OUTLINE OF GRAMMAR

I have great pride in this section of the book. Grammar.

Harry H. Baker
OUTLINE OF GRAMMAR

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More than one writer on the ethnology and philology of the Australian aborigines has alluded to the paucity of material from which linguistic and other deductions and affinities might be drawn. West Australia, in particular, has been singled out as being a country ethnologically unknown. Messrs. Spender and Gillen in their most recent work (Northern Tribes of Central Australia 1904, Pref XV) state that the "western portion of the Australian Continent is anthropologically almost a terra incognita."

N.W. Thomas (author of "Kinship and Marriage in Australia"), Dr. Andrew Lang ("Secret of the Totem"), the Rev. J. Mathew ("Eaglehawk and Crow") and many other scientific investigators in Australian ethnology have frequently urged the study of the dialects and customs, etc., of the rapidly lessening aboriginal race of W.A., and when in 1904 the government of this state decided upon the compilation of a History and Vocabulary of the West Australian Aborigines, congratulations from the various Scientific Societies of Australasia and Europe were abundant and sincere, the more so as it is held by many scientists that West Australia, linguistically speaking, will furnish material which may probably finally determine the place of the Australian aborigines amongst the races of mankind, a problem which is not yet satisfactorily solved.

In the following outline of grammar, every advantage has been taken of existing works on the subject, more especially, by kind permission of the author, of the Rev. J. Mathew's valuable work "Eaglehawk and Crow", the linguistic portion of which contains an entirely new classification of all the Australian languages published up to date.

In Mr. Mathew's sketch of the West "Australian languages, he took as his authorities Grey and Moore, contemporary writers in the early thirties, whose works however differed from each other in many essentials, although both were written on the dialects of the Southwestern aborigines.

The classification arranged by Mr. Mathew may be modified
or altered by the publication of the following vocabularies, but that will be a matter for philologists to determine. The arrangement is based upon an extensive knowledge of the Australian dialects, the bibliography embracing almost every known work on the subject. The structure of one particular dialect - the Kabi, Queensland - has been the result of a personal knowledge of that dialect.

Mr. Mathew's classification of the languages to date is as follows:

I. Tasmanian. Subdivisions (1) Eastern (2) Austral (3) Western

II. Victorian Region, embracing part of Riverina and Murray Basin in N.S.W., also S.E. corner of S.A. Subdivisions (1) Eastern (Gippsland) (2) Western.

III. N.S.W. and South Centre and East of Queensland. Subdivisions (1) Eastern (coast) (2) Western (Inland, west of Dividing Range.)

IV. West Australia and West Central. Subdivisions (1) Northern (2) Southern.

V. South of S.A. and East Central, including west of N.S.W. and Nor'West of Queensland.

VI. North Coast and Central Australia, including Cape York Peninsula, and Nor'West Coast. Subdivisions (1) Coast (2) Central.

Mr. Mathew is of opinion that the shading of Australian dialects into one another is due to the influence of exogamy, to a very gradual change of old elements, and to the introduction of fresh words from the North, but he thinks that in all the dialects original elements protrude through the more recent.

The Rev. John Fraser, B.A., LL.D. (An Australian Grammar, Intro. XV) held that the variations in the dialects were due to a principle of change owing to the custom of naming the children from some circumstance attendant on their birth, such as the flight of a crow, etc. On the death of any of these children, the name of the bird, animal or tree after which they were called, was changed or lost for a considerable time in that language, for the name of the dead is never mentioned.

The shading of certain dialects into one another in various parts of W.A. is due to exogamy, and also to a certain extent, to
the frequent intermingling of neighbouring tribes for the purpose
of initiation ceremonies, the holding of fairs, and other circum-
stances under which native gatherings take place. In some dist-
tricts, say Coolgardie (or Koorrgordee as the native name is pron-
ounced), the initiation ceremonies were the occasion of tribal vi-
sits from districts more than a hundred miles away from the meet-
ing ground. Eastward of Norseman the tribes journeyed towards
Coolgardie; Southwestward towards Kellerberrin was also part of
the Coolgardie road, and northward for some considerable distance,
all journeyed to the Koorrgordee camp. The dialects of all
these tribes differed somewhat, but a fusion or adoption of
certain words would undoubtedly occur during the progress of the
ceremonies, and many of these adopted words would become perma-
nent, while others with strange sounds would give their name to
the people using them. *Maaia* for instance, is the Berkshire
Valley district equivalent for "go", and the Berkshire Valley
natives are known to the people of the districts north, south,
east and west of them as people of "Weejaree wongee" or Weejaree
speech. At Dandaaraga, about forty miles westward of Berkshire
Valley, the same word is used, with, however, a long sound given
to the second syllable, *Weijaaraa maia* - weejaree "voice" or
speech. Other examples of tribal nomenclature from some word
peculiar to the tribe will be given later on in this work. The
tribes to whom these names have been applied by their neighbours
have frequently adopted them and called themselves by the disting-
ishing terms.

It will also be noted that certain words have apparently
travelled southward from the north and northeast. This is evident
in the "Doonan wongee" of the Wonnerup district, where several words
may be found belonging to districts far away to the northeast. The
term "Dhatta", wicked, no good, has travelled southward and south-
eastward from Mindoola (Wad Range) (probably further north),
through Yeedeling, Gullawa, Murrum, Marah, Berkshire Valley (where
however it is sometimes "Ahorda"), Dandaaraga, where it is dorra,
until it reaches Jerramungup on the Gardiner River, 50 miles from
the southern coast.
And so with other words. In the Roeburne dialect, many words evidently belonging to the southern dialect will be found, but it is known that the early settlers in that district took some southern natives with them who remained with their masters and intermarried amongst the Roeburne tribes, and through these the introduction of many words from the south to north took place.

As for Dr. Fraser's contention that the change was due to the custom of naming the children from some circumstance attendant on their birth, the children are sometimes so named, and the names may also be the outcome of a dream by a mother's brother or grandmother. Ngoorweel was a name given to a southwest child from seeing the burngup, a species of wallaby, turning back on its tracks - ngoorbingna - Ngoorweel. The burngup was the boy's totem, and at his death it still retained its name, but the action of the burngup which gave rise to the name was not mentioned until a year or so had elapsed after Ngoorweel's death. If Ngoorweel had a namesake, the boy would have been called Kwelaburt (no name) for the same period. On the Native Reserve near Cannington, a little half-caste boy died, and a namesake of his, also living on the Reserve, was called Kwelaburt for eighteen months, after which his own name was resumed.

A southern woman was named Yoorin after flood waters (gabba-yoora - "water dirty"). Flood waters were her personal totem, and when she died, two winters passed before the word yoora was again used. It was replaced in the meantime by waandung, an existing term in the dialect meaning "no good". At the end of two winters and when the flood waters again rushed down from the hills, gabba yoora was again applied to them, no new word having been coined in the interim.

Personal nicknames are also bestowed from some physical peculiarity or deformity. Jenna boordan - foot long and thin, like a spear; marrabee - scabby hands; Marralea - crooked finger, and so on. Boorden, Jenna ma ra, did not become changed in the dialect, but the double terms Jenna boordan etc. were not mentioned.
There is, however, the strongest disinclination amongst the aborigines to mention the name of a dead person, no matter how long a time has elapsed since death. More particularly is this noticeable when parents, grandparents and relatives generally are discussed. If the person must be alluded to, it is generally as "the old man gone", the "old woman gone", or as is frequently the case amongst the southern people, the name of the locality of given with the addition of burt + the equivalent for "no" or "not". Wonnerup burt (Wonnerup "no more" or "not") - he who has died at Wonnerup.) Karragullen burt (he who died at Karragullen - Cannington).

In the northern districts, namesakes are of frequent occurrence, the namesake of a dead man being called koorangurro (Broome equivalent), "No name" for one or two years, not longer. In these districts however, the young men are generally addressed, not by their personal names, but by the name of their own and their fathers' run. Jajjala booro - belonging to Jajjala ground (Broome) and this term is never forbidden. In the Broome district and in other places north, if a woman is prospective mother-in-law (tharloo, Broome term) to a man named, say, Mallaburra, and another person of that name lives near her to whom she is "own father's sister" (yooramurro) she will not call her own nephew by his name but by a special name - Jalbain, which is the name given by all prospective mothers-in-law to namesakes of their tharloo, as they must never mention the name of the men whose mothers-in-law they will become some day.

Other nicknames such as Balbarrabool - a Broome word meaning "baldhead" - Muggabeen - a Murrum equivalent for "baldhead" - are very frequent.

With regard to the relationship of the Australian languages to those of mankind in other parts of the world, the Rev. J. Mathew states (Eaglehawk and Crow, p. 48) that "Australia bears the linguistic marks of Indian connection so deeply and widely impressed as to be indelible, and to serve as one of the most powerful and conspicuous bonds of union among the Australian dialects", and as the first of these linguistic marks the same
writer mentions the syllabation of the Australian tongues (ibid, 49) which, like the Dravidian "is extremely simple and averse to compound or concurrent consonants."

In cases where these occur, however, Mr. Mathew thinks they show that "the softer syllables of the Dravidian tongue have not replaced the earlier Papuan." The next point of contact is the agreement of the stems of the Australian 1st and 2nd Personal Pronouns singular with the Dravidian.

With regard to the syllabation, however, the absence of double and treble consonants at the beginning or end of a word, peculiar to the Tamil, does not agree with the West Australian dialects, as double and treble consonants are to be found in almost every dialect, both at the beginning, middle and end of words. (Brown)

The agreement between the pronominal stems of the Australian and Dravidian languages is apparent throughout almost all the dialects tabulated in these pages, and certainly points to a strong connection between the two peoples.

In the Dravidian language there are no relative pronouns, so also in Australia; "This is the cloak which you gave me" would be rendered by the Australian as "this is the cloak you me gave." (meeja buuka noonda ngana wonsaka.)

What does "hard" mean? (Brown)

The Southern dialects - yogga maik-al yennin -(a)woman from the house came.

Other Australian-Dravidian affinities will be seen on reference to Dr. Caldwell's Dravidian Grammar (London, Trubner & Co.)

Dr. Muller, a distinguished German philologist, refused to acknowledge the relationship between the Australian and Dravidian tongues, stating as his principal argument against such a connection, that such a relationship, if it existed, would be most
manifest in the West Australian speech as being geographically nearest to India. The comparison between the West Australian pronouns, more particularly those of the Southwestern dialects, and those of the Dravidian languages, compiled by Dr. Caldwell, will show the strong linguistic affinity that exists between the two languages notwithstanding the prevalence of the double and treble initial and final consonants in the W.A. dialects, which, according to Mr. Mathew, are of Papuan origin.

The Australian and Dravidian systems of kinship and marriage being similar are also strong factors in proving the connection between the two peoples.

This is found all over the world. (Brown)

connection. The Dravidian consanguineous system holds that the children of a man's brothers are considered his own children, but the children of a man's sisters are his nephews and nieces, the grandchildren of a man's brothers and sisters are his grandchildren. In the same manner in W.A., I, being a male, my brother's children are my children (koolongur, Perth term), but my sister's children are my nephews and nieces (mai-cormun - nephews, kumbartmat - nieces, Perth dialect). Both my brothers' and my sisters' grandchildren are my grandchildren (demmangur - grandchildren, Perth dialect). I being a female, my sister's children are my children but my brother's children are my nephews and nieces, and my brothers' and sisters' grandchildren are my grandchildren also.

This rule holds throughout the whole known part of W.A. irrespective of the changes in class divisions etc. The same term of relationship is used by a man towards his own children and his brothers' children, and the dialectic equivalents for nephew and niece are bestowed upon the grandchildren of his brothers and sisters and his own grandchildren.

For instance, in Broome, Roeburne, Beagle Bay, and other places along the coast, the class divisions, with modifications in nomenclature, obtain as follows:
<table>
<thead>
<tr>
<th>Male</th>
<th>Female</th>
<th>Offspring</th>
</tr>
</thead>
<tbody>
<tr>
<td>Boorong</td>
<td>Banaka</td>
<td>Kaimera</td>
</tr>
<tr>
<td>Banaka</td>
<td>Boorong</td>
<td>Paljeri</td>
</tr>
<tr>
<td>Kaimera</td>
<td>Paljeri</td>
<td>Boorong</td>
</tr>
<tr>
<td>Paljeri</td>
<td>Kaimera</td>
<td>Banaka</td>
</tr>
</tbody>
</table>

I, being a Boorong woman, call my own and my sister's children babbagurra (children - Broome dialect), my brother's children are my nephews and nieces, tohullangurnel (nephews and nieces - Broome dialect), my grandchildren and the grand-children of my brothers and sisters are my tohammo (grandchildren, Broome).

The Tables showing Class divisions are crossed out.

Final paragraph, "The boomerang..." to be omitted?

sister's children kadha and yoornmel (sons and daughters, Laverton dialect), the children of my brother are my ngadhala and ngoonarree (nephews and nieces), the grandchildren of my brothers and sisters and my own grandchildren are my kabbalee (or thammalee) (grandchildren, Laverton). And so on throughout all the other Divisions.

Many Dravidian customs still obtain in the southwestern districts of W.A. where the closest affinity in language is to be found. These customs including maternal descent, etc. will be dealt with at length in the main work on the W.A. aborigines.

The boomerang has been found at Kattyawar, Bombay and at Thebes, in Egypt, thus furnishing another proof of the connection between the Australians and the Dravidians (or Indo-Egyptians). Specimens of boomerangs from both these places are now in the British Museum side by side with the Australian weapon. In the local Museum (Perth) there is an almost exact replica of the Thebes boomerang.
It is not attempted to give more than the merest outline of grammar. The publication of the 55 dialects herewith appended, 49 of which have been taken directly from the natives of the various dialects will, it is assumed, be of infinitely greater value to philologists, than the furnishing of an elaborate grammar, which, however comprehensive it might be, could not embrace the many diversities of dialect obtaining in W.A. within the scope of such a work as this. The great irregularity of the verbs, the variation of words in the sentences in the different dialects submitted, and other complexities, are too numerous to admit of their being treated systematically in the present work. Moreover, it has been found desirable to avoid European grammatical structure as much as possible in dealing with the different dialects, in order to give the fullest justice to the aboriginal forms. In all cases, the words and sentences were taken down as they were uttered by the natives, and each dialect belongs to the special district of the native whose name is attached to it, great care being taken to avoid the inclusion of words of other districts. Every native met with had, according to his degree of intelligence, either a smattering or a full knowledge of the dialects of neighbouring tribes, with whom he intermingles at ceremonious gatherings. In many cases, where the sentences were repeated somewhat differently, the two renderings are given in order to afford the greatest facility to philologists in their study of the structure of the W.A. languages.

Supplementary sentences from various dialects are added to this work, as in many districts the exigencies of time did not permit the proper filling of the vocabulary. These fugitive sentences were transcribed in order to furnish some example of the structure of words and sentences in the local dialect.

Where it was found that a similarity of dialect prevailed, vocabularies were not filled in from such districts, except a few relationship terms.
The custom of circumcision has been a great factor towards the shading of many dialects in the vast region where it obtains, although the absence of the custom on the Southwest and Southern coast has made for uniformity in the dialects of these places. The "run" or "road" of the southern and southwestern people was along the rivers and coasts of that region; they were either beeda kala (coast people) or beela kala (river people); the young boys were sent on their initiation tours into these river or coastal camps only. In the districts where the coastal uncircumcised and the inland circumcised tribal boundaries met, sometimes a coastal or river native was taken into and adopted by the circumcised tribes east or northeast of his boundary. The natives thus adopted underwent the rites of circumcision and probably subincision, married an inland woman, and became

dialects far from their (presumably) habitats, may be an indication of the track or road by which the people travelled to hold their periodical initiation ceremonies.

Hundreds of dialects yet remain unwritten, amongst which may be mentioned those of the far northern and eastern Kimberleys, the watersheds of the Fortescue, Ashburton and Gascoyne Rivers and (with the exception of one dialect from the Balladonia district) almost the whole of the central portion of the State, eastward of about Long. 123°, and northward of Lat. 17°. The affinity between the Broome, Beagle Bay and Sunday Island dialects will be easily observed. A few words and sentences were obtained from a native of La Grange Bay, showing the difference between that dialect and Roeburne, and also between it and the Broome dialect.
The Sunday Island dialect was contributed by Messrs. Hadley and Bird, the former Director and Manager of the Sunday Island Mission, the latter Resident Schoolmaster on the Island. Both these gentlemen had excellent opportunities for the study of the native dialect, and Mr. Bird contributed a short study of the verbs, etc. of the language, his interesting contribution being attached to the Outline of Grammar. Mr. Bird states that while there is a strong affinity between the Sunday Island dialect and those of the Western mainland, there does not appear with the exception of a short vocabulary supplied by Bembarn, a Turkey Creek native.

natives of those districts.

At Pilbara, and the Nullagine, advantage had to be taken of the courtesy of settlers in those districts. The Nullagine dialect was taken down by Mrs. Foster Thompson from two natives belonging to the district, whose services Mrs. Thompson availed herself of in filling in the whole of the vocabulary submitted by her, so that the dialect represents the speech of the Nullagine district only.

The Tableland dialect, contributed by Mr. Meares, has been included with those of J.C. Brown, Roeburne, Cossack, and La Grange Bay, F.A. Wedge, Port Hedland, and three extracts taken from Curr's "Australian Race" (contributed by Messrs. C. Harper, Hon. F.R. Barlee and A.R. Richardson.) A few words contributed by P. Walcott to Gregory's Journal were added.

Add :

A partial vocabulary of the Roeburne district dialect was, later, obtained from Yowinbunngoo, a Roeburne district Banaka.

Fortescue River; J.C. Barlee, Lake River to Northwest Cape; and a few relationship terms obtained personally from a Cane River native.

The Lower Ashburton and the Gascoyne district contributors were T. Carter, Joint Cattos, Ashburton district; J.H.T. Monger Weeda Station, Gascoyne district; T.L. Richardson, Gascoyne;

The Duketon dialect was compiled by Mr. Kenneth Young. Duketon is about 80 miles north of Laverton, in the Mt. Margaret Goldfields area.

The insertion of these dialects became necessary in order to fill in the linguistic gap between the Murchison district and Broome, as it was not possible to make a personal tour of the Gascoyne, Ashburton, Fortescue and De Grey districts. All these contributions have been reduced, wherever possible, to the uniform system of orthography adopted by the Royal Geographical Society, which has been somewhat amplified in order to convey the true aboriginal forms and sounds, many words requiring special combinations of letters to deal effectively with their phonetic peculiarities. Great care was exercised in the revision of the contributed dialects so that the sound of the word should be preserved, eliminations and emendations only occurring in instances where the true sound of the word was known. Beyond these, and a few other unimportant changes in orthographical rendering, the native equivalents are left as written by their respective compilers. No filled-in vocabularies were received from any of the Eula settlers to whom they were sent.

It is however satisfactory to know that the far northern and interior portion of the State is still well populated by its aboriginal inhabitants, and it may be that the present publication of the dialects now obtainable will prove an incentive to philologists and other scientists to continue such a highly interesting anthropological study of a people, who, to many thinkers, represent what is perhaps the oldest race of mankind in the world.

The rapid disappearance of the natives along the southern and southwestern coast, rendered it a matter of moment to obtain a record of their language, laws, customs, etc., before their final extinction. The urgency of such research will be made
apparent when it is stated that the Perth, Guildford, York, Albany and other district natives have now become entirely extinct. There is but one Vasse district native living, one Pinjarra man, two Bunbury men, one Gingin man (who was reared entirely by white people and knows nothing of his native speech or laws), one old woman at Bremer Bay, two or three Esperance men, and two Denmark people. At various townships along the southern and southwestern railways a few remnants of the old district tribes may be met with, but they have become so mixed, so hybrid in fact, through intermixture with the "flotsam and jetsam" of coloured races, that have made their way into West Australia, that one can now rarely find a pure blooded aborigine in his or her own district. At Katanning, for instance, in a group of some forty natives of both sexes, but one old woman - Notun - could lay claim to being a Katanning district native, all the others having drifted thitherward from other centres, some of them from districts as far distant as Derby in the north, and the King River in the south. At Mt. Barker in a group of six, only one old woman belonged to the district. At Jerramungup, on the Gardiner River, 54 miles North of Bremer Bay, there was also but one old woman who could lay claim to the district. And so with all the other townships along the southern line. The final change from their ancestral habits which the advent of the white people unconsciously wrought amongst them, has been one of the chief causes of their extinction as a race. "Meenya janga bomungur" - "the smell of the white man kills us", is their own verdict when questioned as to their rapid extinction.

With reference to certain diversities of dialect, which it is stated occur between the Gascoyne and Broome, travellers say that the dialects in these places appear to vary within very short distances north and south. The reason for this may be that the "run" or "road" of the tribes speaking those distinct dialects lies eastward and westward for a considerable distance, but not very far north and south. Notwithstanding this statement, there is a certain kinship shown in the dialects of all these places
may be seen from the vocabularies contributed by residents in those districts.

At Dongara and along the coast northward, the variety of dialect apparently testifies to outside influences of some kind, either from inland or by sea. Little isolated groups having not only their own special tribal designation and class divisions, but speaking dialects possessing distinguishing features differentiating them from other tribes, may be met with on the coast line from about Dongara to a point somewhere near the Nor'West Cape. It is well known that wreckages have occurred on the West Coast at various times as far back as history has any record, and there may have been many wrecks in ages past of which no trace whatever has been left, except, it may be, in the language of the natives with whom the probable survivors had found refuge. The dialects of Dongara, Geraldton and the Northampton district, show such marked differences towards those of their eastern and southern neighbours, that it can only be conjectured that the original people who introduced the dialectic variations came by sea, or were wrecked on that part of the coast.

The prevalence of fair-haired natives far eastward of Dongara, etc., where the changes of dialect are so noticeable, may be due to the same cause. Light, curly, wavy and straight haired natives have been met with as far eastward as Meekatharra (about Lat. 26°40') almost directly east of the broken line of coast of Melville.

The ill-fated Felsart expedition resulted in the marooning of several of the crew on the mainland. These were presumably fair-haired Dutchmen, and some of them doubtless saved their lives by a friendly alliance with the natives of the district, and even before that period, wrecks of ships, canoes, or junks may have taken place, the survivors of these leaving their influence on the physique and language of the native inhabitants. The presence of fair-haired natives so far eastward, whose dialects do not resemble those of the Dongara and Northampton coast people, may be due to the custom of stealing women, the light coloured hair
of the strange women having doubtless an irresistible attraction superior to the black hair of their own inland district women. At the period of the first settlement of the whites in the Geraldton district, the circumcised tribes of the interior had encroached within twenty miles of Geraldton, and had settlement only been delayed for another fifty years, there is no doubt that the circumcised people would have reached the coast at that point. Circumcision was spreading southward and westward when the white people took possession of the Colony, and with the spread of circumcision the shading of the various dialects was inevitable.

On the Southern and Western coasts it is assumable that the young men from time to time would have desired the women of the tribes north of them, and dialects like the Doonan wongees may be explained by presuming that a raid had been made by a number of young Wonnerup men upon some tribe beyond the boundaries of the coast and rivers, a capture of inland women resulting, who would inevitably leave traces of their "home tongue" in the dialect of their captors. Many of the Doonan equivalents will be found in the languages of the circumcised tribes north and northeast of Wonnerup.

No definite statements can be made regarding the West Australian dialects now published, for, as the Rev. J. Mathew and other philologists point out, they are liable to be upset by later investigations into the languages of the interior of W.A. Several of the highest authorities in the philological world have had their statements contradicted in numerous instances, and in most important particulars, by later discoveries in this branch of science. When therefore, any statement is made in the following outline of grammar, it must be understood that it implies the reservation that important exceptions may be discovered when all the dialects of the interior and far northern portion of the State will have been obtained. The remarkable diversity exhibited in the Illinbittee and Dhoongara dialects in comparison with the other dialects east and south of them is an instance of what may await further investigation into this most interesting subject.
It is almost certain that the grammar and vocabulary of the West Australian dialects, now published for the first time, will have some effect upon the present position of Australian languages in existing philological works, and upon their relations towards the languages of the world. The greater number of these vocabularies have the additional value of having been acquired personally from the natives, and of having been revised and corrected with their assistance. Each dialect is a faithful rendering of the language spoken in the district, and as the Rev. J. Mathew is of opinion (Eaglehawk and Crow, p. 151) that the language of the southwest crossed directly from the northeast, the dialects now published will therefore be of some importance in solving the problem as to the point of entry and migration of the aboriginal inhabitants of Australia, more especially those of the southwestern portion of the State, who are considered by many to be the oldest and purest race on the continent.
The orthography adhered to in the Outline of Grammar, the vocabularies, translation of personal names, Class or Divisional names, etc., is with some necessary amplification, mainly based on the Rules laid down by the Royal Geographical Society's system of Orthography (London), an excellent method by which the exact phonetic reproduction of native words is secured.

It will be noticed that the accentuation of the syllables follows no distinct rule, although the accent generally appears to be on the first syllable. In all cases, the accent placed upon the words by the natives themselves is strictly adhered to.

In Class or Divisional nomenclature, it was possible, in the Southern districts to adhere to a uniform system as the Manitchmat of Esperance pronounced his divisional appellation in almost exactly the same manner as a Perth or Bunbury Manitchmat. With the Northern Class Divisions it was necessary to adhere to one form of spelling, as many variations of the Class names obtained throughout the Northern group, but when it was ascertained that the Frong'oo and Kaliamba of the Northern Kimberley districts corresponded with the Boorong and Kaimora of the Murchison and Nor'West coast notwithstanding the extreme variations in the dialects, one form of spelling was adhered to throughout,