

XII, 4

A Few Notes on Some South Western
Australian dialects

By

Daisy M. Bates, Fellow Roy. Anthropol. Soc. Aus.

Hon. Corres. Memb. R.A.I.

(Published Journal of R.A.I.)

The dialects from which the following few notes are compiled were spoken by the tribes living along the South Western coast from (about) Gingin to about Esperance. All these tribes were to a certain extent homogeneous. Their marriage laws were the same throughout, the intermarrying phratries being two : Manitchmat and Wordungmat, or White cockatoo stock, and Crow stock, (Manitch = white cockatoo; mat = leg, stock, family; wordung = crow). Crow married Cockatoo and cockatoo married Crow. The descent however differed. From Gingin to (about) the Donnelly River, descent was maternal. A Manitchmat woman had Manitchmat children, similarly with a Wordungmat woman, whose children were Wordungmat. From Donnelly River to (about) Esperance, descent was agnatic. A Manitchmat woman's children went into the Wordungmat phratry, and vice versa. From about Donnelly River northward to Gingin, the phratries became subdivided into four matrimonial classes : Ballaruk, Nagarnook (Wordungmat 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, 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 á; the long a, as in rather, far, 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 ŭ.

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

Rolled r and double, or strongly accented consonants are rendered thus : r̄ b̄ k̄ l̄ etc.

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

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 - Jābān wōngi (jābān, to fetch, or bring, or pick up; wōngi = speech)

Swan district = Īla kūrī wōngi (kuri = directly)

Avon R., York, Beverley, etc. dialect -
maia wōngi (maia = voice)

Murray River dialect - kūrī wōngi (kuri = directly)

Capel district - dūnan wōngi (dunan ?)

Bunbury, Vasse, etc. dialect - bārōng wōngi (bārōng = to fetch, to bring, to pick up)

Palinup and Jerramungup - kaiāli wōngi (kaiāli = northeast)

Articles

(P. 3)

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 (yungar bōkōja) (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 āk, āk, in, āng, ing, in, ong, as : kala = fire; kālāk = having fire; mīka = moon, mīkong = belonging to the moon = moonlight); tā = mouth, tā-ling = belonging to the mouth = the tongue; dauel = thigh, dauelāng = belonging to the thigh; yūngar = natives, yūngārāng kala = natives' fire, fire belonging to the natives. The dative case is usually expressed by al, āg, nā, ō, as : ngai kūlong-al-yāngaga = 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 : dāja yu-ātaga = game

(animals) not (I cannot see or find any game) (Bunbury dialect).
 The Ablative is expressed by affixing al to the nominative :
 nganya cart-al kwëjat yëni (I (with the) cart already went)
 (Swan dialect).

Examples of Noun Declensions (P. 4)

<u>Nominative</u>	Yūngar maia-k-al (k inserted for sake of euphony) yënin (or) yungar maia-g-at yëni (man (to the) hut came) (Vasse)
Dative	Ngaija "kalda" yungarāk yāngi = I sea mullet to the man gave) (Swan)
Genitive	Āle yūngarāng būrna (That is a man's stick) (Swan)
Accusative	Ngaija yūngārin jīnongin = I a man saw (Swan)
Ablative	Yūngār-al wāra bōmi (man female kangaroo killed) (Vasse)

Sex, or Gender

Sex is distinguished in the human family and some animals by different words, as : yungar = man; yōga = woman; yōn'gar = male kangaroo; wāra = female kangaroo. Usually however sex is distinguished by the addition of a word signifying mother, father, as : dwerda māmān (dog father, father dog); dwerda nganga (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

Mār'ain = vegetable food of all kinds

Jer'da = bird

Jil'ba = grass

(Swan, Bunbury, York, etc.)

Particles

(P. 5)

Particles are employed in various positions. Kanā' (expressive of "or not") is in frequent use : Kāla mālyarin kanā? (is the) fire blazing or not?; kāl' dūgārngū kanā (is the) fire made or not?; kārgata yenin kanā Perth going (to) or not? (Vasse, Bunbury, etc.)

The termination mit or mitch is used frequently as follows : bārl bārōng mitch (sometimes contracted into bārl bārōmitch) - catching hold of things and taking them away = stealing; nūnda kūl'yāmitch = you lie telling; kaljīdamitch = fire sparks making (Swan, Vasse, etc.)

Ābin, ōbin are used in the sense of getting, becoming or having, as gūrt gwāb ōbin (merry, heart having good; Murray); mīnyarn obin (dewy, having dew) (Gingin); ngūn'ngūn dōrdok ōbin (contracted from ngūndain ngūndain dōrdok obin - (I have been) lying down, getting better (or alive) now. (Vasse)

Wā is used as an interrogation, as yūngar wā (men where); dāja wā (game where); wāna wā (woman's stick where) (Swan). (The ordinary terms for where is winjal which becomes ngūnjal at Gingin.)

Adjectives

(P. 6)

The following examples show how comparison is expressed :

gwāba = good

Gwāba-gwāba = very good (Swan, Bunbury, Vasse)

Gwābalitch or gwābajil = best

Ngwiri = good

Ngwiri-ngwiri = very good (Dunan dialect, Capel)

Gwāb = good

Gwābart = very good (Katanning)
or gwābadāk

Kwāb = good

Kwābadāk = very good (Esperance, also kaiali wongi)

Number

(P. 7)

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 mǎn;gǎr, ab,a, gǎra, ǎk, etc. If the singular end in a vowel, mǎn is usually added, as yoga = woman; yogamǎn = women; nōba = child, nobamǎn = children; maman = father, mamangǎr = fathers; ngǎning = blood relations, ngǎning-gur = blood relations; noy'ǎng = relation-in-law, ngoyǎng-gǎr = relations-in-law; mōran = kinship term, mōrangǎr.

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

(P. 8)

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 (Southwestern dialects) (P. 9)1st PersonSingular

Nom.	ngaija, nganya, ngainya	(I)
Poss.	ngana, ngǎn, ngǎnǎng	(mine)
Obj.	nganya, ngainya	(me)

2nd Person

Nom.	nunda, nyina, nyinok, yinok	(you)
Poss.	nūnong, nyūnong, nūna, nūnok	(yours)
Obj.	nunda, nyina, nyinok, yinok	(you)

3rd Person

Nom.	bal	(he)
Poss.	bāla, bālǎng, bālǎk, bāgulǎng	(his)
Obj.	bal, balin, balain	(him)

Duals, General View1st Person

We (inclusive) ngānaija, ngel, ngela, ngānaitch, ngālaa

We (exclusive) ngali, nganam, ngārnek, ngārniij

Plural (Possessive)1st Person

Ours (inclusive) ngāla, ngāлага, ngāladāk, ngālang-ngālang
ngāлаго, ngānaijang

Ours (exclusive) Ngālangal, ngālok, ngārnanāng, ngālabālak

2nd Person

(P. 10)

Ye or you no'bal, nyubal, nulal, nyinagāt, nōra, nyūram, no'bin,
nūram

Ye or you nurerl, nurāl, nyurong, nyurarl, nyerln, nyinagāt,
nūramāk, nārāl, nyubala

Plural, Possessive

Yours nūnolāng, nūnok, ngunok

3rd Person (Dual)

They, them Balgāp, bulal, bālam

Plural, 3rd Person

They, them Balgāp, bālubu

Theirs Balgobāng, balgobāk, balgūrñōng

My fire = nganāng kala, ngan kal

Our fire = ngālong kala, ngānaijang kala

Our fire = ngāla kala, ngānong kala

Your fire= nunok kala, yinok kala, nūnōng kala

Their fire= balgobāng kala

The relationship understood by the dual terms in the Swan
district dialect were as follows :- (P. 11)

We two (inclusive) (brother and sister), nganaij

" " " (sisters) " ngel

" " (children of one father, different mothers), ngela, ngāla,
ngarla

" " (aunt and niece (father's sister & brother's daughter), ngāla

We two (aunt and niece) (exclusive)	ngali
" " (father and son)	ngäläk
" " (sisters)	ngärnek
" " (man and wife)	ngärnilchen, ngärnikin
Ye two (brother and sister)	nobal
" " (man and wife)	nyubal, nyubin, nobin
" " (uncle & nephew, mother's brother and sister's son)	bulal
" " (babingär - friends - brothers-in-law)	nyinagät, muram
" " (sisters or brothers)	nöräk
" " (parent and child)	buläli
They two (man and wife, sisters, brothers),	balgäp
" " (brothers-in-law)	bülam

Plural

We three, or more (inclusive) (brothers-in-law),	ngärnan
" " " " " (brothers, wives, sisters),	ngäläčäk
" " " " " (brothers), ngela-ngela, ngänij-wäl	
" " (mother's brother and sister's son, male speaking),	ngälam
We (inclusive), all our families in camp,	ngäla-ngäla
We (exclusive) (one camp of mürärt - relatives),	ngalagät
" " (friends, babingär),	ngaladiä, ngaladit
Ye or you (all mürärt),	ngurer
Ye or you (friends),	nyinagät
Ye or you (father's fathers and son's sons),	nyubala, denamwäl
They	balgäp
Ours (inclusive) (husband, wife, sisters, etc.)	ngäni wälök
" (brothers and sisters),	ngäni wälök
" " " " "	ngähäljäng
Ours (exclusive) (mother and children)	ngälök
Yours,	nunong
Theirs,	balgobäng

It will be noticed that the same term is sometimes used for dual, trial and plural; it cannot therefore strictly be dual. A similar word is also often used to express different sets of relationships, as ngäladäk (brothers and sisters) and ngäladäk (all the members of one family, including brothers, sisters, father, mother, etc.)

In the Swan district ngänaij means "we two, brother and sister"

inclusive) and in the Capel and Vasse districts the same term means "we two, husband and wife", inclusive.

Pronominal Sentences in the Swan district Dialect (P. 13)

I am ill	Nganya mindaitch, ngainya mindaitch
I am not afraid of you	Ngaija nunok we-yen-bärt I you afraid not
Give me	Ngani yonga (me give)
She is my wife	Bal ngāna korda (she my wife)
That is mine	Āle ngāna (that mine)
Where are you going?	Yinok winjal kuling (you where going)
Where are your children?	Nunok kulongāra winjal (your children where)
Is that your daughter?	Alejāk nuna kwerärt (that your daughter)
We (all the family) live together	bulārāng didangāra
Whose dog is that?	Nyīn āle dwerda (whose that dog)
Why do you laugh?	Yinok naitch-a-kaua (you what or why laugh)
This is my friend	Nijāk ngāna kūbong
We play like kangaroos	Ngala yongar yongar wāba
I am your friend	Ngainya nunok babin (I your friend)
Who are you?	Yinok ngin (you who)
What family, branch, stock, are you?	Yinok māta naitch
What is your name?	Yinok kwela naitch (your name what)
She is my mother	Bal ngana 'nkan (she my mother)
Are we coming near a camp?	Guti ngālok yeya maia bārdok are (?) we now house near
Go and tell him	Bal gul wangain (him go tell)
Tomorrow I will come again	Benāng ngan' kūling (morning I come)
You speak our "voice" (talk, speech) well	Nyina wanga "maia" gwab
He is my brother	Bal ngundān
Where do you come from	Yinok winjong kūlan (you where come)
They are coming	Yeya yual kūling (already coming)
You are a coward	Yinok wē-a-wē (you coward)
He is dead	Bal wenat
He is my father	Bal ngana mām
Give me some food	Marain yonga (food give)

Sentences from the Gingin district dialect :-

That is my brother	Bali ngana ngundarn
Where are your children	Nyuno kulangur ngunjal
Where do you come from?	Nyundo ngunjāng gūlbong wong
They are coming	Ye-yi yul barduk gūl barding
Where is your fire	Nyuno kala ngunjal
You are a coward	Nyundo waien-waien (you afraid-afraid)
He is dead	Bal wārdōng
He is my father	Balia ngana maman
Give me some food	Marain yānga
I am your friend	Ngaiju nyundo babin
Give me	Ngana yānga
I am going away now	Ngaiju wulba gulbarding
Where has he gone	Bal ngunjal gulberang
Who killed him	Nyandu jānāng
You killed him	Nyundo jānāng
You are lazy	Nyundo bidi bāba
Listen to me	Yala kātitch
His fire place, his home	Bal kala gātāk
I shall sleep now	Ye-yi ngaiju ngundain
You stay here	Nyundo nyī'ak nyinain
Who is that	Ngandu baliāk
We two (man and wife) are at our camp	Ngala kurdar kalōk
Where is your husband?	Nyuno kardo ngunjal
We two (sisters)	Ngēla
You have	Nyūndu gātāk
Our own country	Ngalaru bujur
That is he	Bali bal
That is mine	Bali ngana
Where are you going	Nyūndo ngūnjāng gūlbarding
Who is that?	Ngardu baliāk

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", äle (Swan), bali (Gingin); the substitution of ngu for wi, in "Where", winjal (Swan), ngunjäl (Gingin); the change of the initial d to j, däbän = to pick up (Swan), jäbän = to pick up (Gingin), and the change from o to ā, as yoga (woman, Swan), yāgo (Gingin); korda (husband or wife, Swan), kārdo (Gingin); kōngän (mother's brother, Swan), kangan (Gingin), are some of the variations.

Pronominal Sentences, N.E. Albany

(P. 16)

We two (husband and wife)	Ngärnitch
We two (sisters)	Ngailjer
We will all go away	Ngailbäl wätguling
You give it	Nyinok yongin
He is my father	Bol ngan mām
Where is your country	Nyindäk bujur wâ
That is he	Ale bal
You are very good	Nyundäk gwâbadäk
<u>Albany, Esperance, etc.</u>	
That is he	Äle bal
Where is your country	Nyinök käl winjal (your fire where)
We two (sisters)	Ngaläk
You are very good	Nyinök gwâb
He is my father	Bal ngan mām
You give me	Nyinök ngän yong (you me give)
Give me some (vegetable) food	Mërin ngan yäng
Is that your daughter	Äle yinök nob
I do not know	Ngain kätitch bär
You go	Nyinök gūl
Give it to him	Ngīng baring nyong
You ask for it	Nyindak-al-wonk

Swan River dialect

(P. 17)

I am going away now

Ngana kwejat kulert

Where has he gone

Winjai bal gulert

Who killed him

Ninálejāk būngert

You killed him

Nundok bungert

You are lazy

Yinok bila bab

Listen to me

Ngainya kātaitch

His home (hearth)

Bala kal

I shall sleep now

Ngainya kweja bijar ngunda

You stay here

Yinok nijok nyina

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 nganǎng ngunt
Where are your children	Nyinok kulong winjal
Where do you come from	Yinok winjong guling
They are coming	Bala yuál guling
Where is your fire (home)	Nyinok kal winjal
You are a coward	Nyinok waiák
He is dead	Bal wéning
He is my father	Bal ngan mǎn
Give me some food	Mérin ngan yǎng
I am your friend	Ngain yinok bábin
Give me	Ngan yóng
I am going away now	Ngain wát guling
Where is he going, or Where has he gone	Winjal bal guling
Who killed him	Ngǎn werdimin
You killed him	Nyinok bōmin
You are lazy	Yinok yumǎrn
Listen to me	Ngain kǎtitch
I will give you if you give me	Ngaijela nin yango aling nyong
I will come presently	Bārda kuling ngana (presently come me)
Perhaps I might come (or go)	Junak ngain kuling-a-na
Give it to him	Ning bǎring nyong
You ask	Nyindǎk-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*, *ing*, to the present tense. A vowel and occasionally a consonant is sometimes interposed at the junction.

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

Present Tense

I go	nganya yëning
Thou goest	nyinok yëna
He goes	bal yëning
We (2 sisters) go	ngela yëning
Ye (2 sisters) go	nõ'ra yëning
They go	bulam yëna, bula yëna

(Yëning and yëna appear to be alternative forms that may be used indiscriminately.)

Preterite.

I went (an indefinite time ago)	Kurā nganya yëna ga Wurā nganya yëna ga
I went (a little while ago)	Karam nganya yëna ga
I went (yesterday)	Karanya nganya yëna ga
I went (this morning)	Nganya gëtalgap yëna ga
I went again	Nganya kōr yëna ga

Future Tense

I will go (today, now)	Nganya yëyi yëning
I will go (tomorrow)	Nganya mai-er-āk-a-yëni
I will go (at daylight)	Nganya bëning kor' yëni
I will go (by and by, a long time hence)	Nganya mīla yëning
I will go (tonight or in the night)	Nganya bārda gidalyāk a yëning

Conditional

Perhaps I will go	Kābain ngan yëni
-------------------	------------------

Imperative

Go	Wāt-o-yëna, mūn yëna, wātiyen
Go away	Wātgul
Go not	Yenardang
Go quickly	Gertgert yëna

ADVERBS

(Swan, Bunbury, etc.)

The following is a list of the commonest and most useful adverbs in the Southwest :-

Again = kōr, koŕ

After = wūlagāt

Before = kwejāngat

Here = nyi

There = bōkōja

Far away = wurār

How many = nālin

Just now = yē'ya

By and by = būrda

Low = ngārdi, ngārdak

High = yīra

Slowly = dābākan

Quickly = gērt-gērt

Enough = kēnyāk

Close, near = bōrdāk

Where = winjal, ngunjal, wā

No = bārt, yuat, kaian

Yes = kaia, kō

Perhaps = kābain

Truly = karnijel, būndijel

The adverb is usually placed before the verb, as : nyina winjal kuling = you where go.

PREPOSITIONS (Swan, Bunbury, etc.)

Prepositions are few in number, and are generally placed after the substantive or pronoun.

On = il

In, within, inside, into = bwāra, bwāra, būra, bōr

Between = karda

With = yel

Without = bārt, dārt

Examples :-

Go inside the hut = maia bwāra gūl (hut inside go)

Smear (body) with fat or grease = boyn yel nābain
grease with smear

(The) meat (is on) top (of the tree) = dāj ijil (meat on top)

By appears to be rendered by affixing al, el, il, ul, to the nominative case of the Substantive or Pronoun.

I walk by the sea = ngain wādārn-al-kūling (I sea by the walk)

CONJUNCTIONS (Swan, Bunbury, Gingin)

There are very few conjunctions in the Southwestern dialects.

And = wē, gāji

Or = kā

If = bainya

Wūlbēr and Dūl will go presently = Wūlbēr wē Dūl gūliji būrda
& go presently

Yours and mine = nūnōng gāji ngānāng

Are you going or am I? = Nyinā-ka-guling ngaingūling
You are going I going

If I had some meat I would bring it and give it to you =
Bainya ngaija dāja gatagūl nūna yōngin
If I meat had gone you give (I should)
& fetched

INTERJECTIONS (Swan, Bunbury, etc.)

Indeed = nyā (ny as in Señor)

Oh! ah! = nā

Strangers! = jī

Surprise or pleasure (expression of) = kai'

NUMERALS

One, two, three, have special names applied to them.

Four is sometimes denoted by a repetition of two : kujara-kujara = 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; jena gēn = foot one = 5; māra kūjal = hands two = 10; jena kūjal = feet two = 10. These terms are, however, not used in the S.W. 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 bāli (that hand), meaning five men; mara gerba = 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 his assistance in battle, he used the term mīra gēn, I've got many "throwing boards", fighting men. His opponent would probably reply that his tribe had mīra kūjal (twice as many mīros).

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

Two is kūjal (Swan, Williams, Gingin, Katanning, Albany), kardūra (Capel, Dunan wongi).

Three : mo, marding, mardain (Vasse, Williams R, Avon River), wār-ōng (Swan), mau-ain (Gingin), mau (Victoria Plains), ngaral (Capel district - Dunan wongi).

It will be noted that the Dūnan dialect appear to be distinct from all the other Southern and Southwestern dialects. It was only spoken in the districts now called Capel and Wonerāp, 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, kujara (Esperance, Albany, Bunbury, Swan, Gingin, Katanning, etc. etc.), wūlai'a (Berkshire Valley, Dandarraga, etc.) kūd'āra (kūdharra) (Kalgoorlie, Laverton and Eastern Goldfields, also Murchison, Gascoyne, Ashburton, Fortescue, etc. etc.) kūjāra (Broome), kujar (Beagle Bay).

Variations in dialects. Some examples (P. 26)

Gingin dialect

bāli (that), ngūnjāi (where), jābān (to bring), yāgo (woman),
kāngun (mother's brother), kardo (wife or husband), jinga
(white man or spirit), ngangan (mother).

Victoria Plains dialect

āle (that), winji (where), dābāt (to fetch or bring), yōga (woman),
kōngan (mother's brother), korda (wife or husband), noyja, nyiting
(white man or spirit), ngangan (mother).

Swan River dialect, Guildford, Cannington, etc.

Ālejak (that), winjal (where), dābāt (fetch or bring), yōga (woman),
kongan (mother's brother), korda (wife or husband), janga
(white man or spirit), 'n-kan, ngangan (mother).

Swan River, Perth, Fremantle

Āle (that), winjal (where), dābāt (bring, or pick up), yōga (woman),
kōngan (mother's brother), korda (wife or husband), jenga
(white man or spirit), 'n-kan, nganga (mother).

York and Beverley dialect

Āle (that), winjal (where), dābāt (to fetch or bring), yog' (woman),
kongan (mother's brother), kord (wife or husband), kājin, nyiting
(white man or spirit), 'nkan, gaiāng (mother).

Meckering and Grass Valley dialect

Āle (that), winji (where), dābāt (to fetch or bring), yōga (woman),
kongan (mother's brother), korda (husband or wife), jenga, ngū-
yū-wer (white man or spirit), 'nkan, nganga (mother).

Murray River district dialect

Yala (that), winji (where), yūgōding (to fall down), yāgo (woman),
kangun (mother's brother), kardu (wife or husband), janga
(white man or spirit), ngangan (mother), bārong (to bring or pick up)

Capel district dialect

(P. 27)

Āla (that), injal (where), yūgāt wānagār (to fall down), yago (woman)
ngamanāng, ngama (mother's brother), mī-ēr-āk (wife), jinga
(white man or spirit), ngaienāng (mother), dābālgā (to pick up).

Bunbury and Vasse dialect

äle (that), winjal (where), yukät gwert (to fall down), yoga (woman), kongan (mother's brother), korda (wife or husband), janga (white man or spirit), ngangan (mother), bārōng (to pick up).

Williams River dialect

äle (that), winjal (where), dabät (to fall down), yog, yok (woman), kongan (mother's brother), korda (wife or husband), janga (white man or spirit), ngank (mother), bārōng (to pick up).

Blackwood and Bridgetown dialect

äle (that), winjal (where), kũle wāding (to fall down), yög (woman), konk (mother's brother), kord (wife or husband), ngũyũwār, nyiting, janāk (white man or spirit), 'kan, ngank (mother), bāriārōngin (to pick up).

Katanning district dialect

äle (that), winjal (where), dabāting (to fall down), yög (woman), konk (mother's brother), kord (wife or husband), ngũyũwār, janāk, nyiting (white man or spirit), 'n'ga, 'kan, ngank, gaiāng (mother), bārōngāt (to bring).

Kendenup district dialect

äle (that), winjal (where), kulāng ngunditch (to fall down), yog (woman), konk (mother's brother), kord (wife or husband), nguyuwār (white man or spirit), kaiāng (mother), bārōng gulat (to bring).

Albany district dialect

äle (that), winjal (where), gula ngũntgār (to fall down), yög (woman), konk (mother's brother), kord (wife or husband), mĩrāk (wife), dulgaitch, nyitiang (white man or spirit), ngank, ngaiāng (mother), bārōng gũlāting (to pick up).

Mt. Barker district dialect

äle (that), winjal, winjāng (where), kulangunt (to fall down), yog (woman), konk (mother's brother), kord (wife or husband), dulgoytch (white man or spirit), ngank (mother), bārōnggulat (to bring).

Jeramungup district dialect

äle (that), winjal (where), bũrnin dogāngain (to fall down), yok (woman), kongan (mother's brother), kord (wife or husband), nguyuwer, janāk (white man or spirit), ngānk, 'kan, kaiāng (mother), bārōng (to pick up).

Esperance district dialect

äle (that), winjal (where), kŭla ngunt (to fall down), yög (woman),
 konk (mother's brother), kord (wife or husband), janäk, ngäta
 nguyuwer (white man or spirit), kaiäng, gaiäng (mother), bärong
 (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 structure of southwestern dialects.

As ugly as a water rat (like a water rat)	dāran mākin rat like	(Vasse)
All (everyone) talking	yual wonga coming talking	"
Answering each other	yual man-a-wōngin coming to talk	"
An expression equivalent to "serve him right"	gē	(Dunan wangi)
A quiet still evening	burīp	"
All together	gūlyara	"
All at once	bulyara	"
A loose (or immoral) woman's camp	bīma būla back many	"
Search for that boomerang	yīlījin kila	"
Bring me	yual gonga come(&)bring	"
Any fish in the river (or water)	dāja wā gabala fish where water	(Bunbury, Mandurah)
(My) arm (is) a little stiff	mārāk būrong gwert arm making	(Williams)
At home at my camp	kālok (Gingin) fire at	
Are you hungry	Nūno werat you hungry	(Swan, Guildford)
A white man is coming	"Janga" yat-ai-yaning	(Vasse)
A number of natives going picnicking	Nyūngar būla "dūlyongin"	
Bring spears here quickly	gīj yual gatagul	(Swan)
Bringing him back again	yūl gāting kāro	"
Coming in the dark	mārerdāk yenin dark coming	(Pinjarra)
The dog will lick it	dwardaga dālāngān dog will tongue have or lick with or make	(Dunan wangi)
The eaglehawk flew away into the clouds	wālitch mar-a-barning eaglehawk (mar = clouds)	(Beverley)
Give me fire (matches)	kāla yōnga	(Guildford, Swan)
Go and dig a grave	gūl binig mōta go dig grave	(York, Beverley)
Hold in the hand	mara bārōng hand catch hold	(Swan)
Having a merry heart	gūrt gwāb ōbin heart good having	(Murray R.)

Having no appetite	moyer bart (liver nothing)		
A birthmark	gen (one) berrgen (mark?) nyini (sat down)		
"I hear you, I have ears"	kātaik nyinain, jūn gōk listen (to) you, ears have		
I never got it	ngaiju kaiangātāk (I nothing got)		
(I will) get antry	gārāng-a-bāk (Gingin) angry will get		
(I have been) sitting enough, (will) go away	kenyāk nyina, wāt-a-gūl (Perth) enough sitting go away		
He speared (the fish)	bal gij-al-dongar (Dunan wongi) he spear with hit		
I am going to my sister's fire	jigāng kala maning " "		
Is it white man or blackfellow?	jinga-ga-yūngara " "		
I am telling the truth	ngaija kārniel wonga I true speak		
I have come for nothing	ārda yēnin, gīna yēnin (Vasse)		
I hear whistling	dwōng dāling "		
Joking, jesting, "that's only a story"	Gina bardibin just? (a) story "		
Kill (him) and hide body in estuary	bōma dārbalōnga (Murray River)		
Killing with a boomerang	bom dart kēlak (Williams R.) killing or killed (with) kēl		
Leave it down there	Ali-bal ija (Vasse) that put there		
My children can play with him	Ngāna kūlongār wabain bal (Gingin) My children play (with) him		
Mend my cloak quickly	gert gert darnil bwok (Williams R.) quickly mend skin cloak		
Mending cloak with kangaroo sinew	jandarning gira-k-al (Gingin) mending sinew with		
The moon is making his hut in preparation for rain (halo round moon)	mīkong maia bāming moon hut making (Beverley, York)		
Daylight (or morning) is coming	Bēn yual gūling " "		
Perhaps someone ate it and went away	Kabain ngīn ngana kūlert perhaps who ate went (Swan) someone)		
Paper bark bring (to make vessel)	Yūmbāk-āl-boma yualgata Paperbark cut and bring "		

Pick up the littlest one	yoban bārōng	(Vasse)
" " " " "	bījurdin dābān smallest pick up	(Dunan wongi)
" " " " "	bātuin jābān	(Gingin)
Rain always falling and teasing or wetting you	gab-al-gūan bōming rain falling & hitting	(Swan)
Sing (or say) it again	kōra gēnji again one do	(Gingin)
"Sister in law" come here	dini yūl yēna	(Murray R.)
The sun is very hot	mūnak-il-yāngār sun's heat ?	(Vasse)
He has just died	kwājāt bu' wen directly he or it dead	(Murray)
The children are playing over there	bōkāl wāberding kūlongār there playing children	(Perth)
That native gave it to me	ālā yūngarāk yūngi that native it gave	(Dunan wongi)
Tomorrow morning you will see me again	bēnāng kōr jināng morning again see	(Swan, Perth)
This is my friend	nījak ngana kūbōng this my friend or here	(Swan, Guildford)
Take (or fetch) it down	bārōng ngarda ij fetch down & put	(York, Beverley)
Very pretty face	minaitch ngūrang ngūra	(Gingin)
"Venus" tells us daylight is coming	"Tian" bēna kwejat kulert Venus daylight directly coming (Swan, Guildford)	
What is the other man's name (lit. your foot other what?)	nuna jēna wōma nāng	(Vasse)
What do you come for?	nau'a-yenin What for coming (or come)	"
What is that	baliak naitch that what	(Gingin)

A few examples of words from various localities spelled and pronounced somewhat alike, but generally differing in meaning :-

Balu	string	(Murray R.)
Bālū	belt of human hair or opossum fur	(Broome, N.W.)
Bālū	tree or wood	"
Bata	rushes	(Swan, Perth)
Bata	sun	(Gingin)
Bībī	breasts, milk	(Vasse, Swan, York)
Bībī	"	(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 Nabberoo, Upper Murchison)
Bīla	spinifex	(Laverton district, E. Goldfields)
Bīla	river	(Vasse, Murray, Swan)
Bājong	edible gum	(Gingin)
	(also tree from which gum is obtained)	
Bājong	matter from	boil, pus (Swan, Perth)
Bājong wongi	name given to	Augusta and Warren R. dialects
Darndo	large white gull	(Swan)
Darndo, dondarn	fish hawk	(Swan and Vasse)
Dornda	light coloured	(Swan, Williams R. Victoria Plains)
Dornt, mob dornt	half caste	(Avon River)
Dondir	" "	(Capel - Dunan wongi)
Tondarap	One of the four (Southwestern) Class divisions	(in Manitchmat phratry)
Dīdāra	the middle	(Murray River)
Dīdara	the sea	(Vasse and Capel)
Didara	hornet	(Swan)
Dīdar	plover or quail	(Bridgetown)
Dīdarāk	One of the four Southwestern Class divisions	(in Manitchmat phratry)

Jūari	red ochre	(Norseman district)
"	dead, dead body	(Broome)
"	sister-in-law	(Murchison)
Jūkan	name of Broome district dialect	(Jukan ngānga, Jukan speech)
"	sister	(Southwest, Swan, Bunbury, etc.)
Kaian	no	(Fraser Range and Eucla)
"	no	(Gingin)
"	cold	(Norseman)
Kēla	porpoise	(Vasse)
"	boomerang	"