

The Wailwan Language

R. H. Mathews

First published as 'Le langage Wailwan' in *Bulletins et Mémoires de la Société d'Anthropologie de Paris*, 4 (5th series), 1903, pp. 69-81. The article was written in English and translated into French by Oscar Schmidt. This version was retranslated into English by Mathilde de Hauteclocque.¹

The *Wailwan* language, one of the idioms of the natives of New South Wales, is spoken on both sides of the Barwon river, from Walgett as far as Brewarrina; it can be heard all the way back up the Castlereagh, Macquarie and Mara rivers up to about 70 miles to the south, where it meets the *Wiradyuri* and *Wongaibon* languages. To the east of Wailwan, *Kamilaroi* is spoken, and to the north, *Yualeai*.

The different parts of speech will first be dealt with, showing the declensions of the nouns and the adjectives, the modifications of the pronouns, the conjugation of the verbs, and then some brief lists of the adverbs and the prepositions. This will be followed by a vocabulary of some of the most important words of the everyday language. This paper does not claim to give a complete grammar, but merely an insight into the grammatical structure.

Perhaps this will interest philologists, allowing them to compare the different languages of the Australian natives with those of other primitive peoples.

Orthography

Eighteen letters of the English alphabet are sounded, comprising thirteen consonants and five vowels, namely, *b, d, g, h, k, l, m, n, p, r, t, w, y*, and *a, e, i, o, u*.

The system of orthoepy recommended by the circular issued by the Royal Geographical Society, London, has been adhered to, except for the following modifications:

As much as possible, vowels have been left without special signs, but in a few cases the long sound of *a, e* and *u* is indicated as follows: *ā, ē, ū*. In some cases the short sounds of the *u* and *o* are notated *ũ* and *õ*.

G is hard in all cases. *W* always commences a syllable or word.

Ng starting a word or a syllable has a peculiar nasal sound; at the end of a word it takes the sound of *ng*, as in the English word 'sing'.

The sound of the Spanish *ñ* is quite common; at the beginning of a word or syllable I have expressed it as *ny*, whereas when it is at the end of a word, it is the Spanish letter which has been used.

Y at the beginning of a word or syllable has its ordinary consonant value.

Dh is pronounced nearly as *th* as in the English word 'that', with an initial sound of *d* preceding it. *Nh* is also close to *th*, as in the word 'that', but adding an initial *n* sound.

T is interchangeable with *d*; *p* with *b*; and *g* with *k* in most words where these letters are employed.

Ty and *dy* at the *beginning* of a word or a syllable are pronounced rather like the English *y* or *ch*; so, *dya* or *tya* has nearly the same sound as *ja* or *cha*.

At the end of a word or syllable *ty* or *dy* are pronounced as *tch*, as in the English words 'pitch' or 'catch', but omitting the last whistling sound.

Nouns

The nouns are subject to variations according to number, gender and case.

Number. There are three numbers: singular, dual and plural. For example: *Mulyan*, an eaglehawk; *mulyangali*, a pair of eaglehawks; *mulyangalga*, many eaglehawks. Some nouns have a special plural form which is particular only to them, such as: *wiringamboi*, many women.

Gender. For human beings, this is expressed by different words, such as: *thur*, a man; *wiringa*, a woman; *wurru*, a child of either sex.

Among animals, the gender is indicated by the addition of a word which signifies 'male' or 'female', such as: *Kuragai mundava*, a male opossum; *Kuragai gunal*, a female opossum. *Baba* and *gunni*, the usual words for 'father' and 'mother', are also used for the same purpose, especially for birds.

Case

The nouns are declined with suffixes whose principals express the nominative, the causative, the instrumental, the genitive, the accusative, the dative and the ablative.

The *nominative* is the root of the noun, such as: *thur winyana*, 'the man is seated', and this root has no declension.

The *causative* represents the motive of an act expressed by a transitive verb and specified by a suffix such as: *Thuru murrabi gume*, 'a man hit a kangaroo' or *Mirrigu kuragai kutthe*, 'a dog bit an opossum'.

Genitive — *Thuranggu bier*, 'a man's boomerang'; *Wirnganggu kuni*, 'A woman's stick (yamstick)'.

One peculiarity of the genitive which is found in the Wailwan and in many of the Australian dialects, as well as on many islands of Melanesia and beyond,

is the addition of a possessive suffix to a great number of nouns of which I give the following examples:

	1 st person	My boomerang: (boomerang of mine)	Bierdhi
Singular	2 nd person	Your boomerang:	Biernu
	3 rd person	His boomerang	Bierlugu

When it is a question of two or more objects:

Biergalidhi: My two boomerangs

Biergalgadhi: My many boomerangs, etc.

Instrumental — When it is an instrument or a weapon which represents the distant aim of the verb, it takes the same suffix as the causative. For example: *Thuru waru bume bieru*, ‘a man hit a snake with a boomerang’.

Dative — The dative and the genitive are similar to each other, for example: *Nguranggu*, ‘to a camp (*ngura*)’.

Ablative — *Ngurandyi*, ‘from a camp’. The *accusative* is the same as the *nominative*.

In all the declensions mentioned above, the form of the suffix generally varies with the ending of the noun. They are therefore subject to certain euphonic rules which consist of connecting the suffix with various endings in such a way as to ensure an easy and pleasant pronunciation.

Adjectives

Adjectives follow the nouns they qualify, and take the same inflections: *Thur bitthe*, ‘a tall man’; *Thuru betthegu murrabi gume*, ‘a tall man hit a kangaroo’; *Thurgu bitthegu bier*, ‘a tall man’s boomerang’.

When the last letter of the noun affects a euphonic modification on the suffix, as indicated above, the causative and the genitive sometimes resemble each other as in the last two examples. In that case, ambiguity is avoided by the sense of the phrase.

The comparison is made by positive assertions, such as: *Nginya yedda*, *nginya wurrai*, ‘this one is good, this one is bad’.

If an adjective is used as a predicate, it can be converted into a verb by adding the necessary suffixes and conjugated accordingly. For example: *Yeddadhu*, I am good (good me); *Yeddagedhu*, I was good; *Yeddagalagadhu*, I will be good; and so it follows for all persons, numbers and tenses.

Pronouns

Pronouns have person, number and case, but not gender. There are two forms in the first person of the dual and the plural, for the purpose of expressing the inclusion or exclusion of the person addressed.

Here is a list of the nominative, possessive and objective pronouns:

Singular

1 st pers.:	I	<i>Ngadhu</i>	my	<i>Ngaddhi</i>	me	<i>Dhi</i>
2 nd pers.:	you	<i>Ngindu</i>	your	<i>Nginya</i>	you	<i>Nu</i>
3 rd pers.:	he	<i>Ngillu</i>	his	<i>Ngigula</i>	him	<i>Lugu</i>

Dual

1 st pers.:	we incl	<i>Ngullu</i>	our incl	<i>Ngulligi</i>	to us, incl	<i>Ligi</i>
	— excl	<i>Ngullina</i>	— excl	<i>Ngullingina</i>	— excl	<i>Ligina</i>
2 nd pers.:	you	<i>Ngindiwulu</i>	your	<i>Nginyanula</i>	to you	<i>Nula</i>
3 rd pers.:	they	<i>Ngillibula</i>	his	<i>Ngigulagu</i>	to them	<i>Lugula</i>

Plural

1 st pers.:	we incl	<i>Ngeane</i>	our incl	<i>Ngeanigi</i>	to us, incl	<i>Ngenaga</i>
	— excl	<i>Ngeaninna</i>	— excl	<i>Ngeanigina</i>	— excl	<i>Ngenagina</i>
2 nd pers.:	you	<i>Ngindugal</i>	your	<i>Nginyuga</i>	to you	<i>Nugal</i>
3 rd pers.:	they	<i>Ngillugula</i>	his	<i>Nguggagala</i>	to them	<i>Lugugal</i>

The compound forms of the pronouns are used above all as answers to a question. For example: 'Who is sitting over there?' can provoke the reply, '*Ngulligina*'; and to the question, 'Who is it?' one can answer, '*Ngeanigina*'. In everyday language, however, the natives prefer to use contractions, shown in the paragraph headed 'Verbs'.

There are also forms of objective pronouns which signify 'towards me', 'from me', 'with me', etc.

Interrogative pronouns — Who, *ngandi*? Who (did it), *nganduwa*? For whom, *ngangu*? What, *minyang*? Why, *minyangu*?

Demonstratives — This, *nginya*. That, *ngunna*. These are put after the nouns and are declined in their numbers, doubles and multiples.

Particular words are used to indicate the relative position of the object from the person who is speaking, while other particular words indicate this position in relation to the person being spoken to.

Often the third-person pronouns are used as demonstratives. Hence the great number and irregularity of these pronouns in the Australian languages.

The demonstrative pronouns also often acquire the sense of the definite article, as for example: *Kuragai nginya*, which can mean either 'this possum' or 'the possum' according to the text. The adverbs 'here' and 'there' are generally

identical to ‘this one’ and ‘that one’ and have on occasions the same sense as the definite article.

Verbs

The verbs have number, person, tense and everyday mood. Like the pronouns, they have inclusive and exclusive endings to express the dual or the plural in the first person.

Each tense has its own special ending, such as: *gumurra*, *guma*, *gumullaga*, the present, past and future of the verb ‘to hit’. A contraction of the pronoun is added to the root of the verb to point out the number and the person.

Here, for example, is a summary of the conjugation of the verb *gumulli* ‘to hit’.

Present indicative

Singular	1 st person	I hit	<i>Gumurra-dhu</i>
	2 nd person	you hit	<i>Gumurra-ndu</i>
	3 rd person	he hits	<i>Gumurra-lu</i>
Dual	1 st person	we (incl) hit	<i>Gumurra-li</i>
	1 st person	we (excl) hit	<i>Gumurra-lina</i>
	2 nd person	you hit	<i>Gumurra-ndula</i>
	3 rd person	they hit	<i>Gumurra-lula</i>
Plural	1 st person	we (incl) hit	<i>Gumurra-ne</i>
	1 st person	we (excl) hit	<i>Gumurra-ninna</i>
	2 nd person	you hit	<i>Gumurra-ndugal</i>
	3 rd person	they hit	<i>Gumurra-lugal</i>

The past and future forms of verbs have endings that vary according to whether the action was of longer or shorter duration. These different endings stay the same for all persons, whether in the singular, dual or plural. By adding the necessary pronominal suffix, the verb acquires a special ending for each person and each number of all the tenses, as shown by the conjugation of the indicative present given above. I will therefore give examples only of the first person singular, past and future.

Past

Singular	I hit, indeterminate	<i>Gume gadhu</i>
	I hit, this morning	<i>Gume ngurranyedhu</i>
	I hit, yesterday	<i>Gume gumbirradhu</i>
	I hit, a long time ago	<i>Gume ngargambodhu</i>

Future

Singular	I will hit, straight away	<i>Gumulla-galladhu</i>
	I will hit, indeterminate	<i>Gumulla-gadhu</i>
	I will hit, tomorrow	<i>Gumulngurriagadhu</i>
	I will hit, soon	<i>Gumullagawandugagadhu</i>

Imperative

Singular:	<i>Gumullagu,</i>	hit someone
Dual:	<i>Gumullagulla</i>	hit two people
Plural:	<i>Gumullagugal</i>	hit everyone

Conditional

Gumullagayadhu, perhaps I will hit

Reflexive mood

The reflexive form of the verb describes the action that a subject performs directly on himself:

Present:	I hit myself	<i>Gumadyillingadhu</i>
Past:	I hit myself	<i>Gumadyillingedhu</i>
Future:	I will hit myself	<i>Gumadyillingadhu</i>

Reciprocal mood

This modification of the verb applies to cases where two or more people hit each other and, as a consequence, is limited to the dual and the plural.

Dual:	We (incl) hit each other	<i>Gumullanullali</i>
Plural:	We (incl) hit each other	<i>Gumullamillane</i>

It is understood that in all examples given, the other numbers, persons and tenses are subject to the same inflections.

The passive has no special form. As such, the sentence ‘a dog was bitten by a snake’ is expressed by ‘a snake bit a dog’.

Adverbs

Here are some adverbs which, in conversation, are usually placed after the verb:

Yes, *ngaru*. No, *wail*. Here, *nginya*. There, *ngunna*. Over there, *gurar*. Presently, *dhulungurra*. Sometimes, *wanduga*. Long ago, *ngurgambo*. Tomorrow, *kumbirragali*. Yesterday, *kumbirra*. Always, *thugowai*. How, *widduyu?* When, *widduwaru?* Where, *wundha?* Why, *minyali?* Where are you, *wundhullandu?* Quickly, *burrai*.

Prepositions

In front of, *wirringa*. Behind, *wuggurwila*. To the left, *mirambil*. Between, *wongga*. Above, *ngunnawa*. Below, *ngunnadhur*. Outside, *ngullugal*.

Many of these prepositions are subject to inflections indicating the number and the person, as in the following example which relates to everything found on the left:

	1 st person:	on my left	<i>Mirranggathi</i>
Singular	2 nd person	on your left	<i>Mirrangganu</i>
	3 rd person	on his/her left	<i>Mirranggalugu</i>

and so on, for all the persons of the dual and the plural.

Wirringgadhi, in front of me. *Wuggurwiladhi*, behind me, & c., subject to the same inflections.

Interjections and exclamations

Yà! To draw attention. *Chùh!* signifies sh! *Nginyalanduna*, is equivalent to 'well done'.

Numbers

One, *muggu*. Two, *bulagar*.

Conclusion

The language, of which the preceding pages provide a general survey, is spoken over a vast region of the central part of New South Wales. Across an area 350 miles in width, starting at Albury on the Murray River, and heading 600 miles north, dialects of Wailwan can be found. Along this route are the hunting grounds of the Wiradyuri, Wongaibon, Wailwan, Kamilaroi, Yukumbil, Yualeai, Pikumbil and other tribes who speak dialects of this large language.

This whole article is the result of my own personal investigations among the native tribes, without the assistance from any other person. Only those familiar with the difficulties of collecting such data, amongst illiterate people, will realise the obstacles I had to overcome to establish the grammatical form of the language. Some errors and omissions are practically inevitable in the first publication of a work of this nature. That is why I crave the indulgence of the reader for any faults in these pages.

The initiation ceremonies of the Wailwan, Wongaibon and Wiradyuri, known under the designation *Burbung*, were described in detail by me in other articles.²

The initiation ceremonies among the Kamilaroi, Yukumbil and other tribes are called *Bora*, and have also been described by me elsewhere.³

These tribes have a common social organisation with only slight modifications. Marriage is regulated by the division of the community into four sections called Murri, Kubbi, Ippai and Kumbo. I have described this in detail in other journals.⁴

Appendix

The Tyattyalla Language

Two months ago I wrote an article for the Royal Society of New South Wales on ‘The Aboriginal Languages of Victoria’, which filled approximately 35 pages of that Society’s Journal.⁵

The dual is very widespread in the Australian languages, but in all of those from the western part of Victoria, as well as those from a certain area in South Australia, there exists a triple number, a fact which has not been reported in any other part of the continent. I thought that a condensed summary of the grammar of the *Tyattyalla* language, as it is spoken on the banks of the Wimmera River, might interest members of your Society interested in linguistics.

Nouns

As in number, the nouns have the singular, the dual and the plural. The cases are declined similarly to the Wailwan, except that in Tyattyalla, the possessor and the thing possessed both assume a suffix, although it differs for each word. Here are a few examples: *Wutyu*, a man; *gattim-gattim*, a boomerang. But ‘a man’s boomerang’ is expressed as: *Wutyuga gattim-gattimuk*. To give the sentence greater euphony, the grammar allows that the thing possessed can be uttered first. In that case, the suffixes are transposed. So, instead of saying: *Laiura lahrnuk*, a woman’s camp, a more euphonic turn of phrase is used by saying, *Lahrga laiurk*. *Laiur* is ‘a woman’ and *Lahr* is ‘a camp’. The variations of the suffixes taken by the declined noun vary according to the last letters in the same way as in the Wailwan language, described above.

Adjectives

These follow the nouns which they affect and are subject to the same rules of declension.

Pronouns

Here, I give only the nominal pronouns.

	Singular		Dual
I	<i>Yurwek</i>	We, incl.	<i>Yurwal</i>
You	<i>Yurwin</i>	We, excl.	<i>Yurwalluk</i>
He	<i>Yuruk</i>	They	<i>Yurwengurrak</i>
	Triple		Plural
We, incl.	<i>Yurwengurrakullik</i>	We, incl.	<i>Yurwengurrak</i>
We, excl.	<i>Yurwendakullik</i>	We, excl.	<i>Yurwendak</i>
You	<i>Yurwuddakullik</i>	You	<i>Yurwuddak</i>
They	<i>Yurwennakullik</i>	They	<i>Yurwennak</i>

It is apparent, from the above table, that the triple is formed by the addition of a special ending to the plural form.

Verbs

With the conjugation of the verbs, the triple number is made by the addition of *kullik* to the suffix of the plural, as occurs with the pronouns. In all other cases, the verb is subject to the same variations as in the Wailwan language.

Adverbs

These are the everyday adverbs of affirmation, negation, time, place, etc. Some of them can be declined for number and person:

Singular:	Where are you?	<i>Windyar</i>
Dual:	Where are you?	<i>Windyawul</i>
Triple:	Where are you?	<i>Windyatkullik</i>
Plural:	Where are you?	<i>Windaty</i>

There are also special forms of declension for the past and the future and for all numbers and persons.

Prepositions

Like the nouns and the adverbs, some prepositions have declensions:

	1 st person:	Behind me	<i>Walmengek</i>
Singular	2 nd — :	Behind you	<i>Walmengin</i>
	3 rd — :	Behind him	<i>Walmenguk</i>

It is the same for the double and triple numbers and for the plural.

Interjections and exclamations

These are not numerous but, as with the prepositions, nouns and other parts of speech, they can be declined.

Singular:	Stop!	<i>Tyarrigi!</i>
Dual:	Stop!	<i>Tyarriyiwal!</i>
Triple:	Stop!	<i>Tyarriyuatkullik!</i>
Plural:	Stop!	<i>Tyarriyuat!</i>

Numbers

One, *kainp*. Two, *bulaty*.

Vocabulary

The vocabulary contains 200 words of the Wailwan language, gathered by me in the camps of the natives. Words of the same type are grouped together under different headings: the family, the human body, natural surroundings, animals, adjectives and verbs.

I have arranged these findings in alphabetical order.

The Family

Men, collectively	<i>Maii</i>	Husband and wife	<i>Nguan</i>
A man	<i>Thur</i>	Children of both sexes	<i>Wurra</i>
Clever man	<i>Wirringan</i>	Father	<i>Bubba</i>
Chief	<i>Dhurrungal</i>	Mother	<i>Gunni</i>
Boy	<i>Murrakunga</i>	Older brother	<i>Kukka</i>
Woman	<i>Wiringga</i>	Younger brother	<i>Kullumi</i>
Girl	<i>Mariyungga</i>	Older sister	<i>Gatthi</i>
Maiden	<i>Kumadhilia</i>	Younger sister	<i>Giddyurai</i>
Young woman	<i>Nikimikai</i>		

The Human Body

Head	<i>Wulla</i>	Hand	<i>Murra</i>
Forehead	<i>Ngulu</i>	Fingers	<i>Wurria</i>
Beard	<i>Kir</i>	Thumb	<i>Gunendyir</i>
Moustache	<i>Muludyin</i>	Hip	<i>Dhurra</i>
Eye	<i>Mil</i>	Knee	<i>Bundai</i>
Nose	<i>Muru</i>	Calf	<i>Kaia</i>
Back of the neck	<i>Nan</i>	Shin	<i>Piyu</i>
Throat	<i>Nugi</i>	Foot	<i>Dhinna</i>
Ear	<i>Kuringgera</i>	Blood	<i>Goai</i>
Mouth	<i>Ngundal</i>	Fat	<i>Gudhal</i>
Lips	<i>Willi</i>	Skin	<i>Yulai</i>
Tongue	<i>Thulle</i>	Anus	<i>Nge</i>
Teeth	<i>Wira</i>	Penis	<i>Mundai</i>
Chest	<i>Wirri</i>	Testicles	<i>Buru</i>
Breast (female)	<i>Ngummu</i>	Sexual desire	<i>Girinya</i>
Navel	<i>Gindyur</i>	Vagina	<i>Munne</i>
Stomach	<i>Buri</i>	Nymphae	<i>Wugga</i>
Backbone	<i>Nirrimirri</i>	Copulation	<i>Gunggamulli</i>
Arm	<i>Nuru</i>	Semen	<i>Buddhe</i>
Forearm	<i>Pi</i>	Masturbation	<i>Wirringrainmuddha</i>
Armpit	<i>Kilkilburi</i>	Urine	<i>Kil</i>
Elbow	<i>Ngunuga</i>	Excrement	<i>Guna</i>

Natural Surroundings

Sun	<i>Dhuni</i>	Fire	<i>Wi</i>
Moon	<i>Giwa</i>	Smoke	<i>Budhu</i>
Stars	<i>Girrita</i>	Honey	<i>Wurrungunna</i>
Planet Venus	<i>Ngindigindiwa</i>	Grass	<i>Gurun</i>
Sky	<i>Gununggulla</i>	Leaves of trees	<i>Gira</i>
Rain	<i>Ngiddyunna</i>	Camp	<i>Ngura</i>
Hail	<i>Mugorai</i>	Eggs	<i>Kubbo</i>
Water	<i>Kulle</i>	Shadow	<i>Kual</i>
Ground	<i>Thagun</i>	Echo	<i>Wurrungun</i>
Stones	<i>Kurrul</i>	Food (meat)	<i>Dhingga</i>
Light	<i>Ngullan</i>	Bird's nest	<i>Mudhi</i>
Darkness	<i>Bullowi</i>		

Mammals

Dog	<i>Mirri</i>	Kangaroo rat	<i>Bilba</i>
Kangaroo	<i>Murrawi</i>	Pademelon	<i>Wiru</i>
Porcupine	<i>Thigarila</i>	Bandicoot	<i>Guru</i>
Wild dog	<i>Yugi</i>	Bat	<i>Wibullabulla</i>
Opossum	<i>Kuragai</i>		

Birds

Emu	<i>Nguri</i>	Crow	<i>Waru</i>
Diver	<i>Duguru</i>	Swan	<i>Burrima</i>
Black duck	<i>Budunba</i>	Laughing jackass	<i>Kuguburra</i>
Teal duck	<i>Dharawaiya</i>	White cockatoo	<i>Murai</i>
Wood duck	<i>Kunambi</i>	Curlew	<i>Kawila</i>
Whistling duck	<i>Thipaiyu</i>	Pigeon (bronze wing)	<i>Yamur</i>
Musk duck	<i>Wukkabuddhal</i>	Squatter pigeon	<i>Munumbi</i>
Eaglehawk	<i>Mulyan</i>	Willy Wagtail	<i>Diridyiri</i>
Ibis	<i>Willidubai</i>	Swallow	<i>Millimaru</i>
Pelican	<i>Wirea</i>	Crow	<i>Waru</i>

Fish

Eel	<i>Kuddu</i>	Bream	<i>Bunngulla</i>
Prawn	<i>Dhunul</i>	Silver bream	<i>Birunge</i>
Catfish	<i>Dhungur</i>	Crayfish	<i>Wingga</i>
Yellow belly	<i>Biddhan</i>		

Reptiles

Ground iguana	<i>Duli</i>	Carpet snake	<i>Yubba</i>
Tree iguana	<i>Gugar</i>	Death adder	<i>Murrai</i>
Black snake	<i>Yugai</i>	Turtle	<i>Munggalia</i>

Invertebrates

Spider	<i>Gillidya</i>	Mosquito	<i>Kummogin</i>
Common fly	<i>Burimul</i>	Centipede	<i>Yerrir</i>

Adjectives

Dead	<i>Buga</i>	Quick	<i>Burrai</i>
Large	<i>Bitthe</i>	Jealous	<i>Kurugur</i>
Small	<i>Buttyu</i>	Sick	<i>Girumbia</i>
Long	<i>Kungal</i>	Strong	<i>Kurgirri</i>
Short	<i>Ngurdhu</i>	Heavy	<i>Murdil</i>
Good	<i>Yudda</i>	Angry	<i>Kulgigara</i>
Bad	<i>Wurrai</i>	Tired	<i>Iri</i>
Hungry	<i>Yerringin</i>	Hot	<i>Kirru</i>
Red	<i>Girawil</i>	Cold	<i>Gunundai</i>
White	<i>Bunggoba</i>	Young	<i>Dhullungaimba</i>
Black	<i>Bulwi</i>	Old	<i>Bugaia</i>
Green	<i>Gidyungidyun</i>		

Verbs

Eat	<i>Dharridyanna</i>	Sing	<i>Wuggaimulli</i>
Drink	<i>Nurrunnha</i>	Cry	<i>Yungani</i>
Sleep	<i>Yuanna</i>	Dance	<i>Wuggagiri</i>
Sit	<i>Winya</i>	Sneeze	<i>Thigar</i>
Go	<i>Yunna</i>	Cough	<i>Gunungguna</i>
Speak	<i>Ngea</i>	Steal	<i>Munnamulli</i>
Say	<i>Dhumbulludha</i>	Bite	<i>Kutthulli</i>
Run	<i>Bunnhagunna</i>	Blow (with breath)	<i>Bumbilli</i>
Bring	<i>Thai-gaga</i>	Build	<i>Womma</i>
Take	<i>Ngullugal-gaga</i>	Kill	<i>Gumaibugagu</i>
Carry	<i>Wumburra</i>	Chop	<i>Kugga</i>
Break	<i>Gumma</i>	Catch	<i>Mummulli</i>
Beat	<i>Guma</i>	Climb up	<i>Walgagiri</i>
Fall	<i>Dhuane</i>	Die	<i>Gurinya</i>
See	<i>Nganhi</i>	Fly	<i>Wurrannha</i>
Hear	<i>Winnungulli</i>	Jump	<i>Baranhi</i>
Grow	<i>Yurunnha</i>	Laugh	<i>Gindani</i>
Whistle	<i>Wilwa</i>	Scratch	<i>Wirmuggiri</i>
Get up	<i>Wurraga</i>	Pinch	<i>Nimmulli</i>
Be standing	<i>Warrana</i>	Rub	<i>Muma</i>
Spit	<i>Ngundyar</i>	Smell	<i>Budhe</i>
Throw	<i>Gurarwa</i>	Pretend	<i>Bir</i>
Give	<i>Ngunhi</i>		

ENDNOTES

¹ [Editor's note] An offprint of this article, containing pencilled corrections in Mathews' hand, is located at National Library of Australia MS 8006/8/495. These amendments have been incorporated into the text.

² RHM 1896, 'The Būrbūng of the Wiradthuri Tribes', *Journal of the Anthropological Institute*, vol. 25, pp. 295-318; RHM 1897, 'The Būrbūng of the Wiradthuri Tribes (Part II)', *Journal of the Anthropological Institute*, vol. 25, pp. 272-85; RHM 1897, 'The Burbung, or Initiation Ceremonies of the Murrumbidgee Tribes', *Journal and Proceedings of the Royal Society of New South Wales*, vol. 31, pp. 111-53.

³ RHM 1896, 'The Bora of the Kamilaroi Tribes', *Proceedings of the Royal Society of Victoria*, vol. 9 (new series), pp. 137-73; RHM, 'The Bora, or, Initiation Ceremonies of the Kamilaroi Tribe (Part II)', *Journal of the Anthropological Institute*, vol. 25, pp. 318-39.

⁴ RHM 1897, 'The Totemic Divisions of Australian Tribes', *Journal and Proceedings of the Royal Society of New South Wales*, vol. 31, pp. 154-76.

⁵ [Editor's note] RHM 1902, 'The Aboriginal Languages of Victoria', *Journal and Proceedings of the Royal Society of New South Wales*, vol. 36, pp.71-106.