers during a ritual, dogs running together happily

ngayulu (noun)
spring *waters, *permanent. Found at various locations over the islands (island speech)
see jilili
= waburr

ngayumbu (noun)
1. *shark species 2. *Black *Tip Shark [Carcharhinus sp.]
= wulukuku

ngayungkayarra (intransitive verb)
groaning

ngayurra (adverb)
1. *underground 2. *buried

ngayurramantharra (transitive verb)
burying

ngibantharra (transitive verb)
1. *keeping *away 2. *keeping *sacred 3. *keeping *restricted. Of certain ceremony grounds, burial area, Dreaming sites
see mudi, nyamba-ngibantharra

ngilakarra (intransitive verb)
= waninjarra

ngilbangtungu (noun)
breeze, *cool and *gentle at *night. Specifically across the islands

ngilungu (noun)
see

ngilungungi (noun)
see

ngimiringkiri (cm-)(noun)
owner/ s of *particular *stretches of *country and *associated *Dreamings/ceremonies. People who stand in a patrilineal relationship to particular Dreaming Ancestors and their country. The ngimiringkiri must perform the ritual associated with these Dreaming Ancestors. The word is often colloquially translated as "boss".
see jungkayi, wiriyrarra

ngindukumantharra (intransitive verb)
= rarrinjarra

nginkyarra (noun)
1. *kinship *term 2. *siblings *two, *of: the *same *parents, or *mother's *sisters *children or *father's *brothers *children. The above term is used at times to describe areas of land which share the same semi-moiety, and their relationship to each other. This is specifically so of Wulibirra on North Island and Muluwa on Vanderlin Island, these two areas of land are described as being brothers. Muluwa kululu Wulibirra jawulambu-wunkanjanji jawullini ngirnykarrara barra. " Muluwa (Cape Vanderlin) and Wulibirra (Red Bluff) are looking at each other those two are brothers."
see li-nginkyalkamknykarrara
= babakurla, ririka

nginyml (noun)
= na-ngiliny, na-ngilili

nginymlinginyml (adjective)
dark, *no *light at *all

ngirnttara (noun)
dugong *feeding *paths in *sea *grass *beds. Visible at low tide or indicated by disturbed sediment at high tide. (archaic speech)

ngirlangirla (noun)
feathers. Of any type, but more often it refers to those feathers which can be used to make plumes for use during ceremonies and fun dances.
= a-ngirlangirla, na-nawarnku, na-burnukburratu

ngirlil (noun)
tears

ngirlingirla (noun)

ngirirra (noun)
see kurdrarrku, a-mdarrrma

ngirringirri (noun)
Considered by adult Yanyuwa speakers to be childrens speech.
= lirnnginidi

ngirrikiri (cm-)(noun)
1. *tease 2. *clever/ smart. In an upfront clever type of way

ngirrikimantara (transitive verb)
teasing. Takes animate object

ngirringirri (cm-)(adjective)
moving *constantly. Of small children, a baby in the womb, of ants
= kirrikirri

ngirringirrimantara (intransitive verb)
1. *moving *constantly 2. *moving *from *place to *place. Fish in the water, movement of hand, an animal in
ngiwurnda (cm-) (adjective)
  = wunungu
  see wurrrama, wirrimalaru
ngiylungiyilu (noun)
  1. *rain spots 2. *spitting *rain
nguyulmantharra (intransitive verb)
  1. *coming *behind 2. *looking
  = ngulyulmantharra
nguyulantjurrilinjarru (intransitive verb)
nguyulndurrmantharra (intransitive verb)

ngularrkannaharra (intransitive verb)
  1. *coming *back 2. *returning
ngularrumantharra (transitive verb)
  passing *from *behind
  see walbilulu, jabarranymantharra
ngulaya (adverb)

ngulbannaharra (transitive verb)
  1. *feeding a *small *amount 2. *giving a *taste of *food
ngulk (noun)
  1. *shark species 2. *Epaulet *Shark
ngukumanjarru (transitive verb)
  1. *bending to *break 2. *wringing
  *neck of *an *animal
  = bidiyummantharra

ngulhungu (noun)
  1. *fire
  see ngawaluka

ngulhu (cm-) (adjective)
  generous toa *fault. As of individuals
  who give everything away and then come
  asking to borrow food or objects. Used
  scornfully of men and women who have
  let their partners run away to establish
  other relationships.
  see ngawaluka

ngulhurinjarra (intransitive verb)
  giving *things to *others *without
  *argument or *care

ngulwa (noun)
  1. *snake species 2. *King *Brown
  *Snake [Pseudechis australis].
  Associated with the Rrumburriya
  semi-moiet-y
  = balankali, bularrangu

Ngulwandayarra (noun)
  place *name. Area on the east bank of the
  McArthur River, opposite the "Five Mile
  Bend". Rrumburriya semi-moiet-y
  country.

ngu ngul (noun)
  1. *fish species 2. *Saratoga
  [Scleropages jardini]
  = bubarli

ngubayi (noun)
  1. *fish species 2. *Saratoga
  [Scleropages jardini]
  bubarli

ngabuwi (noun)
  1. *tree species 2. *Mangrove
  [Bruguiera exaristata]. Has numerous
  "knee like" pneumatophores. The fruit
  can be eaten after considerable
  preparation.

ngubunthurr (adjective)
  1. *black 2. *dark
  = wungkuwungku

ngubunthurrirrinjarra (intransitive verb)
  1. *blackening 2. *darkening

ngujulananthurra (intransitive verb)
  1. *twisting 2. *spraining. Stem:
  ngujulanu

ngujurrumba (adverb)
  without *fire

ngulu (noun)
  1. *stingray species 2. *long *tamed
  *stingray. Associated with the
  Rrumburriya semi-moiet-y.

Nguku (nya-) (noun)
  male *personal name. Name which can
  be given to male members of the coastal
  Rrumburriya semi-moiet-y. The name is
  associated with the long tailed ray
  species.

ngula (adverb)
  1. *behind 2. *back *further
  = ngulakari

ngulakari (adverb)
  1. *behind 2. *back *further
  = ngula

ngularrinjarra (intransitive verb)
  1. *coming *behind 2. *looking
  = ngulyulmantharra

*behind
ngulya (noun) blood
= yilirri, ngurrungurnu
ngulyiirr (adverb) visible in the distance
see marriybbirriyiny
ngumba (noun) dugong *calf
ngumbala (adverb) asleep (avoidance speech)
= walkurr
ngundayarra (transitive verb) giving
= wuthandimantharra
ngundayarra (intransitive verb) 1. *coming in of *tide 2. *rising of *flood *waters
ngundirrinjarra (intransitive verb) arriving
ngundurmantharra (intransitive verb) snoring
see ngulgundurmantharra
nguduwantharra (transitive verb) 1. *sea *turtle *butchering 2. *cutting the *throat of a *turtle. Strem ngunduwa: throat
ngungkangungka (adverb) talking *softly
ngunha (adverb) rushing/coming *into a *group of *people *without *manner. Can occur during mourning or fighting. (W) jiya-wingkayi ngunha ki-barrrkunda. " He is rushing in with a fighting stick. " see jakajakarda
ngunmantharra (transitive verb) 1. *defense 2. *duelling *movement 3. *blocking a *boomerang *with *shield/ fighting *stick
nguralngural (noun) 1. *burr 2. *prickly *seed
= aybabaraku, bayamarlkuna, wukuwarbarra
see yulmunji
ngurdurru (noun) 1. *plant species 2. *Firestick *tree [Vitex glabrata]. Has small orchid like flowers and in November to March has grape-like purple fruit. The wood is favoured for firesticks.
ngurlangurla (noun) blood
= yilirri, ngulya
ngurlungurli (cm-) (adjective) 1. *dirty *water 2. *muddy *water 3. *stagnant *water 4. *water in *which *cyccad *fruit *has *been *soaking
ngurlungurli (cm-) (adjective) 1. *emaciated 2. *thin 3. *bony 4. *poor, of *ground. Usually of animate noun, but may be used of tree
= kalirrkalirr, warlirrwarrirr
ngurlku (noun) 1. *fresh *water *turtle species 2. *Short *Necked *Turtle [Elseya sp.]. Associated with the Rrumburriya semi-moiety
= barlwi
= bandurawija, bandangungu
ngurnmantharra (semi-vt) drinking (avoidance speech)
= wunjayarra
ngurnngu (noun) blood (avoidance speech)
= yilirri, ngulya
see nguyngu
ngurrarala (cm-) (adjective) new, of *time/ people/ location
= ngurrarangu
ngurraranu (cm-) (adjective) new, of *time/ people/ location
= ngurraranu
see rdiyangu
= warurrwanyinjarra
ngurrbun (noun) 1. *scrub 2. *bushes
= warlantalvarlanthal
= yinjathirrinjarra
ngurnngurwarda (adverb) passing *quickly *by eachotherat *close *range
ngurru (noun)
1. *fish species 2. *Marine *Salmon
*Tailied *Catfish. Associated with the Rrumburiya semi-moiety and has important associations with the Kul yukuluku funeral rituals.
= wakujiri
ngurru (noun)
hook of *spear *thrower. Place where spear is rested before throwing
see nda-ngurru, na-ngurru, nanda-ngurru
ngurrudu (noun)
1. *tree species 2. *Eucalypt species (archaic speech)
ngurrulanka (noun)
Starfish [Asteroidea]
ngurrungkinymantharra (intransitive verb)
1. *blowing one's *nose 2. *sniffing
= ngurrunjulmantharra
ngurrungurrmantarra (intransitive verb)
ngurrunjulmantharra (intransitive verb)
1. *sniffing 2. *blowing one's *nose
ngurrungurrmantharra (intransitive verb)
ngurrungurrmantharra (intransitive verb)
1. *sniffing 2. *blowing one's *nose
ngummgkinymantharra (transitive verb)
= ngabunjamantharra
ngurrunjulmant (intransitive verb)
1. *sniffing 2. *blowing one's *nose
ngu thali (cm-)
(not) *not *thirsty 2. *quenched
ngu thalimantharra (intransitive verb)
giving a *drink
nguthumantharra (transitive verb)
4. *injecting
= arrkanantharra
nguthumantharra (transitive verb)
4. *injecting
= arrkanantharra
nguyibi (nyा-li-) (noun)
subincised *man. Cannot be mentioned in relationships where avoidance speech is used.
= nguyibi
see rduwarr
nguwibimantharra (transitive verb)
subincising (archaic speech)
see rduwarrmantharra
nguyaya (noun)
1. *shell species 2. *Shell [Vagina suaviteter]
nguyibi (nyा-li-) (noun)
subincised *man. Cannot be mentioned in relationships where avoidance speech is used.
= nguwb (cm-)
nyakarna-murima (noun)
1. *kinship *term 2. *brother's 
*daughter's *son. *my

nyakarnaburuma (noun)
1. *kinship *term 2. *brother's *son's 
*son. *my

nyakarna-wuthayi (noun)
1. *kinship term 2. *daughter's *son, 
*my

Nyakurrunbirna (noun)
1. *sacred *pole 2. *ceremonial 
*object. Used in the Yalkawarru funeral 
routines. The pole is symbolic of a hollow 
log coffin and the deceased persons 
see Yalkawarru, a-makundurna

nyala (particule)
1. to 2. *towards, of *place 3. *still, 
of *time. nyala kulu anka. "right to the 
top (literally unto and up) " nyala kulu 
wajka. " right to the bottom " nyala walkurr. " He is there still asleep " 
nyala karna-wingkala akarru, nyala Manankurralu. "I will go east to 
Manankurra." When used with place 
names, the name must be marked with 
the ergative-allative marker -lu 
see ngali

nya-lhamayngku (noun)
1. *kinship *term 2. your *mother's 
*father or *cousin (avoidance speech)

nya-mangaji (pronoun)
that *male *person/ masculine *thing 
see nya-ja, nya-mbangu

Nyamarrangurru (noun)
place *name. Area of sandstone outcrops 
on the central western coast of South 
West Island. A number of the outcrops 
and boulders located at this site are 
associated with the head, stomach and 
intestines of the Groper. The stem of the 
word marrangurru is Mara language and 
means head. Wuyaliya semi-moiety 
country. 
see Alawuyawiji

nyamba-alarramantharra (ref)
boasting. Expanded form of nyamba- 
arramantharra

nyamba-arramantharra (ref)
1. *bragging 2. *boasting 

see nyamba-alarramantharra

nyamba-arrkalarrkananthera (ref)
choosing

nyamba-ayayananthera (ref)
attempting *unsuccessfully. To travel to 
another location; stem: ayayanu

nyamba-barlamantharra (ref)
clapping *hands. To accompany singing 
and dancing

nyamba-barnkalamantharra (ref)
sitting *with *legs *crossed 
see barnkalamanthera

nyamba-budijbudinymanthera (ref)
tangling

nyamba-bulamantharra (ref)
painting *designs on the *body 
see rdiramantarra

nyamba-bunimanthera (ref)
sexual *intercourse, *having

nyamba-darbirrantharra (ref)
1. *collecting 2. *gathering *together, 
of clouds/ people

nyamba-jakudimanthera (ref)
abstaining *from *speaking

nyamba-jiyarninarra (ref)
sleeping *soundly. In avoidance speech, 
stem becomes iyarnu

nyamba-jukujukumanthera (ref)
gathering *together 
see jukujukumanthera

nyamba-kajakajamanthera (ref)
1. *fathering *children 2. *father 
*caring for their *own or *brother's 
*children. Stem kajakajah : son/ daughter

nyamba-kakanthera (ref)
defaecating 
= nyamba-ngkarryarra

nyamba-kanthera (ref)
1. *fighting 2. *punishing. Of relatives 
and parents punishing son or daughter 
who ran away with their lovers. Stem: 
ka: take

nyamba-kanymakanymardamanthera (ref)
1. *dividing *into *two orin *two *parts 
2. *making *two *kinds 3. *talking in 
*two *ways

nyamba-karnbimantarra (ref)
decorating the *body for *ceremony

nyamba-kulhakulhamanthera (ref)
1. *birthing *children 2. *mothering 
*children 3. *mother *caring for *own 
*children or *sister's *children. Stem 
kulhakulha : son/ daughter

nyamba-kulkulumanthera (ref)
sleeping around *fire

nyamba-kurramantarra (ref)
covering *with *earth

nyamba-lalarruwanthera (ref)
withering

nyamba-lharibantarra (ref)
fishing in *pools *using *long *grass/ 
bushes *as a *form of *trap

nyamba-lhawalhawarrmanthera (ref)
acknowledging. Expanded form of 
nyamba-lhawarrmanthera 
see nyamba-lhawarrmanthera

nyamba-lhawarrmanthera (ref)
see nyamba-lhawalhawarrmantharra

nyamba-mabantarra (ref)
carrying a *heavy *load

nyamba-manjamanjamantharra (ref)
erasing *tracks

nyamba-mawurrangantharra (ref)
dreaming, in *sleep

nyamba-milimantharra (ref)
1. *trying *again 2. *making *an *attempt

nyamba-mimirilangantharra (ref)
kumba-mimirilanga anku. " he avoided her"

nyamba-minmirrantharra (ref)
sick, *being. Expanded form of nyamba-mirrantharra
see nyamba-minmirrantharra

nyamba-mirnjamantharra (ref)
1. *showing 2. *displaying 3. *demonstrating *by *physical *means. kumba-mirnjama kurdirku barruwa alunga liyi-jawinawu. " He showed the Brolga rituals to the young men."
= mirnjamantharra, mirmilungkayarra

nyamba-mirnirrinya (ref)
1. *same *parents, *having 2. *belonging to the *same *family

nyamba-mirrramn (ref)
see nyamba-minmirrantharra

nyamba-mirrrmantharra (ref)
1. *stilling 2. *quietning

nyamba-miyarrungkayarra (ref)
shading one's *eyes *with one's *hand

nyamba-mudinymmantharra (ref)
1. *speaking 2. *talking (avoidance speech)

nyamba-mulhumulhumantharra (ref)

nyamba-mungkummantharra (ref)
beating *wife/ husband *with a *fighting *stick. Takes indirect object

nyamba-nantharra (ref)
5. *dismounting. Stem: nu see manmarnymantharra

nyamba-ngabarlantharra (ref)
keeping on *coming. Of waves breaking over a boat/ canoe in a rough sea see nyamba-ngabarlnagabarlantharra

nyamba-ngabarlantharra

nyamba-ngalamantharra

nyamba-ngalamantharra

nyamba-ngalingundayarra

nyamba-ngalbarnnyingundayarra

nyamba-ngarninymantharra (ref)
1. *replying 2. *answering

nyamba-ngarrarnmantharra (ref)
1. *refusing 2. *not *joining *in

nyamba-ngarrkimantharra (ref)
hardening. Of ground drying out

nyamba-ngibiantharra (ref)
1. *keeping *away 2. *keeping off see ngibiantharra

nyamba-ngingidayarra (ref)

nyamba-ngkalangkarryarra (ref)
diarrhoea, *having. Expanded form of nyamba-ngkarryarra, stem: ngkarr
see nyamba-ngkarryarra

nyamba-ngkarryarra (ref)
defaecating see nyamba-kakantharra

nya-mbangu (pronom)
that *male *person/ masculine *thing, *not *known see nya-ja, nya-mangaji

nyamba-ngunyirrmantharra (ref)

nyamba-ngurdukantharra (ref)
1. *mumbling tooneself 2. *speaking *together *indistiguishably

nyamba-nykalanykarrinjara (ref)

nyamba-nynginyngindayarra (ref)

nyamba-nyunyunmantharra (ref)
1. *preparing oneselffor *rituals 2.
*dressing oneself (archaic speech)

nyamba-ramantharra (ref)
hitting

nyamba-rankarrmantharra (ref)
lifting

nyamba-rdakalmantharra (ref)
dancing *with *legs *spread *wide and *bent at *knees

nyamba-rdalinymantharra (ref)
standing *with one *foot over the *other

nyamba-rdimbirrmantharra (ref)
fishing *using a *fish *spear

nyamba-rirdilmantharra (ref)
l *coiled up

nyamba-rirrarirramantharra (ref)
crying out in *chorus

nyamba-rirrmantharra (ref)
passing *wind

nyamba-riyarrabantharra (ref)
pleased *with *people/ things. Takes indirect object

nyamba-rrkantharra (ref)
burning

nyamba-rrnyinjarra (ref)
answering back *with *anger

nyamba-rrmantharra (ref)
pricking

nyamba-wabijanjarra (ref)
burning

nyamba-wakurrijanjarra (ref)
lying down

nyamba-walanjanjarra (ref)
covering *up

nyamba-walbingkulbinymantharra (ref)
'rubbing one's *eyes
nyamba-wululmantharra (ref)
1. *piling up 2. *rounding up
= nyamba-wululmantharra

nyamba-wulumnantharra (ref)
1. *piling up 2. *rounding up
= nyamba-wululmantharra

nyamba-wungkanamantharra (ref)
excuses, *making

nyamba-wurnkulmantharra (ref)
lying against *part of oneself. Using an arm as a pillow

nyamba-wurrkurrbantharra (ref)
*shaving *hair 2. *removing *hair/
*plucking *feathers

nyamba-wurrubantharra (ref)
spilling

nyamba-wurrubantharra (ref)
*outstretched and *stiff, *having.
As in dancing
nyamba-wurranyinjarra (ref)
lying against *part of oneself. Using an arm as a pillow

nyamba-wurrkurrbantharra (ref)
*shaving *hair 2. *removing *hair/
*plucking *feathers

nyamba-wurrubantharra (ref)
spilling

nyamba-wutangkayarra (ref)
*cutting the *skin

nyamba-yalmantharra (ref)
*spreading out 2. *scattering 3.
*dispersing, of *clouds/ *people/ *smoke
= nyamba-yalmantharra

nyamba-yarrinymantharra (ref)
*calling *someone in the *distance
2. *squealing

nyamba-yarrinymantharra (ref)
*calling *someone in the *distance
2. *squealing

nyamba-yarndarranmantharra (ref)
turning *away

nyamba-yarndarranmantharra (ref)
turning *away

nyamba-yarndarranmantharra (ref)
turning *away

nyamba-yarranyinjarra (ref)
encouraging to *start

nyamba-yalmantharra (ref)
*spreading out 2. *scattering 3.
*dispersing, of *clouds/ *people/ *smoke
= nyamba-yalmantharra

nyamba-yarrinjarra (ref)
*commencing, of *foetal *life 2.
*commencing of *labour *pains

nyamba-yirrantharra (ref)
scratching

nyamba-yiyulbantharra (ref)
preparing oneselffor a *ritual

nyamba-yungantharra (ref)
howling, of *dog/ dingo
= yungantharra

nyamba-yurrmantharra (ref)
1. *journeying 2. *travelling

nyamba-yuwamnantharra (ref)
1. *shouting 2. *calling out
= nyamba-yuwamnantharra

nyambi-jiangarra (ref)
going to *sleep. Used in past tense only, stem: ija

nyambi-rrkantharra (ref)
burning *oneself

nyambu-janjarra (ref)
swelling, of *body *parts. Stem: uja

nyambu-ngkayarra (ref)
1. *originating 2. *semi-moiety
*affiliation. Of one's ardirri: spirit child, originating from specific place

nyambu-ngkayarra (ref)
1. *originating 2. *semi-moiety
*affiliation. Of one's ardirri: spirit child, originating from specific place

nya-nganthangu (interrogative)
which *masculine *thing? Stem
nganthangu takes other noun class
prefixes. a-nganthangu, " which female/
feminine one? " 0 ma-nganthangu, " which food?"

nyangatha-mara (noun)
1. *kinship *term 2. *close *male
*friend/ associate. Used by men, women
or children, only occurs with possessive
prefix
= angatha-mara

nyangathanya-nganji (nyangathanya-)
(now)
1. *kinship *term 2. *close *male
*relative, my

nyangathanya-abangu (noun)
1. *kinship *term 2. *brother's *son,
*my

nyangathanya-miyangki (noun)
1. *kinship *term 2. *older *sister's
*husband, my

nyangathanya-yalanji (noun)
1. *kinship *term 2. *younger *sister's
*husband, my

nyangathanya-yalanji (noun)
1. *kinship *term 2. *younger *sister's
*husband, my

nyangathi-anyira (nyangathanya-)
(now)
1. *kinship *term 2. *younger
*brother, my
1. *kinship *term 2. *brother-in-law
nyangathuthyu (nyangathanya-) (noun)
1. *kinship *term 2. *mother's *eldest *brother, *my
nyangkarra (cm-) (noun)
1. *ritual *manager 2. *ritual *guardian. The term nyangkarra is now nearly totally replaced by jungkayi. The nyangkarra are the workers who assist the owners and make sure that they perform the rituals correctly, they also make sure that the rules relating to certain tracts of country are enforced and punish those who see fit to break the Law. The nyangkarra are the children of the women of the patriline which are associated with the land, Dreamings, and ceremony. The nyangkarra call the Dreamings, land and ceremonies they are responsible for a-jayakurra or ja-yakurra - Dreaming mother. (archaic speech)

nyanyalu (noun)
1. *leaves (avoidance speech) 2. *tea *leaves = wanjirr
nyanki-ardu (noun)
dugong *foetus
nyakunya-wirlaninya (noun)
1. *kinship *term 2. *her *older *brother, my *uncle (avoidance speech)
nyarrku (pronoun)
1. *that *different *man 2. *that other *man
nyawa (axcl)
swear word for a *dog. Has the meaning of "get out of it you mongrel!"
nyawulanganya-mamanganthamu (noun)
1. *kinship *term 2. *their *father, my *uncle (avoidance speech)

nyawulanganya-narrnanganthamu (noun)
1. *kinship *term 2. *their *father, my *uncle (avoidance speech)

nyawulanganya-narrnanganthamu (noun)
1. *kinship *term 2. *their *father, my *uncle (avoidance speech)

nyawulanganya-narrnanganthamu (noun)
1. *kinship *term 2. *their *father, my *uncle (avoidance speech)

nyayulukanku (noun)
mangrove *forests (avoidance speech) = lhukannguwarra
nyiburl (noun)
nyiburlwandinjya (noun)
herd of *cattle. Kurdanji loan
nyiburrinja (transitive verb)

nyikimarraru (noun)
1. *plant species 2. *Sorghum *sp. Used to construct windbreaks = na-rdirmu

nyilanyila (noun)
1. *tree species 2. *Parkinsonia *tree. Seeds can be eaten or gathered and ground into a paste and then baked into small cakes. A last resort food for adults, though popular with children.

Nyilba (nya-) (noun)
male *personal name. Name which can be given to members of the Mambaliya-Wawukarriya semi-moiety. The name is associated with the Wedge Tailed Eagle Dreaming.

nyinga (noun)
Crab *(generic) = jikuyu

nyinjarra (transitive verb)

nyinyiny (noun)

nyirbantharra (transitive verb)
asking for *information *from *spirits. As to who killed a relative, for power, knowledge

nyumba (noun)
fishing *place. Place where large numbers of fish can be obtained (archaic speech)
nyungka (noun)
1. *ceremonial *object 2. *hair *string *belt. Used primarily in contemporary times during circumcision ceremonies. An item of value. = wuthari, wardamurru

nykalanykarrinja (transitive verb)
listening. Expanded form of anykarrinjarru
see anykarrinjarru, nyamba-nykalanykarrinjarru
nykarrinja (transitive verb)
1. *listening 2. *hearing
see nykalanykarrinjarra, nyamba-nykalanykarrinjarra

nyurunyuru (adjective)
1. *calm *sea 2. *waveless *sea

rabarr (noun)
1. *ground *oven 2. *heated *stones, for *cooking

rabirabi (adjective)
dee 
see ngamanji

rabirabimbangurrumiril (exclamation)
swear word. Literally: "deep snotty nostrils"

rabirabawanbirra (exclamation)
swear word

rabirabu (noun)
1. *shell species 2. *Bailer *Shell [Melo Amphora]. Used for bailing out canoes, as cups, water carriers and small shovels for digging out and cleaning wells.

*calm *sea

rabu (noun)
1. *shell species 2. *Bailer *Shell [Melo Amphora]. Used for bailing out canoes, as cups, water carriers and small shovels for digging out and cleaning wells.

rabu (cm-) (adjective)
bald
see rabuwulaya

Rabunthu (noun)
place *name. Area of saline coastal flats at the mouth of the McArthur River, on the south eastern bank. Wuyaliya semi-moiety country.

raburu (noun)
grass species. Grows on the sand dunes on the Sir Edward Pellew Islands

rabuwulaya (noun)
bald *head
see rabu

Rabu (noun)
1. *shell species 2. *Bailer *Shell [Melo Amphora]. Used for bailing out canoes, as cups, water carriers and small shovels for digging out and cleaning wells.

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Rope No:
1) na-walanngarrungu
2) na-nyirriwangu

na-ridirdi/ ratharr/ yilakungka

a-rabijinda

ma-ngarduku

mawari

na-malbi

nunawu
He is riding the horse. It is wild because it is in the rodeo. Maybe the rider will fall off.
rarra (adverb)
1. in the *depths of the *sea 2. *midstream 3. *among a *crowd 4. in the *midst = wurra
rarramawuka (noun)
They have important ritual associations with the Wuyaliya semi-moïety.
rarrangkumantharra (intransitive verb)
waiting (avoidance speech) = yukumantharra, way alirrinj arra, yukul yukuman tharra
rarrbi (noun)
1. *tree species 2. *Wattle *tree [Acacia sp.]. Hard wood which is favoured for digging sticks and in past times, spear heads.
Rarrbinji (noun)
place name. Area on the east bank of the McArthur River some 12 km upstream from the junction of the Carrington Channel and McArthur River. Mambaliya-Wawukarriya semi-moïety country.
rarrimantharra (transitive verb)
riding a *horse/ bike. English loan from ride
rarrinjarra (intransitive verb)
rarrmantharra (semi-vt)
eating *food other *than *meat
Rarrungkurr (noun)
place *name. Area on the east bank of the McArthur River some 14 km upstream from the junction of the McArthur River with the Canington Channel. The lagoon is associated with the Olive Python, Butcher Bird and Spotted Nightjar Dreamings. Mambaliya-Wawukarriya semi-moïety country.
rarrurarru (adverb)
1. *broken 2. *beyond *repair. Of a spear with a broken head, a canoe, torn clothing, broken cassette player
ratharr (noun)
harpoon for *dugong/ sea *turtle. Some 3-5 m in length = ridiridi, yilakungka
rawan (noun)
1. *charcoal 2. *coals = munthur
rawarawa (adjective)
1. *overcooked 2. *burnt *food 3. *dried out of *food/ meat. People now use ruku in place of this word (archaic speach) = ruku
rawarawamantharra (transitive verb)
rawarawirrinjarra (intransitive verb)
1. *overcooked, *being 2. *dried *out, *being
rawu (noun)
sand *dune
rawulurruru (noun)
toothache. Stem: rawulurr -jaw
rawurrki (noun)
1. *well 2. *soak 3. *underground *source of *water = mabin, na-mi, kuyiji
rawurkimantharra (intransitive verb)
digging for *water/ well/ soak = mabimantharra
rayal (noun)
rayalngundayarra (intransitive verb)
spitting. Literally: spit-giving
rayalngundayarra (transitive verb)
biting the *second *knuckle, of the *index *finger of another *person. Newly circumcised youths biting the second knuckle of the index finger on those men who danced for him. The knuckle is first rubbed with underarm sweat. This is done to release the initiate from speech restrictions with these people
ridimantharra (transitive verb)
reading. English loan from read
ridinja (dub)
1. *yesterday 2. *previous *specific *time. ridinja ngula. " a few days ago, earlier"
ridiridi (noun)
harpoon for *dugong/ sea *turtle. Some 3-5 m in length = ratharr, yilakungka
ridiridimantharra (intransitive verb)
walking *with the *aid of a *stick see ridiridi
rijbarijba (noun)
bird, *said to *be *responsible for *making *echos. The bird is never seen. see malalawurrinj arra
Rijirrngu (nya-) (noun)
male *personal name. Name which can be given to members of the Wuyaliya semi-moïety. The name is associated with the Groper Dreaming.
rakarrantharra (intransitive verb)
searching for *dugong/ sea-turtle see maranja
rikarra (adverb)
1. *earlier *today 2. *already
rikarrarikarra (adverb)
tomorrow
rikarrawu (interjection)
1. *good-night 2. *good-bye 3. *farewell *until *tomorrow
= alankuwu
rilikini (noun)
Brush *Tailed *Phascogale [Phascogale tapoatula]. Sometimes called "island possum", not found on the mainland = mararla
rililirrinjarra (intransitive verb)
appearing. Expanded form of rilirrinjarra
seeing rilirrinjarra
rimadi (noun)
grass *(generic) (avoidance and island speech) = wujurl
rimi (noun)
1. *dugong *anatomy 2. *large *intestine of the *dugong = rirrkukilwalkurru
ringangantharra (transitive verb)
ringkulmantharra (transitive verb)
clearing *an *area, of *ground. As of birds causing leaves and bark to fall from a tree, of dugong clearing a patch of sea grass, people clearing an area for a dance or ceremony area.
rinkirinkimantharra (transitive verb)
1. *lifting up 2. *raising = rankarrmantharra
ririka (noun)
1. *kinship *term 2. *siblings *two *of: the *same *parents, or *mother's *sisters' *children, or *father's *brothers' *children = babakurla, nginykarra
rirralanbayarra (intransitive verb)
1. *slipping 2. *sliding
rirrardirral (adverb)
slippery
rirrbili (adjective)
1. *untidy 2. *messy
rirrki (noun)
1. *well 2. *soak 3. *water *from *an *underground *source (avoidance speech) = mabin, na-mi, rawurrki
rirrkukilwalkurru (noun)
1. *dugong *anatomy 2. *large *intestine of the *dugong

rivumantharra (transitive verb)
hitting *repeatedly. As in finishing off a hunted animal, fighting
rivurr (adverb)
1. *lacking 2. *not *having
rivurr (cm-)
riyanbayarra (intransitive verb)
calming of the *sea
riyariyangkanu (noun)
1. *rat species 2. *Water *Rat [Hydromys chrysogaster]. Associated with the Wuyaliya semi-moiety. This animal is a key figure in certain power songs which are sung to prevent pregnancy. The song is said to drive the animal into the water where it frightens away child spirits who may wish to enter a woman. The above term is the power name of the rat and the one which is envoked when the song is sung. = namurr
Riyinbirr (noun)
place *name. Small island two kilometres off the north west coast of West Island. The island is associated with the Sea Turtle Dreaming and was once used for the placement of hollow log burial coffins.
rubanbayarra (intransitive verb)
1. *bending the *neck 2. *stooping *over
ruburubu (cm-) (adjective)
ruju (noun)
sea *turtle *hatchlings, in the *sea = rujurr
see yabalarla
rujurr (noun)
sea *turtle *hatchlings, in the *sea = ruju
see yabalarla
rukaru (noun)
1. *sea *slug [Holothuroide sp.] 2. *trepang [Holothuroide sp.]. Associated with the Wurdaliya semi-moiety (archaic speech) = warda, tharriba
rukarra (adjective)
dried out. Creek, lagoon, clothes, ground, leaves, grass, food
rukinantharra (transitive verb)
telling (avoidance speech)
= nantharra

ruku (cm-) (adjective)
= wuwan

rukulukumantharra (transitive verb)
drying. Expanded form of rukumantharra
see rukumantharra

rukulukurrinjarra (intransitive verb)
= rukurrinjarra

rukulumantharra (transitive verb)
1. *drying out 2. *wiping to dry

rukurinjarra (intransitive verb)
see rukulukurrinjarra

rulmantharra (transitive verb)
recognising

rublantharra (transitive verb)
training *dogs to *hunt

rulmurr (noun)
drift *wood. Associated with the Wuyaliya semi-moiety
= na-rulmurr, dalinja, na-dalinja

rumalumarrinjarra (transitive verb)
1. *catching *fire 2. *igniting. Expanded form of rumarrinjarra
= rumarrinjarra

rumanngu (cm-) (noun)
1. *unmarried *man/woman 2. *widow *who is *free to *re-marry 3. *widower *who is *free to *re-marry

Rumannguwa (noun)
place *name. Lagoon on the east bank of the McArthur River and the McArthur River some 12 km upstream from the junction of the McArthur River and the Carrington Channel. The lagoon has associations with the Spotted Nightjar Dreaming. Mambaliya-Wuwukarriya semi-moiety country.

rumarrinjarra (intransitive verb)
1. *igniting 2. *catching *fire
see rumalumarrinjarra

runungkayarra (semi-vt)
cooking (avoidance speech)
= wubantharra

runudurn (noun)
= ngirringmarni

rurrbarurrrba (adverb)
sitting *position *with *legs *extended and *feet *crossed
see barnkala, milkabu, jukurl, rdirdil

rurrurru (noun)

1. *beetle species 2. *Black *Water *Beetle. Small black beetle which is said to be the company of the Rainbow Serpent. Certain power songs sing of these beetles to cause the Rainbow Serpent to rise up.
see Bujimala, narnu-nyiri

rurruru (noun)
1. *freshwater *turtle species 2. *Long *Necked *Turtle [Chelonia sp.]. Associated with the Mambaliya-Wuwukarriya semi-moiety. (avoidance speech)
= murndangu

ruthu (adjective)
1. one's *very *own 2. *separate 3. *different. jina nya-ngatha ruthu. "This masculine thing is mine ő na-ja na-wini Rakawurlma na-ngatha ruthu. "This name Rakawurlma is mine alone."
see ruthuruthu

ruthuruthu (adjective)
separate
see ruthu

ruthuruthumantharra (transitive verb)
1. *separating 2. *dividing up
see nyamba-ruthuruthumantharra

ruwaji (noun)
1. *inlet, of a *salt *water *creek 2. *creek, *salt *water
see a-rndarr

ruwamantharra (intransitive verb)

ruwantharra (vi/vt)
digging

Ruwayanda (noun)
place *name. Lagoon on the east bank of the McArthur River some 12 km upstream from the junction of the McArthur River and the Carrington Channel. The lagoon has associations with the Spotted Nightjar Dreaming. Mambaliya-Wuwukarriya semi-moiety country.

rdajbirdajbi (noun)
see jaruma

rdakal (adverb)
1. *dancing *with *legs *spread *wide and *bent at the *knees 2. *sitting in *astride *position
see nyamba-rdakalmantharra

rdaku (cm-) (adjective)
hunched *back
rdalamantharra (transitive verb)
4. *playing *boomerangs to
*accompany *singing
see rdalardalamantharra

rdalardalamantharra (transitive verb)
Expanded from of rdalamantharra
see rdalamantharra

rdalinymantharra (transitive verb)
1. *starting 2. of rain, fire, talking, travelling
see nyamba-rdalinymantharra

rdamankawi (nya-) (noun)
bereaved *father
see kulika, a-kulika

rdangumantharra (intransitive verb)
1. *staring 2. *penetrating *gaze. It is said that old people have the power to cause harm to an individual by staring at them. Intense staring is considered to be offensive in Yanyuwa society.

rdardarliwanga (adverb)
1. *standing *position *with one *leg
*outstretched and *hands on *hips 2.
*standing *position *with one *hand
*holding *something and the other on
*hip

rdaru (nya-) (noun)
1. *circumcision *initiate 2. *boy
*some *9-13 *years *old
see rdwarra, a-Marndiwa

rdawurluwurlu (adverb)
1. *high *level, of *tide/ flood 2.
*filled, of *water in *lagoon 3.
*satisfied 4. *replete (avoidance speech)
= wurluburlu, burluburlu

rdibirirdibirla (cm-) (adjective)
1. *patterned 2. *speckled. As the skin of a lizard, plumage of a bird, fabric see makirralalina

rdijbardija (adjective)
1. *quiet and *still 2. *windless *place = nyibu

rdijbardijbarrinjarra (intransitive verb)
*windless, *being 3. *calm, *being
= nyiburrinjarra

rdingirdingi (noun)
1. *worm species 2. *Toredo *worm
3. *Wood *worm. Bores into dugout canoes
see a-rdingirdingi, a-wanawiji

rdinjarra (intransitive verb)
1. *found, *being, of *spirit *child *by
*parents 2. *coming *back 3.
*returning

rdiramantharra (transitive verb)
marking. As putting a design on a body or an object
see rdirardiramantharra

rdirardiramantharra (adjective)
1. *marked 2. *patterned

rdirardiramantharra (transitive verb)
marking. As putting a design on a body or an object. Expanded form of rdiramantharra
see rdiramantharra

rdirdirilmantharra (transitive verb)
1. *wrapped 3. *curly *hair
4. *wrapped 5. *tutting *position *with
*legs *bent *back toone *side
= jukurl

rdirrirrantharra (transitive verb)
1. *tying up 2. *imprisoning

rdirwabi (noun)
1. *fish species 2. *Barramundi,
*immature [Scleropages leichardti].
Associated with the Wurndaliya semi-moety
see ngulumiri, ngalimilirmu

rdiryangu (cm-) (adjective)
new. *na-rdiryangu na-walkarra na-wulka.
" a large new bark canoe"

rdukurduku (noun)
(archaic speech)
= wurnda, wuyuman

rdulurdumantharra (transitive verb)
getting. Expanded form of rdumantharra
see rdumantharra

rdumantharra (transitive verb)
kinjuku-rduma yurdurrbalala ji-mudikalul. "
The car is making a lot of dust. "
see rdulurdumantharra
= murrumnantharra

rdungkurranbayarra (intransitive verb)
*eroding

rdurdurnantharra (intransitive verb)
sinking down(archaic speech)

rduwarra (nya-) (noun)
circumcised *man. Traditionally wears pubic apron, any circumcised man, no matter what age, who has not been subincised
= marrurul
see nguwi, rdaru, rduwarranmantharra

rduwarranmantharra (transitive verb)
circumcising (archaic speech)
see nguwibimantharra, jarrinbira
rlanganmantharra (intransitive verb)
  1. *lighting up  2. *shining
rlarinkayarra (intransitive verb)
  falling *off, Of fish on a line, bark of tree
rlikarlika (cm-) (adjective)
  = dambarlja
rlikarlikamantharra (intransitive verb)
  cleaning
rnabirnabi (noun)
  1. *kinship *term  2. *sister's *husband
rnarnaka (noun)
  1. *kinship *term  2. *father's *sister
  3. *father's *elder *brother  4. *younger *brother's *child
rnarnakarra (noun)
  1. *kinship *term  2. *woman *with
  *brother's *child
rnaninja (noun)
  1. *absent, *being  2. *away, *being
  = mamarrinjara
rndulmantharra (transitive verb)
  sexual *intercourse (avoidance speech)
  = malmhanmantharra
rdayantharra (transitive verb)
  dugong *tangling *itself in *harpoon
  *rope
  = wajayarra
ndulmantharra (transitive verb)
  1. *song *cycle  2. *starting the
  *singing of a *song *cycle
  = ndulmarnndulmantharra, kujika, mayibja
ndulmanndulmantharra (transitive verb)
  starting the *singing of a *song *cycle.
  Expanded from of ndulmantharra
  = ndulmantharra
rrankurra-ardiyanthanga (noun)
  1. *kinship *term  2. *mother, her
  = wajiyanja
  (avoidance speech )
see ndulmantharra, wibbi, kujika, barratha
rrhantharra (transitive verb)
  1. *stopping  2. *halting. kanyuru-rra
  nyangathanya-ardu ngaliwa wunjayarra I
  stopped my son when he was drinking.
  Stem: urra
rrhantharra (intransitive verb)
  1. *pulling of a *tidal *current  2.
  *forcing of *flood *waters  3. *rising of
  *tidal *waters  4. *ebbng of *tidal
  *waters
rri-bankuja (noun)
  sea *turtles *mating
  = na-wiyaji
rri-barnangalaya (noun)
  ceremony *name. The concluding rites of
  the a-Kunabibi ceremony as performed
  by the women. In particular it relates to
  the final dance sequence as performed by
  the two lead women jungkayi.
see a-Marabarna, a-Kunabibi, nanda-
ngangkiri
rri-ja (pronoun)
  these *two *people
  = li-ja, nya-ja, rr-ja
rrikurtharntangu (noun)
  1. *fish species  2. *Spanish *Mackerel
[Scomberomorus commerson].
  Associated with the Mambaliya-
  Wawukarriya semi-moiety
  = arlkujarra, liwurrwurrurrurra
rri-mangaji (pronoun)
  those *two *people, *identified and
  *specified
rri-mbangu (pronoun)
  those *two *people *not *yet
  *identified
rrikurra-mardiya (noun)
  1. *kinship *term  2. *mother, his
  see rrankurra-ardiyanthanga, wibi,
  barratha, kujaka
rrkkantharra (transitive verb)
  4. *burning sensation. Stem irrka
  see nyamba-rrkantharra
rrkwanjarra (intransitive verb)
  1. *hot, *feeling  2. *feverish. Stem:
  urrkuwa
rujuwangu (noun)
  1. *salt *pan  2. *salt *plains
rumardi (adjective)
  smoke, *seen *from a *distance. Rising
  up from a fire when it has been lit some
days previously. This word can only be
  used when the smoke is seen in the
  distance. (archaic speech )
  see mukunkarr
Rumburriya (cm-) (noun)
  semi-moiety *name. This semi-moiety is
  associated with three distinct
  geographical areas; one mainland, one
  coastal and one island group. During
times of ceremony however all three
  come together and assist each other as
  one group
  see Wuyaliya, Wurdaliya, Mambaliya,
  Wawukarriya
Rumburrumburr (cm-) (noun)
  semi-moiety *name. Archaic form of the
  term Rumburriya, it is rarely used in
  common speech, but can still be found in
  songs composed by Yanyuwa men and
  women.
see Rumburriya
rrungkai (noun)
  Dreaming *sign. A mark or object left at
the grave of an individual which may indicate the Dreaming association of the individual or individuals who were responsible for the death of the person buried.

see marnmarn

Rruwangkala (noun)
place *name. "Black Rock". Some 6 km upstream from the junction of the McArthur River and the Carrington Channel. The area is a large reef of black rock within the river. The rocks are associated with the Crow Dreaming and represents the starting point of the song cycles associated with the Crow and the Spotted Nightjar Dreamings. Literally the name means, "with the crow".

see a-wangka, yilayi

Rruwarrabararala (noun)
place *name. Rock monolith in the water laying just off the extreme north west tip of South West Island. The rock is associated with the Black Bream Dreaming. Wuyaliya semi-moiety country.

thubumantharra (intransitive verb)
entering the *water. Either intentionally or accidentally
= lhawanbayarra

thaliku (noun)
rudder of a *boat

thalimbu (noun)
1. *shell species 2. *Bailer *Shell [Melo amphora]. Used as a bailer in a canoe, a cup, a water carrier, a shovel to dig out wells and soaks.

see rabu, wirringayi

thambara (noun)
1. *trepang [Holothurioidea sp.] 2. *sea *slug [Holothurioidea sp.]. Associated with the Wurdaliya semi-moiety. Macassan loan derived from -tari-pang- (ng loss has occurred)
= rukaruka, warda

thumantharra (intransitive verb)

thunungku (adverb)
1. *near 2. *close
= wunumbarra

thurruyuthu (noun)
= yirdanji, yiwarrika

thurruyuthu (noun)
ceremony *name. Term given to the first two Rrumburriya dancers to display themselves on the final day of the Kulyukulyu funeral rituals.

see Kulyukulyu

Waba (noun)
place *name. Small bay on the south eastern side of Watson island. Wurdaliya semi-moiety country.

wabalabamantharra (intransitive verb)
flying. Expanded form of wabalabamantharra see wabalabamantharra

wabamantharra (intransitive verb)
flying. Of birds, insects, flying foxes and planes
see wabalabamantharra

wabanirrinjarra (intransitive verb)
ceremonial *dance *style. A general term to describe the dancing of men and women during the a-Marndiwa circumcision rituals.

see a-walanyba, a-Marndiwa

wabanyi (cm-) (noun)
avenger. Individual or group who travel to kill people in revenge for the death of an individual

wabanyinda (adverb)
death, to. kanyilu-rama wabanyinda. "He hit him to death."
= yundulu

wabarnyi (noun)
1. *lizard species 2. *Gecko see a-ngajarr, a-karrkanda

wabarra (adverb)
1. *long ago 2. *past *times 3. *olden *days 4. *previously. May refer to a few weeks, a few years, or many years ago

wabarrangu (adverb)
= wabarra

wabawaba (noun)
1. *clothes 2. *material (avoidance speech)
= jumbala, marlawanba
wabathungkayarra (intransitive verb)
vomiting (avoidance speech)
= wabantharra
wabijanjarra (transitive verb)
burning *scar *marks,*onto *oneself
wabijanjarra (transitive verb)
singeing *hair of *animals *prior to *cooking
see muwanjayarra
= walkijanjarra
see a-kurdirrila
wabuda (noun)
1. *water 2. *rain
= karlurlu
see wayuru, wayarri
waburr (noun)
spring *water, *large/ permanent. Found
at various locations over the islands
(archaic speech, island speech)
see mabin, na-mi, rawurrki, ngayulu
Wabuwa (noun)
place *name. Area on the mid eastern
coast of Vanderlin Island. The area has
spring waters and is associated with the
actions of the Dugong Hunter Dreaming,
it is also a Floodwater Dreaming place.
Rrumburriya semi-moiety country.
wabuwabu (noun)
urine (avoidance speech)
= wadawada
wada (noun)
1. *ceremonial *object 2. *hair *string *belt. Used primarily in contemporary
times by circumcision initiates. An item
of value
= wuthari, nyungka
wadawada (noun)
urine
= wabuwabu
wadawadamantharra (intransitive verb)
urinating
Wajamara (nya-) (noun)
male *personal name. Name which can
be given to members of the Mambaliya-
Wawukarriya semi-moiety. The name is
associated with the Spotted Nightjar and
Floodwater Dreaming.
wajangantharra (intransitive verb)
paddling a *canoe
see walwajangantharra
wajanya (cm-)(adjective)
1. *small 2. *little (avoidance speech)
= buyi
wajawajamantharra (intransitive verb)
1. *death *throws 2. *partly *alive. Of
fish in sea-bird's stomach, snake near
death
wajayarra (transitive verb)
1. *dugong *taking *rope after *being *harpooned 2. *sea *turtle *taking *rope after *being *harpooned
see rdyantharra
wajbala (cm-) (noun)
white *person. English loan from white
fellow
see munanga, a-mijiji
wajbalarrantharra (intransitive verb)
calling out. Expanded form of
wajbantharra
see wajbantharra
wajbantharra (intransitive verb)
calling out. Takes indirect object
see wajbalarrantharra
= ngalurlakuwantharra
wajbulungu (noun)
fish species. *Buffon's *Garfish
[Zenarchopterus dispar]
= jabulu
wajinja (adverb)
carrying *position on *hip (avoidance
speech)
= yulbunda, yirdijanja, ngujindama
Wajiramba (nya-) (noun)
male *personal name. Name which can
be given to members of the Rrumburriya
semi-moiety. The name is associated
with the Hill Kangaroo Dreaming.
wajiwaji (adjective)
1. *unlawful, of *marriage 2. *incestuous
wajkirrantharra (transitive verb)
see nyamba-wajkirrantharra
wajumantharra (transitive verb)
1. *hitting at 2. *knocking against
= rarnantharra
see wardjumantharra
waka (adverb)
away
wakawakala (adverb)
great *distance. kalu-wingkayaninya
nakari wakawakala li-yankawa rru-
Kunabibiyu. "The strangers came a great
distance for the a-Kunabibi ceremony."
wakara (adverb)
*spearing/ hitting. Indication of success
in some activity
wakaramantharra (transitive verb)
finding
waki (adverb)
1. *working 2. *work. English loan
from work
see jabungka
wakimantharra (transitive verb)
putting to *work. English loan
see waki, jabungka

wakirli (noun)
boomerang *(generic)
see barndara

wakujiri (noun)
1. *fish species 2. *Marine *Salmon
*Tailed *Catfish. Associated with the Rrumburriya semi-moiety = ngurru
wakuku (cm-) (noun)
1. *dog 2. *dingo. Used to refer to domesticated dog or dingo = wurninyji
see wurrundurla

wakul (cm-) (adjective)
1. *rotten 2. *decayed
wakulamba (&b)
wakulwakul (cm-)
3. *tasty
wakumantharra (transitive verb)
hitting to *break/ crack

wakungkayarra (intransitive verb)
1. *blowing, of *wind 2. *flapping, of *wings (avoidance speech) = warrmantharra
see warrbarrrnantharra

wakulpulu (noun)
2. *tree species *Cypress *Pine [Callitris intratropica]. Used for canoe paddles, the gum is used as an adhesive, the wood is burnt to ward of mosquitoes.

walama (adverb)
carrying *position on one *shoulder = walima
walamirrimiri (adverb)
1. *cloud 2. *Morning *Glory *cloud *formation. A single line of clouds rolling quickly from the east. Occurs in the late dry season. The Yanyuwa say that the Morning Glory carries with it the blossom eating birds such as parrots and the Torres Strait Island Pigeons and flying foxes. Associated with the
Walanthumantha (nya-) (noun)

male *personal name. Name which can be given to members of the Rrumburriya semi-moiety. The name is associated with the Tiger Shark Dreaming.

walarlwa (noun)

*fish species 2. *Snub *Nosed *[Trachinotus sp.]

walarndimantharra (transitive verb)

throwing. Expanded form of walimantharra

walba (noun)

*shell species 2. *Clam *shell.

Walba literally means genitals, the hinge of the clam shell is said to resemble the labia.
walkurramantharra (transitive verb)
enlarging
walkurangurru (rra/-a-, nya-) (noun)
1. *Big-nose! 2. *Fat-nose! An insult of the highest order
see wardingurruru, yabingurru
walkurrijanjarra (transitive verb)
walkurri (adverb)
1. *camping out 2. *sleeping *away *from one's *normal *place. Stem: walkurr
walkurrwalkurr (adverb)
1. *resting 2. *lying *down
walkwakulangu (noun)
Associated with the Wurdaliya semi-moiet y.
walmabarra (noun)
1. *fish species 2. *Fork *Tailed *Catfish = warrkuwarra, a-wandimutha, a-
walarabarr
walman (transitive verb)
1. *uncovering *something *that *has *been *buried to *process 2. *uncovering *ma-mawirl *cycad *nuts *
from *ground 3. *digging up *turtle *eggs 4. *digging upa *body *buried *some *time agoto *retrieve *bones 5. *
uncovering a *ground *oven
waluku (adverb)
1. *while, a *little 2. for a *while
see walakululu = wukumanmarra
walumbu (noun)
1. *boomerang 2. very large boomerang, made for duelling, not always thrown, sometimes used at close
range in the manner of a club.
Walungurrungurru (nya-) (noun)
male *personal name. Name which can be given to members of the Wurdaliya semi-moiet y. The name is associated
with the Spirit Man Deaming.
walurrantharra (intransitive verb)
slapping the *thighs, to *accompany *singing/ dancing
walurrantharra (intransitive verb)
slapping the *water. In play while swimming, with a canoe paddle to frighten dugong to the surface
walwajangantharra (intransitive verb)
padding a *canoe. Expanded form of wajangantharra
see wajangantharra
walwananthunnera (intransitive verb)
shy, *being. Expanded form of wanantharra
see wanantharra
walwandayarra (transitive verb)
1. *following 2. *tracking 3. *singing a *song *cycle
see kujika, yinbayarra. Expanded form of wandayarra
see wandayarra
walwandirrinjarra (intransitive verb)
passing through. Expanded form of wandirrinjarra
see wandirrinjarra
walwanganjarra (intransitive verb)
returning. Expanded form of wanganjarra
see wanganjarra
walwaranmangjarra (intransitive verb)
detaching. Expanded form of waranmangjarra
see waranmangjarra
walwardankayarra (intransitive verb)
afr aid, *being. Expanded form of wardangkayarra
see wardangkayarra
walwarrangkayarra (transitive verb)
walwathanharrta (intransitive verb)
lighting *fires (archaic speech )
see balbathuntharra, bathuntharra, warrmayinntharra
walwayathanharrta (intransitive verb)
diving. Expanded form of wayathanharrta
see wayathanharrta
walwayanjarra (transitive verb)
finishing. Expanded form of wayanjarra
see wayanjarra
walya (noun)
1. *dugong/ sea *turtle *(generic) 2. *sea *turtle/dugong *(generic) bawuyi
nganu barra waykaliya wayangu. " We are going downwards (to the sea) for
dugong or sea turtle"
Walyarri (noun)
place *name. Area of sandstone formations just south of the old Yanyuwa camp of Malardarri, on the east side of
the mcArthur River. Rumburriya semi-moiet y country.
wamalamantharra (transitive verb)
stopping. Expanded form of wamantharra
see wamantharra
walwamanjarra (intransitive verb)
swellings, *having. Expanded form of
warnantharra
see warnantharra

wamantharra (adverb)
see nyamba-wamantharra

wamantharra (transitive verb)
see nyamba-wamantharra

wamantha (adverb)
swelling. Due to injury, mosquito bites
see warnalw arnantharra, wamantharra

wamarr (noun)
sea (avoidance speech)
= antha
see warlamamakama, malabubana

wambaburda (noun)
ritual *pole. Long pole topped with a feather plume used during the Kulyukulyu, Brolga funeral rituals, often described as marking "the nest" of the Brolgas.
see Kulyukulyu, Nyakurrunbirna, jarraji

wambalarra (noun)
place *name. Group of very small islets on the east coast of Vanderlin Island. Some 5 km north of Steep Cut Rock. Rumburriya semi-moiety country.

wambu (adverb)

wambu lhandi mudika leave that car alone " leave that canoe alone " leave that medicine alone " leave that food alone"

Wambuyungu (noun)
ceremony *name. Secret and sacred rituals associated with the Wurdaliya and Wuyaliya semi-moieties. The equivalent of the a-Kunabibi ceremony of the Mambaliya-Wawukanriya and Rumburriya semi-moieties. The Wambuyungu is associated with a large number of Dreaming Ancestors such as Groper, Dingo, Jabiru, Barracouda and Seven Sisters for the Wuyaliya semi-moiet. The ceremony is notable in that it has no song cycles, only the beating of large wooden gongs. The Wambuyungu is called Yabadurrewa in Arnhem Land. see a-karrkarinji, a-Kunbibi

wa-mimayku (noun)
1. *kinship term 2. your *elder brother, my *uncle (avoidance speech)

Wanajarra (noun)
place *name. Small islet on the north east coast of Vanderlin Island, some 3km north east of Three Hummock Point. The island is associated with the Spirit Man, Osprey and Sea Turtle Dreamings. Wurdaliya semi-moiety country.

wanantharra (intransitive verb)
Stem:wanu, takes indirect object see walwanantharra

wannarraba (noun)
dugong, *runs *away from *herd
when *under *threat. Associated with the Wuyaliya semi-moiety (avoidance speech )
see jiwarnarrila, jiymirama

wanbaluka (cm- ) (adjective)
1. *lazy 2. *weak (avoidance speech)
= barkibiriki

wanbamanka (cm- ) (noun)
thin, *loosing *weight

wanbula (cm- ) (noun)
1. *young 2. *immature. Of birds and animals (avoidance speech)
= watha, yumbu

Wandangula (noun)
place *name. "Policeman's Lagoon", an area 4 km east of the present day town of Borroloola. Location of a large outstation established by Yanyuwa and Garrawa people. Rumburriya semi-moiety country.

wandayarra (transitive verb)
1. *following 2. *tracking 3. *sing a song cycle
see walwandayarra
= wunukunurrijarra

wandibantharra (transitive verb)

wandimantharra (transitive verb)
wanting. English loan from want

wandirr (noun)

wandirrjarra (intransitive verb)
Used when a person/ people, animal
goes past the presumed destination

see walwandirrinjarra, walbilulu

wandungurru (noun)
Associated with the Mambliya-Wawukarriya semi-moieties.
see ngawu, wajirrwyajirr, minyirri

wandungurru (adverb)
between. As dragging a fishing net between two people

wanjarra (adjective)
sea *turtle in *an *ideal *position for *harpooning

wanjurru (adjective)

*more 2. *again (avoidance speech) = yurrulu

wangantharra (transitive verb)
hitting. Expanded form of wangantharra
see wangantharra

wangantharra (transitive verb)
4. *striking. The enacters of the action may be human, animal or natural phenomenon such as lightning. The stem: wanka, occurs with the suffix -la in general past tense; wanga or wanga may occur in transitive imperative.

wangantharrawa (transitive verb)


wangantharra (transitive verb)

making a *fishing *net

wanjukarmetal (transitive verb)
1. *fishing *net 2. *scoop *net. Often called balubalu (pelican) as the net looks and works in a similar manner to the bill of this bird.

Waniikalarubun (noun)
place *name. Area on the Fletcher Creek some 9 km north of the Borroloola-Queensland road crossing on the Fletcher Creek. At this locality the song cycles of the Dingo Dreaming and the Walalu-Stranger Rainbow Serpent cross. Wuyaliya semi-moieties.

wanikamantharra (transitive verb)
making a *fishing *net

waninjumetal (transitive verb)

waninjarra (transitive verb)

wanjumetal (transitive verb)

wanjiiru (noun)
initiate, for the *a-Kunabibi *ceremony. They are secluded away during the performance of the a-Kunabibi rituals for up to 4 months. The general age of such initiatives are from 16-20 years of age.
see kulawurdi

wanjirr (noun)

= nyanyalu

waniya (noun)
1. *plant species 2. *yam species
**Wild *Potato. Has a yellow flower wankala (cm-) (adjective)**
1. *olden *times 2. *ancestors
*human) li-wankala kala-ninya lhungku wabarrangu. "The olden time people they were there long ago."

see wabarra, wabarrangu

wankala (adverb)
1. *past *times 2. *long ago
see wabarra, wabarrangu

wankarra (adjective)
long. Used in relation to body parts, or to describe other nouns, cannot be used on its own. wankarra-anna "long ears" see jumanykarra

= walarra

wankarralhani (adverb)
1. *sugar *bag 2. *entrance of 
*beehive *which is *long. Stem: lhani:

= walarrka

wankiwanki (noun)
1. *grass species 2. *Spinifex
[Spinifex longifilious]. Grass with a small spiky "ball" found on the beaches of the coast and the islands. Used by children in chasing games. Grass is used as a bush medicine, the young stems are crushed and boiled in water to wash the body, eyes, ears and sores. Small amounts are drunk for internal pain. The young roots are chewed to relieve mouth infections such as ulcers. (archaic speech)

= marranyrnarrany

Wanumurlayi (nya-) (noun)
male *personal name. Name which can be given to members of the Wuyaliya semi- moiety. The name is associated with the Goanna Dreaming.

wanungka (noun)
1. *spear *type 2. *barbed *spear. Form of hooked spear in which the head and shaft are made separately. The head has barbs on either one or two sides. If it has barbs on both sides it is often called a-marlamarla (centipede)

= ngarrkidikidi

see ma-myalungku, ma-mingkirrathu

wanyangantharra (transitive verb)
asking (avoidance speech)

= yalbanganthharra

wanyinjarra (transitive verb)
1. *loaded, *being 2. *weighed
*down, *being

wanyka (adverb)
1. *lying *position on *back *with
*knees *bent 2. *lying *position *with one *knee *bent andother *leg *resting on it 3. *sitting *position on a *drum
*with one *foot *resting on the other
*knee 4. *crestent *moon

= darrba

wanykawaykamantharra (intransitive verb)
looking *all *around

wanykululu (adverb)
1. *leaning 2. *bent

wanykululumantharra (transitive verb)
bending *over

Wanykuwa (noun)
place *name. Large hill on the central west coast of Centre Island. The hill is associated with the dangerous Sorcery Stone Dreaming. Rrumburriya semi-moiety country.

see a-Kuwaykuwayk

waraba (adj/adv)

= kurdardi, mikayu waradamantharra (transitive verb)
busy, *causing to *be

warada (adjective)
busy

warada (adjective)
busy, *causing to *be

waraji (noun)
1. *tree species 2. *Paper *Bark *Tree
[Melaleuca viridiflora]. Has abundant loose bark with large thick leaves.  

= dirrikala
Warama (noun)
place *name. "Burketown Crossing"/"The Crossing", area where the McArthur River is crossed by a large concrete causeway, just outside the township of Borroloola. Associated with the Hill Kangaroo Dreaming. An imprint of it's feet, tail and hind quarters are located at this site. Rumbarriya semi-moiety country.

Warama (noun)
place *name. "Burketown Crossing"/"The Crossing", area where the McArthur River is crossed by a large concrete causeway, just outside the township of Borroloola. Associated with the Hill Kangaroo Dreaming. An imprint of it's feet, tail and hind quarters are located at this site. Rumbarriya semi-moiety country.

Waralungku (noun)
place *name. "Burketown Crossing"/"The Crossing", area where the McArthur River is crossed by a large concrete causeway, just outside the township of Borroloola. Associated with the Hill Kangaroo Dreaming. An imprint of it's feet, tail and hind quarters are located at this site. Rumbarriya semi-moiety country.

Waramala (noun)
place *name. Area on the south eastern part of Kangaroo Island, some eight kilometres downstream from the junction of the McArthur River with the Carrington Channel. Wuyaliya semi-moiety country.

Warangantha (transitive verb)
1. *losing 2. *mislaying

Warangkarrbirna (cm-) (adjective)
1. *deaf 2. *foolish (archaic speech) = murdu, yakayaka

Warangkarrbirna (cm-) (adjective)
1. *deaf 2. *foolish (archaic speech) = murdu, yakayaka

Waranmantharra (transitive verb)

Wararr (noun)
mud

= jirurr

Wararrakantharra (intransitive verb)
booged

Warda (noun)
1. *sea *slug [Holothuroidea sp] 2. *trepang [Holothuroidea sp]. One of two original Yanyuwa words now replaced by tharriba. Associated with the Wurlaliya semi-moiety.

= tharriba, rukaruka

Wardaba (noun)
goanna *generic

see warngua, a-mirlbala, a-yarraka

Wardabimantharra (intransitive verb)

Wardaji (adverb)
1. in *half 2. in *two *pieces 3. *waist *deep

Wardali (noun)
dingo *generic

= warbirna

see a-birdirna, wurrundurla, yarrarrawira

Wardamalyula (noun)
place *name. Deep channel near the mouth of the Carrington Channel, when one uses the Davies Channel approach. Associated with the Groper Dreaming.

Wuyaliya semi-moiety country.

Wardamurr (noun)
1. *ceremonial *object 2. *hair *string *belt (archaic speech) = wuthari, nyungka

Wardankayarra (intransitive verb)
frightened,*being. Takes indirect object see walwardankayarra, wardanyungu

Wardanyungu (adverb)
frightened (avoidance speech)

Wardawarda (noun)
tree species [Macaranga tanarius]. Tree with large round leaves

Wardawardala (noun)
place *name. Area of lagoons on the east bank of the McArthur River some 30 km downstream from Borroloola. The area is associated with the Spotted Nightjar Dreaming. Mambaliya-Wawukarriya semi-moiety country.

Wardi (cm-) (adjective)

Wardimantharra (transitive verb)

Wardimalyurr (cm-) (adjective)
Law *breaker, of *Law *associated *with the *sea. Term used when one breaks rules associated with the island and sea country. In particular the rules associated with the hunting of sea turtle and dugong. Such actions as excessive noise, burning beeswax, string and fat are all part of these rules. (island speech)

Wardingurr (cm-) (adjective)

see yabingurr, walkurrangurr

Wardirri (cm-) (noun)
1. *Yanyuwa *people 2. *Yanyuwa *language. Term used by the Mara, Wandarrang, Alawa and Nunggubuyu people for Yanyuwa people and language

see Yanyula

Wardirrinjarra (intransitive verb)

Wardjanantharra (transitive verb)

Wardjangkayarra (verb)
1. *fishing 2. *catching *fish. This term is used only on the mainland, it is not used on the islands or within areas of mangrove forests. If the verb is used as transitive, arlku: fish or specific name of fish is the only object occurring.
wardjumantharra (transitive verb) 1. *thragging 2. *flogging

wardul p n 1. *fish species 2. *Diamond Fish [*Monodactylus argenteus]

wardulungkayarra (noun) wind. *strong *dry *season *wind. Bringing dust from the east or the north see lhambiji, yunduyunduwarra, langkulgkuwarra

wari (noun) whirlpool. Associated with the power of the Rainbow Serpent

wariji 1. *tree species 2. *Melaleuca *sp. Used for bush medicine, the bark is stripped from the tree and is crushed. The bark pulp is soaked and then boiled. When the liquid is brown the person is bathed all over.


Warrulingkawululu (noun) place *name. An area which encompasses the general Bing Bong Station coastal area and the fresh water lagoon systems. The term has the meaning of an area which is abundant in water lily corms, which can be gathered. The limit of Yanyuwa country to the north west, the beginning of Wilangarra/ Mara country see Ma-wirla

warinymantharra (transitive verb) 1. *slitting *open 2. *gutting

warlamakamaka (noun) 1. *sea 2. *ocean = *open *sea. When little or no land is in sight = malabubana see antha, wamarrra

warlanthalwarlanthal (noun) scrub (avoidance speech) = ngurrbun

warlankangja (cm-) (adjective) long *haired

warlarrharr (intransitive verb) climbing see warlbarrwarnbharr, yirrjungkarrharr

warlbarrwarnbharr (intransitive verb) climbing. Expanded form of warlbarlba

warlbarrwarnbharr (noun) nose *piece. Inserted through a pierced nasal septum = kulunganka

warlbarlba (adverb) hanging down. Of fruit, flying fox, clothes on a line


warlbawarlbamantharra (intransitive verb) ascending in *flight. Of spirit on the death of an individual, of birds

warlbi (adverb) 1. *on *top 2. *front *end up. As of canoe, aeroplane takes suffix -ulu. ka-arri warlbi nungku-a-jinjala. " He was on top of the camp " ð kanda-wingka warlbilulu. " The canoe went with its prow up"

warlibirrinjarra (intransitive verb) moving *with the *front *end up. As of canoe, fast motor-boat, aeroplane

warlibirrinjarra (intransitive verb) 1. *thin, becoming 2. *emaciated, becoming

warlibirrwarlrr (cm-) (adjective) 1. *thin 2. *emaciated = ngurlingurli, kalirrkarrli

warliwarlmantharra (transitive verb) 1. *bothering 2. *annoying 3. *misbehaving

warlinggirrinjarra (intransitive verb) desiring. Of food, knowledge = warnngirrinjarra

warlungkarra (noun) 1. *cyclone 2. *rainbow *serpent. An alternative and more powerful term for the Rainbow Serpent. This word is never used on the islands. = bujimala, wurninykarra

warlwan (noun) 1. *chips of *wood 2. *small *pieces of *firewood

warnabarnangantharra (transitive verb) seeing (avoidance speech) = nganhantharra

warnara (noun) 1. *ceremonial *object 2. *feather *plume, *small. Worn on the upper arms of men who have been sub-incised see a-ngirlangirla

Warnangarra (noun) place *name. Area on the east bank of the McArthur River some 10 km upstream from the mouth of the McArthur River. Wuyaliya semi-moiety country.

warnanjawiji (noun) 1. *stingray *species 2. *Cow *Tailed *Stingray [*Pastinachus sephen]. Associated with the Wuyaliya semi-
She grinds the cycad palm fruit. She holds the uppermost grindstone, below which is the base stone. In the bark dishes is the prepared cycad fruit.
moiety.
= wurrurdungu
warnangkirri (noun)
1. *kinship *term 2. *your *father, my
*brother-in-law *when *speaking to
*niece or *nephew (avoidance speech )
see nda-wikiwirri
warnarnanya (noun)
1. *kinship *term 2. *your *father, my
*uncle *when *speaking to *female
*cousin (avoidance speech)
Warnarrwarnarr (noun)
place *name. South West Island, general
term for the whole island.
warnbalarra (cm-)
climber, *good
warndimantharra (intransitive verb)
1. *lying 2. *telling *lies
see walamdimantharra
warndulmantharra (transitive verb)
1. *frightening 2. *scaring
warndurrankayarra (intransitive verb)
fearful, *being
warndurmantharra (transitive verb)
1. *frightened, *causing to *be 2.
*afraid, *making
warnduwarndu (cm-) (adjective)
1. *long 2. *tall
= jumanykarra, kajkal
Warnijiya (noun)
place *name. "Muggs Mistake", area on
the McArthur River some 6 km
downstream from the junction of the
McArthur River and Carrington Channel.
Wuyaliya semi-moiety country.
warnkangantharra (intransitive verb)
1. *looking *back 2. *looking *up
warnkarr (cm-) (adjective)
1. *crooked, of *body *parts 2.
*twisted 3. *unsightly 4. *ugly. As of
the results of having leprosy for example
see warnkarrwarnkarr
warnkarrwarnkarr (cm-) (adjective)
1. *crooked, of *body *parts 2.
see warnkarr (cm-)
warnkirrma (noun)
1. *possum species 2. *Sugar *Glider
[Petaurus breviceps]. Associated with the
Mambaliya-Wawurukarra semi-moiety
warnkiwarnkikirrinjarra (intransitive verb)
looking *back, *constantly
warnngirrinjarra (intransitive verb)
desiring, *food, *knowledge
= warlingirrinjarra. Takes indirect object
warnnyininmantharra (transitive verb)
1. *removing *flesh *from *bones 2.
*filleting, *meat. Stem: warnnyi: flesh
warnu (noun)
tobacco, for *chewing
see muda, thambaku
warnurra (noun)
1. *bird species 2. *Little *Egret
[Ardea intermedia]. Associated with the
Wurdaliya semi-moiety
warramanja (noun)
1. *short *cut 2. *shortest *route
see warrangka
warramantharra (intransitive verb)
crouching down(archaic speech)
warrangkayarra (intransitive verb)
1. *blowing the *didgeridoo 2.
*breathing *heavily 3. *puffing
= ngaranymantharra, walwarrangkayarra
warrangkayarra (intransitive verb)
resting
warrangka (adverb)
short *cut, *taking a
see warramanja
Warrangkawarrangka (nya-) (noun)
= coming *to *be. Name which can
be given to members of the Rrumurriya
semi- moiety. The name is associated
with the Tiger Shark Dreaming.
warrangkayarra (transitive verb)
1. *promising 2. *giving one's *word
to 3. *threatening
warrankurli (noun)
fruit like small grapes
warranthangu (noun)
grinding *stones. *(generic)
see wudawuda, a-walma, wurluwurlu,
yakuyaku
warrantharra (transitive verb)
1. *grinding *seeds/ nuts to *make
flour/ paste 2. *pounding *with *stones
to *break *nuts/ crush *seeds
= yakuyakumantharra
Warranthuwa (nya-) (noun)
= making *flesh
male *personal name. Name which can
be given to members of the Wuyaliya
semi-moiety. The name is associated
with the Groper Dreaming.
warrarangka (noun)
Associated with the Wurdaliya semi-
moiety. (island speech)
= yimangk, jurunkarr
warrawi (noun)
4. *evening *star. Associated with the
Wuyaliya semi-moiety.
= jabulama, jabularri
see marlhawa, li-jakarambirri
warrawarra (noun)
1. *coral 2. *coral *reef
see narnu-rawu, bambarl

**Warrawarra (noun)**
place *name. Term used to describe the south west portion of Vanderlin island.
*see* Mangkimangki, Warungu, Wurrallhibi, Yimantha

**warrbarrmantharra (intransitive verb)**
flapping *wings. Expanded form of warrmantharra
*see* warrmantharra = wakungkayarra

**warrbirna (noun)**
dingo *(generic) (avoidance speech)*
*see a-birrinya, yarrarrwira, wurmburla = wardali

**warrbul (noun)**
schools of *fresh *water *fish *(generic)*
*see* wulyulardi

**warri (exclamation)**
exclamation. The response which is made to the exclamation of ngalamu.
which is uttered if someone comes into close contact with one's siter-in-law or makes a comment about one's brother-in-law.
*see* kabarrami, ngalamu, lindiwirriji

**warrijundayangi (noun)**
Associated with the Wurdaliya semi-moiety (archaic speech)
= mululurru, warrikuliyanu
*see a-tharra

**warrikuliyanu (noun)**
= warrijundayangi, mululurru
*see a-tharra

**warringku (adverb)**
thirsty

**warriny (noun)**
egg *(avoidance speech)*

**warrinymantharra (transitive verb)**
gutting *(avoidance speech)*
= aridmantharra
= wuji

**warrirrantharra (transitive verb)**
1. *spoiling *things for *others 2. *making *bad forone's *kinspeople.
*callu-warrirra ki-arrrkulangu. *" One man spoilt things for them."

**warrirriyamba (noun)**
1. *cross *ways 2. in *two *pieces 3. *half 4. *waist *deep
see wardaji, wumbuwumbiji

**warriy (interjection)**
poor *thing! An expression of pity or sympathy. Is usually accompanied by the adjective luku. a-bardhardi kanda-nba!

**warririya a-luku. *" The old lady fell down! The poor thing."
*see* luku

**warriyanbarra (intransitive verb)**
going *into the *lead. As of a group of animals being hunted with one in front.

**warrinyangalaywu (noun)**
= yulmunji
*see* ngurdungurdzu

**warrka (noun)**
1. *dugong *anatomy 2. *dugong *intestines *(generic)*
Which in an adult can be up to 25 to 30 m long. This word relates to the intestines before cutting.
The word is the stem of the verb "to drag", this reflects the process of dragging out the long intestines before cutting them.
*see* murajjuju, rimi

**warrkalarramantharra (transitive verb)**
*see* warrkantharra

**warrkalarrantharra (transitive verb)**
crawling. Expanded form of warrkantharra
*see* warrkantharra, marrkantharra

**warrkantharra (transitive verb)**
1. *pulling 2. *dragging
*see* warrkalarramantharra

**warrkantharra (intransitive verb)**
crawling. Action of infant, snake, lizard, sun moving across the sky
*see* warrkalamanthma, marrkantharra

**warrki (cm-)(adjective)**
greedy
= wuyuwuyu

**warrkuwarra (noun)**
1. *fish species 2. *Fork *Tailed *Catfish species
= walmabarra
*see* wambalarra, a-w andimutha, a-wularrabarr

**warrmalwarrmantharra (intransitive verb)**
rustling. The sound of a lizard in the grass, wind in the leaves

**warrman (noun)**
1. *burned off *grass 2. *burned *country. Ready to hunt over

**warrmantharra (intransitive verb)**
1. *blowing, of the *wind 2. *flapping *wings
*see* warrbarrmantharra

**warrmayinmantharra (transitive verb)**
lighting *fires *(avoidance speech)
= bathuntharra, balbathuntharra
WARRNGUNA (noun)
1. *lizard species 2. *Sand *Goanna,
*large *male [Varanus gouldii].
Associated with the Wuyaliya semi-
moiety
see a-malarrawirrna
= kirarra
WARRUKI (adjective)
partially *sacred. Land which has been
partially released from secret and sacred
restrictions, as of old ceremony ground,
old log coffin burial areas.
see kurdukurd, kuykulu, mudi,
hamamda
WARUMANTHARRA (adverb)
*completely (avoidance speech)
= wayathantharra, wijji, wilu
WARUNGA (noun)
place *name. Term used to describe the
central west portion of Vanderlin Island.
see Wurrallhibi, Mangkimangki,
Warrawarra, Yimantha
WAHA (cm-) (adjective)
1. *young 2. *immature. Of birds,
animals, used also of the spar on the
mast of a canoe
= wanbula, yumbu
WAHALUNGU (noun)
cutting up *meat
= alkanthamantharra, ngakamantharra,
wangkamantharra
WAHALAHAHAHA (intransitive verb)
*emotionally *distressed. In grief after
the death of a close relative; stem:
wathawathalanu
WAHALAWAYA (noun)
unlaid *eggs, of *bird/ sea *turtle/
lagoon *turtle/ goanna
see wuji, a-wathawayawiji
WAWI (noun)
horse. Derivation unknown
WA-WIRLANINYI (noun)
1. *kinship *term 2. your *younger
*brother, my *uncle (avoidance speech)
WAWU (noun)
sugar
WAWUKARRIYA (cm-) (noun)
semi-moieties *name. Associated with the
Mambaliya semi-moieties. Unlike other
semi-moieties groups the Mambaliya-
Wawukarriya semi-moieties does not have
any island country. Within their group
Wawukarriya is used to describe those
people associated with coastal areas and
Mambaliya is used to describe those
people associated with inland areas.
see Mambaliya, Rumburriya, Wuyaliya,
Wurdaliya
WA-WURLMARA (noun)
1. *crocodile species 2. *Salt *Water
*Crocodile [Crocodylus porosus].
Associated with the Rumburriya
semi-moieties (avoidance speech/ archaic
speech)
= mardumbarra
WAWUYA (noun)
1. *ant-bed 2. *ant-hill. The large
rounded bulky anthills are associated
with the Wuyaliya semi-moieties, while
the narrow more pointed anthills are
associated with the Rumburriya
semi-moieties. (avoidance speech)
= yarrirwin
WAYALIRINJARRA (intransitive verb)
waiting (archaic speech)
= yakumwantharra, yakulyukuumwantharra,
rarrangkumantharra
WAYANTHARRA (transitive verb)
lighting up *with *paperbark *torches.
While fishing at night, during ceremonial
performances
see walwayantharra
WAYANYANTHARRA (intransitive verb)
diving
WAYARI (noun)
rain-water
see wabuda, wayuru, karlarlu
WAYARRINJARRA (intransitive verb)
1. *finished, *being 2. used *up, being
3. *running *out
WAYARRWAYARR (cm-) (adjective)
WAYARRWAYARRWULAYA. " strong willed
person; Literally: strong-head"
WAYARRWAYARRWANTHARRA (transitive verb)
1. *might, *doing *with *all one's 2.
*strength, *with *all one's 3. *effort,
*putting *into
WAYANTHARRA (transitive verb)
*concluding
see walwayantharra
WAYANTHARRA (adverb)
warrnguna

na-wirriwirri

na-yalka = meat from tail

na-ngurru = backbone

na-nirrlirdi = ribcage

ma-windjundu = intestines

na-kurningarr = collarbone
wayawayamantharra (intransitive verb) 1. *waving one's *arms/ hands 2. *flailing 3. *partly *alive. Aimlessly or in waving good-bye, or trying to attract attention


wayikuku (noun) 1. *tidal *currents 2. *eastward *pulling *tidal *current

Wayirrimala (noun) place *name. Area on the west bank of the McArthur River some 23 km downstream from Borroloola. The area has associations with the Bandicoot Dreaming. Wuyaliya semi-moiety country.

wayka (noun) 1. down 2. *downstream see waykaliya

waykaliya (loc) 1. *downwards 2. to the *sea

waykalngu (noun) 1. *jelly *fish species 2. *Jellyfish [Rhizostoma pulmo sp.]. Has large round top with short thick tentacles, large numbers come upstream in the dry season see wathalungu, na-wuthirri

waykyilwaykil (cm-) (noun) thief. Used also in a ritual context of someone who is using ceremonial knowledge that they are not entitled to

wayku (noun) 1. *sorcery 2. *sorcery *stones 3. *hail *stones. Internal stones such as gall stones, kidney stones and such things as appendicitis are all associated with these sorcery stones. It is said that the a-Kuwaykuwayk bird spends her time repairing holes in the sky to stop the hail from falling, as it is seen to be a physical manifestation of the sorcery stones. see a-kuwaykuwayk, yurruruwa

wayngkawi (cm-) (adjective) 1. *defense 2. *duelling *movement 3. *skilled *dueller. Using boomerang and fighting sticks. A particular defensive method of holding the fighting stick; that is diagonally across the body protecting the area from head to stomach. see birrimbirri, bilinjirri

wayumantharra (transitive verb) 1. *beating, out a *fire 2. *extinguishing 3. *putting out (avoidance speech ) see wurrinjamantharra

wayuru (noun) spring *water see wabuda, wayarri, ngayulu

wibi (noun) 1. *tree species 2. *Milky *Mangrove. The sap is harmful to the eyes. The crushed bark and stems can be used to poison fish

Wibinja (noun) place *name. Area of broken sandstone country on the central north eastern coast of South West Island. The area has associations with the Groper Dreaming. Wuyaliya semi-moiety country.

Widamara (nya-) (noun) male *personal name. Name which can be given to members of the Rrumburriya semi-moiety. The name is associated with the Tiger Shark Dreaming.

wididiwidi (adverb) position of *holding in *front of *oneself/ on one's *lap = widiwidi

widirubun (cm-) (adjective) protruding *abdomen. Not used of pregnant women

wididiwidi (adverb) position of *holding in *front of *oneself/ on one's *lap = wididiwidi

wididiwarnyantiharra (transitive verb) carrying *something in *front of *oneself

wijalmantharra (intransitive verb) 1. *bird *catching *fish *with *its *beak 2. *spearing a *fish

wijalala (noun) 1. *bird species 2. *Crimson *Finch [Neochhmmia phaeton]. Associated with the Rrumburriya semi-moiety


wijirrinjarra (intransitive verb) 1. *hurrying 2. *quickening *pace

wijuwantharra (transitive verb) 1. *covering 2. *wrapping up = nyamba-wijuwantharra

wilala (cm-) (adverb) 1. *wide 2. *broad

wilalamantharra (transitive verb)
wilanguwarra (cm-) (adjective)
very *many (avoidance/ archaic speech )
see nalu-nganyil, li-mijimbangu

wilarrinjaarra (intransitive verb)

wilawila (noun)
1. *dugong *anatomy 2. *stomach of the *dugong
see ma-mulka

Wiliji (noun)
place *name. Area on the northern bank of the Crooked River mouth. Wuyaliya semi-moiety country.

Wilirra (noun)
place *name. Large mud bank exposed at low tide on the central east coast of South West Island. The mud bank is associated with the Groper Dreaming. Wuyaliya semi-moiety country.

wilirri (adjective)
1. *sorcery 2. *power of *sorcery
see wilirringundayarra, wilirriyirdi, narnu-nyiri

wilirringundayarra (transitive verb)
1. *sorcery 2. *giving up to the *effects of *sorcery
see wilirri, wilirriyirdi, narnu-nyiri

wilirriyirdi (cm-) (adjective)
1. *sorcery 2. *person *suffering *from *effects of *sorcery
see wilirri, wilirringundayarra, narnu-nyiri, mulunguwa

wiliwarnugu (noun)
Specific form of wild honey found only on South West Island. An important Dreaming for the Wuyaliya semi-moiety. The term is sometimes used by the owners of South West Island to describe their relationship to their country:likilinganjani-wiliwarnugu - Those people who are kin to the Island Wild Honey.
= makurrawirla
see dubbarri, narriyalama, a-wajkana

Wiliyurru (noun)
1. *place name 2. *river *name.
Crooked River, in Yanyuwa called na-lukuluku na-wulangi - "the crooked/ twisting river"

wili (adverb)
everybody. Wili ngambala. " all of us (plural, inclusive hearer)"
= wayathantharra, wiji

Wimanda (noun)
place *name. Salt water channel which divides Horn Islet from Centre Island. It is associated with the Rainbow Serpent who swallowed the Two Young Men. Rumburriya semi-moiety country.

wimarr (noun)
1. *bird species 2. *Least *Frigatebird [Fregata ariel]. Associated with the Wurdaliya semi-moiety
= yanamara, mawuluwa

winarrku (adverb)
*without *obligation *loose
= ngayamantharra
see minja

Windikari (noun)
place *name. West bank of the Robinson River mouth. The area has associations with a Rainbow Serpent Dreaming. Mambahliya-Wawukarriya semi-moiety.

wingkayarra (intransitive verb)
*moving. Animate or inanimate subject. kambala-wingkala mardda akarru
ngaliba Manankurra barranamba li-wankala. " We will all walk eastwards to Manankurra like our ancestors. " ⊗
ka-wingka barra ka-warma kurându karakarara. " It came blowing intensely from the east."

Wingku (noun)
place *name. Small island on the north side of the McArthur River some 10 km downstream from Borroloola. Rumburriya semi-moiety country.

wingkulwingkurru (adverb)
1. *sitting *together, of *many *people.
2. *walking *alongside, of *many *people
see wingkurru, bilngabilnga, jarlujarlu, jarlujarlu

wingkurru (adverb)
1. *sitting *together, of *two *people
2. *walking *alongside, of *two *people
see wingkulwingkurru, bilngabilnga, jarlu

winirr (noun)
1. *reef of *rock, *found in *river/lagoon 2. *lateritic *rock
= a-winirr, narnu-rawu, bambar
see narnu-rawu

winkanda (adverb)
li-mangaji li-wajwajbala jalini winkanda
li-manji nuwarrnu-yuwawu na-nganunga.
"These white people on the outside, they are ignorant of our Law (culture/way of life)."

**wirangu** *(relator)*
1. about 2. *concerning. Associated with unpleasant things such as death, fighting or failing or other reasons for some unpleasantness. kalinyamba-rama, kalinyamba-rama kurandu wirangu a-mangaji a-bardibardi a-kayawarna. "They fought and fought hard, it concerned that recently deceased old lady."

**wirarra** *(cm-)* *(adjective)*
1. *rapid *speech 2. *impatient 3. *hurrying *into *an *activity

**wirda** *(noun)*
1. *plant species 2. *water *reed *corms *(generic)

**wirdardu** *(noun)*
warbling *mangrove *birds, *seen *but *not *heard *(generic)

**wirdi** *(cm-)* *(adjective)*

**Wirdijila** *(noun)*
1. *place *name 2. highest point on South West Island. During the Second World War the Army established an observation post on this hill. Wuyaliya semi-moiety country.

**wirdinbamunha** *(exclamation)*
swear word. Literally: "big vagina"

**wirdimbawuna** *(exclamation)*
swear word. Literally: "big anus"

**wirdimil** *(noun)*
stars *(generic) (avoidance speech)
= marrahawa

**wirdinmantharra** *(transitive verb)*
bailing *out, *canoe

**wirdinmantharra** *(intransitive verb)*
1. *pulling in *a fish 2. *net 2. *emptying a fish *trap

**wirdirdi** *(noun)*

**wiriji** *(noun)*
dugong. *old *bull. With a much mottled hide. Considered to be the offspring of the Rainbow Serpent.
= jawiruma, jawaruwaru

**wirijkalmantharra** *(vi/vt)*

see nyamba-wirijkalmantharra

**Wirila** *(noun)*
place *name. A creek which flows into the McArthur River on the west bank, some 7km downstream from Borroloola. Rrumburriya semi-moiety country.

**wirlingu** *(noun)*
1. *fish species 2. *Batfish [*Platax sp]

**wirindayarra** *(intransitive verb)*
1. *circling 2. *going around

see nyamba-wiringkirmantharra

**Wiringmirri** *(nya-)* *(noun)*
male *personal name. Name which can be given to members of the Rrumburriya semi-moiety. The name is associated with the Hammerhead Shark Dreaming.

**wiriwirjika** *(noun)*

= a-kambalngu

**wirlbirlanji** *(noun)*

= dir dikuru

**wirlbungkayarra** *(intransitive verb)*
1. *leaping of *dolphins 2. *breaching of *whales

see miriyi, yulangu, mukulinjayarra

**wirlbulungkayarra** *(transitive verb)*
throwing *away/off (archaic speech)

see walimantharra

**wirlimbirlimarra** *(adverb)*
1. *defense club 2. *duelling *movement. Holding a fighting club in a defensive position, high above ones head, horizontally using both hands.

**wirlimbirli** *(cm-)* *(adjective)*
smooth

**wirlimbirlimanthera** *(transitive verb)*
smoothing

**wirlkin** *(noun)*
sorcery. Form of sorcery associated with the Binbinka and Kurdanji people, but much feared by the Yanyuwa. It involves the painting of images on the wall of a cave or rock shelter, and the spirit of the victim being sung into it. This form of sorcery is site specific, that is, it can only be performed at the two named localities of Nangkuya and Kumurnnyini.

= namu-bulabula

**wirlmurr** *(noun)*
1. *spear 2. *two *pronged *fishing *spear 3. *wire *spear 4. the prongs were once made of wood, but are now
"wirra/ljarr
and
na-mararrri."
made of light steel rods or heavy wire.

**wirlirr** (noun)
dirt, *kicked* *back* *by* *feet* *as* *one* *walks*

**wirlirungkayarra** (intransitive verb)
kicking *back* *dirt* *with* *feet* *while* *walking*

**wirnda** (noun)
hungry

**wirnayinj** (noun)
cykloone

**wirnaynka** (noun)
*turn, causing to 2. *changing *direction, causing to 3. *deflecting*

**wirnimmarr** (noun)
*tree species 2. *White *Bark / *Ghost *Gum [Eucalyptus papuana] = birnimmarr, kamburla

**wirnirr** (noun)
turning off *2. *changing *direction

**wirnirnurr** (adverb)

**wirra** (noun)
kangaroo *teeth *ornaments. Worn on the forehead and hanging from the ears. The front incisor teeth of wallabies and kangaroos were set into beeswax. = lijarr

**Wirra** (noun)
ritual *term. Term given to Wuyaliya men who perform in the Yalkawarru rituals and dance on the southern side of the ceremony ground.

**wirra** (noun)
ceremonial *object. Two bag-like objects hung from the heads of the ritual leaders in the concluding stages of the Wulubuwa rituals.

**wirrangarri** (transitive verb)

**wirrankyarra** (intransitive verb)
1. *ascending 2. *going *upwards. Of birds going up into the sky, of a human spirit as it begins to travel to the spirit world.

**Wirraralamba** (noun)
place *name. Lagoon and creek system on the east side of the McArthur River, some 24 km downstream from Borroloola and some 3 km inland. Mambaliya-Wawukariya semi-moiety country.

**wirrbi** (noun)
message *stick. Specific form of message stick made from a long stick about 80 cm long with a feather plume attached to one end. It was used to summon people for either Kulyukulyu or Yilayi rituals. Associated with the Mambaliya-Wawukariya semi-moiety.

**wirrbiwirrbi** (noun)
tree species = yarrakayarra

**wirrij Marlurru** (adverb)
exhausted

**wirrikurdurru** (cm-)
gathering *of *men (archaic speech )
see a-wirrikurdurkuduru

**wirrimalaru (cm-) (adjective)**
1. *power, of *Dreamings/ ceremonies/ sacred *objects 2. *person of *high *position 3. *power of *individuals *during *ceremony. Used to describe spiritual power, political power of individuals and the group. ma-ngatha ma-jamurimuri ma-nbaka ma-wurrrama ma-wirrimalaru "my most senior paternal grandfather the Cycad Palm Dreaming has authority, it is full of spiritual power. "

see wirdi, wurrarma

**wirrimurndu (adverb)**
1. *winding 2. *circling (avoidance speech)

= lukuluku

**wirringayi (noun)**
1. *shell species 2. *Bailer *Shell *(very *large) [Melo Amphora] but possibly [Melo umbilicatus]. Used to bail out canoes, carry water, as a shovel to clean out freshwater soaks and wells. Associated with the Wuyaliya semi-moiet.

see thalimbu, rabu

**wirringundayarra (transitive verb)**
1. *giving oneself up to 2. *subservient *to,*becoming 3. *learning *from *someone

see nyamba-wirringundayarra

**wirriny (adverb)**
1. *leaning to the *side 2. *tipping, of *canoe/ boat

= wirrinyngala

**wirrinymantharra (transitive verb)**
1. *tipping over 2. *overbalancing

**wirrinymirri (noun)**

liver of *shark/ stingray

see na-ngarda

**wirrinyngala (adverb)**
1. *leaning *position 2. *tipping,

= wirriny

**wirrirribirri (adverb)**

hands *outstretched *above ones *head

**wirriyalngu (noun)**

pandan *nut *interior. Usually red to orange in colour

= kalbakalba

**wirriyarra (cm-) (noun)**
1. one's *own *country 2. one's *spirit *home. Referring to one's spirit child source, or in a larger context the source of group indentity.

see li-anthawirriyarra, wiliwarnggu, ardiiri, ngimarrningki

**wirriyuruyuru (noun)**

1. *bird species 2. *Grass *Wren

**wirriwirri (noun)**

ritual *call. Used by men during the a-Kunabibi ceremony

**wirriwirrimantharra (transitive verb)**

calling out *ritually. During the a-Kunabibi ceremony

**wirrkajuru (nya-) (noun)**

circumcision *initiate. Usually 9 -13 years old (avoidance speech )

see rdaru

**wirrkalungkayarra (intransitive verb)**

whistling

see ngilbantharra

**wirrmantharra (transitive verb)**
1. *pricking 2. *poking

see nyamba-wirrmantharra

**wirrnga (noun)**
1. *grass species 2. *Cane *Grass. Cut into short lengths to make necklaces

**wirrngi (noun)**
1. *fish species 2. *freshwater *fish,

= small *(generic)

**wirrumbarrangu (noun)**
1. *fish *species 2. *Barramundi,

= very *large [Scleropages leichardti]. Associated with the Wurdaliya semi-moiet

see ngulumiri

**wiwirrinarra (intransitive verb)**

going a *great *distance

**wiyalirrinjarra (intransitive verb)**

resting. *kana-wiyalirri waluku. " we had a rest for a while"

= bumantharra

**wabalubanthera (semi-vt)**

cooking. Expanded form of wubanthera

see wubanthera

**wubanmantharra (transitive verb)**

English loan from opening, not to be used in mixed company, although both men and women use the word. Not used by people in avoidance relationships

see jarrinbirra, rduwarramantharra, nguwbimantharra

**wubanthera (semi-vt)**

cooking

see wubalubanthera

= runungkayarra

**wubarinjarra (intransitive verb)**

see wurrmilirrinjarra

**wubawubararra (adverb)**

dopey

**Wubukabukala (noun)**

place *name. "Steep Cut Rock". Small islet on the central east coast of Vanderlin Island. The islet has associations with the
Dugong Hunter and Oyster Dreaming.

**Wubunjawa (noun)**
place *name. Lagoon lying some 8 km south west of Manangoorah Station Homestead. The lagoon is associated with the Brolga Dreaming and the a-Kunabibi rituals of the Mambaliya-Wawukarriya semi-moiety.

**Wubunjawa** (noun)
place *name. "Hobler Island", mangrove covered islet in the Carrington Channel delta system. Wuyaliya semi-moiety system.

**Wuburr (adverb)**
1. *plentiful *supply of *food 2. *environment *rich in *natural *food *resources. ni-miji wuburr. " plenty of food " 3. *a good place to hunt, rich in resources"

**Wuburrmantharra (transitive verb)**
touching

**Wudal (nya-) (noun)**

**Wudawuda (noun)**
grinding *stones *(generic)

**Wudalwanga (noun)**
place *name. Extensive savannah plain area on the west bank of the McArthur River, some 5 km upstream from the junction of the McArthur River with the Carrington Channel. The area is associated with the Bushfire and Chicken Hawk Dreamings. Wuyaliya semi-moiety country.

**Wudamantharra (intransitive verb)**
igniting. As of tinder igniting while using firesticks to make a fire. (archaic speech )

**Wuduru (noun)**
food *(generic)

**Wudurr (adverb)**
satisfied *with *food

**Wudurrumantharra (transitive verb)**
feeding
= nyamba-wudurrumantharra

**Wudurrumara (cm-) (adjective)**
greedy

**Wuja (adverb)**
still, *being
= miriba

**Wujbantharra (intransitive verb)**
flowing. Of water, honey, blood and song cycles through the country

**Wujbi (noun)**
egg
= warriny, wathawaya

**Wujbu (noun)**

**Wujji (cm-) (noun)**
1. *orphan 2. *child *without *parents. A person whose natural mother and father have died, and is being reared by his uncle, mother's sisters or father's brothers.

**Wujkujbantharra (transitive verb)**
1. *rubbing 2. *massaging

**Wujula (noun)**
spear *thrower. Long flat soear thrower used for kangaroo hunting

**Wujulakinda (noun)**
place *name. Lagoon on the east bank of the McArthur River 2 km upstream from King Ash Bay. The lagoon is associated with the Crow and Spotted Nightjar Dreamings. Mambaliya-Wawukarriya semi-moiety country. Literally the name means "With the female bird", in this instance the crow.

**Wujur (noun)**
grass *(generic)

**Wujurl (noun)**
grass * *(generic)

**Wuka (noun)**

**Wukamantharra (semi-vt)**

**Wukarrkandi (adjective)**
midnight

**Wuku~U~U (noun)**

**Wukumanmarra (adverb)**
1. *while, for a 2. *while, a *little (avoidance speech)
waluku

wukulkuthu (cm-) (adjective)
short
= wukuthu, jamurrumu

Wukunbukun (noun)
place *name. "Little Kangaroo Island", small islet in the McArthur River some 8 km downstream from the junction of the McArthur River and the Carrington Channel. The islet is associated with the Barracouta Dreaming. Wuyaliya semi-moiety country.

wukundayarra (transitive verb)
pulling out *by the *roots
see bundayarra

wukungu (noun)
raft. Made of dried logs lashed together and topped with paperbark and branches. Used mainly on rivers but sometimes used to cross over short expanses of sea
see a-muwarda, a-libaliba, na-wulka, na-riyarrku

wukunda yarra (transitive verb)
pulling out *by the *roots
see bundayarra

wukurdu (noun)
1. *sorcery 2. *sorcery *stones
see a-kurruku, wayku, a-kuwaykuwayk

Wukuri (noun)
place *name. "West Neck", north east corner of South West Island. The area has associations with the Sorcery Stone Dreaming. Rrumburriya semi-moiety country.

wukurlakurlu (adverb)
late *afternoon. Used only when sea turtle hunting (island speech )
see ngabungabu, ngubathurra, kinyinyinku

wukurumantharra (intransitive verb)
swelling. Of a corpse, body part after sting or sprain.
= wululbantharra

wuku (pronoun)
they *(dual)

wulaj (noun)
mixture of *non-meat *food
see muluku

wulajirrinarra (intransitive verb)
satisfied *with *non-meat *food
see wulaji

wulambalu (adverb)
= dandi, dandidandi, jinda

wulanda (noun)
1. *tree species 2. *Mangrove
[Aegiceras corniculatum]. Associated with the Wuyaliya semi-moiety

wulanga (cm-) (pronoun)
1. their*(dual) 2. *theirs *(dual)

wulangkajarra (intransitive verb)
nodding one's *head. As in agreement

wulantha (noun)
1. *flower 2. *blossom

wularirrirnjarra (intransitive verb)
head *& he,*having

wularnkarra (cm-)
1. *tall 2. *long
= jumanykarra, kajkal, warnduwarndu, yurlkayurlka

wularrija (noun)
headrest. Traditionally made from wood or stone padded with bark
= kulajbi

wulaya (na-,ni-, nanda-, nda-, niya-)
(noun)
head. Occurs without any possessive prefix markers when referring to decapitated heads/skulls of animals or humans. When the head is still attached to the body, the body is in the area the possessive prefix is used.
see na-wulaya, nda-wulaya

wulbalubantharra (intransitive verb)
= wuluban (noun)

wulbalubantharra
= wuluban (noun)

wulban (noun)
1. *tree species 2. *Tea *Tree
[Melaleuca acaciodes]. Associated with the Wuyaliya semi-moiety. The water in which the leaves have been boiled is used for someone suffering from colds and influenza. They are bathed in it and sometimes small amounts are drunk. Branches of this bush are also placed with meat such as dugong, sea turtle, kangaroo and shellfish. The meat is placed on beds of these leaves before being covered with coals or wood to
cooking.

wulbantharra (intransitive verb)

see wulbalbantharra

Wulbiniku (nya-) (noun)

male *personal name. Name which can be given to members of the Rrumburriya semi-moiety, the name is associated with the Tiger Shark Dreaming.

wulbu (noun)
1. *ceremonial *object 2. *hair *string *belt. Used during circumcision rituals. Tied around the waists of the initiates. An item of value. (archaic speech)

= wuthari, wada, nyungka

Wulbu (noun)
place *name. Range of hills some 6 km to the west of Borroloola. Associated with the Hill Kangaroo Dreaming. Rrumburriya semi-moiety country

Wulbirra (noun)
place *name. "Red Bluff", on the central east coast of North Island. The area is associated with the White Chested Sea Eagle Dreaming. There are also Cabbage Palm and Flying Fox Dreamings present. An area of great significance due to the number of hollow log coffins which have been placed there. Rrumburriya semi-moiety country

Wulijirra (noun)
place *name. The east bank of the McArthur River mouth. Wuyaliya semi-moiety country.

wulirda (noun)
1. *tree species 2. *Cabbage *Palm [Livistonia inermis]. Associated with the Rrumburriya semi-moiety (avoidance speech)

= mujbayi

wuliwuli (noun)
1. *fish species 2. *Frog *Fish [Batrachoididea sp]

wulka (noun)
1. *dugong *anatomy 2. *depression *marking *neck of the *dugong

wuliyi (nya-) (noun)
paddler of the *canoe for a *dugong *hunter

= wungkayi

wulku (noun)
1. *tree species 2. *Native *Hibiscus [Hibiscus tiliaceus]. Has drooping yellow flowers, the wood is favoured for making fire sticks, and also for spear shafts, especially for fishing spears as the wood floats.

wulkulbantharra (intransitive verb) running (avoidance speech)

= wulumantharra

Wulkuwulku (noun)
place *name. Large lagoon on the south west side of Kangaroo Island. The lagoon is associated with the Barracouda Dreaming. Wuyaliya semi-moiety country.

Wulubuwa (noun)
ceremony *name. Secret and sacred rituals associated with the Dingo and Goanna Dreamings. The rituals are associated with the Wuyaliya semi-moiety.

wulukuku (noun)
1. *shark species 2. *Black *Tip *Shark [Carcharhinus melanopterus]. Associated with the Rrumburriya semi-moiety = ngayumbu

Wulukulini (noun)
place *name. "One Mile", a lagoon located 3 km from Borroloola on the western side of the Bing Bong-Borroloola road. Rrumburriya semi-moiety country.

wululantharra (intransitive verb)
swelling. Of corpse, a body part after sprain or bite

wulumantharra (transitive verb)
piling up

= nyamba-wulumantharra, wulumantharra

wulumantharra (intransitive verb)
running. Subject can be people, car, animals, engine, boat, etc.

= wulkulbantharra

wulumantharra (transitive verb)
kneading. Of cycad dough, crushed water lily seeds, damper

wulunda (noun)
tree species. Good for making digging sticks

wulundirrinjarra (intransitive verb)
going up. Expanded form of wundirrinjarra

see wundirrinjarra

wulungkayarra (semi-vt)
digging (avoidance speech)

= mulanthayarra

wulungu (cm-)
(old. wulungu wuka liyi-wankalawu. "old words of the old people (archaic speech)."

see riwayu

wulungu (noun)
sea-turtle *egg *with *fully *developed *embryo

see makuliji, wulungumilka
wulungumilka (noun)  
sea-turtle *egg *with *partially  
*developed *embryo  
see makuliji, wulungu

wulunmantharra (transitive verb)  
piling up  
= wulunmantharra

wulurl (noun)  
bundle, of *spear/pandanus *strips  
= kurara

wulurr (adjective)  
1. *piled up 2. *heaped  
see darlu

Wulurrkulu (noun)  
place *name. The mouth of Munjila creek  
some 14 km downstream from  
Borroloola. A Moonfish Dreaming is  
present at this site. Rumburriya semi-moiety country.

wulurubanthera (transitive verb)  
pouring. Expanded from of  
wururbanthera  
see wururbanthera

wulurungku (adverb)  
1. *prone *position 2. *lying *position on *stomach. Position bodies were  
placed on burial platforms  
= jurrbarla, luluurrungu

wuluvujara (noun)  
1. *fish species 2. *Milky fish [Chanos  
chanos]. Associated with the Wuyaliya  
semi-moiety  
= arikujarra

wuluwulumantharra (intransitive verb)  
1. *satated,*with *food 2.  
*replete,*from *a *good *meal  
(avoidance speech)  
= wukantharra

wulwanda (adverb)  
1. *hard 2. *strength,*with *all your  
(avoidance speech)  
= wakulamba, kurndandu

wulwantharra (intransitive verb)  
paddling *canoe *very *quickly (archaic  
speech) As when a dugong or sea turtle  
has been harpooned

wulwu (noun)  
1. *fish species 2. *Stonefish  
[Synanceia horrida]  
= ngariba

wulwunjinarra (intransitive verb)  
swimming. Expanded form of  
wunjinarra  
see wunjinarra

wulwunjinarra (intransitive verb)  
peeling *paper *bark off *tree  
= wunjinarra

wulwurr (noun)  
cough

see ngangkiri, ngalirli  
= wurawura

wulwurinjarra (intransitive verb)  
coughing

wulyarrinjarra (intransitive verb)  
hunting, early in the *morning

wulyulardi (noun)  
schools of *small *saltwater *fish  
*(generic)

wulyurr (poss-) (adjective)  
1. *irritating *condition of the *eye 2.  
*trachoma 3. *conjunctivitis

Wumanalalamba (noun)  
place *name. Lagoon and sandstone  
outcrops associated with the Two Young  
Men Dreaming and their action of making  
fire. Approximately 1 km west of the  
"Five Mile Bend". Rumburriya semi-moiety  
country.

Wumanthala (noun)  
place *name. Area on the central north  
east coast of South West Island. The area  
is associated with the Groper Dreaming.  
Wuyaliya semi-moiety country.

Wumarawanya (noun)  
place *name. Area some 2.5 km  
downstream from Borroloola on the east  
bank of the McArthur River. For many  
years this area served as a burial ground  
for the Yanyuwa, Garrawa, Mara and  
Kurdanji people. Rumburriya semi-moiety  
country.

wumayangka (noun)  
1. *fire 2. *fire *wood (avoidance  
speech)  
= buyuka, bujibui

wumba (relator)  

wumbii (adverb)  
1. *centrally 2. in the *middle 3. *half  
*way

wumbimbijilu (adverb)  
1. *with one another 2. tooneanother  
3. alone another. Reciprocal activity.  
kawulamba-rama wumbimbijilu. "They  
(dual) are hitting each other."

wumburr (cm-) (noun)  
1. *plains *country 2. *savannah  
*grasslands. Much favoured for the  
hunting of goannas and blue tongue  
lizards. This type of country is  
interdispersed with fresh water lagoon  
systems. A large proportion of the  
mainland country of the Yanyuwa people  
is this type of country.

wumbuwumbii (adverb)  
1. in *half 2. in *two *pieces 3.  
*cross *ways  
= warriwarriyamba, wardaji
wumiliji (cm-) (adjective)
red (archaic speech)
see naka

wumilirrinjarra (intransitive verb)
greedily, *being

wumu (cm-) (adjective)
1. *amputated 2. *short. Used only of arms, legs, sometimes other body parts applying to people, birds and animals with part of their limbs amputated. kurda kiwa-ninya wumu-anma "Poor thing he was there with only part of his ear"
see wulundirrinjarra

Wundirrwuku (nya-) (noun)
male *personal name. Name which can be given to members of the Rrumburriyami semi-moiety, the name is associated with the White Chested Sea Eagle dreaming

wundukarri (noun)
1. *flying *fox species 2. *Red
*Flying *Fox [*Pteropus scapulatus*]. Associated with the Mambaliya-Wawu karriya semi-moiety, see a-warranyuka, kiyinykiyiny, marrimkinya

wundumariamarla (noun)
1. *dolphin species 2. *Snubfin
*Dolphin / *Irrawaddy *Dolphin [*Orcada brevirostris*]. Associated with the Rrumburriyami semi-moiety see miriyi, manbiribiri, a-bumiri

wundulantharra (transitive verb)
cutting *hair

wundunyuka (noun)
sea *turtle *(generic) see malurra, limarurrirri, wirndiwirndi, karrubu

wundurrrinjarra (intransitive verb)
night, *becoming

wundurr (noun)
1. *night 2. *night *time
see wundurra

wundurrrra (adverb)
night, at. Stem: wundurrr

wungamantharra (intransitive verb)
1. *bludging 2. over *dependant, *being 3. over *demanding

wungayi (transitive verb)
ritual *actions. Specific actions undertaken during a-Marnandiwa rituals by maternal grandmothers, mother and aunts of the circumcision initiates. With much hilarity these women travel around the camp taking foodstuffs from each individual dwelling. At each dwelling they dance and tease people and cause general chaos, breaking normally strict social rules of interaction. At a more serious level the men who are jungkayi for the a-Milkathatha rituals travel around the camps at night with firesticks and threaten people and take foodstuffs. They too break many of the normal codes of social behaviour but it is done with a
great more abruptness and feigned or sometimes real anger, they only do this while the a-Milkathatha rituals are in process.

**wungkayi** *(cm-)* *(noun)*
paddler of a *canoe for *dugong *hunter = wuliyi
see maranja

**wungkayarra** *(transitive verb)*
paddling *canoe for *dugong *hunter

**wungkurrwaninjarra** *(intransitive verb)*
1. *sugar *bag 2. *humming of *bees
see dulbarri, a-wajkana

**Wungkuwa** *(noun)*
place *name. Large lagoon on the east side of the Fletcher Creek some 11 km north of the Borroloola-Queensland road. The area is associated with the Jabiru and Dingo Dreamings. Wuyaliya semi-moiety country.

**wungkuwungku** *(cm-)* *(noun)*
1. *dark 2. *black
 = ngubunthurr

**wungkuwungkulamba** *(adverb)*
morning, in *the

**wungkuwunyarra** *(noun)*
cabbage *palm,* fruit. Inedible see mujbayi

**Wungunda** *(noun)*
place *name. South eastern bank of the Crooked River mouth. The area is associated with the Lone male Dugong Dreaming. Wuyaliya semi-moiety country.

**Wungunya** *(nya-)* *(noun)*
male *personal name. Name which can be given to members of the Mambaliya-Wuwukarriya semi-moiety. The name is associated with the Brolga Dreaming.

**wungurrijarra** *(intransitive verb)*
1. *coming close 2. *coming near = wunumbarrininjarra

**wunguwarra** *(cm-)* *(adjective)*
good (avoidance speech )
see marrangayi, yabi

**wunhunhu** *(cm-)* *(noun)*

**wunhunhumantharra** *(transitive verb)*
cooking,

**wunhunhurrinjarra** *(intransitive verb)*

**wuni** *(noun)*
Spear made from single piece of hard wood sharpened to a point and completely smooth all over. Made and used if no other spear available. Often called a toy spear.

**wunili** *(cm-)* *(adjective)*
  clever (archaic speech)
 = lingi, ngayangaya

**wunjayarra** *(semi-vt)*
drinking
 = ngurrmantharra

**wunjii** *(cm-)* *(n/ adj)*
Person of either sex who run away for illicit sex, or runs away to get married. In past times when found they were brought back to camp and severely punished.
see bunimantharra

**wunjiningumantharra** *(intransitive verb)*
swimming *across *river *while *taking
*something/ something

**wunjinjarra** *(intransitive verb)*
1. *swimming 2. *diving
see wulunjinjarra

**wunjiramantharra** *(intransitive verb)*
movement of *tail and *back of *fish *as it *swims

**wunjulbunjulmantharra** *(intransitive verb)*
sucking. Of a child at the breast, sucking sweets or lozenges

**wunjurr** *(noun)*
Cuts skin, causes irritation

**wankanantharra** *(transitive verb)*
watching
 = yijbanantharra

**wunkulmantharra** *(transitive verb)*
1. *gliding, of *birds 2. *outstretching
* wings, of *bird

**wunngalu** *(adverb)*
1. *under the *skin 2. in the *flesh
3. *below the *water's *surface

**wunhaka** *(noun)*
1. *kinship *term 2. *younger *brother
3. *father's *brother's *son *who is *younger 4. *younger *sister 5.
*mother's *sister's *daughter *who is *younger 6. *female *cousin's *child
*who is *younger

**wunthana** *(cm-)* *(adjective)*
1. *cool 2. *pleasant 3. *non-
poisonous 4. *friendly 5. *well
*disposed to
 = kujbarrkujbarr, ruburubu

**wunthamathantharra** *(transitive verb)*
1. *cooling down 2. *quietening down
3. *better *disposed towards, *causing
*to *become

**wunthanbayarra** *(intransitive verb)*
cool, *becoming

**wunthulirrinjarra** *(intransitive verb)*
protruding *abdomen, *having. Not used of pregant women

**wunthulmantharra** *(transitive verb)*
creeping *up

wunthuru (adjective)
1. *soft 2. *rotten *wood. As of a canoe attacked by borers

wunthuru (noun)
first *wet *season *storm. From the south
see lhabayi

Wunubarryi (noun)
place *name. "Mount Young", an area some 9 km south east of the Limmen River mouth. The area is associated with the Dugong Dreaming and represents the end of the Dugong Hunter Dreaming path. Mara Murrungun semi-moiety country.

Wunukunji (noun)
place *name. Small mangrove covered islet in the McArthur River some 14 km upstream from the mouth. Wuyaliya semi-moiety country.

wunukunu (adverb)
following (avoidance speech) under the name. "Camp Beach", a beach on the north west coast of Centre Island. Rrumburriya semi-moiety country.

wunukunurrinjarra (intransitive verb)
following (avoidance speech)

wunumbanyngu (cm-) (noun)
1. *close *relatives 2. *relatives, *by *blood 3. *incest. People who are too closely related for marriage within the law

wunumbanyngumantharra (transitive verb)
1. *coming *close to 2. *catching up

to

wunumbarra (adverb)
1. *near 2. *close

wunumbarrirrinjarra (intransitive verb)
close,*coming

wunguru

wunungu (cm-) (adjective)

wunuwarr (noun)
rocky *ledges/ shelves. Common along the foreshore of the Pellew Islands. Salt water crocodiles sometimes inhabit these rock ledges.

wunyatha (noun)

*w father's *brother. A referential term for one's father when not present or deceased.
= biyi, kajaja

wunyilu (adverb)

*wopen *place
= mirnaji

wunyinjarra (transitive verb)
tearing off *paper-bark
= wulwunyinjarra

wunykurnjarrja (intransitive verb)

Wuranthanda (noun)
place *name. "Camp Beach", a beach on the north west coast of Centre Island. Rrumburriya semi-moiety country.

wurawura (noun)
cough (avoidance speech)
= wulwurr
see ngalirli, ngangkarr

Wurdaliya (cm-) (noun)
semi-moiety *name. This semi-moiety is associated with three main areas, West Island, lower Foelsche River, much of the mainland between Manangoorrah and the Robinson River and isolated areas on South West Island, Watson Island and small areas on the eastern side of Vanderlin Island. During times of ceremony they join together with the Wuyaliya semi-moiety.
see Wuyaliya, Mambaliya, Wavukarriya, Rrumburriya

wurdajarra (intransitive verb)

wurdakajarra (intransitive verb)

Wurdawurdangkurr (noun)
place *name. Area on the west bank of the Carrington Channel in the immediate area of the junction of the McArthur River and Carrington Channel. Wurdaliya semi-moiety country.

wurdirri (poss-) (noun)
1. *hermia 2. *prolapse of the *uterus

wurdirimanjarra (transitive verb)
gutting a *flying *fox

wurdulanbagarra (noun)
*soft wood. As of a *soft *wood.

wurdulungkayarra (intransitive verb)
1. *premonition, *having 2. *feelings
about *someone.*having *strong. 3. *twitches of *body *parts. About someone who is absent, in relation to state of health, their death, often associated with twitching of various body parts which relate to certain kin. I.e chest and shoulder associated with mother and maternal uncles.

**wurlarla** *(noun)*
1. *plant species 2. *Bush *Banana poss.[*Lichhardtia australis*]. Associated with the Rrumburriya semi-moiety

**wurlbilirrinja** *(noun)*
1. *shell species 2. *Sundial *shell

**wurlburla** *(adverb)*
1. *hopping 2. *leaping. Off kangaroos and wallabies

**wurlmandamantharra** *(intransitive verb)*

**wurlmantharra** *(intransitive verb)*

= wurndamantharra

= wurndamantharra

= wurndamantharra

**wurlmakurima** *(cm-)* *(adjective)*

**wurlngarr** *(noun)*

*smoke

= wurndngarr

**wurlmantharra** *(intransitive verb)*

sea *turtle *coming *ashore *to *lay *eggs *but *does *not *do *so. Leaves tracks all over the beach, but leaving no nest, called in colloquial English,"a liar turtle".

*see ngangkurrurrugu, ngabunlyayarra

**wurluburlu** *(adverb)*

= wurnduburlu

**wurlunangantharra** *(transitive verb)*

competing *(archaic speech )

*see athamantharra

**wurlulu** *(noun)*
1. *sacred *stone 2. *ceremonial

*object. "egg-shaped", wave-washed stones some .5m tall, which are decorated with Dreaming designs and placed in the country of a particular deceased individual, this is especially so if the body could not be retrieved for burial, the stone replaced the log coffin, they were sometimes used to commemorate various individuals. Associated with the Kundawira rituals. *see Kundawira, larla

**wurluwurlu** *(noun)*

*grinding *stone,*upper

= warrangkangara

= wudawuda, a-walma, yakuyaku

**wurlwurr** *(noun)*

*see ngangkarr, ngaliiri

= wurrawuru

**wurnda** *(noun)*

= wuyuman

**wurndamutha** *(noun)*
1. *sea *turtle *anatomy 2. *green *fat and *meat *from *hip *bone *region of *sea *turtle

**wurndinkurndin** *(adverb)*

swollen *glands of *neck. Said to be caused by coming into contact with the essence of the Rainbow Serpent

**wurnijarra** *(intransitive verb)*

*flashing of *lightning/ torch

**wurniyji** *(cm-)* *(noun)*
1. *dog 2. *dingo

= wakuku

**wurniwrni** *(noun)*
1. *fish species 2. *mullet, *immature

**Wurnkurli** *(nya-)* *(noun)*

male *personal name. Name which can be given to male members of the Wuyaliya semi-moiety. The name is associated with the Groper Dreaming.

**wurnmalurmantharra** *(intransitive verb)*

**wurnmandamantharra** *(intransitive verb)*
Expanded form of wurmantharra
= wurlmantharra,
wummalurmantharra, wurmantharra, wurmantharra

wurmantharra (intransitive verb)
= wurmantharra, wummalurmantharra, wurmantharra, wurmantharra, wurmantharra

wurngankayarra (intransitive verb)
smoky, *becoming

wurrgarr (noun)
smoke
= wurlngu, wurngarr

wurrgarr (noun)
1. *dugong *butchering 2. *slabs of *dugong *meat *cooked *with *hide *still *attached

wurnhulmantharra (intransitive verb)
= yarrbantharra

Wuruldama (nya-) (noun)
male *personal name. Name which can be given to members of the Mambaliya-Wawukarriya semi-moiety. The name is associated with the Spotted Nightjar Dreaming.

wurra (adverb)
1. in the *water 2. *underwater. *sun before *rising
see zarra, wurralngu, wurraganji

wurrala (noun)
1. *spear *type 2. *fishing *spear 3. *wire *spear (avoidance speech)
= wirmmnur, wirlmnur, birnkili, kalkaji

wurralungku (noun)

Wurralhibi (noun)
place *name. Term used to describe the northern most portion of Vanderlin Island. see Mangkimangki, Yimantha, Warungu, Warrawarra

wurranganji (cm-) (noun)
relation *from the *depths of the *water. People who share the same place of spirit child origin, or term people give to describe their relationship to a certain Dreaming or tract of land.

wurrungu (cm-) (noun)
inhabitants of the *water. Of natural species, Dreamings and sometimes of people. li-Yanyuwayanyuwa li-

wurralngu (cm-)

wurranyinjarra (transitive verb)
1. *leaning on something or something 2. *lying against
= nyamba-wurranyinjarra
see dankarr

wurranyinjarra (transitive verb)
1. *covering *with *water 2. *putting *underwater. Flood covering the country, stem: wurra: underwater

Wurrarawala (noun)
place *name. "Trig Hill", hill in the immediate vicinity of Borroloola township. The hill is associated with the back bone of the Kangaroo Dreaming. Rumbrurria semi-moiety country

wurrarumu (a-) (noun)
1. *wind 2. *north *wind in *dry *season

wurranyanjarra (transitive verb)
yepping *stingray *meat *cooked with *hide in *water. *fishing *spear 3. *fishing *spear 3. *fishing *spear (avoidance speech)
= wurralngu, wurrlangu, wurralngu

wurrangku (noun)

wurrungu (cm-)

wurranyinjarra (intransitive verb)
trilling *lips. As dancers do during some rituals, child mimicking a car or plane

wurrbi (adverb)
1. *truly *belonging 2. *properly, in *its *proper *place. Used of non-immediate kin, such as Dreaming Ancestors. nya-mangaji Yilayi wurrbingu wayka barra Wardawardala. " That Spotted Nightjar Dreaming truly it belongs down there at Wardawardala"

wurrbindibindi (noun)
1. *bird species 2. *Stint [Calidris sp]. Associated with the Wuyaliya semi-moiety

wurrbingani (noun)
1. *stone *tool 2. *stone *knife, *large see burrawa, majaja, ma-wudawuda

wurrburinjarra (intransitive verb)
3. *short of *breath 4. *sighing

Wurijamburu (nya-) (noun)
male *personal name. Name which can be given to members of the Rumbarriya semi-moieties. The name is associated with the White Chested Sea Eagle.

wurrinjabu (adjective)
firewood, of a *poor *quality.

wurrinjamant (transitive verb)
1. *putting out 2. *extinguishing *fire
3. *beating a *fire. kinya-wurrinjama buyuka ji-wanjirra. "He beat out a fire with a leafy branch."

Wurriyala (noun)
place *name. Area of land on the east bank of the McArthur River, in the immediate area of the McArthur River and Carrington Channel junction. The area has a fresh water well associated with the Barracouda Dreaming. Wuyaliya semi-moieties country.

wurriyi (noun)

wurrkalu (noun)
pubic *apron *men's
= kulijiji
= madamada

wurru (noun)
1. *sand 2. *beach

wurrubantharra (transitive verb)
see wulurmbantharra, nyamba-wurrubantharra

Wurrulwiji (noun)
place *name. A coastal area on Bing Bong Station some 5 km south east of the Mule Creek mouth. Wuyaliya semi-moieties country.

wurrulwurru~ (adjective)
brackish *water. Especially of the upper reaches of some rivers in the late dry season. (archaic speech)
= wurrunkmanka

Wurrujibulungu (noun)
sea *turtle, *young. If captured does not require much cooking as the shell is not that thick
see ngajilijili, lijalijangulyanda

Wurrulbinka (noun)
1. *bird *species 2. *Jabiru [Xenorhynchus asiaticus]. Associated with the Wuyaliya semi-moieties
= wurrulbinkina

Wurrulwurru (noun)
spy. Used in past times to check on the numbers of people coming to participate in large dispute settling duels, ceremonies and in relation to sorcery practices.
= kudidinka
wurrumu (noun)
1. *tide 2. *neap *tide

Wurrumungkumungku (nya-) (noun)
male *personal name. Name which can be given to members of the Wuyaliya semi-moiety. The name is associated with the Lone Male Dugong Dreaming.

wurrumurria (noun)
1. *plant species 2. *Saltwort [Tecticornia australis]. Grows near and on sandflats on the coast and islands = burrenumria

wurrundurla (noun)
dingo, *male = yarrarrawira

wurrungkayarra (intransitive verb)
1. *smell, *giving of 2. *scent, *having *an 3. *odour, *having *an. It is the object under discussion which has the smell, not the observer smelling it.

nya-mangaji wurrunthul (noun)
sea *turtle *anatomy 2. *tail *piece of *sea *turtle along *with *fat and *meat

wurrurantharra (transitive verb)

wurrurdungu (noun)

wurrurl (noun)
1. *mange 2. *scabies. As found on dogs = murrunda

wurwurr (noun)
seahorse

wurrya (noun)

Wurrumburrama (noun)
place *name. Beach area on the central north west coast of South West Island. The beach has associations with the Groper Dreaming. Wuyaliya semi-moiety country.

wurumul (noun)
bait *fish *(generic)

wurun (cm-)(noun)
pieces

wurunmantharra (transitive verb)
1. *crushing 2. *breaking. Dividing food, crushing charcoal for painting breaking into pieces, causing to fall apart

wururr (noun)
fish *(generic) (avoidance speech) = ariku

wurrwanyinjarra (intransitive verb)
roaring. Of storm wind, wind fanning a fire = ngurrbantharra

wutha (noun)
1. *material 2. *cloth (archaic speech) = jumbala, wabawaba

wuthamba (adjective)
1. *whole 2. in one *piece

wuthandimantarra (transitive verb)
giving (avoidance speech) = ngundayarra

wuthangantarra (transitive verb)
1. *delousing 2. *removing *lice. Literally; louse-looking (archaic speech) see a-wutha

wuthangkayarra (transitive verb)
1. *cutting 2. *breaking 3. *damaging the *skin. As in cicatrization or accidentally

wuthari (noun)
1. *ceremonial *object 2. *hair *string *belt = wada, wulbu, nyungka

wuthirri (noun)
1. *jelly *fish species 2. *Box *Jellyfish [Chironex fleckeri] see na-wuthirri, waykalngu, wathalungu

wuthurrumantharra (intransitive verb)
laughing see kalkalmantharra

wuwan (cm-) (adjective)

wuvari (cm-) (noun)
guardian *(primary) A specific term used
to describe a jungkayi who is responsible for their mother's country.

*see jungkayi, layirli-ardu, mangkarrarinja, ngimarrinjki

wuwar (noun)

1. *spirit being 2. *spirit of *recently *deceased *person. Has associations with the western concept of a ghost, trickster spirit.

*see ngabaya, ngarrimi, ardirri, kuyarra

wuwarr (noun)

1. *bird species 2. *Little *Pied

*see Phalacrocorax various.

wuwuna (noun)

1. *bird species 2. *Little *Pied

*see Phalacrocorax various.

wuwyadjalun (noun)

semi-moiety *name. This sem-moiety is associated with three main tracts of country. South West Island, the coastal country from South West Island south to Kangaroo Island, the land on both sides of the lower reaches of the McArthur River, the land on both sides of the Crooked River, the land on both sides of the Fletcher Creek and the land on both sides of the lower reaches of the Wearyan River. During times of ceremony the Wuyaliya semi-moiety joins together with the Wurdaliya semi-moiety.

*see Wurdaliya, Rrumburriya, Mambaliya, Wawukarriya

wuwyunu (noun)

place *name. "Urquhart Island", small islet some 8 km north east of Cape Pellew on North Island. The island is associated with the Two Initiated Men and Rainbow Serpent Dreamings. Rrumburriya semi-moiety country.

wuwyu (noun)


wuwyumana (noun)

1. *tree *(generic) 2. *wood 3. *splinter. Often used by women when speaking to men when referring to hollow log coffins (avoidance speech)

= wurna

wuwyumantharra (transitive verb)

1. *piling up 2. *heaping *up

wuwyuyu (cm-) (noun)

greedy

= warrki

yaa (exclamation)

exclamation of *amazement

yaayaa (exclamation)

exclamation, *indicating a *great *distance

*see jiju

Yabadurru (nya-) (noun)

male *personal name. Name which can be given to members of the Wuyaliya semi-moiety. The name is associated with the Dingo Dreaming. The name is derived from a round rock at the site of Wunuwunala, the rock itself is called Yabadurru and represents the truest of the Dreaming Dingo

yabalamantharra (transitive verb)


Yabamana (nya-) (noun)

male *personal name. Name which can be given to members of the Rrumburriya semi-moiety. The name is associated with the Women Dreaming.

yabarlarla (noun)

sea *turtle *hatchling. Just out of the nest

*see ruju, rujurr

yabarruma (noun)

1. *tree species 2. *Cabbage *Palm

[Livistonia inennis]. Term given to very tall cabbage palm tree, ritually important to the Rrumburriya semi-moiety.

yabiyabiyabiyabiyabiyabiyabilyabiman tharra (transitive verb)

1. *correcting 2. *healing. Expanded from of yabimantharra

see yabimanthana

yabinbangurru (cm-) (adverb)


= marringaya, wunguwarra

yabilyabiman thar ra (transitive verb)


see yabimantharra

yabimanantharra (transitive verb)


*see yabilyabimanantharra

yabinbangurru (cm-) (adverb)

1. *good 2. *attractive *person. Literally: good-nose

*see wardingum, walkurrangurru

yabirrinjarra (intransitive verb)

1. *feeling *well 2. *improving
He hits the a-Makandurna downwards as he dances the Yalkawurruru rituals...
yabiyanyka (cm-) (adjective)
1. *good *person 2. *attractive *person. yabiyanyka lhurranganthawu. "skilled dancer, a delight to watch" see yanya

yaburumanja (noun)
1. *fresh *water *turtle species 2. *Short *Necked *Turtle [Elseya sp]. Associated with the Rumburriya semi-moiety = barlwi

yajburryajburr (adverb)
stopping *someone *doing *something. yajburryajburr wingkaya. "don't keep going"

yakalakalamantharra (transitive verb)
1. *losing *things 2. *forgetting. Expanded form of yakamantharra see yakamantharra

yakamantharra (transitive verb)
see yakalakalamantharra

Yakamarri (nya-) (noun)
subsection *term *(male) Usually associated with the Wuyaliya semi-moiety. see Kangala

yakayaka (cm-) (adjective)

yakayakanamantharra (transitive verb)
1. *deaf,*making 2. *insane,*making. As a result of a fight, accident or the effects of sorcery

yakinantharra (verb)

yakirri (exclamation)
exclamation of *fear, *shock, *pain

yakiyakirrinjarra (intransitive verb)

yakurra (noun)
wooden *dish = lujuluju, birribirri

yakuway (noun)
grinding *stones *(generic) (avoidance speech)
see wurluwurlu, warranthangu, a-walma

yakuyakumantharra (transitive verb)
grinding *with *stones (avoidance speech)
}

yalku (cm-) (adjective)
one (avoidance speech)
= arrkula

see kanymarda, anyirarra
yaluku (cm-) (adjective)
young *adult *man/ woman. Regardless of whether married or single

yaluyinjarra (intransitive verb)
adult, *becoming. *retaining one’s *youth

yarlimarlanji (noun)
gifts, ritual. Given to circumcision initiates during their rituals.
see danya

yalwantharra (transitive verb)

yalyarna (noun)
ceremonial *object. Leafy branches, tied into bunches and tied to upper arms and legs of dancers in rituals and fun dances.

yalyarrungkayarra (transitive verb)
1. *persuaded 2. *activated

yambamantharra (intransitive verb)
calling out *noisily
see wajbantharra

yambalyambal (noun)

yamburumanja (noun)
1. *fresh *water *turtle species 2. *Short *Nced *Turtle [Elseya sp.]

Yamirri (noun)
place *name. Lagoon on the southeast side of Kangaroo Island, located some 2 km downstream from the junction of the McArthur River with the Carrington Channel. The lagoon is associated with the Barracouda Dreaming. Wuyaliya semi-moiety country.

yamulu (adverb)

yanamara (noun)

yanj (noun)

yanjarrinjarra (intransitive verb)
encouraging to *start
see nyamba-yanjirrinjarra

Yanjarra (nya-) (noun)
male *personal name. Name which can be given to members of the Mambaliya-Wawukarriya semi-moiety. The name is associated with the Spotted Nightjar

yanjarra (transitive verb)
tying up
= rdrirrantharra

yanjarrinjarra (intransitive verb)
1. *born, *being 2. *birthing
= lhujinjarra

yanjurr (noun)
1. *dugong *anatomy 2. *dugong *hide

yankalimantharra (vt)
changing (avoidance speech)
see yangamantharra

yankarra (cm-) (adjective)
1. *stranger 2. *tourist. Usual term for people who travel from other localities to attend ceremonies, sometimes, in secrecy such as during a-Kunabibi. The term is also used for the contemporary phenomena of tourists, those unknown travellers across Yanyuwa country
see nganji

yankumantharra (transitive verb)
1. *collecting *someone 2. *getting *someone 3. *picking *someone *up

yanya (poss-) (adverb)
personality. Usually takes possessive prefix on the object, or occurs in a compound; wardiyanya. " a bad type of person"

Yanyula (noun)
1. *Yanyuwa *people 2. *Yanyuwa *language 3. used by the Garrawa and Kurdanji speakers to refer to Yanyuwa people and language
see Yanyuwa

Yanyuwa (noun)
1. *Yanyuwa *people 2. *Yanyuwa *language. Term used by the Yanyuwa people themselves

Yanyuwangala (noun)
1. *Yanyuwa *language 2. *Yanyuwa *culture/ law
see munangangala

Yardawal (nya-) (noun)
male *pesonal *name. Name which can be given to members of the Rumburriya semi-moiety. The name is associated with the Tiger Shark Dreaming.

yarla (noun)
fresh *green *foliage of *grass/ plants/ trees
= kulhalhi

yarlayka (adverb)
quickly
= durlu, kajikaji, karlbumji

yarburriji (noun)
The poor thing. The old lady dug out the goanna hole, and the goanna is running away, the old lady is calling out to the others who are also hunting.
<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>baribari</td>
<td>(noun) wind</td>
</tr>
<tr>
<td>yarlimbijarlambi</td>
<td>(noun) wind from east or north during wet season. Brings no rain, associated with the Rrumburriya semi-moietys</td>
</tr>
<tr>
<td>yarbaliyarra</td>
<td>(noun) bird species 2. Wren *(generic)</td>
</tr>
<tr>
<td>yarburrki</td>
<td>(noun) stranger</td>
</tr>
<tr>
<td>yarraburumantharra</td>
<td>(intransitive verb) steady *beating of *boomerangs</td>
</tr>
<tr>
<td>yarrakira</td>
<td>(noun) 1. sorcery 2. divination. Term given to a process of divination where the enactors of sorcery can be determined. The process can also be used to kill those who are suspected of being guilty.</td>
</tr>
<tr>
<td>yarralyarral</td>
<td>(adverb) hanging down. As of flying foxes, fruit</td>
</tr>
<tr>
<td>yarraman</td>
<td>(noun) horse. A Garrawa loan word, but the word itself probably originated from a language in the area of Bateman's Bay in New South Wales.</td>
</tr>
<tr>
<td>yarrambawaja</td>
<td>(noun) ceremonies *(generic) see a-Kunabibi, a-Milkathatha, Yalkawarru, Kulyukulyu, Kundawira, Bambarruku, Wulubuwa, a-Marnidiwa, Yilayi, Ngakayan, a-Llundurrwarla, Kunumbu</td>
</tr>
<tr>
<td>yarrangijirri</td>
<td>(noun) song *type. Song which is sung while the hair belt is removed from the hips of the circumcision initiates during the a-Marnidiwa initiation ceremony.</td>
</tr>
<tr>
<td>yarrankayarra</td>
<td>(intransitive verb) ascending. Of spirit going into the sky, of birds = wirrankayarra</td>
</tr>
<tr>
<td>yarrarrawira</td>
<td>(noun) dingo, male = wurrundurla see a-birdina, wardali, warrbirna</td>
</tr>
<tr>
<td>yarrbantharra</td>
<td>(intransitive verb)</td>
</tr>
<tr>
<td>yarrbarrba</td>
<td>(adverb) level</td>
</tr>
<tr>
<td>yarriwin</td>
<td>(noun) 1. ant-bed 2. ant-hill. The large rounded bulky ant hills are associated with the Wuyaliya semi-moietys, while the narrow, more pointed ant hills are associated with the Rrumburriya semi-moietys. = wawuya</td>
</tr>
<tr>
<td>yarriyarr</td>
<td>(noun) rustling *noise</td>
</tr>
<tr>
<td>yarrkarra</td>
<td>(exclamation) swear word for a *dog see kadirriwalma, yundarrka</td>
</tr>
<tr>
<td>yarrkayarrkarra</td>
<td>(noun) tree species = wirrbiwirrbi</td>
</tr>
<tr>
<td>yarrungkayarra</td>
<td>(transitive verb) awakening see lhuwarrinjarra</td>
</tr>
<tr>
<td>yarryarrmantharra</td>
<td>(intransitive verb) rustling *noise, *making *a rope, *making</td>
</tr>
<tr>
<td>yathamantharra</td>
<td>(transitive verb) rope, *making</td>
</tr>
<tr>
<td>Yathangka</td>
<td>(noun) place *name. Beach area on the central east coast of West Island, an isolated pocket of Rrumburriya land in an area of Wurdaliya semi-moietys</td>
</tr>
<tr>
<td>yathawula</td>
<td>(noun) 1. tree species 2. Eucalypt. Water in which beaten bark has been boiled, used for bathing skin with scabies, rashes or sores which are infected.</td>
</tr>
<tr>
<td>Yathulwa</td>
<td>(noun) place *name. &quot;Quince Islet&quot;, a small islet off the north east coast of Vanderlin Island. The island is associated with the Dugong Hunter Dreaming. Rrumburriya semi-moietys country,</td>
</tr>
<tr>
<td>yawarla</td>
<td>(noun) fan. Made from the frond of the cabbage palm = mujbayi</td>
</tr>
<tr>
<td>yawurlawurlarla</td>
<td>(adverb) anytime 2. anyday *(archaic speech)</td>
</tr>
<tr>
<td>yawurndu</td>
<td>(noun) 1. sand *bank 2. *sand *bar. In river or sea, some exposed at low tide, others are not</td>
</tr>
<tr>
<td>yayamantharra</td>
<td>(transitive verb) 1. rubbing out 2. obliterating</td>
</tr>
</tbody>
</table>
yayunmantharra (intransitive verb)
  spraying. Of sea-spray from the waves

yibakantharra (intransitive verb)
  *location

yibalyibarrantharra (transitive verb)
  Expanded form of yibarrantharra
  see yibarrantharra

yibanyibarrartharra (intransitive verb)

yibarrantharra (transitive verb)
  Used also in placing of people in jobs or position
  see yibalyibarrantharra

yibarriwuna (noun)
  1. *sea *turtle species 2. *Hawksbill
  *Turtle, *male [Eretmochelys imbricata].
  Associated with the Wurdaliya semi-moiety
  see karrubu, a-ngurrin (rra-)

yibarriki (nya-) (noun)
  teenage *boy (avoidance speech)
  = wangulu

yijbanantharra (transitive verb)
  watching (avoidance speech)
  = wunkanathantha

yijamantharra (intransitive verb)
  sneezing

yijan (noun)
  1. *Dreaming 2. *Dreaming *Ancestors
  3. *Creative *Past. A time when the
  Dreaming beings travelled across the land
  and sea in the form of humans, animals,
  plants, spirits and natural phenomena.
  The land along with it’s names, features,
  wildlife and people associated with the
  land are proof of the power which the
  Dreaming still has. The knowledge
  associated with the Dreaming is
  embodied in song, ceremony and the
  sites of significance on the land. Thus the
  Dreaming can also be taken to mean the
  complete record of all past activity upon
  the landscape, and in turn is evidence to
  the Yanyuwa people, associated with
  their various tracts of land, of their proof
  of ownership.
  see ngimarrangki, jungkayi, barruwa,
  yarrambawaja, wurranganji, ardirri

yiji (noun)
  = burungka

yijininjarra (intransitive verb)
  making *fire *using *firesticks. Twirling
  stick into another piece of wood with a
  hole cut into it, and by friction achieving
  a spark.
  see ma-watha, ma-yiji, ma-anthamu,
  ma-yinthamu, wudamantharra

yijirri (noun)
  1. *possum species 2. *Northern
  *Brushtail *Possum [Trichosurus
  arnhemensis]. Associated with the
  Mambaliya-Wawukarriya semi-moiety.

yiku (pronoun)
  1. his 2. for *him. no hyphen after
  prefix: nyikungu: his masculine thing

yikururu (noun)
  1. *billy 2. *tin

yilakungka (noun)
  harpoon for *dugong/ sea *turtle
  (avoidance speech)
  = ratharr, ridiridi

yilarr (cm-) (adjective)
  *poisonous 4. *policeman
  see bulijimanji, wudal

yilarr (noun)
  tree species. Has hanging branches like a
  weeping willow, has poisonous sap.
  Provides nothing useful except wild
  honey if bees make a nest there.
  Boomerangs are sometimes made from
  the branches of this tree.
  = manjaba

yilayi (noun)
  1. *bird species 2. *Spotted *Nightjar
  [Camprimulgur sp.]. Associated with the
  Mambaliya-Wawukarriya semi-moiety.

Yilayi (noun)
  ceremony *name. Secret and sacred
  rituals associated with the Spotted
  Nightjar and Rainbow Serpent
  Dreaming. Associated with the
  Mambaliya-Wawukarriya semi-moiety.

yilbi (cm-) (adjective)
  1. *wet 2. *damp

yilbirinjarra (intransitive verb)

yilbirinji (adjective)
  mangrove *trees *extending off the
  *shore

yili (adverb)
  slowly

yilirri (noun)
  blood
  = ngulya, ngurnungurnu

yilkanantharra (transitive verb)
  1. *poking 2. *touching

yilyilinja (noun)
  1. *bird species 2. *Green *Pygmy
  *Goose [Neltpus pulchellus]. Associated
  with the Mambaliya-Wawukarriya
  semi-moiety.
yilyirrantharra (transitive verb)  
scratching. Expanded form of yirrantharra  
see yirrantharra

yimangki (noun)  
1. *fish species 2. *Trevally (avoidance speech)  
= jurnkarr, warrarangka

Yimantha (noun)  
place *name. Term given to describe the north eastern portion of Vanderlin Island.  
see Mangkimangki. Wurrulhiba, Warungu, Warrawarra

yimantharra (transitive verb)  
pulling out. Of organs from a dead sea turtle, an animal from a burrow, things from a bag

yimbala (pronoun)  
you *two  
see yimbalanga

yimbalanga (cm-) (pronoun)  
1. for *you *two 2. your(dual) 3. *yours (dual) No hyphen after prefix; eg. nyimbalanga: your (dual) masculine thing

yimbayimba (noun)  
Fresh *Water *Shrimp [Macrobrachium rosenbergi]  
= yimbwangala

yimburrangala (noun)  
Fresh *Water *Shrimp [Macrobrachium rosenbergii]. Associated with the Rrumburriya semi-moiety  
= yimbayimba

yinantharra (intransitive verb)  
Stem: yinu. kiwa-yinu. "he is drowned"

yinarrambalulu (adverb)  
1. *immediately 2. *straight *away  
= yuwamantharra, yurmlumbala, yurlurrmantharra

yinbayimba (noun)  
singing. Expanded form of yinbayarra  
= yinbayarra

yinbayarra (vi/vt)  
singing. General term for any type of singing such as fun songs, song cycles, power song, sorcery and contemporary songs  
= yinbayimba, mukumukumantharra  
see bibimantharra, narnu-nyiri

yinda (pronoun)  
you*(singular)  
see yirru, nganu, ngambala

yindirniba (noun)  
1. *shark species 2. *Port *Jackson *Shark [Heterodontus galeatus]  
= arrbarri, a-yindirniba

Yingkanda (noun)  
place *name. "Four Mile Lagoon", some 6 km upstream from Borroloola. The lagoon is associated with the Spirit Man Dreaming. Wurdaliya semi-moiety country.

yinjatha (cm-) (adjective)  
= yilarr, wudal  
see bulijimanji

yinjathinjirra (intransitive verb)  
= ngurrungurrurrinjirra

yinjirkinjirr (cm-) (adjective)  
1. *ugly 2. *messy

yinjirkinjirrmantharra (transitive verb)  
mess, *making *a

yinku (pronoun)  
1. for *you *(singular) 2. your*(singular) No hyphen after prefix: eg. nyinkungu: your masculine thing

yinkurra (noun)  
1. *butchering *dugong 2. *butchering *dugong *by *removing *small *pieces *of *meat *with *hide *still *attached  
see munbul, wurnngarr, amdjinalangu

yinjirrkinjirrmantharra (transitive verb)  
mess, *making *a

yinjirrkinjirr (cm-) (adjective)  
1. *ugly 2. *messy

yinjirrkinjirrmantharra (transitive verb)  
mess, *making *a

yinjathinjirr (noun)  
inland *country. Comprising sandstone hills, gorges and spinifex. Not Yanyuwa country, described as being Garrawa and Kurdistanj country.  
see ankIRR

yirawa (adverb)  
just *audible

yirdamantharra (transitive verb)  
1. *stripping off 2. *skinning  
= mananthamantharra

Yirdanji (noun)  
= yiwaruka, thurruthyu

yirdardingundayarra (transitive verb)  
1. *rearing 2. *growing up. Of plants, pets, children  
= yubantharra

yirdardinjarra (intransitive verb)  
growing  
= murrarrinjarra

yirdirdingarna (noun)  
1. *bird species 2. *Curlew *Sandpiper [Calidris alpina]. Associated with the Wuyaliya semi-moiety

yirdijanja (adverb)  
carrying *position on *hip (archaic speech)  
= yulbunda, ngujindama

yirdianjarra (transitive verb)
carrying on the *hip (archaic speech)

yiriri (noun)
1. *tree species 2. *Paperbark *Tree *(generic) (archaic speech)

yiriyarrinjarra (noun)
standing (avoidance speech)
= alarrinjarra, burarrinjarra

yirniyiri (noun)
1. *tree species 2. *Wattle *Tree [Acacia sp]. Wood favoured for spear shafts

yirrantarra (transitive verb)
1. *scratching 2. *taking *bark/ skin off

yirrijungkantharra (intransitive verb)
climbing (avoidance speech)
= warlbantharra

yirrikirri (noun)
donkey

yirringundayarra (transitive verb)
1. *preparing *dancers/ objects for *rituals 2. *decorating the *body/ object *with *shredded *feathers

yirriny (noun)
1. *shredded *feathers 2. *feather down. Used to decorate the body of dancers and sacred objects. The feathers are used to decorate the body in places where there is no ochre decoration. In contemporary times yirriny is made from cotton wool or more commonly, and much more favoured, the linings of disposable nappies. In past times the yirriny was stuck onto the body using animal or human blood, today however a mixture of sugar and water is used.

yirrinybiji (cm-)(noun)
decorated *dancer/ object *with *shredded *feathers

yirrirri (noun)
tree species

yirrkanjirrkan (cm-) (adjective)
1. *dressed 2. *dressed *up

yirrkanjirrkanmantharra (transitive verb)
decorating, *someone for a *ceremony

yirrangleangantha (adverb)
erected, of a *pole/ tree

yirrangleangantha (transitive verb)
erecting a *pole/ tree. The same term is used to describe the actions of the Dreaming Ancestors when they stood up trees

yirru (pronoun)
you *(plural)

yirrunja (cm-)(pronoun)
1. for *you *(plural) 2. your*(plural)

3. *yours *(plural) no hyphen after prefix: nyirrunga: your (plural) masculine thing

yirruwanymantharra (transitive verb)
removing *flesh *from a *stingray/ shark after *initial *cooking

yiwa (pronoun)
1. *he 2. *it. *masculine *thing

yiwaji (noun)
dugong *(generic) (archaic speech)
= waliki

yiwalaya (adverb)
truly (avoidance speech)
= kalngi, kalngiya

yiwantharra (transitive verb)
1. *removing *from 2. *taking *away *from 3. *stealing *from 4. *pulling *out *of

yiwarra (noun)
fish species. *Sea *Mullet [Mugil caphalus linnaeus]. Associated with the Rrumburriya semi-moiety
= yirdanj, thurruyuthu

yiwirr (noun)
bank of *river. Wunda, narnu-wunda
see arnarra

yiwiyiwantharra (transitive verb)
softening

yiya (adverb)
yes
= yuyu, yuwu, yiyi

yiyi (adverb)
yes (archaic speech)
= yuyu, yuwu, yiya

yubalala (noun)
1. *tree species 2. *Bloodwood *Tree [Eucalyptus ptychocarpa]. The sap of this tree is mixed with water and used as an antiseptic

yubalyubantharra (transitive verb)
see yubantharra, yirdardingundayarra

yubantharra (transitive verb)
1. *rearing 2. *growing
= yubalyubantharra, yirdardingundayarra

yudirrinjarra (intransitive verb)
1. *moving *shoulders in a *tremulous *shaking *movement *(during rituals) 2. *erroneously *thinking *mistakenly *thinking. May CO-occur with katha: the mistaken thought particle; katha kara-yudirri ka-lhuwarrinyu. " I thought you had left "
see katha

yuduyundu (adverb)
straight

Yukajimaji (nya-)(noun)
male *personal name. Name which can
be given to members of the Wurdaliya semi-moiety. The name is associated with the Spirit Man Dreaming.

yukularri (noun)  
goat

yukulyukumantharra (vi/vt)  
waiting. Expanded form of yukumantharra  
see yukumantharra, wayalirrinjarra

yukumantharra (transitive verb)  
1. *looking after 2. *watching *over

yukurarru (adverb)  
1. *that's *good! 2. *serve *you *right!

Yukuyi (noun)  
place *name. "Clarkson Point", south west tip of Vanderlin Island. Rrumburriya semi-moiety country.

yula (noun)  
see a-wanthirl, kadikadi

yulangu (noun)  
see a-wanthirl, kadikadi

Yulbarra (noun)  
place *name. An area of beach and mangroves on the north eastern coast of South West Island. Rrumburriya semi-moiety country.

Yulbarra (noun)  
place *name. "Ulbarra Point". Point of land on the south west coast of Vanderlin Island. The area has associations with the Salt Water Crocodile and the Tiger Shark Dreaming. Rrumburriya semi-moiety country.

yulbunda (adverb)  
carrying *position on *hip  
yirdijanja

yulkamantharra (transitive verb)  
leading, kanda-lhuwarri kandu-yulkuma wathalirribirri. "The female dingo departed leading the little pups."

yulmunji (noun)  
1. *shark species 2. *Hammerhead *Shark [Sphyra lewini]. Associated with the Rrumburriya semi-moiety

= warriyangalayawu

Yulungurri (noun)  
1. *ritual *term 2. *Tiger *Shark. Ritual term for the Tiger Shark which travelled to Manankurra and also the name of the very tall cycad palm which the shark is said to have stood up there. This tree was cut down in 1979 by a white pastoralist wishing to make cattle holding yards.

Yulungurri (nya-) (noun)  
male *personal name. Name which can be given to members of the Rrumburriya semi-moiety. The name is associated with the tall cycad palm erected by the Tiger Shark Dreaming.

yulyulbantharra (transitive verb)  
pulling *on  
nyamba-yulyulbantharra

yumbu (cm-) (adjective)  
1. *small 2. young 3. partly *grown

yumbulyumbumantha (adverb)  
1. *all *kinds of *things 2. *many *different *sorts

yumbulyumbumantharra (transitive verb)  
1. *cutting *into *small pieces 2. *breaking *into *small *pieces

Yumunkurni (noun)  
place *name. Beatrice Island, small island lying to the south of the Limmen River Mouth. It is Mara country but has associations with the Dugong Hunter Dreaming Path which comes from the Sir Edward Pellew Islands. Mara Murrungun semi-moiety country.

yundulu (adverb)  
dead  
wabanyinda  
see kurdan

yundurroma (noun)  
earthquake. Caused by spirits/ Rainbow Serpent moving underground

Yunduwujila (noun)  
place *name. West side of the McArthur River mouth. Wuyaliya semi-moiety country.

yunduyundumantharra (transitive verb)  

yunduyunduwarra (noun)  
winds. *dry *season *wind; *from *north or *east; *brings *dust  
lhambiji, wardulungkayarra, kurrumbirribirri

yungantharra (intransitive verb)  
howling, of *dingo/ dog
**Yungkayiyungka (nya-)** (noun)
Male *personal name. Name which can be given to members of the Mambaliya-Wawukaniya semi-moiety. The name is associated with the Brolga Dreaming.

**Yurdungu** (noun)
Dust
see yurdurrabalala

**Yurdurrabalala** (noun)
1. *dust *billowing 2. *dust *storm. Made by car, wind, people walking. see yurdun

**Yurduyurdu** (noun)
1. *fish species 2. *Parrot *Fish Associated with the Rrumburriya semi-moiety = ngarrabuma

**Yurlarra** (cm-)

**Yurlka** (adverb)
1. *single *file 2. *straight *line, in a

**Yurlkanjurkan** (adverb)
1. in one *line 2. *lined up see yurlka

**Yurlkayurlka** (cm-)
1. *straight *without *curve or *bend 2. *tall = wulamkarra, jumanykarra, kajkal, W arndu W arndu

**Yurlurr** (adjective)

**Yurlurmantharra** (adverb)
1. *immediately 2. *straight *away = yinarrambalulu, yurmlumbala, yuwarl

**Yurluyurluwiji** (noun)
1. *whale species 2. *False *Killer *Whale [Pseudorca crassidens] 3. *Humpback *Whale 4. *Sperm *Whale. Associated with the Rrumbarriya semi-moiety. This term can also be used for other whale species which occasionally come into the area of the Sir Edward Pellew Islands, some of which can be identified by their skeletal remains. see kungkabubu, yulangu

**Yurlwi** (noun)
Pubic *covering *mens’ (archaic speech) = wurrkalu, kulijiji see madamada

**Yurndarra** (exclamation)
Swear word for a *dog see kadirrwalma, yarrrcarra

**Yurra** (noun)
Semen
see nda-rakuku

**Yurrara** (noun)
1. *crab species 2. *Ghost *Crab = ngarrwala

**Yurrunjurrubun** (noun)
1. *light *beams *shining through the *water 2. *shafts of *light *shining through the *sea

**Yurrngumantha** (adverb)
1. *continually 2. *all the *time 3. *all the *way

**Yurrngurrinjarra** (intransitive verb)
1. *continuing 2. *continually, *being

**Yurrnguyurrngumantharra** (transitive verb)
1. *continue, *causing to 2. *causing to *keep on 3. *developing a *habit = yurrurrjurrumtharra

**Yurrurruru** (adverb)
1. *long *way 2. *distant *place 3. *long *time

**Yurrurrumtharra** (transitive verb)
Continue, *causing to = yurrnguyurrngumantharra

**Yurrulu** (adverb)
1. *again 2. *more

**Yurrulumbala** (adverb)
1. *immediately 2. *straight *away = yinarrambalulu, yurmlumbala, yuwarl

**Yurrupa** (noun)
Spirit *being. Indicates its presence by a sound like the cracking of knuckles see ngabya, ngarrimi

**Yurrupa** (noun)
Cord, *pulled by the *a-Kuwaykuwayk *Dreaming. The cord to which are attached the sorcery stones see wayku, a-Kuwaykuwayk

**Yuwamantharra** (intransitive verb)
Calling out see wajbantharra

**Yuwamantharra** (adverb)
1. *immediately 2. *straight *away = yinarrambalulu, yurrulumbala, yurrunjurrinjarra

**Yurru** (adverb)
1. *long *way 2. *distant *place 3. *long *time

**Yurrujurrumantharra** (intransitive verb)
Continue, *causing to = yurrnguyurrngumantharra

**Yurruwa** (noun)
Spirit *being. Indicates its presence by a sound like the cracking of knuckles see ngabya, ngarrimi

**Yurruwa** (noun)
Cord, *pulled by the *a-Kuwaykuwayk *Dreaming. The cord to which are attached the sorcery stones see wayku, a-Kuwaykuwayk

**Yuwamantharra** (adverb)
Calling out see wajbantharra

**Yuwamantharra** (adverb)
1. *immediately 2. *straight *away = yinarrambalulu, yurrulumbala, yurrunjurrinjarra

**Yuwarl** (adverb)

**Yuwarl** (adverb)
Yes. Kriol loan see yuwwu, yuyu, yiya, yiyi
yuwundu *(adverb)*
sick
*see* bulmungkurru

yuyu *(adverb)*
yes
= yuwu, yiya, yiyi

yuyu *(em-)* *(noun)*
1. *mark* 2. *track* 3. *wake of a*  
*boat. Indicating someone or something which has passed that way*
= wuyu, na-wuyu
*see* nginymul

yuyumantharra *(transitive verb)*
*hushing a* *baby/ small* *child*
Semi-moiety Divisions Over Yanyuwa Country

A: Mambaliya - Wawukarriya
B: Rrumburriya
C: Wuyaliya
D: Wurdaliya
<table>
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<th>Prumburriya</th>
<th>Mambaliya-Wawukarriya</th>
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Key to Areas Shown on the following maps.

SIR EDWARD PELLEW GROUP

BORROLOOLA

Map Number:
1. McArthur River-Na-winbi
2. McArthur River-Na-winbi to Mawanduru
3. Kangaroo Island
4. lower Batten Creek
5. Crooked River- na-lukuluku na-manangka
6. McArthur River mouth
7. Fletcher Creek
8. McPherson Creek
9. Shanks Point
10. Lower Wearyan River
11. junction of Wearyan & Foelsche Rivers
12. upper Wearyan River
13. Bing Bong
14. West Island
15. South West Island
16. Black & White Craggy Islands
17. Centre Island
18. North, Skull, Watson Islands
19. Vanderlin Island
20. Fat Fellows Creek

Key:

- - - - - = Dreaming path/song cycle path

1 = Named site or locality

Note: '1' = Stationary Dreaming

= North

= Road/track
Map 3
Kangaroo Island

a. ——— ———— Barra COU DA Dreaming Path
    (Djungliyali)
b. ——— Two Young Men & Rainbow Serpent
    (Wumburujiya)

Note: 29. Coolibah Tree
Dreaming left
by Two Young Men
and Rainbow Serpent

17. Mangrove, Wild Honey,
   Chest Nut Rail
   Water Rat Dreamings
1. Spoonbill Dreaming.
16. Yalkawarpu pole
   Dreaming.

1. Wulkawulku
2. Wukanda
3. Lumbudalha
4. Yamirri
5. Wurriyala
6. Ihuka
7. Ngawawama
8. Nanawula
9. Wurdawurdunghurr
10. Wunyyunuma
11. Rumlankuwa
12. Ngulwandyarra
13. Yuringarra
14. Mayambuyumbu
15. Rabinji
16. Abalarii
17. Mundulhulumbu
18. Aluluunjara
19. Wadiwadiyambala
20. Yurnindurra
21. Yuwamunda
22. Rassadara
23. Lakarijila
24. Kangkangjuwadika
25. Nungukurla
26. Yulayurrra
27. Kunardi
28. Nunukunji
29. Kangajwanika
30. Mungkumundaa
31. Wurrukinda
32. Wukunbukun
33. Bungkurula
34. Wanjiya
35. Rarratharra
36. Wurrbankarrala
37. Nungkuwarrinkuwarra
38. Wamukarra
39. Mathamatha
40. Warramala
41. Ngamijinda
42. Wulijirra

C. ——— ———— Black Nosed
    Python
    (Wumdaliya)
1. Nanawula
2. Lhuka
3. Ngajawama
4. Mirrngaarna
5. Wulbinjangbilirra
6. Walbarrunguwa
7. Ngwawngkila
8. Wurrindaway
9. Yirnamarrngu
10. Kawulampayiawarlikuwarliku
11. Lubundalha
12. Wurrilyala

a. --- Walalu, Whirlwind Rainbow Serpent
b. --- Salt Water Crocodile (Rumburriya)

Note 7. Willy Wag Tail Dreaming
1. Karrangayurra
2. Mungkungardaka
3. Mangarrayila
4. Rrawajinda
5. Wularriminda
6. Yurdawangurr
7. Bungkurra
8. Wukubukun
9. Mungkumurnda
10. Mabirrja
11. Lubarra
12. Wilhidalha
13. Yiyiriya
14. Luwarndanga
15. Nurrundurla
16. Liwarrngunala
17. Murrubawunyara
18. Ngubiwinia
19. Yijwunyara
20. Marranguyi
21. Rilinya
22. Lidalhadalha
23. Warayny
24. Wiliji
25. Ruyuka
26. Wungunda
27. Winjirri
28. Mawulyali
29. Liwarriya
30. Liyulujuluwa
31. Wutharila
32. Wurrukinda
33. Warna
34. Wuyaliya
35. Dingo Dreaming Path
36. Goanna Dreaming

Note: 16. Goanna Dreaming
19. Chickenhawk Dreaming
22. Seven Siders (Pleiades) Dreaming
25. Cold Weather Dreaming
26. Lone Male Dugong Dreaming
1. Yundawujila
2. Rabunthu
3. Kuluwurra
4. Wuthanda
5. Wanakurra
6. Wudambuwa
7. Marani
8. Mawukayi
9. Mungkulibuluwa
10. Warnangarra
11. Nungukurla
12. Lakarrrija
13. Kangkaangjuwadika
14. Yulayurra
15. Wulijirra

--- Two Young Men & the Rainbow Serpent.
a. Dingo Dreaming (Wuyaliya)
b. Walalu, Whirlwind Rainbow Serpent (Mambilija)
c. female Dingo Dreaming (Wuyaliya)

Note: 7. Jabiru Dreaming
9. Dingo testa Dreaming
10. Barracuda Dreaming
15. Blind Rainbow Serpent Dreaming
12. Dingo Pups Dreaming
McPherson Creek

1. Aka
2. Marrinybul
3. Ngurlungka
4. Kawurringkuma
5. Karlbangka
6. Nguluwarra
7. Walabula
8. Wunanbanji
9. Wawurranda
10. Ngunkaminangka
11. Lwalakarra
12. Majinburra
13. Wurrulijila
14. Liwukuthula
15. Lingajakarula
16. Limulukumandanga
17. Wangkuwala
18. Nurrunda
19. Limulangka
20. Liwulungka
21. Kararrrikundebira
22. Lurriyarri
23. Wubunjawa
24. Mungkulmabangka
25. Aluwanda
26. Wararwararra
27. Kumbarikanyajulaki

a. → Wedge-Tailed Eagle (Mambaliya)
b. → Walalu, Whirlwind Rainbow Serpent (Mambaliya)
c. → Brolga (Wawukarriya)

Note: 2. Crow Dreaming
3. Hook Spear/Spear Thrower Dreaming
5. Rain Dreaming
9. Rain Dreaming
23. Olive Python Dreaming

← to Borroloola

to Bourke Town →
1. Jarrka
2. Kawurriwibi
3. Liwarriya
4. Larrmanda
5. Milindurrula
6. Marrabinda
7. Mungumilangkurra
8. Rudałbubana
9. Liyarrkala
10. Wangkuwala
11. Dayinda
12. Wuminyamba
13. Lidambuwa
14. Warrkungka

Note: 1. Rock Cod, Flying Fox, Olive Python and Brahminy Kite Dreamings
5. Rib bones of the Rainbow Serpent Dreamings
13. Rainbow Serpent

15. Warriyala
Note: 30. Nest of the White Chested Sea Eagle
2. Black Bream Dreaming.
1. Groper, Jabiru, Stingray, Mangrove Dreamings
7. Sandfly Dreaming
3. Rib bones of the Lone Hake Dugong Dreaming
10. Yam Dreaming
12. Lightning, Nail Tailed Wallaby Dreaming
19. Cycad Palm, Tiger Shark
33. Bundle of Cycad Nuts Dreaming  34. Wild Cucumber Dreaming
35. Fishtrap Dreaming
Map 51

Junction of Weanyan & Foelsche Rivers

1. Lwalamuwa
2. Yubanbalaya
3. Mungulanyirri
4. Nungkawaburra
5. Nungkandawirriwilila
6. Wanimari
7. Yabala
8. Bilikalangali
9. Bilinjinalinji
10. Wirridirrwindirr
11. Anganawuluni
12. Lunandungula
13. Mambilamba
14. Wumbin
15. Luluna
16. Wayburrunyarrara
17. Nyalwujarra
18. Alyarujarra
19. Lukunjarrana
20. Yunbirringka
21. Wanba
22. Kalalakinda
23. Marramarina
24. Lakaranga
25. Yuyuurrwanjani
26. Walmakadi
27. Yamina
28. Rinybinguna
29. Yiwadukana
30. Wandiri
31. Murrkun
32. Ngalalayi
33. Wabawabawijila
34. Miringanda
35. Milngurdu
36. Waramunungu
37. Yuminyanja
38. Mandrajanjala
39. Rarangka
40. Wunabaliji
41. Wandara
42. Mangayar
43. Windaa
44. Wirdjwanda
45. Walbinja

Note: 44. Stormbird Dreaming
27. Black Nosed Python Dreaming and Eye Dreaming of the Spirit Man.
22. Black Cockatoo Dreaming
23. Shooting Star Dreaming

---

Wundaliya
Map 12.

Upper Wearyan River

1. Mukarrala
2. Murrkun
3. Raminya
4. Wubarrriyanda
5. Makamarna
6. Jalijalina
7. Ngurrkurni
8. Wirracinda
9. Wurrumdarra
10. Wabiwabinyn/ Wabiwabirra
11. Bulirjana
12. Buyarranda
13. Jilimbirrina
14. Bujangka
15. Wurrutjala
16. Didirrina
17. Jababbara
18. Dulkirrina
19. Warriyamana
20. Warriburru
21. Bulukwanja
22. Laladula
23. Darrrikin
24. Dinkilinya

Note: 10. Women Dreaming
17. Sacred Forked Pole Dreaming

a. ———- Walalu, Whirlwind Rainbow Serpent (Mambaliya)
b. Spirit Man (Wurdaliya)
Map 13

BingBong

1. Wijiwijiila
2. Rawali
3. Ngaladawulu
4. Diwayiwurraya
5. Warrkangkila
6. Mawurli
7. Arrinyanda
8. Makukula
9. Wurrulwiji
10. Yuwarrangka
11. Walangkura
12. Wuluka
13. Yimanda
14. Warrawarala
15. Wilarri
16. Malalikunda
17. Waringkuwawulu

a --> Sea Turtle (Wurdaliya)
b --> Osprey (Wurdaliya)
c --> Goanna, Black Headed Python (Wurdaliya)

Note: 13. Winter Rain Dreaming
Black and White Craggy Islands

1. Wadirrila
2. Ramiyimi
3. Mununda
4. Liwarungkulinja
5. Winirnymantangyuwa
6. Limiyimiya
7. Wulkawakawa

--- Dugong Hunter Dreaming ---

Note: 4. Plaited Cane Annlets Dreaming
2. Fly Dreaming
7. Harpoon Rope Dreaming
5. Yam Dreaming
1. Two Dugong Hunters Dreaming, Bark Canoe Dreaming
North, Skull & Watson Islands

1. Ngabujiangka
2. Wungurawirila
3. Mawilawila
4. Liwurlu
5. Wundalanguwa
6. Nungkujurungu
7. Waba
8. Lenguwanangala
9. Wungkurr
10. Wunakakalijulakinda
11. Liwayidbulųngu
12. Ruwawalur
13. Wiyibi
14. Aralwiji
15. Limalurrbala
16. Murungkja/Mungungalanya
17. Langadangga
18. Dalma
19. Jannulunma
20. Midingila
21. Andarana
22. Yanmwa
23. Walabula
24. Yubulawiji
25. Mungkumundawu
26. Rumburrulawu
27. Rumangguwa
28. Wilamku
29. Kandabanawujbi
30. Wulibirra
31. Warriranja\la
32. Ruwuruwinda
33. Murrkunbiji
34. Wudunhu
35. Walamarla
36. Yiriwayinda
37. Warrmanhala
38. Libakanala
39. Ruwudinya
40. Kunyana
41. Waranja
42. Wirabilamba
43. Yathalamba
44. Liwujiangka
45. Wundangarramba/Limbajardi
46. Walalamba
47. Winalamba
48. Nyinkananala/Ninjini
49. Yinninybindi
50. Wirdinjawanula
51. Wirimbilingaya
52. Wunjurr
53. Wuydkambul
54. Ngarninyira.

Note 5: Yam Dreaming
14. Osprey Dreaming, Goanna Dreaming
16. Sea Turtle Shell Dreaming
29. Nest of White Chested Sea Eagle & Flying Fox Dreamings
31. Storm Wind Dreamings
47. Crow, Sacred Bloodwood Tree Dreamings
17. Flat Backed Turtle Dreaming
15. Nest of the Sea Turtle Dreaming
13. Frigate Dreaming
6. Barracouda Dreaming
For names of sites and localities see next page.

- Tiger Shark (Rumbunriya)
- Dugong Hunters (Rumbunriya)
- Stone (Rumbunriya)
- Whale, Hammerhead Shark & Stingray (Rumbunriya)
- Spirit Man, Osprey & Sea Turtle (Wundaliya)

- White Chested Sea Eagle (Rumbunriya)

Map 19.

Vanderlin Island.

Note: 26. Rock Wallaby Dreaming
24. Mud Crab Dreaming
23. Spirit Men Dreaming
32. Stonefish Dreaming
37. Salt Water Crocodile Dreaming
43. Stingray mouth & Stormwind Dreaming
48. Nest of the Osprey Dreaming
52. Trepang Dreaming
51. Conchshell Dreaming
62. Oyster Dreaming
67. Spotted Eagle Ray Dreaming
68. Sea Gull Dreaming
73. Little Tern Dreaming
1. Wave, Sea Snake, Wind, Fog Dreamings
2. Dugong Hunter Dreaming
3. White Chested Sea Eagle Dreaming
87. Manta Ray, Pearl Fish Bundle of Cucurbit Nut Dreamings
100. Rainbow Serpent and Dolphin Dreamings
103. Floodwater Dreaming
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Fat Fellows Creek.

Note:
1. Spanish Mackerel & Mullet Dreaming
2. Long Tom Fish Dreaming
3. Fish Net Dreaming

1. Nungkumarra
2. Rurradangala
3. Kamunduwalawala
4. Rukunjika
5. Rumumungka
6. Tharralarra
7. Milirila
8. Yunguwandala
9. Linguyandala
10. Liwundurumunda
11. Lingalanya
12. Liwarrniny
13. Madinyina
14. Wankadinjala
15. Yubadamara
16. Likuru
17. Liwardawa
18. Limakamala
19. Liwilibirinja
20. Jangkuyinda
21. Marrakirrinya
1. Conception, Birthing, Parenting

1. **ngkayarra** - originating, of an individual's spirit child coming from a specific place.

   - kalinyambu-**ngka** ki-awarala nalu-ardirri bají - *They originated at that place; their spirit children are from there.*

2. **ngabunjarra** - bathing, swimming

   - wabarrangu ngalangarna ardirri kama-**ngabu** bají Wulkuwulku - *A long time ago when I was a spirit child I bathed at Wulkawulku.*

3. **ngirringirrimantharra** - jumping, moving, wiggling about (of foetal movement)

   bardarda ja-**ngirringirrimanji** nungka-wurdula - *The baby is moving about within her abdominal region (womb)*

4. **lhakarrantharra** - being born (note: literally "becoming moist")

   kanda-ninya nanda-wurdu a-walkuru kanumba-lhaka**lhakarran**thaninya mayani ardu bawuji - *She was there, her stomach being very large in the last stages of pregnancy; she gave birth to a male child.*

5. **rdirjarra** - meeting, greeting (of the spirit child)

   karranda-kala karranda-**rdi** nanda-ardirri - *She saw her and greeted her the female spirit child (i.e. she was aware of the spirit child entering into her body)*

6. **malmanhamantharra** - sexual intercourse

   nungka ambuliyalu kawula-**rdi** nya-mangaji ardirri baku jawulamba-**malmanhamanji** bawuji wakara jiwini lhungku bardarda barra.- *I don’t know but maybe first those two meet the spirit child and then they are having sexual intercourse, then they are aware of the baby being there alive.*

7. **kajakajamantharra** - fathering, having children (note: stem **kajakaja** - term used by a male speaker for his son or daughter)

   yiwa barra kumba-**kajakajama** li-jakarda li-ardubirri likili-ardu li-jibiya waliyangu nguthundu Muluwa barra.- *He fathered many children who are associated with the islands in the north, with that place called Muluwa.*

8. **kulhakulhamantharra** - mothering, having children (note: stem **kulhakulha** term used by female speaker for son or daughter)

   anda barra jandini akarru Manankurra kanumba-**kulhakulhma** lankili-ardu barra layirli-arduwu ki-awarawu barra - *She is there in the east at Manankurra, she has mothered children who are the guardians for that country.*

9. **yanjarrinjarra** - being born

   kama-**yanjari** marraji Borrulula ngaliwa barra kiwa-**yanjari** akarrakari Malardarri - *I was born here at Borroloola while he was born on the east side (of the river) at Malarndarri.*
10. *lhujinjarra* -(archaic) being born

kanda-*luji* wayka barra Abalawiji - She was born down at Abalawiji

11. *yarrakantharra* - starting, beginning (used in relation to first awareness of pregnancy, foetal movement and labour pains)

jumba-*yarrakanji* yindaa nya-bardarda wurdula - A baby boy is starting (to be born) from your abdominal area (womb)

12. *nykarrinjarra* - feeling (used to describe onset of labour)

ngalanda kanumba-*nykarri* bawuji barra kulu karrilu-ka kulu nungku-alanjilu - When she felt (the contractions) he took her to the camp.

13. *arrarramantharra* - rolling down, falling (used to describe contractions i.e the rolling down and falling of the muscles contractions in the womb)

nyalalhurrku kiwa-yanjarrila janda-*arrarramanji* nanda-wurdu - Soon the baby will be born, she is having contractions.
2. Beginning, Ending, Completing

1. *wirrirrinjarra* - commencing, beginning
   janumba-*wirrirrini* wingkayawu marnda- *She is starting to walk.*

2. *rdalinymantharra* - starting (of wind, of an activity)
   jinyamba-*rdalinymanji* lhambiji karkarra - *The storm wind is starting to blow from the east.*

3. *wardangalangantharra* - commencing, beginning (seasons, talking, walking, hunting)
   jinyamba-*wardangalanganji* mardumardu awara kangka janda-warrmanji ngamaliya - *The country is beginning to get cold because the cold season wind is blowing from the south.*

4. *milngirrinjarra* - beginning, starting (of food in a particular place)
   amdarrwarriya ka-*milngirrinjarra* yirdardinjarra wurrungka baku ngala bijal walkurra ka-*milngirrinjarra* yirdardinjarra arrijila ki-rarramawukanda - *The shellfish begins to grow in the sand and then later when it is somewhat bigger it begins to grow hanging from the mangrove roots.*

5. *rndulmarndulmantharra* - commencing to sing a song
   kilu-*rndulma* nya-mangaji kujika ki-Bujimalawu ja-wingkayi akarriya - *He is starting to sing the song cycle about the Rainbow Serpent which is going eastwards.*

6. *wurrinjarra* - going out (of fire, light)
   buyuka barra kilu-*wurrinjama* ngambalanga - *He extinguished the fire for us.*

7. *wayarrinjarra* - being finished, used up, running out.
   buurrumanmala ja-*wayarrinji* barra - *The heavy rain is finishing now.*

8. *binjarra* - stopping, ceasing, remaining, staying put.
   kalu-wunthuma li-alka kala-**bi** barra - *Those people who were duelling have calmed down, they have ceased (their fighting)*

9. *mindibirrinjarra* - settling down (from anger, sickness, activity)
   anda barra kanda-alkali kanda-alkali yurrulu barra baku kanda-*mindibirri* - *She was vomiting again and again and then later she settled down.*

10. *wamantharra* - becoming still, stopping
    barni-mantha jakud! Ngalhiyu kinyamba-*wamanhu* marda kinyamba-ngarmimyamnha ngatha? - *Don't be silent! Why have you stooped answering me?*

11. *rrantharra* - stopping, bringing to a halt, forbidding
kumu-rranthinnya waliki ngaliwa akarriya ka-wulamanthaninya - He stopped the dugong when it was swimming quickly into the east.

12. kadamantharra - blocking off, impeding, hampering

kanyandu-kadama kangka wangarrmara nya-mangaji - She stopped him because he was looking to fight.

13. wayathantharra - concluding, finishing, completing

karnalu-wayatha "school" rikarra li-ardubirri - The children finished school earlier today.

14. yarrakantharra - starting, rousing, awakening

kumba-yarraka barra yalibala yarrbanthawu - He aroused himself early in the morning to go hunting.
3. Showing, Demonstrating, Pointing Out.

1. **jarrantharra** - pointing, showing

    karrarni-**jarrala** a-mangaji a-julaki a-kariwaykalngu - *I will show you that bird, the White Chested Sea Eagle*

2. **mirnilungkayarra** - showing, displaying.

    kilu-**mirnilungka** nya-mangaji awara nyikungu Lurriyarri na-wini awara - *He showed him that country of his which is named Lurriyarri.*

3. **mirnajimantharra** - carefully showing, displaying

    kumba-**mirnajima** ngaliwa kurdarku kilu-lhurma - *He showed himself clearly when he danced the Brolga (ritual).*

4. **yunduyundumantharra** - indicating by a motion of the hand (pointing, sign language, signaling, using hands while introducing, explaining)

    janda-kawanymanji nanda-maliji ankaya janda-**yunduyundumanji** janumba- **yunduyundumanji** ankaya nungku-alanjilu - *She is waving her hand to signal us. She is waving indicating that she is going up to the camp.*
4. Unsuccessful Activity, Failing, Missing

1. ayayanantharra - attempting unsuccessfully to find a way-to travel in another direction.

julaki barra kinyamba-ayayunu walanymanthawu muru awara kangka kiya-arri - The bird attempted unsuccessfully to get out but the place was shut up.

2. mayarrinjarra - missing out on, failing to obtain

karna-mayarrri mu-ngarranku - I missed out on having any food.

3. walardimantharra - failing to hit, missing the desired target

a-banthamu karrawula-walardima arrrkananthawu - The two men failed to harpoon the female dugong.

4. jarrumantharra - without effect, without response (Note: an adverb, but bears a resemblance to a verb in form)

kalinganu-walkurija jarrumantharra - We tried unsuccessfully to put them to sleep
Verbs


1. **warnarrawurrbantharra** - eroding, washing away

amarrala yiwrira jinji-**warnarrawurrbanji** kangka warama barra - *The steep sided river banks are being eroded away because of the floodwaters.*

2. **ngundayarra** - giving, coming in of tide, coming of floodwaters
 **yinantharra** - going underwater, submerging, drowning

kari-waykalngu kari-**ngunda** kari-njiri angkai baijuixjarka bi-ji-anthaa - *Upstream it came, from the north, from the sea it came, a very high tide, it came as a flood and drowned the land because the Rainbow Serpent (cyclone) was there on the sea*

3. **ngaruwanbayarra** - receding, going back, ebbing (note: stem **ngaruwa** = low tide)

ji-**ngaruwanbayi** waykalnui juku ji-mujinji barra yamulu nya-mangaji arlku - *The tide is going downwards so the fish will be taking the bait*

4. **yavunmantharra** - making a fine spray (of sea spray, from the waves, from waves breaking on the beach, reef, rocks.)

a-rumu nanda-rayal janda-**yavunmanji** janda-ramanji janyka janda-**yavunmanji** a-rumu - *The crests of the waves are making spray, the waves are hitting the rocks and making a spray. (note: the fine spray from the waves is said to make clouds which will cause rain over the islands)*

5. **ngabunjarra** - swimming underwater, drowning

ngalanda a-waya kanda-yinu li-**ngabu** li-munanga kala-**ngabu** kala-ninya kurandan wiwi - *When the lugger sank all of those white people drowned, they were all dead.*

6. **arlkarbantharra** - washing, soaking

ni-**warnyuyu** barra "salt beef" barra kurdardi kirrilli-**winkul** namba ni-**mayngul** kurdandu ngala yamulu **arlkarbantharra** kulu yamulu **lkartheambarra** wurtha yamulu - *This salted meat will not burn me if I wash the hard fat well, it is alright, the burning one will be cool.*

7. **lhakarrantharra** - washing, watering, spraying with water

ma-mangaji ma-ngaka yu ma-**winku** bawoji **lhakarranthalu** wabudawu juwiki wurra kanymardawu arkulawu - *The dried cycad fruit is washed in the water, it remains there for three days.*

8. **wurdanjarra** - pouring rain, being soaked, getting wet

ngawu ankangu **ja-wurrdanj** wayarri karanka kurdandu barra jiwa-**nbayi** - *There are clouds up there, it is clouding over....it is pouring rain, with an intensity it is falling.*

9. **wurlmantharra** - bailing out
kanu-**wurlma** barra wabuda nakaringu a-muwarda - We bailed out the water from the canoe.

10. **ngabarlingabarlamantharra** - waves keeping on coming/breaking

ra-mangaji a-runu kanumba-**ngabarlingabarlam** aluwa yurrngumantha barra waraba binjauwu. - The waves kept continually breaking over them, the waves did not stop.

11. **ngarlarlamantharra** - flowing of water into a boat/container, sap/water from a tree.

kalu-tharrama wurnda barra na-wini mungkamungka bawuji wabuda ka-walanyama ka-**ngarlarlama** barra - We cut the tree, the name of the tree is mungkamungka (paperbark) and the water comes out, it flows out.

12. **wurrmantharra** - splashing

na-lhakululu kambala-**wurrmanji** ka-nankawala - There are ripples when we are all splashing in the lagoon.

13. **bulakantharra** - floating on the water

jandini a-yabi a-mangaji a-rdiyangu a-muwarda janda-**bulakamanji** a-yurlurr barra - It is good, the new canoe is floating straight.

14. **thabumantharra/lawanbayarra** - entering the water; intentionally or accidently.

janda-**thabuma** nungka wulanginda yuwu bawuji bajanda a-yarraka barra janda-**lawanbanji** ki-wabudala - Maybe she entered the river; yes there she is the water goanna is entering the water.

15. **wujininjarra** - swimming

li-wankala kala-ninya li-ngarramilimili kalu-**wujinjana** nungku-wulanginda kariya baki karakarra ngaliwa madumbarra bajji wabudala - The old people were brave they would swim in the river from the west and east when there were salt water crocodiles in the water.

16. **wujbantharra** - flowing (of any liquid)

ngaliwa kumba-rama na-wulaya ka-**wujba** kurdandu na-yilirri barra - When he hit his head the blood flowed freely.

17. **wurrubantharra** - pouring out, spilling, tipping out

yalayka nya-**wurrba** diyi! jarnini warringku yalyaka ka-**wurrba**! - Quickly pour the tea! I am thirsty, quickly now will you pour it!

18. **wulumantharra** - running, moving swiftly

kari-ngamala barra ja-**wulumanji** warama - The floodwaters are running from the south

19. **kurdantharra** - drawing water
They would once go and draw water, bringing up the spring water from amongst the rocks.

20. ngurrumantharra - putting underwater, flooding

The flood covered the ground completely.

21. bulbulmantharra - bubbling

When it is low tide the fresh water is bubbling up but when the high tide is coming there is only salty water, this is because of the Jabiru Dreaming.

22. mabinmantharra - digging out a freshwater well or soak (note: stem mabin = freshwater well or soak)

He dug downwards into the for water.

23. rawurrkimanthurra - digging out a freshwater well or soak (note: stem rawurki = freshwater well or soak)

They once dug out the soak at Limiyimiyila, it is a Dugong Hunter Dreaming.

24. wulhurrmantharra - striking the water (to cause fish to enter a trap, dugong to rise to the surface, frighten crocodiles away)

They struck the water early this morning and they obtained fish; the net was full.

25. wurranyinjarra - flooding, putting underwater

The floodwaters are coming and because of this the land is being put under water.

26. nguthalimantharra - giving a drink, quenching someones thirst.

Quickly he is only a little boy and he is thirsty poor thing.

27. rukurrinjarra - drying out, becoming dry

"How is the ground?" "It is alright, it has dried out in the sun".

28. nganjiyarra - drying of food, clothes, nets, ropes

I am cutting the cycad kernels into slices and then we will put them to dry out on a flat place in the sun.
10. Motion, Direction Related [Relative to other participants or objects]

1. **wundirrinjarra** - coming up, ascending, alighting

ka-**wundirri** ankaya nakaringu a-muwarda - *He got up out of the dugout canoe.*

2. **walanymantharra** - coming out, emerging, appearing

kanu-wingka ngurrbunngurrbun awara barra bawuji kanu-**walanyma** akarrakarimba barra wumburrwumburr - *We went through the scrub country and then left it coming out on the east side, onto the plains country.*

3. **wajangantharra** - paddling canoe/dinghy

li-wankala kalu-**wajanga** barra kalu-**wajanganthaninya** na-wulka baki a-muwarda - *The old people paddled, they would paddle bark and dugout canoes.*

4. **jujumantharra** - moon rising

ngaliwa ngakarla ja-**jujumani** kararaka li-ardubirri jalu-wabanji yinda wukuthu! ngarna jumanykarra! - *When the moon is rising in the east the children are calling out,"You are small! I am tall!".*

5. **mayiwantharra** - letting down a rope, hauling up on a rope

kilu-**mayiwanthaninya** karanka barra ngaliwa nyarrku wayka nungku-jiwurlangka - *He pulled upwards on the rope when the other man was still down in the hole.*

6. **lhakanbantharra** - descending, going down, arriving at a place

rru-kambaa barra kanu-wingka akarriya ngalanda kanda-nba kanu-**lhakanba** baji Liwarrngunala akarru barra - *All day we walked eastwards and when the sun had set we descended to Liwarrngunala in the east.*

7. **walimantharra** - to throw off, to off load

na-warmnyi waliki barra kalu-**walima** yiwirra barra - *They threw the dugong meat onto the river bank.*

8. **lhawurndamantharra** - taking down, dropping down

kilu-**lhawurndama** juwak wayka barra yiwirra nya-nganunga - *He took our swags and dropped them at the river bank for us.*

9. **rankarrmantharra** - lifting up

jinganu-warrkamanji wurra arndaarnda kulu **rankarrmantharra** ankaya - *We drag (the net) through the water and then lifting it upwards.*

10. **rinkirinkimantharra** - lifting up

karralu-**rinkirinkimanthannya** ankaya a-mangaji a-muwarda ngaliwa ka-warrma lhambiji - *They would lift the dugout canoes upwards when the storm wind was blowing.*

11. **rdungkurrbantharra** - caving in, eroding, collapsing
nungku-wulanginda anarra barra ja-<em>rdungkurranbayi </em>waykaliya kangka warama - At the river the high banks are eroding away because of the floods.

12. <strong>wirrinymantharra</strong> - tipping of a canoe, bird or aeroplane turning

a-muwarda janumba-<strong>wirrinymanja</strong> nguthundiya ngalanda janda-ngalbanji wabuda - The canoe is tipping northwards as it enters the water.

13. <strong>barnkalamamantharra</strong> - climbing a tree/pole with knees sharply bent

kiya-<strong>barnkalama</strong> wurnda barra ankaya warmgunawu - He climbed up the tree for the large goanna.

14. <strong>arrarramantharra</strong> - slipping, falling, rolling down

a-kamba kanda-<strong>arrarrama</strong> waykaliya - The sun slipped downwards.

15. <strong>warrkantharra</strong> - crawling

bardarda barra ja-<strong>warrkanja</strong> ngaliwa walkurra yamulu barra ka-wingkala marndaa - The baby he is crawling, when he is big he will walk.

16. <strong>wabamantharra</strong> - flying

jina julaki barra ja-<strong>wabamanja</strong> ankangu janu-wundarrbanji balubalu - This bird flying above, we call it a pelican.

17. <strong>yibakantharra</strong> - moving, changing location, shifting

ngalalu kalinyamba-mirra baj akarru Malarndarri nalarrku barra kalu-<strong>yibaka</strong> akarrilu - When they all died there in the east at Malarndarri the others shifted to the west.

18. <strong>warriyanbantharra</strong> - going ahead, leading

karna-<strong>warriyanba</strong> ambirriju - I went ahead in the lead.

19. <strong>wirnirrinjarra</strong> - turning off, changing direction

kalu-wingka nguthundiya kalu-<strong>winirri</strong> akarriya kangka kurdukurdu awara - They went northwards and then turned eastwards because of the sacred place.

20. <strong>wungurrinjarra/wunumbarrirrinjarra</strong>- coming close to, being near to

a) ka-<strong>wungurri</strong>njima kulu ka-buyinjima waykaliya arndaarnda awarala kumba-kurramanjjima nya-mangaji ngabaya - If you should come close to a spirit it may be small and it may bury itself in the ground.

b) ka-<strong>wunumbarrirri</strong>njima kinya-nganjima waluku walkurra bajingu buyi barra - If you should come too close you may see it (spirit), it will be big for a while and then it will be small.

21. <strong>ambirrijanjarra</strong> - starting, setting out, proceeding
ja-bulakanji ngawu wabuda kiwa-nbala...ja-ambirrijanji wabudawu jiwa-nbayi wabuda - The clouds are floating, it will rain... it is starting the rain is falling.

22. vandangantharra - leading by the hand, guiding

nya-kabuji nga-mangaji nya-malbu nyikuny-aarda janyilu-vandanganji malijinda nyu-ardungka - The old man is blind, his son leads him by the hand.

23. milmirrinyantharra - hurrying to reach a desired destination.

kalu-milmirrinyama waykaliya alanjuli ki-kunthukunthungku - They hurried down to the camp for the gambling.

24. waninjangumantharra - taking back, bringing back, causing to return

kiwa-wijirrinji waninjangumanthawu ma-njara kurdagi mu-ngarranku alunga - He is hurrying to bring back food, because there is none for them.

25. alatharrinjarra - quickening, moving/walking faster

ja-alatharrinji wingkayawu - He is walking faster.

26. rdinjarra - arriving, reaching

kambala-rdi nyungkarraji awarara na-wini barra Jarra - We all arrived at that other place which is called Jarra.

27. wunthulmantharra - creeping up on, hunting for, tracking down

wayka! wayka! nya-wunthulmayi! yindalumba wunthulmantharra! -Get down! Get down! Creep up! On your own creep up!

28. rubanbayarra - bending, stooping over

bawuji! rra-arrrkanthaya! a-jurnabu janda-rubanbaya wunjayawu wabuda- Now! Spear her! The female mountain kangaroo is bending over to drink water.

29. lurdankayarra - bending right over

kanda-lurdanka barra kanda-rduma janyka barra warrannahwu - She bent right over and got a stone for grinding.

30. marnimarnimantharra/ngirringirrimantharra - moving around, wiggling

a-mangaji rra-arri a-buji kanda-marnimarnima kurdandi barra kanda-arri barathala nungkanda-burringka kanda-ngirringirrima kurdardi binjawu - The little girl wiggled around continually, she was sitting on her mothers knee, she wiggled around she did not stop.

31. wirindayarra - going around, circling

ja-wirindayi waliki barra wiriji a-ngarninjyala jarra-wirindayi - The bull dugong is circling, he is circling the dugong cows with their calves.

32. lukulukumantharra - going all around, not going straight
nyala warlbi ji-wingkayi ji-[lukulukuma]la kulu kari-nguthunda wayka ji-yibandala - Still with its nose up it is coming, it (the plane) will go around and around and will come to land from the north.

33. jukujukumantharra - gathering together, bringing together

li-jungkajungkayi jalalu-[jukujukumaji] li-wulu li-nhanawa marda rru-Kunabibiyu - The guardians are gathering the men and women together for the a-Kunabibi ceremony.

34. wululmantharra - piling up, putting into one group

kalu-rdumanthaninya ma-wurlyurr kalu-[wulul]manthaninya muthamuthamanthawu - They would get the cycad nut kernels and pile them together so they could be sliced.

35. wiringkirmmantharra - circling in flight

kurdarrku barra ja-[wiringkirm]manji juju ankangu nungka barra muyu - The brolgas are circling around far up in the sky, maybe it is their time for migration.

36. nirrinarra - picking up

kalu-[nirri] barrku barra ramanthawu - They picked up duelling clubs for fighting.

37. jabumantharra - breaking off, picking fruit

ma-kalwakalwa barra kurna-[jabuma]la- I will pick the white berries.

38. wayawayamantharra - waving ones hands/arms, partly alive animals flailing around

balubalu jilu-janji arlkhu lhungku nganambaji ja-[wayawayama]nji yilaa wurdula - The pelican is swallowing the fish while still alive. The fish are flailing around within his stomach.

39. yundyundumantharra- pointing out, indicating

nya-mangaji awara janda-[yundyunday]ndumanji nguthundiya ki-awaralu ngalanda kanda-yanjarri wabarrangu- That place, she is pointing northwards to that place where she was born a long time ago.
11. Place/Situation/Environment

1. **rrkuwanjarra** - being very hot, feeling hot

   jilhu-rrkuwanji nya-mangaji wumburrwumburr ngala ngardarala - *The plains country is very hot when it is the hot season.*

2. **wuthanbayarra** - becoming cool

   ja-wuthanbayi awara janda-warrmanji kari-ngamala - *It is cooling down because the cold season wind is blowing.*

3. **atharrinjarra** - being cold

   janda-warrmanji yurrngumantha bajuwarnu barra jinangu awara ja-atharrinji - *The cold season wind is blowing continually it is for that reason the place is cold.*

4. **ladaladamantarra** - becoming hot, heated

   ka-ladaladama awara ka-warrma langkulangkuwarra - *The country was hot because the hot season wind blew.*

5. **mardumardumantharra** - cooling down

   ka-mardumarduma awara waraba binjawu wabuda - *It became cold because the rain did not stop.*

6. **nyiburrinjarra** - being calm, windless, quiet and still

   Walala ka-nyiburrinjaninya awara ngaliwa adumu ka-wingkayaninya wabarrangu yijan barra - *That place Walala was windless and still when that shark travelled there a long time ago in the Dreaming.*

7. **rdijbardijbarrinjarra** - being quiet, calm, still

   kurardi barra li-kamukamuwiji baji marringaya awara ka-rdijbardijbarrri awara - *It was a quiet place because there were no drunken people there.*
12. Thinking/Teaching/Knowing/Remembering/Forgetting

1. *nykalanykarrinjarra* - thinking, considering, feeling within oneself

kumba-*nykalanykarri* nuwarmu-yuwawu liyi-wankalawu - *He was thinking to himself about the Law for the old people.*

2. *mirdanmantharra* - teaching, giving knowledge

kimbalanda-*mirdanna*la ki-awarawu ki-wankalawu - *She will teach you two about the country in the olden days.*

3. *milirdimantharra* - teaching, showing

kalalu-*milirdima* li-wanjilirra ngalanda a-Kunabibi kanda-walanyma - *They taught the initiates when the a-Kunabibi ceremony was being performed.*

4. *linginmantharra* - remembering, recalling

janda-*linginmanji* wuka nyalunga liyi-wankalawu kanda-nykarri ngalanda a-buyi - *She is remembering the language of the old people, she heard it when she was small.*

5. *murdirrinjarra/yakamantharra* - forgetting, mislaying, losing

a) *kirna-murdirri* ngajarr alanjila nungka ki-mudikala nungka - *I forgot the gun, it might be in the camp or in the car.*

b) *kirna-yakama* rru-muwardala barra - *I forgot it it is in the canoe.*

6. *lhaantharra* - knowing, recognising, understanding

jilu-*lhaanji* nyuwu-mangaji wuka liyi-wankalawu nya-mangaji wulungu Yanyuwa wuka - *He knows about the language of the old people; that old time Yanyuwa language.*

7. *arrkalarrkarrantharra* - not knowing what to do, being undecided, having to make a choice

karnamba-*arrkalarrkanu* wingkawu nganthiwuthu? akarriya nungka aya karnawingkayima? *I was undecided about which way to go. Should I go eastwards or maybe westwards?*

8. *manmayamantharra* - confusing, mixing up

jalirna-*manmayamanji* nalunga-ngalki liyi-Arrwawu - *I am confused by the subsection system of the Garrawa people.*

9. *ngalkiwinjayarra* - choosing, selecting

nya-nganthengu awara jinya-*ngalkiwinjayimu*? - *Which place will you choose to go to?*

10. *mawurrangantharra* - dreaming (in sleep)

kilu-*wurranga* wundururra narnu-wardi barra ka-walanyma yalibala baki ka-arri ka-wardanka - *He dreamt about things of badness and he got up early in the morning and was afraid.*

11. *milimirilangantharra* - avoiding, keeping away

karrilu-*milimirilanga* a-mangaji a-kayibanthayilalu - *He avoided her; his mother-in-law*
13. Finding/Losing/Searching/To be Missing

1. warangamantharra - losing, mislaying

kinya-warangamanma nya-mangaji maraki ngatha - You might lose that axe of mine.

2. murdurrinjarra - losing

barrku barru nyikungu kilu-murdirri - He lost his fighting stick.

3. yarrbantharra - hunting, searching

yijan barru bujimala ka-lhuwarri ka-yarrba awara yiku ka-warlba ki-wardinja ki-awarala baki kurdardi yurrulu barru ka-yarrbanthaninya - In the Dreaming the Rainbow Serpent departed searching for his own country, he climbed up rough country but found nothing so he kept on searching.

4. arrkalarrantharra - searching, seeking

baku! baku! jarna-arrkalarranji na-wini awara ngaliwa kumba-mirra wabarrnagu-Have patience! I am seeking the name of the place where he died many years ago.

5. wakaramanthonarra - finding

kanda-wakaramanthoninya awara nyankungu barru kanda-wingkayaninya akarrilu barru - She found the country which was hers and then travelled into the west.

6. rmaninjarra/mamarrinjarra - being absent, missing, being away

a) ka-rnani nya-mangaji kurdukurdu - The sacred object was missing.

b) a-mangaji a-julaki a-wurlumarnundaya kanda-mamarri - That bird, the Torres Strait Island Pigeon was away (had migrated).
14. Emotions/Sensory/Feeling/Hurting

1. **warndurrankayarra** - being in shock

kiwa-**warndurran** kulu ankaya kiwa-marnima kulu kanyandu-manha ngaliwa nya-mangaji nya-malbu nyiki-biyi kumba-mirra - *He was shocked and jumped up and she held onto him when the old man his father died.*

2. **wardankayarra** - being afraid

ngaliwa ja-ngurranji kulu rra-ngajarr janda-wurlmanji janda-wuminjinji barra kulu bajuwarna barra li-arudirri jalu-**wardankayi** kalandu-wanganma wu-ngajarru - *When it is thundering and the lightning is bursting and flashing it is for this reason that the children are afraid, maybe the lightning will hit them.*

3. **nganjuyangantharra/mijangantharra** - wanting, desiring

a) karrangambala-**mijangan** a-mangaji a-wajkana - *We are all wanting some wild honey (sugar bag) from the ground hive.*

b) jamalu-**nganjuyan**ji awara kangka na-yuwa bajj iyan yarrambawaja bajj awarala liyi-wanakalawu bawujii - *They are desiring the land because the Law is there, the Dreamings and the ceremony are with the country, it is for the old people.*

4. **warndulmantharra** - frightening

li-malbumalbu li-wirdi kalalu-**wardulma** ngaliwa yarrambawaja ka-walanyma - *The senior old men frightend them when the ceremony was being performed.*

5. **ngarlramantharra** - wanting to do something

jiwa-**ngarlra** yilalu ramanthalu nya-wangarrinji - *He really wants to fight him, he is ready to fight.*

6. **warnngirrinjarra** - desiring food, knowledge

jarna-**warnngirr** wuka nyuwu-mangaji awarawu - *I am desiring stories for that country.*

7. **lhawabantharra** - wanting someone to take action, satisfying a desire

ja-**lhawaban** katharramba-ramala - *You are wanting to do it, so you and I will fight.*

8. **barlantharra** - wanting to do something

jiwa-**barlan** wingkayawu marnda - *He is wanting to walk.*

9. **mamarralantharra** - intensely desiring, loving

jinangu awara wunyathawu jarna-**mamarral** kurnduu - *This country is my fathers, I am intensly desiring it.*
10. **mulamulangantharra** - disliking, hating

ka-mirri kurdandu barra alunga baku kumba-*mulamulanga* - *He growled at them and later he was disliking himself.*

11. **ngurdurdumantharra** - kindly, sympathetic

*a-mijiji kanda-ngurdurduma* ngalanda a-bardibardi kandumba-mirra - *The white woman was sympathetic when the old lady died.*

12. **ngurungurirrinjarra** - being homesick, wanting to return to one's country, wanting a ceremony, recalling the old people and the old ways.

wabarrangu ngalangarnu buyi karna-wingka nguthundu nyala Wulibirralu wabarrangu barra kulu marnajingarna jarna-*ngurungurirrinji* ki-awarawu - *A long time ago when I was small I went north to Wulibirra, a long time ago, and now here I am feeling homesick for that place.*

13. **marrngundayarra** - mourning, pining for absent or dead individuals

kalinaymba-ramanthaninya ki-barrkunda baki ki-wakirlinda kalu-*marrngundayaninya* kalu-rarinjaninya yiku ki-malbungku - *They all fought with fighting sticks and boomerangs, they were mourning, crying for that old man.*

14. **wumilirrinjarra** - greedy

*a-ja a-bardibardi janda-wumilirrinji* mu-maniyu - *This old lady is greedy for money.*

15. **ngulhurrinjarra** - generous, sharing

kanda-*ngulhurrri* na-warnnyi ngalanganu kanu-arri bardabarda awara - *She shared the meat when we did not have any.*

16. **nganymantharra** - envious

*ja-nganymanji yiku kangka yiwa barra jiwini rduwara - He is envious of him because he is a circumcised man.*

17. **rivarrabantharra** - being well, feeling good, well pleased

li-Mambaliya jalu-*rivarrabanji* jalu-lhurramanji Kulyukulyu nyalunga yarrambawaja - *The Mambaliya people are well pleased because they are dancing the Kulyukulyu which is their ceremony.*

18. **rrkuwanjarra** - being hot, feeling great anger

kiwu-*rrkuwa* na-wurdu li-ardubirri kalu-wajkirra ma-ngarra barra miku - *He was really angry because the children had stolen his food.*
19. **vinjathirrinjarra/ngurrukungurrurkurrinjarra** - being furious, angry, quarrelsome, dangerous
   
a) ja-**vinjatharrinji** jiwina wayka alanjila barrku barra malijinda - *He is enraged he is there at the camp with a fighting stick in his hand.*
   
b) kanda-**ngurrukungurrurkurrinjanyi** kanda-wajbanthaninya ngaliwa nyankunya-ardu kiwa-wulumthanynthia nya-wunji - *She was beside herself with anger and shouting out when her son ran away with his lover.*

20. **wurdankayarra** - sulking
   
yiwa barra nya-buyimbawuna ja-**wardankayi** ki-sof drinkku! - *Him! That little arsehole! He is sulking for a soft drink!* 

21. **rarrinjarra** - crying
   
ja-**rarrinji** barra jalu-waninji karakarra likili-malanngu - *He is crying as his family is returning from the east.* 

22. **ruwamantharra** - being surprised, amazed
   
karralu-**ruwama** kangka a-rdiyangu a-muwarda a-walkurra barra - *They were surprised because the new canoe was very big.* 

23. **ngalngandayarra** - being ignorant, not acknowledging
   
ngabinya! marnajingarna kujaka barra yinku barni-**ngalngandayi** ngatha! - *Hey you! I am your mother, don’t ignore me!* 

24. **ngaringarirrinjarra** - feeling pain, hurting
   
jarna-**ngaringarirrinji** ngarna-maliji karnamba-rama ki-wurndaa - *My hand is hurting, I hit myself with a stick.* 

25. **wuluwulumantharra/wukamantharra** - being satisfied, replete
   
a) kanda-**wuluwuluma** kanda-tha na-warnnyi barra - *She is satisfied, she has eaten meat.* 
   
b) karna-**wuka** barra karna-rarrma barra yumbuyumbulmantha nukuru - *I am replete I have eaten all kinds of food.* 

26. **muyumuyurrinjarra** - cramping
   
karnamba-rulbala ngarna-wirrba jarna-**muyumuyurrinji** - *I will straighten my leg, I have a cramp.* 

27. **mabanbanjarra** - itching
   
a-wakuku janumba-wanjabanji ji-awardala janda-**mabanbayi** nanda-wuku - *The dog is rolling on the ground, her back is itching.*
28. **mulukirrinjarra** - wanting to eat meat or different kinds of meat

karna-**mulukirri**la walya nungka ariku kulu nyinga - *I will want some different kinds of meat; dugong or sea turtle or maybe fish and crab.*

29. **wulajirrinjarra** - wanting to eat a variety of non-meat foods.

karna-arri akarru karna-**wulajiri** marrku ma-ngarra kurdardi barra ma-damba yurrngumanthatha - *I was there in the east and I wanted other kinds of non-meat foods not just damper all the time.*

30. **wurrburrinjarra** - sighing

kanda-**wurrburi** barra ngalanda kanyanda-nykalanykarri yiku nya-mangaji nya-kuyawarna - *She sighed when she thought of him, that dead person.*

31. **virrantharra/mananthamantharra** - itching, scratching

a) barni-wurbrinmanma ma-mangaji ma-ngarra ma-mundurarra nu-mi junyamba-**virra**nma - *Don't touch the seeds of the kurrajong tree you might make yourself itch.*

b) karnamba-**mananthama** ngarna-wirba nya-mangaji wujurr wardimabangu - *I scratched myself, that grass is really bad.*

32. **rukurrinjarra** - hurting, paining, expressionless

kalu-wingka akarriya kalu-**rukurri** nalu-manka kalu-**rukurri** nalu-nguru - *They walked eastwards their bodies were paining and their faces were without expression.*

33. **atharrinjarra** - being cold

ja-**atharrinji** kangka jiwini ngangkarriji - *He is cold because he has the flu.*

34. **wubarirrinjarra** - being sleepy, dopey, half asleep

karna-yinba wundururra baki nu-nyilanku karna-wayatha bajuwarnu barra jarnini jarna-**wubarirri**nji - *I sang last night until daylight, it is for that reason that I am dopey.*

35. **wirndajkirri** - being hungry

ngalingambala kambla-wingkala baji kambala-**wirndajkirri**la - *When we all go there, we will all be hungry.*

36. **nguthalirrinjarra** - having one's thirst quenched

rikarra barra karna-arri warrikgku bawuji mamajingama jarna-**nguthalirri**nji - *Earlier I was thirsty but here I am quenching my thirst.*

37. **alarramantharra** - boasting, appreciating

kilu-**alarramanthawu** nyuwu-mangaji ki-wankalawu - *He boasted of that thing from the past times.*
38. **buluwarrirrinjarra** - healing, getting well

bajanda barra angula Darwin janda-**buluwarrirrinji** barra - *She is there in the west at Darwin, she is getting better.*

39. **minmantharra** - to be hurting

karna-**minma** nula-bubu - *I hurt his sore.*

40. **nykarrinjarra** - listening, hearing

karna-**nykarri** nya-mangaji wuka ambiyalu - *I heard that story before.*

41. **rulamantharra** - recognising

janda-wukalukanyinji a-wangka jarrandu-**rulamanji** warrmantharra kari-ngamala - *The crow is talking because she recognises the cold season wind blowing from the south.*

42. **manhantharra** - holding onto

bawuji ngambala kambalarna-**manhala** na-yuwa na-ngambalanga barni-walimantha - *We will all hold onto our Law we will not throw it away.*

43. **wuburrmantharra** - feeling, touching, stroking

kalu-**wuburrmanthaninjina** janyka wabarrangu kulu kanda-walanymanthaninjina a-wutha barra a-mijimbangu - *They touched this rock a long time ago and many, many lice appeared.*

44. **burrunjunmantharra** - squeezing with fingers, massaging

mankarni barra karrilu-**burrunjunmanthaninjina** rra-ardu kulu bawuji kilu-wakaramanthaninjina janyka wayku barra - *The traditional healer would massage the girl and he would find the sorcery stone.*

45. **vilkanantharra** - poking

kilu-**vilkanu** mundarr barra rru-wujbinju malurrbawu - *He poked the sand looking for sea turtle eggs.*

46. **wunthamantharra** - cooling down, quietning down

jalnyamba-**wunthamanji** barrungku barra kalinyamba-rama - *They are all quietning down earlier today they had all been fighting.*

47. **ngalkiwunjayarraw/ngalkingundayarra** - savouring, tasting, choosing.

a) ma-ngalhi ma-ngarra jinya-**ngalkingundayimawrrmanthawu**? -*What food will you choose to eat?*

b) jarrilu-**ngalkiwunjayi** a-yabala ki-Wurrundurlawu - *He is enjoying (literally:savouring) the road (song cycle path) of the Dingo Dreaming*
15. Seeing/Eye Related

1. **minymantharra** - winking, blinking

   janda-minyanji nanda-mi a-yurduwiji - *She is blinking her eyes because they have dust in them.*

2. **warnkiwarnkirrinjarra** - constantly looking back

   kanu-wingka arrkula kanu-wunjini na-wulangi nyala akarrilu kanu-warnkiwarnkirri aya mardumbarrawu - *We went together and swam a river into the east, we looked back westwards for saltwater crocodiles.*

3. **warnkangantharra** - looing around

   li-ardubirri kalu-walanyma kulu kalu-warnkanga baki nyarrku barra awara - *The children woke up and were looking around, they were at a different place.*

4. **wanykawanykamantharra** - looking everywhere

   janda-wanyakawanyakaman thaninya dulbarrinju kurrdardi kanda-wakaramanma - *She looked everywhere for tree wild honey (sugar bag) but she did not find any.*

5. **ngantharra** - seeing

   jarrarna-ngala a-mangaji a-muwarda ngalalu karralu-tharrama ngamala barra - *I will see the canoe that they cut in the south.*

6. **wunkanantharra** - watching, looking at, staring

   li-tourist barra yurrngumantha jalu-wunkananji nganunga kurrdardi kalu-nganma li-wungkuwungku ambuliyalu nungka - *The tourists are continually staring at us, maybe they have not see black people before.*

7. **rarlararlamantharra** - keeping watch over

   a-ndarrma kanda-arri yilaa yurrngumantha kanyandu-rarlararlama a-mangaji ngaliwa kumba-mirra - *The female brolga was there with him continually watching over him (her mate) when he died.*

8. **narnangajibantharra** - watching over

   nya-mangaji malbu ngabangh barra kambalilu-narnangajiba ngalingambala kambala-arri li-wanjilirra - *The old man who is dead, watched over us when we were a-Kunabibi initiates.*

9. **walkanantharra** - wide opening eyes

   jumba-walkanaji na-mi kangka nu-mi barra arndaarnda - *He is widely opening his eye because he has a grass seed in it.*

10. **miyarlungkayarra** - shading one’s eyes with one’s hand

    jumba-miyarlungkayi kangka wu-kambaa jiwa-rrkuwanji niwa-mi - *He is shading his eyes from the sun with his hands; his eyes are burning.*

11. **wulbingkubinymantharra** - rubbing one’s eyes

    jarnamba-wulbingkubinymanj ngarna-mi jarnini ngarna-wulyurr ngarna-mi kulu jarna-wardirrinji - *I am rubbing my eyes because I have conjunctivitis and I feel awful.*
16. Body Part Related

1. *lhangarrmantharra* - opening mout wide open

   ja-*lhangarrmanji* na-mulu mardumbarra jiwini yirrirjiwirr nungka ja-yukunmanjimu ki-wunalawu - *The salt water crocodile is opening its mout wide open, it is on the river bank, maybe it is waiting for a kangaroo.*

2. *mayijanjarra* - clenching, grinding teeth

   nya-*mayijaya*! nya-*mayijaya*! jina wakiri kinya-*mayijayimu* mulungka barra - *Clench it! Clench it! This boomerang you should be clenching it in your mouth!*

3. *murrumanmanjarra* - having pressure, such as a stone digging into one's buttocks, swelling caused by sprain or boil or discomfort felt by biting body lice.

   jarna-*murrumanmanji* kangka ma-wundirri juwini burlsungka aliyaaliya barra wurmanthawu - *I have a swelling on my knee because of the boil, it is not yet ready to burst.*

4. *wularirrinjarra* - having a head ache

   malbu Rakawurlma bajiwa walkurrja-*wularirrinji* barra - *The old man Rakawurlma is there asleep he has a head ache.*

5. *marnndaanbayarra* - following, walking behind

   ja-*marnndaanbayi* nyiki-babawu - *He is following his brother.*

6. *wajimbangundayarra* - to apply under-arm sweat

   kumba-*wajimbangunda*lu yilalu ki-wanjilirralu ngalanda kanda-wayatha a-Kunabibi - *He applied his sweat to the a-Kunabibi initiate when the ceremony was finished.*

7. *wabamantharra* - skinning, removing the outer layer

   jirna-*wabamanji* jina barra wunala - *I am skinning this kangaroo.*

8. *warnnyimantharra* - removing the flesh from the bones

   kalu-*warnnyimanji* kulu kalu-yibarranthaninya na-warnnyi wayka rabarra - *They would remove the flesh from the bones and then they would place the meat down into the ground oven.*

9. *ngabarlamantharra* - carrying on the shoulders

   kilu-*ngabarlama* yilaa nyiki-anyira wurra barra - *He carried his younger brother on his shoulders through the water.*

10. *milkatharrinjarra* - sore or cramping buttocks

    jarna-*milkatharrinji* mingkayawu yurrurjurru awara yinbayawu kujika - *I have cramped buttocks from sitting a long time on the ground singing song cycles.*

11. *wurdulanbayarra* - feeling weak, exhausted, very tired

    karna-wajanga barra karna-wajanga barra ngamalumba ka-warma karakarra kurdandu baki karna-arri karna-*wurdulanba* - *I paddled and paddled the canoe by myself the wind was blowing hard from the east and I was exhausted.*
17. Eating/Drinking

1. **wudurrumantharra** - eating, feeding (any kind of food)
   
kumba-**wudurruma** ma-ngarra baki na-warnnyi - *He fed himself bread and meat.*

2. **thantharra** - eating meat
   
li-ardubirri jalu-yabirri nalu-wurdu jalu-**thanji** waliki - *The children are happy because they are eating dugong meat.*

3. **rarrmantharra** - eating non-meat foods
   
kurdardi kanu-**rarrman**a warnu kangka li-mbangu li-wajbala kurdardi kalu-yabimarru barra - *We no longer chew tobacco because those white people no longer make it.*

4. **wunjayarra** - drinking
   
a-barbarda janda-**wunjayi** wabuda andalumba janda-manhanji banikin nungkanda-malijinda - *The baby girl is drinking water from panikin by herself, she is holding it in her hand.*

5. **janjarra** - swallowing
   
alhibi nya-mangaji kurdardi barra **janjawu** kurdardi kinya-**jarru** - *That is salt water it is not for swallowing, you won't swallow it.*

6. **wuyantharra** - licking, tasting, trying out
   
jilu-**wuyanji** dulbarri barra ki-wundaa barra jiwini - *He is licking the wild honey (sugar bag) which is on a stick.*

7. **wunjulbunjulmantharra** - sucking
   
janda-**wunjulbunjulmanji** kangka kurdardi nuwanda-mayingku - *She is sucking because she has no teeth.*

8. **kamurramantharra** - crunching with teeth
   
jurna-**kamurramanji** ma-ja ma-rukarra ma-ngarra - *I am crunching this dried out damper.*

9. **warathantharra** - biting hard
   
janama-**warathanji** na-wayarrwayarr na-warnnyi - *I am biting hard on this tough meat.*

10. **wurdathantharra** - desirous of more food
    
kanda-arri yiku wurrulibinkawu bawuji arliku barra ka-**wurdathanthamara** - *She spoke to the Jabiru Dreaming, "You will always be the one who is desirous of fish".*

11. **nguthalimantharra** - giving a drink
    
kalu-**nguthalimala** yiku nglaiwa kiwa-nmala yiwalumba - *They will give him something to drink when he is by himself.*
18. Behaviour Related [Negative]

1. **wumilirrinjarra** - being greedy
   
mardumbarra ja-**wumilirrinjarra** thanthawu - *The salt water crocodile is always greedy to eat meat.*

2. **kiwumantharra** - spitting, insulting
   
janda-**kiwumani**j kankka rankurra-ardu jandini a-wunji - *She is being insulting because her daughter has run away with her lover.*

3. **wungumantharra** - bludging, looking out for food, money
   
jiwa-**wungumanji** mu-kijuluuluwu nya-ja nya-wunguma- *He is on the look out for money, that bludger.*

4. **wurrmulirrinjarra** - lethargic, lazy, disinclined to do anything
   
jalu-**wurrmulirrinji** li-arubirri kankka jalu-wirndajkirri - *The children are lethargic (at school) because they are hungry.*

5. **warliwarlimantheta** - being annoyed, bothered by
   
karnanda-**warliwarlima** a-kamukamu yurrngumantha rru-kambaa - *That drunken women bothered me all day.*

6. **nguyulnguyulmantharra** - tricking, deceiving
   
ka-arri malbu ngalhiyu karnirru-**nguyulnguyulma**? marrirru ngalhiyu? - *The old man said, "Why did you people trick me? Why did you people do it?"*

7. **warndimantharra** - being dishonest, telling lies
   
ngalalu li-wanjiirra jalini andaa rru-Kunabibila li-malbmalbu jalu-wukanyinji alunga barni-ramantha li-mbangu nalarrku, barni-**warndimantha** alunga - *When the initiates are at the a-Kunabibi ceremony the old men are talking to them, "Don’t fight other people and don’t tell lies".*

8. **jabulinymantharra** - doubting, ignoring, disregarding
   
li-yalkuyi wiji jalu-**jabulinymanji** kurdardi kala-kanma wuka ngalanganu janu-wukanyinji nya-nganunga li-malbmalbu li-bardibardi marda- *All of the young people they are ignoring us, they do not take our words, that which is ours belonging to us old men and women.*

9. **kakilhirrinjarra** - being a nuisance
   
nya-wardi nya-mangaji yurrngumantha jiya-**kakilhirrinji** - *He is bad that person he is continually being a nuisance.*

10. **ngajbirrinjarra** - disbelieving, doubting
    
li-kulakulawurdi jarnalu-**ngajbirrinji** narnu-yuwa barra ki-wankalawu - *The Wambuyungu initiates are doubting the law from the past times.*
11. **milmirilangantharra** - avoiding

li-kamukamuwiji jalum milmirilanganji lalungali-wibi kulu lalungali-biyi - The drunken ones are avoiding their mother and fathers.

12. **walardankantharra** - keeping away, keeping separate

li-mangaji jalujabimaji budijbudij awara nya-ngambalanga kulu jalujwalardankayi nya-ngambalanga - Those people are making trouble for all of us and they are wanting to keep themselves separate from us.

13. **warrirrantharra** - making bad for others

ngaliwa kawingkajaliluwarrirrantharra kiarulkulangku - When he went there he was the one person that spoilt things for all of them.

14. **milinantharra** - refusing, not giving

nya-mangajimalbu jambalilumilinanji nya-mangaji barruwa nya-ngambalanganya-mangaji kurdardibarra yiku - That old man is refusing to give us that ritual design, it is for us not him.

1. *anyiramantharra* - helping

ngalanda a-bardibardi kanda-nba karranda-**anyirama** - *When the old lady fell down she helped her.*

2. *marrirrimantharra* - restraining, calming down

jalalu-*marrirrimanj* kurbardjramanthawu - *They are restraining them so they will not fight.*

3. *kunkunmantharra* - looking after, caring for

janda-*kunkunmanj* liyi-ardubirriyu wu-bardibardiyu kangka janda-lhuwarrinj - *She will care for the children because the old lady is going away.*

20. Being Busy/Harrassing

1. *bujabujamantharra* - making busy, demanding

*bujabujamantharra* ambirriju ngulakari barra ja-wukanyinj - *He is running his words together it is demanding (to listen to)*

2. *waradamantharra* - busy

kirnalu-waradamanj linji-ardubirrilu - *The children make me busy.*

21. Annoying, Teasing

1. *ngirrikimantarra* - teasing

janyawula-*ngirrikimanj* nya-mangaji nya-arud nya-warungka - *Those two are teasing that deaf boy.*

2. *kirirrantharra* - annoying

jarna-*kirirranj* li-malbumalbu jalu-budibudijmanj nya-mangaji yarrambawaja - *I am annoyed because the old men are performing the ceremony badly.*
22. Marking

1. **bantharra** - smearing

karrilu-banthaninya a-marra barra ki-wakirlinda - He smeared red ochre onto the boomerang.

2. **balirrantarra** - marking, writing, drawing

li-ardubirri jalu-balirraji yumbuyumbulmantha - The children are drawing all kinds of things.

3. **balarrinjarra** - marking

ki-wingka kariya yijan kulu marnaji ki-yibanda nangurruwala ni-yalburr barra marnaji Mabuji ji-balarrinji - He came from the west that dreaming and place himself here. That Mountain Kangaroo tail is now marked here at Mabunji.

4. **rdiramantharra** - marking

kilu-rdiramanthaninya nya-mangaji larla barruwa barra rru-kilyarkilyarru kilu-rdiramanthaninya yilaa barra - He marked that hollow log coffin with a ritual design, he marked it with the Wedge Tailed Eagle Dreaming.

23. Making

1. **yabimantharra** - making, building, improving

jarralu-yabimanji a-muwarda ngamala barra Kalwanyi - They are making a dugout canoe there in the south at Kalwanyi.

2. **rangkiyarra** - spinning, plying

wabarrangu kalu-rangki na-wada kalu-yabirna wuthari nungku-balirndirla - In past times they would spin hair together and make hairstring using a spindle.

3. **bijibijimantharra** - plaiting, twining

li-wankala kalu-yabimanthaninya yumbuyumbulmantha barranamba ma-rilkarra barra kalu-bijibijimanthaninya ma-marringaya ma-mangaji - The old people would make all kinds of things, like cane armlets, they would plait them; they were beautiful.

24. Starting

1. **vanirrinjarra** - encouraging to start

li-wulu li-ngimangimarringki baki li-jungkajungkayi jalinyamba-vanirriji ki-yarrambawajawu - The men, the owners and the guardians are encouraging each other to start the ceremony.

2. **yarrakantharra** - rousing, disturbing

li-wulu li-ngarramilimili jalu-yarrakanji ngabaya barra Mumunarra barra jalu-yarrakanji - The men are brave they are arousing the spirit, the Mumunarra they are disturbing it.

3. **yarrungkayarra** - activating, awakening

barni-warrkamantha! Kinya-yarrungkanka nya-bardarda! - Don't pull him, you might wake the baby boy up!
25. Wrapping

1. **murlayirrantharra** - rolling up, making a covered bundle

   janyalu-**murlayirranji** nya-ngabangaku nyngku-lhanungka - *They are rolling up the dead man in paperbark.*

2. **murlamantharra** - wrapping (of food only)

   jalu-yibarranji ma-ngarra ma-ngakuya nungku-lhanungka jalu-**murlamanji** jalu-wubanji ki-buyukala - *They are placing the cycad food on the paperbark, they are wrapping it up and cooking it in the fire.*

3. **wijuwantharra** - covering, wrapping

   jinyamba-**wijuwanji** ningki-winja kiyangiying marda jinyamba-ngalbarnnyingundayi ni-wulaya arndaamda ngalalhi jilha-nbayi - *The flying fox covers its head with its wings, it curls up inside its wings when the rain is falling.*

4. **rdirdilmantharra** - wrapping up, rolling up

   kilu-**rdirdilma** jumbala barra - *He wrapped up the clothes.*

26. Carrying/Bringing/Holding/Burdening

1. **virdijanjarra** - carrying to the side of the body

   kurna-**virdija**la minku ma-ngarra wayka nungku-wulangindu - *I will carry your food down to the river.*

2. **kantharra** - carrying, bringing

   jawula-**kanji** marnajiju na-mangaji na-warmnyi - *Those two are carrying that meat here.*

3. **wakuyirrantharra** - carrying for someone else, giving someone a lift

   jarna-**wakuyirranji** jinangu buyuka barranthalu - *I am carrying this firewood to my mother.*

4. **mulamantharra** - carrying on one's hip

   jiwa-wabarlanji wingkayawu ngala yalayka janyandu-**mulamanji** - *He is wanting to walk but she quickly picks him up and carries him on her hip.*

5. **munharnantharra** - carrying on head or shoulders.

   yamulu karna-**munhama**la buyuka wulala - *It is alright I will carry this firewood on my head.*

6. **wardjanantharra** - taking away, removing
kinju-wardjananji ma-balmarma manku babawu - *The (wind) took away the hat belonging to her; your sister.*

7. **waninjangumantharra** - taking back, bringing back, causing to return.

ngajarr barra kilu-**waninjanguma** yilalu - *He returned the rifle to him.*

8. **widiwidimantharra** - carrying on front of oneself

janda-**widiwidimanji** rru-jurnabungku dinybu - *The female hill kangaroo is holding her joey in front of her.*

9. **wanyinjarra** - burdening, weighing down

jarninju-**wanyinji** ji-buyukalu - *The firewood is weighing me down.*

10. **manhantharra** - holding, grasping, catching, adhering

jilu-**manhanji** jakarda barra wakirli barra nungka ramanthawu - *He is holding many boomerangs, maybe for fighting.*

11. **walimantharra** - carrying on one's shoulders

kari-wayka ja-wingkayi jilu-**walimanji** wunala barra - *He is coming from the river carrying a kangaroo on his shoulders.*

12. **landarrumantharra** - holding/having on one's lap

janyandu-**landarrumanji** yikurra-wibila - *His mother is holding him on his lap.*
27. Hitting, Crushing, Breaking

1. **wandibantharra** - cracking, knocking

kalu-wundarrbanthaninya li-wuyin wuyin ngalalu kalalu-**wandibanthaninya** nalu-mayi - **They used to call them the toothless ones, toothless, when they would knock out their teeth.**

2. **warrantarra** - grinding, crushing (using grind stones)

kalu-**warrantaninya** ki-janykaa wirlimbirli arindawa nanda-wini rra-walma karanka wurluwurlu na-wini **warrantawu** - **They would grind (seeds) with stones, a smooth one was used below and it was called rra-walma, on top was a round stone called wurluwurlu, they were used for grinding.**

3. **wakumantharra** - hitting to break/crack open

ambirriju janu-**wakumanji** ma-ngakuya rdumanthalu ma-wurlyurr - First we are breaking open the cycad nut to get the kernel.

4. **wajumantharra** - hitting, kocking against

kanumba-**wajuma** nanda-mi ki-wurndaa - **She knocked her eye with a stick.**

5. **jurndumantharra** - hitting/punching with hands

kilanda-**jurnduma** kulu kiwa-nba barra nungka a-ramanthamara a-mangaji - **She punched him and he fell down maybe she is a good fighter.**

6. **riwumantharra** - hitting repeatedly

kanyilu-rama kanyilu-**riwuma** yiku nya-arrkulu nyu-mirningiyalu - **He was hitting that other man, he was continually hitting him.**

7. **ramantharra** - hitting, fighting, punishing

kalinyamba-**rama** ridinja wayka barra nungku-alianjilu baki yurrulu marnajalu jalinyamba-**ramanji** kulu bawujji barra kalinyamba-**rama** baku kangka jarna-nya li-**mangajwuthu** - The fought yesterday down at the camp and here they are fighting again and they will fight again, I know these people.

8. **wangantharra** - hitting, shooting, striking

milamila rramayaya yabi lirrakala-karra kbalalalu-**wangama** ji-wakirlinda - Keep watching, watch them well they might hit us with their boomerangs

9. **wardijanantharra** - flogging, thrashing

kanu-**wardjana** barra kanu-**wardjana** awara ki-wanjirra kangka buyuka - We thrashed and thrashed the ground with branches to put out the fire.

10. **karlamantharra** - opening, breaking apart
marrirru! nya-karra! nya-mangaji ardu kilu-karlamanma lingkanyma barra - You people! Look at him! That boy might break that bottle.

11. yiwiyiwimantharra - softening by crushing, pulping, separating fibres

kuma-yiwiwima ma-mangaji ma-ngarra ma-ngakuya - I crushed the cycad food into a pulp.

12. wurunmantharra - breaking into pieces, fragmenting

jalu-wurunmanji rawan barra kulu jalinyamba-banji - They are breaking the charcoal into pieces and they are all smearing it on themselves.

13. mungkumantharra - hitting during marital disputes (of wife hitting husband/husband hitting wife)

jarrilu-mungkumanji baku jabarri kilanda-mungkumala - He is hitting her and then later it will be her turn to hit him.

14. bujalmantharra - squashing

yakiri! karilu-bujalma a-warnbul nanda-yurrngu ki-mudikala nungku-marndaa - Yuk! He squashed the frog, it is still on the tyre of the car


1. rdirrirrantharra - tying up

karrilu-rdirri a-muwarda barra wayka wulanginda - He tied the canoe up down at the river.

2. yanjarra - tying up

nyiki-rnabirnabi kilu-ya ki-wutharila jiwini rdaru - His brother-in-law tied on the hair string belt he is now a circumcision initiate.

3. malayanjamantharra/wurrayanjarra - tying up of stingray or shark meat into a paperbark parcel during the cooking process.

a) kalu-yibarranthaninya nungku-lhanungka kalu-malayanjamanthaninya na-ngarda - They would place the stingray meat on the paperbark and then they would tie it up.

b) jalu-rdumanji adumu barra waykaliya Jawuma jalu-wurrayanji na-ngarda barra jalu-wubanji - They are getting sharks down at Jawuma, they are tying up the flesh and cooking it.
bare bardaba, mangkulmangkuli
barely minja
bark canoe na-rajin
bark canoe (generic) na-wulka
bark canoe; large sea going type
na-mirrinyungu, na-riyarku
bark dish na-bunu, na-ru, na-kulkara, na-mungkuluku
bark dish (large) na-edimila
bark of the Kurrajong tree [Brachychiton paradoxs] ma-yatha
bark of tree na-manantha (ni-, nanda-)
bark shelter na-rungungdu, na-wukun, na-yirra (ni-, nu-)
bark, its bark: messmate bark sheets na-wamara
bark: paper bark na-burnburru, na-lhanu
Bark: Paper Bark Tree [Melaleuca viridiflora] waanji
Bark: Paper Bark [Melaleuca viridiflora] dirrikala
bark: peeling paper bark off a tree wulwunjinjarra
bark: prow of a bark canoe na-ngurru
bark: rails attached to gunwhales of bark canoe ma-mankarma
bark: rope made from inner bark of ma-rddardaki tree ma-yatha
bark: stern of bark canoe na-nama
bark: taking bark/ skin off mananthamanthara, yirrnattha
bark: water carrier, made from bark na-bunu
bark: water trapped within bark on a paperbark tree a-jawirda (ra-)
Bark: White Paper Bark [Malaleuca sp. probably leucadeudrun] mungkamungka
barking of dogs ngawardmanthara, ngawurmanthara
Barking Owl [Ninox connivens] mulurrku
Barking: Gecko sp. possibly Barking Gecko a-ngajarr (ra-)
Barn Owl [Tyto alba] kurkurk
Barnacle lundu
Barracouda [Sphyraena barracoua] a-mukkar (ra-), a-yungku-jungku (ra-)
Barracouda, immature [Sphyraena barracoua] a-buthukaru (ra-)
Barramundi [Scleropages leichardti] majawarrara, ngalamirrirmu, ngulumiri
Barramundi, immature [Scleropages leichardti] lakularku, lhunduba, rdiwabi
Barramundi, very large [Scleropages leichardti] wirrumbarangu
base of a pole/ hollow log coffin na-nama (ni-, nanda-)
base of log coffin/ post

na-wuna (ni-)
base: pandanus palms growing out together from one base ma-wurndangu
based: good hunter of land based resources yaibiyarra (cm-)
basis: on that basis bajungkarnu
bat species, Ghost Bat [Macroderma gigas] barnkar
bat species, Orange Horseshoe Bat poss. [Rhinonciteris aurantius] a-wakalalaka (ra-)
Batfish [Platx sp] wirilingu
bathing ngabunjarr
bats: flying mammals bats/ flying foxes julaki
bay on a island na-wulmuku (ni-)
bdy part nda-wuthari (poss-)
be: bird, said to be responsible for making echos rijbarijba
be: busy, causing to be waradamanthara
be: frightened, causing to be wamurlurmanthara
be: spear ready to be thrown from spearthrower mundimund
be: taking hold of something which cannot be seen ihakanbanthara
beach namu-wurru, wurru
Beach Stone Curlew [Burhinus neglectus] a-rabinybi (ra-), a-wurrwirm
beach: sea turtle on beach nesting ngabunyayarra
beach: sea turtle on the beach nesting ngangkurrurru
beak on a hooked boomerang nanda-biwa
beak: bird catching fish with its beak wijalmanthara
beak: bird picking up something in it's beak kilmanthara
beams: light beams shining through the water yurrburjurrbar
Bean: Jequirity Bean [Abrus precatorius] munda
beard, your nda-januka (poss-)
bearing, you are ndayirdi (poss-)
bearly discernable marriyibiriinyi (cm-)
beat: heart beat, your nda-wurdi (poss-)
beating a fire wurrinjanmanthara
beating wife/ husband with a fighting stick nyamba-mungkumanthara
beating, out a fire wayumantarrah
beating: steady beating of boomerangs yarraburrunthara
because kankga
beckoning kawanymanthara
become: better disposed towards, causing to become wundhamantarrah
become: entangled, causing to become bijibijingundayarra
become: spirits, causing to become
warnki warnnikirrinjarra

back: lying position on back
darnta

back: lying position on back with knees bent
wanyka

back: movement of tail and back of fish as it swims
wunjiramuntharra

back: position with hands behind back/head
murnali

back: putting back
waninjamuntharra, wanjangumuntharra

back: sitting position with legs bent back/to one side
jukurl, rdirdil

back: taking back
waninjamuntharra, wanjangumuntharra

back: to the back of luwamda
nda-yarrka

back; lower part, your nda-marawu
nda-b@ss-

backbone of dugong directly before the flukes
lubala

backbone: meat from lower end of the dugong along the backbone,
nda-b@ss-

bag: sugar bag wax
a-b'iyi

bag: tree beehive; called locally "boy sugar bag"
kamilarri

Bailer Shell (very large) [Melo Amphora] but possibly [Melo umbilicatus] wirlingayi
Bailer Shell [Melo Amphora] rabu, thailambu
bailing out a canoe wurramalumuntharra, wurmantharra
bailing out of a canoe wurmandamuntharra, wurmantharra, wurmandamuntharra
bailing out, canoe wirdinbirdinmuntharra
bait fish mawurl
bait fish (generic) wurumul
bait: biting/ taking bait, of fish mujinjara
bait: string, used to tie bait onto hook ma-lhali

Banana: Bush Banana poss.[LiecWtari australis] wurrala
Bandicoot species [Isoodon sp.] kudingi
Bandicoot [Isoodon macrorus] a-bindiwaji (rra-), murdirr
Bandicoot [Isoodon sp.] a-wakanya (rra-)
Bandicoot, large [Isoodon sp.] a-wangkulinya (rra-)
bandicoots resting place ngardarna
banged upon, being rajbantharra
bank of river yiwir
bank: bottom of a river bank amindawa
bank: river bank narnu-wunda, wunda
bank: sand bank yawumudu
bank: steep/ vertical river bank amarr
Banyan Tree [Ficus virens var. virens] ma-wurnuyu
bar: sand bar yawumudu
barb from tail of stingray munkaja
barb from that tail of a stingray na-mathar (ni-, nanda-)
barb on a barbed harpoon point ngalhin
barb on a barbed spear ngalhin
barbed spear ma-mayalungku, ma-mayalungku, ma-mayalungku, ngarkidikkidi, wanumgka
barbed: harpoon point with barbed hook na-ngalhinbiji (ni-)
barbed: two pronged wooden barbed spear binikili
ngabayamantharra
becoming an old man/ woman
malbuninjarra
becoming still
mindibirririnjarra
becoming: adult, becoming
yalkuyinjarra
becoming: angry, becoming
ngawminjarra
becoming: brighter, becoming
wilarrinjarra
becoming: cooked, becoming
wunhunhurrinjarra
becoming: cool, becoming
wunhanbayarra
becoming: daylight, becoming
aibarijarrarri
becoming: emaciated, becoming
kalirrkaijarri
becoming: full, becoming
mathanjarri
becoming: grey-haired, becoming
bulangantharra
becoming: grey-haired, becoming
bulangantharra
becoming: hungry, becoming
bed nhulun
becoming: night, becoming
wundirririnjarra
becoming: pensive, becoming
kurlukurlumi
becoming: quiet, becoming
nyanu-wamanjarri
becoming: ripe, becoming
wunhunhurrinjarra
becoming: smoky, becoming
wurngangayarri
becoming: stirred up emotionally,
becoming
ngurrangurranjarra
becoming: strong, becoming
lumburinjarra
becoming: subservient to, becoming
wirrinjuryarraya
becoming: thin, becoming
kalirrkaijarri
becoming: tired from physical exertion,
becoming
majarrmajarrirrinjarra
becoming: unwell, becoming
wardirririnjarra
becoming: warm, becoming
ngarranbayarra, ngarrantharra
becoming: weak, becoming
majarrmajarrirrinjarra
becoming: wet, becoming
wurndanjarra
bed nhulun
bed, making
nhulumantharra
bed: creek bed
namu-wala, wala
bed: dry creek bed
na-yarrayarra (na-)
beds: dugong feeding paths in sea grass
beds
ngirara
beds: dugong, first to come onto the sea
glass beds
rangkarku
beds: dugongs, coming onto the sea grass
beds
rangkarangkarku
beds: sea above sea grass beds
na-ngunantha
beds: sea grass beds
ki-maramanda
beds: sea grass beds, exposed at low tide
ka-ngaranwanka
bee species, bee, small, native, non-
stinging [Trigun syrmel, T. cocherelli and T. wybencia]
a-wimbi (ni-)
bee species, bee, small, native, non-
stinging [Trigun laeviceps]
nanda-wimbi
bee, small native, non-stinging [Trigun
syrmel, T. cocherelli and T. wybencia]
na-wimbi (ni-), na-wimbi (ni-)
bee, small, native, non-stinging [Trigun
laeviceps]
nanda-wimbi
bee: eggs of native bee found inside native
honey nest
baruma
bee: eggs of native bee found trapped in
spider webs
baruma
Bee: Rainbow Bee Eater [Merops ornatus]
a-murlurlunjurr (rra-)
beef
buluki
Beeffic [Hakea arborescens]
brulbajii
beehive: entrance of beehive which is long
wankarralhani
beehive: ground beehive, locally called
"girl sugarbag"
wajkanji (rra-)
beehive: tree beehive, locally called "boy
sugar bag"
dulbarri
beehive: tree beehive; called locally "boy
sugar bag"
kamilarri
been: area which has been hunted over
bukinda
been: cycad nuts which have been soaking
oneto two days
ma-rabmana
been: cycad nuts which have been treated,
safe to eat
ma-ngdkinkmra
been: dugong weakening, (after having
been chased/ harpooned)
llawandamannahra
been: ground which has been cleared
namu-wunburra
been: uncovering something that has been
buried to process
walmanjahra
been: water in which cycad fruit has been
soaking
ngurlangurra
beer
kamukamu
bees: humming of bees
wungkurranjarra
beetle (generic)
bibin
beetle species, Black Water Beetle
rrurruru
beetle species, Cockroach
a-kumbulukumbulu (rra-)
beetle species, Rhinoceros Beetle ['Oryctes nasicornis'] darlbumirri
beetle species, Water Scorpion ['Laccotrephes sp.'] a-kurijijimanta (gra-)
begin: cycad nuts freshly picked, ready to begin preparation ma-ubanduranu
beginning nyamba-wardangalangantharra, nyamba-wirrirrinjarra, yararakantharra
beginning ritual performance milamilamantharra
beginning to dance milamilamantharra
beginning to grow milngirrinjarra
behaved: badly behaved mankudikudirrinjarra, mudirrinjarra
behind ngula, ngulakari
behind: coming behind ngularrinjarra
behind: dancing movement-hands behind back, shoulders twisting/ vibrating quickly back-and-forward mirlimirrinjarra
behind: fold of leg behind knee, your nda-riwarr (poss-)
behind: looking behind ngularinjarra
behind: not far behind binymin
behind: passing from behind ngularumantharra
behind: position with hands behind back/ head murnali
behind: walking behind manndaanbayarra
being aamantharra, arrinjarra, mardaranjarra
belching lundakantharra
belly, your nda-wurdu (poss-)
belly: meat and skin from belly of the dugong w na-yalari na-yalari (ni-)
belly: meat cut from belly area of the dugong na-likali (ni-)
belly: meat from belly of the dugong na-maru (ni-)
belly: meat from the belly area of the dugong na-warta (ni-)
belonging to the same family nyamba-mimirrinjarra
belonging: food belonging to certain person ma-mayiri
belonging: someone belonging to a certain person mayiri (cm-)
belonging: something belonging to a certain person mayiri (cm-)
belonging: truly belonging wurbri
belongings of a dead individual mayunbu
below the water's surface wunngalu
belt: hair string belt nyungka, wada, wardamuru, wulbu, wuthari
belt: multi-stringed belt/ waistband ma-manka
Belt: star constellation, Orions Belt Na-wabija
bend of river/ creek na-wulmuku (ni-)
bend/ corner of a lagoon na-wulmuku (ni-)
bend: straight without curve or bend wurrubi (cm-), yrlikyuurka (cm-)
bending down lurdankayarra
bending down position bunarrinja
bending over buanarrinja, wanykulumantharra, lurdankayarra
bending the neck rubanbayarra
bending to break ngulkumanjarra
bending: hunter bending low over harpoon before thrusting mukurrmukurr
bending: hunter bending low over harpoon rope mukurrmukurr
bending: sitting with head bending down lurdi
bends in a river/ lagoon wurumkurlma (cm-)
bent kundukuku (cm-), kunduwaru, kununduwaru, wanykululu
bent back, having kunduwarurruinjarra
bent over lurrimarlmarlu
bent: climbing with feet together and knees sharply bent bmkala
bent: climbing with knees sharply bent bmkalamamantharra
bent: dancing with legs spread wide and bent at knees nyamba-rdakamantharra
bent: dancing with legs spread wide and bent at the knees rdakal
bent: lying position on back with knees bent wanyka
bent: lying position on side, knees bent, upper body resting on one elbow mirrinjuugu
bent: lying position with one knee bent and other leg resting on it wanyka
bent: sitting position with legs bent back to one side jukul, rdirdil
bent: standing position on one leg with the other bent at knee mirdmirrindilinja
bereaved father rdaminkawi (nya-)
bereaved man whose niece/ nephew has died kulika (nya-)
bereaved mother a-kulika (mra-)
bereaved person whose brother/ sister has died marrwala (cm-)
berries: has red poisonous berries which
are used for making necklaces

Berry Tree [Antidesma ghaeseembilla]

Berry Tree [Diospyros sp.]

berthing

better disposed towards, causing to become

between

between: rails put between forked poles on burial platform

beyond repair

big

big: very big

bikiki: sea turtle caught when bikiki plum is ripe

billowing smoke

billowing: dust billowing

billy

Billy Goat Plum [Terminalia ferdinandiana]

binding straight objects together

bird (generic)

bird catching fish with its beak

bird picking up something in it’s beak

bird species

Brolga chick [Grus rubicundus]

Brolga [Grus rubicundus]

Brolga, female [Grus Rubicundus]

Brown Hawk [Falco berigora]

Brown Quail [Coturnix australis]

Brown Quail, chick [Coturnix australis]

Burdekin Duck / White Headed Shell Duck [Tadorna radjah]

Bush Stone Curlew [Burhinus magnirostris]

Bush Turkey / Bustard [Ardeoits australis]

Butcher Bird [Racticus sp.]

Caspian Tern [Hydroprogne caspia]

Chest Nut Rail [Eulabeornis castaneoventris]

Cockatiel [Nymphicus hollandicus]

Common Koel [Eudynamis scolopacea]

Crested Pigeon [Ocyphaps lophotes]

Crimson Finch [Neochmia phaeon]

Crested Pigeon

Crow [Corvus sp.]

Crow [Corvus sp.]

Curlew Sandpiper [Calidris alpina]

Daimond Dove [Geopelia cuneata]

Darter [Anhinga melanogaster]

Dollar Bird [Eurystromus orientalis]

Double-barred Finch [Peophila bichenouii]

Emu [Dromaius novae-hollandiae]

Emu, female [Dromaius novae-hollandiae]

Emu, young [Dromaius novae-hollandiae]

Forest Kingfisher [Todiramphus macleayii]

Galah [Cacatua roseicapilla]

generic term for White Chested Sea Eagle and Wedge Tailed Eagle

Glossy Ibis [Plegadis falcinellus]

Grass Wren wiriyuruyuru
Great Bower Bird [Chlamydera nuchalis]
a-jurrin, a-karlbuku (rra-)
Green Pygmy Goose [Nelumbo pulchellus]
yiylinja
Grey Teal Duck [Anas gibberifrons]
a-kuruburu (rra-), a-rabarr (cm-)
Jabiru [Xenorrhynchus asiaticus]
wuranguru, wurubulbinka
King Quail [Coturnix chinensis]
bujbul, kungkularbukarbu
Large Egret [Egretta sp.]
murumurungu
Leadens Flycatcher [Myiagra rubecula]
manjululu
Least Frigate Bird [Fregata ariel]
mawulawu
Least Frigatebird [Fregata ariel]
wimmar, yanamara
Lesser Crested Tern [Sterna bengalensis]
bangantha
Little Black Comorant [Phalacrocorax sulcirostris]
a-kurramku (rra-)
Little Black Comorant, male
[Phalacrocorax sulcirostris]
arrangarrarra
Little Corella [Cacatua sanguinea]
a-ngulili (rra-)
Little Eagle [Hieraaetus morphnoides]
a-karankangu
Little Egret [Egretta intermedia]
wamurra
Little Pied Comorant [Phalacorax various]
kuduluku, wuwuna
Lotus Bird / Jesus Bird [Hediparra
gallinacea]
a-dirimbirrbi (rra-), a-ngunurunrugurr (rra-)
Maggpie Goose / Pied Goose [Anseranas
semipalmata]
a-rangkuna (rra-), a-wunthangu (rra-)
Mangrove Gerygone [Gerygone tenebrosa]
a-kakathu
Masked Plover [Vanellus miles]
a-bidirirri (rra-)
Mudlark / Peewee [Grallina cyanoleuca]
a-birin (rra-)
Northern Rosella [Platycercus venustus]
bambarri
Osprey [Pandion haliaetus]
jujuju
Oyster Catcher [Haematopus ostralegus]
a-marrjuru (rra-)
Peaceful Dove [Geophila striata]
marrabarba
Pelican [Pelecanus conspicillatus]
milirangwuwara, balubalu
Peregrine Falcon / Chicken Hawk [Falco
peregrinus]
malarrkarrka
Pied Comorant [Phalacrocorax melanoleucus]
a-walangatha (rra-)
Pied Heron, hen [Notophyx picata]
a-wurrnangarti (rra-)
Pied Heron, male [Notophyx picata]
dibibi
Purple Swamphen [Porphyrio porphyrio]
a-wulbarla (rra-)
Rainbow Bee Eater [Merops ornatus]
a-murlurlunjurr (rra-)
Rainbow Parrot [Trichoglossus molucanus]
birnililyi
Red Capped Dotterel [Charadrius
rufficapillus]
a-wirruyuuru (rra-)
Red Winged Parrot [Aprosmictus
orythropsus] ngadijirri
Restless Fly Catcher [Seisura inquieta]
burijburij
Rufous Night Heron [Nycticorax
caledonicus]
a-runda (rra-)
Silver Gull [Larus pacificus]
a-wunangabuji (rra-), a-wunarrkanka
Smokebird / Masked Woodswallow
[Artamis inereus] yambalyambal
songlarks/ bushlarks (generic)
bijabija
Spotted Nightjar [Campylomelas
sp.]
yilayi
Stint [Calidris sp.]
wurrindibindi
Storm Petrel [Oceanites oceanicus]
a-wurrwir (rra-)
Straw Necked Ibis [Threskiornis spinicollis]
a-murlumbi (rra-)
Sulphur Crested Cockatoo [Callocephala
galerata]
a-barral (rra-), a-yimndarr
(rra-)
Swamp Pheasant / Pheasant Coucal
[Centropus phasianinus]
a-bulkbulki (rra-)
Swamphen [Porphyrio porphyrio]
mururungkurna
Tawny Frogmouth [Podargus sp.]
a-jilijwjdijibid (rra-)
Torres Strait Pigeon [Deula
dilorhous]
a-mawunkarnawu (rra-), a-wulumandaya
(rra-)
Varied Lorikeet [Psitteuteles versicolours]
manybamanbya, milunya
Wedge Tailed Eagle chick
a-ruburru (rra-)
Wedge Tailed Eagle [Aquila audax]
a-kilyarrkilyan (rra-)
Whimbrel [Numenius minutus]
manganykulinya
Whistling Tree Duck [Dendrocygna arcuata]
a-yalinjal (rra-)
White Breast ed Wood Swallow
[Artamis leucocorynus] marriringki
White Chested Sea Eagle [Halieus
leucogaster]
a-kariwaykalungu (rra-), a-karnkarka (rra-), a-wurrwili (rra-)
White Headed Shell Duck / Burdekin
Duck [Tadorna radjalah]
White Ibis [Threskiornis molucca]
Kurndirndi

Willy Wag Tail [Rhipidura leucophrys]
a-jikirrijikiri (ra-), a-kijirrijikiri (ra-)

Wren (generic) yambalyarba

bird's nest lhanba

bird: flapping wings of a bird rrijbarijba

bird: outstretching wings, of bird wunkulmantharra

bird: unlaid eggs, of bird/sea turtle/ goanna wathawaya

bird: wings of bird/ flying fox/ aeroplane na-wi (ni-)

birds (generic) jijaka

birds: circling, of birds/ aeroplane in flight nyambawiringkimantherra

birds: gliding, of birds wunkulmantherra

birds: patterning of birds' feathers/ lizards' skins na-wuyu (ni-, nanda-)

birds: unlaid eggs, from birds, goannas, sea turtles/ lagoon turtle/ goanna a-wathawaya (ra-)

birds: warbling mangrove birds, seen but not heard (generic) wirirdu

birth: people who share the same day of birth makunguna (cm-)

birth: person whose birth-place is jibiyi (cm-)

birthing lhujinjarra, yanjarrinjarra

birth children nyamba-kulhakuwanmantherra

bit: little bit bijal

bites: mosquito bites narnu-wurrulburul

bites: sandfly bites narnu-wurrulburul

biting flesh arathantherra, thaniha

biting the second knuckle, of the index finger of another person rayalngundayarra

biting/ taking bait, of fish mujinjarra

biting: animal/ insect biting arathantherra

bitter jirda (cm-)

Bittern: Black Bittern [Dupetor flavicollos] a-kandawardji (ra-)
black ngubunthur, wungkuvungku (cm-)

Black Banded Kingfish [Seriolina nigrofasciata] walkuwalkulangu

Black Bittern [Dupetor flavicollos] a-kandawardji (ra-)

Black Blood [Haplochromus nigrofasciatus] nguyngu

Black Bream [Haplochromus fulvoguttatus] a-wuyumangka (ra-)

Black Bream [Hephaestus fuliginosus] a-marrinda (ra-), a-mayin (ra-)

Black Cockatoo [Calyptratus bispinosus] a-lirraka (ra-)

Black Duck [Anas superciliosa] a-kambulmurdu (ra-)

Black Falcon [Falco subniger] karra

Black Flying Fox [Pteropus gouldii] a-warnyanka (ra-)

Black Flying Fox [Pteropus gouldii] a-kambulumbulu (ra-)

Black Headed Python [Aspidites melanocephalus] a-bubun (ra-), a-bujibui (ra-)

Black Kite [Milvus migrans] bukaji

Black saline mud found under the crusty surface of salt pan country ngawu (m-)

Black Spotted Tusk Fish [Choerodon schoenleinii] a-rirbri (ra-)

Black Striped Grunter [Lamichthys gemma] wulukuku

Black Tip Shark [Carcharodon carcharias] ngayurnbu

Black Water Beetle rurmnuru

Black Whip Snake [Demisamia sp.] kunmurru

Black: caterpillar, large black and hairy a-babaralangana (ra-)

Black: Little Black Comorant [Phalacrocorax sulcirostris] a-kurrbamku (m-)

Black: Little Black Comorant, male [Phalacrocorax sulcirostris] antbarran-

Black: place name, "Black Craggy Islet". Limiyimiyila

Black: Small Black Lizard [Amphibolurus sp.] a-kunmurru (ra-)

blackened: land blackened by bushfires na-ngarku

blackening ngubunthurrippinjarra

bladder of the sea turtle a-ngawu (ra-)

Blade Grass wunjurr

blade: shoulder blade, your nda-ngabirli (poss-), nda-yabirli (poss-)

blades: meat containing shoulder blades of the sea turtle na-yalari (ni-)

blades: meat from dugong containing the shoulder blades na-wurlaburla (ni-)

blanket bilangki

blanket, spreading lhulunmantherra

blanket/ paperbark to sit/ rest on lhulun
blazing ngangamantharra
blind kabuji (cm-)
blind person ngamimi (cm-)
Blind Rainbow Serpent Kabuji
blinking minymantarra
blistering nyamba-nyanginyingindayarra
blistering off nyamba-ngingindayarra
blocking a boomerang with shield/ fighting stick ngummantharra
blocking off kadamantharra, ngayanjaua
blocking up an opening murumantharra
blocking with a fighting stick mudumudu
blond-brown coloured hair from split ends wurrkulwarda (cm-)
blood ngulya, ngurnungurnu, yilirri
blood: bad blood nguyngu
blood: meat juices, blood/ particles of meat in bottom of sea turtle shell mathulmathul
blood: relatives, by blood wunumbanyngu (cm-)
blood: running blood jalalala
Bloodwood Tree [Eucalyptus pythocarpa] yubalala
blossum wulantharra
blowing wukamantharra
blowing hard on something ngaranymantharra
blowing one’s nose ngurrunkinymantharra, ngurrunjulmantharra
blowing the didgeridoo warrangantarra
blowing, of the wind wakungkayarra, warnantarra
blowing, of wind bulmantharra
blowing, on coals balbardamantarra, bardamantharra
blowing: ceasing, of wind blowing/ rain ngin ymul
bludging wungamantharra
Blue Catfish a-wandimuntha (m-), a-walarabarr (ra-)
Blue Fly malunungu
Blue Ringed Octopus [Hapaloclaena maculosa] li-jakaranbirri
Blue Spotted Stingray [Amphadianthus kulhia] lhangkamunhil
Blue Spotted Stingray [Amphisbustus kulhia] nangka
Blue Swimmer Crab [Portunus pelagicus] a-ngarniyangka (ra-)
Blue Tongue Lizard (generic term) [Tiliqua scinoides] a-wayurr (ra-)
Blue Tongue Lizard [Tiliqua scinoides] a-kuulangkunya (rra-)
Blue Tongue Lizard [Tiliqua scinoides] a-ngalibaku (rra-)
Blue Tongue Lizard, partly grown [Tiliqua scinoides] a-rangkarangka
Blue Winged Kookaburra [Dacelo leachii] a-mhum (ra-)
blue-tongue lizard, immature [Tiliqua scinoides] a-bangkarlbangkarl (rra-)
Blue-Tongue Lizard, partly grown [Tiliqua scinoides] a-kangkarlankangkarl (rra-)
Blue: Portuguese man-o-war (Blue Bottle) [Physalia physalis] wathalungu

bluffs: rocky sandstone bluffs divwuru
blunt mordji (cm-)
board: wooden board darakara
boastful arramantang (cm-)
boasting arramantarrah, nyamba-akmmantharr, nyamba-mtharra
boat manuwa
boat: bringing dugong to shore tied to the side of boat/ canoe lhumantharra
boat: pulling in dugong/ sea turtle alongside the boat lhungkayarra
boat: rudder of a boat thaliku
boat: sailing boat a-kundurarrwiji
boat: sailing boat, large a-mijiyang (rra-)
boat: standing at prow of boat/ canoe holding harpoon barayba
boat: wake of a boat yuyu (cm-)
boat: wake of boat/ canoe nginymul
boat: wake, of boat na-wuyu (ni-, nanda-), wuyu
body fat, rolls of ardurrkul
body hair, your nda-nganhal (poss-)
body part, eye/ eyes, your nda-kabar (poss-)
body, your nda-manka (poss-), nda-walbar (poss-)
body: bushes and leaves used for covering a body on a funeral platform lajilaji
body: crooked, of body parts warakarr (cm-), warrkarrwarrkarr (cm-)
body: decorating the body for ceremony nyamba-kambimantharra
body: decorating the body/ object with shredded feathers yiringundayarra
body: digging up a body buried some time agoto retrieve bones walmantharra
body: imprint, of body, as in sand, your nda-wuyu (poss-)
body: invisible hole where sorcery enters the body na-wuthulu, narnu-nawarl
body: lying position on one side of the body 
milkabu
body: lying position on side, knees bent, upper body resting on one elbow 
mirrinj
ungu
body: lying position with upper body supported on one's elbow 
milkabu
body: painting designs on the body 
nyamba-bdamantharra
body: pressure being caused on the body 
murrumanjarra
body: side, of body/ face, your 
nda-winkan
body: sitting position with one leg straight out and other tucked under the body 
murmlabi
body: skin and meat from sea turtle at the area where flippers join the body 
m-ngdbala
body: swelling, of body parts 
nyambu-janjarra
body: twitches of body parts 
wurdulungkayara
body: wiping perspiration from one's arm-pit on the head and body of another person
manyburarramantharra
bones: sucking bones for flesh/ marrow 
wuwnuybuymantharra
bones: lying position on one side of the body 
wuwnuybuymantharra
bones: sucking bones for flesh/ marrow 
wuwnuybuymantharra
bones of any animal 
na-ngulyanda
bones of a dead person 
na-ngulyanda
bones: digging up a body buried some time ago 
agoto
retrieve bones 
walmantharra
bones: long bones from hip of sea turtle 
mayajbarla
bones: removing flesh from bones 
wurlmantharra
bones: bursting open of a boil 
wurnmaIurnmantharra
bones: bursting open, of boil 
wurnmaIurnmantharra
boiling water 
bulbulmantharra
bone, your 
nda-buylurr (poss-), nda-ngulyanda (poss-)
bone: breast bone, your 
nda-kurningarr (poss-)
bone: collar bone, your 
nda-kurningarr (poss-)
bone: green fat and meat from hip bone region of sea turtle 
wundamutha
bone: jaw bone, your 
nda-rawulurr (poss-)
bone: pointing bone used in sorcery 
a-buylurr (rra-), a-buylurr (rra-)
bone: radial bone parcel 
kalawuya
bones of a dead person 
na-buylurr (ni-), na-ngulyanda (ni-)
bones of any animal 
aa-ngulyanda (ni-)
bones: digging up a body buried some time ago 
agoto retrieve bones 
walmantharra
bough shade 
na-ngamdu, na-wulwiyi
bough: ritual bough shade made at conclusion of a-Kunabibi ceremony 
ma-jabanda
boulder 
mijingu

Draft English/ Yanyuwa reversal
bound together mumuda
bow of canoe/ boat nanda-ngurru
bowed: position of head bowed down mumudu
bowed: sitting with head bowed down mumudantharra
Bower: Great Bower Bird [Chlamyder nuchalis] a-jurrin, a-karbaku (rra-)
Box Jellyfish [Chironex fleckeri] na-walkurrarra, wuthirri
box: wooden box darkalda
boy approaching adolescence wangulu (nya-)
boy some 9-13 years old x~mda-ngurm
Bream: Black Bream [Hephaestus fuliginosus] a-marrinda (rra-), a-mayin (rra-)
Bream: Bony Bream [Nematolosa sp.] mumulu
Bream: Fresh Water Bream walarkunja
Bream: Silver Bream mumulu
breast na-mukuku (ni-), na-wunhan
breast bone, your nda-kuningarr (poss-)
breast, your nda-wunhan (poss-)
breast: sucking at the breast jawayawa
breasts of young girl na-wunjurrwunjurr
breath: drawing in breath mardinjungumtharra
breath: panting for breath wurdulanbanyarra
breath: short of breath wurburrinjarra
breathing wukamantharra
breathing heavily ngaranymantharra, warrangantharra
breathless, being wurburrinjarra
breeze, cool and gentle at night ngilungilu
bright: fire, large and bright balangungu
brighter, becoming wilarrinjarra
bringing kantharra, mangkulmantharra
bringing back waninjangutnantbm, wanjangumantharra
bringing dugong to shore tied to the side of boat/ canoe lhumantharra
bringing together jukujukumantharra
bringing up kumantharra
bringing, you are ndayirdi (poss-)
bringing: :bringing together mayamanthara
broad andabal (cm-), wilala (cm-)
broadening wilalamantharra
broken ramaranu
Brolga chick [Grus rubicunda] ngiririja, yarraja
Brolga [Grus rubicunda] kurdarrku, murrarama
Brolga, female [Grus Rubicunda] a-amderama (rra-)
brother baba
brother's daughter angatharra-abangu (rangatharra-), kajakaja
brother's daughter's daughter akarna-marrina (rrakarna-)
brother's daughter's son, my nyakarna-marrini
brother's son kajakaja
brother's son's daughter akarna-murima (rrakarna-)
brother's son's son, my nyakarna-murima
brother's son, my nyangathanya-abangu
brother's spouse  manjikarra
brother's: brother's child  kathakatha
brother's: mother's brother's child  munyaununu
brother's: mother's brother's children  barnka, manruwaara
brother's: older brother's wife  angatharra-yalanji (rangatharra-)
brother's: woman with brother's child  mamakarra
brother's: younger brother's daughter  akama-mamama (rakama-)
brother's: younger brother's son  kama-mamama
brother's: younger brother's wife  angatharra-miyangki (rangatharra-)
brother-in-law: your father, my brother-in-law when speaking to niece or nephew  wa-mangkirri
brother-in-law: your father, my brother-in-law, when talking to niece/ nephew  ji-murri
brother: (W) brother's son's child  murimuri
brother: bereaved person whose brother/ sister has died murrwala (cm-)
brother: child with father's brother  bilarra
brother: daughter's: my daughter's child, your brother  nya-wurrbu
brother: father caring for their own or brother's children  nyamba-kajakajamantharra
brother: father's brother  biyi, kajaja, wmyatha
brother: father's brother's son who is older  baba
brother: father's brother's son who is younger  wunhaka
brother: father's elder brother  mama
brother: father's mother's brother  ngabuji
brother: her older brother, my uncle  nyakunya-wirhinya
brother: mother's brother  a-wukuku (ra-), kardirdi
brother: mother's brother's child  kuyukuyu
brother: mother's brother's daughter  angatharra-ngayingu (rangatharra-)
brother: mother's elder brother  jaadjiyardi (nya-)
brother: mother's eldest brother, my father's mother's brother  jaakaka (nya-)
brother: mother's younger brother  kuku
brother: older brother/ sister  wirdi (cm-)
brother: spouse of brother's daughter  arduungantha (nya-)
brother: spouse of brother's son  arduungantha (nya-)
brother: woman with husband's brother  majka
brother: younger brother  wunhaka
brother: younger brother's child  mama
brother: younger brother, my brother-in-law, when speaking to niece or nephew  nya-atathara
brother: your brother, my mother's brother; maternal grandmother speaking to female maternal granddaughter  ji-wurrbu
brother: your sister, when sister-in-law asks brother-in-law  a-wurrwurra (ra-)
brother: your wife, my sister, when speaking to brother-in-law  a-wurranybirri (ra-)
brother: your younger brother, my uncle  wa-wirlaninya
brothers': mother's brothers' children, li-mamakarra
brothers': woman, other sisters, and their brothers' children  li-mamakarra
brothers: father's brothers, and children of father's brothers  li-bibilbarr
brothers: husband, and wife, and husband's brothers, and wife's sisters  li-mamakarra
brothers: man, and his brothers children  li-alardikarra
brothers: man, and his brothers or their sisters' children  li-kardirdikija
brothers: siblings (two) father's brothers' children  babakurla
brothers: siblings of father's brothers' children  li-babakurla
brothers: siblings of: the same parents, or mother's sisters' children, or father's brothers' children  li-nginikalningikarra, li-kikardirakijinja.
brothers: siblings two of: the same parents, or mother's sisters' children, or father's brothers' children  ririka
brothers: spouse's brothers
banji

Brown Hawk [Falco berigora]
juwiliriri

Brown Quail [Coturnix australis]
a-bambululu, a-wumari

Brown Quail, chick [Coturnix australis]
a-dubudubu

Brown Sand Frog, small
a-bukurrbukm (m-)

Brown Stingray [Dasyatis sp.]
jiwarangurri

Brown: King Brown Snake [Pseudechis australis]
balgakali, ngulwa

Brush Tailed Phascogale [Phascogale tapoatafa]
mararla, riikini

Brushtail: Northern Brushtail Possum
[Trichosurus arnhemensis]
balakuya, yijirri

Brushtail: Northern Brushtail Possum, female
[Trichosurus arnhemensis]
a-wunamurdu (m-)

bubbles
mumnum, nyinyiny

bucket
bulayi

bud of tree
na-marda (ni-)

buffalo
nyiburl

buffalo [Bubalus bubalis]
amabarru

Buffons Garfish [Zenachthys dispar]
jabulu

building
barawu, ramantararra,
yabilyabimantararra, yabimantararra

building: mound building ants
biraki

bull
nyiburl

bull: dugong, bull large, very old
jawaruwaru

bull: dugong, large old bull
jawinuma

bull: dugong, old bull
wiriji

bull: dugong, old bull travelling alone
rangkarrangu

bulldog ant
a-dinmanja (mr-)

bulldust
mambulmambul

bullet: exploding of a bullet
wurmandamantharra, wurmulamantharra,
wurmandamantharra, wurmantharra

bullet: exploding, of a bullet
wurmantharra

bullocks
buluki

bumping
jundumantharra

bunch of fruit
ma-runbangu

bundle of articles wrapped in cloth/
paperbark
murila (cm-)

bundle, of spears/ pandanus leaves
kurara

bundle, of spears/ pandanus strips
kurara
Bush Fly  a-miyimiyi (rra-)
bush medicine (generic)
jinkarr
Bush Medicine Tree  karrawurka
Bush Medicine Tree  [Jacksenia sp. probably ditalata]  ma-wungan
Bush Plum  [Buchanania abovata]  bikiiki
Bush Potato  ma-wabarti
Bush potato species  ma-nganhaku
Bush Stone Curlew  [Burhinus magnirostris]  a-nguwalili (rra-)
Bush Turkey / Bustard  [Ardeotis australis]  a-kundabarra (rra-)
bush, in the  munjimunji
bush: dense bush  mardayahumhyal
Bush: Green Bush Plum  [Buchanania abovata]  ma-wuluwunyarra
bushes  ngurrbun
bushes and leaves used for covering a body on a funeral platform  lajilaji
bushfires: land blackened by bushfires  na-ngarrkki
bushname, your  nda-wunyingu (poss-)
Bustard: Bush Turkey / Bustard  [Ardeotis australis]  a-kundabarra (rra-)
busy  warada
busy, causing to be  waradamantharra
but  ngala
but: sacred, but not secret  kurdukurdu (cm-), kuykulu (cm-)
but: sea turtle coming ashore to lay eggs but does not do so  wurrimantharra
but: warbling mangrove birds, seen but not heard (generic)  wundaruru
Butcher Bird  [Racticus sp.]  jabururu
butchered sea turtle/ dugong  ngaka
butchered: animal when butchered found to contain unlad eggs  a-wathawayawijji (rra-)
butchering  wakamantharra
butchered sea turtle/ dugong  ngaka
butchered: animal when butchered found to contain unlad eggs  a-wathawayawijji (rra-)
butchering  wakamantharra
butchered sea turtle/ dugong  ngaka
butchered: animal when butchered found to contain unlad eggs  a-wathawayawijji (rra-)
butchering  wakamantharra
butchered sea turtle/ dugong  ngaka
butchered: animal when butchered found to contain unlad eggs  a-wathawayawijji (rra-)
butchering  wakamantharra
butchered sea turtle/ dugong  ngaka
butchered: animal when butchered found to contain unlad eggs  a-wathawayawijji (rra-)
butchering  wakamantharra
butchered sea turtle/ dugong  ngaka
butchered: animal when butchered found to contain unlad eggs  a-wathawayawijji (rra-)
butchering  wakamantharra
butchered sea turtle/ dugong  ngaka
butchered: animal when butchered found to contain unlad eggs  a-wathawayawijji (rra-)
butchering  wakamantharra
butchered sea turtle/ dugong  ngaka
butchered: animal when butchered found to contain unlad eggs  a-wathawayawijji (rra-)
butchering  wakamantharra
butchered sea turtle/ dugong  ngaka
butchered: animal when butchered found to contain unlad eggs  a-wathawayawijji (rra-)
butchering  wakamantharra
butchered sea turtle/ dugong  ngaka
butchered: animal when butchered found to contain unlad eggs  a-wathawayawijji (rra-)
butchering  wakamantharra
butchered sea turtle/ dugong  ngaka
butchered: animal when butchered found to contain unlad eggs  a-wathawayawijji (rra-)
butchering  wakamantharra
butchered sea turtle/ dugong  ngaka
butchered: animal when butchered found to contain unlad eggs  a-wathawayawijji (rra-)
butchering  wakamantharra
butchered sea turtle/ dugong  ngaka
butchered: animal when butchered found to contain unlad eggs  a-wathawayawijji (rra-)
butchering  wakamantharra
butchered sea turtle/ dugong  ngaka
butchered: animal when butchered found to contain unlad eggs  a-wathawayawijji (rra-)
butchering  wakamantharra
butchered sea turtle/ dugong  ngaka
butchered: animal when butchered found to contain unlad eggs  a-wathawayawijji (rra-)
butchering  wakamantharra
butchered sea turtle/ dugong  ngaka
butchered: animal when butchered found to contain unlad eggs  a-wathawayawijji (rra-)
butchering  wakamantharra
butchered sea turtle/ dugong  ngaka
butchered: animal when butchered found to contain unlad eggs  a-wathawayawijji (rra-)
butchering  wakamantharra
butchered sea turtle/ dugong  ngaka
butchered: animal when butchered found to contain unlad eggs  a-wathawayawijji (rra-)
butchering  wakamantharra
butchered sea turtle/ dugong  ngaka
butchered: animal when butchered found to contain unlad eggs  a-wathawayawijji (rra-)
butchering  wakamantharra
butchered sea turtle/ dugong  ngaka
butchered: animal when butchered found to contain unlad eggs  a-wathawayawijji (rra-)
butchering  wakamantharra
butchered sea turtle/ dugong  ngaka
butchered: animal when butchered found to contain unlad eggs  a-wathawayawijji (rra-)
butchering  wakamantharra
butchered sea turtle/ dugong  ngaka
butchered: animal when butchered found to contain unlad eggs  a-wathawayawijji (rra-)
butchering  wakamantharra
butchered sea turtle/ dugong  ngaka
butchered: animal when butchered found to contain unlad eggs  a-wathawayawijji (rra-)
butchering  wakamantharra
butchered sea turtle/ dugong  ngaka
butchered: animal when butchered found to contain unlad eggs  a-wathawayawijji (rra-)
calm sea  nyurunyuru
calm, being  nyiburrinjaara,
   rdijbandijbarrinjaara
calming down  marndumardumantaarra
calming of the sea  riyanyarra

calves: dugong, herd of females with young calves  a-ngarninybala (rra-)
calves: dugongs, herd of cows with their calves  li-milkamikari

came: person whose spirit child came from jibiya (cm-)
camp  a-wara, midir, na-balakurr
camp in long grass of goanna/ wallaby/ kangaroo  na-waja
camp: .camp  na-alanji
camp: flying fox camp  na-wungkala

camping out  walkurrirri
canal: ear canal, your  nda-birnnyi (poss-)
Cane Grass  wirrnga
Cane: River Cane Grass [Chionachne cyathopoda]  wimdawimda

cannot: taking hold of something which cannot be seen  lhakanbarranja

canoee  a-muwarda (rra-), na-mirrinyungu, na-riyarriku, na-majin
canoee name  a-Bayamarkurrara (rra-), a-Bunubunumara (rra-), a-Butterfly (rra-), a-Jikanjimara (rra-), a-Kalwanyimara (rra-), a-Kamanjanjara (rra-)
canoee: bailing out a canoe  wurrumalumuntaarra, wurriintaarra
canoee: bailing out of a canoe  wurriintaarra, wurriintaarra, wurriintaarra

canoee: bailing out, canoe  wurdinbirdinmanntarra

canoee: bailing out, canoe  wurdinbirdinmanntarra

canoee: bailing out, canoe  wurdinbirdinmanntarra

canoee: barking canoe  na-majin

canoee: bark canoe (generic)  na-wulka

canoee: bark canoe; large sea going type  na-mirrinyungu, na-riyarriku

canoee: bow of canoe/ boat  nanda-ngurru

canoee: central position in a canoe  a-kuyila

canoee: dugout canoe  a-libaliba (rra-), a-muwarda (rra-)
canoee: dugout canoe, small  a-dubarl (rra-)
canoee: getting out of canoe/ boat  wundirinjaara

canoee: mast on a dugout canoe  baluarna

canoee: paddle, for a canoe  a-mayawajawa (rra-), a-yanginyinmanthangu (rra-)
canoee: paddle, of a canoe  a-rimi (rra-)
canoee: paddler of a canoe for dugong hunter  wurungkaiy (cm-)
canoee: paddler of the canoe for a dugong hunter  wuliyi (nya-)
canoee: padding a canoe  wa-jangantarrha, wa-wa-jangantarrha
canoee: padding canoe for dugong hunter  wurungkaiy

canoee: padding canoe very quickly  wurriintaarra

canoee: padding of canoe/ boat  nyambu-rirrantaarra

canoee: pegs for resting harpoon on a canoe  na-amayi

canoee: prow of a bark canoe  na-ngurru

canoee: rails attached to gunwhales of bark canoe  ma-mankaarra

canoee: rear end of a canoe  namangka

canoee: rigging on sail of dugout canoe  ma-yibayibya

canoee: rigging used on the sail of canoe  ma-bayibya

canoee: rolling motion of canoe/ boat  nyamba-wurdiwindinmanntarra

canoee: sail of a dugout canoe  bawa

canoee: seat of a canoe  daralarna

canoee: stern of bark canoe  na-rana

canoee: tipping, of canoe/ boat  wirriinya

canvas kaliku, kaluku

Cape-Gooseberry: native Cape-Gooseberry [Physalis minima]  ma-nguyaya

Capped: Red Capped Dotterel [Charadrius ruficapillus]  a-wirriyuryuru (rra-)
car  modika

cardboard  na-burruburu

Cardinal Fish  a-rumbunya (rra-)
cards: playing cards  kurnthukumdu

care: giving things to others without argument or care  ngulhurrinjaara

careful, being  bujukubujukumantarrha

careful, being during performance of rituals  munumunybi
carefully  marrirrmanntarra
cargo  daradadabirri
caring for  ralaralamanntarra, kunkunmanntarra
caring: father caring for their own or brother's children  nyamba-kajakajamanntarra
carrier: water carrier, made from bark  na-bununu
carries: person who carries a message stick  na-yaynkiy

carries: wind from off the sea that carries the smell of rotting sea weed
<table>
<thead>
<tr>
<th>Yanyuwa</th>
<th>English</th>
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<tbody>
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<td>a-wurnumburru (rra-)</td>
<td>carrying</td>
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<tr>
<td>catching</td>
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<tr>
<td>catching a heavy load nyamba-mabantharra</td>
<td>carrying for someone wakuyirrantharra</td>
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<tr>
<td>catching for someone else akuyirrantharra</td>
<td>carrying load on top of one's head munylamantharra</td>
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<tr>
<td>carrying on one's hip mulamantharra</td>
<td>carrying on shoulders walamantharra</td>
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<tr>
<td>carrying on the hip yirdijanja</td>
<td>carrying on the shoulders ngabarlamathantha</td>
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<tr>
<td>carrying on the shoulders</td>
<td>carrying position across the shoulders walimankaliman</td>
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<tr>
<td>a-wurnumburru (rra-)</td>
<td>carrying position on hip mula, wajinja, yirdijanja, yulbunda</td>
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<tr>
<td>casting out</td>
<td>carrying position on one shoulder walama, walima</td>
</tr>
<tr>
<td>carved: fluting/ grooves carved in boomerangs/ wooden dishes wurrujarrnu</td>
<td>carrying position on the back/ horseback bududu</td>
</tr>
<tr>
<td>carved: position of carrying load under the arm mundimundi</td>
<td>carrying position on the shoulders ngabangabarla, ngabarla</td>
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<tr>
<td>kitten</td>
<td>carrying something in front of oneself widiwidimathantha</td>
</tr>
<tr>
<td>holding</td>
<td>carrying swags/ billycan/ food munhamathantha</td>
</tr>
<tr>
<td>holding</td>
<td>carrying: forked stick for carrying fish na-ayj</td>
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<tr>
<td>holding</td>
<td>carrying: load, carrying a mundimundirrijantharra</td>
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<tr>
<td>holding</td>
<td>catching fish laharranguntharra</td>
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<tr>
<td>holding</td>
<td>catching hold of manhantharra, warimhantharra</td>
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<tr>
<td>holding</td>
<td>catching in hands laharranguntharra</td>
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<tr>
<td>holding</td>
<td>catching up to wurrunbanuynguntharra</td>
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<tr>
<td>holding</td>
<td>catching bird catching fish with its beak wiyalamantharra</td>
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<tr>
<td>holding</td>
<td>caterpillar (generic) buyuyu</td>
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<tr>
<td>holding</td>
<td>caterpillar species, caterpillar, large black and hairy a-balabalangarrara (rra-)</td>
</tr>
<tr>
<td>holding</td>
<td>caterpillar, large black and hairy a-balabalangarrara (rra-)</td>
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<tr>
<td>holding</td>
<td>catfish, immature ngirlingirli</td>
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<tr>
<td>holding</td>
<td>Catfish: Blue Catfish a-wandimutha (rra-), a-wularaban (m-)</td>
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<tr>
<td>holding</td>
<td>Catfish: Eel Tailed Catfish mandimandi, walakuruwiji</td>
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<tr>
<td>holding</td>
<td>Catfish: Fork Tailed Catfish walmabara, wambalarra</td>
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<tr>
<td>holding</td>
<td>Catfish: Fork Tailed Catfish species wakurruwarra</td>
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<tr>
<td>holding</td>
<td>Catfish: Marine Salmon Tailed Catfish ngurru, wakujiri</td>
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<tr>
<td>holding</td>
<td>cattle buluki</td>
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<tr>
<td>holding</td>
<td>cattle: herd of cattle nyiburwandumnya</td>
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<tr>
<td>holding</td>
<td>caught wakara</td>
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<tr>
<td>holding</td>
<td>caught: sea turtle caught when bikiki plum is ripe ma-marrin</td>
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<tr>
<td>holding</td>
<td>caused: pressure being caused on the body murrumantharra</td>
</tr>
<tr>
<td>holding</td>
<td>causing to keep on yurnguyurunguntharra</td>
</tr>
<tr>
<td>holding</td>
<td>causing: better disposed towards, causing to become wurunmantharra</td>
</tr>
<tr>
<td>holding</td>
<td>causing: busy, causing to be wadakomantharra</td>
</tr>
<tr>
<td>holding</td>
<td>causing: changing direction, causing to wurimamantharra</td>
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<tr>
<td>holding</td>
<td>causing: choke, causing to thahrenheitira</td>
</tr>
<tr>
<td>holding</td>
<td>causing: continuing, causing to yurrugyurunguntharra, yurnguyurunguntharra</td>
</tr>
<tr>
<td>holding</td>
<td>causing: entangled, causing to become bijibijunguntharra</td>
</tr>
<tr>
<td>holding</td>
<td>causing: fall, causing to lhawurunmantharra</td>
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<tr>
<td>holding</td>
<td>causing: frightened, causing to be ngabamantharra</td>
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<tr>
<td>holding</td>
<td>causing: return, causing to wainjunguntharra, wanjunguntharra</td>
</tr>
<tr>
<td>holding</td>
<td>causing: sickness causing raised spots/ lumps narn-wuruluburuul</td>
</tr>
<tr>
<td>holding</td>
<td>causing: sleep, causing to/ putting to wurkurrjantharra</td>
</tr>
<tr>
<td>holding</td>
<td>causing: spirits, causing to become ngabamantharra</td>
</tr>
<tr>
<td>holding</td>
<td>causing: turn, causing to wurimamantharra</td>
</tr>
</tbody>
</table>
chick: Brown Quail, chick [**Coturnix australis**]  
a-dubudubu

chick: Wedge Tailed Eagle chick  
a-ruburubu (ra-)

**Chicken: Peregrine Falcon / Chicken Hawk**  
[Falco peregrinus]
malar-karka

child ardu (cm-), kuyaji (cm-)

child with mother's sister  
ayara

child without parents wujiji (cm-)

child/ children following the firstborn  
bunjurangu (cm-)

child: (M) son's child murimuri
child: (W) brother's son's child

child: brother's: brother's child kathakatha
child: brother's: mother's brother's child munyumunyu
child: brother's: woman with brother's child mamakarra

child: daughter's child mimi, wukuku

child: daughter's: my daughter's child, your brother nya-wurrbu

child: daughter's: sister's daughter's child wukuku

child: daughter's: sister's: man with sister's daughter's child
murikarra

child: daughter's: your child, my daughter's child, when speaking to son-in-law  
a-mangkayiwirri (ra-)

child: daughter's: your daughter's child, my wife, when speaking to female cousin  
a-ngkuvirri (ra-)

child: demanding close attention (of a child) bujabujamantharra

child: Dreaming child, ardii (poss-)

child: father with child bilarra

child: father's sister's child kuyukuju, munyumunyu

child: female cousin's child baba

child: female cousin's child who is younger wunhaka

child: found, being, of spirit child by parents rdinjarra

child: hushing a baby/ small child yuyumantharra

child: male cousin's child kardirdi

child: mother with child ayara

child: mother's brother's child kuyukuju

child: person whose spirit child came from jibiya (cm-)

child: sister's son's child ngabuji

child: sister's: man with sister's child ardi-karra, kardirdikija

child: son's child ngabuji

child: Spirit child ardiirri (poss-)

child: woman with daughter's child
murikarra

child: younger brother's child manama

child: your brother, my daughters child;   
maternal grandmother speaking to female maternal granddaughter
jik-wurrbu

child: your sister, my daughters child,  
maternal grandmother speaking
a-wurrbu (ra-)

child: demanding close attention (of a child) bujabujamantharra

child: father's brother's children nyamba-kulhakulhamantharra

child: brother's: mother's brother's children barnka, marruwara

child: brothers': mother's brothers' children, li-mamamuruwara

child: brothers': woman, or her sisters, and their brothers' children
li-mamakarra

child: father caring for their own or brother's children
nyamba-kajakajamantharra

child: father's brothers, and children of father's brothers
li-bilbilarra

child: father's sister's children barnka, marruwara

child: father's sisters' children  
li-mamamuruwara

child: father, and children, li-bilbilarra

child: fathering children nyamba-kajakajamantharra

child: man and his sisters' children
li-alardikarra

child: man, and his brothers children
li-alardikarra

child: mother caring for own children or sister's children
nyamba-kulhakulhamantharra

child: mother's eldest sister (only to younger sister's children)
ardi-yardi

child: mother's sisters and children of mother's sisters
li-alayarra

child: mother, and children li-alayarra

child: mothering children nyamba-kulhakulhamantharra

child: sibling (two) mother's sisters' children babakurla

child: siblings (two) father's brothers'
<table>
<thead>
<tr>
<th>English</th>
<th>Yanyuwa reversal</th>
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<tr>
<td>children</td>
<td>babakurla</td>
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<tr>
<td>children: siblings of father's brothers' children</td>
<td>li-babakurla</td>
</tr>
<tr>
<td>children: siblings of mother's sisters' children</td>
<td>li-babakurla</td>
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<tr>
<td>children: siblings of the same parents, or mother's sisters' children, or father's brothers' children</td>
<td>li-uginykalnginykarra, li-rilarkikajanja</td>
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<tr>
<td>children: siblings two of: the same parents, or mother's sisters' children, or father's brothers' children</td>
<td>li-nginykalnginykarra, li-rilarkikajanja</td>
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<tr>
<td>li-babakurla children</td>
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<td>li-munmurray</td>
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<td>li-nginnykalnginykarra</td>
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<td>li-rilarkikajanja</td>
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<td>children: siblings two of: the same parents, or mother's sisters' children, or father's brothers' children</td>
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<td>li-nginnykalnginykarra</td>
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<td>li-rilarkikajanja</td>
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<td>children: siblings two: of the same parents, or mother's sisters' children, or father's brothers' children</td>
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<tr>
<td>li-nginnykalnginykarra</td>
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<td>li-rilarkikajanja</td>
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<td>children: siblings: man, and sister, and sister's daughters' children</td>
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<td>li-munmurray</td>
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<td>li-nginnykalnginykarra</td>
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<td>li-rilarkikajanja</td>
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<tr>
<td>children: siblings: man, and his brothers or their sisters' children</td>
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<td>li-kardirdikija</td>
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<td>children: woman with many children</td>
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<td>a-birndajarra (rama-)</td>
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<td>children</td>
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<td>chin, your</td>
<td>nda-jamuka (poss-)</td>
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<td>chin: flesh under the chin, your</td>
<td>nda-ngatharrangamantharra (poss-)</td>
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<td>chips of wood</td>
<td>bimdirdirka, warwun</td>
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<td>chisel</td>
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<td>choke, causing to</td>
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<td>choked, being</td>
<td>akantarra</td>
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<td>chorus: crying out in chorus</td>
<td>nyamba-rrirritarramancmtharra</td>
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<td>circling</td>
<td>lukuku, wirndayarra, wirrimuddu</td>
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<td>circling, of birds/aeroplane in flight</td>
<td>nyamba-wunbrmancmtharra</td>
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<td>circular: scars, small circular</td>
<td>a-kurdhrila (rama-)</td>
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<td>circumcised man</td>
<td>marrurul (nya-), ndowrra (nya-)</td>
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<td>circumcised penis, your</td>
<td>nda-rakuku (poss-)</td>
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<td>circumciser</td>
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<td>circumcising</td>
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<td>circumcision initiate</td>
<td>ndarr (nya-), wirrkajuru (nya-)</td>
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<td>city</td>
<td>barrwu</td>
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<td>Clam shell</td>
<td>walba</td>
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<td>clanging</td>
<td>rdlamancmtharra, rdalardalamantharra</td>
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<td>clapping hands</td>
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<td>class: that, identified, specific, of aboreal/abstract class nouns</td>
<td>na-mangaji</td>
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<tr>
<td>class: that, not yet specified of aboreal/abstract class nouns</td>
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<tr>
<td>class: this, of aboreal/abstract class nouns</td>
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<td>claw of crab</td>
<td>na-marliji (ni-)</td>
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<td>claw, of a lizard/possum</td>
<td>na-marrkilakilli (ni-), na-yirrry (ni-)</td>
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<tr>
<td>claw, of lizard/possum</td>
<td>na-rinkarr (ni-)</td>
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<tr>
<td>clay pan</td>
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<tr>
<td>clay, hardened</td>
<td>jndara</td>
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<td>clean</td>
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<tr>
<td>cleaning</td>
<td>wunbmanm</td>
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| clear | wunbr (naryu-), wunbr (naryu-)
| clear, of ground | nganmmantharra, nganmmantharra |
| clear: deep clear sea | lhulkurra |
| cleared: ground which has been cleared | namu-wunbr |
| clearing an area, of ground | rinkulmantharra |
| clearly visible | wunylu |
| cleft | riwurr (cm-) |
| clenching one's teeth | maynjyarrk |
| clever | kaww (cm-), ling (cm-), Mingkin (cm-), mirdan (cm-), ngayangaya (cm-), wunwli (cm-) |
| clever/ smart | ngirriki (cm-) |
| cliff | nda-yarri |
| climber, good | wambalarra (cm-) |
| climber: Leafless, parasitic climber | bukduma |
| climbing | warbmanm, warbmanm, wuurrjungkantharra |
| climbing with feet together and knees sharply bent | barrkala |
| climbing with knees sharply bent | barrkalamancmtharra |
| climbing: cutting footholds up a tree to facilitate climbing | bakindamantharra |
| clitoris, your | nda-jiji (poss-), nda-jirrkirri (poss-) |
| close | armlu, thumungku, wangarni, wunumbera |
| close by | dinkidi |
| close male friend/associate | nyangathana-mara |
| close male relative, my | nyangathana-nganji (nyangathana-) |
| close relative | anjirr (cm-) |
| close relatives | wunumbanrnygarra (cm-) |
| close, coming | wunumbarrirrjirri |
| close: coming close | wunugurrirra |
| close: coming close to | |
demanding close attention (of a child)
family, close
female close friend/associate
passing quickly by each other at close range
narrow
watching closely
bundle of articles wrapped in cloth/paperbark
jumbala, marlawanba
wanting food, clothes
bundle of articles wrapped in cloth/paperbark
bundle of articles wrapped in cloth/paperbark
cloud: Morning Glory cloud formation
clouding over
clouds, small and wispy
clouds: dispersing, of clouds/people/smoke
category, your
cluster of pandanus nut cluster
colour: pandanus nut interior, red to orange in colour
combing one’s hair
split ends
nyamba-yalhnymantharra
kawa
come: calling out for someone to come and look
first to come onto the sea grass beds
comes: gum, edible, comes from marine
swallowtail
swallowtail
coming
wingkayarrarn, wunyurninjarra
coming back
ngilakarra, ngularrkantharra, rdjinjarra, wanyinjarra
coming behind
ngilarrinjarra
coming close
wunyarrinjarra
coming close to
wunumbangumuntharra
coming down
lhaakanyyarrarra
coming in
kunammarrarra
coming in of tide
ngundayarrarra
coming into sight
rilirrhjarra
coming near
wunumbanyngumarrarra
coming close
wunumbanirrinjarra
coming close to
wungurrinjarra
coming close to
wunumbanyngumantharra
coming down
lhakanbayarrarra
coming in
kunamanthaKa
coming in of tide
ngundayam
coming into sight
rilininjarra
coming: coming in, of people
coming: close, coming
coming: dugongs, coming onto the sea
glass beds rangkangankarrku
coming: sea turtle coming ashore to lay
eggs but does not do so
wungurrinjarra
coming: water lily corm many fine roots
coming from it
ma-winjawa
commanding
maramaramantharra
commencement, its
na-yinarramba (ni-)
commencing
nyamba-
wandangulangantharra, nyamba-wirrirrinjarra
commencing of labour pains
nyamba-yarrakantharra
commencing, of foetal life
nyamba-yarrakantharra
Common Koel
["Eudynamis scolopacea"]
a-thuwa (tra-)
Comorant: Little Black Comorant
["Phalacrocorax sulcirostris"]
a-kurrbamku (rra-)
Comorant: Little Black Comorant, male
["Phalacrocorax sulcirostris"]
atharramarrarra
Comorant: Little Pied Comorant
["Phalacrocorax melanoleucus"]
atharramarrarra
Comorant: Pied Comorant
["Phalacrocorax varius"]
kuduluku, wuwunu
Companion: Person desirous for sexual companionship
kulikuli (cm-)
company relationship
lil-wingkali
company: ceremonial company
lil-wingkali
company: man who continually keeps the company of women
nhawawamara (nya-)
competing
athamarrarra, wurrrunanamarra, wurrkurrunjarra
completely
warumantharra, wayathantharra, wiji
completing
wayathantharra
complicating
mamayamarrarra, marndamarmarrarra
complimenting
ngayamantharra, nyamba-hwarrmarrarra
composed: song composed by women
a-Kurija (tra-)
comprehending
lhaanmarrarra
comprehending: not comprehending
yakamantharra
concerning
wirangu
Conch Shell ["Syrim amnas"]
a-rabijinda, a-wuluwangku (rra-)
concluder: finished (concluder)
bawuji
concluding
wayathantharra
conclusion: ritual bough shade made at conclusion of a-Kunabibi ceremony
ma-jabanda
condition: irritating condition of the eye
wulyurr (poss-)
condition: poor condition, in
baru-kbariki (cm-)
cone: cycad palm having lost its fronds, cone-like growth being visible
ma-widiwidi
confirmation: seeking confirmation
kaji
confused
budijbudij
confused speech
budijbudij
confusing
malayamarrarra, marndamarmarrarra
confusing to understand
mamayamarrarra
conjunctivitis
wulyurr (poss-)
conjunctiva, your
nda-wulyurr (poss-)
Conkaberry tree ["Carissa lanceolata"]
ma-kujabi, ma-manikujaba
consequently
bajungkarnau
considering
nyamba-
ykalanykarrinjarra
constant: tired by constant demands
bujabujamarrarra
constantly moving
kiirikiri (cm-)
constantly: looking back, constantly
warnkwarrikirinjarra
constantly: moving constantly
ngirringirri (cm-), ngirringirrimarrarra
constantly: person constantly on the move
mirririla (cm-)
constantly: person constantly talking
mawurla (cm-)
constellation: star constellation, Orions
Belt
Na-wabija
constellation: star constellation, Pleiades,
Seven Sisters li-malamalaya
constellation: star constellation, Seven
Sisters
li-jakamarrbirri, li-
kiayukayula, li-malyarrala, nalu-wulwari
contain: animal when butchered found to contain unlaid eggs
a-wathawayawiji (rra-)
contain: island wild honey nest containing much honey
manbiriru
contain: meat containing shoulder blades of the sea turtle
na-yalari (ni-)
contain: meat from dugong containing the shoulder blades
na-wurlaburla (ni-)
contain: object/ food containing sorcery bibiy
am
contain: paperbark parcel containing shark/ stingray meat
malayanja
contain: skin, fat/ meat cut from dugong containing genital organs
ma-minji
content, making mungarrumantharra
content: animal with little fat content ngarrangarra (cm-)
contented ngarrugarrumba
contents of intestines mawuma
continually: man who continually keeps the company of women
nhanawamara (nya-)
continually yurrungumantha
continually asking questions arlijkarli (cm-)
continually, being yurrungurinjarra
continually: moving continually marrimarmimantharra
continue, causing to yurrurrrumantharra, yurrnguyrrungumantharra
continuing yurrungurinjarra
contracting, of muscle/ uterus during labour muyumuyurinjarra
contractions arrarranmantharra
convincing maramaramantharra
cook: firewood of the wrong type to cook certain foods na-wurrijarbu
cooked wunhunhu (cm-)
cooked, becoming wunhunhurinjarra
cooking nyamba-wabijanjarra, nyamba-walkijanjarra, rkantharra, runungkayarrra, wubulubantharra, wubantharra
cooking in an underground oven nuwantharra
cooking process for shellfish/ small schoolfish rambijanji
cooking, wunhunhunmantharra
cooking: heated stones, for cooking rabar
cooking: partly cooking muraamurathantharra
cooking: removing flesh from a stingray/ shark after initial cooking yirrwanumantharra
cooking: singeing hair of animals prior to cooking wabijanjarra
cool kujbarrkujuhurr (cm-), ruburubu (cm-), wuntha (cm-)
cool, becoming wunthanbayarra
cool: breeze, cool and gentle at night ngilungilu
coolamon, long wooden biribirri, lujuluju
Coolibah: Hill Coolibah tree [Eucalyptus tectifica] ma-murrinja
Coolibah: River Coolibah Tree [Eucalyptus microtheca] ma-warlan
cooling down mardumardumantharra, wunthanamantharra
copious: honey in copious amounts namiyalama
copying lharrkuwanjjarra
coral wanawarrra
coral reef wanawarrra
Coral Tree [Erythrina variegata var. orientalis] ma-kurin
Coral Trout [Plectropomus leopardus] a-yarramara (ra-)
Coral: root of young Coral Tree [Erythrina variegata var. orientalis] ma-marranda
cord ma-nguji, ma-yulbu
cord, pulled by the a-Kuwaykuwayk Dreaming yurrwa
cord: navel cord, your nda-majirrimajiri (poss-)
Corella: Little Corella [Cacatua sanguinea] a-ngulili (rra-)
corm: water lily corm a-wakaki (rra-), ma-burnili
corm: water lily corm (generic) ma-mayi
corm: water lily corm from ma-bujuwa lily ma-wirrku
corm: water lily corm interior : fibrous layers which separate the areas containg seeds na-ngarranjal (ni-, nu-)
corm: water lily corm many fine roots coming from it ma-winjawa
corm: water lily corm which is fully matured ma-ngambi
corm: water lily corm, immature ma-yirrnukanbangu, ma-yirninka
corms: water lily corms ma-ardarrra
corms: water lily corms (which are not fully developed) ma-bidaibida
corms: water lily corms, nearing maturity ma-kandanyi
corms: water lily corms, fully matured ma-kakayi
corms: water lily seeds, within the corms nu-yanyungi
corms: water reed corms
ma-jirdambun

(continued)
corms: water reed corms (generic)
wirda
corner of bag nanda-mungu
corpse ngabangaku (cm-)
corpse: log, used as "pillow" for corpse on burial platform ma-runbangu
correcting healing yabilyabimantharra, yabimantharra
correctly yuward
Coucal: Swamp Pheasant / Pheasant Coucal [Centropus phasianinus]
a-bulbulkija (rra-)
cough wulwurr, wurawuna, wurlurr
cough: phlegmy cough/ nasal discharge, having ngangakarirrinjarra
coughing wulwarrijarra
country awara, lihbangarr, mirdi
country: Black saline mud found under the crusty surface of salt pan country a-rinja (rra-)
country: burned country warman
country: bush country munjimunjii
country: bush country, munji
country: dry country jibuburula
country: inland country yingkarra
country: lighting fires, over the country balbathuntharra
country: looking at country mimbangantharra
country: name from country, your nda-wunyingu (poss-)
country: one's own country winriyarra (cm-)
country: owner/ s of particular stretches of country and associated Dreamings/ ceremonies ngimirringki (cm-)
country: people's own country jalibiya (cm-)
country: plains country wumburr (cm-)
country: rocky country jibuburula
country: samphire heath country with intermittent sandflats and raised islets of scrubby vegetation namu-ruruwluwanka
country: sandridge country namu-wulyurr
country: wanting to return toone's own country/ family ngurungurirrinjarra
countryman malhanngu (cm-), miyili
(countryman)
countrywoman malhanngu (cm-), miyili
courageous ngaramilimili
courting lihyanmantharra
cousin: daughter's: your daughter's child, my wife, when speaking to female
cousin: father's: mother: your mother, my father's sister when talking to female
cousin: female cousin's child baba

country: female cousin's child who is younger wunhaka
country: male cousin's child kantirdi

country: mother's: your mother's father or
counsin nya-lhamayngku
cousin: my sister, your cousin, when talking to female cousin
a-ngawinya (rra-)
cousin: your brother my cousin when speaking to female cousin
nya-althatha
cousin: your father, my uncle when speaking to female cousin
wa-mamanya
covering nyamba-wijuwantharra, wijuwantharra
covering with earth kurrumantharra, nyamba-kurrumantharra
covering with water ngurrumantharra, wurraminjarra
covering: bushes and leaves used for covering a body on a funeral platform lajitaji
covering: pubic covering mens' yurlwi
Cow Tailed Stingray [Pastinachus sephens]
warnanajwiji, wururdungu
cow: dugong cow with calf ayara
cow: dugong, mature cow capable of breeding a-bayawiji (rra-)
cow: dugong, non-lactating cow, with large calf a-miramba (rra-)
cow: dugong, old cow small tusks just visible a-banthamu (rra-)
cow: dugong, pregnant cow a-ngaiwunyarra (rra-)
cow: dugong, pregnant cow dugong with calf still following her a-lhumurrawiji (rra-)
cow: horn of cow/ bull ma-dirrirrima (ni-)
cow: horns of cow/ bull ma-kurrunkurranku (ni-)
cow: killer (cow/ bullock for butchering) kili
cows: dugongs, herd of cows with their
calves li-milkamiliara
crab (generic) jikuyu
Crab (generic) nyinga
crab shedding/ or just having shed shell mandurru

crab species, Blue Swimmer Crab [Portunus pelagicus] a-ngarniyangka (rra-)
crab species, Fiddler Crab [Ucaflamimala] a-juluwangu (rra-), a-mulkangka (rra-)
crab species, fresh water crab marndmbu

crab species, Ghost Crab yunt;ura

crab species, Giant Mud Crab, female [Scylla serrata] a-wanthirl (rra-)
crab species, Giant Mud Crab, immature [Scylla serrata] yula
crab species, Giant Mud Crab, male [Scylla serrata] yula
crab species, Hermit Crab [family:Paguridae] kuranthulkuranthul

crab species, Spider Crab sp. / Decorator Crab [Majidae sp.] a-bula (rra-)
crab species, Swimmer Crab a-mawurrungku (rra-)
crab: claw of crab na-marliji (rra-)
crabs: balls of mud/ sand made by crabs jajungkayi

crippled limb jukurl
cripped person mayarda (cm-)
cripped person/ animal darivangu (cm-)
crilled, being kalkadirrinjarra
crocodile a-kaji (rra-), mardumbarr

crocodile species, Salt Water Crocodile [Crocodylus porosus] wawurlmara
crocodile with many young a-birndajarra (rra-)

Crocodylus: Fresh Water Crocodile [Crocodylus johnstonii] a-darrirrima (rra-)

Crocodylus: Freshwater Crocodile [Crocodylus johnstonii] a-kaji (rra-)

Crocodylus: Salt Water Crocodile [Crocodylus porosus] mardumbarr

Crocodylus: Salt Water Crocodile, female [Crocodylus porosus] a-mirwa (rra-)

Crocodylus: Salt Water Crocodile, immature [Crocodylus porosus] kuriyumba
crocodile: tail of salt water crocodile na-yulayula (rra-)
crocodile: tail of salt water crocodile na-ndabraly (rra-)
crocodile: tail of salt water crocodile na-yulayula (rra-)
crocodile: tail of salt water crocodile na-ndabraly (rra-)

Crawling Vine [Impoomoa pes-caprae ssp. brasiliensis] ma-wambarakana
crayfish species, Painted Crayfish [Palandus ornatus] wurrayiyali
created: sea spray, created when waves hit rocks mana-nuru
Creative Past yijan
creek namu-wala, wala, yala (namu-), yalaruru

creek, salt water ruwaji
creek-bed yala (namu-), yalaruru, namu-wala, wala
creek: dry creek bed na-yarrayara (rra-)
creek: inlet, of a salt water creek ruwaji
creek: salt water creek arm na-ruwaji
creek: salt water creek inlet a-ngalawurr (rra-), a-mdlar (rra-)
creeping up wahnulmantharra
crescent moon wanyka
crest of a wave manda-mayal
Crested Pigeon [Ocyhaps lohotes] jakiku

Crested: Lesser Crested Tern [Sterna bengalensis] bangantha

Crested: Sulphur Crested Cockatoo [Kakatoe galarta] a-barnal (rra-), a-yimdar (rra-)

Crimson Finch [Neochmia phaeoton] wijalala

crocodile: Salt Water Crocodile [Crocodylus porosus] mardumbarr

crocodile: Salt Water Crocodile, female [Crocodylus porosus] a-mirwa (rra-)

Crocodylus: Salt Water Crocodile, immature [Crocodylus porosus] kuriyumba

crocodile: tail of salt water crocodile na-yulayula (rra-)
crocodile: tail of salt water crocodile na-ndabraly (rra-)

crossed: sitting position with legs crossed barnkala
crossed: sitting position with legs extended and feet crossed rurrbarra
crossed: sitting position with legs straight out feet crossed murunyurl
crossed: sitting with legs crossed
barnkalamantharra, nyamba-
barnkalamantharra
crossing a river/ creek
bindanathanarra
crossing over a river lhawurrinarra
crouching down warramantharra,
lhukurrmantharra
Crow [Corvus sp.] a-jarlawa (tra-)
Crow [Corvus sp] a-wangka (tra-)
crowbar bilbaruru,runba
crowd: among a crowd nara
crunching with teeth kalmurrathanarra
crushed buj
crushed charcoal mixed with oil/ fat ma-wuyu
crushed: damper made from crushed seeds/
cycad nut paste ma-radabalari
crushing bujalmantharra,
warrunmantharra
crusty: Black saline mud found under the
crusty surface of salt pan country
a-rinja (rra-)
crying ngindukumantharra, rarrinarra
crying outin chorus nyamba-rirrarirramantharra
Cucumber: Wild Cucumber [Cucmis melo]
ma-murala
Cucumber: Wild Cucumber [Cucmis melo]
ma-ngarrarnaka
culture: Yanyuwa culture/ law
Yanyuwangala
cup banikin
cupped: sound of cupped hands hitting
thigh na-walurr (ni-)
Curl Grub / locally called Moon Grub
gakarda
curled up nyamba-rirdilmantharra
curled up hair jukurl
Curlew Sandpiper [Calidris alpina]
yirdirdingarna
Curlew: Beach Stone Curlew [Burhinus
neglectus] a-rabinybi (rra-),
a-wurrwim
Curlew: Bush Stone Curlew [Burhinus
magnirostris] a-nguwalili (rra-)
curly hair rirdiri
current: eastward pulling tidal current
wayikuku
current: pulling of a tidal current
rangkurr
current: weak, flood/ tidal current
burlurlu (cm-), burlurluhurlulu (cm-)
currents: tidal currents
akarn, arrayalya, wayikuku
curse word juwayi
cursing kiwumantharra,
lhawamdiyarra
curve of rainbow in the sky
na-wuyu (ni-, nanda-)
curve: straight without curve or bend
wurrubiri (cm-), yurlkayurkka (cm-)
cushion/ headrest of paperbark/ grass
na-marralaba
custom narnu-yuwa
cut bubu (cm-, poss-)
cut made along the back of a dugong
na-lurrmundurr (ni-)
cut, being barnjarinjarra
cut: meat cut from belly area of the
dugong na-alikali (ni-)
cut: pandanus nuts being cut open
barlibantharra
cut: short cut warramanja
cut: short cut, taking a
warrangka
cut: skin, fat/ meat cut from dugong
containing genital organs ma-minji
cute anyan, anyany
cutting manjarra, tharramantharra,
thumantharra, wuthangkayarra
cutting across to another place
manjarra
cutting deeply barnjarmantharra
cutting deeply, of flesh/ wood
lakurmantharra
cutting footholds up a tree to facilitate
climbing bakindamantharra
cutting hair wundulmantharra
cutting into small pieces
yumbulyummantharra
cutting out wild honey (sugar bag)
burlamantharra, bururlamantharra
cutting the skin nyamba-wuthangkayarra
cutting the throat of a turtle
ngunduwanmantharra
cutting up wangkamantharra
cutting up meat wathangumantharra
cutting up pieces of meat
alkanthamanthamarra
cutting up thick
shell na-wulurlu (ni-)
cyad nuts ground into a thick paste
ma-wurriyal
cyad fruit (ripe, most ideal stage for use)
ma-budanja
cyad nut (generic) ma-ngakuya
cyad nut dampers, made for ritual use
ma-wanjirl
cyad nut kernel ma-wurlyurr
cyad nut slices dried ready for soaking,
ma-wirimbul
cyad nut slices ready to put in the sun
ma-wirimbul
cyad nut, soaked slices ready to grind
ma-wirimbul
cyad nuts (generic) ma-mudi
cyad nuts freshly picked, ready to begin
preparation ma-nhandurangu
cyad nuts ready to grind into paste for
ma-nhandurangu
Draft English/ Yanyuwa reversal

making dampers
ma-ngalkmkam

cycad nuts which are fully fermented
ma-yabalala

cycad nuts which have been soaking one to two days,
ma-rabamarra

cycad nuts which have been treated, safe to eat
ma-ngalkmkam

cycad nuts, freshly fallen to the ground
ma-linka

cycad nuts, old, dry, found on the ground
ma-mankhngu

cycad nuts, which are fermented to leach out toxins
ma-mawirl

cycad palm
manja

cycad palm fronds
nu-warda

cycad palms, having lost their fronds, cone-like growth being visible
ma-widiwidi

cycad palm trunk, texture of
ma-yijan

Cycad Palm [Cycas angulata] ma-arnbaka

cycad palms of great height
ma-arukantha, ma-kaykalkaykal

cycad: damper, (made from ground grass/lily seeds/cycad fruit)
ma-lhandawarr

cycad: uncovering cycad nuts from ground
ma-wurlukwlu

cycad: washing cycad fruit/yams during their preparation
arlkarltamhntarra

cycad: water in which cycad fruit has been soaking
ngurlangurla

cycad: starting the singing of a song cycle
mil-tharrara

cycad: ceremonial dance
milamalantharra

cycad: song cycle movement
mirlimirlimantharra

cycad: dancing with legs spread wide and bent at the knees
rdakal

cycad: dangerous animals
bardangamningarra (cm-), ladalada (cm-)

cycad: dangerous
bardangamningarra (cm-), wudd (nya-), yilarr (cm-), yinjatha (cm-)

cycad: dark
ngubunthurr, wungkuwungku (cm-)

cycad: darkening
ngubunthurrirrinjarrara

cycad: dark
ngubunthurr, wungkuwungku (cm-)

cycad: dark, no light at all
nginymulnginymul

cycad: dark-skinned man
mirningiya (nya-), mimingu (nya-)

cycad: dancer
kajakaja, kulhakulha

cycad damper, made from ground grass seeds/lily seeds/cycad nuts
ma-wurlukurlu

dampers: cycad nut dampers, made for ritual use
ma-wanjirra

dampers: cycad nuts ready to grind into paste for making dampers
ma-ngalkmkam

dance lhurra, lhurralhurrala

dance name a-Ngadiji (rra-)
dance style name a-Kurija (rra-), a-Rarra (rra-), walaba
dance: beginning to dance
milamalantharra
dance: ceremonial dance
a-jurku (rra-), marumarn

dance: ceremonial dance style
a-walanyba (rra-), wabenirrinarra
dance: women's fun dance
a-Rarra (rra-)
dancer: decorated dancer/ object with shredded feathers
yirrinybijji (cm-)
dancers: preparing dancers/ objects for rituals
yirringundayarra
dances: Dreaming dances
mamamarn

dancing
lamintharra, lhurrwantharra, mamajimarntharra
dancing ground (generic)
namu-nyirraka

dancing movement-hands behind back, shoulders twisting/vibrating quickly back-and-forward
mirtirimirrnantharra
dancing the jabudubudu rituals
jabudubudumtharra

dancing with legs spread wide and bent at knees
nyamba-rdakalmtharra

dancing with legs spread wide and bent at the knees
rdakal
dangerous
ngarrangarra (cm-), wudal (nya-), yilarr (cm-), yinjatha (cm-)
dangerous animals
bardangarrangarra (cm-), ladalada (cm-)
dark
ngubunthurr, wungkuwungku (cm-)
dark of night
mimalgu

dark, no light at all
nginymulnginymul

dark-skinned man
mirningiya (nya-), mimingu (nya-)
dark: deep dark sea
narm-ngawurruwurruru
darkening
ngubunthurrirrinjarrara
darkness, no moon/stars
mimalgu

Dart: Snub Nosed Dart [Trachinotus sp.]
walariwa

Darter [Anhinga melanogaster]
a-wuyin (rra-)

Darwin Woolybutt [Eucalyptus minita]
ngalayarr

daughter
kajakaja, kulhakulha
daughter's child  mimi, wukuku
daughter's daughter  akarna-marrini (trakarna-), akarna-wuthayi (trakarna-)
daughter's son  karna-marrini
daughter's son, my  nyakarna-wuthayi
daughter's: brother's daughter's son, my  nyakarna-marrini
daughter's: my daughter's child, your  nya-wurrbu
daughter's: sister's daughter's child  akarna-wuthayi (trakarna-), akarna-wuthayi (trakarna-)
daughter's: sister's daughter's son  akarna-marrini (trakarna-)
daughter's: mother's daughter who is older  baba
daughter: mother's sister's daughter who is younger  wunhaka
daughter: sister's daughter  akarna-ardima (trakarna-), angatharra-ardu (rangatharra-), ardiyardi, kulhakulha
daughter: sister's: father's sister's daughter  angatharra-ngayingu (rangatharra-)
daughter: sister's: mother's sister's daughter who is younger  angatharra-anyrira (rangatharra-)
daughter: son's daughter  akarna-mangkayi (trakarna-), akarna-murima (trakarna-)
daughter: son's: son's daughter  akarna-mangkayi (trakarna-)
daughter: spouse of brother's daughter  ardungantha (nya-)
daughter: spouse of daughter  ardungantha (nya-)
daughter: woman with daughter's child  murikarra

daughter: younger sister's daughter  akarna-aridima (trakarna-)
daughter: sister's: sister: man, and sister, and sister's daughters' children  li-munu-murikarra
daughter: your brother, my daughters child; maternal grandmother speaking to female maternal granddaughter  ji-wurrbu
daughter: your sister, my daughters child, maternal grandmother speaking  a-wurrbu (rra-)
dawdling  murundumurdurrinjarra
dawn  arlanantharra, na-nyilan
day and night  bibibi
day: all through the day  a-kamamarr (rra-)
day: another day  walakulu

day: every day  miyiymiyl

day: hot of the day  ngardara

day: lighter, of day, sunlight  wilarinnjarra
day: people who share the same day of birth  makunguna (cm-)
day: second high tide in one day  mirndilingundaya, ralundu
daybreak  na-nyilan
daylight, becoming  arlantamara

days: cycad nuts which have been soaking oneto two days,  ma-nabarara
days: olden days  wabarra, wabarangu
dead  kurdan (cm-), yundulu
dead: baby, dead  landiandi (cm-)
dead: belongings of a dead individual  mayunbu
dead: bones of a dead person  na-buyurr (ni-), na-ngulyanda (ni-)
dead: pining for someone who is absent or dead  marungundayarra
dead: spirit of a dead person (generic)  ngabaya
deaf  birrinybirrinyi (cm-), murdu (cm-), warangkarrbirna (cm-), yakayaka (cm-)
dead person  warungka (cm-)
dead, being  mukudkudirrinjarra, murndirrinjarra, yakiyakirrinjarra
deaf, making  yakayakamanjarra
Death Adder  [Acanthopis antarcticus]  a-ril (rra-)
Death Adder  [Acanthopis antarcticus]  a-ribu (rra-)
death throws  wajawajamanjarra
death, to  wabunyinda
death: putting to death  kurdanmanjarra
decayed  wakul (cm-)
deceased: spirit of recently deceased person

wuwarr
decision
narnu-ngyuyla
decorated
yirrkanjirrkan (cm-)
decorated dancer/ object with shredded
feathers yirrinybiji (cm-)
decorating for ritual performance/ fun
dance kambimantharra
decorating ritual objects
kambimantharra
decorating the body for ceremony
nyamba-kambimantharra
decorating the body/ object with shredded
feathers yirrkanjirrkan

decorating, someone for a ceremony
yirringundayarra
decoration: head decoration
yalkiyalki
decoration: string chest decoration
mayinybaku

Decorator: Spider Crab sp. / Decorator Crab [Majidae sp.]
a-bula (m-)

deep
rabirabi
deep clear sea lhulukarra
deep dark sea narnu-ngawurruwuru
deep water ngamanji

deep: waist deep wardaji, warriwarriyamba
deply: cutting deeply
barmwarra

deply: cutting deeply, of flesh/ wood
lakurru

deply: satisfied, deeply
burluburlu
defaecating
nyamba-kakantharra,
nyamba-ngkarryarra
defense
bilinjirri, birrimbirri,
jjijjira, mudumudu, ngumnnanwarra,
wayngkawi (cm-), wrilimbirlimarrarra,
wirnkilili, wirnngurr

defined: road/ track, well defined
a-yabala (m-), a-yalwa (m-)
deflect
wirnngurr
deflection
wirranmantharra
deformed: baby, deformed
dalarda (cm-)
delivering and looking after baby
lhulumnantharra
delousing
wuthangantharra
demanding close attention (of a child)
bujabujamantharra
demanding: over demanding
wungamantharra
demands: tired by constant demands
bujabujamantharra
demonstrating by physical means
mimajimantharra, mimajimajimantharra, mimajimajimanantharra, nyamba-mimajimanantharra

demonstrating by physical means
mimajimanantharra
dense bush
mardayalmankayal
different: meats of different kinds, wanting mulukurrinjarra
different: something different to eat ma-wulaji
different: that different man nyarrku
different: that different masculine thing nilharrku, niwarrku
different: those different people larrku, nalarrika
difficult dabudabur (narnu-)
difficult situation budjibudj
difficult to understand malmayamantjarra
digging ruwantharra, wulungkayarra
digging a well/ soak mabimantjarra
digging for water mabimantjarra
digging for water/ well/ soak rawurrimantjarra
digging in the ground mulanthayarra
digging stick na-wabija, na-wariwari, na-wulungkayangu
digging stick, long na-karikiri
digging up a body buried some time ago to retrieve bones wamantharra
digging up turtle eggs wamantharra
digging: steel digging stick bilbarurru
dinghy: aluminium dinghy a-libaliba (ra-), a-muwarda (ra-), a-rdinki (ra-)
dinghy: oar, for a dinghy a-mayawajawa (ra-), a-yanginymanthangu (ra-)
dinghy: oar, of a dinghy a-rimi (ra-)
dingo wakuku (cm-), wurninyji (cm-)
dingo (generic) warrdali, warrbima
dingo, female a-birrima (ra-)
Dingo, female, with many pups a-yangkabirdima (ra-)
dingo, male wurrurdurla, yarrarnawira
dingo: bowling, of dinggo/ dog yungantharra
dip: grass wad/ pad used to dip into wild honey and then sucked na-wawili
dipping: grass wad/ pad, used for dipping into honey and then sucked na-kuwarnda
direction: changing direction wirrimirrinjarra
direction: changing direction, causing to wirrimantharra
direction: which direction? nganthiwhuthu
directly: backbone of dugong directly before the flukes labala
directly: sun directly overhead darrkirla
Dirkfish [Notograptidae sp.] ngalangarra
dirt lhabangarr
dirt, kicked back by feet as one walks wirlyirr
dirt: kicking back dirt with feet while walking wirlyirrungkayarra
dirty manarmarnarr (cm-)
dirty water ngurlangurla
disappointed, being wurdankayarra
disappointing maba (cm-)
disbelief: exclamation of disbelief juba
disbelieving jabulinynmantharra, ngabirrijinarra
discernable: barely discernable marriyilbirritinyi (cm-)
discharge from a wound ngurrurwarrinjarra, nganybarna
discharge: nasal discharge ngalirli, ngankarr
discharge: phlegmy cough/ nasal discharge, having ngangakaharrinjarra

discussing nyamba-
disobedient birirribirri, lujuju

dish, wooden birribirri, lujuju

dish: bark dish na-kulkarra, na-mungkuluku, na-yiyiba

dish: bark dish (large) na-rdimila

dish: wooden dish yakurra

dishes: fluting/ grooves carved in boomerangs/ wooden dishes wurrwurrulu

discharged: better disposed towards, causing to become wunthama

discharged: well disposed to wuntha (cm-)
discharged: well disposed towards wunthama

displeased binju

disposition: more disposed towards, causing to become wunthama

disposition: well disposed to wuntha (cm-)
dispersion, of clouds/ people/ smoke nyamba-yalyalmantharra, nyamba-
yandurrumantjarra
displaying mirmajimantjarra, mirmilungkayarra, mirmimajimantjarra, nyamba-mirmajimantjarra

displeased binju

disposition: better disposed towards, causing to become wunthama

disposition: well disposed to wuntha (cm-)
disposition: well disposed towards wunthama

disposing of wulungkayarra

disregarding ngabirrijinarra

distance: calling someone in the distance nyamba-yarrinymantjarra
distance: exclamation, indicating a great distance yanyaa
distance: going a great distance
wiwirrinjarra

distance: great distance
 jujuurrwala, wakawakala

distance: smoke, seen from a distance
munardi

distance: visible from a distance
ngulyilirr

distant hill
mabany

distant place
jjuurrwala, yurruru

distant: throbbing noise, as of a distant motor
malawuninjarra

distressed: emotionally distressed
wathawathahmtham

dividing in two or in two parts
kan-ymamarra

dividing into two or in two parts
nyamba-kanymara

dividing up
ruthuruthumantharra,
wangkamantharra

divination
yarakira

diving
walwayantharra, wayanymantharra,
wunjininjarra

diving underwater
ngabunjantharra

dizzy
kabarrijarra

do: having nothing more to do with
burrajirrirrinjarra

do: just in the same way you do it
anganjamali

do: like that you do it
anganambi, anangambij

do: that is the way to do it
anganambi, anangambije

do: wanting to do
barlantarra

dog
wakuku (cm-), wurinji (cm-)

dog Balls bush
[Grewia retusifolia]
ma-kuyiya, ma-warrangayi

dog with many pups
a-birndjarra (rra-)
dog, whose owner has just died
kundalurrwan-a

dog: calling out for dog
jujujunja

dog: dead dog
lirrmalirrma (cm-)
dog: encouraging a dog to hunt
jujunmarra

dog: good hunting dog
yalmiyrarra (cm-)
dog: howling, of dog/ dingo
nyamba-yunganmantharra
dog: panting of dog
ngarrmgarmantharra
dog: pet name for a dog
Na-wundaku, Makurrawirli, Manbirirwu

dog: swear word for a dog
kadrirralma, ngaburndungu, nyawa,
yarrkarra, yumkarka

dogs: barking of dogs
ngawarthmantharra,
ngawarantharra
dogs: howling of dogs
ngawarantharra, ngawarantharra
dogs: hunting with dogs
arnthayarra, rara ngkayarra
dogs: training dogs to hunt
rulbantarra
dog: arrinjarra, mardaranganjara
dog: something
ngabiryanjarra
dog: might, doing with all one’s
wayarywayarnmantharra

dog: stopping someone doing something
yajburrajum

Dollar Bird
[Eurystromus orientalis]
manbakwaku

dolphin (generic)
miriyi

dolphin species, Indopacific Humpback
Dolphin [Sousa chinensis]
a-bumirri (m-), manbiribi

dolphin species, Snubfin Dolphin /
Irrawaddy Dolphin [Orcaella brevirostris]
wundumarnmara

dolphins: leaping of dolpins
wirbungkayarra

don't know
nungka

donkeyyirrikiri

door
na-mulu
dopey
wubawararri

Dotterel: Red Capped Dotterel [Charadrius ruficapillus]
a-wirriyuryuyu (rra-)
Double-barred Finch
[Peophila bichenouii]
a-nyinuma (rra-)
doubter
ngabirrinjarra (cm-),
gabirrinjanmara (cm-)
doubting
jabuljgmummarra,
gabirrinjarra

Dove: Daimond Dove [Geopelia cuneata]
kulakuku

Dove: Peaceful Dove [Geophila striata]
marrabababa
down
wayka
down: calming down
mardumardumantharra
down: crouching down
lhukumarantharra
down: letting down
larrmantharra,
lhalthamantharra
down: lying down
wal kurwalkurr
down: settling down
mirrarinjarra
down: sitting down
kulubayarra
down: weighed down, being
wanyinjarra
downstream
wayka
downwards
waykaliya
drag net (fishing)
a-warrabawarrawa (rra-)
dragging
warrkalarramarra,
warkamantharra

Dragonfly
a-mardu (rra-)
drawing
baliramtharra
drawing in breath
mardinjungumantharra
drawing water
kulkurthama

dream, during sleep
almiri

Dreaming
yijan

Dreaming Ancestors
yijan

Dreaming child,
ardiri (poss-)

Dreaming dances
mamam
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<td>drink made from the juice of pandanus nut cambuda</td>
<td>nguthalmantharra (cm-)</td>
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<td>kurlwakarlwa (cm-)</td>
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<td>drink: sitting position on a drum with one foot resting on the other knee</td>
<td>wanyka</td>
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<tr>
<td>dream: sitting position on seat or drum</td>
<td>darta</td>
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<tr>
<td>dry: cycad nuts, old, dry, found on the ground</td>
<td>ma-mankilangu</td>
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<tr>
<td>dry: hard, dry land</td>
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dugong/ sea turtle (generic)
walya
dugong: armpit under flipper of dugong
na-waji (ni-, nanda-)
dugong: backbone of dugong directly
before the flukes
lubala
dugong: bringing dugong to shore tied
to the side of boat/ canoe
lhumantharra
dugong: butchering dugong
ardijalangu, mubul, yinkurra
dugong: butchering dugong by removing
small pieces of meat with hide still
attached yinkurra
dugong: cut made along the back of a
dugong na-lurrmundurr (ni-)
dugong: depression marking neck of the
dugong wula

dugong: exhaling of air by dugong
mambul
dugong: flippers of dugong/ sea turtle
na-wi (ni-)
dugong: harpoon for
dugong/ sea turtle
ratharr, ridiridi, yilakungka
dugong: harpoon point, first point into a
dugong/ sea turtle
na-walangkarrangu (ni-)
dugong: harpoon point, second used when
hunting dugong/ sea turtle
na-nyirriwangu (ni-)
dugong: harpoon rope for
dugong/ sea turtle hunting
m-ngarduku, ma-ngurrwara, ma-budabuda

dugong: holding a dugong/ sea-turtle
harpoon kabarrarrantarra

dugong: jaw of the dugong
na-ravanjurr (ni-)
dugong: kidneys of the dugong
a-wumumu (rra-)
dugong: large intestine of the dugong
rimi, rirrikukilwalkurruru

dugong: lungs of the dugong
na-yinji (ni-)
dugong: meat and skin from belly of the
dugong w na-yalari
na-yalari (ni-)
dugong: meat cut from belly area of the
dugong na-alikali (ni-)
dugong: meat from belly of the dugong
na-maru (ni-)
dugong: meat from dugong containing the
shoulder blades
na-wurlaburla (ni-)
dugong: meat from lower end of the
dugong along the backbone,
na-wirribirri (ni-)
dugong: meat from the belly area of the
dugong na-warla (ni-)
dugong: meat which is removed from rib
cage area of the dugong
dugong: melted dugong/ bullock fat
  kiriji

dugong: paddler of a canoe for dugong
  hunter wungkayi (cm-)

dugong: paddler of the canoe for a dugong
  hunter wuliyi (nya-)

dugong: paddling canoe for dugong hunter
  wmgkayi (a-)

dugong: paddling canoe for dugong hunter
  wuliyi (nya-)

gkay= dugong: pulling in dugong/ sea turtle
  alongside the boat

Ihmgkay dugong: rib-bones of the dugong

a-larlurr (m-)
dugong: searching for dugong/
  sea-turtle likmm-

dugong: short ribs of the dugong

a-mardanbangu (m-)
dugong: skin, fat1 meat cut from dugong
  containing genital organs

ma-minji
dugong: slabs of dugong meat cooked with
  hide still attached

-m- dugong: slow moving, dugong/ sea turtle

buriyi

dugong: small intestines of the dugong

murajuju
dugong: stomach of the dugong

wilawila
dugong: tail, of a dugong

na-jarirru (ni-)
dugong: tail/ flukes of dugong/ dolphin/
  whale na-yirrimbi (ni-)
dugong: up-and-down action of dugong/
  whale/ dolphin tail

bardamantharra
dugong: uterus of a dugong

na-walkirri (ni-)
dugong: vertabrae of the dugong

kurru

gungungs surfacing together, side-by-side

kirrimantharra
gungungs, coming onto the sea grass beds
rangkarangkarrku

gungungs, herd of cows with their calves

li-milkamilarra
dugout canoe a-libaliba (rra-), a-muwarda

(rra-)
dugout canoe, small a-dabar (rra-)
dugout: mast on a dugout canoe

baliyarrra
dugout: sail of a dugout canoe

bawa
dumb jakudi (cm-)
dune: sand dune rawu
during the night mindirungu
during: careful, being during performance
  of rituals munymunyi

during: contracting, of muscle/ uterus

during labour muyumuyurri

during: dream, during sleep

almir

during: dreaming, during sleep

almirrangar

during: power of individuals during
  ceremony wirimalaru (cm-)
during: rain, during the cold season

murnuyi

during: washing cycad fruit/ yams during
  their preparation

arikarbantharra
during: wind from east or north during wet
  season yarlimbijarri

dust yurdu
dust billowing yurru

dust storm yurru

dust: raindrop marks in the dust

na-ngiyulungiyu (ni-)
dying nyamba-mirri

Eagle Ray [Myliobatis australis]
  manumanu, marinari

Eagle: generic term for White Chested Sea
  Eagle and Wedge Tailed Eagle

a-jalbarramba (rra-)

Eagle: Little Eagle [Hieraetus morphnoides]

a-karankangu

Eagle: Spotted Eagle Ray [Aetobatus narinar]

minyiminyi

Eagle: Wedge Tailed Eagle chick

a-nubuluru (rra-)

Eagle: Wedge Tailed Eagle [Aquila audax]

a-kilyarkilyarr (rra-)

Eagle: White Chested Sea Eagle [Halieastus leucogaster]

a-kariyakaln (rra-),
a-karnkarnka (rra-),
a-wurrwilhi (rra-)

ear canal, your

da-birnnyi (poss-)

ear drum, your

nda-birnnyi (poss-)

ear, your

nda-arma (poss-)

ear: wax from the ear

karaka

earlier today

barrungku, rikarra

early evening

nganduvalulu

early morning

baralala, kinyinyinku,

yalibala

early: hunting, early in the morning

wulyarrinja

ears, your

nda-mankawuru (poss-)

earth awara, lhabangarr, mirdi

earth worms

ngalargar

earth: covering with earth

kurramanther, nyamba-kurramanther

earthquake yundurma

east akakarru, akarm

east: wind from east or north during wet
  season yarlimbijarri

east: wind, cold, from the south-south east

a-mardu (rra-)

easterly wind

dimburru

eastward pulling tidal current
wayikuku
eastwards  akariya
eat: cycad nuts which have been treated,  safe to eat  ma-ngalkinkarra
eat: food not ready to eat  ma-yanyungi
eat: not yet ready to eat  aril (cm-), mawunku (cm-)
eat: ready to eat  wunhunhu (m-)
eat: something different to eat  ma-wulaji
eat: twig/ stick used as a spoon to eat  wild  honey  ma-kingki

Eater:  Echidna / Spiny Ant Eater  [Tachyglossus aculeatus]
a-wabalarra (ra-)
eating  nyamba-wudurrumantarrahra
eating  food (other than meat)  hahbundharra
eating  food other than meat  marnantarrahra
eating meat  arantharrahra, thanharrahra
eating: slurping/ sucking noises while eating  lhahmartharrahra
ebbing of tidal waters  marnarrahra
Echidna / Spiny Ant Eater  [Tachyglossus aculeatus]  a-wabalarrahra (ra-)
echidna: spines of the echidna  nanda-nyila
echoing  malalawurrijarrahra
echos: bird, said to be responsible for making echos  rijbarirjahra
eedge of lagoon  marnu-wundu
eedge of lagoon/ river  wundu
edible  m-yula
Edible Bush Plum  [Buchanania abovata]  ma-bikiki
edible: cabbage palm, edible inner pith (ritual term)  kundamurru
edible: grub, edible  kurirul
edible: gum which is edible  from  ma-marlaelyi  tree  ma-mamamama
edible: gum, edible  from the ma-marlaelyi  tree  ma-maingil
edible: gum, edible, comes from  ma-marlaelyi  tree  ma-marami
edible: pith, from inside of the cabbage palm; edible  ma-marmudu
Eel Tailed Catfish  mandimandi, walakurrwiji
Eel: Moray Eel  ralji
effect: without effect  jarru, jarraumarrahra
effects: giving up to the effects of sorcery  wilmirringundayarra
effects: person suffering from effects of sorcery  wilmirriyirdi (cm-)
effect, putting into  wairarwayarmantarrhara
egg  a-wathawaya (ra-), warninyu, wuji
egg: sea-turtle egg with fully developed  embryo  wulungu
egg: sea-turtle egg with partially developed  embryo  wulungumikara
eggs  makuliji
eggs of native bee found inside native  honey nest  barmama
eggs of native bee found trapped in spider webs  barmama
eggs: animal when butchered found to contain  unlaid eggs  a-wathawayawiji (ra-)
eggs: digging up turtle eggs  walantarrahra
eggs: louse eggs  a-mirndil (ra-)
eggs: sea turtle coming ashore to lay eggs but does not do so  wurimantarrahra
eggs: sea turtle eggs makuliji
eggs: unlaid eggs, from birds, goannas, sea turtles/ lagoon turtle  a-wathawaya (ra-)
eggs: unlaid eggs, of bird/ sea turtle/ lagoon turtle/ goanna  wathawaya

Egret:  Large Egret  [Egretta sp.]
murnurrrumargu
Egret:  Little Egret  [Egretta intermedia]
warnurra
ejaculating  lhakattarnarrahra
elbow, your  nda-murnu (poss-)
elbow: fold of arm at elbow, your  nda-runur (poss-)
elbow: lying position on side, knees bent, upper body resting on one elbow  murrinjungu
elbow: lying position with upper body supported on one's elbow  milkabu
elder: father's elder brother  marna
elder: mother's elder brother  jaardiyardi (nya-)
elder: your elder brother, my uncle  wa-mimayku
elders: mother's eldest brother  nyangathi-ruthu (nyangathanya-)
elders: mother's eldest sister  a-jaardiyardi (m-)
elders: mother's eldest sister (only to younger sister's children), only (rare)  karm
eldest one  ambirrijanjangu (cm-), ambuliyanunguwarra (cm-)
eldest sister  akama-ardima (rrakarna-)
eldest sister to younger sister's son  nyakarna-ardima
elders: mother's eldest brother, my uncle  wa-mimayku
elders: mother's eldest sister  a-jaardiyardi (ra-)
eldest: mother's eldest sister (only to younger sister's children)  ardi
eldest: mother's eldest sister only (rare)  kardiri
eloped: moving with front end elevated  lخد حاکرایرینیارا
eloper wunji (cm-)

Draft English/ Yanyuwa reversal
40
else: carrying for someone else
akuyirruntarra
else: wiping sweat from one's armpits onto
someone else nyamba-
waatingumandairrarra
emaciated kalirrkarrit (cm-),
nguriringuri (cm-), warlirrwarlirr (cm-)
emaciated, becoming warlirrinjarrara,
kalirrkalinjarrara
embracing manbantharra,
warimantarrarra
embryo: sea-turtle egg with fully
developed embryo
wulungu
embryo: sea-turtle egg with partially
developed embryo
wulungumilka
emerging rirrirjinjarrara,
waalmmamarrarra
emotionally: stirred up emotionally,
becoming ngurrumuyumantarrarra
emotionless rukuluwrirrinjarrara,
runkurrinjarrara
Emporer fish wujbu
Emporer: Red Emporer [Lutjanus sebae]
a-wubulngu (rra-), a-wuliyia (rra-)
Emporer: Spangled Emporer a-wurrumya (rra-)
empty bardabarda, mangkulkunangkuli
emptying a fish trap wirlumantarrarra
Emu [Dromaius nova-hollandiae]
jakudukudu, malala
Emu, female [Dromaius nova-hollandiae]
a-mangantara
Emu, young [Dromaius nova-hollandiae]
wirdirdi
emu: feathers, from the rump of the emu
na-burruburrku (ni-)
encircling lukulkumantarrarra
enclosing murrumantarrarra
encouraging ngayardinjarrara
encouraging a dog to hunt
jujumantarrarra
encouraging to start nyamba-yangirrinjarrara,
yangirrinjarrara
end of lagoon na-mungu (ni-)
end: front end up warlbi
end: hole bored into widest end of harpoon
to rest harpoon point
na-wuthulu
end: meat from lower end of the dugong
along the backbone,
na-wirrilirri (ni-)
end: moving with front end elevated
lurdankarrrrinjarrara
end: moving with the front end up
warlirrinjarrara
end: rear end of a canoe
ramangka
ends: blond-brown coloured hair from split
ends wurrkulwanda (cm-)
ends: hair, with split ends, your
nda-wulbu (poss-)
English munangangala
enlarging warlumantarrarra
entangled, causing to become
bijibijungumundayarra
entering ngalbalarraarrarra,
ngalbantharra
entering the water thabumantarrarra
enters: invisible hole where sorcery enters
the body na-wuthulu, narnu-mawari
entertaining ngulunguyulurrinjarrara
entrance na-mulu
entrance of beehive which is long
wankarralbarni
entrance of tree nest of wild honey
na-mi (ni-, nu-)
entrance of tree wild honey nest
na-lhani (ni-)
entrance to a cave na-mulu
entrance to a ground nest of wild honey
nanda-mulu
entrance to goanna burrow
na-lirriji (ni-)
entrance: burrow in the ground, only one
entrance lhamba (poss-)
entrance: cave entrance
na-wuthuwar
environment rich in natural food resources
wuburr
environment: inhabitant of the sea and
coastal environment
thawalirriyarra (cm-)
Epaulette Shark ngulku
erasing tracks manjamianjamantharra,
yamba-manjamianjamantharra
erect penis, your nda-kurdidiya (poss-)
erected, of a pole/ tree
yirnggalanganta
erecting a pole/ tree yirnggalanganta
eroding rdungkurranyaraya
erroneously thinking yudiriinjarrara
esophagus, your nda-ngundurngundurr
(poss-)
 desta malar
essential things for living
manaka
Estuarine Rock Cod [Epinephelus tauvina]
wangkuwa
Eucalypt yathawula
Eucalypt [Eucalyptus camaldulensis]
kalabir
evaluating oneself yakintarra
Evening star jabulama, jabularri
evening star warrawiji
evening: early evening
ngardhuwalulu
evening: late evening malmarnawuntha
every day miyilmiyil
every time miyilmiyil
everybody wulu
everybody: free for everybody to see lhamamda
everyone warumantharra, wayathantharra, wiji
everyone, of people mura
everything warumantharra, wayathantharra, wiji
examining bulburrujummantharra
excellence: dugong hunter of excellence maranja (cm-)
excellence: sea turtle hunter of excellence maranja (cm-)
excellent marringaya (cm-)
excell: hunter, who excels at hunting fish/ terrestrial animals/ plant foods ma-wurnbi (cm-)
exclamation juba, jurdha, juwayi, kabarrami, kamurawathawama, kikijulu, lindiviri, ngalawuru, warr
exclamation expressing shock or pity kurda
exclamation of amazement yaa
exclamation of disbelief juba
exclamation of fear, shock, pain yakirri
exclamation of feigned shock juba
exclamation of surprise/ shock ayi
exclamation, indicating a great distance yaaya
exclusive: our (dual, exclusive hearer) ngatharranga (cm-)
exclusive: our (plural, exclusive hearer) nganunga (cm-)
exclusive: ours (dual, exclusive hearer) nganunga (cm-)
exclusive: ours (plural, exclusive hearer) nganunga (cm-)
exclusive: we (dual, exclusive hearer) ngatharranga
exclusive: we (plural, exclusive hearer) nganunga excuses, making nyamba-wungkanammantharra
exertion: tired from physical exertion, becoming majarmajarrirriyinjarr
exhaling of air by dugong mambul
exhaust smoke/ fumes duruduramantharra
exhausted wirrrijjarlurru
exhausted, being wurduranbayyara
exit: burrow in the ground with an exit namru-arrangin, namru-balarrangka, namru-kallarrangka
expanded form of wulbantharra
wulbalubantharra
expelling nyinjarra
expelling: sea turtle expelling air lhamamajirri
explaining yunduyundumantharra
exploding of a bullet wurramandamantharra, wurrunmumumantharra, wurrunmumumantharra, wurrunmumumantharra
exploding, of a bullet wurrunmumumantharra
exposed: mud flats, exposed at low tide ka-ngaruwanba
exposed: reef exposed at low tide namru-rawu
exposed: sea grass beds, exposed at low tide ka-ngaruwanba
expressing: exclamation expressing shock or pity kurda
expressionless ruku (cm-), wuwan (cm-)
extended: sitting position with legs extended and feet crossed runbarunba
extending: mangrove trees extending off the shore yilbirrijirri
extent: to some extent bijal
extinguishing wayumantharra
extinguishing fire wurrimanamantharra
extracting lhalhamanmantharra
eye/ eyes, your nda-kabar (poss-), nda-mi (poss-)
eye: irritating condition of the eye wulyurr (poss-)
eyeball, your nda-wulyurr (poss-)
eyebrows, your nda-mirnirnirnl (poss-)
eyelid, inside, your nda-wulyurr (poss-)
eyes: opening one's eyes wide nyamba-walkamantharra
eyes: rubbing one's eyes nyamba-wulbingkubinyamantharra
eyes: shading one's eyes with one's hand nyamba-miyarlungkayarra
face, your nda-ngurr (poss-)
face-to-face mirnaji, wunyilu
face: falling face down on the ground kurrunmununu
facilitate: cutting footholds up a tree to facilitate climbing bakindamantharra
faeces kaka, mawuru
falling to hit walaridamantharra
falling to obtain mayarrinjarra
faint marriyilbirriyiny (cm-)
Falcon: Black Falcon [Falco sungier] karmulka
Falcon: Peregrine Falcon / Chicken Hawk [Falco peregrinus] malarriyarka
fall, causing to iluwrumamantharra
fallen: cycad nuts, freshly fallen to the ground ma-lirrka
fallen: Pandanus nuts which have fallen to...
<table>
<thead>
<tr>
<th>English</th>
<th>Yanyuwa</th>
</tr>
</thead>
<tbody>
<tr>
<td>the ground</td>
<td>ma-kurnbal</td>
</tr>
<tr>
<td>fallen: root of fallen tree torn from the ground</td>
<td>amkir</td>
</tr>
<tr>
<td>fallen: sharp gnarled fallen branches</td>
<td>amkir</td>
</tr>
<tr>
<td>falling obeyarra</td>
<td>lhumantharra</td>
</tr>
<tr>
<td>falling apart</td>
<td>lhumantharra</td>
</tr>
<tr>
<td>falling face down on the ground</td>
<td>kurnmunumunu</td>
</tr>
<tr>
<td>falling from a high place</td>
<td>Ihunantharra</td>
</tr>
<tr>
<td>falling apart</td>
<td>lhumantharra</td>
</tr>
<tr>
<td>falling off</td>
<td>burranbayarra,</td>
</tr>
<tr>
<td>False Killer Whale ( \text{[Pseudorca crassidens]} )</td>
<td>kungkabubu, yulongu, yurlyuyurluwiji</td>
</tr>
<tr>
<td>family malhanngu (cm-)</td>
<td>banbayi (cm-)</td>
</tr>
<tr>
<td>family, close</td>
<td>banbayi (cm-)</td>
</tr>
<tr>
<td>family: belonging to the same family</td>
<td>nyamba-mimirrinjarra</td>
</tr>
<tr>
<td>famished</td>
<td>malinjingurlu</td>
</tr>
<tr>
<td>fan yawara</td>
<td>bardamantham</td>
</tr>
<tr>
<td>fanning coals</td>
<td>bardamantharrra</td>
</tr>
<tr>
<td>far: not far behind</td>
<td>binymin</td>
</tr>
<tr>
<td>farewell</td>
<td>alankuvu</td>
</tr>
<tr>
<td>farewell for a long time</td>
<td>bawuji</td>
</tr>
<tr>
<td>farewell until tomorrow</td>
<td>rikarrwlu</td>
</tr>
<tr>
<td>farewelling</td>
<td>murdamantharra</td>
</tr>
<tr>
<td>farting</td>
<td>nyamba-rirmantharra</td>
</tr>
<tr>
<td>fast, of something thrown</td>
<td>wirkili</td>
</tr>
<tr>
<td>fast, of walking/ speaking</td>
<td>wakuru</td>
</tr>
<tr>
<td>faster: moving faster</td>
<td>alatharinjarra</td>
</tr>
<tr>
<td>fat</td>
<td>ngirri</td>
</tr>
<tr>
<td>fat, itsna-manyakul (ni-), na-wungu (ni-)</td>
<td>na-narrngu (ni-)</td>
</tr>
<tr>
<td>fat, white and smooth, off the stomach</td>
<td>a-manyngul (ra-)</td>
</tr>
<tr>
<td>fat, your</td>
<td>nda-wungu (poss-)</td>
</tr>
<tr>
<td>Fat-nose!</td>
<td>walkurrangurrulu (ra-la-, nya-)</td>
</tr>
<tr>
<td>fat: animal with little fat content</td>
<td>ngarrangarra(cm-)</td>
</tr>
<tr>
<td>fat: body fat, rolls of aruurkuk</td>
<td></td>
</tr>
<tr>
<td>fat: green fat and meat from hip bone region of sea turtle</td>
<td>wurnadamutha</td>
</tr>
<tr>
<td>fat: green fat lining shell of the sea turtle</td>
<td>na-nurrnu (ni-)</td>
</tr>
<tr>
<td>fat: meat and fat from chest region of the sea turtle</td>
<td>na-wuthula (ni-)</td>
</tr>
<tr>
<td>fat: melted dugong/ bullock fat</td>
<td>ngirri</td>
</tr>
<tr>
<td>fat: rich green and yellow fat in hip region of sea turtle</td>
<td>na-lhundo (ni-)</td>
</tr>
<tr>
<td>fat: skin, fat/ meat cut from dugong containing genital organs</td>
<td>ma-minji</td>
</tr>
<tr>
<td>fat: tail piece of sea turtle along with fat and meat</td>
<td>wurrnuthulburrunuthul</td>
</tr>
<tr>
<td>fat: yellow fat from hip region of sea turtle</td>
<td>lhuwanyngu</td>
</tr>
<tr>
<td>father, biyi, kajaja, wunyatha</td>
<td>biliarrna</td>
</tr>
<tr>
<td>father and son</td>
<td>biliara</td>
</tr>
<tr>
<td>father caring for their own or brother's children</td>
<td>nyamba-kajakajamuttharra</td>
</tr>
<tr>
<td>father with child</td>
<td>biliara</td>
</tr>
<tr>
<td>father's brother</td>
<td>biyi, kajaja, wunyatha</td>
</tr>
<tr>
<td>father's brother's son who is older</td>
<td>baba</td>
</tr>
<tr>
<td>father's brother's son who is younger</td>
<td>wunbaka</td>
</tr>
<tr>
<td>father's brothers, and children of father's brothers</td>
<td>li-bilbiliarra</td>
</tr>
<tr>
<td>father's elder brother</td>
<td>mama</td>
</tr>
<tr>
<td>father's father</td>
<td>murimuri, murimuri</td>
</tr>
<tr>
<td>father's father's sister</td>
<td>murmurla, murimuri</td>
</tr>
<tr>
<td>father's mother</td>
<td>ngabuji</td>
</tr>
<tr>
<td>father's mother's brother</td>
<td>ngabuji</td>
</tr>
<tr>
<td>father's sister</td>
<td>mama</td>
</tr>
<tr>
<td>father's sister's child</td>
<td>kuyukuyu, munyumunu</td>
</tr>
<tr>
<td>father's sister's children</td>
<td>barnka, maruwarra</td>
</tr>
<tr>
<td>father's: father's father's sister</td>
<td>a-jamurimuri (rra-)</td>
</tr>
<tr>
<td>father's: father's father's brother</td>
<td>a-jamimi (m-)</td>
</tr>
<tr>
<td>father's: your mother, my father's sister</td>
<td>nda-ardiya</td>
</tr>
<tr>
<td>father's: mother's father's sister</td>
<td>a-jamurimuri (rra-)</td>
</tr>
<tr>
<td>father's: mother's father's brother</td>
<td>a-jamimi (m-)</td>
</tr>
<tr>
<td>father's: your mother, my father's sister when talking to female cousin</td>
<td>nda-ardiya</td>
</tr>
<tr>
<td>father, and children,</td>
<td>li-bilbiliarra</td>
</tr>
<tr>
<td>father: bereaved father</td>
<td>rdamankawi (nya-)</td>
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<tr>
<td>father: child with father's brother</td>
<td>bilarra</td>
</tr>
<tr>
<td>father: her father</td>
<td>nya-wangulu</td>
</tr>
<tr>
<td>father: mother's father</td>
<td>mimi</td>
</tr>
<tr>
<td>father: siblings (two) father's brothers' children</td>
<td>babakurla</td>
</tr>
<tr>
<td>father: siblings of father's brothers' children</td>
<td>li-babakurla</td>
</tr>
<tr>
<td>father: siblings of the same parents, or mother's sisters' children, or father's brothers' children</td>
<td>li-nginylunginylunkala, li-rikirikajanja</td>
</tr>
<tr>
<td>father: siblings two of: the same parents, or mother's sisters' children, or father's brothers' children</td>
<td>ririka</td>
</tr>
<tr>
<td>father: spouse's father</td>
<td>arundangantha (nya-)</td>
</tr>
</tbody>
</table>
father: their father, my uncle
nyawulanganya-mamangmantarri
father: your father, my brother-in-law
when speaking to niece or nephew
wa-mangkiri
father: your father, my brother-in-law,
when talking to niece/nephew
ji-murriba
father: your father, my uncle when
speaking to female cousin
wa-mmmya
fathering children
nyamba-kajakajamantharra
fault: generous to a fault
ngulhu
fear: exclamation of fear, shock, pain
yakirri
fearful, being
wendurrankayarra
feather down
yirriny
feather plume
a-ngirlangirla (rra-)
feather plumes
kumundungu
feathers
ngirlangirla
feathers (generic)
na-nawarnku (ni-)
feathers, from the rump of the emu
na-burkuburru (ni-)
feathers: decorated dancer/object with
shredded feathers
yirrinybijji (cm-)
feathers: decorating the body/object with
shredded feathers
yirringundayarra
feathers: patterning of birds'/feathers/
lizards'/snakes' skins
na-wuyu (ni-, nanda-)
feathers: plucking feathers
nyamba-wurkurrbantharra
feathers: shredded feathers
yirriny
fed up with
binju
feeding
nyamba-
wururrumantharra, wururrumantharra
feeding a small amount
ngulbantharra
feeding: dugong feeding paths in sea grass
beds
ngirarra
feeling bulburrujummantharra
feeling for something unseen/partly
obscurred
lahakanbantharra
feeling well
buluwarririrrijarra, yabirrinjarra
feeling within oneself
nyamba-nykalanykarririjarra
feeling: bad, feeling
wardabimantarri
feeling: hot, feeling
nikgwanyarringa
feeling: pain, feeling
ngaringarinjarra
feeling: refreshed, feeling/looking
alhikalihirrijarra
feeling: sad, feeling
wardabimantarri
feeling: tired, feeling
bujirrirrijarra, wardirrijarra
feelings about someone, having strong
wurdulungyarra
feet: climbing with feet together and knees
sharply bent
barkala
feet: dirt, kicked back by feet as one walks
wirlyirr
feet: hunting with the feet in shallow
water
bulbulaninjarra, kulkulanjarra
feet: kicking back dirt with feet while
walking
wiryirringyarra
feet: sitting position with legs extended
and feet crossed
ruurbarurra
feet: sitting position with legs straight
out feet crossed
murungumuru
feigned: exclamation of feigned shock
juba
female close friend/associate
angatha-mara (rra-)
female cousin's child
baba
female cousin's child who is younger
wunhaka
female personal name
a-Jawinjirama (rra-)
female relative
angatharra-ngani
(frangatisa-)
female relative/companion
angatharra-yumara (frangatharra-)
female spirit
a-kurrinyi (rra-)
female: Agile Wallaby, female
[Macropus agilis]
a-arndarrma (m-)
female: Brolga, female
[Grus Rubicunda]
a-awdarrma (rra-)
female: dingo, female
[birdima] (m-)
female: Dingo, female, with many pups
a-yangkabirdjara (rra-)
female: dugong, partly grown female
a-yibinybijji (rra-)
female: dugong, young female
a-warduwi (rra-)
female: Emu, female
[Dromaius novaehollandiae]
a-manganta
female: Giant Mud Crab, female
[Scylla serrata]
a-wanthiri (rra-)
female: Green Sea Turtle, large female
[Chelonia mydas]
a-wandungumara (rra-)
female: Green Sea Turtle, female
[Chelonia mydas]
a-tharra
female: Hawksbill Turtle, female
[Eretmochelys imbricata]
a-ngurrin (rra-)
female: Hill Kangaroo, female
[Macropus robustus]
a-jumabu (rra-)
female: Native Cat, female / Quoll, female
[Satanellus hallacatus]  
a-kaliba (rra-)

female: Northern Brushtail Possum, female  
[Trichosurus arnhemensis]  
a-wunamurdu (rra-)

female: Plains Kangaroo, female [Macropus antelopinus]  
a-warungala (rra-)

female: Salt Water Crocodile, female [Crocodylus porosus]  
a-murwa (rra-)

female: Sand Goanna, female large [Varanus gouldii]  
a-makmawima (m-)

female: sea turtle, female, in process of mating na-wiyaji (ni-)

female: that female person  
a-mangaji

female: that female person- not known  
a-mbangu (rra-)

female: this female person  
a-ja (rra-)

female: this female thing/ object  
a-ja (rra-)

female: white female spirit resembling a fishing net  
a-marlangkama (rra-)

females: dugong, herd of females with young calves a-ngaminyabala (rra-)

feminine: that feminine thing, indentified and known a-mangaji

feminine: that feminine thing- not known  
a-mbangu (rra-)

fending off an opponent  
mudumudu

fermented: cycad nuts which are fully fermented ma-yabalaIa

fermented: cycad nuts, which are fermented to leach out toxins ma-mawirl

feverish  
rkuwanjarra

few  
kularrkular (cm-)

fibre: twisting fibre strands together  
rangkiyarra

fibres: plaitting fibres/ hair together  
bijibijimantharra

fibrous: water lily corm interior :fibrous layers which separate the areas containing seeds ma-ngarranjal (ni-, nu-)

Fiddler Crab [Ucqua flammula]  
a-juluwangu (rra-), a-mulkangka (rra-)

Fig: Cluster Fig [Ficus racemosia]  
ma-ngalany, ma-ridiawangku

Fig: Sand Paper Leaf Fig [Ficus opposita]  
ma-mayarranja, ma-rarluntha

fight: person looking for a fight  
wangamattara (cm-)

fighter wangamattara (cm-)

fighting  
nyamba-kantharra, 
ramanjarra, wangarr (naru-)

fighting ground  
naru-wurrara, wangarr (naru-)

fighting hard  
ngamingkarramantharra

fighting pick  
a-warrunnga (rra-),

a-wulkangu (rra-)

fighting pick, very large  
a-warrakwarrak (rra-)

fighting stick  
barku

fighting: beating wife/ husband with a fighting stick nyamba-mungkumantharra

fighting: blocking with a fighting stick mudumudu

fighting: noise of many people fighting ngurbandjarra

fighting: sound of fighting kurajba

File: Javan File Snake [Acrochordus javanicus]  
a-bunubunu (rra-), a-ybaybarra (rra-)

file: single file  
yurika

filled, of water in lagoon  
rqwurluwurlu

filled, of water in lagoons, river  
wurluburlu

filleting, meat  
warmninmantharra

fish  
kaka, mawurna

Finch: Crimson Finch [Neochmia phaeton]  
wijaalaa

Finch: Double-barred Finch [Peophila bichenovii]  
a-nyinuma (rra-)

finding  
wakaramantharra

fine: sea spray; fine and "smoke-like"  
nanda-minyma

fine: water lily corm many fine roots coming from it  
ma-winjawa

finger, your  
da-kuyala (poss-),
da-marliji (poss-)

finger, little, your  
da-watha (poss-)

finger: biting the second knuckle, of the index finger of another person  
rayalungundayarra

fingernail, your  
da-markkiliki (poss-),
da-rinkarr (poss-),nda-yirrnyi (poss-)

fingers: squeezing with fingers  
burrujummantharra

finished (concluder)  
bawujii

finished (concluder)  
bawujii

finished, being  
wayarrijarra

finishing  
wayaryawantharra

finishing  
wayaryawantharra

finishing with  
burrajirrrinjarra

fire  
bujibuji, buyuka, wumayangka

Fire Fly  
a-warangarwarlangarr (rra-)

fire wood  
wumayangka

fire, large and bright  
balangungu

fire: beating a fire  
wurrijarrijarra

fire: beating, out a fire  
wayumantarra

fire: bush fire, large  
kumbarra

fire: by the fire  
luwanda

fire: catching fire  
rumalumarnjarra, rumalumarnjarra, wurrumjarra
fire: extinguishing fire
wurrinjantharra

fire: flaring up, of fire
ngangamantharra

fire: going out, of fire
wurriniarra

fire: grass fire
mankurlumanya

fire: land badly burned by fire
gaarki

fire: lighting a fire
milamanthatra

fire: making fire using firesticks
yijininjarra

fire: near the fire
kwamada

fire: sacred fire
kuwaka

fire: sleeping around a fire
nyamba-kulkulmantharra

fire: stationary horizontal stick used in
fire making
ma-anthamu, ma-yinthamu

fire: without fire
nguujurumba

fires: lighting fires
walwathantharra, warrmayinmantharra

fires: lighting fires, over the country
balbathuntharra

fires: lighting grass fires
bathuntharra

firestick
ma-yiji, ma-yinthamu, mimmiyarra, munbuluku
Firestick tree [Vitex glabrata] nguduru

firestick: upper firestick twirled using the
palms of the hands
ma-watha

firestick: upper firestick which is twirled
using palms of hands
ma-yiji

firesticks: making fire using firesticks
yijininjarra

firewood
bujibuji, buyuka

firewood of poor type/ quality
na-wurrinjabu

firewood of the wrong type to cook certain
foods
na-wurrinjabu

firewood, of a poor quality
wurrinjabu

firewood: getting firewood
munjarriya

firewood: heap of firewood
ma-lija

firewood: small pieces of firewood
warlwan

firmly: holding firmly to
marrambu

first one
ambuliyanuwarra (cm-)

first position
ambilbirri, aminbirri

first time
na-yinarramba (ni-)

first wet season storm
wunnthuru

first, being
ambuliiranjarra

first: digging, first to come onto the sea
grass beds
rangkarku

first: harpoon point, first point into a
dugong/ sea turtle
na-walangkarrangu (ni-)

first: wife, first
a-wulanbi (rra-)

firstborn
marraburra (cm-)

firstborn: child/ children following the
firstborn
bunjurangu (cm-)

firststone
ambiriiranjangu (cm-)

fish
(warning term)
arku

fish
(generic)
wurrunu

fish hook
bika

fish net
a-warrabawarraba (rra-),
ma-kuwara

fish species
wirumbarrangu

fish species
wajbulungu, yiwarruka

fish species, Archer Fish / Rifle Fish
[Taxotes chatareus]badubadu, juribi

fish species, Barracouda
[Sphyraena barracouda]
a-mukurrka (rra-), a-yungkungku (rra-)

fish species, Barracouda, immature
[Sphyraena barracouda]
a-buthuluku (rra-)

fish species, Barramundi
[Scleropages leichardti]
majawarra, ngalimitirrnu, ngulumbir

fish species, Barramundi, immature
[Scleropages leichardti]
lakularulk, lhunduba, rdiwabi

fish species, Batfish [Platax sp]
wirningu

fish species, Black Banded Kingfish
[Seriola nigrofuscata]
waikuluwalkuwalku

fish species, Black Bream
[Hephaestus filiginosus]
a-wuyurranga (rra-)

fish species, Black Bream
[Hephaestus filiginosus] a-marinda (rra-), a-mayin
(ma-)

fish species, Black Spotted Tusk Fish
[Choerodon schoenleini] a-nimbunya (rra-)

fish species, Black Striped Grunter
lambi

fish species, Blue Catfish
a-wandimutha (rra-), a-wularabarr (rra-)

fish species, Bony Bream
[Nematolosa sp.
 mundulu

fish species, Buffons Garfish
[Zenarchopterus dispar] jabulu

fish species, Cardinal Fish
a-mumbunya (rra-)

fish species, catfish, immature
ngirlingiriti

fish species, Coral Trout
[Plectropomus leopardus]
a-yamamara (rra-)

fish species, Daimond Scaled Mullet
[Liza vaigiensis] a-mankurdurdu (rra-)

fish species, Diamond Fish
[Alectis indica]
mankalkaka

fish species, Diamond Fish
[Monodactylus argenteus] wardulu

fish species, Dirkfish
[Notograptaidae sp.]
fish species, Eel Tailed Catfish
  mandimandi, walkakuruwiji

fish species, Emperior fish
  wujbu

fish species, Estuarine Rock Cod
  [Epinephelus taurus]
  wangkwa

fish species, Flatheada-mulumulu (rra-),
  a-ramulu (rra-), mulumulu

fish species, Flounder [Bothidea sp.]
  lakulu

fish species, Fork Tailed Catfish
  walmabarra, wambalarra

fish species, Fork Tailed Catfish species
  warkuwarra

fish species, Fresh Water Bream
  walarlwa

fish species, Fresh Water Gudgeon
  a-ralburdulbu

fish species, fresh water fish, small
  (generic) wirmgi

fish species, Frog Fish [Batrachoididae sp.]
  kajarra

fish species, Frog Fish [Batrachoididae sp.]
  wulijulu

fish species, Giant Threadfin
  lamarrangu

fish species, Groper [Proicrops lanceolatus]
  a-kuridi (rra-)

fish species, Groper, immature [Proicrops lanceolatus]
  a-munujamunurlu (rra-)

fish species, Jewfish [Johnius diacanthus]
  a-mdakaya

fish species, Jewfish [Johnius diacanthus]
  a-mari (rra-)

fish species, Large Tailed Mullet
  wandirr

fish species, Long Tom [Strongylura kreftii]
  a-ngaballhangu (rra-)

fish species, Mangrove Jack
  wurrara

fish species, Marine Salmon Tailed Catfish
  ngurrum, wakujiri

fish species, Milkhaf [Chanos chanos]
  arlkuwarra, wuluwujarra

fish species, Moonfish [Drepane punctata]
  a-ranuka (rra-)

fish species, Moray Eel
  raiyi

fish species, Mudskipper [Perophtalmidae sp.]
  a-jaburduburdu (rra-)

fish species, Mullet, immature
  wurniwrum

fish species, Parrot Fish
  yurduyuru

fish species, Parrotfish
  ngarraburna

fish species, Perch
  a-wukulhu (rra-)

fish species, Porcupine Fish [Diodon
  jacteferus] a-langkalwa (rra-),

a-windirilibimdirrij

fish species, Queenfish [Scomberoids lyon]
  a-rambi (rra-)

fish species, Red Emporer [Lutjanus sebae]
  a-wubulngu (rra-), a-wuliyia (rra-)

fish species, Rock Cod
  a-amuhakaya (rra-), a-munujburr (rra-)

fish species, Rock Cod, mature
  a-murrung (rra-)

fish species, Saratoga [Sclerapages jardini]
  babari, ngubayi

fish species, Sea Mullet [Mugil caphalus
  linnaeus] yirdanji

fish species, Sea Mullet [Mugil linnaeus]
  thurrunglebii

fish species, Sleepy Cod / "Mudfish"
  a-waarmi (rra-)

fish species, small fresh water fish
  a-majkurr (rra-)

fish species, Snub Nosed Dart [Trachinotus
  sp.] walarlwa

fish species, Sooty Grunter
  a-lhankarl (rra-), a-nurungu (rra-)

fish species, Spangled Emporer
  a-wulrukulu (rra-)

fish species, Spanish Mackerel
  [Scomberomorus commerson]
  livuwunurrungu, rikurindangkuru

fish species, Stonefish [Synanceia horrida]
  ngurubala, wulijulu

fish species, Striped Butter Fish
  barrkilili

fish species, Suckerfish [Remora sp.]
  a-rlabari

fish species, Threadfin Salmon [Polynemus
  sheridanii] a-yubara (rra-)

fish species, Toad Fish
  a-wundu (rra-)

fish species, Trevally yimangki

fish species, Trevally sp
  jurnkarr, a-wundu

fish: bait fish
  mawurl

fish: bait fish (generic)
  wurrumul

fish: bird catching fish with its beak
  wijalmantharra

fish: biting/taking bait, of fish
  mujinjarra

fish: catching fish
  lwulanggunayara, wardjungkayara

fish: emptying a fish trap
  wirdinmantharra

fish: forked stick for carrying fish
  na-ayi

fish: forked stick with fish on it
  ayinji, ayinya

fish: gills of fish
  na-rakany (ni-)

fish: hooking fish
  bikamantharra
fish: hunter, who excels at hunting fish/
terrestrial animals/ plant foods
ma-wurnbi (cm-)

fish: movement of tail and back of fish as
it swims wunjiramantharra

fish: pile of fish jalanjira

fish: raking pools of water with grass/
bushes to catch fish
- mawumantharra

Fish: Saw Fish, freshwater [Pristis microdon]
a-warntjili

fish: scales of fish na-lirrbi (ni-), na-
manantha (ni-, nanda-), na-yirra (ni-, nu-)

fish: schools of freshwater fish (generic)
warrbul

fish: schools of small fish (generic)
mathambiji

fish: schools of small freshwater fish
mawuri

fish: schools of small saltwater fish
(generic) wulyulardi

fish: shell fish a-bibiya (raa-)

fish: shell of shell fish
M-lirrbi (ni-, nanda-), M-yirra (ni-, nu-)

fish: schools of fresh water fish (generic)
warrbul

fish: schools of small fish (generic)
mathambiji

fish: schools of small freshwater fish
mawuri

fish: movement of tail and back of fish as
it swims wunjiramantharra

flaming yabilyabimantharra, yabimantharra
flailing wayawayamantharra
flaking nyamba-ningindayarra, nyamba-nyangindayarra

flame na-kulakaya, na-rangan
flames balangungu
flames, little na-murnmurn (ni-)

flapping wings warrbarrmantharra, warrmantharra
flapping wings of a bird bardamantharra

flapping, of wings wakungkayarra
flaring up, of fire ngangamantharra

flash/ sparkle at night balirrka

flushing of lightning/ torch wurninjarra

Flat Backed Turtle [Chelonia depressa]
dihihi, wiindii

Flat Backed Turtle, female [Chelonia depressa]
a-karninja (raa-)

Flat Backed Turtle, male [Chelonia depressa]
jardiwangami

flat: kneeling position with hands flat on
thighs walamiri

Flathead a-mulumulu (raa-), a-ramulu (raa-), mulumulu

flats: mud flats, exposed at low tide
ka-ngaruwanba

fleeting makirrawalma

flecked makirra

flesh under the chin, your
nda-ngarriyamtharringa

flesh, your nda-warnnyi (poss-)

flesh: back, flesh on the sides, your
nda-lururrumi (poss-)

flesh: biting flesh aratharri, thantharra

flesh: cutting deeply, of flesh/ wood
lakurri

flesh: in the flesh wunngalu

flesh: removing flesh from a stingray/
shark after initial cooking
yirruwunyamtharra

flesh: removing flesh from bones
warnyinmantharra

flesh: spear remaining in the flesh
jawayawa

flesh: stingray/ shark flesh na-ngarda (mi-)

flesh: sucking bones for flesh/ marrow
wuynuyamtharra

flexible warrivarri

flexible: not flexible jarkunya

flight: ascending in flight
warrivarri

flight: circling, of birds/ aeroplane in
flight: nyamba-wiringkirmu

flippers of dugong/ sea turtle
na-wi (ni-)

flippers: skin and meat from sea turtle at the area where flippers join the body
na-ngabala (ni-)

float which is attached to harpoon ropes
mawarl

floating
bulakantharra,
bulumbulantharra, bulumantharra

flooding
wardjumantharra

flood
hari, warama

flood water
warama

flood: rising of flood waters
ngundayarra

flood: weak, flood/ tidal current
burlurlu (cm-), burnthuburnthu (cm-)

floodwaters
ngurrmantharra

floodwaters: roaring, of floodwaters
lhari

flood: rising of floodwaters
arramantam

floodwaters, rising
arramantam

flying
insect (generic)
bulyirirri

flying
mammals (generic)
jijaka

flying
mammals bats/ flying foxes
julaki

flying
out
wararamu

flying: getting a flying fox
wardjumantharra

flying: rib cage, shoulder and thorax region of the flying fox
na-ngambirrngambii (ni-)

flying: wings and arms of the flying fox
na-wawarl (ni-)

foam
munnum, nyinyiny

foetal: commencing, of foetal life
nyamba-yarrakantharra

foetus
dirrindirri

foetus: dugong foetus
yanki-ardu

fog
a-wurna (rra-), durrikidurrki

fog lifting
mantharra

fog, sea/ coastal
a-wumalhu (rra-)

fold of arm at elbow, your
nda-rim

fold of leg behind knee, your
nda-rim

folded
jukurl, lurrimarlumaru, rdirdil

folding
jukurirrmantharra, rdirdilmantharra

foliage: fresh green foliage of grass/plants/ trees
kulhalhi

following
marndaanbayarra, walwandayarra, wundayarra, wunukunu, wunukunurri

following: child/ children following the firstborn
bunjurangu (cm-)

following: dugong, pregnant cow dugong with calf still following her
a-lhumurrawiji (rra-)

fontanelle, your
nda-ngukungaji (poss-)

food
ma-ngarra

food (generic)
ma-wulyarri, ma-wungkarr, wuduru

food being saved
ma-mayirri

food belonging to certain person
ma-mayirri

food not ready to eat
ma-yanyungi

food of any type, meat/ vegetable
nukurnu

food: burnt food
raawanwa
food: change of food ma-wulaji
food: desiring, food, knowledge
warringirrinjarra
food: dried out of food/ meat
ruralla
food: eating food (other than meat)
lhabundanjarra
food: eating food other than meat
rarmanjarra
food: environment rich in natural food resources
wuburr
food: giving a taste of food
ngulhanjarra
food: mixture of non-meat food
wulaji
food: partly grown/ undeveloped food
ma-yanyungi
food: pieces of food ma-wirru
food: platform for sacred food/ objects
ma-alakala
food: plentiful supply of food
wuburr
food: plenty of food ma-wirrawirra
food: satiated with food
burrajkinda, wukantarra, wuluwulumanjarra
food: satisfied with food
waduru
food: satisfied with non-meat food
wulajirrinjarra
food: soft food jahhabirr(cm-)
food: taste of food na-ngalki (ni-)
food: that food not yet specified
ma-mbang
food: that food, identified and known
ma-mangaji
food: this food ma-ja
food: unpalatable food
jiruru (cm-)
food: wanting food, clothes
ngarlamantarra
foods: firewood of the wrong type to cook
 certain foods na-wurrinjahu
foods: heap of non-meat foods
ma-lija
foods: hot/ spicy foods
bardangaranganjarra (cm-), ladala (cm-)
foods: hunter, who excels at hunting fish/ terrestial animals/ plant foods
ma-wurnbi (cm-)
foods: non-meat foods
ma-ngarra, ma-wulyarri, ma-wungkarr
foolish marayn (cm-),
wurangkarbirna (cm-), wardi (cm-), yakayaka (cm-)
foolish, being mankudikudirrinjarra, murdirrinjarra
foot action barranyinjarra
foot, your nda-mamda (poss-)
foot/ feet, your nda-mayamaya (poss-)
foot: journey by foot for a specific purpose buwarrala
foot: sitting position on a drum with one foot resting on the other knee
wanyka
foot: standing with one foot over the other
nyambla-ttandaliwanganjarra
footholds: cutting footholds up a tree to facilitate climbing
bakindamanjarra
footprint of an animal
na-mamda (ni-)
footprint, your nda-mamda (poss-),
da-mayamaya (poss-)
footsteps, your nda-mandurmandur
poss-
for a little while minja
for a while waluku
for her (definite) ankungu (cm-)
for him yiku
for no particular reason minja, winarku
for that reason bajuwarra
for them (plural) alunga (cm-)
for you (plural) yirrunga (cm-)
for you (singular) yinka
for you two yimbalanga (cm-)
for: caring for kunkumantarra
for: sorry for, being ngindukumantarra, rarrinjarra
forbidden nganji, wamanta
forbidden viewing for women/ children/ uninitiated munymyi
forcing, action of wind ngkayarra
forehead, your nda-miri (poss-)
foreigner nganj (cm-), ngarrijathang (cm-)
foreskin nu-wulaya
foreskin, your nda-yalinyka (poss-)
Forest Kingfisher [Todiramphus macleayii]
a-birringkulbirringkul (tr-)
forest: messmate forest walangarra
forests: mangrove forests
lhukammuwarra, nyayulukun
forgetful, being yakiyakirrinjarra
forgetting mankudikudirrinjarra, murdirrinjarra, yakalakalamantarra, yamonantarra
Fork Tailed Catfish walmabarra, wambalarra
Fork Tailed Catfish species warrkuwara
forked pole na-walabara
forked pole of ritual significance to a-Kunabibi ceremony ma-jabanda
forked pole, used as a ladder ma-wanduma
forked stick for carrying fish na-ayi
forked stick with fish on it
ayinja, ayinya
forked: rails put between forked poles on burial platform
ma-warduwardungu
forking nyamba-walawalamamtharra
form: fishing in pools using long grass/ bushes as a form of trap
nyamba-lharibantharra
formation: Morning Glory cloud formation julyarriyarri, walamirrimirri
forming: rainbow, forming mangunikayarra
forms: words with shorter forms wumungkulu
found wakara
found, being, of spirit child by parents rlinjarra
found: animal when butchered found to contain unlaid eggs
a-wathawayawiji (rra-)
found: Black saline mud found under the crusty surface of salt pan country
a-rinja (rra-)
found: bottom of a nest of wild honey found in the ground
nda-mungu
found: cycad nuts, old, dry, found on the ground ma-mankilangu
found: dugong mouth where in adult male tusks are found
na-lishinjiri (ni-)
found: eggs of native bee found inside native honey nest
baarna
found: eggs of native bee found trapped in spider webs baarna
found: phosphorecence (natural) found in the sand in shallow water off the islands baldrika
found: reef of rock, found in river/ lagoon winir
found: rich wild honey nest found in a tree narriyalama
found: rich wild honey nest found in the ground a-murdanbangu (rra-)
found: rocky reefs found in lagoons/ rivers a-winirr (rra-)
found: seeds found in pods of the Kurrajong tree ma-ngarkamanamthamara
found: seeds found in pods of the Kurrajong tree ma-ngarkangarkamanamthamara
found: ulcers found in the stomachs of sea turtles wumakathangu
found: Wild honey nests found in the mangroves a-ajundu (rra-)
Four Mile, on the western bank of the McArthur River upstream from the Borroloola McArthur River Crossing. Wurdaliya semi-moity
country Bijangujkini
four pronged fishing spear wimmurr
fox: flying fox (generic) kiyinykiyi, kiyinykiyiny
fox: flying fox anatomy na-ngambirngambirr (ni-), na-wawarl (ni-)
fox: flying fox camp na-wungkalara
fox: flying fox killed on land under secret-sacred restrictions bulurtyi
fox: getting a flying fox wurdirrimantharra
fox: rib cage, shoulder and thorax region of the flying fox na-ngambirngambirr (ni-)
fox: wings and arms of the flying fox na-wawarl (ni-)
foxes: flying mammals bats/ flying foxes julyaki
fragments: shell fragments wurdiyi
fragments: wood fragments/ sticks found within wild honey as a result of being cut from the tree na-wundaku
frail bibi (cm-), bibiyurrri (cm-)
Freckled: Island Goanna poss. Freckled Monitor [Varanus tristis orientalis] a-ralba (rra-), a-warrirri (rra-)
free winarrku
free for everybody to see lhamamanda
free: widow who is free to re-marry runamngu (cm-)
free: widower who is free to re-marry runamngu (cm-)
fresh green foliage of grass/ plants/ trees yarta
fresh hunting area a-ringu
Fresh Water Bream walarrkunja
fresh water crab mura
Fresh Water Crocodile [Crocodylus johnstonii] a-darrirrima (rra-)
Fresh Water Gudgeon a-rdulburdulbu
fresh water mussel species a-bibiyi (rra-)
Fresh Water Shrimp [Macrobrachium rosenbergii] yimbayimba, yimburrangala
fresh water turtle species, Long Necked Turtle [Chelodina sp.] murndangu
fresh water turtle species, Short Necked Turtle [Elseya sp.] barlwi, ngurlku, yamburumanja
fresh water turtle species, Short Necked Turtle [Elseya sp] yaburumanja
fresh water turtle species, Stinking Turtle [Chelodina sp.] a-yukuwal (rra-)
fresh: ripples on fresh water
M-ngalulu
fresh: schools of fresh water fish (generic)
warrbul
fresh: small fresh water fish
a-majkurndi (ra-)
fresh: spring of fresh water
jilili
fresh: waves on fresh water
na-ngalulu (ni-)
freshly: cycad nuts freshly picked, ready to
begin preparation
ma-nhandurangu
freshly: cycad nuts, freshly fallen to the
ground
ma-lirka
Freshwater Crocodile [Crocodylus johnstoni]
a-kaji (rra-)
freshwater fish, small (generic)
wirrngi
Freshwater Mangrove [Barringtonia acutangula]
murrumdu
Freshwater mussel a-marlabakurna (ra-)
freshwater soak na-mi (ni-, nu-)
freshwater turtle species, Long Necked
Turtle [Chelonia sp.]
murrum
freshwater: Saw Fish, freshwater [Pristis
microdon] a-warmkili
freshwater: schools of small freshwater
fish mawuri
fretting ramarurungayarra
friable: sandstone, white and friable
yiji
friend anyira (cm-)
friend/: close male friend/ associate
nyangatha-mara
friend/: female close friend/ associate
angatha-mara (ra-)
friendly kujbarrkujbar (cm-),
ruburubu (cm-), wuntha (cm-)
Frigate: Least Frigate Bird [Fregata ariel]
mawululwa
Frigatebird: Least Frigatebird [Fregata ariel] wimmarr, yanamara
frightened wurdanyngu
frightened, causing to be
wurdulamantarra
frightened, being wurdankayarra
frightening wurdulamantarra
Frill Necked Lizard [Chlamydosaurus kingii] wunbi
Frog Fish [Batrachoididea sp.]
kajarra
Frog Fish [Batrachoididea sp] wulwuli
frog species, Brown Sand Frog, small
a-bukurrunkurr (ra-)
frog species, Frog, large and brown
a-ngangkul (ra-), a-warmbul (ra-)
frog species, Green Tree Frog karrudji
Frog, large and brown

na-ngalulu (ni-)
a-ngangkul (ra-), a-warmbul (ra-)
Frogmouth: Tawny Frogmouth [Podargus sp.] a-jilijidjiwidi (ra-)
from nakari
from there nakarungu
fronds: cycad palm fronds ma-wanga
m-fronds: cycad palm having lost its fronds,
cone-like growth being visible
ma-widwi]
front end up warli
front, in the ambirirju
front: being in front aminbirri, aminbirri
front: carrying something in front of
oneself widiwidimantharra
front: in front mundunantha
front: moving with front end elevated
hurdankarirrinjarra
front: moving with the front end up
warbirrinjarra
front: position of holding in front of
oneself/ on one's lap
wididiwid, widiwi
front: walking in front of someone
jakajakarda
frontal: piece of frontal (plastron) shell of
sea turtle na-wirlibirli (ni-)
frontal: two sections of frontal shell
(plastron) of sea turtle
na-nilimili (ni-)
froth munmun, nyinyiny
fruit of any kind hanging from tree /bush
ma-wirrawira
fruit of Kapok Tree [Cochlospermum fraseri] ma-wurlu
fruit, its na-wulaya (ni-, nu-)
fruit: bunch of fruit ma-rumbangu
fruit: cabbage palm, fruit
wungkuwunyarra
Fruit: Cheese Fruit Tree [Morinda citrifolia] ngurngu
fruit: cycad fruit (ripe, most ideal stage for
use) ma-budanja
fruit: damper, (made from ground grass/
lily seeds/ cycad fruit)
ma-handawarr
fruit: glutinous fruit from mistletoe
jinbilarri
fruit: juice of fruit na-ngillili (ni-), na-ngiliny
(ni-, nu-)
fruit: picking, of fruit jabumantharra
fruit: washing cycad fruit/ yams during
their preparation arlkardbantharra
fruit: water in which cycad fruit has been
soaking ngurlangurla
fulfill: unwilling to fulfill obligations to
kin bujurubujur (cm-)
full jabulhubu
full, becoming mathantharra
girls, a gathering of a-yumbuwarra (rra-)
give that to me! jaba
giver: news giver lharinjal (cm-)
gives: person who gives obligated gifts to relations ngawaluca (cm-)
giving ngundayarra, wuthandimantharra
giving a drink nguthalimantharra
giving a lift wakuyirrantharra
giving a taste of food ngulbantharra
giving knowledge mirdanmantham
giving one's word to walwarrangkayarra, w-gkayarra
giving oneself up nyamba-winingundayarra
giving oneself up to whingundayarra
giving someone a lift akuyirranthan-a
giving things to others without argument or care ngulhurrinjanra
giving up to the effects of sorcery wilirringundayarra
giving: not giving milinantlxum
giving: smell, giving of glands: swollen glands of neck wurndinkurndin
glands: swollen glands/ joints ngangkumngu (cm-)
glasses: person wearing glasses kabuji (cm-)
Glider: Sugar Glider Possum, young [Petarchus breviceps] jimbuna
Glider: Sugar Glider [Petarchus breviceps] warnkirma
Gliding, of birds wunkulmantharra
Glory: Morning Glory cloud formation julayarriyarri, walammmm
Glossy Ibis [Plegadis falcinellus] a-rwanzani (rra-)
glowing red coals karalkaral
glueing manumantharra
Glootinous fruit from mistletoe jinbilarri
gnarled: sharp gnarled fallen branches arnkirr
go to sleep! kuju, kuju
go: not bothering to go kalkadirrinjarra
Goanna (generic) wardaba
Goanna anatomy na-mairidwuru
Goanna anatomy na-kurningarr (ni-), na-ngurru (ni-), na-nirrilirdi (ni-), na-wirriwirri (ni-, nanda-, ni-yalaka (ni-)
Goanna backbone na-ngurru (ni-)
Goanna rib-cage na-nirrilirdi (ni-)
Goanna tail na-wirriwirri (ni-, nanda-)
Goanna: camp in long grass of goanna/ wallaby/ kangaroo na-waja
Goanna: collarbone and shoulder of the goanna na-kurningarr (ni-)
Goanna: entrance to goanna burrow na-liriji (ni-)
<table>
<thead>
<tr>
<th>English</th>
<th>Yanyuwa</th>
</tr>
</thead>
<tbody>
<tr>
<td>full: being full, as of tide (rare usage)</td>
<td>lhangka</td>
</tr>
<tr>
<td>full: in full view</td>
<td>mirnaji, wunyilu</td>
</tr>
</tbody>
</table>
| fully grown | anthamu (cm-)
| fully: cycad nuts which are fully fermented | ma-yabalala |
| fully: Pandanus nut which is fully ripe | ma-kuwarri |
| fully: sea-turtle egg with fully developed embryo | wulungu |
| fumbling | barammantharra |
| fun | lhubura, lhurralhurrala |
| fun: women's fun dance | a-Rarrba (m-)
| funeral rituals | Kulyukulyu, Yalkawarru |
| funeral: bushes and leaves used for covering a body on a funeral platform | lajilaj i |
| funnel: fishtrap, funnel | ma-ridu |
| fur/ hair of an animal na-nganhal (ni-) | na-ngajarr (rra-)
| furious, being | ngurrkungmkurrinjarra, yinjathirrinjarra |
| further: back further ngula, ngulakari | |
| fussing: without fussing | nyamba-mulhumulhumantharra |
| Galah [Cacatua roseicapilla] | a-rdinkili (m-)
| gambling | kurnthukunthu |
| games lhurra ngkalhurrala | lmangka, lhurrzmgkalhmgka |
| gap | riwurr (cm-)
| garbling | jalhabirr (cm-)
| Garfish: Buffons Garfish [Zenarchopterus dispar] | a-kakathu |
| Garrawa language | jabulu |
| Garrawa people | Arwa (cm-)
| gathering of many people | Manthm |
| gathering of men | ju-kakathu |
| gathering together, of clouds/ people | kmkurrinjarra |
| gathering, of people nganyil (cm-) | ngyalpatdindja |
| gathering, girls, a gathering of | a-yumbuwarra (rra-)
| gathering: men, a gathering of | a-karrkanda (rra-)
| gathering: people, a large gathering | a-wunjurrwunjurr |
| gathering: women, a gathering of | a-wanjurrwunjurr |
| gathering: women, a large gathering | a-wunjurrwunjurr |
| gase: penetrating gaze | a-ajarkurrinjarra |
| Gecko | a-wunjurrwunjurr |
| Gecko sp | a-ajarkurrinjarra |
| Gecko sp. possibly Barking Gecko | a-ajarkurrinjarra |
good hunter of land based resources
yalbiyarr (cm-)
good hunting dog
yalbiyarr (cm-)
good person
yabinbangurru (cm-),
yabinanya (cm-)
good singer
lirmgalirrnga (cm-)
good-bye
bakuwu, bawuji, rikarrawu
good-luck charm
munthi
good-night
mawu
good: climber, good
warnbalarra (cm-)
good: it is good
amulu
good: not so good
maba (cm-)
good: replete, from a good meal
wukantharra, wuluwulllmantharra
good: that's good!
yukurarru
good: very good
marhgaya (cm-)
goodbye
alankuwu
goodnight
dankuwu
Goose: Green Pygmy Goose
[Neltpus pulchellus] yilyilinja
Goose: Magpie Goose / Pied Goose
[Anseranas semipalmata] a-rlangkuna (m-), a-wunthangu (rra-)
Grass: Pandanus palm nuts left on the ground from previous year
ma-kambalngu
Grass: Granddaughter: your brother, my daughters child; maternal grandmother speaking to female maternal granddaughter ji-wurru
Grass: Grandmother: your brother, my daughters child; maternal grandmother speaking to female maternal granddaughter ji-wurru
Grass: Grandmother: your sister, my daughter's child, maternal grandmother speaking a-wurrbu (rra-)
Grape: Wild Grape
burduntaburdunda
Grass: (generic)
rimadi, wujiri
Grass: Fire
mankurlumanya
Grass: Species
na-harrallarra, raboru
Grass: Species
[Sorghum sp.] na-rdirrmu
Grass: Species
[Sporobolus virginicus] matharlnathar
Grass: Species, Blade Grass
wunjurr
Grass: Species, Cane Grass
wirmga
Grass: Species, Kangaroo Grass
na-wiyi
Grass: Species, River Cane Grass [Chionachne cyathopoda] windawindam
Grass: Species, Spinifex Grass
ma-nguyarr
Grass: Species, Spinifex sp. [Spinifex longifolius] marrumynarrany
Grass: Species, Spinifex [Spinifex longifilious] wannkawanki
Grass: Species, Vicks Grass / Silky Oil Grass
[Cymbopogon sp.] a-yandinya (rra-)
Grass: Species, Vicks Grass / Silky Oil Grass, used to dip into wild honey and then sucked
na-wawili
Grass: Species, Vicks Grass / Silky Oil Grass, used for dipping into honey and then sucked
na-kuwarmda
Grass: Species, Vicks Grass / Silky Oil Grass used to burn off grass
warman
Grass: Species, Vicks Grass / Silky Oil Grass used to burn off grass, camp in long grass of goanna/wallaby/kangaroo
na-waja
Grass: Species, Vicks Grass / Silky Oil Grass, damper, (made from ground grass/lily seeds/cycad fruit)
ma-hundawarr
Grass: Species, Vicks Grass / Silky Oil Grass, damper, made from ground grass seeds/lily seeds/cycad nuts
ma-wurlukurlu
Grass: Species, Vicks Grass / Silky Oil Grass, digging feeding paths in sea grass beds ngirarra
Grass: Species, Vicks Grass / Silky Oil Grass, digging first to come onto the sea grass beds rangkarru
Grass: Species, Vicks Grass / Silky Oil Grass, digging, coming onto the sea grass beds rangkarangkarru
Grass: Species, Vicks Grass / Silky Oil Grass, fishing in pools using long grass/bushes as a form of trap nyamba-haribantharra
Grass: Species, Vicks Grass / Silky Oil Grass, fishing, using grass/bushes as a net mawumantharra
Grass: Species, Vicks Grass / Silky Oil Grass, fresh green foliage of grass/plants/trees yarla
Grass: Species, Vicks Grass / Silky Oil Grass, held up, being: caught by grass/roots as you walk by, being akantharra
Grass: Species, Vicks Grass / Silky Oil Grass, hiding place of wildlife in thick grass and/or branches, sea weed on land or water na-waja
Grass: Species, Vicks Grass / Silky Oil Grass, lighting grass fires bathantharra
Grass: Species, Vicks Grass / Silky Oil Grass, new green foliage of grass/plants/trees kulhalhi
Grass: Species, Vicks Grass / Silky Oil Grass, old sharp stubble of grass aankir
Grass: Species, Vicks Grass / Silky Oil Grass, on the grass wujiruwujiru
Grass: Species, Vicks Grass / Silky Oil Grass, raking pools of water with grass/bushes to catch fish mawumantharra
Grass: Species, Vicks Grass / Silky Oil Grass, seed from spear grass na-ngunanba
Grass: Species, Vicks Grass / Silky Oil Grass, sea grass beds ki-maramanda
Grass: Species, Vicks Grass / Silky Oil Grass, sea grass beds, exposed at low tide ka-ngaruwanba
Grass: Species, Vicks Grass / Silky Oil Grass, seed from spear grass na-muwulmunwul
Grass: Species, Vicks Grass / Silky Oil Grass, speckled grass aankir
Grasshopper: swarm/plague rdaj比亚迪
grasslands: savannah grasslands
wumburr (cm-)
gravy sauce na-ngilili (ni-), na-ngiliny (ni-, mn-)
grease kiriji, nginymul
great wurriri (cm-)
Great Bower Bird [Chlamydera nuchalis]
a-jurrin, a-karlbaku (m-)
great distance jujurrwala, wakawakala
great: exclamation, indicating a great distance yaayaa
great: going a great distance wiwinrinjarra
great: object of great importance narnu-mama
greedy warrki (cm-), wudurrumara (cm-), wuyuwuyu (cm-)
greedy, being nyamba-ngalamantharra, wumiliirrinjarra
green algae miyalmiyal
Green Bush Plum [Buchanania abovata]
a-wulwunyarra
Green fat and meat from hip bone region of sea turtle wundanuntha
green fat lining shell of the sea turtle na-rurr (ni-)
Green or Golden Tree Snake [Dendrelaphis punctulatus]
a-kululu (rra-)
Green Pygmy Goose [Neltpus pulchellus]
yilyilinj a
Green Sawfish [Pristis zijsron]
a-mmba (m-), a-thubathuba (rra-)
Green Sea Turtle [Chelonia mydas]
kudab'1
Green Sea Turtle, large female [Chelonia mydas]
a-wandanguma (ra-)
Green Sea Turtle, female [Chelonia mydas]
a-tharra
Green Tree Ant a-mamburlawurla (ra-)
Green Tree Frog karndjiji
Green turtle with light coloured shell and a lot of yellow to the underside of the shell darrkxrwari
Green Turtle [Chelonia mydas]
malurrba
Green Turtle, immature [Chelonia mydas]
ngajilingajili
Green Turtle, large male [Chelonia mydas]
bankiba
Green Turtle, male [Chelonia mydas]
mululurrurru, warrikkundayangu, warrikuliyanugu
Green Turtle, very large male [Chelonia mydas]
lanka, lardanka
Green Turtle, young [Chelonia mydas]
lijalijangulyanda
green: fresh green foliage of grass/ plants/ trees yarl
green: new green foliage of grass/ plants/ trees kulhalhi
green: rich green and yellow fat in hip region of sea turtle na-lhundu (ni-)
greeting by kinship name nyamba-thawarmantharra
Grevillea sp. [Grevillea pieridifolia]
a-marrabala (ra-)
Grevillea tree [Grevillea striatial]
lilyarr
Grey Teal Duck [Anas gibberifrons]
a-kuruburruru (ra-), a-rabarru (cm-)
grey-haired, becoming bulangantharra
grind stone (base stone) a-walma (ra-)
grind: cycad nut, soaked slices ready to grind ma-wirimbul
grind: cycad nuts ready to grind into paste for making dampers ma-ngalkinkarra
grinding wandibantharra
grinding one's teeth mayijanjarra
grinding seeds/ nuts to make flour/ paste warrantarra
grinding stone, upper wurulwurulu
grinding stones (generic) wudawuda, yakuyaku
grinding stones. (generic) warrantangu
grinding with stones yakuyakumantharra
groaning ngayungkayarra
groin, your nda-arri (poss-), nda-wuthari (poss-)
Groper [Proicrops lanceolatus]
a-kuridi (ra-)
Groper, immature [Proicrops lanceolatus]
a-munjiyamunjarra (ra-)
Groper: gills of the Groper (specific term) nanda-warrwarda
ground awara, lhabangarr, mirdi
ground beehive, locally called "girl sugarbag" a-wajkana (ra-)
ground oven nabarr
ground which has been cleared narnu-wunbur
ground: bottom of a nest of wild honey found in the ground nanda-mungu
ground: burrow in the ground with an exit narnu-arrainta, narnu-balarrangka, narnu-kalarrangka
ground: burrow in the ground, only one entrance lhamba (poss-)
ground: ceremony ground jamanki, jamankiwalla, nanda-ngangkirr, narnu-lamb
ground: ceremony ground (generic) narnu-nyinanka
ground: ceremony ground designs baruwa
ground: clear ground wunbur (narnu-)
ground: clearing an area, of ground
ringkulmantharra

ground: cycad nuts ground into a thick paste
ma-wurrbiyal

ground: cycad nuts, freshly fallen to the
ground ma-lirka

ground: cycad nuts, old, dry, found on the
ground ma-mankilangu

ground: damper, (made from ground grass/
lily seeds/ cycad fruit)
ma-lhandawan

ground: damper, made from ground grass
seeds/ lilly seeds/ cycad nuts
ma-wurlukurlu

ground: dancing ground (generic)
narnu-nyirrka

ground: digging in the ground
mulanthayarra

ground: dry cracked ground
balumarra

ground: entrance to a ground nest of wild
honey manda-mulu

ground: falling face down on the ground
kurrunnumunu

ground: fighting ground
narnu-wurrana

ground: hard ground na-ngarri

ground: hole in the ground
na-jiwakuri, na-lakuri, na-lawarr

ground: hunted over ground
namu-bandatarr

ground: initiation ground
jamanki, jamankiwalara

ground: mixing water with ground seeds/
cycad paste/ flour
marrumantharra

ground: off the ground
lawarrila

ground: Pandanus nuts which have fallen
to the ground ma-kurnbal

ground: pierced ground
barndarr, barndarr-barndarr, lakurr, lakurrlakurr, narnu-barndarr

ground: poor, of ground
ngurlingurri (cm-)

ground: pulling out of the ground
bundayarra

ground: rich wild honey nest found in the
ground a-murdanbangu (rra-)

ground: root of fallen tree torn from the
ground amkiri

ground: rough, uneven ground
kikka

ground: sandy ground kulumbul

ground: stony ground dabudaburr (narnu-)

ground: swampy ground
mambulmambul

ground: uncovering a ground oven
walmantharra

ground: uncovering ma-mawirl cycad nuts
from ground walmantharra

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group name for jungkayi
layiri-arudu

group name for non-Yanyuwa Aboriginal
people li-mayanguwarra

group name for the Mambaliya-
Wawukarriya semi-moiety
Kumbarikanyajulaki

group name for the Wuyaliya semi-moiety
kirlakanku, lhukanguwarra

group name for the Yanyuwa people
li-Anthawirriyarra

group: large group, in a
mirrkari

outside, of a group of people
winkanda

raid ing group Barlamumu (cm-)
rushing/ coming into a group of
people without manner
ngunha

semi-moiety group, your
nda-ngaliki (poss-)

women, group of
a-jibardu (rra-)

women, many groups of
li-jibardu

beginning to grow
milngirrirjarra

growing mumarrinjarra,
yirdardinjarra, yubalyubantharra, yubantharra

growing up yirdardingundayarra

growing: pandanus palms growing out
together from one base
ma-wurndangu

growing: shoots growing up from a stump
mayara

growing: shoots, growing from the stump
of a tree ma-mayara

growing jarranmantharra,
mirrirrinjarra, wangerabantharra

dugong, partly grown female
a-yibinybiji (rra-)

fully grown anthamu (cm-)

partly grown yumbu (cm-)

partly grown/ undeveloped food
ma-yanyungi

growth: cycad palm having lost its fronds,
cone-like growth being visible
ma-widiwidi

grub (generic) buuyuu

grub species, Carl Grub / locally called
Moon Grub ngakari

edible kurlul

Grub: Wicchetty Grub kurlul

Grunter: Black Striped Grunter
lambi

Grunter: Sooty Grunter
a-lhangkarlu (rra-), a-murngulu (rra-)

guardian (primary) wuwari (cm-), wuwari
(cm-)

ritual guardian
jungkayi (cm-), mangkarraninja (cm-),
nyangkarra (cm-)

Gudgeon: Fresh Water Gudgeon
a-rodulburdulbu

Gull: Silver Gull [Larus pacificus]
a-wunangabuji (rra-), a-wunarkarka
gulps kurba
gum which is edible from ma-marlalyi tree
ma-mamamanna
gum, edible from the ma-marlalyi tree
ma-mimrdil
gum, edible, comes from ma-marlalyi tree
ma-ramal
gum, from a tree (non-edible)
marlbari

Gum: Ghost Gum [Eucalyptus papuana]
birninyman, kaburla

Gum: White Bark / Ghost Gum [Eucalyptus papuana]
win Minmarra

gumtree: White barked gumtree
birninyman

gun jinabang, ngajarr

gunwhales: rails attached to gunwhales of
bark canoe
m-mankamna

gutted aril

gutting arilmantharra,

warrinymantharra, warrinymantharra

gutting a flying fox wurdrrirmantharra

habit: developing a habit
yurrguyurrgumuntharra

hail stones wayku

hair of head, your nda-wada (poss-)

hair string belt nyungkka, wada,
wardamuru, wulbu, wuthari

hair, of head, your nda-nyungka (poss-)

hair, with split ends, your
nda-wulbu (poss-)

hair, shiny, thick and healthy
wimdalbirndal (cm-)

hair: blond-brown coloured hair from split
ends wurkuluwaru (cm-)

hair: body hair, your nda-nangal (poss-)

hair: combing one's hair
nyamba-yalkanymantharra

curling up hair jukurl

hair: curly hair rdirrdil

hair: cutting hair wurkuluwaru

hair: good hair kulhalfi

hair: plait of hair bijibiji

hair: plaiting hair rdirrdirldirilmantharra

hair: pubic hair, your nda-jabujabu (poss-)

hair: removing hair wurkuluwaru

hair: removing hair/ fur
nyamba-wurkuluwaru

hair: scraping hair of an animal after
singeing mwanjanyarra

hair: shaving hair nyamba-wurkuluwaru

hair: singeing hair of animals prior to
cooking wabijanjara

hair: spinning hair/ fur, using a spindle
wangkara mantharra

hair: tangled hair/ string/ rope

budijbudij

hair: under arm hair, your
nda-wunjal (poss-)

haired: long haired wurrangar (cm-)

hairstyle once worn by men and women
bijibiji

hairy: caterpillar, large black and hairy
a-balabalang (cm-)

half warriwarriyamba

half way wumbijii

half: in half wardjii, wumbuwumbijii

halting mantharra

Hammerhead Shark (ritual name)
Mananjama

Hammerhead Shark [Sphyrna lewinii]
nawayngbirri, warriyangalayawu, yulmunji

hammering bilbirdamantharra,
ramantharra, wandibamantharra

hammering: sound of hammering/ pounding
kurajii

hand, your nda-kuyala (poss-),
nda-marliji (poss-)

hand-in-hand, of more than three people
jarlujarlu, jarlulularulu

hand-in-hand, of two people
jarlulu

hand: indicating by a motion of the hand
yunduyundumantharra

hand: leading by the hand
yandangantharra

hand: shading one's eyes with one's hand
nyamba-miyarlungkayarra

hand: standing position with one hand
holding something and the other on
hip rdirrdanwarra

handbag a-biidawamu (rra-),
a-marbi (m-), a-minini (m-)

handed: right handed mayamayangala (cm-)

hands outstretched above ones head
wirrirri

hands: catching in hands
lhamantharra

hands: clapping hands
nyamba-balamantharra

hands: crawling position, on hands and
knees bunarrinja, nyambu-ramantharra

hands: kneeling position with hands flat
on thighs walarrirra

hands: position with hands behind back/ head murnali

hands: sound of cupped hands hitting thigh
na-walurr (ni-)

hands: sound of striking water with hands
na-walurr (ni-)

hands: standing position with one leg
outstretched and hands on hips
rdirrdarri

hands: upper firestick twirled using the
palms of the hands
ma-watha
handshake, jikan
hanging down, arrijila, warlbarla, yarntalyaral
hanging up, alarrijinmantharra, arrijinmantharra
hanging: fruit of any kind hanging from tree /bush, ma-wurrarra
happy, mirrilimirtitl (cm-), yabi (cm-)
happy, happy, mirrilimirtirrinjarra
happy, making, mirrilimirtirrinjarra
hard, kurdandu, ngalhinbiji (ni-), yalumba (cm-), wuwalumba, wayarrwayarr (cm-), wulwanda
hard ground, na-ngarki
hard of hearing, birrinybirrinyi (cm-), yakayaka (cm-)
hard to see, marriyibirriyinyi (cm-)
hard working, arlijkarti (cm-)
hard, dry land, ngarki
hard: blowing hard on something, ngarranymantharra
hard: fighting hard, ngarningkarramantharra
hard: scratching hard, nyangba-nganyirrmantharra
hardened: clay, hardened, jarda
hardening, nyamba-ngankimantharra
Hardwood tree [Pemphis acidula] na-milirdiwi, na-wubulu
harmful, ngarrangarra (cm-), wudal (nya-), yilarr (cm-), yinjatha (cm-)
harmful people, bardangamngarra (cm-)
harmful people, potentially, ladjada (cm-)
harming, wardimantharra
harpoon for dugong/sea turtle, ratharr, ridiridi, yilakungka
harpoon point, malbi, na-malbi (ni-), na-wulungkayangu
harpoon point with barbed hook, na-ngalhinbiji (ni-)
harpoon point, first point into a dugong/sea turtle, na-walangkarrangu (ni-)
harpoon point, second used when hunting dugong/sea turtle, na-nirriwangu (ni-)
harpoon rope, ma-yingkarrinja, ma-yinymathu
harpoon rope for dugong/sea turtle hunting, ma-ngardaku, mangurrwarru, ma-budabuda
harpoon shaft, na-rdiridi
harpoon: barb on a barbed harpoon point, ngalhin
harpoon: dugong tangling itself in harpoon rope, rdayanthinga
harpoon: float which is attached to harpoon ropes, mawari
harpoon: holding a dugong/sea-turtle harpoon, kaburrarrarrarrarr
harpoon: hole bored into widest end of harpoon to rest harpoon point, na-wuthulu
harpoon: hunter bending low over harpoon before thrusting, mukurrmuku
harpoon: hunter bending low over harpoon rope, mukurrmuku
harpoon: loop made in the end of harpoon rope, mungawu
harpoon: pegs for resting harpoon on a canoe, na-anamyi
harpoon: placing harpoon point into the harpoon, milkamantharra
harpoon: socket of harpoon, where point rests, na-mulu
harpoon: standing at prow of boat/canoe holding harpoon, barrayba
harpooned: dugong taking rope after being harpooned, wajayarra
harpooned: sea turtle taking rope after being harpooned, wajayarra
harpooning: sea turtle in an ideal position for harpooning, wajayarra
has red poisonous berries which are used for making necklaces, munda
has: area which has been hunted over, bukinda
has: bereaved man whose niece/nephew has died, kulika (nya-)
has: bereaved person whose brother/sister has died, murrwala (cm-)
has: dog, whose owner has just died, kundalurrwarra (cm-)
has: ground which has been cleared, namu-wumburr
has: uncovering something that has been buried to process, walmantarra
has: water in which cycad fruit has been soaking, ngurdangurla
hat, ma-balmana, ma-akalabajarra
hatchling: sea turtle hatchling, yabarlarra
hatchlings: sea turtle hatchlings, in the sea, ruju, rujurr
hating, mulamulangantharra
hauling in, lungkayarra
having nothing more to do with, burrajirri
Hawk: Brown Hawk [Falco berigoral] julwirrirri
Hawk: Peregrine Falcon / Chicken Hawk [Falco peregrinus] mularrkarrka
Hawksbill Turtle [Eretmochelys imbricata] karruba, liyarnbi
Hawksbill Turtle, female [Eretmochelys imbricata]
Hawksbill Turtle, male [Eretmochelys imbricata]

head ache [wularirrinjara]
head dropped on one side [karwakarwa (cm-)]
head of the Rainbow Serpent [bulkurrimarrri]
head up! [angangkarriya]
head, your [nda-wulaya (poss-), nda-yidiyidi (poss-)]
head, hair of head, your [nda-wada (poss-), nda-nyungka (poss-)]
head: hands outstretched above one's head [winrirribirri]
head: nodding one's head [wulangetyara]
head: position of head bowed down [mududu]
head: sitting with head bending down [ludi]
head: sitting with head bowed down [mulumantharra]
head: stone spear head [majaja]
head: wiping perspiration from one's arm-pit on the head and body of another person [manyburarramantharra]
headband [a-barmmarra (r-ra-), a-marribiri (r-ra-), ma-ngirlangirla, na-marari]
headdress [ma-kurdari]
headaddress (generic) [ma-murkardi]
headaddress [ma-bundumanja, ma-kajakaja]
headrest [kulajbi, wularrinja]
healer: traditional healer [mankarni (cm-)]
healing [buluwarrirrinjara]
healing: correcting healing [yabilyabimantharra, yabimantharra]
healthy [lumbu (cm-)]
healthy: hair, shiny, thick and healthy [win dBirindal (cm-)]
heap [daribu, lija]
heap: carrying load on top of one's head [munylamantharra]
heap: drooping one's head [arlanbayarra]
head: non-meat foods [ma-lija]
heap of non-meat foods [ma-lija]
heaped wulur
heaping up wuyumantharra
heard: warbling mangrove birds, seen but not heard (generic) [windardu]
hearer: our (dual, exclusive heater) ngatharranga (cm-)
hearer: our (dual, inclusive heater) ngalinga (cm-)
hearer: our (plural, exclusive heater) nganunga (cm-)
hearer: our (plural, inclusive heater) ngambalanga (cm-)
hearer: ours (dual, exclusive heater) ngatharranga (cm-)
hearer: ours (dual, inclusive heater) ngalinga (cm-)
hearer: ours (plural, exclusive heater) nganunga (cm-)
hearer: ours (plural, inclusive heater) ngambalanga (cm-)
hearer: we (dual, exclusive heater) ngatharraga
hearer: we (dual, inclusive heater) ngali
hearer: we (plural, exclusive heater) nganu
hearer: we (plural, inclusive heater) ngambala
hearing [nykarriyarru]
hearing: hard of hearing [birrinybirriniy (cm-), yakayaka (cm-)]
hearing: keen of hearing [lingi (cm-), ngayangaya (cm-)]
hearing: not hearing murrirrinjara
hearing: preventing from hearing [ankarramantharra]
heart beat, your [nda-wurdulu (poss-)]
heart, your [nda-ngawulu (poss-)]
heartening [mirrirmirrirmantarra]
heat from the sun [bardanganangarra (cm-)]
heat of the sun [jardanganangarra (cm-), ladalada (cm-)]
heat: prickly heat warruwuru
heated stones, for cooking [rabarr]
heath: sapphire heath country with intermittent sandflats and raised islets of scrubby vegetation [narnu-ruhurrumanka]
heating intensely walkijanjarra
heating spear shaft for straightening [muranurirrantarra]
heavily: breathing heavily ngaranyamantharra
heavy ngiwurda (cm-), wunungu (cm-)
heavy: carrying a heavy load
nyamba-mabantharra
heal, your  nda-ramka (poss-)
held up, being: caught by grass/ roots as you walk by, being akantarra
help mate  anyira (cm-)
helping  anyiramantharra
hen: Pied Heron, hen [Notophyx picata]  a-wurnngarliku (rra-)
her father  nya-wangulu
her older brother, my uncle nyakunya-wirlaniny
her: dugong, pregnant cow dugong with calf still following her
a-humurrawiji (rra-)
her: for her (definite) ankungu (cm-)
her: son-in-law, her a-kayibamthaandalu (rra-)
herd of cattle  nyiburlwandiny
herd: dugong herd  a-waliki, li-waliki
herd: dugong, herd of females with young calves  a-ngaminybala (rra-)
herd: dugong, runs away from herd when under threat  wanarraba
herd: dugongs, herd of females with young calves  li-milkamilarra
here  marnaji, marni
here it is!  barramarni, barramarni
here: as here barramarni
here: right here  nganinyanji

Heron Crab [family: Paguridae]  kuranthulkuranthul

hernia wurdirri (poss-)
Heron: Pied Heron, hen [Notophyx picata]  a-wurnngarliku (rra-)
Heron: Pied Heron, male [Notophyx picata]  dibibi
Herons: Rufous Night Heron [Nycticorax caledonicus]  a-rhunda (rra-)
Hers  anku
Hessian sack  a-birdawarrya (rra-), a-marbbi (rra-), a-minini (rra-)
hey you two!  marrimbala
hey you! (plural)  marirru, marirru
Hibiscus-like tree [Thespesia populnea]  a-ratha (rra-)

Hibiscus: Native Hibiscus [Hibiscus tiliaeus]  wurku
Hibiscus: Family Hibiscus [Hibiscus tiliaceus]  landakantarra
Hiddden wamantha
hide: dugong hide  yanjurr
hide: dugong hide removed in one piece with meat attached
andijjalangu, munbul
hiding nyamba-wajkirantharra, nyamba-warintharra, wajkirantharra
hiding place of wildlife in thick grass and/ or branches, sea weed on land or water na-waja
high  darndara
high level, ata  wurruburu
high level, of tide/ flood  rdawuruwuru
high tide  ngakan, wuruburu
high: falling from a high place  arramtharrara
high: individual of high intelligence  kurdirrungu (cm-)
high: moon high overhead  darrkirla
high: person of high position  wirrimarlu (cm-)
high: position of sun/ moon being high in the sky  mukunjanna
high: second high tide in one day  mimbulingundaya, ralundu
higher place  aka
highest point on South West Island.  Wirdijila
highest point on South West Island. During the Second World War the Army established an observation post on this hill. Wuyaliya semi-moieties Wirdijila
hill  bulurrurraru, janya, na-wuku

Hill Coolibah tree [Eucalyptus tectifica]  ma-murrinja

Hill Kangaroo [Macropus robustus]  nangurruwala
Hill Kangaroo, female [Macropus robustus]  a-jurnabu (rra-)
Hill Kangaroo, female [Macropus robustus]  a-nguarmguarmgu (rra-)
Hill Kangaroo, old male [Macropus robustus]  maburru
hill: distant hill  mabuny
hillock: place name, small hilllock lying 4 km west of Borroloola. Limurrangka
hillock: for him  mabuny
hind: for him  yiku
hindered, being akantarra
hip muscles, your nda-rim (poss-)
hip portion of sea turtle  marawu
hip, your nda-wuthari (poss-)
hip: carrying on one's hip mulamantharra
hip: carrying on the hip yirdijanjarra
hip: carrying position on hip mula, wajinjja, yirdijanjja, yulbunda
hip: green fat and meat from hip bone region of sea turtle wumaluntha
hip: long bones from hip of sea turtle mayajbarra
hip: rich green and yellow fat in hip region of sea turtle na-hundu (ni-)
hip: standing position with one hand holding something and the other on
<table>
<thead>
<tr>
<th>English</th>
<th>Yanyuwa</th>
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<tbody>
<tr>
<td><strong>hip</strong></td>
<td>ndardariwanga</td>
</tr>
<tr>
<td><strong>hip:</strong> yellow fat from hip region of sea turtle</td>
<td>lhuyanyngu</td>
</tr>
<tr>
<td><strong>hips:</strong> standing position with one leg outstretched and hands on hips</td>
<td>ndardariwanga</td>
</tr>
<tr>
<td><strong>hit</strong></td>
<td>rajbantharra</td>
</tr>
<tr>
<td><strong>hit:</strong> failing to hit</td>
<td>walandimantharra</td>
</tr>
<tr>
<td><strong>hit:</strong> sea spray, created when waves hit rocks</td>
<td>nanda-ruru</td>
</tr>
<tr>
<td><strong>hitting nyamba-ramantharra, ramantharra, wangantharra, wangantharra</strong></td>
<td><strong>hitting at</strong></td>
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<tr>
<td><strong>hitting oneself nyamba-wardjumantharra</strong></td>
<td><strong>hitting repeatedly</strong></td>
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<tr>
<td><strong>hitting to break/ crack</strong></td>
<td>wakumantharra</td>
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<tr>
<td><strong>hitting: sound of cupped hands hitting thigh</strong></td>
<td>na-walurr (ni-)</td>
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<tr>
<td><strong>hitting: sound of hitting</strong></td>
<td>kurajba</td>
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<tr>
<td><strong>horse</strong></td>
<td>arukaru (cm-)</td>
</tr>
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<td><strong>hold:</strong> catching hold of</td>
<td>manhantharra</td>
</tr>
<tr>
<td><strong>hold:</strong> taking hold of something which cannot be seen</td>
<td>lhukanbantharra</td>
</tr>
<tr>
<td><strong>holding makamantharra, manhantharra, warimantharra</strong></td>
<td><strong>holding a dugong/ sea-turtle harpoon</strong></td>
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<tr>
<td><strong>holding arms or shoulders of another person</strong></td>
<td>wakulu</td>
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<tr>
<td><strong>holding down</strong></td>
<td>jajirrantharra</td>
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<tr>
<td><strong>holding firmly to</strong></td>
<td>marrambu</td>
</tr>
<tr>
<td><strong>holding on one's lap</strong></td>
<td>landurrayumantharra</td>
</tr>
<tr>
<td><strong>holding: position of holding in front of oneself/ on one's lap</strong></td>
<td>widdiwdi, widdiwdi</td>
</tr>
<tr>
<td><strong>holding: standing at prow of boat/ canoe holding harpoon</strong></td>
<td>barayba</td>
</tr>
<tr>
<td><strong>holding: standing position with one hand holding something and the other on hip</strong></td>
<td>ndardariwanga</td>
</tr>
<tr>
<td><strong>hole bored into widest end of harpoon to rest harpoon point</strong></td>
<td>na-wuthulu</td>
</tr>
<tr>
<td><strong>hole in the ground</strong></td>
<td>na-jiwakurl, na-lakurr, na-lawarr</td>
</tr>
<tr>
<td><strong>hole right through something</strong></td>
<td>nounu-kalarrangka</td>
</tr>
<tr>
<td><strong>hole, having</strong></td>
<td>arrangin (cm-)</td>
</tr>
<tr>
<td><strong>hole: invisible hole where sorcery enters the body</strong></td>
<td>na-wuthulu, nounu-mawar</td>
</tr>
<tr>
<td><strong>holes, having</strong></td>
<td>arranginkarrangin (cm-), karrangka (cm-)</td>
</tr>
<tr>
<td><strong>holes: stepping/ driving into holes</strong></td>
<td>lakuranbayarra</td>
</tr>
<tr>
<td><strong>holidaying</strong></td>
<td>bumantharra</td>
</tr>
</tbody>
</table>
ma-lhalha
hooked: beak on a hooked boomerang
nanda-biwa
hooking fish bikamantharra
hooking with fishhook kilamantharra
hopping wurlburla
horizon: shimmering on the horizon jawarinbarrinji
horizon: sun resting on the horizon prior to setting jarrawan
horizontal: stationary horizontal stick used for fire making ma-anthamu
horns of cow/ bull na-dirririma (ni-)
Hornet a-wiyinbin (rra-), bimdilirri
horns of cowl bull M--
horse wawi, yarraman
horse: riding a horse/ bike rarrimantharra
Horseshoe: Orange Horseshoe Bat [Rhinonicteris aurantius] a-wakalakala (cm-)
hot ngarrangarra (cm-)
hot coals karalkaral
hot north wind langkulangkuwarra
hot of the day ngadara
hot, being wurrburrijarra
hot, feeling rkuwanjara
hot/ spicy foods bardangarrayarra (cm-), ladalada (cm-)
hot: stick used to spread hot ashes na-rarnbi
hot: sun being very hot at midday darkirrinararra
house barrawu
how are you? wayi
how is it? wayi, wayi
how many? ngandarrangu (cm-), nandarrangu (cm-)
how? ngadara, wayi
howling of dogs ngawirrimantharra, ngawirrimantharra
howling, of dingo/ dog yungantharra
howling, of dingo/ dingo nyamba-yungantharra
huff: in a huff juburu (cm-)
huge anthamu (cm-)
human: unborn human baby dirirdirri
humans: immature young of humans/ dogs/ kangaroo/ wallaby marrangali (cm-)
humans: life spirit of humans/ animals na-ngawulu (ni-)
humidity: pre-wet season period of intense humidity na-yinarramba (ni-)
humming of bees wungkurrwarrijarra
Humpback Whale yurluyurluwiji
Humpback: Indopacific Humpback Dolphin [Sousa chinesis] a-bumirri (rra-), manbirirriri
humped darlu
hunched back rduku (cm-)
hunching up lhukurmantharra
hunger: satisfied, of hunger ngayamantharra
hungrymaliningjulu, wirndaju (cm-), wirndirri (cm-)
hungry, being jijirdarrinjara, jirdarrinjara, wirndajinjara
hunt: encouraging a dog to hunt jujumantharra
hunt: training dogs to hunt rulbatharra
hunted over ground namu-barrdarr
hunted: area which has been hunted over bukinda
hunter bending low over harpoon before thrusting mukurrmukurr
hunter bending low over harpoon rope mukurrmukurr
hunter returning without a catch manbu (cm-), manburnukuru (cm-)
hunter, who excels at hunting fish/ terrestrial animals/ plant foods ma-wurnbi (cm-)
hunter: dugong hunter of excellence maranja (cm-)
hunter: good hunter of land based resources yalbiyarra (cm-)
hunter: paddler of a canoe for dugong hunter wungkayi (cm-)
hunter: paddler of the canoe for a dugong hunter wuliyi (nya-)
hunter: paddling canoe for dugong hunter wungkayarra
hunter: poor hunter manbu (cm-), manburnukuru (cm-)
hunter: sea turtle hunter of excellence maranja (cm-)
hunting: wurnthulmantharra, yarrbantarra
hunting with dogs anthayarra, rarrangkayarra
hunting with the feet in shallow water bulbulaninjara, kulkulaninjara
hunting, early in the morning wulyarrinarra
hunting: fresh hunting area a-ringu
hunting: good hunting dog yalbiyarra (cm-)
hunting: harpoon point, second used when hunting dugong/ sea turtle na-nyirriwangu (ni-)
hunting: harpoon rope for dugong/ sea turtle hunting ma-ngarduku, manguurruru
hunting: harpoon rope for dugong/ sea turtle hunting ma-budabuda
hunting: hunter, who excels at hunting fish/ terrestrial animals/ plant foods
Draft English/ Yanyuwa reversal

hunting: kangaroo hunting method

hurrying: minmirrinynanjarra, mirrinynanjarra, wijirrinjarra

hurrying into an activity

hurting: ngaringarirrinjarra

husband and wife: majkarra

husband and wife’s brothers and sisters

husband: sister’s husband

husband: husband’s brothers

husband: wife’s sisters

husband: sister’s husband

husband: sister’s: older sister’s husband

husband: sister’s: younger sister’s husband

husband: spouse of another woman’s husband/

husband: woman with husband’s brother

husband: your husband

husband: your husband

husband: husband: sister’s husband

husband: husband: sister’s: older sister’s husband

husband: husband: sister’s: younger sister’s husband

husband: husband: spouse of another woman’s husband/

husband: woman with husband’s brother

husband: woman with husband’s brother

husband: your husband

husband: your husband

ideal: sea turtle in an ideal position for harpooning

identified: that, identified, specific, of aboreal/abstract class nouns

if

igniting

ignorant of

ignorant person

ignorant towards

ill, being

ill: mentally ill

ill: behaved

illuminating

imitating

immature

immature young of humans/ dogs/
kangaroo/ wallaby

immature: Barracouda, immature

immature: Barramundi, immature

immature: Barramundi, immature

immature: catfish, immature

immature: Giant Mud Crab, immature

immature: Green Turtle, immature

immature: Groper, immature

immature: Mournful Tree Monitor, immature

immature: Mullet, immature

immature: Rainbow Serpent, immature

immature: Salt Water Crocodile, immature

immature: water lily corm, immature

immediately: relatives, immediate personal

immediately: relatives, immediate personal

impatient

impeading

imperative particle

importance: object of great importance

importance: object of great importance

important

important: very important

imprint, of body, as in sand, your

imprisoning

improving

in a huff
in a line kandakanda
in front mundumantha
in full view mirnaji, mirnaji, wunyilu
in half wardaji, wumbuwumbiji
in one line yurlkanjurlkan
in one piece wuthamba
in the depths of the sea rara
in the flesh wunngalu
in the lead mundumantha
in the middle wumbiji
in the midst rara
in the mouth jawayawa
in the vicinity of dinkidinki
in the water warra
in this way ngaminya
in two pieces wardaji, warriwarriyamba,
wumbuwumbiji
in: coming in, of people ngarlarlamantharra
in: not joining in nyamba-ngarramantharra
in: sucking in hjujinja
incest wunumbanyngu (cm-)
incestuous waiwjaji
incircling something bandarada
inciting jarranymantharra
inciting to fight wangarrabantham
inclusive: our (dual, inclusive hearer) ngalinga (cm-)
inclusive: our (plural, inclusive hearer) ngambalanga (cm-)
inclusive: ours (dual, inclusive hearer) ngalinga (cm-)
inclusive: ours (plural, inclusive hearer) ngambalanga (cm-)
inclusive: we (dual, inclusive hearer) ngali
inclusive: we (plural, inclusive hearer) ngambala
inclusively: all inclusively wijji
incomplete things wuyin (cm-)
incomprehensible, being not understanding yakiyakirrijarra
identifed: that feminine thing, indentified and known a-mangaji
identifed: those two people not yet indentified rri-mbangu
index: biting the second knuckle, of the index finger of another person rayangUndaymara
indicating by a motion of the hand yunduyundumantharra
indicating: exclamation, indicating a great distance yaayaa
indistiguishably: speaking together
indistiguishably nyamba-ngurdukantharra
individual of high intelligence kurdirringu (cm-)
individual skilled ata particular activity kurdirringu (cm-)
individuals: power of individuals during ceremony wirrimalaru (cm-)
individual who makes themselves sexually desirerous kulikuli (cm-)
Indopacific Humpback Dolphin [Sousa chinesis] a-bumirri (tra-),
manbirirri
inferior maha (cm-)
influential person namu-wurrarna, wurrarna (cm-)
influenza ngalirri, wurllwurr
information: asking for information from spirits nyribantharra
inhabitant of jibija (cm-)
inhabitant of the sea and coastal environment anthawirriyarr (cm-)
inhabitants of the water wurralngu (cm-)
inhalings wukuwantharra
initiate for the Wambuyungu/ a- Milkathatha/ Bambarruku and Kundawira rituals kulawurdi (li-nya-)
initiate, for the a-Kunabibi ceremony wanjilirra (cm-)
initiate: circumcision initiate rdaru (nya-), wirrkajuru (nya-)
initiation ground jamanki, jamankiwalla
initiation: people who share the same time of initiation makunguna (cm-)
injecting ankkantharra,
ngarrkantharra, nguthumantharra
inland auka, maya
inland country yingkarra
inlet, of a salt water creek ruwaji
inlet: salt water creek inlet a-ngalawurru (ra-), a-nndarr (ra-)
inlet: salt water inlet na-ruwaji
inner: cabbage palm, edible inner pith (ritual term) kundamarru
insane, making yakayakamantharra
insect (generic) bibin
insect species, Blue Fly malunungu
insect species, Bush Fly a-miyimiyi (rai-)
insect species, Butterfly a-kurlambimbi (ra-)
insect species, Centipede [Scolopendra sp.] a-marlamarla (ra-)
insect species, Cicada lirrngindi, ngirringirri
insect species, cockroach a-wikalwikal (ra-)
insect species, Dragonfly a-mardu (ra-)
insect species, Fire Fly a-warlangarrwarlangarr (ra-)
insect species, Hornet
a-wiyinbiyin (rra-), birndilirri

insect species, locust, large [Valanga irregularis] janumia

insect species, Locust, large [Valanga irregularis] juwayawa

insect species, louse a-mukaka (rra-), a-wutha (rra-)

insect species, March Fly
badi, lurnurr

insect species, Mosquito
a-wurkan (rra-), murndu (cm-)

insect species, Praying Mantis
bujimala

insect species, Sandfly
kirdil

insect species, Scorpion
a-wunanka (m-)

insect species, Tick
[a-Arachnida sp.]

insect: flying insect (generic)
bulyirrirri

inserting
kadirrindjarra

inside
andaamda

inside: eggs of native bee found inside native honey nest
banna

inside: eyelid, inside, your
nda-wulyurr (poss-)

inside: pandanus nut with many kernels inside ma-wundangu

inside: pandanus nut with plentiful kernels inside ma-wuyinkuyin

inside: pith, from inside of the cabbage palm; edible ma-mamundu

insolently: replying insolently
nyamba-rnyinjarra

instructing
miiridimantarra

instrument: musical instrument
juluwari, karlwa, kurrbulungka, ma-kulurruru, na-lhurrwa, na-nuli

insulting term for an uncircumcised adult male
ardu (cm-)

insulting, being
kiwumantarra

intelligence: individual of high intelligence kurdirrinx (cm-)

intelligent
kawi (cm-), lingi (cm-), ngayangaya (cm-)

intended: turning someone away from their intended purpose balangkamayarra

intense: pre-wet season period of intense humidity
na-yinarramba (ni-)

intensely
kurndantu, ngalhangku, wakulamba

intensely: heating intensely
walkijjanjarra

intent: traveller with a specific intent in mind
buwarra (cm-)

intercourse: person wanting sexual intercourse
manhalmanhal (cm-)

intercourse: sexual intercourse
bunimantarra, malmanhantarra, ndantarra

intercourse: sexual intercourse (colloquial)
wurubantarra

intercourse: sexual intercourse, having
nyamba-bunimantarra

interested: not being interested
burnakiriinjarra

interior: pandanus nut interior
wiriyaalnga

interior: pandanus nut interior, red to orange in colour
kalbakalba

interior: water lily corm interior: fibrous layers which separate the areas containing seeds na-ngarranji (ni-, nu-)

intertidal zone
narnu-wuthan

intestine: large intestine of the dugong
rimi, rimkukwilwalkuru

intestine: large intestine of the sea turtle
wunakaka

intestine: small intestine
ma-karralYu

intestines of goanna/ long necked turtle
ma-karal

intestines of land mammals
ma-lhurralturra, ma-murducuurdu

intestines of the goanna
ma-wirdwurdu

intestines, of land mammals
ma-jililinyijiliji

intestines: contents of intestines
mawurna

intestines: dugong intestines (generic)
warka

intestines: small intestines of the dugong
murajju

intoxicated
kamukamuwiji (cm-)

introducing
yunduyundumarra

invisible hole where sorcery enters the body
na-wuthulu, narnu-mawari

Ironwood tree [Erythrophleum chlorostachyum]
lamurra

Irrawaddy: Snubfin Dolphin / Irrawaddy Dolphin [Orcaella brevirostris]
wundumamarra

irritating condition of the eye
wulyurr (poss-)

Irukanji Jellyfish [Carukia barnesi]
wathalungu

is that so?
ngarri

island (generic)
waliyangu

Island Goanna poss. Freckled Monitor [Varanus tristus orientalis]
island wild honey  makurrawirla, wiliwarrngu
island wild honey nest containing much
honey  manbiriwu
island: bay on a island
na-wulmuku (ni-)
islands: dew on the islands
a-wumalhu (m-)
islands: fishing over the islands and sea
akarhmthaITa
islands: phosphorecence (natural) found in
the sand in shallow water off the
islands  balirrlca
islets: samphire heath country with
intermittent sandflats and raised
islets of scrubby vegetation
narnu-ruluruluwanka
it is good  yamulu
it- masculine thing  alhi, ayu (cm-), yiwa
it: bird picking up something in it’s beak
kilmarantharra
it: how is it?  wayi
it: just in the same way you do it
nganambajilulu
it, having a  mabanbayarra
itching  mabanbayarra
items: ritual payment items
danya
its: bark, its  na-yirra (ni-, nu-)
its: berry, its  na-wulaya (ni-, nu-)
its: bird catching fish with its beak
wijalmantharra
its: commencement, its
na-yinarramba (ni-)
its: cycad palm having lost its fronds,
cone-like growth being visible
ma-widiwidi
its: fat, its  na-manyngul (ni-),
na-wungu (ni-)
its: fruit, its  na-wulaya (ni-, nu-)
its: noise, its  na-malur (ni-, nanda-)
its: properly, in its proper place
wurbi
its: seed, its  na-mi (ni-, nu-)
its: side, its  namu-winkan
its: sound, its  na-malur (ni-, nanda-)
itself: dugong tangling itself in harpoon
rope  rdyanantharra
jabudubudu: dancing the jabudubudu rituals
jabudubudwarolmachanarra
Jack: Mangrove Jack wurrlya
jamming in  kakinymantharra,
llhunjurmantharra
jar  bujilli
Javan File Snake [Acrochordus javanicus]
a-bunubunu (rra-), a-yabiyarri (rra-)
jaw bone, your  nda-rurlurul (poss-)
jaw of the dugong  na-rulunjirr (ni-)
jealous, being  mijangantharra,

ngany-tharra  jellyfish species, Box Jellyfish [Chironex fleckeri]  na-walkurrawa, wuthirri
ngany-tharra  jellyfish species, Irukandji Jellyfish [Carukia barnesi] wathalungu
ngany-tharra  jellyfish species, Jellyfish [Rhizostoma pulmo sp.] waykalngu
Jellyfish [Rhizostoma pulmo sp.] waykalngu
Jequirity Bean [Abras precatorius] munda
Jesus: Lotus Bird / Jesus Bird [Treguiara gallinacea] a-dimbidimri (rra-),
a-ngurrgururr (rra-)
jetty  jidi
Jewellery  murranyumurrany
Jewfish [Johnius diacanthus] a-mdakaya
Jewfish [Johnius diacanthus] a-marrbi (rra-)
job  jabu
joey  dinybu
join: skin and meat from sea turtle at the
area where flippers join the body
na-ngabala (ni-)
joining  mayamantharra
joining: not joining in
nyamba-ngarramantharra
journey by foot for a specific purpose
buwarrala
journeying  muyamuyabantharra,
nyamba-yurrantharra
juice of fruit  na-ngilili (ni-), na-ngiliny
(ni-, nu-)
juice: drink made from the juice of
pandanus nut headed
juices from (meat  na-ngilili (ni-)
juices from meat  na-ngiliny (ni-, nu-)
juices: meat juices, blood/ particles of
meat in bottom of sea turtle shell
mathulmathul
jumping  marnminyanmantharra,
marnminyantharra
jungkayi: group name for jungkayi
layiri-arlu
junior  buri (cm-)
just  minja, winarrku
just a little while ago
barrungkiya
just about  dandi, dandidandi,
wulumbalu
just audible  yirawa
just in the same way you do it
nganambajilulu
just now  barrungkiya
kangaroo (generic)  jijaka, wunala
Kangaroo Grass  na-wiyi
kangaroo hunting method
bandawi, barangkaibji
kangaroo species, Hill Kangaroo [Macropus robustus] nangurrbaluwa
kangaroo species, Hill Kangaroo, female
[Macropus robustus]
a-jumabu (rra-)
kangaroo species, Hill Kangaroo, female
[Macropus robustus]
a-nguyarmgu (rra-)
kangaroo species, Hill Kangaroo, old male
[Macropus robustus]
maburfh
kangaroo species, Plains Kangaroo
[Macropus antelopinus]
bardakalinya, mayurrku
kangaroo species, Plains Kangaroo
[Macropus antelopinus]
ng;trdarda
kangaroo teeth ornaments
lijarr, wirra
kangaroo/ wallaby resting place
lhanba
Kapok tree [Cochlospermum fraseri]
ma-jwurr, ma-ribulu
Kapok: fruit of Kapok Tree [Cochlospermum fraseri]
ma-wurulu
keen of hearing
lingi (cm-), ngayangaya
keep away!
kabujukabujuku, kabujukukabujuku
keep out of the way!
ngandarrajuku, ngandarmjuku
keep: causing to keep on
~mgu~mg-tharra
keep: wanting others to keep away
wakmhnkayarra
keeping a watch over
ralaralamantharra
keeping away
ngibantharra, nyamba-ngiban
keeping back
mululumantharra, ningumantharra, mululumumantharra
keeping off
nyamba-ngibantharra
keeping on coming
nyamba-ngabarlamantharra, nyamba-ngabarlangabarlamantharra
keeping restricted
ngibantharra
keeping sacred
ngibantharra
keeping watch over
jarrijarrimantharra
keeping: alive, keeping
lhungkumantharra
keeping: secret, keeping
wajirkirri
keeps: man who continually keeps the company of women
nhanawamara (nya-)
kernel: cycad nut kernel
ma-wurluur
kernel: pandanus nut kernel
nu-kurnbal (na-, ni-)
kernels: pandanus nut with many kernels
inside
ma-wumdangu
kernels: pandanus nut with plentiful kernels inside
ma-uyinjuuyin
kicked: dirt, kicked back by feet as one walks
wirilyi
kicking
barranyinjarra
kicking back dirt with feet while walking
wirilyirngkayarra
kidney, your
nda-yirdarangka (poss-)
kidneys of the dugong
a-wumum (ma-)
kill: person who desires to kill people
ngabayamanthanna
killed: flying fox killed on land under secret-sacred restrictions
buturlyi
killer
marriwi (cm-)
killer (cow/ bullock for butchering)
kila
Killer: False Killer Whale [Pseudorca crassidens]
kungkabubu, yulangu,
yurluyurluwiji
killer: revenge killer
marriwi (cm-)
killers: revenge killers
marrirmarriwi (cm-)
killingkurdanmantharra
kin: unwilling to fulfill obligations to kin
bujurr bujurr
kind, being
ngardurumantharra
kind: fruit of any kind hanging from tree/bush
ma-winrawirra
kinds: all kinds of things
yumbulyumbumantha
kinds: making two kinds
kanymakanymardamantharra, nyamba-kanymakanymardamantharra
kinds: meats of different kinds, wanting mulukurinjarra
kinds: variety of kinds of meat, having muluku
King Brown Snake [Pseudechis australis]
balankali, bularrangu, ngulwa
King Quail [Coturnix chinensis]
bujbul, kungkudarrbudarrba
king tides
ja-wukabanji
Kingfish: Black Banded Kingfish [Seriolina nigrofasciata]
wakulangu
Kingfisher: Forest Kingfisher [Todiramphus macleayi]
a-birringkulbirringkul (ma-)
kinship term
ba-alaywr (cm-), ji-
ngawinya
kinship term, brother
baba
kinship term, brother's child
kathakatha
kinship term, brother's daughter
angaharra-abangu (rantharra-)
kinship term, brother's daughter's son, my
nyakarna-marrini
kinship term, brother's son's son, my
nyakama-murima
kinship term, brother's son, my
nyangathanya-abangu
kinship term, brother's spouse
manjikarra
kinship term, brother-in-law
nyangathi-nganawanarra
kinship term, child/children following the
firstborn bunjurangu (cm-)
kinship term, close male friend/associate
nyangatha-mara
kinship term, close male relative, my
nyangatha-nganji (nyangathanya-)
kinship term, daughter's daughter
akarna-marrini (nakarna-)
kinship term, daughter's son
kama-marrjni
kinship term, daughter's son, my
nyakarna-wuthayi
kinship term, eldest sister to younger
sister's son nyakarna-ardima
kinship term, family, close
banbayi (cm-)
kinship term, father kajaja, wunyatha
kinship term, father and son
bilarra
kinship term, father's father
murimuri
kinship term, father's father's sister
a-jamurimuri (rra-)
kinship term, father's mother
ngabuji
kinship term, father's sister
marna
kinship term, father's sister's daughter
angatharra-ngayingu (trangatharra-)
kinship term, father, and children,
li-bibililarra
kinship term, female close friend/associate
angatha-mara (rra-)
kinship term, female relative
angatharra-nganji (trangatharra-)
kinship term, female relative sharing place
of spirit child origin
angatharra-wayurrungu (trangatharra-)
kinship term, female relative/companion
angatharra-yumara (trangatharra-)
kinship term, group name for jungkayi
layirli-ardu
kinship term, her father
nya-wangulu
kinship term, her older brother, my uncle
nyakunya-wirlanimnya
kinship term, husband and wife
majkarra
kinship term, husband and wives (in a
polygamous marriage)
li-majkalmajkarra
kinship term, husband, my
nyangathanya-wangu
kinship term, male Dreamings of one's
mother jayakurra
kinship term, man with sister's child
ardikarra, kardirdikija
kinship term, man with sister's daughter's
child murikarra
kinship term, man, and sister, and sister's
daughters' children
li-minumurikarra
kinship term, man, and his brothers
children li-alardikarra
kinship term, man, and his brothers or their
sisters' children
li-kardirdikija
kinship term, mother barratha, kujaka, wibi
kinship term, mother with child
ayarra
kinship term, mother's brother
a-wukuku (rra-), kardirdi
kinship term, mother's brother's child
munyunnunyu
kinship term, mother's brother's children
barnka, marnuwarra
kinship term, mother's brothers' children,
li-manmarruwarra
kinship term, mother's elder brother
jaardiyardi (nya-)
kinship term, mother's eldest sister
jaardiyardi (rrra-)
kinship term, mother's mother
mimi
kinship term, mother's father's sister
a-jamimi (rra-)
kinship term, mother's mother
a-jawukuku (rra-), kukudiri
kinship term, mother's mother's brother
kuku
kinship term, mother's sister's daughter
who is younger
angatharra-anyira (trangatharra-)
kinship term, mother's younger brother
jaakaka (nya-)
kinship term, mother, and children
li-alayarra
kinship term, mother, her
mankura-ardiyananga
kinship term, mother, his
rikurra-mandiya
kinship term, mother-in-law, my
a-kayibanthangbangkalu (rra-)
kinship term, mother-in-law, your
a-kayibanthayindalu (rra-)
kinship term, my daughter's child, your
brother nya-wurru
kinship term, my mother-in-law/ father-in-
law when asking brother-in-law/
sister-in-law for their parents
jakaja
kinship term, my sister, your cousin, when talking to female cousin
a-ngawinya (rra-)

kinship term, older brother's wife
angatharra-yalanji (rangatharra-)

kinship term, older sister's husband, my nyangathanya-miyangki

kinship term, people who share the same time of initiation
makunguna (cm-)

kinship term, siblings (two) of the same parents babakurla

kinship term, siblings of the same parents
li-babakurla

kinship term, siblings of the same parents, or mother's sisters' children, or father's brothers' children
li-nginykalnginykarra, li-rikarikajanja

kinship term, siblings two of: the same parents, or mother's sisters' children, or father's brothers' children
ririka

kinship term, siblings two of the same parents, or mother's sisters' children, or father's brothers' children
nginykarra

kinship term, sister's daughter
akarna-ardima (trakarna-), angatharra-ardu (rangatharra-), ardiyardi

kinship term, sister's daughter's child
wukuku

kinship term, sister's daughter's daughter
akarna-wuthayi (trakarna-)

kinship term, sister's daughter's son
karna-wuthayi

kinship term, sister's husband
nganawarra, mabinabi

kinship term, sister's son's daughter
akarna-mangkayi (trakarna-)

kinship term, sister's son's son
karna-mangkayi

kinship term, sister's son/daughter
karna-ardima

kinship term, sister's spouse
murrumurruci

kinship term, sister-in-law
mbabu

kinship term, sister-in-laws, more than three
li-manmanjikarra

kinship term, son
kajakaja, kulhakulha

kinship term, son's daughter
akarna-murima (trakarna-)

kinship term, son's son
karna-murima

kinship term, son's son, my nyakarna-mangkayi

kinship term, son-in-law, her a-kayibanthaandalu (rra-)

kinship term, son-in-law, my kayibanthangathangkalu (nya-)

kinship term, spouse kayikayi

kinship term, spouse's brothers' banji

kinship term, spouse's father
ardungantha (nya-)

kinship term, spouse's mother
yuwarni

kinship term, their father, my uncle
nyawulanganya-marmanganthamu

kinship term, widower
miyagi (cm-)

kinship term, wife, my
angatharra-wangu (rangatharra-)

kinship term, wives (two) of one man in a polygamous marriage
milkamba, milkambawujara

kinship term, wives of one man in a polygamous marriage
li-milkamilarra, li-milkamilkamba, li-milkamilkambakurla

kinship term, woman with brother's child
marnakarra

kinship term, woman, other sisters, and their brothers' children
li-marnakarra

kinship term, younger brother
wunhaka

kinship term, younger brother's daughter
akarna-manmanu (trakarna-)

kinship term, younger brother's son
karna-manmanu

kinship term, younger brother's wife
angatharra-miyangki (rangatharra-)

kinship term, younger brother, my nyangathanya-anyira (nyangathanya-)

kinship term, younger sister's husband, my nyangathanya-yalanji

kinship term, your brother/my cousin
when speaking to female cousin
nya-athatha

kinship term, your brother, my daughters' child; maternal grandmother speaking to female maternal granddaughter
ji-wurrbu

kinship term, your child, my daughter's child, when speaking to son-in-law
a-mangkayiwirri (rra-)

kinship term, your child, my daughter's child, when speaking to female cousin
a-ngkuwini (m-)

kinship term, your elder brother, my uncle
wa-mimayku

kinship term, your father, my brother-in-law when speaking to niece or nephew
wa-mangkiri

kinship term, your father, my brother-in-law, when talking to niece/ nephew
ji-murrina

kinship term, your father, my uncle when speaking to female cousin
wa-mamanya
kinship term, your husband  
nya-wangarinya
kinship term, your mother's father or cousin  
nya-lhamayngku
kinship term, your mother, my father's sister when talking to female cousin  
da-ardiya
kinship term, your sister, my maternal grandmother speaking to one's maternal uncle  
da-mangkayku
kinship term, your sister, when sister-in-law asks brother-in-law  
a-wurrwu
kinship term, your younger brother, my uncle  
wa-wirlaninya
kinship term: greeting by kinship name  
nyamba-lhamayngku
kinspeople: making bad forone's kinpeople  
warrhantharra
knees: dancing with legs spread wide and bent at the knees  
rdatkal
kneeling position on both knees  
murruru
kneeling position on one knee with the other knee up  
mirdimirdilinja
kneeling position with hands flat on thighs  
walamiriniri
knees: crawling position, on hands and knees  
bunarrinjina, nyamburrantharra
knees: dancing with legs spread wide and bent at knees  
yamba-rdatkalmantharra
knee: standing position on one leg with the other bent at knee  
mirdimirdilinja
kneecap, your  
nnda-wanjija
kneeling position on both knees  
murruru
kneeling position on one knee with the other knee up  
mirdimirdilinja
kneeling position with hands flat on thighs  
walamiriniri
knees: crawling position, on hands and knees  
bunarrinjina, nyamburrantharra
knees: dancing with legs spread wide and bent at knees  
yamba-rdatkalmantharra
knee: sitting position on a drum with one foot resting on the other knee  
wanyka
knee: lying position with one knee bent and another leg resting on it  
wanyka
knee: kneeling position on both knees  
murruru
knee: kneeling position on one knee with the other knee up  
mirdimirdilinja
knee: kneeling position on both knees  
mirdimirdilinja
knee: standing position on one leg with the other bent at knee  
mirdimirdilinja
knee: lying position on back with knees bent  
wanyka
knee: lying position on side, knees bent, upper body resting on one elbow  
mirrinjungu
knife: stone knife  
burrrawa, ma-kakami, ma-wudawuda, majaja
knife: stone knife, large  
wurrbingani
knife: stone knife, small  
a-burrwa, a-wairdamantha
knock: ramantharra
knock against  
wajumantharra
knot: tying a knot  
wurrumantharra
knot: don't know  
nungka
know: person who does not yet know about something  
manji
know: desiring, food, knowledge  
warnngirrinjarra
knowledgeable  
milirdi, mingkin
known: path, known  
a-yabala, a-yalwa
known: song only partly known  
wumungkulu
known: that female person- not known  
a-mbangu
known: that feminine thing, indentified and known  
a-mangaji
known: that female thing- not known  
a-mbangu
known: that food, identified and known  
ma-mangaji
known: that male person/ masculine thing, not known  
nya-mbangu
known: there (specific or known location)  
baji
knowledgeable: that feminine thing- not known  
a-nibangu
knowledgeable: that feminine thing- known and identified  
amangaji
knowledgeable: that female thing- not known  
amangaji
knowledgeable: that male thing- not known  
a-mbangu
knowledgeable: those people, identified and known  
li-mangaji
knuckle: biting the second knuckle, of the index finger of another person  
rayalngundaym
knuckles: cracking knuckles  
rjbantharra
Koel: Common Koel  
[Edynamis scolopacea]
a-thuwa
Kookaburra: Blue Winged Kookaburra  
[Kurdanji][Kurdanji]
Kundawira: initiate for the Wambuyungul and Kundawira rituals  
Kundawira Bambarruku and Kundawira rituals
Kurrajong tree ma-mandirri
Kurrajong tree [Brachychiton paradoxus] ma-rirrdu
Kurrajong [Brachychiton diversifolius] ma-lhalhaki, ma-mumndumuru
Kurrajong: bark of the Kurrajong tree [Brachychiton paradoxus] ma-yatha
Kurrajong: seeds found in pods of the Kurrajong tree ma-ngarrkananthamara
Kurrajong: seeds found in pods of the Kurranjong tree ma-ngarrkangarrbmmthamaa
Kurranjong: bark of the Kurranjong tree ma-lhurralhurra, ma-murdumurdu
Kurranjong: seeds found in pods of the Kurranjong tree ma-ngarrkananthamara

labia, your nda-bayika (poss-)
labour pains arrarramanthamara
labour: commencing of labour pains nyamba-yarrakanthamara
labour: contracting, of muscle/ uterus during labour muyumuyuurrinjarra
lacking rivurr
ladder ma-wanduma
ladder: forked pole, used as a ladder ma-wanduma
laden tree ma-wirrawinra
lagoon bingkarra, nankawa
lagoon: bend/ corner of a lagoon na-wulmuku (ni-)
lagoon: edge of lagoon narnu-wunda
lagoon: edge of lagoon/ river wunda
lagoon: end of lagoon na-mungu (ni-)
lagoon: filled, of water in lagoon rdawurenduru
lagoons: filled, of water in lagoons, river wurulburulu
lagoons: rocky reefs found in lagoons/ rivers a-wируrr (rra-)
lame bujurrbujurr (cm-), darwa (cm-), darwaddarwa, dirdu (cm-)
lame, being landiyarra, mayunurriyjuma
lamp na-kulakaya, na-trlangan
lance: short, lance-like spear bunarra
Lancewood [Acacia shirleyi] karnanyi, na-karnanyi
land maya
land badly burned by fire ngarkki
land blackened by bushfires na-ngarkki
Land Snail a-kambalangu (rra-)
Land Snail Shells wirriwirrijika
land: flying fox killed on land under secret-sacred restrictions buluriyjuma
land: good hunter of land based resources yalbiyarra (cm-)
land: hard, dry land ngarkki

land: intestines of land mammals ma-lhurralhurra, ma-murdumurdu
land: intestines, of land mammals ma-jililinyjilili
land: point of land na-mulkan (ni-)
land: pulling in to land lungkayarra
landing yibandayarra
Landing: place name, "The Landing" Jawuma
landscape: marking, of landscape balarrinjarra
language wuka
language: Garrawa language Amva
language: Kudanji language Kurdanji
language: Mara language Marra
language: sound of language na-rayi (ni-, nanda-)
language: speaking language fluently jabumantarri
language: Yanyuwa language Wardirri, Yanyula, Yanyuwa, Yanyuwangala
lap: holding on one's lap landarrumantarri
lap: position of holding in front of oneself/ on one's lap wididiwididi, wididiwididi
lap: someone/ something on one's lap landarrumantarri
large walkurra (cm-)
Large Egret [Egretta sp.] wurumururrngu
large group, in a mirrkari
large intestine of the dugong rimi, mirrkkukilwalkurr
large intestine of the sea turtle wunakaka
Large Tailed Mullet wandir
large: Bandicoot, large [Isoodon sp.] a-wangkulinya (rra-)
large: bark canoe; large sea going type na-mirrinyungu, na-riyarrku
large: Barramundi, very large [Scleropages leichardti] wirumubarrangu
large: bush fire, large kambambarr
large: dugong, bull large, very old jawaruwaru
large: dugong, large old bull jawiruma
large: dugong, non-lactating cow, with large calf a-miramba (rra-)
large: fighting pick, very large a-warnakiiyarrri (rra-)
large: fire, large and bright balangungu
large: people, a large gathering
li-mijimbangu, li-nganyil (nalu-)
large: sailing boat, large
a-mijiyangu (rra-)
large: spring water, large/ permanent
waburr
large: stone axe, large
badangka, mirrimirri
large: stone axe, very large
a-warrakwamki (rra-)
large: stone knife, large
Wurrbing
large: talking, of large numbers of people
nyamba-tharra
large: women, a large gathering
a-wimikwdwdu (rra-)
last: wife, last (in a polygamous marriage)
a-ngulakaringu (rra-)
late afternoon
ngabungabu, ngabungabula, ngubathma, wukurlakurlu
late evening
mahamawuntha
later
baku
later today
baku, lhurrku
later: see you later today
bakuwu
lateritic rock
a-winirr (rra-), winirr
laughing
wuturrumantarra
laughing loudly
kalkalmantarra, larrkandumantarra
Law
namu-yuwa
Law breaker, of Law associated with the sea
wardilyurr (cm-)
lawful
yurlarra (cm-), yurlm
lawfully
yuwar
lay: sea turtle coming ashore to lay eggs
but does not do so
wurramantarra
layer upon layer
lhangkulhangku
layer: outer layer
lhangka
layers: water lily corm interior: fibrous layers which separate the areas
containing seeds ngarranjal (ni-, nu-)
lazy
barlkibarlik (cm-), bujurrbuju (cm-), kulau, wankaluka (cm-), wurmul (cm-)
lazy, being
barlkibarlikirrinjara, wurmulirrinjara
lazy, making one wurmulmantarra
leach
a-makardi (rra-)
leach: cycad nuts, which are fermented to leach out toxins
ma-mawirl
lead, in the
ambirriju
lead: going into the lead
warriyubayarra
lead: in the lead
mundumanta
Leaden Flycatcher [Myiagra rubecula]
manjululu
leader
aminbirri, wirid (cm-)
leading
yulkamantharra
leading by the hand
yandangantharra
leaf
wanjirr

Leaf: Sand Paper Leaf Fig [Ficus opposita]
ma-mayarranja, ma-rarluntha
leaf: water lily leaf stems
nu-walurr
Leafless, parasitic climber
bukuma
leafy branch
wanjirr
leafy plants
wanjirr
leak
jiji
leaning
wanykululu
leaning on someone or something
wurranyinjarra
leaning over
nyamba-wirrinyinjarra, nyamba-wirrinyinjarra
leaning position
dankarr, wirrinyngala
leaning to the side
wirriny
leaping
wurrburra
leaping of dolphins
wirrungkayarra
learnedmirdan (cm-)
learning from someone
nyamba-wirringundjarra, wirringundjarra
Least Frigate Bird [Fregata ariel]
mawuluwa
Least Frigatebird [Fregata ariel]
wimarr, yanamara
Leather Back Turtle
limarrwurrirri
leave alone
bawuji
leaves
nyanyalu
leaves: bundle, of spears/pandanus leaves
kurarra
leaves: bushes and leaves used for covering a body on a funeral platform
laji
leaves: pandanus leaves being stripped
yalkanyinjarra
leaves: tea leaves
diyi, nyanyalu
leaves: water lily leaves
nu-rangal
leaving
ndayarra
ledges: rocky ledges/selves
wunuwarr
left
lak (poss-), lakulaku
left side, your
nda-lak (poss-)
left-handed
lakulakungala
left: pandanus palm nuts left on the ground from previous year
ma-kambalngu
leg of an animal
na-wi (ni-)
leg-like aerial roots of the mangrove tree
rarrawaluku
leg: calf of leg, your
nda-ajba (poss-), nda-alba (poss-)
leg: fold of leg behind knee, your
nda-riwurr (poss-)
leg: lower leg, your
nda-wirrba (poss-)
leg: lying position with one knee bent
and other leg resting on it
wanyka
leg: sitting position with one leg straight out and other tucked under the body
murrulabi

leg: standing position on one leg with the other bent at knee
mirdimirilinja

leg: standing position with one leg outstretched and hands on hips
ndardiriwanga

leg: stiff leg, walking with a kadamantharra

Legless Lizard sp wurriyi

legs: dancing with legs spread wide and bent at knees nyamba-ndakalmantharra

legs: dancing with legs spread wide and bent at the knees ndakal

legs: opening one's legs wide apart nyamba-walkamantharra

legs: sitting position with legs bent back to one side jukurl, rirdil

legs: sitting position with legs crossed barnkala

legs: sitting position with legs extended and feet crossed marbanurru

legs: sitting position with legs pulled up (rare usage) bujul

legs: sitting position with legs straight out feet crossed murnumurru

legs: sitting with legs crossed nyamba-barnkalanmantharra

Leichhardt Pine [Nauclea orientalis] ma-buyarra

leprosy narmu-wurruburrrul

Lesser Crested Tern [Sterna bengalensis] bangamtha

lethargic, making wurmulmantharra

letter biba, na-biba

letting arrinjarra, mardarranjara, wirrangamantharra

letting down larramantharra, lhalhamantharra

letting down on a rope arrarramantharra, mayivamantharra

level wurrukurru, yarrbabba

level: high level, ata wurulburlu

level: high level, of tide/ flood 
dawurluwuru

liar jawurminja (cm-), jiwil (cm-)
lance: removing lice wuthangantharra

licking wuyamantharra

lies: telling lies walarndimantharra, warndimantharra

life spirit of humans/ animals 
na-ngawulu (ni-)

life spirit, your nda-ngawulu (poss-), nda-wurdulu (poss-), nda-yala (poss-)

life: commencing, of foetal life nyamba-yarrakantharra

lifeless mirrba

lift: giving a lift wuruyirrmantharra

lift: giving someone a lift akuyirrmantharra

lifting nyamba-rankarmantharra

lifting up rankarmantharra, rinkirinkimantharra

lifting: fog lifting mantharra

light na-kulakaya, na-rilangan

light beams shining through the water yurbunjurbun

light in weight burlurlu (cm-), burnuburnhbu (cm-)

light rope ma-nguji, ma-yuulu

light: dark, no light at all nginynulgininmul

light: rain, gentle and light milyiyula

light: shafts of light shining through the sea yurbunjurbun

light: sunset, when long shafts of light shine out of the sky namu-mawurr

lighter, of day, sunlight wilarrinjarra

lighting mardangarmantharra

lighting a fire milamantharra

lighting fires warmayinimantharra

lighting fires, over the country balbathuntharra

lighting grass fires bathuntharra

lighting up mirrangarrinjarra, rangamantharra

lighting up with paperbark torches wayyantharra

lightning a-ngajarr (ra-)

lightning: flashing of lightning/ torch wurninjarra

like that barranamba

like that you do it nganamba, nganambaji

like this nganinuya

like: what is it like? wayi

liking alarramantharra, mammarralangantharra

lily: water lily corm (generic) ma-mayi

lily: water lily corm from ma-bujuwa lily ma-wirnku

lily: water lily corm interior: fibrous layers which separate the areas containg seeds na-ngarranjali (ni-, nu-)

lily: water lily corm many fine roots coming from it ma-winjawu

lily: water lily leaf stems nu-walnurr

lily: water lily seeds, within the corms nu-yanyungi

lily: White lily with onion like bulb [Crinum angustifolium] a-rdangkarlndkarl

limb: crippled limb jukurl
limestone a-wunirru (ra-)
limping landiyarra, thamdiyarra
line: fishing line ma-runga, ma-wurmgku
line: in a line kandakanda
line: in one line yurlkanjurlkan
line: rod for fishing line juluwunji
line: straight line, in a yurka
lined up amandakanda, birnbirl, kandakanda, yurlkanjurlkan
lined: trees lined up ma-amandakanda
lining: green fat lining shell of the sea turtle na-rurr (ni-)
Lion: Ant Lion [Myrmeleonidae] a-kamba (m-)
lips, lips nda-mulu (poss-)
lips: trilling lips wurrbanyinjarra
lisping jalbabirr (cm-)
listening nykalanykmjnjarra, nykarrinjarra
litter muji, mulhil
litter: picking up litter/ scraps mujinjarra
little buyi (cm-), wajanya (cm-)
little bijal
Little Black Comorant [Phalacrocorax sulcirostris] a-kurbanku (ra-)
Little Black Comorant, male [Phalacrocorax sulcirostris] anharrantharra
Little Corella [Cacatua sanguinea] a-ngulili (rra-)
Little Eagle [Hieraaetus morphnoides] a-karankangu
Little Egret [Egretta intermedia] a-wayurr (rra-)
Little Pied Comorant [Phalarocora various] kuduluku, wuwuna
little toe, your nda-rinarina (poss-)
little: animal with little fat content ngarrangarra (cm-)
little: finger, little, your nda-watha (poss-)
little: flames, little na-mirumirim (ni-)
little: for a little while minja
little: just a little while ago barrungkiya
little: toe, little, your nda-watha (poss-)
little: while, a little waluku, wukumanmarra
liver of shark/ stingray wirrinymirirri
liver of the sea turtle na-manyi (ni-), na-wirdiri (ni-)
liver, your nda-kuluwala (poss-), nda-manyi (poss-), nda-wirdiri (poss-)
liver: mixing of liver from stingray/ shark with meat of the same lhawarranmantharra
liver: tying up shark/ stingray meat mixed with liver malayanjamantharra
living as a wife alindumantharra
living in just one particular area wukuvarramantharra
living: essential things for living maraka
lizard (generic) lhuwa, mimarnu
lizard species, Blue Tongue Lizard (generic term) [Tiliqua scincoides] a-wayurr (ra-)
lizard species, Blue Tongue Lizard [Tiliqua scincoides] a-ngalibaku (ra-)
lizard species, Blue Tongue Lizard, partly grown [Tiliqua scincoides] a-nangkarangka
lizard species, blue-tongue lizard, immature [Tiliqua scincoides] a-bangkuri (rra-)
lizard species, Blue-Tongue Lizard, partly grown [Tiliqua scincoides] a-kangkarangka
lizard species, Frill Necked Lizard [Chlamydosaurus kingi] wunbi
lizard species, Gecko wabarnyi
lizard species, Gecko sp a-karrkanda (ra-)
lizard species, Gecko sp. possibly Barking Gecko a-ngajarr (ra-)
lizard species, Island Goanna poss. Freckled Monitor [Varanus tristus orientalis] a-raba (ra-), a-warri (ra-)
lizard species, lizard with black nose and patches over eyes kaburi, kaburiwalala
lizard species, Mangrove Goanna jarrkarrkarla
lizard species, Mournful Tree Monitor [Varanus tristus] a-wunyakamak (ra-)
lizard species, Mournful Tree Monitor, immature [Varanus tristus] a-wi (ra-)
lizard species, Sand Goanna, female large [Varanus gouldii] a-malarrwirina (ra-)
lizard species, Sand Goanna, immature [Varanus gouldii] burri (ra-)
lizard species, Sand Goanna, large male [Varanus gouldii] kiraarra, warnguna
lizard species, Skink sp wurriyi
lizard species, Small Black Lizard [Amphibolurus sp.] a-karrkandalu (ra-)
lizard species, Small Lizard 5-15cm long [Carlia sp.] a-radaburlu (ra-)
lizard species, Small lizard species 5-15cm. long [Carlia sp.] a-kalki (ra-)
lizard species, Small lizard [Carlia sp.] a-bithurlu (ra-)

Draft English/ Yanyuwa reversal

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lizard species, Small Lizard [Carlia sp.] karrkajyi
lizard species, Water Monitor [Varanus mertensis] a-mirrbala (tra-), a-yarraka (tra-)
lizard with black nose and patches over eyes kaburi, kaburiwalala
lizard: claw, of a lizard/ possum na-marrkilikili (ni-)
lizard: claw, of lizard/ possum na-rinkarr (ni-)
Lizard: Legless Lizard sp wurriyi
load, carrying a mundimundirrinjarra nyamba-mabantharra 
load: carrying a heavy load mundimundi
load: carrying load on top of one's head mundylamantharra 
load: position of carrying load under the arm mundimundirrinjarra
loaded lumunjumu (cm-), mundimundi 
loaded, being mundimundirrinjarra, wanyininjarra 
loading mundimundimantharra 
locally: ground beehive, locally called "girl sugarbag" a-wajkana (tra-)
locally: tree beehive, locally called "boy sugar bag" dulbarri 
locally: tree beehive; called locally "boy sugar bag" kamarli 
location: changing location yibakantharra 
location: there (non-specific/ undefined location) namba 
location: there (specific or known location) baji 
locking up murumantuwarra 
locust swarm/ plague rdajbirkajbi 
locust, large [Valanga irregularis] jaruma 
Locust, large [Valanga irregularis] juwayawa 
log, used as "pillow" for corpse on burial platform ma-rumangu 
log: base of a pole/ hollow log coffin na-rama (ni-, nanda-)
log: base of log coffin/ post na-wuma (ni-)
log: hollow log coffin kundabira, larla 
log: opening of a hollow log coffin na-mulu 
Loggerhead Turtle [Caretta caretta] limarrwarurrri 
loin, your nda-yirdarangka (poss-)
loincloth julu 
lone: dugong, lone male jiwanarrila, jiyanmirama

long: camp \ cm-. long ago: wabarra, wabarangu, wankala 
long bones from hip of sea turtle mayajbarla 
long haired: warlakanganja (cm-)
Long Necked Turtle [Chelodina sp.] mundangu 
Long Necked Turtle [Chelonia sp.] wururu 
long stemmed smoking pipe ma-flarruwa, ma-wabin 
long stick: kundaruru 
long stick (3-4m): juluwarri 
long tailed stingray nguku 
long time: juju, yurrururrurr 
long time ago: kamambara 
Long Tom Shellfish / Long Bom Shellfish [Terebralia palustris] bakarla, bakarla 
Long Tom Shellfish [Telescopium telescopium] a-yaka (tra-)
Long Tom [Strongylura kreffti] a-agabalbangu (tra-)
long way: juju, yurrururrurr 
long way there: jujunamba 
long: camp in long grass of goanna/ wallaby/ kangaroo na-waja 
long: coolamon, long wooden birribirri, lujuluju 
long: digging stick, long na-karikiri 
long: entrance of beehive which is long wankarrmthani 
long: farewell for a long time bawuji 
long: fishing in pools using long grass/ bushes as a form of trap nyamba-lharibantuwarra 
long: not long after binymin 
long: paperbark pad some 30cm long na-hwrwa 
long: sunset, when long shafts of light shine out of the sky namu-mawurr 
long: waiting for a long time ngalaynmantharra 
look out! kabujukakabujuku, kabujukakabujuku 
look: calling out for someone to come and look arandaym, kunkunmantharra, ralaralamantharra, yuamaymantharra 
looking all around wanykawanykamantharra 
looking at country mimbangantharra 
looking back warnkangantharra 
looking back, constantly
looking behind ngullarrinjarra
looking for wurthulmantharra, yarbbantharra
looking sideways walangala
looking up wurkangantharra
looking: delivering and looking after baby lhulumantharra
looking: man looking for a woman for sex unhawanamara (nya-)
looking: person looking for a fight wangarrama (cm-)
looking: woman looking for sex a-mirninthunmyara (ma-)
loop made in the end of harpoon rope nungawu
loose jarlkijarkiti (cm-)
loose: without obligation loose winarri
loosening lhallarri
loosening: thin, loosening weight wanbamanaka (cm-)
Lorikeet: Varied Lorikeet [Psitteuteles versicolour] manybmanyba, milinyma
losing mirdirimrinjarra, warangantharra
losing one's way ariyarinjarra
losing things yakalakalamantharra
lost, being ariyarinjarra
lost: cycad palm having lost its fronds, cone-like growth being visible ma-widwidi
Lotus Bird / Jesus Bird [Irediparra gallinacea] a-dimbidimbiri (ma-), a-ngurumngurur (ma-)
loudly kurdu, ngathangu, wakulamba
loudly: laughing loudly kalkamantharra, larkkamantharra
louse a-mukaka (ma-), a-wutha (ma-)
louse eggs a-mirmidil (ma-)
lousing stick na-wiri, na-wulungkayangu
lovers: run away lovers wnjeni (cm-)
loving barlirrantharra, manmarralangantharra
low tide makakanga, mangkuru, ngarua
low: hunter bending low over harpoon before thrusting mukurrmukurr
low: hunter bending low over harpoon rope mukurrmukurr
low: mud flats, exposed at low tide ka-nguruwamba
low: reef exposed at low tide na-rawu
low: sea grass beds, exposed at low tide ka-nguruwamba
lower down amindawa
lower leg, your nda-wirba (poss-)
lower: back, lower central part, your nda-lhundu (poss-)
lower: meat from lower end of the dugong along the backbone, na-wirlibiri (ni-)
lowering kulanbayarra
lulling to sleep kurdakurdamantharra
lumpy wurulburd
lung, your nda-hulbul (poss-)
lungs of the dugong na-yinji (ni-)
lungs of the sea turtle na-yinji (ni-)
lying waralimamantharra, waralamantharra
lying against wurrunyinjarra
lying against part of oneself nyamba-wurrunyinjarra
lying down walkurwalkurr
lying down to sleep nyamba-walururrijanjarra
lying position on back darta
lying position on back with knees bent wanyka
lying position on one side of the body milkabu
lying position on side, knees bent, upper body resting on one elbow mirrinjungu
lying position on stomach jurrbarla, wulurungku
lying position with one knee bent and another leg resting on it wanyka
lying position with upper body supported on one's elbow milkabu
lying: straight lying position lhulurrungu
ma: gum which is edible from ma-marlalyi tree ma-namamana
ma: gum, edible from the ma-marlalyi tree ma-mirndil
ma: gum, edible, comes from ma-marlalyi tree ma-ramarl
ma: seed from ma-burrakalambangu or ma-kawurrka wattle trees ma-wija
ma: uncovering ma-mawirl cycad nuts from ground walmantarra
ma: water lily corm from ma-bujuwa lily ma-wirnk
machine mijin
Mackerel: Spanish Mackerel [Scomberomorus commerson] liwuruwurrjas, rikurrudhangu
mad birrinybirrinyi (cm-), mankudikudirrhjjarra, mirdirimrinjarra, murdu (cm-)
mad, being yakiyakirrinjarra
made: anchor, made from stone balangu
made: balls of mud/ sand made by crabs jajungkayi
made: club-like mallet made from wood na-rarrbi
made: cut made along the back of a dugong
na-lurrmundurr (ni-)
made: cycad nut dampers, made for ritual use ma-wanjirl
made: damper made from crushed seeds/cycad nut paste ma-rdablari
made: damper, made from ground grass seeds/lilly seeds/cycad nuts ma-wurtukurlu
made: drink made from the juice of pandanus nut kambuda
made: ritual bough shade made at conclusion of a-Kunabibi ceremony ma-jabanda
made: rope made from inner bark of ma-rdabdmi tree ma-yatha
made: water carrier, made from bark na-bununu
maggot marnka
Magpie jilburruru
Magpie Goose / Pied Goose *Anseranas semipalmata* a-rangkuna (rra-), a-wunthangu (rra-)
mainland maya, narnu-maya
make: grinding seeds/nuts to make flour/paste warriyamamtha
makes: individual who makes themselves sexually desirerous kulikuli (cm-)
making rduumamtha, yabilyabinamtha, yabimamtha
making a bundle of murayirranmtha
making a fishing net waniyamamtha
making a hollow/ hole lakurrmanmtha
making a hook bikamamtha
making an attempt nyamba-milimamtha
making bad forone's kinspeople warrirrmanmtha
making fire using firesticks yijininjara
making too dry rawarawamanmtha
making two kinds kanyamanamthamtha, nyamba-kanyamanamthamtha
making: afraid, making warriyamamtha
making: alive, making thungkumanmtha
making: bed, making lhulumanmtha
making: bird, said to be responsible for making echos rijbarijba
making: content, making mungarrumanmtha
making: cycad nuts ready to grind into paste for making dampers ma-ngalikinkara
making: deaf, making yakayakamanmtha
making: excuses, making nyamba-wungkanamanmtha
making: happy, making mirlirmirlilmanmtha
making: insane, making yakayakanmtha
making: lazy, making one wurrumanmtha
making: lethargic, making wurrumanmtha
making: mess, making a yinjirkinjirrmanmtha
making: path, making a yabalamanmtha
making: road, making a yabalamanmtha
making: rope, making yadamamanmtha
making: rustling noise, making a varravarmanmtha
making: smaller, making buyinyamamtha
making: stationary horizontal stick used for making ma-anthamu
male cousin's child kardirdi
male Dreams of one's mother jayakura
male personal name Yardawal (nya-)
male, of people/animals/birds mayani (cm-)
male: Agile Wallaby, male *Macropus agilis* yalawani
male: close male friend/associate nyangath-manbar
male: close male relative, my nyangath-manbar (nyangatha-mara)
male: close male, my nyangatha-angji (nyangathanya-)
male: dingo, male wurrundurla, yarrarrawa
male: dugong mouth where in adult male tusks are found na-lhirnbiji (ni-)
male: dugong, general term for any male mayili
male: dugong, lone male jiwarmarrila, jiyamirama
male: Giant Mud Crab, male *Scylla serrata* yula
male: Green Turtle, large male *Chelonia mydas* bankiba
male: Green Turtle, male *Chelonia mydas* mululumuru, warrikundayangu, warrikuliyangu
male: Green Turtle, very large male *Chelonia mydas* lanka, lardanka
male: Hawksbill Turtle, male *Eretmochelys imbricata* yibariwuna
male: Hill Kangaroo, old male *Macropus robustus* maburkka
male: insulting term for an uncircumcised adult male arhu (cm-)
male: Little Black Comorant, male *Phalacrocorax sulcirostris* antharrangkura
male: Native Cat, male / Quoll, male
[Satanellos hallucatus]
karnbulanyi
male: Pied Heron, male [Notophyx picata]
dibibi
male: Sand Goanna, large male [Varanus gouldii]
kirarra, warnguna
male: that male person/ masculine thing
nya-mangaji
male: that male person/ masculine thing, not known
nya-mbangu
male: this male person
nya-ja
mallet: club-like mallet made from wood
na-rarbri
Mambaliya: group name for the
Mambaliya-Wawukarriya semi-moiety
Kumbirikanayjulaki
mammal: terrestrial mammal (generic)
wunala
mammals: flying mammals (generic)
jiyaka
mammals: flying mammals bats/ flying foxes
julaki
mammals: intestines of land mammals
ma-lhurrallhurra, ma-murdumurru
mammals: intestines, of land mammals
ma-jilinyjilili
mammals: terrestrial mammals (generic)
jiyaka
man: mirningiya (nya-), mirningu (nya-)
man and his sisters' children
li-alardikarra
man looking for a woman for sex
nhanawamara (nya-)
man who continually keeps the company of women
nhanawamara (nya-)
man with sister's child
artikarra, kardirdikija
man with sister's daughter's child
murikarra
man with wife's sister
majikarra
Man! ngabinya
man, and sister, and sister's daughters' children
li-mummutrikarra
man, and his brothers children
li-alardikarra
man, and his brothers or their sisters' children
li-kardirdikija
man, old
malbu (nya-), mayarda (cm-)
man: Aboriginal man mirningiya (nya-), mirningu (nya-)
man: becoming an old man/ woman
malburrinjarru
man: bereaved man whose niece/ nephew has died
kulika (nya-)
man: circumcised man
marrurul (nya-), rduwarru (nya-)
man: dark-skinned man
mirimingiya (nya-), mirningu (nya-)
man: married man
nhanawawiji (nya-)
man: Portuguese man-o-war (Blue Bottle)
[Physalia physalis]
wathalungu
Man: Spirit Man Dreaming
ngabaya
man: spouse of another woman's husband/ another man's wife
mayirli (cm-)
man: subincised man nguwibi (nya-, li-), nguyibi (nya-, li-)
man: that different man
nyaarku
man: that other man
nyaarku
man: unmarried man/ woman
ramanang (cm-)
man: young adult man/ woman
yalkuyi (cm-)
manager: ritual manager
jungkayi (cm-)
mananger: ritual manager
nyaangkarra (cm-)
Manankurra: tree at Manankurra (ritual name)
Karriji
man: circumcised man
mirningiya (nya-), mirningu (nya-)
mangrove forests
Ihukannguwarra, nyayulukanku
Mangrove Gerygone [Gerygone tenebrosa]
a-kakathu
Mangrove Goanna
jarraarkarla
Mangrove Jack
wurra
mangrove roots
ramanawuka
mangrove spirit
ngarrimi
Mangrove tree (generic)
Ihukan
Mangrove Tree [Ceriops tagal var. Australis]
ma-wanambara
mangrove trees extending off the shore
yibirrinji
Mangrove [Aegiceras cornicalutum]
wulanda
Mangrove [Bruguiera exuristata]
ma-mururr, ngubwi
mangrove [Lumnitzera racemosa]
andiny
Mangrove [Rhizophora stylosa]
a-ranawuka (ra-)
Mangrove: Freshwater Mangrove
[Barringtonia acutangula]
murrumdu
mangrove: leg-like aerial roots of the mangrove tree
ramanawuka
Mangrove: Milky Mangrove
wibi
Mangrove: sap from Milky Mangrove
na-wunban
mangrove: upright roots, pneumatophores
of the mangrove tree

mangrove: warbling mangrove birds, seen but not heard (generic)

Mangrove: White Mangrove \( [Acicennia marina] \) ma-wanjargmu

Mangrove: Yellow Bellied Mangrove Snake a-biingu (rra-)
mangroves: Snail-like shell, grooved, found in mangroves \( [Nerita sp.] \) a-yarlawuka (rra-)
mangroves: through the mangroves lhukanjukan

manure, of animals ma-kawuda
many jakarda (cm-), janmaka (cm-), kurdakurdu (cm-), na-miji (poss-), na-rarrawumba (poss-)
many different sorts yumbulyumumantha
of many miji-mbangu
many: crocodile with many young a-birndajarra (rra-)
many: Dingo, female, with many pups a-yangkabjl:dirna (rra-)
many: dog with many pups a-biidajarra (rra-)
many: gathering of many people nalu-nganyil (li-), nalu-rarrawumba
many: how many? ngandarrangu (cm-)
many: noise of many people fighting ngurrbanharrga
many: noise of many people talking nalu-lhangkur
many: pandanus nut with many kernels inside ma-wurndangu
many: person having many possessions danyawiji (cm-)
many: possums, many together biwanarra
many: sitting together, of many people wingkulwingkurru
many: stars, many burnbuliburnbuli
many: very many wianguwarra (cm-)
many: walking alongside, of many people wingkulwingkurru
many: water lily corm many fine roots coming from it ma-winjawa
many: woman with many children a-birndajarra (rra-)
many: women, many groups of li-jibardu
Mara language Mara (cm-)
Mara people Mara (cm-)
Marble Tree a-dawal (rra-), linybun
Marbled Cat Shark \( [Atelomyctems macleayi] \) marnkalha
March Fly badi, lunnurr
margarine kiriji
Marine Salmon Tailed Catfish nguruu, wakujiri
mark wuyu, yuyu (cm-)
marked diriranthamtha
marking rdiranthamtha, diriranthamtharra
marking down balirrantharra
marking, of landscape balarrinjarra
marking: depression marking neck of the dugong wulka
marks person, using any weapon mayarwi (cm-)
marks: burning scar marks wabijanjarra
marks: burning scar marks, onto oneself wabijanjarra
marks: raindrop marks in the dust na-ngiyungiyiru (ni-)
marrriage: arranging a marrriage alindumantharra
marrriage: wife, last (in a polygamous marrriage) a-ngdakarhgu (rra-)
marrriage: wife, middle (in a polygamous marriage) a-wumbijingu (rra-)
marrriage: husband and wives (in a polygamous marriage) li-milkambu, milkambaw
marrriage: wives of one man in a polygamous marriage 1i-m-a, li-milkamlu, li-milkamilkambu
married alinda
married man nhanawawiji (nya-)
marrried person alinngu (cm-)
Marsupial Mouse murkun
masculine: it- masculine thing alhi, ayu (cm-), yiwa
masculine: that different masculine thing niilbarru, niwarrku
masculine: that other masculine thing niilbarru, niwarrku
masculine: this masculine thing
jina
masculine: this masculine thing/ male person jina
masculine: this specific masculine thing jinangu
masculine: this specific masculine thing/ male person jinangu
masculine: which masculine thing? nya-nganthangu

Masked Plover [*Vanellus miles*]
a-bidhirri (m-)

Masked: Smokebird / Masked Woodswallow [*Artamus inereus*] yambalyambal
massaging wujkujabantharra
mast kundarurruru
mast on a dugout canoe baliyarra
masturbating kunukumumorotharra
matches julu, hujiba
mate: help mate anyira (cm-)
material jumbala, raki, wabawaba, wutha

mating: sea turtle, female, in process of mating na-wiyaji (ni-)
mating: sea turtles mating rri-bankuja
mature anthamu (cm-), wurrirri (cm-)
mature: dugong, mature cow capable of breeding a-bayawiji (ra-)
mature: Rock Cod, mature a-murruru (ra-)

me ngarna
me alone ngalamumba

meal: midday meal mukunjarna
meal: replete, from a good meal wukantharra, wuluwalumantharra
means: by those means bajungkarnu
means: demonstrating by physical means mimajimannaharra, mirlumilkayarra, mirlimannaharra, nyamba-mimajimannaharra
means: demonstrating by physical means mirlimannaharra

measles nurru-wurrulburru
measuring mijirimaannaharra
measuring for size yakinannaharra
meat na-banjarra (ni-), na-warmanyi (ni-)
meat (rare usage) jijaka, wunala

meat and fat from chest region of the sea turtle na-wuthula (ni-)
meat and skin from belly of the dugong w na-yalari na-yalari (ni-)
Meat Ant a-mulama (ra-)

meat containing shoulder blades of the sea turtle na-yalari (ni-)
meat cut from belly area of the dugong na-alikali (ni-)
meat from belly of the dugong na-maru (ni-)

meat from dugong containing the shoulder

blades na-wurlaburla (ni-)

meat from goanna tail na-yalka (ni-)
meat from lower end of the dugong along the backbone, na-wirlibiri (ni-)
meat from the belly area of the dugong na-warla (ni-)
meat juices, blood/ particles of meat in bottom of sea turtle shell mathulumathul

meat of stingray/ shark na-ngarda (ni-)

meat removed from chest region of sea turtle na-lakalaka (ni-)
meat which is removed from rib cage area of the dugong na-winkarnngu (ni-)
meat, wanting mulukurrinjarra

meat: change of meat, having muluku
meat: cutting up meat wathangumantharra
meat: cutting up pieces of meat alkanthamannaharra

meat: dugong hide removed in one piece with meat attached arndijalangu, munbul

meat: eating food (other than meat) lhabundanthurra
meat: eating food other than meat rarrmantharra

meat: eating meat arathantharra, thantharra

meat: filleting, meat warmyanmantharra

meat: food of any type, meat/ vegetable nukuru

meat: green fat and meat from hip bone region of sea turtle wurndamutha

meat: juices from meat na-ngiliny (ni-, nu-)

meat: mixing of liver from stingray/ shark with meat of the same lhawarramantharra

meat: paperbark parcel containing shark/ stingray meat malayanja

meat: skin and meat from sea turtle at the area where flippers join the body na-ngabala (ni-)

meat: slabs of dugong meat cooked with hide still attached wurungarr

meat: tail piece of sea turtle along with fat and meat wurrunthulburrunthul

meat: tender meat jahlhabir (cm-)

meat: tying up shark/ stingray meat mixed with liver malayanjamantharra

meat: variety of kinds of meat, having muluku

meats of different kinds, wanting mulukurrinjarra

Medicine Tree [*Owenia vernicosa*] ma-kura
medicine: bush medicine (generic)
jinkarr
Medicine: Bush Medicine Tree
karravurla
Medicine: Bush Medicine Tree [Jacksonia sp.]
probably dilatata] ma-wungan
Melaleuca sp wariji
Mellon: Small Mellon [Casuaria filiformis]
bukuyabukuya
melon (generic) ma-biyan, ma-biyan
melted dugong/ bullock fat
kiri ji
men li-mirningu, li-wulu
men, a gathering of li-yarrbanji
men: Aboriginal men li-mirningu, li-wulu
men: gathering of men wirrikurdukuru (cm-)
men: hairstyle once worn by men and women bijibiji
mending manumantharra, mindimantharra, yabilyabimantharra, yabimantharra
mens: public apron mens’ wurrkulu
mens: public covering mens’ yurli
menstruation a-kurdakuru (ra-)
mentally ill murdu (cm-)
mentally unwell biriinyibirinyi (cm-), yakayaka (cm-)
mentally unwell, being yakiyakirrjarra
merely minja, winarrku
mess, making a yinjirkinjirrmantharra
message parcel kalawuya
message stick a-rdjikula (ra-), diwurruruuru, wirri
message: person who carries a message stick na-yaynkanji
messmate bark sheets na-wamara
messmate forest walangarra
Messmate Tree [Eucalyptus tetradonta]
budanja, bulngada
messy rirribili, yinjirkinjirr (cm-)
method: kangaroo hunting method baodawi, barlangkajibi
midday darkirda
midday meal mukunjarna
midday: sun being very hot at midday danKirrKajiri
midden mulhil
middle: in the middle wumbiji
middle: wife, middle (in a polygamous marriage) a-wumbibinju (ra-)
midnight wukarkandi
midst: in the midst ra ra
midstream ra ra
might nungka
might, doing with all one’s wayarrwayamnantharra
migration muyu

milk na-mukuku (ni-), na-wunhan
Milkfish [Chanos chanos] arlikjarra, wuluwujarra
Milky Mangrove wibi
Milky Way a-yabala (ra-), a-yalwa (ma-)
Milky: sap from Milky Mangrove na-wunhan
mimicking lharrkuwanjarring
mind: traveller with a specific intent in mind buwarra (cm-)
minding ralarlamantharra
mine ngatha (cm-)
misbehaving warlirrmantharra
mishandling baraarmathantharra
mislaying warangantharra
missing a target walardimantharra
missing out on mayarrirnarra
mist a-wurna (ra-), durrikidurrra
mist: sea mist a-wumall?u (rra-)
mistakenly thinking yudirrinjjarra
mistakenly thought katha
mistletoe jinbilarri
mistletoe: glutinous fruit from mistletoe jinbilarri
mistreating warrmantharra
mixed: crushed charcoal mixed with oil/ fat ma-wuyu
mixed: lying up shark/ stingray meat mixed with liver lhamayamnantharra
mixing of liver from stingray/ shark with meat of the same lhawalxamnatharra
mixing together kuluyurrumantharra
mixing up mальнamantharra, marnayammantharra, mardamawanmantharra
mixing water with ground seeds/ cycad paste/ flour marrumantharra
mixture of non-meat food wulaj
mocking lharrkuwanjarring
moderate of speed/ speech/ temperate mindibi
moistening lhakarrmantharra
moment: now, at this moment nganinyanga
money ma-bulurruuru, ma-kijulu, ma-mani
monolith: rock monolith mijingu
monsoonal rain mijirrnijirr
month barlangarra, ngakarla
moon barlangarra, ngakarla
moon high overhead darkirda
moon: crescent moon wanyka
Moon: Curl Grub / locally called Moon Grub ngakarla
moon: darkness, no moon/ stars mimalgng
moon: rising, of the moon jujumantharra
Moonfish [Drepane punctata]  
amanuka (ra-)

moonrise  
jujumantarara

Moray Eel  
ralyi

more: hand-in-hand, of more than three  
people  
jarljarlukuljarlulu

more: having nothing more to do with  
burrabura

more: not any more  
kurdardi, wanaba

more: sister-in-laws, more than three  
li-mammatjarra

more: walking together (of two or more  
people)  
bingarlinga

Morning Glory cloud formation  
jujuljarinjarra, walamirrimiri

Morning star  
jabulama, jabularri

morning star  
warawji

morning, in the  
wungkawungkulamba

morning: early morning  
baralala, kinyinyinku, yalibala

morning: hunting, early in the morning  
wuljarinjarra

morose, being  
wardabaramantarara

Mosquito  
a-wurrkany (ra-), murndu

(cm-)

mosquito bites  
numru-wurrulururl

mosquito net (contemporary usage)  
a-wurrulawarrara (ra-)

moth  
bulyirrirru

mother  
barathara, kujaka, wib

mother caring for own children or sister's  
children  
nyamba-
kulbakulhamantarara

mother with child  
ayara

mother's brother  
a-wukuru (ra-), kardiri

mother's brother's child  
kuyukuuyu, nyumyumnu

mother's children  
baruka, maruwarra

mother's daughter  
angathara-ngayingu (rangathara-)

mother's children,  
li-mammaruwarra

mother's elder brother  
a-yayardhi (ny-

mother's eldest brother, my  
nyangathi-ruthu (nyangathanya-

mother's eldest sister  
a-yayardhi (ra-)

mother's eldest sister (only to younger  
sister's children)  
arndri

mother's eldest sister only (rare)  
kardiri

mother's father  
mimi

mother's father's sister  
a-jamimi (ra-)

mother's mother  
a-wukuru (ra-), kukurri,  
a-jayaruru (ra-), kardiri

mother's mother's brother  
kuku

mother's sister  
barathara, kujaka, wib

mother's sister's daughter who is older  
baba

mother's sister's daughter who is younger  
angathara-ayi (rangathara-), wunubaka

mother's sisters and children of mother's  
sisters  
li-alayara

mother's younger brother  
jaakaka (nya-

mother's: mother's mother's brother  
kuku

mother's: mother's father or cousin  
nya-lamayngku

mother, and children  
li-alayara

mother, her  
mankura-aridigamtha

mother, his  
rirka-namiddya

mother-in-law, my  
a-kayibuchtangathangkalu  
(ry-)

mother-in-law, your  
a-kayibuchtayindalu (ra-)

mother-in-law/ my mother-in-law/ father-
in-law when asking brother-in-law/  
sister-in-law for their parents  
jakaja

mother: bereaved mother  
a-kulika (ra-)

mother: child with mother's sister  
ayara

mother: Dreaming mother  
a-jayakuru (ra-)

mother: father's mother  
gabuji

mother: father's mother's brother  
gabuji

mother: female Dreamings of one's mother  
jayakuru

mother: sibling (two) mother's siblings'  
children  
babakurla

mother: siblings of mother's siblings'  
children  
li-babakurla

mother: siblings of: the same parents, or  
mother's siblings' children, or  
father's brothers' children  
liranginykanginykarra, li-rikarikajanja

mother: siblings two of: the same parents,  
or mother's siblings' children, or  
father's brothers' children  
ririka

mother: spouse's mother  
yuwami

mother: your mother, my father's sister  
when talking to female cousin  
nda-ardiya

mother: your mother, my sister when  
talking to niece/ nephew  
nda-wiri

mother: your sister, my mother when  
talking to niece/ nephew  
nda-mangayku

mothering children  
nyamba-
kulbakulhamantarara

motion: indicating by a motion of the hand
motion: rolling motion of canoe/ boat
nyambia-wirdinbirdimm~a

motion: noise of a motor
ngurrbanthana

motion: throbbing noise, as of a distant
motor malawurrinjarra

mould lawa

mound building ants biraki

mountain bulurrulurru, janyka

Mournful Tree Monitor [Varanus tristus]
a-wunkangkala (ra-)

Mournful Tree Monitor, immature [Varanus
tristus] a-wijku (m-)

mourning marrmungundayarra
mourning necklace ma-ngundawawu, ma-yulbu

mouse species, Marsupial Mouse
murulkun

mouth, your nda-mulu (poss-)

mouth: dugong mouth where in adult male
tusks are found
na-thimbji (ni-)

mouth: in the mouth jawayawa
mouth: opening the mouth wide
lhangermantharra

move! kawa

move: person constantly on the move
mirrirlila (cm-)

movement of tail and back of fish as it
swims wunjiramantharra

movement: dancing movement-hands
behind back, shoulders twisting/
vibrating quickly back-and-forward
mirlirnirrmantharra

movement: deulling movement
wimkilili

movement: duelling movement
bilinjiri, birrimbirri, jijiirli, mudumudu,
ngumantharra, wayngkawi (cm-),
wirlirnirrmantharra, wirngurr

movement: moving shoulders in a
tremulous shaking movement
(during rituals)
yudirrinjarra

movement: scattered movement of people/
animals mirriwirrikirri

movement: song cycle movement
nuurarlangu

movements: ritual movements
baruwa

moving wingkayarra,
wunyurminjarra, yibakantharra

moving constantly ngirringirri (cm-),
gngirringirrmantharra

moving faster alatharrinjarra

moving from place to place
ngirringirrmantharra

moving on the water bulakantharra

moving on water bulumantharra

moving shoulders in a tremulous shaking
movement (during rituals)
yudirrinjarra

moving west akarirrinjarra

moving with front end elevated
lurda-karrinjarra

moving with the front end up
warbirrinjarra

moving: constantly moving
kirrikiri (cm-)

moving: slow moving
bujurrbujurr (cm-)

moving: slow moving, dugong/ sea turtle
buyiyijiwu

moving: swiftly moving away
walijburrungkayarra

much: island wild honey nest containing
much honey manbriwu

mucus ngalirli, ngangkarr

mud jirrr, warrr

mud flats, exposed at low tide
ka-ngarwanba

mud: balls of mud/ sand made by crabs
jaungkayi

mud: Black saline mud found under the
crusty surface of salt plan country
a-rinja (ra-)

Mud: Giant Mud Crab, female [Scylla serrata]
a-wanthirl (rra-)

Mud: Giant Mud Crab, immature [Scylla
serrata] kudikadi

Mud: Giant Mud Crab, male [Scylla serrata]
yula

muddy water ngurlangurla

Mudfish: Sleepy Cod / "Mudfish"
awaranugu (ra-), a-waranugu (ra-)

Mudlark / Peewee [Grallina cyanoloea]
abirin (ra-)

Mudskipper [Perophtalmidae sp.]
ajaburdurduru (ra-)

mug banikin

Mullet, immature warniwurni

Mullet: Diamond Scaled Mullet [Liza
vaigiensis] a-mankurduru (ra-)

Mullet: Large Tailed Mullet
wandurr

Mullet: Sea Mullet [Mugil caphalus linnaeus]
yirdanji

Mullet: Sea Mullet [Mugil linnaeus]
thurruthuthu

multi-stringed belt/ waistband
ma-manka

mumbling tooneself nyamba-ngurdukantharra

murderer marrmirriwi (m-),
marrriwi (cm-)

muscle: contracting, of muscle/ uterus
during labour muyumuyurrijarra

muscles: hip muscles, your
nda-lindi (poss-)

musical instrument juluwari, khadi,
kurrbulungka, ma-kulurr, na-thurrwa,
| Name which can be given to members of the Rumburriya semi-moiety. The name is associated with the named site of Muluwa (Cape Vanderlin) on Vanderlin Island. a-Muluwamara (m-) | 
| name, your | nda-wini (poss-) |
| name: calling by name | wandarrbangurra |
| name: canoe name | a-Bayanmkarra (ra-), a-Bunubunumara (ra-), a-Butterfly (ra-), a-Jikanjimara (ra-), a-Kalwanyimara (ra-), a-Kamanjamama (ra-), a-Kanjjujuma (m-), a-Kanjujamara (rra-), Name which can be given to female members of the Mambaliya-Wawukarriya semi-moiety. The name is associated with the named site of Muluwa (Cape Vanderlin) on Vanderlin Island. a-Muluwamara (m-) |
| name: ceremony name | a-Kanjjujuma (m-), a-Kanjujamara (rra-), a-Kanjjujamama (m-), a-Kanjjumara (rra-), Name which can be given to female members of the Wuyaliya semi-moiety. The name is associated with the Groper Dreaming. Mudaji (nya-) |
| name: dance name | a-Kanjjujuma (m-), a-Kanjjujamara (rra-), a-Kanjjujamama (m-), a-Kanjjumara (rra-), Name which can be given to female members of the Wuyaliya semi-moiety. The name is associated with the Groper Dreaming. Mudaji (nya-) |
| name: dance style name | a-Kanjjujuma (m-), a-Kanjjujamara (rra-), a-Kanjjujamama (m-), a-Kanjjumara (rra-), Name which can be given to female members of the Wuyaliya semi-moiety. The name is associated with the Groper Dreaming. Mudaji (nya-) |
| name: greeting by kinship name | a-Kanjjujuma (m-), a-Kanjjujamara (rra-), a-Kanjjujamama (m-), a-Kanjjumara (rra-), Name which can be given to female members of the Wuyaliya semi-moiety. The name is associated with the Groper Dreaming. Mudaji (nya-) |
| name: group name for jungkayi | layirka-ardu |
| name: group name for non-Yanyuwa Aboriginal people | il-mayanguwarra |
| name: group name for the Mambaliya-Wawukarriya semi-moiety. The name is associated with the named site of Muluwa (Cape Vanderlin) on Vanderlin Island. a-Kanjjujuma (ra-) | Kumbilakanku, Ihukannguwarra |
| name: group name for the Wuyaliya semi-moiety kirlakanku, lihuangguwarra, li-Anthawiriyaaraya |
| name: group name for the Yanyuwa people | li-Anthawiriyaaraya |
| name: Hammerhead Shark (ritual name) | Mananjana |
| name: male personal name | Yardawal (nya-) |
| name: pet name for a dog | Na-wundaku |
| name: pet name for dog | Makurrrawirra, Manbirirra |
| name: river name | Ma-wanduru, Na-winbi, Wiliyuru |
| name: semi-moiety name | Mambaliya (cm-), Rumburriya (cm-), Rumburrunburriya (cm-), Wawukarriya (cm-), Wurdaliya (cm-), Wuyaliya (cm-) |
| name: song name | a-NDjidi (ra-) |
| name: subsection name (female) | Naminyanma (tra-/a-) |
| name: subsection name (male) | Balyarrinja (nya-), Bangarrinja (nya-) |
Draft English/ Yanyuwa reversal

neck: wringing neck of an animal
ngulkumanjarra

neck; nape/ back of, your
nda-murru (poss-)

necked: intestines of goanna/ long necked
turtle ma-kanarl

necklace murranyumurrany

necklace: mourning necklace
ma-ngundawawu, ma-yulbu

necklaces: has red poisonous berries which
are used for making necklaces
manda

needing kuja

needing urgently kuja

nephew: brother-in-law: father: your
father, my brother-in-law when
speaking to niece or nephew
wa-mangkirri

nest lhanba

nest: bird’s nest lhanba

nest: bottom of a nest of wild honey found
in the ground nanda-mangku

nest: eggs of native bee found inside
native honey nest
barnma

nest: entrance of tree nest of wild honey
na-ml (ni-, mu-)

nest: entrance of tree wild honey nest
na-lhan (ni-)

nest: entrance to a ground nest of wild
honey nanda-mulu

nest: island wild honey nest containing
much honey manbirriwu

nest: rich wild honey nest found in a tree
narriyalamu

nest: rich wild honey nest found in the
ground a-murdanbangu (rra-)

nest: sea turtle’s nest lhanba

nest: small nest of wild honey from a tree
dibuyi

nesting: sea turtle on beach nesting
ngabulnyayarra

nesting: sea turtle on the beach nesting
ngangkurruru

nests: Wild honey nests found in the
mangroves a-ajundu (rra-)

net: drag net (fishing)
a-warrabawarraba (rra-)

net: fish net a-warrabawarraba (rra-),
ma-kuwarru

net: fishing net wanika

net: fishing using a net
dawarrkantharra

net: fishing, using grass/ bushes as a net
mawumtharra

net: making a fishing net
wanikamtharra

net: mosquito net (contemporary usage)
a-warrabawarraba (rra-)

net: pulling in a fishing net
wirdimmantharra
net: scoop net wanika
net: white female spirit resembling a
fishing net a-marlangkama (m-)
new ndiyangu (cm-)
new green foliage of grass/ plants/ trees
kulhalbi
new, of time/ people/ location
ngurrarala (cm-), ngurarangu (cm-)
news lharinjal
news giver lharinjal (cm-)
next onedown armindawa
nice yabi (cm-)
niece: bereaved man whose
niece/ nephew has died kulika (nya-)
niece: brother-in-law: your father, my
brother-in-law when speaking to
niece or nephew wa-mangkirn
niece: brother-in-law: your father, my
brother-in-law, when talking to
niece/ nephew ji-murriba
niece: your mother, my sister when talking
to niece/ nephew nda-wikiwirri
night na-wunbarr, wunbarr, wundurr
night time wundurr
night, at wundurrara
night, becoming wundariririnjarra
night: all night arlananta
night: all through the night mindarlamarda
night: breeze, cool and gentle at night
ngilungulu
night: dark of night mimalangu
night: day and night bibibi
night: during the night mindirungu
night: flash/ sparkle at night
balirka
Night: Rufous Night Heron [Nycticorax
caledonicus] a-runda (m-)
Nightjar: Spotted Nightjar [Caprimulgus
sp.] yilayi
no kurdardi, mikayu, waraba
no voice arukaru (cm-)
no: dark, no light at all
nginymulunginymul
no: darkness, no moon/ stars
mimalangu
no: for no particular reason
minja, winarku
nodding one's head wualungkayarra
noise bhangkur
noise of a motor ngurrrbantharra
noise of many people fighting
ngurrrbantharra
noise of many people talking
naloo-thangkurr
noise, its na-malur (ni-, manda-)
noise: rustling noise yarriyarr
noise: rustling noise, making a
yarrarwebpackar
noise: throbbing noise, as of a distant
motor malawurriyinjarra
noisely: chewing noisely
lharanphaltarra
noises: slurping/ sucking noises while
eating lharanphaltarra
noisily: calling out noisily
yamurunphantarra
noisy arnkarn (cm-), mawurlirrinjarra
noisy, being arknarmanphantarra,
warungkayarra
non-Aboriginal person
mmumanga (cm-)
non-meat foods ma-ngarra, ma-wulyarri,
ma-wungkarr
non-poisonous ruburubu (cm-), wuntha
(cm-)
non: dugong, non-lactating cow, with large
calf a-miramba (m-)
non: group name for non-Yanyuwa
Aboriginal people
li-mayangwurra
non: heap of non-meat foods
ma-lija
non: mixture of non-meat food
wulajji
non: satisfied with non-meat food
wulajrinjarra
non: woman, non-aboriginal
a-mijiji (m-)
nonchalant, being ngurruinguyunphantarra
none kurdardi, mikayu, waraba
normal: sleeping away from one's normal
place walkurrijji
north nguthundu, nguthunguthundu
north wind in dry season
wurrarumum (a-)
north: hot north wind langkukalungkuwarra
north: wind from east or north during wet
season yarlimbiljarlimbi
north: wind from the north in dry season
a-wurrarumum (m-)
Northern Brushtail Possum [Trichosurus
arnhemensis] balakuya, yijirri
Northern Brushtail Possum, female
[Trichosurus arnhemensis]
a-wunamurru (m-)
Northern Rosella [Platycercus venustus]
banbaji
northwards nguthundiyi
nose piece warbarriba
nose, your nda-ngurru (poss-),
nda-ngurru (poss-)
nose-piece kulunganka
nose: blowing one's nose
ngurrungkinyunphantarra, ngurrunjunphantarra
nose: shovel nose spear
jangani
nose: unpierced nose muru
nosed: short-handled shovel nosed spear
layin
Nosed: Shovel Nosed Ray [Rhino batillum]
a-mirrbundu (rra-)
Nosed: Shovel Nosed Ray [Rhinobatos
batillum]
a-warndawa (rra-)
nosed: shovel nosed spear
jimirndi
not
kurdardi, mikayu, waraba
not any more
kurdardi, waraba, mikayu, mikayu
not being interested
burrajirrinjarra
not bothering about
burrajirrinjarra
not bothering to go
kalkadirrinjarra
not comprehending
yakamantharra
not far behind
binymin
not flexible
jankunda
not giving
milinantharra
not going straight
lukulukumantharra
not having
bardardaba,
mangkulmangkuli, riwurr
not hearing
murdirrinjarra
not joining in
nyamba-ngarrumantharra
not long after
binymin
not sacred
hamaarnda
not so good
maba (cm-)
not thirsty
nguthali (cm-)
not well
dangkarria (nya-)
not yet
aliy
ali
ya
not yet ready to eat
arlil (cm-), mawunku
not: food not ready to eat
ma-yanjung
not: person who does not yet know about
something
manji (cm-)
not: sacred, but not secret
kurdulurdu (cm-), kuykulu (cm-)
not: sea turtle coming ashore to lay eggs
but does not do so
wurramantharra
not: that female person- not known
a-mbangu (rra-)
not: that feminine thing- not known
a-mbangu (rra-)
not: that food not yet specified
ma-mbangu
not: that male person/ masculine thing,
not known
nya-mbangu
not: that, not yet specified of aboreal/
abstract class nouns
ma-mbangu
not: those people, not identified
li-mbangu
not: those two people not yet indentified
ri-mbangu
not: warbling mangrove birds, seen but not
heard (generic) wirdardu
notches
na-bakinda
nothing
kurdardi, mikayu, waraba
nothing: having nothing more to do with
burrajirrinjarra
nouns: that, identified, specific, of
aboreal/ abstract class nouns
na-mangaj
nouns: that, not yet specified of aboreal/
abstract class nouns
ma-mbangu
nouns: this, of aboreal/ abstract class
nouns
na-ja
now
barra, bawuji
now, at this moment
nganinyanga
now: just now
barrungkiya
now: right now
nganinyanga
nuisance
kakilihi (cm-)
nuisance, being a
kakilhirrinjarra,
kirringanjarra
numbers: talking, of large numbers of
people
nyamba-rrangirringanjarra
nut: cycad nut (generic)
ma-ngakuya
nut: cycad nut dampers, made for ritual use
ma-wanjirri
nut: cycad nut kernel
ma-wurluyurr
nut: cycad nut slices dried ready for
soaking,
ma-wirrimbul
nut: cycad nut slices ready to put in the
sun
ma-wirrimbul
nut: cycad nut, soaked slices ready to grind
ma-wirrimbul
nut: damper made from crushed seeds/
cycad nut paste
ma-rdabalarri
nut: drink made from the juice of pandanus
nut
kambuda
nut: Pandanus nut (generic)
ma-kurdirdi, ma-kurryarra, ma-willirrinja
nut: pandanus nut interior
wiriyalangu
nut: pandanus nut interior, red to orange in
colour
kalbakalba
nut: pandanus nut kernel
nu-kurnbal (na-, ni-)
nut: Pandanus nut which is fully ripe
ma-kwarri
nut: pandanus nut with many kernels
inside
ma-wurri
nut: pandanus nut with plentiful kernels
inside
ma-wuyinkuyin
nut: stalk of pandanus nut cluster
dalarri
nuts: cyad nuts ground into a thick paste
ma-wurrbiyal
nuts: cycad nuts (generic)
ma-madi
nuts: cycad nuts freshly picked, ready to
begin preparation
ma-nhandurangu
nuts: cycad nuts ready to grind into paste
for making dampers
ma-ngalkinkarriga
nuts: cycad nuts which are fully fermented
ma-yabalala
nuts: cycad nuts which have been soaking
oneto two days,
ma-rabarrarra

nuts: cycad nuts which have been treated,
safe to eat
ma-ngalldnkarra

nuts: cycad nuts, freshly fallen to the
ground
ma-lirrka

nuts: cycad nuts, old, dry, found on the
ground
ma-mankilangu

nuts: cycad nuts, which are fermented to
leach out toxins
ma-mawirl

nuts: damper, made from ground grass
seeds/ lilly seeds/ cycad nuts
ma-wurukurlu

nuts: pandanus nuts being cut open
barlibantham

nuts: Pandanus nuts which have fallen to
the ground
ma-kambahgu

nuts: pandanus palm nuts left on the
ground from previous year
ma-kumbal

nuts: uncovering ma-mawirl cycad nuts
from ground
walmantima

oar, of a dinghy
a-mayawajawa (ra-),
a-yanginymanthangu (ra-)

oar, for a dinghy
a-rimi (ra-)

obedient
ngayangayanhjarra

object of great importance
narm-wurrama

object/ food containing sorcery
bibiyaru

object: ceremonial object
a-yandinya (m-)

object: binding straight objects together
murndamantharra

object: decorating ritual objects
karnbimantham

object: power, of Dreamings/ ceremonies/
sacred objects wirrimalararu (cm-)

obligated: person who gives obligated gifts
to relations
ngawaluka (cm-)

obligation: without obligation loose
winarrku

obligations: unwilling to fulfill
obligations to kin
bujurrbujujur (cm-)

obliterating
yanyanbarru

oblurred: overcast, with sun obscured
ngabumbu

oblurred: feeling for something unseen/
partly obscured
hakambarru

obtain: failing to obtain
mayarrinjarra

obscurred: feeling for something
unseen/
partly obscured
manjamanjamantharra

obscurred: overcast, with sun obscured
ngabumbu

ocean
anha, warta-makamakama

ochre
a-kurraya (ra-), a-makirra (ra-), a-marra
(ra-), a-wurnamburna (ra-)

ochre: red ochre
a-kurraya (ra-), a-marra
(ra-)

ochre: white ochre
a-bulwa (ra-), a-makirra
(ra-), a-wurnamburna (ra-)

Octopus: Blue Ringed Octopus [Hapalochlaena
maculosa] li-jakarambiri

odour, having an
wurrungkayarra

of rain, fire, talking, travelling
rdalinymantharra

Oh, goodness!
barbukuja, barbukuja

oil
na-ngiili (ni-), na-ngiinyliny (ni-, nu-),
nginymul

oil: crushed charcoal mixed with oil/ fat
ma-wuyu

Oil: Vicks Grass / Silky Oil Grass
[Calophyllum inophyllum] a-yandinya (ra-)

old
wuru (cm-)

old sharp stubble of grass
amaru

old: becoming an old man/ woman
malburrinjarra

old: boy some 9-13 years old
rdaruru (nya-)

old: cycad nuts, old, dry, found on the
ground
ma-mankilangu

old: dugong, bull large, very old
jawurwaru

old: dugong, large old bull
jawiruma

old: dugong, old bull wiriji

old: dugong, old bull travelling alone
rangkarrarra

old: Hill Kangaroo, old male [Macropus
robustus] malburrka

old: man, old
malbu (nya-), mayarda
(cm-)

old: woman old/ elder
a-nawurrkiri (ra-)

old: woman, old
mayarka (cm-)

old: woman, very old
a-wirrinjari (ra-)

olden days
wabarara, wabararru

olden times
wankala (cm-)

older brother's wife
angatharra-yalanji

(tra-ngetagatharra-)

older brother/ sister
wiirti (cm-)

older sister's husband, my
nyangathanya-miyangki

older: father's brother's son who is older
baka

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older: her older brother, my uncle
nyakunya-wirlamininya
older: mother's sister's daughter who is older
baba
Olive Python [Liasis oivaceus]
dirdikurruru, jayiwuma, kuraribungkuru, wiribiribanjii

on one side
milkabu
on that basis
bajungkarma
on the grass
wujiruwjurjii
on the other side of
luwamda
on the path
yabayabala
on the road
yabayabala
on the top
lhangka
on top warlbi
on: blanket/paperbark to sit/rest on
lhulun
on: placed on top of one and other
mahalmaba (cm-)
on: pulling on
yulyulhantharra
on: urging on
ngayardinjarra
Once gathered in huge quantities, the main contents of many of the middens on the coast and islands. Associated with the Wuyaliya semi-moiety
kurruyyu
once: hairstyle once worn by men and women
bijibiji
one
arrkula (cm-), yalku (cm-)
on one top of the other
lhongkulhungku, lhongkulhangku
one's own country
wirriyarra (cm-)
one's spirit home
wirriyarra (cm-)
one's very own
ruthu
oneself: burning oneself
nyambi-rrkantharra
oneself: burning scar marks, onto oneself
wabijanjarra
oneself: carrying something in front of oneself
widiwidhautharra
oneself: hitting oneself
nyamba-wardjumantharra
oneself: position of holding in front of oneself/on one's lap
widiwidjii, widiwidji
oneself: stretching oneself
murathantharruna
onion: White lily with onion like bulb
[Crinum angustifolium]
a-rdangkarldangkarl (rra-)
only
minja, ngayamantharra, winarku
only: burrow in the ground, one entrance
lhamba (poss-)
only: song only partly known
wumungkulu
onto: burning scar marks, onto oneself
wabijanjarra
onto: duggong, first to come onto the sea grass beds
rangkarrku
onto: duggongs, coming onto the sea grass beds
rangkarrku
onto: string, used to tie bait onto hook
ma-lha
onto: wiping sweat from one's armpits
nyambawajimbangundayarra
open place
mirraji, wunyilu
open: breaking open
karlamantharra
open: bursting open of a boil
wurunmandamantharra, wurunmantharra
open: bursting open, of boil
wurunmandamantharra, wurunmantharra
open: bursting, open of a boil
wurunmalurnmantharra
open: pandanus nuts being cut open
barlibantharra
open: slitting open
warinymantharra
opening of a hollow log coffin
na-mulu
opening one's eyes wide
nyambawalkantharra
opening one's legs wide apart
nyambawalkantharra
opening the mouth wide
lhanganmantharra
opening up
lhankayarra
opening: blocking up an opening
murumantharra
opponent: fending off an opponent
mudumudu
Orange Horseshoe Bat poss. [Rhinonicteris aurantis]
a-wakalabala (rra-)
orange: pandanus nut interior, red to orange in colour
kalbakalba
orator
lharinjal (cm-)
ordering
maramamantharra
organs: skin, fat/meat cut from dugong containing genital organs
ma-minji
originating
nyambu-ngkayarra
Orions: star constellation, Orions Belt
Na-wabija
ornaments: kangaroo teeth ornaments
lijarr, wirra
orphan
wujiji (cm-)
Osprey [Pandion haliaetus]
jujuju
other: on the other side of
luwamda
other: standing with one foot over the other
nyambardalwilxanthurra
others: giving things to others without argument or care
ngulhurrinjarra
others: spoiling things for others
warrimantharra
others: wanting others to keep away
wakarxfankayarra
our (dual, exclusive bearer)
ngatharranga (cm-)
our (dual, inclusive hearer)
ngalinga (cm-)
our (plural, exclusive hearer)
nganunga (cm-)
our (plural, inclusive hearer)
ngambalanga (cm-)
ours (dual, exclusive hearer)
ngatharranga
ours (dual, inclusive hearer)
ngalinga (cm-)
ours (plural, exclusive hearer)
nganunga (cm-)
ours (plural, inclusive hearer)
ngambalanga (cm-)
out: bailing out of a canoe
wurlmantharra
out: bailing out, canoe
wirdinbirdinmantharra
out: dried out, being rawmwirrinjarra
out: drying out
nganjiyanra
out: going out, of fire
wurrinjarra
out: pulling out of yiwantharra
out: running out wayarrinjarra
out: setting out ambirjanjarra
outer layer na-waba (ni-), lhanga
outside namu-winkan
outside, of a group of people winkanda
outside, of place winkanda
outstretched: arms outstretched and stiff, having nyamba-wurkummantharra
outstretched: hands outstretched above ones head wirrirribiri
outstretched: position of arms outstretched, upwards or outwards marlambi
outstretched: standing position with one leg outstretched and hands on hips ndardarliwangi
outstretching wings, of bird wunkulmantharra
outwards: position of arms outstretched, upwards or outwards marlambi
oven: cooking in an underground oven nuwantharra
oven: ground oven nabor
oven: putting into underground oven kurramantharra
oven: uncovering a ground oven walmmantharra
over: bailing out, of fire wurlmantharra
over: bending over buarrinjarra, wanykululumantharra
over: keeping watch over ngabumbu
over: bailing out of a canoe wurlmantharra
over: bending over, canoe wajangantharra
over: drying out, being rawmwa
over: drying out, canoe rawrawamantharra
overhead ankangu
overhead: moon high overhead darrkira
overhead: sun directly overhead darrkira
Owl: Barking Owl [Ninox connivens] muluurru
Owl: Barn Owl [Tyto alba] kurkurr
own: father caring for their own or brother's children
nyamba-kajakajamantharra
own: one's own country wirriyarr (cm-)
own: one's very own rithu
own: people's own country jalibiya
own: wanting to return to one's own country/ family
ngurungurriyarr
owner/ s of particular stretches of country and associated Dreamings/ ceremonies ngimirrri ngimirrri
owner: dog, whose owner has just died kundalurrwarra
Oyster Catcher [Haematopus ostralegus] a-kuthayikuthay (ra-)
Oyster Catcher [Haematopus ostralegus] a-marrjunju (ra-)
Oyster: Rock Oyster [Stellaria placenta] a-ngulhin y, a-wuwari
pace: quickening pace alatharrinjarra, wijirrinjarra
packing tightly kakinymantharra, lhuunjurrmantharra
pad: paper bark pad some 30 cm long na-lhurrwa
paddle, for a canoe a-mayawajawa (ra-), a-yanginymanthangu (ra-)
paddle, of a canoe a-rimi (ra-)
paddler of a canoe for dugong hunter wungkayi (cm-)
paddler of the canoe for a dugong hunter wuliyi (nya-)
paddling a canoe wajangantharra, walwajangantharra
paddling canoe for dugong hunter wungkayi
paddling canoe very quickly wulwajangantharra
paddling of canoe/ boat
nyambu-trantharra
paddock  badiki
pain, feeling  ngaringaririnjarra
pain: exclamation of fear, shock, pain  yakirri
pain: suffering pain  rukulukurrinjarra, rukurrinjjarra
pains: commencing of labour pains  nyamba-yarrakanthaarra
pains: labour pains  arrarramanthaarra
Painted Crayfish  [Panulirus ornatus]  wurrayiyalyi
painting  bulamanthaarra
painting designs on the body  nyamba-bulamanthaarra
palm: cabbage palm (ritual term)  karrakakwaja
Palm: Cabbage Palm  [Livistonia inermis]  mujbayi, wulirda, yabarruma
palm: cabbage palm, edible inner pith (ritual term)  kundanurruru
palm: cabbage palm, fruit  wungkwunyarrayarra
palm: cycad palm fronds  nu-warda
palm: cycad palm having lost its fronds, cone-like growth being visible  ma-widiwidi
palm: pandanus palm  ma-wirdiwirdi
palm: pandanus palm nuts left on the ground from previous year  ma-kambalangu
palm: Pandanus palm  [Pandanus spiralis]  ma-wukarra
palm: pandanus palms growing out together from one base  ma-wundangu
pandanus: drink made from the juice of pandanus nut  kambuda
Pandanus: River Pandanus Palm  [Pandanus aquaticus]  ma-wirdiwirdi
pandanus: stalk of pandanus nut cluster  dularia
pandanus: woven pandanus bag/ basket  a-bindaawarra (rra-), a-marri (rra-), a-minini (rra-)
pannikin  banikin
panting for breath  wurdulanbayarra
panting of dog  ngamngammantharra
pants  jarrawaja
paper  biba, na-biba, na-burruburu
paper bark  na-bmburru, na-lhanu
paper bark tree  [Melaleuca argentea]  a-binjirri (rra-)
Paper Bark Tree  [Melaleuca viridiflora]  waraji
Paper Bark  [Melaleuca viridiflora]  dirrikala
paper: peeling paper bark off tree  wulwunyinjarra
Paper: Sand Paper Leaf Fig  [Ficus opposita]  ma-mayarranja, ma-rarluntha
paper: tearing off paper-bark  wunyinjarra
paperbark  na-wiyaji
paperbark pad some 30cm long  na-lhurrwa
paperbark parcel containing shark/ stingray meat  mungkamungka
Paperbark Tree (generic)  yiriri
paperbark tree with water trapped within its bark  a-jiwindu (rra-)
Paperbark Tree  [Melaleuca nervosa]  na-warrika
paperbark, sheets of  na-mungkamungka
paperbark: cushion/ headrest of paperbark/ grass  na-marralaba
paperbark: lighting up with paperbark
torches wayantharra
paperbark: water trapped within bark on a paperbark tree a-jawimnda (ma-
parasitic worms ngalarrngalar
parasitic: Leafless, parasitic climber bukuma
parcel: message parcel kalawuya
parcel: paperbark parcel containing shark/ stingray meat malayanja
parcel: radial bone parcel kalawuya
parents: child without parents
parents: siblings of the same parents
parents: siblings (two) of the same parents
Parrot: Rainbow Parrot
Parrot Fish
Parkinsonia tree nyilanyila
Parrot: Rainbow Parrot [Trichoglossus molucanus] birliliy
Parrot: Red Winged Parrot [Aprosmictus orythroperus] ngadjirri
Parrotfish ngarrabuma
part: back/ lower central part, your nda-lhundu (poss-)
part: bdy part nda-wuthari (poss-)
part: body part nda-ajba (poss-), nda-alha (poss-), nda-anthamnu (poss-), nda-amma (poss-), nda-arri (poss-), nda-bayika (poss-), nda-birnanyi (poss-), nda-bulbul (poss-), nda-buru (poss-), nda-buyurruru (poss-), nda-jabujabu (poss-), nda-jamuka (poss-), nda-jardarrna (poss-), nda-jijji (poss-), nda-jirrkijirr (poss-), nda-kajanyi (poss-), nda-kuluwala (poss-), nda-kurdaninya (poss-), nda-kuringarr (poss-), nda-kuurruru (poss-), nda-kurukuru (poss-), nda-kuyalya (poss-), nda-laku (poss-), nda-lalarr (poss-), nda-thangkurr (poss-), nda-lhundu (poss-), nda-lindi (poss-), nda-luurrun (poss-), nda-mabuluma (poss-), nda-majirrimajirli (poss-), nda-mananta (poss-), nda-manka (poss-), nda-mankawurru (poss-), nda-manyi (poss-), nda-marawu (poss-), nda-mardawurina (poss-), nda-maralakjuna (poss-), nda-marljjii (poss-), nda-marmangal (poss-), nda-marnnda (poss-), nda-markilikili (poss-), nda-maru (poss-), nda-mawuri (poss-), nda-maya (poss-), nda-mayamay (poss-), nda-mayi (poss-), nda-mi (poss-), nda-milimili (poss-), nda-mirdimal (poss-), nda-miri (poss-), nda-mirrminjali (poss-), nda-muju (poss-), nda-mulu (poss-), nda-munha (poss-), nda-murnu (poss-), nda-murrngu (poss-), nda-ngabaria (poss-), nda-ngabiri (poss-), nda-ngalkingalki (poss-), nda-ngambany (poss-), nda-nganhal (poss-), nda-nganthal (poss-), nda-ngantherangantharr (poss-), nda-ngawakuku (poss-), nda-ngawulu (poss-), nda-ngayi (poss-), nda-ngburunguburu (poss-), nda-ngukungaji (poss-), nda-ngulyanda (poss-), nda-ngundurrungundurr (poss-), nda-ngunduwa (poss-), nda-ngunkurni (poss-), nda-ngurnu (poss-), nda-nyungk (poss-), nda-rakuku (poss-), nda-rangulu (poss-), nda-ramaka (poss-), nda-rarama (poss-), nda-rawulurr (poss-), nda-rdiriki (poss-), nda-rinarina (poss-), nda-rinarkurr (poss-), nda-rivurr (poss-), nda-rubun (poss-), nda-wada (poss-), nda-wajimbandu (poss-), nda-walba (poss-), nda-walbarri (poss-), nda-wanal (poss-), nda-waniya (poss-), nda-warlbarr (poss-), nda-warniyi (poss-), nda-warlbarr (poss-), nda-wath (poss-), nda-wi (poss-), nda-winkan (poss-), nda-wirali (poss-), nda-wirdiri (poss-), nda-wirba (poss-), nda-wuku (poss-), nda-wulaya (poss-), nda-wulbu (poss-), nda-wulukal (poss-), nda-wulunganda (poss-), nda-wulurr (poss-), nda-wuna (poss-), nda-wungu (poss-), nda-wunhan (poss-), nda-wunjal (poss-), nda-wurudu (poss-), nda-wurdulu (poss-), nda-yabiri (poss-), nda-yala (poss-), nda-yalinyka (poss-), nda-yanka, nda-yidiyidi (poss-), nda-yilkinbangu (poss-), nda-yimbu (poss-), nda-yirdarangka (poss-), nda-yirra (poss-), nda-yirrnyi (poss-), nda-yurlbu (poss-), nu-wulaya
part: lying against part of oneself nyamba-wurranyinjarra
partially sacred warruki
partially: sea-turtle egg with partially developed embryo wulungumika
participate: disinclined to participate wurmuliririnjarra
particle for question kuna
particle: imperative particle kabu
particular: for no particular reason minja, winarku
particular: individual skilled ata particular
activity kurdiringu (cm-)
particular: living in just one particular area wukwurramantharra
particular: owner/s of particular stretches of country and associated Dreamings/ ceremonies ngimirringki (cm-)
particular: person skilled at a particular activity Iingi (cm-)
partly wumungkulu partly alive wajawajamantharra, wayawayamantharra partly cooking murumurathantharra partly grown yumbu (cm-)
partly grown/ undeveloped food ma-yanyungi partly: dugong, partly grown female a-yibin ybij i (rra-)
partly: song only partly known wumungkulu parts: crooked, of body parts warnkarr, warnkarrwarnkarr (cm-)
parts: dividing in two or in two parts kanymakanyamardamantharra parts: dividing into two or in two parts nyamba-kanymakanyamardamantharra parts: swelling, of body parts nyambu-janjarra parts: twitches of body parts wurdulungkayarra
passenger: putting off, passenger/ load warlamantharra
passing from behind ngularumantharra passing one another jabarranymanthanra
passing quickly by each other at close range ngurrungurrwa
passing through walwandirrbjjarra, wanmjarra
passing wind nyamba-rirrmantharra
Passionfruit: Stinking Passionfruit [Passiflora foetida] ma-manja, ma-mayinja
past times wabarra, wabarrangu, wankala
Past: Creative Past yijan past: going past walbilulu, wandirrinjara paste: cyad nuts ground into a thick paste ma-wurribiyal paste: cyad nuts ready to grind into paste for making dampers ma-ngalkinkwa
paste: damper made from crushed seeds/ cyad nut paste ma-rdababi paste: mixing water with ground seeds/ cyad paste/ flour marrumantharra
patching ma-rdababi path, known a-yabala (rra-), a-yalwa (rra-)
path, making a yabalamantharra
path: Dreaming path kujika path: on the path yabayabala path: winds and turns in a path wurlmakurlina (cm-)
paths: dugong feeding paths in sea grass beds ngirarra
patience! bakuyaa pattern: striped pattern maramaranka
patterned rdibirldirbirla (cm-), rdinardinamtha
patterning of birds’ feathers/ lizards’/ snakes’ skins na-wuyu (ni-, nanda-)
paying for assistance with ceremony marrungkulmantharra
paying: respect, paying bagirrmantharra
payment: ritual payment items danya
Peaceful Dove [Geophila striata] marrababaha
Pearl Shell [Pteria penguiu & Pinctada margaritifera] jaramarra
pebbles lhulburra
peeling wurrunymantharra
peeling off wurrunymantharra
peeling paper bark off a tree wuliwunyinjarra
Peewee: Mudlark / Peewee [Grallina cyanoleuca] a-birin (rra-)
pegs for resting harpoon on a canoe na-amayi
Pelican [Pelecanus conspicillatus] milirirruwurarra, balubalu
penetrating jawayawa
penetrating gaze rdangumantharra
peninsula na-mulkan (ni-)
penis ma-madi
penis: circumcised penis, your nda-rakuku (poss-)
penis: erect penis, your nda-kurdandiya (poss-)
penis: sub-incised penis, your nda-warkara (poss-)
penis: uncircumcised penis, your nda-yimbu (poss-)
pension cheque ma-binjina
pensive kurukurku (cm-)
pensive, becoming kurukulturmantharra people li-mirningu, li-wulu
people who share the same day of initiation munguna (cm-)
people who share the same time of initiation munguna (cm-)
people’s own country jalibiya (cm-)
people, a large gathering li-mijimbangu, li-nganyi (nalu-)
people: coming in, of people
<table>
<thead>
<tr>
<th>Yanyuwa Word</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>ngarlarlamantharra</td>
<td>people: calm people</td>
</tr>
<tr>
<td>mindi</td>
<td>mindi</td>
</tr>
<tr>
<td>Garrawa</td>
<td>Garrawa</td>
</tr>
<tr>
<td>Arwa (cm-)</td>
<td>Arwa (cm-)</td>
</tr>
<tr>
<td>nalu-nganyil (li-)</td>
<td>nalu-nganyil (li-)</td>
</tr>
<tr>
<td>nalu-rarrrawumba</td>
<td>nalu-rarrrawumba</td>
</tr>
<tr>
<td>nganyil (cm-)</td>
<td>nganyil (cm-)</td>
</tr>
<tr>
<td>Anwa (cm-)</td>
<td>Anwa (cm-)</td>
</tr>
<tr>
<td>li-mayanguwarra</td>
<td>li-mayanguwarra</td>
</tr>
<tr>
<td>li-Anthawirriyarra</td>
<td>li-Anthawirriyarra</td>
</tr>
<tr>
<td>people: hand-in-hand, of more than three people</td>
<td>people: hand-in-hand, of more than three people</td>
</tr>
<tr>
<td>jarlujaru, jarlulujaruulu</td>
<td>jarlujaru, jarlulujaruulu</td>
</tr>
<tr>
<td>nalu-lhangkm</td>
<td>nalu-lhangkm</td>
</tr>
<tr>
<td>people: inside, of a group of people</td>
<td>people: inside, of a group of people</td>
</tr>
<tr>
<td>winkanda</td>
<td>winkanda</td>
</tr>
<tr>
<td>people: person who desires to kill people</td>
<td>people: person who desires to kill people</td>
</tr>
<tr>
<td>ngabayamanthamara (cm-)</td>
<td>ngabayamanthamara (cm-)</td>
</tr>
<tr>
<td>people: pleased with people/ things</td>
<td>people: pleased with people/ things</td>
</tr>
<tr>
<td>nyamba-riyarranbaharra</td>
<td>nyamba-riyarranbaharra</td>
</tr>
<tr>
<td>people: ready, of people</td>
<td>people: ready, of people</td>
</tr>
<tr>
<td>ndi</td>
<td>ndi</td>
</tr>
<tr>
<td>people: rushing/ coming into a group of people without manner</td>
<td>people: scattered movement of people/ animals</td>
</tr>
<tr>
<td>ngunha</td>
<td>ngunha</td>
</tr>
<tr>
<td>people: sitting together, of many people</td>
<td>people: sitting together, of many people</td>
</tr>
<tr>
<td>wingkulwingkurru</td>
<td>wingkulwingkurru</td>
</tr>
<tr>
<td>people: sitting together, of two people</td>
<td>people: sitting together, of two people</td>
</tr>
<tr>
<td>wingkurru</td>
<td>wingkurru</td>
</tr>
<tr>
<td>people: stopping, of people talking</td>
<td>people: stopping, of people talking</td>
</tr>
<tr>
<td>nyamba-wamantharra</td>
<td>nyamba-wamantharra</td>
</tr>
<tr>
<td>people: talking, of large numbers of people</td>
<td>people: talking, of large numbers of people</td>
</tr>
<tr>
<td>nyamba-riyarranbaharra</td>
<td>nyamba-riyarranbaharra</td>
</tr>
<tr>
<td>people: these people</td>
<td>people: these people</td>
</tr>
<tr>
<td>li-ja</td>
<td>li-ja</td>
</tr>
<tr>
<td>people: these two people</td>
<td>people: these two people</td>
</tr>
<tr>
<td>rri-ja</td>
<td>rri-ja</td>
</tr>
<tr>
<td>people: those different people</td>
<td>people: those different people</td>
</tr>
<tr>
<td>larrku, nalaruku</td>
<td>larrku, nalaruku</td>
</tr>
<tr>
<td>people: those other people</td>
<td>people: those other people</td>
</tr>
<tr>
<td>larrku, nalaruku</td>
<td>larrku, nalaruku</td>
</tr>
<tr>
<td>people: those people, identified and known</td>
<td>people: those people, identified and known</td>
</tr>
<tr>
<td>li-mangaji</td>
<td>li-mangaji</td>
</tr>
<tr>
<td>people: those people, not identified</td>
<td>people: those people, not identified</td>
</tr>
<tr>
<td>li-mbangu</td>
<td>people: those two people not yet identified</td>
</tr>
<tr>
<td>rri-mbangu</td>
<td>rri-mbangu</td>
</tr>
<tr>
<td>people: those two people, identified and specified</td>
<td>people: those two people, identified and specified</td>
</tr>
<tr>
<td>people: walking alongside, of many people</td>
<td>people: walking alongside, of many people</td>
</tr>
<tr>
<td>wingkulwingkurru</td>
<td>wingkulwingkurru</td>
</tr>
<tr>
<td>people: walking alongside, of two people</td>
<td>people: walking alongside, of two people</td>
</tr>
<tr>
<td>wingkurru</td>
<td>wingkurru</td>
</tr>
<tr>
<td>people: walking together (of two or more people)</td>
<td>people: walking together (of two or more people)</td>
</tr>
<tr>
<td>bingabilinga</td>
<td>bingabilinga</td>
</tr>
<tr>
<td>people: Yanyuwa people</td>
<td>people: Yanyuwa people</td>
</tr>
<tr>
<td>Wardirri (cm-), Yanyula, Yanyuwa</td>
<td>Wardirri (cm-), Yanyula, Yanyuwa</td>
</tr>
<tr>
<td>people: young people</td>
<td>people: young people</td>
</tr>
<tr>
<td>li-yumbuwarra</td>
<td>li-yumbuwarra</td>
</tr>
<tr>
<td>Perch</td>
<td>a-wukulhu (cm-)</td>
</tr>
<tr>
<td>Peregrine Falcon / Chicken Hawk</td>
<td>Peregrine Falcon / Chicken Hawk</td>
</tr>
<tr>
<td>[Falco peregrinus]</td>
<td>[Falco peregrinus]</td>
</tr>
<tr>
<td>malarkanka</td>
<td>malarkanka</td>
</tr>
<tr>
<td>perform</td>
<td>perform</td>
</tr>
<tr>
<td>lhura, lhurahthhurala</td>
<td>lhura, lhurahthhurala</td>
</tr>
<tr>
<td>performance: beginning ritual performance</td>
<td>performance: beginning ritual performance</td>
</tr>
<tr>
<td>milamilamantharra</td>
<td>milamilamantharra</td>
</tr>
<tr>
<td>performance: careful, being during performance of rituals</td>
<td>performance: careful, being during performance of rituals</td>
</tr>
<tr>
<td>munymunybi</td>
<td>munymunybi</td>
</tr>
<tr>
<td>performance: decorating for ritual performance</td>
<td>performance: decorating for ritual performance</td>
</tr>
<tr>
<td>karnbimanantharra</td>
<td>karnbimanantharra</td>
</tr>
<tr>
<td>perhaps</td>
<td>nungka</td>
</tr>
<tr>
<td>period: pre-wet season period of intense humidity</td>
<td>period: pre-wet season period of intense humidity</td>
</tr>
<tr>
<td>na-yinarramba (ni-)</td>
<td>na-yinarramba (ni-)</td>
</tr>
<tr>
<td>permanent: spring waters, permanent</td>
<td>permanent: spring waters, permanent</td>
</tr>
<tr>
<td>ngayulu</td>
<td>ngayulu</td>
</tr>
<tr>
<td>permitting</td>
<td>wirrangantharra</td>
</tr>
<tr>
<td>persistent</td>
<td>artijkari (cm-)</td>
</tr>
<tr>
<td>person constantly on the move</td>
<td>person constantly on the move</td>
</tr>
<tr>
<td>mirririla (cm-)</td>
<td>mirririla (cm-)</td>
</tr>
<tr>
<td>person desirous for sexual companionship</td>
<td>person desirous for sexual companionship</td>
</tr>
<tr>
<td>kulikuli (cm-)</td>
<td>kulikuli (cm-)</td>
</tr>
<tr>
<td>person having many possessions</td>
<td>person having many possessions</td>
</tr>
<tr>
<td>danyawiji (cm-)</td>
<td>danyawiji (cm-)</td>
</tr>
<tr>
<td>person in subordinate position</td>
<td>person in subordinate position</td>
</tr>
<tr>
<td>jawina (cm-)</td>
<td>jawina (cm-)</td>
</tr>
<tr>
<td>person looking for a fight</td>
<td>person looking for a fight</td>
</tr>
<tr>
<td>wangarrmarra (cm-)</td>
<td>wangarrmarra (cm-)</td>
</tr>
<tr>
<td>person of high position</td>
<td>person of high position</td>
</tr>
<tr>
<td>wirrimalaru (cm-)</td>
<td>wirrimalaru (cm-)</td>
</tr>
<tr>
<td>person of some authority</td>
<td>person of some authority</td>
</tr>
<tr>
<td>wiri (cm-)</td>
<td>wiri (cm-)</td>
</tr>
<tr>
<td>person offending in their speech</td>
<td>person offending in their speech</td>
</tr>
<tr>
<td>mawurla (cm-)</td>
<td>mawurla (cm-)</td>
</tr>
<tr>
<td>person skilled at a particular activity</td>
<td>person skilled at a particular activity</td>
</tr>
<tr>
<td>lingi (cm-)</td>
<td>lingi (cm-)</td>
</tr>
<tr>
<td>person suffering from effects of sorcery</td>
<td>person suffering from effects of sorcery</td>
</tr>
<tr>
<td>williriiyirdi (cm-)</td>
<td>williriiyirdi (cm-)</td>
</tr>
<tr>
<td>person under the authority of another</td>
<td>person under the authority of another</td>
</tr>
<tr>
<td>jawina (cm-)</td>
<td>jawina (cm-)</td>
</tr>
<tr>
<td>person wanting sexual intercourse</td>
<td>person wanting sexual intercourse</td>
</tr>
<tr>
<td>manhalmahal (cm-)</td>
<td>manhalmahal (cm-)</td>
</tr>
<tr>
<td>person wearing glasses</td>
<td>person wearing glasses</td>
</tr>
<tr>
<td>kabuji (cm-)</td>
<td>kabuji (cm-)</td>
</tr>
</tbody>
</table>
person who carries a message stick
na-yaynkanyi

person who desires to kill people
ngabayamanthamara (cm-)

person who does not yet know about
something manji (cm-)

person who gives obligated gifts to
relations ngawaluka (cm-)

person whose birth-place is
jibiya (cm-)

person whose spirit child came from
jibiya (cm-)

person: amusing person
nguyul (cm-)

person: attractive person
ynmarnu-wurrama

person: authoritative person
yan-buyurru (ni-), na-ngulyanda (ni-)

person: crippled person/ animal
darwangu (cm-)

person: bones of a dead person
na-buyurru (ni-), na-ngulyanda (ni-)

darwangu (cm-)

person: dead person
kuyuwarna

person: deaf person
mudi

person: duelling
kuyuwarna

person: dishonest person
wardingurru (cm-)

person: ego
nymarnu-wurrama

person: evil person
wardingurru (cm-)

person: food belonging to certain person
manji(cm-)

person: good person
yabinbangum

person: holding arms or shoulders of
another person
bmnmi

person: ignorant person
bmnmi

person: Influential person
jinyu

person: married person
bmnmi

person: non-Aboriginal person
manji

person: poor person
bulmunngurru (cm-)

person: questioning person
manji

person: resting on another person/ pillow
dankar

person: rich person
danyawii (cm-)

person: senior person
wirdi (cm-)

person: sick person
bulmunngurru (cm-)

person: skilled person
kawi (cm-)

person: someone belonging to a certain
person
manji

person: something belonging to a certain
person
manji

person: spirit of a dead person (generic)
ngabaya

person: spirit of recently deceased person
wuwarra

person: strong person
walikarra (cm-)

person: that female
a-mangaji

person: that female person
- not known
a-mbangu (rra-)

person: that male person/ masculine thing
nya-mangaji

person: that male person/ masculine thing,
not known
nya-mbangu

person: that same female person
a-ja (rra-)

person: this female person
nya-ja

person: this masculine thing/ male person
nya

person: this specific masculine thing/ male
person
nya

person: unfortunate person
manji

person: white person
munanga

person: white-haired person
mudi

person: wide-eyed person
madi

person: wiping perspiration from one’s
arm-pit on the head and body of
another person
wurramara

person: younger person
buri (cm-)

personal name, female

a-Anthawarramara (rra-), a-Aralkara (rra-),
a-Babajukwa (rra-), a-Bajamala (rra-),
a-Bajawina (rra-), a-Bamudambuwathari
(rra-), a-Bayuma (rra-), a-Birimbiririna (rra-),
a-Birribalanga (rra-), a-Bujubina (rra-),
a-Bukundumara (rra-), a-Diilinyma (rra-),
a-Diawangkuna (rra-), a-Jalirduna (rra-),
a-Jawathana (rra-), a-Jawiburuma (rra-),
a-Jawirra buruma (rra-), a-Kangkarrija (rra-),
a-Kanjujamara (rra-), a-Karrakayn (rra-),
a-Kaykalarn (rra-), a-Kithibula (rra-),
a-Larriya (rra-), a-Malangiri (rra-), a-
Malandumara (rra-), a-Mambalwarra (rra-),
a-Manamarrili (rra-), a-Manankurmarra (rra-),
a-Manbakuwaku (rra-), a-Marrajabu (rra-),
a-Marriyamara (rra-), a-Marmgawi (rra-),
a-Mayalkarri (rra-), a-Muluwamara (rra-),
a-Muyurkulmany (rra-), a-Ngajarmara
(rra-), a-Ngarrkalu (rra-), a-Ninganga (rra-),
a-Nyamuri (rra-), a-Nyilina (rra-), a-
Waliungku (rra-), a-Walwalwara (rra-),
a-Wambadurna (rra-), a-Wanajabi (rra-),
a-Wantha (rra-)

personal name, male

Andanyuka (nya-), Awulakuku (nya-), Babadama (nya-),
Babarramila (nya-), Babatharrija (nya-),
Babawurda (nya-), Bajayi (nya-), Baju (nya-),
personal: female personal name
Balanda (nya-), Barlbaji (nya-), Barndula (nya-), Barrkudukudu (nya-), Bathamatha (nya-), Binjalangu (nya-), Birribirrikama (nya-), Bunaaja (nya-), Bungkawakayo (nya-), Burdi (nya-), Burrayi (nya-), Buthalaba (nya-), Dambulyama (nya-), Dimumthu (nya-), Dingkaji (nya-), Dinkawu (nya-), Dinmbali (nya-), Diriidayula (nya-), Dungkurramaji (nya-), Jalalari (nya-), Jabarwilulaya (nya-), Jalangki (nya-), Jamandaranka (nya-), Janayila (nya-), Jambarra (nya-), Jamika (nya-), Jarrabibiri (nya-), Jawijaluma (nya-), Jawubahba (nya-), Jawulariryanba (nya-), Jubilijubi (nya-), Jurunji (nya-), Jurungu (nya-), Jurungujurungu (nya-), Kardawalajni (nya-), Karrandima (nya-), Karrijiji (nya-), Karrnuji (nya-), Kayangajbarli (nya-), Kulaborrma (nya-), Kurrburdu (nya-), Kurkurr (nya-), Kuygba (nya-), Laajumba (nya-), Lhawulhawu (nya-), Lirryarri (-nya), Lithi (-nya), Mabaliiri (nya-), Majala (nya-), Malwangku (nya-), Mamudibarrku (nya-), Mamurriyatha (nya-), Manarra (nya-), Manaruk (nya-), Mangayi (nya-), Mamdanamandarriku (nya-), Marramiki (nya-), Murrkulkardu (nya-), Mawubuljimay~ (nya-), Munduwalawala (nya-), Munduwalavalu (nya-), Murditha (nya-), Murruudu (nya-), Murruwaru (nya-), Naluwuluwari (nya-), Namitirri (nya-), Namungawurruwurr (nya-), Namungawurruwurru (nya-), Namuwaungkuwungku (nya-), Nawakin, Nayuru (nya-), Ngabungajbaluma (nya-), Ngangangayu (nya-), Ngamawakjika (nya-), Nguku (nya-), Nyilba (nya-), Rakawuruma (nya-), Rijirrnu (nya-), Wajamarra (nya-), Wajiramba (nya-), Walanthumantha (nya-), Walayangkuma, Waliyangkayagka (nya-), Walangururruru (nya-), Wangkarrawi (nya-), Wangkiriirmajja (nya-), Wanthawantho (nya-), Wanuakja (nya-), Wamumurlayi (nya-), Warrangkawurrangka (nya-), Warranthewuwa (nya-), Widamarra (nya-), Wirringnirri (nya-), Wulbiku (nya-), Wunakathangi (nya-), Wundirrwuwa (nya-), Wungunya (nya-), Wurijamburu (nya-), Wurrkuri (nya-), Wurrumungkamungku (nya-), Wurlalama (nya-), Yabunduru (nya-), Yangamana (nya-), Yanjarra (nya-), Yuktajimajja (nya-), Yulularri (nya-), Yungkayiyungka (nya-), Yardaval (nya-)

one's armpits to another person
nyamba-ngalkingundayarra

perspiration: wiping perspiration from one's arm- pit on the head and body of another person
manyburramamharra

perspiring
ngankawirmdangantharba

persuaded
yalayarriku

persuading
ayayamanharra

pestering
kakilhirrinarra

pet name for a dog
Na-wundakua, Makurrawirla, Manbiriru

Petrel: Storm Petrel
[Oceanites oceanicus] a-wurrwird (ra-)

petrol
na-ngilili (ni-), ngingliny (ni-, nu-), nginymul

Phascogale: Brush Tailed Phascogale
[Phascogale tapoatafa] mararla, riliki

Phoeasant: Swamp Pheasant / Pheasant
Cuoual [Centropus phasianinus] a-bulbukija (ra-)

phlegm
ngalirli, ngangkar

phlegmy cough/ nasal discharge, having
ngangakakirrinjarra

phosphorecence (natural) found in the sand in shallow water off the islands
balirkara

physical: demonstrating by physical means
mirnajimanharra, mirlunyngkayarra, mirmiinanharra, nyamba-mirnajimanharra, mirmiinanharra

physical: tired from physical exertion, becoming
majarra-majirrinjarra

pick: fighting pick
a-warrumungka (ra-), a-wulkungu (ra-)

pick: fighting pick, very large
a-warrakirriwarka (ra-)

picked: cycad nuts freshly picked, ready to begin preparation
ma-nhandurangu

picking someone up
yankumanharra

picking up
nishinjarra, nirrinjarra

picking up litter/ scraps
mujinjarra

picking, of fruit
jabumanharra

picking: bird picking up something in it’s beak
kilmarntarba

piece of frontal (plastron) shell of sea turtle
na-wirribirli (ni-)

piece: dugong hide removed in one piece with meat attached
ambidjalangu, naubul

piece: in one piece
wuthamba

piece: nose piece
warlbartha

piece: tail piece of sea turtle along with fat and meat
wurruthulburrunthul

pieces wurun (cm-)

pieces of food
ma-wurun

pieces: breaking into small pieces
yumbulyumbumharra
pieces: butchering dugong by removing small pieces of meat with hide still attached yinkurra

pieces: cutting up pieces of meat alkanthamanthamarrara

pieces: in two pieces wardaji, warriwarriyamba, wumbuwumbijji

pieces: small pieces of firewood warlwan

Pied Comorant [Phalacrocorax melanoleucus] a-walangathara

Pied Heron, hen [Notophyx picata] a-wurnngarb

Pied Heron, male [Notophyx picata] a-walangatha

Pied Heron, male [Notophyx picata] dibi

Pied: Little Pied Comorant [Phalacorora varius] kuduluwthara, wuwuna

Pied: Magpie Goose / Pied Goose [Anseranas semipalmata] m- a-rangkunawthara, a-wunthangulu

pierced ground barndarr, bandarbandarr, lakurr, lakurrakurrur, nurru-barndarr

pierced nasal septum arrangin (cm-)

pierced, being barndarrirrinjara

piercing bandarmanthamara

Pigeon: Crested Pigeon [Ocyhaps lophis] jakulu

Pigeon: Torres Strait Pigeon [Deula spilorhous] a-mawunkarnawu (rra-), a-wulunmardaya (rra-)

pile daribu, lija

pile of fish jalanjira

piled up wulurr

piling up darbibirrantharra, nyamba-wululmantharra, nyamba-wulummantharra, wankudummantharra, wululmantharra, wulummantharra, wuymumantharra

pillow kulajbi

pillow: log, used as "pillow" for corpse on burial platform ma-runbangulu

pinching ringangangatharra

Pine: Cypress Pine [Callitris intratropica] wakuwaku

Pine: Leichardt Pine [Naucalea orientalis] ma-buyara

pining for someone who is absent or dead marrngundeyarra

pipe, for smoking bajbu

pipe, smoking jinukuwana

pipe: long stemmed smoking pipe ma-rarrnuwa, ma-wubin

pipe: smoking (pipe/ cigarettes) wukamantharra

pith of the cabbage palm (ritual term) luthalutha

pith, from inside of the cabbage palm; edible ma-ramundu

pith: cabbage palm, edible inner pith (ritual term) kundamurru

pitted, being bandarrirrinjara
place name, "Five Mile"
Ngarrbangarrala

place name, "Black Craggy Islet".
Limiyimiyila

place name, "The Landing"
Jawuma, Jawuma

place name, Borroloola
Burmulula

place name, small hillock lying 4 km west of Borroloola. Limurrangka

place: at that same place
bajingulaji

place: at this same place
mamajingulaji

place: bandicoots resting place
ngardama

place: cutting across to another place
mjarra

place: distant place
jujurrwala, yurrujurru

place: falling from a high place
allammltharra

place: fishing place
nyumba

place: hiding place of wildlife in thick grass and/or branches, sea weed on land or water
M-waja

place: kangaroo/wallaby resting place
lhanba

place: moving from place to place
ngirringirmantharra

place: narrow place
lhurnku

place: open place
mirnaji, wunyilu

place: outside, of place
winkanda

place: properly, in its proper place
wurbi

place: rocky place
janykajanyka

place: safe place
maraka

place: sandy place
mundarr, narnu-wulyurr

place: sleeping away from one’s normal place
walkurriji

place: sore place
bubu (cm-, poss-)

place: towards, of place
nyala

place: windless place
nyibu, ndijbardijba

placed above
arrijila

placed on top of one and other
mabalmaba (cm-)

placing
wurrumantharra, yibalyibarrantharra, yibarrantharra

placing from top
arrijimantharra

placing harpoon point into the harpoon
milkamanthantharra

place: high place
anka

plains country
wumurr (cm-)

Plains Kangaroo [Macropus antelopinus]
bardakalinya, mayurrku, ngardara

Plains Kangaroo, female [Macropus antelopinus]
a-warungula (tra-)

plants: salt plains
rujuwangu

plait of hair
bijibiji

plaiting
jukurtimantharra

plaiting fibres/hair together
bijibijimantharra

plaiting hair
rdirdikmantarra

Plant species
Bush Banana poss.[Liechhardtia australis]
wurlarla

Bush Potato ma-wabarli

Bush potato species ma-nganbaku

Crawling Vine [Impomoea pes-caprae ssp. brasiliensis] ma-wambarnkarra

cycad fruit (ripe, most ideal stage for use) ma-budanja

Firestick tree [Vitex glabrata] ngurdurru

glutinous fruit from mistletoe
junbilarri

Jequirity Bean [Abrus precatorius] mundu

Leafless, parasitic climber
bukuma

melon (generic) ma-biyan

native Cape-Gooseberry [Physalis minima] ma-nguyaya

Reed species possibly [Scirpus littoralis] ma-lakirr

Rush species a-ngalarda (tra-)

Saltwort [Chenopod sp.] barumurriya

Saltwort [Tecticornia australis] wurrumurriya

Sand dune vine [Impomoea pes-caprae ssp. brasiliensis] ma-mundra

Sapplejack vine [Flagellaria indica] ma-tillarra

sea grass (generic)
maramam

sea grass (Halophila sp.)
na-julangal

Sea Grass [Halophila sp.] ma-lhanngu

sea grass [Halophila sp.] na-wirralbirral

Sedge plant [Eleocharis sp.] ma-lharrkuntha, ma-lunjurru, ma-walaburr

short shrub with round edible stone fruit
ma-ngakulunjurru

Shrub small leaves and thorns [Asparagus racemosus] ma-yikarri

Shrub [Flueggea virosa]
ma-ngurdji

shrub, odour like sage, small purple flower
jaburarri

Small Mellon [Cassytha filiformis] bukuyabukuya

Sorghum sp nikukimarlarlu

stinging water reed
bujinbujin
Stinking Passionfruit [Passiflora foetida]
ma-manja, ma-mayinja

Vine
baluwarawura

vine (generic)
na-wulawulanga

Vine species
warrankuri

water lily (yellow flower, long leaves, edible corms)
ma-bujuwa

water lily (which is fully matured)
ma-nganbi

water lily (which is not fully developed)
ma-bidibida

water lily, nearing maturity
ma-kakayi

water lily corms
ma-mangkudiji

water lily corms (which are not fully matured)
ma-wulawulanga

water reed corms
ma-wurrurantharra

Water weed, with very fine leaves
bulinja

White berry, edible [Securinega virosa]
a-bulangangkarr

White lily with onion like bulb [Crinum angustifolium]
a-bulinya

White plum [Securinega virosa]
a-bulinya

White plum [Securinega virosa]
a-rangkudij

White berry, edible [Securinega virosa]
a-bulangangkarr

White lily with onion like bulb [Crinum angustifolium]
a-bulinya

Wild Cucumber [Cucumis melo]
ma-mwala

Wild Cucumber [Cucumis melo]
ma-marlawal

Wild Grape
burduraburdudda

Wild Potato
ma-wumilarra, walabu

Wild Rice [Oryza sp.]
ma-kinngira

pneumataphores: upright roots, pneumataphores of the mangrove tree
ma-dularla

Yam
ma-sawuhu

Yam with many fine roots [Dioscorea sp.]
ma-jwawu, ma-jwawayuwa

plant species, [Pouteria sericea]
uwuwaru, uwuwaru

planting
wurrurantharra, yibalyibarrantarra, yibarrantarra

plants: leafy plants
wanjirr

plastron: piece of frontal (plastron) shell of sea turtle
ma-wirliwirli (ni-)

plastron: two sections of frontal shell (plastron) of sea turtle
ma-milimili (ni-)

platform: burial platform
ma-alakala

platform: for sacred food/ objects
ma-alakala

platform: bushes and leaves used for covering a body on a funeral platform
lajilaj

platform: log, used as "pillow" for corpse on burial platform
ma-runbangu

platform: rails put between forked poles on burial platform
ma-warburungu

play
luharra, luhurrarralara

playing
luhurrarrangkara

playing boomerangs to accompany singing
rdalarrangkara

playing cards
kurnthukunthu

pleading
arrijkarli (cm-), ayay

plentiful supply of food
wuburr

plentiful: pandanus nut with plentiful kernels inside
ma-wayinkuyin

plenty
janmaka (cm-), mijimbangi

plenty of
ma-wirrawirra

Plover: Masked Plover [Vanellus miles]
a-bidirirri (ra-)

plucking
wurrkurrunthama

plucking feathers
nyamba-wurrkurrunthamara

Plum Tree
ma-buninyi, ma-bunkuri, ma-karlawumbi

Plum: Billy Goat Plum [Terminalia ferdinandiana]
ma-wunjurunjungur

Plum: Bush Plum [Buchanania obovata]
bikiki, ma-bikiki, ma-wulwunyara

plum: sea turtle caught when bikiki plum is ripe
ma-marlawal

plum: White plum [Securinega virosa]
a-mangkudjiangi (ra-)

Plum: Wild Plum [Terminalia carpentariae]
ma-marralyi, ma-marlawal

Plum: Yellow Plum tree
ma-ngawaka, ma-ngumbiridi

plume: feather plume
a-njirangirli (ra-), kumundunjungu

plume: feather plume, small
ma-wunyara

pneumataphores: upright roots, pneumataphores of the mangrove tree
ma-dularla

pods: seeds found in pods of the Kurrajong tree
ma-ngurrkananthamara,
ma-ngarrkangarrkanthamara
point of land na-mulkan (ni-)
point: barb on a barbed harpoon point ngalhin
point: harpoon point malbi, na-malbi (ni-), na-wulungkayangu
point: harpoon point with barbed hook na-ngalhinbiji (ni-)
point: harpoon point, first point into a dugong/ sea turtle na-walangkarrangu (ni-)
point: harpoon point, second used when hunting dugong/ sea turtle na-nyiririvangu (ni-)
point: hole bored into widest end of harpoon to rest harpoon point na-wuthulu
point: placing harpoon point into the harpoon milkamantharrara
point: socket of harpoon, where point rests na-mulu
pointed mungkarl (cm-)
pointing jarrauthara, yunduyundumatharra
pointing bone used in sorcery a-burr (rra-), a-buyurr (rra-)
poisonous ngarrangarra (cm-), yilarr (cm-), yinjatha (cm-)
poisonous object/ food bibiyarru
poisonous substance na-marawurr
poking nyamba-wirrmantharra, wirmantharra, yilkamantharrara
poking out one's tongue nganthalungkayarra
poking through nyamba-ngalbarnyungundayarra
pole: base of a pole/ hollow log coffin na-rama (ni-, nanda-)
pole: erected, of a pole/ tree yirragalangantha
pole: erecting a pole/ tree yirragalangantharra
pole: forked pole na-wardabarla
pole: forked pole of ritual significance to a-Kunabibi ceremony ma-jabanda
pole: forked pole, used as a ladder ma-wanduma
pole: ritual pole jarraji, ma-jabanda, wambaburda
pole: sacred pole Nyakurrumbirra
poles: rails put between forked poles on burial platform ma-warduwardungu
policeman bulijimianji (cm-), wudal (nya-), yilarr (cm-), yinjatha (cm-)
polygamous: husband and wives (in a polygamous marriage) li-majkalnajkarra
polygamous: wife, last (in a polygamous marriage) a-ngulakaringu (rra-)
polygamous: wife, middle (in a polygamous marriage) a-wumbijingu (rra-)
polygamous: wives (two) of one man in a polygamous marriage milkamba, milkambawujara
polygamous: wives of one man in a polygamous marriage li-milkamilarra, li-milkamilkamba, li-milkamilkambakura
pools: fishing in pools using long grass/ bushes as a form of trap nyamba-tharibantharra
pools: raking pools of water with grass/ bushes to catch fish mawumatharra
poor condition, in barlkipilari (cm-)
poor hunter manbu (cm-), manburnukuru (cm-)
poor manner, acting in a barlkipilkirrinjarra
poor manner, in a barlkipilari (cm-)
poor person marrijingu (cm-)
poor quality bibin, maba (cm-)
poor thing! warriya
poor vision kabuji (cm-)
poor, of ground ngurlingurl (cm-)
poor: firewood of poor type/ quality na-wurriyabu
poor: firewood, of a poor quality wurrinjabu
Porcupine Fish [Diodon jaculirerus] a-langallwa (rra-), a-wirdirlibirndirlirri
Port Jackson Shark [Heterodontus galeatus] arribarri, ayindirniba, yindiiba
portion: hip portion of sea turtle marawu
Portuguese man-o-war (Blue Bottle) [Physalia physalia] wathalungu
position of arms outstretched, upwards or outwards marlambii
position of carrying load under the arm mundimundi
position of head bowed down mududu
position of holding in front of oneself/ on one's lap widdidwidi, widdidi
position of sun/ moon being high in the sky mukuunjarna
position with hands behind back/ head murnali
position: backwards, position wunawunangala
position: bending down position buanarrinja
position: carrying position across the shoulders walimankalimani
position: carrying position on hip mula, wajinja, yirdijanja, yulbunda
position: carrying on one shoulder walama, waliama
position: carrying on the back/ horseback bududu
position: carrying on the shoulders ngabangabarla, ngabarla
position: central in a canoe a-kuyila
position: crawling, on hands and knees bunarrinja, nyamburra
position: first on both knees murruru
position: kneeling on one knee with the other knee up mirdimirdilinja
position: kneeling with hands flat on thighs walamirimiri
position: leaning on one elbow dankarr, wirrinyngala
position: lying on back darra
position: lying on back with knees bent wanyka
position: lying on one side of the body milkabu
position: lying on side, knees bent, upper body resting on one elbow mirdiruju
position: lying on stomach jurbarra, wulurrungku
position: lying on one knee bent and another leg resting on it wanyka
position: lying with upper body supported on one’s elbow milkabu
position: person in subordinate position jawina (cm-)
position: person of high position wirrimalaru (cm-)
position: prone jurbarra, lhulurrungu, wulurrungku
position: rising up from a sitting position ankallirrinjarra
position: rising up from seated position lhurangawarrga
position: sea turtle in an ideal position for harpooning wanjarra
position: sitting in astride position rdsakal
position: sitting on a drum with one foot resting on the other knee wanyka
position: sitting on seat or drum darra
position: sitting with legs bent back to one side jukurl, ridiril
position: sitting with legs crossed barnkala
position: sitting with legs extended and feet crossed murrungumurrungu
position: sitting with one leg straight out and other tucked under the body mirdimirdilinja
position: squatting on one leg arramanga
position: sitting with one leg outstretched and hands on hips rdardarriwanga
position: straight lying on back lhulurrungu
position: lying with hands on stomach wirrinyngala
position: tiptoe danka
possessions: person having many possessions danyawiji (cm-)
possessions: trade possessions danya
possum (generic) biwali
possum species, Northern Brushtail Possum [Trichosurus arnhemensis] balakuya, yijirri
possum species, Northern Brushtail Possum, female [Trichosurus arnhemensis] a-wumururduru (ra-)
possum species, Sugar Glider Possum, young [Petarus breviceps] jimbuna
possum species, Sugar Glider [Petarus breviceps] warnkarma
possoms, many together biwanarra
Potato: Bush Potato ma-wabarl
potato: Bush potato species ma-nganburra
Potato: Wild Potato ma-wumilarra, walabu, wanjiya
potentially harmful people, potentially deadulah (cm-)
pounding bilbirdamanjarra, wandibantharra, wulbulubantharra, wulbhantharra
pounding with stones to break nuts/ crush seeds warnatharra
Draft English/ Yanyuwa reversal
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pouring  wulurrubantharra,
pouting  birnibirnulu (cm-)
powdery: soft, powdery sand  mambulmambul
power of individuals during ceremony  wirrimalaru (cm-)
power of sorcery  wiiri
power songs  namu-nyiri
power word  wanthana
power, of Dreamings/ ceremonies/ sacred objects  wirrimalaru (cm-)
power: spiritual power activator  juwayi
powerful  ngiwruda (cm-), wunungu (cm-)
practicing  bawulmantharra
prattle  jalhabirr (cm-)
prawn  [Panaeus sp] majika
Praying Mantis  bujimala
pre-dawn  januyalanji
pre-wet season period of intense humidity  na-yinarramba (ni-)
pre: girl, pre-adolescent  a-warddam (m-)
pregnant: dugong, pregnant cow  a-ngayiwunyarra (rra-)
pregnancy: stage of pregnancy  a-burnduburndu (m-), a-dirrha (m-)
pregnant woman  a-walkuru (m-)
pregnant: dugong, pregnant cow dugong with calf still following her  a-makulhawiji (m-)
pregnant: dugong, pregnant cow dugong with calf still following her  a-lhumurrawiji (rra-)
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pregnant woman  a-walkuru (m-)
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pregnant: dugong, pregnant cow dugong with calf still following her  a-lhumurrawiji (rra-)
pregnancy: stage of pregnancy  a-burndubu
pulling of a tidal current
mtharr%
yulyulbantharra

pulling out
ramantharra, yimantharra

pulling out by the roots
wukundayarra

correction: pulling out

pulling out of
yivantarra, yiwantharra

pulling through
ngalbarnningundayarra, nyamba-ngalbarnningundayarra

pulling up on a rope
mayiwantharra

pulling: eastward pulling tidal current
wayikuku

pulse, your
nda-mdulu

punishing
nyamba-kantharra, ramantharra

pup: Dingo, female, with many pups
a-yangkabjrdirna

pup: dog with many pups
a-birndajarra

Purple Swamphen [Porphyrio porphyrio]
a-wulbarla

purpose: journey by foot for a specific purpose
buwarrala

purpose: turning someone away from their intended purpose
balangkamayarra

pushing
jululumantharra, julumantharra

pushing through
ngalbarnningundayarra, nyamba-ngalbarnningundayarra

pushing underwater
ngabunjamantharra

pushing, action of wind
ngayarra

pus: cycad nut slices ready to put in the sun
ma-wirimbul

put: rails put between forked poles on burial platform
ma-warduwardangu

put: staying put
binjarra

putting
wurrunrathantharra, yibalyyibarrantharra, yibarrantharra

putting back
waninjanganmantharra, wanjanganmantharra

correction: putting back

putting into underground oven
kurramantharra

putting off, passenger/ load
wallimantharra

putting out
wayummantharra, wurrinjamantharra

putting outto dry
nganjiyungkayarra

putting to death
kurdamantharra

putting to work
wakimantharra

putting together
mayamantharra

putting underwater
ngabunjamantharra, ngurrunmantharra, wurraninjarrarra

putting: effort, putting into
wayarrwayarmantharra

Pygmy: Green Pygmy Goose [Netipus pulchellus]
yilyilinja

Python: Black Headed Python [Aspidites melanocapillus]
a-buburna

Python: Olive Python [Liasis Olivaeus]
dirdikurrmu, jayiwumam, kurabungkum, wirbirribanji

Python: Water Python [Liasis fuscus]
wurralbungku

Quail: Brown Quail [ Coturnix australis]
a-bambulu, a-wumari

Quail: Brown Quail, chick [ Coturnix australis]
a-dubudubu

Quail: King Quail [ Coturnix chinensis]
bujbul, kunngudarbarbaru

quality: firewood, of a poor quality
wurrinjabu

quality: poor quality
bibin, maba (cm-)

quarrelsome
jinjathirrinjarrara

quarrelsome, being
ngurrungurkurrinjarrara

quartzite
duradu

Queenfish [ Scomberoides byson]
a-kalib'm (m-)

quenched
nguthali (cm-)

quenched: thirst being quenched
nguthalirrinjarrara

question: particle for question
kuna

questioning person
majabu (cm-)

questions: continually asking questions
arljarlari (cm-)

quick of speech
arljarlarri (cm-)

quickening pace
alathatTinjarra, wijirfinjarra

quickly
durlu, kajikaji, karburriji,
wakuru, yarlayka

quickly walking/ running
lankalanka

quickly: dancing movement-hands behind back, shoulders twisting/ vibrating
mirlimirlimnannaharra

quickly: dugong travelling very quickly
kiwulawanka

quickly: paddling canoe very quickly
wulantharra

quickly: passing quickly by each other at close range
ngurrgarwara

quickly: sea turtle travelling very quickly
kiwulawanka

quiet
lhaba

quiet and still
nyibu, rdijbardijba

quiet and still, being
ryibarrinjarrarra, rdijbardijarrinjarra

quiet, becoming
nyamba-wamantharra

quietening down
wunthamantharra

quietly: going quietly
manthamantharra
Rainbow: Whirlwind-Stranger Rainbow Serpent Walalu
raindrop marks in the dust
na-ngiyilungiyilu (ni-)

raining
nbayara

rains drops/ spots
na-ngiyilungiyilu (ni-)

raised: sapphire heath country with
intermittent sandflats and raised
islets of scrubby vegetation
narmu-ruhuluwanka

raised: sickness causing raised spots/
lumps
narmu-wurrullurru

raising rankanarmantarra, rinkirinkimantharra

raking pools of water with grass/ bushes
to catch fish mawumantharra

range: passing quickly by each other at
close range
ngurrungurrwanda

rapid speech
wirrrra (cm-)

rash
wurrumuru

rat species, Rock Rat poss.[Zyzomys argurus]
a-walumuru (ra-)

rat species, Water Rat [Hydromys chrysogaster]
riyariyangkanu

Rat: Water Rat [Hydromys chrysogaster]

rattling
rdalamantharra,
rdalardalamantharra

rattling boomerangs together
birirlumantharra

raw
artil (cm-), mawunku (cm-)

ray species, Eagle Ray [Myliobatis australis]
manumanu, marinari

ray species, Green Sawfish [Pristis zijsron]
a-murrba (rra-), a-ruhurubhura (rra-)

ray species, Manta Ray [Manta birostris]

ray species, Spotted Eagle Ray [Aetobatus narinari]

ray: Coachwhip ray (Himantura toshi)
a-jaanngu (rra-)

Ray: Sting Ray (very large) with two long
poisonous spines
kambuma, kamburralawala

re: widow who is free to re-marry
rumanngu (cm-)

re: widower who is free to re-marry
rumanngu (cm-)

reading
ridimantharra

ready to eat
wunhunhu (cm-)

ready, of people
ndiwi

ready: cycad nut slices dried ready for
soaking,
ma-wirimbul

ready: cycad nut slices ready to put in the
sun
ma-wirimbul

ready: cycad nut, soaked slices ready to
grind ma-wirimbul
ready: cycad nuts freshly picked, ready to begin preparation ma-nhandurangu
ready: cycad nuts ready to grind into paste for making dampers ma-ngalkinkarra
ready: food not ready to eat ma-yanyungi
ready: not yet ready to eat aril (cm-), mawunku (cm-)
ready: spear ready to be thrown from spearthrower mundimundi
really? nagari
rear end of a canoe ramangka
rearing yirdardingundayarra, yubalyubantharra, yubantharra
reason: for no particular reason minja, winar~ku
reason: for that reason bajuwarnu
recalling linginmantharra
receding of flood waters ngaruwanbaym
receiving kantharra, mangkulmantharra
recently: spirit of recently deceased person wuwar
recognising rulamantharra, lhaantharra
recovering dangkarrila (nya-
red: pandanus nut interior, red to orange in colour kalbakalba
red: pandanus nut interior, red to orange in colour kalbakalba
reducing buyinmantharra
Reed species possibly [Scirpus littoralis] ma-lakir
reed: stinging water reed bujinbujin
reef exposed at low tide narmu-rawu
reef of rock, found in river/ lagoon winir
reef, of rock/ coral bambarl
reef: coral reef warnawaarra
reef: waiting on a reef for sea-turtle to surface kulukulumantharra
reefs: rocky reefs found in lagoons/ rivers a-winirr (rra-)
reflecting mimmirmantharra

reflection of starlight/ moonlight on the water balirrka
reflection on the water ngawulu
refreshed alhikalhi (cm-), mirlimirlil (cm-)
refreshed, being mirlimirlilirrinjarra
refreshed, feeling/ looking alhikalhirrinjarra
refreshing mirlimirlilirrinjarra
refusing milimantharra, ngarrammantharra, nyamba-ngarrammantharra, nyamba-yalkinymantharra, nyambu-ranthurra
regenerating lhambankayarra
region: green fat and meat from hip bone region of sea turtle wurndamutha
region: meat and fat from chest region of the sea turtle na-wuthula (ni-)
region: meat removed from chest region of sea turtle na-lakalaka (ni-)
region: rib cage, shoulder and thorax region of the flying fox na-ngambirrangambir (ni-)
region: rich green and yellow fat in hip region of sea turtle na-lhunudu (ni-)
region: yellow fat from hip region of sea turtle lihwanyngu
rehearsing bawulmantharra
relating wirjikamantharra
relation from the depths of the water wurranganji (cm-)
relations: person who gives obligated gifts to relations ngawaluka (cm-)
relationship: company relationship li-wingkali
relative malhanngu (cm-), miyili (cm-)
relative/: female relative/ companion angatharra-yumarr (rangatjarra-)
relative: close male relative, my nyangatha-nganji (nyangathanya-)
relative: close relative anyira (cm-)
relative: female relative angatharra-nganji (rangatjarra-)
relative: female relative sharing place of spirit child origin angatharra-wayurungu (rangatjarra-)
relatives, by blood wunumbanyngu (cm-)
relatives, immediate personal banbayi (cm-)
relatives: close relatives wunumbanyngu (cm-)
relaxing mirlirrirrinjarra
remaining ammantharra, binjarra, wambu
remaining silent jakudi (cm-)
remaining unused mayarrinjarra
remaining: alive, remaining
lungkurrinjarra
remaining: spear remaining in the flesh
jawayawa
remembering linginmantharra
removed: dugong hide removed in one piece
andijalangu, munbul
removed: meat removed from chest region
of sea turtle na-lakalaka (ni-)
removed: meat which is removed from rib
cage area of the dugong
na-winkamngu (ni-)
removing malarkundayarra,
wardjamantharra
removing flesh from a stingray/shark after
initial cooking yirruwaymantharra
removing flesh from bones
warnyinmantharra
removing from yiwantharra
removing hair wurkurrantharra
removing hair/fur nyamba-wurkurrantharra
removing lice wuthangantharra
removing skin nyamba-nguyirmantharra
repair: beyond repair rarmrarm
repeat: asking someone to repeat
yakamantharra
repeatedly: hitting repeatedly
rtummantharra
replete ndawurululu
replete, from a good meal
wukantharra, wuluwulumantharra
replying lharnangantharra,
nyamba-ngarnymantharra
replying insolently nyamba-rnyinyjarra
reptile (generic) lhuwa
reptiles miramu
rescuing marakamantharra
resembling: white female spirit resembling
a fishing net a-marlangkarna (tra-)
resin: spinifex resin a-mardaangma (ra-)
resounding wulbalulbantharra,
wulbantharra
resources: environment rich in natural food
resources wuburr
resources: good hunter of land based
resources yalbyjarra (cm-)
respect, paying barlirrantharra
response: without response
jarru, jarrumantharra
responsible: bird, said to be responsible
for making echos rjbarijba
rest: hole bored into widest end of harpoon
to rest harpoon point
na-wuthulu
restinghumalbumantharra, humantharra,
wurrkurrwurrkurr, warrangantharra,
wiyalinjirra
resting on another person/pillow
dankarr
resting: bandicoots resting place
ngardama
resting: kangaroo/wallaby resting place
lahamba
resting: lying position on side, knees
bent, upper body resting on one
elbow mirrinjungu
resting: lying position with one knee bent
and other leg resting on it
wanyak
resting: pegs for resting harpoon on a
canoe na-amayi
resting: sitting position on a drum with
one foot resting on the other knee
wanyak
resting: sun resting on the horizon prior to
setting jarawan
restless marnirmamantharra
Restless Fly Catcher [Seisura inquieta]
burijburij
restricted: keeping restricted
ngibantharra
restrictions: flying fox killed on land
under secret-sacred restrictions
bulurlyi
rests: socket of harpoon, where point rests
na-mulu
retrieve: digging up a body buried some
time agoto retrieve bones
wamantharra
return, causing to waninjangumantharra,
wanjumamantharra
return: wanting to return to one's
own country/family
ngurungurrinjarra
returning ng-4
ngularrkantharra,
rudinjarra,
wanninjarra,
wanninjarra
returning: hunter returning without a catch
manbu (cm-), manburnakuru (cm-)
revenge killer marriwi (cm-)
revenge killers marrimarriwi (cm-)
Rhinoceros Beetle [Oryctes nasicornis]
darlbumiri
rib cage, shoulder and thorax region of the
flying fox na-ngambirngambirr (ni-)
rib-bones of the dugong
a-larhurr (tra-)
rib: goanna rib-cage na-nirrildirdi (ni-)
rib: meat which is removed from rib cage
area of the dugong
na-winkamngu (ni-)
ribs, your nda-falurr (poss-),
nda-rangulu (poss-)
ribs: short ribs of the dugong
a-mardambangu (ra-)
rice bingi
Rice: Wild Rice [Oryza sp.]
ma-kingkirra
rich green and yellow fat in hip region of
sea turtle  na-lhundu (ni-)
rich person  danyawiji (cm-)
rich wild honey nest found in a tree
narrilyalamu
rich wild honey nest found in the ground
a-murubansbu (tra-)
rich: environment rich in natural food
resources  wuburr
ridges: sandstone ridges
jidadhirdingki
riding a horse/ bike  rarrimantharra
rifle  jinabang, ngajarr
Rifle: Archer Fish / Rifle Fish [Taxotes chatus]
badubadu, jurlbi
ringworm  M-bwrandi
ripe  wunhunhu (cm-)
ripe, becoming  wunhunhurrinjarra
ripe: Pandanus nut which is fully ripe
ma-kwiarri
ripe: sea turtle caught when bikiki plum is ripe
ma-marrin
ripples on fresh water
na-ngalu (ni-)
rising of flood waters ngundayarra
rising of tidal waters ma-thynnera
rising up from a sitting position
ankalirrinjarra
rising up from seated position
lhuwarinjarra
rising up, from sleep ankarlirrinjarra
rising, of the moon jujumarantharra
rising: floodwaters, rising
arrarnamartharra
ritual actions  wungayi
ritual bough shade made at conclusion of
a-Kunabibi ceremony
ma-jabanda
ritual call  kilili, wirriwirri
ritual designs  barruwa
ritual guardian  jungkayi (cm-),
mangkarrininja (cm-), nyangkarr (cm-)
ritual manager  jungkayi (cm-)
ritual movements  barruwa
ritual object  a-bukuthi (rra-)
ritual payment items  danya
ritual pole  jarraji, ma-jabanda,
wambaburda
ritual term  Dalma (cm-), Janambi
(nya-), Wirra, Yulungurri
ritual: beginning ritual performance
milamlantharra
ritual: cycad nut dampers, made for ritual
use  ma-wanjirr
ritual: decorating for ritual performance/
fun dance  karnimantarra
ritual: decorating ritual objects
karnimantarra
ritual: forked pole of ritual significance to
a-Kunabibi ceremony
ma-jabanda
ritual: gifts, ritual  yarmarlanji
ritual: Mangrove Dreaming ritual term
krilakanku
ritual: preparing oneself for a ritual
nyambu-yulyulmantarra
ritual: women’s ritual
jabudubudu
ritually: calling out ritually
kililimantarra, wirriwirimantarra
rituals: careful, being during performance
of rituals  munynunybi
rituals: dancing the jabudubudu rituals
jabudubudumantarra
rituals: funeral rituals
Kulyukulyu, Yalkawarru
rituals: initiate for the Wambuyungu/
a-Milkathatha/ Bambarruku and
Kundawira rituals
kulawurdi (li-nya-)
rituals: preparing dancers/ objects for
rituals  yirringundayarra
rituals: preparing onself for rituals
nyambu-nunyanmantarra
river  na-manangka, na-wulangi
river bank
narmu-wunda, wunda
River Cane Grass [Chionachne cyathopoda]
wirndawinda
River Coolibah Tree [Eucalyptus microtheca]
ma-walran
river name  Ma-wanduru, Na-winbi,
Willyuru
River Pandanus Palm [Pandanus aquaticus]
ma-wirdiwirru
River Whaler Shark [Carharhinus sp.]
a-mayara (rra-), a-wakrawiji (tra-)
River Whaler Shark [Charharhinus sp.]
a-adumu (rra-)
River Whistling Tree [Casuarina cunninghamiana]
a-Milkathatha (rra-)
river: bank of river  yirri
river: bend of river/ creek
na-wulumu (ni-)
river: bends in a river/ lagoon
wurlmakurlma (cm-)
river: bottom of a river bank
amindewa
river: crossing a river/ creek
bindanantharra
river: crossing over a river
lhawurrinjarra
river: filled, of water in lagoons, river
wurluburlu
river: reef of rock, found in river/ lagoon
winirr
river: steep/ vertical river bank
amaarra
river: swimming across river while taking someone/ something
wunjiningumantharra
river: wading across
Ihawurrinjarra
road, making a
yalamantharra
road/ track, well defined
a-yabal (ra-), a-yalwa (ra-)
road: on the road
yalayabala
roaring
wurrurwayinjarra
roaring, of floodwaters
ngurubantharra
roaring, wind/ heavy seas
malawurrinjarra
rock
bulurrulum, janyka
Rock Cod
a-anthakaya (ra-),
a-munujburr (ra-)
Rock Cod, mature
a-murrun (ra-)
rock monolith
mijingu
Rock Oyster poss.,[Stavella horrida/ Placuna placenta]
a-nguliinya, a-wuwari
Rock Rat poss.,[Zyzomys argurus]
a-walurruma (ra-)
Rock Wallaby [Petrogale brachyotis]
a-bulwuradi (ra-)
Rock: Estuarine Rock Cod [Epinephelus tauvina]
wangkuwa
rock: lateritic rock
a-winin (ra-), winirr
rock: reef of rock, found in river/ lagoon
winirr
rock: reef, of rock/ coral
bambarl
rocking out
larlamantharra
rocks: sea spray, created when waves hit rocks
nanda-ruru
rocky country
jibuburula
rocky ledges/ shelves
wuwurrwa
rocky place
janykajanyka
rocky reefs found in lagoons/ rivers
a-winin (ra-)
rocky sandstone bluffs
divurru
rod for fishing line
juluwumji
rod: wooden rod
na-riridiri
rolled up
murla
rolling
nyamba-wanjabantharra
rolling motion of canoe/ boat
nyamba-wirdinbirdinmantharra
rolling off
nyamba-warriruyangkayarra
rolling over
nyamba-warriruyangkayarra
rolling up
jukurlmantharra,
murlayirrmantharra, rdirdilmantharra
rolls: body fat, rolls of
ardurkul
room
narnu-nilu
root of a tooth
na-walnurr (ni-)
root of a tree
na-walnurr (ni-)
root of fallen tree torn from the ground
ankirr
root of young Coral Tree [Erythrina variegata var. orientalis]
ma-marranda
roots: leg-like aerial roots of the mangrove tree
raramawukat
roots: mangrove roots
raramawuka
roots: pulling out by the roots
wukundayarra
roots: upright roots, pneumataphores of the mangrove tree
ma-dulara
rope made from inner bark of ma-rdardaki
tree
ma-yatha
rope, making
yathamantharra
rope: coiled up rope
wangarr
rope: dugong taking rope after being harpooned
wajayarra
rope: dugong tangling itself in harpoon rope
rdayantharra
rope: harpoon rope
ma-yinjikarrina, ma-inyinamathu
rope: harpoon rope for dugong/ sea turtle hunting
ma-ngarduku, ma-ngurruwaru, ma-budabuda
rope: hunter bending low over harpoon rope
mukurrmukurr
rope: letting down on a rope
arraramantharra, ma-yiwantharra
rope: light rope
ma-nguji, ma-yulbu
rope: loop made in the end of harpoon rope
nungawu
rope: pulling up on a rope
ma-yiwantharra
rope: sea turtle taking rope after being harpooned
wajayarra
rope: winding/ coiling up a rope
wangaramantharra
Rosella: Northern Rosella [Platycercus venustus] banbaji
rotten
wakxl (cm-)
rotten wood
wunthurlbunthurl
rotting: wind from off the sea that carries the smell of rotting sea weed
a-wurnurumburu (ra-)
rough
dabudaburr (narn-)
rough waves
budijbudij
rough, uneven groundkilka
rounding up
nyamba-wulunmantharra, nyamba-wulunmantharra
rousing
yarrakantharra
route: crooked route
luku (cm-)
route: shortest route
warramanja
rubbing
wujkujbantharra
rubbing one's eyes nyamba-wulbingkulbinymantharra
rubbing out yayamantarra
rubbish mugi, mulhil
rubbish: tidal rubbish janjirkiri
rudder of a boat thaliku
Rufous Night Heron [Nycticorax caledonicus] a-runda (ra-)
rugged twisting coastline wurmakuruma (cm-)
rumbling, of thunder ngurrbantham
rump: feathers, from the rump of the emu na-burkuburrku (ni-)
run away lovers wunj (cm-)
running wulkubinymantharra, wurulumantarra
running around wathawahalanantarra
running blood jalalala
running out wayarrinjarra
running water jalalala
running: sound of running water/ the sea ma-rayi (ni-, nanda-)
rush species a-ngalarda (m-)
rushing/ coming into a group of people without manner ngunha
sack: hessian sack a-birndawarra (m-), a-marrbi (rra-), a-minini (rra-)
sacred mudi (cm-)
sacred area na-lirriji, na-manda
sacred fire kuwaka
sacred pole Nyakurrumbirna
sacred stone wururlu
sacred, but not secret kurdurkurdur (cm-), kuykulu (cm-)
sacred: keeping sacred ngibantherra
sacred: not sacred thamamda
sacred: partially sacred waruki
sacred: platform for sacred food/ objects ma-alakala
sacred: secret and sacred kurdurkurdur (cm-), kuykulu (cm-)
sad, being ngindukumantharra, wayarrinjarra
sad, feeling wardabimantarra
safe place manaka
safe: cycad nuts which have been treated, safe to eat ma-ngalkinkarra
sage: shrub, odour like sage, small purple flower jaburarri
said: bird, said to be responsible for making echos rijbarijba
sail kundrauru
sail of a dugout canoe bawa
sail: rigging on sail of dugout canoe ma-yibayiba
sail: rigging used on the sail of canoe ma-yibayiba
sailing boat a-kundaruruwiji
sailing boat, large a-mijiyangu (rra-)
saline: Black saline mud found under the crusty surface of salt pan country a-rinja (ra-)
saliva rayal
Salmon: Marine Salmon Tailed Catfish ngurrnu, wakujiri
Salmon: Threadfin Salmon [Polynemus sheridani] a-yubara (m-)
salt ngurrwa
salt pan mankurru, rujuwangu
salt plains rujuwangu
salt water ahihi, mudi
salt water creek arm na-ruwaji
salt water creek inlet a-ngalawunru (m-), a-rinja (ra-)
Salt Water Crocodile [Crocodylus porosus] mardumbinara, wawurinara
Salt Water Crocodile, female [Crocodylus porosus] a-mirrwa (ra-)
Salt Water Crocodile, immature [Crocodylus porosus] kuriyumba
salt water inlet na-ruwaji
salt: Black saline mud found under the crusty surface of salt pan country a-rinja (ra-)
salt: creek, salt water ruwaji
salt: inlet, of a salt water creek ruwaji
salt: tail of salt water crocodile na-yulayula (ni-)
saltwater: schools of small saltwater fish (generic) wulyulardi
Saltwort [Chenopod sp.] barmmunriya
Saltwort [Tecticornia australis] wurumurriya
same parents, having nyamba-mirnitrinjarra
same: at that same place bajingulaji
same: at that same time nambanamba
same: at this same place marnajingulaji
same: at this same time marnajingulaji
same: belonging to the same family nyamba-mirnitrinjarra
same: just in the same way you do it
same: mixing of liver from stingray/shark with meat of the same
llawarramanthanarra

same: people who share the same day of birth
makunguna (cm-)

same: siblings (two) of the same parents
babakurla

same: siblings of the same parents
li-babakurla

same: siblings of the same parents, or mother's sisters' children, or father's brothers' children
li-nginykalnginykarra, li-Wjanja

same: siblings two of: the same parents, or mother's sisters' children, or father's brothers' children
ririka

same: spouse of sibling of the same sex
kayikayi

same: that same female person
andaluandalu

same: those same ones (plural)
alulualaulu

samphire heath country with intermittent sandflats and raised islets of scruffy vegetation
narnu-ruluruluwanka

sandalwood [Santalum album]
ma-rdumbuyumbu

sandridge
dubumkurl

sandridge country
narnu-wulyurr

sandstone
burungka

sandstone ridges
jidakbirringki

sandstone, white and friable
yiji

sandstone: rocky sandstone bluffs
diwurru

sandy ground
kulumbul

sandy place
mundarr, narnu-wulyurr

sap from Milky Mangrove
na-wunhan

sap of tree
na-ngilili (ni-), na-ngiliny (ni-, nu-)

sap, from a tree
marbarri

sap: flowing of sap/water
ngarlamantharra

sapling
ma-mayarranja, ma-rarluntha

satisfied with food
burrakindara, wukanthanarra, wuluwulumanthanarra

satisfied
bulala (cm-), rdawuruthuru, wuruburu

satisfied with non-meat food
wulajirrinjarra

satisfied, deeply
burubururlu

satisfied, of hunger
ngayamanthanarra

savanah grasslands
wumburr (cm-)

saved: food being saved
ma-mayirli

saving
mululanthanarra, mululumthanarra

Saw Fish, freshwater [Pristis microdon]
a-warnkili

Sawfish: Green Sawfish [Pristis zijsron]
a-mmba (rra-), a-thubathuba (m-)

saying
arrinjarra, mardatranjjanra

scabes
murunda, wurrurl

scalding
rrkantharra

scales of fish
na-lirbiri (ni-), nanamantha (ni-, nanda-), na-yirra (ni-, nu-)

scar: burning scar marks
walkijanjarra

scar: burning scar marks, onto oneself
wabijanjarra

scattering
nyamba-yalyalamanthanarra, nyamba-yamarramanthanarra

scent of flower
na-ngalki (ni-)

scent, having a
wurrungkayarra
schoolfish: cooking process for shellfish/
small schoolfish
rambijanji
schoools of fresh water fish (generic)
warbul
schoools of small fish (generic)
mathambiji
schoools of small freshwater fish
mawur
schoools of small saltwater fish (generic)
wulyulardi
scolding
mirrirrijarra
scoop net
wanika
scooping up water
kulkurdantharra,
kurdantharra
Scorpion
a-wuanka (rra-)
Scorpion: Water Scorpion
[a-kurijij][rra-]
scraped off
nyamba-ngunyirrmantharra
scraping
wurrirrmantharra
scraping hair of an animal after singeing
muwanjayarra
scrap muji, mulhil
scratcing
mananthamantarra,
nyamba-yirriantharra, yilyirriantharra,
yirriantharra
scratching hard,
nyamba-ngunyirrmantharra
screaming
nyamba-yirriantharra
scrotum, your
nda-mawuri (poss-)
scrib
ngurrburun, warrantahalkarntahul
scrub (generic)
mikal
scrub: small scrub snakes
a-mulwajarh (m-)
scrubby:
samphire heath country with
intermittent sandflats and raised
islets of scrubby vegetation
warr-muhrulwanka
scum on the sea
a-wurrumburu (rra-)
sea
antha, malalubana, wamarra,
warr-makarntama
sea (rare usage)
alihi
sea above sea grass beds
na-ngunamutha
sea grass (generic)
maran
sea grass (Halophila sp.)
na-julgalal
sea grass beds
ki-maramanda
sea grass beds, exposed at low tide
ka-ngarwuramba
Sea Grass
[Halophila sp.]
ma-lhangu
sea grass
[Halophila sp.]
na-wirralbirral
sea mist
a-wumalhu (rra-)
Sea Mullet
[Mugil caphalus linnaeus]
yirdanjji
Sea Mullet
[Mugil linnaeus]
thurruyuthu
sea slug
[Holothurioida sp.]
rurkakula
sea slug
[Holothurioida sp.]
<table>
<thead>
<tr>
<th>Coloured shell and a lot of yellow to the underside of the shell</th>
<th>Dankuwarra</th>
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<tr>
<td>Sea turtle species, Green Turtle [Chelonia mydas]</td>
<td>Malurruba</td>
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<tr>
<td>Sea turtle species, Green Turtle, immature [Chelonia mydas]</td>
<td>Ngajilingajili</td>
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<td>Sea turtle species, Green Turtle, large male [Chelonia mydas]</td>
<td>Bankiba</td>
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<td>Sea turtle species, Green Turtle, male [Chelonia mydas]</td>
<td>Mululurru, warrikudanyangu, warrikuliyangu</td>
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<td>Sea turtle species, Green Turtle, very large male [Chelonia mydas]</td>
<td>Lanka, lardanka</td>
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<td>Sea turtle species, Green Turtle, young [Chelonia mydas]</td>
<td>Liajilajangulyanda</td>
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<tr>
<td>Sea turtle species, Hawsbill Turtle [Eretmochelys imbricata]</td>
<td>Karruru, liyarnabi</td>
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<tr>
<td>Sea turtle species, Hawsbill Turtle, female [Eretmochelys imbricata]</td>
<td>A-ngurrin (rra-)</td>
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<tr>
<td>Sea turtle species, Hawsbill Turtle, male [Eretmochelys imbricata]</td>
<td>Yibarryawuna</td>
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<tr>
<td>Sea turtle species, Loggerhead Turtle [Caretta caretta]</td>
<td>Limarrwurrri</td>
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<tr>
<td>Sea turtle species, Leather Back Turtle [Eretmochelys imbricata]</td>
<td>Limarrwurrri</td>
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<td>Sea turtle taking rope after being harpooned</td>
<td>Wajayarra</td>
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<td>Sea turtle travelling very quickly</td>
<td>Kiwulawanku</td>
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<td>Sea turtle's nest</td>
<td>Lhanba</td>
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<td>Sea turtle, female, in process of mating</td>
<td>Na-wiyaji (ni-)</td>
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<tr>
<td>Sea turtle, young</td>
<td>Wurrakijbulungu</td>
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<tr>
<td>Sea turtle/ dugong (generic)</td>
<td>Walaya</td>
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<tr>
<td>Sea turtles mating</td>
<td>Rri-bankuja</td>
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<tr>
<td>Sea-turtle egg with fully developed embryo</td>
<td>Wulungu</td>
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<tr>
<td>Sea-turtle egg with partially developed embryo</td>
<td>Wulungumilka</td>
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<td>Sea: Bark canoe; large sea going type</td>
<td>Na-mirrinyungu, na-riyarrku</td>
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<tr>
<td>Sea: Bladder of the sea</td>
<td>Na-mirrinyungu, na-riyarrku</td>
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<tr>
<td>Sea: Fat and tailpiece of a sea turtle</td>
<td>Na-narrugu (ni-)</td>
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<td>Sea: Fishing over the islands and sea</td>
<td>Akarimantarra</td>
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<td>Sea: Fog, sea/ coastal</td>
<td>Wumdanulka</td>
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<td>Sea: Green fat and meat from hip bone region of sea turtle</td>
<td>Na-ruru (ni-)</td>
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<tr>
<td>Sea: Hiding place of wildlife in thick grass and/ or branches, sea weed on land or water</td>
<td>Na-waja</td>
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<tr>
<td>Sea: Hip portion of sea turtle</td>
<td>Marawu</td>
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<td>Sea: In the depths of the sea</td>
<td>Nara</td>
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<td>Sea: Inhabitant of the sea and coastal environment</td>
<td>Anthawirriyarr (cm-)</td>
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<td>Sea: Large intestine of the sea turtle</td>
<td>Wunakaka</td>
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<td>Sea: Liver, of Law associated with the sea</td>
<td>Wardimalylurr (cm-)</td>
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<td>Sea: Long bones from hip of sea turtle</td>
<td>Mayajbarla</td>
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<td>Sea: Lungs of the sea turtle</td>
<td>Na-yinji (ni-)</td>
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<td>Sea: Meat and fat from chest region of the sea turtle</td>
<td>Na-wuthula (ni-)</td>
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<td>Sea: Meat containing shoulder blades of the sea turtle</td>
<td>Na-yalari (ni-)</td>
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<td>Sea: Meat juices, blood/ particles of meat in bottom of sea turtle shell</td>
<td>Mathulmathul</td>
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<tr>
<td>Sea: Meat removed from chest region of sea turtle</td>
<td>Na-lakalaka (ni-)</td>
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<td>Sea: Piece of frontal (plastron) shell of sea turtle</td>
<td>Na-wirilbirri (ni-)</td>
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<td>Sea: Rich green and yellow fat in hip region of sea turtle</td>
<td>Na-lhundu (ni-)</td>
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<td>Sea: Scum on the sea</td>
<td>A-wurrumurrulu (rra-)</td>
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<td>Sea: Shadows over the surface of the sea</td>
<td>Namu-ngawuruwuru</td>
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<td>Sea: Shafts of light shining through the sea</td>
<td>Yurrbonjurrribun</td>
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<tr>
<td>Sea: Shell of a sea turtle</td>
<td>Na-buyurruru (ni-), na-ngulyanda (ni-)</td>
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<td>Sea: Shore of a sea turtle/ freshwater turtle</td>
<td>Na-yirrnji (ni-)</td>
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<td>Sea: Skin and meat from sea turtle at the area where flippers join the body</td>
<td>Na-ngabala (ni-)</td>
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<td>Sea: Sound of running water/ the sea</td>
<td>Na-rayi (ni-, nanda-)</td>
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<tr>
<td>Sea: Stomach of the sea turtle</td>
<td>Mawalun, yalajala</td>
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</tbody>
</table>
sea: tail piece of sea turtle along with fat and meat wurrunthulburrunthul
sea: to the sea waykaliya
sea: two sections of frontal shell (plastron) of sea turtle na-mimili (ni-)
sea: ulcerations found in the stomachs of sea turtles wurrunthulbmthul
sea: unlaid eggs, from birds, goannas, sea turtles/ lagoon turtle a-wathawaya (m-)
sea: waiting on a reef for sea-turtle to surface kulukulumantharra
sea: waveless sea nyurnyunyu
Sea: White Chested Sea Eagle [Haliaeetus leucogaster] a-kariwaykalngu, a-kamkamka, a-wurrwilhi (m-)
sea: wind from off the sea that carries the smell of rotting sea weed a-wurmmburm (rra-)
Sea: Yellow Bellied Sea Snake a-rikarika (rra-)
sea: yellow fat from hip region of sea turtle lhuwanyngu
searching for dugong/ sea-turtle rikarrantharra
searching for wild honey (sugar bag) bulbulamantharra
season: cold season mar& (rra-)
season: dry season ngardara
season: first wet season storm wurrunburr
season: pre-wet season period of intense humidity na-yinaramba (ni-)
season: rain, during the cold season munrnyi
season: wet season lhabayi
season: wind from east or north during wet season yarbimbjarimbibi
season: wind from the north in dry season a-wurrarumu (rra-)
seat of a canoe darladarh
seat: sitting position on seat or drum darba
seated: rising up from seated position lhuvarrinjarra
second high tide in one day mimidilingundaya, raundu
second: biting the second knuckle, of the index finger of another person rayalungndayarra
second: harpoon point, second used when hunting dugong/ sea turtle na-nyirriwangu (ni-)
secret and sacred kurdukuru (cm-), kuykulu (cm-)
secret, keeping wajkirrantharra
secret: flying fox killed on land under secret-sacred restrictions bulurlyi
secret: sacred, but not secret kurdukuru (cm-), kuykulu (cm-)
secretions: dried nasal secretions mangkilmangkil
secretly wamantha
sections: two sections of frontal shell (plastron) of sea turtle na-mimili (ni-)
secular lhamamda
Sedge Plant [Eleochuris sp.] ma-harrkuntcha, ma-lunjurr, ma-walabarr
see you later today bakuwu
see: free for everybody to see lhamamda
see: going/ coming to see mimbangantharra
see: hard to see marriyibirriyiny (cm-)
seed from ma-burrakalambangu or ma-kawurrka wattle trees ma-wija
seed from spear grass na-nuwulmuwul seed, its na-mi (ni-, nu-)
seed: prickly seed nguralgural
seeds found in pods of the Kurrajong tree ma-ngarrkamanthamara
seeds found in pods of the Kurranjong tree ma-ngarrkangarkamanthamara
seeds from Acacia (wattle) tree species ma-buja
seeds: damper made from crushed seeds/ cycad nut paste ma-rdalari
seeds: damper, (made from ground grass/ lilly seeds/ cycad fruit) ma-lhandawarr
seeds: damper, made from ground grass seeds/ lilly seeds/ cycad nuts ma-wurtukuru
seeds: fibrous layers which separate the areas containing seeds na-ngarranjal (ni-, nu-)
seeds: grinding seeds/ nuts to make flour/ paste warnantharra
seeds: mixing water with ground seeds/ cycad paste/ flour marrumantarra
seeds: pounding with stones to break nuts/ crush seeds warnantharra
seeds: water lily seeds, within the corms nu-yanyungi
seeing ngalangantarra, ngantharra, warnabamantarra
seeking confirmation kaji
seen: smoke, seen from a distance rumardi
seen: taking hold of something which cannot be seen lhakanbantharra
seen: warbling mangrove birds, seen but not heard (generic)
wirdardu
sellingjilimantharra
semen yura
semi-barbed spear ma-mingkirratu
semi-moiety affiliation
nyambu-ngkayarra
semi-moiety group, your
nda-ngalki (poss-)
semi-moiety name Mambaliya (cm-),
Krumburriya (cm-), Krumburrunbur (cm-),
Wawakarriya (cm-), Wurdhiya (cm-),
Wuyaliya (cm-)
semi: group name for the Mambaliya-
Wawukarriya semi-moiety
Kumbarikanyajulaki
semi: group name for the Wuyaliya
semi-moiety kirakanku,
lhukangwuwarra
sending jantharra
senior anthamu (cm-)
senior person wirdi (cm-)
separate ruthu, ruthuruthu
separate: fibrous layers which separate the
areas containing seeds
na-ngarzanjal (ni-, nu-)
separating nyamba-
ruthuruthumantharra, ruthuruthumantharra
species: fish species wirrumbarrangu
septum ryal
septum: pierced nasal septum
arrangin (cm-)
Serpent: Blind Rainbow Serpent
Kabuji
Serpent: head of the Rainbow Serpent
bulkurrimarri
Serpent: Rainbow Serpent
bujimala
serpent: rainbow serpent
Walalu, warlungkarnarwa, wimiykarra
Serpent: Rainbow Serpent, immature
bayanangbayanang
Serpent: Rainbow Serpent, young
jawaruwaru
Serpent: tail of Rainbow Serpent
jirrimbi
Serpent: throat of the Rainbow Serpent
miilingi
Serpent: Whirlwind-Stranger Rainbow
Serpent Walalu
serve you right! yukurarru
setting out ambirirjanjara
setting: sun resting on the horizon prior to
setting jarrawan
setting: sun setting arraramantharra
settling down mindibirrinjara,
mirrbarrijnara
Seven: star constellation, Pleiades, Seven
Sisters li-malamalay
Seven: star constellation, Seven Sisters
li-jakarambirri, li-kayukayula, li-malyarala,
na-lu-wulwari
sewingarrkanantharra, ngarkkanantharra,
nguthumantharra, mindimantharra
sex: man looking for a woman for sex
nhamawamara (nya-)
sex: spouse of sibling of the same sex
kayikayi
sex: woman looking for sex
a-mirningumara (cm-)
sexual activity lhurrangka,
lhurrangkahlhurrangka
sexual intercourse bunimantharra,
ma-litamantharra, rdulantarra
sexual intercourse (colloquial)
wurrubanthera
sexual intercourse, having
nyamba-bunimantharra
sexual: person desirerous for sexual companionship
kulikuli (cm-)
sexual: person wanting sexual intercourse
manbalmahal (cm-)
sexually: individual who makes
themselves sexually desirerous
kulikuli (cm-)
sexy kulikuli (cm-)
shade na-ngamdu, na-wulwiyi
shade, in the ngamduwa
shade: bough shade na-ngamdu, na-wulwiyi
shade: ritual bough shade made at
conclusion of a-Kunabibi ceremony
ma-jalanda
shading one's eyes with one's hand
nyamba-miyarlungkayarra
shadow ngawulu
shadow, your nda-ngawulu (poss-)
shadows over the surface of the sea
namu-ngawurrwarwarru
shaft: harpoon shaft na-rirdiri
shaft: heating spear shaft for straightening
muramuratbanthera
shaft: spear shaft na-rirdiri, thambira
shaft: straightening spear shaft
karlakantharra
shafts of light shining through the sea
yurubunjurluru
shafts: sunset, when long shafts of light
shine out of the sky
namu-mawurr
shaking arrkamantharra,
bardabardamantharra, jurlajarlamantbarrra,
jlhalamantharra, jhalharrinjarra,
rdalamantharra, rdalardalamantbarrra
shaking: moving shoulders in a tremulous
shaking movement (during rituals)
yudirrinjarra
shallow: hunting with the feet in shallow
water bulbulaminjarra,
kulkulanjinjarra
shallow: phosphorecence (natural) found in
the sand in shallow water off the
islands bulirka
shaping: thumantharra
share: people who share the same day of birth makunguna (cm-)
share: people who share the same time of initiation makunguna (cm-)
sharing: female relative sharing place of spirit child origin angatharra-wayurungu (rangatharra-)
shark (generic) adumu
shark species, Black Tip Shark [Carcharhinus melanopterus] wulukuku
shark species, Black Tip Shark [Carcharinus sp.] ngayumbu
shark species, Epaulette Shark ngulu
shark species, Hammerhead Shark [Sphyrina lewini] nawayngb'uri (rrangatharra-)
shark species, Marbled Cat Shark [Atelomycterus macleayi] marnkalha
shark species, Port Jackson Shark [Heterodontus galeatus] arribarri, ayindirniba, yindirniba
shark species, River Whaler Shark [Carcharhinus sp.] a-mayarra (m-), a-walarrawiji (tra-)
shark species, River Whaler Shark [Carcharinus sp.] a-adumu (m-)
shark species, Tiger Shark [Caleocerdo cuvieri] aybabaraku, bayamarlkurra, ngurdungurdu, wukuwarrba
Shark: Epaulette Shark ngulu
Shark: Hammerhead Shark (ritual name) Mananjana
shark: liver of shark/ stingray wirrinymirri
shark: paperbark parcel containing shark/ stingray meat malyanja
Shark: Tiger Shark Yulungurri
shark: tying up shark/ stingray meat mixed with liver malyanja shanmanthanha
sharp mungkarl (cm-), ngarrangara (cm-)
sharp gnarled fallen branches arkkir
sharp: old sharp stubble of grass arkkir
sharpening: thumantharra, wirrinymantharra
sharply: climbing with feet together and knees sharply bent bankala
shaving wurkurbantharra
shaving hair nyamba-wurkurbantharra
she anda
shed: crab shedding/ or just having shed shell mardurru
shedding nyamba-ningindayarra, nyamba-nyginingindayarra
shedding: crab shedding/ or just having shed shell mardurru
sheets: messmate bark sheets na-wamara
sheets: paperbark, sheets of na-mungkamungka
shell fish a-bibiya (rra-)
shell fragments wurdiy
shell of a sea turtle na-buyurru (ni-), na-ngulyanda (ni-)
shell of a sea turtle/ freshwater turtle na-yirrmi (ni-)
shell of shell fish na-waba (ni-)
shell species, Bailer Shell (very large) [Melo Amphora] but possibly [Melo umbilicatus] wirringayi
shell species, Bailer Shell [Melo amphora] raba, thalimbu
shell species, Clam shell walba
shell species, Conch Shell [Syria aruanas] a-rabijinda, a-wuluwanguka (rra-)
shell species, Land Snail Shells wirriwirjka
shell species, Nautilus Shell [Nautilus pomptilus] ngakara
shell species, Pearl Shell [Pteria penguin & Pinctada margaritifera] jamararra
shell species, Shell [Trisidos yongei] lalardja
shell species, Shell [Vagina suaviter] nguyaya
shell species, Sundial shell wurlbilirrinja
shell species, Tellin Shell [Tellina sp.] jamulmulanda
shell species, Trochus Shell a-rakulunthurr (rra-)
Shell [Trisidos yongei] lalardja
Shell [Vagina suaviter] nguyaya
shell: crab shedding/ or just having shed shell mardurru
shell: cuttlefish shell na-wulurlu (ni-)
shell: green fat lining shell of the sea turtle na-ruru (ni-)
shell: meat juices, blood/ particles of meat in bottom of sea turtle shell mathematical
shell: piece of frontal (plastron) shell of sea turtle na-wirlibirli (ni-)
shell: Snail-like shell, grooved, found in mangroves [Nerita sp.] a-yaalawuka (rra-)
shell: two sections of frontal shell (plastron) of sea turtle na-limili (ni-)
Shell: White Headed Shell Duck / Burdekin Duck [Tadorna radjah] rurdum
shellfish species, Barnacle
lundu
shellfish species, cockles [Andara sp.]
kurruyuyu
shellfish species, Freshwater mussel
a-madabilakuura (ra-)
shellfish species, Long Tom Shellfish / Long Bom Shellfish [Terebralia palustris]
bakala
shellfish species, Long Tom Shellfish
[Telescopium telescopium]
a-yaka (ra-)
shellfish species, Rock Oyster
poss. [Stavella horrida / Placuna placenta]
a-ngulhiny, a-wuwari
shellfish species, Shellfish [Batissa violacea]
ngaaju, alkualu
shellfish species, Shellfish [Mactra obesa]
a-mdamvaliya (ra-)
shellfish species, Shellfish [Neverita sp.]
a-wanduwandu (ra-)
shellfish species, Snail-like shell, grooved, found in mangroves [Nerita sp.]
a-yarlawuka (ra-)

Shellfish [Batissa violacea]
ngaaju, alkualu
shellfish: cooking process for shellfish/ small schoolfish
rambijanjii
shellgrit
lirriirri
shelter: bark shelter
na-ngungundu, na-wukun
shield
ma-wundubundu
shield: blocking a boomerang with shield / fighting stick
ngumathanharra
shifting
yibakantharrra
shimmering on the horizon
jawarinbarrurri
shine: sunset, when long shafts of light
shine out of the sky
namu-mawurr
shining
mirnumirmantharrra,
rlanganmantharrra
shining, of stars / moon
mmgarinjarra
shining: light beams shining through the water
yurrujurrburrn
shining: shafts of light shining through the sea
yurrujurrburrn
shiny: hair, shiny, thick and healthy
wirndalbdal (cm-)
ship
manuwa
shit
kaka, newa
shivering
antamantharrra
shock: exclamation expressing shock or pity
kurudu
shock: exclamation of fear, shock, pain
yakirri
shock: exclamation of feigned shock
juba
shoe
budu, jabinungkaji

shooting
wangatharrra
shooting star
baribirri, yarburriji
shoots growing up from a stump
mayara
shoots, growing from the stump of a tree
ma-mayara
shore: bringing dugong to shore tied to the side of boat / canoe
bhumathanharra
shore: mangrove trees extending off the shore
yilbirri
short
jamurr (cm-), wukulkuthu (cm-), wukuthu (cm-), wuuru (cm-)
short cut
warramanja
short cut, taking a warrangka
Short Necked Turtle [Elseya sp.]
bartwi, nguruku, yambarumanja
Short Necked Turtle [Elseya sp]
yaburumanja
short of breath
mburrhjarra
short ribs of the dugong
a-mardabangu (ra-)
short shrub with round edible stone fruit
ma-ngakulunjurr
short way
wumungkulu
short, lance-like spear
bunarra
short-handled shovel nosed spear
layin
shortened
wumungkulu
shortening
jamurrumantharrra,
wukuthumantharrra
shorter: words with shorter forms
wumungkulu
shortest route
warramanja
shoulder blade, your
nda-ngabirli (poss-), nda-yabirli (poss-)
shoulder strap
jarrabari
shoulder, your
nda-ngabirli (poss-), nda-wirli (poss-), nda-wulungamda (poss-)
shoulder: carrying position on one
shoulder
walama, wallama
shoulder: collarbone and shoulder of the goanna
na-kurningaarr (ni-)
shoulder: meat containing shoulder blades of the sea turtle
na-yalari (ni-)
shoulder: meat from dugong containing the shoulder blades
na-wulkurlara (ni-)
shoulder: rib cage, shoulder and thorax
region of the flying fox
na-ngambirrngambirr (ni-)
shoulders: carrying on shoulders
walamantharrra, ngabalamnhantharrra
shoulders: carrying position across the shoulders
walamantharrra
shoulders: carrying position on the shoulders
ngabangabarla, ngabarla
shoulders: cramped shoulders
karnakuwanyi
shoulders: dancing movement-hands behind back, shoulders twisting/ vibrating quickly back-and-forward mirlimirlimantharra
shoulders: holding arms or shoulders of another person wakurlu
shoulders: moving shoulders in a tremulous shaking movement (during rituals) yudirrinjarra
shouting nyamba-yiyamantkma, nyamba-yuwamantharra
shovel nose spear jangani
shovel: short-handled shovel nose spear layin
showering ngabunjarra
showing jarran-mirdimantharra, mirdanmantharra, mirnajimantharra, mirnilungkayarra, mirnilungkayarra, mimimantharra, nyamba-rnirnajimantharra
shredded feathers yirriny
shredded: decorated dancer/ object with shredded feathers yirrinybiji (cm-)
shredded: decorating the body/ object with shredded feathers yirringundaym
Shrimp: Fresh Water Shrimp [Macrobrachium rosenbergii] yimbayimba, yimburrangala
Shrub small leaves and thorns [Asparagus racemosus] ma-yikarri
Shrub [Flueggea virosa] ma-ngurdji
shrub, odour like sage, small purple flower jaburarri, jaburarri
shrub: short shrub with round edible stone fruit ma-ngakulunjurr
shut muru
shutting in ngayanjarra
shutting out ngayanjarra
shutting up murumantharra
shy, being wulwanantharra, wamantharra
sibling (two) mother's sisters' children babakurla
sibling: spouse of sibling of the same sex kayikayi
sibling: younger sibling anyira (cm-)
siblings (two) father's brothers' children babakurla
siblings (two) of the same parents babakurla
siblings of father's brothers' children li-babakurla
siblings of mother's sisters' children li-babakurla
siblings, of the same parents, or mother's sisters' children, or father's brothers' children li-nginykalnginykarra, li-rikarikajanja, ririka, nginykarra, li-babakurla
sick yuwundu
sick person bulmungkurru (cm-), mayarda (cm-)
sick, being nyamba-mimmirrantarra
sickly nyamba-mimmirrantarra
sickness narnu-bulmungkurru
sickness causing raised spots/ lumps narnu-wurrulburru
side, its narnu-winkan
side, of body/ face, your nda-winkan (poss-)
side-by-side jurndumantharra
side: bringing dugong to shore tied to the side of boat/ canoe lbhumantharra
side: dugongs surfacing together, side-by-side kirrimantharra
side: head drooped on one side karivakartwa (cm-)
side: leaning to the side wirriny
side: left side, your nda-laku (poss-)
side: lying position on one side of the body milkabu
side: lying position on side, knees bent, upper body resting on one elbow mirrinjungu
side: on one side milkabu
side: on the other side of luwamda
side: right side maya (poss-)
side: right side, your nda-maya (poss-)
side: sitting position with legs bent back toone side jukurl, rdirdil
sides: back, flesh on the sides, your nda-lurrumndurr (poss-)
sideways: looking sideways walangala
sighing wurburrijarra
sight: coming into sight rilirrinjarra
sign: Dreaming sign marrnarrn, rungkali significance: forked pole of ritual significance to a-Kunabibi ceremony ma-jabanda
silencing lhabalhabanymantharra
silent: remaining silent jakudi (cm-)
Silky: Vicks Grass / Silky Oil Grass [Cymbopogon sp.] a-yandinya (rra-)
Silver Bream mundulu
Silver Gull [Larus pacificus]
a-wunangabuji (rra-), a-wunarkarrka
Silver Wattle [Acacia sp.]
ma-burrakalambungu
simple spear  murrngi, wuni
sinew/  nda-warlbarr (poss-)
sing a song cycle  wandayarra
singeing  murrumruathanbarra
singeing hair of animals prior to cooking  wabijanjarra
singeing: scraping hair of an animal after singing  muwanjayarra
singer: good singer  lirmgalirrnga (cm-)
singing  mukumukuman~a
singing muramurathantham
singeing hair of animals prior to cooking
singing sorcery songs  bibimantharra
singing: playing boomerangs to accompany singing  ralamantharra
singing: slapping the thighs, to accompany singing/ dancing  walummmntharra
singing: starting the singing of a song cycle  rdlumantharra, rdlumanndulumantharra
sinking  yurlka
sinking down  rdururnantharra
sister  baba
sister's daughter  akarna-ardima (rrakama-), angatharra-ardu (rrangatharra-), ardiyardi, kulhakulha
sister's daughter's child  wukuku
sister's daughter's daughter  akarna-wuthayi (rrakama-)
sister's daughter's son  karna-wuthayi
sister's husband  nganawarra, mabirnabi
sister's son  ardiyardi, kulhakulha
sister's son's child  ngabuji
sister's son's daughter  akarna-mangkayi (rrakama-)
sister's son's son  karna-mangkayi
sister's son/ daughter  karna-ardima
sister's spouse  murdrmrru
sister's: father's daughter  angatharra-ngayingu (rrangatharra-)
sister's: man with sister's child  ardikarra, kardirdikija
sister's: man with sister's daughter's child  murikarra
sister's: man, and sister, and sister's daughters' children  li-munmurikarra
sister's: mother's daughter who is younger  angatharra-nyirra (rrangatharra-)
sister's: older sister's husband, my nyangathanya-miyangki
sister's: younger sister's husband, my nyangathanya-yalanj
sister-in-law  maba
sister-in-laws, more than three  li-mannmanjikarra
sister: child with mother's sister  ayarra
sister: eldest sister  akarna-ardima (rrakama-)
sister: eldest sister to younger sister's son  nyakama-ardima
sister: father's father's sister  murimuri
sister: father's sister mama
sister: father's sister's child  kuyukuyu, munyumumu
sister: father's sister's children  barnka
sister: father's: father's father's sister  a-jamurimuri (rra-)
sister: father's: mother's father's sister  a-jamimi (rra-)
sister: father's: your mother, my father's sister when talking to female cousin  nda-ardiya
sister: man with wife's sister  majkarra
sister: man, and sister, and sister's daughters' children  li-munmurikarra
sister: mother caring for own children or sister's children  nyamba-kulhakulhaman~
sister: mother's eldest sister (only to younger sister's children)  ardiyardi
sister: mother's eldest sister only (rare)  kardirdi
sister: mother's sister  barratha, kujaka, wibi
sister: mother's sister's daughter who is older  baba
sister: mother's sister's daughter who is younger  wunhaka
sister: my sister, your cousin, when talking to female cousin  a-ngawinya (m-)
sister: your sister, when sister-in-law asks brother-in-law  a-wurrwurra (m-)
sister: your wife, my sister, when speaking to brother-in-law  a-athatha (rra-)
a-wurnanybirri (rra-)
sisters': man, and his brothers or their
sisters' children
li-kardirdikija
sisters: father's sisters' children
li-mannamarruwarra
sisters: husband, and wife, and husband's
brothers, and wife's sisters
li-majkalmajkarra
sisters: man and his sisters' children
li-alardikura
sisters: mother's sisters and children of
mother's sisters
li-situp
sisters: sibling (two) mother's sisters'
children babakurla
sisters: siblings of mother's sisters'
children li-babakurla
sisters: siblings of the same parents, or
mother's sisters' children, or
father's brothers' children
li-nginykalningykarka, li-rikarkinjanja
sisters: siblings two of: the same parents,
or mother's sisters' children, or
father's brothers' children
ririka
sisters: spouse's sisters
banji
Sisters: star constellation, Pleiades, Seven
Sisters li-malamalaya
Sisters: star constellation, Seven Sisters
li-jakarambirri, li-kayukayula, li-malayarra,
nalu-wulwari
sisters: woman, other sisters, and their
brothers' children
li-mamakarra
sit up straight! anngankarriy
sit: blanket/ paperbark to sit/ rest on
lhulun
sitting mingkiya
sitting down kulanyayarra, yibanyayarra
sitting in astride position
rdakal
sitting position on a drum with one foot
resting on the other knee
wanyka
sitting position on seat or drum
dartha
sitting position with legs bent back toone
side jukurl, rdoril
sitting position with legs crossed
bankala
sitting position with legs extended and feet
crossed rurrbarurba
sitting position with legs pulled up (rare
usage) bujal
sitting position with legs straight out feet
crossed murrungumurrugu
sitting position with one leg straight out
and other tucked under the body
murrulabi
sitting together, of many people
wingkulkwingkurru
sitting together, of two people
wingkurru
sitting with head bending down
lurdi
sitting with head bowed down
modamantharra
sitting with legs crossed
barkalamantharra, nyamba-
barkalamantharra
sitting: rising up from a sitting position
ankalirrinjarra
situation awara, lhabangarr, mirdi
situation: difficult situation
budijbudij
size: measuring for size
yakinantharra
skilled dueller wayngkawi (cm-)
skilled dueller/ fighter
walikarra (cm-)
skilled person kawi (cm-)
skilled: individual skilled ata particular
activity kurdiringu (cm-)
skilled: person skilled ata particular
activity lingi (cm-)
skillful mingkin (cm-),
ngaliringki (cm-)
skin and meat from sea turtle at the area
where flippers join the body
na-ngabala (ni-)
skin of an animal na-waba (ni-)
skin of animal na-yirra (ni-, nu-)
skin of animals na-manantha (ni-, nanda-)
skin, fat/ meat cut from dugong containing
genital organs ma-minji
skin, your nda-manantha (poss-),
nda-yirra (poss-)
skin: cutting the skin
nyamba-wuthangyayarra
skin: damaging the skin
wuthangyayarra
skin: meat and skin from belly of the
dugong w na-yalari
na-yalari (ni-)
skin: removing skin
nyamba-ngunyirrmantharra
skin: under the skin
wunngala
skin: wrinkled skin
jarlikjarliki (cm-), kujburu
(cm-)
skin: wrinkled skin, getting
kujbururrinjarra
Skink sp wurriyi
skinning yirdamantharra
skins: patterning of birds' feathers/
 lizards'/snakes' skins
na-wuyu (ni-, nanda-)
skipping maminymantharra
sky ararr, markawanha
sky: curve of rainbow in the sky
na-wuyu (ni-, nanda-)
sky: position of sun/ moon being high in the sky
    mukunjama
sky: rainbow arching through the sky
    lhubukumantjarra
sky: sunset, when long shafts of light shine out of the sky
    namu-mawurr
slapping the thighs, to accompany singing/ dancing
    walurnumantharra
slapping the water
    walurnumantharra
slapping: sound of slapping/ clapping
    kurajba
sleep
    wunbarr
    kuju
sleep, causing to/ putting to walkurrijanjarra
sleep: dream, during sleep
    almirr
sleep: dreaming, during sleep
    almirrangantharra
sleep: getting up from sleep
    walanymantharra
sleep: go to sleep!
    kuju
sleep: going to sleep nyambi-janjarra
sleep: lulling to sleep
    kurukurdujanjarra
sleep: rising up, from sleep
    ankaliriyanjarra
sleep: waking up from sleep
    lhuburriyanjarra
sleeping around a fire
    nyamba-kulkulmantharra
sleeping away from one’s normal place
    walkurrijiji
sleeping soundly
    nyamba-jiyarninjarra
sleeping time
    na-wunbarr
Sleepy Cod / "Mudfish"
    a-warrarngu
    cm-
sleepy, being
    wuburidjarra
slices: cycad nut slices dried ready for soaking
    ma-wirrumbul
slices: cycad nut slices ready to put in the sun
    ma-wirrumbul
slices: cycad nut, soaked slices ready to grind
    ma-wirrumbul
slicing: muthamantharra
sliding: rirralanbayarra
slippery
    rirrardin
slipping
    rirralanbayarra
slipping down
    alarrabantharra
slipping off
    burrunbayarra
slitting open
    warinymantharra
slobbering
    darlarlarr
slow
    majarmajarr (cm-), munumundu (cm-)
slow moving
    bujunburjurr (cm-)
slow moving, dugong/ sea turtle
    buyijijiwu
slow talking
    bujuruburjurr (cm-)
slowly yiili
slowly, going
    murnumundurrijarra
slug: sea slug [Holothuroidea sp.]
    rukururu
slug: sea slug [Holothuroidea sp.]
    tharraba
slug: sea slug [Holothuroidea sp.]
    warka
slurping/ sucking noises while eating
    lhamathanjarra
small
    buyi (cm-), wajanya (cm-), yumbu (cm-)
small amount
    barbarla
Small
    Black Lizard [Amphibolurus sp.]
    a-karnkululu
small fresh water fish
    a-majkurndi
small intestine
    ma-kariyali
small intestines of the dugong
    murejiju
Small Lizard 5-15cm long.[Carlia sp.]
    a-redbur (ra-)
Small lizard species 5-15cm. long[Carlia sp.]
    a-karli (ra-)
Small lizard [Carlia sp.]
    a-bithurlu (ra-), kankalyi
Small Mellon [Cassytha filiformis]
    bukuyabukuya
small nest of wild honey from a tree
    dilbuyi
small
    bulhikiki (cm-), buyikiki (cm-)
small pieces of firewood
    wariwan
small scrub snakes
    a-mulwajarla (ra-)
small:
    breaking into small pieces
    yumbulyumamantharra
small: Brown Sand Frog, small
    a-bukurrubukurr (ra-)
small: clouds, small and wispy
    minyirrirri
small:
    cutting into small pieces
    yumbulyumumantharra
small: dugout canoe, small
    a-adubari (ra-)
small: feather plume, small
    warnarlo
small:
    feeding a small amount
    ngulbantharra
small: scars, small circular
    a-kurdhirra (ra-)
small: schools of small fish (generic)
    mathambijji
small: schools of small freshwater fish
    mawurl
small: schools of small saltwater fish
    (generic)
    wulyurlardi
small:
    spearhead, small
    a-wamdamantjira (ra-)
small: stone knife, small
a-burrwa (rra-), a-wamabamantha (rra-)
smaller, making buyinymantharra
smearing balabanthera, banartha
smell of animal na-ngaliki (ni-)
smell, giving of wurrunkayarra
smell: wind from off the sea that carries the smell of rotting sea weed a-wurrumburu (rra-)
smelling wukuwantarra
smoke wurrunggar, wurrungarr
smoke, seen from a distance rurmati
smoke, white/ billowing mukunkarra
smoke: billowing smoke duraduramantha
smoke: exhaust smoke/ fumes duraduramantha
smoke: sea spray; fine "smoke-like" nanda-minyimi
Smokebird / Masked Woodswallow [Artamus inereus] yambalyambal
smoking (pipe/ cigarettes) wukamantharra
smoking (pipe/ cigarettes) wukamantharra
smoking: long stemmed smoking pipe maarlaruwa, ma-wubin
smoking: pipe, for smoking bajbu
smoking: pipe, smoking jimukuwana
smoking: tobacco for smoking muda
smoky, becoming wurrunkayarra
smooth dambirli (cm-), wirlimbirli (cm-), wurrukurru
smooth: fat, white and smooth, off the stomach a-mayngul (rra-)
smoothing dambirlimanthera, wirlimbirlimanthera
Snail-like shell, grooved, found in mangroves [Nerita sp.] a-yarlukwa (rra-)
Snail: Land Snail a-kambalangu (rra-)
Snail: Land Snail Shells wiririwirika
snake (generic) lhuwa, mimamu
snake species, Black Headed Python [Aspidites melanochapalus] a-buburna (rra-), a-bujibui (rra-)
snake species, Black Whip Snake [Demasia sp.] kurun
snake species, Death Adder [Acanthophis antarcticus] a-ratari (rra-)
snake species, Death Adder [Acanthophis antarcticus] a-ribu (rra-)
snake species, Green or Golden Tree Snake [Dendrelaphis punctulatus] a-kulu (rra-)
snake species, Javan File Snake [Acrochordus javanicus] a-bunubunu (rra-), a-yibuyibarra (rra-)
snake species, King Brown Snake [Pseudechis australis] balankali, bularrangu, ngulwa
snake species, Olive Python [Liasis olivaceus] dirrikurr, jayiwuma, kurdirringku, wirribirbanji
snake species, Sea Snake [Hydrophis sp.] a-ngakngukuyangu (rra-)
snake species, Sea Snake [Lampemis hardwickii] a-wirninybirniny (rra-), a-wurrarumu (rra-)
snake species, small scrub snakes a-mulwjarla (rra-)
snake species, Taipan [Oxyuranus scutellatus] karrimala
snake species, Water Python [Liasis fuscus] wurralbungu
snake species, Yellow Bellied Mangrove Snake a-biyangyu (rra-)
snake species, Yellow Bellied Sea Snake a-rikarika (rra-)
Snakes: Venomous snakes/ fish/ insects/ plants bardangarrangarra (cm-)
sneaking ngalirrbangalirra
sneezing yij tharra
sniffing ngurrungkinyantarra, ngurmnjulmantha, wukuwanthana
snoring ngurlungundurmantharra, ngurdurmantharra
Snout of the dugong na-milwangan (ni-)
Snub Nosed Dart [Trachinotus sp.] walaithwa
Snubfin Dolphin / Irrawaddy Dolphin [Orcaella brevirostris] wundumarlamarla
so: and so namba
so: is that so? ngari
so: not so good maba (cm-)
so: sea turtle coming ashore to lay eggs but does not do so wurramanthera
soak kuyiji, mabin, rawurki, rirrik
soak: freshwater soak na-mi (ni-, nu-)
soaked: cycad nut, soaked slices ready to grind ma-wirimbul
soaking: cycad nut slices dried ready for soaking, ma-wirimbul
soaking: cycad nuts which have been soaking oneto two days, ma-rabarrara
soaking: water in which cycad fruit has been soaking ngurlangurla
soft manthralmatal (cm-), wunthurlbunthurl
one: wanting someone to take some
action lwabantharra
someone: washing sweat from one's armpits
onto someone else
nyamb-wajimbangundayarra

something different to eat
ma-wulagi

something: bird picking up something in
its beak kilmarantharra
something: blowing hard on something
ngaranymartharra
something: carrying something in front of
oneself widwidimartharra

something: doing something
ngabiyararra
something: fast, of something thrown
wirkilili
something: feeling for something unseen/
partly obscured
lhakbantharra

something: hole right through something
narmu-kalarrangka
something: incircling something
bandarada

something: person who does not yet know
about something
manji (cm-)
something: standing position with one
hand holding something and the
other on hip rdaradariwanga

something: stopping someone doing
something yajburryajbur

something: taking hold of something
which cannot be seen
lhakbantharra

something: taking someone or something
along with you akuyirrantharra
something: uncovering something that has
been buried to process
walmartharra

sometime nungkamarrku

son kjakaka, kulhaku\ha

son's child ngabuji

son's daughter akarna-mangkayi

(rakarna-), akarna-murima (rakarna-)

son's son karna-murima, karna-
murima

son's son, my nyakarna-mangkayi,
nyakarna-mangkayi

son's: brother's son's son, my
nyakarna-murima, nyakarna-murima

son's: sister's son's daughter
akarna-mangkayi (rakarna-)

son's: sister's son's son
karna-mangkayi, karna-mangkayi

son-in-law yuwarri

son-in-law, her a-kayibanthalu (rra-)
son-in-law, my kayibanthangathangkalu

(nya-)

son's: sister's son/ daughter
karna-ardima
son: (M) son's child murimuri
son: brother's son kajaka
son: brother's son's daughter
akarna-murima (trakarna-)
son: brother's son, my nyangathanya-abangu
son: brother's son's daughter akarna-murima (nalwna-)
son: brother's: younger brother's son
nyangathanya-abangu
son: daughter's son, my lwna-mama
son: daughter's son, my nyakarna-wuthayi
son: daughter's son, my kama-manini
son: daughter's: brother's daughter's son, my
nyakarna-wuthayi
son: daughter's: your child, my daughter's child, when speaking to son-in-law
a-mangkayiwirri (m-)
son: eldest sister to younger sister's son
nyakama-ardima
son: father and son bilarra
son: father's brother's son who is older baba
son: father's brother's son who is younger wunhaka
son: sister's son ardiyardi, kulhakulha
son: sister's son's child ngabuji
son: spouse of brother's son
ardungantha
son: spouse of son
ardungantha
song mayjbi, narnu-nyiri, walaba
song composed by women
song cycle a-yabala (tra-), a-yalwa (tra-), jawala, kujika, mayjbi, nanda-
wangirl,judulmamtharra
song cycle movement nurarangnu
song name a-Ngadiji (tra-)
song only partly known
song type
song: singing a song cycle
walwandyara
song: starting the singing of a song cycle
judulmamtharra,judulmamtharra
song: tune of a song na-ngalki (ni-), namu-
galki, namu-ngalingalki
songlarks/ bushlarks (generic)
bijabija, bijabija
songs: power songs
narnu-nyiri
songs: singing sorcery songs
bibimantharra
sorcery stones
a-kurruku (tra-), wayku, wukuru
sorcery: giving up to the effects of sorcery
wilirringundayarra
sorcery: invisible hole where sorcery enters the body
na-wuthulu, narnu-maward
sorcery: object/ food containing sorcery
bibiyarru
sorcery: person suffering from effects of sorcery
wilirri
sorcery: pointing bone used in sorcery
a-burr (tra-), a-buyurr (tra-)
sorcery: power of sorcery
wilirri
sorcery: singing sorcery songs
bibimantharra
sore
sore, your nda-bubu (poss-)
sore area, your nda-bubu (poss-)
sore place
bubu (cm-, poss-)
Sorghum sp
nikukimarlarlu
sorcery: giving up to the effects of sorcery
wilirri
sorcery: invisible hole where sorcery enters the body
wilirringundayarra
sorcery: object/ food containing sorcery
wilirri
sorcery: invisible hole where sorcery enters the body
wilirringundayarra
sorcery: invisible hole where sorcery enters the body
wilirringundayarra
sorcery: invisible hole where sorcery enters the body
wilirringundayarra
sorcery: invisible hole where sorcery enters the body
wilirringundayarra
sorcery: invisible hole where sorcery enters the body
wilirringundayarra
sorts: many different sorts
yumbulyumbumantha
sound of animals/ birds
na-rayi (ni-, nanda-)
sound of cupped hands hitting thigh
na-walur (ni-)
sound of fighting
kurajba
sound of hammering/ pounding
kurajba
sound of hitting
kurajba
sound of language
na-rayi (ni-, nanda-)
sound of running water/ the sea
na-rayi (ni-, nanda-)
sound of striking water with hands
na-walur (ni-)
sound, its
na-malurr (ni-, nanda-)
soundly: asleep, soundly
kurakurdu (cm-)
soundly: sleeping soundly
nyamba-jiyaminjarra
soup
jubujubu
source: underground source of water
rawrki
source: underground water source
kuyiji
source: water from a natural underground
source
mabin
source: water from an underground source
ririki
Draft English/ Yanyuwa reversal

- **south** ngalulu, ngalunga, ngamala, ngangalulu
- **south: wind, cold, from the south-south**
  - east a-mardu (ma-)
- **southwards** ngamaliya
- **sp: Melaleuca sp** warriji
- **space** namu-rilu
- **Spangled Emporer** liwurrwurrujarrara, rrikurundjarru
- **sparks** na-mirimirri (ni-)
- **speak up!** angangankarrinya, angangankarrinya
- **speaker: clear** lharrinyjulmantharra, nyamba-mudimymantharra, nyamba-wukanyinjarrara, wukanyinjarrara
- **speaking language fluently** jabumantarra
- **speaking the truth** kuhulumantarra
- **speaking together indistinguishably** nyamba-ngurukantarra
- **speaking well of** ngayamantharra
- **speaking: abstaining from speaking** nyamba-jakudimantarra
- **speaking: your wife, my sister, when speaking to brother-in-law** nyam-buranybirri (rra-)
- **spear** kalkaji, wirmurr, wirnmurr
- **spear ready to be thrown from spearthrower** mundimundi
- **spear remaining in the flesh** jawayawa
- **spear shaft** na-ridiridi, thambira
- **spear thrower** balamurru, banba, kalbu, ngariika, wujula
- **spear thrower with tassle** kuyamarra, murrungun
- **spear type** a-mardamarla (rra-)
- **spear: balancing spear in spear-thrower** karlakantharra
- **spear: barb on a barbed spear** ngalin
- **spear: barbed spear** ma-mayalungku, ma-minjarrantu, ngarrkidikidi, wanungka, wuni, wurra
- **spear head** kalkaji, wirmurr, wirnmurr, wurrala
- **sparking: successfully spearing/ hitting** wakara
- **spears: bundle, of spears/ pandanus leaves** karra
- **spears: bundle, of spears/ pandanus strips** wulurra
- **specific: journey by foot for a specific purpose** ridinja
- **specific: that, identified, specific, of aboreal/ abstract class nouns** na-mangaji
- **specific: this specific masculine thing** jinangu
- **specific: this specific masculine thing/ male person** jinangu
- **specific: traveller with a specific intent in mind** buwarra (cm-)
- **specified: that food not yet specified** ma-mbangu
- **specified: that, not yet specified of aboreal/ abstract class nouns** na-mbangu
- **specified: those two people, identified and specified** rri-mangaji
- **speckled** makiirudalinma, rdibirtardibirla (cm-)
- **speech** wuka
- **speech: confused speech** budijbudij
- **speech: offending in speech and manner** ngathungathu (cm-)
- **speech: person offending in their speech** mawurla (cm-)
- **speech: quick of speech**
spirits: person whose spirit child came from
 jakiya
spirits: white female spirit resembling a
 fishing net
 ngabayanamatharra
spirits, causing to become
 ngabayanamatharra
spirits: asking for information from spirits
 nyiribantharra
spatial power activator
 juwayi
spit: rapid speech
 wirarra
speechless
 jakudi
speed: moderate of speed/
speech/
temperate
 mindibi
Sperm Whale
 yurluyurluwiji
spider
 lawa
Spider Crab sp. / Decorator Crab [Majidae
 sp.]
 a-bula
spider's web
 lawa
spider: eggs of native bee found trapped in
 spider webs
 baruma
spilling
 nyamba-wurrubantharra,
wurrubantharra
spindle
 na-balimdiri, na-lhuma
spindle: spinning hair/ fur, using a spindle
 wankarramantharra
spine, your
 nda-kurruru (poss-)
spines of the echidna
 nanda-nyila
spinifex grass
 amkiri
Spinifex grass
 ma-nguyarr
spinifex resin
 a-mardangma (ra-)
Spinifex sp. [Spinifex longifolius]
marrnyamarrany
Spinifex [Spinifex longifolius]
wankwanki
spinning
 rangkiyarra
spinning hair/ fur, using a spindle
 wankarramantharra
Spiny: Echidna / Spiny Ant Eater
[Tachyglossus aculeatus]
a-wabalarra (ra-)
spirit
 na-ngawalu (ni-)
spirit (generic)
 ngabayaya
spirit being
 a-kurrinya (ra-),
a-Kuwaykuwayk (ra-), a-marlangkarna (ra-),
ardirri (poss-), baribari, jambabamanyi,
jurdurrubanji, kurridawa, kuyarra,
Mununarra, Namurlanjanyngku, ngabayaya,
ngarrimi, wuwarra, yurrwa
Spirit child
 ardirri (poss-)
Spirit Man Dreaming ngabayaya
spice
 ngabayaya
spice of a dead person (generic)
 ngabayaya
spice of recently deceased person
 wuwarra
spirit: female relative sharing place of
 spirit child origin
 angatharra-wayurungu (r rangatharra-)
spirit: female spirit
 a-kurrinya (ra-)
spirit: found, being, of spirit child by
 parents
 rdnjarra
spirit: life spirit of humans/ animals
 na-ngawulu (ni-)
spirit: life spirit, your
 nda-ngawulu (poss-), nda-wurdulu (poss-),
da-yala (poss-)
spirit: mangrove spirit
 ngarrimi
spirit: one's spirit home
 wirriyarra (cm-)
spirit: person whose spirit child came from
 jakiya (cm-)
spirit: white female spirit resembling a
 fishing net
 a-marlangkarna (ra-)
spirits, causing to become
 ngabayanamatharra
spirits: asking for information from spirits
 nyiribantharra
spatial power activator
 juwayi
spit
 rayal
spitting
 kiwumantharra,
rayangundayarra
spitting out
 wabantharra
spitting rain
 ngiyilungiyilu
spilling in water
 malawurwurmantharra
splinter
 rdukurduku, wunrida,
wuyuman
split: blond-brown coloured hair from split
 ends
 wurrkulwarda (cm-)
split: hair, with split ends, your
 nda-wulbu (poss-)
splitting
 karlanirrmantharra
spoil
 wurdimantharra
spoil things for others
 warrangarni
spoon: twig/ stick used as a spoon to eat
 wild honey
 ma-kingki
Spoonbill [Platalea sp.]
 a-rarrawa (ra-)
spots: sickness causing raised spots/
lumps
 MITIU-wulluzburml
Spotted Eagle Ray [Aetobatus narinari]
 yilaya
Spotted: Blue Spotted Stingray [Amphatistius
 kulhia]
 lhangakumhili
Spotted: Blue Spotted Stingray [Amphistius
 kulhia]
nangka
spouse
 kayikayi
spouse of another woman's husband/
 another man's wife
 mayirla
spouse of brother's daughter
 ardungantha (nya-)
spouse of brother's son
 ardungantha (nya-)
spouse of daughter
 ardungantha (nya-)
spouse of sibling of the same sex
 kayikayi
spouse of son
 ardungantha (nya-)
spouse's brothers
 banji
spouse's father
 ardungantha (nya-)
spouse's mother
 yuwarni
spouse's sisters
 banji
spouse: brother's spouse
 manjikayi
spouse: sister's spouse
 murumurru
spout of a whale/ dolphin
 wuyum
<table>
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<th>English</th>
<th>Yanyuwa reversal</th>
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<tr>
<td>mambul</td>
<td></td>
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<tr>
<td>spraining</td>
<td>ngujulananthaarra</td>
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<tr>
<td>spray: sea spray</td>
<td>nanda-rayal</td>
</tr>
<tr>
<td>spray: sea spray, created when waves hit rocks</td>
<td>nanda-ruru</td>
</tr>
<tr>
<td>spray: sea spray; fine and &quot;smoke-like&quot;</td>
<td>nanda-minymi</td>
</tr>
<tr>
<td>spraying</td>
<td>yayunanthaarra</td>
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<tr>
<td>spread: dancing with legs spread wide and bent at knees</td>
<td>nyamba-rdakalmanthaarra</td>
</tr>
<tr>
<td>spread: dancing with legs spread wide and bent at the knees</td>
<td>rdakal</td>
</tr>
<tr>
<td>spread: stick used to spread hot ashes</td>
<td>na-rarbi</td>
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<tr>
<td>spreading out</td>
<td>nyamba-yalyalmanthaarra, nyamba-yandarramantaarra</td>
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<tr>
<td>spreading: blanket, spreading</td>
<td>lhulumanthaarra</td>
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<tr>
<td>spring of fresh water</td>
<td>jilili</td>
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<tr>
<td>spring tides</td>
<td>ja-wukabanji</td>
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<td>spring water</td>
<td>wayuru</td>
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<tr>
<td>spring water, large/ permanent</td>
<td>waburr</td>
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<tr>
<td>spring waters, permanent</td>
<td>ngayulu</td>
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<tr>
<td>spring: bubbling, as of spring waters</td>
<td>bulbulmanthaarra</td>
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<tr>
<td>springing upwards</td>
<td>barranyinjarra</td>
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<tr>
<td>spy</td>
<td>kudidinka (cm-), wurrumantha (cm-)</td>
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<tr>
<td>squashed</td>
<td>bujal</td>
</tr>
<tr>
<td>squashing</td>
<td>bujalmanthaarra</td>
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<tr>
<td>squatting position</td>
<td>arramangka</td>
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<tr>
<td>squeezing</td>
<td>nyamba-yarrinymanthaarra</td>
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<td>squeezing with fingers</td>
<td>ringanganthaarra</td>
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<tr>
<td>Squeezing with fingers</td>
<td>burnjumantaarra</td>
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<tr>
<td>Squid [Tuethoidea sp.]</td>
<td>jaburriyarra</td>
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<tr>
<td>squatting</td>
<td>mirmirnjalungkayarra</td>
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<tr>
<td>stage of pregnancy</td>
<td>a-burnduburndu (rra-), a-dirringiri (rra-)</td>
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<tr>
<td>stagnant water</td>
<td>ngurlangurla</td>
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<tr>
<td>stalk of pandanus nut cluster</td>
<td>dulara</td>
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<tr>
<td>stalk: water lily stalk</td>
<td>ma-yula</td>
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<tr>
<td>standing</td>
<td>alalarrinjarra, alarrinjarra, burarrinjarra, yirrirrinjarra</td>
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<tr>
<td>standing at prow of boat/ canoe holding harpoon</td>
<td>barrayba</td>
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<tr>
<td>standing</td>
<td>barranyinjarra</td>
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<tr>
<td>standing position on one leg with the other bent at knee</td>
<td>mirdimirdilinja</td>
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<tr>
<td>standing position with one hand holding something and the other on hip</td>
<td>rdaradadiwanga</td>
</tr>
<tr>
<td>standing position with one leg outstretched and hands on hips</td>
<td>rdaradadiwanga</td>
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<tr>
<td>standing upright</td>
<td>dirantha, lurdirrinjarra</td>
</tr>
<tr>
<td>standing with one foot over the other</td>
<td>nyamba-rdardaliwangaanthaarra</td>
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<tr>
<td>star</td>
<td>warrawiji, yarburriji</td>
</tr>
<tr>
<td>star (generic)</td>
<td>marralawa</td>
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<tr>
<td>star constellation, Orions Belt</td>
<td>Na-wabija</td>
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<tr>
<td>star constellation, Pleiades, Seven Sisters</td>
<td>li-malamalaya</td>
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<tr>
<td>star constellation, Seven Sisters</td>
<td>li-jakarambirri, li-kayukyula, li-malyarrala, nalu-wulwari</td>
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<tr>
<td>star</td>
<td>jabulama, jabularri, warrawiji</td>
</tr>
<tr>
<td>star: Evening star</td>
<td>jabulama, jabularri, warrawiji</td>
</tr>
<tr>
<td>star: Morning star</td>
<td>jabulama, jabularri, warrawiji</td>
</tr>
<tr>
<td>star: shooting star</td>
<td>baribari, yarburriji</td>
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<tr>
<td>Starfish [Asteroidae]</td>
<td>ngurrulanka</td>
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<tr>
<td>staring</td>
<td>rdalinymanthaarra</td>
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<tr>
<td>starlight</td>
<td>baralwalalngu</td>
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<tr>
<td>starlight: reflection of starlight/ moonlight on the water</td>
<td>balirrka</td>
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<tr>
<td>stars (generic)</td>
<td>wirdimil</td>
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<tr>
<td>stars, many</td>
<td>burnbulburnbuli</td>
</tr>
<tr>
<td>stars: shining, of stars/ moon</td>
<td>mirmungarrinjarra</td>
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<tr>
<td>start of a track/ road</td>
<td>nanda-mulu</td>
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<tr>
<td>start: encouraging to start</td>
<td>nyamba-yanirrinjarra, yanirrinjarra</td>
</tr>
<tr>
<td>starting</td>
<td>ambirrjanjarra, rdalinymanthaarra</td>
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<tr>
<td>starting the singing of a song cycle</td>
<td>mdulmanthaarra, mdulmanndernmanthaarra</td>
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<tr>
<td>starting to develop</td>
<td>murlingirrinjarra</td>
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<tr>
<td>starting to talk/ orate</td>
<td>nyamba-rdalinymanthaarra</td>
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<tr>
<td>starting up</td>
<td>yarrankanjarra</td>
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<tr>
<td>starting, of rain/ wind/ fire</td>
<td>nyamba-rdalinymanthaarra</td>
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<tr>
<td>stationary</td>
<td>wambu</td>
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<tr>
<td>stationary horizontal stick used fire making</td>
<td>ma-anthamu</td>
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<td>staying</td>
<td>annanjarra, wambu</td>
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<tr>
<td>staying put</td>
<td>binjarra</td>
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<tr>
<td>steadily</td>
<td>nyamba- mulhubulmanthaarra</td>
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<tr>
<td>steady</td>
<td>ngardungardu</td>
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<tr>
<td>steady beating of boomerangs</td>
<td>yarraburrunthaarra</td>
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<tr>
<td>stealing</td>
<td>wajkirranthaarra</td>
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<tr>
<td>stealing from</td>
<td>yiantharra</td>
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<td>steamer</td>
<td>manuwa</td>
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<td>steel digging stick</td>
<td>bilbaruru</td>
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<td>steep</td>
<td>daradara</td>
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<td>steep/ vertical river bank</td>
<td>amarra</td>
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<tr>
<td>stemmed: long stemmed smoking pipe</td>
<td>ma-drarruwa, ma-wubin</td>
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<tr>
<td>stems: water lily leaf stems</td>
<td>nu-wumurr</td>
</tr>
<tr>
<td>stepping/ driving into holes</td>
<td>lakurranbayarra</td>
</tr>
</tbody>
</table>
steps na-bakinda  
stern of bark canoe na-rama  
steal jubujubu  
stick ndakurndak, wumda  
stick used to spread hot ashes na-rarbi  

<table>
<thead>
<tr>
<th>English</th>
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</tr>
</thead>
<tbody>
<tr>
<td>Sting Ray (very large)</td>
<td>with two long</td>
</tr>
<tr>
<td></td>
<td>poisonous spines</td>
</tr>
</tbody>
</table>
|                         | kambuma, kamburrwalawala  
stinging water reed bujinbuin  
stingray (generic) adumu  
stingray species, Blue Spotted Stingray | [Amphistis kuhlia]  
hangkamahlil  
stingray species, Blue Spotted Stingray | [Amphistis kuhlia]  
nangka  
stingray species, Brown Stingray | [Dasytidae sp.]  
iwarangurri  
stingray species, Cow Tailed Stingray | (Himantura toshi)  
a-jamnu (m-)

stingray species, Sting Ray (very large) with two long poisonous spines
kambuma, kamburrwalawala
stingray/ shark flesh na-ngarda (ni-)
stingray: barb from tail of stingray munkaja
stingray: barb from that tail of a stingray
na-mathari, nau-nda-)
stingray: meat of stingray/ shark
na-ngarda (ni-)
stingray: mixing of liver from stingray/ shark with meat of the same
lhawarramantharra
stingray: removing flesh from a stingray/ shark after initial cooking
yirruwanymantharra
stingray: tying up stingray meat mixed with stingray liver in a paperbark
bundle for cooking
wurranyanjarra

Stinking Passionfruit | [Passiflora foetida]  
ma-manja, ma-mayinja

Stinking Turtle | [Chelodina sp.]  
a-yukuwal (ra-)
Stint | [Calidris sp.]  
wurrbindibindi
stirred up emotionally, becoming
ngurrungurmantharra

stomach of the dugong | wilawila
stomach of the sea turtle | ma-mulka, yaliyalga
stomach, your nda-ngawukuku (poss-), nda-ngayi (poss-), nda-wurdu (poss-)

stomach, your protruding nda-rubun (poss-)
stomach: fat, white and smooth, off the stomach
a-mayngul (ra-)
stomach: lying position on stomach
jurbarla, wulurrungku
stomached: big stomached
stomachs: ulcerations found in the stomachs of sea turtles

stone: bulurrurruru, janyka

stone axe: bujai

stone axe, large: badangka, mirrimirri

stone axe, very large: a-warrakbwarrak (m-)

stone knife: burrawa, ma-kakami, ma-wudawuda, majaja

stone knife, large: wurringani

stone knife, small: a-burruwa, a-warndamantha (rra-)

stone spear head: majaja

stone tool: a-burmwa, a-warndamantha (rra-), a-warrakiwamki (rra-), a-warrumngka (rra-), a-wulkangu (m-), badangka, bujai, burrawa, ma-kakami, ma-wudawuda, majaja, mirrimirri, wurringani

stone: anchor, made from stone balangu

Stone: Beach Stone Curlew [Burhinus neglectus] a-rabinybi (rra-), a-rabinybi (rra-), a-wurrwim, a-wurrwim

Stone: Bush Stone Curlew [Burhinus magnirostris] a-nguwalili (rra-)

stone: grind stone (base stone) a-walma (rra-)

stone: grinding stone, upper wurluwurlu

stone: sacred stone wururlulu

Stonefish [Synanceia horrida] ngaribala, wuluw

stones: grinding stones (generic) wudawuda, yakuyaku

stones: grinding with stones yakuyakamanthara

stones: hail stones wayku

stones: heated stones, for cooking rabarr

stones: pounding with stones to break nuts/ crush seeds wurri

stones: sorcery stones a-kurruku (rra-), wayku, wukurdu

stone ground: dahunbur (narnu-)

stooped: kundukuku (cm-), kunduwaru, kununduwaru

stooping over: rurbanburara

stop!: bakuyma

stopping: binjarra, mindibirrinyarra, rranthara, wamanalamthara, wamanthara

stopping someone doing something yajburryajburr

stopping, of people talking nyamba-wamanthara

storm: mijirimjirr

storm clouds: wandungurr

Storm Petrel [Oceanites oceanicus] a-wurrwird (m-)

storm wind: bambiliwa, lbambiji

storm: dust storm yurdurrbalala, kurrumbirrribiri

storm: first wet season storm wunthurr

storm: thunder storm kubijiji

story: wuka

story: telling a story nyamba-wirijkalmanthara, wirijkalmanthara

straight: yuduyundu, yurlara (cm-), yurlur

straight away: yinarrambalulu, yurrurranthara, yurrullumbala, yuwamanthara

straight line, in a yurka

straight lying position lhulurrunulu

straight without curve or bend wurrubi (cm-), yurlkayurrika (cm-)

straight: binding straight objects together murlumanthara

straight: not going straight lukulukumanthara

straight: sit up straight! anngankiriya

straight: sitting position with legs straight out feet crossed murrngumumgurru

straight: sitting position with one leg straight out and other tucked under the body murrumarrumarrum

strength, with all one's wayarwayarmanthara

strength, with all your wayarwayarmanthara

strengthening lurdurrinjara

straightening outone's arm/ leg nyamba-rulbanthara

straightening spear shaft karlakanthara

straightening: heating spear shaft for straightening murumurthara

strands: twisting fibre strands together rangkiyarra

stranger: nganji (cm-), ngarriyathangu (cm-), yankarra (cm-), yamburrkki (cm-)

strap: shoulder strap jarrabarl

Straw Necked Ibis [Threskiornis spinicollis] a-murlunbi (rra-)

strength, with all one's wayarwayarmanthara

strength, with all your wulwanda

strengthening lbambankanthara, lumbrumanthara, lumbrurrinjara

stretches: owner/ s of particular stretches of country and associated Dreamings/ ceremonies ngimirringki (cm-)

stretching oneself muruwanthara

striking: wanganthara

striking: sound of striking water with hands na-walurr (ni-)

string ma-nguji, ma-yulbu
string bag: a-birndawarra (rra-), a-marrbi (rra-), a-minini (rra-)
string chest decoration: mayinybak;
string, used to tie bait onto hook: ma-ilahi
string: hair string belt: nyungka, wada, wadamburu, wulbu, wuthari
Striped Butter Fish: barkillili
striped pattern: marrarmankarra
striped: pandanus leaves being stripped: yalkanymantharra
stripping off: yirmantharra
strips: bundle, of spears/ pandanus strips: wulurl
strong: lumbu (cm-), ngiwurda (cm-), wayimwayarr (cm-), wunungu (cm-)
strong person: walikana (m-)
strong, becoming: lumburrinjarra
strong: feelings about someone, having: wurduluugkarr (m-)
stubble: old sharp stubble of grass: arnkir
stuck, being: mtharra, akantharra
stump of saplings: shoots growing up from a stump: amhirr
stump: shoots growing up from a stump: mayara
stump: shoots, growing from the stump of a tree: ma-mayara
stupid mad: yakayaka (cm-)
style: ceremonial dance style: a-walanyba (rra-), wabanijarri
style: dance style name: a-Kurija (rra-), a-Rarrba (rra-), walaba
sub-incised penis, your: nda-warrkara (poss-)
sub-inciser: jarrinbi
sub-incising: wubanimantharra
subdued: kurukuru (cm-)
subduing: kurtukurumantharra
subincised man: nguwibi (nya-, li-), nguyibi (nya-, li-)
subincising: nguwibimantamtharra
submerging: yinantharra
subordinate: person in subordinate position: jawina (cm-)
subsection name (female): Naminyanma (rra-/a-)
subsection name (male): Balyarrinji (nya-), Bangarrinji (nya-), Bulanyi (nya-), Burrurlangi (nya-)
subsection term (female): Nangabma (rra-/a-), Ni (rra-/a-), Niwanama (rra-/a-), Nuyirrriina (rra-/a-), Nurulama (rra-/a-)
subsection term (male): Kamarrangti (nya-), Kangala (nya-), Ngarrubilangi (nya-), Yakamarri (nya-)
subservient to: nyamba-wiringundayarra
subservient to, becoming: wiringundayarra
substance: poisonous substance: na-marawur
successfully spearing/ hitting: wakara
sucked: grass wad/ pad used to dip into wild honey and then sucked: na-wawili
sucked: grass wad/ pad, used for dipping into honey and then sucked: na-kuwarnda
Suckerfish [Remora sp.]: arlalaarlala
sucking: mardinjangumaantharra, wunjulbunjumantamtharra
sucking bones for flesh/ marrow: wuynybuyumantamtharra
sucking in: liujinjarra
suckling at the breast: jawayawa
suffering pain: rukulukurrinjarra, rukurrinjarra
suffering: person suffering from effects of sorcery: wiririyirdi (cm-)
sugar: wawu
sugar bag: a-ajundu (rra-), a-murdbangu (rra-), a-muruljiia (rra-), a-wajkana (rra-), baruma, dilibuyi, dulbarri, kamilarri, makurravirri, manbirriu, na-lhani (ni-), nariyalama, wankarralhani, wungkurwumantamtharra
sugar bag wax: a-birnyi (rra-)
Sugar Glider Possum, young [Petracus breviceps]: jimbbura
Sugar Glider [Petarcs breviceps]: warinkirma
sugar: cutting out wild honey (sugar bag): burumantamtharra, burbulumantamtharra
sugar: searching for wild honey (sugar bag): bulbulumantham
sugar: tree beehive, locally called "boy sugar bag": dulbarri
sugar: tree beehive; called locally "boy sugar bag": kamilarri
sugarbag: willinuwu
sugarbag: ground beehive, locally called "girl sugar bag": a-wajkana (rra-)
sulking: wurdankayarra
sulky: jiburu (cm-)
sulky, being: ngurrungurrkurinjarra, yinjarinjarra
Sulphur Crested Cockatoo [Kakatoe galerita]: a-barral (rra-), a-yindar (rra-)
sun: a-kamba (rra-), a-yaba (rra-)
sun being very hot at midday: dakkirrijarra
sun directly overhead: dakkirra
sun resting on the horizon prior to setting: jarrawan
sun setting  arrarramantharra
sun: cycad nut slices ready to put in the sun  ma-wirimbul
sun: heat from the sun  a-rdijbirr (rra-)
  sun: heat of the sun  bardangarmngarra (cm-), kadalada (cm-)
sun: overcast, with sun obscured  ngabumbu
sun: position of sun/ moon being high in the sky  mukunjarna
sunlight: lighter, of day, sunlight  mlbiija
sundial shell  nandaminyarrarra
sunrise  wubm
sunset  nda-ngalki (poss-)
sweet: exclamation of surprise/ shock  ayi
swallow: movement of tail and back of fish as it swims  wunjirarnantharra
swallow: Purple Swamphen  [Porphyrio porphyrio]
swamphen  [Porphyrio phasianinus]  a-bululkija (m-)
  Swamphen: Purple Swamphen / Pheasant Coucal  [Centropus phasianinus]  a-bululkija (rra-)
swamphen  [Porphyrio phasianinus]  a-bululkija (rra-)
swamp: grasshopper swarm/ plague  rdajbirdajbi
swamp: locust swarm/ plague  rdajbirdajbi
swear word  rabirabimbangururrmirin, rabirabimbawangirra, rabirabiru, wirrimbamunba, wirrimbamunwa
swear word for a dog  ngabunndungu, nyawa, yarkarra, yurndarka
swearing  lhawalwamantjarra, lhawalwamantjara, lhawamantjara
swast  ngandawimndi
swat: wiping sweat from one's armpits onto someone else  nyamba-wajimbangundayarra
swatch: plentiful supply of food  wubm
supported: lying position with upper body supported on one's elbow  milkabu
surface: below the water's surface  wunngalu
surface: Black saline mud found under the crusty surface of salt pan country  a-rinja (rra-)
surface: over the surface  liangka
surface: shadows over the surface of the sea  narmu-ngawurnururu
surface: waiting on a reef for sea-turtle to surface  kulukulumantjarra
surfacing: dugong surfacing  mukulinjayarra
surfacing: dugongs surfacing together, side-by-side  kirrimantjarra
surprise: exclamations/ shock  ayi
surprised, being  ruwamantharra
surrounded by  dinkidinki
swagging  kalukulu (cm-), karlwakali (cm-)
swags: carrying swags/ billycan/ food  mukunjarna
Swallow: White Breasted Wood Swallow  [Artamus leucorhynchus]  marrinkingly
Swamp Pheasant / Pheasant Coucal  [Centropus phasianinus]
Swamphen  [Porphyrio phasianinus]  mururungkurna
Swamphen: Purple Swamphen  [Porphyrio porphyrio]  a-wulbarra (rra-)
swampy ground  mambulmambul
swarm: grasshopper swarm/ plague  rdajbirdajbi
swarm: locust swarm/ plague  rdajbirdajbi
swarm: movement of tail and back of fish as it swims  wunjirarnantharra
Swimmer Crab  [Portunus pelagicus]  a-mawunungku (m-)
Swimmer: Blue Swimmer Crab  [Portunus pelagicus]  a-ngarniyangka (rra-)
swimming  wuljunjinjarra
swimming across river while taking someone/ something  wunjirunjugbalwajim
swims: movement of tail and back of fish as it swims  wunjiranjukwunjiranjuk
swollen glands of neck  wurndinkurndi
swollen glands/ joints  ngangkurungu (cm-)
sympathetic  ngurdurangurnam, ngardurdumantbam
 tadpole  burri
 tail (generic)  na-majimaji (ni-), na-yarbik (ni-)
tail of Rainbow Serpent  jirrimbi
tail of salt water crocodile  na-yulayula (ni-)
tail piece of sea turtle along with fat and meat  wurrunbulburrunthul
  tail, of a dugong  na-jarijbul (ni-)
tag/ flukes of dugong/ dolphin/ whale  na-yirimbi (ni-)
tail: movement of tail and back of fish as it swims  wurrunthulburrunthul
tail: barb from tail of stingray  munkaja
  tail: barb from that tail of a stingray  na-mathali (ni-, nanda-)
tail: goanna tail  na-wirriri (ni-, nanda-)
tail: meat from goanna tail  na-yalika (ni-)
tail: up-and-down action of dugong/ whale/
dolphin tail bardamantharra
tailed: brush tailed phascogale [phascogale tapoatafo] mararla, riikini
tailed: nail tailed wallaby ngurluku
ailed: nail tailed wallaby [onychogalea sp.] bandawaruwija, bandungungu
tailpiece: fat and tailpiece of a sea turtle
na-narnngu (ni-)
tail: jumanykarra (cm-), kajkal (cm-), warnchuwarndu (cm-), wulanarkarra (cm-), yurikayurika (cm-)
tamarind tree [tamarindus indicus] nukurchu
tamed kurlukuru (cm-)
tangled hair/string/rope budijbudij
tangling budijbudinymantharra, nyamba-budijbudinymantharra
tangling: dugong tangling itself in harpoon rope rdayantharra
target: missing a target walardimantharra
tarpaulin kaliku, kaluku
tassel: spear thrower with tassle kuyarama, murrungun
taste of food na-ngalki (ni-)
taste: giving a taste of food ngulbantharra
tasteless jirda (cm-)
tasting wuyanthera, walwanthera
tasty wakulwakul (cm-)
tawny frogmouth [podargus sp.] a-jiliwidjiliwid (ra-)
tea diyi, nyanyalu, wanjirr
tea tree [melaleuca acacioides] wulban
tea-leaves wanjirr, diyi, nyanyalu
teaching milirdimantharra, mirdanmantharra
teach: dugong taking rope after being harpooned wajajara
taking: sea turtle taking rope after being harpooned wajajara
taking: short cut, taking a warrangka
taking: swimming across river while taking someone/ something wunjiningumantharra
talk: starting to talk/orate nyamba-edalinymantharra
talking lharinyjalmantharra, mudinymantharra, nyamba-mudinymantharra, nyamba-wukanyinjarra, wukanyinjarra
talking in two ways nyamba-kanymakanymardimantharra
talking quietly ngurdingurdimantharra
talking softly ngungkangungka
talking to each other nyamba-witwilirringuminjara
taking, of large numbers of people nyamba-rriririrmamantharra
talking: noise of many people talking nalu-lhangkurr
talking: person constantly talking mawurla (cm-)
tender meat  jalhabirr (cm-)
term: cabbage palm, edible inner pith (ritual term)  kundamurru
term: fish (generic term)  arku
term: gills of the Groper (specific term)  nanda-wmarla
term: insulting term for an uncircumcised adult male  ardu (cm-)
term: Mangrove Dreaming ritual term  kirlakanku
term: pith of the cabbage palm (ritual term)  luthalutha
term: ritual term  Dalma (cm-), Janambi (nya-), Wirra, Yulungurri
term: subsection term (female)  Nangalama (ra-/-a-), Nimarrama (ra-/-a-), Niwanama (ra-/-a-), Nulunyama (ra-/-a-), Nulyarrima (ra-/-a-), Nungarima (ra-/-a-), Nurulama (ra-/-a-)
term: subsection term (male)  Kamarrangi (nya-), Kangala (nya-), Nagirijbalangi (nya-), Yakamarri (nya-)

Tern: Caspian Tern [Hydropogne caspia]  a-arbindi
Tern: Lesser Crested Tern [Sterna bengalensis]  bangantha
terrestrial mammal (generic)  wunala, jijaka
testes/ testicle, your nda-mardawurima (poss-)
testingngalkingundayarra, ngalkiwunjayarra, yalwantharra
testing oneself  yakinantharra
texture: cycad palm trunk, texture of ma-yijan
thanking  barlirrantharra, barlirrantharra
that  wumba
that different man  nyarkku
that different masculine thing  nilharrku, niwarrku
that female person  a-mangaji
that female person- not known  a-mbangu (ra-)
that feminine thing, indentified and known  a-mangaji
that feminine thing- not known  a-mbangu (ra-)
that food not yet specified  ma-mbangu
that food, identified and known  ma-mangaji
that is the way to do it  nga-mangaji, nga-mangaji
that male person/ masculine thing  nya-mangaji
that male person/ masculine thing, not known  nya-mbangu
that other man  nyarkku

that other masculine thing  nilharrku, niwarrku
that same female person  andaluandalu
that's good!  yukurarru, yukurarru
that, identified, specific, of aboreal/ abstract class nouns  na-mangaji
that, not yet specified of aboreal/ abstract class nouns  na-mbangu
that: after that  bajingu, barra
that: at that same place  bajingulaji
that: at that same time  bajingulaji
that: barb from that tail of a stingray  na-mathari (ni-, nanda-)
that: for that reason  bajuwarmu
that: give that to me  jaba
that: is that so?  ngarri
that: like that  barranamba
that: like that you do it  agaanamba, agaanambaji
that: on that basis  bajungkarra
that: uncovering something that has been buried to process  waimantharra
that: wind from off the sea that carries the smell of rotting sea weed  a-wurrumburr (raa-)
their (dual)  wulanga (cm-), wulanga (cm-)
their (plural)  alunga (cm-)
their father, my uncle  nyawulanganya-mangantambaru
theirs (dual)  wulanga (cm-), wulanga (cm-)

them: all of them  mura
them: for them (plural)  alunga (cm-)

themselves: by themselves (plural)  alulumba
themselves: individual who makes themselves sexually desirerous  kulikuli (cm-)
then  ngala
then (at that time)  baji
then (non-specific time)  namba
then when that was finished (introducer)  bawuji
then: and then  kulu
then: grass wad/ pad usedto dip into wild honey and then sucked  na-wa-wili
then: grass wad/ pad, used for dipping into honey and then sucked  na-kwampa
there (non-specific/ undefined location)  namba
there (specific or known location)
baji
there: from there nakaringu
draftenglish yanyuwa reversal
there: along way there jujunamba
therefore bajunamba, namba
these people li-ja
two people rii-ja
dual: wula, wula
plural: alu
thick mardayahadayal
thick: hair, shiny, thick and healthy Wirndalbirndal (cm-)
thick: hiding place of wildlife in thick grass and/ or branches, sea weed on land or water nawa-
thigh, your waykilwaykil (cm-)
thigh: sound of cupped hands hitting thigh
na-voida
thighs: kneeling position with hands flat on thighs wealthmirimir
thighs: slapping the thighs, to accompany singing/ dancing
wuhurrinantha
thin kalirkalirr (cm-), ngurlingurli (cm-), warlirwarlirr (cm-)
thin, becoming warlirrinjarra, kalirkalirrinjarra
thin, loosen weight wamamanka (cm-)
thing: it- masculine thing
alhi, ayu (cm-), yiwa
thing: that different masculine thing
nilharrku, niwarrku
thing: that feminine thing, indentified and known a-mangaji
thing: that feminine thing- not known a-mbangu (ra-)
thing: that male person/ masculine thing
nya-mangaji
thing: that male person/ masculine thing, not known nya-mbangu
thing: that other masculine thing
nilharrku, niwarrku
thing: this female thing/ object
a-ja (ra-)
thing: this masculine thing
jina
thing: this masculine thing/ male person
jina
thing: this specific masculine thing
jinnan
thing: this specific masculine thing/ male person
jinnan
thing: of aboreal/ abstract class nouns
na-ja
this: at this same place marnajungulagi
this: at this same time marnajungulagi
this: in this way, like this nganinya
this: now, at this moment
nganinyanga
thong budu, jabunungkaji
thorax: rib cage, shoulder and thorax region of the flying fox
na-ngambimngambilirr (ni-)
those different people larrrku, nahlarrku
those other people larrrku, nahlarrku
those people, identified and known li-mangaji
those people, not identified li-mbangu
those same ones(plural)
alulululu
those two people not yet indentified rii-mbangu
those two people, identified and specified rii-mangaji
those: by those means bajungkamu
thought: mistakenly thought
ka-tha
thrashing wardjumanna
Threadfin Salmon [Polynemus sheridani]
<table>
<thead>
<tr>
<th>english</th>
<th>yanyuwa</th>
</tr>
</thead>
<tbody>
<tr>
<td>Threadfin: Giant Threadfin</td>
<td>lamarrangu</td>
</tr>
<tr>
<td>threat: dugong, runs away from herd when under threat</td>
<td>wanarraba</td>
</tr>
<tr>
<td>threatening</td>
<td>walwarrangkayarra, warrangkayarra</td>
</tr>
<tr>
<td>three: hand-in-hand, of more than three people</td>
<td>jahrijarlu, jahrijarluulu</td>
</tr>
<tr>
<td>three: sister-in-laws, more than three</td>
<td>li-mammanjikarra</td>
</tr>
<tr>
<td>throat of the Rainbow Serpent</td>
<td>milinginji</td>
</tr>
<tr>
<td>throat, your</td>
<td>nda-ngunduwa (poss-)</td>
</tr>
<tr>
<td>throat: cutting the throat of a turtle</td>
<td>ngunduwanmanthara</td>
</tr>
<tr>
<td>throat: whistling from the throat</td>
<td>ngilbantharra</td>
</tr>
<tr>
<td>throbbing noise, as of a distant motor</td>
<td>malawurrinjarra</td>
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<tr>
<td>throttling</td>
<td>ringanngantharra</td>
</tr>
<tr>
<td>through</td>
<td>larrakibarli</td>
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<tr>
<td>through the mangroves</td>
<td>lhuanjukan</td>
</tr>
<tr>
<td>through: poking through</td>
<td>nyamba-ngilbanmyingundayarra</td>
</tr>
<tr>
<td>thrower: hook of spear thrower</td>
<td>ngalhin, ngurr</td>
</tr>
<tr>
<td>thrower: spear thrower</td>
<td>balamurru, banba, kalbu, ngarlika, wujula</td>
</tr>
<tr>
<td>thrower: spear thrower with tassle</td>
<td>kuyamarra, ngurdungurdu</td>
</tr>
<tr>
<td>throwing: spear ready to be thrown from spearthrower</td>
<td>mundimundi</td>
</tr>
<tr>
<td>throwing: death throws</td>
<td>wajawajamantharra</td>
</tr>
<tr>
<td>thrusting: hunter bending low over harpoon before thrusting</td>
<td>mukurrmakurr</td>
</tr>
<tr>
<td>thudding</td>
<td>wulbalulbantharra, wulbantharra</td>
</tr>
<tr>
<td>thumb, your</td>
<td>nda-anthamu (poss-)</td>
</tr>
<tr>
<td>thunder</td>
<td>nanda-malurr</td>
</tr>
<tr>
<td>thunder storm</td>
<td>kujibiji</td>
</tr>
<tr>
<td>thunder: rumbling, of thunder</td>
<td>ngurrbantharra</td>
</tr>
<tr>
<td>tidal: eastward pulling tidal current</td>
<td>wayikuku</td>
</tr>
<tr>
<td>tidal: ebbing of tidal waters</td>
<td>rantharra</td>
</tr>
<tr>
<td>tidal: pulling of a tidal current</td>
<td>rantharra</td>
</tr>
<tr>
<td>tidal: rising of tidal waters</td>
<td>rantharra</td>
</tr>
<tr>
<td>tide</td>
<td>ja-wukabanji, jalababa, makangka, mangkuru, mimindlingundaya, ngakan, ngaruwa, ralundu, wurrumu</td>
</tr>
<tr>
<td>tide going out</td>
<td>ndayarra</td>
</tr>
<tr>
<td>tide: being full, as of tide (rare usage)</td>
<td>lhankga</td>
</tr>
<tr>
<td>tide: coming in of tide</td>
<td>ngundayarra</td>
</tr>
<tr>
<td>tide: going down of tide</td>
<td>nganuwuwanayarra</td>
</tr>
<tr>
<td>tide: high level, of tide/ flood</td>
<td>rdawurluwarlu</td>
</tr>
<tr>
<td>tide: high tide</td>
<td>ngakan, wurluburlu</td>
</tr>
<tr>
<td>tide: low tide</td>
<td>makangka, mangkuru</td>
</tr>
<tr>
<td>tide: mud flats, exposed at low tide</td>
<td>ka-nganuwanka</td>
</tr>
<tr>
<td>tide: neap tide</td>
<td>wurrumu</td>
</tr>
<tr>
<td>tide: reef exposed at low tide</td>
<td>narru-rawu</td>
</tr>
<tr>
<td>tide: sea grass beds, exposed at low tide</td>
<td>ka-nganuwanka</td>
</tr>
<tr>
<td>tide: second high tide in one day</td>
<td>mimindlingundaya, ralundu</td>
</tr>
<tr>
<td>tide: turning tide</td>
<td>jalababa</td>
</tr>
<tr>
<td>tides: king tides</td>
<td>ja-wukabanji</td>
</tr>
<tr>
<td>tides: spring tides</td>
<td>ja-wukabanji</td>
</tr>
<tr>
<td>tie: string, used to tie bait onto hook</td>
<td>ma-lhalha</td>
</tr>
<tr>
<td>tied: bringing dugong to shore tied to the side of boat/ canoe</td>
<td>nhumantarra</td>
</tr>
<tr>
<td>Tiger Shark [Caleocero cuvieri]</td>
<td>aybabaraku, bayamaatikurr, ngurdungurdu, wukuwaarba, Yulungurri</td>
</tr>
<tr>
<td>tight</td>
<td>kada (cm-)</td>
</tr>
<tr>
<td>tightly: packing tightly</td>
<td>kakinyamantarra, lhunjumantarra</td>
</tr>
<tr>
<td>time: all the time</td>
<td>yurmgumantarra</td>
</tr>
<tr>
<td>time: at that same time</td>
<td>bajingulaji</td>
</tr>
<tr>
<td>time: at the same time</td>
<td>nambanamba</td>
</tr>
<tr>
<td>time: at this same time</td>
<td>narrangulaji</td>
</tr>
<tr>
<td>time: before (in time)</td>
<td>ambuliyalu</td>
</tr>
<tr>
<td>time: digging up a body buried some time ago to retrieve bones</td>
<td>walmantharra</td>
</tr>
<tr>
<td>time: every time</td>
<td>miyilmiyil</td>
</tr>
<tr>
<td>time: farewell for a long time</td>
<td>bawuji</td>
</tr>
<tr>
<td>time: first time</td>
<td>na-yinarramba (ni-)</td>
</tr>
<tr>
<td>time: long time</td>
<td>juju, yurrurru</td>
</tr>
<tr>
<td>time: long time ago</td>
<td>nambanamba</td>
</tr>
<tr>
<td>time: new, of time/ people/ location</td>
<td>ngurrara (cm-), ngurrarangu (cm-)</td>
</tr>
<tr>
<td>time: night time</td>
<td>wundurru</td>
</tr>
<tr>
<td>time: previous specific time</td>
<td></td>
</tr>
</tbody>
</table>
ridinja
time: sleeping time na-wumbarr
time: still, of time nyala
time: waiting for a long time ngalaymantharra
time: what time? nganthimbala
time: still, of time nyala
time: waiting for a long time ngalaymantharra
time: olden times wankala (cm-)
time: past times wabarra, wabarrangu,
time: what time? nganthimbala
times: olden times wankala
times: past times wabarra, wabarrangu,
time: still, of time nyala
time: waiting for a long time ngalaymantharra
time: olden times wankala
time: past times wabarra, wabarrangu,
time: still, of time nyala
time: waiting for a long time ngalaymantharra
time: olden times wankala
time: past times wabarra, wabarrangu,
time: still, of time nyala
time: waiting for a long time ngalaymantharra

tin bulayi, yikururu
tipping at an angle nyamba-wirrinymantharra
tipping over wirrinymantharra

tipping, position wirrinyogala
tiptoe position dankarra
tired by constant demands bujabujamantharra
tired from physical exertion, becoming bujirrirrinjma,
tired, being bujirrirrinjma,
tired, being very bujirrirrinjma,
tired, being very bujirrirrinjma,
tired, feeling wurdulunbayam

tired, being wurrmulirrinjra

tired, being wurmulirrinjra
to ngaliba, nyala
to one another wumbinbihjulu
to some extent bijal
to the back of lwamanda
to the sea waykaliya
to: catching up to wunumbunyungumantharra
to: choke, causing to thammantharma
to: sleep, causing to/ putting to walkurrijanjarra
to: subservient to, becoming wirrinyunyadarra

to: bringing together jukujukumantharra
together: bringing together

together: climbing with feet together and knees sharply bent

together: duguons surfacing together, side-by-side kirimikantharra
together: gathering together

together: duguons surfacing together, side-by-side kirimikantharra
together: gathering together

together: gathering together, of clouds/ people nyamba-daribimanantharra
together: gathering together, of clouds/ people

together: going together

together: going together

together: kneading together

together: kneading together

together: mixing together

together: mixing together

together: pandanus palms growing out from one base ma-wundangu

together: plaating fibres/ hair together bijbijimanantharra
together: plaating fibres/ hair together

together: possoms, many together biwaarra

together: putting together

together: rattling boomerangs together birrulumanantharra

together: sitting together, of many people wingkulwingkurru
together: sitting together, of two people wingkurru

together: speaking together indistiguishably

together: speaking together

together: twisting fibre strands together rungkiyarra

together: twisting together

together: twisting together

together: walking together (of two or more people) bilingabilnga

Tom: Long Tom [Strongylura krefftii] a-ngabalhangu (rra-)
tomahawk damiyawu, lama, maraki
tomorrow rikarrikantharra
tomorrow: farewell until tomorrow

tomorrow: farewell until tomorrow

tomorrow: until tomorrow

tomorrow: until tomorrow

tongue, tongue nda-ngenthal (poss-)

Tongue: Blue Tongue Lizard [Tiliqua scincoides] a-kulangkunya (na-)
tongue: poking out one's tongue

tongue: poking out one's tongue

too: making too dry rarrowamantharra

too: stone tool a-buruwua (rra-),
tool: stone tool a-buruwua (rra-), a-warnamantharra (rra-), a-warnakwarraki (rra-), a-wurrumagka (rra-), a-wulkangu (rra-),

badangka, bujayi, burrawa, ma-kakami,
ma-wudawuda, majaja, mirrimirri, wurrbingani
tooth: root of a toothna-walmurr (ni-)
toothache rawuluru
toothless murrbayi (cm-), wuyin
(cm-)
top: carrying load on top of one's head munyelamantha

m-wudamda,
majaja,
mirrimirri,
wurrbingani

tooth: root of a
tothing

ram-
toothless murrbayi (cm-),
wuyi.
(cm-)
top: carrying load on top of one's head munyelamantha

top: placing from toparrijinmantha

Torres Strait Pigeon [Deula spilorrhoea]
a-mawunkamanawu (tra-), a-wulumanadaya (tra-)
tossing rankarmamantha
touching wuburmantha,
yilkamantha
tough warbarrwarbar, wayarrwayarr (cm-)
tourist yankarra (cm-)
towards the bottom armindawa
towards, of place nyala
towards: better disposed towards, causing to become wumthanmantha
town barrawu
toxins: cycad nuts, which are fermented to leach out toxins
ma-nawirl
trachoma wulyurr (poss-)
track wuyu, yuyu (cm-)

"Cocky Apple" [Planchienia careya]
a-lawuma (tra-)

Banyan Tree [Ficus virens var. virens]
a-wuruwulu

Beefwood [Hakea arborescens]
barlbaji

Berry Tree [Antidesima ghæsembilla]
jubakaka, jubardiri

Billy Goat Plum [Terminalia ferdinandiana]
a-wunjirwunjir

Bloodwood Tree [Eucalyptus ptychocarpa]
yubalala

Bush Medicine Tree
karrawurla

Bush Medicine Tree [Jacksenia sp. probably dilatata]
ma-wungan

Bush Plum [Buchanania abovata]
<table>
<thead>
<tr>
<th>English</th>
<th>Yanyuwa</th>
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<tbody>
<tr>
<td>bikiki</td>
<td>karmanyi, na-karmanyi</td>
</tr>
<tr>
<td>Cabbage Palm [†Livistonia inermis]</td>
<td>Leichhardt Pine [†Nauclea orientalis]</td>
</tr>
<tr>
<td>majbayi, wulinda, yabarruma</td>
<td>ma-buyara</td>
</tr>
<tr>
<td>Cheese Fruit Tree [†Morinda citrifolia]</td>
<td>Mango Tree ma-mungku</td>
</tr>
<tr>
<td>ngurngu</td>
<td>Mangrove tree (generic) lhukan</td>
</tr>
<tr>
<td>Cheesefruit Fig [†Morinda citrifolia]</td>
<td>Mangrove Tree [‡Ceriops tagal var. Australis] ma-warnambura</td>
</tr>
<tr>
<td>ma-burnarningma</td>
<td>Mangrove [†Aegiceras cornicalutum] wulanda</td>
</tr>
<tr>
<td>Coastal Tree ma-burrwnjji, mambirnbi</td>
<td>Mangrove [†Bruguiera exaristata] ma-mururr, ngubiri</td>
</tr>
<tr>
<td>Coastal Whistling Tree [‡Casuarina equisetifolia] a-waynkuwaynku (ra-)</td>
<td>mangrove [†Lumnitzera racemosa] andiny</td>
</tr>
<tr>
<td>coconut ma-wuringurkurlngurr, ma-wuringurkurnngurr</td>
<td>Mangrove [†Rhizophora stylosa] a-ramawukura (ra-)</td>
</tr>
<tr>
<td>Conkaberry tree [†Carissa lanceolata] ma-kujabi, ma-manikuja</td>
<td>Marble Tree a-dawal (ra-), linybun</td>
</tr>
<tr>
<td>Coral Tree [†Erythrina variegata var. orientalis] ma-kurin</td>
<td>Medicine Tree [†Owenia vernicosa] ma-kura</td>
</tr>
<tr>
<td>Cycad Palm [†Cycas angulata] ma-armba, manja</td>
<td>Messmate Tree [†Eucalyptus tetractona] budanja, bulagada</td>
</tr>
<tr>
<td>cycad palms of great height ma-ardakantha, ma-kaykalkykal</td>
<td>Milky Mangrove wibi</td>
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<tr>
<td>Cypress Pine [†Callitris intratropica] wakwaku</td>
<td>Native Hibiscus [†Hibiscus tiliaceus] wulku</td>
</tr>
<tr>
<td>Darwin Woolybutt [†Eucalyptus miniata] ngalayar</td>
<td>pandanus palm ma-wirdiwirdi</td>
</tr>
<tr>
<td>Dog Balls bush [†Grewia retusifolia] ma-kuyiya, ma-warrangag</td>
<td>paper bark tree ma-binjirri (ra-)</td>
</tr>
<tr>
<td>Edible Bush Plum [†Buchanania abovata] ma-bikiki</td>
<td>Paper Bark Tree [†Melaleuca argentea] waragi</td>
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<td>Eucalypt yathawula</td>
<td>Paper Bark [†Melaleuca viridiflora] dirikala</td>
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<tr>
<td>Eucalypt species ngurndu</td>
<td>Paper Bark Tree (generic) yiriri</td>
</tr>
<tr>
<td>Eucalypt [†Eucalyptus camaldulensis] kalabir</td>
<td>paper bark tree with water trapped within its bark a-jiwirinda (ra-)</td>
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<td>Freshwater Mangrove [†Barringtonia acutangula] marrum</td>
<td>Paperbark Tree [†Melaleuca nervosa] na-warra</td>
</tr>
<tr>
<td>Ghost Gum [†Eucalyptus paphuana] kaburla</td>
<td>Parkinsonia tree nyilanyila</td>
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<tr>
<td>Green Bush Plum [†Buchanania abovata] ma-wulawuwarra</td>
<td>Plum Tree ma-buninyi, ma-bunkurri, ma-karlawurni</td>
</tr>
<tr>
<td>Grevillea sp. [†Grevillea pteridifolia] a-marrabala (ra-)</td>
<td>River Coolibah Tree [†Eucalyptus microheca] ma-warka</td>
</tr>
<tr>
<td>Grevillea tree [†Grevillea striatia] lilyar</td>
<td>River Whistling Tree [‡Casuarina cunninghamiana] a-marabana (ra-)</td>
</tr>
<tr>
<td>Hardwood tree [†Penepus acidula] na-militidiwiji, na-wubulu</td>
<td>Sand Paper Leaf Fig [†Ficus opposita] ma-mayarranja, ma-marulinha</td>
</tr>
<tr>
<td>Hibiscus-like tree [†Thepsesia popuheoides] a-ratha (ra-)</td>
<td>Sandalwood [†Santalum album] ma-rububuyumbu</td>
</tr>
<tr>
<td>Hill Coolibah tree [†Eucalyptus tectifica] ma-murrinja</td>
<td>Silver Wattle [†Acacia sp.] ma-burrakalambangu</td>
</tr>
<tr>
<td>Ironwood tree [†Erythrophleum chlorostachyum] lamurra</td>
<td>Soap Tree [†Acacia holosericea] na-kururlu</td>
</tr>
<tr>
<td>Kapok tree [†Cochlospermum fraseri] ma-jiwurr, ma-ribulu</td>
<td>Tamarind Tree [†Tamarindus indicus] nukurnu</td>
</tr>
<tr>
<td>Kurrajong tree ma-mandirri</td>
<td>Ten Tree [†Melaleuca acacioides] wulbu</td>
</tr>
<tr>
<td>Kurrajong tree [†Brachychiton paradoxus] ma-nildakhi</td>
<td>Tree with hanging branches like a weeping willow manjaba</td>
</tr>
<tr>
<td>Kurrajong [†Brachychiton diversifolius] ma-lhalhaki, ma-mumurama</td>
<td>Wattle Tree [†Acacia sp.]</td>
</tr>
</tbody>
</table>
ma-jarrabarli, ma-kawurrka, ma-wulungirri, rarri

Wattle Tree [Acacia sp]
ma-wanawana, yirrriyirri

White Bark / Ghost Gum [Eucalyptus papuara]
wininymanyarr

White Mangrove [Acicennia marina]
ma-wanjarrngu, mukikujuyibiyiyju

White Paper Bark [Malaleuca sp, probably Lecucaeaudunia]
mungkanungka

Wild Plum [Terminalia carpentariae]
ma-maralyi

Wild Plum [Terminalia carpentaria]
ma-marlawal

Yellow Plum tree ma-ngawaka, ma-ngunbirlirli

White barked gumtree biminymanyarr

Tree with hanging branches like a weeping willow manjaba

tree: bark of the Kurrajong tree [Brachychiton paradoxus] ma-yatha

tree: branch of tree na-wala (ni-, nu-), na-walawala (ni-, nu-)
tree: bud of tree ma-mamnda (ni-)
tree: cutting footholds up a tree to facilitate climbing bakindamantharra

tree: entrance of tree nest of wild honey ma-mirnd'i

tree: gum, edible, comes from the ma-marlawal

tree: gum, edible from the ma-marlawal

Tree:根源 of a tree na-walmur (ni-)
tree: root of fallen tree torn from the ground amkarr

Tree: root of young Coral Tree [Erythrina variegata var. orientalis]
ma-marranda

tree: sap of tree na-ngilili (ni-), na-ngiliny

(tree: seeds found in pods of the Kurrajong tree ma-ngarrkananhamara, ma-ngarrokananhamara

tree: seeds from Acacia (wattle) tree species ma-buja

tree: small nest of wild honey from a tree dilbuyi

tree: upright roots, pneumaphores of the mangrove tree ma-dularla

tree: water trapped within bark on a paperbark tree ma-amdakanda

trees lined up ma-amdakanda

trees: mangrove trees extending off the shore yilbirrinji

trees: seed from ma-burrakalambangu or ma-kawurrka wattle trees ma-wija

tremulous: moving shoulders in a tremulous shaking movement (during rituals) yudirrinjarra

tre pang [Holothuroidea sp]
warda, rukuruka, tharrriba

Trevally yimangki
Trevally sp jurnkarr, vararrangka

trick narnu-nguyulmantharra

trickster nguyul (a-)

trilling lips wmbanyinjarra

trimming, wood with an axe thumantharra

Trochus Shell a-rakulunthurr (ra-)
trotting kuynkunmantharra

trouble: taking away from trouble minmirilangantharra, mirilangantharra

troubled budijbudij, dabudabun: (narnu-)

trousers jarrawaj

Trout: Coral Trout [Plectropomus leopardus]
a-yarraman (ra-)

tree: true kululu, yurlarra (cm-), yurlurr

true kalngi, kalngiya, yiwalayu, yuwarl

truly belonging wurrbi

trunk: cync palm trunk, texture of ma-yijan

truth: speaking the truth kululumantharra
trying again nyamba-rnilimanthana
trying out yalwanthama
trying to catch up with mjrrinymantharra
tucked: sitting position with one leg straight out and other tucked under the body murrulabi
tune of a song na-ngalki, namun-ngalki, namu-ngalkingalki
tuneless jirda (cm-)
Turkey: Bush Turkey / Bustard [Ardeotis australis] a-kurnadabarra (tra-)
turn, causing to wrnimantharra
turn-and-turn about jabarri
turning away nyamba-yangamantharra
turning off wirninrinjana
turning over nyamba-warriyungkayarra
turning someone away from their intended purpose balangkamayarra
turning tide jababu
turns: taking alternate turns jabarri
turns: winds and turns in a path wurimakurma (cm-)
Turram [Carangoides emburyi] a-ngarayi (tra-), amaamburniny
turtle: bladder of the sea turtle a-ngawu (tra-)
turtle: butchered sea turtle/ dugong ngaka
turtle: butchering a sea turtle/ dugong ngakamantharra
turtle: cutting the throat of a turtle ngunduwamantharra
turtle: digging up turtle eggs walmantharra
turtle: dugong/ sea turtle (generic) walya
turtle: fat and tailpiece of a sea turtle na-narrngu (ni-)
turtle: flippers of dugong/ sea turtle na-wi (ni-)
turtle: green fat and meat from hip bone region of sea turtle wundamutha
turtle: green fat lining shell of the sea turtle na-rurr (ni-)
turtle: harpoon for dugong/ sea turtle ratharr, ridiridi, yilakungka
turtle: harpoon point, first point into a dugong/ sea turtle na-walangkarrangu (ni-)
turtle: harpoon point, second used when hunting dugong/ sea turtle na-nyirriwangu (ni-)
turtle: harpoon rope for dugong/ sea turtle hunting ma-ngarduku, ma-ngurraru marawu
turtle: intestines of goanna/ long necked ma-kanari
turtle: large intestine of the sea turtle wunakaka
turtle: liver of the sea turtle na-manyi (ni-), na-widiri (ni-)
turtle: long bones from hip of sea turtle mayajbarla
turtle: lungs of the sea turtle na-inyinji (ni-)
turtle: meat and fat from chest region of the sea turtle na-wuthula (ni-)
turtle: meat containing shoulder blades of the sea turtle na-yalari (ni-)
turtle: meat juices, blood/ particles of meat in bottom of sea turtle shell mathulmathul
turtle: meat removed from chest region of sea turtle na-lakalaka (ni-)
turtle: piece of frontal (plastron) shell of sea turtle na-wirlibirli (ni-)
turtle: rich green and yellow fat in hip region of sea turtle na-lhundu (ni-)
turtle: sea turtle (generic) wundunyuka
turtle: sea turtle anatomy wurrutburrutbul, a-ngawu (tra-), lhuwanyungu, ma-karriyalu, ma-mulkia, marawu, mayajbarla, na-lakalaka (ni-), na-lhundu (ni-), na-manyi (ni-), na-milimili, na-ngabala (ni-), na-rurr (ni-), na-widiri (ni-), na-wirlibirli (ni-), na-yalari (ni-), na-inyinji (ni-), wunakaka, wunakathangu, wundamutha, yalajala
turtle: sea turtle butchering mathulmathul, ngunduwamantharra
turtle: sea turtle caught when [bikiki] plum is ripe ma-marin
turtle: sea turtle eggsmakuliji
turtle: sea turtle expelling air lhanganajirr
turtle: sea turtle hatchling yabularla
turtle: sea turtle hatchlings, in the sea ruju, rujurru
turtle: sea turtle hunter of excellence maranja (cm-)
turtle: sea turtle in an ideal position for harpooning wanjarra
turtle: sea turtle on beach nesting ngabulnyayarra
turtle: sea turtle on the beach nesting ngangkurruru
turtle: sea turtle taking rope after being harpooned wajayarra
turtle: sea turtle travelling very quickly kiwulawanku
turtle: sea turtle’s nest lhanba
turtle: sea turtle, female, in process of mating na-wiyaji (ni-)
turtle: sea turtle, young
wurrukijbulungu
turtle: sea turtle/ dugong (generic)
walya
turtle: sea turtles mating
ri-bankuja
turtle: shell of a sea turtle
na-buyurrnu (ni-), na-ngulyanda (ni-)
turtle: a sea turtle/ freshwater turtle
na-yirngi (ni-)
turtle: skin and meat from sea turtle at the area where flippers join the body
na-ngabala (ni-)
turtle: slow moving, dugong sea turtle
bu-yijijiwu
turtle: stomach of the sea turtle
ma-m&,
ydajala
turtle: tail piece of sea turtle along with fat and meat
wummthulburnmthul
turtle: stomach of the sea turtle
ma-m&,
ydajala
turtle: tail piece of sea turtle along with fat and meat
wummthulburnmthul
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wummthulburnmthul
turtle: stomach of the sea turtle
ma-m&,
ydajala
turtle: tail piece of sea turtle along with fat and meat
wummthulburnmthul
Tusk: Black Spotted Tusk Fish [Choerodon schoenleinii]
a-rkbi (m-)
tusks: dugong mouth where in adult male tusks are found
na-lhimbiji (ni-)
twig/ stick used as a spoon to eat wild honey
ma-kingki
twilight
nganduwalulu
twining
rangkiyarra
twirled: upper firestick twirled using the palms of the hands
ma-watha
twisted
kilka, warnkarr (cm-), warnkarrwarnkarr (cm-)
twisting
bidiyumanthanarra, jukurtlanthanarra, ngujulanthanarra
twisting fibre strands together
rangkiyarra
twisting together
rdirrmanthanarra
twisting: dancing movement-hands behind back, shoulders twisting/ vibrating quickly back-and-forward
mirlimirlimantharra
twisting: rugged twisting coastline
wirlmakurluna (cm-)
twitches of body parts
wardulungkayarra
two
anyirarra (cm-), kanyarda (cm-)
two pronged fishing spear
wirlmurr
two pronged wooden barbed spear
birnkili
two sections of frontal shell (plastron) of sea turtle
na-milimili (ni-)
two: dividing in two or in two parts
kanyakanyarmarmarntarra
two: dividing into two or in two parts
nyamba-kanyakanyarmarmarntarra
two: hand-in-hand, of two people
jarlulu
two: in two pieces
wardaji, warriwarrkarma, wumbuwumbi
making two kinds
kanyakanyarmarmarntarra, nyamba-kanyakanyarmarmarntarra
two: siblings two of: the same parents, or mother's sisters' children, or father's brothers' children
ririka
two: sitting together, of two people
wingkuru
two: talking in two ways
nyamba-kanyakanyarmarmarntarra
two: these two people
rir-ja
two: those two people not yet indentified
rir-mbangu
two: those two people, identified and specified
rir-mangaji
two: you two
yimbala
tying a knot
wurrkumantharra
tying up
rdirrmanthanarra, yanjarra
tying up shark/ stingray meat mixed with liver
malayanjamanthanarra
tying up stingray meat mixed with stingray liver in a paperbark bundle for cooking
wurrayanjarra
type: bark canoe; large sea going type
na-mirrinyungu, M-riyarrku
type: firewood
na-wurrinjarra
type: firewood of the wrong type to cook certain foods
na-wurrinjarra
type: food of any type, meat/ vegetable
nukurnu
type: song type
jamulu, jarrada, jawala, yarrangijirri
type: spear type
a-mar-lalu (rra-), birnkii, bunarra, jangani, jimirindi, layin, ma-mayalungku, ma-mingkhirrathu, ma-minjarranthu, mawurraji, murrngi, ngarrkidiki, wanungka, wuni, wurrla
ugly
warnkarr (cm-), warnkarrwarnkarr (cm-), yinjirrkirrinkirr (cm-)
ugly person
wardingurru (cm-)
ulcerations found in the stomachs of sea turtles
wunakathangu
umbilicus, your
nda-mabuluma (poss-), nda-ngambany (poss-)
umm
ngabiya (cm-)
unbeliever

ngajbirrinja (cm-),
ngajbirrinjamara (cm-)

unborn human baby

dirrindirri

uncircumcised boy

ardu (cm-)

uncircumcised penis, your

nda-yimbu (poss-)

uncircumcised: insulting term for an

uncircumcised adult male

ardu (cm-)

uncle: her older brother, my uncle

nyakunya-wirlianinya

uncle: their father, my uncle

nyawulanganya-mamanganthamu

uncle: your elder brother, my uncle

wa-mimayku

uncle: your father, my uncle when

speaking to female cousin

wa-marmany

uncle: your sister, my mother when

talking to one's maternal uncle

nda-mangkayku

uncle: your younger brother, my uncle

wa-wirlaninya

uncomprehending

murdu (cm-)

uncooked

arlil (cm-), mawunku

under: arm hair, your

nda-wunjal (poss-)

under: the skin

wunngalu

under: sweat of the under

arm, your

nda-ngalki (poss-)

under: flesh under the chin, your

nda-nganthergangaurtha (poss-)

under: position of carrying load under the

arm

mundimundi

under: sitting position with one leg

straight out and other tucked under the

body

murruhabi

under: meat of the under arm, your

nda-ngalki (poss-)

underground

ancharnda, ngayurra

underground source of water

rawurki

underground water source

kuyiji

underground: cooking in an underground

oven

nuwantharra

underground: putting into underground

oven

kurramantharra

underground: water from a natural

underground source

mabin

underground: water from an underground

source

rinki

underneath

andcharnda

understand: confusing to understand

mumayamantharra

understand: difficult to understand

malayamantharra

understanding

lhaantharra

understanding: incomprehensible, being

not understanding

yakiyakiintharra

underwater

warra

underwater: diving underwater

ngabunjamantharra

underwater: going underwater

ngabunjarra

underwater: pushing underwater

ngabunjamantharra

underwater: putting underwater

ngabunjamantharra, ngurrunmantharra,

wurranyinjarra

unemotional

jiburu (cm-)

uneven: rough, uneven ground

kilka

unexcited, being

ngurrnguyunmantharra

unfamiliar with

ngalngandaym, ngangandaymara,

ngandayara

unfolding of a flower

wurrunmanmantharra, wurramanmantharra

unfolding, of a flower

wurramanmantharra, wurramantharra

unfortunate person

luku (cm-)

unlaid eggs, from birds, goannas, sea
turtles/ lagoon turtle

a-wathawaya (tra-)

unlaid eggs, of birds/ sea turtle/ lagoon
turtle/ goanna wathawaya

unlaid: animal when butchered found to

contain unlaid eggs

a-wathawayawiju (tra-)

unlawful, of marriage

wajiwaji

unmarried man/ woman

rumanggu (cm-)

unmoved, being

ngurrnguyunmantharra

unmoving

mirra

unobscured

mirmji, wunyilu

unpalatable

jirda (cm-)

unpalatable food

jiburu (cm-)

unpierced nose

muru

unpleasant

jiburu (cm-)

unripe

arlil (cm-), mawunku (cm-), wurkurl (cm-)

unsatisfied, being

wurrukantharra

unseen wamantha

unseen: feeling for something unseen/

partly obscured

lhakantharra

unsightly

warnkarr (cm-),

warnkarrwarnkarr (cm-)

unsteadily, walking/ standing

bulbulakamantharra

unsuccessfully: attempting unsuccessfully

mayarrinjarra, nyamba-ayayamantharra

unsweetened

jirda (cm-)

untangling

maramantharra
untidy rirnbili
until nambalu
until tomorrow alankuwu
until: farewell until tomorrow rikarrawu
unused: remaining unused mayarrinjara
unwell, becoming wardirrinjara
unwell: mentally unwell birrinybirrinyi (cm-), yakayaka (cm-)
unwell: mentally unwell, being yakiyakirrinjara
unwilling nyamba-yalkinyamantharra
unwilling to fulfill obligations to kin bujurrtbjurru (cm-)
unwilling to work bujurrtbjurru (cm-)
unwrapping lhankayarra
up anka
up-and-down action of dugong/whale/ dolphin tail hardamantharra
up: bundled up murda
up: bundling up murjamantharra
up: creeping up wunthulmantharra
up: curled up nyamba-rdirlimantharra
up: dressed up yirrkanjirrkan (cm-)
up: flaring up, of fire ngangamantharra
up: heaping up wuyumantharra
up: held up, being: caught by grass/roots as you walk by, being akantarra
up: kneeling position on one knee with the other knee up mirdirimirdilinja
up: looking up warnkangantharra
up: picking someone up yankumantharra
up: rising up, from sleep ankalirrinjara
up: used up, being wayarrrinjara
up: wrapping up nyamna-wijuwantharra
upon: banged upon, being rajantarra
upon: layer upon layer lhanguhlangku
upper back, your nda-yarika
upper firestick twirled using the palms of the hands ma-watha
upper firestick which is twirled using palms of hands ma-yiji
upper: grinding stone, upper wuruwuru
upper: lying position on side, knees bent, upper body resting on one elbow mirrinjunugu
upper: lying position with upper body supported on one's elbow milkabu
upright roots, pneumatophores of the mangrove tree ma-dulara
upright: standing upright

dirantha, lurdirrinjara
upwards ankaya
upwards: going upwards wimankayarra
upwards: position of arms outstretched, upwards or outwards marlambi
upwards: springing upwards barranyinjara
urgently: needing urgently kuja
urging on ngayardinjara
urinating lhakarrantharra, wadawadamantharra
urine wabuwabu, wadawala
usage: meat (rare usage) jijaka, wunuwa
usage: mosquito net (contemporary usage) a-warrabawarraba (ra-)
usage: sea (rare usage) alhibi
usage: sitting position with legs pulled up (rare usage) bujal
use: cycad nut dampers, made for ritual use ma-wanjiri
used by the Garrawa and Kurdanji speakers to refer to Yanyuwa people and language Yanyula
used for duelling. Not traditional to the Yanyuwa. Obtained from the Kurdanji people by way of trade routes a-mangkabwarruna (ra-)
used up, being wayarrrinjara
useful stick juluwumru
useless bibin
using: fishing in pools using long grass/bushes as a form of trap nyamna-lharrbiantarra
using: fishing using a fish spear nyamna-rdirbirtmantharra
using: fishing using a fish trap dawarrkantarra
using: fishing using a net dawarrkantarra
using: fishing, using grass/bushes as a net mawumantharra
using: marks person, using any weapon mayawiri (cm-)
using: spinning hair/fur, using a spindle wankgarramantharra
using: upper firestick twirled using the palms of the hands ma-watha
uterus of a dugong na-walkirrirr (ni-)
uterus: prolapse of the uterus wurdirr (poss-)
vagina, your nda-munha (poss-)
Varied Lorikeet [Psitteutes versicolor] manybamanyba, milinyina
variety of kinds of meat, having muluku
vast gathering of people

vegetation: samphire heath country with
intermittent sandflats and raised
islets of scrubby vegetation

vehicle

venimous snakes/ fish/ insects/ plants

venomous snakes/ fish/ insects/ plants

very big

very cold

very good

very important

very large boomerang, made for duelling,
not always thrown, sometimes used
at close range in the manner

very many

very large

very: Barramundi, very large

very: fighting pick, very large

very: one's very own

very: padding canoe very quickly

very: sea turtle travelling very quickly

very: stone axe, very large

very: sun being very hot at midday

tired, being very

very: woman, very old

vicinity: in the vicinity of
dinkidinki

Vicks Grass / Silky Oil Grass

view: in full view

viewing: forbidden viewing for women/
children/ uninitiated

vigour

vigour: without vigour

vigourously
walking in front of someone
jakajakarda

walking stick
na-ridiridi

walking together (of two or more people)
bilingiblinga

walking with the aid of a stick
ridiridhnantharra

walking: fast, of walking/ speaking
jakajakarda

walking: kicking back dirt with feet while walking
wirlyirrungkayarra

walking: proud way of walking
kartwakariwa (cm-

walking: quickly walking/ running
lankdlanka

walking: stiff leg, walking with a stick
bilngabilnga

walking: fast, of walking/ speaking
ridiridhnantharra

walking: proud way of walking
kartwakariwa (cm-

walking: quickly walking/ running
lankdlanka

walking: stiff leg, walking with a stick
bilngabilnga

walking: unsteadily, walking/ standing
bulbulakantharra

walks: dirt, kicked back by feet as one walks
wirlyirr

wallaby (generic)
jiyaka, wunala

wallaby species, Agile Wallaby [Macropus agilis]
muluri, murrari

wallaby species, Agile Wallaby, female
[Macropus agilis] a-jangkujangku (rra-), a-maharrungkurr (rra-), a-yulbungkurna (rra-

wallaby species, Agile Wallaby, male
[Macropus agilis] yalawara

wallaby species, Nail Tailed Wallaby
[Onychogalea sp.] bandawurawija, bandungungu, ngurluku

wallaby species, Rock Wallaby [Petrogale brachyotis]
a-bulawardi (ma-

wallaby/ kangaroo, young
dinybu

Wambuyungu: initiate for the Wambuyungu/ a-Milkathatha/ Bambarruku and Kundawira rituals
kulawurdi (li-

wanting
barlantarrah, namarralantheraarrh, mijangtherarrah, nganjiyangherarrh, wandimarrharrh

wanting food, clothes
ngarlantheraarrh

wanting others to keep away
walarlankayarra

wanting someone to take some action
lhawaabantharra

wanting to do
barlantarrah

wanting to return toone's own country/ family
ngurungguirrirrarh

wanting: meat, wanting
mulukurrijarra

wanting: meats of different kinds, wanting
mulukurrijarra

wanting: person wanting sexual intercourse
manhulumhulham (cm-

warbling mangrove birds, seen but not heard (generic)
wirdardu

warm ngarra (cm-

warm, becoming
ngarranbayarra, ngarranbayarra

warming
ngarranbayarra

washing
nyamba-wajumantharra

washing clothes
a-kirambarra

washing cycad fruit/ yams during their preparation
a-kirambarra

washing oneself
ngabunjarra

wasting away
ka1irrk-j

watch
ka1irrk-j, wa1irrk-j

watching
barlantharra

watching closely
jarrijarmantharra

watching out for oneself
bujujujujuju

watching over
namangajbantheraarrh, yu(k)ummantharra

water
karluru, wacula

water carrier, made from bark
na-bununu

water from a natural underground source
mabin

water from an underground source
rirk

water in which cycad fruit has been soaking
ngurlangurl

water lily (yellow flower, long leaves, edible corans)
ma-bujua

water lily corm
a-wakaki (ma-

water lily corm (generic)
ma-mayi

water lily corm from [ma-bujua] lily
ma-wirru

water lily corm interior: fibrous layers which separate the areas containg seeds
na-ngarranjali, ni-

water lily corm many fine roots coming from it
ma-winjawa

water lily corm which is fully matured
ma-nganbi, ma-kakayi

water lily corm, immature
ma-yirrkanbangu, ma-yirrka

water lily corms
ma-arra

water lily corms (which are not fully developed)
ma-bidabida

water lily corms, nearing maturity
ma-kardinayi

water lily leaf stems
nu-walma

water lily leaves
nu-rangal

water lily seeds, within the corams
nu-yanuyangi

water lily stalk
ma-yula

Water Monitor [Varanus mertensi] a-mirlbala (rra-), a-yarraka (rra-

Water Python [Liasis fuscus]

Water Python

Water Rat [Hydromys chrysogaster]
namurr, riyariyangjanu
water reed corms: ma-jirdamburr
water reed corms (generic): wirda

Water Scorpion: [Laccotrephes sp.]

water trapped within bark on a paperbark tree: a-jawimda (rra-)

Water weed, with very fine leaves: bulinja

water: below the water's surface: wunngalu

Water: Black Water Beetle: rurnurnuru

water: boiling water: bulbulmantharra

water: brackish water: wurrulwurrul, wurrunkurrun

water: covering with water: ngurrumantharra, wurranyinjarra

water: creek, salt water: ruwaji

water: deep water: ngamanji

water: digging for water: mabimantharra

digging for water/ well/ soak: rawurrkimantharra

dirty water: ngurlangurla

water: drawing water: kulkurdantharra, kurdantharra

water: entering the water: thabumantharra

water: filled, of water in lagoon: rdawurluwurlu

water: filled, of water in lagoons, river: wuruburlu

water: flood water: warama

water: fresh water mussel species: a-bibiya (rra-)

Water: Fresh Water Shrimp: [Macrobrachium rosenbergi] yimbayimba, yimburrangala

water: going into water: lhawanbayarra

water: hiding place of wildlife in thick grass and/ or branches, sea weed on land or water: na-waja

water: hunting with the feet in shallow water: bulbulaninjarra, kulkulalinjarra

in the water: wura

water: inhabitants of the water: wurrangulu (cm-)

water: inlet, of a salt water creek: ruwaji

water: light beams shining through the water: yurrburujurrubun

water: mixing water with ground seeds/ cycad paste/ flour: marrumantharra

water: moving on the water: bulakantharra, bulumantharra

water: muddy water: ngurlangurla

water: phosphorecence (natural) found in the sand in shallow water off the islands: balirika

water: raking pools of water with grass/ bushes to catch fish: mawumantharra

water: reflection of starlight/ moonlight on the water: balirika

water: reflection on the water: ngawulu

water: relation from the depths of the water: wurranganji (cm-)

water: ripples on fresh water: na-ngalulu (ni-)

water: running water: jalalala

water: salt water: alhibi, mudi

water: salt water creek arm: na-ruwaji

water: salt water creek inlet: a-ngalawurr (rra-), a-mdm (m-)

Water: Salt Water Crocodile: [Crocodylus porosus] mardumbarra, wawurlmara

Water: Salt Water Crocodile, female: [Crocodylus porosus] a-mirwa (rra-)

Water: Salt Water Crocodile, immature: [Crocodylus porosus] kuriyumba

water: salt water inlet: na-ruwaji

water: schools of fresh water fish (generic): warbur

water: scooping up water: kurdantharra, kurudantharra

water: slapping the water: walurumantharra

water: sound of running water/ the sea: na-rayi (ni-, nanda-)

water: sound of striking water with hands: na-watui (ni-)

water: splashing in water: malawurmantharra

water: spring of fresh water: jilili

water: spring water: wayuru

water: spring water, large/ permanent: wabw

water: stagnant water: ngurlangurla

water: tail of salt water crocodile: na-yulayula (ni-)

water: underground source of water: rawurki

water: underground water source: kuyiji

water: waves on fresh water: na-ngalulu (ni-)

watering: lhakarrantharra

waterless: ruku (cm-), wuwan (cm-)

waters: bubbling, as of spring waters: bulbulmantharra

waters: ebbing of tidal waters
Draft English/ Yanyuwa reversal

waters: rising of flood waters
ngundayarr
waters: rising of tidal waters
rantharra
waters: spring waters, permanent
ngayulu
waterspout [Acacia sp.]
murrunya

Wattle Tree [Acacia sp.]
ma-jarrabarri, ma-kawurruka, ma-wulungirri, rarrbi, ma-wanawana, yirrinyirri
wattle: seed from ma-burrakambangu or ma-kawurrka wattle trees
ma-wija
wattle: seeds from Acacia (wattle) tree
ma-bija
wattle: Silver Wattle [Acacia sp.]
ma-bunaldambangu

wave: crest of a wave
nanda-rayal
-waveless sea
nyurrunyuru
waves: rough waves
budijbudij
waves: sea spray, created when waves hit rocks
nanda-naru
waving gesture
kawanymantharra
waving one's arms/ hands
wayawayamantharra

wax: sugar bag wax
a-birnnyi

weak
barlkibarlik (cm-), bibi (cm-), bibiyurru (cm-), majarrmajarr (cm-), wanbaluka (cm-)
weak person
mayarda (cm-)
weak, becoming
majarrmajarrirrinarra
weak, being
barlkibarlikirrinarra
weak, flood/ tidal current
bururlu (cm-), burnthuburnthu (cm-)
weakening: dugong weakening, (after having been chased/ harpooned)
lhawandamantharra
weapon: marks person, using any weapon
mayarrwi (cm-)
weared of
burrajkirrinarra
wearing out
umarrinarra, rambunantharra
wearing: person wearing glasses
kabiju (cm-)
weary of
binju
web: spider web
na-lhma, lawa
webs: eggs of native bee found trapped in spider webs
baruma

Wedge Tailed Eagle chick
a-rubruba (rra-)

Wedge Tailed Eagle [Aquila audax]

Wedge: generic term for White Chested Sea Eagle and Wedge Tailed Eagle
a-jalbarramba (rra-)
weed: wind from off the sea that carries the smell of rotting sea weed
a-wrrumbruru (rra-)

weeping
ngilbantharra

weighed down, being wanyinjarra

weight: light in weight
burlurlu (cm-), burnthuburnthu (cm-)
weight: thin, loosing weight
wanbamanka (cm-)

well
dangkada (nya-)
well: speaking well of
ngayamantharra

west
awawa, angula
west: moving west
akarirrinjarra
westerly wind
bara
westward
aya

wet
yilbi (cm-)

wet season
lhabayi
wet, being  yilbirrinjarra  
wet, becoming  wurdanjarra  
wet, getting  yufdanjarra  
wet: first wet season storm  wundhuru  
wet: wind from east or north during wet season  yarlimbijarlimbi  
whale species, False Killer Whale [Pseudorca crassidens]  kungkabubu, yulangu, yurluyurluwiji  
whale species, Humpback Whale  yurluyurluwiji  
whale species, Sperm Whale  yurluyurluwiji  
whale: spout of a whale/ dolphin  mambul  
whales: breaching of whales  wirbungkayarra  
whirlpool  buyurumantharra  
whispering  ngurdingurdimantharra  
whistling  wirkalungkayarra  
whistling from the throat  ngilbarrorra  
Whistling Tree Duck [Dendrocygna arcuata]  yalinali  
Whistling: Coastal Whistling Tree  Casuarina cunninghamianana  
white  abulwa  
White Ants  a-xingidingi  
White Bark / Ghost Gum [Eucalyptus papuana]  wiminymarr  
White barked gumtree bimbinnymarr  
White berry, edible  Securinega virosa  
White Breasted Wood Swallow [Artamus leucorhynchus]  marrikingi  
White Chested Sea Eagle [Haliaeetus leucogaster]  a-kariwaykalngu, a-kamharnka, a-wurrwilhi  
white female spirit resembling a fishing net  a-marlangkama  
White Headed Shell Duck / Burdekin Duck [Tadorna radjah]  rumudum  
White Ibis [Threskiornis meloocca]  kumdindim  
White lily with onion like bulb  Crinum angustifolium  
White Mangrove [Avicennia marina]  ma-wanjarrrugu, mikukijuyi  
white ochre  abulwa, a-makirra  
White Paper Bark [Melaleuca sp. probably leuc-]  mungkamungka  
white person  munanga, ngabaya, wajbala  
White plum  Securinega virosa  
white-haired person  bulawiji  
White: Burdekin Duck / White Headed Shell Duck [Tadorna radjah]  ngirrngiMnami  
white: fat, white and smooth, off the stomach  a-rnayngul  
White: generic term for White Chested Sea Eagle and Wedge Tailed Eagle  a-jalbarramba  
white: sandstone, white and friable  munangangala  
white: smoke, white billowing  mukunkarr  
whiting  warliny  
Whiting a-warliny  
who  wumba  
who?  ngani  

Draft English/ Yanyuwa reversal 148
whole wuthamba

whose: bereaved man whose niece/ nephew has died kulika (nya-)

whose: bereaved person whose brother/ sister has died murrwala (cm-)

whose: dog, whose owner has just died kundalurwarrara (cm-)

whose: person whose birth-place is jibiya (cm-)

whose: person whose spirit child came from jibiya (cm-)

Wichetty Grub kurlul

wide andabal (cm-), wilala (cm-)

wide-eyed bulangantharra

wide-eyed person burmumi (cm-)

wide: dancing with legs spread wide and bent at knees nyamba-rdakalmantharra, rdakal

wide: opening one's eyes wide nyamba-walkantharra

wide: opening one's legs wide apart nyamba-walkantharra

wide: opening the mouth wide hangarmantharra

widening wilalamantharra

widest: hole bored into widest end of harpoon to rest harpoon point na-wuthulu

widow miyaji (cm-)

widow who is free to re-marry rumanngu (cm-)

widower miyaji (cm-)

widower who is free to re-marry rumanngu (cm-)

wife, first a-wulanbi (rra-)

wife, last (in a polygamous marraige) a-nugalakaringu (rra-)

wife, middle (in a polygamous marraige) a-wumbijingu (rra-)

wife, my angatharra-wangu (rangatharra-)

wife: beating wife/ husband with a fighting stick nyamba-mungkummantharra

wife: brother's: older brother's wife angatharra-yulunji (rangatharra-)

wife: brother's: younger brother's wife angatharra-miyangki (rangatharra-)

wife: daughter's: your daughter's child, my wife, when speaking to female cousin a-ngkuwirri (rra-)

wife: husband and wife majkara

wife: husband, and wife, and husband's brothers, and wife's sisters li-majkalmajkara

wife: living as a wife alindumantharra

wife: man with wife's sister majkara

wife: spouse of another woman's husband/ another man's wife mayirli (cm-)

wife: taking/ marrying a wife alindumantharra

wife: your wife, my sister, when speaking to brother-in-law a-wuranybirri (rra-)

wild bardangarrangarra (cm-), ladalada (cm-)

Wild Cucumber [Cucumis melo] ma-murala, ma-ngarramaha

Wild Grape burdunburburnda

Wild honey nests found in the mangroves a-ajundu (rra-)

Wild Plum [Terminalia carpentariae] ma-marialyai, ma-marlawal

Wild Potato ma-wumilarra, walabu, waniya

Wild Rice [Oryza sp.] ma-kingkira

wild: bottom of a nest of wild honey found in the ground nanda-mungu

wild: cutting out wild honey (sugar bag) burlummantharra, burblummantharra

wild: entrance of tree nest of wild honey na-mi (nu-, uu-)

wild: entrance of tree wild honey nest na-lhani (ni-)

wild: entrance to a ground nest of wild honey nanda-mulu

wild: grass wad/ pad used to dip into wild honey and then sucked na-wawili

wild: island wild honey makurarwirla, wiliwarngu

wild: island wild honey nest containing much honey manbiriu

wild: rich wild honey nest found in a tree narriyalama

wild: rich wild honey nest found in the ground a-murdanbangu (rra-)

wild: searching for wild honey (sugar bag) bulbulamantharra

wild: small nest of wild honey from a tree dilbyui

wild: twig/ stick used as a spoon to eat wild honey ma-kingki

wild: wood fragments/ sticks found within wild honey as a result of being cut from the tree na-wundaku

wildlife: hiding place of wildlife in thick grass and/ or branches, sea weed on land or water na-waja

Willy Wag Tail [Rhipidura leucophrys] a-jikirrijikiri (rra-), a-kijirrikijini (na-)

wind a-wurraruru (rra-), a-wurrumburru (rra-), barra, dimburru, langkulantungkwarra, lhambiji, wardulungkayarra, wurraruru (a-), yarlimbirjarlimbi, yunduyunduwarra

wind from east or north during wet season yarlimbirjarlimbi

wind from off the sea that carries the smell of rotting sea weed a-wurrumburru (rra-)

wind from the north in dry season
a-wurrarumu
wind: cold wind from the south-south east
a-mardu
wind: breaking
nakwarda
wind: blowing, of the wind
wakungkayarra, warmantharra, bulmantharra
wind: ceasing of wind blowing/rain
nyamba-warmantharra
wind: easterly wind dimbarru
wind: forcing, action of wind
ngkayarra
wind: hot north wind langkulanguwarrarra
wind: pushing, action of wind
ngkayarra
wakungkayam,
warrmantham,
bdmantharra
wind: ceasing blowing
blowing1
rain
nyamba-wamantharram
wind: easterly wind
atawarkorr
wind: forcing
ngkayarra
wind: easterly wind
banta
winding
lukuluku, wirrnumndu
winding/ coating up a rope
wangantharra
windless
nyibu, rdijbardijba
windless, being
nyiburrinjarra,
rdijbardijbarrijarra
windpipe, your
nda-aungudurmgundurr
(wiss-

winds and turns in a path
wurimakuruma (cm-)
Winged: Red Winged Parrot [Aprusmictus orythropterus] ngadijiri
wings and arms of the flying fox
na-wawat (ni-)
wings of bird/ flying fox/ aeroplane
na-wi (ni-)
wings: flapping wings
warrmantharra, warnmantharra
wings: flapping wings of a bird
bardamantharra
wings: flapping, of wings
wakungkayarra
wings: outstretching wings, of bird
wunkulmantharra
winking
minymantharra
winnowing
bardabardamantharra
winter rain
murrnji
wiping perspiration from one's arm-pit on
the head and body of another person
manyburrunmantharra
wiping sweat from one's armpits onto
someone else
nyamba-wajinimbangdayarra
wiping to dry
rakumantharra
wire spear
kalkaji, wirrmurr,
wirrmurr, wurrula
wisely
jululu
wispy: clouds, small and wispy
miniyirri
with one another
wumbimbijulu

with, you are
nda-yirdi (poss-)
withering
nyamba-latarrkuwantararra
without
bardabarda,
mangkulmangkuli
without effect
jarru, jarumantarra
without fire
ngujurrumba
without fussing
nyamba-mulhamulmantharra
without obligation loose
winarrku
without response
jarru, jarumantarra
without vigour
majurumajarr (cm-)
wives (two) of one man in a polygamous
marriage
milkamba,
milkambuwujara
wives of one man in a polygamous
marriage
li-milkamilarra,
li-milkamkamba,
li-milkamlilkambakuria
wives: husband and wives (in a
polygamous marriage)
li-majkalmajkarr
woman-a-nhanawaya (ra-), a-yibawunyarra (ra-)
woman looking for sex
a-minningumarrara
woman old/elderly
a-bardibardi (ra-)
woman with brother's child
marnakaara
woman with husband's brother
majkarr
woman with many children
a-bindajarra (ra-)
Woman!
ngabiyaara
woman, adult
a-wariyangi (ra-)
woman, non-aboriginal
a-mijjiji (ra-)
woman, old
mayarda (cm-)
woman, other sisters, and their brothers'
children
li-marnakaara
woman, very old
a-wardikiri (ra-)
woman: man looking for a woman for sex
nhanawamara (nya-)
woman: pregnant woman
a-walkuru (ra-)
woman: spouse of another woman's
husband/another man's wife
mayitji (cm-)
women's fun dance
a-Rarra (ra-)
women's ritual
jabudubudu
women, a gathering of
li-jibardu
women, a large gathering
a-wirrukdurdu (ra-)
women, group of
a-jibardu (ra-)
women, many groups of
li-jibardu
Women: Dreaming Women
a-Mararabarna (ra-), a-Ngadiji (ra-)

women: forbidden viewing for women/
children/ uninitiated
muny muny bi
women: hairstyle once worn by men and
women biji biji
women: man who continually keeps the
company of women
annah wama (nya-)
women: song composed by women
a-Kurija (m-)
wondering about nyamba-
yaka lakabantha
wondering: aimlessly wondering
nyamba-yaka lakabantha
wood rdjukuko, wumda, wuyuman
wood fragments/ sticks found within wild
honey as a result of being cut from
the tree na-wundaku
Wood worm rdingirdingi
wood: chips of wood bindarrikal, warwan
wood: club-like mallet made from wood
na-ranbi
wood: drift wood dalinja, na-dalinja,
na-ru lmur, ru lmur
wood: fire wood wumayanga
wood: rotten wood wuntu rbantharrd
Wood: White Breasted Wood Swallow
[Artamus leucorhynchus]
marrkingki
wooden board darladarla
wooden box darladarla
wooden dish yakura
wooden gong a-ka rkarini (mra-)
wooden rod na-rildi
wooden: coolamon, long wooden
birribirri, lujuluju
wooden: dish, wooden
birribirri, lujuluju
wooden: two pronged wooden barbed spear
birmkili
Woodswallow: Smokebird / Masked
Woodswallow [Artamus inereus]
yambalyalbal
Woollybutt: Darwin Woollybutt [Eucalyptus
miniata] ngalayarr
word wuka
word: curse word juwayi
word: giving one's word to
walwarangkayarra, war rangkayarra
word: power word wanthama
words with shorter forms
wumungkul
work jabu, waki
work: putting to work wakimanta rahra
work: unwilling to work
bujurr bujur (cm-)
working waki
working: hard working
artij karli (cm-)
worm ngalar ngalar
worm species, Toredo worm
rdjigirdingi
worn: hook worm ngalar ngalar
worm: Wood worm rdingirdingi
worms: earth worms ngalar ngalar
worms: parasitic worms
ngalar ngalar
worn: hairstyle once worn by men and
women biji biji
worrying rmaruru ngayarra
worsening wardirriharra
wound bubu (cm-, poss-)
wound, your nda-mawal (poss-)
wound: discharge from a wound
nganybara
woven pandanus bag/ basket
a-birndawarra (mra-), a-marrbi (mra-), a-minini
(mra-)
wrapped rdirdi
wrapped: bundle of articles wrapped in
cloth/ paperbark
murla (cm-)
wrapping up jukurlmantharra, murlamantharra, rdi-
dimantharra, wijuwanterra, nyamba-wijuwanterra
Wren (generic) yamntsya
Wren: Grass Wren wirriyu nyu
wringing neck of an animal
ngulukanjra
wringing out bidiyumantarra
wrinkled skin jarl kijarli (cm-), kujburu
(cm-)
wrinkled skin, getting
kujbururrinjarra
wrist, your nda-mamangal (poss-)
writing balin Garlanda
wrong: firewood of the wrong type to cook
certain foods na-wurrinjabu
Wuyaliya: group name for the Wuyaliya
semi-moity kirrlkan, lhuan guttarra
yam ma-wuj ak
Yam with many fine roots [Dioscorea sp.]
ma-juwambi, ma-ju wayuwa
Yanyuwa culture/ law Yanyuwa ngala
Yanyuwa language Wardirri (cm-), Yanyula,
Yanyuwa, Yanyuwa ngala
Yanyuwa people Wardirri (cm-), Yanyula,
Yanyuwa
Yanyuwa: group name for the Yanyuwa
people li-Anthawirriyara
year: pandanus palm nuts left on the ground
from previous year
ma-kamblugu
years: boy some 9-13 years old
rdan (nya-)
yelling nyamba-yu mantarra
yellow dankur dankur
Yellow Bellied Mangrove Snake
a-biyungu (rra-)
Yellow Bellied Sea Snake
a-rkarikar (rra-)
yellow fat from hip region of sea turtle
Yellow Plum tree ma-ngawaka, ma-ngunbirlirli
yellow: rich green and yellow fat in hip region of sea turtle ma-hundu (ni-)
yes yiya, yi, yuwwayi, yu, yu
yesterday ridinja
yet: not yet aliylia
yet: not yet ready to eat aril (cm-), mawunku (cm-)
yet: person who does not yet know about something manji (cm-)
yet: that food not yet specified ma-nbangu
yet: that, not yet specified of aboreal/abstract class nouns ma-nbangu
yet: those two people not yet indentified rri-mbangu

you (plural) yirru
you (singular) yinda
you two yimbala
you: bearing, you are ndayirdi (poss-)
you: bringing, you are ndayirdi (poss-)
you: for you (plural) yirrunga (cm-)
you: for you (singular) yinku
you: for you two yimbalanga (cm-)
you: held up, being: caught by grass/roots as you walk by, being akambarra
you: hey you two! marrimbala
you: how are you? wayi
you: just in the same way you do it nganambajilulu
you: like that you do it nganamba, nganambaj
you: see you later today bakuwu
you: serve you right! yukurarru
you: taking someone or something along with you akuyirrantharra
you: where are you going? nda-wuthu
you: with, you are ndayirdi (poss-)
young: wambula (cm-), watha (cm-), yumbu (cm-)
young adult man/ woman yalkuyi (cm-)
young people li-yumbuwarra
young: breasts of young girl na-wunjurwunjur
young: crocodile with many young a-birndajarra (rra-)
young: dugong, herd of females with young calves a-ngaminybala (rra-)
young: dugong, young female a-wurndu (rra-)
young: Emu, young [Dromaius novaehollandiae] wirdirdi

young: Green Turtle, young [Chelonia mydas] lijali-jangulyanda
young: immature young of humans/ dogs/kangaroo/ wallaby marranthar (cm-)
young: Rainbow Serpent, young jawaruwaru
young: root of young Coral Tree [Erythrina variegata var. orientalis] ma-marranda
young: sea turtle, young warukijbulungu
young: wallaby/ kangaroo, young dinybu
younger brother wunhaka
younger brother’s child mama
younger brother’s daughter akarna-mamama (rrakama-)
younger brother’s sonkarna-mamama
younger brother’s wife angatharra-miyangki (rrangatharra-)
younger brother, my nyangathi-anyira (nyangathanya-)
younger person buri (cm-)
younger sibling anyira (cm-)
younger sister wunhaka
younger sister’s daughter akarna-aridina (rrakarna-)
younger sister’s husband, my nyangathanya-yalanji
younger: father’s brother’s son who is younger wunhaka
younger: female cousin’s child who is younger wunhaka
younger: mother’s eldest sister (only to younger sister’s children) ardiyardi
younger: mother’s sister’s daughter who is younger wunhaka
younger: mother’s younger brother jaakaka (nya-)
younger: sister’s: mother’s sister’s daughter who is younger ardiyardi
younger: your younger brother, my uncle wa-wirdinayina
your (dual) yimbalanga (cm-)
your (plural) yirrunga (cm-)
your (singular) yinku
your brother my cousin when speaking to female cousin nya-athatha
your brother, my daughters child; maternal grandmother speaking to female maternal granddaughter ji-wurrbu
your child, my daughter’s child, when speaking to son-in-law a-mangkayiwirr (rra-)
your daughter’s child, my wife, when speaking to female cousin
a-ngkuwirri (rra-)
your elder brother, my uncle
wa-mimayku
your father, my brother-in-law when speaking to niece or nephew
wa-mangkirri
your father, my brother-in-law, when talking to niece/ nephew
ji-murriba
your father, my uncle when speaking to female cousin wa-mamanya
your husband, your mother's father or cousin
nya-wangarinya
your mother, my father's sister when talking to female cousin
da-ardiya
your mother, my sister when talking to niece/ nephew da-wikiwirri
your sister, my cousin when speaking to male cousin a-athatha (rra-)
your sister, my daughter's child, maternal grandmother speaking
a-wurru (rra-)
your sister, my mother when talking to one's maternal uncle
da-mangkayku
your sister, when sister-in-law asks brother-in-law a-wurrwurr (rra-)
your wife, my sister, when speaking to brother-in-law a-wuranybirri (rra-)
your younger brother, my uncle
wa-wirlaminya
zone: intertidal zone narnu-wuthan
1. The Salt Water Crocodile and the Willy Wagtail, told by Pharoah Lhawulhawu.

**mardumbarra** \( \rightarrow \) **ka-wingka** \( \rightarrow \) **kanda-ladaladama**
salt water crocodile  he came  she was angry

**rru-kijirrikijirrilu** \( \rightarrow \) **Nguwangkila** \( \rightarrow \) **kanda-ladaladama**
to the willy wag tail  place name  she was angry

The Salt Water Crocodile he came to Nguwangkila (on the Batten Creek) and the Willy Wagtail was angry, she was furious.

**kanda-wukanyi** \( \rightarrow \) **yiku**  "**yu:u! wayka!, wayka!**
she spoke  for him  yu:u  down  down

**kinyamba-warranyjama!**  **ma-wurrurlbu**  **ma-kurdirdi**
you should be a sneaking one  pandanus palm  pandanus palm

**kanda-walima**  **waykaliya.**
she threw  downwards.

She spoke to him,"Yu:u! Down! Down! You sneaking one!", she threw a pandanus palm downwards (at him)

**kanda-arri** \( \rightarrow \) **yiku**  "**kinya-thanjama wunala**
she said  for him  you should eat  kangaroo/wallaby

**yumbulyumbulmantha**  **li-wulu**  **wakuku**  **wardali**
all kinds of things  men  dog  dingo

**yumbulyumbulmantha**  **kinya-thanjama**  **kama**
all kinds of things  you should eat  you intend

**nya-ngarrangarra**  **nya-mardumbarra**  **nya-thanthamara**
you dangerous one  salt water crocodile  you who desires to bite

**kanda-arri** \( \rightarrow \) **yiku**  **a-kijirrikijirri**
she said  for him  willy wag tail

**ki-mardumbarraru.**
for the salt water crocodile

She said to him."You should eat kangaroos and wallabies, all different kinds of things, you should eat men, dogs, dingoes, all kinds of things you should eat them; you intend to you dangerous one, you salt water crocodile who desires to bite", this is the willy wagtail said to the salt water crocodile.

**kulu**  **marniwa**  **barra**  **jambalilu-thanji**  **jilu-thanji**
and  here he is  now  he is eating us  he is eating

**yumbulyumbulmantha**  **ki-mardumbarralu**  **wakuku**
all kinds of things  to the salt water crocodile  dog

**buluki**  **yarraman**  **marda**  **li-wulu.**
cattle  horse  also  men.

And he is here now, eating us, he is eating all kinds of things, the salt water crocodile eats dogs, bullocks, horses and also men.

**wabarrangu**  **kalilu-thanthaninya**  **yurrngumantha**
past times  he used to be eating them  all the time

**ki-mardumbarralu**  **kulu**  **marniwa**  **barra**
to the salt water crocodile  and  he is here  now

**mardumbarra**  **jambala-wardankayi**  **yiku**
salt water crocodile  all of us are frightened  for him
ki-mardumbarrawu.

for the salt water crocodile.

In past times the salt water crocodile used to be eating people all the time and he is here now and we are all frightened of the salt water crocodile.

kurdardi kambala-wunjirru akarrakarilu bawuji
nothing we don’t swim to the east side finished
jambala-wajanganji a-libaliba ngayamantharra a-muwarda
we are paddling dugout canoe only dug out canoe
bawuji.
finish.

We no longer swim to the east side (of the river) now we are paddling dugout canoes, we only go by dugout canoe.

nya-mangaji mardumbarra ndiwa
that one salt water crocodile he which
arrkulawurdu thanthamara
has no fear(lit:one guts) the one who desires to bite
ngarrangararra mardumbarra.
dangerous salt water crocodile

That salt water crocodile he is one which has no fear, he is one which desires to bite, the salt water crocodile is dangerous.

jumba-lhakalhakarranji wujbi kulu miji-mbangu
he is laying eggs and great number
yiku bardarda ki-mardumbarrawu
for him baby for the salt water crocodile
bajiwa barra thanthamara ndiwa
there he is now one who desires to bite he which
mardumbarra bawuji barra.
salt water crocodile finished now.

He is laying eggs and the salt water crocodile has a great many babies, he is there now the one who desires to bite, he which is the salt water crocodile. Finished now.

2. The Path of the Spirit Man, by Pharoah Lhawulhawu

jina rdurudwarra jina rduruwarra
this circumcised man this circumcised man
janu-wabanirrinji namba rra-Marndiwa
we are ceremonially dancing there ceremony name
alunga.
for them.

This circumcised man, this circumcised man, we are dancing ceremonially for them there when we have the rra-Marndiwa rituals.

bawuji janu-wabanirrinji:i kangka ka-arri
so we are ceremonially dancing because he said
yijan "barni-ngaya jinangu Ngabaya yijan
Dreaming don’t leave it this one Spirit Man Dreaming
liyi-yibarrkiyu yurrngumantha ja-yibayibarraya
for adolescent boys continually it is placing
So we are ceremonially dancing because the Spirit Man Dreaming said, 'Don't leave this one, this Spirit Man Dreaming, it is being placed for all time for adolescent boys, it is intended for you.' In that way that Spirit Man spoke again for all of us, again in that way.

The Spirit Man danced ceremonially and circumcised himself, from the west he came from Karlwangarra.

He descended to Wararrungkini, he came from the west, with the others, he placed a lagoon at Walyarrambara as he came from the west, an initiation ground is there. At this place he danced ceremonially and they circumcised those ones called Bindiwaji, Kathalaka and Kilinyimbi, they were there for the sacred things, it is sacred.

He was coming, he placed a cave at Walyarrambara and came to Nguyiwara, then downwards he came came to Yijarra and then Wujbi, and from Wujbi he came down on the western side to Wajinyjala and from Wajinyjala to Yardungki.
Hale

barra bajingu ka-wingka Wawali Wawali barra
now from there he went place name place name now
bajingu ka-wingka Alangkalala barra bajingu
from there he went place name now from there
mili ka-wingka Danmanmarrinini.
more he went place name

He left a ceremonial head-dress there and from there he went to Wawili, from Wawili he went to Alangkalala and from there he went on further to Danmanmarrinini.

ka-wajba ka-wajba ku:uy ka-wajba
he called he called ku:uy he called
kumba-ngarninyma yiku karakarra nakari
he answered for him from the east from
Nhuriki ka:wayi ka:wayi ka-wajba yiku
place name ka:wayi ka:wayi he called for him
karakarra barra.
from the east now

He called out, he called, "Ku:uy!", he called and another (Spirit Man) answered him from the east, from Nhuriki, "Ka:wayi!, Ka:wayi!", he called to him this other one from the east.

ka-wingka jinangu nyarrku Ralmanja karnu-arri
he went this other place name it was there
narnu-lhulun Ngayakan baji barra.
sub-incision rituals ceremony name there now.

He went, this other Spirit Man to Ralmanja, the sub-incision rituals of the Ngayakan ceremony were held there.

bawuji ka-lhakanba waykaliya karrila-kala
so he descended downwards he saw her
rra-ngangkul "marnajanda" karrilu-yalbanga
frog here she is he asked her
rra-ngangkul "nganthiwuthu nda-wuthu?" "karakarra"
frog which way your way from the east
"yu:u nakari nganthingu a-karakarrangu?"
yes from from where you female one from the east
"Yuwu nganthiwuthu kama?" "ngarna ngarna akarriya"
yes which way you intend me eastwards
"ngarna aya" "yuwu".
me westwards yes

So he descended downwards and he saw her the frog, he said, "Here she is." He asked here, "Which way are you going?", she replied "From the east." He said, "Yes, from where do you come you Female One From The East?". She said, "Yes, I am and which way do you intend to go". He said, "I am going eastwards". And she said, "I am going westwards." "Yes", he said.

bawuji barra ka-wingka yiwa Wubantha barra
so now he went him place name now
Wajarrwajarrini karnili-yibarra na-ajinja
place name he placed it cave
ka-wingka Walankurru ka-wajba akarriya.
he went place name he called eastwards.
So he went, he now, to Wubantha and then to Wajarrwajarrini he place a cave there and then he went to Walankurru and he called eastwards.

kumba-ngarninyma yiku karakarra nakari Nhuruki
he replied for him from the east from place name
barra ka-wingka Kalwanyi barra ka-wingka
now he went place name now he went
barra Minijini barra nakari Minijini
now place name now from place name
Wilingkirra Wilingkirra Wubuluwarra
place name place name place name
Wubuluwarra Kalalakinda Kalalakinda Nhuruki
place name place name place name place name
bawuji.
finished.

(The other Spirit Man) He replied from the east from Nhuruki; (The other Spirit Man) then went to Kalwanyi and then to Minijini, from Minijini to Wilingkirra, from Wilingkirra to Wubuluwarra, from Wubulywarra to Kalalakinda, from Kalalkinda to Nhuruki. That’s all.

3. Kangaroo Dreaming Path, by Pharoah Lhawulhawu

nakari Bambarrungu na-walkurra na-ajinja
from place name big cave
bajarnu nangurruwala bajji ka-arri
there it hill kangaroo there it was there
ka-marninyma bajingu nyala Wirrkaruwa.
he jumped from there unto place name.

From Bambarrungu (Cape Crawford), where there is a large cave, the Hill Kangaroo is (Dreaming) there, it was there and then jumped to Wirrkaruwa.

Wirrkaruwa kilu-yibarra jilili bajji ka-mulantha
place name he placed spring water there he dug it
barra bajingu kumba-ka nguthundiyka
now from there he carried himself northwards
kilu-yibarra ngurrmu ankangu Mandangubu
he placed range of hills upwards place name
ka-mulantha Mandangubu waykiliya awara
he dug it place name downwards place
ka-mulantha Mandangubu.
he dug it place name.

At Wirrkaruwa he placed spring waters, he dug it there and then he carried himself northwards and place a range of hills which rose upwards, he dug the place called Mandangubu, he dug down at that place called Mandangubu.

ka-wingka nakari Mandangubu ankangu nguthundiyka
he went from place name upwards northwards
kilu-yibarra ngurrmu nguthundiyka ka-lhakanba
he placed range of hills northwards he descended
nguthundiyka ka-wingka budabudanja
northwards he went through messmate forest.

He went from Mandangubu upwards and northwards, he placed a range
of hills northwards. He then descended northwards and went through messmate forests.

At Kuyuwarra he descended and saw a possum. He said, "Here is a possum." Those two spoke to each other, the possum and the Hill Kangaroo. "Who are you?", asked the Hill Kangaroo. "I'm a possum", the possum replied. "Yes", said the hill kangaroo. "Then who are you", said the possum. "I'm a hill kangaroo, and we two should dance", said the hill kangaroo. "Yes we two should dance the possum rituals, and then which way are you going", said the possum.

"Northwards", replied the hill kangaroo. "To where?", asked the possum. "To Yalku", said the hill kangaroo. "Farewell", said the possum.

So he went to Kuluwanja. "Here it is Kuluwanja", said the hill kangaroo, he then turned eastwards to Wundukundumarla and dug the ground, he dug where there was a king brown snake down in the ground. The hill kangaroo dug and dug where the king brown snake was resting.

"Northwards", replied the hill kangaroo. "To where?", asked the possum. "To Yalku", said the hill kangaroo. "Farewell", said the possum.
He jumped eastwards and westwards, "What are you?" he asked the snake. "I'm a king brown snake", said the snake. "Yes, farewell", said the hill kangaroo, he passed by leaving the snake. Northwards he went to Yalku far on top, he stood to the south.

The kangaroo dug the ground and disturbed the back of the salt water crocodile, the kangaroo jumped eastwards and westwards. "What are you?", he asked the crocodile. "I'm a salt water crocodile", said the crocodile. "Where are you going?", asked the kangaroo. "To Nguwangkila, then what are you?", replied the crocodile. "I'm a hill kangaroo", said the kangaroo. "Which way do intend to go?", asked the crocodile. "Northwards", said the kangaroo.

Another Hill Kangaroo travelled alone from the west to here. He placed his back at Wurrarawala his shredded feathers (used for body decoration in ceremony) at Borroloola, this lagoon here in the south. He dug a well at Marlandarri which is the big camp for us and he dug a well at Wandangula here in the east, then he finished and he remains down at the river at Mabunji.
4. **Women Dreaming**, told by Pharaoh Lhawulhauw

yu nyarrku wuka karna-wukanyinjama nyanku
yes another story I should tell you for her
rru-maratarkarnawu kari-nguthunda kanda-lhuhuwarri
for the Women Dreaming from the north she departed
yu ngarna-nykarrinya nakari Wundala
yes listen to me from place name
kari-nguthunda kanda-lhuhuwarri kari-nguthunda
from the north she departed from the north
kanda-kililumanha yurrgumantha a-mararabarna
she was singing out kilili continually Women Dreaming
rra-yijan.
the female dreaming.

Yes another story I should tell you, that one for her the Women
Dreaming. From the north she departed, yes listen to me, from
Wundala, from the north she departed from the north singing out
"Kilili!" continually this female Dreaming, the Women Dreaming.

a-nhanawaya kanda-wingka Arndarlamarndarla
woman she went place name
kanda-yibarra walkurma rawu ankangu juju
she placed big sand dune upwards long way
kanda-kala awara kulu ngamala Kalabirringanilu
she saw it country and south place name-to
nambniwa Kalabirringani kanda-arri Kalabirringani
there it is place name she spoke place name
nambinju kanu-wingkala Kalabirringanilu bawuji.
to there we will go place name-to finish.

As a women she went, she went to Arndarlamarndala she placed a big sand dune there,
upwards a long way it goes, she saw that place in the south and said, "To Kalabirringani,
there it is Kalabirringani to there we will go."

kanda-lhakalhakanba waykaliya barra kanda-wingka
she descended downwards now she went
ngamaliya kanda-wingka Kalijirrwunyarrangka
southwards she went place name
"walalu karakarra marniwa"
stranger rainbow serpent from the east here he is
kawulamba-wukanyinya walalu kulu
those two spoke stranger rainbow serpent and
a-mararabarna kawulamba-yalbanga "nganthiwhuthu
women dreaming those two asked which way
yinda kama" "ngamaliya Kalabirringanilu"
you you intend southwards place name-to
ngala yinda" "aya Yiwanjiwarri" "yu bawuji
then you westward place name yes farewell
barra bawuji" "yu bawuji"
now finish yes finish

She descended downwards and southwards and came to Kalijirrwunyarrangka. She
said,"Here he is the Stranger Rainbow Serpent coming from the east". The Stranger
Rainbow Serpent and the Women Dreaming spoke to one and another, they asked each
other. "Which way do you intend to go?" asked the Rainbow Serpent. "Southwards to
Kalabirringani, and what about you", asked the women. "Westwards to Yiwanjiwarri",
replied the Rainbow Serpent. "Yes farewell then farewell", said the Women. "Yes farewell", said the Rainbow Serpent.

kanda-lhuwarri ngamaliya Wambiya Wambiya
she departed southwards place name place name
baji kanda-wabanirri nakari Wambiya ngamaliya
there she danced ceremonially from place name southwards
Ngarranyjunu nakari Ngarranyjunu kanda-wingka
place name from place name she went
Kaliba nakari Kaliba ngamaliya kanda-wingka
place name from place name southwards she went
Thawala nakari Thawala ngamaliya kanda-wingka
place name from place name southwards she went

She departed southwards to Wambiya, there she danced ceremonially then from Wambiya she went southwards to Ngarranyjunu, from Ngarranyjunu she went to Kaliba, from Kaliba she went southwards to Thawala, from Thawala she went southwards.

Mabulnguykini nakari Mabulnguykini Manthangurrungani
place name from place name place name
Manthangurrungani ngamaliya kanda-wingka Wujbi
place name southwards she went place name
awara na-wini barraju ngamaliya Bilingkarra
place it's name onwards southwards place name
kanda-bi bajji Bilangkarra nandarrku
she stopped there place name other known female ones
nandarrku amba ngamaliya kanda-wingka.
other known female ones west southwards she went.

She came to Mabulnguykini and from Mabulnguykini she came to Manthangurrungani, from Manthangurrungani she went southwards to Wujbi, that is the name of the place, onwards and further southwards they came to Bilingkarra and stopped at Bilangkarra because there were those other known women to the west going south.

kanda-wingka ngamaliya jandini na-wunhan "Three Knob"
she went southwards she is there breast place name

kanda-yibarra kanymarda janya akarramba amba
she placed two stones on the east side west
na-wunhan karnandu-yibarra bajji na-yijan
breast it she placed there it's Dreaming
kanda-lhakanba waykaliya Nanathbula Nanathbu
she descended downwards place name-at place name
wu-yabalawu munanga ja-wundarrbanji "Top Yard"
for the road white people he is naming it place name
na-wini awara.
it's name place.

She went southwards, there she is breasts at Three Knob, she placed two stones there on the east side in the west, breasts she placed them there as a Dreaming. She descended downwards at Nanathbu, on road at the place the white people are calling Top Yard, that is the name of that place.

barra bajingu mili kanda-wingka barra
now from there more she went now
ngamaliya ngamaliya kanda-wingka yurrngumantha
southwards southwards she went continually
Cockatoo Spring Karnngarnguja bajingu mili
Now from there she kept going southwards, she went continually southwards to Cockatoo Spring or Karnngarnguja, and from there she went eastwards, she turned eastwards, eastwards across the dry cracked ground she went continually.

She placed there bull waddy trees, she placed bull waddy trees leaving them there, onwards and eastwards she went, she heard the tree wild honey nest humming in the south. It was Wuyaliya country, she heard it when she was on the east side of him. She descended downwards to the south.

Southwards she went to Marrabindini, that is the name of that important place, she place Leichardt trees there, they Dreaming Women stood there, she stood there and evaluated herself as a Dreaming.

Onwards and southwards she went to Kirrimini, she placed a large initiation ground there and from Kirrimini she went to Karnumbaja, from Karnumbaja she went to Kuluwanthi on the west side (of the river) and from Kuluwanthi she went to Dimngirngawurlangkani.
Those two women loused each other, they looked for lice and from there they departed southwards to Wuyurkini and from there southwards and looking westwards she saw Yawuyawu.

It was Wurdaliya country, she named the country Yawuyawu, she said, "Here it is, westwards is Yawuyawu". Southwards she went on the plains country.

She went to Jijijba and then southwards she went to Walawala, it is there Walawala where she placed herself as a Dreaming in the form of white bark trees.
Onwards and southwards to Najanguja where there is a small lagoon on the west side of the vehicle road, she placed water lily corms there. Onwards upwards and downwards she went to Kililingani, up there there is her a-Kunabibi ground, up on top.

From there they went to Kililingani again and then she went continually southwards, then eastwards then she turned southwards she danced ceremonially, hitting the ground, as she danced the concluding rites of the a-Kunabibi ceremony at Kalabirringani.

Onwards and southwards she went from Kalabirringani south and part way in the white bark trees the dingo chased her, the dingo chased her northwards, she was running northwards and then entered into the ground in the north at Kalabirringani. That's all.
1. **Burying the dead**, told by Arthur Narnungawurrwurrutji.

Ambuliyalu ki-wajbaluwu wabarrangu
before for the white men long ago
Kumba-mirra wurrirri kurdari kurramanthawu
he died senior one nothing for burying
Ki-awaralu wayka ngala arrijila
to the ground down but hanging up
Kalu-yibarranthanyina arrijila "kanu-arrijinma
they would place hanging up we should hang
Ankangu."
upwards.

A long time before the white people when a senior man died we did not bury him in the ground. But we hung him up (on a burial platform). They would place them hanging up. We would say, "We should hang him upwards".

Ka-walanyma kalu-nirri na-ngulyanda wiji
it would come out they would pick up it's bones completely
Kalu-yibarra kalu-mulayirra kala-ka
they would place they would bundle up they would carry it
Yukumantharra baji kalu-yukuma wayka rarrinjarra
waiting there they waited down crying
Bajiwuthu wiji nu-ngulyandawu bauji.
that direction all of them for the bones finish

The flesh would come off, they would pick up all the bones and place them in a bundle, they would carry it. Others would be waiting there, they waited down there, all of them crying towards that direction, for the bones.

Nya-mangaji malbu ka-wukanyi "nya-mangaji
that one old man he spoke that one
larla ka-alarriya baji nyingkiku
log coffin it will be standing there for his

Ki-awarala".
in the country.

That old man he spoke, "That log coffin it will be standing in his country."

"Nyirri-waninjanumaya nga-mangaji na-ngulyanda
you will return that one it's bones
Nyirru-yibarraya baji nungku-mangaji nyuklu-ardima
you will place there with that one his nephew
Nyili-yibarraya nyilu-waninjangumaya nyingkiku
he will place it he will return for his
Ki-awarala bauji yurrngumantha anmaya
with the country finish remaining
Kumbu-ngarramaya baji.
he is warming himself there.

"He will return his bone to his nephew, he will place them. He will return his bones back to be at his country, remaining there continually. Let him warm himself there.

1
2. Eating the woman, told by Arthur Narnungawurruwurru

Long ago she died; she was a dead woman, a very big woman belonging to the country of Abalawiji. They lit a fire for her to put her in ground oven. They lit a fire and placed her down on the fire. Another (part of her) they partly cooked.

They cut her stomach open throwing away her intestines.

They cooked her, eating her there, just one other thing she was very fat the poor thing. They ate her completely.

He placed her bones alright, he placed her bones in a log coffin and the followed (the song cycles) for her in a secret and sacred ceremony.

3. The Rainbow Serpent, told by Pluto Sevenemus Wurrumungkumungku.
This wind is coming; a big one, the storm wind is coming because the snake is there, coming. Maybe it is in the north, maybe it will go southwards, maybe in the north, maybe westwards it is coming over the sea it is coming westwards along the coast.

It is not coming this way again, it is turning, across the sea it is coming, westwards, following the coast, it is following the ocean westwards and maybe at the same time it is in the west, making it bad for the Aboriginal men and white men, maybe it is getting them. The storm wind is coming to him with an intensity there in the west, maybe they are alright.

The other man he is alive and also the other, it is throwing the houses this one which desires to hit, the snake this one which is desires to hit is powerful it is one which desires to throw.
It is throwing the houses, it is completely hitting down all the trees and also the small birds. It is throwing the dugong and sea turtles upwards this one which is powerful. Dugout canoes and luggers and those other big boats it is throwing them.

Rainbow Serpent it's name.

That other one has a tail like a dugong while the other one has a tail, a long (pointed) tail behind, this one belongs far inland it is for the fresh water while the other one belongs on the coast, the one with the dugong tail, this is the way it is. But this one (with the dugong tail) is huge, it is powerful it is burying itself in the mud.

They are seeing it from dugout canoes, or from a lugger or a big boat. They are seeing it in this way, asleep or moving. They are hearing it also.
marniwuthu nguthundawa aya ngalinganu
this way to the north westwards when we
walyangku jju wukaninyinjarra
for dugong/sea turtle long way talking
nya-mangaji lhuwa bujimala na-wini
that one snake Rainbow Serpent it's name
Yanyuwangala kulu ki-Arrwangka Arrwangala
in Yanyuwa and with the Garrawa in Garrawa

nya-mangaji na-wini bujimala kulu
that one it's name Rainbow Serpent and
Yanyuwangala na-wini bujimala.
in Yanyuwa it's name Rainbow Serpent.

This way in the north, westwards when we are hunting dugong and sea turtle a long way off
it is talking that snake, it's name is bujimala the Rainbow Serpent in both Yanyuwa and
amongst the Garrawa, in Garrawa it's name is bujimala Rainbow Serpent and in Yanyuwa
it's name is bujimala the Rainbow Serpent.

janu-wundarrbanji nganambaji barra janu-wundarrbanji
we are naming it in this way now we are naming it
jana-nykarrinji nya-mangaji wakangku nya-mangaji
we are hearing that one for long way that one
wukaninyinjarra nya-mangaji barra lhuwa
talking that one now snake.

We are naming it in this way now, we are naming it and we are hearing it from a long way,
that snake is talking.

lhuwa nya-mangaji janu-wundarrbanji lhuwa
snake that one we are naming it snake
minja barra na-wini marniwa bujimala
but now it's name here he is Rainbow Serpent
walkurra ndiwa wunungu.
big he which is powerful.

It is a snake, we are naming it a snake, but it's name is here; bujimala the Rainbow Serpent which is big and powerful.

jilu-walimanji marda nya-mbangu barrawu
he is throwing also that one houses
ja-ngundayi awara kari-wayka ja-ngundayi
it is flooding country from down it is flooding
awara ankaya barra wumburrwumburr
country upwards now on the plains
ja-ngundayi nya-mangaji wumburrwumburr
it is flooding that one on the plains

It is throwing houses and it is flooding the country, coming upstream, it is flooding the
country upstream, it is flooding the plains country.

ja-wingkayi ki-walkurralu jilu-walimanji
he is coming to the big one he is throwing
nya-mangaji alhibi nya-mangaji Yanyuwangala
that one salt water that one in Yanyuwa
alhibi janu-wundarrbanji alhibi Yanyuwangala
salt water we are naming it salt water in Yanyuwa
janu-wundarrbanji. Yamulu barra.
we are naming it. alright now?

He is coming, becoming huge, he is throwing the salt water which in Yanyuwa we are naming *alhibi*, we are naming the salt water *alhibi* in Yanyuwa. Alright now?

4. Gathering for fighting, told by Pluto Sevenemus Warramungkumungku

We came from Manankurra, coming westward, there were many men. into the west we went heading for the place called Waramala. All of us went there; the old men came downstream, the Mara people came from the west along the coast to the big fighting ground. We came from the east.

There now the old men fought hard, the boomerangs came until one could be mistaken for thinking they were grasshoppers.

They all fought the old men and the adolescents, they all fought it was an enormous fight. The fighting was over one deceased individual.
ngala Waramala akarimba.  
while place name west side.

We came westards from Manankurra because of the deceased person, with us came the old men, they were all coming in, to Waramala which is on the west bank of the river, on he east bank is Wanjiya while Waramala is on the west bank.

Kumba-rama bajji marda na-wulaya
he hit himself there also his head
kumba-rama nganambaji ngulyawijilu
he hit himself in this way covered in blood
kumba-wangkala ki-wakilinda kurdandu barra
he was struck himself with boomerang hard now
arrkula barra ngabungaku kalu-wangkala
one now deceased man they struck him

Marniwaji na-wunhan na-wunhan
across here his breast his breast
Marniwaji ja-akaka Wulbiniyanambuluwa
across this way my senior uncle personal name
Kalu-wangkala na-wunhan kurdandu barra
they struck him his breast hard now

Nyungku-mangaji barra ki-malbungku
for that male one now for the old man

Ki-jawukuku na-wini
to my senior maternal grandfathers brother his name
Wululubunalhanu nyungku-mangaji kilu-wangkala
personal name for that male one he struck him

Marniwaji na-wunhan.
across this way his breast.

He himself was hit on his head, he was covered with blood, he was struck with boomerangs really hard, this one old man who is now deceased. They struck him across the breast, this was my senior uncle who was called Wulbiniyanambuluwa. They struck his breast very hard, it was my senior maternal grandmothers's brother whose name was Wululubunalhanu, he was the one that struck him across the breast.

Rikarrarikarra kumba-rama nganambaji wundururra
early in the morning he hit himself in this way at night

Kumba-rama rikarrarikarra wakili ka-wingka
he hit himself early in the morning boomerang it came
Kumba-wangkala nganambaji ngulyawijilu
he struck himself in this way covered in blood

Kalu-wangkala marda na-maliji kumba-rama
his head also his hands he hit himself
Wiji na-wirrba marda na-lalurr
all his legs also his ribs
Kumba-rama na-wajimbangu marda.
he hit himself his shoulders also.

Early in the morning he was hit in this way and also at night.
He was hit early in the morning when the boomerangs came. He was struck in this way until covered in blood, his head, his hands, he was hit all over, his legs his ribs, he was hit on the shoulders also.

Kalu-lanima bajji nganuwa walurra walaba
they danced there with us big fun dance
Walurra Kalu-lanima li-wulu li-Marra
big they danced the men the Mara people
Kalingana-kala li-wulu li-Marra kalingana-kala
Kirton

we saw them the men the Marra people we saw them
kalu-lanima walkurra walaba baji nganuwa.
they danced big fun dance there with us.

They danced for us there a big fun dance, they danced and we saw it, we saw it when the Marra men danced the big fun dance for us.

kanu-yibaka akarrakarimba Wanjiyalu
we shifted on the east bank place name-to
li-wangarriji wiji kanu-yibanda akarrakarimba
the fighting people all we put down on the east side

We shifted across to the east bank of the river to Wanjiya, all of the fighting people, we put ourselves on the east side of the river.

marda li-Kurdanji baji kalu-arri
also the Kurdanji people there they were there
li-Yanyuwamulu karakarra karanka nakaringu
the Yanyuwa mouths from the east from upstream from there
Burrulula bajinju wayka kalu-wingka li-Marra
place name to there down they came the Mara people
kariya nya-mangaji barra walaba kala-ka
from the west that one now fun dance they carried
nganuwalu walkurra walkurra walaba nganuwalu
to us big big fun dance to us
kalu-wingka kala-ka kariya.
they went they carried it from the west

The Kurdanji people where also there, the Yanyuwa speakers from the west and from upstream from Borroloola had come down, the Mara people from the west they brought it to us that big fun dance, they had brought it to us from the west.

bajinju barra kalu-ngarlarlama Waramalawu
there to now they were coming in place name-for
akarimba winarrku kanu-arri akarra
on the west side only we were in the east
arnindawa ngamaliya kanu-arri arnindawa
along the bottom southwards we were along the bottom
ngamaliya manjamanjaba arnindawa
southwards in the manjaba trees along the bottom
rularuluwanka ngala marniwhuthu nguthundiya
salt/samphire heathplains then this way northwards
kalinyamba-rama marniwhuthu nguthundiya nganuwa
they all fought this way northwards with us
wumburra wumburwumburr winarrku.
on the plains on the plains only

They were all coming to that place Waramala, on the west bank of the river, only we were in the east, on the river bank southwards, were there following the river bank southwards amongst the manjaba trees. The salt pans and samphire heath country were this way to the north, they all fought this way to the northwards with us on the plains country.

ngala nalu-yilirri barra karanka
then their blood now coming down
nalu-wulaya yilirriwiji wiji bawuji
their heads blood having all finish
kalinyamba-rama kalinyamba-rama ngarningkarrmantharra
they all fought they all fought fighting hard
bawuji barra.

finished now

Their blood was running down their heads, all of them were covered in blood, they were fighting, they were fighting very hard, and then it finished.

karnalu-wayatha nya-mangaji walaba kalu-lanima
they finished it that one fun dance they danced
ngulaya ngala wangarr barra nya-mangaji
behind then fight now that one
wiji wuntha barra kumba-lhurrama
all quiet now he danced
wuntha barra yamulu.
quiet now alright.

They finished it, and they danced the fun dance after all the fighting, everyone was quiet, and they danced, everything was alright, they were settled down.

kalu-wilwingka nganthalu barra nya-mangaji
they came to where now that one
walaba wundururra akarilu aluwalu
fun dance at night to the west to them
bajingu barra kanu-yibaka akarrakarimba
from there now we shifted to the east side
Wanjiya nakari ngabangaku ngabangaku
place name from dead man dead man
wunyatha ngabangaku wunyatha walkurra
father dead one father big
nya-mangaji baji ka-arri wunyatha
that one there he was there father
ngayurra underground.

They came to where the fun dance was being held, to those who were in the west, and from there we moved onto the east side of the river to Wanjiya away from the deceased one, the deceased one my father. He was a big man and he was there, my father who is underground.

walkurra wunyatha ngabangaku akarrakarimba
big father deceased man on the east side
Wanjiya wunyatha wunyatha na-wini
place name father father his name
karnamba-wundarrbala barra ndiwa ngabaya
I have decided to name him now he which is spirit
Karriyangkanya wunyatha na-wini ngabangaku
personal name father his name dead man
walkurra.
big

He was a big man my father, who is on the east side of the river at Wanjiya, I have decided to call his name, he which is a spirit, his name was Karriyangkanya, that is the name of my father he was a big man.

karnilu-yuba ngarna karinilu-ngabarlanthaninyan
he reared me me he carried me on his shoulders
jarna-wundarrbanji barra wunyatha ngabangaku
I am naming him now father deceased man
barra na-wini marniwa warriya luku Wanjiya
now his name he is here poor thing place name
akarrakarimba Karrangayurra.
He reared me and carried me on his shoulders, I have named him that deceased one, my father, his name here, the poor thing, he is there on the east side of Wanjiya at Karrangayurra.
1. Hong Kong Flu epidemic at Malarndarri camp in 1969, told by Eileen McDinny a-Manankurrma.

They were all there and they all died, the old men and women at camp on the east bank of the river. at Malarndarri.

From this place now they died in the north along the river bank. The mother's father's sister for Elizabeth, a-Muluwamara she was there on the east side of the river.

That other group they shifted camp to the west bank. Tim your grandmother's brother, all of his family, your father's mother's brother was also there in that camp in the north.

It was a long time ago, they were there at the horse races, they died then. We were there cooking bush medicine for them, your sisters also. We were there Amy, Bella and myself.

Dinny was also there, he was there with that sickness.
We used to lift them up and bathe them, one by one like Dinny, we would wash them first, after washing them we made their beds for them and helped them to sleep. We were there with heads bowed, praying for them, and we would sing for them, for those who were very sick. In this way now we would sing:

Our older brother Jesus, he is talking, He is talking, He is talking, Our older brother Jesus, he is talking, Come to me, come to me.

We used to go up to him to your mother's father "Big Foot Peter" and we would wash him.

li-bardibardi li-malbimalbu ngayamantharra
the old women  the old men only
kalinganu-lhakarrananthanya kalinganu-kathananya
we washed them we carried them
wu-muwardala barra akarrilu ngaliwa
in dugout canoe now to the west when he
nya-mijiniri nya-Mr.Stretton kiwa-yukumanthanya
missionary Mr.Stretton he would wait
kiwa-lhakanbayaninya rdumanthala alunga
he used to descend to get for them
kalinganu-wirdiwindimanthanya nganu kanu-ninya
we would carry them we were there
jabungka alunga kalinganu-kathananya ankaya
Bradley.

working for them we would carry them upwards hospital-lu.
to the hospital.

We washed only the old men and women and then we carried them in dugout canoes to the west bank of the river. Mr. Stretton the missionary he would wait for us, he would come down (in his truck) to get them. We carried them, we were there working, we used to carry them up to the hospital.

baji barra li-kurdan nakaringu narnu-walkurra there now the dead ones from the biggest narnu-bulumungkurru wardi kalngiya. sickness bad truly.

There were now deaths from the great sickness, it was truly very bad.

calininganu-kathaninnya anka wu-mijilu we would carry them up to the white woman kala-ninya kalandu-ngundayaninya na-mirdijin they were there she would give to them medicine kalininganu-waninjangumanthaninya alanjilu. we would return them to the camp.

We carried them up to the white woman, and when they were there she gave them medicine. Then we returned them to the camp.

nalarrku barranamba kajaja nya-Dinny others like father Dinny kanyanganu-yibaka bajj barra mijin house-lu we moved him there now to the Mission House kulu kuku nyikunya-biyi and grandmother's brother his father nyu-Luric kaliliu-ngundayaninya na-mirdijin for Luric he gave to them medicine kaliliu-wudurrumanthaninya ma-ngarra nyu-mijiniri he would feed them food for the missionary nalarrku barra li-bardibardi baki other now the old women and li-malbamanli li-mangaji the old men that group kalininganu-waninjangumanthaninya ngunuwa alanjilu. we would return them with us to the camp.

Others like your father Dinny we moved him to the Mission House and also your grandmother's brother, Luric's father. The missionary gave them medicine and fed them. Others like the old men and women, that group, we returned them to the camp.

kalinyamba-mirra warriya li-luku kurdardi they all died poor things nothing kanu-rarrima kangka li-jakarda we did not cry because many people kalinyamba-mirra arkkulamanthanarra li-malbamanli they all died at one time the old men baki li-bardibardi. and the old women.

They died those poor people, we couldn't cry because too many of them died at once, all of those men and women.
They carried the bodies on beds, carrying them by their sides, to the dugout canoes where they were placed. They carried the bodies north to Wumarawanya, it was there they buried them. On the east side of the river in the north. Upwards they carried them, by their sides, up the steep bank and there far up on top they buried them. We did not go to that place, we were alone, only the men, the welfare officer, the missionary and the policemen went there.

At one time they all died, in the north on the east bank of the river, at the camp; from the great sickness. That's all.

2. The spirit and the old lady, told by Eileen Mc Dinny a-Manankurxmara.

Alright she departed the woman, who is now deceased, the father's sister for Kithibula. She went northwards on the west side of the salt water creek looking for crabs. She went
northwards along the salt water creek grabbing crabs.

She grabbed a crab, and it saw her and that one that Mangrove Spirit there it was closeby
coming from the north to her, she did not see it there.

She was amazed when it stood to her side, she looked back and saw it, there it was tied
around itself like a harpoon rope was it's penis grandson. Alright.

It flogged her with his penis, truly it was his penis. It flogged her, making blood come from
her nose; all over her body.

It said to her, "These are my crabs that you might be finishing, they are mine, you might be
grabbing, from where do you come woman?".

Alright she ran eastwards from the Mangrove Spirit, eastwards unto the river in the east and
she entered it she dived into it and went southwards along the bottom. The spirit came from
behind and caused it's penis to enter the water.
The spirit untied his penis and caused it to enter the water, he sent it through the water, he saw some bubbles rising (he thought it was the woman) and felt in the water for the unseen woman, it felt for the unseen one and said, "Eh! This is my penis, where is she that woman?".

The spirit sent it into the water when it was standing there, the penis was emersed into the water going downwards, southwards, northwards and eastwards but it found nothing. The spirit saw some bubbles and mistakenly thought it was the woman. He grabbed into the water, lifting it up and said, "Eh! Again it is my penis, where is she this woman?".

She was in the south that woman up a mangrove tree which she had climbed. From this tree she was crying out for them as the spirit was emersing it's penis in the north.
ngalanda wajbantharra alunga
when she calling for them
"wayi! jarninju-ramanji ji-ngabayangka!"
wayi it is hitting me with the ngabaya
kalinyamba-wukanyi li-mangaji nalarrku
they were talking that group others
kathanda karrinja-thanma
mistakenly they thought she it had bitten her
ji-mardumbarralu ngala kurdardi
to the salt water crocodile but nothing
ji-ngabayangku.
for the spirit.

She was there crying out, "Wayi! it is hitting me this spirit!". They were talking amongst themselves those others, they mistakenly thought that a salt water crocodile had bitten her, but no it was the spirit.

karrinja-rama athamanthamara jina ngarrimi
it hit her one desiring to chase this mangrove spirit
jil hinjini marnaji namba alulumba bawuji.
it is being here if by themselves finish.

The spirit had hit her, this one which desires to chase, the Mangrove Spirit is it still here and comes out if people are by themselves.

kila-lhakalhakaba baki kalinja-nykarri
it was feeling for something unseen and it heard them
wululumantharra alhi mili ki-lhuwarri
running it again it departed
ngala anda mili "kaba kawa!" karralu-kala
when she again come on they saw her
barra yilirri wujbalurrantharra ngalalhi
now blood flowing when it
ni-marriwi ki-wuluma barra bawuji
secret murderer it ran now finish
karrala-kala.
they carried her.

The spirit was still feeling for things unseen when it heard them running and it departed as she was calling out,"Come on!". They saw her with blood flowing, and the spirit, the secret murderer it ran away, and they carried her back to camp.

3. Majarla and the salt water crocodile attack, told by Dinah Norman a-Marrngawi.

kalu-arri nalu-alanji nguthundakarimba
they were there their camp on the north side
Larladula kiwa-lhuwarri yalibala
place name he departed early in the morning
nya-Majarla kinybutha ramanthalu
personal name flying fox to hit
ngamalakari Namaru nya-mangaji awara
in the south place name that one country
Mambaliya.
semi-moiety.

They were camped on the north side of the river at Larladula when Majarla departed early in the morning to kill flying fox in the south at the place called Namaru; it is Mambaliya.
He was hitting flying fox when a salt water crocodile appeared and crept up on him from behind when he was killing flying fox. This way westwards it came in the water.

A long stick, he had a long stick and was hitting flying fox with it. We call this long stick juluwunji, they are hitting flying fox with it. He was flogging upwards with the stick when it came out behind him and it crabbed him around the ribs.

Downwards into the water it took him, it flogged him with its tail, it went this direction down into the water and it was holding him tightly across here (indicates chest), in this direction it was holding him tightly and it had flogged him with its tail.

The crocodile dived down bearing the man with him and it did not resurface in the middle of the river, it was coming back because Majarla, that deceased man was too tall.
Bradley

kaninju-wanjanguma kari-nguthunda wunngalu
it was returning him from the north under the surface
ngamalakarilu nyala bajingu kiwa-rama
to the south unto from there he hit
kinybutha kila-kala "ah marnajiwa awara
flying fox he saw it ah here he is place
ruku" ngalalhi bajiwuthu kinju-wunkanu
shallow when it that way it looked back
awara ngantha baji kaninju-yibarrala
place where there it will place him
katha kumba-mirra.
mistakenly thought he was dead.

The crocodile was returning him from the north under the surface of the water, to the south to the place where he had been hitting flying fox. He saw that place and thought,"Ah! Here, the place is shallow". The crocodile looked back to the place, it was looking for a place to put the man because he mistakenly thought he was dead.

ngala kurdardi kaninju-yibarranma ngaliwa
but nothing he did not put him when he
kili-manha awara waykaliya baki awara
he grabbed dirt downwards and dirt
kila-kurda marda kilu-yibarra kumba-kurrama
he drew up also he placed it he dug it
ngaliwa kilu-barranyi awara wayka kilu-kala
when he he sprang up country down he saw it
marnajawu ma-wanjarrngu nganinya ku-arri
here it is mangrove tree this way it was.
bawuji barra.
finished now.

Now the crocodile did not put him anywhere, the man grabbed dirt from the river bottom, he scooped it up and placed it (in the crocodile's eyes), he dug the dirt and he sprang up, he had seen a mangrove tree (which leaned out) this way.

winarrku kiwa-marninyma ankaya kilu-rdirrdilma
just he jumped upwards he curled up
ankangu ningkiwa-wirrbanyu ngalalhi barra
upwards for his calves when it now
kinyamba-alathama barra mardumba barra ngalalhi
it chased him now salt water crocodile when it
yilirri wujbantharra marnajingu barra
blood flowing from here and
kulu marniwuthu kaninja-arrrkanu kurdardi
and this way it had pierced him not
kaninja-thanma
it did not eat him.

He just jumped upwards and curled up in his calves (he was crouched up tightly), the salt water crocodile chased him. The blood was flowing from the man from here (indicated back) and this way (indicates chest), the crocodile's teeth had pierced him but he had not eaten him.

ngaliwa wujbantharra "marrirru
when he calling you people
rrirru-kaya a-muwarda karnila-tha
you get her dugout canoe it has bitten me
ji-mardumbarralu" bawuji.
to the salt water crocodile finish.
He was there calling out, "Hey you people get a dugout canoe, a salt water crocodile has bitten me!"

kari-nguthunda kalu-wajanga naluyirdi
from the north they paddled they were bearing
mawurrajinku arrkananthalu nya-mangaji
to shovel nosed spears to spear that one
mardumbarra.
salt water crocodile.

From the north they paddled the canoe bring with them shovel nosed spears to spear the salt water crocodile.

ngalalhi ki-yibarranthaninya bajiwuthu
when it it was placed that way
kaninju-wardjumanthaninya aya barra akarriya
it was flogging him westward now eastward
ki-yibarranthaninya barra bajiwuthu
it was placed now that way
kaninju-wajumanthaninya ngala yilirri
it was flogging him when blood
kilha-nbayaninya barra kaninju-wunkananthaninya
it was falling now it was looking
ankaya barra.
upwards now.

It had placed it self in a way that it was flogging him with his tail eastwards and westwards it was flogging him, it was when the blood was dropping down. The salt water crocodile was looking up at him.

"yalayka kawa yaklayka karnila-tha
quickly come quickly it has bitten me
ki-lhuwandum k-i-mardumbarralu rrirru-kaya
to the reptile to the salt water crocodile you get her
a-muwarda yalayka!
canoe quickly

He called out, "Quickly get a canoe quickly this reptile, this salt water crocodile has bitten me, hurry get a dugout canoe!"

kalu-wajangu bajingu "ngantha bajinda?
they paddled from there where you there
ngantha?" "marnajingarna ankangu arrijila
where here me upwards hanging down
karna-marninyma kangka karnila-manha"
I jumped because it grabbed me

They paddled the canoe crying out, "Where are you?". And he replied, "I am here, I am hanging up here, I jumped upwards because it grabbed me!".

kala-nykarri nambiwa " karnila-nda
they listened somewhere it left me
yibarrantharra yabi awara yiwa
placing good country him
ngajiyingkayawu marnajingarna arrijila
for drying out here me hanging up
marnajingarna." here me.
They heard him from somewhere there, "It left me, placing me at a good place to dry out, I am here hanging up, I am here!"

They cried for him now they cried freely and intensely for a long time, the poor thing.

The crocodile had skun him across the back, all the way down where it had grabbed him, the claws had entered into his flesh, I am feeling for you (because it is a sad story).
4. The death of an old man and what followed told by Eileen McDinny a-Manankurrmara.

He is thinking to himself (that soon he will die). "Goodbye, goodbye", he said. "I will leave you in while, I will follow (my song cycle)". He is following the road, (the path of the song cycle). There are others to the side of him following the song cycle also. They are singing using boomerangs, sticks, bark dishes and clapping cupped hands (as an accompaniment to the singing).

maybe finish.
They are putting down the song cycle, they are completing it, he is naming the water (of the place where his murderer comes from). They are asking him, "Where is the water?" He answers, "The water is excellent (he knows the source), the water is not from here".

They ask him, "From where will you draw water?". He is naming the country, he is drawing the water from there, it is for the assassin which killed him. He is naming the country. "There I am drawing water". They ask "Where?". And from there they know the country (where the assassin comes from). He is dying and his kinspeople are knowing from what country the (assassin) comes, they know the Dreaming. His kinspeople know and they are thinking, "Maybe it is that one which is bad, maybe that one".

bawuji kumba-mirra janyalu-mulayarranji
finis he died they are wrapping him up
barra nungku-lhanungka janyalu-yibarranji
now in paper bark they are placing him
wulurrungku akarriya
on his stomach with hands behind his back eastwards

na-lhanu arnindawa janyalu-murumanji
paper bark along the bottom they are blocking him
jalu-yibarranji ngurrungka na-lhanu
they are placing in his nose paper bark
baki marnaji anmanda jalu-murumanji
and here in his ear they are blocking
niwa-anma baki niwa-ngurru kurdardi
his ears and his nose nothing
kaliwu-wukuru kurdardi kiwa-wanirru
he will not smell them nothing he will not return
nungku-alanjulu bawuji.
to the camp finish.

He dies and they are wrapping him up in paperbark. They are placing him on his stomach with his hands behind his back, facing eastwards. They place paperbark underneath him and they are blocking his nose and ears with paperbark. They place paperbark behind his ears and nose so he will not smell them (his family) and he will not return to the camp.

janyalu-mulamulayarranji janyalu-rdirrirranji
they are wrapping him up they are tying him
nungku-lhanungka barra nyala marmadalu
in paper bark now unto to feet
jalinyamba-rdimanji yiku walima
they are all lifting for him carrying on shoulders
na-lhanu na-warlabarla yiku
paperbark forked poles for him
ankangu na-warlabarla barra
upwards forked poles now
kanyalu-arrijinmala warlabarlangka
they will hang him with the forked poles
jalu-manji wanjirr jalu-wundarrbanji
they are breaking leaves they are naming it
lajilaji jalu-lhulunmanji
bushes for burial platform they are making a bed
mungku-alakalangka jumba-yalwalarranji
on the burial platform he is trying it out
"yuwu yamulu bawuji wayarrwayarr".
yes alright finish strong
Bradley

They are wrapping him up and tying him within the paperbark, right down to his feet. They are carrying paperbark and forked poles for his burial platform on their shoulders. The forked poles are stood upwards, they will hang him there on the forked poles. They are breaking bushes, the bushes are called *laajarra*, they are for the burial platform. They are making a bed on the funeral platform, and then one man tries it out and states,"Yes it is alright, it is strong enough."

**li-mijimbangu**  **barra**  **jalu-wingkayi**  **likili-nganji**  
many people         now      they are going     his kinspeople

**kurdardi**  **barra**  **li-ardubirri**  **kangka**  
nothing           now      children         because

**kurdukurdula**  **ngayamantharra**  **li-bardibardi**  
with secret and sacred      only      the old women

**baki**  **li-malbumalbu**  **nganinya**  **barra**  **li-wurrrirri**  
and          the old men     this way      now     the adults

**lhanymantharra**  **barra**  **niwa-kuyawarna**  
going together         now      his body

**niwa-mudi**  **arrijimanthalu**  **bawuji**  
his sacred      to hang up      finish

**janyalu-yibarranji**  **ankangu**  **nya-mangaji**  
they are placing him     upwards      that one

**ma-yulbu**  **mulhumulhu**  **janyalu-rdirrirrimanji**  
rope                  loosely      they are tying him

**kangka**  **jiwa-wukurubanji**  **niwa-manka.**  
because      he is swelling     his body.

Many people, his kinspeople they are going, but not the children as it is secret and sacred, only the adults, the old men and women are going together with his sacred dead body, they go to hang him up. They are placing him up on the platform, they are tying him up; they leave the rope a little slack because his body is swelling.

**jalu-rdumanji**  **wanjirr**  **ngalalu**  **nalarrku**  
they are getting      leaves     when     the others

**jalu-lhuwarrinji**  **mududu**  **barra**  **kurdardi**  
they are departing      heads bowed     now     nothing

**warnkanganthanhu**  **karakarra**  **jalu-lhuwarrinji**  
for looking back         from the east      they are departing

**nyamba-wajkirranji**  **akari**  **barra**  **jalini.**  
hiding          in the west     now     they are being.

They get some leaves/branches and they leave with heads bowed (they cover their faces with the leafy branches), they do not look back, they are departing from the east and hiding themselves in the west.

**nya-arrrkula**  **jiwa-nbayi**  **baji**  **mungku-alakalangka**  
one man      he is falling     there     at the funeral platform

**nyiribanthawu**  **rrungkalu**  **jiwini**  **barra**  
asking the spirit for     for a sacred sign      he is being     now

**baji**  **nyiribantharra**  "**jaba!**  **ngarna-ngundarra**  
there      asking the spirit      give it      give to me

**kirna-barliirra**  **kirna-ardurala"**  
I am thinking of you with much feeling    I will be as a son

**kanyiulu-ngundayi**  **yijan**  **nyu-marriwiyu**  
he gives to him      dreaming      for the assassin

**kanyiulu-ngundayi**  **rrungkal.**  
he gives to him      sacred sign

One man remains, falling down at the funeral platform asking the spirit of the deceased for a sacred sign. He is there asking, "Give it to me! Give to me a sign, I am thinking of you with
much feeling, I will be as a son to you". The spirit tells him the Dreaming of the assassin, he
gives it to him in the form of a sacred sign.

They are placing sharp sticks around the base of the funeral platform, the deceased one
cannot descend. The other man does not go with the others, he is departing carrying the
sacred sign, it is secret and sacred, it is forbidden to women and children only the oldest men
are able to see it.

They are going to the camp, to fight, they do not look back (in the direction of the funeral
platform) they are going to the camp, there are no children with them, only adults.

They are returning, they would shift camp, and we would sleep as one family, at one camp
gathered around. The others, the senior old men would be to the side, in this way it would
be. The women and children would be in the centre.

Here they are placing sticks upwards
at the funeral platform down at the base
sharp mouth stick nothing
now he will not descend nothing
he is departing with them he is departing
the old men the senior ones they are seeing.

They are going for with them he is departing
carrying that one sacred sign
secret-sacred forbidden only
the old men the senior ones they are seeing.

They are returning now they would shift
also us sleep now this way
around the families one camp
others at the side the senior ones
the old men this way at the side
the women in the centre only
the children also.

The spirit tells him the Dreaming of the assassin, he
gives it to him in the form of a sacred sign.
singing in front finish barra bawuji lhurrku kambala-mala
now finish later we will all be here kariya kumba-wanjangumala" jalu-wajbanji
from the west he will bring himself back they are crying out 'kuyi:i" baki mili jalu-wajbanji yurrulu
kuyi:i and again they are crying out more "kuyi:i" bawuji.
kuyi:i finish.

They are here in the front, these others sing the funeral song cycle, one of them sing out, "Goodbye! Goodbye! Later we will all be here and he will bring himself back from the west." They are crying out,"Kuyiiii!" and again they are calling out,"Kuyiiiii!".

jalu-wardabinji wandyarra bawuji barra
they are settling down following finish now jalu-rarrinji barra li-jakarda wu-yabalawu
they are crying now many people for the road jalu-wandayi barra marnanaji ruthuruthu
they are following now here being separate nalarrku marniwuthu baki nalarrku
others this way and others nambiwuthu jalu-yinbayi wundururra
that way they are singing at night baki baralala barranamba jalu-wabanirrinji
and early morning like they are ritually dancing a-Marndiwa.
circumcision rituals.

They are all settling down, following the song cycle, many of them are crying for the path of the song which is being followed. They are in separate groups, some here, some there. They are singing at night up until daylight, it is the same as when they dance ritually during the circumcision rituals.

a:ah nu-nyilanku jalu-wajbanji barra
a:ah daylight they are crying out now jarralu-yibarranji jalu-wajbanji mili
they are placing here they are crying out again jalu-wajbanji bawuji jalu-yarrinymanji
they are crying out finish they are calling out to him kurda jalu-rarrinji barra kurdandu bawuji
poor things they are crying now intensely finish

At daylight they are calling out,"Aaaaah!". They are placing the path of the song cycle at it's conclusion. They are calling out again and again, they are calling out to the spirit of the deceased, the poor things. They are crying with intensity. That's all.

5 Path of the Mambaliya-Wawukarriya song cycle by Dinny McInnny Nyilba.

nya-mangaji nya-nganunga kujika janu-wandayi that one that one for us song cycle we are following
Mambaliya kujika janu-wandayi nakaringu semi-moiety name song cycle we are following from there
Nyamurri nganinya akarriya bajingu place name this way eastwards from there
ngabilalalu? Ngajarrngajarra bajii barra to what's that place place name there now
janu-rdumanji lhuwa akarriya nya-mangaji

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The song cycle for us, is the Mambaliya song cycle, this song cycle we follow from Nyamurri and then go eastwards, and from there to what is that place? To Ngajarrngajarra and there we are getting the snake (Rainbow Serpent Dreaming) when we are going eastwards. It is the snake which came from the east.

We are following eastwards descending what is it? Kunjurr marni awunga nyarrku Jarramba place name here west side another place name. we are following eastwards descending what is it? Kunnurr in the west side and another place name. we are following eastwards eastwards this way messmate tree country.

We are following the song cycle eastwards, descending to, what is it?, it is there, what is it?, it is down there, where it is? There at Kunjurr here on the west side and another place called Jarramba, from there we come upstream, there is a little place there. I am forgetting the country, have patience with me. Rungkurr is it's name we are descending from there to Nungkajabarra.

We are following eastwards, this way eastwards through the messmate tree country, all the way east to what is it? We are following to Kujurr.

We are naming that Rainbow Serpent, the snake we are singing eastwards to Alakalangaya and from there we are following southwards, this way to Yarrambala, that is the name, Yarrambala.
Onwards and southwards, and there we are going around and around on the west side of Wumayalinja. It was there that our senior paternal grandfather, that snake, that Blind Rainbow Snake was standing. He said to another Rainbow Serpent,"Hey you male one! Away! Go! Away!". When that other Rainbow Serpent came.

That Blind Rainbow serpent was jealous, he said,"This is my country, it is mine. Away! Go! to the north and keep on going, you, who is a stranger, the one from the east, I belong to this this place, I will always be here. That Blind Rainbow Serpent belongs there, he originated there he belongs to that place.

Eastwards we are singing; that other snake he came from the east, he went around and around this way northwards he was frightened of that Blind Rainbow Serpent, when he refused him.

Onwards and eastwards to what is that place? Dardakinya there now we are descending for the east and then onwards eastwards we are going, we are following this song cycle which is going eastwards.
The Rainbow Serpent was in the east and he and my father's mother the Dingo met each other, at that place Wanikalarubun. The Dingo said to the Rainbow Serpent, "You male one! this country is mine, Go away! it is Wuyaliya country only." He went past, that snake jumped from the east into the west.

Onwards and eastwards, it is Mambaliya country, what is that place there in the east? Murrkun, there is another Rainbow Snake there, it is properly for him that place. This other Rainbow Serpent coming from the east went straight past, he was a stranger.

We are following the song cycle to Raminya and then onwards we are carrying that Rainbow Serpent to the north and onwards.
Bradley

we are getting brolga there now
ja-murimuri kumba-alarri baji barra.

senior paternal grandfather he stood himself there now.

From east, he came from the east and ascended to what is that place? To Ngurlungka, we are following to what is that place? Southwards now in the east, this way in the south, we are descending and we are following and getting that one, that brolga, my senior paternal grandfather he stood himself there.

nganinya janu-wandayi nya-mangaji arnarra
this way we are following that one high bank
janu-yinbayi barra wayka janu-wundirri
we are singing now down we are ascending
nganinya akarriya barra a-wangka
this way eastwards now crow
jarranu-rdumanji baji barra akarrunga
we are getting her there now for the east
barra nganinya janu-wandayi karakarra
now this way we are following from the east
nganinya barra a-mangaji barra a-kilyarrkilyarr
this way now that female one now wedge tailed eagle
barra bawuji ngamalakari nganinya bawuji
now finish in the south this way finish.

This is the way we are following, we are singing the high bank, we are singing down and then we are ascending, this way eastwards we are getting her, the Crow Dreaming, then for the east we are following then from the east, and singing that female one, the Wedge Tailed Eagle Dreaming, alright in the south, it is in this way we begin to finish.

kujika janu-yibarranji bawuji baji nanda-yurrngu
song cycle we are putting down finish there she remains
rri-mangaji a-jalbarramba wula a-wangka
those two female one s wedge tailed eagle also crow
bajawula mingkiya barra wurra
there those two sitting now in the depths
bawuji barra bajawula barra mingkiya
finish now there those two now sitting
nawula-yurrngu janu-yibarranji wayka
those two remain we are putting it down
rarra barra baji Marrinybul
in the depths now there place name
janu-wandarrbanji na-wini awara Marrinybul.
we are naming it it's name country place name.

We are putting the song cycle down, she remains there the Wedge Tailed Eagle and the Crow, those two are sitting there in the depths, those two are remaining there and we are putting the song cycle down into the depths at that place we call Marrinybul.

bajingu mili nyarrku kujika yamulu
from there again another song cycle alright
janu-wingkayi nganinya waykaliya nakaringu
we are going this way downwards from there
Marrinybul bajiwuthu ngabiyalu? Mirriny
place name that way what is it? place name
nguthundanga baji Mirriny.
in the north there place name.

Alright there is another song cycle which goes this way down from Marrinybul, it goes this way, to what is that place? to Mirriny, yes Mirriny there in the north.
barraju! janu-wandayi marniwa Ngurlungka onwards we are following here he is place name
janu-rdumanji nya-mangaji barra wayka we are getting that one now down
ngabiyala Lamarnda baki Larlbangka.
what is it? place name and place name

Onwards we are following the song cycle to Ngurlungka, we are getting to that place and then down to what is that place? To Lamarnda and Larlbangka.

barraju! waykaliya janu-wingkayi ngabiyala onwards downwards we are going what is it?
Wawurranda akari nya-mangaji barra place name in the west that one now
ngabiyala jilili karanka ka-wujbanthaninya what is it? spring water coming down it used to flow
wabarrangu barra nakaringu Wawurranda past times from there place name
barraju nganinya barra janu-wundirrini janu-lhakanbayi akarrunga Wararrwararra nganinya we are descending for the east place name this way
nguthundiya janu-wandayi nganinya Wubunjawa northwards we are following this way place name
kurdarrku barra janu-rdumanji nya-mangaji brolga now we are getting that one
kurdarrku baji janu-wandayi barra na-manka brolga there we are following now it's body
barra. now.

We are descending heading eastwards to Wararrwararra and then this way northwards, we are following the song cycle to Wubunjawa, we are getting the Brolga Dreaming there, were following the song cycle for the brolga we are singing it's body.

barraju! nya-mangaji barra nguthundiya onwards that one now northwards
Lurriyarri nya-mangaji kurdarrku barra place name that one brolga now
kilu-yibarra Kuylukulu baji barra kalu-lhurrama he placed it ceremony name there now they danced it
jina barra ja-murimuri. this now senior paternal grandfather.

Onwards we go with that Brolga Dreaming, northwards to Lurriyarri, the Brolga Dreaming he placed the Kulyukulu rituals there, he danced them, this senior paternal grandfather of mine.

barraju! waykaliya rdumantharra nya-mangaji onwards downwards getting that one
kajaja malbu jina Walayungkuma na-wini
father  old man  this personal name  his name
bajiwa  barra  ki-kujikala  barra  jiwini
there him  now  in the song cycle  now  he is being
na-wini  barra.
his name  now.

Onwards and downwards we are getting that old man your father, this one whose name is Walayungkuma, his name is there in the song cycles, his name is there.

akarriya  waykaliya  yurrngumantha  barra
eastwards  downwards  continually  now
janu-lhakanbayi  awunga  baji  barra  Warringinda
we are descending  west side  there  now  place name
barra  nguthundiya  barra  yurrngumantha  nyala
now  northwards  now  continually  unto
Wuminyambalu  baji  barra  awara  Lidambuwa
place name-to  there  now  country  place name
nguthundiya.
northwards.

We are going eastwards and downwards and then we descend to the west side to that place Warringinda and then northwards continually northwards all the way to Wuminyamba that is the place and northwards is Lidambuwa.

yurrngumantha  nguthundiya  Lidambuwa  ki-anthaa
continually  northwards  place name  in the sea
janu-waninji  kari-nguthunda  nganinya  ngamaliya
we are returning  from the north  this way  south wards
Jarrka  barra  nya-mangaji  rirrki
place name  now  that one  fresh water well
rawurrki  nya-mangaji  akari  janu-rdumanji
fresh water well  that one  in the west  we are getting

We are going northwards continually to Lidambuwa, it is in the sea and then we are returning from the north, this way southwards to Jarrka and the fresh water well. The fresh water well is in the east and we are getting to it.

barraju!  nganinya  janu-lhakanbayi  janu-wundirrrinji
onwards  this way  we are descending  we are turning
ankaya  barra  janu-rdumanji  kinybutha  baki
upwards  now  we are getting  flying fox  and
biwali  barra  jibiya  baji.
possum  now  belonging  there.

Onwards we are going this way and descending, then we turn and go up and we are getting Flying Fox Dreaming and Possum Dreaming; They belong to that place.

barraju!  nganinya  barra  waykaliya  janu-yinbayi
onwards  this way  now  downwards  we are singing
nya-mangaji  wangkuwa  na-wini  barra
that one  rock cod  it's name  now
janu-wundarrbanji  nya-mangaji  rawurrki  barra
we are naming  that one  fresh water well  now
janu-wundarrbanji  nganuyirdi  janu-yangamanji
we are naming it  we are bearing it  we are changing
kujika  lukuluku  nganinya  yibandarra.
song cycle  around and around  this way  placing.
Onwards this way downwards, we are singing the Rock Cod Dreaming we are naming it, the fresh water well we are naming it, we are bearing the names, we are changing the verses of the song cycle as we are placing it around and around.

*wayka barra wayka na-ngurru barra*
down now down it's nose now
*janu-yinbayi nyuwu-mangaji wangkuwawu*
we are singing for that one for the rock cod
*bawuji baji baji wayka wayka*
finish there there down down
*dirdkurru rarra waykaliya rarra*
olive python in the depths downwards in the depths
*janu-yinbayi janu-yibarranjji bawuji rarra*
we are singing we are placing it finish in the depths
*bawuji.*
finished.

We are singing down, we are singing the nose of the Rock Cod Dreaming, there now there far down we sing the Olive Python Dreaming, downwards we are singing we are placing the song cycle in the depths, it is finished.

*nyarrku barra kujika nya-nganunga kari-wayka*
another now song cycle for us upstream
*ja-wingkayi nakaringu Rruwangkala a-wangka*
it is coming from there place name crow
*janu-yinbayi janu-wandayi ngamaliya Nganinja.*
we are singing we are following southwards place name.

There is yet another song cycle for us which is coming upstream from Rruwangkala, it is the Crow Dreaming, we are singing it, we are following it southwards to Nganinja.

*Nganinja ngamaliya Namaru bajiwa barra*
place name southwards place name there he is now
*janu-rdumanji nya-mangaji julaki kinybutha*
we are getting that one flying one flying fox
*janu-wandayi barra ngamaliya Larladulha*
we are following now southwards place name
*kariya.*
from the west.

From Nganinja we go southwards to Namaru, it is there we are getting that flying one, the Flying Fox Dreaming. We are following the song cycle southwards and we sing Larladulha from the west.

*barraju! Wujulakinda nya-mangaji kari-wayka*
onwards place name that one upstream
*julaki jarranu-rdumanji a-mangaji a-ngulili*
bird we are getting her that female little corella
*jarranu-rdumanji a-mangaji a-julaki a-ngulili*
we are getting her that female female bird little corella
*bajanda barra.*
she there now.

Onwards to Wujulakinda, that country is upstream, we are getting that female bird that Little Corella Dreaming, we are getting her. She is there.

*barraju! ngamaliya Rrawungkurr baji barra*
onwards southwards place name there now
*jarranu-rdumanji a-wangka barra barraju!*

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Bradley

we are getting her crow now onwards
janu-wingkayi janu-wandayi yurrngumantha
we are going we are following continually
kurdardi munjimunji.
not in the bush.

Onwards and southwards to Rrawungkurr it is there we are getting the Crow Dreaming and then onwards were are going we are following continually onwards but not through the bush.

barraju! ngamaliya barra wulawulangi
onwards southwards now by the river
janu-yinbayi janu-wundirrinji ngaliba
we are singing we are turning all the way to
Rarrungkurr bajiwa dirdikurru.
place name there him olive python.

Onwards and southwards along the side of the river we are singing. we are turning all the way to Rarrungkurr, he is there the Olive Python Dreaming.

barraju! yilayi nyla-mangaji janu-wandayi
onwards spotted nightjar that one we are following
janu-lhakanbayi waykaliya barra baji
we are descending downwards now there
yilayi barra janu-rdumanji bajiwa
spotted nightjar now we are getting there him
wayka na-mi baji barra Wardawardala
don it's eye there now place name
janu-yinbayi janu-rdumanji kujika nakari
we are singing we are getting song cycle from
yilayi barra yuwu yilayi barra.
spotted nightjar now yes spotted nightjar now.

Onwards and we are following the Spotted Nightjar Dreaming, we are descending downwards and the Spotted Nightjar dreaming is there, we are getting him there, down at Wardawardala, we are singing his eye there. We are singing and we are getting the song cycle from the Spotted Nightjar Dreaming, yes it is from the Spotted Nightjar Dreaming.

barraju! ngamaliya Liyinbulungurra Milibundurra eh!
onwards southwards place name place name eh
kurdardi Liwirriyirla wumbiji jarna-murdurinji
no place name in the middle I am forgetting
Liwirriyirla arnarrala barraju! ngamaliya
place name with the high bank onwards southwards
Milibundurra barraju! ngamaliya janu-wingkayi
place name onwards southwards we are going
janu-kanji yilayi janu-yinbayi.
we are carrying spotted nightjar we are singing

Onwards and southwards to Liyinbulungurra and then Milibundurra, eh not Milibundurra it should be Liwirriyirla, it is in the middle, I am forgetting Liwirriyirla on the high bank then onwards and southwards tpo Milibundurra and then onwards and southwards, we are carrying the Spotted Nightjar Dreaming we are singing of it.

gamaliya janu-wingkayi ngaliba Rrungun
southwards we are going all the way to place name
nganinya ngamaliya barra nyala Nyamurrilu
this way southwards now unto place name-to
bawuji barra janu-yinbayi janu-lukulkulanunj
Bradley

Southwards we are going all the way to Rrungun and this way southwards to Nyamurri, there now we finish we are singing around and around we are placing the Spotted Nightjar Dreaming, we are placing the song cycle there down and further downwards, that is where we finish. That's all.
We all grew up on some white people food, we have changed, all of us who are here. We have forgotten about sailing our canoes northwards and eastwards and the footpath paths on the mainland. There is nothing now nothing. Only one plane used to fly here, eastwards in this direction. It is finished, for all of us these past times.

We have all forgotten little bit, we who have come from behind the old people, but these young men far behind us maybe they are learning the song cycles or maybe they are not, they are making choices.

We have given to them the song cycles, that is the right way, but they are not singing, these children of ours. All of us adult men we know, but these children and also their fathers are standing in ignorance, they do not know the song cycles, they know nothing.

ngandarra mili ngambala? li-ngulgulakaringu
what to do again all of us those who are behind
kurdardi marda kalu-wanirru bajiwuthu ja-wukanyi
nothing also they won't return that way he is talking
nyiki-biyi nyungkarrku baki nyarrku nyiki-biyi
Bradley

his father for another and another his father
ja-wukanyi yiku kurdardi jila-nykarrinma
he is speaking for him nothing he does not listen
nyuwu-mangaji wukawu kurdardi kila-nykalanykarri
for that one for the word nothing he thinks
nuwarnu-mangaji nuwarnu-yuwawu kurdardi.
for that one for the law nothing.

What are we all going to do? Those who are behind us do not return to the Law. The fathers talk to their sons, they are talking but they do not listen, they are not thinking about the Law.

ja-yakama nyiki-ardu kurdandu bajiwuthu
he is deaf his son intensely that way
nyiki-biyi jila-kanji kujika yilaa
his father he carries song cycle with him
nyiki-biylila nayirdi yiku barra wi ji
with his father he is bearing for him now completely
marnajinganu li-kujikawiji marni nganu
here we are those with song cycles here we
li-malbuma ngambala kurdardi kanu-murdinma
the old men all of us nothing we do not forget
kurdardi nyalunga li-kanuwuthayi li-angunungu
nothing for them the grandchildren those for us
li-ardu kurdardi kalu-yinbanma kurdardi
the children nothing they do not sing nothing
jina barra jalu-yinbayi yurrngumantha warriya
this now they are singing continually poor things
ngayamantharra nganuwa kujika marniwa
only with us song cycle he is here
kiwa-ma baki ki-ngabujila
he remains and with father's mother's brothers
yilaa a karriya barra li-ngatha li-nyira
with him eastwards now those for me the younger brothers
li-Mambaliya kurdardi alunga bajalu
Mambaliya people nothing for them there them
karakarra ki-kujikawu nyungkarrik
from the east for the song cycle another one

waliyangulu jina a karriya kurdardi
to the islands this eastwards nothing
kalu-murdirri barra wijl
they have forgotten now completely
kujika jiwini linji-wurriirila ngambalaa song cycle he
is being with the mature ones with us
kumba-wayathala barra kumba-mirrala marniwa
he will finish now he will die here him
na-yurrngu nguthundakari
it remains in the north
wijl marda alu ngambala karna-arri
completely also them all of us I am talking
ambuliyalu linji-wurriirila ngalanganu
before with the adult people when we
li-wurriirri nganuyirdi ki-kujikawu
adult people we are bearing for the song cycle

He is deaf to the words of his father, with an intensity he is deaf to his father who bears the song cycles for him. Here we are, we who hold the song cycles, us old men, we do not forget, but our grandchildren and children have nothing, they do not sing all the time poor things. Only with us are the song cycles, they are here with us and our father's mother's
brothers, our song cycle which runs eastwards, for my young brothers, the Mambaliya people. Those from the east they have no song cycles, those song cycles which run to the islands and for the song cycles which run eastwards they have forgotten, all of them. The song cycles are with the adult people and it will finish and it will die with us. It is still here, it remains also in the north with all of us and them in the camp and I am telling you this. We were with the old people, the adult ones and now we are the adult people and we bear the song cycles.

We are here with mouth to sing them, we learnt them a long time ago so we have a mouth to sing, but those who are behind us have nothing. We are here with the song cycles of the Mambaliya people, we have a mouth to sing them. We sang them as children with the old people, our relations who have now all died.

These young people behind us they have nothing, they are making choices, they are singing the songs of the white man, continually they are following that path for the white people.

7. The Giving of a Promised Wife, told by Eileen McDinny a-Manankurrmara

If perhaps the woman is pregnant (with a girl) her husband will say, "We will give (her) to
that old man". So a girl is being born, she is being born and remains for a while in the bush.

The baby girls father gets her and with her mother, he is carrying her and placing her on the lap of the old man, saying,"Old man this girl is for you, she is your promised wife, I am giving you this baby girl, she will stay with you".

The girl is growing up, the one promised to the man, so he goes through ceremony and later becomes a sub-incised man. She is growing into a woman and soon she is sleeping with him.

Later he makes a sacred area and again he is sub-incised, he then goes to the sacred area where there is a large bough shade, his promised wifes mother is sitting there, he smears her with (penis) blood, he smears her and makes her body sacred, his promised wifes mother is being smeared with his blood.
The woman (smeared with the penis blood) is remaining for some time in the bush, her body is sacred, she is being there alone.

The woman does not give food to anybody (such as those in the camp) her body is sacred because she has been painted with blood.

She is continually like this for a while, she brings back her food alone (that she has hunted), she is eating only with her husband, because her body is sacred.

All this time the girl (promised wife) is growing up, and when she has become an initiated woman her mother says to her, "Remain and sleep with him, he is your husband. I painted my body (with his blood) for you."

So she stays with him, as a wife.

8. Concerning the Two Men Who Drowned, by Amy Friday a-Bajarnalanya
This story that I am going to tell is from a long time ago. I speak of things that my father used to tell us. This story is about how my grandmother's brother drowned. They had departed from Wurrulwiji, my father also, they departed northwards.

They departed northwards in many canoes. With them went my senior grandmother's brother, the deceased one whose name was Jungkuridiri, he was the father for Eileen, also the deceased one whose name was Andanyuka, my father's mother's brother. He was Norma's father's brother, her name is a-Anthawarramara, that is the name for my father's mother.

Those two departed for the north, they went in front down to the canoe.
My senior grandmother's brother departed, poor thing, he carried on his hips and shoulders firesticks, he carried the firesticks, firewood, it was so he could smoke, my senior grandmother's brother, poor thing.

Father and the others they departed into the north. They raised the sail and the canoe moved quickly away.

My fathers' mother's brother and my grandmother's brother they were in another canoe, whilst father and the others were behind them. Those two were far ahead in the north, in the middle of the sea they were floating waiting for dugong or sea turtle.
He saw the canoe and my senior grandmother's brother a long way to the north; the poor thing.

Those two departed northwards, carrying the effects of sorcery which had been enacted upon them. They gave themselves up to the effects of the sorcery and were going to be drowned.

Others had enacted the sorcery on them a long time ago, it was because of a hollow log coffin that they had enacted sorcery on those two; it had been done a long time ago. They had sung those two so that the hole (where the sorcery entered their bodies) had closed over.

They told them later that the sorcery will hit you, it may be because of a fighting stick or by drowning. They said to them,"You two will drown when you depart to hunt for dugong and sea turtle."
Father and the others returned to the camp but there was no sign of those other two. The sun set and there was still no sign of the other two returning.

nguthundulu baji barra nguthundiya
northwards there now northwards
wumbiji jalu-wundarrbanji awara Aburri
in the middle they are naming place place name
janyka barra bajalhi nguthundu
rock now it is there in the north
narnu-rawu barra bajalhi barra
reef now there now
kawula-ngabu nya-jawukuku wula
those two drowned senior grandmother's brother also
ngabuji nya-mbangu buyi
father's mother's brother that one small
waliyangu nguthundu kurdardi
island in the north no
waliyangu winarrku narnu-rawu
island merely reef

To the north in the middle of the sea is a place they call Aburri. It is at that place that those two drowned, my senior grandmother's brother and my father's mother's brother. That little island is in the north, it is not really an island, merely a reef.

kawula-yinu bajalhi barra kanda-nba
those two drowned there now she fell
a-kamba kalu-ngabungaburri kurdardi
sun they were there in the evening nothing
wulanga bawuji.
for those two finished.

Those two had drowned, the sun was setting, and the others were there in the evening. There was no sign of those two.

wunyatha kiwa-arri kanilu-marrngunda
father he was there he was giving much thought
"nganthawula" barra rri-ja
where are those two now these two
nganthawula?" kilu-rulama barra
where are those two he understood now
wunyathalu kawula-ngabu nungka
to father those two had drowned maybe
nungka barra kawula-wundirri
maybe now those two went up
angula kawula-wundirri katha
into the west those two went up mistakenly he thought
Rrawali katha kari-nguthunda
place name mistakenly he thought from the north
kawula-wingkanma
those two would come.
My father was there and he was giving those two men much thought. "Where are those two, where are they?" He then understood that perhaps they had drowned, or that maybe they had gone further up into the west. He then wrongly thought that they may have gone to Krawali or that maybe they would still come from the north.

Father told that old man Banjo, my grandmother's brother, (what he had been thinking), he said, "Hey! Younger brother what should we do? We will go searching westwards tomorrow morning. We will go out early in the morning.

So those two departed from the east, from Makukula. It is a sandy place. They were there in the east, they had a big camp there.
so he could spear fish for the two of them. He also carried a small blanket as did the old man Banjo my grandmother's brother.

They departed westwards following the coast as the tide was well out. They followed the coast, they walked on and on all the way to Rrawali.

Those two went close to Rrawali, westwards for a long way they went into the late afternoon. When the sun was setting in the west those two arrived at their destination.

Those two saw two brolgas, they were jumping over the top of the canoe, they saw the canoe tipped over with the brolgas jumping over it.
Father then knew what had happened, he said, "Hey! Younger brother it is finished those two have drowned". They went closer and saw the canoe which was tipped over.

My father spoke, "Maybe we will return into the east, or what shall we do? Perhaps we should go west and look some more".

They continued on and they saw a dead false killer whale.
Father said, "This one now it ate those two men and then it died. Maybe it was attracted to their fat and flesh. It ate those two because it was attracted to their fat. The whale is dead because of the fat of those two men (the fat contained the sorcery which also killed the whale)." It ate those two, my father's mother's brother and my grandmother's brother.

Those two saw the dead false killer whale, but they saw no sign of the paddles. They saw the harpoon but no sign of the harpoon rope, only the harpoon.

So they returned back into the east, they were returning and where half way when the sun set.
now those two fed themselves fish
barra nungka kawulamba-wulwudurruma
now maybe those two fed themselves
ngabungabula arlu bawuji
in the late afternoon fish finish

Father gathered firewood in the late afternoon and then they fed themselves some fish, maybe it was fish that they fed themselves; It was in the late afternoon.

kinyamba-malmarnawuntha kawulamba-wukanyinjaninya
the late evening came in those two were talking
kanyilu-nanthaninya barra wunyathalu
he was telling him now to father
"bawuji barra bawuji kawula-ngabu
finish now finish those two drowned
rrri-mangaji nungku-mangaji ki-yulanguwu
those two for that one for the false killer whale
kawulinja-tha" kiwa-wukanyi kuku
it at those two he spoke grandmother's brother
nya-Banjo wunyathawu
for Banjo for father.

Late evening came and those two were talking. Banjo was telling father, "They are gone, those two have drowned. They drowned because of that one, because of the false killer whale, it ate those two"*, he spoke my grandmother’s brother to father. (*The two men decided the whale was a part of the total act of sorcery enacted against the two deceased men)

wunyatha kiwa-arri "yulangu
father he said false killer whale
nya-mangaji yulangu bawuji
that one false killer whale finish
nunyka wula manyngulu
maybe those two to the fat
kawuli-rrka kawulinja-tha nungka
those two burnt it it ate those two maybe
wulanga kangka kawuli-rrka
for those two because those two burnt it
na-wurdu ki-yulanguwu".
its stomach for the false killer whale.

Father then said, "The false killer whale, it was that one now, maybe it came after the fat of those two, but those two burnt it when it ate them. Those two burnt the stomach of the false killer whale."*
(*The false killer whale died because the sorcery contained in the victims' fat burnt its stomach)

kawula-arri walkurr wunyatha
those two were there asleep father
buyukala kiwa-arri walkurr
with the fire he was there asleep
ngamalakarimba ngala nya-malbu
on the south side while the old man
kuku nguthundakarimba bawuji
grandmother’s brother on the north side finish
bijal wundurrrra kalngi
a little bit with the night truly
ki-mimalalirri awara wundurrrra
It was darkening country with the night kurdardi ngakarlawu ngayamantharra
nothing for the moon only winarrku marralhawa wulanga
just stars for those two

Those two were asleep. Father lay on the south side of the fire whilst the old man my grandmother's brother lay on the north side. It was early evening, truly it was darkening, there was no moon, just the stars where shining for those two.

wunyatha kiwa-arri walkurr
father he was there asleep
kumbi-ja wunyatha ngala
he was asleep father when
wula kawula-wingka barra
those two those two came now
mirmaji nawularrrku barra
visible those two others now
nya-jawukuku kiwa-wingka
senior grandmother's brother he came
marni barra ngamala
here now in the south
ngabaya barra mirnaji
spirit now visible
barra kiwa-yibanda
now he placed
nya-jawukuku bawuji
senior grandmother's brother finish

Father was there asleep when those two came and made themselves clearly visible. It was those two who had drowned. My senior grandmother's brother came, his spirit came and showed itself, he placed himself south from my father.

kumbi-nanha barra 'yuwu wukuku
he spoke now yes grandson
marnajingarna katharra-ngabu
here I am we two drowned
nyinki-ardiyardi nguthundu wukuku" your nephew in the north grandson
kumba-lhawarrmanthaninya wunyatha
he acknowledged father
barra kangka wukuku
now because grandson
kanyilu-kanthaninya wunyatha
he carried him father

He told him now,"Yes grandson I am here, your nephew and I we drowned in the north." He acknowledged father because he called him grandson.

"katharra-ngabu nyinku-ardiyardi
we two drowned your nephew
nguthundu warriya" kumbi-nanha
in the north poor thing he told
yiku nganinya bawuji
for him this way finish
barra "waniya barra wukanyiya
now return now speak
karna-wukanyi ngarna yinku
I am talking for you
jarna-mirnimanji marni ngarna
I am making myself visible here me
yinku wukanyiya alunga
for you speak for them
akarru ka-wanila."
in the east you will return.

"We two drowned, me and your nephew, in the north". He told father in this manner.
"Return and talk as I am talking, I have shown myself to you, I am here, talk to those in the
east when you return."

<table>
<thead>
<tr>
<th>nya-Banjo</th>
<th>nya-malbu</th>
<th>kilu-rduma</th>
</tr>
</thead>
<tbody>
<tr>
<td>Banjo</td>
<td>old man</td>
<td>he got it</td>
</tr>
<tr>
<td>bilanki</td>
<td>baki</td>
<td>kumba-wijuwa</td>
</tr>
<tr>
<td>blanket</td>
<td>and</td>
<td>he covered himself</td>
</tr>
<tr>
<td>kiwa-wardangka</td>
<td>nya-mangaji</td>
<td>nya-malbu</td>
</tr>
<tr>
<td>he was frightened</td>
<td>that one</td>
<td>old man</td>
</tr>
<tr>
<td>ja-wardangkamara</td>
<td>nganiyanga</td>
<td>barra</td>
</tr>
<tr>
<td>he was a frightened one</td>
<td>this way</td>
<td>now</td>
</tr>
<tr>
<td>nungka</td>
<td>nya-marringaya</td>
<td></td>
</tr>
<tr>
<td>maybe</td>
<td>he is good.</td>
<td></td>
</tr>
</tbody>
</table>

The old man Banjo got a blanket and covered himself, he was frightened; he was one who
could be easily frightened in those days, maybe he is alright now.

<table>
<thead>
<tr>
<th>kumba-wijuwa</th>
<th>yilaa</th>
<th>bawuji</th>
</tr>
</thead>
<tbody>
<tr>
<td>he covered himself</td>
<td>with him</td>
<td>finish</td>
</tr>
<tr>
<td>kurdardi</td>
<td>kiwa-manma</td>
<td>mingkiya</td>
</tr>
<tr>
<td>nothing</td>
<td>he was not there</td>
<td>sitting</td>
</tr>
<tr>
<td>yilaa</td>
<td>wunyathala</td>
<td>wambu</td>
</tr>
<tr>
<td>with him</td>
<td>with father</td>
<td>alone</td>
</tr>
<tr>
<td>bamaramantha</td>
<td>ji-bilankila</td>
<td></td>
</tr>
<tr>
<td>covered over</td>
<td>with a blanket</td>
<td></td>
</tr>
<tr>
<td>ngayamantharra</td>
<td>wunyatha</td>
<td>kiwa-arri</td>
</tr>
<tr>
<td>only</td>
<td>father</td>
<td>he was there</td>
</tr>
<tr>
<td>nya-ngarra</td>
<td>nyarrku</td>
<td>kurdardi</td>
</tr>
<tr>
<td>a brave one</td>
<td>another</td>
<td>nothing</td>
</tr>
<tr>
<td>kiwa-wardangkanma</td>
<td>wulanga</td>
<td>bawuji</td>
</tr>
<tr>
<td>he was not frightened</td>
<td>for those two</td>
<td>finish.</td>
</tr>
</tbody>
</table>

He covered himself with a blanket, he was not sitting with father, he was alone, his blanket
around him, only father was there, a brave man, he was not frightened of those two deceased
men.

<table>
<thead>
<tr>
<th>bawuji</th>
<th>barra</th>
<th>kawula-lhuwarri</th>
<th>ankangu</th>
</tr>
</thead>
<tbody>
<tr>
<td>finish</td>
<td>now</td>
<td>those two departed</td>
<td>upwards</td>
</tr>
<tr>
<td>akarriya</td>
<td>nawulayirdi</td>
<td>mirnimalarrawu</td>
<td></td>
</tr>
<tr>
<td>eastwards</td>
<td>those two were bearing</td>
<td>for firesticks</td>
<td></td>
</tr>
<tr>
<td>buyuka</td>
<td>jumanykarra</td>
<td>kiwula-ka</td>
<td></td>
</tr>
<tr>
<td>fire</td>
<td>long</td>
<td>those two carried it</td>
<td></td>
</tr>
<tr>
<td>waliman</td>
<td>kawula-lhuwarri</td>
<td>akarriya</td>
<td></td>
</tr>
<tr>
<td>on shoulders</td>
<td>those two departed</td>
<td>eastwards</td>
<td></td>
</tr>
<tr>
<td>barra</td>
<td>ankangu</td>
<td></td>
<td></td>
</tr>
<tr>
<td>now</td>
<td>upwards.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Those two spirits departed upwards and eastwards, those two were bearing firesticks which were long and carried on their shoulders. They departed eastwards and upwards.

Father got up and saw the fire going upwards and eastwards, he said, "There it is, the eye (flame) of the fire". Those two spirits departed, my senior grandmother's brother farewelled father, "Goodbye grandson, the two of us, me and your nephew are leaving you two."

Across their shoulders they carried firesticks, my senior grandmothers brother and also my senior father's mother's brother, those poor things, eastwards they went. It was when those two children of his were small maybe; my mother's mother Eileen, her father left her, and my grandmother's brother Stanley he left him when he was not even born.
Father saw the firestick in the east, a great distance upwards in the east.

kiwa-wardabi  rarrinjarra  kiwa-rarri
he was feeling bad  crying  he cried

wunyatha  bawuji  kanyilu-yarrungka
father  finish  those two cried

nya-malbu  nya-Banjo
old man  Banjo

kawulamba-rarri  kurdardi
those two cried  nothing

kawula-nmanma  walkurr  kawula-arrirr
those two did not sleep  those two were

nulawula-mi  nyamba-wukanyinjarra
with wide open eyes  talking

bawuji.
finish.

Father was upset, he was crying. He woke up the old man Banjo and they cried. They did not sleep again, they were there wide awake and talking.

kanuwalanu  karakarra  barra
daylight breaking  from the east  now
"bawuji"  barra  kali-wingkala
finish  now  we two will go

wunhaka"  karrawula-nda  a-mangaji
father  those two left her  that feminine one

a-muwarda  mududu  bajingulaji
canoe  tipped over  in that same place

baji  angula  kawula-ihuwarri
there  in the west  those two departed

akarriya  arnindawa  kawula-wingka
eastwards  along the bottom  those two went

kariya  kawula-wingka  marnarnu
from the west  those two went  here it is

Rrawali  place name.

Daylight was breaking in the east. Father said,"We two will go younger brother". They left the canoe still upside down at the same place, there in the west. They departed eastward following the coast, they came from the west, they came to Rrawali.

barra  juju  akarriya  kawula-wingka
now  long way  eastwards  those two went

karnuwula-mirnmirrinma  Bing Bong
those two met up with it  place name

kawulala-kala  barra  wunyatha
they saw those two  now  father

barra  kila-ka  marnmarn
now  he carried it  dreaming dance

adumu  nungka  warriyangalayawu
shark  maybe  hammerhead shark

nungka  bawuji  kalu-lhaa
maybe  finish  they knew
A long way into the east they went until they arrived at Bing Bong, the people there saw those two, so father he danced the Dreaming belonging to my senior grandmother's brother, it was the shark, maybe the hammerhead shark, those two danced it, they danced the dreaming of the deceased one, my senior grandmother's brother. In the old days this is how they told the news of a death.

They all knew they had died, they all hit their heads, mother she hit herself, grandmother, her name was a-Manankurmara she was the wife of Big Foot, she hit herself. They cried there, they hit their heads with intensity, mother's father's sister she cried, she was the wife of my grandmother's brother in those days a long time ago.
senior mother's mother and
nya-jawukuku jarna-nykalanykarri
senior grandmother's brother I am thinking
jinangu wuka
this one story
kanilu-nanthaninya jinangu wuka
he would tell it this one story
wabarrangu wunyathalu
long ago to father
bawuji barra bawuji.
finish now finish.

My senior grandmother’s brother he drowned in the north. I am continually thinking about him. He should still be here growing old slowly. He drowned when his children, my senior mother’s mother and my senior grandmother’s brother were small. This is a story my father used to tell a long time ago. It is finished now.


mimi barra katharra-wingka marnijingu
grandson now we two went from here
waluku barra kiwa-wingka karakarra
for a while now he came from the east
na-letter karnilu-ka nyu-Minjiwuka
letter he carried it with Minjiwuka
nyikunya ardiyardi ki-Musso kiwa-wingka
his nephew for Musso he came
marnijinju to here

We went from here for a while, grandson, after Musso’s nephew Minjiwuka brought a letter from the east (from Manangoorah).

marningatharra marnaji anka ngaliwa
we two here here up when he
nyanku-wangu ngaliwa kiwa-lhuwarri
her husband when he he had departed
akarriya nyala Wollogoranglu kulu
eastwards unto to Wollogorang and
nyangatha-wangu kawula-lhuwarri akarriya
my husband those two had departed eastwards
ngulaya wulanga
behind for those two

We two were here up (there at the old Police Station), when her husband was away, he had gone east to Wollogorang as had my husband, those two had gone when these things happened.

marnaji ngatharra ngatharralumba wula
here we two we two ourselves those two
mili waka katharra-lhuwarri ngatharra kanda-wukanyi
again away we two departed we two she spoke
ngatha a-mangaji a-bardibardi 'bawuji
for me that female old lady finish
ka-wingkala ngathangka a-nyira ngatha
you will come with me companion for me
ka-wingkala kumba-wangkala nya-mangaji
you will come he shot himself that male one
We were by ourselves when those two were away again, so we departed, she said to me, "You will come with me as my companion, the white man in the east at Manangoorah has shot himself.

I got her canoe here she was for him. That male white man he was there. I got her canoe here she was for him. That male Minjiwuka and Old Roger Jose. And his wife Maggie we went. Now he carried for us two swags. Now she was for him big. We two got him. Now he carried for us two swags. Now she was for him big. We two got him.

I got a canoe that belonged to that old man Old Charlie Avey, it was a big canoe. Then we got Minjiwuka and Old Roger Jose and his wife Maggie. We went now, he carried our swags, the food was in the canoe, which was down here at the Rocky Creek Junction.

We departed at midday and we went and slept at the Crooked River at a place called Wunguntha on the southern bank, then we went eastwards to the short cut river that is called Wuminyamba.

We departed early in the morning and she spoke to me that old lady, "You get my swag for both of us and we will sleep together". We were there sleeping in one swag.
We departed early and went eastwards, we paddled, and the two men were paddling all the time, we came and entered the river going up to Manangoorah, we went continually early, we departed on this trip and I had never been to the sea before and I was very frightened.

We went upwards and entered into the river at Manangoorah, and those two men Old Steve Johnson, the hunch back and Norman McIntyre were waiting with him. We went and ascended to Manangoorah in the late afternoon and from there he (Horace Foster) saw her, that old white lady who had come.

We washed him where he had shot himself, the bone was completely broken, she waited with him and washed him and made things better for him. His thigh across this way was in pieces, it was a mess.
He had shot himself with a shotgun, it may have been a .303, a bullet was stuck in that gun and he tried to get it with a knife but he couldn't and then he just got angry and he hit the gun and it exploded this way downwards hitting him.

Old Fosters wife told here this, her name was a-Bajamalanya or Alice she was the mother of Rosie, those two children were called Rosalyn and Jim Foster those two were here when they were small.

The white man Old Roger returned, he had gone back to Borroloola with his wife by canoe to ring up, he had sent a telegram to the doctor and had returned on the lugger which was called Liesa, he returned on the lugger which carried cargo, he returned upstream when he had sent the telegram top the doctor.
While he (Roger) head be away we had cleared a place this way west and south we had been cutting trees, us, the children and his wife (for Foster) and that old man Amy's father. We were there clearing a little place for the plane (to land).

He returned that whiteman Roger and the plane came after him, it came and he died, about this time of the day (late afternoon) and we carried him, the white woman also, we washed him and we dressed him in clothes when he was close to death.

We two held him and carried him when he died, we carried him upwards (towards the strip) when the plane was flying above and he died.
it arrived now that female white woman she departed
kanda-wani ji-julakinda kanda-wukanyi ngatha
she returned on the plane she spoke for me
wingkaya ngulakari nya-kaya jina awara ngulakari
coming behind bring it this everything behind
marda na-midijin juwak nawula-kaya
also medicine swag those two bring
malbuwujaralu' kanda-arri ngatha kanda-wingka
two old men to she spoke for me she went
ambiriju nya-Donagan kulu nya-Minjiwuka kulu
in the lead
Donagan and Minjiwuka and
a-mangaji rriku-wangu nyu-Donagan a-Angeline
that female his wife for Donagan Angeline
yikurra-baba nyu-Rickett a-ngabungaku barra
his sister for Rickett deceased female now
kanu-lhuwarri bawuji wu-muwardala.
we departed finish in the canoe

The plane landed and that white woman she departed, she went back in the plane, she said to me, "Come behind and bring all these things with you and the medicine and swag, and bring those two old men". She said this to me and then went. Donagan and Minjiwuka and Donagan's wife Angeline, the sister of Ricket, she is dead now we departed in the canoe.

kanu-lhuwarri barra bawuji kanda-wajba ngatha
we departed now finish she sang out for me
'ngarna ambiriju' a-mijji kanda-arri 'ngulakari
me leader white woman she said behind
nawula-kaya rrinji-mangaji ji-malbuwujaralu
bring those two with those two to the two old men
karna-nmala karna-bayimala baji Burrulula' nya-mangaji
I will I will pay them there Borroloola that male
nya-malbu nya-Roger kanyagana-nda bajingulaji
old man Roger we left him at that place
bawuji.
finish.

We departed now and she sang out to me, "I will go in the lead, you come behind bringing those two old men, I will pay then there at Borroloola". The old man Roger we left at that place.

kanu-lhuwarri wu-muwardala kinganu-yibarra
we departed in the canoe it we placed
awara wiji bawuji kanu-lhuwarri karanka
everything completely finish we departed going down
yurrgumantha waykaliya nganinya kanu-lukulukuma
continually downwards this way we went around
kanu-arri walkurr Jarrka kulu bajingu kanu-wingka
we were there sleep place name and from there we went
mili yurrgumantha ankaya wundururra
again continually upwards at night
kanu-yibanda marnaji Burrulula bawuji.
we arrived here Borroloola finish

We departed in the canoe and in it we had placed all the belongings and we departed downwards and we went around and camped at Jarrka and from there we went on continually upwards allnight we travelled and arrived at Borroloola.

karnuwula-ka ankaya yumbulyumbulmantha
those two carried it upwards everything
Those two (Minjiwuka and Donagan) carried everything up (to the Police Station) and we (Bessie and Angeline) carried the swags on our hips. When I arrived she said to me, "You are here, you came". And I said, "Yes here I am, those two old men brought me, they are here also, those two put everything here." She gave them possessions, long ago they did not give money, only flour, tobacco and sugar, she gave those two these things for pay. Thats all.
Language in Song: Yanyuwa Song-Poetry.

Introduction:

The Yanyuwa have preserved parts of their social history in the form of song-poetry. This chapter will look at a selection of songs which deal with social events in the life history of the Yanyuwa community; the place of these songs in the past and contemporary Yanyuwa societies will also be discussed.

In part, this chapter is also a reflection on a group of women in the Yanyuwa community. It is this group of women which still regularly sing, compose, and find value in the songs. In other parts of the community little importance is placed on them due mainly, to an accelerated process of cultural loss over the last twenty years. (see Kirton 1986 and Bradley, this volume).

For the women who still find value in these songs, they are a way in which the social community and individual past, rather than the Dreaming-Law past, is recorded. As the core of songs is enlarged with the addition of contemporary songs, these women exercise a control over a section of the perceived history of their group, which a growing number of people in their own community see of little value or importance.

The notion of individualistic and group experiences being expressed through the medium of song poetry is not unique to the Yanyuwa. Professor Berndt (1974) recorded such songs in Western Arnhem Land and on Bathurst and Melville Islands, while Elkin (1974) makes mention of such songs being in existence in southern Australia.

The songs generally deal with everyday events. Some of the common themes cover descriptions of country and natural phenomena, work and mundane events; unusual experiences and the relationships between men and women being common themes.

Berndt (1974) calls such songs "gossip songs" and sites cases from Western Arnhem Land. While in the Yanyuwa case some songs would fall into this category of "gossip song", others would not, it is worth however repeating some of Berndt's general statements on such songs as they do have relevance to the way in which the Yanyuwa songs work.

He says "...the most popular and most numerous individual compositions are the "Gossip" songs. These deal with contemporary events and above all with romantic or sweetheart relationships. A good songman is alert to all the gossip and song potential for miles around. No names are mentioned, but the songmen have specific cases in mind and the listeners enjoy the game of indentifying the characters...." (Berndt 1974: 379)

The Women who sing:

The songs presented in this chapter represent only a small proportion of the total number recorded. They have been recorded over a six year period, working with the same group of women, who are recognised in their community as being the most senior women in relation to ritual and as the community's social historians. These women consist of a core of eight individuals, nearly all of whom are widowers, which allows them more time to sit together and discuss what they consider are
matters of social, political and ritual importance. As one of the women commented:-

"Us mob, us women, we still talk together about everything, but I don't know about them men, they stay home, never get together, not like the old times, man always be talk, all day, but we women we still here talking, talking, but the men, I don't know what's wrong"

(pers. comm Eileen McDinny 1986)

This statement reflects a common theme of this group of women. As Borroloola develops as a township more pressure is placed on the cultural heritage of the Yanyuwa. The women see their group role as having great importance, they being a "last bastion", preserving that which they call ki-wankalawu or that which is for the past times. The group of women at Borroloola who are the key keepers, singers and composers of the song-poems take great pride in their independence. All of the women are closely related, being mothers, sisters, daughters and cousins (both actual and classificatory) to each other and are therefore in strong relationships to support each other.

Myers (1986) discusses the Pintupi women by stating that- "Not only do women take little notice of men's advice on how to conduct their affairs, but they are recognised to have considerable power in their own domain." (Myers 1986:249)

The Yanyuwa women fit very well into the above description as they have strong opinions on their own importance. In fact they perceive their role in society as being even more important than that of the men as aspects of their culture are eroded away by the effects of contemporary living. Their one source of continual frustration is that various Government bodies in the Commonwealth and Northern Territory appear to place more importance on talking with the men. As one senior woman commented:-

"You know all the time they talk to man, just like we not important, that's just gammon (a lie) woman got something to say, we always talk between we self, not like this man they sit by themself till Government come along then they talk big."

(Annie Karrakayn 1987)

The main camp and gathering place for this group of women is situated in a central position of the main community living area, and is of importance in terms of maintaining the group dynamics of the community. This group of women exercise considerable power and their influence is very rarely disputed by the men. The fact that the women are also financially independent of the men is also an important aspect of their position. The women receive predominantly old-age or widows pensions with a few receiving supporting mother's benefits as they are providing for their grandchildren.

Bell (1983) makes the comment that, "Pensioners are considered to be important within the Aboriginal community as they are persons who receive a reliable income." (Bell 1983:83). She makes further comment that, "As the women leave behind their mothering roles they move into more prestigious women's activities and play an increasingly important role in community decision making". (ibid:35).

The camp for these women is usually a place of support for others as well; both men and women. This camp provides emotional and material support and quite often sustenance. It is also a place with an easy going atmosphere and where conversation deals with family, local gossip, past and planned hunting trips, ceremony both women's and men's and history. As the oldest woman in this group commented:-
"Only camp, this one here, come up here for old time story, nowhere else. Other mob too busy langa video, no talk, not here, good story, good song, this main camp blanta [for] olden time word, main camp blanta Yanyuwa [language]."
(pers. comm. Ida Ninganga 1987)

The Reasons for Singing:

The above discussion would appear at first glance to have little to do with song poetry, but it is important if one is to have an understanding of the atmosphere in which the songs are still sung. The songs which these women sing would appear to be one way in which the women can come together in solidarity, and as a response to the rapid changes which are overtaking the way of life they once knew. They represent a way of coming together which does not require ritual organisation, as the women themselves say, the songs are "free", they are not bound up in restrictions of the more traditional Dreaming based songs. The women through their singing find companionship and pleasure, as one woman stated:-

"We sing to remember, old people, we sing for us, don't matter big mob not here, we sing to make ourselves happy, we laugh, we think hard for old people, all the dead-fella when they been sing same way. This song he good one anyone can sing and listen."
(pers. comm. Dinah Norman 1987)

When the process of first collecting these song began some of the men at first looked upon the task as a pleasant pass time and as a way of finding relief from the headiness and complexities of Law, ritual and ceremony. As one man put it, when he witnessed a recording session:-

"Just a nothing them mob song, got no Law, just for fun, but it's alright you can put them on tape, them women; women like that kind."
(pers. comm. Tom Friday 1987)

Another man presented this point of view:-

"The song they like song you hear on the radio, anyone can listen, just for fun, old people had a big mob like that, not just woman but man too used to sing. But woman hold them all now, it's history for us I suppose like rock group gotta be history for white people one day."
(pers. comm. Mussolini Harvey 1988)

After a number of periods of working with the women, some senior men would ask if a particular song had been recorded as it "belonged to my father", or "it's a really good song, you want to get that one", however when the men were asked to sing them they would refuse saying, "the women know, they can do it". The women took such comments as confirmation that their knowledge was considered important, and it confirmed their own opinions about, "men being too much on their own, never sit down one mob together, not like we mob women". (pers. comm. Bella Charlie 1986).

The songs were usually sung at night after the small children had settled down, there
would usually be some discussion as to what would be sung. Some of the songs the
women thought too *risque* for a male researcher and suggested they might send one
"silly in the head", such comments were made amidst much humour and light hearted
banter.

The songs recorded are perceived to have a historical time scale, starting from "old
people a long time before us", songs from their own childhood and others which they
and their peers had composed.

The songs were sung and their meanings explained, quite often amidst riotous laughter
and teasing as meanings of particular words and phrases were clarified.

The language of the songs is the same as normal everyday spoken Yanyuwa,
however for a full and complete understanding of the songs, as an outsider, one has
had to translate interpretations and layers of meaning.

What is explicit knowledge to the singers, composers and their community can often
say very little to the listener who is unfamiliar with the language and the community's
social history.

The audience for the singing sessions can range from one or two individuals to larger
groups, but the taping and transcriptions of the songs does not take into account such
things as gesture, non-verbal communication between the singers and audience location,
setting, the occasional spontaneous dance movements or other activities, that may
have been occurring while the singing took place.

The singing sessions lasted for half an hour or, sometimes, continued for hours
finishing early in the morning. The songs arouse feelings from pensive contemplation,
sadness, joy, reflection, to high hilarity, to an atmosphere filled with sexual innuendo
and a degree of eroticism. Much of the atmosphere depended on the women who
were leading the singing and the reason why the women started to sing.

As the songs were researched some were recorded in spontaneous situations while
others were recorded in situations which were created with specific tasks in mind.
Quite often however the situations were a mixture of both. In normal non-contrived
settings the songs are never translated into another language, but in terms of this
particular research the women were always more than willing to translate both the
word meaning and the situations that caused the song to be composed.

Donaldson (1970) makes the comment that all songs are property in Aboriginal
Australia. In terms of the songs presented here they have individual composers.
However, quite often a person begins to compose a song and then goes to a close
relative or known song person who will assist with the final form. The end result is a
joint composition but the original composer of the theme is always considered the
primary composer. There is no term in Yanyuwa for 'composing', the closest one
can get to it is the term *jumba-yinbayi* for a man or *janumba-yinbayi* for a women,
both terms mean "singing within oneself". There is a sense in which the song has its
own life and a perceptive person will feel the song and develop it into a public
composition.

A well known song composer in Yanyuwa is termed *ngiriki* which means one who
is seen as a trickster or one who excels at a particular skill above what would be
classed as the normal or expected achievement of an individual.
In Yanyuwa society there are no rules concerning who can sing what song, and even after death the songs composed by the deceased are still sung, though after a suitable time has elapsed since the death usually six months. When the song is sung again it is often done with more emotive comments on the individual concerned and sometimes with weeping.

The songs were traditionally accompanied by boomerangs, rythm sticks and clapping of cupped hands. In contemporary times a stick hit against a milk tin or a finger nail clicked against a metal cup are also seen as a suitable accompaniment. In past times a didjeridu was used to accompany some of the songs composed by men.

The men very rarely sing these songs any more, though they do describe past events when they did:-

"The old people they been gather up, sing and dance all night just for fun, them old man and women, us mob too little buggar kid we been corroboree all night 'till daylight, but nothing now all been finish"

(pers. comm. Diny McDinny 1991)

The song poetry as recorded here has the ability, with a few words, to invoke images of situations, incidents, people and places. Many of what are considered the best songs today belong to the composers who have long since died, it is these songs which arouse the strongest feelings for the importance of the past, which to the singers gives a balance and meaning to, what at times, is an uncertain present and future.

The Songs:
The following songs called a-kurija in Yanyuwa if composed by women and walaba if composed by men, give an indication of the broad nature of topics covered. The songs have been placed into the following categories:

a) Those songs which are still remembered but none of the composers are known. They are now considered archaic, the songs are often glossed as being "properly for the old people".

b) Songs composed by people who have long since died, though the composers are still remembered by the present generation of singers, and whose songs are still performed regularly.

c) These songs date from the period just prior to, and just after the Second World War and belong to individuals who have died in the last twenty to thirty years.

d) Songs composed by contemporary Yanyuwa people who are in their late fourties onwards.

a.1 kurrkurr niwa-amí  The barn owl, his eyes,
barn owl his eyes [looking] this way southwards;
nganinya ngamaliya  The barn owl, her eyes,
this way southwards [looking] this way northwards.

kurrkurr nanda-amí
The above song is classed as a children's lullaby and deals with two owls who are "married", they sit on a limb looking in opposite directions. An implicit meaning is that the owls are in fact looking around for new partners.

A man desirous of female companionship hides behind a clump of pandanus palms, near a group of women, he holds one down to show himself, and indicates that he is available if one of the women would like to go with him.

A man had just been given his first blanket and composed this sung after it was burnt in a camp fire the night after having received it. The blanket is called "sheep hair". The incident recalled in this song is said to have occurred at the McArthur River mouth.

This song recalls the activities of a woman known as Salt Water Katy. She is said to be the first Yanyuwa woman to have learned English, and is often described as a "proper Englishwoman". It is said she would stand on the cabins of luggers about to sail up the McArthur River and translate for the skippers, so that the assembled Yanyuwa people would know what was going on. For her efforts she was often rewarded with a dress.
The woman who composed this song had returned from a journey to the northern region of the Sir Edward Pellew Islands, she composed the song telling of some of the named places in that region.

b.2 **kanda-wukanyi**
she spoke
**a-rabijiinda**
conch shell
**Maraningu**
from Marani
**barni-nykarrinjangu**
not heard

The composer had harpooned a dugong and blew the conch shell to alert those at camp to prepare the ground oven, on his arrival at the camp nothing was ready, they had not heard the conch shell's call.

b.3 **ma-budijbudij**
the rope is tangled
**ma-wangarrantha**
the coiled rope
**mankurru**
the rope for her
**wu-Jikanjimara**
the canoe named Jikanji.

The composer of the song numbered b.2, Peter Jangurringurri, went out to hunt dugong, he speared one and as the harpoon rope played out it became tangled. The canoe belonging to this man was made at a locality called Jikanji on the McArthur River. Canoes, when made, are usually named after the locality where they were constructed.

b.4 **kinyamba-wunkulma**
he had wings outstretched
**kiwa-wani**
he returned
**jarranymantharra**
calling out in anger
**Yinjini**
place name

With wings outstretched, the Terns returned, screeching out in anger, for their eggs at Yinjini.

b.5 **wirndalbirndal**
strong, curly hair
**ngambala-warda**

Composer: Maggie Bukundumara, assisted by Judy Marrngawi.
all of our hair

ndi-ngambala li-wuralngu
we who are inhabitants of the sea

li-maramaranja
dugong hunter of excellence.

Our hair is strong and curly,
for we are inhabitants of the sea country;
We are dugong hunters of excellence.

Composer: Jack Baju "Akarrunda"

This song tells of the pride the Yanyuwa men felt in being dugong and sea turtle hunters of repute. Their hair is strong and rubbed with dugong oil. The composer had the "nick name" Akarrunda which means "the one who remains in the east", which refers to the fact that the man remained on Vanderlin Island and only rarely came onto the mainland and upstream to Borroloola.

Jack Baju is remembered for his songs dealing with the sea and the coastal regions of Yanyuwa country, They are now regarded by contemporary Yanyuwa people as being some of the best songs amongst their repertoire, while the composer himself is regarded as being "proper Yanyuwa" and a true man of the sea.

b.6 ngathanda rra-ja?
where is she this feminine one
rra-wulumarndaya
Torres Strait Pigeon
kanda-mamarri
she was absent
nyungkarrkuli
continually
waliwaliyangka
with the islands

Where is she?
The Torres Strait Pigeon,
She was away,
Now she calls,
from island to island.

Composer: Jack Baju

The approaching wet season has brought back the migratory Torres Strait Pigeon to the islands. The composer hears the bird calling over the islands, but had not sighted it.

b. 7 wararriji walba "boyboywa"
having mud genitals with the boys
kulu anka tharriba
and up trepang
wurrubanthalu
to tip.

Covered in mud are the genitals, of the working boys.
They bring up the trepang
to tip into the boat.
Composer: Jack Baju

In past times the Macassan traders came from South-East Asia to the Sir Edward Pellew Islands to gather trepang (beche-de-mer). The Yanyuwa worked for the Macassans gathering the trepang. This song however dates from the 1920's when Steve Johnson senior had a trepang processing plant on Vanderlin Island, and where many Yanyuwa people worked. Note that this song includes the English word 'boy'.

b.8 nyimbala-karra!
you two look at him
alarrbantharra slipping down
yiku jarrawaja
for him trousers
kiwa-ngulinguliya
he is skinny.

You two look at him!
His trousers are slipping down
because he is too skinny.
Composer: Jack Baju

A man had tried on his first ever pair of trousers and they kept falling down.

b.9 nyimbala-karra!
you two look at him
murrungungkawada hair on the nape of the neck
bijibijiwiji having a plaited pigtail
ndiwa-ngulinguliya he who is skinny

You two look at him!
He has a plaited pigtail on the nape of his neck,
He is so skinny.
Composer: Jack Baju

This song is about the same individual in song b.8. The composer pays attention to the man's long plaited pigtail which hangs down the nape of his neck. In past times such plaits were fashionable with Yanyuwa men. They were often worn coiled around the crown of the head so it looked very much like a skull cap. (see Spencer and Gillen 1904:63)

b.10 Nyimbala-karra!
you two look at it
nguthundakarilu in the north
julayarriyarri Morning Glory cloud formation
nguthundakarilu in the north
murrumangkayalu to carry

You two look at it!
In the north
the Morning Glories,
in the north;
Carrying the migratory flying animals.
Composer: Jack Baju

The composer viewed the Morning Glory cloud formation in the late dry season. He knows that with the sighting of this cloud formation animals such as the flying fox, rainbow parrots and Torres Strait pigeon will arrive. The Yanyuwa believe the Morning Glories carry these animal species within the clouds and drop them over the country.
c.1  ja-warrkanji
    *he is crawling*
    The grader is crawling along,
    through the heat of the day;
rru-dijbirra
    *in the heat of the day*
    Levelling the road;
jarrilu-labulimanji
    *he is levelling her*
    It is puffing up clouds
    of exhaust smoke.
ja-wurrngarrwurrngarrkayi
    *he is puffing smoke*
    Composers: Tim Rakawurlma and Banjo Dinthali.

Two men were droving cattle on the Barkly Tablelands when they saw a grader
making a road. In this song the word *labuli* is the Aboriginal English word 'level'.

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c.2  jiwa-nbayi  akarriya  aya
    *he is falling  eastwards  westwards*
The plane is falling,
    It's nose to the east, it's tail to the west
    The plane is falling with wings outstretched,
    at that place called Dulijarrba.
The Engineer he hit the ground,
The plane's nose faced eastwards.
    With wings outstretched he put it in the ground.
    Composer: Frank Karrijiji.

The verse given above is only one of approximately twenty that deal with the events
surrounding the crashing of a United States Air Force B-24 bomber called "little Eva"
at Moonlight Creek (Dulijarrba), in the Gulf of Carpentaria on December 1st 1942.
Many Yanyuwa people were involved with the search for the American airmen, of
which only one survived. Details concerning this incident can be found in *Curtin's
Cowboys* by R & H Walker.

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c.3  nyimbala-nykarriya!
    *you two listen!*
    You two listen!
nguthundakarilu
    *to the north*
The waves are smashing,
to the north;
janda-ramanji
    *she is hitting*
    The waves are smashing,
    down to the east,
wayka  akarriya
    *wayka*  *akarriya*
    on the rocks at Munkumungkanda.
    Composer: Short Friday Babawurra.
down eastwards
Munkumungkandu
to place name

The composer of this song and several others which follow, is well remembered for his skill in composing songs. Most of his songs deal with the witnessing of natural features. Today his songs are a source of reflection as contemporary Yanyuwa people think about the country which the songs speak of. In their childhood many of the present day older Yanyuwa people moved around the island country the composer mentions; with permanent settlement at Borroloola some 60 kilometres upstream from the islands, their memories of the island country are kept alive in such songs.

c.4 karna-wunkanala
I will see
marnajingu akarrilu
from here to the west
Wirdijilangu
to Wirdijila (place name)

The composer leaves the mouth of the Wearyan River, as he paddles his canoe westwards he looks forward to the moment when he will see the high hill, Wirdijila, on South West Island, which is his country.

c.5 karna-wunkanala
I will see
warlumakamaka
open sea
na-wurdu nguthundiya
it's stomach northwards
ja-riyanbayi
it is calming down

The composer had waited all day to travel further north, but the sea had been too rough, he sings that the sea is at last calming down.

c.6 nyimbala-karra!
you two look
nguthundakarilu
to the north
Barranyi na-wuku
place name it's back
ja-riyanbayi
it is calming down
na-Rrumburrumba
the Rrumburriya country.
This song is related to the previous one, the composer now paddles his canoe northwards and sings of the sea being calm. The term na-Rrumburrumba is an archaic form of a Rumburriya a semi-moiety term The place name Barranyi is a "big country name" which takes in Centre Island, North Island, Skull Island, Watson Island and Black and White Craggy Islands.

c.7 karnamba-julaki
   I wish I were a bird
   I wish that I were a bird,
   so I could fly and maybe see you,
   at the fire burning in the south.

   kirna-nganma
   you I may see
   Composer: Harriet Johnson

   buyuka
   fire

   ngamalakarilu
   to the south.

   Composer: Mambalwarrka

The composer is sitting on the islands, pining for her boyfriend, she sees a fire burning on the mainland and wonders if he may be there.

c.8 wakindurayba
   Oh! The wagon driver,
   He fell onto his face!
   Composer: Alma Brown Bunubunu

   wagon driver
   wakindurayba
   He fell
   kiwa-nba
   kunmurnumurnu
   flat on his face

During the 1920's, '30's and '40's the Yanyuwa people worked for white employers at Manangoora, sixty kilometres east of Borroloola. At this locality are extensive salt pans from which salt was obtained and then bagged. The salt was collected, dried, bagged and then transported by horse and dray to the banks of the Wearyan River where it was collected by the supply boat Leisha. The composer sings of the driver of the dray falling from his seat and face down onto the ground because he had been too busy looking at girls, and not paying attention to his job.

c.9 bajiwa
   there he is
   coming down
   he looked all around
   kiwa-rirrili
   he is in full view
   kambalilu-athamanthani
   he may chase us all

   There he is, coming down
   He is in full view;
   He may chase us all.
   Composer: Clara Johnson.

A group of women see a man much liked by them all, coming towards them, they wonder if he will show any interest in them.

d.1 kiwa-wayngkawayngka
   he looked all around
   buyinya
   with the small one
   ngambala
   yiku

   kari-wayka
   coming upstream
   nungka
   Composer: Clara Johnson.
all of us maybe for him
alarramanthawu yiku
have a liking for him

He looked all around,
from the small window,
as the boat came upstream;
I think maybe we all like him,
Yes, we all have a liking for him.
Composer: Annie Karrakayn.

The supply boat Liesha was coming up the Wearyan River to Manangoora, a group of young women saw a young man looking out of the port hole and they admire him.

d.2 kumba-yirrkanjirrkan
he is decorated
ngambala yiku
all of us for him
alarramanthawu
having a liking

He has hobble straps and chains,
hanging from his shoulders;
We all have a liking for him.
Composers: Annie Karrakayn and Eileen McDinny Manankurrnara

The composers see a man that many women admire, carrying leather straps and hobble chains. He is on his way to the stock yards.

d.3. kumba-yilyirra
he is scratching himself
niwa-wulaya
his head
kanyanda-tha
she is biting him
rru-wuthangku
for the louse

He scratched his head,
The louse bit him
Composers: Annie Karrakayn and Eileen Mc Dinny Manankurrnara

A man scratched his head because a louse was biting him. The louse had been placed in his head by his girlfriend. When the louse bit him it reminded him of her.

d.4 kandu-manha
she took hold
ma-bayibai
sail rope
nganinya nguthundiya
this way northwards
karrilu-wirnima
he turned her

She took hold of the sail rope,
as he turned the canoe this way northwards.
Composer: Eileen McDinny Manankurrnara

The composer and her husband were in a canoe, he turned it into the wind, while she trimmed the sail.
The plane was circling around, it let its wheels down as it came into land. Composers: Annie Karrakayn Eileen McDinny Manankurrmara

In 1982 the two composers travelled to Darwin for a conference, they sang of the plane coming into land at the Darwin Airport.

The following song was composed during late 1988 and early 1989. It is a lengthy song with a number of verses which relate to incidents during the making of the film *Buwarrala Akarriya* (Journey East), when thirty Yanyuwa people, and a film crew walked from Borroloola to Manangoora passing through country that many had not seen since the 1940's. The whole event was centred around the re-creation of taking circumcision initiates to Manangoora for the ceremonies which would make them men. All of the song is included, as it is one of the most contemporary songs composed by the Yanyuwa and details an event which was quite enormous and unique in its undertaking. The song was composed by the following women: Annie Karrakayn, Dinah Norman Marrangawi, Eileen McDinny Manankurrmara, Thelma Douglas Walwalmara and Jemima Miller Wuwarlu. It should be noted that where a verse is felt to be self explanatory no commentary is offered.

We departed from Malamdarri, bearing with us the circumcision initiates.

Marlandarri is the old Yanyuwa camp on the east bank of the McArthur River, it was abandoned in 1969 after a flu epidemic. It was there that the walk began.

We met with country that was of the Mambaliya semi-moiety; Leaving behind the country of the Rrumburriya semi-moiety.

The walk started in country associated with the Rrumburriya semi-moiety and then half way through the day it changed to country belonging to the Mambaliya semi-moiety.

We departed from Nyamuri in the late afternoon,
A late lunch was had at the Spotted Nightjar Dreaming place of Nyamuri before departing for the small lagoon at Mukarrala, where we had our first nights camp.

We departed journeying northwards; eating lunch at Namaru.

We departed from Namaru in the late afternoon, we went eastwards to sleep at Wulalamba.

We were at Wulalamba for two days, as we rested the circumcision initiates.

We were at Wulalamba for two days; we asked ourselves questions about water.

While at Wulalamba it was noted that there was not as much water as expected and
people began to talk to each other about reliable water supply further east. These questions culminated in a meeting at which the issue of water was seriously addressed.

**wayi barra wabuda?** Is there any water?
*how now water*

**kambalamba-mirrala**
*we will all die*

**warringku**
*thirst?*

The discussion continued.

**wayi barra wabuda** Is there any water as we go eastwards?
*how now water*

**akarriya?**
*eastwards*

**kurdardi minja**
*nothing merely*

**ka-rukurri awara**
*it is dry country.*

The words of this verse are part of the actual conversation that took place between two of the people involved with organising the walk. It was soon decided that because the land was so dry a truck would be used to carry water to each night's camping place, so that the walk might continue.

**wunawunangala**
*onto his backside*

**kumba-jululuma**
*he walked backwards*

**ngaliwa rdumantharra**
*when he getting*

**ankaya niwa-wurdu**
*upwards his stomach*

As he filmed, he walked backwards and fell onto his backside with his stomach facing upwards.

The water crisis was now over and the composers turn their minds to other events, such as the cameraman falling over only a few hours out from Wulalamba.

**karnangambala-mirrinyma**
*we all arrived at*

**Liwarrngunala**
*place name*

**kingambala-kala**
*we all saw it*

**wurluburlu**
*full*

We arrived at Liwarrngunala and saw that the tide was high.

Liwarrngunala is a locality on the Fletcher Creek. When we arrived at the creek in the
afternoon the tide was high and the creek could not be crossed.

They never told me about the salt water crossing in the east.

I belong to the stone country, where I look for freshwater springs.

Two Garrawa men had accompanied us on the walk. When they saw the salt water crossing at Liwarrngunala, they said they would not cross and walked back away from the creek to await the arrival of the truck with the water. This caused riotous laughter and comments from the Yanyuwa people present, so the composers included a verse in Garrawa which contains the comments of the two men when they first saw the Fletcher Creek crossing at Liwarrngunala. I have not attempted an inter-linear translation of this verse, and the English translation is based on a Yanyuwa commentary of the Garrawa.

We crossed over the creek into the east, at Liwarrngunala.
As we crossed we took with us a raft.

The next morning we crossed the Fletcher Creek, carrying such things as camera and equipment on a raft. The raft had been made from dried logs with a good bed of green foliage on top. The two Garrawa men crossed with us.

We departed across the plains country, heading eastwards until we arrived at Rilinya.

At Rilinya we had expected to find a large lagoon, instead we found a dried clay pan. We had lunch at this locality and then moved on.
Wubunjawa

place name.

Wubunjawa is a lagoon, and on arrival we found it still had a good supply of water. As the following song states we stayed at the lagoon for two days.

kanymardawu kanu-arri
for two we were there
We stayed at Wubunjawa for two days and rested the
walkurru Wubunjawa
to sleep place name
circumcision initiates.
kalinganu-wiyalma
we rested them

On leaving Wubunjawa we headed for a place named Liwurriya which is across the Wearyan River from Manangoora. This was the last day of the walk.

kanu-wajbalarra
we called out
kariya
from the west
Wukurlijila
place name
kalinyamba-ngarninymantharra
they all called back
akarrakari

This is the last verse of the whole song. It ends near the end of the walk. Wukurlijila is a small salt water creek which was crossed and after another half an hours walk we had arrived at Liwurriya where a large number of Yanyuwa and Garrawa people from Borroloola where waiting.

This song is still regularly sung, though not always in the manner as shown here. Certain verses have become the favourites of different individuals and now stand as independent songs.

d.7 kiwa-lhuwarri nya-Moses
he departed Moses
akarrya kila-kala
eastwards he saw it
buyuka kulu
fire and
jiwa-wukanyi yiku
he spoke for him
nya-wirdi
senior one
nya-walimaya nya-mangaji
throw it! that one
jabunungkaji
shoe
ja-alarrinjimu
you are standing
ki-kurdukurdula
with the sacred
ki-awarala
with the ground

Moses departed eastwards,
and he saw the fire:
and God the senior one spoke to him.
"Throw off your shoe! You are standing on
sacred ground".

Composers: Jemima Miller Wuwarlu
Bella Charlie Marrajabu.

This song represents the last I have recorded. This was in 1990. The song is a
retelling of the events found in Exodus 3:2-5. This song was first conceived in about
1985, but was not publicly performed until 1990. It is included as it is one of the few
songs composed using indigenous song styles for subject matter which is associated
with missionary activity in the area.

Conclusion:

As far as I am able to ascertain this is the last song that has been composed at
Borroloola in recent times.

In early 1992 when talking with the women I enquired as to the reason no new songs
had been composed, or if they had, why they had not stood the test of time. One of
the women responded in the following way:-

"Well only us mob woman here singing, nobody want to learn, and you don't see
much good thing this time, not like old days, and man, you know that man he don't
sing not like long time when we all been kid".

(pers. comm Dinah Norman 1992)

The above speaker has raised an interesting point, that many of the songs dating from
the earlier periods where composed by men, but as the contact with white people and
culture became more common and permanent the men became workers on cattle
stations while the women, to a greater extent, were left alone, not being separated to
such places as stock camps, and were therefore more able to pursue activities like
hunting, nurturing and artistic pursuits such as song composition. As a consequence
of this social change the topics covered in the songs became much more related to
their activities and interests; instead of songs dealing with the weather, country and
other natural phenomena the women composed songs dealing with human relationships.

For those women and the occasional man who participates in the singing of these
songs there is still great enjoyment to be found in the singing, listening and identifying
the places and characters mentioned. The beauty of the songs for both the performers
and listeners is that most of the songs deal with local affairs in an everyday framework
with which people understand and feel very comfortable with. The singers touch on
experiences, which no matter how seemingly insignificant, are important and help
with the continuation of personal history amidst what many Yanyuwa people feel is
fast becoming an impersonal world. It is for these reasons that the women who
continue to sing these songs, do enjoy the experience and still place so much value in them.

The songs provide a link with the social past which do not need ritual sanctions, for them to be performed. The organization of song sessions is done without much effort, whether it be one person who sings or many, and they continue to provide a re-affirmation with the activities and traditions of the past.
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