

The First Spoken Language

Second Edition



Have Australian Aboriginal people been speaking ancient Sumerian for 60,000 years?

by Dr William Wilkie

The First Spoken Language

Second edition

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The First Spoken Language

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Introduction

About twenty years ago, while I was studying Portuguese, I noticed that the words for “me, mother and hand” that originated in Latin, all started with **m**. And I found in general that people who spoke other languages, tended to use words for mother that included “mouth open” sounds “aam”, “maa”. These sounds seemed to be associated with the act of feeding, incorporating, putting in.

By contrast, words for father tended to use “spit out” words like Pop, Dad, thee, thou, tu. These sounds seemed to be associated with otherness, expressing differences, putting out.

I was initiated into an Australian Aboriginal group, the Jurrawa, on 4th August 2001, and given the name “Mundagurra”, a potent name associated with being a Rainbow Spirit man.

Around that time I became very interested in getting to understand Australian indigenous languages, and suddenly I began to appreciate the actions associated with the sounds in these languages.

Vowel sounds “aa” that we make when trying to think of a word or what to say next, seemed to be facilitatory, enabling. The sound “ee” tends to refer to making something smaller, “00h!” warns that something is important, and “ooh-waah!” means “now he knows he’s in trouble!”

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I found that words starting with a hard “g” were associated with strength and the grunting effort associated with heavy lifting, while a “k” sound was associated with repetitive and less arduous activity generally.

“Ba” sounds were associated with volume, loudness, importance, ranging from “bee” (a little bit) through “ba” to “boo” (“in your face, shut up”)

“La” is always associated with words, praise, song, poetry or beauty, “na” is associated with paying attention, thinking something through, hesitating, resisting. “Wa” is associated with knowing something, and “ya” is associated with expression, either in making noise, dancing, talking loudly or moving the limbs rapidly.

As I began to examine the words in Australian aboriginal languages, I realised the common “ng” sound expresses “being, or manifesting”, in the same way that English turns an action into a noun (“sing” into “singing”) etc.

“Pa” is a spitting sound that conveys aggression, rejection, unworthiness and disdain, ranging from “pee” to “pooh!”

A compound sound “nya” is associated with perception, and “da” with its different verbs and combinations refers to the ground, the dirt, basic values.

A “tj” sound that is the closest many Australian indigenous languages come to an English “s” refers to higher values, spirit, soul etc, while

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“dj” is equivalent to English “the” and tends to draw attention to the everyday.

A “ja” sound is associated with staying still. “Jurrawa”, the name of the group I became a member of, means “Be still and know”.

“Ra” and its different forms refer to control, while “irra”, “arra”, “urra” refer to rapidly repeating or vibrating activity, like water running over rocks.

I came to realise that these word elements were like a common alphabet that all Australian Aboriginal languages use to form the words they speak. There was no written indigenous Australian language until Europeans arrived and wrote down the sounds.

Often we will find different word elements used for what would seem to be the same thing, the word elements telling a different story or painting a different picture. For example, the word for “fire” in the desert country is waru (wa-ru) that means “If you know what you’re doing, you’ll control that fire! We don’t want it to set the country ablaze!”

The word for fire on the Queensland Sunshine Coast is gira (gi-ra) and it means “You only need to make a small fire that you get up close to.”

The word for fire on the Queensland Gold Coast is jalu (ja-lu) that means “Let’s build a campfire and all stand around and sing!”

The word elements in Australian Aboriginal languages function as an alphabet of sounds that we put together to tell a story or make a

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point. Sometimes a common word like “waka waka” (wagga wagga is the same word) can mean going hunting in central Australia, or sewing or cleaning out fish traps on the Darling River.

This word combines two word elements “wa” (to know) and “ka” (activity). It means knowing what you’re doing and doing what you know, the same as English “work”.

I believe it is not a coincidence that in English we use the same two word elements to describe the same activity.

Likewise in vernacular spoken English we will often use the same word elements as do indigenous Australians. If you complain about your neighbours “yabbering” all night, interfering with your sleep, you are using “ya-bba” which means to express oneself vigorously and loudly.

“Baby” in central Australia is “iti” (tiny stranger). Itsy bitsy teeny weeny. The word for toddler is tjitji (in English halfway between “sitsi” and “chitchy”) This is a baby (iti) that now has an identity and an obvious personality. The “tji” sound like the “s” sound in Irish Gaelic, is associated with spirit and personality.

An indigenous woman might bring her toddler to the doctor with the complaint “Tjitji bika” (my toddler is very listless) (bi-little, and ka-activity)

The word for “big” in central Australia is “boolka!” In English “bulky”.

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In fact we unknowingly use the language of our ancestors every day. The ancestral language is built in to the human nervous system. In developing modern languages, we have simply kept this ancient language and added to it by recruiting another part of the brain (the left cerebral hemisphere) that specializes in creating words of a different type.

We can know the structure of the original spoken language because it has survived intact in the centre of Australia for at least the last 60,000 years.

Here is some recent and significant scientific information:

Aborigines linked to first African nomads

September 23, 2011

AAP

Aboriginal Australians are descended from the first people to leave Africa up to 75,000 years ago, a genetic study has found.

A century-old lock of hair from a West Australian indigenous man has led to the discovery that Aborigines reached Asia at least 24,000 years before other human migrations.

Researchers from the University of Western Australia and Murdoch University and an international team analysed the genetic material of the hair.

The donor had no genetic link with any recent Australian arrivals.

Looking at his genome material, the study revealed that Australian Aboriginal ancestors split from the first modern human populations to leave Africa, between 64,000 and 75,000 years ago.

Dr Joe Dortch, a researcher with the University of Western Australia, said the discovery rewrote the story about how Aborigines arrived in Australia some 50,000

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years ago.

University of Copenhagen professor Eske Willerslev, who headed the study, said Aboriginal Australians were the first modern humans to traverse unknown territory in Asia and into Australia.

"It was a truly amazing journey that must have demanded exceptional survival skills and bravery," he said.

The donor from the West Australian Goldfields region gave his hair to a British anthropologist in the early 20th century.

Published Online September 22, 2011 < **Science Express Index** [Science](#). 2011 Sep 22. [Epub ahead of print] **An Aboriginal Australian Genome Reveals Separate Human Dispersals into Asia.**

Rasmussen M, Guo X, Wang Y, Lohmueller KE, Rasmussen S, Albrechtsen A, Skotte L, Lindgreen S, Metspalu M, Jombart T, Kivisild T, Zhai W, Eriksson A, Manica A, Orlando L, De La Vega F, Tridico S, Metspalu E, Nielsen K, Avila-Arcos MC, Moreno-Mayar JV, Muller C, Dortch J, Gilbert MT, Lund O, Wesolowska A, Karmin M, Weinert LA, Wang B, Li J, Tai S, Xiao F, Hanihara T, van Driem G, Jha AR, Ricaut FX, de Knijff P, Migliano AB, Gallego-Romero I, Kristiansen K, Lambert DM, Brunak S, Forster P, Brinkmann B, Nehlich O, Bunce M, Richards M, Gupta R, Bustamante CD, Krogh A, Foley RA, Lahr MM, Balloux F, Sicheritz-Pontén T, Villems R, Nielsen R, Jun W, Willerslev E.

Source

Centre for GeoGenetics, Natural History Museum of Denmark, and Department of Biology, University of Copenhagen, Øster Voldgade 5-7, 1350 Copenhagen, Denmark.

Abstract

We present an Aboriginal Australian genomic sequence obtained from a 100-year-old lock of hair donated by an Aboriginal man from southern Western Australia in the early 20th century. We detect no evidence of European admixture and estimate contamination levels to be below 0.5%. We show that Aboriginal Australians are descendants of an early human dispersal into eastern Asia, possibly 62,000 to 75,000 years ago. This dispersal is separate from the one that gave rise to modern Asians 25,000 to 38,000 years ago. We also find evidence of gene flow between populations of the two dispersal waves prior to the divergence of Native Americans

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from modern Asian ancestors. Our findings support the hypothesis that present-day Aboriginal Australians descend from the earliest humans to occupy Australia, likely representing one of the oldest continuous populations outside Africa.

This means that after the ancestors of Aboriginal Australians left Africa 75,000 years ago, they did not encounter any other modern human beings, and therefore, there was no opportunity for the language they were speaking in Africa to have been influenced by any other human language. The indigenous people who live in the arid centre of Australia have continued to speak this language while the languages of indigenous coastal people would have been influenced by contact with Indonesian and Melanesian people. Indigenous Australians living in central Australia were not influenced by contact with people speaking other languages until the coming of Europeans after 1788.

This book is in two parts.

The **first part** of this book addresses the language and the culture of the ancestors of Aboriginal Australians as they left Africa and made their long journey to the Australian continent. The language they were speaking as they left the African continent was the language they were speaking when they arrived in Australia.

I believe that the language they were speaking as they left Africa was “hard-wired” or structurally part of the functions of the right hemisphere of the human brain, and this ancestral language is still spoken today, as an integral part of every modern language.

The **second part** of this book consists of a synthetic Australian aboriginal language *Modern Murri*, made up by the author from a

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collection of published word lists and vocabularies to create a framework for a functional synthetic indigenous language.

The basic word element structure of Modern Murri is identical to those used by the first human beings to arrive on the Australian continent.

However, Modern Murri also includes specific words invented by various groups of indigenous Australians, words that relate to the personal experience of those people at the time the words were created.

There are some Australian Aboriginal languages spoken by coastal indigenous populations that do not appear to fit the basic structure of Modern Murri, but the basic word element structure seems to apply generally to most indigenous Australian languages.

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Chapter One

If Zecharia Sitchin is Right

From the official website of Zecharia Sitchin, who died in 2010 at the age of 90 years:

“One of the few scholars able to read and interpret ancient Sumerian and Akkadian clay tablets, Zecharia Sitchin (1920-2010) based his bestselling *The 12th Planet* on texts from the ancient civilizations of the Near East. Drawing both widespread interest and criticism, his controversial theories on the Anunnaki origins of humanity have been translated into more than 20 languages and featured on radio and television programs around the world.”



Sitchin claims that about 450,000 years ago, space travellers from another planet that orbits our sun every 3,600 years arrived on Earth and set up a home base in Mesopotamia (modern day Iraq) in the land between the Tigris and Euphrates Rivers where they run into the

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northern extent of the modern-day Persian Gulf. These people, called the Annunaki, came to collect gold to take back to their home planet Nibiru, to be used in a vapourised state that could stabilise their atmosphere.

It is my understanding, from reading several of Zecharia Sitchin's books, that there were probably no more than about 600 of these people on Earth at any one time.

One Annunaki group was taking alluvial gold in the Middle East, and another group was mining underground gold in South Africa. For about 150,000 years they mined and transported the gold to space rocket platforms in Mesopotamia, specifically the land of Sumer, (called Shinar in the Bible), and the Beqaa Valley in Lebanon from the massive platform at Baalbek, where the gold was taken to mother ships orbiting Earth, and from there transported to Nibiru when that planet came close enough to Earth to make the outer space transit feasible.

Then the overworked Annunaki in South Africa, fed up with the hard labour of digging underground, staged a mutiny. The solution decided upon was to genetically engineer a slave animal to do the hard work for the Annunaki, for the "gods". In Eastern Africa there existed the perfect subject, *Homo erectus*, a primate that had evolved through Earth's long, slow evolutionary process. *Homo erectus* apparently resembled the Annunaki gods enough for the gods to begin genetic experiments in the hope of creating a being that would be able to speak to their creators and to do what they wanted.

Sitchin offers Sumerian written records describing the success of the Annunaki in eventually creating a hybrid creature that could speak to them and do the hard work, and with some later genetic manipulation

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necessary to give human beings the capacity for reproduction. This work was carried out in the Annunaki home base the E.DIN (Garden of Eden in the Bible), and involved a surgical procedure where the male hybrid (one of the Adamu) had part of a rib removed to provide bone marrow and bone tissue that was involved in the scientific procedure that produced a fertile female human being, capable of conceiving and bearing children.

The Annunaki called this hybrid human being a “Lulu”. The use of the “la” word element plus a “u” or “oo” sound signified that this new hybrid creature could speak very well. They had come up with Homo sapiens, the modern human being. A major difference between the development of today’s great apes and human beings is the capacity for speech and speech-related thought.

Published in *Science Daily* December 11th 2014, **Genes tell story of birdsong and human speech**

“Summary: A massive international effort to sequence and compare the entire genomes of 48 species of birds, representing every major order of the bird family tree, reveals that vocal learning evolved twice or maybe three times among songbirds, parrots and hummingbirds. Even more striking, the set of genes employed in each of those song innovations is remarkably similar to the genes involved in human speaking ability.”

“One of the Dec. 12 papers in *Science* found there is a consistent set of just over 50 genes that show higher or lower activity in the brains of vocal learning birds and humans. These changes were not found in the brains of birds that do not have vocal learning and of non-human primates that do not speak, according to this Duke team, which was led by Jarvis; Andreas Pfenning, a graduate of the Ph.D. program in computational biology and bioinformatics (CBB); and Alexander Hartemink, professor of computer science, statistical science and biology.”

"This means that vocal learning birds and humans are more similar to each other for these genes in song and speech brain areas than other birds and primates are to them," Jarvis said.

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It is clear now that if human beings just evolved from a primate cousin of the great apes, then somehow, some extra genes that songbirds have and other primates don't have, suddenly arrived in the genome of Homo sapiens.

Sitchin's research suggests that these genes were inserted into human DNA by intelligent design, and this happened in East Africa somewhere about 200,00 to 300,00 years ago.

The early history of the planet Earth after the creation of the hybrid creature – half hominid and half Annunaki – involved human beings doing the bidding of gods who seemed to live forever, and then working for kings who were the offspring of the mating of Annunaki males and Lulu women.

The Annunaki “gods” seemed to be immortal because their life histories were measured in “sars”, the time it takes for their home planet Nibiru to orbit the Sun – 3,600 of our years. By contrast, our lives are measured by the time it takes our planet to orbit the Sun, one year. I am not sure how many “sars” the average inhabitant of Nibiru might live, but those inhabitants of Nibiru who were living on Earth would appear to human beings to be immortal, to live forever.

From the ancient Sumerian king lists, according to Zecharia Sitchin, we have:

“When kingship was lowered from heaven, kingship was first in Eridu. In Eridu:

- A.LU.LIM became king; he ruled 28,800 years
- A.LAL.GAR ruled 36,000 years
- Enmenluanna ruled 43,200 years
- Dumuzi ruled 36,000 years

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- Ensipazianna ruled 28,800 years
- Enmenduranna ruled 21,600 years
- Ubartutu ruled 18,000 years”

If Sitchin is right, then the language spoken by our ancestors who were genetically engineered in Africa by the Annunaki, would be the language that the Annunaki themselves spoke.

The language the Annunaki spoke was ancient Sumerian. Ancient Sumerian was also written down, first as a picture-type hieroglyphic language, then using an alphabet inscribed in clay with a wedge shaped stylus that we now call “cuneiform” (wedge-shaped) writing.

There were scribes who mastered this increasingly complex alphabet and there are still in existence hundreds of thousands of hard clay tablets describing everything from history to accounting transactions in clay that only hardened as it aged. Some of these clay tablets were fired in kilns, to become rock-hard.

While over the centuries the writings of various individuals on leather, papyrus and copper foil would tend to perish and deteriorate, the writings on hardened clay have stayed legible to this day.

What modern scientists tell us about our origins

Modern anthropology aided by newer techniques of telling the age of fossils, and now validated by genetic studies of DNA, particularly the mitochondrial DNA that traces female generations and Y chromosome DNA that tells us about male generations, says that we originated in East Africa.

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(See the Bradshaw Foundation's presentation by Professor Stephen Oppenheimer on the *Journey of Mankind*) "Journey of Mankind" Interactive Trail adapted from *Out of Eden / The Real Eve* by Stephen Oppenheimer © 2003

<http://www.bradshawfoundation.com/stephenoppenheimer/index.html>



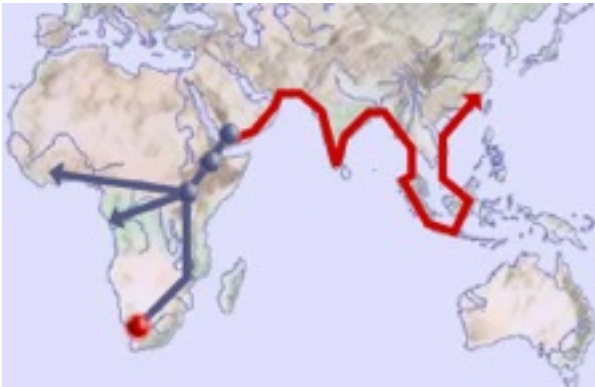
Professor Oppenheimer says that modern human beings originated at a place in East Africa some time before 150,000 years ago.



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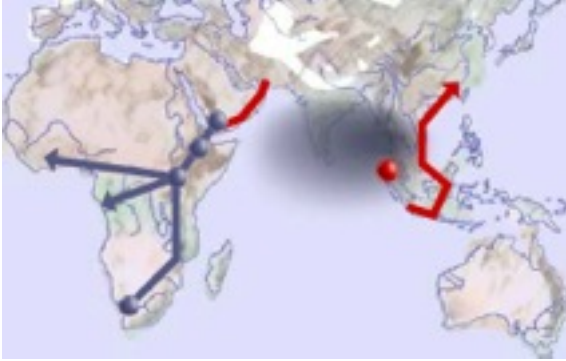
From there they spread out within the African continent and some headed north towards the Middle East. At that time, the Sahara was green, but the people who went north all died out about 90,000 years ago - “a global freeze-up turned this area and North Africa into extreme desert. This region was later re-occupied by Neanderthal Man.”

Our ancestors then crossed over the lower end of the Red Sea about 85,000 years ago. Water levels were much lower because of the Ice Age at that time trapping so much water in ice in the Northern Hemisphere.



Professor Oppenheimer says that by 75,000 years ago our ancestors had reached the lowest part of Indonesia that they could access just by walking along the beaches.

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Then the Mt Toba volcano blew up in present day Sumatra “causing a six year nuclear winter and instant 1,000 year ice age with a dramatic population crash, to less than 1,000 adults. Volcanic ash from the eruption up to 5 metres deep covered India and Pakistan.”



By 65,000 years ago, the ancestors of Australian Aboriginal people had arrived in Australia. They needed boats to cross the ocean trench between the Indonesian islands of Bali and Lombok. The rest of the way, they walked along the beaches.

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We may notice that these ancestors, according to Professor Oppenheimer, did not go up into the wetlands of the Persian Gulf. At that time, as in later times, the lowered salt water level in the oceans would have turned the Persian Gulf into a freshwater oasis of wetlands, with abundant fish, birds and other wildlife for food.

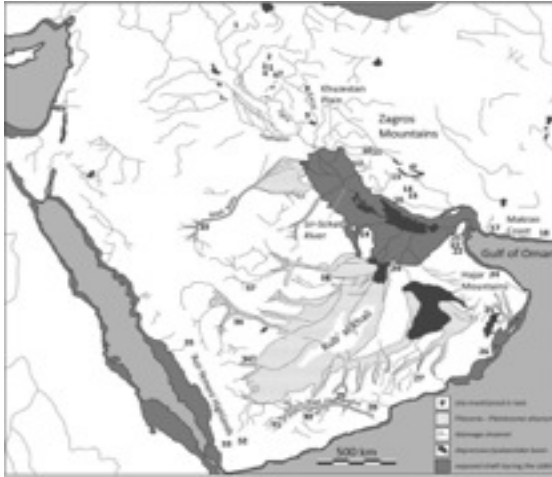
Here is some information on what the present day Persian Gulf might have been like at the time the ancestors of indigenous Australians bypassed it on their journey away from Africa.

From Current Anthropology, 51:849–883, December 2010; © 2010 by The Wenner-Gren Foundation for Anthropological Research. All rights reserved. DOI: 10.1086/657397

New Light on Human Prehistory in the Arabo-Persian Gulf Oasis - Jeffrey I. Rose Jeffrey I. Rose is a Research Fellow in the Institute of Archaeology and Antiquity at the University of Birmingham (Birmingham B15 2TT, United Kingdom [jeffrey.i.rose@gmail.com]).

“The emerging picture of prehistoric Arabia suggests that early modern humans were able to survive periodic hyperarid oscillations by contracting into environmental refugia around the coastal margins of the peninsula. This paper reviews new paleoenvironmental, archaeological, and genetic evidence from the Arabian Peninsula and southern Iran to explore the possibility of a demographic refugium dubbed the “Gulf Oasis,” which is posited to have been a vitally significant zone for populations residing in southwest Asia during the Late Pleistocene and Early Holocene. These data are used to assess the role of this large oasis, which, before being submerged beneath the waters of the Indian Ocean, was well watered by the Tigris, Euphrates, Karun, and Wadi Batin rivers as well as subterranean aquifers flowing beneath the Arabian subcontinent.”

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Inverse to the amount of annual precipitation falling across the interior, reduced sea levels periodically exposed large portions of the Arabo-Persian Gulf, equal at times to the size of Great Britain. Therefore, when the hinterlands were desiccated, populations could have contracted into the Gulf Oasis to exploit its freshwater springs and rivers. This dynamic relationship between environmental amelioration/desiccation and marine transgression/regression is thought to have driven demographic exchange into and out of this zone over the course of the Late Pleistocene and Early Holocene, as well as having played an important role in shaping the cultural evolution of local human populations during that interval.

Why didn't the ancestors of indigenous Australians follow the shoreline up the Persian Gulf oasis? If Sitchin is right, ancient Sumer was populated by gods and Annunaki kings at the time, with human beings doing the agricultural labour and other hard work for them.

If Sitchin is right, and our Australian ancestors knew about the Annunaki, they might have known what they could expect to find in

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the Persian Gulf oasis – gods who wanted you to be slaves for them. The action of leaving east Africa at the time they did, may represent an escape from the gods, an escape from slavery, an escape from what the Annunaki gods offered as their version of civilization.

When the ancestors of Aboriginal Australians crossed the southern end of the Red Sea, they were heading for beaches along a desert landscape. Perhaps these people were not simply attracted by the prospect of better living conditions in southern Arabia compared to where they had been living in East Africa. Perhaps they were escaping from custody, determined to get as far away from the ancient gods as they could.

Chapter Two

What language were they speaking in Africa?

If Zecharia Sitchin is right, then the “Lulus”, the people who were given the ability to speak and reason as a result of the genetic manipulations of the Annunaki space travellers, would have been speaking ancient Sumerian, the language the Annunaki themselves spoke.

Let us make some comparisons:

The following Sumerian words have been copied from The Pennsylvania Sumerian Dictionary. The Pennsylvania Sumerian Dictionary Project is carried out in the Babylonian Section of the University of Pennsylvania Museum of Anthropology and Archaeology. It is funded by the National Endowment for the Humanities and private contributions.

These Sumerian words have been cross-checked with reference to the website of John Allan Halloran. Copyright © 1996-1999 John Alan Halloran, Los Angeles, California. All Rights Reserved.

Last modified on August 9, 1999.

<http://www.sumerian.org/sumevc.htm>

The following words form a reasonable match with Modern Murri.

“a” denotes the indefinite article a, an, and is the facilitator element in Modern Murri. Sometimes the Modern Murri word will look like the Sumerian word backwards. I understand that this may be a characteristic of Sumerian words.

Sumerian “a” denotes the definite article, nominalizing suffix for a noun or noun clause, denoting 'the'.

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SUMERIAN

adda, ad: carcass, corpse; skeleton

ar [PRAISE]

adar [PLANT]

agangar [DISEASE]

aguba [VESSEL]

ala [DRUM] wooden drum

alala "soothing expression"

ama: mother

ana [WHAT?]

anir [LAMENT]

anungia [STRENGTH]

the Sumerian accented **s** is pronounced **sh** and would be written **tj** or sometimes **dj** in Australian Aboriginal languages

ašangar (ashangar) [DECEPTION]

Note that the accented **g** in Sumerian is pronounced **ng**

a'ağa (a-anga) [ASSIGNMENT]

There is no **h** in Aboriginal languages, a **k** sound is usually substituted

ahulgal a- kulngal [MISTREATMENT]

ahulu (akulu) [MALICE]

baraš [FLY] "to fly"

aga [AX] "ga" denotes strong action in Modern Murri (grunt sound)

ağar (angar) [RAINSHOWER]

ak [DO] "ka" refers to the act of doing something, while "ak" is leading towards doing something.

mah [SICK?]

MODERN MURRI

dada: in the earth, dead, buried

ara: discipline

darang: hard and dry

gangga: take, acquire

water (drinking): gupi or gubi

lan: song

lalama: to rock to sleep"

amang: mothering, love

ngana: who, what, whoever, whatever

amala: to lament

anga: bring about, to cause

djangka: escape

anga: bring about, to cause

koolgaal: a delay, later

kulu: angry dispute

barra-gi: to fly, transcend

garrakarra: to rain

mala: to console

The First Spoken Language

al.DI.dugdug [PROUD]

duukuru: to resent

me [BE] "to be"

mi: me

amagan [MOTHER] "child-bearing mother" **amang:** mothering, love

amagula [GRANDMOTHER] **amang:** mothering, plus **guunoo:** old

amalug [GODDESS] amalug "a priestess; goddess" **mala:** to console, plus **mala:** vulva

amar [YOUNG] "calf; young, youngster, chick; son, descendant" **ama:** to expect, anticipate

anga [MOREOVER]

anga: bring about, to cause

angam [CONSEQUENTLY]

anga-anga: to evolve

anki [UNIVERSE] "the universe, heaven and earth" **winki:** the (whole) lot, all, every

aratta [IMPORTANT] – This word would be broken down in Modern Murri to **ara** (discipline) + **a** (pertaining to) + **tta** (the double “t” emphasizes “others”- “ta” means otherness)

ari [DISEASE] – This word would be understood in Modern Murri as **a** (leading to) + **ri** (diminished control). “**ra**” is the word element for control, and “**i**” is the diminutive.

ašša (ash-sha) [PERFECT] in Modern Murri this word would be written “a-tja-tja” meaning **a** (leading to) **tja** (the verb “to be”) repeated. This would mean that this object or process is becoming as it was meant to be.

as-ta-lu "a type of singer" – in Modern Murri, this word would be “a-ta-lu”) describing the sweetest melody and lyrics (“lu”) plus “ta” meaning “another” and “a” meaning approaching or going toward.

a'aš (a-ash) [WISH] – this word in Modern Murri would be “a-tja”, meaning “may it be as it should be”.

aš bala (ash-bala) [CURSE] – This word in Modern Murri would describe something said loudly. “ba” loud and “la” something said. Perhaps similar to the American use of “cursing” which in other English speaking countries would simply refer to the use of loud, bad language. An indigenous Australian curse is something else - potent, dangerous and quiet, “murun-paa”.

The First Spoken Language

ba [ALLOT] "to divide into shares, share, halve; to allot" **ba:** but, only

balgi [TURTLE]

bangarru : turtle

bangi [RESPONSE] Modern Murri would break this word down to three word elements ba-an-gi. "Ba" means "loud", "an" means leading to thought, and "gi" means "diminished physical action". This word in Modern Murri would be referring to someone making a confident but thoughtful, restrained response.

bar [OUTSIDE] Modern Murri **baa-**: too much, very much, could be used to denote "outside of normal"

barah [FIGHTING] In Modern Murri, these word elements might be ba-ra-ha. "Ba" means "loud", "ra" means "controlling, and "ah" would be pronounced as a soft "ak" meaning "action". This fighting would be mainly aimed at restraint rather than aimed at causing injury.

barag [SPREAD] "to spread out" **bara:** up, upwards **gagi:** to leak out, disperse, subside

bazu [KNIFE] "a toothed knife" **ba:** potent, plus **dju:** stone knife (could be pronounced "zua")

balla [HEADDRESS] Modern Murri would interpret 2 word elements "ba- loud or significant" and "lla- highly spoken of". This is a headdress that impresses everyone who sees it.

ban [UNIT] "unit of capacity"

bang: correct

banda [CHILD] "(to be) junior; small "

banja: to muffle, to quieten

bar [BURN] "to burn; to fire (pottery)"

bayirra: burn

bara [FISH] "a fish"

baraa: bony-bream fish

be [DIMINISH] "to deduct, remove; to diminish, reduce" In Modern Murri. "bi" or "bee" is a diminutive that can be added to diminish or reduce the impact of a word.

bir [SCATTER] "to scatter, disperse"

pirri: scattered (In central Australia, "pirri" would be pronounced as "birri", the same as on the Indian sub-continent.

biz [TRICKLE] biz "to trickle, drip"
Modern Murri does not have a z in its alphabet)

buji: a little piece, morsel (Modern Murri does not have a z in its alphabet)

buluh [FEAR] "to fear, tremble, be afraid" **buuluu:** smell or odour **buum:** to destroy

bul [BLOW] "to blow; to winnow; to sift; to inflate" **puula:** to blow with mouth.

The First Spoken Language

(In central Australia, “puula” would be pronounced as “buula”).

bunga [CHILD] "child, suckling" Modern Murri might see this word as “bu-ngai”, which would convey “very loud, I, me” This infant cries loudly.

burgia [OFFERING] "an offering" Modern Murri might see this word as “purru-gi” that means “greater than (purru) could be obtained with just a small amount of effort (gi)”. An offering that would be seen by the recipient as requiring some significant effort or expense by the donor.

dada [HOSTILE] "(to be) hostile; to be difficult" **dada:** in the earth, dead, buried

dadara [TIED] wr. da-da-ra "(to be) tied, cramped up" Modern Murri would see this word as describing an animal or a person tied up and helpless as if dead.

dagan [TOTALITY] **djaagan:** land, country

daḡal (dadjal) [WIDE] "(to be) wide; width, breadth" **djagul:** home, home country

taka [ABANDON] "to set aside, leave behind" **daka:** to kill (In central Australia, “d” and “t” are often interchangeable.

didi: young, small. Modern Murri would interpret “didi” as referring to something small that belongs to the earth, the land, the dirt.

dag [DEMOLISH] **dagi:** to make charcoal

dah

tah [ADD] "to add, increase" **tja:** the verb “to be” The Modern Murri word Tja-tja would mean to double or increase.

dan [PURE] "(to be) pure, clear; to clean" **djan-djan:** boy

dili [SINGLE] "(to be) single, unique, sole; (to be) alone" **djil:** straight away, soon
tjili: trivialize

didila [SMALLER] "(to be) small(er)" Modern Murri would interpret “didi” as referring to something small that belongs to the earth, the land, the dirt, plus “la” that signifies people are seeing this small creature as praiseworthy.

didal [ASHES] Obviously this word is associated with soil and something praiseworthy, suggesting ashes from the cremation of a human body.

dig [PARALYZED] "(to be) paralyzed, to suffer paralysis" **djigul:** still

dilib [HAIR] An indigenous Australian “Dili Bag” is made from human hair.

The First Spoken Language

dumu [CHILD] "child, son, daughter" Modern Murri would comment on this word that places "du" (the best of the earth) with "mu" (the best of the spirit of God) to denote a beloved child.

dukug [LOCUS] "a cultic and cosmic place" **duuguu:** edge, margin

dul [GATHER] "to gather" **dool:** fundamentals of

du [HEAP] "to heap up, pile up" **djurra:** make, do, cook

du [LAMENT] "lament" **duungan:** depression

dug [GOOD] "good; sweet; goodness" **doma:** good smell

dug [SPEAK] "speak, talk, say; do, perform; negotiate" **djurra:** make, do, cook

du [PLAY] "to play (a musical instrument)" **djurra:** make, do, cook

dud ġar (dud djar) [START A FIGHT] **djukuru:** to condemn, show contempt, disdain, put down

dud mu [START A QUARREL] "to start a quarrel" **mudju:** take down, oppress

dudu [BEATING] "thrashing, beating" **djudju:** evil spirit

dumuKA [RELATION] "a kinship term" In Modern Murri we have an exclusive rights marker- **ku**. The Modern Murri language marker for exclusive right is **-ku**.

dun [HUMBLE] "humble" **duunga:** become upset, depressed

alala [EXPRESSION] "soothing expression" **la:** sing

lalama: to rock to sleep

amaru [FLOOD] "flood; emergency" **maruma:** to recover, safeguard
restore, rehabilitate

inim [WORD] "word; matter (of affairs)" **ini:** name

gaġ [CARRY] **kari:** to carry

gandu [RESPONSIBILITY] **gandjibul:** controller

gabal [FIGHT] **buunganaral:** a fight

gagara [TOTAL] "capital; total" **gagariman:** get- together

gana [COME ON!] "come on!" **gana:** to tame, restrain

ganam [MOREOVER] "moreover" **ganam:** restraint

The First Spoken Language

garradum [WARRIOR]

gurrala: to damage, interfere with

gabil [BASKET] wr. gab₂-il₂ "a basket"

ka-biya: empty

gada [FLAX] "flax; linen" Modern Murri "ga" means "strong" "da" "growing in the soil"

gadala [FABRIC] "a fabric" Modern Murri would see this as an extension of "gada" that would be a thing of beauty ("la")

gadamah [GARMENT] Modern Murri would see this as an extension of "gada" that would be something protective and reliable "ma"

gagig [CRY] "to cry (out), wail"

giyu: express emotion

gal [BIG] "(to be) big, great; (to be) retired, former; (to be) mature (of male animals)" Modern Murri uses the prefix "gaa" to convey prolonged strong effort, greatness or authority.

gala [SINGER] "lamentation singer"

ngala: to feel

gan [BEAR] "to bear young; child-bearing" each, every

ngama: women's business **ngan:**

ganagur [PATH] "a path"

ganang: to seek or look for

ganzer [FLAME]

kanjili: to light a fire

gar [HEAP] "to heap up"

gaa in Modern Murri means prolonged effort

gargar [ACCUMULATION]

gaa gaa would mean effort doubling

garaš (garash) [CATASTROPHE]

gurra gurra: bad, destructive

gašam (gatjam) [WISE] "(to be) knowing, wise; sending, mission; work; craftsman, specialist" Modern Murri would read this word as "ga" effort + "tja" to be + "am" leading towards authority or success

ġeš la (ngetj la) [LISTEN]

kulila: to hear, listen

ġešlabi (nga-sh-la-bi) [SILENCE] Modern Murri would see this word as "ngatja" (entity) + "la" words + "bi" diminished

gilsa (**giltja**) [TREASURE] "treasure" Modern Murri would see this word as "gi" little effort + "la" rejoicing + "tja" to be.

The First Spoken Language

guMUR [THROAT] "throat"

gurga: throat

gu rah [SHOUT]

gurra gurra: bad, destructive

gum [CRUSH] "to crush"

goompi (or gumpi): to hammer

gur [LIFT] wr. gur-ru; "bearer; to lift, carry" Modern Murri sees this word as referring to heavy lifting "gu" and "ru" strong control.

gur

buru [HARVEST] "harvest, summer" Modern Murri sees this word as "gu" referring to heavy lifting + "bu" meaning abundance + "ru" meaning strong control

gur [SHIELD] wr. gur₂₁; kušburu₄mušen; e_{ur2} "shield". Modern Murri "gu" strong "ru" strong control.

ila, ili, il: to lift, carry; to bring; to endure; to support; to carry forward (in accounting)

ila: near, close, beside

ili: to rise, get up.

ilkari: sky, heaven

i-lu

[SONG] wr. i-lu "joyful song; lament" In Modern Murri "i" means little, "lu" means a significant song.

i-lu-a-li

[MOURNER] in Modern Murri the word "i-lu-ya-li" would word to a mourner who is moaning or expressing grief verbally but quietly.

i-lu-lam-ma

[SONG] Modern Murri would use this word to describe a very powerful song "i-lu-la" that has a powerful inspiring effect "ma"

inanna [ENTREATY] In Modern Murri "ina-na" would mean involvement "ina" in a thought process or negotiation "na"

il₂-la₂

[ELEVATION]

ilala: to bring closer

inim [WORD] "word; matter (of affairs)" Modern Murri would read this word as "ini" name and "ma" importance or authority.

inim šar (inim tja) [DISCUSS] Modern Murri would see this word as "ini" name + "ma" importance being asserted + "tja" the verb "to be" or "the way it is"

inim-til

[STATEMENT] wr. inim-til "concluding statement" Modern Murri would read this word as "ini" name and "ma" importance or authority, plus "ti" otherness diminished (a matter to deal with) and "la" speech or statement.

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itima [SHRINE] "shrine, chapel" Modern Murri "iti" baby or tiny one + "ma" God, ultimate authority coming out or being expressed. Something like "a tiny church"

kaman [WORK] "irrigation work"

kaman: personal action

kid: to pinch off (clay); to remove; to divorce; to dispossess; to open (ground with motion away from; cf., kir, 'to nip off clay'). Modern Murri would see this word as "ki" small action + "da" earth, clay

ki-in-gub

[EMPLACEMENT] Modern Murri would read this word as "ki" small action + "ina" in + "gu" preposition "for". This word would mean "putting something in for ..."

kulili [COLLEAGUE] Modern Murri would read this word as a diminutive of a noun associated with the verb "**kulila:** to understand through listening". This would refer to someone you could count on as understanding your feelings through listening to you, a good definition of a "colleague"

kunu [APPROACH] "to approach". Modern Murri would see this word as "ku" significant activity + "nu" thinking, hesitating.

kura [~LOOM] "a designation of looms". Modern Murri would read this word as "ku" significant activity involving "ra" control. Skilful control would be a major aspect of using a loom effectively.

kukku [DARK] "(to be) dark" **kuku:** to mean something, seriously intend. "I really mean this!"

la-bar

lagar [PRIEST] wr. lagar; lagar₃; la-bar "a priest" Modern Murri reads this word "la" praise + "ba" loud or + "ga" strong activity + "ar" leading to control. This word would be used for a person who would exert control over a situation through the loud recitation of prayers.

labi [DEAR] wr. la-bi "a term of endearment, dear" Modern Murri would use "labi" to describe gentle praise.

lağa (la-tja) [BUTTERFLY] in Modern Murri "la" pretty + "tja" to be.

lala [PLENTY] Modern Murri would use "la-la" to describe rejoicing in

The First Spoken Language

abundance.

la-la-ri

[OWL] Modern Murri might use this word to describe a bird that has a distinctive call “la-la” but is still and controlled “ri”

lulal [DEAR] "a term of endearment" Modern Murri would use “lu-lal” as a word to describe a really beautiful song, poetry or prayer.

lulu [MAN] "man; humanity". The major difference between great apes and human beings is the ability to speak and sing. “lu-lu” means “He speaks very well”.

lumah [PRIEST] In Modern Murri, the use of “lu-ma” would describe a man capable of speaking with the authority of God.

lumumun [PRIEST] In Modern Murri a priest described as “lumumun” is seen as very powerful indeed.

mada [LAND] "land, country; earth, land" In Modern Murri “mada” would refer to “my home land”

madam [BOUNTEOUS] "very plentiful" **madamada**: knotty (of hair)

mala [AS MUCH AS] "as much as there is" **mala-mala**: apologise, console

ma4

mu [GROW] **mamurru**: to master, excel

ma8

mu [CRUSH] "to crush, mangle" **mamu**: evil spirit

mah

mah [GREAT] "(to be) great" Modern Murri “**mama**” means great power or authority, and is the word commonly used across the Australian continent for “father”.

mahra [FOREMOST] wr. mahra "foremost". In Modern Murri “**ma-ra**” means authority exerting control

makkaš (makkash) [LAMENTATION] "lamentation; clamor, uproar" **ma-kati**: to carry away, take away and “tja” A situation after a place has been invaded and people taken away.

mangaga [FIBERS] **mangga**: hair dilly bag

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mi dug [CARE FOR] "to care for, treat well, treat kindly" **midja:** feel at home

mir [ANGRY] "(to be) angry; anger, rage" **mira:** catch, take control of

mumunġal [EXORCIST] wr. "exorcist" Modern Murri would see this word in the context of "mamu", an evil spirit. The word ends with "al" meaning leading to a verbal instruction, but the exorcist has to be stronger than "mamu" so he must be "mumu" and he has to deal with the manifestation "ng" of the evil spirit

mulan [STAR] wr. mul-an "heavenly star" **mula:** true. The noun associated with this adjectival is **mulan** (truth)

murgu [SHOULDER] wr. murgu₂; murgu "shoulder; back" **murngu:** back of knee

nam: (area of) responsibility; destiny, fate, lot, sign; office; governor; province; manner, way; used mainly as a prefix to form abstract or collective nouns, such as nam-lugal, 'kingship' or nam-mah, 'greatness' (n, 'precise essence', + am, enclitic copula, 'to be') Modern Murri **namu:** to exonerate

namlulu [HUMANITY] "humanity". Modern Murri would see this word as describing a being whose thought processes "na" have led to an awareness of God "am" and whose most distinguishing feature is proficiency in speech and song "lulu"

pi be [DIMINISH] "to deduct, remove; to diminish, reduce; to withdraw, receive (as an allotment)". In central Australia "pi" and "bi" are used interchangeably for "diminish"

rah (raka) [BEAT] "to beat, kill; to break, crush; to flood; to thresh (grain with a flail)" **ra:** to gain access to, through action **ka**

raba [CLAMP] "clamp; neck stock; hoop" In Modern Murri this word would be "ra" exerting control and "ba" volume.

There is no "s" in Australian indigenous languages; the "tj" sounds a little like "s"

sa gi (tjagi) [PREPARE] Modern Murri **tja:** the verb "to be" plus "gi" diminished activity.

sabu (tjabu) [GAIN] wr. sa₅-bu₈ "gain" **tja** "to be" plus **bu** "bigger"

sil (tjil) [SPLIT] "(to be) remote; to split apart; to split, slit" **tjili:** trivialise

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sul: n., young man; warrior; invader; a bad disease involving skin eruptions. **tjula-tjula:** soft, gentle

ta-a

ana [WHAT?] "what?; as much as (math.)" Modern Murri **tana:** they, them

tiridanu [EVIL] wr. ti-ri₂-da-nu "(to be) evil" **tjirra:** exorcize, deliver
(spirits) + **da:** from the earth + **nu:** very smart

tulu [SLACKEN] "to slacken" **tjula-tjula:** soft, gentle

tu [INCANTATION] "incantation, spell" Modern Murri "**tu**" means something potent directed towards an outsider.

tuduga [INCANTATION FORMULA] **tudu-tja:** to differ, point of difference

tug ur [ABANDON] "to abandon (a claim)" **tjukurra:** procrastinate

tuku [ACQUIRE] "to acquire, get; to marry" Modern Murri sees this word as "**tu**", another from outside the tribe and "**ku**" significant effort to win this person as a spouse.

tun [SMITE] "to heap up; to strike down" **tjuni-kurra:** angry,

Here are some extra Sumerian words taken from Zecharia Sitchin's book The Twelfth Planet"

"H" in Sumerian is pronounced as "CH" in the Scottish or German "loch".
"S" in Sumerian is pronounced as "TS".

Akkadian early ruler called himself a **sharrukin** – "righteous ruler" In Modern Murri this name would be "tja-arru-ki-ng" (goodness - very active - minimal physical action - the epitomy of)

EN.SI "righteous ruler" In Modern Murri En – paying attention thoughtfully + "Tji" good, higher purpose

DU "go" **djurra:** make, do, cook

GUD "ox, bull, strong" Modern Murri "gu" –very strong + "da" belonging to the ground.

Rulership flowed from Anu. "Kingship" was "Anutu". In Modern Murri the addition of "tu" to Anu would mean Anu "in another person". The "divine right of

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kings” usually embodied a belief that a king represented God on Earth and had some of God in him.

NIN.TI “lady life” nick-named “**Mammu**”. In Modern Murri **mamuru**: to master, excel

ZU- “wise” In Modern Murri “Tju” would mean “potent spirit”.

MU Translated as “name” but to Sitchin indicates a flying machine. In Modern Murri MU refers to great power coming away from.

Babbar “the shining one” **babinda**: to make a light

Hebrew of the Old Testament called the angels of the Lord “**malachim**” In Modern Murri this word would be “ma-la-ki” (from God outwards + spoken message + minimal physical activity)

If Zecharia Sitchin is Wrong

In comparing spoken Sumerian with a spoken Aboriginal Australian language, words that were specific to Sumerian urban life (for example: laws, slavery, transactions, transport, buildings, doors etc) were removed, leaving words that would have a counterpart in Australian Aboriginal culture, where people lived without metals, buildings, armies, policemen, wars, slavery and gods.

There are obvious parallels between ancient Sumerian and Modern Murri that have been demonstrated in this chapter. And when a Modern Murri word does not already exist for the Sumerian, that Sumerian word can be easily understood by applying the word elements that form the basis of indigenous Australian words. It is obvious that there is a close connection between Ancient Sumerian and Australian Aboriginal languages.

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Aboriginal Australians have been speaking the language they brought from Africa for at least 60,000 years. And it appears that Sitchin was right, and they have been speaking Ancient Sumerian, the language of the Annunaki, the language of the gods.

But what if Sitchin is wrong? What if there were no people that came from another planet in our solar system? What if we just evolved from a primate species and somehow bird genes just somehow arrived in our DNA by random mutations, little but cumulative accidental changes in our genetic structure.

I think most educated people these days have decided that there has to be intelligent design underlying the development of all species on Earth.

Maybe Sitchin is wrong and the Bible is right. Genesis chapter 11 verse 1 (Good News Bible) says that before the Flood that destroyed most of the world's human beings, "the people of the whole world had only one language and used the same words."

The world had no knowledge of Sumer and its language for the last 2,000 years, until the 19th century when archeologists began translating cuneiform writing on clay tablets they found in excavations in modern day Iraq.

So at least Sumerian qualifies as a dead language that appears to have existed before the Biblical Flood involving Noah and his Ark.

ABC News:

Evidence Noah's Biblical Flood Happened, Says Robert Ballard

The First Spoken Language

Dec. 10, 2012

By JENNA MILLMAN, BRYAN TAYLOR and LAUREN EFFRON

The story of [Noah's Ark](#) and the Great Flood is one of the most famous from the Bible, and now an acclaimed underwater archaeologist thinks he has found proof that the biblical flood was actually based on real events.

In an interview with Christiane Amanpour for ABC News, Robert Ballard, one of the world's best-known underwater archaeologists, talked about his findings. His team is probing the depths of the Black Sea off the coast of Turkey in search of traces of an ancient civilization hidden underwater since the time of Noah.

..... “Ballard said he believes they have established a timeline for that catastrophic event, which he estimates happened around 5,000 BC.”

In [Creation.com](#) archives, Dr John Osgood in his article “**The Date of Noah’s Flood**” says “The Biblical data places the Flood at 2304 BC ± 11 years.”

We have a Sumerian description of the Flood written in Sumerian cuneiform in the “Epic of Gilgamesh.” (see Ancient History Encyclopedia and many other sources) Therefore, the Sumerian language at least in an oral form that was later written down, pre-dated the Flood. And the Bible asserts that before the Flood, there was only one language spoken in the whole of the world.

If we want to identify a language that pre-dated the Flood, ancient Sumerian should certainly be considered. And if we can identify a language that we can know with some certainty has been preserved in the interior of Australia for 60,000 years, this language should also be considered.

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And I believe the comparison between Sumerian and Modern Murri in this chapter demonstrates, or at least is highly indicative of, the fact that Australian Aboriginal languages more closely represent the first language that people spoke before the Flood than any other language spoken today.

Chapter Three

Serpent Worship and Telepathy

In Australia, the most powerful spiritual entity amongst indigenous groups is the Rainbow Spirit, which is usually represented as a serpent, often a highly patterned carpet snake or reticulated python. The Rainbow Spirit is also recognized in a rainbow. A rainbow results from light passing through water droplets and therefore represents the basic essentials for life- air, light and water.

Fire is the deadly enemy of the Rainbow Spirit, and in areas set aside as a sacred dreaming site of the Rainbow Spirit, “fire-stick farming” was prohibited. Aboriginal people performed regular controlled burning of scrub to encourage grasses to grow, creating places that would feed and attract the animals that the people would hunt for food.

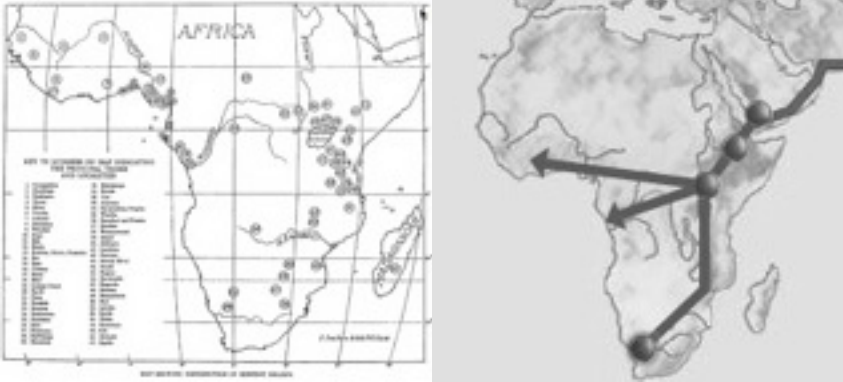
As in indigenous Australia, snakes are also regarded as sacred in southern India, where some of the Dravidian languages in that region are similar to indigenous Australian languages.

It is possible that the cult of serpent worship had been established in Africa at the very beginning of human consciousness and was brought to southern India and then to Australia by the ancestors of Aboriginal Australians? We know that there were serpent gods in Ancient Egypt.

A question arises – was serpent worship something that the Annunaki taught their human slaves or is it something that human beings

The First Spoken Language

developed for themselves? And how did the story of Adam and Eve and serpent in the Garden of Eden (the E.DIN in Sumer) get into the Hebrew book of Genesis?



The map on the left shows the locations of centres of snake-worship in Africa, from the book *Serpent Worship in Africa* by Wilfrid D. Hambly, Assistant Curator of African Ethnology. Berthold Laufer, Curator, Department of Anthropology, editor. Field Museum of Natural History Chicago 1931

The map on the right is from Professor Stephen Oppenheimer's presentation on the *Journey of Mankind* from the Bradshaw Foundation's website. Professor Oppenheimer's map shows the early movements of human beings within Africa, based on genetic studies of mitochondrial and Y chromosome DNA.

The centres of snake worship from Wilfrid Hambly's book and the early destinations of the first human beings in Professor Oppenheimer's maps seem to be one and the same. These two maps seem to suggest that serpent worship travelled with our original African ancestors as they spread out through the African continent and then out of Africa as far as the Australian continent. However,

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this early focus on snake worship was later diluted in the African continent by the development of other patterns of god consciousness.

On page 18 of his book, Hambly writes of the beliefs of “the Bavili, a people described by Dennett, who lived some years on the Lango Coast.” He describes the people’s attitude towards the snake Ndoma (Ndoma is a black snake 6 to 8 feet in length, that will lift itself up and appear to challenge anyone who comes across its path).

“Ndoma appears to have some connection with moral values. When a man is wearing the iron marriage bracelet (ngogo) he asks himself the following questions when he meets the snake Ndoma:

- Have we eaten the flesh of any animal we have killed the same day?
- Have we pointed our knives at anyone?
- Did we know our wives on the day of rest?
- Have we looked on women in their periods?
- Have we eaten the long chilli peppers, instead of the smaller kind?”

“Ndoma is the snake which causes men to reflect and reason.”

Is that what the serpent in the Garden of Eden story was doing as he challenged Eve? Causing her to reflect and reason?

From Genesis Chapter 3 of the Holy Bible (King James Version):

Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?

And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

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And the serpent said unto the woman, Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons.

An interesting area for research in theology would be to compare the theology of snake worship in Africa with the theology of snake worship in southern India and the theology associated with the Rainbow Serpent in various parts of Australia.

Australian Aboriginal Culture

The culture of indigenous Australians is about as opposite to the culture of ancient Sumer as it is possible to be. Sumer was urban, with high-rise buildings built in brick, observation towers, temples, resident gods, a written language that recorded commercial transactions and contracts, the wheel, musical instruments and written musical notation, domesticated animals, agriculture, cereals, and dairying.

By contrast, the culture of indigenous Australians over a very long period of relative isolation developed more along the lines of interpersonal and spiritual awareness than the development of technology.

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An Aboriginal friend of mine told me that even before an Aboriginal baby is born, several people are asked to be tutors for the child as he or she grows. These people will teach the child about the different aspects of perception. One will teach the child how to identify different smells and textures, another about looking and seeing, another about hearing and understanding the language of the birds as well as human language.

A fully educated indigenous or Aboriginal Australian adult will have been trained to listen quietly and very carefully to what another person is saying, and assess accurately that person's body language. This is why a white European person's first impression of meeting with and speaking with Aboriginal Australian people is usually how intelligent they are. Aboriginal people brought up and educated in their own cultural values are taught to be quiet, to listen and understand what a newcomer is saying and what that person wants.

By contrast, a white Australian brought up in the white man's culture is more likely to be assertive and to be more interested in getting his message across than listening carefully to the opinions of the others.

The white way of making decisions is often simply through imposing the will of the majority. The indigenous way of making community decisions usually involves people sitting in a circle, going around each person who gives his personal opinion, an "I" statement, being careful not to appear to speak for anyone else.

Eventually, just as a good committee eventually comes to a unanimous decision, the community group will reach a decision that will be a true consensus of the group's attitudes or desires. There is no need for a vote, because the idea of a majority imposing its will on

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an unwilling minority would be regarded as insulting and thoughtless.

Respect for elders, for the rules and regulations that apply to their own group, with specified behaviours in responding to people outside their tribe or language group, is paramount in their way of living.

Each indigenous Australian has a complex identity. He will have a name given by his parents, and also has a totemic or spiritual identity that has been discerned often by a grandparent and which is confirmed during initiation rituals at an appropriate age.

If a Rainbow Spirit man, for example, wants to travel through the territory of another clan, he will arrive at the border between his own country and the other territory, wearing his totemic markings. A Rainbow Spirit man from the other territory will meet him at the border, and even though they might not speak the same language, will guide the traveller through the territory, pointing out sacred areas that must be avoided by the stranger.

Respect for each other includes respect for all living things. The Aboriginal viewpoint is that every object, whether animate or not, has a “spirit”, an original design that existed before that entity came into being.

Thus a stone has an inner crystalline structure that accreted around itself the minerals that would make up the stone. A plant has a spirit inherent in a seed that will accrete to itself the necessary materials for it to grow into a plant.

Sometimes the spirit of a deceased human being will be attached to the spirit of a tree.

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In hunting, indigenous Australians enter into spiritual agreements with animals who give their bodies to be eaten by human beings, provided that the human beings respect the spirits of these animals.

Australian Aboriginal people practice thought transference to communicate information across large distances.

Here is an article published in the Melbourne journal *The Argus* in 1931. <http://trove.nla.gov.au/ndp/del/article/4400765> The Argus (Melbourne, Vic. : 1848-1954) (about). < Thursday 6 August 1931 > ... (Edit) Identical article appears in Northern Territory Times Friday 6 November 1931. ... ABORIGINAL TELEPATHY. Remarkable Explanation. ... newspapers.nla.gov.au/ndp/del/article/4400765

Aboriginal Telepathy

“David Uniapon, a full blooded member of the Nainjeu tribe of aborigines aroused keen interest among members of the Victorian Institute of Advertising at lunch yesterday by describing to them the method adopted by the aborigines when sending messages over long or short distances.”

“Mr Uniapon said that ample evidence of the intelligence of the aborigine was given by his tracking powers, of transmitting thought messages, and his high moral code.”

“When an aborigine wishes to appeal for help or send any other message to another member of his tribe, he first attracts attention by a smoke signal, said Mr Uniapon.”

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“The man who sees the smoke signal then strives to do a very difficult thing- to clear his mind of every thought and so to become fully receptive to messages sent to him.

The man who makes the smoke signal then concentrates his thoughts on the desired message and soon it is received and re-transmitted to the rest of the tribe.”

“At night when a smoke signal would not be seen the aboriginal waits until the person he wants to communicate with will most likely have lost consciousness in sleep. His subconscious mind is then fully awake and it will receive the message.”

The way of the gods

Zecharia Sitchin’s book “The Wars of Gods and Men” tells of the Annunaki gods who were given different names in different cultures, who manipulated and led human beings into fighting the gods’ petty battles.

What many people find objectionable in the behaviour of modern human beings is our preoccupation with accumulating gold and other forms of wealth, our tendency to want to impose our will over others, our disrespect for animals and plants, our readiness to build better and better weapons and our desire to try them out in creating wars that young men are only too happy to go off and fight.

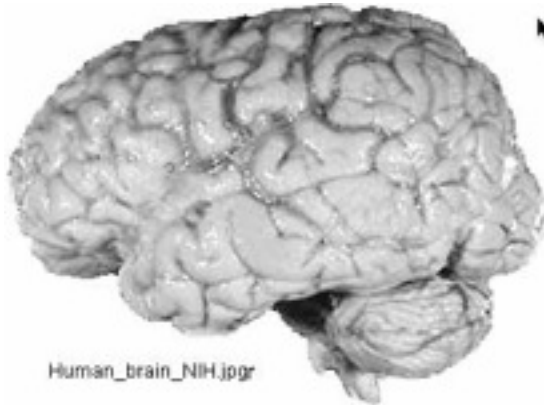
These things, if Sitchin is right, started with the amoral and petty selfishness of the Annunaki gods. The behaviour of the ancient gods mirrors the bad behaviour of the worldly people of today.

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By contrast, the way of life of the indigenous cultures in Australia and the Americas who avoided being exploited because their existence was not known by white Europeans for a very long time, offer hope to people who would like to live a more respectful and peaceful life.

Chapter Four

What Makes a Language?



When we look at a picture of the human brain, what we are mainly seeing are the two cerebral hemispheres, shaped like a wrinkled boxing glove. In this view above, we are looking at the left cerebral hemisphere. The left hemisphere controls the movements of the right side of the body. The right hemisphere controls the movements of the left side of the body. Most people are right handed, and therefore the left hemisphere is sometimes called the dominant hemisphere.

The control of language is shared by both cerebral hemispheres. The meanings of words, and how we put words together to form phrases and sentences are controlled by the left cerebral hemisphere. When we are searching for a word to describe some object or process, we are searching the connections within the left hemisphere.

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When we create songs and sounds associated with emotion, or communicate subtle differences by changing emphasis on certain words, we are mainly using the right cerebral hemisphere.

The language our ancestors spoke when they left Africa 75,000 years ago, the language they continued to speak after they arrived in the Australian continent about 62,000 years ago, was controlled mainly by the right cerebral hemisphere.

Here are excerpts from scientific papers describing the function of the right cerebral hemisphere:

The right hemisphere mediates the expression and comprehension of emotional prosody and facial expression. The right hemisphere houses lexico-semantic representations of non-verbal communicative signals and may play a role in the comprehension and production of verbal emotion more generally. from Chapter 8 “Brain and emotion relations in culturally diverse populations” in *Biocultural Approaches to the Emotions* edited by Alexander Laban Hinton Published by Cambridge University Press 1999 ISBN 0 521 65211 1

The right cerebral hemisphere: Emotion, music, visual-spatial skills, body-image, dreams, and awareness R. Joseph *Journal of Clinical Psychology* Volume 44, Issue 5, pages 630–673, September 1988 *The right cerebral hemisphere appears to be dominant in the perception and identification of environmental and nonverbal sounds; the analysis of geometric and visual space (e. g., depth perception, visual closure); somesthesia, stereognosis, the maintenance of the body image; the production of dreams during REM sleep; the perception of most aspects of musical stimuli; and the comprehension and expression of prosodic, melodic, visual, facial, and verbal emotion.*

Disturbances in Prosody A Right-Hemisphere Contribution to Language Sandra Weintraub, PhD; M.-Marsel Mesulam, MD; Laura Kramer *Arch Neurol.* 1981;38(12):742-744. *In addition to grammar and semantics, prosody constitutes a third element of speech. Modulations of prosody can produce*

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alterations in the meaning and affective tone of spoken language. These results suggest that right-hemisphere damage may affect prosody in a more general manner than was previously assumed.

Journal of Experimental Psychology: Human Perception and Performance
Volume 3, Issue 3, August 1977, Pages 518-528 Right-hemisphere language processing in normal right-handers James Day ^aDalhousie U, Halifax, Canada
Three experiments investigated the verbal performance of the right cerebral hemisphere in 46 right-handed college students with normal intact brains..... abstract nouns may be recognized only by the left hemisphere... It is proposed that the right hemisphere in the intact brain can play a functional role in processing language.

Dominant Language Functions of the Right Hemisphere? Prosody and Emotional Gesturing Elliott D. Ross, MD; Marek-Marsel Mesulam, MD
Arch Neurol. 1979;36(3):144-148. Two patients lost the ability to impart affective qualities to their speech following lesions in the right hemisphere. Arguments are given to support the idea that the right or "minor" hemisphere has a dominant role in modulating the affective components of speech.

Brain Lang. 1997 Jan;56(1):27-54. Lateralization of affective prosody in brain and the callosal integration of hemispheric language functions. Ross ED, Thompson RD, Yenkosky J. Clinical Research Program, VA Medical Center, Oklahoma City, OK 73104, USA....Affective prosody is strongly lateralized to the right hemisphere.

Understanding Emotional Prosody Activates Right Hemisphere Regions Mark S. George, MD; Priti I. Parekh; Ned Rosinsky, MD; Terence A. Ketter, MD; Tim A. Kimbrell, MD; Kenneth M. Heilman, MD; Peter Herscovitch, MD; Robert M. Post, MD Arch Neurol. 1996;53(7):665-670. Understanding propositional content activated the prefrontal cortex bilaterally, on the left more than on the right. In contrast, responding to the emotional prosody activated the right prefrontal cortex. Conclusion: Neurologically healthy subjects activate right hemisphere regions during emotional prosody recognition.

A patient of mine suffered a major stroke involving a large section of his left cerebral hemisphere and was unable to speak. However, he was quite capable of understanding questions and he could respond with a grunt. However, when I began to sing "Twinkle Twinkle

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Little Star”, he could accompany me, singing the words perfectly. But he could not sing the words on his own. The song lyrics were controlled by his intact right hemisphere, but his only access to the words was via the tune.

When we speak in English, we often use emotive sounds like “OK?” and we can express a range of emotions with variations of “mm”. These emotive sounds cannot be exactly translated, although we all know what someone means when they say “Uh Oh!” or “Ooh waah!” These emotive sounds that convey our feelings are controlled by the brain’s right cerebral hemisphere, and are closely related to our ability to sing and appreciate music.

By contrast, most words in the languages of today are controlled by the brain’s left cerebral hemisphere. This is where logical thought is derived from the rules of our native language. The left hemisphere also does mathematical calculations and works out solutions to problems by applying logical reasoning.

When we speak, the left hemisphere selects the words we will use but the right hemisphere adds the emotion. It does something like adding the background music on a movie soundtrack. It is the right hemisphere that decides whether some statement or situation is funny. It triggers our laughter, but it cannot say why something is funny. That is the left hemisphere’s role.

The language that ancestors of indigenous Australians brought with them was predominantly a right hemisphere language. Our ancestors used sounds incorporated into specific word elements to express their feelings and emotions, and developed over the millennia the ability to

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put these word elements together to make up little stories. When these stories were regularly applied to specific objects or situations by specific groups, we had the beginnings of a group specific language.

By contrast with the first language, modern languages are predominantly controlled by the left cerebral hemisphere. Our ability to look at the world and impose order and structure on the objects we see, is a function of the left hemisphere. For example when we speak of three apples, we ignore the fact that if you examine each apple carefully it is slightly different from the others. The only things that are exactly the same are the things that we manufacture to be exactly the same.

All creatures and plants in nature are in fact individuals. It is only the left hemisphere's way of imposing order on the world around us that makes us think that living creatures are identical.

Mostly when we consider things exactly the same as each other it is not because they are in fact the same, but because the brain's left hemisphere has deemed them to be the same. Just consider for a moment the amount of misunderstanding and suffering that modern people cause each other through the wrong assumptions made by our brains' left cerebral hemispheres.

In accomplishing the task of correcting people's wrong assumptions made by themselves on the advice of others, the psychotherapist usually begins by affirming and validating each client's individuality.

The right hemisphere of the brain cannot impose a unitary order on the world around us. Instead, it tells a story about each individual.

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The right hemisphere tends to see individual creatures as *he* or *she*, while the left hemisphere tends to see individual creatures as *it*.

The left cerebral hemisphere and paranoia

The brain's left hemisphere imposes an artificial order on the outside world, and this can appear as paranoia. Paranoia is a condition associated with delusions or false ideas that the paranoid person cannot be talked out of. Paranoia is generated by the left hemisphere. A paranoid person begins with an anxiety about other people and their motives because of his own basic fears, and then imposes his own preferred explanation onto the behaviour of others in his own self-constructed reality.

For example, in paranoid jealousy the paranoid person (usually male) is personally tempted by an adulterous sexual attraction. However, because of his rigid personality he rejects the idea that he himself could be capable of adultery, and instead begins to worry that his wife could be cheating on him.

In psychiatric terminology, we say this man has "projected" his own fears onto his wife. He therefore begins to misinterpret her shopping trips alone, various absences from the home, and her relationships with her female friends, and comes up with false "evidence" that proves she is having an affair.

This process of projecting onto the world around us what we expect or what we want to see, happens in the brain's left hemisphere, the part involved in the control of language.

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The first language our ancestors brought out of Africa was a right hemisphere language, associated with a view of society composed of unique individuals each with his/her own story to tell and his/her own individual destiny to fulfil.

It is clear that the language of our ancestors, using words that tell a story about an object or a place or a process, would not be useful in a culture where people are thought of as units making up the numbers, rather than individuals. It would, however, be useful in a culture where every living creature has an individual soul or spirit, with a specific role to play and a guaranteed right to exist. The language of our ancestors taught the children to respect all things. Each individual object has his own story.

When we think of something to say, and try to say it with feeling, several parts of the nervous system cooperate to produce the message we want to convey. The brain's left hemisphere chooses the words and the brain's right hemisphere puts in the emotion, the emphasis, the rhythm and the timing.

The original language our ancestors spoke

The first Australians spoke a language based on the sounds we automatically make to display our feelings and doubts, our pain and our hopes, sounds that are generated by the nervous system. This language has survived intact for 60,000 years as the basic language structure of Central Australian aboriginal languages.

Largely unaware we are doing so, speakers of English use elements of this ancient language in our everyday speech, to communicate a range of emotions that ordinary words cannot. Words like "Uh

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huh?”, “O.K.?” “mmm” “Ooh!” “Oh no!” add emotional tone to our speech, and give us more choice in finding words to express ourselves. These are words we don’t have to think about. And they are identical with the words our ancestors used when expressing their feelings.

We become very much aware of some of these word elements when we begin talking to infants and realise that while they are trying to learn our words, we are busy re-learning theirs.

The word elements seen in Sumerian and Australian indigenous languages are built in to the right hemisphere of the human nervous system, and come pre-packaged in human DNA.

Babies know it when they hear themselves using it, and they readily respond when we speak this language back to them, using words like “ooh”, “aaah”, “uh! oh!”.

As doting parents we quickly re-learn our children’s language, the same language we inherited from our parents. Soon we have rediscovered a range of words like “goo goo”, “boo boo”, “bubba” , “mama” and “dada”, and we rediscover the fun of using these words.

The language our ancestors spoke in Africa was made up of these inherited sound patterns, put together in word elements that have remained unchanged since the very beginning.

Those word elements are alive and well today, and can be clearly identified in the emotive and “slang” words we use in spoken English.

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Each Australian aboriginal word tells a story

In the language of our ancestors, the name of a place or an object or a person was a word that usually told a story. Sometimes, however the word imitated the sound made by a bird or an animal. For example the bird known as the willie-wagtail is named *tjirri-tjirri*, the sound he makes, in the same way as a crow is called *waan* or *kaarnka*.

Each word element keeps its own meaning, and has done so ever since our ancestors in Africa began to combine them into words and sentences. The combination of the different word elements into a word is aimed at telling a story about an object or a place or a process. Here are some of the word elements our ancestors put together to create words that told a story about a person, an object, a place or a process.

a (uh) means to begin, to facilitate, to make happen.

aa (aah) means to prolong, to persist

aam – authority, oneness, going towards

arra – ongoing activity

ba – loudness

bi – softness

boo or **bu** – confronting

da – the earth itself or earthiness or worldliness

dje – (sounds like th but with the tongue up behind the top front teeth) earth spirit, sprite,

du – gloom, lowly

ee or **ii** is a diminutive, meaning less or smaller.

ga – effort, strength, muscular action

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There was no **h** sound in the original language. The **h** sound in modern languages originated from a **k** sound made further back in the throat, a gargled **k**

irri – gentle ongoing activity

ja – hold still, cease, stop

ka – repetitive, sharp action, sudden action

la – singing, worship, praise

ma – authority, oneness coming from

na – thinking, hesitating, negating

ng – to become an entity.

nya – to perceive

oo (as in “book”) is a short sound that means discovery or realization.

ra – control (the r sound is made with the tip of the tongue halfway back touching the undersurface of the palate)

pa – breath, spit, aggressive, disdain

poo or **pu** – disgusting, aggressive

sa or **tja** or **tje** or **tji** – high minded, spirit, soul, transcendence, heavenly

ta – otherness, foreign

too or **tu** – important other

urra – strong ongoing activity

uu (as in “you”) is a longer sound that means importance.

wa – knowing, wise

wi – a wish

wuu – as in English: “Whoa!” Wisdom and caution.

ya – expression, words, dance and action

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While aboriginal people all over the Australian continent use the same alphabet of word elements as their ancestors did, people in neighbouring indigenous language groups may use seemingly very different words to describe a common object.

Strangers who get to learn which words their neighbours use to describe common objects, may get to know too much.

For example, we might come to know something about a group of people by knowing the word they use for “woman”. People who use the word *djini* for woman (this word sounds like “jinny” but with the tongue pressed up behind the top front teeth) would tend to view women as slender, feminine and pretty. And one might expect that the people who use the word *bubaraan* (boo bar raan) would tend to see women as loud, intrusive and dominating.

Perhaps a group of people may not want a stranger knowing how they think about their women. We might imagine that a door to door salesman selling vacuum cleaners might prefer to demonstrate his product to a woman referred to as *djini* because she might be more receptive, more of a pushover for his sales pitch. On the other hand, a feminine *djini* might want to wait until her husband gets home before she considers signing any contract.

By contrast, a woman referred to as *bubaraan* might have the matriarchal clout to make the decision to sign up on her own. However there would also be the risk that if the salesman said something mildly irritating, a *bubaraan* could quickly show him to the door.

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Australian Aboriginal people will usually carefully assess a stranger's bona fides before allowing him to know too much about their language.

Some groups of indigenous people are known simply by the words that they commonly use. For example, the *Yurta Yurta* people who live in the interior of New South Wales are known as the people who say “yurta yurta”, meaning “never never”. This name “the never never” came to be applied to any region far away from population centres, usually meaning something like “the back of beyond.”

Spoken English points the way to the first language

This book will show the reader how to decipher Australian indigenous words by identifying the different word elements that make up these words.

And the reader may come to share the author's delight in finding that a knowledge of the Australian indigenous word element system can help to clarify the original meanings of some key words in Tibetan, Sanskrit and Hebrew.

Unexpectedly, spoken English, the world's most popular modern language has much in common with indigenous Australian words. This is because English always operates at two levels. It is not just the word in English that conveys the meaning. The way the word is said, the emotion in the voice, and the emphasis placed on the word, can totally alter the meaning.

For example:

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“**Dad** said I could help” Not Mum.

“Dad **said** I could help” He didn’t infer it.

“Dad said **I** could help” Not my older brother.

“Dad said I **could** help” No doubt about it.

“Dad said I could **help**” Not you doing it all yourself.

In speaking English we make frequent use of sounds like “eh?” and “oops!” and “aha!” that convey emotions, and these sounds transcend language barriers.

Imagine a number of people of different nationalities, none of whom can speak each other’s language, standing around a newborn baby in a crib, and one of these people says to the proud mother “Itty bitty --- aaah!”. Depending on whether the “aaah!” is uttered fondly or questioningly or doubtfully, they all understand what the speaker was saying. “Itty bitty” is obviously referring to the baby.

The word for “baby” in central Australian languages is “iti”.

We can find these word elements in the lines of a song called “An itty-bitsy teeny-weeny yellow polka-dot bikini”. In common usage we prefer to use the word “little” rather than “small”, because “little” contains the diminutive “i” in association with the word element “t” which indicates otherness. In fact if we analyse the word “little” using the word elements system that I describe in this book, “little” signifies “in praise of the tiny stranger”.

Such utterances as “Oh! Ooh-waa! Uh Huh! Mmm!” used commonly by speakers of English do not usually need interpretation for speakers of other languages. They accurately inform the listener

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what we are feeling or wondering or doubting or conjecturing at the time.

Rules of the Indo-European languages

English is one of the Indo-European languages that include most of the European languages (with the exception of Basque) plus Farsi the language of Iran, and many of the languages of the Indian sub-continent.

The rules of the Indo-European languages include a requirement that we must identify an object or a process whenever a verb or action word is expressed. For example, when we look at the waves on the beach and try to describe them in English, we have to talk about individual waves and the troughs between them and the rate at which these individual waves are moving towards the beach. In actual fact, what appears as a moving wave is just a movement up and down of the water in any one place.

Native American languages that do not follow the same pattern as Indo-European languages allow the speaker to describe actions taking place without having to infer any particular object or force or entity being involved.

For example, describing waves on a beach involves the use of a verb without the need to describe an individual wave. These differences were well described by the famous American linguist Benjamin Lee Whorf. Carroll, John B. (ed.) (1997) [1956]. *Language, Thought, and Reality: Selected Writings of Benjamin Lee Whorf*. Cambridge, Mass.: Technology Press of Massachusetts Institute of Technology. ISBN 0-262-73006-5.

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When we try to describe places, processes or objects using English, we are forced by the rules of the English language to invent entities that may not in fact exist. We might say, “the lightning flashed all around”, as though the lightning could flash or not flash. However, the lightning is the flash and it does not exist if there is no flash.

The sentence “Flashing all around” would be closer to the facts, but then the experts in English grammar might complain that such a sentence is incomplete and might compel us to make “flashing” a noun and say “There was flashing all around”; or if we used “flashing” as a verb we would have to have something doing the flashing.

The rules of the Indo-European languages fit in well with the discipline of modern physics and its invention of forces and processes to explain scientific phenomena. Benjamin Whorf conjectured that the science of physics would have had to take a totally different course if the mother tongue of physicists were one of the Native American languages.

In many instances the use of English or one of the other modern Indo-European languages to describe our memories and thoughts, results in the invention of entities and processes that would be unnecessary if we spoke an indigenous Australian or American language.

Australian aboriginal languages put together word elements that tell a story about the object, place or process we are describing. To think in English, we may think in word meanings. To think in one of the Australian aboriginal languages we tend to think in stories.

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The power of words

Words can become very powerful when they connect us with important people in our history, or with the feelings and attitudes of our ancestors. Australian Aboriginal words were invented by people at the time who wanted to express what they were doing, what they were feeling or what they wanted.

In Australia we have many place names that help us recall our history. For example, Oxley Creek is named after a man called Oxley who explored the Brisbane River and the creek is named after him.

The name “Woolloongabba” for the place in Brisbane where there is now a sporting oval and grandstands for Australian Rules football and cricket, can be analysed according to the word elements system explained in this book.

The “Wooll” element represents “knowing speech”; the “oon” element represents “important manifestation”; and the word “gabba” represents “activity carried on at full volume”.

The word “Woolloongabba” could therefore be applied to sports commentary on professional sport. This would certainly be appropriate in the 21st century, but we don’t know why this name was applied to this place in the beginning by the Aboriginal people who lived there.

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Words connected to archetypes

The Wikipedia definition of *archetype* is “a universally understood symbol or term or pattern of behaviour, a prototype upon which others are copied, patterned or emulate. Archetypes are often used in myths and storytelling across different cultures.”

As we become familiar with the word elements system that underlies the structure of central Australian indigenous languages, we may begin to understand that each of these different word elements is connected to an underlying archetype.

Thus the aboriginal word “yabba” immediately suggests loud self-expression, just as the English word “lullaby” immediately suggests sweet singing.

This is why we never have to think and search for words to express emotions such as disdain in words like “pooh!” because the word element is connected to the neural circuits associated with the emotion.

Moreover we know that human emotions are connected with hormonal systems and specific brain centres. We commonly experience how speaking to people sympathetically, and singing, can make us feel better.

When we use words that are intimately associated with the deep nerve cell networks involved in different patterns of human behaviour, we can begin to appreciate how our use and misuse of language can affect how we feel and how we function.

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Words can connect us to sacred space and sacred events

Aboriginal people use sacred dances and ceremonies in order to connect with ancestral spirits that later became the living beings in their clan territory. Roman Catholics celebrate the Holy Mass, re-enacting the Last Supper of Jesus Christ, that connects us today with a ceremony that took place nearly 2,000 years ago.

In the same way as certain words can trigger the re-experiencing of the emotions associated with a previous traumatic situation, the use of significant words might potentially connect us with the intentions and the experiences of the people who invented those words.

Words that connect us through to powerful emotional events can therefore seem to have great power in themselves. If you know what a word means you may come to understand why someone invented that word, and what they were feeling at the time. This is the power in good poetry.

Chapter Five

Spirit and Dark Matter

It is fascinating when the latest findings in 21st century physics and astronomy can help explain some of the long held beliefs of the oldest continuous culture on Earth, Australian Aboriginal culture.

It has been discovered that something we are now calling dark matter that we cannot detect and we don't understand, seems to initiate and maintain the structure of the universe, holding the stars and planets and the galaxies together. And this invisible undetectable dark matter represents about five times the mass of all the things we can see. (There are many sources of information – just Google “dark matter”)

The concept of an invisible and undetectable substance that we can nevertheless feel because of how it affects heaviness or lightness, is closely consistent with the ancient beliefs of the Australian aboriginal people.

Australian aboriginal people believe that before anything whatsoever comes into being – animal, plant, mineral, it pre-exists as a spirit, as a design, or a DNA code or a blueprint in a virtual reality they call “The Dreaming”. When conditions become suitable for the structure or the living being to come into existence in our material reality, the spirit or design code fleshes itself out and appears visible.

A modern example of this concept is our ability to “buy an apartment off the plan”. The apartment building might just be a hole in the ground with workmen setting up steel reinforcing and pouring

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concrete, but we can look at a detailed computer simulation of what the apartment would look like, and examine the architect's drawings of the specific apartment we are interested in.

The apartment exists only in virtual reality, but we can discuss it as if it is a reality and we can even make financial decisions about the apartment as if it exists. Aboriginal people might say the building pre-exists in its own dreaming until the workmen assemble its bits and pieces.

Australian aboriginal people believe that even before a human child is conceived, the DNA configuration of that child exists in the mind of God, in virtual reality, in the Dreaming. And Australian aboriginal people believe that no living plant or animal comes into existence before the means for it to survive, or the means for its control, are already present in the environment.

Some years ago in Adelaide, South Australia, bacteriologists isolated a microorganism that is said to be resistant to all known antibiotics. The Aboriginal people would expect that a search of all the plants growing in the Adelaide Hills would discover a plant product that will control this organism. They believe that before anything comes into existence, the means for its control will already be present in the material reality.

All we need to do to align these ancient beliefs with modern science is to decide that spirit is dark matter and dark matter is spirit. It has been postulated that dark matter is undetectable to us with the exception that we may be able to detect the gravity associated with it. People who are able to discern spirits will report that they feel a

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heaviness in the presence of negative spirits that may be harmful towards human beings.

By contrast, some people report a lightness in the presence of angelic spirits who are positively oriented towards human beings.

Dark Matter contains the design, The material world is created through a language

The sacred books of the Chinese and the Jewish people describe two elements involved in the creation of the universe and of life on Earth. One element that we refer to as God or God the Father is unknowable and completely beyond our understanding. The other element can be detected and analysed, and is usually referred to as a language, a system of words, a code.

(From Book 1 of "The Legends of the Jews" by Louis Ginzberg. This book can be downloaded in its 4 volumes from Project Gutenberg)

When God resolved upon the creation of the world, He took counsel with the Torah. Her advice was this: "O Lord, a king without an army and without courtiers and attendants hardly deserves the name of king, for none is nigh to express the homage due to him." The answer pleased God exceedingly. Thus did He teach all earthly kings, by His Divine example, to undertake naught without first consulting advisers.

THE ALPHABET

When God was about to create the world by His word, the twenty-two letters of the alphabet descended from the terrible and august crown of God whereon they were engraved with a pen of flaming fire. They stood round

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about God, and one after the other spake and entreated, "Create the world through me!"

“The Legends of the Jews” provides extensive notes from the Rabbinical literature that did not find its way into the Holy Bible.

The Bible was put together in the first century AD. After the Jewish people had been expelled from their homeland by the Roman Empire, the Jewish religious authorities had to put together representative books and summaries to provide a portable reference source for their religious beliefs.

The book of Genesis in the Bible (King James version) presumably written by Moses, also describes the unknowable pre-existent God creating the world through words.

In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

And God said, Let there be light: and there was light.

Here is the the first verse of 6th century BC philosopher Lao-tsu’s “Tao Te Ching”:

The Tao that can be told is not the eternal Tao. The name that can be named is not the eternal name. The nameless is the beginning of heaven and earth. The named is the mother of ten thousand things. Ever desireless, one can see the mystery; Ever desiring, one can see the manifestations; These two spring from the same source but differ in name. This appears as darkness, Darkness within darkness, The gate to all mystery.

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(From Lao Tsu Tao Te Ching Translated by Gia-Fu Feng & Jane English New York: Vintage Books, A Division of Random House, 1972).

This mysterious poem contains three basic concepts, but the first of these is that the universe and the world came into being through an eternal pre-existing entity that is so unknowable we cannot even put a name to it, acting through a creative process that created everything in the material reality, a process that we can put a name to.

This concept is virtually identical with the first verse of the Gospel according to St John in the Holy Bible. John was an old man towards the end of the first century AD when he was asked to write what he knew and remembered about the life and teachings of Jesus of Nazareth.

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through Him, and without Him nothing was made that was made. (New King James Version)

Perhaps there is a mystery here, a parallel between the language built in to the right hemisphere that we all inherit as human beings, that could represent the dark matter, the unknowable God. And the language called the Word through which everything was created, that we are conscious of, that we can talk about.

It could be that Australian Aboriginal people may be the only people who really understand this mystery - they call it "The Dreaming".

Chapter Six

Introduction to the word elements

The vowel sound *a* – the enabler

In English the letter *a* represents a number of sounds. As the first letter of “about” and “around” it sounds like “uh”. The usual *a* “uh” represents facilitating, starting, enabling. The early English use of “a-“ as in “I’m going a-milking” or “I’m going a-courting”, borrowed from Gaelic, is using the *a* word element in the same way as it was used in the first language.

By contrast the *a* in “hat” and “bat” (Australian and American English) is harder to say than “uh” in “alive” and it is not commonly used in indigenous Australian words. This *a* is not an enabler as is the *a* (uh) but is more of a **positioner**, as in “at”.

We often shorten “I am” to “I’m” because the *a* sound in “am” requires a deliberate effort and is often used in “ahh ahh!” as a cautionary or warning word by a mother to a child doing something messy.

And if the *a* sound as in “bat” is prolonged as in “baah!” it is usually received as provocative or insulting.

The prolonged *aa* element represents prologation or persistence, pronounced “aah” as in “car”.

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When *a* is followed by an element and is then repeated, as in “amma” or “abba” it represents reciprocity or mutuality. The word for God used by the Dogon priests of Mali (western Africa) is *Amma*. This refers to the reciprocal relationship between human beings and God, and suggests “I approach God and God comes to me”.

Likewise the Aramaic word *Abba* that Jesus of Nazareth used for his father indicates the reciprocity “I am loud and clear to you and you are loud and clear to me.”

It is interesting to note that when we are searching for an answer to a question, we might say “aa” or “aam” (the enabler word element) while we are waiting for the brain’s left hemisphere to choose the appropriate words. We will see later in the next chapter that the enabler word element is provided instantly by the brain’s right hemisphere. We don’t have to think about it.

arra, arri – the elements of ongoing activity

The trilled *rra* sound represents unrestrained ongoing activity, and includes recurrence and repetition. The sound of the word evokes images of water running over rocks in a stream or the sound of running a stick along a paling fence, a repeated vibration that sounds like a trilled Scottish *rr* sound. This is written in Australian indigenous languages as *rr*. It rolls on, and it represents ongoing unrestrained activity.

alpamarra: to help, assist ; **barra-gi:** to fly, transcend; **bukalmarra:** to make happy; **garra:** to be ongoing, to be happening; **guularra:** to become angry, distressed; **ilmagarran:** river; **karrama:** group activity; **kuutarra:** fast

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arra ends in *a* (uh) the facilitator, and this indicates the story is not over. But *arri* ends in the diminutive *i* that brings the ongoing activity to a finish.

ikarriwa: to laugh; **inarri:** to itch; **kanarriwa:** to motivate; **narri:** cool earth, just below surface; **ngajarri:** to embarrass; **ngarri:** to build; **yultuwarrin:** to mix

Consider these five words in English: *flurry*, *curry*, *hurry*, *slurry*, *worry*. These words all contain the element of ongoing activity *arri* and could be written *flarri*, *karri*, *slarri*, *warri*. English speakers know that these five words all describe totally different things, and yet there is an underlying message of movement that is hard to describe. But we like using these words because the *arri* word element is built in to the nervous system and feels natural, even in the 21st century.

The element *ai* – pronounced “eye”- signifies endurance

baidjan: across, through; **daalai:** beautiful land; **dalgai:** to dry out, fade; **gai:** here; **gilgai:** water hole; **guunai:** death wail; ; **maibeen:** father's father; **murai:** beard; **naima:** to be oblivious of; **nyungai:** father; **paiyuun:** enemy

The element *ayi* – pronounced “eye-ee”- also means long-lasting

arrkalpayi: habitual mocker/mimic; **nayi:** stone knife; **ngatjilpayi:** habitual beggar; **wayi:** what about?; **wuukayi:** to break down; **ayirlurru:** drought time, famine

Mayi is an interesting word. It means food that grows as a plant, and can mean any plant-derived food. It is an indigenous word from central Australia, and includes the concept of personal survival *mm* plus *ayi*, a vowel sound which is prolonged, and which indicates endurance. The word could indicate that this is a form of food which you will always find in the one place, in contrast to animals hunted for food, who move around and have to be caught and killed.

ba – the loudness or strength element

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ba (“*buh*”) is a “spit out” sound which is voiced and which can therefore be easily altered in volume. It represents quantity and importance, and is usually used in words meaning big, bad and bold.

bee or *bii* is at the other end of the volume control, and indicates softness or weakness. *buu* or *boo* represents blatant, in your face, intrusive loudness or strength.

The word for “the two of us” is *bula*. *bu* means loud, *la* means song. When there are two of us, we can make a loud song. The greeting word for “good day” in Fiji is “Bula Bula!”; a reciprocal greeting would fit in with the concept of each acknowledging the other, affirming “two of us”.

The central desert indigenous word for big or important is *boolka*. This sounds suspiciously like the English word “bulky”, but the central desert people were using it for thousands of years before English speaking people arrived.

bayirran: a burn; **buweba**: to lead; **dalibaa**: to pain; **djuwalban**: curlew; **durubal**: footfall, sound of footsteps; **gadjabal**: wonderful; **garrabaan**: revenge; **jarramba**: wide, broad; **jilba**: hum a tune; **kidjiba**: to tickle; **maramba**: to please; **naa balang**: muscular, strong; **naminbaa**: hold on

bi or *bee* – the softness or smallness element

bee-birrin: little finger; **beera**: moon; **bidji**: become thin; **bijirri**: sneak up, creep; **bilikin**: timid; **biri**: manipulate; **biyi**: to begin, start, commence; **biya**: after, behind; **biyan**: aftermath, washup

boo (as in “book”) - warning

boogam: ripe; **boolangaalan**: scarce, hard to get; **boong**: buttocks; **booral**: high; **boorigaa**: waves breaking; **boorigaal**: ocean beach; **booroong-pa**: to snore; **bora**: ceremonial ground

bu – (as in “boo”) – in your face!

buga: offend; **bukala**: to arise, get up ; **bukal**: happy ; **bula**: two; **buugurra**: belongings of a dead person; **buuluu**: smell or odour; **buum**: to destroy;

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buungaral: a fight; **buurraan:** conflagration, bushfire, firestorm; **buuruul:** heavy; **buweba:** to lead

da, daa – the element that represents the ground, the dirt

The *da* sound is associated with otherness, things that are defensive, resistant, stodgy, dirty, dumb, dull and dead. It is the sound of a thud, a clod of earth hitting the ground. This word element is used to describe the earthy, earthbound, wordly, materialistic, greedy, grasping side of human nature.

daa, djaa, djaagan: earth, ground; **daabum:** half dead, mopy; **daalai:** beautiful land; **daaring:** strong, durable; **daagurra:** tough; **dada:** in the earth, dead, buried; **dadang:** death; **dagay:** corpse, dead body; **dagi:** to make charcoal; **daka:** to kill; **dalgai:** to dry out, fade; **dangunbaa:** ugly; **darang:** hard and dry; **daraw daraw:** grave; **darigan:** bone; **dauwa:** dry or withered

di – little bits

dil: net; **dili:** treasure bag; **dimin:** nits; **dipoonga:** sharpening stone; **dira:** tooth or teeth; **dirran:** teeth; **ditjumurra:** to sink

do, doo and du – seriously earthy or gloomy

doma: good smell; **dool:** root of a tree; **dool:** fundamentals of; **doon:** stone; **dulga:** to soil, make dirty; **dungari:** firewood; **duuguu:** edge of the forest; **duukuru:** to resent; **duunga:** become upset, depressed; **duwa:** to bury; **duwani:** grave

dja, djaa – the element that represents Mother Earth

This element *dja* is pronounced like a combination of the English **d** and the English **th** as in “that”. To make this sound, say “the” with the tip of your tongue pressed up against the back of your front top teeth.

djaagan: land, country; **djaggin:** bad spirit in water; **djagul:** home, home country; **djaliin:** seedling; **djam:** meat (beef, mutton, pork); **djamaka:** to mash; **djamakan:** grinding stone; **djangari:** to grind; **djawana:** to dig, to mine; **djaya:** plentiful, an abundance;

dji and djee – the sacred things of the land

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djeel: sacred tree ; **djeera:** a branch; **djiinaa:** honeycomb; **djila:** dry bark; **djilu:** sexual desire; **djini:** woman; **djirribang:** very old man; **djirribin:** very old woman
djirrin: vein; **djipitji:** small painting stick; **djiwa:** to facilitate; **Djiwan:** Mother Earth

djoo and dju – seriously important earthy things

djua: stone knife ; **djugurra:** thunder; **djukuru:** to condemn, show contempt, disdain, put down; **djulgi:** earthworm; **djun:** tail ; **djunga:** composed of wood;
djunu: genitals, sex organs; **djuringa:** sacred object; **djurumee:** swelling, tumour;
djurra: make, do, cook; **djurumirri:** rainbow; **djuuru:** brood, incubate;

ga – the “heavy lifting” element

The effort sounds *ga* and *ka* both indicate meaningful, intentional action. The *ga* sound is a grunt coming from deep in the chest, and indicates sustained effort and strength, while by comparison the *ka* sound is associated more with the back of the throat. The *ka* sound indicates repetitive, short-lived and lighter actions.

bagaa: to win; **bang-ga:** to burst; **boorigaa:** waves breaking; **buungaral:** a fight;
dipoonga: sharpening stone; **djangari:** to grind; **dulga:** to soil, make dirty; **ga:** start; **gana:** to tame, restrain; **gangga:** take, acquire; **garrabaan:** revenge

A slang Australian English word for power is “grunt”. A powerful engine in a motor vehicle is said to have “grunt”. In the Australian Army, the infantry are unofficially known as “grunts”.

gu – serious action, strength

daagurra: tough; **dangunbaa:** ugly; **djagul:** home, home country; **doolgu:** spine, back; **gugi:** flying fox, fruit bat ; **gulil:** busy, willing to do; **guularranu:** angry, distressed; **jungu:** to join; **maguwan:** adult; **mugu gawa:** intended to hurt

gi – limited action

nyum-gi: blink; **tjingi-tjingi:** straight through, bisect; **warragil:** consistent, reliable ; **wungi:** mad, insane; **yinggil:** tired, lazy ; **yugima:** to shove, push;
baabugi: lost; **barra-gi:** to fly; **dagi:** to make charcoal; **djulgi:** earthworm

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The vowel *i* – the diminisher

i or *ee* as in “see”, “me”. This sound is associated with decrease and diminution. It indicates familiarity, just as in English. “John” becomes “Johnny”. “Smith” becomes “Smithy”.

mi represents a little version of God *mm*. I (me) am made in the image of God, but I represent only a tiny version of God.

irri represents small-scale ongoing activity

bee-birrin: little finger; **bijirri**: sneak up, creep; **djirribang**: very old man; **djirribin**: very old woman; **djurumirri**: rainbow; **ka-birri**: starved; **kirri-kirri**: liberate, set free; **kirrilpa**: knot in string; **mirri**: enter into trance

ja – the element for holding still

ka has a sharp suddenness to it, and it indicates the beginning of an action or a change of direction. The opposite to *ka*, that is the stopping of an action, is *na*. In between, we have *ja*, the word element associated with holding, keeping still, and belonging. A common word is *jarra*. The -*rra* element means ongoing activity. *Jarra* means "hold still". The author belongs to the Jurrawa people, written *Jarrawa*. This name can be interpreted as *jarra*: hold still, and *wa*: knowledge. *jarrawa* means "be still and know".

jarra: steady, still, hold, detain; **kajarra**: withhold, suspend; **ngaltu-jarra**: sorry, sympathetic ; **ngurukutjarra**: between, middle; **walya-jarra**: ancestral; **wiyatjarra**: to be lacking

Everyday spoken English provides us with many opportunities for examining these different word elements. For example, think of the different ways in which we use the word “just” and how difficult it is to define the meaning of the word. For example, “I’ve just (moments

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ago) finished cleaning the kitchen, and you just (thoughtlessly) walk in here and dump your apple peels on the sink.”

“It’s just (merely) a short distance to the bus stop from here.”

“Just you wait, Henry Higgins, just you wait!”

Likewise, the indigenous word element *ja* and its variations *jaa*, *ju*, *juu* and *Ji* represent variations of a concept of being still. *ji* at the end of a word is a diminutive, as it is in India. Mahatma Gandhi was called *Gandhi-ji*. *ju* has the sense of holding still and being important. It has a brooding feeling to it. *jaa* means holding on and continuing to hold on. *Jiru*, adding the element *ru* (important control) to *ji* (stilled) means to freeze, and *jiruun* means frost.

jaa: to stand; **jaala:** to include; **jaalan:** component, part; **jaanjuu:** contain, to secure; **jaga jaga:** woman’s apron; **jalu:** fire; **jangan:** truth; **janta:** hand over for safekeeping; **janyang:** nearby; **jaroon:** forearm with wrist, handle;

ji- hold still a little

jiduun: fire stick; **jilba:** hum a tune; **jing:** end, destiny, destination; **jindi:** to nest; **jira:** hole; **jiru:** to freeze; **jiruun:** frost; **jirra-jirra:** to promise

ju – hold fast

jugi: worm; **jungan:** weight; **jungka:** bag, or wrapping; **jungu:** to join; **jungun:** joint or partnership; **junimbaa:** right hand side; **jura:** to hang; **juriga:** to measure, evaluate; **jurigan:** measurement, evaluation
juwi: idealize, form an idea; **juwin:** an idea

ka – the element for doing and initiating

The action represented by the word element *ka* is one of chopping repeatedly, making small repeated cuts. Over the millennia, in other parts of the world, the original sharp “ka” sound of our ancestors evolved into a gargled or guttural **h** sound at the back of the throat,

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and this later involved in modern languages into the softer **h** sound. There was no **h** sound in the spoken language our ancestors brought from Africa, and it is not usually found in Australian aboriginal languages. Examples of the **ka** element include:

kalala: dawn, sunrise. The story of sunrise is the story of the birds beginning to sing. (ka = begin, lala = sing)

kamu: forbidden. The story of something kamu is of something forbidden (start, authority, bad)

kana: awake, alive (doing, thinking)

arrkala: to mock, copy, test, try, attempt ; **boolka mari:** boss, supervisor; **bukala:** to arise, get up ; **daka:** to kill; **djamaka:** to mash; **djangka:** escape; **djuukan:** rising up, or arising; **garrakarra:** to rain; **inka:** to act, to perform; **jungka:** bag, or wrapping; **kajarra:** withhold, suspend

ki – representing minimal effort

kibaa: light, small, young; **kinig:** acceptance; **kireen:** cramped; **ki-yuwa:** (polite) please go; **maki:** fish; **manninki:** leech; **ngaki:** to close or shut; **piki:** deteriorate; **yiki:** vigilant, immobile

ku – significant or serious action

buku: above, over, on top of; **duukuru:** to resent; **juulkurra:** secretive, polite, discreet; **kilkulu:** to smooth, reassure; **kudja:** to envy; **kulu:** angry dispute; **kumaa-tjang:** blood vessel; **kuraa:** tall, long; **kurawa:** twist, spin; **kurnta:** to cut, shorten, truncate; **kurubu:** long ago

la – the element of song, praise, worship

la represents song, sweet talk and praise, and is commonly used in English words to express the lovely things in life. The English word “lullaby” obviously survives intact from the first language.

There are many words in English starting with **L** and which describe the loveliness of life, and the lilting lyrics in lullabies. The Aboriginal word elements **la, li** or **lee, lai, lo, loo, luu,** are similarly

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associated with words representing goodness, sweetness, or a description of something.

Australian aboriginal “song lines” are road maps in song, and much of the verbal knowledge was transmitted in song. Just as the suffix -**ology** on the end of a modern English word indicates a body of knowledge about a particular subject, so in Aboriginal words, the addition of an **L** sound represents what is verbally transmitted about a subject.

lalama: to rock to sleep; **lan:** song; **langga:** to complete, to arrive at a conclusion, to fulfil; **leetja:** to whistle; **lipa:** assign words word; **lirra:** encode, write lyrics

***mm* – the belonging element - God, Mother and Me**

Close your lips and say “mm”. Think of the different things that human beings can communicate to others with this sound alone. We can hum an entire tune and by varying the intonations, we can convey a whole range of messages, including:

“*mm*”- I’m content “*mm*”- I agree, sort of “*mm*”- I approve

“*mm*”- I’ve had enough to eat “*mm*”- I’m all together now

“*mm*”- I can see the whole picture “*mm*”- I’m talking about me, not you

Then add the vowel sound **a** to get **ma** pronounced “muh!” In Aboriginal languages, **ma** is always associated with authority. *Mama* is the word for father as an authority figure.

“Great” meaning “eminent” in Sanskrit, is *mahat*. Sanskrit is the ancient language of India, brought by the ancestors from Africa via the Garden of Eden. If you examine the word *mahat*, (in Australian aboriginal “makat”) it means “authority coming from, an action to another”.

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In Australian aboriginal words, the element **mm** stands for central authority, unity and God. Elements **am** and **aam** represent going towards God or unity or authority, and **ma** and **maa** represent a proceeding from God or unity or authority to us. In the Dogon religion of Mali, Africa, **amma** is the name of God. This name represents a reciprocal relationship **am** – asking God, and **ma** – God responding. Thus the name of God is a word representing a reciprocal relationship between God and human beings. The Dogon Son of God is **nommo**. If this word were written in an Australian aboriginal language, it would probably be “Ngommo” – meaning a being (ng) of importance who relates to God (om) and whose importance comes from God (mo).

Indigenous Australian words beginning with **ma** or **maa** represent authority or unity proceeding from or going outwards, for example: **maabuu**: great, majestic, whole, ultimate; **maaku**: by, through actions of; **maakun**: message stick; **maanga**: nourish, feed; **maantu**: be certain, be sure, guarantee; **madja**: sorry; **mala**: to console; **majing**: persistence; **mama**: authority figure, father;

The word element **mi** or **mee** represents me, myself and humility. **meejee**: lonely, isolated, alone; **meejeen**: loneliness; **meemirri**: be in dissociative state; **mibin**: person; **midja**: feel at home; **mimi**: the ego, self

The word element **mu** or **moo** represents portent or power or significance: **moogaa**: storm; **mudju**: take down, oppress; **mugoon**: ornamental headdress; **mugu gawa**: intended to hurt; **mula**: true; **mulu**: jealous; **munan**: heavy; **munda**: ground, earth; **mungan**: night, darkness, obscurity; **munjindi**: to protect, to guard; **munta**: feel sorrow

na – the element for thinking, reasoning, paying attention

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na indicates thought, planning, hesitation, intellectual holding back, and paying attention to something before acting.

The opposite to **ga** and **ka**, the doing elements, is **na**. The element **na** indicates hesitation based on thinking something through. What is inherent in this element is that if you think about something, you probably won't do it. If you just go ahead and do something, it is more likely to be on an impulse, and this impulse would be described by the elements **ga** and **ka**.

It is interesting to note that in Australian aboriginal languages, knowing (**wa**) is not associated with thinking or reasoning (**na**) as we English speakers have been taught to believe.

Our ancestors believed they came to know something through being told by God or shown in their dreams. They considered thinking and reasoning as associated with hesitation or negating. As though if you think about some action, you probably won't do it. The modern English "Think about it!" really means "Don't do it."

nabi: to begin; **nagurra**: to obstruct, block; **naima**: to be oblivious of; **naka**: to hesitate; **nala-nala**: club, hitting stick; **nala-wulaman**: surprised; **naama**: conceptualise; **namidji**: to design; **namu**: to exonerate; **namu-namu**: blameless, irreproachable; **nanyawudj**: except; **naya**: long-standing, stable

nu

The word element **nu** represents a state of thought block, of inaction based on intellectual paralysis.

munumidju: poke fun at, ridicule; **nulara**: to grieve; **numa**: to look stunned, half dead, in catatonic stupor; **nunbalu**: drowned; **nunga**: deny; **nupu**: negate, reject; **nurrapa**: uninformed, unaware; **nuwa**: to lean

nga – the element for being

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Just as in English, we add “ing” to the end of a verb and make a noun. When we sing, we produce singing. However, in the language of our ancestors, the **ng** element often comes at the beginning of a word, where it signifies pre-existence.

The pronoun “I” in Tibetan is *nga* and “I” is *ngai* in Modern Murri. Both languages suggest that one’s identity “I” is pre-existent, suggesting that the self has always existed.

Tibetan Buddhists would say that each person has lived countless lifetimes before this one. Australian aboriginal people would say that before existing as a flesh and blood creature, each person pre-existed as a spirit, in the virtual reality known as the Dreaming.

The **ng** element is a common sound in Australian aboriginal languages. It is often at the beginning of a word, and it is pronounced just as “ng” is pronounced at the end of the word "sing". If the sound is the “ng” sound in finger, it is written *ngg*. For example, finger might be written "fingga".

Sometimes the **ng** at the end of a word in Australian aboriginal languages is written and spoken as **n**, but the final **n** at the end of a word still indicates what **ng** indicates, becoming an entity or manifesting some process.

For example *Gaman Juru* (the Creator God) could be written *Gamang Juru*, but the **g** at the end is dropped because the two words run better together with the **g** dropped. In *Gamang Juru* the Creator God, effort **ga** begins a process out of authority **ma** which creates all that exists **ng**. Thus the name *Gaman Juru* means God “created (ng) the universe (ga) out of himself (ma), and now he rests and broods (ju), and controls himself (ru).”

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nga – existence, being

ngabaa: newborn baby (a being that makes a continuous loud noise!) ; **nga:** to be (permanently); **ngai:** I; **ngaka:** establish; **ngaki:** to close or shut; **ngala:** to feel; **ngaltu:** to sympathise, connect with; **ngampu:** to pity; **ngan:** each, every; **ngarri:** to build; **ngarrila:** to have fun; **ngarru:** to assert, emphasize; **ngatja:** entity, creature, thing

ngaa – persistent existence

ngaa: and; **ngaali:** to grow, increase, benefit; **ngaalka:** to save, hoard; **ngaalkula:** to fill, satisfy; **ngaalmarra:** to breathe, fluctuate, rise and fall; **ngaamala:** regulate, set rules; **ngaan:** someone

ngu or *ngoo* – the serious side of existence

ngoon jaang: pungent; **ngoony:** coals, embers; **ngooraa:** asleep; **ngukurnpa:** egg; **ngula:** by and by, long time; **ngultuun:** bruise; **ngulu:** to injure physically; **ngunti:** false, lie ; **ngurdi:** narrow; **ngurru:** important, reserved or set aside; **nguwa:** to heal; **nguwani:** doctor; **nguu:** to heat, to warm; **nguunpaa:** to radiate, glow

nya – the element for perception

Add the element of thought *na* to *ya* the element of expression, and a new element *nya* is created. *nya* is the word element used for perception, usually to represent the act of seeing something, either externally or internally visualizing some object or some scene

Perception research has demonstrated that we see what we expect to see, and the brain centres involved in seeing will actually ignore objects in the visual field that the brain is not expecting to see.

nya and its various modifications represent saying what you see, saying what you think, or acting with purpose. At the beginning of a word *nya* may represent seeing, debating, discussing. In the middle or at the end of a word it may represent a statement of what we are thinking or doing, for example **binyang:** what's wrong? (bi – weakness, nya – perception, ng – manifestation)

The First Spoken Language

nyaa nyaa: beware! Watch out!; **nyaana:** to stare, gape; **nyaanan:** a stare;
nyalan: experience; **nyanga:** to resemble; **nyangama:** keep watch, look out!;
nyapa: to smell; **nyari:** to identify; **nyarrakutu:** that, there, yonder ; **nyawa:** to look, see, watch; **nyawa-nu:** blind;

***nyi, nyu* – further variations on perception**

nyita: copy, reproduce; **nyitang:** a copy or reproduction; **nyitang:** slang for little boy, copy of his father; **nyuba:** to beautify; **nyuban:** young woman; **nyubang:** beauty; **nyula-nyula:** to tell a lie; **nyundal:** stupid; **nyuntjula:** to forgive

The vowel sound *o* as in “oh” – the clarifier

The sound *o* as in “go” is often used in English as a stand-alone exclamation that means “now I realise the truth”. The Australian aboriginal word *owa:* to owe, is identical with the English verb “owe” and means the same thing, an obligation.

The element *om* – leading to better things

“Om Mani Padme Hum”

The word element **om** or **oom** begins the essential Tibetan prayer or mantra of the person seeking enlightenment from God through meditation in the Buddhist tradition. Here is the explanation of the words of this prayer given by the Dalai Lama in a lecture at the Kalmuck Mongolian Buddhist Center, New Jersey.

<http://www.sacred-texts.com/bud/tib/omph.htm>

“Om Mani Padme Hum” “*Om symbolizes one's impure body, speech and mind, and also the pure noble body, speech and mind of a Buddha*”. (Dalai Lama)

“*Mani, the jewel, symbolizes factors of method, compassion and love, the altruistic intention to become enlightened.*” (Dalai Lama)

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“Padme means lotus and symbolizes wisdom. Growing out of mud, but not being stained by mud, lotus indicates the quality of wisdom, which keeps you out of contradiction.” (Dalai Lama)

“The last syllable Hum, means inseparability; symbolizing purity & can be achieved by the unity of method and wisdom.” (Dalai Lama)

There is a Tibetan variation of this prayer: “The vowel in the syllable Hu is pronounced as in the English word 'book'. The final consonant in that syllable is often pronounced 'ng' as in 'song' -- *Om Mani Padme Hung*. There is one further complication: The syllable Pad is pronounced Pe (peh) by many Tibetans: *Om Mani Peme Hung*.” <http://www.dharma-haven.org>

If we wrote this Tibetan prayer as an Australian aboriginal sentence, it would be “Oom mani padmi koong” Which means – “this important prayer is directed towards God, (oom), the centre from whom all authority emanates (ma) towards me, who using the minimum of human logical thought (ni) is asking for the breath (pa) of God to be directed towards (d) the low earthly state of me, a small version of God, (mi) so that an important action (koo) may produce a change in me towards becoming (ng).

A Tibetan “mani” wheel is a prayer wheel. The prayer is written on the wheel that is rotated either by the wind or human effort. In Australian aboriginal language “mani” would refer to a response from God (ma) in response to something that involves a minimum of human intellectual thought (ni). Which appears appropriate to the intellectual laziness represented by a prayer wheel doing your praying for you.

The vowel sound *oo* as in “book” – that brings a warning

The First Spoken Language

u as in "put", or **oo** as in "book" has the same function as **a**, indicating beginning, commencing, enabling, and the initial movement in going, but the **uu** sound always means "significant", "important", "worrying." Sometimes it just seems to mean "good".

oondiri: flesh, meat; **owa**: to owe; **baloogaan**: handsome man; **baloona**: river; **balooranu**: lovingly; **boogam**: ripe; **garroon**: power, energy; **goondeen**: sacred stone; **maaroom**: fat; **ngoony**: coals, embers

pa – the element for assertiveness and breath

pa is a "spit out" sound associated with spitting or forceful expulsion of air, and is used to convey rejection, aggressiveness and disdain.

If **pa!** is an expression of important otherness or disdain or rejection, then **pi** or **pee** expresses diminished quantity that is regretted. **pika**: sick or damaged (pi= regrettably diminished. ka= activity)

And **puu!** will mean the same as it does in English. To pooh-pooh something is to treat it with disdain. Or a word might simply mean sudden expulsion of air as in **puu**: strong wind. But **pu** with the sound u (as in put) expresses a sharp or sudden otherness like an idea. **puta**: suggestion

paa-paa: to persist, to try; **paiyin**: to hate; **paiyuun**: enemy; **palangga**: drum; **pampula**: to touch; **parrampal**: skipping; **parra-yuwa**: to give around, pass around, share; **pauman**: a sting; **pawula**: to use

pi – lack of aggression, weakness

piigan: shield; **piiga**: block, limit; **piina**: meditate; **pika**: sicken, weaken, decline; **piki**: deteriorate; **pilunpa**: quiet ; **pini**: subtract, lessen; **pinitjin**: resolution; **piring**: sea, ocean; **piriwi**: to be patient, restrained; **pirrila**: to scratch ; **piruku**: renew, replace, revovate; **pitja**: to disappear, vanish

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poo and puu

The rapid expulsion of air from the lips associated with the word elements *poo* and *puu* are used to refer to the wind and dust, as well as to an expression of aggression or disgust.

poonku: to kick someone out; **poyma:** bother, annoy; **pudoo:** to destroy; **puga:** to poke; **pui:** dust; **pundaa:** fallen on the ground; **pundja:** to kill; **purraya:** forecast, prophecy; **putju:** cause a crisis; **putu:** in vain, for nothing ; **puuka:** stinking, rotten; **puulii:** whirlwind; **puwa:** to hit, strike, enforce; **puyi:** send away

There is no **f** sound in Australian aboriginal languages. Maybe people with thick lips find it hard to get the bottom lip under the top teeth to generate enough air pressure for the explosive **f** as in “fuck!”, the favourite Anglo-Saxon aggressive expletive of our age. Some Australian aboriginal people use **p** instead of **f** as in “Puck this, I’m going pishing!”

ra – the element of control and forbearance

This word element *ra* which is written with a single *r* in Australian aboriginal languages is produced with the tip of the tongue halfway back on the hard palate. The sound is restrained, and the meaning is restraint or control. This sound does not appear in Australian English, but it can be heard commonly in people speaking with an Indian or Pakistani accent.

ara: discipline; **baloora:** to love; **bara:** up, upwards; **beera:** moon; **bora:** ceremonial ground; **mara:** hand; **rapa:** bold, unafraid, confident, brave; **rawa:** pay attention to, focus; **rawu:** to conceal

ru – really serious control

jarugin: turn into rock or bone; **jiru:** to freeze; **malaru:** to corrupt a person; **maru:** blacken; **murru:** with, associated with; **tjinguru:** refine; **toomuru:** short; **waru:** fire ; **wininaru:** deceive

ri – minimal control, holding together

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bari: to bring; **baturi:** bundle together; **biri:** manipulate; **boori:** light (noun);
daaring: strong, durable

The *S-D* dichotomy

On a visit to Ireland 20 years ago, I was listening to Irish Gaelic being spoken on the radio. I became very interested in Gaelic when I learned that modern Irish Gaelic was the language being spoken today that most resembled the Indo-European language that existed before Latin.

At the same time, by coincidence, I was interested in the origins of the basic European religion which could be seen as the basic religion of white Australians.

There are very few atheists in Australia. However there are a lot of Australians who never go to church but who seem to believe in a single deity who created all life in the world, a deity that does not usually intervene in the lives of human beings. Standing between this deity and human beings is an ongoing battle between good and bad, right and wrong, positive and negative.

This basic European religion appears to be similar to Zoroastrianism, the pre-Christian and pre-Islamic religion of Persia. The Persian prophet Zoroaster in 500 BC claimed that he wanted to restore the ancient religion of the Persians. As the Persian language is an Indo-European language, I wondered if I could find in Irish Gaelic some echoes of Zoroastrianism.

I began a basic study of Irish Gaelic and soon discovered to my delight that the basic dichotomy of Zoroastrianism between good and bad, right and wrong, positive and negative, free and bound etc was well represented in Gaelic.

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There are words in Gaelic that begin with S and represent freedom, spirit, and transcendence, while the same word starting with D represented the opposite– constraint, earthiness, and negativity.

For example, Gaelic “saor” pronounced “seer” means freely available, whereas “daor” pronounced “dear” means dear or hard to get. Seacair pronounced “shacker” means “easy” while “deacair” pronounced “jacker” means difficult, hard to do. “Sorracha” means light, “dorracha” means darkness.

Here are a few more words that should give the reader an idea of the basic dichotomy between the **s** and **d** words of Irish Gaelic:

saobhir - rich saoi - a good man saor – free sona - happy sochair - a benefit, emolument sodan - caressing, joyous reception sòlas - joy, comfort, solace sòlach - highly delighted subhach – merry soimeach - good-natured sois - snug, fond of ease soilleir - clear, visible soin – esteem	daibhir – poor daoi - wicked, a wicked man, daor – enslaved, expensive dona - bad docair - grievous, hard, trouble dod - a tantrum, fret dòlas – grief dòlach – destructive dubhach - sad diombach - displeased dois - a blockhead doilleir – dark doim – poor
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From MacBain, Alexander *An Etymological Dictionary of the Gaelic Language* Gairm Publications, 1982. Published by Gairm Publications, 29 Waterloo Street, Glasgow G2 6BZ ISBN 0 901771 68 6

Australian aboriginal languages use **tj** as the equivalent of the **s** sound of modern languages. This same dichotomy of words starting with **tj** to describe spirit, sky, soul and transcendence, and the same

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sounds beginning with **d** describing land, soil and earthiness was a basic characteristic of the language our ancestors brought to Australia.

There are many words in English starting with **s** – soul, spirit, soar relating to flight and transcendence, and corresponding words starting with **d** referring to what is dull, dead and dumb. The **s-d** dichotomy is alive and well in modern English.

ta – the otherness element

While the sound “mm” is universally associated with mother, me and oneness, the “spit out” sounds *ta*, *ba*, *pa*, *da* etc represent otherness and difference, what is not me or not mine.

The sounds a baby makes in association with mother are most often “mama” or “ama” while the spit out sounds usually represent father – “dadad”, “papa” “tata”.

The elements *ba*, *pa* and *da* represent size or volume, breath and earth as well as otherness, but the word element *ta* represents specifically otherness and difference, or the object, person or place we are talking about.

ma represents unity, *ta* represents difference or diversity.

tu – important or dangerous otherness

ti – small other, little stranger

ta

tabuan: avoidance; **tada:** to be other, to differ, to vary; **tana:** they, them; **tudu:** different, foreign; **tampa:** to count ; **tappin:** to pierce; **tapu:** pugnacious, selfish; **tarada:** to separate by distance; **tarrowa:** to collect, gather, hoard; **tatila:** to survey

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ti

tili: flame, fire-light; **tilpalan:** sparkling; **tittadi:** flea; **tiwilpa:** stiff, rigid;

too, tu

toomuru: short; **tudu:** foreign; **tudu-nga:** foreigner; **tudu-tja:** to differ, point of difference; **tulku:** to poke; **tundi:** spark; **tungun-tungun:** rebellious, resistant; **tuping:** mosquito; **tuukala:** threaten in group, gang; **tuuldi:** to kick; **tuulpi:** direction marker

tja – transcendence and sampling

tja is a soft and small sound that originated in the sounds associated with tasting. It indicates sampling bite sized pieces, intricacy, non-solidity, mist, vapour, spirit. It is the closest to the *s* sound in English.

tja, tjaa

tja: the verb “to be”; **tjaa:** mouth; **tjaalu:** to be hungry; **tjaambu:** to starve; **tjaami:** mild-tasting; **tjaamaa:** generous; **tjaampini:** to lick; **tjami:** orient oneself, be humble; **tjamulu:** suffer great loss or stress; **tjang:** blood; **tjangara:** big, important

tji, tju

tjilinu: trivial; **tjiling:** a toy; **tjiliwirri:** double talk, silliness; **tjijatjina:** walking, toddling ; **tjinguru:** refine; **tjirra:** exorcize, deliver (spirits); **tjukurrpa:** story, narrative, personal dreaming; **tjula-tjula:** soft, gentle ; **tjuni:** feel deeply

The vowel sound *uu* – importance, respect

Uu or *oo* as in “fool” or “stool” always indicates importance, respect and warning while used in a word in the first language, just as it does in the stand-alone exclamation in spoken English. “Ooh, we’d better be careful!”

urra represents serious ongoing activity

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A common indigenous Australian word is *gurra gurra*: bad, troublesome.

burra: boss, fish hook; **buugurra**: belongings of a dead person; **ditjumurra**: to sink; **djugurra**: thunder; **djurra**: make, do, cook; **gurrala**: to damage, interfere with; **guurrapa**: strange; **juulkurra**: secretive, polite, discreet

urri – limited ongoing serious activity

aalnurri: hallucination; **djunjurri**: pixie; **gurri-pa**: hailstones; **ma-yurri**: to go away, depart; **murrigi**: to forget; **ngurrila**: to find; **tjukurritja**: dreamtime; **yurri**: to move

urru represents serious or worrying ongoing activity

banurru: consume, eat up; **burruluu**: fly ; **kurrumuun**: rain clouds; **mamurru**: to master, excel; **murrukati**: overcome, influence, succeed; **namurru**: dots, spots & dabs of paint; **ngurru**: important, reserved or set aside; **purru**: more, greater than; **yurrun**: scar

wa – the element for knowing

wa indicates awareness, knowing. While educated white people tend to regard knowledge as the fruit of thinking, Aboriginal people use very different word elements for knowing and thinking. Knowing *wa* is often built in to an organism or is obtained through prayer and revelation. *wa* is often mysterious, beyond human thinking *na* or human debate *ya*.

wakala: to spear, stitch, sew (know, do, get it right)

wanka: life (knowledge, thought, action)

wanti: to leave, avoid, reject (know, think, unimportant other)

waru: fire (know, restrain, important)

wa, waa, wai – confident awareness

waaka: to work ; **waa-widjeeman**: brave; **waba**: to warn; **wala**: trust, approval; **walkatjurra**: to paint, write ; **wanang**: end point, recipe, trail; **wapadji**: to guide; **wara**: to control; **warragil**: consistent, reliable ; **warrama**: to build, assemble; **watjala**: to tell, say, explain

wee, wi, wii – fear and restraint

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wee: a wish, small fish; **widji:** afraid; **widjiman:** anxiety, fear, terror; **wiirin:** feeling of dread; **wikarru:** messenger ; **wiliwili:** to be anxious, to fear, be afraid, to dread; **wiringan:** clever man, sorcerer; **wirri:** to trickle; **witila:** to hold an opinion

wo, wu, wuu – knowing that bad things happen

womba: lose one’s hearing; **wubi:** bad spirit (male); **wubigan:** bad spirit (female); **woodji:** to experience; **wulangga:** to prepare for; **wulugu:** to be grateful; **wuna:** warning; **wungi:** mad, insane; **wuntja:** feel awe; **wuru:** be pessimistic, prepare for the worst, worry; **wuruwa:** be disappointed, let down

ya – the element of expression – saying, singing, dancing

ya is the element of self-expression and acting-out, through words, song, rhythm or dance. It is the word element that represents extraversion and communication outwards.

yarra: to run, escape; **yarra-yarra:** to swarm; **yarrabil:** song; **yarrabilligan:** singing; **yarrali:** to fly; **yarraman:** horse ; **yarrka:** to shout; **yabula:** to agree; **yadjin:** speak; **yagaay:** hey! look!; ; **yangga:** shake, bully, intimidate, victimise; **yangka:** previous; **yangmala:** argue; **yani:** to walk;

yaa – extraversion, prolonged self-expression

yaa: wing; **yaabaa:** make a noise; **yaabaan:** sound; **yaagin:** seat, chair, stool; **yaalang:** sweet talk, romance, praise; **yaal djanga-li:** to lie, to tell lies; **yaal-kutu:** how, in what way; **yaaltji:** where?; **yaan:** to sit, live at, reside; **yaa-gurra:** deluded accusations; **yaali-yaaliman:** to yell;

Speakers of Australian English know without being told that **ya** describes self expression. Consider this sentence “Those bloody yahoos across the back fence have been yakai-ing and yabbering all night and nobody can get any sleep!” And the writer of the cartoon strip *The Flintstones* invented caveman Fred Flintstone’s famous cry of exultation “Yabba dabba doo!” knowing that “yabba dabba” would be acceptable to the public as an authentic sample of caveman speech. In English we use the word “yell” for shouting loudly but in modern English usage the **ya** word element does not include dance.

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yi

The use of *yi* varies from restrained self expression to something like the French “voilà” – “there you have it!”

pulyi: navel; **puyi:** send away; **wayi:** what about?; **wuukayi:** to break down; **wuyi wuyi:** reckless, impulsive; **yida mara:** palm of hand; **yimin:** a whisper, murmur; **yini:** keep secret; **yinu:** to suspect; **yita:** sore, tender; **biyi:** even though, although; **inyipa:** navel; **kayi:** to dive; **kinyin:** midge, sandfly

yirri

This word element represents the sort of activity involved in irritation, as in repetitive scratching.

nganyirri: become feral, wild, untamed; **yirri:** to sharpen, bring to a point; **yirrika:** to scratch; **maninyirri:** moustache; **nyirringa:** to rub

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Part Two: Introduction to Modern Murri

The second part of this book consists of a vocabulary and grammar of the synthetic Australian language known as *Modern Murri*. Included in this is an excerpt from *The Jurrawa Men's Handbook* written by the author, where English and Modern Murri words are put side by side.

The author's qualifications

I am not descended by blood from any people with Australian aboriginal ancestry. My ancestors were Scottish and English, and my great-great-grandfather arrived in Australia in 1838 as surgeon superintendent on the immigrant ship *Lloyd's*.

My grandfather Lesley managed sheep and cattle stations in western Queensland. My father Colin was employed as a jackaroo (trainee manager) on cattle stations in Queensland before the Second World War. After the war he worked as a motor mechanic. One of his jobs was to assemble three tractors that arrived in crates at the Woorabinda aboriginal settlement west of Rockhampton, Queensland. Three young aboriginal men were appointed to help him in this task, and each of them would be in charge of one of the tractors he had helped to assemble.

My father told me he was deeply impressed with the intelligence of these young men and their ability to understand quickly what was required in assembling and in operating these tractors. When my father had finished assembling the tractors, the grateful elders presented him with a boomerang carved from a tree root. This boomerang is a precious family heirloom. My father used to tell us stories about aboriginal people in western Queensland, and he always

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spoke with great respect and reverence. For example, if you're looking for directions from an aboriginal person, you should always ask his opinion. "Excuse me mate, how far do you reckon it is from here to Augathella?" If you ask, "How far is it to Augathella?" an aboriginal man might give you a range of possible distances. "Could be 50 miles, could be 60." But if you ask him how far he thinks it is, he might answer, "I reckon it's 55 miles. There's the 55 mile peg over there."

My father explained that the reason for this is that aboriginal people are trained to give "I" statements, and when they are discussing some issue that needs to be decided upon, each person in the circle will give his or her own opinion, and the issue will go around and around the circle, with an elder summing up what appears to be the group opinion from time to time. When everyone in the circle agrees, there is a decision that everyone accepts.

The idea of a majority voting on an issue and then forcing a decision onto the minority who did not agree with it, (as is the pattern in our western democracies) seems to be anathema to Australian aboriginal people. Australian aboriginal people prefer to keep the meeting going and gradually modify the decision until everyone agrees with it. (This is actually the way that productive committees function in our society.)

As a child listening to my father speak about aboriginal people, I heard many mystery stories, including stories of aboriginal "clever men" seemingly being in two places at once. This phenomenon of "bilocation" has also been described in the lives of 17 Christian saints, the most recent being St. Padre Pio.

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However, it was not until 2001 that I had an authentic personal encounter with aboriginal spirituality. I was initiated as a member of the Jurrawa people near Toowoomba Queensland, and given the name *Mundagarra* by my aboriginal mentor who has since passed away.

From the day of this initiation ceremony, spiritual connections with Aboriginal people and the land itself, and the Australian Aboriginal way of “knowing” without being told, have continued. An increasing spiritual awareness led to an understanding of the basic structure of Australian Aboriginal languages.

In this book *Modern Murri* has been included in its entirety to provide the reader with the opportunity of learning a language very similar to the first language our ancestors spoke when they left Africa 75,000 years ago. The word elements being used in *Modern Murri* are identical to the word elements our ancestors used.

It is important for the reader to remember, however, that many of the words of *Modern Murri* were assembled from these basic elements by people in Australia to describe objects, places and processes that applied to them at the time they invented these words.

In writing *Modern Murri*, I have read and borrowed from a large number of word lists from diverse sources. A few words were given to me by my mentor, an Aboriginal elder, who has since passed away. I have his permission to use these words freely.

Many words in *Modern Murri* were synthesized by me.

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In addition, three published books have been particularly helpful:

- Jeanie Bell “Dictionary of the Gubbi-Gubbi and Butchulla languages” Brisbane, 1994 .
- Margaret Sharpe “Dictionary of Yugambeh Including Neighbouring Dialects” Published by Pacific Linguistics 1998. ISBN 0 85883 480 4
- Eric G. Vaszolyi “Teach Yourself Wangkatja” , published by Mount Lawley College Of Advanced Education, Perth. 1979. ISBN O 908008 25 2 I estimate that while words derived from Wangkatja represent the most words derived from a single source, a total of only10% of the words of Modern Murri have come from Wangkatja.

The structure of Modern Murri is modern. Aboriginal languages, like ancient Latin, have specific word endings which tell the listener who is doing what to whom. These endings are necessary because the action word in Australian aboriginal languages often comes last in the sentence. Modern languages have no need for these word endings, because the position of a word in the sentence determines who is doing what to whom. The person doing comes first, the verb describing the action is next, followed by what is done and to whom.

Modern Murri uses the same sentence structure as modern English and employs prepositions such as “to, by, from” as well as connecting words and adverbs just as English does.

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What has been lost through replacing these archaic word endings with modern sentence structure is well and truly compensated for by increased clarity. In some central Australian Aboriginal languages, word endings can sometimes be longer than the nouns themselves, and a new speaker has some difficulty getting used to these endings.

By using modern sentence construction and simplified verb tenses into past, present and future, we have a modern language where the beauty of the words themselves is not compromised by an archaic system of noun endings.

All numbers are in English. One, two, three, 45 etc are written and pronounced as they are in English.

There is no definite article “the”, but there is an indefinite article *a*, used, spelt and sounding the same as the English “a”, as in “a bird”.

Common names for Australian plants and animals and place names have been retained, as well as scientific terms. Likewise weights and measures, titles and occupations retain their English names.

The English language itself is a collection of words from other languages. Words associated with the military, administration, and law are of Roman origin. Scientific terms come from Greek. Words associated with ships and sailing came from Portuguese. Words associated with cooking, fine arts and the nobility tend to be French, and so on. The words came with the technology.

Australian Aboriginal people spent much of their time exploring the relationships between living things, teaching respect for all beings

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and codifying a practical working knowledge of the spiritual dimension.

As expected, indigenous Australian languages have words for entities and processes that do not exist in English. A student of Australian Aboriginal languages is amply rewarded with words that deal with ancient mysteries, inherent in these languages.

Pronunciation

The pronunciation of words in Modern Murri are similar to Australian English, with a few exceptions:

The pronunciation of *a* in Modern Murri sounds like Irish or Northern English- “cat” sounds like “cut”. In Modern Murri one would spell “Jurrawa” as *Jarawa* and “Gumman Juru” as *Gaman Juru*.

Where a single *r* is written, the sound is produced with the tip of the tongue halfway back on the roof of the mouth. It is similar to the *r* sound of Indian and Pakistani speakers of English.

Where *rr* is written, the sound is trilled as in Scottish English. Thus “Jarrawa” in Modern Murri sounds somewhat like “juddawa”.

A common sound in Australian Aboriginal languages is *ng*. It is pronounced like the “ng” in “sing”, “bring” or “thing”. It takes a little practice to get used to starting a word with this sound, as in “nga”, “ngai”.

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Another common sound in Aboriginal languages is *nya*, similar to the *ni* sound in “onion” or “opinion”.

There are two sounds in Modern Murri that are not known in Australian English, the *tj* and *dj* sounds. The *tj* sound as in *tjitji* is similar to the mixture of *s* and *t* that speakers of Liverpool English use when beginning a word starting with *t*.

The *dj* sound is closer to a *th* sound in English. The name of my friend Djerrippi sounds a little like “therapy”, but the *dj* is a crisper sound than *th*. The tip of the tongue is pushed up against the inside of the upper front teeth for the *dj* sound, whereas a *th* sound as in English “therapy” has the tongue between the upper and lower front teeth.

The accent in Modern Murri usually falls on the first syllable of the word.

Where we see *gg* as in *yangga*, the first *g* belongs to the first syllable and the second *g* to the following syllable. For example *yangga* has two syllables- “yang” and “ga”

The *ay* as in *ngamaway* is pronounced as it is in English, as in “day”, “say”.

The *ai* as in *gaiya* is pronounced as in the English “eye”, “my”, “lie”

An *oi* or *oy* is pronounced as in English “boy”, “toy”.

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Greetings And Warnings

In Modern Murri, the words used in greeting are the same as in Australian English.

G'Day, the common Australian greeting for “Good Day”, is used because in Modern Murri, the meaning of this word would be (ga-effort, da-earthed, ay-persist) “Keep going, stay authentic”.

Hello! This word is universal.

Hey! This word is universal, used to attract attention.

Ma-na! Listen to me! Don't do it!

Nyaa Nyaa! Watch out! Beware!

OK? This word is also universal.

Wanu! Warning.

The First Spoken Language

Pronouns

I: <i>ngai</i> We: <i>ngalam</i> You: <i>nyurra</i> (singular) You: <i>nyurrana</i> (plural) He, she, it: <i>ta</i> They: <i>tana</i> Those two: <i>tana-bula</i> That: <i>galang</i> That or which: <i>ka</i>	me: <i>mi</i> us: <i>ngalam</i> you: <i>nyurra</i> (singular) you: <i>nyurrana</i> (plural) he, she, it: <i>ta</i> them: <i>tana</i> They: <i>tana-mooka</i> (group) Those: <i>galang-sa</i>	mine: <i>ngai-ku</i> ours: <i>ngalam-ku</i> yours: <i>nyurra-ku</i> yours: <i>nyurrana-ku</i> his, hers, its: <i>ta-ku</i> theirs: <i>tana-ku</i> This: <i>garang</i> These: <i>garang-sa</i>
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Plurals

Modern Murri adds **-sa** to the end of a word to make a plural. The plural of “kangaroo” is “kangaroo-sa”

Some words for questions

To ask a question, start with kuka To raise a possibility, start with puta where?: yaaltji what?: nyaapa how many, how much: yaaltjirri	if: angan why, what for: nyaaku what about?: wayi which way?: yaal-kutu where, at what place?: yaaltji tell me: yaama
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The exclusive rights marker- *ku*

The First Spoken Language

When we want to claim that we have an exclusive right to something, we put our marker on it. The Modern Murri language marker for exclusive right is **-ku**. The marker of I, *ngai* is *ngai-ku*. Tom's mark would be *Tom-ku*.

The belonging marker - *ja*

When on the other hand, we want to indicate that we belong to something or we come from a particular place, we use the word marker **-ja**. "The man is from Toowoomba." *Mari nga Toowoomba-ja*.

Words of comparison

baa-: too much *purru*: more *purru nyi*: more than
bee-: too little *pini*: less *pini nyi*: less than
Ngai tjany purru talpu nyi nyurra: I'm more tired than you.
Nyurra tjany pini talpu nyi mi: You're less tired than me.
Nyurra tjany baa-talpu yurri. You're too tired to go.

Yang Versus Yin

It is interesting to note that the principles referred to in Chinese traditional medicine of *yang* and *yin* are also found in Australian aboriginal languages.

The First Spoken Language

<p><i>Yanga</i> represents what is outspoken, confident and active. <i>Yangga</i> describes unrestrained yang or violence. <i>Yangara</i> represents controlled yang or masculinity.</p>	<p><i>Yina</i> represents submission, withdrawal and silence. <i>Yinma</i> describes unopposed yin or smothering. <i>Yinala</i> represents joyful submission or femininity.</p>
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Action words or verbs

Words used to describe actions taking place are called verbs. Each verb has a basic stem plus endings which indicate past, present and future. An action in the past has already come into being, and therefore the ending involves *n(g)*. We are remembering it now, and so we use the vowel sound *u* (*as in too*), which indicates importance. So the verb ending for past action involves *-nu..* The action taking place now is something being discussed as it is happening, so we use the expression element *y*. A future action involves hope, intention and importance, so the future ending involves the elements *l* and *ku*.

For example, the verb *ngara*: to stand

Ngai ngaranu - I stood. *Ngai ngarany* - I stand. *Ngai ngaralku* - I will stand.

The state of being

Modern Murri describes two states of being, using two verbs where English uses only one. "I am" can mean something that I always am- for example, a human being. In Modern Murri, this permanent state of being is signified by the single word *nga*, whether singular or plural. When speaking of oneself, the *nga* is omitted, because this concept is contained in the word for I, *ngai*.

Ngai mari: I am a man. *Mary nga minma*: Mary is a woman .

The First Spoken Language

Tjana nga tjitji-sa: They are children

To describe what place, what situation, what mood a person is in, Modern Murri uses the verb *tja*

tjanu: was *tjany:* is now *tjalku:* will be
Ngai tjanu bukal: I was happy. *Ngai tjany bukal:* I am happy now.
Ngai tjalku bukal: I will be happy.

To say “there is”

To say “there is” in Modern Murri, we have a choice of *nga* for something permanent, or *tja* for something temporary, that can be changed.

Nga a duunban ila ngai-ku malun: There is a mountain near the place I grew up.

Tja a punyal ina nyurra-ku bundin: There is a blowfly on your back.

The imperative or command forms of verbs

To give a command, the ending *-ma* is added to the end of the infinitive. For example “get up!” is *bukala-ma!* The accent here falls on the first syllable *bu*, but also on *ma!* There is a distinct but slight pause between the verb infinitive and *ma!* For a negative command, *no-* (pronounced as English “no”) is added to the beginning of the infinitive. For example “don’t get up” is *no-bukala!*

The First Spoken Language

Other tenses

The infinitive form of the verb serves also as the present participle. The present continuous tense, as in “I am getting up” is *Ngai tjany bukala*.

The past continuous tense “I was getting up early” at some time period in the past, would be written *Ngai tjanu bukala budjurbu*. But if I were referring to a specific event where I got up, it would be written *Ngai bukalanu*.

“I will be getting up” is written *Ngai tjalku bukala*.

“I may get up” where there is some uncertainty, would be written *Puta ngai bukulany*. “Puta” means “suggestion” or “I put it to you”. “Perhaps I will get up” would be written *Puta ngai tjalku bukala*.

Past Tense Can Double As An Adjective

The past tense form of any verb can be used as the past participle in creating passive compound verbs. For example, in warrama: to assemble, “I assembled” is *Ngai warramanu*. The past tense “warramanu” can be used as the past participle. For example: “The building was assembled”: *Nganti tjany warramanu*.

Or the past tense can be used as an adjective. For example, “The assembled gathering..” *Warramanu tarrawan...*

The First Spoken Language

Useful auxiliary verbs

Modern Murri, like English, makes use of a number of auxiliary verbs to expand the possibilities of meaning and emphasis.

The commonest auxiliary verb is *yurri*: to go, and it is used exactly as the English verb “to go” in describing intention and future happenings, as well as a process of moving from place to place. “I am going to get up” is *Ngai yurriny bukala....*

The verb *anga*: to bring about, or to cause to happen, is used to translate “can”, “could”, “be able to”. *Ngai angany*: I can. *Ngai no angany*: I can't.

Can't we..?: *Kuka ngalam no angany?*

Why couldn't they (past)...?: *Kuka tana no anganu..?*

Perhaps you can...: *Puta nyurra angany*

You might be able to (future)..: *Puta nyurra angalku*

Other useful auxiliary action words

Ama: anticipate, expect. *Ngalam amany ka....*: We expect that....

Amaya: to ask for, seek. *Tana amayalku....*: They will be seeking...

Djurra: do. *Ta djurranu gai-yurri ngubu*. He **did** come here yesterday.
Compare with: *Ta gai-yurrinu ngubu*. He came here yesterday.

Gana: to doubt. *Ngai ganany ka....*: I doubt that...

Gawun: to like. *Puta ngai gawunulku....*: Maybe I would like....

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Kayilima: allow, let happen. Let's go!....*Kayilima-ma!*

Ngala: to feel. We feel that... *Ngalam ngalany ka...*

Ngurrila: to find. You will find that.... *Nyurra ngurrilalku ka...*

Nunga: to deny. I deny that....: *Ngai nungany ka*

Owa: to need to, to have to, to owe. He needs to....*Ta owany....*
We have to go. *Ngalam owany yurri.*

Wanti: to want. *Kuka nyurra wantiny nyanpi?* Do you want to dance?

Sentence Construction

Modern Murri follows English exactly in the way sentences are constructed. Simply substitute the Murri words for the English words.

Here are some extracts from “The Jurrawa Men’s Handbook” © William Wilkie

Ina Nabin	In the beginning
<p>Ina nabin, no ngatja nga nunyawudj Wandje. Jarrawa mibin-sa nyariny garang Maabu Wandje Gaman Juru. Garang Maabu Wandje tjany aanga nyari nya God, Yahweh, El Shaddai, Eloi, The Tao Beyond Naming, ngaa mooka tada ini-sa.</p> <p>Maabu wandje wangkanu ta-mimi kutu ngalam-ku walya-jarran-sa nya nga bula. Nga Gaman Juru, ngaa nga Tjukurritja.</p>	<p>In the beginning, nothing existed except Spirit. The Jurrawa people call this Great Spirit Gumman Juru. This Great Spirit is also known around the world as God, Yahweh, El Shaddai, Eloi, the Tao beyond naming, and many other names.</p> <p>The great Spirit revealed itself to our ancestors as being Two. There is Gumman Juru, and there is the Dreaming.</p>

The First Spoken Language



Wati Tjukurritja, ngan ngatja anganu. Ta biyinu- Gaman Juru tjukurr-marranu nyangan-sa ngu kiriban-sa, ngayang-sa, piring, ilmagarrn-sa, ilkari, ngaa winki. Anu, wati a inka ngu wanti, garang-sa ngatja-sa biyinu nga nya ngatja-sa.

Through the Dreaming, each thing came into existence. He began- Gumman Juru dreamed images of the plants, the animals, the sea, the hills, the rivers, the sky, and all that there is. Then, by an act of will, these things began to exist as material objects.

The First Spoken Language

Winki ngatja-sa tjanu ngu-malu wandje-sa, ngaa anu wandje-sa tarrawanu anya munda, goong, ngaa yargay, buji-sa djurra bangun ngu a yurrilanu ngayang djamanga kiriban, ngurra gu wandje kirra.

Djaagan yaal ngalam-ku wandamanu ngaa ngalinu, yuwany winki ka ngalam-ku muulana-sa wantiny ngarri ngalam-ku bangun-sa. Ka nga nakan Jarrawa-sa yanmany ka ngalam-ku djaagan nga ngalam-ku ngabang.

A minma nga ngu-mala ngu kinyangan. Ina kama ngu jugali, ta-ku mari-kuurin yuwany barabin ka marumany muru ngukurnpa guru nila ta, ngaa biyiny yaka-waka ngu wandje anga oondiri.

Garang nga nakan ka ngalam yanmany ka a mari-kuurin ngaa mama nga yeegee ngu Gaman Juru, ngaa minma-kuurin ngaa nguntju nga yeegee ngu Tjukuritja djamanga Munda mimi.

Garang nga nakan ka mari-sa ngoogany ngu-mala a wandjan. Angan mama no angany ta-ku wandjan, ta-ku tjitji-sa tjalku nunga nakan-kirra ina ta-ku wankan-sa.

All creatures were originally spirits, and then the spirits collected from earth, water and air, the tiny pieces to create the body of a living animal or plant, a place for the spirit to live.

The land where we were born and grew up, provides everything our spirits need to build our bodies. That is why the Jarrawa people say our land is our mother.

A woman is the basis of family. In the act of sexual intercourse, her husband provides sperm that unites with the ovum deep inside her, and begins the process of spirit becoming flesh.

This is the reason that we say that a husband and father is the equivalent of Gumman Juru, and the wife and mother is the equivalent of the Dreaming or the Earth itself.

This is the reason men have at their basis a spiritual awareness. If a father does not develop his spiritual nature, his children will be deprived of purpose in their lives.

The First Spoken Language

Minma-sa, ina tada mara, tjany djurra kutu yuwa ka tjitji-sa wantiny ngaali kutu bukal ngaa wita marimang-sa. Minma-sa maangany, nindiwany, ngaa bukalmarany ta-ku tjitji-sa.

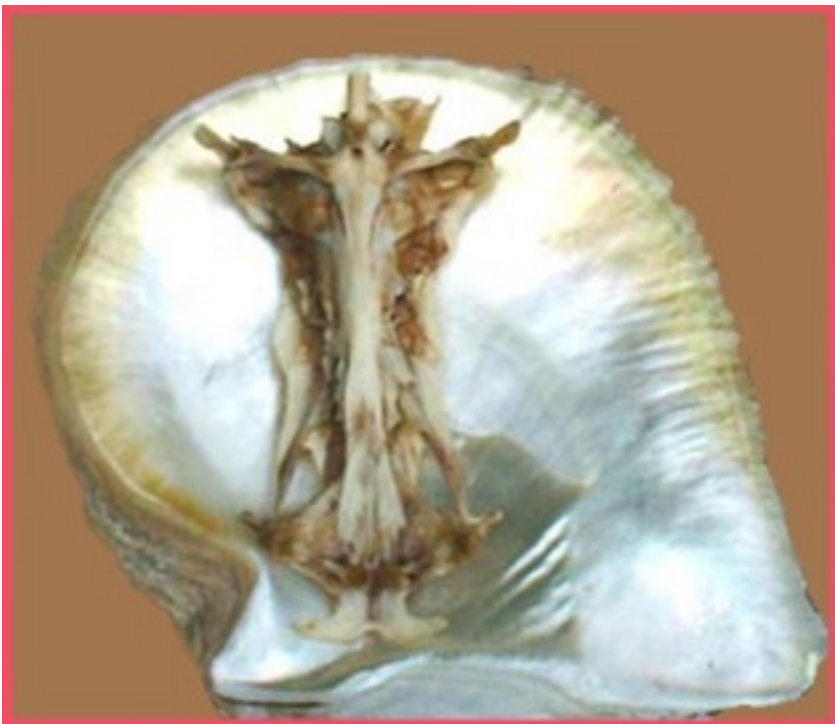
Ina a bukal ngaa anga-djurrin kinyangan, mama nga munjindiwan ka kulany maruman ngu kinyangan, ngaa yuwany ngalawaan-sa ka ta-ku minma wantiny yuwa kutu ta-ku tjitji-sa ngaa ta-ku kinin-sa.

Ina a bukal ngaa anga-djurrin kinyangan, minma nindilany guwayn kutu ta-ku mari ngaa warnin kutu ta-ku ween-sa.

Women, on the other hand, are designed to provide what children need to grow up into happy and intelligent human beings. Women nourish, teach and encourage their children.

In a happy and productive family, the father is the protector who ensures the safety of the family, and provides the resources that his wife needs to give to her children and her relatives.

In a happy and productive family, the wife shows loyalty to her husband and respect towards his wishes.



The First Spoken Language

What you see here on the previous page is the skull of a Brisbane River catfish (“Crucifix Shark”) mounted in the centre of a pearl shell. It is a composite artifact that represents the river people from Maclean on the Clarence River NSW and the sea people from Yaamba at the Clarence River mouth.



The First Spoken Language

Yurrilanu bangun

Ngan yurrilanu ngatja ngoorgany a yurrilanu bangun, ka nga namidjinu maji a piiganu ganang-garrang. Lirranu manding-sa gari ngaaling ngu a bangun ngaa ta-ku ngarang gari ta-ku wanka-garran, angany ngurrilanu ina DNA ina ngan buji-bangun. Ngan buji-bangun ina bangun nawany ta-ku ini ngaa ta-ku-ja. Buji-bangun-sa nawany ngan tadan, wangkany kutu ngan tadan, ngaa inka-bulany balooranu muru ngan tadan.

Anu buji-bangun-sa tjany gurralanu djamanga pudoonu, tada buji-bangun-sa janyang djamanga anya tjangaan mamgaany gurralan ilaa malu namidjing lirrang-sa nga ina ngan buji-bangun. Garang nga mani nya watjala ka ngan ngu ngalam ngoorgany mimi Tjukurpa.

Bangun no nawany ngu dadang. Malu namidjing lirrang-sa jaanjuunu ina DNA wulany ngaamalang gari ngaali a bangun ngaa ngarang bangun ina banyaan. No nga ngaamalang gari dadang djamanga pikan. Buji-bangun no nawany ka tana wuulalku.

Buji-bangun-sa djurrany three naaman-sa yuwano kutu ngalam-ku walya-jarran-sa maaku Gaman Juru – warnin, balooraman, ngaa wuutja-mimi. **Pintalba tjang-buji-sa,** tangaman-sa nganaku waka-wakan nga puwa ngaa pudoo tudu tjarrapang-sa, wuutjalku-mimi gari maruman ngu maabuu bangun. Ba no-yaal nila bangun-ku ngaamalano nga naaman

The living body

Every living creature has a living body, which is designed only to last a certain time. The coded instructions for the growth of a body and its maintenance for its life span, can be found in the DNA in every cell. Each cell in the body knows its own name and address. The cells know each other, talk to one another, and cooperate lovingly with each other.

When body cells have been damaged or destroyed, other cells nearby or from the bloodstream repair the damage in accordance with the basic design codes present in every cell. This is the same as saying each of us has a personal Dreaming.

The body does not know about death. The basic design codes contained in the DNA provide instructions for growing a body and maintaining the body in good health. There are no instructions for death or decline. The body cells do not understand that they will die.

The body cells observe the three principles given to our ancestors by Gumman Juru- Respect, Love, and Sacrifice.

The white blood cells, the soldiers whose job it is to attack and destroy foreign invaders, will sacrifice their lives for the safety of the body as a whole. But nowhere within the body's total economy is there a concept of suicide.

The First Spoken Language

Muulana

Ngan yurrilana ngatja ngoorgany a muulana. Muulana nga djurranu ina mani namidjing nya Gaman Juru. Ngalam no angany manti-manti nawany ngana nga Gaman Juru. Yeegeen, ngalam no angany biyi nawa munyang ngu ngalam-ku muulana. Nawany ka muulana nga ngaltunu ina guru pintiring muru tada muulana-sa. Ngalam nyangany anga tjukurr-marra kumpang-sa anya wankan-sa ngu tada mibin-sa. Ngalam nyangany anga nawa muulana-sa ngu tada ngayang-sa ngaa kiriban-sa.

Dadang

Anu ngatja mari-sa wuulany, ngalam-ku mimi- wandje ma-yurriny bangun ngaa tjaarrapany tjabula-ngatjang. Ngatjang ngu muulana muutany ngana ngariyany kutu mimi-wandje ina tjabula-ngatjang. Angan mayuun wankan, ngalam tjanu kulila ngalam-ku wandjanu nindilan-sa, ngaa tjanu wanka ina a ganyan ka no anganu dalibaan djamanga duukurun ina tadan-sa, ngalam-ku mimi-wandje tjalku kirri-kirrinu yurri kutu ta-ku jing.

Ba, angan mayuun wankan, nglam anganu dalibaan ngaa aamun ngaa duukurun, ngalam tjalku jarranu ina tjabula-ngatjang yakuna galang nupun gaginy. Amayalan-sa ngaa balyan-sa ngaa nyuntjulan ngu yurrilanu mibin-sa nga balyan kurmta ganang-garrang ngu ngalam-ku jarran ina tjabula-ngatjang.

The mind

Every living creature has a mind. The mind is made in the same design as Gumman Juru. We cannot possibly understand who or what is Gumman Juru. In the same way, we cannot even begin to understand the nature of our own mind. We know that the mind is connected up at a deep level with all other minds. We seem to be able to dream events from the lives of other people. We seem to be able to understand the minds of other animals and plants.

Death

When human beings die, our spirit leaves the body and enters the intermediate state. The state of the mind determines what happens to the spirit in the intermediate state. If during life, we have paid attention to our spiritual teachers, and lived in a way that did not cause pain and resentment in others, our spirit will be free to travel to its destination.

However, if during life, we have caused pain and suffering and resentment, we will be detained in the intermediate state until that negativity subsides. The prayers and good wishes and the forgiveness of the living are important in shortening the time of our detention in the intermediate state.

The First Spoken Language

Alatji, angan mayuun wankan ngalam no nindi-puwanu ngalam-ku wanting-sa ngaa giyun-sa, muulana tjalku baa-murrukatinu djaralang kayilima mimi-wandje yurri kutu ta-ku jing. Puta mimi-wandje tjalku jarranu ina tja-bula-ngatjang, ngala winki wuruwan, tjaalun, nantun ngaa wankalanu kurla-kurlan-sa ka maalanu tjanu wanti-wantinu, ba wiya bangun wati-ku garang-sa kurla-kurlan-sa angany ngaalkulanu.

Angan ngalam tjanu wakanu balya wankan-sa ka mibin-sa narrany ngu ngalam muru giyun-sa ngu balooran ngaa wulugun, ngurrilalku ngalam mimi ina tjabula-ngatjang malgilanu ina a nguunu ngu gwandalan ngaa ngaalkulan, anga kirri-kirri kutu ngalam-ku wandjanu jing.

Tabuan yanma ini ngu dada mibin Mimi-wandje-sa ina

tjabula-ngatjang angany tja duunganu wiyatjarrany ngu amayalan-sa ngaa nyuntjalan. Tana yarra-yarralku kutu a mibin ka watjalany tana-ku ini, ina kangan ka garang mibin puta amayala kutu Gaman Juru alpamarra tana ina tana-ku wiyatjarran.

Angan dada mibin ina wankan tjanu witu-witu mibin, gangganu ngaa no yuwanu, pika-puwanu ngaa no munjindi, garang-sa kai-kain-sa majilku ina galang mibin-ku muulana biya dadang. Pudjiriny ka garang mibin-ku wanje puta majiny a mibin ngaa wantiny gurrala mibin-ku noarivan-sa

Likewise, if during life we have failed to discipline our appetites and emotions, the mind will be too attached to the material world to allow the spirit to move to its destination. The spirit may then become stuck in the intermediate state, feeling all the disappointment, hunger, thirst and biological urges that the mind became addicted to, but lacking a body through which these yearnings can be satisfied.

If we have lived good lives such that the people still living think of us with feelings of love and gratitude, we will find ourselves in the intermediate state bathed in a warm glow of peace and satisfaction, able to move freely to our spiritual destination.

Avoiding saying the name of the dead

Spirits of deceased people in the intermediate state can be desperately in need of prayers and forgiveness. They will swarm to a person who speaks their name, in the hope that this person might say some prayers to Gumman Juru to help them in their need.

If the deceased person in life was a difficult person, taking and not giving, harming and not protecting, these habit patterns will persist in that person's mind after death. It is highly probable that this person's spirit will tend to become attached to a living person and seek to interfere with the living

The First Spoken Language

Garinakan, Jarrawa-sa nga mini-mini no watjala ini ngu dada mibin gari ina ying twelve months biya tana-ku dadang. Garang nga ina ngarrun anu dada mibin wuulanu wiya pinitjину ta-ku gurran-sa. Angan mibin-ku ini tjany watjalanu, ta owany wananu maaku “ Puta Gaman Juru gwandalany ta-ku mimi-wandje” djamanga maning.

Therefore, the Jarrawa people are careful not to mention the name of a deceased person for at least twelve months after their death. This is particularly so when the deceased person died without having resolved his or her sins. If the person’s name is mentioned, it should be followed by “God rest his soul” or equivalent.



The creation of Man as a copy of Gaman Juru

The First Spoken Language

Nabinu three ngaamalang-sa ngu Gaman Juru

Nabinu ngaamalang ka Gaman Juru nindi-puwanu ngalam-ku walya-jarran-sa, nga warnin.

Ngalam owany warni winki wankan ngaa winki ngatja-sa. Ngalam no owany pudoo yee ngatjang wiya balya nakan. Angan ngalam kurntany warta-sa kutu warrama ngurrang-sa, garang nga balya nakan ngaa wanka ngu warta-sa tjalku ina ngurrang-sa. Angan ngalam kurntany warta-sa wiya balya nakan, wandje-sa ngu warta-sa tjalku guularanu.

Angan ngalam pudoony a ngayang wiya mala-mala ngayang-ku wandje, ta tjalku guularanu. Ina tarrawanu ganyan-sa, ngalam tjalku ina jing tja pika-puwanu angan ngalam no warni wandje-sa ngu ngayang-sa.

Ngatja kamunu gari Jarrawa-sa nga gurralan ngu bangun ngu a ngayang kutu inkan. Yangga djamanga tuuldi bangun ngu maki djamanga ngayang djamanga djanda nga kamun. Yee mibin ka djurrany garang kaman angany kutu ta-mimi maabu wandjanu djirulan.

Ngalam tjany no kayilimanu munumidju a ngayang, mulganma a ngayang, djamanga gurra-gurran ina a ngayang.

Second ngaamalang ka Gaman Juru nindi-puwanu ngalam-ku walya-jarran-sa nga balooraman. Ngalam owany kama kutu tadan-sa nva

The first three laws of Gumman Juru

The first law that Gumman Juru taught our ancestors, was respect.

We must respect all life and all things. We are not to destroy any life form without good reason.

If we cut down trees to build houses, this is a good purpose and the life of the trees will be in the houses. If we cut down trees without a good purpose, the spirits of the trees will be angry and distressed.

If we destroy an animal without consoling the animal's spirit, the animal's spirit will be distressed. In various ways, we will ultimately be harmed if we disrespect the spirits of animals.

One thing that is totally forbidden to the Jurrawa people is the misuse of the body of an animal for sport.

Throwing or kicking the body of a fish or animal or bird is forbidden. Anyone who takes part in such activity is bringing upon himself great spiritual danger.

We are not permitted to make fun of an animal, to tease an animal, or inflict cruelty on an animal.

The second law that Gumman Juru taught our ancestors was love. We are to treat others as we would like them to treat us.

The First Spoken Language

Balooraman nga naaman ka nga purru maabu anu warnin. Ina warnin, ngalam kayalimany a kiriban djamanga ngayang ina maabuun. Balooraman nga alpamarra galang kiriban djamanga ngayang kirra ngaa ngarrila wankan. Yuwa goong kutu a kiriban nga kaman ngu balooraman.

Third ngaamalang ka Gaman Juru nindi-puwanu ngalam-ku walya-jarransa nga wuutja-mimi. Wuutja-mimi nga naaman ka nga purru maabu anu balooraman. Wuutja-mimi nga yuwang minyang anya ngalam-mimi ka a tadan ngatja ngaalilku.

Jesus ngu Nazareth nga Son of God.

Ta nga tjang wuutja-mimi ka Gaman Juru yuwanu ka ngalam no owany yuwa wanka ngu yee tada ngatja ina pinitji kutu ngalam-ku gurran-sa.

Nga maruman yanma ini ngu dada mibin ina a amayalan kutu Gaman Juru, angan ngalam amayang Jesus Christ tja tjabulang alpamarra galang dada mibin, garinakan Jesus Christ nga kamarang ngu yurrikanu mibin-sa ngaa dada mibin-sa.

Love is an attitude that is greater than respect. In respect, we leave a plant or animal intact. Love involves helping that plant or animal grow and enjoy life. Watering a plant is an act of love. Feeding an animal is an act of love.

The third law that Gumman Juru taught our ancestors was sacrifice. Sacrifice is an attitude that is greater than love. Sacrifice involves giving something from ourselves so that another creature will benefit.

Jesus of Nazareth was and is, the Son of God. He was the blood sacrifice that God had provided so that we do not have to offer the life of any other creature in repayment for our mistakes.

It is safe to mention the name of a deceased person in a prayer to Gumman Juru, if we ask Jesus Christ to be an intermediary to help that deceased person, because Jesus Christ is the Lord of the living and the dead.

The First Spoken Language

Puyu – yalawungan ngu puyun

Puyun tja pinitjiru maaku a inkata nyawany ngaa yanma wati yalawungan-sa ka mibin ka wantiny puyun ngoorgany mandinu ngatjang ngu muulana ngaa tjanu pinitjiru galang ngatjang ngu muulana wati Kaman:

Ngalam yanmany ka ngalam no marumanu ngalam-ku wangamarran ngaa ka ngalam no angany djurra garang, biyi ngalam mujiny.

Ngalam amayany ka Gaman Juru ganyany ina ngalam-ku wankan-sa ngaa watjalany ngalam ngan kalalang ngana ngalam owany djurra.

Ngalam yanmany gurran-sa ka ngalam djurranu ngaa pika-puwan-sa ka djurranu, ngaa ngalam marumany.

Yalawungan-sa pawulanu maaku inkata-sa puyu tana ka wantiny puyun, angany tada. Nga ngatjang ngu muulana ka nga purru maabu.

Wulanggan gari maguwan wankan

Waka-wakan ngu djagan nga wulangga ta-mimi gari three ngatja-sa:

Nawa ta-ku lirrang, ta-ku kulilan, ngaa ta-ku wandjanu nyarin.
Pinitji nya mari-kuurin ngaa mama.
Maalanda ina a waka-wakan.

“Smoking” - the ritual of purification

Purification is achieved by an elder recognizing and confirming through ritual actions that the person seeking purification has the necessary state of mind and has achieved that state of mind through the following process:

We acknowledge our own personal failure to correct our behaviour and our inability to do this, no matter how hard we try.

We ask for Gumman Juru to intervene in our lives and to direct us each day in what we should do.

We acknowledge the mistakes we have made and the harm we have done, and we make amends.

Rituals used by the elders to “smoke” those seeking purification, may vary. It is the state of mind of the person seeking purification that is most important.

Preparation for adult life

The role of a young man is to prepare himself for three things:

To know about his language, his culture and his spiritual identity.
To become a husband and a father.
To become educated in a job or profession

The First Spoken Language

Waka-wakan ngu nyuban nga
wulangga ta-mimi gari three ngatja-sa:

Nawa ta-ku lirrang, ta-ku
kulilan, ngaa ta-ku wandjanu
nyarin.
Pinitji nya minma-kuurin ngaa
minma.
Maalanda ina a waka-wakan.

A maalandang ina a waka-wakan
marrang-garrang jaalany nindiwa yaal-
kutu:

Nyawa ngatja-sa balya.
Kulila ngaa nyari yaabaan-sa
ngaa yaman
Ngala ngaa tjipa munyang ngu
ngatja-sa
Nyapa ngaa tjipa kalban ngu
ngatja-sa
Tjaatji ngaa tjipa blyan ngu
ngatja-sa
Tjipa ngaa nyari wandje-sa
parra ngalam

The role of a young woman is to
prepare herself for three things:

To know about her
language, her culture and
her spiritual identity
To become a wife and
mother.
To become educated in a
job or profession.

A good education in a job or
profession always involves learning
how:

To see things properly
To hear and interpret sounds
and speech
To feel and interpret the
nature of things
To smell and to identify the
meaning of things
To taste and identify the
value of things
To discern and identify the
spirits around us

The First Spoken Language

Djan-djan-sa pinitjiny nya mari-sa
maaku yurri wati a kutun yaal tana
nindiwany:

Ngara dalibaan ngaa pikan
Nindila wamuran ngaa
piriwin
Kayilima mimi wuulan ngaa
tja pirikunu maaku a
wandjanu nyarin.
Pawulang ngu yalawungan
raa wandjanu nawang
Yaal-kutu munjindi tana-ku
kinyangan-sa ngaa karal-sa
anya djudju

Boys become men by passing through
a process where they learn:

To tolerate pain and
uncertainty
To show courage and
restraint
To allow the self to die and
be replaced by a spiritual
identity

The use of ritual to gain
access to the spiritual reality
How to protect their families
and communities from evil

The First Spoken Language

Miyay-sa pinitjiny nya minma-sa wati kutun ngu kanawanu ngaaling kutu maguwan. Tana wiyatjarrany tja maalandanu ina:

Yaal-kutu maanga, nindila
ngaa nindi-puwa tana-mimi
ngaa tana-ku tjitji-sa.
Yaal-kutu djurra ngaa
mantjila mandin-sa gari
kanawanu wankan.
Yaal-kutu nyari wagay-sa
ngu pikan
Yaal-kutu djurra ngaa yuwa
nguwang-sa

Waka-wakan ngu a mari-kuurin nga:

Yuwa kutu ta-ku minma-
kuurin ngaa kinyangan
Munjindi ta-ku minma-
kuurin ngaa ta-ku kinyangan
Ngariya ina kanawan-sa ngu
ta-ku karal

Waka-wakan ngu a minma-kuurin
nga:

Nindila guwayn kutu ta-ku
mari-kuurin
Tja balooranu kutu ta-ku
tjitji-sa ngaa ta-ku
kinyangan.
Tja jaalanu ina kanawan-sa
ngu ta-ku karal

Girls become women through the process of normal growth to maturity. They need to be trained in:

How to feed, teach and discipline themselves and their children.

How to create and obtain the requirements for everyday life.

How to identify the signs of illness
How to prepare and administer remedies

The **role of a husband** is to:

Provide for his wife and family
Protect his wife and his family
Participate in the activities of his community

The **role of a wife** is to:

Show loyalty to her husband
Be loving to her children and her family
Be involved in the activities of the community

The First Spoken Language

Tarrawan ngu kinyangan watjalan-sa

Mari-sa ngaa minma-sa tjany ilalanu kutu tjingurun-sa ina tadan ka tana-mimi wiyatjarrany.

Jungunu, mari-kuurin ngaa minma-kuurin djurrany malung ngu kinyangan kutjun.

Three mandin-sa gari balya kuurijarran: A balya jugaling
Gawu-tudunu munyang
tudu-tja-sa
Gawariman-sa ngatja-sa ina
jungun, wadja ngarrilang
ngaa yaal-sa.

Garoonu giyun-sa ngu a bubaraan nga jarra-jarra ka karpilany kinyangan jungunu. A mari owany yurta arrkala a minma-ku giyun-sa, djamanga kayilima ta-ku tjitji-sa no warni tana-ku bubaraan-ku yinalan.

Mari-kuurin owany yurta yangga mayarra anya ta-ku minma-kuurin.

A minma-kuurin owany yurta yangga jugaling muru a tada mari.

A bubaraan owany yurta nupu ta-ku tjitji, ngaa owany yurta yanma ka ta nupulku, biyi ta no kukuny. Angan a bubaraan yanmany garang, ta owany yu-ya mala-mala.

A bubaraan djamanga mama owany yurta nindi-puwa a tjitji mayuun ngala
omullarranu diamanga nika-nuwanu

Some general family advice

Men and women are attracted to qualities in the other that they themselves lack.

Together, husband and wife form the basis of a family unit.

The three requirements for a good marriage:

A good sexual relationship
Complementary personality differences
Things in common, like sense of humour and beliefs

The powerful emotions of a woman is the glue that binds the family together. A man must never make fun of a woman's emotions, or allow his children to disrespect their mother's sensitivity.

A husband must never threaten to abandon his wife.

A wife must never threaten to have a love affair with another man.

A mother must never reject her child, and must never say she will reject her child, even if she doesn't mean it. If a woman does say such a thing, she must immediately apologise.

A mother or father must never discipline a child while feeling angry or hurt.

The First Spoken Language

Wandjan ngu mari-sa, ina tada, nga wandjan ngu dadang ngaa pinkurran. Pinkurran anya djan-djanang kutu ngakanu mari-nga nga djurranu putjuun, yaal djan-djan nindiwalku yaal-kutu barra-gi ta-ku widjiman-sa.

Ina malung, djan-djan nindiwalku kut-ta ngaa kini marrang-garrang ngu kiribuun, biyi kutu anun ngu kini dadang, maabuu kiribuun ngu mimi. Ina biyan ngu garang dadang ngu mimi, djan-djan mantjilalku a tada nyarin nya a wandjanu marimang, kininu wati wurbaling kutu Tjukurritja.

Ta putjany nya a ngakanu mari ka yuwanu ta-mimi kutu dadng nyalan ina a tudu-nawang, baa-nindiwaranu ngu a kutun ka winki ngatja-sa owany paa-paa. Ta tja anu purru mamurrunu ngu warni yuwang ngu wakan ka tada ngayang-sa yuwa ngalam wati kayilima ngalam mantjilka tana-ku bangun-sa tjaama.

Mari-nga wandjan nga kaa purru munganu ngaa purru kukunuu nyi yinalanu wandjan.

The spirituality of men, by contrast, is the spirituality of death and transition. The transition from boyhood to initiated manhood is a manufactured crisis, in which the boy will learn how to transcend his own fears.

Basically the boy will learn to let go and accept the inevitability of loss, even to the point of accepting death, the ultimate loss of self. In the aftermath of this death of self, the boy will be given a different identity as a spiritual being, related by totemic affiliation to the Dreaming.

He emerges as an initiated man who has given himself to the death experience in a virtual reality, acutely aware of a process which all living creatures must endure. He is then more capable of respecting the gift of life that other animals give us through allowing us to take their bodies to eat.

Male spirituality is thus darker and more serious than female spirituality.

The First Spoken Language

Four mikin-sa ngu amayalan

Jarawa mibin-sa nindiwany four mikin-sa ngu amayalan:

1. Ina balya Gaman Juru gari djurra ngalam-ku wandje-sa ngaa Djiwa gari yuwany ngalam-ku bangun-sa, ngalam yanmany ngalam-ku warnin gari winki ngatja-sa, ngaa ngalam nindiwany ka no ngatja nga bugaranu nyi a tada.

2. Ina nindiwarra ngalam-ku tjamulun ngaa tjamulun ngy tada-sa, nindiwarrany ka ngalam-ku tjamulun tja a amayalan, a nawan ka garra no tja nya alkayanu.

3. Ina makuluma nyangan-sa ina ngalam-ku muulana ngu ngana ngalam wantiny pinitji, ngaa yaal-kutu ngalam-ku yuwamirang-sa owalku, koolgaal ngalam nindiwany ka garra ina ganyan ka ngalam pawulanu ina ngalam-ku muulana.

4. Ina amayala kutu tja yuwanu guru wamanag ngu na-naang, pinitji nya nindiwarranu ngu nindin ka guru nila, ngalam nga ina malung, wandje-sa.

Four Types of Prayer

The Jurrawa people learn about four types of prayer:

1. In praising Gaman Juru for creating our spirits and Mother Earth for providing our bodies, we affirm our respect for all created beings, and realize that no one life form is any better than another.

2. In identifying our suffering and the suffering of others, we become aware that our suffering is a prayer, a recognition that things are not what they were meant to be.

3. In creating images in our mind of who we would like to be, and how our relationships should be, later we notice that things happen in the way we rehearsed in our minds.

4. In praying to be given a deeper understanding of emptiness, we become aware of the fact that deep down, we are basically spirits.

The First Spoken Language

Verb List - English To Modern Murri

Verb infinitive	Past	Present	Future
abolish: pinitji	pinitjinu,	pinitjiny,	pinitjilku
abuse: guularra	guularranu,	guularrany,	guularralku
accept: kini	kininu,	kininy,	kinilku
access, gain access to: raa	raanu,	raany,	raalku
acknowledge: kini	kininu,	kininy,	kinilku
acquire: mantjila	mantjilanu,	mantjilany,	mantjilku
adopt: kangindi	kangindu,	kangindy,	kangindalku
adult, become: maguwa	maguwanu,	maguwany,	maguwalku
advertise: nindila	nindilanu,	nindilany,	nindilku
accomplish: murrukati	murrukatinu,	murrukati,	murrukatilku
account for oneself: maya	mayanu,	mayany,	mayalku
ache: dali	dalinu,	daliny,	dalilku
achieve: murrukati	murrukatinu,	murrukati,	murrukatilku
act (play): inka	inkanu,	inkany,	inkalku
act decisively: kapu	kapunu,	kapuny,	kapulku
action, take: kama	kamanu,	kamany,	kamalku
addicted to, be: wanti-wanti	wanti-wantinu,	wanti-wantiny,	wanti-wantilku
adjourn: kuwarra	kuwarranu,	kuwarrany,	kuwarralku
admire: wini	wininu,	wininy,	winilku
admit, let in: kayilima :	kayilimanu,	kayilimany,	kayilimalku
admonish: yuti	yutinu,	yutiny,	yutilku
affect: ngariya	ngariyanu,	ngariyany,	ngariyalku
afflict: yitjaa	yitjaanu,	yitjaany,	yitjaalku
agree: yabula	yabulanu,	yabulany,	yabulku
alive, to be: yurrila	yurrilanu,	yurrilany,	yurrilalku
allow, let in: kayilima	kayilimanu,	kayilimany,	kayilimalku
amputate: kurnta	kurntanu,	kurntany,	kurntalku
alter, change: pinkurra	pinkurranu,	pinkurrany,	pinkurralku
alternate: ngaal-marra	ngaal-marranu,	ngaal-marrany,	ngaal-malku
analyse: narra	narranu,	narrany,	narralku
anticipate: ama	amanu,	amany,	amalku
apologise: mala-mala	mala-malanu,	mala-malany,	mala-malalku
approximate: ilala	ilalanu,	ilalany,	ilalalku
annoy, bother: poyma	poymanu,	poymany,	poymalku

The First Spoken Language

appear: putja	putjanu, putjany, putjaluku
argue: yangmala	yangmalanu, yangmalany, yangmalku
arise: bukala	bukalanu, bukalany, bukalku
arrive at: langga	langanu, langany, langulku
ascend: baya	bayanu, bayany, bayalku
ask: amaya:	amayanu, amayany, amayalku
assemble: warrama	warramanu, warramany, warramalku
assert: mandi	mandinu, mandiny, mandilku
assert: ngarru	ngarrunu, ngarruny, ngarrulku
assert: kapu	kapunu, kapuny, kapulku
assist: alpamarra	alpamanu, alpamany, alpamalku
assure: kula	kulanu, kulany, kulalku
atrophy: dadi	dadinu, dadiny, dadilku
attack: puwa	puwanu, puwany, puwalku
attend to: rawa	rawanu, rawany, rawalku
pay attention: rawa	rawanu, rawany, rawalku
attract: ilala	ilanu, ilany, ilalku
authorise: mandi	mandinu, mandiny, mandilku
average out: purintju	purintjunu, purintjuny, purintjulku
avoid: tabua	tabuanu, tabuanu, tabualku
aware, become: nindiwarra	nindiwarranu, nindiwarwany, nindiwarwalku
awe, experience: wuntja	wuntjanu, wuntjany, wuntjaluku
bandage: karpila	karpilanu, karpilany, karpilalku
bargain: nilgawa	nilgawanu, nilgawany, nilgawalku
bash: puwa	puwanu, puwany, puwalku
basis, establish the: ngarinpa	ngarinpanu, ngarinpany, ngarinpalku
beat time (music) dalka	dalkanu, dalkany, dalkalku
beautify: milmilta	milmiltanu, milmiltany, milmiltalku
beautify: nyuba	nyubanu, nyubany, nyubalku
be available: wana	wananu, wanany, wanalku
be born: wandama	wandamanu, wandamany, wandamalku
be disappointed: wuruwa	wuruwanu, wuruwany, wuruwalku
be hungry: tjaalu	tjaalunu, tjaaluny, tjaalulku
be the basis of: malu	malunu, maluny, malulku
become adult: maguwa	maguwanu, maguwany, maguwalku
become aware: nindiwarra	nindiwarranu, nindiwarwany, nindiwarwalku
become woman: nguntju	nguntjunu, nguntjuny, nguntjulku
become useless: dadi	dadinu, dadiny, dadilku
beg: amaya:	amayanu, amayany, amayalku
begin: nabi	nabinu, nabiny, nabilku
behave normally: kanawa	kanawanu, kanawany, kanawalku
behaviour, study: nayala	nayalanu, nayalany, nayalku

The First Spoken Language

belonging, feel: midja	midjanu, midjany, midjalku
bend: tjapu	tjapunu, tjapuny, tjapulku
be open: wana	wananu, wanany, wanalku
beseech: amaya:	amayanu, amayany, amayalku
bind: karpila	karpilanu, karpilany, karpilalku
bite: badjala	badjalanu, badjalany, badjalalku
blacken: maru	marunu, maruny, marulku
bleed: djurugali tjang	djurugalinu, djurugaliny, djurugalku tjang
blend: bulany	bulanu, bulany, bulalku
bless: milmilta	milmiltanu, milmiltany, milmiltalku
blink: nyum-gi	nyum-ginu, nyum-giny, nyum-gilku
block: piiga	piiganu, piigany, piigalku
block: nagurra	nagurranu, nagurrany, nagurralku
blow (wind): puula	puulanu, puulany, puulalku
blow (mouth): puula	puulanu, puulany, puulalku
blow away: pirrila	pirrinu, pirriny, pirralku
boast: muyi muyi	muyi muyinu, muyi muyiny, muyi muyilku
bother, annoy: poyma	poymanu, poymany, poymalku
boundaries, set: marrabaa	marrabaanu, marrabaany, marrabaalku
brag: muyi muyi	muyi muyinu, muyi muyiny, muyi muyilku
brainwash: wituwita	wituwitanu, wituwitany, wituwitalku
break: kartantarra	kartantarranu, kartantarrany, kartantarralku
break down: wuukayi	wuukayinu, wuukayiny, wuukayilku
breaking waves: boorigaa	boorigaanu, boorigany, boorigalku
breathe: ngaal-marra	ngaal-marranu, ngaal-marrany, ngaal-marralku
bring: kari	karinu, kariny, karilku
bring about: anga	anganu, angany, angalku
bring back: yangani	yanganinu, yanganiny, yanganilku
bring closer: ilala	ilalanu, ilalany, ilalalku
broadcast: nindila	nindilanu, nindilany, nindilalku
broadcast: dalba	dalbanu, dalbany, dalbalku
brood, incubate: djuuru	djuurunu, djuuruny, djuuralku
build: warrama	warramanu, warramany, warramalku
build: yaga	yaganu, yagany, yagalku
bully: yangga	yangganu, yanggany, yanggalku
bully: mulganma	mulganmanu, mulganmany, mulganmalku
bundle together: baturi	baturinu, baturiny, baturilku
burn: bayirra	bayirranu, bayirranany, bayirraluku
burst: bang-ga	bang-ganu, bang-gany, bang-galku
bury: duwa	duwanu, duwany, duwalku
call out: yariti	yaritinu, yaritiny, yaritilku
camp: ngurra	ngurranu, ngurrany, ngurralku
cancel: kurnta	kurntanu, kurntany, kurntalku

The First Spoken Language

capsize: karuba	karubanu, karubany, karubalku
care for: kanyila	kanyilanu, kanyilany, kanyilaku
carry: kari	karinu, kariny, karilku
carry out: murrukati	murrukatinu, murrukatiny, murrukatilku
catch: garrama	garramanu, garramany, garramalku
catch: mira	miranu, mirany, miralku
cause crisis: putju	putjunu, putjuny, putjulku
cause to happen: anga	anganu, angany, angalku
change: pinkurra	pinkurranu, pinkurrany, pinkurrulku
charcoal, make: dagi	daginu, daginy, dagilku
chase: kaya	kayanu, kayany, kayalku
check up on: gana	gananu, ganany, ganalku
cherish: kanyila	kanyilanu, kanyilany, kanyilalku
chew: tjaapa	tjaapanu, tjaapany, tjaapalku
chuckle: ikarriwa	ikarriwanu, ikarriwany, ikarriwalku
circumvent: kawila	kawilanu, kawilany, kawilalku
claim: yanma	yanmanu, yanmany, yanmalku
classify: nyari	nyarinu, nyariny, nyarilku
clean: malgila	malgilanu, malgilany, malgilalku
clear ground: ka-raa	ka-raanu, ka-raany, ka-raalku
climb: antjimala	antjimalanu, antjimalany, antjimalku
climb up: antjimala	antjimalanu, antjimalany, antjimalku
codify: lirra	lirranu, lirrany, lirralku
cogitate: narra	narranu, narrany, narralku
close up or shut: ngaki	ngakinu, ngakiny, ngakilku
collapse: yinma	yinmanu, yinmany, yinmalku
collect: tarrawa	tarrawanu, tarrawany, tarrawalku
come back: kulpari	kulparinu, kulpariny, kulparilku
come here: gai-yurri	gai-yurrinu, gai-yurriny, gai-yurrilku
comfort: kanyila	kanyilanu, kanyilany, kanyilalku
command: mandi	mandinu, mandiny, mandilku
commit suicide: pundja-mimi	pundjanu-mimi, pundjany-mimi, pundjalku-
mimi	
complain: amala	amalanu, amalany, amalalku
complement: gawu-tudu	gawu-tudunu, gawu-tuduny, gawu-tudulku
complete: langga	langganu, langgany, langgalku
comprehend: kulila	kulilanu, kulilany, kulilalku
computerize: nuga-nuga	nuga-nuganu, nuga-nugany, nuga-nugalku
conceal: rawu	rawunu, rawuny, rawulku
conceive (pregnancy): ngarga	ngarganu, ngargany, ngargalku
conceptualise: tjukurr-marra	tjukurr-marranu, tjukurr-marany, tjukurr-
marralku	

The First Spoken Language

conceptualise: naama	naamanu, naamany, naamalku
condemn: djukuru	djukurunu, djukuruny, djukurulku
confess: milirri	milirrinu, milirriny, milirrilku
confront: ngara	ngaranu, ngarany, ngaralku
conjecture: wanda	wandanu, wandany, wandalku
connect with: ngaltu	ngaltunu, ngaltuny, ngaltulku
connect with deeply: djuwa	djuwanu, djuwany, djuwalku
conquer: bagaa	bagaanu, bagaany, bagaalku
construct: warrama	warramanu, warramany, warramalku
consume, eat up: banurru	banurrunu, banurruny, banurrulku
contain: jaanjuu	jannjuunu, jaanjuny, jaanjuulku
continue: paa-paa	paa-paanu, paa-paany, paa-paalku
control: wara	waranu, warany, waralku
control: mira	miranu, mirany, miralku
control, guide: wapadji	wapadjinu, wapadjiny, wapadjilku
convince: wituwita	wituwitanu, wituwitany, wituwitalku
cook, roast: marba	marbanu, marbany, marbalku
cool: kilpa	kilpanu, kilpany, kilpalku
cooperate: inka-bula	inka-bulanu, inka-bulany, inka-bulalku
cope: paa-paa	paa-paanu, paa-paany, paa-paalku
copulate: djandjila	djandjilanu, djandjilany, djandjilku
copulate, have sex: jugali	jugalinu, jugaliny, jugalilku
copy: nyita	nyitanu, nyitany, nyitalku
corner: ngarti	ngartinu, ngartiny, ngartilku
corrupt a person: malaru	malarunu, malaruny, malarulku
counsel: kanyila	kanyilanu, kanyilany, kanyilalku
count: tampa	tampanu, tampany, tampalku
courage, show: wamura	wamuranu, wamurany, wamuralku
cover: puldja	puldjanu, puldjany, puldjalku
create: : djurra	djurranu, djurrany, djurralku
creep: bijirri	bijirrinu, bijirriny, bijirrilku
crisis, cause: putju	putjunu, putjuny, putjulku
criticise: yuti	yutinu, yutiny, yutilku
cry: yula	yulanu, yulany, yulalku
cure: maruma	marumanu, marumany, marumalku
curse: murun-paa	murun-paanu, murun-paany, murun-palku
curse: naiyuwan	naiyuwanu, naiyuwany, naiyuwanalku
cut into strips: birriba	birribanu, birribany, birribalku
cut off: kurnta	kurntanu, kurntany, kurntalku
damage: gurrala	gurralanu, gurralany, gurralalku
dance (women): nyanpi	nyanpinu, nyanpiny, nyanpilku
dance (men): kantu	kantunu, kantuny, kantulku
darken: munga	munganu, mungany, mungalku

The First Spoken Language

deaf, going: womba	wombanu, wombany, wombalku
debate: punkana	punkanu, punkany, punkalku
deceive: wininaru	wininarunu, wininaruny, wininarulku
deceive, lie: ayanda	ayandanu, ayandany, ayandalku
deceive: nyula-nyula	nyula-nyulanu, nyula-nyulany, nyula-nyulalku
decide: muuta	muutanu, muutany, muutalku
decide impulsively: para-yi	parayinu, parayiny, parayinilku
dedicate: guway	guwaynu, guwayny, guwaylku
defend: tanga	tanganu, tangany, tangalku
delay: kuwarra	kuwarranu, kuwarrany, kuwarralku
delete: kurnta	kurntanu, kurntany, kurntalku
deliver (spiritual): tjirra	tjirranu, tjirrany, tjirralku
demand: mandi	mandinu, mandiny, mandilku
demur: kuwarra	kuwarranu, kuwarrany, kuwarralku
denounce: guularra	guularrinu, guularriny, guularrilku
deny: nunga	nunganu, nungany, nungalku
depart: ma-yurri	ma-yurrinu, ma-yurriny, ma-yurrilku
dependent on: wanti-wanti	wanti-wantinu, wanti-wantiny, wanti-wantilku
depict: makuluma	makulumanu, makulumany, makulumalku
deposit for safekeeping: janta	jantanu, jantany, jantalku
depressed, to be: duunga	duunganu, duungany, duungalku
descend: dadi	dadinu, dadiny, dadilku
descend, go down: julu	julunu, juluny, jululku
describe: watjala	watjalanu, watjalany, watjalalku
design: namidji	namidjinu, namidjiny, namidjilku
desire: wanti	wantinu, wantinmy, wantilku
despair: duunga	duunganu, duungany, duungalku
destroy: buum	buumanu, buumany, buumalku
destroy: gurrala	gurralanu, gurralany, gurralalku
destroy, kill: pudoo	pudoonu, pudoony, pudoalku
detain: marrkula	marrkulanu, marrkulany, marrkulaku
deteriorate: pika	pikanu, pikany, pikalku
deteriorate: piki	pikinu, pikiny, pikilku
determine: muuta	muutanu, muutany, muutalku
develop: anga	anganu, angany, angalku
die: wuulan	wuulanu, wuulany, wuulanalku
differ: tada	tadanu, tadany, tadalku
dig: djawana	djawananu, djawanany, djawanalku
direct: ganya	ganyanu, ganyany, ganyalku
disable: pika-puwa	pika-puwanu, pika-puwany, pika-puwalku
disappear: pitja	pitjanu, pitjany, pitjalku
disappointed, be: wuruwa	wuruwanu, wuruwany, wuruwalku

The First Spoken Language

discern: **nyawa**
discern: intuit: **tjipa**
discipline: **nindi-puwa**
disconnect: **pika-puwa**
discover: **ngurrila**
disdain: **djukuru**
dismantle: **pikapuwa**
dismiss: **puyi**
disperse: **pirrila**
display: **nindila**
dispute: **yangmala**
distance, put at: **tarada**
dissociate (psy) : **meemirri**
distinguish: **nyawa**
dive: **kayi**
divest: **pirrila**
divide: **tjirritin**
do: **djurra**
donate: **yuwa**
doubt: **gana**
draw: **makuluma**
draw attention to: **nindila**
dream: **tjukurr-marra**
marralku
dress: **banmali**
drink: **tjikila**
drive: **murrukati**
drive: **waiyun**
let drop: **kut-ta:**
dry out: **dalgai**
eat: **tjaama**
economise: **yira**
education, gain: **maalanda**
eject: **gaawili**
embarrass: **ngajarri**
embrace: **ambula**
embrace: **nama**
emerge: **putja**
empathise: **ngaltu**
empathise: **ayala**
empathize (deep) **djuwa**
emphasize: **ngarru**
enact: **inka**

nyawanu, nyawany, nyawalku
tjipanu, tjipany, tjipalku
nindi-puwanu, nindi-puwany, nindi-puwalku
pika-puwanu, pika-puwany, pika-puwalku
ngurrilanu, ngurrilany, ngurrilalku
djukurunu, djukuruny, djukurulku
pikapuwanu, pikapuwany, pikapuwalku
puyinu, puyiny, puyilku
pirrilanu, pirrilany, pirrulalku
nindilanu, nindilany, nindilalku
yangmalanu, yangmalany, yangmalalku
taradanu, taradany, taradalku
meemirrinu, meemirrinny, meemirrilku
nyawanu, nyawany, nyawalku
kayinu, kayiny, kayilku
pirrilanu, pirrilany, pirrilalku
tjirritinu, tjirritiny, tjirritinilku
djurranu, djurrany, djurrulku
yuwanu, yuwany, yuwalku
gananu, ganany, ganalku
makulumanu, makulumany, makulumalku
nindilanu, nindilany, nindilalku
tjukurr-marranu, tjukurr-marrany, tjukurr-
banmalinu, banmaliny, banmalilku
tjikilanu, tjikilany, tjikilalku
murrukatinu, murrukatiny, murrukatilku
waiyununu, waiyuniny, waiyunalku
kut-tanu, kut-tany, kut-talku
dalgainu, dalgainy, dalgailku
tjaamanu, tjaamany, tjaamalku
yiranu, yirany, yiralku
maalandanu, maalandany, maalandalku
gaawilinu, gaawiliny, gaawililku
ngajarrinu, ngajarriny, ngajarrilku
ambulanu, ambulany, ambulalku
namanu, namany, namalku
putjanu, putjany, putjaluku
ngaltunu, ngaltuny, ngaltulku
ayalanu, ayalany, ayalalku
djuwanu, djuwany, djuwalku
ngarrunu, ngarruny, ngarrulku
inkanu, inkany, inkalku

The First Spoken Language

encode: lirra	lirranu, lirrany, lirraluku
encourage: bukalmarra	bukalmarranu, bukalmarrany, bukalmarralku
endure: paa-paa	paa-paanu, paa-paany, paa-paalku
enjoy, have fun: ngarija	ngarijanu, ngarijany, ngarijalku
enforce: puwa	puwanu, puwany, puwalku
ensure: maantu	maantunu, maantuny, maantulku
enter: tjaarrapa	tjarrapanu, tjarrapany, tjarrapalku
envy: kudja	kudjanu, kudjany, kudjalku
equalize: mani	maninu, maniny, manilku
eradicate: pinitji	pinitjinu, pinitjiny, pinitjilku
escape: yarra	yarranu, yarrany, yarralku
escape, get away: baya	bayanu, bayany, bayalku
establish: ngaka	ngakanu, ngakany, ngakalku
evaluate: juriga	juriganu, jurigany, jurigalku
evaporate: nindu	nindunu, ninduny, nindulku
evict: send away: puyi	puyinu, puyiny, puyilku
evolve: kuumpa	kuumpanu, kuumpany, kuumpalku
to excel at: mamurru	mamurrunu, mamurruny, mamurrulku
excise: kurnta	kurntanu, kurntany, kurntalku
exhibit: nindila	nindilanu, nindilany, nindilalku
exonerate: namu	namunu, namuny, namulku
exorcize: tjirra	tjiirranu, tjiirany, tjiiralku
expect: ama	amanu, amany, amalku
expel: wiika	wiikanu, wiikany, wiikalku
experience: woodji	woodjinu, woodjiny, woodjilku
experiment: tjaatji	tjatjinu, tjatjiny, tjatjilku
explain: watjala	watjalanu, watjalany, watjalalku
explore: wana	wananu, wanany, wanalku
explore ground: djawana	djawananu, djawanany, djawanalku
express anger: guularra	guularranu, guularrany, guularralku
express emotion: giyu	giyunu, giyuny, giyulku
express oneself: yanma	yanmanu, yanmany, yanmalku
expunge: pinitji	pinitjinu, pinitjiny, pinitjilku
exterminate: daka	dakanu, dakany, dakalku
extinguish: daka	dakanu, dakany, dakalku
extract: ngamugi	ngamuginu, ngamuginy, ngamugilku
facilitate: djiwa	djiwanu, djiwany, djiwalku
fact, to be a: nindi	nindinu, nindiny, nindilku
fail: pintiri	pintirinu, pintiriny, pintirilku
fail at: tjuku	tjukunu, tjukuny, tjukulku
faint: yinma	yinmanu, yinmany, yinmanulku
fall: dadi	dadinu, dadiny, dadilku

The First Spoken Language

fall short: **tjuku**
fantasize: **wundama**
fantasise: **tjukurr-marra**
marralku
fat, become: **wamuu**
feed: **maanga**
feed myself: **tjaama**
feel: **ngala**
feel absence: **bamunga**
feel at home: **midja**
feel betrayed: **wuruwa**
feel deeply: **tjuni**
feel disappointed: **wuruwa**
feel disgust: **gaawili**
feel hungry: **tjaalu**
feel thirsty: **nantu**
feral, become: **nganyirri**
fetch: **yangani**
fidget: **yirrika**
fight: **pikapuwa**
fight against: **tanga**
fill: **ngaalkula**
find: **ngurrila**
find a level: **pintiri**
find a standard: **pintiri**
finish: **pinitji**
finish off: **langga**
to fish: **maki maki**
fix up: **maruma**
fix, mend: **mamgaa**
float: **juri**
floor, make a: **barna**
fluctuate: **ngaal-marra**
fly: **barra-gi**
fly: **yarrali**
focus: **rawa**
follow: **wana:**
forbid: **kamu**
force: **bamba**
force: **puwa**
forecast: **purraya**
forget: **murrigi**
forgive sins: **tjirra**

tjukunu, tjukuny, tjukulku
wundamanu, wundamany, wundamalku
tjukurr-marranu, tjukurr-marrany, tjukurr-
wamuunu, wamuuny, wamuulku
maanganu, maangany, maangalku
tjaamanu, tjaamany, tjaamalku
ngalanu, ngalany, ngalalku
bamunganu, bamungany, bamungalku
midjanu, midjany, midjalku
wuruwanu, wuruwany, wuruwalku
tjuninu, tjuniny, tjunilku
wuruwanu, wuruwany, wuruwalku
gaawilinu, gaawiliny, gaawililku
tjaalunu, tjaaluny, tjaalulku
nantunu, nantuny, nantulku
nganyirrinu, nganyirrinny, nganyirrilku
yanganinu, yanganiny, yanganilku
yirrikanu, yirrikany, yirrikalku
pikapuwanu, pikapuwany, pikapuwalku
tanganu, tangany, tangalku
ngaalkulanu, ngaalkulany, ngaalkulalku
ngurrilanu, ngurrilany, ngurrilalku
pintirinu, pintiriny, pintirilku
pintirinu, pintiriny, pintirilku
pinitjinu, pinitjiny, pinitjilku
langganu, langgany, langgulku
maki makinu, maki makiny, maki makilku
marumanu, marumany, marumalku
mamgaanu, mamgaany, mamgalku
jurinu, juriny, juralku
barnanu, barnany, barnalku
ngaal-marranu, ngaal-marrany, ngaal-marralku
barra-ginu, barra-giny, barra-gilku
yarralinu, yarraliny, yarralilku
rawanu, rawany, rawalku
wananu, wanany, wanalku
kamunu, kamuny, kamulku
bambanu, bambany, bambalku
puwanu, puwany, puwalku
purrayanu, purrayany, purrayalku
murriginu, murriginy, murrigilku
tjirranu, tjirranany, tjirralku

The First Spoken Language

forgive: nyuntjula	nyuntulanu, nyuntjulany, nyuntjulalku
fracture: kartantarra	kartantarranu, kartantarrany, kartantarralku
free, set free: kirri-kirri	kirri-kirrinu, kirri-kirrinu, kirri-kirrilku
freeze: jiru	jirunu, jiruny, jirulku
fuck: djandjila	djandjilanu, djandjilany, djandjilalku
fulfil: langga	langganu, langgany, langgalku
fulfil: kuunya	kuunyanu, kuunyany, kuunyalku
have fun: ngarrila	ngarrialanu, ngarrilany, ngarrilalku
fuss over: yirrika	yirrikanu, yirrikany, yirrikalku
gape: nyaana	nyaananu, nyaanany, nyaanalku
gather: tarrawa	tarrawanu, tarrawany, tarrawalku
generate: marra	marranu, marrany, marralku
germinate: djali	djalinu, djaliny, djalilku
get: mantjila	mantjilanu, mantjilany, mantjilalku
get dressed: banmali	banmalinu, banmaliny, banmalilku
get out, get away: baya	bayanu, bayany, bayalku
get ready: pawula	pawulanu, pawulany, pawulalku
get up: bukala	bukalanu, bukalany, bukalalku
give: yuwa	yuwanu, yuwany, yuwalku
give account of: milirri	milirrinu, milirrinu, milirrilku
give around: parra-yuwa	parra-yuwanu, parra-yuwany, parra-yuwalku
give up: wuutja	wuutjanu, wuutjany, wuutjaluku
give up something: jorga	jorganu, jorgany, jorgalku
glow: ngunpaa	ngunpaanu, ngunpaany, ngunpaalku
go: yurri	yurrinu, yurriny, yurrilku
go away: ma-yurri	ma-yurrinu, ma-yurriny, ma-yurrilku
go down: julu	julunnu, juluny, jululku
going on: garra	garranu, garrany, garralku
grab: garrama	garramanu, garramany, garramalku
grade, assess: pintiri	pintirinu, pintiriny, pintirilku
grateful, be: wulugu	wulugunu, wuluguny, wulugulku
gratitude, express: wulugu	wulugunu, wuluguny, wulugulku
grease: wadji	wadjiinu, wadjiiny, wadjiilku
grieve: nulara	nularanu, nularany, nularalku
grind on stone: yanpa	yanpanu, yanpany, yanpalku
grind: djangari	djangarinu, djangarinu, djangarilku
grind up, pulverize: nunggu	nunggunu, nungguny, nunggulku
groan: nyoorba	nyoorbanu, nyoorbany, nyoorbalku
grow: ngaali	ngaalinu, ngaaliny, ngaalilku
grow (plants): kanyila	kanyilanu, kanyilany, kanyilalku
grow up: maguwa	maguwanu, maguwany, maguwalku
growl at: djuni	djuninu, djuniny, djunilku

The First Spoken Language

guarantee: kula	kulanu, kulany, kulalku
guarantee: maantu	maantunu, maantuny, maantulku
guard: munjindi	munjindinu, munjindiny, munjindilku
guide, control: wapadji	wapadjinu, wapadjiny, wapadjilku
habitual, be: kai-kai	kai-kainu, kai-kainy, kai-kailku
hammer: puwa	puwanu, puwany, puwalku
hammer: goompi	goompinu, goompiny, goompilku
hand over: janta	jantanu, jantany, jantalku
hang: jura	juranu, jurany, juralku
to be happening: garra	garranu, garrany, garralku
happen to: ngariya	ngariyanu, ngariyany, ngariyalku
to have, own: ngoorga	ngoorganu, ngoorgany, ngoorgalku
have to: owa	owanu, owany, owalku
hate: paiyin	paiyinu, paiyiny, paiyinilku
heal: maruma	marumanu, marumany, marumalku
heal: nguwu	nguwanu, nguwany, nguwalku
hear: bina	binanu, binany, binalku
hear: kulila	kulilanu, kulilany, kulilalku
heat up: nguu	nguuunu, nguuny, nguulku
help: alpamarra	alpamarranu, alpamarrany, alpamarralku
hesitate: punkana	punkananu, punkanany, punkanalku
hesitate: naka	nakanu, nakany, nakalku
hide: kumpila	kumpilanu, kumpilany, kumpilalku
hide, conceal: rawu	rawunu, rawuny, rawulku
hide oneself: wurbali	wurbalinu, wurbaliny, wurbalilku
hit: puwa	puwanu, puwany, puwalku
hoard: tarrawa	tarrawanu, tarrawany, tarrawanalku
hoard: marrkula	marrkulanu, marrkulany, marrkulalku
hoard: ngaalka	ngaalkanu, ngaalkany, ngaalkalku
hold: jarra	jarranu, jarrany, jarralku
hold an opinion: witila	witilanu, witalany, witalalku
hold on: naminbaa	naminbaanu, naminbaany, naminbaalku
hold still: jarra	jarranu, jarrany, jarralku
hop: julbanga	julbanganu, julbaggany, julbaggalku
hope: wuru-walli	wuru-wallinu, wuru-walliny, wuru-wallilku
hope: kanga	kanganu, kangany, kangalku
hug: ambula	ambulanu, ambulany, ambulalku
hum a tune: jilba	jilbanu, jilbany, jilbalku
hungry, be: tjaalu	tjaalunu, tjaaluny, tjaalulku
hunt: ngalawaa	ngalawaanu, ngalawaany, ngalawaalku
hurt: pika-puwa	pika-puwanu, pika-puwany, pika-puwalku
idea, form an idea: juwi	juwinu, juwiny, juwilku
idealize: juwi	juwinu, juwiny, juwilku

The First Spoken Language

ignore: kawila:	kawilanu, kawilany, kawilalku
immobilise: jarra	jarranu, jarrany, jarralku
imprison: marrkula	marrkulanu, marrkulany, marrkulalku
improve on: tjinguru	tjingurunu, tjinguruny, tjingurulku
inappropriate behaviour: wangamarra	wangamarranu, wangamarrany, wangamarralku
incubate, brood: djuuru	djuurunu, djuuruny, djuurulku
identify: nyari: to identify	nyarinu, nyariny, nyarilku
include: jaala:	jaalanu, jaalany, jaalalku
initiate, establish: ngaka	ngakanu, ngakany, ngakalku
increase in size: ngaali	ngaalinu, ngaaliny, ngaalilku
indicate: nindila	nindilanu, nindilany, nindilalku
infertile, to be: wapoda	wapodanu, wapodany, wapodalku
inflate: puula	puulanu, puulany, puulalku
influence: murrukati	murrukatinu, murrukatiny, murrukatilku
inflict: puwa	puwanu, puwany, puwalku
injure: pika-puwa	pika-puwanu, pika-puwany, pika-puwalku
injure: ngulu	ngulunu, nguluny, ngululku
insert: tjaarrapa	tjaarrapanu, tjaarrapany, tjaarrapalku
insist: puwa	puwanu, puwany, puwalku
instruct: mandi	mandinu, mandiny, mandilku
intellectualise: watji	watjinu, watjiny, watjilku
intend to: kuku	kukunu, kukuny, kukulku
internalise: nima	nimanu, nimany, nimalku
intimidate: yangga	yangganu, yanggany, yanggalku
introduce: watjala	watjalanu, watjalany, watjalalku
introject: nima	nimanu, nimany, nimalku
intrude: tjaarrapa	tjarrapanu, tjarrapany, tjarrapalku
intuit, discern: tjipa	tjipanu, tjipany, tjipalku
invade: tjaarrapa	tjarrapanu, tjarrapany, tjarrapalku
itch: inarrri	inarrinu, inarriny, inarrilku
jab: djiri	djirinu, djiriny, djirilku
jest, joke: nganyari	nganyarinu, nganyariny, nganyarilku
join: jungu	jungunu, junguny, jungulku
joke, jest: nganyari	nganyarinu, nganyariny, nganyarilku
jump: parayi	parayinu, parayiny, parayilku
keep: marrkula	marrkulanu, marrkulany, marrkulalku
keep going: paa-paa	paa-paanu, paa-paany, paa-paalku
keep secret: witjala	witjalanu, witjalany, witjalalku
kick: tuuldi	tuuldinu, tuuldiny, tuuldilku
kill: daka	dakanu, dakany, dakalku
kill: pundja	pundjanu, pundjany, pundjalku

The First Spoken Language

kiss: pitjila	pitjilanu, pitjilany, pitjilalku
know: nawa	nawanu, nawany, nawalku
to be known: nindi	nindinu, nindiny, nindiilku
know the unknown: wama	wamanu, wamany, wamalku
labour (birth): utula	utulanu, utulany, utulalku
lack, be without: wiyatjarra	wiyatjarranu, wiyatjarrany, wiyatjarralku
lament: amala	amalanu, amalany, amalalku
lament: yalu	yalunu, yaluny, yalulku
laugh: ikarriwa	ikarriwanu, ikarriwany, ikarriwalku
laugh: nguju-libi	nguju-libinu, ngunju-libiny, nguju-libililku
lead: buweba	buwebanu, buwebany, buwebalku
leak: djurugali	djurugalinu, djurugaliny, djurugalilku
leak out: gagi:	gaginu, gaginy, gagilku
lean: nuwa	nuwanu, nuwany, nuwalku
leave: ma-yurri	ma-yurrinu, ma-yurriny, ma-yurrilku
learn: nindiwa	nindiwanu, nindiwany, nindiwalku
lecture: nindipuwa	nindipuwanu, nindipuwany, nindipuwalku
legislate: mandi	mandinu, mandiny, mandilku
lessen: pini	pininu, pininy, pinilku
lesser, become: miti	mitinu, mitiny, mitilku
let drop: kut-ta:	kut-tanu, kut-tany, kut-talku
let go: tjirra	tjirranu, tjirrany, tjirralku
liberate: kirri-kirri	kirri-kirrinu, kirri-kirriny, kirri-kirrilku
lick: tjaampini	tjaampininu, tjaampininy, tjaampinilku
lie, deceive: ayanda	ayandanu, ayandany, ayandalku
lie, deceive: nyula-nyula	nyula-nyulanu, nyula-nyulany, nyula-nyulalku
lie down ill: yinma	yinmanu, yinmany, yinmalku
to lift: jurima	jurimanu, jurimany, jurimalku
light, make a: babinda	babindanu, babindany, babinalku
light a fire: jidu	jidunu, jiduny, jidulku
light a fire: kanjili	kanjilinu, kanjiliny, kanjililku
like: gawu:	gawunu, gawuny, gawulku
likely, to be: pudjiri	pudjirinu, pudjiriny, pudjirilku
limit: piiga	piiganu, piigany, piigalku
limits, set: marraba	marrabaanu, marrabaany, marrabaalku
linger: naralin	naralinu, naraliny, naralinilku
listen, hear: bina	binanu, binany, binalku
listen: kulila	kulilanu, kulilany, kulilalku
live & grow: kirra	kirranu, kirrany, kirralku
live: wanka	wankanu, wankany, wankalku
live at, reside: nyina	nyinanu, nyinany, nyinalku
live at, reside: yaan	yaanu, yaany, yaalku
loiter: naralin	naralinu, naraliny, naralinilku

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look: nyawa	nyawanu, nyawany, nyawalku
look after: kanyila	kanyilanu, kanyilany, kanyilalku
loosen up: yankulu	yankulunu, yankuluny, yankululku
lose: kiribu	kiribunu, kiribuny, kiribulku
love: baloora	balooranu, baloorany, balooralku
lust, to feel: kurla-kurla	kurla-kurlanu, kurla-kurlany, kurla-kurlalku
maintain: ngara	ngaranu, ngarany, ngaralku
make: djurra	djurranu, djurrany, djurralku
make a light: babinda	babindanu, babindany, babinalku
make commitment: jarra	jarranu, jarrany, jarralku
make noise: wawula	wawulanu, wawulany, wawulalku
make rules: ngaamala	ngaamalanu, ngaamalany, ngaamalku
make sure: maantu	maantunu, maantuny, maantulku
manage: ganya	ganyanu, ganyany, ganyalku
manipulate: biri	birinu, biriny, birilku
marry: kuuri	kuurinu, kuuriny, kuurilku
mash: djamaka	djamakanu, djamakany, djamakalku
to master: mamurru	mamurrunu, mamurruny, mamurralku
mature: langga	langganu, langgany, langgalku
measure: juriga	juriganu, jurigany, jurigalku
meditate: piina	piinanu, piinany, piinalku
meek, become: miti	mitinu, mitiny, mitilku
meet: nyina	nyinanu, nyinany, nyinalku
mend, fix: mamгаа	mamgaanu, mamgaany, mamgalku
melt: yalkundoon	yalkundoonu, yalkundoonny, yalkundoonalku
mention: yanma	yanmanu, yanmany, yanmalku
mild: miti	mitinu, mitiny, mitilku
mime: kali	kalinu, kaliny, kalilku
mine: djawana	djawananu, djawanany, djawanalku
miss, feel absence: bamunga	bamunganu, bamungany, bamungalku
mix: yultuwarrin	yultuwarrinu, yultuwarriny, yultuwarrinalku
moan: nyoorba	nyoorbanu, nyoorbany, nyoorbalku
mob threat, make: tuukala	tuukalanu, tuukalany, tuukalalku
moderate: purintju	purintjunu, purintjuny, purintjulku
motivate: bukalmarra	bukalmarranu, bukalmarrany, bukalmarralku
mourn: nulara	nularanu, nularany, nularalku
move something: yanmara	yanmaranu, yanmarany, yanmaralku
move here: gai-yurri	gai-yurrinu, gai-yurriny, gai-yurrilku
muffle, silence: banja	banjanu, banjany, banjalku
murder: bumenalaa	bumenalaanu, bumenalaany, bumelaaalku
must do: owa	owanu, owany, owalku
need: wanti	wantinu, wantiny, wantilku

The First Spoken Language

need to: owa	owanu, owany, owalku
negate: nupu	nupunu, nupuny, nupulku
negotiate: nilgawa	nilgawanu, nilgawany, nilgawalku
nest, set up house: jindi	jindinu, jindiny, jindilku
neutralise: daka	dakanu, dakany, dakalku
nibble: tjaatji	tjaatjinu, tjaatjiny, tjaatjilku
noise, make: yaabaa	yaabaanu, yaabany, yaabalku
note: nindiwa	nindiwanu, nindiwany, nindiwalku
notice: nyawa	nyawanu, nyawany, nyawalku
nourish: maanga	maanganu, maangany, maangalku
nurture: kanyila	kanyilanu, kanyilany, kanyilalku
obliged to: owa	owanu, owany, owalku
oblivious, to be: naima	naimanu, naimany, naimalku
obscure: munga	munganu, mungany, mungalku
obstruct: nagurra	nagurranu, nagurrany, nagurralku
obstruct: piiga	piiganu, piigany, piigalku
offend: buga	buganu, bugany, bugalku
offer: jirra-jirra	jirra-jirranu, jirra-jirrany, jirra-jirralku
ongoing, be: garra	garranu, garrany, garralku
open: raa	raanu, raany, raalku
operate: inka	inkanu, inkany, inkalku
oppress, take down: mudju	mudjunu, mudjuny, mudjulku
order: mandi	mandinu, mandiny, mandilku
organise: warrama	warramanu, warramany, warramalku
orient oneself: tjami	tjaminu, tjaminy, tjamilku
ossify: jarugin	jaruginu, jaruginy, jarugilku
outlaw: wiika	wiikanu, wiikany, wiikalku
overcome: murrukati	murrukatinu, murrukatiny, murrukatilku
overcome: bagaa	bagaanu, bagaany, bagaalku
ought to: owa	owanu, owany, owalku
outline: watjala	watjalanu, watjalany, watjalalku
owe: owa	owanu, owany, owalku
to own: ngoorga	ngoorganu, ngoorgany, ngoorgalku
pace out: mandowi	mandowinu, mandowiny, mandowilku
pacify: lalama	lalamanu, lalamany, lalamalku
to pain: dalibaa	dalibaanu, dalibaany, dalibalku
paint: walka-djurra	walka-djurranu, walka-djurrany, walka-
	djurralku
panic: yalu-yalu	yalu-yalunu, yalu-yaluny, yalu-yalulku
pass by: kawila:	kawilanu, kawilany, kawilalku
patient, be: piriwi	piriwinu, piriwiny, piriwilku
pause: kuwarra	kuwarranu, kuwarrany, kuwarralku
pacify: gwandala	gwandalanu, gwandalany, gwandalalku

The First Spoken Language

peel: pirriba	pirribanu, pirribany, pirribalku
perceive: nyawa	nyawanu, nyawany, nyawalku
perforate: djiri	djirinu, djiriny, djirilku
perform: inka	inkanu, inkany, inkalku
perform ritual: yalawunga	yalawunganu, yalawungany, yalawungalku
persevere: paa-paa	paa-paanu, paa-paany, paa-paalku
persist, stick to: maji	majinu, majiny, majilku
persist: paa-paa	paa-paanu, paa-paany, paa-paalku
persevere: kutu	kutunu, kutuny, kutulku
persuade: wituwita	wituwitanu, wituwitany, wituwitalku
petrify: jarugin	jaruginu, jaruginy, jarugilku
pierce: tappin	tappinu, tappiny, tappinilku
piggyback: tjupula	tjupulanu, tjupulany, tjupulalku
pioneer: malu	malunu, maluny, malulku
pity: ngampu	ngampunu, ngampuny, ngampulku
plant: rata	ratanu, ratany, rataalku
play out: ngariya	ngariyanu, ngariyany, ngariyalku
please (to): yilnga	yilnganu, yilngany, yilngalku
to please: maramba	marambanu, marambany, marambalku
pledge: guway	guwaynu, guwayny, guwaylku
point, bring to a: yirri	yirrinu, yirriny, yirrilku
poke: tulku	tulkunu, tulkuny, tulkulku
poke: puga	puganu, pugany, pugalku
poke fun at: munumidju	munumidjunu, munumidjuny, munumidjulku
polish: langga	langganu, langgany, langgalku
postpone: kuwarra	kuwarranu, kuwarrany, kuwarralku
pour: yara	yananu, yarany, yaralku
pour: garrabi	garrabinu, garrabiny, garrabilku
praise: balya	balyanu, balyany, balyalku
pray: amayala	amayalanu, amayalany, amayalalku
prefer: gawu	gawunu, gawuny, gawulku
prepare: pawula	pawulanu, pawulany, pawulalku
prepare for: wulangga	wulangganu, wulanggany, wulanggalku
pretend: nganjara	nganjaranu, nganjarany, nganjaralku
pretend: wawula	wawulanu, wawulany, wawulku
prevent: piiga	piiganu, piigany, piigalku
prick: djiri	djirinu, djiriny, djirilku
probable, be: pudjiri	pudjirinu, pujiriny, pudjirilku
proceed, regardless: kutu	kutunu, kutuny, kutulku
procrastinate: tjukurra	tjukurranu, tjukurrany, tjukurralku
produce art: walka-djurra	walka-djurranu, walka-djurrany, walka-djurralku

The First Spoken Language

promiscuous, to be: yinoora	yinooranu, yinoorany, yinooralku
promise: jirra-jirra	jirra-jirranu, jirra-jirranany, jirra-jirraluku
prophesy, forecast: purraya	purrayanu, purrayany, purrayalku
protect: munjindi	munjindinu, munjindiny, munjindiluku
protest: nyoom-pira	nyoom-piranu, nyoom-pirany, nyoom-piraluku
prove: yalta	yaltanu, yaltany, yaltalku
provide: yuwa	yuwanu, yuwany, yuwalku
publish: nindila	nindilanu, nindilany, nindilalku
pull: ilala	ilalanu, ilalany, ilalalku
pulverize, grind up: nunggu	nunggunu, nungguny, nungguluku
punish: nindi-puwa	nindi-puwanu, nindi-puwany, nindi-puwalku
push: yugima	yugimanu, yugimany, yugimalku
put down: djukuru	djukurunu, djukuruny, djukuruluku
put off: tjukurra	tjukurranu, tjukurrany, tjukurralku
quieten: banja	banjanu, banjany, banjalku
radiate: ngunpaa	ngunpaanu, ngunpaany, ngunpaalku
rage: guularra	guularranu, guularrany, guularralku
rain: garrakarra	garrakarranu, garrakarrany, garrakarralku
rapport, achieve: djuwa	djuwanu, djuwany, djuwalku
rave: guularra	guularranu, guularrany, guularralku
reach: murrukati	murrukatinu, murrukatiny, murrukatiluku
read: yanya	yanyanu, yanyany, yanyalku
realise: nindirriwa	nindirriwanu, nindirriwany, nindirriwalku
realise: nawa	nawanu, nawany, nawalku
reason: naka	nakanu, nakany, nakalku
reassure: kilkulu	kilkulunu, kilkuluny, kilkululuku
recall: oowa	oowanu, oowany, oowalku
recall: woongala	woongalanu, woongalany, woongalalku
receive: mantjila	mantjilanu, mantjilany, mantjilalku
reclaim: gangga	gangganu, ganggany, ganggalku
recognise: nyawa	nyawanu, nyawany, nyawalku
reconcile: nyuntjula	nyuntjulanu, nyuntjulany, nyuntjulalku
reconsider: kuwarra	kuwarranu, kuwarrany, kuwarralku
recover: maruma	marumanu, marumany, marumalku
re-experience: yurlitja	yurlitjanu, yurlitjany, yurlitjalku
refine: tjinguru	tjingurunu, tjinguruny, tjinguruluku
rehabilitate: maruma	marumanu, marumany, marumalku
reject: nupu	nupunu, nupuny, nupuluku
release: tjirra	tjirranu, tjirranany, tjirraluku
release something: jorga	jorganu, jorgany, jorgalku
remember: woongala	woongalanu, woongalany, woongalalku
refuse: nunga	nunganu, nungany, nugalku
regulate: ngaamala	ngaamalanu, ngaamalany, ngaamalku

The First Spoken Language

rehearse: pawula	pawulanu, pawulany, pawulalku
reject: nunga	nunganu, nungany, nugalku
relate to: yuwamira	yuwamiranu, yuwamirany, yuwamiralku
related, be: kini	kininu, kininy, kinilku
relax: ngaalmarra	ngaalmarranu, ngaalmarrany, ngaalmalku
remain: ngara	ngaranu, ngarany, ngaralku
remain: mina	minanu, minany, minalku
remember: oowa	oowanu, oowany, oowalku
remember: warra	warranu, warrany, warralku
remove: gangga	gangganu, ganggany, ganggalku
renew: nindirriwa	nindirriwanu, nindirriwainy, nindirriwalku
renew: piruku	pirukunu, pirikuny, pirikulku
renovate: piruku	pirukunu, pirikuny, pirikulku
repel: puyi	puyinu, puyiny, puyilku
repetitive, be: kai-kai	kai-kainu, kai-kainy, kai-kailku
represent: yulun	yulunu, yuluny, yululku
represent, signify: kalba	kalbanu, kalbany, kalbalku
request: amaya:	amayanu, amayany, amayalku
resemble: nyanga	nyanganu, nyangany, nyangalku
resent: duukuru	duukurunu, duukuruny, duukurulku
rescind: kartantarra	kartantarranu, kartantarrany, kartantarralku
reside: nyina	nyinanu, nyinany, nyinalku
reside: yaan	yaanu, yaany, yaalku
resist: tanga	tanganu, tangany, tangalku
resolve: pinitji	pinitjinu, pinitjiny, pinitjilku
respect: warni	warninu, warniny, warnilku
to rest: gwandala	gwandalanu, gwandalany, gwandalalku
restore: maruma	marumanu, marumany, marumalku
restrain: punkana	punkananu, punkanany, punkanalku
restrain: gana	gananu, ganany, ganalku
retract: ilala	ilalanu, ilalany, ilalalku
re-structure: warrama	warramanu, warramany, warramalku
return: kulpari	kulparinu, kulpariny, kulparilku
re-unite: maruma	marumanu, marumany, marumalku
reward: wula	wulanu, wulany, wulalku
re-work: tjinguru	tjingurunu, tjinguruny, tjingurulku
reverse, back onto: bundi	bundinu, bundiny, bundilku
ridicule: munumidju	munumidjunu, munumidjiny, munumidjulku
rip, tear up: danmana	danmananu, danmanany, danmanalku
ripen: langga	langganu, langgany, langgalku
rise and fall: ngaalmarra	ngaalmarranu, ngaalmarrany, ngaalmarralku
rock to sleep: lalama	lalamanu, lalamany, lalamalku

The First Spoken Language

roll: **yurri**
round off: **langga**
rub: **nyirringa**
run: **yarra**
ruin: **gurrala**
sacrifice: **wuutja-mimi**
 mimi
sample: **tjaatji**
sanctify: **milmilta**
satisfy: **ngaalkula**
save, hoard: **ngaalka**
say: **yanma**
scatter: **pirrila**
scold: **djuni**
scratch: **yirrika**
search for: **ganang**
search for meaning: **yamu**
secret, keep: **yini**
to secure: **jaanjuu**
self awareness, get: **wumanga**
self-report: **maya**
sell (sales pitch): **yulun**
send: **iyala**
see: **nyawa**
send away: **puyi**
separate from: **tarada**
set fire, light: **jidu**
set free: **kirri-kirri**
set free (spirits): **tjirra**
sever: **kurntala**
sew: **wakala**
shake, tremble: **jiga**
shake: **yangga**
share: **parra-yuwa**
share out: **pirrila**
sharpen: **yirri**
sharpen on stone: **yanpa**
shift: **yurri**
shiver: **durali**
shorten: **kurnta**
should: **owa**
shout: **yarrka**
shove: **yugima**

yurrinu, yurriny, yurrilku
langganu, langgany, langgalku
nyirringanu, nyirringany, nyurryingalku
yarranu, yarrany, yarralku
gurralanu, gurralany, gurralalku
wuutjanu-mimi, wuutjany-mimi, wuutjalku-
tjaatjinu, tjaatjiny, tjaatjilku
milmiltanu, milmiltany, milmiltalku
ngaalkulanu, ngaalkulany, ngaalkulalku
ngaalkanu, ngaalkany, ngaalkalku
yanmanu, yanmany, yanmalku
pirrilanu, pirrilany, pirrilalku
djuninu, djuniny, djunilku
yirrikanu, yirrikany, yirrikalku
gananganu, ganangany, ganangalku
yamunu, yamuny, yamulku
yininu, yininy, yinilku
jannjuunu, jaanjuny, jaanjuulku
wumanganu, wumangany, wumangalku
mayanu, mayany, mayalku
yulunu, yuluny, yululku
iyalanu, iyalany, iyalalku
nyawanu, nyawany, nyawalku
puyinu, puyiny, puyilku
taradanu, taradany, taradalku
jidunu, jiduny, jidulku
kirri-kirrinu, kirri-kirrinu, kirri-kirrilku
tjirranu, tjirranu, tjirralku
kurntalanu, kurntalany, kurntalalku
wakalanu, wakalany, wakalalku
jiganu, jigany, jigalku
yangganu, yanggany, yanggalku
parra-yuwanu, parra-yuwany, parra-yuwalku
pirrilanu, pirrilany, pirrilalku
yirrinu, yirrinu, yirrilku
yanpanu, yanpany, yanpalku
yurrinu, yurriny, yurrilku
duralinu, duraliny, duralilku
kurntanu, kurntany, kurntalku
owanu, owany, owalku
yarrkanu, yarrkany, yarrkalku
yugimanu, yugimany, yugimalku

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show: nindila	nindilanu, nindilany, nindilalku
shut: ngaki	ngakinu, ngakiny, ngakilku
shut up: kinggi	kingginu, kingginy, kinggilku
sicken: pika	pikanu, pikany, pikalku
sign: mandi	mandinu, mandiny, mandilku
signify: kalba	kalbanu, kalbany, kalbalku
silence, stifle: banja	banjanu, banjany, banjalku
simplify: yira	yiranu, yirany, yiralku
sing: bawi-li	bawi-linu, bawi-liny, bawi-lilku
sing: yarrabilli	yarrabillinu, yarrabilliny, yarrabillilku
sink: muruya	muruyan, muruyany, muruyalku
sit down: nyina	nyinanu, nyinany, nyinalku
sit around: parra-nyina	parra-nyinanu, parra-nyinany, parra-nyinalku
sit, live at, reside: yaan	yaanu, yaany, yaalku
skin an animal: birriba	birribanu, birribany, birribalku
skite: muyi muyi	muyi muyinu, muyi muyiny, muyi muyilku
sleep: kunku-narri	kunku-narrinu, kunku-narriny, kunku-narrilku
slip, slide: gajee	gajeenu, gajeeny, gajeelku
small, remain: itja	itjanu, itjany, itjalku
smash: gurrala	gurralanu, gurralany, gurralalku
smash up (grain): djamaka	djamakanu, djamakany, djamakalku
smell: nyapa	nyapanu, nyapany, nyapalku
to smoke: puy	puyunu, puyuny, puyulku
smooth: kilkulu	kilkulunu, kilkuluny, kilkululku
sneak up: bijirri	bijirrinu, bijirrinny, bijirrilku
sneeze: nyribiri	nyiribirinu, nyiribiriny, nyiribirilku
snore: booroong-pa	booroong-panu, booroong-pany, booroong-
palku	
snore: noora-mannanyi	noora-mannanyinu, noora-mannanyiny, noora-
mannanalku	
soak: janba	janbanu, janbany, janbalku
soil: dulga	dulganu, dulgany, dulgalku
sophisticated, to be: wata	watanu, watany, watalku
sorrow, feel: munta	muntanu, muntany, muntalku
sound, make: yaabaa	yaabaanu, yaabany, yaabalku
sow: dalba	dalbanu, dalbany, dalbalku
spin: ngambilin	ngambilinu, ngambiliny, ngambilinilku
spin: kurawa	kurawanu, kurawany, kurawalku
spit: nyoom-pira	nyoom-piranu, nyoom-pirany, nyoom-piralku
spoil: gurrala	gurralanu, gurralany, gurralalku
squeeze: tjulku	tjulkunu, tjulkuny, tjulkulku
stab: djiri	djirinu, djiriny, djirilku

The First Spoken Language

stare: nyaana	nyaananu, nyaanany, nyaanalku
state: yanma	yanmanu, yanmany, yanmalku
spear: wakala	wakalanu, wakalany, wakalalku
stand: jaa	jaanu, jaany, jaalku
stand: ngara	ngaranu, ngarany, ngaralku
to state: mala-mala	mala-malanu, mala-malany, mala-malalku
to stare: nganyarin	nganyarinu, nganyariny, nganyarinilku
start: biyi	biyinu, biyiny, biyilku
start: nabi	nabinu, nabiny, nabilku
starve: tjaambu	tjaambunu, tjaambuny, tjaambulku
stay: nyina	nyinanu, nyinany, nyinalku
steal: garrama	garramanu, garramany, garramalku
stick to, persist: maji	majinu, majiny, majilku
stifle, muffle: banja	banjanu, banjany, banjalku
sting: pauma	paumanu, paumany, paumalku
stitch: wakala	wakalanu, wakalany, wakalalku
stop: jarra	jarranu, jarrany, jarralku
straighten out: tjuri	tjurinu, tjuriny, tjurilku
strew: dalba	dalbanu, dalbany, dalbalku
strike: puwa	puwanu, puwany, puwalku
strip: birriba	birribanu, birribany, birribalku
study behaviour: nayala	nayalanu, nayalany, nayalku
stun: biboor anga	biboor anganu, biboor angany, biboor angalku
stuporose, be: numa	numanu, numany, numalku
submit: wuutja	wuutjanu, wuutjany, wuutjaqlku
subtract: pini	pininu, pininy, pinilku
succeed: murrukati	murrukatinu, murrukatiny, murrukatilku
suck: ngamugi	ngamuginu, ngamugi, ngamugilku
suffer: aamu	aamunu, aamuny, aamulku
suffer greatly: tjamulu	tjamuluny, tjamuluny, tjamululku
suffice: kuunya	kuunyanu, kuunyany, kuunyalku
suicide: pundja-mimi	pundjanu-mimi, pundjany-mimi, pundjalku-
mimi	
summarise: watjala	watjalanu, watjalany, watjalalku
summon: yariti	yaritinu, yaritiny, yaritilku
sum up: watjala	watjalanu, watjalany, watjalalku
superiority, assert: bugara	bugaranu, bugarany, bugaralku
supervise: ganya	ganyanu, ganyany, ganyalku
surrender: wuutja	wuutjanu, wuutjany, wuutjalku
suspect: gana	gananu, ganany, ganalku
suspect: yinu	yinunu, yinuny, yinulku
suspend: kuwarra	kuwarranu, kuwarrany, kuwarralku
swallow: juga juga	juga juganu, juga jugany, juga jugalku

The First Spoken Language

swallow: kuultjuna	kuultjunanu, kuultjunany, kuultjunalku
swarm: yarra-yarra	yarra-yarranu, yarra-yarrany, yarra-yarralku
sweep: bulima	bulimanu, bulimany, bulimalku
sweeten: milmilta	milmiltanu, milmiltany, milmiltalku
swim: yanggadjin	yanggadjinu, yanggadjiny, yanggadjinilku
symbolize: kalba	kalbanu, kalbany, kalbalku
sympathise: ngaltu	ngaltunu, ngaltuny, ngaltulku
sympathise: ayala	ayalanu, ayalany, ayalalku
take: gangga	gangganu, ganggany, ganggalku
take away, subtract: pini	pininu, pininy, pinilku
take control of: mira	miranu, mirany, miralku
take down, oppress: mudju	mudjunu, mudjuny, mudjulku
taking place: garra	garranu, garrany, garralku
tame: gana	gananu, ganany, ganalku
taste: tjaatji	tjaatjinu, tjaatjiny, tjaatjilku
teach: nindila	nindilanu, nindilany, nindilalku
tear, rip: danmana	danmananu, danmanany, danmanalku
tear into strips: birriba	birribanu, birribany, birribalku
tease: mulganma	mulganmanu, mulganmany, mulganmalku
territory, define: marrabaa	marrabaanu, marrabaany, marrabaalku
terrorize: widjima	widjimanu, widjimany, widjimalku
test: tjaatji	tjaatjinu, tjaatjiny, tjaatjilku
testify: yanma	yanmanu, yanmany, yanmalku
thin, become: bidji	bidjinu, bidjiny, bidjilku
think through: narra	narranu, narrany, narralku
think through: naama	naamanu, naamany, naamalku
thirsty, be: nantu	nantunu, nantuny, nantulku
threaten: yangga	yangganu, yanggany, yanggalku
throw: yangga	yangganu, yanggany, yanggalku
tickle: kidjiba	kidjibanu, kidjibany, kidjibalku
tie up: karpila	karpilanu, karpilany, karpilalku
tolerate: ngara	ngaranu, ngarany, ngaralku
torment: mulganma	mulganmanu, mulganmany, mulganmalku
totem, to assign: wurbali	wurbalinu, wurbaliny, wurbalilku
touch: manyay	manyaynu, manyayny, manyaylku
trance, be in: mirri	mirrinu, mirriny, mirrilku
transcend: barra-gi	barra-ginu, barra-giny, barra-gilku
travel: yurri	yurrinu, yurriny, yurrilku
treat medically: nguwa	nguwanu, nguwany, nguwalku
tremble: jiga	jiganu, jigany, jigalku
tremble: durali	duralinu, duraliny, duralilku
trickle: wirri	wirrinu, wirriny, wirrilku

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trivialize: tjili	tjilinu, tjiliny, tjililku
true, to be: janga	janganu, jangany, jangalku
truncate: kurnta	kurntanu, kurntany, kurntalku
try out: tjaatji	tjaatjinu, tjaatjiny, tjaatjilku
turn: tjapu	tjapunu, tjapuny, tjapulku
turn around: pinkurra	pinkurranu, pinkurrany, pinkurralku
turn to stone: jarugin	jaruginu, jaruginy, jarugilku
twist: kurawa	kurawanu, kurawany, kurawalku
uncover: ngurrila	ngurrilanu, ngurrilany, ngurrilalku
understand: nawa	nawanu, nawany, nawalku
understand: kulila	kulilanu, kulilany, kulilalku
understand the unseen: wama	wamanu, wamany, wamalku
unite: maruma	marumanu, marumany, marumalku
urge, to feel: kurla-kurla	kurla-kurlanu, kurla-kurlany, kurla-kurlalku
use: pawula	pawulanu, pawulany, pawulalku
value positively: balya	balyanu, balyany, balyalku
vary: tada	tadanu, tadany, tadalku
victimize: mulganma	mulganmanu, mulganmany, mulganmalku
vigorous, to be: yurrila	yurrilanu, yurrilany, yurrilalku
violate: yangga	yangganu, yanggany, yanggalku
visit: parra-nyina	parra-nyinanu, parra-nyinany, parra-nyinalku
volunteer: ngara	ngaranu, ngarany, ngaralku
vomit: gaawili	gaawilinu, gaawiliny, gaawililku
vote: mandi	mandinu, mandiny, mandilku
wail: yula	yulanu, yulany, yulalku
wait: jarra	jarranu, jarrany, jarralku
walk: yani	yaninu, yaniny, yanilku
want: wanti	wantinu, wantiny, wantilku
want to: wanti	wantanu, wantany, wantalku
to warm: nguu	nguuunu, nguuny, nguulku
to warn: wunu	wununu, wununy, wunulku
to warn: waba	wabanu, wabany, wabalku
wash: malgila	malgilanu, malgilany, malgilalku
waste away: dadi	dadinu, dadiny, dadilku
watch: nyawa	nyawanu, nyawany, nyawalku
wear clothes: warntu	warntunu, warntuny, warntulku
weep: yula	yulanu, yulany, yulalku
whinge: amala	amalanu, amalany, amalalku
whistle: leetja	leetjanu, leetjany, leetjalku
whistle: weelay	weelaynu, weelayny, weelayalku
win: bagaa	bagaanu, bagaany, bagaalku
wipe: darama	daramanu, daramany, daramalku
word: lipa	lipanu, lipany, lipalku

The First Spoken Language

worry: wuru	wurunu, wuruny, wurulku
worship: warni	warninu, warniny, warnilku
would like to: wanti	wantinu, wantiny, wantilku
wreck: gurrala	gurralanu, gurralany, gurralalku
wrench: yuuta	yuutanu, yuutany, yuutalku
wrestle: biyama	biyamanu, biyamany, biyamalku
write a book: walka-djurra	walka-djurranu, walka-djurrany, walka-
	djurraluku
write a code: lirra	lirranu, lirrany, lirralku
program (computer) lirra	lirranu, lirrany, lirralku
write lyrics: lirra	lirranu, lirrany, lirralku
yawn: tjaa-kaa	tjaa-kaanu, tjaa-kaany, tjaa-kalku

Verb List - Modern Murri To English

Verb infinitive	Past	Present	Future
aamu: to suffer	aamunu,	aamuny,	aamulku
alpamarra: to assist	alpamarranu,	alpamarrany,	alpamarralku
ama: to expect, anticipate	amanu,	amany,	amalku
amala: to lament	amalanu,	amalany,	amalku
amaya: ask, beg, beseech	amayanu,	amayany,	amayalku
amayala: to pray	amayalanu,	amayalany,	amayalalku
ambula: to embrace, hug	ambulanu,	ambulany,	ambulka
anga: bring about	anganu,	angany,	angalku
antjimala: climb up	antjimalanu,	antjimalany,	antjimalku
ayala: to empathise	ayalanu,	ayalany,	ayalalku
ayanda: lie, deceive	ayandanu,	ayandany,	ayandalku
babinda: to make a light	babindanu,	babindany,	babinalku
badjala: to bite	badjalanu,	badjalany,	badjalku
bagaa: to win	bagaanu,	bagaany,	bagaalku
baloor: to love	balooranu,	baloorany,	balooralku
balya: praise	balyanu,	balyany,	balyalku
bamba: to force	bambanu,	bambany,	bambalku
bamunga: to miss, feel absence	bamunganu,	bamungany,	bamungalku
bang-ga: to burst	bang-ganu,	bang-gany,	bang-galku
banja: to stifle, muffle	banjanu,	banjany,	banjalku
banmali: to get dressed	banmalinu,	banmaliny,	banmalilku
banurru: consume, eat up	banurrunu,	banurruny,	banurrulku
barna: make a floor	barnanu,	barnany,	barnalku
barra-gi: to fly	barra-ginu,	barra-giny,	barra-gilku
baturi: bundle together	baturinu,	baturiny,	baturilku

The First Spoken Language

bawi-li: to sing	bawi-linu, bawi-liny, bawi-lilku
baya: get out, get away	bayanu, bayany, bayalku
bayirra: to burn	bayirranu, bayirransy, bayirraluku
biboor anga: to stun	biboor anganu, biboor angany, biboor angalku
bidji: become thin	bidjinu, bidjiny, bidjilku
bijirri: sneak up, creep	bijirrinu, bijirrinny, bijirriluku
bina: to hear	binanu, binany, binalku
biri: manipulate	birinu, biriny, birilku
birriba: cut into strips	birribanu, birribany, birribalku
birriba: skin an animal	birribanu, birribany, birribalku
biyama: to wrestle	biyamanu, biyamany, biyamalku
boorigaa: waves breaking	boorigaanu, boorigany, boorigalku
booroong-pa: to snore	booroong-panu, booroong-pany, booroong-
palku	
buga: to offend	buganu, bugany, bugalku
bugara: assert superiority	bugaranu, bugarany, bugaralku
bukala: to arise, get up	bukalanu, bukalany, bukalalku
bukalmarra: encourage	bukalmarranu, bukalmarrany, bukalmarralku
bulany: to blend	bulanu, bulany, bulalku
bulima: to sweep	bulimanu, bulimany, bulimaluku
bumenala: to murder	bumenalaanu, bumenalaany, bumelaaalku
bundi: to reverse	bundinu, bundiny, bundilku
buum: to destroy	buumanu, buumany, buumalku
buweba: to lead	buwebanu, buwebany, buwebalku
dadi: to fall	dadinu, dadiny, dadilku
dagi: make charcoal	daginu, daginy, dagilku
daka: to kill	dakanu, dakany, dakalku
dalba: sow, broadcast	dalbanu, dalbany, dalbalku
dalka: beat time (music)	dalkanu, dalkany, dalkalku
dalgai: to dry out	dalgainu, dalgainy, dalgailuku
dali: to ache	dalinu, daliny, dalilku
dalibaa: to pain	dalibaanu, dalibaany, dalibalku
danmana: to tear, rip	danmananu, danmanany, danmanalku
darama: to wipe	daramanu, daramany, daramalku
djali: to germinate	djalinu, djaliny, djalilku
djamaka: to mash	djamakanu, djamakany, djamakalku
djandjila: to copulate	djandjilanu, djandjilany, djamdjilalku
djangari: to grind	djangarinu, djangarinu, djangarilku
djawana: to dig	djawananu, djawanany, djawanalku
djiri: prick, stab, perforate	djirinu, djiriny, djirilku
djiwa: facilitate	djiwanu, djiwany, djiwalku
djukuru: to put down	djukurunu, djukuruny, djukurulku
djuni: to scold	djuninu, djuniny, djunilku

The First Spoken Language

djurra: make or do	djurranu, djurrany, djurralku
djurugali: to leak	djurugalinu, djurugaliny, djurugalku
djuuru: to brood, incubate	djuurunu, djuuruny, djuuralku
djuwa: connect with	djuwanu, djuwany, djuwalku
dulga: to soil	dulganu, dulgany, dulgalku
durali: to shiver	duralinu, duraliny, duralilku
duukuru: to resent	duukurunu, duukuruny, duukurulku
duunga: to despair	duunganu, duungany, duungalku
duwa: to bury	duwanu, duwany, duwalku
gaawili: to vomit	gaawilinu, gaawiliny, gaawilinaku
gagi: leak out, disperse	gaginu, gaginy, gagilku
gai-yurri: come here	gai-yurrinu, gai-yurriny, gai-yurrilku
gajee: slide or slip	gajeenu, gajeeny, gajeelku
gana: to tame, restrain	gananu, ganany, ganalku
ganang: to seek or look for	gananganu, ganangany, ganangalku
gangga: take	gangganu, ganggany, ganggalku
ganya: to direct, supervise	ganyanu, ganyany, ganyalku
garra: to be happening	garranu, garrany, garralku
garrabi: to pour	garrabinu, garrabiny, garrabilku
garrakarra: to rain	garrakarranu, garrakarrany, garrakarralku
garrama: to steal	garramanu, garramany, garramalku
gawu: to like or prefer	gawunu, gawuny, gawulku
gawu-tudu: to complement	gawu-tudunu, gawu-tuduny, gawu-tudulku
giyu: express emotion	giyunu, giyuny, giyulku
goompi: to hammer	goompinu, goompiny, goompilku
gurrala: spoil, damage	gurralanu, gurralany, gurralalku
guularra: express anger	guularranu, guularrany, guularralku
guway: dedicate, pledge	guwaynu, guwayny, guwaylku
gwandala: bring peace, rest	gwandalanu, gwandalany, gwandalalku
ikarriwa: to laugh	ikarriwanu, ikarriwany, ikarriwalku
ilala: to pull, bring closer	ilalanu, ilalany, ilalalku
inarri: to itch	inarrinu, inarriny, inarrilku
inka: to perform	inkanu, inkany, inkalku
inka-bula: cooperate	inka-bulanu, inka-bulany, inka-bulalku
itja: remain small	itjanu, itjany, itjalku
iyala: to send	iyalanu, iyalany, iyalalku
jaa: to stand	jaanu, jaany, jaalku
jaala: to include	jaalanu, jaalany, jaalalku
jaanjuu: contain or secure	jaanjuunu, jaanjuny, jaanjuulku
janba: to soak	janbanu, janbany, janbalku
janga: to be true	janganu, jangany, jangalku
janta: hand over for safekeeping	jantanu, jantany, jantalku

The First Spoken Language

jarra: to hold, wait	jarranu, jarrany, jarralku
jarugin: ossify, petrify	jaruginu, jaruginy, jarugilku
jidu: light, set fire to	jidunu, jiduny, jidulku
jiga: shake, tremble	jiganu, jigany, jigalku
jilba: to hum a tune	jilbanu, jilbany, jilbalku
jindi: nest, set up house	jindinu, jindiny, jindilku
jiru: to freeze	jirunu, jiruny, jirulku
jirra-jirra: offer, promise	jirra-jirranu, jirra-jirransy, jirra-jirralku
jorga: give up something	jorganu, jorgany, jorgalku
juga juga: to swallow	juga juganu, juga jugany, juga jugalku
jugali: copulate	jugalinu, jugaliny, jugalilku
julbangga: to hop	julbanganu, julbanganany, julbanggalku
julu: descend, go down	julunu, juluny, jululku
jungu: to join	jungunu, junguny, jungulku
jura: to hang	juranu, jurany, juralku
juri: to float	jurinu, juriny, juralku
juriga: measure, evaluate	juriganu, jurigany, jurigalku
jurima: to lift	jurimanu, jurimany, jurimalku
juwi: form idea, idealize	juwinu, juwiny, juwilku
kai-kai: be repetitive	kai-kainu, kai-kainy, kai-kailku
kalba: signify, represent	kalbanu, kalbany, kalbalku
kali: to mime	kalinu, kaliny, kalilku
kama: take action	kamanu, kamany, kamalku
kamu: forbid	kamunu, kamuny, kamulku
kanawa: behave normally	kanawanu, kanawany, kanawalku
kanga: to hope	kanganu, kangany, kangalku
kangindi: to adopt	kangindu, kangindy, kangindalku
kanjili: to light a fire	kanjilinu, kanjiliny, kanjililku
kantu: dance (men)	kantunu, kantuny, kantulku
ka-raa: to clear ground	ka-raanu, ka-raany, ka-raalku
kari: bring, carry	karinu, kariny, karilku
kanyila: to care for	kanyilanu, kanyilany, kanyilalku
kapu: act decisively	kapunu, kapuny, kapulku
karpila: tie up, bind	karpilanu, karpilany, karpilalku
kartantarra: to break	kartantarranu, kartantarrany, kartantarralku
karuba: to capsize	karubanu, karubany, karubalku
kawila: to pass by	kawilanu, kawilany, kawilalku
kaya: to chase	kayanu, kayany, kayalku
kayi: to dive	kayinu, kayiny, kayilku
kayilima: allow, let in	kayilimanu, kayilimany, kayilimalku
kidjiba: to tickle	kidjibanu, kidjibany, kidjibalku
kilkulu: smooth, reassure	kilkulunu, kilkuluny, kilkululku
kilpa: to cool	kilpanu, kilpany, kilpalku

The First Spoken Language

kinggi: to shut up	kingginu, kingginy, kinggilku
kini: to accept, acknowledge	kininu, kininy, kinilku
kiribu: to lose	kiribunu, kiribuny, kiribulku
kirra: to live	kirranu, kirrany, kirralku
kirri-kirri: set free, liberate	kirri-kirrinu, kirri-kirriny, kirri-kirrilku
kudja: to envy	kudjanu, kudjany, kudjalku
kuku: seriously intend	kukunu, kukuny, kukulku
kula: assure, guarantee	kulanu, kulany, kulalku
kulila: to hear, think	kulilanu, kulilany, kulilalku
kulpari: to return	kulparinu, kulpariny, kulparilku
kumpila: to hide	kumpilanu, kumpilany, kumpilalku
kunku-narri: to sleep	kunku-narrinu, kunku-narriny, kunku-narrilku
kurawa: twist, spin	kurawanu, kurawany, kurawalku
kurla-kurla: feel urge, lust	kurla-kurlanu, kurla-kurlany, kurla-kurlalku
kurnta: to cut off, shorten	kurntanu, kurntany, kurntalku
kut-ta: let go	kut-tanu, kut-tany, kut-talku
kutu: to persevere	kutunu, kutuny, kutulku
kuultjuna: to swallow	kuultjunanu, kuultjunany, kuultjunalku
kuumpa: to evolve	kuumpanu, kuumpany, kuumpalku
kuunya: to be enough	kuunyaanu, kuunyaany, kuunyaalku
kuuri: to marry	kuurinu, kuuriny, kuurilku
kurntala: to cut	kurntalanu, kurntalany, kurntalalku
kutu: to proceed	kutunu, kutuny, kutulku
kuwarra: to postpone	kuwarranu, kuwarrany, kuwarralku
lalama: rock to sleep	lalamanu, lalamany, lalamalku
langga: to arrive, fulfil	langganu, langgany, langgulku
leetja: to whistle	leetjanu, leetjany, leetjalku
lipa: assign words	lipanu, lipany, lipalku
lirra: write lyrics, encode	lirranu, lirrany, lirralku
maalanda: gain an education	maalandanu, maalandany, maalandalku
maanga: to feed, nourish	maanganu, maangany, maangalku
maantu: be certain, sure	maantunu, maantuny, maantulku
maguwa: grow up	maguwanu, maguwany, maguwalku
maji: stick to, persist	majinu, majiny, majilku
maki maki: to fish	maki makinu, maki makiny, maki makilku
makuluma: draw, depict	makulumanu, makulumany, makulumalku
mala-mala: apologise	mala-malanu, mala-malany, mala-malalku
malaru: to corrupt a person	malarunu, malaruny, malarulku
malgila: to wash	malgilanu, malgilany, malgilalku
malu: to pioneer	malunu, maluny, malulku
mamгаа: to mend, fix	mamgaanu, mamgaany, mamgalku
mamurru: to master	mamurrunu, mamurruny, mamurrulku

The First Spoken Language

mandi: to order, instruct	mandinu, mandiny, mandilku
mandowi: to pace out	mandowinu, mandowiny, mandowilku
mani: to be equal	maninu, maniny, manilku
mantjila: to get, receive	mantjilanu, mantjilany, mantjilalku
manyay: to touch	manyaynu, manyayny, manyaylku
maramba: to please	marambanu, marambany, marambalku
marba: cook, roast	marbanu, marbany, marbalku
ma-yurri: to go away	ma-yurrinu, ma-yurriny, ma-yurrikku
maru: to blacken	marunu, maruny, marulku
maruma: to restore	marumanu, marumany, marumalku
marra: to generate	marranu, marrany, marralku
marrabaa: define boundaries	marrabaanu, marrabaany, marrabaalku
marrkula: to detain	marrkulanu, marrkulany, marrkulalku
maya: give account of oneself	mayanu, mayany, mayalku
meemirri: dissociate (psy)	meemirrinu, meemirrinny, meemirrilku
midja: feel at home	midjanu, midjany, midjalku
milirri: confess, give account	milirrinu, milirrinny, milirrilku
milmilta: to bless, sanctify	milmiltanu, milmiltany, milmiltalku
mina: to remain	minanu, minany, minalku
mira: take control of	miranu, mirany, miralku
mirri: to be in a trance state	mirrinu, mirrinny, mirrilku
miti: be meek, lesser	mitinu, mitiny, mitilku
mudju: take down, oppress	mudjunu, mudjunny, mudjulku
mulganma: bully, tease	mulganmanu, mulganmany, mulganmalku
munga: darken, obscure	munganu, mungany, mungalku
munjindi: protect, guard	munjindinu, munjindiny, munjindilku
munta: to feel sorrow	muntanu, muntany, muntalku
munumidju: to ridicule	munumidjunu, munumidjunny, munumidjulku
murrigi: to forget	murriginu, murriginny, murrigilku
murrukati: to overcome	murrukatinu, murrukatiny, murrukatilku
murun-paa: to curse	murun-paanu, murun-paany, murun-palku
muruya: to sink	muruyanu, muruyany, muruyalku
muuta: decide, determine	muutanu, muutany, muutalku
muyi muyi: boast, brag	muyi muyinu, muyi muyiny, muyi muyilku
naama: conceptualise	naamanu, naamany, naamalku
nabi: to begin	nabinu, nabiny, nabilku
nagurra: to obstruct	nagurranu, nagurrany, nagurralku
naima: to be oblivious of	naimanu, naimany, naimalku
naminbaa: hold on	naminbaanu, naminbaany, naminbaalku
naiyuwan: to curse	naiyuwanu, naiyuwany, naiyuwanalku
naka: think, hesitate	nakanu, nakany, nakalku
nama: to embrace	namanu, namany, namalku
namu: to exonerate	namunu, namuny, namulku

The First Spoken Language

namidji: to design	namidjinu, namidjiny, namidjilku
nantu: to be thirsty	nantunu, nantuny, nantulku
naralin: to linger, loiter	naralinu, naraliny, naralinalku
narra: analyse, think through	narranu, narrany, narralku
nawa: to realise	nawanu, nawany, nawalku
nayala: study behaviour	nayalanu, nayalany, nayalku
nga: to be (permanently)	nga (one form only)
ngaali: to grow, increase	ngaalinu, ngaaliny, ngaalilku
ngaalka: to save, hoard	ngaalkanu, ngaalkany, ngaalkalku
ngaalkula: to fill	ngaalkulanu, ngaalkulany, ngaalkulalku
ngaalmarra: to breathe	ngaalmarranu, ngaalmarrany, ngaalmarralku
ngaamala: regulate	ngaamalanu, ngaamalany, ngaamalku
ngajarri: to embarrass	ngajarrinu, ngajarriny, ngajarrilku
ngaka: initiate, establish	ngakanu, ngakany, ngakalku
ngaki: to close or shut	ngakinu, ngakiny, ngakilku
ngala: to feel	ngalanu, ngalany, ngalalku
ngalawaa: to hunt	ngalawaanu, ngalawaany, ngalawaalku
ngaltu: to sympathise	ngaltunu, ngaltuny, ngaltulku
ngambilin: to spin	ngambilinu, ngambiliny, ngambilalku
ngampu: to pity	ngampunu, ngampuny, ngampulku
ngamugi: to suck	ngamuginu, ngamuginy, ngamugilku
nganjara: to pretend	nganjaranu, nganjarany, nganjaralku
nganyarin: to stare	nganyarinu, nganyariny, nganyarilku
nganyari: to joke, jest	nganyarinu, nganyariny, nganyarilku
nganyirri: become feral	nganyirrinu, nganyirrinu, nganyirrilku
ngara: to stand, confront	ngaranu, ngarany, ngaralku
ngarga: to conceive	ngarganu, ngargany, ngargalku
ngarinpa: establish the basis of	ngarinpanu, ngarinpany, ngarinpalku
ngariya: to happen to	ngariyanu, ngariyany, ngariyalku
ngarrila: to have fun	ngarrialanu, ngarrilany, ngarrilalku
ngarru: to emphasize	ngarrunu, ngarruny, ngarrulku
ngarti: to corner	ngartinu, ngartiny, ngartilku
ngoorga: to have, own	ngoorganu, ngoorgany, ngoorgalku
nguju-libi: to laugh	nguju-libinu, nguju-libiny, nguju-libilku
ngulu: to injure	ngulunu, nguluny, ngululku
nguntju: become woman	nguntjunu, nguntjuny, nguntjulku
ngurra: to camp	ngurranu, ngurrany, ngurralku
ngurrila: to find	ngurrilanu, ngurrilany, ngurrilalku
nguu: to heat, warm	nguuunu, nguuny, nguulku
nguunpaa: radiate, glow	nguunpaanu, nguunpaany, nguunpaalku
nguwa: to heal	nguwanu, nguwany, nguwalku
nilgawa: to bargain, negotiate:	nilgawanu, nilgawany, nilgawalku

The First Spoken Language

nima: to internalise	nimanu, nimany, nimalku
nindi: to be known	nindinu, nindiny, nindilku
nindila: to teach, show	nindilanu, nindilany, nindilalku
nindi-puwa: to punish	nindi-puwanu, nindi-puwany, nindi-puwalku
nindiwa: to learn	nindiwanu, nindiwany, nindiwalku
nindiwarra: become aware	nidiwarranu, nidiwarrany, nidiwarralku
nindu: evaporate	nindunu, ninduny, nindulku
noora-mannanyi: snore	noora-mannanyinu, mannanyiny, mannanyilku
nuga-nuga: computerize	nuga-nuganu, nuga-nugany, nuga-nugalku
nulara: to grieve	nularanu, nularany, nularalku
numa: to be stuporose	numanu, numany, numalku
nunga: to deny, refuse	nunganu, nungany, nugalku
nunggu: pulverize, grind up	nunggunu, nungguny, nunggulku
nupu: negate, reject	nupunu, nupuny, nupulku
nuwa: to lean	nuwanu, nuwany, nuwalku
nyaana: gape, stare	nyaanau, nyaanany, nyaanalku
nyanpi: dance (women)	nyanpinu, nyanpiny, nyanpilku
nyanga: to seem, resemble	nyanganu, nyangany, nyangalku
nyapa: to smell	nyapanu, nyapany, nyapalku
nyari: to identify	nyarinu, nyariny, nyarilku
nyawa: to look, see, watch	nyawanu, nyawany, yawalku
nyina: to sit, stay	nyinanu, nyinany, nyinalku
nyita: to copy	nyitanu, nyitany, nyitalku
nyribiri: to sneeze	nyiribirinu, nyiribiriny, nyiribirilku
nyirringa: to rub	nyirringanu, nyirringany, nyirringalku
nyoom-pira: to spit	nyoom-piranu, nyoom-pirany, nyoom-piralku
nyoorba: moan, groan	nyoorbanu, nyoorbany, nyoorbalku
nyuba: beautify	nyubanu, nyubany, nyubalku
nyula-nyula: lie, deceive	nyula-nyulanu, nyula-nyulany, nyula-nyulalku
nyum-gi: to blink	nyum-ginu, nyum-giny, nyum-gilku
nyuntjula: to forgive	nyuntulanu, nyuntjulany, nyuntjulalku
oowa: recall, remember	oowanu, oowany, oowalku
owa: to owe	owanu, owany, owalku
paa-paa: to endure, cope	paa-paanu, paa-paany, paa-paalku
paiyin: to hate	paiyinu, paiyiny, paiyilku
parayi: to jump	parayinu, parayiny, parayilku
parra-nyina: to visit	parra-nyinanu, parra-nyinany, parra-nyinalku
parra-yuwa: to share	parra-yuwanu, parra-yuwany, parra-yuwalku
pauma: to sting	paumanu, paumany, paumalku
pawula: to use	pawulanu, pawulany, pawulalku
piiga: block, limit	piiganu, piigany, piigalku
piina: meditate	piinanu, piinany, piinalku
pika: sicken, deteriorate	pikanu, pikany, pikalku

The First Spoken Language

pikapuwa: to fight	pikapuwanu, pikapuwany, pikapuwalku
piki: to deteriorate	pikinu, pikiny, pikilku
pini: lessen, subtract	pininu, pininy, pinilku
pinitji: resolve	pinitjinu, pinitjiny, pinitjilku
pinkurra: alter, change	pinkurranu, pinkurrany, pinkurralku
pintiri: find a place	pintirinu, pintiriny, pintirilku
piriwi: be patient, restrained	piriwinu, piriwiny, piriwilku
piruku: renew	pirukunu, pirikuny, pirikulku
pirriba: to peel	pirribanu, pirribany, pirribalku
pirrila: blow away	pirrilanu, pirrilany, pirrilalku
pitja: disappear	pitjanu, pitjany, pitjalku
pitjila: to kiss	pitjilanu, pitjilany, pitjilalku
poyma: bother, annoy	poymanu, poymany, poymalku
pudjiri: be probable	pudjirinu, pujiriny, pudjirilku
pudoo: to destroy	pudoonu, pudoony, pudoolku
puga: to poke	puganu, pugany, pugalku
puldja: to cover	puldjanu, puldjany, puldjalku
pundja: to kill	pundjanu, pundjany, pundjalku
pundja-mimi: to suicide mimi	pundjanu-mimi, pundjany-mimi, pundjalku-
punkana: to hesitate	punkanu, punkany, punkalku
purintju: moderate	purintjunu, purintjuny, purintjulku
purraya: forecast	purrayanu, purrayany, purrayalku
putja: appear, emerge	putjanu, putjany, putjalku
putju: cause a crisis	putjunu, putjuny, putjulku
puula: blow (mouth)	puulanu, puulany, puulalku
puwa: hit, strike, enforce	puwanu, puwany, puwalku
puyi: send away	puyinu, puyiny, puyilku
puyu: to smoke	puyunu, puyuny, puyulku
raa: gain access to, open	raanu, raany, raalku
rata: to plant	ratanu, ratany, ratalku
rawa: focus, attend to	rawanu, rawany, rawalku
rawu: conceal	rawunu, rawuny, rawulku
tampa: to count	tampanu, tampany, tampalku
tabua: to avoid	tabuanu, tabuany, tabualku
tada: to differ, vary	tadanu, tadany, tadalku
tanga: to resist, to defend	tanganu, tangany, tangalku
tappin: to pierce	tappinu, tappiny, tappinalku
tarada: separate, distance	taradanu, taradany, taradalku
tarrawa: to collect, gather	tarrawanu, tarrawany, tarrawalku
tatila: to survey	tatilanu, tatilany, tatilalku
tja: to be (position, time)	tjanu, tjany, tjalku

The First Spoken Language

tjaa-kaa: to yawn	tjaa-kaanu, tjaa-kaany, tjaa-kaalku
tjaalu: be hungry	tjaalunu, tjaaluny, tjaalulku
tjaama: to eat	tjaamanu, tjaamany, tjaamalku
tjaambu: to starve	tjaambunu, tjaambuny, tjaambulku
tjaampini: to lick	tjaampininu, tjaampininy, tjaampinilku
tjaapa: to chew	tjaapanu, tjaapany, tjaapalku
tjaatji: to nibble, taste	tjaatjinu, tjaatjiny, tjaatjilku
tjaarrapa: to intrude, insert	tjaarrapanu, tjaarrapany, tjaarrapalku
tjami: to orient oneself	tjaminu, tjaminy, tjamilku
tjamulu: suffer greatly	tjamuluny, tjamuluny, tjamululku
tjapu: turn or bend	tjapunu, tjapuny, tjapulku
tjikila: to drink	tjikilanu, tjikilany, tjikilalku
tjili: to trivialize	tjilinu, tjiliny, tjililku
tjinguru: to refine	tjingurunu, tjinguruny, tjingurulku
tjipa: discern, intuit	tjipanu, tjipany, tjipalku
tjirra: exorcize, deliver	tjirranu, tjirransy, tjirralku
tjirritin: to divide	tjirritinu, tjirritiny, tjirritilku
tjukurra: procrastinate	tjukurranu, tjukurrany, tjukurralku
tjukurr-marra: to dream	tjukurr-marranu, tjukurr-marrany, tjukurr-
marralku	
tjuku: to fail at	tjukunu, tjukuny, tjukulku
tjulku: to squeeze	tjulkunu, tjulkuny, tjulkulku
tjuni: feel deeply	tjuninu, tjuniny, tjuniilku
tjupula: piggyback	tjupulanu, tjupulany, tjupulalku
tjuri: to straighten out	tjurinu, tjuriny, tjurilku
tulku: to poke	tulkunu, tulkuny, tulkulku
tuukala: threaten in mob	tuukalanu, tuukalany, tuukalalku
tuuldi: to kick	tuuldinu, tuuldiny, tuuldilku
waba: to warn	wabanu, wabany, wabalku
wadjii: to grease	wadjiinu, wadjiiny, wadjiilku
waiyun: to drive	waiyunu, waiyuny, waiyunalku
wakala: spear, stitch, sew	wakalanu, wakalany, wakalalku
walka-djorra: paint, write	walka-djurranu, walka-djurrany, walka-
djurralku	
wama: understand the unseen	wamanu, wamany, wamalku
wamuu: become fat	wamuunu, wamuuny, wamuulku
wamura: show courage	wamuranu, wamurany, wamuralku
wana: to follow (explore)	wananu, wanany, wanalku
wanda: conjecture	wandanu, wandany, wandalku
wandama: to be born	wandamanu, wandamany, wandamalku
wangamarra: behave badly	wangamarranu, wangamarrany, wangamarralku
wanka: to live	wankanu, wankany, wankalku
wanti: need, desire	wantinu, wantiny, wantilku

The First Spoken Language

wanti-wanti: be addicted to	wanti-wantinu, wanti-wantiny, wanti-wantilku
wapadji: to guide	wapadjinu, wapadjiny, wapadjilku
wapoda: to be infertile	wapodanu, wapodany, wapodalku
wara: to control	waranu, warany, waralku
waraba: to burn	warabanu, warabany, warabalku
warni: to respect, value	warninu, warniny, warninalku
warntu: wear clothes, cover	warntunu, warntuny, warntulku
warra: keep in mind	warranu, warrany, warralku
warrama: to build	warramanu, warramany, warramalku
wata: to be sophisticated	watanu, watany, wataluku
watjala: to explain	watjalanu, watjalany, watjalalku
watji: to intellectualise	watjinu, watjiny, watjilku
wawula: make noise	wawulanu, wawulany, wawulalku
weelay: whistle	weelaynu, weelayny, weelayalku
widjima: to terrorize:	widjimanu, widjimany, widjimalku
wiika: expel, outlaw	wiikanu, wiikany, wiikalku
wiliwili: to fear, be afraid	wiliwilinu, wiliwiliny, wiliwililku
wini: to admire	wininu, wininy, winilku
wininaru: to deceive	wininarunu, wininaruny, wininarulku
wirri: to trickle	wirrinu, wirriny, wirrilku
witila: to hold an opinion	witilanu, witalany, witalalku
witjala: to conceal	witjalanu, witjalany, witjalalku
wituwituna: to persuade	wituwitunanu, wituwitanany, wituwitanalku
wiyatjarra: to lack	wiyatjarranu, wiyatjarrany, wiyatjarralku
womba: be going deaf	wombanu, wombany, wombalku
woodji: to experience	woodjinu, woodjiny, woodjinalku
woongala: to recall	woongalanu, woongalany, woongalalku
wula: to reward	wulanu, wulany, wulalku
wulangga: to prepare for	wulangganu, wulanggany, wulanggalku
wulugu: say thanks	wulugunu, wuluguny, wulugulku
wumanga: gain self awareness	wumanganu, wumangany, wumangalku
wundama: to fantasize	wundamanu, wundamany, wundamalku
wunu: to warn	wununu, wununy, wunulku
wuntja: experience awe	wuntjanu, wuntjany, wuntjalku
wurbali: assign totem	wurbalinu, wurbaliny, wurbalilku
wuru: to worry	wurunu, wuruny, wurulku
wuruwa: be disappointed	wuruwanu, wuruwany, wuruwalku
wuukayi: to break down	wuukayinu, wuukayiny, wuukayilku
wuulan: to die	wuulanu, wuulany, wuulanalku
wuutja: to give up	wuutjanu, wuutjany, wuutjalku
wuutja-mimi: to sacrifice mimi	wuutjanu-mimi, wuutjany-mimi, wuutjalku-

The First Spoken Language

yaabaa: make a noise	yaabaanu, yaabany, yaabalku
yaan: sit, live at, reside	yaanu, yaany, yaalku
yabula: to agree	yabulanu, yabulany, yabulalku
yaga: build	yaganu, yagany, yagalku
yalawunga: perform ritual	yalawunganu, yalawungany, yalawungalku
yalkundoon: to melt	yalkundoonu, yalkundoony, yalkundoonalku
yalta: to prove	yaltanu, yaltany, yaltalku
yalu: to lament	yalunu, yaluny, yalulku
yalu-yalu: to panic	yalu-yalunu, yalu-yaluny, yalu-yalulku
yamu: search for meaning	yamunu, yamuny, yamulku
yangani: to fetch	yanganinu, yanganiny, yanganilku
yangga: shake, throw	yangganu, yanggany, yanggalku
yanggadjin: swim	yanggadjinu, yanggadjiny, yanggadjilku
yangmala: argue	yangmalanu, yangmalany, yangmalalku
yani: to walk	yaninu, yaniny, yanilku
yankulu: loosen up	yankulunu, yankuluny, yankululku
yanma: to express	yanmanu, yanmany, yanmalku
yanmara: move something	yanmaranu, yanmarany, yanmaralku
yanpa: grind on stone	yanpanu, yanpany, yanpalku
yanya: to read	yanyanu, yanyany, yanyalku
yara: to pour	yanu, yarany, yaralku
yariti: to call	yaritinu, yaritiny, yaritilku
yarra: to run, swim	yarranu, yarrany, yarralku
yarra-yarra: to swarm	yarra-yarranu, yarra-yarrany, yarra-yarralku
yarrabilli: to sing	yarrabillinu, yarrabilliny, yarrabillilku
yarrali: to fly	yarralinu, yarraliny, yarralilku
yarrka: to shout	yarrkanu, yarrkany, yarrkalku
yilnga: to please	yilnganu, yilngany, yilngalku
yini: keep secret	yininu, yininy, yinilku
yinma: collapse, lie down	yinmanu, yinmany, yinmalku
yinoora: to be promiscuous	yinooranu, yinoorany, yinooralku
ynu: to suspect	ynunu, ynuny, ynulku
yira: to simplify, economise	yiranu, yirany, yiralku
yirri: sharpen, bring to point	yirrinu, yirrinny, yirrilku
yirrika: to scratch	yirrikanu, yirrikany, yirrikalku
yitjaa: to afflict, inflict	yitjaanu, yitjaany, yitjaalku
yugima: shove, push	yugimanu, yugimany, yugimalku
yula: to cry, weep	yulanu, yulany, yulalku
yulun: negotiate (sales)	yulunu, yuluny, yululku
yultuwarrin: to mix	yultuwarrinu, yultuwarriny, yultuwarrinalku
yurlitja: re-experience	yurlitjanu, yurlitjany, yurlitjalku
yurri: to go	yurriu, yurriny, yurrilku
yurrila: to be alive, lively	yurrilanu, yurrilany, yurrilalku

The First Spoken Language

yuti: criticise, admonish

yuuta: to wrench

yuwa: to give

yuwamira: to relate to

yutinu, yutiny, yutilku

yuutanu, yuutany, yuutalku

yuwanu, yuwany, yuwalku

yuwamiranu, yuwamirany, yuwamiralku

The First Spoken Language

Modern Murri To English Word List

a: a, an
aakutu: into
aalma: my prayer, meditation
aalnurri: hallucination
aanga: also
aama: please, help me
aaminkatang: genetics
aamu: to suffer
aamun: suffering
aapu: guilt
alatji: similar, similarly
alintjara: north
alkan: the future
alkaya: to plan
alkayan: a plan
alkayani: planner
alpamarra: to help, assist
ama: to expect, anticipate
amala: to lament
amang: mothering, love
amaya: ask, beg, beseech, request
amayala: pray
amayalan: prayer
ambula: to nurse, embrace, hug
anga: bring about, to cause
anga-anga: to evolve
anga-angan: evolution
anga-djurrn: productive

angan: possibility, if
angkalpa: hip
angurram: address, camping at
antjimala: climb
antjul-antjulpa: nuisance, disobedient
anu: then, at that time
anun: occasion
anya: from
ara: discipline
arantji: orange
arralpatja: among
arrkala: to mock, copy, test, try, attempt
arrkalpayi: habitual mocker/mimic
a-sa: some
atula: to throw
ayala: to empathise
ayala: compassionate, caring
ayalan: compassion, empathy
ayanda: tell a lie
ayirlurru: drought time, famine

ba: but, only
baa-: too much, very much
bee-: too little, less
bi-: little
baa-birrin: thumb
baabugi: lost
baakuun: a coward
baalu: moon
baam: egg

baarrpan: grass
babinda: to make a light
badjala: to bite
bagaa: to win
bagili: crayfish, lobster
Baiami: God-man
baidjan: across, through
baiyan: sore, wound
baiya: to strike
baiyaman: striking
bakin: half
balabalaa: butterfly
baleceman: smell
baling: fresh, young
balooaan: handsome man
baloon: river
baloor: to love
balooraman: love
balooranu: lovingly
balya: good, healthy, sound
balya: praise, to value
balyan: good wish, valuing
bamba: to force, enforce
bambang: force, enforcement
bamunga: feel absence of, miss
bamungan: overpowering feeling of absence, darkness
bandal: creek
bandi bandi: snake
banga: correct

The First Spoken Language

bangam: snail
bang-ga: to burst
bangarru : turtle
bangun: body
banja: to muffle, to quieten
banjan: quiet (noun)
banjanu: quiet
banmali: to get dressed
banmirra: valley
banurru: consume, eat up
banurrun: remnant, ashes
banyaa: good
banyaan: good health
banyagaan: beautiful woman
bapa: mother, disciplinarian
bapan: a parent
bapan-sa: parents
bapu: father, disciplinarian
bapun: disciplinarian, policeman
bara: up, upwards
baraa: bony-bream fish
barabin: semen
baramay: worn out, sick, insane
barawa: plains turkey
baray: tip or sharp end
bari: to bring
barna: build a floor
barnan: floor

barna-barna: low
barool: bladey grass
barraay: fast, quick
barra-gi: to fly, transcend
barragin: transcendence
baturi: bundle together
baturinu: bundled
baturin: bundle
bawi-li: to sing
baya: to ascend, rise up
bayan: self-confidence
bayay: today
bayirra: burn
bayirran: a burn
bayirranu: burnt
bee-birrin: little finger
beera: moon
biboora anga: to stun
biburu: giddy, drunk
bidji: become thin
bidjin: thinness
bidjinu: thin
bijirri: sneak up, creep
bijirrin: caution
bijirrinu: cautious
bindayaa: burr, bindieye,
binita: to be born
bilan: fingernail
bilikin: timid
bilka: vulva
billa: spear
billin: yellow
bina: listen, hear
binang: hearing

binang-ja: lecture room, classroom
bindim: rubbish
bindji: stomach
binna: ear
binyang: what's wrong?
binyi: other than
bireen: south
biri: manipulate
birin: finger
birna: lake, bald
birriba: bark strips or strips generally
birriba: to skin an animal
birribi: strip of bark, tissue
birrnga: introitus
biyi: to begin. Start, commence
biya: after, behind
biyan: aftermath, washup
biyama: to wrestle
biyi: even though, although
boogam: ripe
boolangaalan: scarce, hard to get
boolka mari: boss, supervisor
boombay: ahead, straight ahead
boomeri: grass tree
boong: buttocks
boonma: quiet
booral: high
boori: light (noun)
boorigaa: waves breaking

The First Spoken Language

boorigaal: ocean beach
booroong-pa: to snore
booroowang: island
bora: ceremonial ground
bubaraan: woman
budjarbin: green (colour)
budj darigan: fracture of bone
budji: soft in texture
budjurbu: early
buga: offend
bugan: offence
buganu: offensive
bugaba: shoulder blade, scapula
bugala: ball
bugara: assert superiority
bugaranu: superior
bugaran: superiority
bui: breath, flame, puff of air
buji: a little piece, morsel
buji-bangun: cell of body
buji buji: the tiniest piece
bukala: to arise, get up
buku: above, over, on top of
bukalmarra: to make happy
bukal: happy
bula: two
bula bula: the middle
bulai: flour

bulaarra: twice
bulanday: twins
bulaan: mutual
bulany: to blend
bulima: to sweep
buliman: broom
bulinirraman: to squeeze
bumenalaa: to murder
bunbeedjin: suck
bun-bun: sweet, sweets, lollies
bundji brother or sister-in-law
bundi: back
bunyip: mythical monster in watercourses
burra: boss, fish hook
burrang: power, red, danger
burriin: shield
burru: testicles
burruluu: fly
burrungany: storm
buubeen: wooden trumpet
buugurra: belongings of a dead person
buuluu: smell or odour
buum: to destroy
buungaral: a fight
buurmuul: prawns
buurraan: conflagration, bushfire, firestorm
buuruul: heavy
buweba: to lead

buyu: lower leg (calf)
daa, djaa, djaagan: earth, ground
daabum: half dead, mopy
daalai: beautiful land
daaring: strong, durable
daagurra: tough
daia: stone, (hardened earth)
dada: in the earth, dead, buried
dadang: death
dadi: to fall
dadidja: hot
dadidjan: heat
dadjin: warm
dagay: corpse, dead body
dagi: to make charcoal
dagin: charcoal
daka: to kill
dalba: sow, strew, broadcast
dalka: beat time to music
dalgai: to dry out, fade
dalgainu: dried out, faded
dalgai-dalgai: dried out totally, faded
dali: to ache
dalibaa: to pain
dalibaan: a pain
dalin: an ache
danari: rib bone
dandiba: a lookout (place)

The First Spoken Language

danggan: thumb
danggany: claws, fingernails
dangunbaa: ugly
danmana: to tear, rip
daralee: south
darama: to wipe
darang: hard and dry
daraw daraw: grave
darigan: bone
darra: boat
dauwa: dry or withered
diggeray: poison
dil: net
dili: treasure bag
dimin: nits
dipoonga: sharpening stone
dira: tooth or teeth
dirran: teeth
ditjumurra: to sink
djaagan: land, country
djadju: little stick
djagan: young man
djagi: stone (obstructs)
djaggin: bad spirit in water
djagul: home, home country
djali: to germinate
djaliin: seedling
djam: meat (beef, mutton, pork)
djamaka: to mash
djamakan: grinding stone (male)
djamanga: or, taking the place of

djamanga-bapu: stepfather
djamuga: before, in front of
djamugan: chest, front of body
djan-djan: boy
djan-djanang: boyhood
djanda: bird, chicken
djanda-ji: small bird
djandjila: copulate, fuck
djandu: man
djang-girandji: ripe
djangka: escape
djangari: to grind
djangariin: grinding stone (female)
djangarinu: ground up
djawana: to dig, to mine
djarru: digging
djaya: plentiful, an abundance
djarala: anywhere, everywhere
djarala: worldly
djaralang: the world
djarang: leg. root of a tree
djayalan: theology
djayalani: theologian
djeel: sacred tree
djeera: a branch
djiguae: swamp
djigul: still
djil: straight away, soon

djilani: masturbation
djiinaa: honeycomb
djila: dry bark
djilgar: black wattle
djilu: sexual desire
djin: perhaps
djinang: claw
djini: woman
djiri: to prick, stab, jab
djirin: thorn, prickle
djirinu: perforated
djiri djiri: uneven, rough
djirribang: very old man
djirribin: very old woman
djirrin: vein
djirula: to endanger
djirulan: peril, danger
djirulanu: dangerous
djitjin: sexual emission, ejaculation
djipitji: small painting stick
djiwa: to facilitate
Djiwan: Mother Earth
djiwi: navel
djoo: tree, wood, stick
djua: stone knife
djudju: evil spirit
djudjubaal: evil spirit (Jezebel)
djudjura: urine
djugurra: thunder
djuka: below, under
djukuru: to condemn, show

The First Spoken Language

contempt, disdain,
put down

djukuruun:
condemnation,
humiliation

djulg: earthworm

djulooloo: soft sound

djulur: boil on skin

djulumay: thunder

djunabu: pouch of
kangaroo

djuni: to scold or
growl at

djunjurri: pixie

djun: tail

djunga: composed of
wood

djunga: from a tree,
stick or log

djunu: genitals, sex
organs

djuree: place of
trees, scrub

djuri: in a tree,
scrub, log

djuringa: sacred
object

djurugali: leak

djurugali tjang:
bleed

djurumee: swelling,
tumour

djurun: side or
aspect of

djurra: make, do,
cook

djurrang: creation,
finished product

djurugali: to leak

djurumirri: rainbow

djuukan: rising up,
or arising

djuuru: brood,
incubate

djuuruunu: broody,
brooding

djuuruun: a brood
(chickens)

djuwa: achieve
rapport, relate at deep
level

djuwan: rapport,
compassion

djuwalban: curlew

doma: good smell

doonbarra: grass
seed

dubani: fog, mist

doogooba: bag
carried on head

dool: root of a tree

dool: fundamentals
of

dool-bee: pointer or
road sign

doolgu: spine, back

doon: stone

dulga: to soil, make
dirty

dulganu: soiled

dulul: sound of a
shot, intrusive sound

dulum: lice

dungany: stomach

dungari: firewood

dungee: south-east

durali: to shiver,
tremble

durubal: footfall,
sound of footsteps

durumi: left

duuguu: edge,
margin

duuguu: edge of the
forest

duuguun:
marginalisation

duukuru: to resent

duukurun:
resentment

duukurunu:
resentful

duunga: become
upset, depressed

duungan: depression

duunganu: desperate

duukuru: sullen,
morose, disobedient,

rebellious

duuran-duuran: dry
west wind

duuroong: brown

duutja: to bend

duuwii: one's dream-
spirit.

duwa: to bury

duwani: grave

Eeyora: echo

ga: start

gaa- bubaraan:

matriarch

gadjji: head cold

gadjabal: wonderful

gagariman: get-
together

gagi: to leak out,
disperse, subside

gagin: droplet

gai: here

gaiya: father

gajee: slip or slide

gala: there

gala-nga-gala:

everywhere, the

universe

galamaa: that way

The First Spoken Language

gala yanmara: go there
galang: that there
gali: gully
galinggalii 'intestine'
gamaran: father's mother
gamee: father's brother
gana: to tame, restrain
ganang: restraint
ganai: spear
gananu: tame
ganang: to seek or look for
ganang-garra: passage of time
ganang-garrang: time period
gandjibul: controller
ganga: wattle tree
gangapa: mother's brother
gangga: take, acquire
ganggan: acquisition, gains
gani: son, nephew
ganya: to direct, supervise, manage
ganyan: management, method, manner, way
garal banggil: most, mostly
garambin: quicksand
garang: this here
gari: for
garinakan: for this reason
garpu: carpet snake

garra: to be ongoing, to be happening
noun "garran" not used as it can be confused with garang (this here)
garrabaan: revenge
garrabi: to pour
garrakarra: to rain
garralku: will happen
garrama: to catch, grab, steal
garraman: catch, prize, loot
garranu: happened, took place
garril : leaf
garrapa: some, several
garroon: power, energy
garuwa: sea
gawarima: characteristic of
gawariman: trait, characteristic
gawu: like, prefer
gawun: preference
gawu-tudu: to complement, to have what is needed
gawu-tudun: provision for what is lacking
gayalan: engineering
gayalani: engineer
geiyar: sweet in flavour
gibber: a rock, a stone
gilgai: water hole

gingga: up
gipi: wet
gira: fire
girrandj: a leaf
giyu: express emotion
giyun: emotion
giyal giyalgan: shrew, shrewish person
goolbee: a noise
goompi: to hammer
goompiin: a hammer
goondaree: bush apple tree (angophora)
goondeen: sacred stone
goona: shit
goona-galaa: toilet
goong: water
goonguun: flood
goorgoon gali: noisy
gooyaru: comb
gugi: flying fox, fruit bat
gugulu: clapping stick
gunda: low hill
gupi: drinking water
gii: heart
gimpi: inflicts a sting
gorrawin: cough
gu: for (preposition)
gubang: hollow
gulbee-meenang: silence
gulil: busy, willing to do
guloom: blunt
gumay : lip
gunidjaa : orphan

The First Spoken Language

gunoom: tree stump
gupi gupi: drinking water
gurga: throat
gurrala: to damage, interfere with
gurralan: damage, interference
gurra gurra: bad, destructive
gurra-gurran: very bad damage cruelty
gurra: bad, messy, spoilt, wrong
gurrala: to mess up, spoil, ruin, erase, harm, damage
gurran: a sin, a crime
gurri-pa: hail
guru: deep
gurra-marta: wicked, very bad, evil
guularra: to become angry, distressed
guularran: anger, distress
guularranu: angry, distressed
guulga: penis
guuloo: waist
guunai: death wail
guunan-djuka: bull-roarer
gunmarl: place of death
gunoo: old
guura: long
guurrapa: strange
guway: to dedicate, pledge

guwayn: loyalty, dedication, pledge
gwandala: bring peace, pacify, to rest
gwandalan: peace, pacification, rest
ikarriwa: to laugh
ila: near, close, beside
ilaa: parallel to, in accordance with
ilaang: analogy, parallel (noun)
ilala: to bring closer
ilanpa: teardrop
ilkari: sky, heaven
ilkaritja: heavenly
ilmagarran: river
ilpila: eyelash
impi: a small lesion, pimple
impu: spider
ina: in, at, on
ina nawang: in reality, actually
inarri: to itch
inarrin: an itch
inarrinu: itchy
inga: year
ingga: hoof
ini: name
inka: to act, to perform
inkan: sport, game
inka-bula: cooperate
inka-bulan: cooperation
inka-tjabula: interact
inka-tjabulan: interaction
inkata: elder
inkatang: generation

inkata-sa: elders
inma: corroboree, song, play, meeting
inyipa: navel
irli: wild fig (tree)
iri: sharp, pointed
iti: baby
iti-nga: infancy
itja: stay small
itjanu: reduced
itjan: dwarf
iyala: to send

jaa: to stand
jaala: to include
jaalan: component, part
jaam jaam: clumsy
jaanjuu: contain, to secure
jaanjuun: container, security
jabir: handle
jaga jaga: woman's apron
jagaba: rope
jagay: fish spear
jaggi: sharp stone
jalamay: mountain peak
jalany: rainbow
jali: bridge
jalngay: firelight
jalu: fire
janba: soak (verb & noun)
janga: to be true
jangan: truth
janganu: truthful
janjaa: shallow
janta: hand over for safekeeping
janyang: nearby

The First Spoken Language

japun: eel
jarabam: island, small
jarang: branch of tree, leg (lower limb), large root
jaroon: forearm with wrist, handle
jarra: steady, still, hold, detain
jarran: detention
jarra-jarra: glue
jarramba: wide, broad
jarugin: turn into rock or bone
jatja: grandfather
-ji: small
jidu: light a fire, set a fire
jiduun: fire stick
jiga: to shake, tremble
jilal: a light
jilba: hum a tune
jilbang: a tune
jing: end, destiny, destination
jiman: muscle
jimbalang: owner
jinanggaba: shoe or boot
jindi: to nest
jinding: a nest
jira: hole
jiru: to freeze
jirunain: ice, hailstones, snow
jiruun: frost
jirra-jirra: to promise

jirra-jirran: a promise
jirra-jirranu: promised
jooloong: boat paddle, oar
jorga: give up something
juga juga: to swallow
jugali: to copulate
jugaling: sexual relationship
julbanga: to hop
julgi: worm
julu: descend, go down
juluun: bottom
jungan: weight
jungka: bag, or wrapping
jungu: to join
jungun: joint or partnership
junimbaa: right hand side
jubanga: split (adjective, noun)
jura: to hang
juri: to float, to swing
juriga: to measure, evaluate
jurigan: measurement, evaluation
jurima: to lift
jurun jurun: plant shoots
jurungul: calm
juulkurra: secretive, polite, discreet

juwi: idealize, form an idea
juwin: an idea

ka: that, which
kaa!: there you are! Behold! Voila!
kaagi-kalgiwa: sunset
kaama: arrow or reed spear
kaarnka: crow
kaban kaban: rain forest
ka-birri: starved
ka-biya: empty
kaboy: egg
kabuny: meteor, shooting star
kadaidja: spiritual policeman
kai-kai: act habitually
kai-kain: a habit
kajarra: withhold, suspend
kajarran: from then
kaka: dirty
kalala: daylight, dawn
kalalang: a day
kalban: relic, symbol
kalba: to symbolize, signify
kalduka: umbilical cord
kalgari: jewellery, beads
kali: to mime
kalin: a mime
kama: act, take action

The First Spoken Language

kaman: personal action	kapun: decisive action	Katitiri: mother
kamarang: headman	ka-raa: to clear ground	katukatu: high, tall
kamayn: river	karabi: workman	kawal: far away
kampi: hut, humpy	karakara: gold	kawila: to go past, bypass, avoid
kampi-ji: a room	karal: community, mob	kawilan: avoidance
kamu: forbid	karamba: midday, noon	kaya: to chase, drive
kamun: enathema	karang karang: hailstones	kayi: to dive
kana: awake, alive	kari: to carry	kaybi: another
kanaa: war	karing: carriage, chassis, frame	kayilima: allow, admit, let in
kanaangin: generous	karingi: carrier	kayilima: admittance
kanawa: behave normally	karlaya: emu	keeng: shame
kanawan: routine, normal behaviour	karlikarli: crooked, winding	keri: fur
kanawanu: naturally, normal	karnpa: inedible, poison(ous)	kibaa: light, small, young
kanarriwa: to motivate	karpila: to tie up, bandage	kidjiba: to tickle
kandul: boat	karpilan: tie, binding, bandage	kilara: permanent
kanga: to hope	karrama: group activity	kili: yonder, over there
kangan: hope	karrun: creek, dry creek bed	kilkulu: to smooth, reassure
kanganu: hopeful	kartantarra: to break	kilkulunu: smooth
kanggang: skull, egg casing	kartalpa: broken	kilkuluun: reassurance
kangindi: to adopt	karuba: to capsize	kilpa: cool, to cool
kanggil: whole arm, wing of bird	karu karulan: irritable, cranky, peevish	kinggi: to shut up
kani: tangle	karul karul: careless	kini: to accept, relate to
kanin-tjarra: inside, within	kata: head	kinin: relative (noun)
kanjili: to light a fire	katagaan: hat	kinin-sa: relatives
kanmari: to be quiet	kata-pika: headache	kining: acceptance
kanmapa: quiet, peaceful	kati: to carry	kinyangan: family
kanmatu: quietly, peacefully	katja: son	kinyin: midge, sandfly
kantu: dance (men)	katjina: daughter	kiparra: wild turkey, bustard
kantun: men's dancing		kireen: cramped
kanyila: care for, cherish		kiriban: leafy plants
kapu: act decisively		kiribu: to lose
		kiribuun: loss
		kirri-kirri: liberate, set free

The First Spoken Language

kirri-kirrin:
freedom, liberation

kirri-kirrinu: free
(adjective)

kirnkirn: clever
man, witchdoctor

kirra: to live & grow

kirrang: green
(unripe)

kirrilpa: knot in
string

kirrkirra: chicken-
hawk

kiti-kiti: axilla,
armpit

kitjika: younger
sibling

ki-yuwa: (polite)
please go

koolgaal: a delay,
later

koolgan: beaten
track, road

koonda: bird's nest

koondaal: bark of
tree

koowang: raindrops

koygam: sandhill

-ku: possession
marker

kudja: to envy

kudjal: envy

kuka?: question
marker

kuku: to mean
something, seriously
intend. "I really
mean this!"

kukuun: serious
intention

kula: to guarantee,
ensure

kulan: a guarantee,
assurance

kulbee: a sound

kulgan kulgan:
striped

kulila: to hear, listen,
think, pay attention

kulila: to understand
through listening

kulilan: culture,
understanding

kulilan: understanding
through listening

kulpari: return

kulpi: cave

kulu: angry dispute

kumaa: tube, pipe

kumaa-tjang: blood
vessel

kumaluru: sign
language

kumpila: to hide

kumpi-tjurra: hide
(it)

kumpu: urination

kunanggay: flat
country, plain

kungudjaru: ebb
tide

kunku-narri: sleep

kuraa: tall, long

kurawa: twist, spin

kurla-kurla: to lust,
feel an urge

kurla-kurlan: lust,
urge

kurli: summer, hot
weather, heat

kurnta: to cut,
shorten, truncate

kurntan: truncation,
a shortening

kurntili: aunt,
father's sister

kurooin: aside

kurra-kurrala: to
colour

kurrumuun: rain
clouds

kurubu: long ago

kuruny kuruny:
twisted

kutju: one, alone,
single, only

kutjun: unit

kut-ta: to drop out of
your hand

kutu: to, towards

kutu: to proceed,
regardless of

objections

kutun: a process

kuulaman:
coolamon, bark
vessel

kuultjuna: to
swallow

kuumpa: to evolve

kuumpan: event

kuunya: to be
sufficient, enough

kuunyan:

sufficiency

kuuri: get married

kuurin: spouse,
marriage partner

kuuri-jarra: stay
married

kuuri-jarran:
marriage

kuutarra: fast

kuwarra: adjourn,
postpone

The First Spoken Language

kuwarran:
adjournment,
postponement

lagoon: lagoon

lalama: to rock to
sleep

lan: song

langga: to complete,
to arrive at a

conclusion, to fulfil

langgan: completion,

fulness

larratja: snake

leetja: to whistle

lija: round, circular

lipa: assign words,
write

lipang: word

lirra: encode, write
lyrics

lirran: song, poem

lirrang: code,
message, lyrics,
language

lukun: sour

ma: away, from (the
speaker)

maabuu: great,
majestic, whole,
ultimate

maabuun: totality,
wholeness

maaku: by, through
actions of

maakun: message
stick

maalanda: gain an
education

maalandang: good
education, monastic
process

maalandang-ja:
monasticism

maamee: old woman

maan: face

maanga: nourish,
feed

maangan: food,
nourishment

maangani: caterer

maantu: be certain,

be sure, guarantee

maantun: certainty,

surety, warranty

maantunu:
definitely, for sure

maaroom: fat

maarruuka:
outcome

maabula: foreskin

madamada: knotty
(of hair)

madja: sorry

madjina: vagina

mala: to console

mala: vulva

ma-na: don't do it!

mangayawa: poison

madju: very wrong

magay: innards,
entrails

magee-magee: lazy,
useless

magui: eyebrow

maguwa: grown up,
become adult

maguwan: adult

maibeen: father's
father

mainu: beyond

maira: fruit

maji: to stick with,
last, persist

majing: persistence

ma-kati: to carry
away, take away

maki: fish

maki maki: fishing

makuluma: draw,
depict

malanda: fruit

malandambundj

mari: a judge, wise
man in authority

mala-mala:

apologise, console

mala-malan:

apology

malan: sole of foot,
palm of hand

malaru: to corrupt a
person

malaruun: criminal

malgila: to wash,
clean

malgilan: bath, wash

malgun: stale

mali-mali: spirit
body (human)

mali-mali: dream
spirit of shaman

maliki: stranger,
outsider

maliwa: to go away
quickly

malpuri: guilty of
murder

malu: pioneer, be the
basis of

malung: place of
origin, basis

malunu: original

mama: authority
figure, father

mamang: authority,
fatherhood

mambay: creek bank

The First Spoken Language

mamgaa: to mend, fix

mamgaan: repair job, repairs

mamidji: sacred, handle with reverence

mamu: evil spirit

mamun: knuckle

mamurru: to master, excel

mamurrun: mastery, excellence

mamurrunu:

capable, competent

mana: camp or bird's nest

manal: hard baked

mandi: to send, order, require

mandin: order

mandinu: required

manding: order, instruction

mandiga: fish as food

mandiga: to fish

mandowi: to pace out

mandowin: length of a pace

mangala: physical

mangalan:

physiology

mangga: hair dilly bag

mangka: hair

mangkadja: bed or nest

mani: be equal, same, equivalent to

maning: the equivalent, the same

maninyirri:

moustache

manninki: leech

manti-manti:

possibly, ever

mantjang: insane, dope

mantjila: to get, take hold of, pick up

mantjilan: property

ma-nyawa: to look away

manyay: to touch

manyay jaam:

numb, paralysed

manyumanyu:

greedy

mapi: tree-climbing kangaroo

mapirri: one's own group

mapu: widower

mapuungan: widow

mara: hand

maralpa: empty-handed

maramara: crawling (child)

maramba: to please

marambang:

pleasure

marang: rainbow spirit

mara-pika: sore hand

marba: cook, roast

mari: man

mari-nga: manhood

mari-kuurin:

husband

marimang:

humanity, human being

marinday: ship

marlang: personal history

marlu: red kangaroo

marnkurrpa: three, few

marntu: definitely

marra: to generate (create from nothing), eg electricity

marrabaa: to define boundaries

marrabaan:

personal space, territory

marrabu: to thank, be very grateful

marran: generation

marranu: generated

marrang: creation from nothing

Marrang: Rainbow Spirit

marran-garranu:

inevitable, irresistible

marrang-garrang:

always, inevitability, irresistibility

marreen: star

marrkula: to detain, stop

maru: blacken

marunu: black

maruun: soot, blackening

maruma: to recover, safeguard restore, rehabilitate

The First Spoken Language

maruman: safety, recovery, restoration, rehabilitation
marumani: restorer, rehab agent
mata: kneecap, patella
matjuli: muscle
maya: to self-report
mayang: reputation, self-esteem
ma-yarra: run away, escape
ma-yarran: escape
mayi: food (vegetable, fruit)
mayuun: during
ma-yurri: to go away, depart
ma-yurrin: departure
meejee: lonely, isolated, alone
meejeen: loneliness
meemirri: be in dissociative state
meemirrin: dissociative state
meerata: naked, nude
meeu: point of a spear
mi: me
mibin: person
mibin-sa: people
midja: feel at home
midjang: faith
midjamang: spiritual home, Heaven
midjigay: east wind
midjil: fork
mitany: hollow in tree

mikin: species
milan: small water yam.
mildjin: mud
milirri: confess, give an account
milirrin: confession
milmil: holy, sacred, blessed
milmilta: bless, sanctify
miltji: fingernail(s)
milyaru: dusk, twilight
mimi: the ego, self
mimi-wandje: soul of recently dead person
mimmu: egocentric, solitary, hermit
mimmun: solitude
mina: remain, abide, stay
minga: ant
mini-mini: careful
minma: woman, female
minma-nga: womanhood
minma-kuurin: wife
mintili: groin
minyng: something
mira: catch, take control of
mirratjarra: noisy, loud
mirri: enter into trance
mirrin: trance state
mirrkatja: plenty, plentiful
mitamita: cheek

miti: to be lesser, mild, meek, humble
miting: minimum, the least, humility
mitinu: humble
miyay: girl
miyayn: girlhood
miyay-miyay: Seven Sisters Pleiades constellation
meejee: eye
molwa: grave, burial ground
moodjil: red
moogaa: storm
moogaray: hailstones
mooka: many
moolang: nausea
moolya: nose
moolya biruu : nostril
moonda: chest
moondoo: wasp
mooni: star
moorang: seaweed, kelp
mudja: personal property
mudju: take down, oppress
mudjuun: oppression
udlu: stone (used as a tool)
muganji: moth
mugarra: kidney
mugoon: ornamental headdress
mugu gawa: intended to hurt
mula: true

The First Spoken Language

mulapa: true, genuine
mulapan: truth
mulaya: companion, friend
mulayim: prawn, shrimp
mulgir: guilt
muli: ridge
mulganma: to tease, torment
mulingan: sloping, leaning
mulu: jealous
mumiyanga: bat
munan: heavy
munda: ground, earth
munga: to darken or obscure
mungan: night, darkness, obscurity
munggi: mussel
munjindi: to protect, to guard
munjindiwan: protector, guard
munta: feel sorrow
muntaan: sorrow
muntjulpa: wrist
munum: greed
munumidju: poke fun at, ridicule
munumidjun: ridicule, satire
munyal munyal: oyster
munyang: true nature, personality
murai: beard
murngu: back of knee

murra: doubt
murrigi: to forget
murrigiin: amnesia
murriginu: forgetful
murrukati: overcome, influence, succeed
murrukating: influence, success
murrukatinu: attached
murti: knee
murtumurtu: short, small
murru: with, associated with
murun-paa: to curse
murun-paan: a curse
murru-wombalin: supercilious
muruya: to sink
muruyan: rock bottom
mutu: weapon
muuju-muuju: serious stupidity, culpable negligence
muulana: mind, human
muuntju: incomplete, lame
muuta: decide, determine
muutan: decision, a determination
muyi muyi: to boast, skite
muyum: waterlily

naa balang: muscular, strong

na-naang: nothingness
nabi: to begin
nabin: beginning
nabinu: first
nagurra: to obstruct, block
nagurran: hindrance, obstruction
naima: to be oblivious of
naiman: oblivion
naka: to hesitate
nakan: excuse or reason
nala-nala: club, hitting stick
nala-wulaman: surprised
nalu: midnight
naama: conceptualise
naaman: concept, principle
namidji: to design
namidjing: a design
naminbaa: hold on
namu: to exonerate
namun: innocence
namu-namu: blameless, irreproachable
namurru: dots, spots & dabs of paint
nani: rabbit, hare
nantu: to be thirsty
nantung: thirst
nantunu: thirst
nanyawudj: except
naralin: linger, loiter
nardoo: clover fern

The First Spoken Language

narim: shin bone, tibia
narra: analyse, think through
narran: thought process
narrng: nose
narunyan: contentment, happiness
natjoon: fresh water
naring: over (above across)
naring kimi: opposite
narri: cool earth, just below surface
nawa: to realise, understand, through thinking
nawan: realisation, understanding through thinking
nawang: reality
naya: long-standing, stable
nayala: study human behaviour
nayalan: psychology
nayalanu: has studied human behaviour
nayi: stone knife
nerida: blossom
ngaa: and
ngaali: to grow, increase, benefit
ngaaling: growth, benefit
ngaalka: to save, hoard
ngaalkan: treasure, hoard, savings

ngaalkula: to fill, satisfy
ngaalkulan: fullness, satisfaction
ngaalmarra: to breathe, fluctuate, rise and fall
ngaamala: regulate, set rules
ngaamalang: economics, regulations
ngaan: someone
ngabaa: newborn baby
ngabaang: postnatal period
ngadjang: mother's father
ngadjiri: winter, cold weather
nga: to be (permanently)
ngai: I
ngai-ku: mine
ngai-ku-ja: my place
ngajarri: to embarrass
ngajarrin: embarrassment
ngajarrin: socially inept person
ngaka: establish
ngakan: establishment
ngaki: to close or shut
ngala: to feel
ngalam: we, us
ngalam-ku: our, ours
ngalam-ku-ja: our place, our mob, our group

ngalam-mimi: ourselves
ngalawaa: to hunt, search for
ngalawaan: resource
ngaltu: to sympathise, connect with
ngaltun: sympathy, connection
ngaltu-jarra: sorry, sympathetic
ngalya: forehead
ngama: women's business
ngamaa: breast milk
ngamang: breast feeding
ngamaway: gently, softly
ngambilin: to spin
ngampu: to pity
ngamu: nipple
ngamugi: to suckle
ngamun: breast
ngampuun: scrotum
ngan: each, every
ngana: who, what, whoever, whatever
nganaku: whose, whom for
nganamarra: mallee hen
ngananya: whom
nganjaa: pretence
nganjara: to pretend
nganti: a built structure
nganti-ji: honeycomb cell, brick
nganyari: to joke, jest

The First Spoken Language

nganyarin: a joke
nganyirri: become feral, wild, untamed
nganyirrin: feral animal or person, career criminal
ngaparrku: retribution, revenge
ngapuru: steam, water vapour
ngara: to stand, maintain
ngarang: standing, maintenance
ngarangara: standing (child), erect
ngarga: to conceive
ngargay: pregnancy
ngarganu: pregnant
ngarin: utensil
ngarinpa: set out the basis of
ngarinpan: overview, proposal
ngariya: to happen, play out, act out, occur, come into play, come into being
ngariyan: a happening, event
ngarli: little finger, little toe
ngarnmanypa: long time ago
ngarnngi: frog
ngaroi: cave
ngarri: to build
ngarrila: to have fun
ngarrilang: fun, having fun
ngarrilanu: funny

ngarri-ngarriman: engineering
ngarru: to assert, emphasize
ngarrun: emphasis
ngarti: to corner
ngarting: a corner, tight spot
ngatja: entity, creature, thing
ngatjang: state of existence
ngatjilpayi: habitual beggar
ngayang: an animal
ngili: heart
ngirrimi: rib(s)
ngoon: heat
ngoon jaang: pungent
ngoonny: coals, embers
ngooraam: asleep
ngooraambil: sleep
ngoorga: to have, own
ngoorgan: having, ownership
ngu: of
ngubu: yesterday
nguju-libi: to laugh
ngukurnpa: egg
ngula: by and by, long time
ngulaa: waterfall
ngultuun: bruise
ngulu: to injure physically
ngulun: physical injury
ngulunu: injured
ngu-malu: originally

ngumbin: blanket, rug
ngunti: false, lie
nguntju: to become woman, female puberty
nguntjung: female puberty
ngurdi: narrow
nguri: only
ngurnti: neck
ngurra: to camp
ngurrang: camp, habitat
ngurranu: camped
ngurrila: to find
ngurrila: finding, a find
ngurukutjarra: between, middle
ngurooingan: summertime
ngurumbaa: hereditary hunting ground
ngurung: sky blue
ngurru: important, reserved or set aside
ngutu: jaw
nguwa: to heal
nguwani: doctor
nguwang: remedy, medication
nguu: to heat, to warm
nguun: warm
nguunpaa: to radiate, glow
nguunpaan: glow, radiance
ngyoom: sweat

The First Spoken Language

ngyoom-baman:

sweating

nila: inside

nilgawa: barter,
trade, negotiate

nima: to internalise,
introject

nimang:
internalisation,
introjection

nindi: to be known,
to be factual

nindin: a fact

nindila: to show,
display, teach

nindilan: teacher

nindi-puwa: to
discipline

nindi-puwan:
punishment

nindi-puwani:
magistrate

nindiwa: to learn

nindiwan: student

nindiwarra: become
aware

nindiwarran:

awareness, reality

nindu: evaporate

ninduun: residue

niril: shell

no: no

no-gai: absent, not
here

noodji- liula:

possessed

noora-mannanyee:
to snore

no-yaal: nowhere

nuga-nuga:

computerize

nuga-nugan:

computer

nugal: jaw

nulara: to grieve

nulgarong:

moonlight

numa: to look

stunned, half dead, in
catatonic stupor

numang: catatonia,
stupor

nunbalu: drowned

nunga: deny

nungan: denial

nunggu: pulverize,
grind up

nungguun: mince,
flour

nungku: strong,
satisfied

nungkun: strength

nupu: negate, reject

nupun: negativity

nurrapa:
uninformed, unaware

nuuna: elbow

nuwa: to lean

nya: as

nyaa nyaa: beware!
Watch out!

nyaana: to stare,
gape

nyaanan: a stare

nyaaku: why, what
for

nyalan: experience

nyalpa: old person

nyalpi: feather

nyamul: young
animal

nyanga: to resemble

nyangan: picture of,
resemblance, image

of

nyanpi: dance
(women)

nyanpin: dancing
(women)

nyangama: keep
watch, look out!

nyapa: to smell

nyapan: odour,
fragrance

nyara: jealous

nyari: to identify

nyarin: identity,
classification, name
(generic)

nyarrakutu: that,
there, yonder

nyarranya: this/here

nyarru: sorry

nyawa: to look, see,
watch

nyawan: insight

nyawa-nu: blind

nyi: than

nyii-nyii: merry

nyii: here you are,
here it is

nyina: to sit, stay

nyintji: toy spear

nyiribiri: a sneeze,
to sneeze

nyirringa: to rub

nyita: copy,
reproduce

nyitang: a copy or
reproduction

nyitang: slang for
little boy, copy of his
father

nyoom: saliva,
sputum

nyoom-pira: to spit

nyoorba: to moan

nyuba: to beautify

The First Spoken Language

nyuban: young woman
nyubang: beauty
nyugam: dish, basin, bowl, billy-can
nyugay: bee
nyugupupu: ant lion
nyula-nyula: to tell a lie
nyumbil: the last
nyum-gi: blink
nyun: brother
nyuna: wild melon
nyundal: stupid
nyungai: father
nyuntjula: to forgive
nyuntjulan: forgiveness
nyurra: you, thou
nyurra-ku: your
nyurra-ku-ja: your place
nyurrana: you (plural)
nyurrana-ku: yours (plural)

oondiri: flesh, meat
oopa: weak
oowa: remember
owa: to owe

paa-paa: to persist, to try
paan: liquid
paiyin: to hate
paiying: hatred
paiyuun: enemy
palangga: drum
palpa: Achilles tendon
paltarpa: hamstring

pampula: to touch
pampulan: touch, sense of
panamuna: ocean
papa: dog, dingo
paparra: since
paparra-banarra: long ago
parayi: to jump
parla: foliage, feathers, fins on fish
parra: around
parra-nyina: to sit around, visit
parrampal: skipping
parra-yuwa: to give around, pass around, share
parra-yuwan: sharing
parrarri: a long way
parrila: a fly
parruwa: large bullroarer
pauma: to sting
pauman: a sting
pawula: to use
pawulang: use
piigan: shield
pii: skin
piiga: block, limit
piigan: blockage, limitation
piina: meditate
piinan: meditation
piirama: initiation marks
pika: sicken, weaken, decline
pikan: sickness, deterioration,

weakness, uncertainty
pikanu: weakened, uncertain
pika-puwa: to fight
piki: deteriorate
pikin: deterioration
pikinu: deteriorated
pilipi: dew
pilti: new, fresh
pilunpa: quiet
pilupilu: sleepy
pinapiki: spinifex
pidan: desert
pini: subtract, lessen
pinin: the least
pinitji: resolve, finish, become
pinitjin: resolution
pinkurra: to alter, change
pinkurran: alteration, change
pintalba: white
pintiri: to find a level, a place
pintiring: standard, grade, level
pintjilpa: pencil
piranypa: white, bright
piring: sea, ocean
piriwi: to be patient, restrained
piriwin: patience, restraint
pirri: scattered
pirriba: to peel
pirrila: to scratch
pirrkili: plain, outside
pirruuyin: fish hook

The First Spoken Language

pirtilpa: empty
piruku: renew, replace, revovate
pirukun: renewal, replacement, revovation
piruu: hole
pitja: to disappear, vanish
pitjan: disappearance
pitjila: to kiss
pitjilan: a kiss
poonku: to kick someone out
pootji: body hair, pubic hair
poyma: bother, annoy
poyman: nuisance
pudji: probable, likely
pudjiri: to be likely to happen
pujirin: likelihood, probability
pudju: knot in tree, wart, lump, skin lesion
pudoo: to destroy
pudoong: destruction
puga: to poke
pui: dust
puipirra: tired out, exhausted
puldja: to cover
puldjan: lid or cover
pulyi: navel
pundaa: fallen on the ground
pundja: to kill
pundjang: a killing (noun)

pundjang-mimi: suicide
pundjanu: killing, deadly
punkana: to hesitate
punyal: blowfly
purangapin: diarrhoea
purin: a net
purintju: average out, moderate
purintjun: average, middle ground
purnu: stick
purraya: forecast, prophecy
purrayan: the future
purri: kidney
purru: more, greater than
puruk: full
puta: suggestion, idea
putja: to appear, emerge
putjan: apparition, a sudden appearance
putju: cause a crisis
putjuun: crisis
putu: in vain, for nothing
puu: strong wind
puuka: stinking, rotten
puula: to blow with mouth
puulii: whirlwind
puunparra: poison tree
puuriin: shield
puwa: to hit, strike, enforce
puwan: impact

puwallan: cramp, spasm
puyi: send away
puyu: smoke, purify
puyun: purification
puyunu: smoked

raa: to gain access to
raan: an opening, access
rama: mentally impaired
rapa: bold, unafraid, confident, brave
rata: to plant
rawa: pay attention to, focus
rawan: focus, attention
rawu: to conceal
rawun: concealment
rawunu: underground, concealed
riawina: games
riti: ready

taanti: on this side of
ta: he, she, it
tabua: to avoid
tabuan: avoidance
tada: to be other, to differ, to vary
tadan: the other
tada: other (adjective)
a tadan: another
ta-ku: his, hers, its
ta-mimi: himself, herself, itself
tana: they, them
tana-ku: theirs

The First Spoken Language

tudu: different, foreign
takutaku: collar bone, clavicle
talapaal: morning star, planet Venus
tali: sandhill
talpu: tired, exhausted
taman: hiccough
tampa: to count
tana: they, them
tana-ku: theirs
tana-ku-ja: their group, their mob, their place
tanga: to defend, resist
tangan: resistance
tangaman: fighter, soldier
tanga-tanga: resistant
tangari: edible gum
pierce: tappin
tapu: pugnacious, selfish
tarada: to separate by distance
taradan: far distance
ina taradan: in the distance
tari: ankle
tarra: to choke
tarrawa: to collect, gather, hoard
tarrawan: collection, hoard
tarruku: sacred, taboo
tatila: to survey
tawatji: trousers

tiinti: tent
tili: flame, fire-light
tilpalan: sparkling
tittadi: flea
tiwilpa: stiff, rigid
tja: the verb “to be”
tjaa: mouth
tjaabi gubi: edible, good to eat
tjaalu: to be hungry
tjaalun: hunger
tjaalunu: hungry
tjaambu: to starve
tjaambun: famine, starvation
tjaami: mild-tasting
tjaampini: to lick
tjaapi: entrance or exit
tjaa-kaa: to yawn
tjaaling: tongue
tjaaluurin: yawn
tjaama: to eat
tjaamaa: generous
tjaampini: to lick
tjaapa: to chew
tjaarrapa: invade, intrude
tjaarrapang: invader, intruder
tjaatji: to nibble, taste
tjaatjin: small portion
tjabula: between
tjabulang: go-between, intermediary
tjabula ngatjang: intermediate state
tjambak: white, fluffy cloud

tjami: orient oneself, be humble
tjamin: orientation, humility
tjampu-tjampu: left (hand)
tjamu: grandchild
tjamulu: suffer great loss or stress
tjamulun: disaster, catastrophe
tjalngay: bright (flame, fire)
tjang: blood
tjangaa: to bleed
tjangaan: bloodstream
tjangara: big, important
tjang-buji: blood cell
tjapa: whether or not
tjapila: to ask
tjapu-tjapu: coiled, rolled or folded up
tjarrpa: to enter
tjarrpa-tjorra: to insert
tjarun-gara: to descend
tjiipi: sheep
tjikila: to drink
tjili: trivialise, also dust cloud
tjilinu: trivial
tjiling: a toy
tjiliwirri: double talk, silliness
tjingi-tjingi: straight through, bisect
tjilpi: grey head/hair
tjina: foot, shoe(s)

The First Spoken Language

tjina-alu: instep
tjina-birrin: toe
tjina-karrpil: feather
foot
tjina-mama: big toe
tjina-muku: heel
tjina-paka: sole of
foot
tjinari: toddler,
gadabout
tjinatjina: walking,
toddling
tjinguru: refine
tjingurun:
refinement, quality
tjintil-ka:
grasshopper
tjipa: healthy
tjirrignang:
sneezing
tjirrin-gawa:
lightning
tjirntu: sun, day
tjirra: exorcize,
deliver (spirits)
tjirrang: exorcism,
deliverance
tjirri: tadpoles,
maggots
tjirri-tjirri: willie
wagtail
tjirritin: to divide
tjitji: child
tjitji-nga: childhood
tjitu: lice
tjuku: fall short of
tjukun: failure
tjukunu: almost, not
yet
tjukurra:
procrastinate
tjukurran:
tomorrow

tjukurritja:
dreamtime
tjukurr-marra: to
dream
tjukurr-marran: a
dream
tjukurrpa: story,
narrative,
personal
dreaming
tjuku-tjuku: small,
little
tjula-tjula: soft,
gentle
tjuku: to squeeze,
cramp
tjukun: cramping
pain
tjukutjara: to be
menstruating
tjukutjara:
menstrual cycle
tjuni: feel deeply
tjuniin: abdomen
tjuni-pika: stomach
ache
tjuni-kurra: angry,
resentful
tjunta: thigh
tjupa: meanwhile
tjupula: to
piggyback
tjupulan:
freeloading
tjuri: straighten
tjuriin: something
straightforward
tjurinu: straight
tjurratja: bush sugar
tjuta: blood gum tree
toomuru: short
tudu: foreign
tudu-nga: foreigner

tudu-tja: to differ,
point of
difference
tudu-tja-sa: points
of difference
tuлку: to poke
tulkun: poking
tundi: spark
tungun-tungun:
rebellious,
resistant
tarruuka: handle of
stone tomahawk
tuping: mosquito
turrun: bald
tuukala: threaten in
group, gang
tuukalan: mobbing,
gang threat
tuuldi: to kick
tuuldin: a kick
tuuldinu: kicked
tuulpi: direction
marker

ulparira: south
urninpa: seed
urantalpa: daughter,
niece

waa-waa! not, no,
by no means!
waagaan: crow
waaka: to work
waa-widjeman:
brave
waba: to warn
wabaan: warning
wadja: for example
wadjii: to grease
wadjiin: grease, fat,
lard
wagay: sign

The First Spoken Language

wagoy: fishing line
wai: what about?
waidje: ethos, muse, inspiring spirit
waidjun: ethics
waiyun: drive
wakala: to spear, stitch, sew
waka-wakan: expertise, job
waku: right (direction)
waku-waku: right (hand)
wala: trust, approval
walagan: shoulder
walai: cold
walidji-ja: meat in general
walka: ceremonial decoration
walkatjurra: to paint, write
walkatjurran: work of art
walpala: white person
walya-jarra: ancestral
walya-jarran: ancestor, forebear
wama: understand the unseen
wamaa: wild honey, sugar
wamang: grace, knowing God
wamuu: become fat
wamuun: obesity
wamura: show courage
wamuran: courage

wana: digging stick
wana: to follow
wanang: end point, recipe, trail
wanang-bagan: brain
wanang-ji: native bee
wanapa: mushroom
wandjan: spiritual awareness
wandjanu: spiritual
wandje: spirit
wandjebaa: Holy Spirit
wandje-wikarru: angel (spirit messenger)
wandama: to be born
wandaman: childbirth
wandjan: spiritual knowing
wangal: disobedient
wangala: crazy talk
wangan: foolishness
wangamarra: behave inappropriately
wangamarran: inappropriate behaviour
wangi wangi: foolish, lost, astray
wanka: to live
wankan: life
wanka-garran: lifetime, life span
wankalan: biology
wankalanu: biological

wangu: widow or widower
wanti: to want, need, desire
wanting: appetite, desire
wanti-wanti: to be addicted to
wanti-wanting: addiction
wanti-wantinu: addicted
wanti-jing: goal
wanyarra: active, lively
wapadji: to guide
wapadjin: a guide
wapan-marra: open
wapoda: to be infertile, childless
wapodan: infertile person
wapu: heavy
wara: to control
wara-wara : crooked, bent
waraba: to burn something
waram: side
waranya: tall, long
waringbil: cold season, winter
warlpa: wind
warni: to respect or value
warnin: respect (noun)
warntu: to wear clothes, or cover with cloth
warntun: clothes
warra: keep in mind

The First Spoken Language

warragil: consistent, reliable
warraja: public, open
warrama: to build, assemble
warraman: large open meeting, assembly
warrangi: right
warriin: flat
warrgin: open forest
warrul: honey
warrung: beehive
warta: tree, wood
wartju: tree spirit
warti: hitting stick
waru: fire
waryam: mythical monster
wati: across, through
wati-ku: through which
watjala: to tell, say, explain
watjalan: explanation
watji: intellectualise
watjin: intellectual
wawu-wawula: making noise
wayalan: science
wayalani: scientist
wayi: what about?
wayinpa: wine
wayiwa: man's belt
wayraabu: previously
wee: a wish, small fish
weelay: to whistle
widal: grass
widji: afraid

widjima: to terrorize
widjiman: anxiety, fear, terror
wiika: expel, outlaw
wiikan: fugitive, outlaw
wiirin: feeling of dread
wikarru: messenger
wiliwili: to be anxious, to fear, be afraid, to dread
wilil-yarrala: to scatter, disperse
wiltja: shade, shadow
wiltjan: hat
wilurara: west
wini: to admire
winin: admiration
wininaru: deceive
wininarun: deceit
winki: the (whole) lot, all, every
wintju: wet, moist
wintjulum: wild bean
wirin: tree
wiringan: clever man, sorcerer
wiriwidji: whirlwind
wirra: persistent
wirri: to trickle
wirrin: channel, groove
wirringan: doctor, clever man
wirrit wirrit: whistle of the wind
wirritji: string
wiruru: centipede
wita: clever
witan: cleverness

witila: to hold an opinion
witu-witu: hard, strong, tight, difficult
wituwituna: to persuade, convince
wiya: without
wiyan: poverty
wiyatjarra: to be lacking
wiyatjarran: shortage
womba: lose one's hearing
wombang: deafness
wombanu: deaf
wubi: bad spirit (male)
wubigan: bad spirit (female)
wugan: branch of tree, wood
woodji: to experience
woodjin: an experience
woomera: spear thrower
woongala: to recall, remember
wubin: sorcerer
wula: to reward
wulan: reward
wulangga: to prepare for
wulanggan: preparation
wulgalar: elopement
wulugu: to be grateful
wulugun: gratitude
wulugunu: grateful

The First Spoken Language

wumanga: to develop self-knowledge
wumangan: self-confidence
wumu: fat
wuna: warning
wundama: fantasize
wundaman: fantasy
wundju: root, connector, electrical wire
wungi: mad, insane
wunjigal: source, point of entry
wuntja: feel awe
wuntjanu: awesome
wuntjaan: awe
wurangar: freshwater creek
wurbali: assign totemic affiliation
wurbaling: totemic affiliation
wurra: rat
wuru: be pessimistic, prepare for the worst, worry
wurun: worrying, anxiety
wurunu: anxious
wuruwa: be disappointed, let down
wuruwan: betrayal, disappointment
llin: to hope
wurru: beak, lips, mouth
wutu: an alliance
wuujaa: fog, mist

wuukayi: to break down
wuukayin: breakdown
wuulan: to die
wuurruun: loud
wuutja: to give up, to surrender
wuutja-mimi: to sacrifice
wuutjan: surrender, giving up
wuutjan-mimi: self-sacrifice (noun)
wuyi wuyi: reckless, impulsive

ya: yes, say
permission
yaa: wing
yaabaa: make a noise
yaabaan: sound
yaagin: seat, chair, stool
yaal: where
yaalang: sweet talk, romance, praise
yaal djanga-li: to lie, to tell lies
yaaltji: where?
yaama: question introducer
yaan: to sit, live at, reside
yabaa: carpet snake
yabula: to agree
yadjin: speak
yagaay: hey! look!
yaa-gurra: deluded accusations

yaali-yaaliman: to yell
yaal-kutu: how, in what way
yaaltji: where, at which place
yaaltjirri: how many, how much
yabun: sister
yaga: build
yakalum: to vomit
yaka-waka: organised activity, project
yakuna: until
yalaga matan: express guilt
yalayala balu: great song and dance
yalayluya: rejoice, hallelujah!
yalbaa: contented, happy, exuberant, joyful
yalgan: the sun
yalawunga: perform ceremony, ritual
yalawungan: ceremony, ritual
yalkundoon: melt
yalnan: sunlight
yalta: to prove
yaltan: proof
yalu: lament
yalun: nostalgia
yalu-yalu: panic, become agitated
yalu-yalun: panic, agitation
yama: shadow
yamatji: friend

The First Spoken Language

yamu: search for meaning
yamuun: meaning
yan: message
yanande: goodbye
yanadja: grasshopper
yanbay: a walk
yangani: fetch, bring back
yanggara: masculine
yanggaran: masculinity
yangga: shake, bully, intimidate, victimise
yanggan: violence, bullying
yanggadjin: swim
yanggal: penis
yanggay: incoming flood tide
yangka: previous
yangmala: argue
yangmalan: argument
yani: to walk
yanin: gait
yankulu: loosen
yankulun: freedom
yanma: to express, to make a statement
yanman: a speech
yanmanku: ambition
yanmara: move something
yanpa: grind, sharpen on stone
yantja: outside
yantjaki: walkabout
yanya: to read
yanyan: book
yara: fishing line
yarang: sand

yargay: air
yariti: to call
yaru: emaciated, thin, starved
yapu: stone, rock
yarla-puwa: to make a hole
yarlti: to call, propose marriage
yarra: to run, escape
yarra-yarra: to swarm
yarra-yarran: a swarm
yarrabil: song
yarrabilli: to sing
yarrabilligan: singing
yarrali: to fly
yarraman: horse
yarrka: to shout
yarrki-djiga: small children
yau: yes, OK, all right
yawun: evening
yayakai: continuous loud talking
yee: any
yeegee: alike, similar
yeegeen: similarity, in the same way
yida mara: palm of hand
yiki: vigilant, immobile
yilaagu?: where to?
yilai: crayfish
yilbuga: afternoon
yilnga: to please
yilngan: pleasure
yilnganu: pleased

yimi: to whisper, murmur
yimin: a whisper, murmur
yimimi: mean-spirited, selfish
yinala: to be feminine
yinalanu: female
yinalan: femininity
yinan: mother's mother
ying: the very least
yingir: salt water
yini: keep secret
yinin: a secret
yininu: secret, confidential
yinkaaya: a craving
yinma: collapse, lie down
yinggil: tired, lazy
yinga: least
yingarrnika: few, little, very small
yinoora: promiscuous
yinooran: promiscuity
yinu: to suspect
yinun: suspicion
yinya: light (adjective)
yira: to economise, simplify
yirang: simplicity, economy
yirbul: cousin
yirri: to sharpen, bring to a point
yirrin: point, sharp end

The First Spoken Language

yirna: old,
experienced man
yirrika: to scratch
yirrikan: a scratch, a
furrow
yita: sore, tender
yiti: satisfied,
content, OK
ytjaa: to inflict
ytjaan: an affliction
ytjaanu: afflicted
yiwa: spirit of
mother earth
yiwarra: track, road
yudja: feather
yugan: flint
yugima: to shove,
push
yula: to cry, weep
yultuwarrin: to mix
yulu-gi: to play, to
dance, to gamble
yulu: toenail, claw of
animal
yulul: shrill, a
screeching sound
yulun: trade
yuluwirri: rainbow
yunguntjarra:
morning
yurlitja: re-
experience, déjà vu
yurlitjan: flashback
yuruin: father's sister
yurri: to move
yurrila: to be alive,
vigorous
yurrilan: life, vigour
yurrilanu: living
(adjective)
yurrinpa: full
yurrul: scrub

yurrun: scar
yurroon: track, road
yurta: never, no,
wrong
yuru: cloud, also
behaviour
yurura: passionate
yuruin: aunt
(father's sister)
yuti: admonish,
criticize
yuting: obligation
yuu: windbreak
yuul:
yuuta: to wrench,
tug
yuutan: a wrench, a
tug
yuwa: to give
yuwang: giving
yuwamira: relate to
yuwamiranu: related
to
yuwamirang:
relationship
yuwa: yes
yuwang: gift
yu-ya: immediately,
at once

The First Spoken Language

English - Modern Murri Word List

a, an: a
abandon: ma-yurri
abdomen: tjuniin
able: mamurrunu
abolish: pinitji
above: buku
absence, feel deeply:
bamunga
absent: no-gai
abundance: djaya
abuse (verb): gurrala
abuse (noun):
gurralan
accept: kini
acceptance: kining
access, to: raa
access: raan
accompanying: jungu
accomplish:
murrukati
according to: ilaa
in accordance with:
ilaa
account, self:
milirrin, mayang
account, give: milirri
give an account of
oneself: maya
ache: dali
an ache: dalin
Achilles tendon:
palpa
acknowledge: kini
acquire: mantjila
acquire (take): ganga
acquisition: ganggan
across: baidjan

to act (play): inka
act decisively: kapu
act habitually: kai-kai
act normally: kanawa
act out a mime: kali
action, habitual: kai-
kain
action, take: kama
action, personal:
kaman
actions, group:
karrama
active: wanyarra
activity: kaman,
yaka-waka
activity, ordinary:
kanawan
activity, routine:
kanawan
actually: ina nawang
adjourn: kuwarra
address, camping at:
angurran
addicted: wanti-
wantinu
addicted to, to be:
wanti-wanti
addiction: wanti-
wanting
adjourn: kuwarra
adjournment:
kuwarran
admire: wini
admiration: winin
admit, let in:
kayilima
admonish: yuti

admonishment:
yuting
adopt: kangindi
adulthood: maguwan
adult, become:
maguwa
adversary: nindila
adversary, deadly:
paiyuun
advisor: nyungai
affect: ngariya
afflict: yitjaa
afflicted: yitjaan
affliction: yitjaan
afraid: widji
after: biya
aftermath: biyan
afternoon: yilbuga
again: piruku
age, year: inga
agitated: yalu-yalunu
agitation: yalu-yalun
ago: wayraabu
agree: yabula
ahead: boombay
to aid: alpamarra
aid: alpamarran
aim: tjamin
air: yargay
alike, similar: yeegee
alive: yurrilanu
all: winki
alliance: wutu
allow, admit, let in:
kayilima
admittance:
kayiliman

The First Spoken Language

alive, to be, lively: yurrila	ant lion: nyukupupu	forearm with wrist: jaroon
almost: tjukunu	anticipate: ama, wulangga	dolela borriinyu
alone: kutju, meejee	anticipation: kuumpan	arm (forearm): borriinyu
also, as well: aanga	anus: nala moomoo	armpit: kiti-kiti
alter: pinkurra	any: yee	around: parra
alteration: pinkurran	anxiety, fear: widjiman	arrive at: langga
to alternate: ngaalmarra	anxiety, separation: yalun	arrow: kaama
alternative: djamanga	anxiety, worry: wurun	artery, vein (blood vessel): kumaa-gagi
although: biyi	be anxious: wuru	as: nya
always: marrang- garrang	anywhere: djarala	ascend: baya
ambition: yamanku, tjamin	apologise: mala-mala	ashamed: see shame
make amends: maruma	apology: mala-malan	ashes, remnant: banurrun
amnesia: murrigiin	apparition: putjang	aside: kurooin
among: arralpatja	appear, emerge: putja	ask: amaya
amputate: kurnta	appear, seem: nyanga	askew: mulingan
analogy: ilaang	appearance: nyangan	asleep: ngooraam
analyse: narra	appetite: wanting	aspect or side: djuruni
ancestor: walya- jarran	approach, go to: yurri kutu	as well, also: aanga
ancestral: walya-jarra	approval: wala	affirm: yanma
and: ngaa	to approximate: ilala	Asperger's Syndrome (socially inept person): ngajarrin
angel: wandje- wikarru	approximate, close to: ila	aspiration, goal: wanti-jing
anger: guularran	apron, woman's: jaga jaga	wanti-jing
angry: guularranu	argue: yangmala	assemble: warrama
angry, become: guularra	argument: yangmalan	assembly, large meeting: warraman
angry dispute: kulu	arguing: yangmalanyi,	assertion, statement: yanman
animal: ngayang	argument: kulu	assertive, emphatic: ngarru, kapunu
animal life: marang	arise from sleep: bukala	assess: pintiri
ankle: tari	arising: djuukan	assessment: pintiring
annoy, bother: poyma	arm (whole arm and wing of bird): kanggil	assign totemic affiliation: wurballi
annoy, offend: buga		assist: alpamarra
another: kaybi, a tada		
answer: yamuun		
answers, seek: wanda		
ant: minga		

The First Spoken Language

assistance:
 alpamarran
 assurance: kulan
 astray, lost, crazy:
 wangi wangi
 at, on, in: ina
 at home, feel: midja
 at least: ina ying
 to atrophy: dadi
 at once: yuya
 attach to: maji
 attached to:
 murrukatinu
 attachment: majing
 to attack: puwa
 attend to: rawa
 attention, pay
 attention: rawa
 attention, focus:
 rawan
 attitude: naaman
 attract: ilala
 aunt (father's sister):
 yuruin
 aunt (mother's
 sister): ngabang
 aunt (Father's sister):
 kurntili
 to authorise: mandu
 authority: mamang
 authority figure:
 mama
 be available: wana
 average out: purintju
 average: purintjun
 avoid: tabua
 avoid (bypass):
 kawila
 avoidance: tabuan,
 kawilan
 awake: kana
 become aware:
 nindiwarra

awareness:
 nindiwarran, rawan
 awareness of
 presence of a spirit:
 wandjan
 awareness of self:
 tjamin
 away: ma
 awe: wuntjaan
 awe, to experience:
 wuntja
 awesome: wuntjanu
 axe: goompi
 axilla: kiti-kiti

baby: iti

baby, give birth to:
 wandang
 baby, newborn:
 ngabaa
 back onto: bundi
 back: bundin
 back, spine: doolgu
 back of knee:
 murnngu
 backside: moomoo
 back up, stand
 behind: bundi
 bad: gurra gurra
 bad feeling: wiirin
 bad person: malaruun
 bag carried on head:
 doogooba
 bag: dili
 bald: turrun
 ball: bugala
 bandage (to): karpila
 bandage: karpilan
 bandicoot: bandicoot
 bank of creek:
 mambay
 bargain, negotiate:
 nilgawa

bark of dog: woof
 woof
 bark of tree:
 koondaal
 bark strips: birriba
 barren, to be: wapoda
 barren: wapodanu
 barter, trade: yulun,
 nilgawa
 basin, dish, bowl:
 nyugam
 bash: puwa
 basic: malunu
 basically: ina malung
 basis: malung
 basis of: -dool
 bath: malgilan
 bathe, wash: malgila
 beach, ocean beach:
 boorigaal
 beads, jewellery:
 kalgari
 beard: murai
 beat time to music:
 dalka
 beaten track, road:
 koolgan
 beat (hammer):
 goompi
 beaten (hammered):
 goompinu
 beautiful woman:
 banyagaan
 beautify: milmitla,
 nyuba, tjinguru
 beauty: nyubang
 because: garinakan
 become (finish as):
 pinitji nya
 become alive:
 kanarriwa
 become self-aware:
 wumanga

The First Spoken Language

beauty, beautiful:	bend: tjapu	blanket, rug:
mundai	bend, a: tjapun	ngumbin
bed: mangkadja	benefit (verb): ngaali	bleed: tjangaa
bee: nyugay	benefit: ngaaling	blend: bulany
bee (native): wanang- ji	bent, twisted, irregular: goorony	bless: milmilta
beehive: warrung	best (superior): bugaran	blessed: milmil
before, in front of: djamuga	better than (superior to): bugaranu	blind: nyawa-nu
beggar, habitual: ngatjilpayi	betrayed, feel: wuruwa	blink: nyum-gi
begin, commence:	betrayal, feeling of: wuruwan	bliss: narunyan
biyi, nabi	between: tjabula	block, prevent: piiga
beginning: nabin	beware!: nyaa nyaa	blockage: piigan
begrudge: kudja	beyond: mainu	blood: tjang
behave normally: kanawa	big: boolka	blood cell: tjang-buji
behave	bigger, get: ngaali	bloodstream: tjangaan
inappropriately: wangamarra	big toe: tjina mama	blood vessel: kumaa- tjang
behaviour, inappropriate:	billy-can: nyugam	blood gum tree: tjuta
wangamarran	bind: karpila	blossom: nerida
behaviour, normal: kanawan	binding: karpilan	blowfly: punyal
behaviour, to study: nayala	biology: wankalan	blow with mouth: puula
behaviour, a study: nayalan	biological: wankalanu	blow away: pirrila
behind: biya	bird: djanda	blunt: guloom
behold!: kaa	bird (small): djanda- ji	blue, sky blue: ngurung
be quiet: kanmarrarri	bird's nest: koonda	boast: muyi muyi
belief: yaal	birth: wandaman	boat: darra, kandul
belittle: tjili	birth, time just after: ngabaang	body: bangun
belongings of	bisect: tjingi-tjingi	boil, furuncle: djulur
deceased: bugurra	bite: badjala	bold: rapa
belongings, personal: mudja, mantjilan	black: marunu	bone: darigan
belong with, feel: midja	blacken: maru	book: yanyan
below, under: djuka	blackening: maruun	boomerang:
belt, man's: wayiwa	blackboy tree: boomeri	boomerang
	blameless: namu- namu	boot, shoe: jinanggaba
		born (to be): wandama
		boss, supervisor: boolka mari, kamarang

The First Spoken Language

bottom: juluun
bowl, basin, dish:
nyugam
boy: djan-djan
boyhood: djan-
djanang
boy, little boy, copy
of his father: nyitang
brag: muyi muyi
brain: wanang-bagan
brainless stupidity:
muuju-muju
brainwash:
wituwituna
branch of tree:
djeera, jarang
brave: waa-
widjeeman,
wamuranu
bravery: wamuran
break: kartantarra
break down: wuukayi
breakdown:
wuukayin
breaking waves on
beach: boorigaa
breast: ngamun
breath: bui
breathe: ngaal-marra
brick, building:
nganti-ji
bridge: jail
bright (fire, flame):
tjalngay
bring: kari
bring about: anga
bring back, fetch:
yangani
bring closer: ilala
bring to a point: yirri
bring upon: anga
broad: jarramba

broadcast: nidila,
dalba
broken: kartalpa
broken down:
wuukayi
a brood: djuuruun
to brood: djuuru
broody, brooding:
djuurunu
broom: buliman
brother: nyun
younger brother:
kitjika
brown: duorong
bruise: ngultuun
bucket, water vessel:
beeee
build: warrama,
ngarri, yaga
build (a hut): djoora-
bunoo, yaga
building science:
ngarri-ngarriman
built structure: nganti
bull: bull
bull-roarer: guunan-
djuka, parruwa
to bully: yangga,
mulganma
bullying: yanggan,
mulganman
bundle together:
baturi
bundled together:
baturinu
bundle: baturin
burden: jungan
burial ground: molwa
buried, dead, in the
earth: dada
to burn: bayirra
burnt: bayirranu
burn (noun): bayirran

burned out: wuukayi
burst: bang-ga
bury: duwa
bush apple tree
(angophora):
goondaree
bushfire firestorm:
buurraan
bustard: kiparra
busy: gulil
but, however: ba
buttocks: boong
by contrast: ina tada
by, through: wati
by, through actions
of: maaku
bye and bye: kapu
bypass: kawilan
to bypass: kawila

cadaver, corpse:
dagay
call: yariti
calf of leg: buyu
calm: jurungul
camouflaged: yini
to camp: ngurra
camp: ngurrang
camped: ngurranu
canal: wirrin
capable: mamurrunu
capsize: karuba
care for: kanyila
careful, cautious:
mini-mini, purintju
carefully, softly:
ngamaway
careless: karul karul
caring,
compassionate: ayala
carpet snake: garpu
carrier, chassis,
frame: karingi

The First Spoken Language

carry: kari	characteristic of: gawarima	classroom: binang-ja
carrying, carriage: karing	characteristic, trait: gawariman	clavicle: takutaku
carry away: ma-kari	charcoal: dagin	claw: djinang
carrying dish: kulaman	make or burn charcoal: dagi	claws, fingernails: danggany
cassowary: cassowary	charred: bayirranu	to clean: pilti, malgila
cat, feral: wiikan	chase: kaya	clear: raa
catastrophe: tjamulun	chassis: karingi	clear ground: ka-raa
catatonia: numang	check up on: gana	clear, emphatic: ngarru
catatonic: numanu	cheek: mitamita	clever: wita
to catch: garrama, mira	chemical composition: munyang	clever man: wiringan, wubin
catch: garraman	cherish: kanyila	cleverness: witan
caterer: maangani	chest: moonda	clicking stick: gugulu
cause: anga	chest, front of body: djamugan	climb: antjimala
caution: bijirrin	chew: tjaapa	close, nearby: ila
cautious: mini-mini, bijirinu	chickenhawk: kirrkirra	to close, shut: ngaki
cave: kulpi, ngaroi	child: tjitji	clothe, wear clothes: warntu
cell (biology): buji-bangun	childhood: tjitji-nga	clothes, clothing: warntun
cell (prison): kampi-ji	childbirth: wandaman	clouds, dark: kurrumuun
centipede: wiruru	childbirth pains: pundeen	cloud of dust: tjili
ceremonial decoration: walka	childless, to be: wapoda	clouds, rain: kurrumuun
ceremony, ritual: yalawungan	childless: wapodanu	cloud, white, fluffy: tjambak
certainly: maantunu	childless man or woman: wapodan	club, hitting stick: nala-nala
certainty: maantun	chief: kamarang	clumsy: jaam jaam
certify: maantu	choke: tarra	coal: rawunu dagin
chair, stool: yaagin	choke: lirin-tarra	coals: dagin
challenge: wanda	chuckle: ikarriwa	coals, embers: ngoony
a challenge: wandang	circumvent: kawila	coccyx, tailbone: mudju
to change: pinkurra	claim: yanma	cockatoo: cockatoo
change: pinkurran	clapping stick: gugulu	code: lirran
channel, groove: wirrin	classify: nyari	
char: bayirra, dagi	classification: nyarin	

The First Spoken Language

coiled up: tjapu-tjapu
 cold: walai
 head cold: gaadji
 cold weather, winter:
 ngadjiri, waringbil
 colic: tjulkun
 collapse: yinma
 collar bone: takutaku
 collect, gather:
 tarrawa
 collected up
 (bundled): baturinu
 collection: tarrawan
 colour: kurrakurrala
 comb: gooyaru
 come quickly:
 ngalyaliwa
 command: mandi
 commence: biyi
 comment, trivial: tjili
 community, mob:
 karal
 companion: mulaya
 compassion: ayalan,
 djuwan
 compassionate:
 ayala, djuwanu
 competent:
 mamurrunu
 complain: amala
 complement: gawu-
 tudu
 complement
 (facilitate): djiwa
 complementing:
 djiwanu
 complete: langga
 completion: langgan
 component: jaalan
 composition of:
 munyang
 comprehend through
 hearing: kulila

comprehend through
 seeing: nyawa
 comprehend though
 thinking: nawa
 computer: nuga-
 nuga
 computerize: nuga-
 nuga
 computer program:
 lirrang ngu nuga-
 nuga
 conceal: rawu
 concealed: rawunu
 concealment: rawun
 conceptualise: naama
 concept, idea: juwi
 concept, principle:
 naaman
 conclusion: narran
 condemn: djukuru
 condemnation:
 djukuruun
 conduit: wirrin
 confess: milirri
 confession: milirrin
 confidence (self):
 bayan
 confidential: yininu
 confirm: yanma
 confirm the truth:
 janga
 confirmation:
 yanman
 conflagration:
 buurraan
 confront: ngara
 conjecture: wanda
 conjecture (noun):
 wandang
 connect with: ngaltu,
 djuwa
 connection: ngaltun,
 djuwan

connectedness:
 wamang
 conscious mind:
 rawan
 conscious of: rawa
 consciousness: rawan
 consistent, reliable:
 warragil
 consolation: mala-
 malan
 console: mala-mala
 constancy: gaiya
 construct: warrama,
 ngarri
 consume, eat up:
 banurru
 container for water:
 nyugam
 contain: jaanjuu
 container: jaanjuun
 contempt, show:
 djukuru
 contempt: djukuruun
 contented, happy:
 yalbaa
 contentment: yiti,
 narunyan
 in the context of: kini
 contrast, by contrast:
 ina tada
 control: wara, mira,
 wapedji
 controller: gandjibul,
 wapedjin
 control system:
 wapedjin
 convince: wituwituna
 cook: pawula, marba
 cool: kilpa
 coolamon: kuulaman
 cooperate: inkabula
 cooperate: inkabulan
 cope: paa-paa

The First Spoken Language

copulate: booiba,
 djandjila, jugali
 copy: nyita
 copy, reproduction:
 nyitang
 to corner: ngarti
 a corner, tight spot:
 ngarting
 cornered: ngartinu
 corpse: dagay
 corroboree:
 corroboree
 corroboree: yauar,
 inma
 corrupt a person:
 malaru
 corrupt person:
 malaruun
 cough: gorrawin
 to counsel: kanyila
 to count: tampa
 country: djaagan
 country, home turf:
 djagul
 courage, show:
 wamura
 courage: wamuran
 courageous:
 wamuranu
 courageous restraint:
 piriwin
 cousin: yirbul
 to cover: puldja
 a cover, lid: puldjan
 coward: baakuun
 cramp: tjulkun,
 puwallan
 cramped: kireen
 cranky, irritable: karu
 karulan
 craving, obsessive
 desire: yinkaaya

crawling (child):
 maramara
 crayfish: yilai, bagili
 crazy, psychotic:
 wangi wangi
 crazy behaviour:
 wangamarra
 crazy talk: wangala
 create, make from
 something: djurra
 create from nothing,
 generate: marra
 creation, finished
 product: djurrang
 creativity: waidjun
 creature, entity,
 thing: ngatja
 creek: karrun, bandal
 creek bed: muruyan
 creek, freshwater:
 wurangar
 creep, sneak up:
 bijirri
 crime: gurran
 crisis: putjuun
 cause a crisis: putja
 criminal: malaruun
 career criminal:
 nganyirrin
 criticism: yuting
 criticize: yuti
 crooked: karlikarli
 crow: kaarnka
 cruelty: gurra-gurran
 cry: yula
 culture: kulilan
 cure: maruma
 curlew: djuwalban
 curse: murun-paa
 a curse: murun-paan
 cut, shorten: kurnta

dainty: tjingurunu
 damage: gurrala
 damage (noun):
 gurralan
 damper: dampa
 dance (men): kantu
 dancing (men):
 kantun
 dance (women):
 nyanpi
 dancing (women):
 nyanpin
 danger: djirulan
 put in danger: djirula
 dangerous: djirulanu
 darken, obscure:
 munga
 darkness: mungan
 darkness, deep
 feeling: bamungan
 daughter: katjina
 dawn: kalala
 daylight: kalala
 day's events:
 ngariyan-sa
 day: kalalang
 dead: dada
 death: dadang
 dead body, corpse:
 dagay
 deadly, killing:
 pundjanu
 deadly enemy:
 paiyuun
 deaf: wombanu
 deaf, going: womba
 deafness: wombang
 deal with: kama
 death, place of:
 guunmarl
 death wail: guunai

The First Spoken Language

debate, hesitate: punkana	deluded accusations: yaa-gurra	detain: marrkula, jarra
deceased estate: buugurra	delusions, crazy talk: wangala	detention: jarran
deceit: wininarun	demand: mandi	deteriorate: piki
deceive: wininaru	demanding, selfish: tapu	deteriorated: pikinu
deceive: nyula-nyula	demon: djudju	deterioration: pikin
decide: muuta	demonstrate: nindila	detract: pini
decide impulsively: para-yi	demonstration: duunga	develop, bring about: anga
decision: muutan	demur: kuwarra	the devil, Satan: mamu
decisive action: kapun	denounce: guularra	the devil as the enemy: paiyuun
declare innocent: namu	dense: puyu	dew: pilipi
decoration, ceremonial: walka	deny, refuse: nunga	dialect: lirra
dedicate: guway	denial: nungan	diarrhoea: purangapin
dedication: guwayn	depart: ma-yurri	departure: ma-yurrin
deep: guru	departure: ma-yurrin	depict: makuluma
deep feeling of absence or darkness: bamungan	deposit for safekeeping: janta	diff: tada
defend: tanga	depressed, to become: duunga	point of difference: tudu-tja
defensively nasty: duukuru	depression (emotional): duungan	points of difference: tudu-tja-sa
deficiency: wiyatjarran	descend: tjarungara, julu	different, foreign: tudu
deficient, to be: wiyatjarra	describe: watjala	difficult, tricky: wituwitu
deficient (adj): wiyatjarranu	desert: pindan	dig: djawana
definitely: maantunu	desiccated: dalgai- dalgai	digging: djarru
déjà vu experience: yurlitjan	design, to: namidji	digging stick: wana
a delay: pintiri, koolgaal	design: namidjing	dingo: dingo
to delay: kuwarra, ngaka	desire: wanting	diplomacy: watang
delete: kurnta	despair, to despair: duunga	diplomatic, to be: wata
deliver (spirits): tjirra	desperate: duunganu	to direct: ganya
deliverance: tjirrang	destiny, destination: jing	direction: ganyan
	destroy: gurrala, buum, pudoo	direction marker: tuulpi
	destruction: pudoong	dirty: kaka, dulganu
		dirty, make: dulga
		disable: pika-puwa
		disappear: pitja
		disappearance: pitjan

The First Spoken Language

disappointed, be:
wuruwa
disappointment:
wuruwan
disaster: tjamulun
discern: tjipa
discernment: tjipan
to discipline; nindi-
puwa
disciplinarian: bapun
discover: ngurrila
discreet: juulkurra
discrepancy: tjukun
disdain: djukuru
dish, bowl, basin:
nyugam
dismantle: pika-puwa
dismiss: puyi
disobedient: duukuru,
wangal
disperse: pirrila, gagi
display: nindila
a dispute: kulu
to dispute: yangmala
dissociating
(psychologically):
meemirrinu
dissociative state:
meemirrin
dissociative state, be
in: meemirri
to distance: tarada
distance: taradan
in the distance: ina
taradan
distant: taradanu
to distinguish: nyawa
distress: guularan
distressed: guularanu
distressed, become:
guularra
dive: kayi

divest: pirrila
divide: tjirritin
dizzy: ngarrima
do or make: djurra
doctor: nguwani
dog: papa
domesticate, tame:
gana
domesticated, tamed:
gananu
dominate: mudju
domination: mudjun
donate: yuwa
double-talk: tjiliwirri
doubt: gana
down, downwards,
go: julu
to drag, wrench:
yuuta
draw, depict:
makuluma
dread, feeling of:
wiirin
dread (to): wiliwili
to dream: tjukurr-
marra
a dream: tjukurr-
marran
dreaming, personal:
tjukurrrpa
dream spirit of
shaman: malli-malli
dream spirit
(personal): duuwii
Dreamtime:
tjukurritja
dress, get dressed:
banmali
drink: tjikila
drive: waiyun, kaya
let drop: kut-ta
droplet, drop: gagin

doubt: murra
drought: ayirlurru
drowned: nunbalu
drunk: biburu
drum: palangga
dried out: dalgainu
to dry out or fade:
dalgai
totally faded, dry:
dalgai-dalgai
dud: dadi
durable: daaring
during: mayuun
dusk: milyaru
dust: pui
dust cloud: tjili
dwarf (adj): itjanu
dwarf (noun): itjan
dwelling: ganya,
midja
dying: wuulanu

each, every: ngan
eaglehawk:
walawurru
ear: binna
early: budjurbu
earth: munda
cool earth, just below
the surface: narri
earth spirit, Mother
Earth: Djiwan
earthworm: djulgi
east wind: midjigay
eat, nibble: tjaatji
eat: tjaama
eat: djaama
eat up, consume:
banurru
ebb tide: kungudjaru
echidna: echidna
echo: eeyoora

The First Spoken Language

economical: yiranu
economise, simplify:
yira
economy (reduction
to essentials): yirang
economy, economics:
ngaamalang
edge, margin: duuguu
edge of forest:
duuguu
edible: tjaabi gubi
education, gain:
maalanda
education, good:
maalandang
eel: japun
an effect: ngariyan
effective: garroonu
effectively, well:
balya
ego: mimi
ego soul: mimi-
wandje
egocentric: mimmu
egg: ngukurmpa,
kaboyu
egg casing: kaboyu
ego: midja, mimi
ejaculation, sexual
emission : djitjin
eject: gaawili
elbow: nuuna
elder: inkata
elders: inkata-sa
elder brother: kurta
electrical wire or
connector: wundju
elopement: wulgalar
emaciated, thin: yaru,
bidjinu
embarrass: ngajarri
embarrassment:
ngajarrin

embers, coals:
ngoony
embolden: ngarru
embrace: ambula,
nama
emotion, to express:
giyu
emotion: giyun
empathise: ayala,
djuwa
empathy: ayalan,
djuwan
emphasis: ngarru
emphasize: ngarru
empty: pirtilpa, ka-
biya
empty-handed:
maralpa
emu: emu
enact: inka
enathema: kamun
encode: lirra
encourage:
bukalmarra
end, destiny,
destination: jing
end point: wanang
endanger: djirula
to endure, cope: paa-
paa
enemy: paiyuun
enforce: bamba
enforcement:
bambang
engineering: gayalan
engineer: gayalani
energy: garroon
enforce: puwa
engineering: ngarri-
ngarriman
enjoyment, fun:
ngarrilang
enough: kuunyanu

envious: kudjanu
envy (verb): kudja
envy (noun): kudjal
establish: ngaka
establishment:
ngakan
ensure: kula
enter: tjarrpa
entity, creature,
thing: ngatja
entrance: tjaapi, raan
gain entry: raa
entrails, innards:
magay
equal: maninu
equivalent: maning
to escape: ma-yarra
escape: ma-yarran
establish: ngaka
establishment:
ngakan
establish the basis of:
ngarinpa
estimate length (pace
out): mandowi
eternity: tjukurranu
ethics: waidjun
ethos: waidje
evaluate: juriga
evaluation: jurigan
evaporate: nindu
even if, even though:
biyi
evening: yawun
event: kuumpan
every: ngan
ever: manti-manti
every, each: ngan
everyday activities:
ngariyan-sa
everything, the whole
lot: winki

The First Spoken Language

everywhere, the world: djarala	explore: wana	famine: ayirlurru, tjaambun
everywhere, universe: gala-nga-gala	explore the ground: djawana	fantasize: tjukurr-marra, wundama
evict, send away: puyi	express anger: guularra	fantasy: wundaman
evil spirit: djudju	express oneself: yanma	far away: tarada, kawal
evolution: anga-angan	expunge: pinitji	fast: buuba-la
evolve: anga-anga, kuumpa	exterminate: daka	fast, quick: barraay, kuutarra
example, for example: wadja	extinguish: daka	fat, grease: wadjjin
excel at: mamurru	to extract: ngamugi	fat: wamunu
excellence: mamurrun	extrapersonal space: marrabaan	fat, become: wamuu
except: nanyawudj	exuberant: yalbaa	father (authority figure) : mama
exchange, trade: yulun	eye: miyi	father (always available) : gaiya
to excise: kurmta	eyebrow: magui	father (disciplinarian) : bapu
excuse: nakan	eyelash: ilpila	father (wise advisor) : nyungai
exhibit: nindila	faeces: goona	fatherhood: mamang
existence: ngatjang	face: maan	stepfather: djamanga-bapu
exit: tjaapi	fact: nindin	fear, anxiety: widjiman
exorcize: tjirra	fact, to be a: nindi	to fear, be afraid: wiliwili
exorcism: tjirrang	facts, statement of: ngarinpan	fearful: widjimanu
expect: ama, wulangga	fade (to): dalgai	feather: nyalpi
expel: wiika	faded: dalgainu	feather foot: tjina-karrpil
expel someone rudely: poonku	totally faded: dalgai-dalgai	feed, nourish: maanga
to experience: woodji	dalgai	feed myself: tjaama
experience (noun): nyalan, woodjin	fail at: tjuku	feel: ngala
experiment: tjaatji	failure: tjukun	feel deeply: tjuni
expertise: nyalan	to faint: yinma	feel disgust: gaawili
express anger: guularra	faith (religious): midjang	feeling of darkness: bamungan
exhausted: pui-pirra	fall: dadi	feeling of dread: wiirin
explain: watjala	fall apart: wuukayi	
explanation: watjalan	fall (down): punkala	
	fall short: tjuku	
	false: ngunti	
	family: kinyangan	
	family tree: walya-jarra	

The First Spoken Language

feet: tjina-sa	fire, to light a:	folded up: tjapu-tjapu
female: yinalanu	kanjili, jidu	foliage: parla
female puberty:	firestick: jiduun	follow: wana
ngutjung	firewood: dungari	folly: wangan
femininity: yinalan	first: nabinu	food: mayi, maangan
feral: nganyirrinu	fish: maki	food (deceive):
feral, become:	fishing: maki maki	wininaru
nganyirri	fishing line: yara,	foolish: wangi
feral cat: wiikan	wagoy	foolishness: wangan
clover fern: nardoo	fish hook: pirruuyin	foot: tjina
fetch: yangani	fix, cure: maruma	footfall (sound of
few: marnkurrrpa	fix, mend: mamгаа	footsteps) durubal
fidget: yirrika	flame: tili	foot instep: tjina alu
a fight: buungaral	flashback experience:	footprint: mukutjina
fight against: tanga	yurlitjan	for: gari, gu
fighter: tangaman	flat: warriin	forbid: kamu
fill, satisfy: ngaalkula	flat country, plain:	forbidden: kamunu
filled up: kuunyan	kunanggay	to force: bamba,
find: ngurrila	flea: tittadi	puwa
finding: ngurrilang	flesh: oondiri	force: bambang
fine quality:	flight, curved: kiri-	force, massive:
tjingurun	kiri	garroon, boorang
finger: birin	flint: yugan	forceful: garroonu,
to finger: biri	float: juri	booranga
finger, little: ngarli,	flood: goonguun	forearm with
bee-birrin	floor: barnan	wrist: jaroon
finger nail: miltji,	floor level: barna-	forecast, prophesy:
bilan	barna	purraya
finger nails, claws:	floor, make a: barna	forecast: purrayan
danggany	flour: bulai	forefathers: walya-
the finish: jim	flour (coarse):	jarra
to finish: pinitji	nungguun	forehead: ngalya
finish as (become):	flower: nerida	foreign: tudu
pinitji nya	fluctuate: ngaal-	foreigner: maliki
finish off: langga	marra	foreman: kamarang
finished product:	to fly: barra-gi,	foreskin: mabula
djurrang	yarrali	open forest: warrgin
fins on fish: parla	a fly: parrila	forever, eternity:
fire: waru, gira, jalu	flies: punyal	tjukurranu
firelight: tili, jalngay	flying fox: gugi	forget: murrigi
fire stick: jidu	focus on: rawa	forgetful: murriginu
firestorm: buurraan	focus: rawan	forgetfulness:
	fog: wuujaa, dubani	murrigiin

The First Spoken Language

forgive: nyuntjula	fruit on bush: maira,	generation: inkatang,
forgiveness:	fruit in general:	marran
nyuntjulan	malanda	generous: tjaamaa,
fork: midjil	fruit (sweet): bun-	kanaangin
form: djurra	bun	genetics:
for sure: maantunu	fruit bat: gugi	aaminkatang
for this reason:	fuck: djandjila, jugali	genitals: djunu
garinakan	fugitive, outlaw:	gently, softly:
foundation: -dool	wiikan	ngamaway
fracture of bone: budj	fulfil: langga,	germinate, shoot
darigan	ngaalkula, kuunya	(plants): djali
fragrance: nyapan	full: ngaalkulanu	get: mantjila
fragrant: nyapanu	full: yurrinpa, puruk	get (take): gangga
frame (noun): karingi	full up: kuunyan	get down: tjapulukati,
free, liberate: kirri-	have fun: ngarrila	julu
kirri	fun: ngarrilang	ghost: wanda
free: kirri-kirrinu	make fun of:	giddy: ngarrima
freedom: kirri-kirrin	munumidju	gift: yuwang
freedom of	fundamentals of: -	girl: kungka, miyay,
movement: yankulun	dool	jila
freeze: jiru	funny: ngarrilanu	girlhood: miyayn
freeloading: tjupulan	fur: kerri	give: yuwa
fresh: pilti, baling	furious: see angry	give around: parra-
fresh water: natjoon	furrow: yirrikan	yuwa
freshwater creek:	further: kawal	give birth to:
wuranger	future (adj) purraya	wandang
friend: yamatji,	future, the: alkan,	giving: yuwang
mulaya	purrayan	give up: wuutja
friendship, alliance:		give up something:
wutu	gait: yanin	jorga
fright, awe: wuntjaan	game, sport: inkan	glory: boorrang,
frighten: widjima	games: riawina	ngunpa
frightened:	gang, form a: tuukala	glow: nguunpaan
widjimanu, wuntjanu	gang threat: tuukalan	to glow: nguunpaa
frightening power:	gang up: tuukala	glue: jarra-jarra
boorang	gape, stare: nyaana	go: yurri
frighteningly	garbage: bindim	go (polite) please go:
powerful: booranga	gather: tarrawan	ki-yuwa
frog: ngarnngi	gathering (noun):	go away: ma-yurri
from: anya	tarrawan	go down: julu
from then: kajarran	generate: marra	go past: kawila
frost: jiruun		

The First Spoken Language

goal, aspiration: wanti-jing
 gob-smacked: gob-wuntjanu
 going on: garra
 good: balya
 grab: garraman
 grace: wamang
 to grade: pintiri
 grading: pintiring
 granddaughter: kaparli
 grandfather: tjamu, jutja, nyundai
 mother's father: ngadjang
 father's father: maibeen
 grandmother: kaparli, gaa-bubaraan
 father's mother: gamaran
 mother's mother: yinan
 go-between, intermediary: tjabulang
 gold: karakara
 good: banyaa
 goodbye: yanande
 good to eat: tjaabi
 gubi
 good wishes: balyan-sa
 grand: maabu
 grandson: tjamu
 grasping, mean, selfish: yimimi
 grass: baarpan, garumba, widal
 grass, bladey grass: barool
 grass seed: doonbarra

grass tree: boomeri
 grasshopper: yanadja, tjintil-ka
 grateful, to be: wulugunu
 gratitude: wulugun
 gratitude, express: wulugu
 grave: duwani
 grave, burial ground: molwa
 gravel: daraw daraw
 grease, fat: wadjiiin
 great, majestic: maabuu
 greatness: maabuun
 greed: munum
 greedy: manyu-manyu
 green (colour): garumba, budjarbin
 green (unripe): kirrang
 grey head/hair: tjilpi
 grey kangaroo: kurlpirrpa
 grieve: nulara
 grind: djangari
 grind up: nunggu
 grind, sharpen on stone: yanpa, djangari
 grinding stone (female): djangariin
 grinding stone (male): djamakan
 grindings: nungguun
 grindstone (small): djangari
 groan: nyoorba
 groin: mintili
 groove: wirrin
 ground: parna

ground up, pulverised: nungunu
 group together: tarrawa
 group, one's own: mapirri
 group or place or mob:
 my place: ngai-ku-ja
 our place: ngalam-ku-ja
 their place: tana-ku-ja
 your place: nyurra-ku-ja
 your (pl) place: nyurrana-ku-ja
 group, community, mob: karal
 small group: karal-ji, tarrawan
 group threat, make: tuukala
 group threat: tuukalan
 grouped (bundled together): baturinu
 grow, increase: ngaali
 growth: ngaaling
 grow (plants): kanyila
 grow up: maguwa
 growl at: djuni
 to guarantee: kula
 guarantee (noun): kulan
 guard (to): munjindi
 guard (noun): munjindiwan
 guide: wapadji
 a guide, guidance system: wapadjin

The First Spoken Language

guilt: mulgir	hard, difficult:	Heaven, spiritual
gully: gali	wituwitu	destination:
gum, edible: tangari	hard to get, scarce:	midjamang
guts, innards: magay	boolangaalan	heavenly: ilkaritja
	harm: pika-puwa	heavy: buuruul, wapu
habit: kai-kain	harmful: mugu gawa	heel of foot: tjina-
habitat: ngurrang	hat: wiltjan	muku
habitual mocker:	hat, ornamental:	to help: alpamarra
arrkalpayi	mugoon	help: alpamarran
hail: gurri-pa	hate: paiyin	helpful: wanganarra
hailstones: moogaray,	hatred: paiying	helpless, half dead:
karang karang,	to have: ngoorga	numa
jirunain	have a go!: ka-ngarru	here: gai
hair: mangka, urru	have to: owa	here you are: nyii
half: bakin	having: ngoorgan	heroism: garroon
half dead: numa,	have what is needed	hermit: mimmu
daabum	in the other: gawu-	herself: ta-mimi
a halt: pintiri	tudu	hesitate: punkana,
hammer: goompiin	head: kata	naka
to hammer: puwa,	headache: kata-pika	hesitation, caution:
goompi	headdress,	mini-mini, nakan
hamstring: paltarpa	ornamental: mugoon	hey! look!: yagaay !
hand: mara	headline: ngarrun	hiccough: taman
handle: jaron, jabir	headman: kamarang	hide: puldja, banja,
handle, to: kama	heal: maruma	hide oneself: wurbali
handle of stone axe:	healer, traditional	hidden, camouflaged:
tarruuka	doctor: nguwa	rawunu
hand over for	health, good health:	to hide: kumpila,
safekeeping: janta	banyaan	rawu
handsome man:	healthy: ipilypa,	high: booral,
balugaan	tjipa, banyaa	katukatu
hang: jura	hear: kulila, bina	highlight: ngarru
happened: garranu	hearing: binang	hill (low): gunda
happening, going on:	hearing, hard of:	hill (high): duunban
garra	wombanu	himself: ta-mimi
happening, event:	hearing, to lose:	hinder: nagurra
ngariyan	womba	hindrance: nagurran
happiness: narunyan	hearing loss:	hip: angkalpa
happy: bukal, yalbaa	womang	history (personal):
hard and dry:arang	heart: gii, ngili	marlang
hard (baked): manal	to heat: nguu	hit: puwa
	heat: dadidjan, nguun	

The First Spoken Language

hitting stick: nala-nala	house, set up: jindi	ignore, bypass: kawila
a hoard: tarrawan	how to: yaal-kutu	ignorant of (oblivious) naimanu
to hoard: tarrawa	however: ba	ignorant person: nurrapa
hold still, hold up: jarra	how many: yaaltjirri	image: nyangan
hold an opinion: witila	hug: ambula, nama	imbalance: tjukun
hold on: naminbaa	hum a tune: jilba	immediately, at once: yu-ya
hole: narran	human being: ngatja mari	immobile: yiki
hole (entrance/exit): tjaapi	human: human	immobilise: jarra
hollow: gubang	consciousness: rawan	impact: puwan
hollow in a tree: migany	humanity: marimang	impediment: pintiri
holy, sacred: milmil, mamidji	humble, be: tjami	importance of person: mayang
Holy Spirit: Wandjabaa	humble: mitinu, tjaminu	important: ngurrunu, balya
home, feeling of: midjang	humiliate: djukuru	imprison: marrkula
home country: midja, djagul	humiliation: djukuruun	improve on: tjinguru
home (nest): jinding	humility: tjamin	improvement: tjingurun
homesickness: yalun	humour, fun: ngarrilang	impulsive: wuyi wuyi
homesick: yalunu	hunch, have a: tjuni	in, at, on: ina
hone: yirri	hunger: tjaalun	in accordance with: ilaa
honey, wild: wamaa	be hungry: tjaalu	inappropriate behaviour: wangamarran
hoof: ingga	hunt: ngalawaa	include: jaala
hoons: tuukalan	hereditary hunting ground: ngurumbaa	incompetence, dangerous: muuju-muju
hop: julbanga	hurry: warra-puwa	incomplete: muuntju
to hope: kanga	hurt: pika-puwa	inconsequential: wuyi wuyi
hope (noun): kangan	hurtful: mugu gawa	increase in size: ngaali
hopeful: kanganu	hurt intentionally: mugu gawa	indecisive: miti
to hope for: wulangga	husband: mari-kuurin	indicate: nindila
horse: yarraman	hut: kampi	infant: iti
hose: wirrin	I: ngai	infancy: iti-nga
hot: dadidja	ice: jirunain	inflate: puula
hot weather: ngadara	idea, form an idea: juwi	
hours: tuukalan	idea: juwin	
house: ngurrang	identify: nyari	
house (nest) jinding	identity: nyarin	
	if, possibility: angan	
	ignorance: naiman	

The First Spoken Language

initiate: ngaka	insane: matjang,	into: aakutu
initiated: ngakanu	wangi, womba	introduce: watjala
initiation: ngakan	insert: tjarrpatjurra	introitus: birrnga
initiation marks:	inside: nila	introject: nima
piirama	insight: nyawan	introjection: nimang
injure: ngulu	for instance: wadja	intrude: tjaarrapa
injured: ngulunu	instantly: kuwarritu	intruder: tjaarrapang
injury: ngulun	instep of foot: tjina	intuit, to: tjipa
in front of: djamuga	alu	intuition: tjipan
innocent: namu-namu	instructions, rules:	intuition, feel deeply
inspiring spirit, muse:	ngaamalang, wanang	in gut: tjuni
waidje	intellectual: watjin	invade: tjaarrapa
instep: tjina-alu	intellectualise: watji	invader: tjaarrapang
instruct: mandi	intelligent: wita	invent: juwi
instruction: manding	to intend to: kuku	invention, idea: juwin
in vain: putu	intention (serious):	involve, include:
inedible: karnpa	kukun	jaala
inept, socially:	interact: inka-tjabula	involved: jaalanu
ngajarrinu	interaction: inka-	irregular: gooroony
inevitable,	tjabulan	irreproachable:
irresistible: marran-	intercourse: djandjila,	namu-namu
garranu	jugali	irresistible,
inevitability:	interference: gurralan	inevitable: marran-
marrang-garrang	interfere with:	garranu
infertile, to be:	gurrala	irresistibility:
wapoda	intermediary, go-	marrang-garrang
infertile man or	between: tjabulang	irresponsible: wuyi
woman: wapodan	intermediate state:	wuyi
to inflict: puwa	tjabula-ngatjang	irritable, cranky: karu
to influence:	internalise: nima	karulan
murrukati	internalisation:	island: booroowang
influence:	nimang	island, small:
murrukating	interpret, discern:	jarabam
in front of: kurranyu	tjipa	isolated, lonely:
initiate: ngaka	intervene: see	meejee
initiation: ngakan	intermediary	to itch: inarri
innards, entrails:	intestine: galinggali	an itch: inarrin
magay	in the same way:	itchy: inarrinu
innocence: namun	yeegeen	itself: ta-mimi
innocent: namunu	intimidate: yangga	
in particular: ina	intimidation:	jab: djiri
ngarrun	yanggan	jaw: ngutu, nugul

The First Spoken Language

jealous: mulu
 jest, joke: nganyari
 jewellery: kalgari
 Jezebel: djudjubaal
 job, profession:
 waka-wakan
 join: jungu
 joined: jungunu
 joint, partnership:
 jungun
 join with, unite:
 maruma
 joke, jest: nganyari
 a joke: nganyarin
 joyful: yalbaa
 judge (wise):
 malandambundj mari
 judge, magistrate:
 nindi-puwani
 jump: parayi

 kangaroo: kangaroo
 tree-climbing
 kangaroo: mapi
 kangaroo court:
 tuukalan
 kidney: mugarra
 keep: marrkula
 keep going: paa-paa
 keep in mind: oowa,
 warra
 keep secret: witjala
 kelp, seaweed:
 moorang
 kick (verb): tuuldi
 kick (noun): tuuldin
 kicked: tuuldinu
 kick someone out:
 poonku
 kidney: purri
 kill: daka, pundja
 kill oneself: pundja-
 mimi

killer, enemy:
 paiyuun
 a killing: pundjang
 killing, deadly:
 pundjanu
 kiss: pitjila
 a kiss: pitjilan
 kitten: nyamul
 knee: murti
 kneecap: mata
 knife (stone): djua,
 nayi
 knife (steel): knife
 knot in string:
 kirrilpa
 knot in tree: pudju
 know: nawa
 know the unknown:
 wama
 knowledge: see
 understanding
 know oneself: tjamin
 knowing: wamang
 knowing God:
 wamang
 knuckle: mamun
 koala: koala

labour, childbirth:

pundeen
 lacking, to be:
 wiyatjarra
 lack: wiyatjarra
 lagoon: lagoon
 lake: pirna
 lake bed: muruyan
 lame: muuntju
 lament, to: amala,
 yalu
 lament: yalun
 land: djaagan
 language: lirrang
 lard: wadjjin

to last: maji
 the last: nyumbil
 lasting: majinu
 starting later: ngaka
 later: koolgaal
 laugh: ikarriwa;
 nguju-libi
 law: ngaamalang
 lay down the law:
 mamaya
 lazy, useless: magee-
 magee
 leach out: wirri
 to lead: buweba
 leader of community:
 kamarang
 to lean: nuwa
 a leaf: girrandj
 leak out, subside:
 gagi
 leak: djurugali
 leaning, sloping:
 mulingan
 learn: nindiwa
 learned, become:
 maalanda
 least: ying, pinan
 leave, depart: ma-
 yurri
 leave (it): wanti
 lecture: nindi-puwa
 lecture room: binang-
 ja
 leech: manninki
 left: durumi
 left hand side:
 tjampu-djuruni
 leftovers: banurrun
 leg, lower limb:
 jarang
 leg, calf of: buyu
 legislate: mandi,
 ngaamala

The First Spoken Language

legislation:	lightning: tjirrin-	loneliness, aloneness:
ngaamalang	gawa	meejeen
lesion on skin: impi	like, prefer: gawu	long: guura, kuraa
lessen: pini	a liking for: gawun	long ago: paparra-
lessen: miti	like this: alatji	banarra, kurubu
let drop: kut-ta	likelihood: pudjirin	long-standing, stable:
let go: tjirra	likely, to be: pudjiri	naya
let go of something:	likewise: alatji	long time: ngula
jorga	to limit, block: piiga	long way: parrarri
let in: kayilima	limitation: piigan	look: nyawa
a level: pintiring	limits, set: marrabaa	look away: ma-
lice: tjitu, dulum	limits, territory:	nyawa
lick: tjaampini	marrabaan	look for: ganang
lid: puldjan	linger: naralin	lookout (place):
lie down, rest, sleep:	lip: gumay	dandiba
yinma	liquid: paan	loose: yankulunu
tell a lie: ayanda,	listen: kulila, bina	loosen: yankulu
nyula-nyula	listening: binang	loot (to): garrama
life: wankan	little person: itjan	loot: garraman
life, vigour: yurrilan	little, small: -ji, itjanu	lose: kiribu
life experience:	little piece, morsel:	lose weight: bidji
maalandang	buji	loss: kiribuun
life span: wanka-	littlest piece: buji buji	lost: baabugi
garran	little toe: ngarli tjina	loud: wuurruun
lifetime: wanka-	to live: wanka	to love: balooraa
garran	to live & grow: kirra	love: balooraman
life after death,	to live at, reside:	lovingly: balooranu
intermediate state:	nyina, yaan	low down, floor
tjabula-ngatjang	lively: wanyarra,	level: barna-barna
to lift: jurima	yurrilanu	loyalty: guwayn
light (adj): yinya	liver: yalu	lullaby- rock to sleep:
light, small, young:	living, alive:	lalama
kibaa	yurrilanu, wankanu	lump: pudju
light (noun): boori	lizard: bajiri	lurking: rawunu
a light: jilal	load: jungan	to lust, feel an urge:
light, make a:	lobster: bagili	kurla-kurla
babinda	locum tenens:	lust: kurla-kurlan
light a fire: kanjili,	djamanga	lustful: kurla-
jidu	loiter: naralin	kurlkanu
sunlight: yalnan	lonely, feeling alone:	lynch mob: tuukalan
light colours:	meejee	lying low: yiki
yarralpa		lyricize: lirra

The First Spoken Language

lyrics: lirrang

maggots: tjirri

magistrate, judge:

nindi-puwani

majestic: maabuu

majesty: maabuun

maintain: ngara

maintenance:

ngarang

make a light: babinda

make or do: djurra

make commitment:

jarra

make dirty: dulga

make fun of:

munumidju

make happy:

bukalmarra

make light of: tjili

make noise: wawula

make a lot of noise:

wawu-wawula

male: mari-nga

mallee hen:

nganamarra

mallet, hammer:

goompiin

mad: matjang, wangi

man: mari

manhood: mari-nga

man's belt: wayiwa

man (handsome):

balugaan

man (working):

karabi

man (young): djagan

manage: ganya

management: ganyan

manipulate: biri

manner of doing:

ganyan

many: mooka

margin, edge: duuguu

marginalisation:

duuguun

marker of direction:

tuulpi

marriage: kuuri-

jarra

married, stay married

: kuuri-jarra

marry: kuuri

mash: djamaka

mashing stone:

djamakan

master: mamurru

mastery: mamurrun

masturbation: djilani

matriarch: amamaay

mature (ripe): djang-

kirrang

mature (adult):

maguwan

mature (grow up):

maguwa

maybe: tjinguru, puta

me: mi

mean, grasping,

selfish: yimimi

the mean, average:

purintjun

mean to: alkaya

meant to be:

alkayanu

meaning: kalban,

yamuun

meaning, search for:

yamu

meanwhile: tjupa,

kajarra

measure (to): juriga

measurement: jurigan

meat (beef, mutton,

pork): djam

meat (flesh): oondiri

meat (general):

walidji-ja

medication: nguwang

meditate: piina

meditation: piinan

meek, become: miti

meekness: miting

meeting for decision-

making: muuta

meeting (open or

large): warraman

meeting where

presents are

exchanged: poodja

melt: yalkundoon

memory loss:

murrigiin

mend, fix: mamгаа,

maruma

to be menstruating:

tjukutjara

menstrual cycle:

tjukutjaran

mental fatigue:

numang

mentally impaired:

rama

merry: nyii nyii

message in song:

lirrang

message stick:

maakun

mess up: kurrala

messenger: wikarru

meteor: kabuny

method: ganyan

midday, noon:

karamba

middle: bula bula

middle ground:

purintjun

midge, sandfly:

kinyin

The First Spoken Language

midnight: nalu
 mild, become: miti
 milk (breast):
 ngamaa, ngamang
 to mime: kali
 a mime: kalin
 to mince: nunggu
 mince: nungguun
 mind, human mind:
 muulana
 mind, clear the mind
 of thought: piina
 mind, clarity of:
 piinan
 mind, conscious:
 rawan
 mind, unconscious:
 muulana
 mindfulness, practice
 of : rawa
 mine, belonging to
 me: ngai-ku
 to mine: djawana
 to miss, feel absence
 of: bamunga
 mist: wuujaa, dubani
 mix: yultuwarrin
 moan: nyoorba
 mob: tuukala, karal
 mob:
 my mob: ngai-ku-ja
 our mob: ngalam-
 ku-ja
 their mob: tana-ku-
 ja
 your mob: nyurra-
 ku-ja
 your (pl) mob:
 nyurrana-ku-ja
 mob threat, make:
 tuukala
 mobbing: tuukalan

mock: arkkala
 moderate: purintju
 molecular structure:
 munyang
 money: mani, yapu
 monster, mythical:
 bunyip, waryam
 moon: baalu, beera
 moonlight: nulgarong
 mopy, half dead:
 daabum
 morose: djukuru
 mosquito: tuping
 more: purru
 morning:
 yunguntjarra
 morning star: talapaal
 morsel, little piece:
 buji
 morsel, littlest piece:
 buji buji
 mostly, most: garal
 bangga
 moth: munganji
 mother (as important
 person): bapa
 mother (as having
 authority): minma
 mother (as tireless
 worker): katitiri
 mother
 (unconditional love):
 nguntju
 Mother Earth:
 Djiwan
 motivate: bukulmarra
 mourn: nulara
 mouth: tjaa
 mountain: duunban
 mountain peak:
 jalamay

moustache:
 maninyirri
 move, go: yurri
 move something:
 yanmara
 mud: mildjin
 murder (to):
 bumenalaa
 murder, guilty of:
 malpuri
 murmur: yimi
 a murmur: yimin
 muscle: matjuli,
 jiman
 muscular, strong: naa
 baling
 music: jilbang
 mussel: munggi
 mushroom: wanapa
 must do: owa
 mutual: bulaan
 my, mine: ngai-ku
 myself: ngai-mimi

 naked: meerata
 name, personal: ini
 narcissistic: mimmu
 narrow: ngurdi
 narrow (cramped):
 kireen
 nasty: duukuru
 native bee: wanang-ji
 nature, true nature:
 munyang
 natural law:
 ngaamala
 naturally: kanawanu
 nausea: moolang
 navel: pulyi, djiwi,
 inyipa
 near, close, beside:
 ila

The First Spoken Language

nearby: janyang
neck: ngurnti
need: wanti,
wiyatjarra
a need: wanting,
wiyatjarran
need to: owa
negate, reject: nupu
negativity: nupun
negligence, serious:
muuju-muuju
nephew: gani
nervous breakdown:
wuukayin
bed or nest:
mangkadja
nest (bird): koonda,
jinding
to nest, set up house:
jindi
net: purin
neutralise: daka
never: yurta
new: pilti
nibble, taste: tjaatji
night: mungan
nipple: ngamu
nits: dimin
no: no
noise, make: yaabaa
noise: yaabaan
noon, midday:
karamba
normal: kanawanu
not: wiya
not yet: tjuku
notice: nyawa
noise: goolbee
noisy: mirratjarra,
goorgoon gali
normalise: kanawa
normally: kanawanu
north: alintjara

nose: moolya, narrng
nostalgia: yalun
nostalgic: yalunu
nostril: moolya biruu
nothingness: na-
naang
to note: nindiwa
nourishment:
maangan
now: yuya
no way out, cornered:
ngartinu
nowhere: no-yaal
numb: manyay jaam
a number of:
tarrawan
nuisance:
antjulantjulpa,
poyman
nurse: ambula
nurture: kanyila

oar: jooloong

obese, fat: maaroom,
wamuunu
obese, become:
wamuu
obesity: wamuun
obligation, ought to:
yuti
obliged to: owa
oblivion: naiman
oblivious: naimanu
oblivious of, to be:
naima
obscure: munga
obscurity: mungan
obsessive desire,
craving: yinkaaya
obsessive thought:
yitji
obsessive complex:
yitjirra

obstruct, hinder:
piiga, nagurra
ocean: piring,
garuwa, panamuna
ocean wave
formation: boorigaa
occasion: anun
occupation,
profession: waka
waka
odour, smell: buuluu,
nyapan
of: ngu
offence: bugan
offend: buga
offensive: buganu
offer: jirra-jirra
offering for
atonement: mulgir
OK: ya, yau, yiti
old: guunoo
old man: yirna
old man (frail):
djirribang
old person: nyalpa
old woman (frail):
djirribin
on, at, in: ina
once upon a time
when I was young:
mikin
one: kutju
oneself: mimi
ongoing, to be: garra
ongoing, was:
garranu
ongoing, will be:
garralku
only: nguri
on the side: itingka
open: wapanmarra,
warraja
to open: raa

The First Spoken Language

open forest: warrgin
opening: raan
operate: inka
opposite: naring kimi
oppress, take down:
mudju
oppression: mudjun
or: djamanga
orange: arantji
to order: mandi
an order: mandin
ordinary: kanawanu
to organise: warrama
organization:
warraman
organised activity:
yaka-waka
organiser of
corroboree: yauar-
nooba
orient oneself: tjami
orientation: tjamin
originate: malu
origin, place of:
malun, wunjigal
original: malunu
originally: ngu-malu
orphan: gunidjaa
other (adjective):
tada
other, the: tadan
other than: binyi
our: ngalam-ku
ourselves: ngalam-
mimi
ossify: jarugin
other: tada
ought to: owa
our, ours: ngalam-ku
outcome: maarruuka,
ngariyan
to outlaw: wiika

outlaw: wiikan
outside: yantja
over: naring
overcome: murrukati
over there, yonder:
kili
overview: ngarinpan
overweight:
wamuunu
overwhelmed:
tjamulunu
overwhelming stress:
tjamulun
to own: ngoorga
owner: jimbalang
ownership: ngoorgan
own group: mapirri
oyster: munyal
munyal

pace (length):
mandowin
pace out: mandowi
pacify (rock to
sleep): lalama
pacify, bring peace:
gwandala
pacification:
gwandalan
paddle for boat:
jooloong
to pain: dalibaa
a pain: dalibaa
pains of childbirth:
pundeen
to paint: walkatjurra
painting:
walkatjurran
paint dots, blobs:
namurru
painting stick
(small): djipitji

palm of hand: yida
mara, malan
panic (verb): yalu-
yalu
panic (noun): yalu-
yalun
pantomime: ngariya
parallel (noun):
ilaang
parallel to: ilaa
paralysed: manyay
jaam
parasitism: tjupulan
parent: bapan
parents: bapan-sa
part: jaalan
participate: ngariya
particularly: ina
ngarrun
partnership: jungun
passing of time:
ganang-garra
time that has passed:
ganang-garrang
pass by: kawila
pass through: yurri
passionate: yurura
patella: mata
patient: yiki, piriwinu
patriarch: mama
pause: kuwarra
pay attention: kulila,
rawa
pay back: maruma
peace: Gwandalan
peaceful: gwandalanu
peace beyond human
understanding:
wamang
peak of mountain:
jalamay
peel: pirriba

The First Spoken Language

peevd, irritated: karu karulan	physiology: mangalan	please (to): yilnga, maramba
pencil: pintjilpa	piece, part: jaalan	pleased: kinyarrangan,
penis: yanggal, guulga	piece, tiny: buji	marambanu, yilnganu
people: mibin-sa	piece, tiniest: buji buji	please go (polite): ki- yuwa
perceive: nyawa	pierce: tappin	pleasure: kinyarrangan,
perforate: djiri	piggyback: tjupula	marambang, yilngan
perforated: djirinu	pimple, lesion: impi	to pledge: guway
perforation: djirin	to pioneer: malu	a pledge: guwayn
perform: inka	a pioneer: malung	plenty: mirrkatja, djaya
perform ceremony, ritual: yalawunga	pipe: kumaa, wirrin	poem, song: lirran
perhaps: puta, tjinguru	pitiful: ngampunu	point in time: anun
peril: djirulan	to pity: ngampu	point of entry: wunjigal
perilous: djirulanu	place: pintiri, ngurra	point of spear: yirrin
period of time: ganang-garrang	place or mob: my place: ngai-ku- ja	point, sharp or end: yirrin
permanent: kilara	our place: ngalam- ku-ja	pointedly: yirrinu
permit: kayilima	their place: tana- ku-ja	pointer: dool-bee
persevere: kutu, paa- paa	your place: nyurra- ku-ja	poison: mangayawa, diggeray
persist, stick with: maji	your (pl) place: nyurrana-ku-ja	poison tree: puunparra
persistence: majing	place of origin: malun, midja	poke: tulku, puga
persistent: wirra	plain: pirrkili	a poke: tulkun
person: mibin	plain, flat country: kunanggay	poke fun: munumidju
person, adult person: maguwan	plan, to: alkaya	policeman: bapun
personal: mimi	to plan (idea): juwi	polite: juulkurra
personal history: marling	a plan (idea): juwin	poor thing!: ngampu
personality: munyang	planet Venus, morning star: talapaal	portion, small: tjaatjin
personal space: marrabaan	planner: alkayani	portrait: nyangan
persuade: wituwituna	to plant: rata	posse: tuukalan
petrify: jarugin	plants, leafy: kiriban	posse, put together: tuukala
physical: mangala	platypus: platypus	possessed: noodji- liula
physical action: kapun	play (to): inka	possessions, personal: mudja
physical injury: ngulun	play out: ngariya	

The First Spoken Language

possibility: angan
 possibly: manti-manti
 post-natal period:
 ngabaang
 postpone: kuwarra
 postponement:
 kuwarran
 potential: burrang
 pouch of kangaroo:
 djunabu
 pour: garrabi
 poverty: wiyau
 powdered,
 pulverised: nungu
 power: garroon,
 boorrang
 powerful: garroonu,
 booranga
 praise, flattery:
 yaalang, balya
 prawns: buurmuul,
 mulayim
 pray: amayala
 prayer: amayalan
 prefer: gawu
 preference: gawun
 pregnancy: ngargay
 pregnant: ngarganu
 become pregnant:
 ngarga
 prepare: pawula
 prepare for:
 wulangga
 preparation:
 wulanggan
 prepuce (foreskin):
 mabula
 prestige: mayang
 pretence: nganjaa
 pretend: nganjara
 prevent: piiga
 prevention: piigan

previous, prior:
 yangka
 previously: wayraabu
 prey (noun):
 garraman
 prick (verb): djiri
 prickle: djirin
 priest: wiringan
 principle, concept:
 naaman
 prize, loot: garraman
 probability: pudjiring
 probable, to be:
 pudjiri
 probably: pudji
 proceed, regardless
 of objections: kutu
 process (noun): kutun
 procrastinate:
 tjukurra
 produce art: walka-
 djurra
 finished product:
 djurran
 productive: anga-
 djurran
 profession, job: waka
 waka
 program, write for
 computer: lirra
 project: yaka-waka
 promiscuity:
 yinooran
 promiscuous, to be:
 yinoora
 to promise: jirra-jirra
 a promise: jirra-jirran
 promised: jirra-
 jirranu
 proof: yaltan
 properly, well: balya

property, personal:
 mudja, mantjilan
 propose marriage:
 yarlti
 proposition:
 ngarinpan
 protect: munjindi
 protector:
 munjindiwan
 protest: nyoom-pira
 prove: yalta
 provide: yuwa, wula
 provide what is
 missing: gawu-tudu
 provision of what is
 missing: gawu-tudun
 provisions: wulan-sa
 psychological:
 nayalanu
 psychology: nayalan
 psychologist:
 nayalanu
 psycho-spiritual
 development:
 wumangan
 psychotherapy,
 undertake: wumanga
 psychotic: wangi
 wangi
 psychotic behaviour:
 wangamarra
 puberty, female:
 nguntjung
 pubic hair, body hair:
 pootji
 public: warraja, raa
 publish: nindila
 puerperium:
 ngabaang
 puff of air: bui
 pugnacious: tapu
 pull: ilala

The First Spoken Language

pungent: ngoon jaang
pulverize: nunggu
pulverised, ground
up: nungunu
punish: nindi-puwa
punisher, judge:
nindi-puwani
punishment: nindi-
puwan
pup: nyamul
purgatory,
intermediate state:
tjabula-ngatjang
purpose: nakan-kirra
push: yugima
put: tjurra
put down, condemn:
djukuru
put off until later:
tjukurra

quality: tjingurun
ensure quality:
tjinguru
to question: wanda
question: wandang
quick(ly): barraay,
kuutarra
quicksand: garambin
quieten: banja
quiet (noun): banjan
quiet (adj): banjanu
quiet(ly): kanmarrpa,
pilunpa, boonma

radiance: ngunpaan

radiate: ngunpaa
to rage: guularra
to rain: garrakarra
raindrops: koowang
rainbow: djurumirri,
jalany

Rainbow Spirit:
Marang
rain clouds:
kurrumuun
rain forest: kaban
kaban
rapport, achieve:
djuwa
rapport: djuwan
rat: wurra
rationale: wanang
rave: guularra
read: yanya
reach: murrukati
ready: riti
realise: nindiwa,
nawa
reality: nawang,
nindiwarran
reappear: piruku
reappearance:
pirukun
to reason: naka
reason: nakan
reason, for this
reason: garinakan
reason to live,
purpose: nakan-kirra
reassurance: kula,
kilkuluun
reassure: kilkulu
rebellious: duukuru
recall: oowa,
woongala
receive: mantjila
recipe: wanang
reckless: wuyi wuyi
reclaim: gangga
recognise: nyawa
reconcile, forgive:
nyuntjula
reconsider: kuwarra
recover: maruma

recovery: maruman
red: moodjil,
boorrang
red kangaroo: marlu
reduce in size
(economise): yira
reduction of
complexity: yirang
re-experience:
yurlitja
refine: tjinguru
refinement: tjingurun
refuse: nunga
refuse (rubbish):
bindim
regulate, set rules:
ngaamala
regulations:
ngaamalang
rehabilitate: maruma
rehabilitation:
maruman
rehab consultant:
marumani
rehearse: pawula
reject: nunga, nupu
rejection: nupun
be related to: kini
relations, relatives:
kinin-sa
relative (noun): kinin
relate to: yuwamira
related to:
yuwamiranu
relationship:
yuwamirang
relax: ngaal-marra
release: tjirra, jorga
reliability: gaiya
reliable, consistent:
warragil
relic, remains: kalban

The First Spoken Language

re-live a past	reproduction, nyitang	restorer: marumani
experience: yurlitja	reputation: mayang	restrain: gana,
remain, abide: ngara	request: amaya	punkana
mina	require: mandi	restraint, patient:
remains: kalban-sa,	required: mandinu	piriwin
banurrun	requirement: mandin	restraint: ganan
remedy: nguwang	rescind: kartantarra	restructure: warrama
remember: oowa,	resemble, be related	retaliation: garrabaan
warra, woongala	to: kini	retrace: pinkurra
remembering,	resemble: nyanga	retract: pinkurra
difficulty with:	resemblance:	retribution:
murrigiin	nyangan	ngaparrku (yungu)
remnant, residue:	resent: duukuru	return: kulpari
banurrun	resentment: duukurun	re-unite: maruma
remove: gangga	resentful, sullen:	revenge: garrabaan
renew: nindiwa,	duukurunu	reverse: pinkurra,
piruku	reserved, set aside:	bundi
renewal: pirukun	ngurru	to reward: wula
renovate: piruku	reside: nyina, yaan	reward: wulan
renovation: pirukun	residue: ninduun,	rib(s): ngirrimi
renown: boorng,	banurrun	rib bone: danari
nguunpa, maya	resign oneself:	ridge: muli
repair, mend, fix:	wuruwa	ridicule, to:
mamгаа	resignation, feeling	munumidju
a repair: mamgaan	of: wuruwan	ridicule: munumidjun
repeat: kai-kai	resist: tanga	right: warrangi
repetition: kai-kain	resistance: tangan	right hand side :
repetitive: kai-kainu	resistant: tanga-tanga	waka-djuruni,
repel: puyi	resist: tanga	junimbaa
replace: piruku	resistance: tangan	rip, tear: danmana
replaced: pirikunu	resolve: pinitji	ripe: djang-kirrang,
replacement: pirukun	resolution: pinitjin	boogam
replete: kuunyanu	resource: ngalawaan	rise and fall: ngaal-
report on oneself:	to respect: warni	marra
may	respect (noun):	rise above: barra-gi
self-report: mayang	warnin	rise up: baya
represent, signify:	to rest: gwandala	rising above:
kalba	rest: gwandalan	barragin
representation:	rest, sleep, lie down:	rising up: djuukan
kalban	yinma	ritual: yalawungan
reproduce, copy:	restore: maruma	river: ilmagarran,
nyita	restoration: maruman	kamayn, balloon

The First Spoken Language

river bottom: muruyan	sad, to become: duunga	sea: piring, garuwa
road, track: koolgan	safety: maruman	seaside, beach: boorigaa
road, winding: moнду-gulu	sales pitch: yulun	sea water: yingir
road sign: dool-bee	salesman: yulun mari	seaweed: moorang
roast: pawula, marba	saliva: wita	search for: ganang
rock bottom: muruyan	same as: maninu	search for meaning: yamu
rock, stone: gibber	to sample: tjaatji	seat, chair: yaagin
rock, large: boulder	sand: yarang	secret, keep: yini
rock to sleep: lalama	sanctify: milmilta	secret: yininu
role: waka-wakan	sandfly, midge: kinyin	a secret: yinin
roll: yurri	sandhill: ngalyi, tali, koygam	secretive: juulkurra
rolled up: tjapu-tjapu	satirise: munumidju	secure container: jaanjuu
romance: yaalang	satire: munumidjun	secure: jaanjuu
room of house: kampi-ji	satirical: munumidjunu	security: jaanjuun
root of tree: dool, wundju, jarang	satisfaction: ngaalkulan	see: nyawa
rope: jagaba	satisfied, OK: ngaalkulanu, yiti	seed: urnin-pa
rotten: puuka	satisfy: ngaalkula	seedling: djaliin
rough texture: djiri djiri	save, hoard: ngaalka	self awareness: wumangan, tjamin
round, circular: lija	savings, treasure: ngaalkan	develop self awareness: wumanga
round off: langga	say: watjala, yanma	self-centred: mimmu
routine: kanawan	scapula bone: bugaba	grass seed: doonbarra
rub: nyirringa	scar: yurrun	seek: ganang
rubbish: bindim	scarce: boolangaalan	seem: nyanga
rug, blanket: ngumbin	scare: widjima	selective attention: rawan
ruin: gurrala	scared: widjimanu	self, the ego: mimi
rules, make rules: ngaamala	scatter: pirrila	self actualisation: wumangan
rule: ngaamalang	scattered: pirri	self realisation: wumangan
run: tarratarra, yarra	science: wayalan	self-esteem: maya
run away: ma-yarra	scientist: wayalani	selfish, mean, grasping: yimimi
run (water): wirri	scold: djuni	selfish, pugnacious: tapu
sacred: milmil, mamidji, tarruku	scratch, to: yirrika	self-report, give: maya
sacrifice: wuutja- mimi	scratch, a: yirrikan	self-report: mayang
	screech, screeching	
	sound: yulul	
	scrotum: ngampuun	
	scrounging: tjupulan	

The First Spoken Language

self-sacrifice:	sharing: parra-yuwan	shrew, shrewish
wuutjan-mimi	share out: pirrila	person: giyal
semblance: nyangan	sharp: iri, yirrinu	giyalgan
semen: barabin	sharp end: baray,	shrill, screeching:
send: iyala, mandi	yirrin	yulul
send away: puyi	sharpening stone:	shrimp, prawn:
separate from	dipoonga	mulayim
(distance): tarada	shell: niril	shut, to close: ngaki
separation (distance):	shield: piigan,	shut up: kinggi
taradan	puuriin	sibling, younger:
separation anxiety:	shift something:	kitjika
yalun	yanmara	sicken, deteriorate,
serious, to be: kuku	shin, lower leg: buyu	decline: pika
serious intention:	shin bone, tibia:	deterioration,
kukuun	narim	sickness: pikan
seriously: kukunu	to shine: nguunpaa	side or version:
set aside, reserved:	shine: nguunpaan	djuruni, waram
ngurru	ship: marinday	this side of: taanti
set fire: jidu	shit: goona	to sign a document:
set free: tjirra	shiver: durali	mandi
set limits: marrabaa	shoe or boot:	sign language:
set up house: jindi	jinanggaba	kumaluru
sever: kurntala	shoot (plant): jurun	sign (noun): wagay,
several: tarrawanu	jurun, djaliin	kalban
sew: wakala	to shoot (plant): djali	signify, symbolize:
sex, have sex:	short: murtumurtu,	kalba
djandjila, jugali	tjuku-tjuku, toomuru	significance: kalban
sex organs: djunu	shortage: wiyatjarran	silence (to): banja
sexual desire: djilu	shortage, to have:	silence: gulbee-
sexual emission,	wiyatjarra	meenang, banjan
ejaculation: djitjin	shorten: kurntala	silliness: tjiliwirri
sexual relationship:	should: owa, yuti	similar: yeegee
jugaling	shoulder: walagan	similarity: yeegeen
shade: wiltja	shoulder blade:	simplify: yira
shadow: yama	bugaba	simplicity: yirang
shake: yangga, jiga	shout: yarrka	sin: gurrana
shallow: janjaa	shouting	since: paparra
shaman: wiringan,	(continuous): yayakai	sing: bawi-li,
malandumbundj mari	shove: yugima	yarrabilli
shame: keeng	show: nindila	singing: yarrabilligan
to shape: waraba	show contempt:	singing and dancing:
share: parra-yuwa	djukuru	yalayala balu

The First Spoken Language

sing, dance, jump:
yauar-warrai
to sink: muruya
sister: yabun
younger sister: kitjika
sit: nyina, yaan
sit around: parra-
nyina
skin: pii, miri
skin an animal
(verb): birriba
skin lesion, infected:
djulur
skinny: bidjinu
become skinny: bidji
skipping: parrampal
skite: muyi muyi
skull, egg casing:
kanggang
sky: ilkari, yilkari
sky blue: ngurung
sleep: kunkunarri,
ngooraambil
asleep: ngooraam
sleepy: pilupilu
slide, slip: gajee
slippery: milirri
sloping, leaning:
mulingan
slowly: purintju,
mini-mini
small: tjuku-tjuku,
miti, kibaa
small, remain: itja
small fish: wee
small group: karal-ji
smart, to be: wata
smash: gurrala
smell (verb): nyapa
smell, odour: buuluu,
nyapan
smoke, purify: puyu
purification: puyun

to smooth: kilkulu,
milirri
snail: bangam
snake: larratja, bandi
bandi
sneak up, creep:
bijirri
carpet snake: garpu
sneeze: nyiribiri
sneezing : tjirrignang
snore: noora-
mannanyi, booroong-
pa
snow: jirunain
so (so much): ka
so (therefore): kaa
soak: janba
social standing:
mayang
socially inept person:
ngajarrin
soft: tjulatjula
softly, gently:
ngamaway
soil: munda
to soil: dulga
soiled: dulganu
soldier: tangaman
sole of foot: tjina-
paka, malan
solitary person:
mimmu
solitude: mimmun
some: a-sa
some, several:
tarrawanu (collected)
garrapa
someone: ngaan
something: minyang
son: katja, gani
song: lan, yarrabil,
lirran

soon, straight away:
djil
soon: kuwarripa
soot: maruun
sophisticated, to be:
wata
sophistication:
watang
sorcerer: wubin
sore: nyapi, baiyan
sore hand: mara-pika
sorrow, to feel:
munta
sorrow: muntaan
sorry: muntanu
soul or mind, human:
muulana
soul of a recently
dead person: mimi-
wandje
sound, make: yaabaa
sound: yaabaan
sound: kulbee
sound, intrusive:
dulul
sound of a shot: dulul
sound, screeching:
yulul
sour: lukun
source: wunjigal
south: ulparira,
bireen
souvenir: kalban
sow (verb): dalba
spark: tundi
sparkling: tilpalan
spasm: puwallan
speak: watjala, yama
spear: billa, ganai
to spear: wakala
spear for fish: jagay
spear point: meeu

The First Spoken Language

spearthrower:	stab: djiri	stick to, with: maji
woomera	stabbed: djirinu	stifle: banja
spear, toy: nyintji	stable, long-standing:	stiff: tiwilpa
species: mikin	naya	still: jarra
speech: yaman	stale: malgun	sting (verb): pauma
speech (give a	stand: ngara, jaa	sting (noun): pauman
speech): yaman	standardize: pintiri	stinking: puuka
spicy, hot: ngoon	standard, grade:	stir: jiga
jaang	pintiring	stitch: wakala
spider: impu	standing (child):	stomach: bindji
spin: ngambilin,	ngara-ngara	stomach (abdomen):
kurawa	standing (reputation):	tjuniin
spine, back: doolgu	ngarang	stomach ache: tjuni-
spinifex: pinapiki	star: mooni, marreen	pika
spirit: wandje	star, morning :	stone: doon, yapu,
Holy Spirit:	talapaal	gibber
wandjebaa	stare: nyaana	stone axe: mugim,
spirit (evil): djudju	stare (noun): nyaanan	goompi
spirit body (human):	start: biyi, ngaka	stone for mashing:
mali-mali	start, beginning:	djamakan
spirit of a recently	ngakan	stone knife: djua
dead person: mimi-	starvation, famine:	stool, seat: yaagin
wandje	tjaambun	a stop: pintiri
spirit in the earth:	to starve: tjaambu	to stop: jarra
yiwa	starved, emaciated:	stop! Don't do it!
spirit in tree: wartju	yaru, ka-birri	Wuna! Ma-na!
spirit that inspires:	to state: yanma	storm: moogaa
waidje	statement: yanman	story: tjukurpa,
spiritual: wandjanu	statement of basic	gawarima
spiritual awareness:	facts: ngarinpan	straight: tjurinu
wandjan	state, condition:	straight ahead:
spit: nyoom-pira	ngatjang	boombay
spiteful: pikati	stay, abide: mina	straighten out: tjuri
spittle: nyoom	steady: jarra	straightened out:
splinter: djiri	steal: garraman	tjurinu
split: jubanga	steam: ngapuru	something
spoil: gurrala	step: mandowin	straightforward:
sport: inkan	step out: mandowi	tjuriin
spouse: kuurin,	stick: purnu	straight through:
nyubang	stick, digging: wana,	tjingi-tjini
sputum: nyoom	kan-ni	stranger: maliki,
squeeze: tjulku, nima	stick, hitting: warti	ngajarri

The First Spoken Language

street smart: watanu
strength: nungkun
bambang
strength, massive:
garroon, boorang
stress,
overwhelming:
tjamulun
strew: dalba
strike: puwa
string: wirritji
strip of bark, tissue:
biribi
striped: kulgan
kulgan
strips: birriba
strong: nungku, witu-
witu
strong, muscular: naa
baling
strong, powerful:
garroonu, booranga
strong smell,
pungent: ngoon jaang
built structure: nganti
inner structure:
munyang
student: nindiwan
stump: gunoom
stun: biboor anga
stunned, to appear:
numa
stupidity, culpable:
muuju-muju
stupor: numang
stuporose: numanu
subconscious mind:
mulana
submit: wuutja
subside: gagi
subtle: yini
subtract: pini
subtraction: pinin

succeed: murrukati
success: murrukating
such, this: garang
suck: ngamugi
suffer: aamu
suffer greatly:
tjamulu
suffering: aamun,
tjamulun
suffice: kuunya
sufficiency: kuunyan
sufficient: kuunyanu
sugar: tjurratja
suggestion: puta
suicide (verb):
pundja-mimi
suicide (noun):
pundjang-mimi
sullen, resentful:
duukurunu
summarise: watjala
summer: kurli,
ngadara
summit of mountain:
jalamay
summon: yariti
sum up: watjala
sun: tjirntu, yalgan
sunlight: yalnan
sunset: kaagi-kalgiwa
superior: bugaranu
superiority: bugaran
assert superiority:
bugara
supervise: ganya
supervision: ganyan
supervisor, boss:
boolka mari
support by being or
providing what is
lacking: gawu-tudu
to support (help):
alpamarra

support: alpamarran
supportive:
alpamarranu
supposed to be
(planned, meant to
be): alkayanu
sure, make sure:
maantu
surety, certainty:
maantun
surprised: nala-
wulaman
surrender: wuutja
survey: tatila
suspect: gana, yinu
suspend: kajarra,
kuwarra
suspicion: yinun
swallow: kuultjuna,
juga juga
to swarm: yarra-yarra
a swarm: yarra-
yarran
sweat: ngyoom
sweating: ngyoom-
baman
sweep: bulima
sweeten: milmilta
sweet talk: yaalang
sweets (pudding):
bun-bun
sweet tasting: bun-
bun
swell, swollen:
djurumee
swept: bulimanu
swim: yanggadjin,
yarra
swing: juri
symbol: lipa, kalban
symbolize, signify:
kalba

The First Spoken Language

sympathetic: ngaltu-jarra
 sympathise: ngaltu
 sympathy: ngaltun
 system of control: ngaamalang
 systematize: ngaamala

taboo: tarruku

tadpoles: tjirri
 tail: djun
 tailbone, coccyx: mudju
 take: ganga
 the take, the spoils: ganggan
 take away: pini
 take care!: nyaa nyaa!
 take control: mira
 take down, oppress: mudju
 take place: garra
 taken place: garranu
 talk: watjala, yanma
 a talk: watjalan, yanman
 crazy talk: wangala
 tall, long: waranya, wirrimiya, kuraa, guura
 tame: gana, tjami
 tamed: gananu
 tandem, ride: tjupula
 tangle (noun): kani
 taste: tjaatji
 taste (mild): tjaami
 taste (overpowering): ngoon jaang
 teach: nindila
 teacher: nindilan

tear, rip: danmana
 teardrops: ilanpa, duungal
 tease, torment: mulganma
 teenage girl: kungkawara
 teeth: diran
 tell: watjala
 tender, soft: yita
 tent: tiinti
 terribly: tjumulunu
 terrified: widjimanu
 territory, define: marrabaa
 territory, personal: marrabaan
 terror: widjiman
 terrorise: widjima
 test: tjaatji
 testicles: burru
 testify: yanma
 than: nyi
 that: galang
 that or which: ka
 that way: ngalumaa
 thank you: marram-bu
 thanks, say: wulugu
 thankfulness: wulugun
 theirs: tana-ku
 them: tana
 theme: lirrang
 then: anu
 theology: djayalan
 theologian: djayalani
 there: gala
 therefore: garinakan
 there you are!: kaa!
 these: garang-sa

they: tana
 they (larger group): tana-mooka
 thief: wati-marari
 thigh: tjunta
 thin, become: bidji
 thin: bidjину
 state of being thin: bidjin
 thing, entity: ngatja
 think: naka
 think through: narra
 thirst: nantun
 thirsty, feel: nantu
 thirsty: nantunu
 this: garang
 this side of: taanti
 this way: gai-maa
 thorn: djiri
 those: galang-sa
 those two: tana-bula
 thought block: nakan
 thought, idea: juwi
 thoughtless: wuyi
 wuyi
 threaten: yangga
 threaten in mob: tuukala
 threat of mob: tuukalan
 three: marnkurrpa
 throat: gurga
 through: wati
 through which: wati-ku
 throw: yangga
 thumb: danggan
 thunder: djugurra
 thus: kaa
 tibia: narim
 tickle: kidjiba

The First Spoken Language

tide, incoming: yanggay
 tie up: karpila
 tie, binding: karpilan
 tight spot: ngarting
 time, at that time: anu
 time, passage of: ganang-garra
 time period: ganang-garrang
 timid: bilikin
 tiny, a little bit: yingarnika
 tip or sharp end: baray
 tired: talpu
 tired out: puipirra
 to, towards: kutu
 today: kanawa, bayay
 toddler: tjinari
 toe: tjina-birrin
 big toe: tjina-mama
 little toe: tjina-ngarli
 together (bundled): baturinu
 together with: jungu
 tolerate: ngara
 tomato: tomato
 tomorrow: tjukurran
 tongue: tjaaling
 too much: baa-
 tooth: dira
 torment, tease: mulganma
 total: maabuu
 totality: maabuun
 totemic affiliation: wurbaling
 totemic affiliation, to assign: wurbali
 touch: manyay, pampula

touch, sense of: pampulan
 touch deeply with feeling of darkness: bamunga
 tough: daagurra
 tough –minded: ngarru, yarri
 a toy: tjiling
 to toy with: tjili
 track: yiwarra
 track, road: yurroon, koolgan
 trade, exchange: yulun, nilgawa
 tragedy: tjamulu
 tragic: tjamulunu
 trail: wanang
 trance, be in: mirri
 trance state: mirrin
 transcend, rise above: barra-gi
 transcendence: barraging
 transition: pinkurran
 travel: yurri
 treat, to: kama
 tree: warta, wirin
 tree (sacred): djeel
 tree spirit: wartju
 tree-climbing kangaroo: mapi
 trees, open forest: warrgin
 tremble: jiga, durali
 tremor: jiga
 trepidation: wuntjaan
 trick (deceive): wininaru
 trick (deception): wininarun
 trickle: wirri

tricky, difficult: wituwitu
 triumph: murrukati
 trivial: tjilinu
 trivialize: tjili
 trousers: tawatji
 truculent: duukuru
 truculent, to become: duunga
 true: mula, mulapa, janganu
 true, to be: nindi, janga
 true nature: munyang
 trumpet (wooden): buubeen
 truncate: kurnta
 truncation: kurntan
 trust: wala
 truth: mulapan, jangan
 truth, fact: nindin
 truthful: janganu
 try hard: paa-paa, maji
 try out: tjaatji
 tube: kumaa
 tug: yuuta
 a tug: yuutan
 tummy: tjuniin
 tune: jilbang
 turn, bend: tjapu
 a turn, bend: tjapun
 turn around: pinkurra
 turn into bone or stone: jarugin
 turn over: wili-yarrala
 turtle: bangarru
 tumour: djurumee
 twilight: milyaru
 twins: bulanday
 to twist: kurawa

The First Spoken Language

twisted: kuruny
 kuruny
 two: bula
 type, species: mikin
 tyrannize: mudju
 tyranny: mudjun

ultimate (greatest):
 maabuu
 ultimately: ina jing
 umbilical cord:
 kalduka
 unable: kamu
 unavoidable: marran-
 garranu
 unaware of: naimanu
 uncertain: miti
 uncle (mother's
 brother): gangapa
 uncle (father's
 brother): gamee
 unconscious mind:
 muulana
 uncover: ngurrila
 under, underneath:
 djuku
 underground: rawunu
 understand the
 unseen: wama
 understand through
 seeing: nyawa
 understanding
 through seeing:
 nyawan
 understand through
 listening: kulila
 understanding
 through listening:
 kulilan
 understand through
 thinking: nawa

understanding
 through thinking:
 nawan
 underweight: bidjину
 uneven, rough: djiri
 djiri
 unfinished: muuntju
 uninformed: nurrapa
 unit: kutjun
 unite: maruma
 unkind: mugu gawa
 unripe: kirrang
 unsafe: djirula
 unsteady (giddy):
 ngarrima
 unsure: miti
 untamed: yinoora,
 nganyirrinu
 until: yakuna
 up: gingga
 upset, to become:
 duunga
 urge: kurla-kurlan
 urine: kumpu,
 djudjura
 us : ngalam
 us (two): ngalam-
 bula
 use (verb): pawula
 use (noun): pawulang
 useless: dadi
 useless, half dead:
 numa
 become useless: dadi
 useless, lazy: magee-
 magee
 uselessly, in vain:
 tjamulu
 usual to be: kai-kai
 usual happenings:
 kai-kain-sa
 utensil: ngarin

vacate: pinitji
 vagina: madjina
 vaginal opening
 (introitus): birrnga
 valley: banmirra
 to value: balya
 value: balyan
 various, several:
 tarrawanu
 vary: tada
 various: tadanu
 vein: djirrin
 vegetables: mayi
 version: djuruni
 very much so: baa-
 victimise: yangga
 victimisation:
 yanggan
 view: nyawa
 vigilant, immobile:
 yiki
 vigorous, lively:
 yurrilanu
 vigour, life: yurrilan
 violate: yangga
 virtual reality: tudu-
 nindiwarran
 vision for future:
 tjamin
 visit: parra-nyina
 voila!: kaa!
 vomit: yakalum,
 gaawili
 vote: mandi
 vulva: mala, bilka

 wail: yula
 wait: jarra
 waist: gooloo
 walk: yani
 a walk: yanbay

The First Spoken Language

walkabout: yantjaki
walking: tjina-tjina
wallaby: wallaby
want: wanti
war: kanaa
to warm: nguun
warmth: dadjin,
nguun
warn: waba
warning: waban
warranty: maantun
wart, skin lesion:
puđu
to wash: malgila
a wash: malgilan
washup, aftermath:
biyan
wasp: moondoo
waste away: dadi
watch: nyawa
watch out!: nyaa
nyaa
water (drinking):
gupi gupi
water (fresh): natjoon
water (general):
goong
water (salty): yingir
water dragon: bajiri
waterfall: ngulaa
water hole: gilgai
waterlily: muyum
water vapour:
ngapuru
wattle tree: ganga
waves breaking on
beach: boorigaa
waves in sea: yaabam
way of doing
something: ganyan,
wanang
we, us: ngalam
we two: ngalam-bula

weak: oopa, yinma
wear clothes: warntu
weapon: mutu
weep: yula
weight: jungan
weight, excessive:
wamuun
lose weight: bidji
put on weight:
wamuu
well, healthy: tjipa,
balya
west: wilurara
wet: minarnpa,
wintju, gipi
what, whatever:
ngana
what's happening?
wayi garrany?
what's wrong?:
binyang
while (during):
mayuun
whinge: amala
who?; which?: ngana
what about...?: wayi
when, at that time:
anu
where: yaal
where?: yaaltji
where from?:
wunjigal?
where to?: yilaagu?
whether or not: tjapa
which way: yaal-kutu
whirlwind: wiriwidji
whiskers: murai
to whisper: yimi
a whisper: yimin
whistle: weelay,
leetja
whistle of the wind:
wirrit wirrit

white: pinalba
white person:
walpala
who, whoever: ngana
whole, total: maabuu
wholeness, totality:
maabuun
whose: nganaku
why: nyaaku
wicked: gurra-marta
wide: jarramba
widow: mapuungan
widower: mapu
wife: minma-kuurin
wild: yinoora
wild, untamed:
nganyirrinu
wild animal or
person: nganyirrin
wild beans:
windjulum
wild pear: karlkurla
willie wagtail: tjirri-
tjirri
win: bagaa
wind: warlpa
wind (dry west
wind): duuran-duuran
wind (strong): puu
windbreak: yuu,
wuugana
winding road:
moondu gulu
wing: yaa
wine: wayinpa
wing of bird: kanggil
winter: ngadjiri,
waringbil
wipe: darama
wire: wundju
wisdom: witan

The First Spoken Language

wise man:
malandumbundj
mari, wiringan
to wish: wee
wish: ween
wishes: ween-sa
witchdoctor: kirn-
kirn, wiringan
with: muru, jungu
withhold: kajarra
without: wiya
witty: wita
wittiness: witan
woman: minma,
djini, bubaraan
woman, to become:
nguntju
womanhood: minma-
nga
woman (beautiful):
banyagaan
woman (matriarch):
gaa-bubaraan
woman, young:
nyuban
old woman: maamee
women's business:
ngama
wonder (awe):
wuntjaan
wonder (conjecture):
wanda
wonderful: gadjabal
wood: purnu, wugan

wood for fire: purnu-
waru
wood, tree branch:
wugan
to word: lipa
word: lipang
words of song: lirran-
sa
work: waka waka
workman: karabi
worldly: djarala,
watanu
the world: djaralang
worm: julgi
to worry: wuru
worry: wurun
worried: wurunu
worship: warni
would like to: wanti
wound: baiyan
wrapping: jungka
wreck: gurrala
to wrench: yuuta
a wrench: yuutan
wrestle: biyama
wrist: muntjulpa
write a book: walka-
djurra
write computer
program: lirra
wrong (serious):
madju
wrong behaviour:
wangamarran

yam: yam
small water yam:
milan
yawn: tjaa-kaa,
tjaaluurin
year, age: inga
yearning: kurla-
kurlan, wanting,
wiyatjarran
yearn for home: yalu
yellow: billin
yes: ya, yau
yesterday: ngubu
yonder: kili
you (singular):
nyurra
you (plural):
nyurrana
you two: nyurra-bula
young animal:
nyamul
young, fresh: baling,
kibaa
younger sibling:
kitjika
young woman:
nyuban
yours (singular):
nyurra-ku
yours (plural):
nyurrana-ku