A FEW NOTES ON SOME SOUTH-WESTERN AUSTRALIAN DIALECTS.

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The dialects from which the following few notes are compiled were spoken by the tribes living along the south-western coast, from (about) Gingin (lat. 31°) to (about) Esperance (lat. 34°). All these tribes were to a certain extent homogeneous. Their marriage laws were the same throughout the intermarrying phratries being two: Manitchmat and Wördungmat or "White Cockatoo" stock and "Crow" stock (Manitch, white cockatoo; mat, leg, stock, family, track; Wördung, crow). Crow married cockatoo and cockatoo married crow. The descent, however, differed. From Gingin to (about) the Donnelly River (lat.) descent was maternal, a Manitchmat woman had Manitchmat children, similarly with a Wördungmat woman, whose children were Wördungmat. From Donnelly River to (about) Esperance descent was agnatic. A Manitchmat woman's children went into the Wördungmat phratry, and vice versâ. From about Donnelly River northward to Gingin the phratries became subdivided into four matrimonial classes: Ballaruk, Nagarnook (Wördungmat phratry), and Tondarup, Didaruk (Manitchmat phratry). The marriages remained the same as in the phratries.

A slight variation occurred in the many dialects between Gingin and Esperance but fundamentally they were one. The principal variations were: the dropping of the final syllable in the Albany, Esperance, etc., dialects in words which were otherwise similar to those of Bunbury, Perth, Gingin, etc. Also a change of the initial letters d and t, which became j, in the Gingin dialect, and the change of o to ā in that district. A few examples showing these differences will be given later.

The vowels are pronounced as in Italian and are: a, e, i, o, u.

The short a, as in mat, is rendered ä; the long a, as in rather, is denoted thus: ā, and the a, as in fall, wall, is shown as â.

The vowels e, i, o are similarly dealt with.
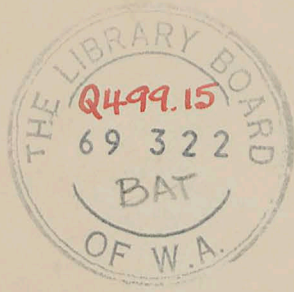
The short sound of u, as in but, is represented by ă.

The consonants are: b, d, dh (represented by the symbol đ), g (hard), j, k, m, n, ng (symbolized by ŋ), p, t, th (represented by þ), w, y.

Rolled r, and double strongly accented consonants, are rendered thus: r̤, ḅ, k̤, l̤, etc.

Diphthongs occur as : ai (which takes the long sound of y), au (as in no̱w), oy (as in bo̱y).

The sounds of f, v, s, and z are not met with in the southern dialects, nor does the aspirate h occur.

The dialects of some districts were called by a dialectic variant peculiar to the district, as for example :—

Gingin dialect	Jăbăn wöngi (jăbăn, to fetch, or bring, or pick up ; wöngi, speech).
Swan district dialect... ...	Ïla kūri wöngi (kūri, directly).
Avon River, York, Beverley, etc., dialect	Maia wöngi (maia, voice).
Murray River dialect... ...	Kūri wöngi (kūri, directly).
Capel district	Dūnan wöngi (dūnan, ?).
Bunbury, Vasse, etc., dialect ...	Băröŋ wöngi (băröŋ, to fetch, to bring, to pick up).
Palinup and Jerramungup ...	Kaiali wöngi (kaiali, north-east).

ARTICLES.

There are no articles. The English sentences : where is the house ? there is the man, would be rendered as house where (maia winjal) ; man there (yūŋar bō'kōjä). (Swan dialect.)

NOUNS.

Nouns undergo many inflections and are rich in cases : nominative, genitive, dative, accusative, and ablative.

The genitive is formed by the addition of the terminations ăk, äk, in, ăŋ, iŋ, in, oŋ; as: kāla (fire), kālăk (having fire), mīka (moon), mīkoŋ (belonging to the moon, moonlight), tā (mouth), tā-liŋ (belonging to the mouth, the tongue), dauel (thigh), dauelăŋ (belonging to the thigh), yūŋ'ār (native), yūŋārăŋ kala (native's fire, fire belonging to the natives). (Swan dialect.)

The dative is usually expressed by äl, äg, nä, ō, as : ŋai kū'loŋ-al-yăŋ'aga (I child it gave (to)), (I gave it to the child). (Vasse dialect.)

The accusative has also various terminations in the different districts, ga being the most general : däja yu-ăṭ'ägä (game (animals) not (I cannot see or find any game)). (Bunbury dialect.)

The ablative is expressed by affixing äl to the nominative : ŋanya, " cart "-al kwëjat yëŋi (I (with the) cart already went). (Swan dialect.)

Examples of Noun Declensions.

Nominative.	Yūŋ́ār maia-k-al (k inserted for sake of euphony) yëŋin (or) yuŋar maia-g-ăt yëŋi (man (to the) hut came). (Vasse.)
Genitive.	Ä̤le yūŋ́ār ăŋ būrṇa (that is a man's stick). (Swan.)
Dative.	ŋaija " kälda " yuŋarăk yăŋi (I "sea mullet" to man gave). (Swan.)
Accusative.	ŋaija yūŋārin jiŋoŋin (I a man saw). (Swan.)
Ablative.	Yūŋār-al-wâṛa b̤ōmi (man female kangaroo killed). (Vasse.)

Sex (or Gender).

Sex is distinguished in the human family and some animals by different words, as: yuŋar (man), yöga (woman), yön'gar (male kangaroo), wâṛa (female kangaroo). Usually, however, sex is distinguished by the addition of a word signifying mother, father, as: dwërda mäṃän (dog father, " father dog "), dwërda ŋan'ga (mother dog). (Swan, Bunbury, etc.)

It has been stated that the Western Australian dialects contain no general terms. This is, however, contradicted by numerous examples, but, as a rule, the aborigines prefer the individual name to the general :—

Dāja, *flesh food of all kinds.* (Swan, Bunbury, York, etc.)

Mäṛ'ain, *vegetable food of all kinds.* (Swan, Bunbury, York, etc.)

Jer'da, *bird.* (Swan, Bunbury, York, etc.)

Jil'ba, *grass.* (Swan, Bunbury, York, etc.)

PARTICLES.

Particles are employed in various positions. Kanā' (expressive of " or not ") is in frequent use : kāla mālyarin kana ? ((is the) fire blazing or not ?), kāl' dū'gărngū kanā' ? ((is the) fire made or not ?), ᵏärgätä yēnin kanā (Perth going (to) or not). (Vasse, Bunbury, etc.)

Kärgätä (name of camping place in Perth city)

The termination mit or mitch is used frequently as follows : bărl băröŋ mitch (sometimes contracted into bărl bar'ōmitch), (catching hold of things and taking them away = stealing), nūnda kūl'yămitch (you lie telling), kal jīdamitch (fire sparks making). (Swan, Vasse, etc.)

Īja or ītch is another particle signifying " put it down," or " it is put down " ; Bwöka ŋäböŋ (cover (with kangaroo skin) cloak), ŋäböŋ itch (it is covered), bäḷi *a/* īja (turn it over), băröŋ ŋardᵣr īj (fetch it down). (Swan, Vasse, etc.)

Ăbin, öbin, are used in the sense of " getting," " becoming," or " having," as gūrt gwâb öbin (merry, heart " having good," Murray River) ; mīnyarn öbin (dewy, having dew). (Gingin.) ŋun' ŋun' dördök öbin (contracted from ŋun'dain ŋun'dain dördök öbin) ((" I have been) lying down, getting better (or alive) now "). (Vasse.)

Wâ is used as an interrogation, as : Yūŋ'ar wâ (men where), Dājä wâ (game where), wâṇä wâ (woman's stick where). (Swan.) (The ordinary term for where is winjal, which becomes ŋūnjäl at Gingin.)

ADJECTIVES.

The following examples show how comparison is expressed :—

Gwâba, *good.* (Swan, Bunbury, Vasse.)

Gwâba-gwaba, *very good.* (Swan, Bunbury, Vasse.)

Gwabalitch or gwâbajil, *best.*

ŋwiri, *good.* (Dunan dialect, Capel.)

ŋwiri-ŋwiri, *very good.* (Dunan dialect, Capel.)

Gwâḅ, *good*.   (Katanning.)

Gwâbărt, *very good;* or Gwâbadăk.   (Katanning.)

Kwâb, *good*.   (Esperance, also Kaiali wongi.)

Kwâbadăk, *very good*.   (Esperance, also Kaiali wongi.)

NUMBER.

There are three numbers : singular, dual and plural.   (The duals may be observed in the pronominal sentences attached.)

Plural.

The plural is generally formed by the addition of măn găr, äḅ, a, găṛa, ăk, etc. If the singular end in a vowel măn is usually added as yŏga (woman), yŏgamăn (women) nôba (child), nôbamăn (children) mämän (father), mamangăr (fathers), ŋăniŋ (blood relation), ŋăniŋ-gur (blood relations), ŋoy'äŋ (relation in law), ŋoy'äŋ-găr (relations in law), mōran (kinship term) mōrangăr.

In all the forms the relationship of the persons speaking or spoken to is denoted.   These persons will be relatives, or relatives in law respectively.   None of the equivalents of the inclusive and exclusive duals and plurals will be used in speaking of strangers.

PRONOUNS.

There is a close relationship in the pronouns of every known dialect in the state.   So pronounced is this kinship also with the pronouns of the Dravidian dialects that several examples of pronominal sentences, showing the position and use of the pronouns are appended, for purposes of inquiry.

A general view only of the south-western pronouns can be given.

PRONOUNS.—GENERAL VIEW.
(South-western dialects.)
First Person.
Singular.

Nominative.	ŋaija, ŋanya, ŋainya (*I*).
Possessive.	ŋäṇa, ŋän, ŋänăŋ (*mine*).
Objective.	ŋanya, ŋainya (*me*).

Second Person.

Nominative.	Nunda, nyina, nyinŏk, yinok (*you*).
Possessive.	Nünöŋ, nyünöŋ, nüna, nünök (*yours*).
Objective.	Nunda, nyina, nyinok, yinok (*you*).

Third Person.

Nominative.	bal (*he*).
Possessive.	bāla, bālăŋ, bālăk, bāgūlăŋ (*his*).
Objective.	bal, balin, balain (*him*).

Duals. General View.
First Person.

We (inclusive), ŋăṇaija, ŋel, ŋela, ŋăṇaitch, ŋăḷa.
We (exclusive), ŋali, ŋanam, ŋărnek, ŋărnij.

Plural. (Possessive.)
First Person.

Ours (inclusive), ŋăḷa, ŋăḷaga, ŋăḷadăk, ŋăḷăŋ-ŋăḷăŋ, ŋalago, ŋănaijăŋ.
Ours (exclusive), ŋăḷăŋal, ŋăḷök, ŋărnănăŋ, ŋăḷabăḷak.

Dual.
Second Person.

Ye or *you,* no'bal, nyubal, nulal, nyiŋagăt, nō'ra, nyūram, no'bin, nūram.

Plural.
Second Person.

Ye or *you,* nurerl, nurăl, nyuroŋ, nyurarl, nyerin, nyinagăt, nuramăk, năṛal, nyubala.

Plural. (Possessive.)

Yours, nūnolăŋ, nūnok, ŋunok.

Dual.
Third Person.

They, them, balgăp, buläḷ, băḷăm.

Plural.
Third Person.

They, them, balgăp, bālubu.
Theirs, balgobăŋ, balgobăk, balgūrnöŋ.
My fire, ŋanăŋ kala, ŋän kal.
Our fire, ŋăḷoŋ kala, ŋănaijăŋ kala.
Our fire, ŋăla kala, ŋănöŋ kala.
Your fire, nunok kala, yinok kala, nūnöŋ kala.
Their fire, balgobăŋ kala.

The relationship understood by the dual terms in the Swan district dialect was as follows:

We two (inclusive) (brother and sister) ŋăṇaij.
  ,, ,,   ,,   (sisters), ŋeł.
  ,, ,, (children of one father different mothers), ŋela, ŋăla, ŋarla.
  ,, ,, (aunt and niece) (father's sister and brother's daughter), ŋăla.
  ,, ,,   ,,   ,, (exclusive), ŋali.
  ,, ,, (father and son)   ,,   ŋălăk.
  ,, ,, (sisters)   ,,   ŋărnek.
  ,, ,, (man and wife)   ,,   ŋărnilchen, ŋărnikin.

Ye two (brother and sister), nobal.

 „   „   (man and wife), nyubal, nyubin, noþin.

 „   „   (uncle and nephew, mother's brother and sister's son), bulăl'.

 „   „   (bäþingăr—friends—brothers-in-law), nyïŋagăt, nuram.

 „   „   (sisters or brothers), nōrăk.

 „   „   (parent and child), bulăl'i.

They two (man and wife, sisters, brothers), balgăp.

 „   „   (brothers-in-law), bülam.

<div align="center">Plural.</div>

We three (or *more*) (inclusive) (brothers-in-law), ŋărnan.

 „   „   „   „   (brothers, wives, sisters), ŋăladăk.

 „   „   „   „   (brothers), ŋela-ŋela.

 „   „   „   „   (brothers), ŋăṇij wâḷ.

 „   „   (mother's brother and sister's son), ♂ sp., ŋăḷam.

We (inclusive) (all our families in camp), ŋăḷa-ŋăḷa.

We (exclusive) (one camp of mūrărt (relatives), ŋalagăt.

 „   „   (friends—bäþingăr), ŋăḷadid, ŋaladit.

Ye or *you* (all murărt), nurer.

Ye or *you* (friends), nyinagăt.

Ye or *you* (father's fathers and son's sons), nyubala, dĕŋăm wâḷ.

They, balgăp.

Ours (inclusive) (husband, wife, sisters, etc.), ŋăṇi wâḷök.

 „   (brothers and sisters), ŋăṇi wâḷök.

 „   „   „   „   ŋănaijăŋ.

Ours (exclusive) (mother and children), ŋăḷök.

Yours, nunoŋ.

Theirs, balgobăŋ.

It will be noticed that the same term is sometimes used for dual, trial, and plural; it cannot, therefore, strictly be a dual.

A similar word is also often used to express different sets of relationships, as ŋăladăk (brothers and sisters), and ŋăladăk (all the members of one family including brothers, sisters, father, mother, etc.).

In the Swan district, ŋănaij means "we two" (brother and sister inclusive), and in the Capel and Vasse districts the same term means "we two" (husband and wife inclusive).

<div align="center">Pronominal sentences in the Swan district dialect.</div>

I am ill, ŋanya mindaitch, ŋainya mindaitch.

I am not afraid of you, ŋaija nunök we-yen-bărt.
<div align="center">I   you   afraid   not.</div>

Give me, ŋani yöŋa (me give).

She is my wife, bal ŋäna kĭrda.
<div align="center">she my   wife.</div>

That is mine, äle ŋäna.
   that mine.

Where are you going? yinok winjal kuliŋ ? (you where going?).

Where are your children? nunök kulöŋära winjal ?
      your children where?

Is that your daughter? alejäk nuna kwerärt ?
     that your daughter?

We (all the family) *live together,* buṭa'räŋ diḍangära.
      all of us living together.

Whose dog is that? nyīn äle dwerda ? (whose that dog?)

Why do you laugh? ŋïnök naitch-a-kaua ?
     you what or why laugh?

This is my friend, nijäk ŋäna kūböŋ.
    this my friend.

We play like kangaroos, ŋäḷa yongar yongar wâḅa.
      We kangaroo kangaroo play.

I am your friend, ŋainya nunok bäḅin (I your friend).

Who are you? yïŋok ŋin ? (you who?)

What family, branch, " stock " are you? yïŋök māt a naitch ?
        you/" stock " what ?

What is your name? yïŋok kwela naitch ? (your name what?)

She is my mother, bal ŋäḅa 'nkan (she my mother).

Are we coming near a camp? guti ŋäḷok yeya maia bärdok ?
       are (?) we now house near?

Go and tell him, bal gul wängain (him go tell).

To-morrow I will come again, benäŋ ŋan' kūlŋ (morning I come).

You speak our " voice " (talk, speech) well, nyina wangâ maiâ gwâb.
       you talk speech good.

He is my brother, bal ŋundän.

Where do you come from? yinok winjoŋ kūlan ?
      you where come ?

They are coming, yeya yuäḷ kūliŋ (already coming).

You are a coward, yïnok wē-a-wē (you coward).

He is dead, bal wenat (he dead).

He is my father, bal ŋana mām (he my father).

Give me some food, marain yöŋa (food give).

Sentences from the Gingin district dialect.

That is my brother, bali ŋana ŋundärn.

Where are your children? nyuno kulangur ŋunjal ?

Where do you come from? nyundo ŋunjäŋ gūlböŋ wöŋ ?

They are coming, ye-yi yul barduk gul bardiŋ.

Where is your fire? nyuno kala ŋunjal ?

You are a coward, nyundo waien-waien (you afraid afraid).

He is dead, bal wârdöŋ.

He is my father, balia ŋana mäṃan.

Give me some food, märain yăŋa.

I am your friend, ŋaiju nyundo bäḅin.

Give me, ŋana yăŋa.

I am going away now, ŋaiju wulba gulbardiŋ.

Where has he gone? bal ŋunjal gulberăŋ?

italic *Who killed him?* ŋandu jānăŋ?

You killed him? nyundo jānăŋ?

You are lazy, nyundo bidi bäḅa.

Listen to me, yâ'la kăṭitch.

His fire place, his home, bal kala găṭăk.

I shall sleep now, ye-yi ŋaiju ŋundain.

You stay here, nyundo nyï'ak nyïṇain.

Who is that? ŋandu bäḷiăk?

We two (man and wife) *are at our camp*, ŋäḷa kurdar kālök.

Where is your husband? nyuno kardo ŋunjal?

We two (sisters), ŋēla.

You have, nyūndu găṭăk.

Our own country, ŋäḷäru bujur.

That is he, bäḷi bal.

That is mine, bäḷi ŋäṇa.

Where are you going? nyūndo ŋünjal gūlbärdiŋ?

Who is that? ŋändu bäḷiăk?

Variations in Gingin dialect as compared to the Swan, Murray River, Bunbury, etc., dialects:—

The addition of the initial b to the equivalent for "that," äḷe (Swan), bäḷi (Gingin); the substitution of ŋu for wi, in "where," winjal (Swan), ŋunjal (Gingin); the changes of the initial d to j, däḅăn (to pick up) (Swan), jäḅăn (to pick up) (Gingin), and the changes from ö to ā, as yöga (woman) (Swan), yāgo (Gingin), korda (husband or wife) (Swan), kārdo (Gingin), köngăn (mother's brother) (Swan), kangăn (Gingin), are some of the variations.

Pronominal sentences.

(N.E. Albany.)

We two (husband and wife), ŋărnitch.

We two (sisters), ŋailjer.

We will all go away, ŋailbăl wâṭ guliŋ.

You give it, nyïṇok yöŋin.

He is my father, bol ŋan' mäm.

Where is your country? nyindăk bujur wâ?

You are very good, nyundăk gwâba dăk.

That is he, äḷë bal.

Albany, Esperance, etc.

Where is your country? nyinök kāl winjal? (your fire, where?).
We two (sisters), ŋalăk.
You are very good, nyïṇök gwâb.
He is my father, bal ŋän mān.
You give me, nyïṇök ŋäṇ yöŋ.
                    you   me give.
Give me some (vegetable) food, mērin ŋän yăŋ.
                                food   me give.
Is that your daughter? äḷe yïṇök nöb?
I do not know, ŋain kătitch bărt.
                    I   know   not.
You go, nyïṇök gūl.
Give it to him, nïŋ bărïŋ nyöŋ.
You ask for it, nyindăk-al-wönk.

Swan River dialect.

I am going away now, ŋana kwëjat kulert.
Where has he gone? winjal bal gulert?
Who killed him? ninälejăk būngert?
You killed him, nundok bungert.
You are lazy, yinok biḷa bab.
Listen to me, ŋainya kătaitch.
His home (hearth), bala kal.
I shall sleep now, ŋainya kwëja bījar ŋunda.
You stay here, yinok nījok nyïṇa.
Where is your husband? nunok korda winjal?

A few pronominal sentences from the Katanning dialect show the slight variations in the pronouns :—

He is my brother, bal ŋanăŋ ŋunt.
Where are your children? nyinok kuloŋ winjal?
Where do you come from? yinok winjoŋ guliŋ?
They are coming, bula yuäḷ guliŋ.
Where is your fire (home)? nyinok kal winjal?
You are a coward, nyinok waiăk.
He is dead, bal wēniŋ.
He is my father, bal ŋäṇ mān.
Give me some food, mērin ŋän yăŋ.
I am your friend, ŋain yinok bäḅin.
Give me, ŋan yöŋ.
I am going away now, ŋain wâṭ guliŋ.

Where is he going, or *where has he gone?* winjal bal guliŋ?

Who killed him? ŋīn werdamin?

You killed him, nyinök bōmin.

You are lazy, ŋinök yumărn.

Listen to me, ŋain kăṭitch.

I will give you if you give me, ŋaijela nin yaŋo aliŋ nyoŋ.

I will come presently, bărda kuliŋ ŋäna.

                   presently come me

Perhaps I might come (or *go*), junakŋain kuliŋ-a-na.

Give it to him, niŋ băṛiŋ nyoŋ.

You ask, nyindăk-al-wank.

VERBS.

The verb in the southern dialects is exceedingly simple. The preterite is nearly always formed by the addition of ga, the present participle by adding in, iŋ to the present tense. A vowel and occasionally a consonant is sometimes interposed at the junction.

Verb, to go. (Swan River, Bunbury, etc.)

Present Tense.

I go, ŋanya yëṇiŋ.

Thou goest, nyinok yëna.

He goes, bal yëniŋ.

We (two sisters) *go*, ŋela yeniŋ.

Ye (two sisters) *go*, nō'ra yëniŋ.

They go, ✝uḷam yëna, ✝uḷa yëna.

(Yëṇiŋ and yëṇa appear to be alternative forms that may be used indiscriminately.)

Preterite.

I went (an indefinite time ago) $\begin{cases} \text{kurā' ŋanya yëna ga.} \\ \text{wurā' ŋanya yëna ga.} \end{cases}$

I went (a little while ago), kăram ŋanya yenaga.

I went (yesterday), karanya ŋanya yëṇaga.

I went (this morning), ŋanya gētalgăp yenaga.

I went again, ŋanya kōr yenaga.

Future Tense.

I will go (to-day, now), ŋanya yēyi yëṇiŋ.

I will go (to-morrow), ŋanya mai-er-ăk-a-yëṇi.

I will go (at daylight), ŋanya bēniŋ kor' yëni.

I will go (by and by, a long time hence), ŋanya mīla yëniŋ.

I will go (to-night or in the night), ŋanya bărda gidalyăk a yënin.

Conditional.

Perhaps I will go, kăbain ŋan' yĕni.

Imperative.

Go, wât-o-yĕŋ/ain, mūn yĕna, wâṭi yen.

Go away, wâṭ gul.

Go not, yĕŋardăŋ.

Go quickly, gertgert yĕna.

ADVERBS. (Swan, Bunbury, etc.)

The following is a list of the commonest and most useful adverbs in the south-west :—

Again, kōr, kōṛ.
After, wūla găt.
Before, kwĕjăŋat.
Here, ŋyī.
There, bōkōja.
Far away, wurăṛ'.
How many, nālin.
Just now, yē'ya.
By-and-by, būrda.
Low, ŋardi, ŋardăk.

High, yīra.
Slowly, dăbăkän.
Quickly, gĕrt-gĕrt.
Enough, kēnyăk.
Close, near, bördăk.
Where, winjal, ŋunjal, wâ.
No, bărt, yuăṭ, kaiän.
Yes, kaia, kō.
Perhaps, kăbain.
Truly, kărnijel, būndijel.

The adverb is usually placed before the verb, as nyĭna winjal kuliŋ ? you where go ?

PREPOSITIONS. (Swan, Bunbury, etc.)

Prepositions are few in number, and are generally placed after the substantive as pronouns :—

On, il.

In, within, inside, into, bwăra, bwâra, būra, bōra.

Between, karda.

With, yĕl.

Without, bărt, dărt.

Examples.

Go inside the hut, maia bwăra gūl.
<div style="text-align:center">hut   inside   go.</div>

Smear (body) *with fat or grease,* boyn yel näbain.
<div style="text-align:center">grease with smear.</div>

(The) *meat* (is) *on top* (of the tree), dāj ījil.
<div style="text-align:center">meat on top.</div>

By, appears to be rendered by affixing al, el, il, ul, to the nominative case of the substantive as pronouns :—

I walk by the sea, ŋain wâḍärn-al-kūliŋ.
<div style="text-align:center">I   sea by the walk.</div>

I go by the beach, wâḍärn-al-nāra ŋainkūlin.
<div style="text-align:center">sea by beach   I walk.</div>

<div style="text-align:center">CONJUNCTIONS.   (Swan, Bunbury, Gingin.)</div>

There are very few conjunctions in the south-western dialects :—

And, wē, găji.

Or, kä.

If, bainya.

Wŭlbēr and Dŭl will go presently.   Wulbēr wē Dul gūliji būrda.
<div style="text-align:center">Wulber and Dul   go   presently.</div>

Yours and mine, nūnöŋ găji ŋānăŋ.
<div style="text-align:center">yours   and   mine.</div>

Are you going or am I? nyinā-ka-guliŋ ŋain gūliŋ?
<div style="text-align:center">you are going   I   going?</div>

If I had some meat I would bring it and give it to you, Bainya ŋaija dāja
<div style="text-align:center">If   I   meat</div>

     gätägūl   nūna yöŋin.
had gone and fetched   you give (I should).

<div style="text-align:center">INTERJECTIONS.   (Swan, Bunbury, etc.)</div>

Indeed! nyā! (ny as in Señor).

Oh! ah! nā!

Strangers! jī!

Surprise or pleasure (expression of), kai!

<div style="text-align:center">NUMERALS.</div>

One, two, three, have special names applied to them. Four is sometimes denoted by a repetition of two : kujăra-kujăra, 2-2 = 4; but it is doubtful whether this is a purely native term. The southern coastal people also appeared to use the equivalents of "hand" and "foot" for purposes of enumeration, as māra gēn (hand one = 5), jēṇa gēn (foot one = 5), māra kūjal (hands two = 10), jēṇa kūjal (feet two = 10). These terms are, however, not used in the south-west inland districts, and it may be surmised that they have been introduced by white settlers ; but the southern coastal natives use two other terms for five which appear to be distinctly native. These are mara bäli ("that hand" or "hand that "), meaning five men, mara gёrba, five birds.

In the southern dialects also an indefinite number of fighting men in a tribe was denoted by the terms mīra gēn (throwing board one), mīra kūjal (throwing board two). When asked how many natives might be included in these terms the reply was, "just like the white man's sheep."

Companies of soldiers were alluded to as mīra gen, and it was evident that the above terms were only used to express the available fighting men. When a native wished to impress his opponent with the number of fighting men he could call to

the /

his assistance in a battle he used to term mīra gēn (I've got many " throwing boards " : fighting men). His opponent would probably reply that *his* tribe had mīra kujal (twice as many mīros).

An indefinite number of kailis (boomerangs) was alluded to as mībëra gen (one bundle of kailis); bunärak is the general term for " bundle." Ordinarily the term būla means any number beyond three. The equivalents for " one " are : gēn (Swan) gān (Gingin), gēyēniŋ (Dunan dialect—Capel), dūmbart (Murray), kain (Kaiali wongi), gēn (Katanning), gēn (Esperance, Albany).

Two is kujal (Swan, Williams, Gingin, Katanning, Albany), kärdūra (Capel— Dunan wongi).

Three : Mo, mardiŋ, mardain (Vasse, Williams River, Avon River), wâr-öŋ (Swan), mau-ain (Gingin), mau (Victoria Plains), ŋäräl (Capel district—Dunan wongi).

It will be noted that the Dunan dialect appears to be distinct from all the other southern and south-western dialects. It was only spoken in the districts now called Capel and Wonnërŭp, being therefore confined to a very narrow area. It was not spoken by the Vasse or Bunbury tribes, although it was understood by them. (The equivalent for " two " is, with slight variations, found throughout all the known dialects of Western Australia : Kujal, Kujära (Esperance, Albany, Bunbury, Swan, Gingin, Katanning, etc., etc.), Wūlai'a (Berkshire Valley, Dandarraga, etc.), Kŭd'ara (Kūdharra), (Kalgoorlie, Laverton, and Eastern goldfields, also Murchison, Gascoyne, Ashburton, Fortescue, etc., etc.), Kūjära (Broome), Kujär (Beagle Bay).)

VARIATIONS IN DIALECTS.

Some examples.

Gingin dialect.—Bäli (that), ŋūnjal (where), jäbǎn (to bring), yāgo (woman), kāngun (mother's brother), kardo (wife or husband), jinga (white man or spirit), ŋängan (mother).

Victoria Plains dialect.—Äle (that), winji (where), däbät (to fetch or bring), yöga (woman), köngan (mother's brother), korda (wife or husband), noyja, nyiṭiŋ (white man or spirit), ŋangan (mother).

Swan River dialect (Guildford, Cannington, etc.).—Älëjǎk (that), winjal (where), däbät (to fetch or bring), yöga (woman), köngan (mother's brother), körda (wife or husband), janga (white man or spirit), 'n-kan, ŋangan (mother).

Swan River, Perth, Fremantle.—Äle (that), winjal (where), däbät (to bring, or pick up), yöga (woman), köngan (mother's brother), körda (wife or husband), jenga (white man or spirit), 'nkan, ŋanga (mother).

York and Beverley dialect.—Äle (that), winjal (where), däbät (to fetch or bring), yög' (woman), kon'gan (mother's brother), körd (wife or husband), kājin, nyiṭiŋ (white man or spirit), 'nkǎn, gaiäŋ (mother).

Mckering and Grass Valley dialect.—Äle (that), winji (where), däbät (to fetch or bring), yöga (woman), köngan (mother's brother), korda (husband or wife), jenga ŋū-yü-wer (white man or spirit), 'nkan, ŋanga (mother).

Murray River district dialect.—Yăḻa (that), winji (where), yūgodiŋ (to fall down), yāgo (woman), kangun (mother's brother), kardu (wife or husband), janga (white man or spirit), ŋangan (mother), băröŋ (to bring or pick up).

Capel district dialect.—Äḻa (that), injal (where), yūgăt wâṇagăr (to fall down), yago (woman), ŋämänăŋ, ŋäma (mother's brother), mī-ër-ăk (wife), jinga (white man or spirit), ŋaienăŋ (mother), däḅălga (to pick up).

Bunbury and Vasse dialect.—Äḻe (that), winjal (where), yukăt gwert (to fall down), yoga (woman), kongan (mother's brother), korda (wife or husband), janga (white man or spirit), ŋangan (mother), băröṇ (to pick up).

Williams River dialect.—Äḻe (that), winjal (where), däḅät (to fall down), yög, yök (woman), kongan (mother's brother), korda (wife or husband), jan'ga (white man or spirit), ŋank (mother), băröṇ (to pick up).

Blackwood and Bridgetown dialect.—Äḻe (that), winjal (where), kūlo wăndiŋ (to fall down), yög (woman), konk (mother's brother), kord (wife or husband), ŋū yū wăṟ, nyitiŋ, janăk (white man or spirit), 'kan, ŋank (mother), bäriăr öŋin (to pick up).

Katanning district dialect.—Äḻe (that), winjal (where), däḅätiŋ (to fall down), yög (woman), konk (mother's brother), körd (wife or husband), ŋū yū wăṟ, jänăk, nyitiŋ (white man or spirit), 'n'ga, 'kan, ŋank, gaiăŋ (mother), băröŋät (to bring).   *ă* /

Kendenup district dialect.—Äḻe (that), winjal (where), kulăŋ ŋunditch (to fall down), yog (woman), konk (mother's brother), kord (wife or husband), ŋu yu wăṟ (white man or spirit), kaiăŋ (mother), băröŋgulat (to bring).

Albany district dialect.—Äḻe (that), winjal (where), gula ŋüntgăr (to fall down), yog (woman), konk (mother's brother), kord (wife or husband), mīrăk (wife), dulgaitch, nyitiăŋ (white man or spirit), ŋank, ŋaiăŋ (mother), băröŋ gūlätiŋ (to pick up).

Mount Barker district dialect.—Äḻe (that), winjal, winjăŋ (where), kula ŋunt (to fall down), yog (woman), konk (mother's brother), kord (wife or husband), dulgoytch (white man or spirit), ŋank (mother), băröŋgulat (to bring).

Jŕramungup district dialect.—Äḻe (that), winjal (where), būrnin döğăngain (to fall down), yok (woman), kongan (mother's brother), kord (wife or husband), ŋuyu wer, jänăk (white man or spirit), ŋank, 'kan, kaiăŋ (mother), băröŋ (to pick up).

Esperance district dialect.—Äḻe (that), winjal (where), kūla ŋunt (to fall down), yog (woman), konk (mother's brother), kord (wife or husband), jäṇăk, ŋäta, ŋuyu wer (white man or spirit), kaiăŋ, gaiăŋ (mother), băröŋ (to bring).

The sentences herewith attached are the exact equivalents given by the natives for the words they express, and may serve to show the grammatical structures of south-western dialects—

As ugly as a water rat (like (a) water rat), däran (rat) măḳin (like).   (Vasse.)
All (everyone) *talking*, yuäḻ' wönga.   (Vasse.)
                    coming talking.
Answering each other, yuäḻ' man-a-wöngin.   (Vasse.)
                    coming to talk.

An expression equivalent to "serve him right," gē.   (Dunan wongi.)

A quiet, still evening, burīp.   (Dunan wongi.)

All together, gūlyäṛa.   (Dunan wongi.)

All at once, bulyäṛu.   (Dunan wongi.)

A loose (or *immoral*) *woman's camp,* bīma   būḷa.   (Dunan wongi.)
<div align="center">"back"   many.</div>

Search for that boomerang, yīlījïn   kila.   (Dunan wongi.)
<div align="center">look for boomerang.</div>

Bring me, yual'   göŋa.   (Dunan wongi.)
<div align="center">come (and) bring.</div>

Any fish in the river (or *water*) ? dājä wâ gäbälä ?   (Bunbury, Mandura.)
<div align="center">fish where water?</div>

(My) arm (is) a little stiff, māräk   būrïŋ   gwert.   (Williams.)
<div align="center">arm   "making."</div>

At home, at my camp, kālök.   (Gingin.)
<div align="center">fire at.</div>

Are you hungry ? nūno wëṛat ?   (Swan, Guildford.)
<div align="center">you   hungry ?</div>

A "white man" is coming, "janga" yäḷ-ai-yäṇiŋ.   (Vasse.)

A number of natives going "*picnicking,*" nyūŋar būḷa "dūlyöŋin."

Bring spears here quickly, gīj yuäḷ gäṭagul.   (Swan.)
<div align="center">spear bring quickly.</div>

Bringing him back again, yūl gäṭiŋ kāro.   (Swan.)
<div align="center">bringing back again.</div>

Coming in the dark, mäṛerdäk yënin.   (Pinjarra.)
<div align="center">dark   coming.</div>

The dog will lick it, dwârdägä   dāläŋän.   (Dunan wongi.)
<div align="center">dog will   tongue having make or lick with.</div>

The eaglehawk flew away into the clouds, wâlitch (eaglehawk) mar-a-bạrniŋ
(mar—clouds).   (Beverley.)

Give me fire (matches), kāla yöŋa.   (Guildford, Swan.)
<div align="center">fire   give.</div>

Go and dig a grave, gūl biniŋ mōta.   (York, Beverley.)
<div align="center">go   dig   grave.</div>

Hold in the hand, mara   bŭṛöŋ.   (Swan.)
<div align="center">hand   catch hold.</div>

Having a merry heart, gūrt gwâb öḅin.   (Murray River.)
<div align="center">heart   good having.</div>

Having no appetite, moyer, bärt (moyer, liver) bärt (nothing, no).
<div align="center">liver   nothing.</div>

A birthmark, gen (one) berrgen (mark ?) nyïṇi (sat down).

"*I hear you, I have ears,*" kătaik nyïṇain, jūn gök.

                listen (to) (you) (ears have).   *and sitting/*

I never got it, ṇaiju kaian găṭăk.

            I   "nothing got."

(I will) *get angry,* gārăṇ-a-băk. (Gingin.)

          angry will get.

(I have been) *sitting enough,* (will) *go away,* kenyăk nyïṇa, wât-a-gūl. *Swan*

               enough sitting, go away.   (Perth.)   *?*

He speared (the fish), bal gij-al-döṇgar. (Dunan wongi.)

          he spear with hit.

I am going to my sister's fire, jigăṇ kala yăṇiṇ. (Dunan wongi.)

           sister's fire going.

Is it white man or black fellow? jinga-ga-yūṇärä? (Dunan wongi.)

           white man or native?

I am telling the truth, ṇaija kărnijël wönga.

          I   true speak.

I have come for nothing, ārda yëṇin; gīna yëṇin. (Vasse.)

                nothing come (for); nothing come (for).

I hear whistling, lwöṇ   dāliṇ. (Vasse.)

          hear "tongue sound."

Joking, jesting, "*that's only a story,*" gīṇa bardibin. (Vasse.)

           "just" (?) (a) story.

Kill (him and hide body) *in Estuary,* bōma dārbälöṇa. (Murray River.) *?*

           kill Estuary (put in). *Pinjarra.*

                                                   dārbäl-estuary

Killing with a boomerang, bom dărt kělăk. (Williams River.)

          killiug (or killed) (with) kël.

Leave it down there, äḷi-bal ija. (Vasse.)

          that put there.

My children can play with him, ṇäṇa   kūlongăr   wâḅain bal. (Gingin.)

             my   children play (with) him.

Mend my cloak quickly, gërt gërt   darnil bwök. (Williams River.)

             quickly   mend skin cloak.

Mending cloak with kangaroo sinew, jandarniṇ gira-k-al. (Gingin.)

                 mending   sinew with.

The moon is making his hut (in preparation for rain, "halo" round moon),

mīkög maia bāmiṇ. (Beverley and York.)

moon   hut making.

Daylight (or *morning*) *is coming,* bën yuäḷ gūliṇ. (Beverley and York.)

          morning is coming.

Perhaps someone ate it and went away, kăḅain ṇīn ṇäṇa kūlert. (Swan.)

               perhaps who ate   went.

               (someone)

yumbăk/
paperbark !

Paper bark bring (to make vessel), yūm băk-āl-boma yuäl' gäṭa. (Swan.)

           paper bark   cut and bring.

littlest one Pick up the little stone, yöban băröŋ. (Vasse.)
<div style="margin-left:2em">smallest pick or bring.</div>

Pick up the littlest one, bījurdin däḅan. (Dunan wongi.)
<div style="margin-left:2em">smallest pick up.</div>

Pick up the littlest one, bäṭuin jiḅăn. (Gingin.) *a/*
<div style="margin-left:2em">smallest pick up or bring.</div>

Rain always falling and teasing or wetting you, gäḅ-al-gū' än bōmiŋ. (Swan.)
<div style="margin-left:6em">rain falling and hitting.</div>

Sing (or say) it again, Kōra gēnji. (Gingin.)
<div style="margin-left:4em">again one "do."</div>

wf "Sister-in-law" come here, dini yūl yëṇa. (Murray River.) *f. speaking.*
<div style="margin-left:2em">Sister-in-law come here. *Pinjarra*</div>

The sun is very hot, mūnäk-īl-yăŋăr. (Vasse.)
<div style="margin-left:3em">Sun's heat ?</div>

He has just died, kwâjät bu' wën. (Murray.) *X*
<div style="margin-left:3em">directly he or it died. *Pinjarra*</div>

The children are playing over there, bōkăl wâḅerdiŋ kūlöŋăr. (Perth.) *Swan,*
<div style="margin-left:3em">there playing children.</div>

Yuyärăk/ That native gave it to me, älä yūŋ ärăk yūṇi. (Dunan wongi.)
<div style="margin-left:3em">that native it gave.</div>

To-morrow morning you will see me again, bēnăŋ kör jiṇăŋ. (Swan, Perth.)
<div style="margin-left:4em">morning again see.</div>

7/ This is my "friend," nījăk ḥäṇa kūböŋ. (Swan, Guildford.)
<div style="margin-left:3em">this (or) here my friend.</div>

Take (or fetch) it down, băṛoŋ ŋarda īj. (York, Beverley.)
<div style="margin-left:3em">fetch down and put.</div>

Very pretty face, miṇaitch ŋūräŋ 'ŋūrä'. (Gingin.)

"Venus" tells us daylight is coming, "tīan" bëṇa kwejat kulert. (Swan, Guildford.)
<div style="margin-left:6em">"Venus" daylight directly coming.</div>

What is the other man's name? (~~lit., your foot other what?~~) nuna jëṇa wöṃa näŋ? *⌒*
(Vasse.)
<div style="margin-left:6em">your foot other what ?</div>

What do you come for? nau' a - yëṇiŋ? (Vasse.)
<div style="margin-left:3em">what for coming or come ?</div>

What is that? bäḷiak naitch? (Gingin.)
<div style="margin-left:2em">that what ?</div>

A few examples of words from various localities spelled and pronounced some / *Ɵ/*
what alike, but generally differing in meaning :—

Bā'lū, *string.* (Murray River.)

Bā'lū, *belt of human hair or opossum fur.* (Broome), (North-west.)

Bā'lū, *tree or wood.* (Broome.)

Băṭa, *rushes.* (Swan, Perth.)

Băṭa, *sun.* (Gingin.)

Bībī, *breasts, milk.* (Vasse, Swan, York.)

Bībī, *breasts.* (Ashburton, Gascoyne.)

Bībī, *mother.* (Broome.)

Bibitha, *mother.* (Ninghan district, N.E. Gingin.)

Bīga, *shade.* (Broome.)

Bīga, *gum.* (Vasse.)

Bīga, *sick, ill.* (Murchison.)

Bīla, *sky.* (Lake Nabberu, Upper Murchison.)

Bīla, *spinifex.* (Laverton district, E. Goldfields.)

Bīla, *river.* (Vasse, Murray, Swan.)

Băjöŋ, *edible gum.* (Gingin), also tree from which gum is obtained.

Băjöŋ, *matter from boil, "pus."* (Swan, Perth.)

Băjöŋ wongi, *name given to Augusta and Warren River dialects.*

Darndo, *large white gull.* (Swan.)

Darndo, döndărn, *fish hawk.* (Swan and Vasse.)

Dörnda, *light coloured.* (Swan, Williams River, Victoria Plains.)

Dörnt, möḅ dornt, *half-caste.* (Avon River.)

Döndir, *half-caste.* (Capel—Dunan wongi.)

Töndarăp, *one of the four.* (South-western) Class Divisions (in Manitchmat phratry.)

Dīdāra, *the middle.* (Murray River.)

Dīdara, *the sea.* (Vasse and Capel.)

Dïdara, *hornet.* (Swan.)

Dīdär, *plover* or *quail.* (Bridgetown.)

Dīdär, *spear.* (Bremer Bay.)

Dīdärăk, *one of the four.* (South-western) Class Divisions (in Manitchmat phratry.)

Jūari, *red ochre.* (Norseman district.)

Jūari, *dead, dead body.* (Broome.)

Jūari, *sister-in-law.* (Murchison.)

Jūkan, *name of Broome district dialect.* ("Jukan ŋängä," "Jukan speech.")

Jūkan, *sister.* (South-west, Swan, Bunbury. etc.)

~~Kaian, no.   (Fraser Range and Eucla.)~~

Kaian, *no.* (Gingin.)

Kaian, *cold.* (Norseman.)

Kēla, *porpoise.* (Vasse.)

Kēla, *boomerang.* (Vasse.)