**VERBS**

**Southern dialects**

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

(It will be noticed that a complete conjugation of Past and Future tenses of verbs is not given in all the examples furnished, the omission being due to inability to secure consecutive examples of Tenses from the natives, and a desire to have only those forms presented which were intelligibly understood by the natives themselves.)

<table>
<thead>
<tr>
<th>Present Tense</th>
<th>Preterite or Past Tense</th>
<th>Future Tense</th>
<th>Conditional</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ye go</td>
<td>Nō'ra yenna</td>
<td></td>
<td></td>
</tr>
<tr>
<td>They go</td>
<td>bullam yenna, bulla yenna</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

*Original MSS. P. 72*

Southwestern dialect, Burrong wongi, Bunbury

I went (an indefinite time ago) koorraa' ngan-ya yennaga, oi woorr'ba ngan-ya yen'naga
I went (a little while ago) kar'ram ngan-ya yen'naga
I went (yesterday) kar'an-ya ngan-ya yen'naga
I went (this morning) ngan-ya ge'tal-gup yenna
I went again ngan-ya kor' yenna

I will go (today, now) ngan-ya burda kor' yennee
I will go (tomorrow) ngan-ya mai-er-uk-a-yennee
I will go (at daylight) ngan-ya be'nung kor' yennee
I will go (by and by, a long time hence) ngan-ya meela yennning
I will go (tonight or in the night) ngan-ya burda gid-al-yuk-a-yennin

Perhaps I will go kub'bain ngan' yennne
**Imperative**

Go  
Come here  
Get up  
Let it alone  
Go away  
Stay, stop  
Go not  
Go quickly  
Do not touch  
Don't hit the dog

watto yen'nain, wattse yen', moon yenna
yoo-al' gool
seerap
win'ja, ween'ja
wat'gool
nyin', na'na, na'nup
yen'nardung
gert gert gool, gert gert yenna
alling burrong burt
dwerda bo-mar-dung, dwerda bo-mar-duk
Verb "to go"

Present tense
I go ngan'ya koo' ling
Thou goest nyin'noo kooling
He goes bal kooling

Past tense
I went (an indefinite time ago) kooraa' ngain'ya koolong
I went (a little while ago) kar'ram ngain-ya koolong
I went (yesterday) yen-yaa ngain'ya koolong
- an ngain'ya be'nung/koolong
I went (this morning) ngain'ya ngutta mor' koolong
I went again

Future Tense
I will go (today, now) ye-ya boorda ngain kooling
I will go (tomorrow) be'nung ngain kooling
I will go (by and by, soon) be'nung be'nung ngain kooling
I will go (by and by, a long time hence) boordalan ngainya kooling
I will go (tonight or in the night) moorda ngain kooling

Go koola, kooling
Going kwejjat koolong, koolijen
Gone kwejjat koolart

Conditional
Perhaps I will go = kubbain ngain'ya kooling-ga

Imperative
Go watta gool, kwejjat watta barda
Go away watta gool
Go not koola burt, nan' nyin'
Go quickly gert gert gool
Balbuk's rendering of the verb "to go";  Perth dialect

Present Tense
I go ngainya kooling
You go nyinna kool'
He goes bal kooling
We (aunt and niece) go ngulla kooliseth
We (uncle and niece) go ngarla kooliseth
Ye or you go nyinnagut kooling
They go balgup koolije

Past Tense
I went (a long time ago) kooran' ngain' kool'
I went (a little while ago) karram ngain' kool'
I went (yesterday) yen'ya ngain'kool'
I went (this morning) ye'ya be'mung'an ngain' kool'
I have been before, or I have just been ngain' kwejjat kool'

Future Tense
I will go today, now ngain ba'long boorda kooling
I will go tomorrow be'nong ngain kooling
I will go by and by boorda ngain kooling; meela-meela ngain kooling
I will go (a long time hence) boordalan ngain kooling; meela ngain kooling
I will go tonight ngain boorda murrerduk kooling
I will go presently ya'ya boorda ngain kooling
I shall come back ngain burda kor'

Imperative
Go kool' watta gool
Go not goolburda, goolburt
Going koolije, kwejjat koolert
Gone koolert, yooad'durt

Conditional
Perhaps I will go kubbain ngain kooling

In the Perth dialect the Imperative is sometimes expressed by the terminations ma, an'ma, as: wandamma = leave me, kon'gan'na = get up; kum'bu'n'ma = cook; wee'an'ma = watch; tar'dan'ma = bury him. The action of a verb is sometimes expressed in the S. dialects by the addition of inje, injin, gunjee, as kuttik = think, kuttikinjin-thinking, etc.
## Adverbs

The following is a list of the commonest and most useful adverbs in the Southern dialects:

<table>
<thead>
<tr>
<th>Adverb</th>
<th>Cornish Equivalent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Again</td>
<td>kor', korr'</td>
</tr>
<tr>
<td>After</td>
<td>woolagut</td>
</tr>
<tr>
<td>Behind</td>
<td>wai-ang, woolagut</td>
</tr>
<tr>
<td>Before</td>
<td>kwej'jungat, wai-jung-at</td>
</tr>
<tr>
<td>Far away</td>
<td>woorarr'</td>
</tr>
<tr>
<td>Here</td>
<td>nyee</td>
</tr>
<tr>
<td>There</td>
<td>bū'ko-ja</td>
</tr>
<tr>
<td>How many</td>
<td>marlin, naal, naa meeng, naman-naman, nga-ga, naa', nya'men</td>
</tr>
<tr>
<td>Just now</td>
<td>yē-ya</td>
</tr>
<tr>
<td>By and by</td>
<td>burda, meela, boorda-boorda, meela-meela</td>
</tr>
<tr>
<td>Low</td>
<td>ngurdee, ngarduk</td>
</tr>
<tr>
<td>High</td>
<td>yeera, yaraga, yockin, yardok</td>
</tr>
<tr>
<td>Slowly</td>
<td>Dabbukun</td>
</tr>
<tr>
<td>Quickly</td>
<td>Gert-gert</td>
</tr>
<tr>
<td>Enough</td>
<td>Ken-yuk</td>
</tr>
<tr>
<td>Close, near</td>
<td>burdok</td>
</tr>
<tr>
<td>Where</td>
<td>winjal, injal, ngoonjal</td>
</tr>
<tr>
<td>No</td>
<td>burt, yooat, kai'-an (Gingin)</td>
</tr>
<tr>
<td>Yes</td>
<td>kai'a, kee'a, ko'</td>
</tr>
<tr>
<td>Perhaps</td>
<td>gabbain, hubbain</td>
</tr>
<tr>
<td>Truly</td>
<td>kurnijel, boondijel, boondal</td>
</tr>
<tr>
<td>More</td>
<td>kor'yonga, &quot;again give&quot;, wam-min-yong, &quot;other give&quot; garroo, ngutta</td>
</tr>
<tr>
<td>Never</td>
<td>yoo-at, yoo-ō-ga, yoo-ad'da, kai-an</td>
</tr>
<tr>
<td>Slily</td>
<td>goo-il-goo-il-ja (Horseman)</td>
</tr>
</tbody>
</table>

The adverb is usually placed before the verb, as inna kardinya injee yenne (you yesterday where go?) Vasse.

nyinna winjal kooling (you where go?) Swan
The negative in several dialects, when attached to a word, is altered from its usual form.

yow is the Dongara term for "no", but kandeena wanjira is the Dongara equivalent for "I do not know".

weerdee = no, Carnamah; yannee gootha = no mother
molija = no, Illimirree; amma nyeera = no father, ag'gco nyn'na (no mother)
baadee = no, Marah; beebee goodoo = no mother, go'a nali'goola (do not know)
yarr'ga = no, Berkshire Valley; meem'bee bee'oo = no mother
goomda dhittee bee'oo = do not know
maaloo = no, Broome; nganning gurra = do not know
Yooat = no, Perth; dwonga burt (do not hear or understand)
Prepositions are few in number and are generally placed after the substantive or pronoun.

On, il
In, within, into, inside, bwurra, bwarra, boora, bo-ra
Between karda, ej’weejee
With, jel
Without, burt, durt, broo

Examples

Go into the hut, Maia bwurra gool
Smear (body) with fat or grease, Boyn jel nab'bain (Perth)
Smearing (body) with wilgee (red ochre) & grease, Wil’gukun’ boyn-yel-a-nabbain (Vasse)
without a cloak, Bwok-a burt
Without a hut, Maia burt
The meat is on top of the tree, Daaja ej’il

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 waddarn-al-kooling
I walk by the sea-shore or beach, Waddarn-al na-ra ngain kooling
CONJUNCTIONS

There are very few conjunctions in the Southern dialects.

And  we', gujje, kulla (Dongara).
Or   ka, a (Vasse)
If   bain-ya (Gingin)

Woolberr and Dool will go presently - Woolberr we' Dool
gooljje balgup boorda.

Yours and mine  noonong gujje ngamung

Are you going or am I?  nyinna-ka gooling ngain gooling
nyinna ka ngain kooling

If I had any meat I would bring it and give it to you =
bain-ya ngai-ja daanja gatagool noona
yong-a

You and I  nyinne kulla ngai (Dongara)

INTERJECTIONS

The interjections are also few.

Indeed  nyaa
Oh! ah!  naa'
"Strangers coming,"  jee'
Expression used when a sneeze is heard  =  joo'
Ejaculation of surprise or pleasure  =  kai!
NUMERALS

The West Australian numeral system is very limited. One, two and three have special names representing them in almost every dialect. Four is sometimes denoted by a repetition of two - koojarra-koojarra = 2 and 2 = 4, but it is doubtful whether this is a purely native term. Besides these numbers the Southern coastal people appear to use the equivalents of "hand" and "foot" for purposes of enumeration, as mara gōn (hand one), meaning five, mara koojal (hands two = ten); mara koojal jenna gōn (hands two foot one = fifteen); mara jenna koojal (hands and feet = twenty). These are not used in the Southern inland districts, and it may be surmised that they have been introduced by the white settlers, but the coastal southern natives use two other terms for five which appear to be distinctly native, mara balle (lit., "that hand"), meaning "five men"; mara gerrba ("five birds"). The Southern natives also denote a number of fighting men by the term "meera gōn" (lit. "one spearthrower"); meera koojal (two spearthrowers). When asked how many natives were included in the term, they said "just like sheep". As the number of "fighting men" along the southern coast has long since dwindled down to a few scattered remnants, it was impossible to ascertain definitely the particular numbers included in meera gōn, etc., but that the terms are essentially native and express a "great number" can be positively stated. Companies of soldiers have been alluded to as "meera gōn", both from their number and the fact of their being in fighting order, from which it might be inferred that the terms were only used to denote the number of men available for fighting purposes. When a native wished to impress his opponents with the number of fighting men he could bring to his assistance in battle he used the term "meera gōn" (I've got that many warriors); his opponent would probably retort, "I've got meera koojal," - twice as many as you."

Meera gōn is a term used for a "bundle" (an indefinite number) of boomerangs (kailees) (boomerang is an Eastern - introduced - word).
Boola means any number beyond three.

The southern equivalents for the numerals are:

1. Gên (Swan), gaan (Gingin), ge-yen-ing (Doonan dialect), doon'hart (Murray).

2. Koojal (Swan, Gingin, Williams, Avon), kardoora (Doonan), koojal, kardoola (north of Gingin)

3. Mô, marding, mardain (Vasse, Williams, Avon), war-ang (Swan), mow-ain (Gingin), mow' (Victoria Plains), ngaral (Cape)

Other dialectic equivalents for the numerals are:

<table>
<thead>
<tr>
<th>One</th>
<th>Esperance</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gen</td>
<td>Esperance</td>
</tr>
<tr>
<td>Gain</td>
<td>Bremer Bay</td>
</tr>
<tr>
<td>Gen</td>
<td>Mt. Barker</td>
</tr>
<tr>
<td>Kain</td>
<td>Denmark</td>
</tr>
<tr>
<td>Ken</td>
<td>Kendenup</td>
</tr>
<tr>
<td>Gen</td>
<td>Bridgetown, Blackwood</td>
</tr>
<tr>
<td>Gen</td>
<td>Korriup, Katanning</td>
</tr>
<tr>
<td>Goonjee</td>
<td>Berkshire Valley</td>
</tr>
<tr>
<td>Koonjeree</td>
<td>Dandaaraga</td>
</tr>
<tr>
<td>Kooteea</td>
<td>Marah</td>
</tr>
<tr>
<td>Koonee</td>
<td>Carnamah</td>
</tr>
<tr>
<td>Kooteea</td>
<td>Dongara, Illimbirree, N.W. of Peak Hill, Meekatharra</td>
</tr>
<tr>
<td>Koodseea</td>
<td>N.W. of Nannine</td>
</tr>
<tr>
<td>Kaggoli</td>
<td>B.N. of Peak Hill</td>
</tr>
<tr>
<td>Koodseea</td>
<td>Sanford River</td>
</tr>
<tr>
<td>Goodeea</td>
<td>Lake Mickle, Murchison</td>
</tr>
<tr>
<td>Koooteea</td>
<td>Mullewa, Murrum, Mindoola</td>
</tr>
<tr>
<td>Goodeea</td>
<td>Yeedelling, Murchison</td>
</tr>
<tr>
<td>Kooodeea</td>
<td>Northampton</td>
</tr>
<tr>
<td>Koodhooe</td>
<td>Duketon</td>
</tr>
<tr>
<td>Kooteesa, koothoo</td>
<td>Davenport</td>
</tr>
<tr>
<td>Koojorin</td>
<td>Canegrass</td>
</tr>
<tr>
<td>Kooteea</td>
<td>Mulline</td>
</tr>
<tr>
<td>Koodee</td>
<td>Coolgardie</td>
</tr>
<tr>
<td>Geene-buding Horseman</td>
<td></td>
</tr>
<tr>
<td>Kandoolla</td>
<td>Drolinya, Balladonia</td>
</tr>
<tr>
<td>Kooteea,</td>
<td>kooroga</td>
</tr>
<tr>
<td>Koonjeree,</td>
<td>kaiano</td>
</tr>
<tr>
<td>Koonjeree</td>
<td>Roebourne, Tableland district N.W., De Grey R. Ft. Hedland</td>
</tr>
<tr>
<td>Warranjarree</td>
<td>Brooms</td>
</tr>
<tr>
<td>Wan'Ke'ree</td>
<td>Beagle Bay</td>
</tr>
</tbody>
</table>
| Arrinjoo | Sunday Island

The equivalent for "two", koojal, kootharra, etc., is with slight variations, almost general throughout the State.

Koojal     Esperance
Koojal,   Bremer Bay
koojear   Mt. Barker, Denmark, Kendenup, Bridgetown, Blackwood, Katanning, Korriup
Koojear   Berkshire Valley, Dandaaraga
Kootharra, Marah
Kootharra, Carnamah
Wootharra, Dongara, Illimbirree
Koondarra, N.W. of Peak Hill, Meekatharra, Nannine, N.W. of Nannine
Koodhara
N.E. of Peak Hill, Sanford River, Lake Mibbeean, Murchison district

Koodharra
Gullawa, Murrum, Mindoola

Koodma'ra
Yeodeling, Murchison district

Koothalra
Laverton

Koodarra
Duketon

Koodhara
Caneggrass, Mulline, Coolgardie, Norseman, Drollyinga, Balladonia

Koojarra
Gascoyne

Kootherra
Ashburton

Kootherra
Nullagine

Kootherra
Roebourne

Kootherra
Tableland, De Grey, Port Hedland

Koojarr
Broome

Koojarr
Beagle Bay

Koojarra
Sunday Island

Three

Murdin
Esperance

Mardin, mo'
Bremer Bay

Murding, mo'
Mt. Barker

Murdin
Danish

Mardin
Kendemup

Maw
Bridgetown, Blackwood

Murding
Kerrup, Katanning

Mas'ow
Berkshire Valley

Ngarra
Dandaaraga

Kajjereer
Marah

Karrjerdeo
Carnamah

Marg'gooro
Illimbirree

Wootharra-
Kallaa-kootaa
(two & one)
Dongara

Marn'goor
N.W. of Peak Hill, Meekatharra

Mangoor
N.W. of Marnine

Mungoor
N.E. of Peak Hill

Marn'gooro
Sanford River

Mang'goor
Lake Mibbeean

Manggaar
Gullawa

Manggoor
Mindoola

Karrajidee
Yeodeling, Murchison

Karrajardees
Northampton

Mangoor, mangooll
Duketon

Mangoorba
Laverton

Mangoor
Caneggrass, Mulline

Manrooree
Coolgardie

Warool
Norseman, Drollyinga, Balladonia

Mangooll,
mangoollba,
mungoolba
Gascoyne

Pooerko
Ashburton

Poooroo,
broogo - Roebourne

Pooerko,
jerwildees = Tableland, De Grey, Port Hedland

Yerma ja warrr
Beagle bay

Ejjarr
Sunday Island
In the Gascoyne district, according to E. Cornally, the natives are stated to have developed a system of counting by "threes". For instance, if a number of thoora bundees (boomerangs) are to be reckoned for barter, the numbers one (kootseea, or koocrea), two (kootharra), three (mun-gool-ba), are counted; the three thoora bundees are then placed in a little heap by themselves, three more in another, and so on until the whole bundle is counted, and placed in lots of threes. Then the natives reckon the number of threes (mun'goolba), and exchange will be given for each mungoolba or bundle of three.

In the Broome and Beagle Bay districts a most ingenious system of reckoning the days of the young boys' travels at the commencement of their initiation has been evolved and is certainly entirely native. When the young bala (boy's beginning their initiation) start on their travels to the camps of their relatives and relatives-in-law, the days of their outward journey are ticked off on the joints of the fingers and thumb, beginning with the first or top joint of the little finger, counting downwards on each finger until the thumb is reached, when the outward journey ends with the top joint of the thumb of the left hand. The return journey of the bala is made on the fingers of the right hand, beginning with the little finger. Should the preparations for the bala's return not be completed, a messenger is sent on to intercept the boys at whatever camp they may have reached, and they are told to delay their arrival for perhaps the three joints of the little finger, or more or less as the case may be, each joint representing a day. This system is called nil-an, and each joint has its special designation, the tops of the fingers being called nimmera or nimnarda ("forehead"). The first joint of the little finger means "nyamba mil'e'a-inja - this today go"; the second joint "ngorrragarryn inja" (leave camp early), and continue journey). The ordinary numerals of the Broome district natives are warrinjerre (1), kojarra (2), koordidee (3), manja (any number beyond three.)