

WILLIAM DAWES: NOTEBOOKS ON THE ABORIGINAL LANGUAGE OF SYDNEY

2009



ABORIGINAL AFFAIRS, NSW

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HANS RAUSING
ENDANGERED LANGUAGES
PROJECT

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41645 b.
*William Dawes'
Notebooks on
the Aboriginal
Language of
Sydney,
1790-1791*

William Dawes' Notebooks on the Aboriginal Language of Sydney, 1790-1791

A facsimile version of the notebooks on the language of Sydney written by William Dawes and others, held at the Library Special Collections, School of Oriental and African Studies, University of London

Project/editors: David Nathan, Susannah Rayner and Stuart Brown

Co-ordinator: David Nathan

Book design: Tom Castle

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Acknowledgements

This book is presented as a homage to the Sydney Aboriginal people's knowledge, culture, and land in 1788-1791 – and still very much alive today. It is also presented in tribute to William Dawes' skills and humanity.

Project staff:

Project co-ordinator	David Nathan
Joint co-ordinator	Susannah Rayner
Corpus design, transcription, markup	Stuart Brown
Photographer	Christy Henshaw
Book design	Tom Castle
Proofing	Jeremy Steele, David Seton
Web design	Nancia Guivarra
Additional research	Michael Franjeh

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Introduction

By David Nathan

About this book

The notebooks of William Dawes, written from 1790 to 1791, contain his detailed and thoughtful description of the Indigenous language spoken in Sydney. This language was the first of Australia's 250 Indigenous languages to be learnt by English colonisers, and the notebooks are one of Australia's oldest written sources documenting Aboriginal people, life and culture.

This book is one of the results of a project conducted at the Endangered Languages Archive at the School of Oriental and African Studies in London (SOAS). The project's aims were to digitise the Dawes notebooks and make them available both on the World Wide Web and in printed form.

The Dawes notebooks are held in SOAS Library's Special Collections. Their content is of great significance to the Sydney Aboriginal communities, other NSW and Australian Aboriginal communities, and to linguists and historians. Recent popular publications and broadcasts have also attracted general public interest in the people who animate the notebooks, in particular William Dawes – their principal author, and his friend Patyegarang – Dawes' main language teacher.

The Aboriginal languages spoken in the area of the Sydney Basin were destroyed so rapidly and comprehensively under colonisation that Dawes' work remains the single most important source of written information about them. Little further information was collected, such that the best resources on the languages today (as well as the growing language revitalisation activities in the Aboriginal communities of the area) remain based on Dawes' writings. However, until now, Dawes' notebooks were only accessible in Australia through the interpretations of other writers or by viewing microfilm versions held at the Mitchell Library and the National Library of Australia.

The notebooks contain many words in the language of Sydney, which is today commonly known as Dharuk. They also contain many human stories, as Jones (2008:46) describes:

Dawes recorded his informal, even intimate, conversations with a number of Aboriginal people, not only with the young woman Patyegarang, but also with Aboriginal men such as Bennelong ...

This book began its life as a website and is intended to be used in conjunction with the site:

<http://www.williamdawes.org>

The site contains more transcriptions in greater detail, colour images of the pages, and further information about the Dharuk language and about Dawes' life before, during and after his time in Sydney.

How to use this book

The purpose of this book is to reproduce the Dawes notebooks and to make their content more accessible through a new set of detailed transcriptions created especially for this project.

As shown in the diagram 'Organisation of the pages', the top section of each page contains the images of the notebook pages. This book reflects the true form of the

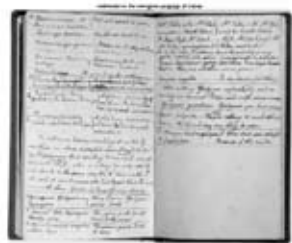


notebooks, so notebook pages with text written upside-down also appear upside-down here. Blank pages are also represented and numbered because they can be significant; for example in Book C the blank pages may delineate different hands or different times of writing. Where only one blank page occurs, we show it (as a placeholder if there is no image) with a caption 'This page is blank in the manuscript'. For sequences of several blank pages, we show one or two blank pages with a caption 'x pages are blank in the manuscript' (where x is the number of blank pages). This allows us to provide a complete representation of the notebooks.




The notebooks have been photographed page by page in order to achieve high image quality; they have been reassembled here into their 'spreads' i.e. the left and right pairs that one sees when opening a book. The physical notebook pages are about 16cm in height and are reproduced here at about 90% of their original size. For a closer look at the pages, refer to the project website <http://www.williamdawes.org>, which has higher resolution, colour versions of the page images.

The project has created two types of transcriptions: a literal or 'unregularised' one, and an edited, or 'regularised' one. This book provides only the regularised one, which we felt would be more useful for general readers, language learners, and those simply browsing and not concerned with the details of Dawes' amendments, crossings-out and other artefacts of hand-writing. The regularised transcription also includes an editorial aspect – some spellings have been corrected, abbreviations expanded, parts which are missing but 'understood' have been inserted, and irrelevant details of physical layout have been suppressed. Text has been coloured to show where it results from regularisation; see the colour key diagram.

The unregularised transcriptions are available at the project website <http://www.williamdawes.org>.

Care should be taken in interpreting Dawes' spelling and punctuation. He used several conventions that are not fully understood, and he changed his methods during the course of writing the notebooks. For further information, see Troy (1994), and Steele (2005) pages 63-94 (which can be downloaded from the project website).

<h3>Organisation of the pages</h3>	
	Reproduction of original manuscript pages
	Transcription, in edited regularised form
	Page numbering

<h3>Transcription Colour Key</h3>	
	Dawes's text
	Text that has been regularised, inserted or expanded
	Text which is unclear in the original

The Dawes notebooks

Soon after Dawes left Australia in 1791 his notebooks came into the possession of the Orientalist and linguist William Marsden (1754-1836).¹ Marsden eventually presented his library, including the notebooks, to King's College London in 1835. Part of the manuscript collection, including these notebooks, was then transferred from King's College to the newly-opened School of Oriental and African Studies in 1916.

The significance of the Dawes notebooks was only recognised in 1972, when they were listed by Phyllis Mander-Jones in *Manuscripts in the British Isles relating to Australia, New Zealand, and the Pacific*, and thus came to the attention of Australian linguists. Since then they have continued to attract the interest of linguists, historians, and Aboriginal community members. Recent popular interest in Australia's Indigenous and colonial history has attracted mainstream attention to Dawes and his notebooks; they featured in the SBS documentary *First Australians* (first broadcast in 2008), and Dawes and Patyegarang are fictionalised as the main characters Rooke and Tagaran in Kate Grenville's historical novel *The Lieutenant*.

The notebooks are part of the Library Special Collections at SOAS and are catalogued as Manuscript 41645 parts (a), (b), and (c), although they are in the physical form of just two notebooks. William Dawes wrote manuscripts (a) and (b) and they contain words, translations, snippets of conversations, descriptions and explanations of expressions and situations, and some sketchy maps. Prominently figuring in these manuscripts is a young woman, Patyegarang (often Dawes calls her 'Patye').

The third catalogued manuscript (c) was probably not written by Dawes, and is attributed to 'Anonymous'. Jakelin Troy explains its sources:

Manuscript 'c' seems to have been the work of several authors as it is written in at least three different hands including both 'rough' and 'fair' scripts. [At the time] it was common for literate people to have a 'rough' hand for rapid notetaking and composing and a 'fair' or careful hand for final copy. One of the hands in the manuscript is exactly the same as Governor Arthur Phillip's rough hand [as found in] many surviving manuscripts ... [Other] evidence ... suggests that two other officers, David Collins and John Hunter, also contributed to the manuscript ... [So] it is very likely that [it] was composed by Phillip, Collins and Hunter (Troy 1994:5)

Although in good condition, the original manuscripts are vulnerable to damage, particularly the entries and drawings made in pencil. A microfiche copy created as part of the Australian Joint Copying Project (<http://www.nla.gov.au/collect/ajcp.html>) is available in the Mitchell Library, Sydney. The National Library of Australia holds a microfilm master (<http://nla.gov.au/nla.cat-vn2239153>). A set of archival resolution digital images, resulting from the present project, is held at the Endangered Languages Archive at SOAS. This book and its companion website (<http://www.williamdawes.org>) now provide general access to the content of the notebooks.

¹ Not to be confused with the infamous Reverend Samuel Marsden.

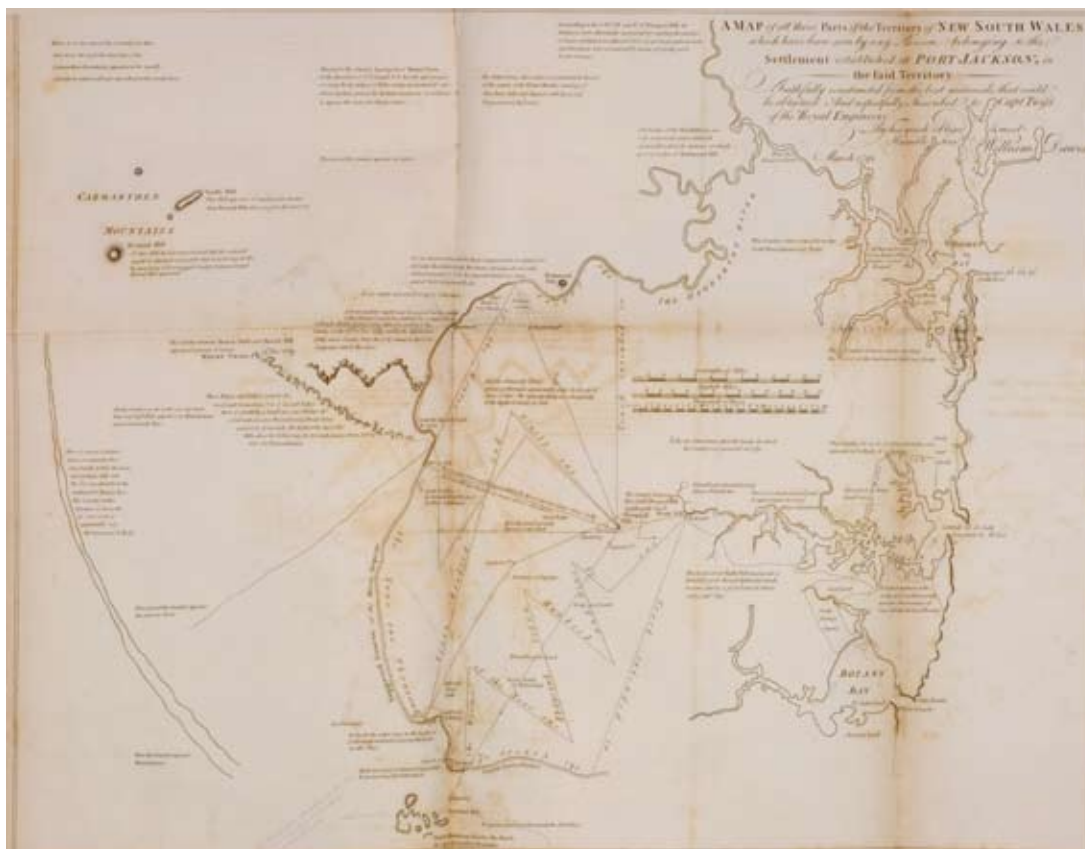
William Dawes

From today's perspectives, William Dawes (1762-1836) was a pioneer. He was the first to make extensive written records of any Australian language, and the first to do so using 'an orthography which indicates he had some level of training' (Attenbrow 2006). Unlike others who collected simple wordlists for newly encountered items like weapons and animals, Dawes recorded conversational snippets that tell of the cultural and social contexts, personalities, and the actions and the feelings of the people he interacted with.

Dawes was a member of the 1791 expedition party to the Hawkesbury River which came to understand – for the first time amongst Europeans – that the languages and cultures of Aboriginal people differed in each area (Wilkins and Nash 2008). Previously, the colonists had assumed that words collected earlier in north Queensland would also be used by the peoples of Sydney and indeed throughout the continent (see Troy 1994 for further information).

Dawes was the first European to be recorded as defending Aboriginal rights. His refusal to join a punitive expedition against Aborigines ordered by Governor Phillip in 1790 was most likely the first example of a 'European act of conscience in defence of Aboriginal interests' (Jones 2008:342).

At Sydney Cove, Dawes acquired a reputation as the most educated, conscientious and 'gentlemanly' of the colonists – a reputation which stayed with him after he left Sydney. Later, he became involved in the international campaign to abolish slavery; its leader, William Wilberforce, wrote of Dawes in 1794: 'I don't believe there is in the world a more solid, honest, indefatigable man, more full of resources and common sense.'



Prior to arriving in Sydney, Dawes, an Englishman and Lieutenant in the Royal Marines, had become a recognised astronomer and was recommended by the Astronomer Royal to join the 'First Fleet' to New South Wales. Dawes was to make astronomical observations during the voyage and, on arrival, to set up the first observatory of the new colony in order to monitor a comet that was expected to appear in the southern hemisphere in 1788. Once in Sydney, Dawes built his observatory in a hut on what is now known as Dawes' Point, under the south pylon of the Sydney Harbour Bridge, and made many observations, although the comet itself never appeared.

Dawes made many contributions to the astronomy, meteorology, surveying and mapping of the Sydney colony, but none surpassed his unique and enduring documentation of the language of Sydney and its people.

Patyegarang

Patyegarang, a young woman aged about 15, appears to have been Dawes' main language teacher and was vital to Dawes' understanding and documentation of the language of Sydney.

In the colony's early days, Governor Phillip had several Aboriginal people captured in a largely fruitless attempt to learn their language and foster communication between the Aborigines and colonists. Dawes would have started to learn the language from captured men such as Arabanoo and Bennelong. Most Aboriginal people were afraid to enter the colony's main encampment at Sydney Cove. Eventually, many people, both Aboriginal and English, came to regard Dawes' small, relatively isolated hut as a safe and welcoming place to share friendships and knowledge. It was here that Dawes was able to spend time with – and learn from – many different people.

The notebooks record Patyegarang's frequent visits to Dawes' hut and their increasingly complex and intimate conversations. Words and expressions she shared with Dawes, such as 'Putuwá', suggest a warm and trusting relationship:²

Putuwá. To warm ones hand by the fire & then to squeeze gently the fingers of another person (Book B Page 21)

Evenings saw them together in Dawes' hut, speaking together in her language:

Tariadyaou. "I made a mistake in speaking." This Patye said after she had desired me to take away the blanket when she meant the candle (Book B Page 30)

Patyegarang: *Nyímuŋ candle Mr. D.* "Put out the candle Mr. D." (Book B Page 34)

Dawes: *Mínyin bial naŋadyími?* "Why don't you sleep?"

Patyegarang: *Kandúlin*. "Because of the candle." (Book B Page 36)

The notebooks clearly show that Dawes and Patyegarang spent time in each others' company and shared emotion, humour, intellectual depth and mutual respect.

² These examples are adapted for clarity: see the notebook pages for the original.

The language of Sydney

The language documented by William Dawes has frequently been called ‘The Sydney Language’, following Jakelin Troy (1994). It is also widely known as Dharuk (and other variant spellings of this name, such as Darug). The Aboriginal people encountered by Dawes used ‘Eora’ to describe themselves (see Book B, page 6), but this was a term for referring to themselves as people, not the name of their language.³

Dharuk probably had (at least) two dialectal variants, one spoken at the coast and another spoken inland. Other, different languages were spoken further afield (as were ‘discovered’ by the 1791 expedition mentioned above). Today, Aboriginal communities in the area provide more comprehensive descriptions of the various clans and their areas (see, for example, <http://www.darug.org.au/darugcountry.html> and the Wikipedia entry for Darug).

Dharuk is the source of many words borrowed into Australian English and several other languages. Examples which occur in the notebooks, with spellings in today’s Dharuk (courtesy of Richard Green), include:

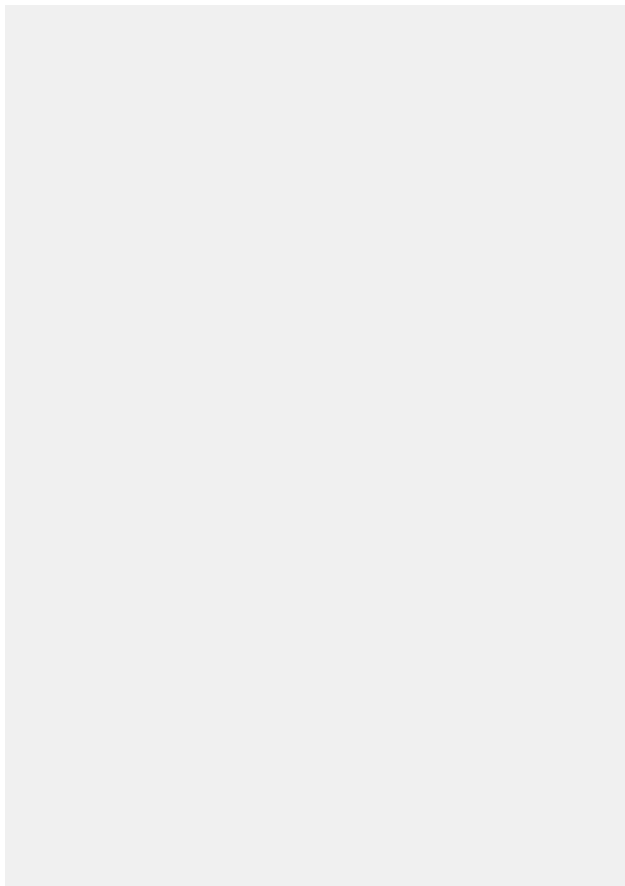
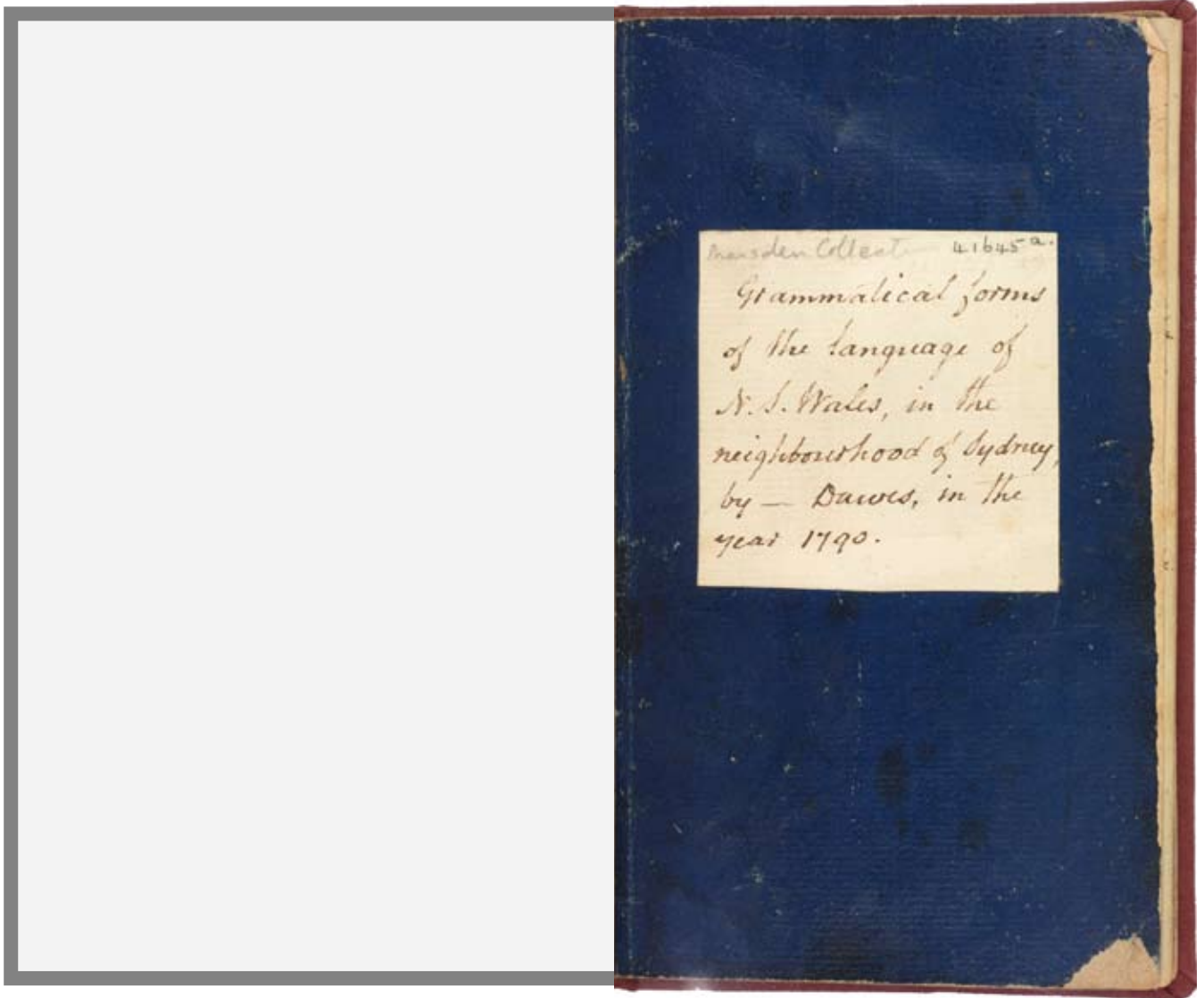
<i>English</i>	<i>Today’s Dharuk</i>	<i>Meaning</i>	<i>Notebook Reference</i>
boobook	bubuk	owl	Book B Page 3
cooee	guwawi	call of location	Book B Page 15
corroboree	garriberri	dancing event	Book C Page 8
dingo	dingu	dog	Book C Page 16
woomera	wumara	spear thrower	Book B Page 22
waratah	warada	type of flower; now emblem of NSW	Book C Page 20

This book is not intended as a complete reference to the language of Sydney, or as a self-contained learning resource. Those wishing to find out more about the language, or to learn it, are recommended to consult a teacher of the language, some of the references below, or the project website <http://www.williamdawes.org>.

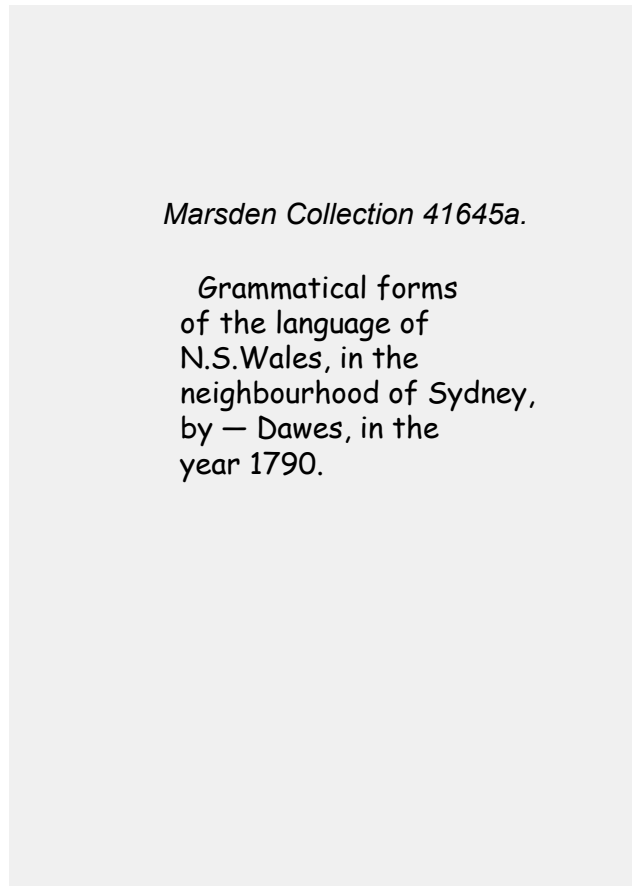
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- Project website: <http://www.williamdawes.org>
Hans Rausing Endangered Languages Project: <http://www.hrelp.org>
SOAS Library Special Collections: <http://www.soas.ac.uk/library/subjects/archives/>
The Endangered Languages Archive: <http://elar.soas.ac.uk>
Darug Tribal Aboriginal Corporation: <http://www.darug.org.au>

This first edition may contain mistakes of various kinds and the editors will be grateful to be informed of any errors or omissions. Please contact David Nathan at djn@soas.ac.uk.



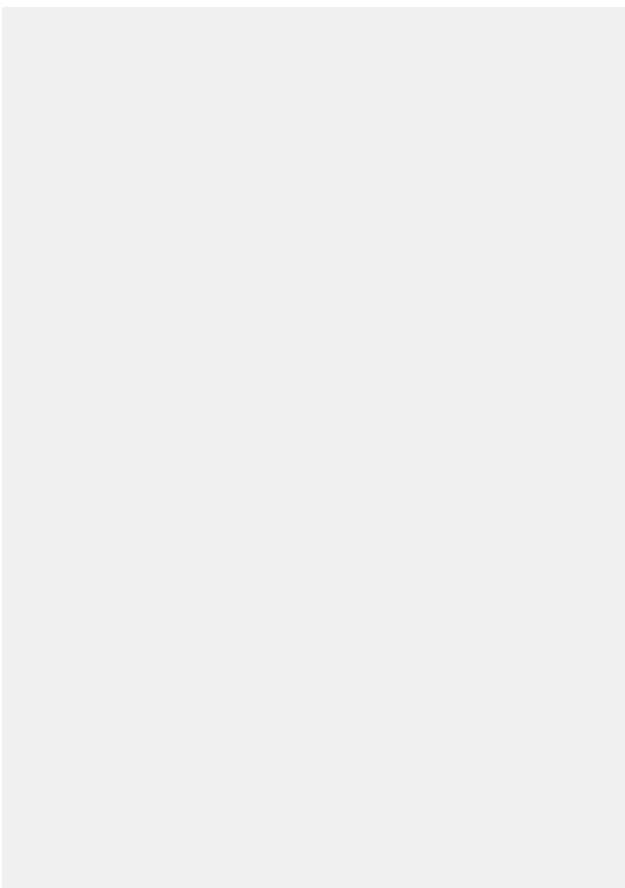
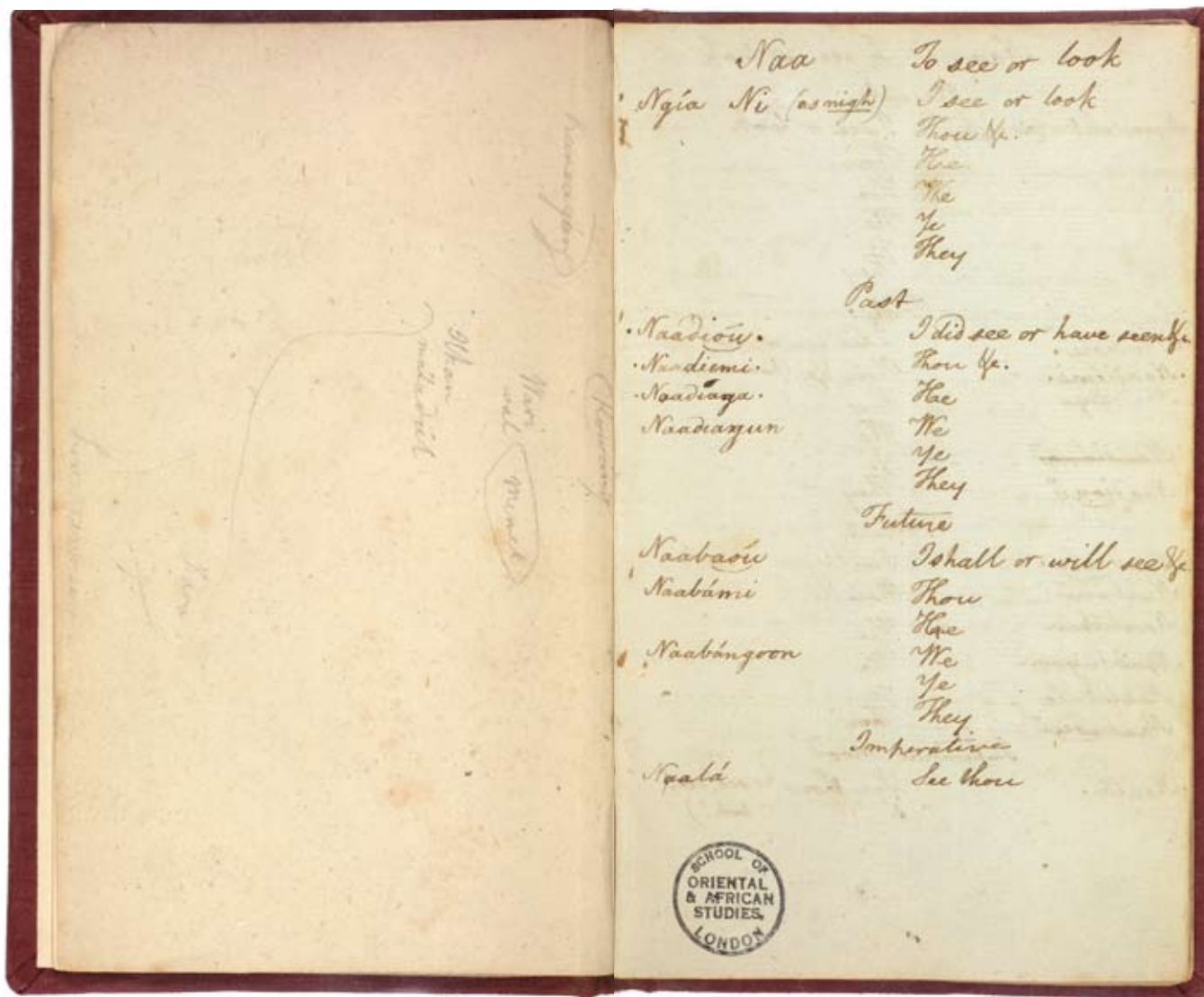
MS 41645 A & B Inside Front Cover



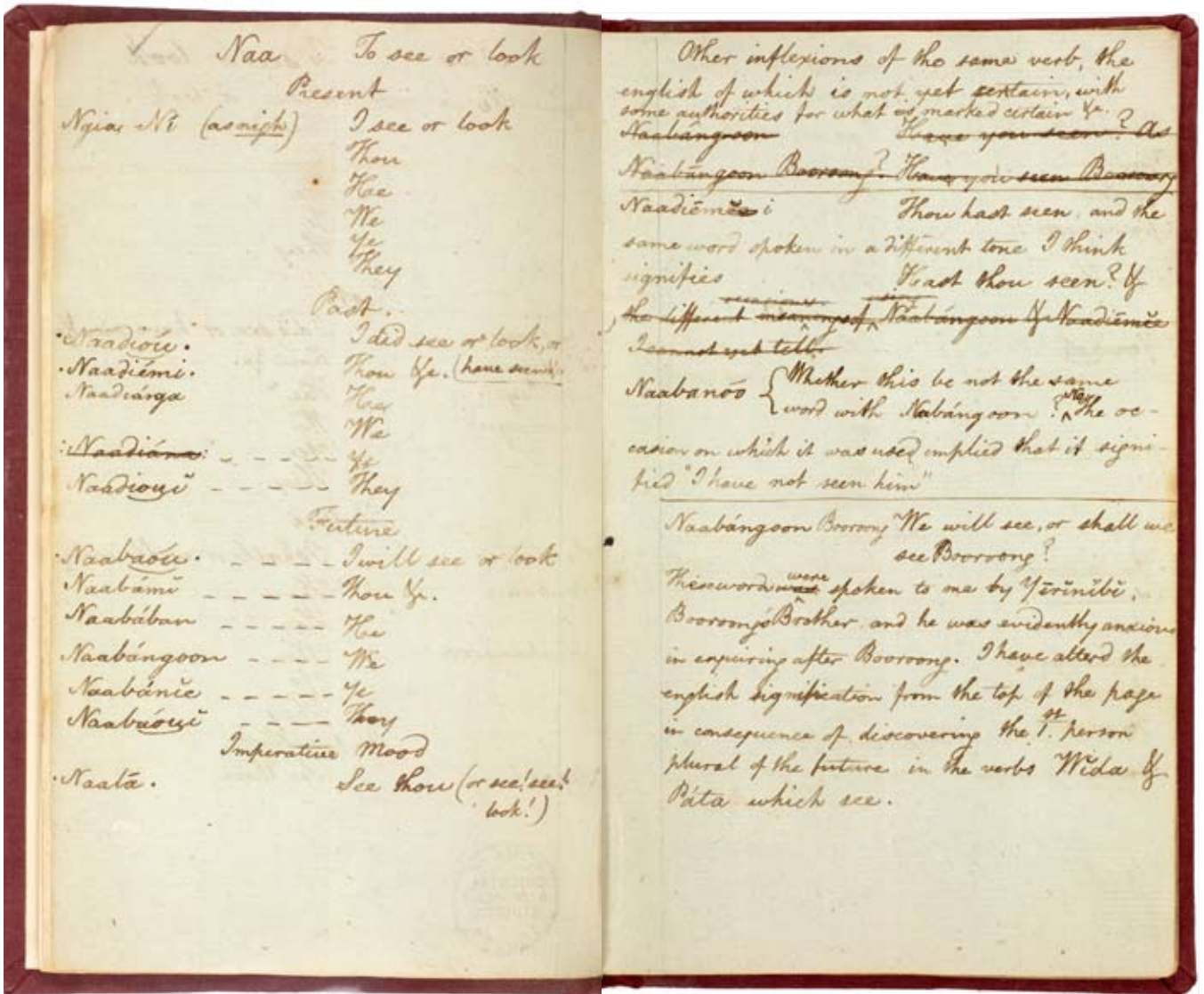
Marsden Collection 41645a.

Grammatical forms
of the language of
N.S. Wales, in the
neighbourhood of Sydney,
by — Dawes, in the
year 1790.

Book A — Front Cover



Naa	To see or look
Ngia Ni (as nigh)	I see or look
	Thou etc.
	He
	We
	Ye
	They
	Past
·Naadiou·	I did see or have seen etc.
·Naadiemi·	Thou didst see or hast seen
·Naadiana·	He did see or has seen
Naadianun	We did see or have seen
	Ye
	They
	Future
Naabaou	I shall or will see etc.
Naabami	Thou shall or will see
	He
Naabangoon	We shall or will see
	Ye
	They
	Imperative
Naala	See thou



✓ Naa To see or look

Present

Ngia Ní (as nigh) I see or look
Thou
He
We
Ye
They

Past.

·Naadióu· I did see or look, or have seen etc.
·Naadiémi· Thou didst see or look or hast seen
Naadiánja He did see or look or has seen
We
Ye
Naadiouĩ They did see or look or have seen

Future

·Naabaóu· I will see or look
Naabámí. Thou will see or look
Naabában He will see or look
Naabángoön We will see or look
Naabánie Ye will see or look
Naabaóuĩ They will see or look

Imperative Mood

Naalá. See thou (or see! see! look!)

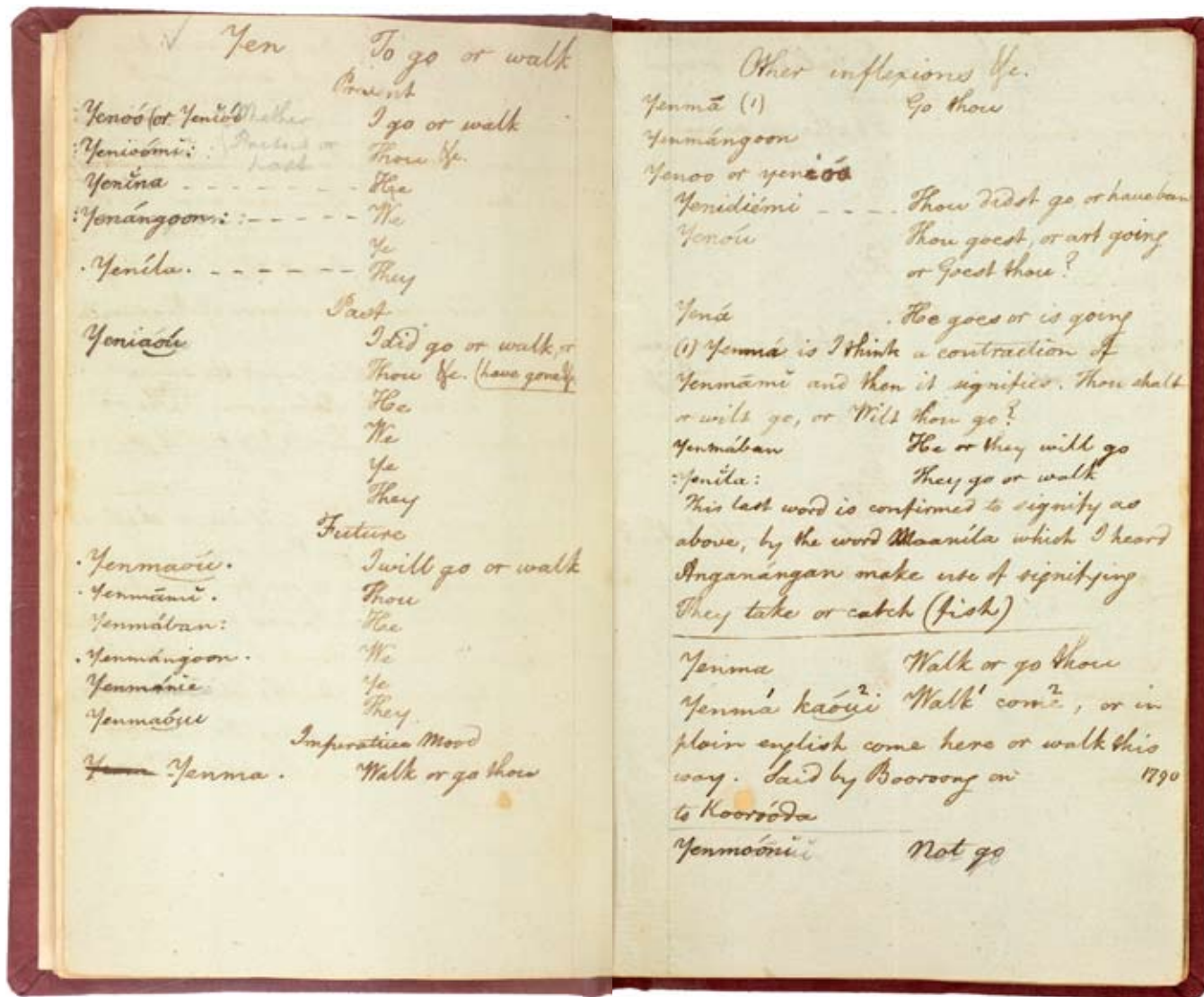
Other inflexions of the same verb, the English of which is not yet certain, with some authorities for what is marked certain etc.

Naadiémi Thou hast seen, and the same word spoken in a different tone I think signifies Hast thou seen?

Naabanóo { Whether this be not the same word with Nabángoön? No. The occasion on which it was used implied that it signified "I have not seen him"

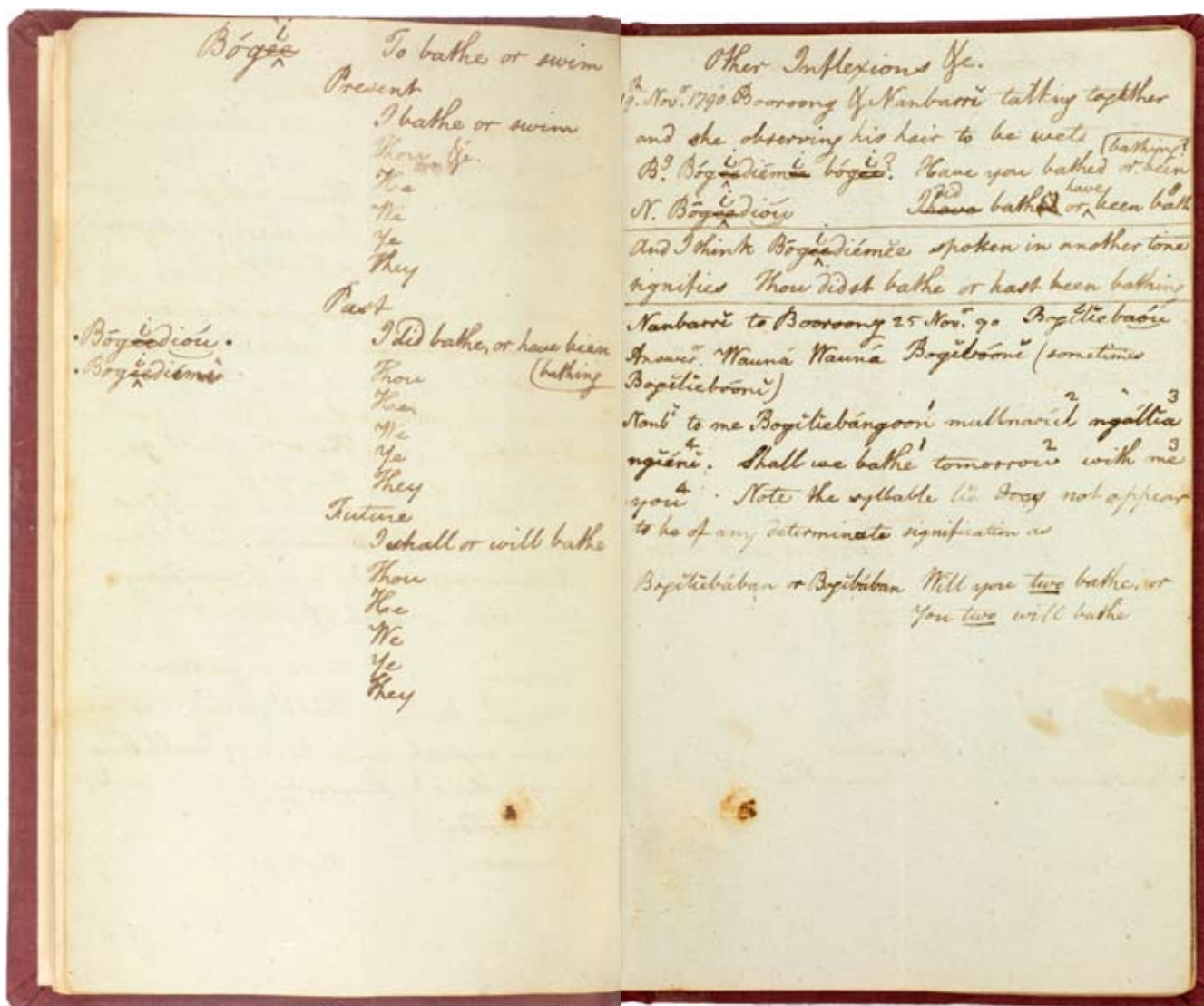
Naabángoön We will see, or shall we see Booroong?
Booroong we see Booroong?

These words were spoken to me by Yíríníbí, Booroong's Brother and he was evidently anxious in enquiring after Booroong. I have altered the English signification from the top of the page in consequence of discovering the 1st person plural of the future in the verbs Wída & Páta which see.



✓	Yen	To go or walk
		Present
:Yenoó (or Yeníóo)		I go or walk
:Yenioómi:		Thou goest or walkst
Yeniña		He goes or walks
:Yenángoon:		We go or walk
		Ye
·Yeniña·		They go or walk
		Past
Yeniaouí		I did go or walk, or have gone etc.
		Thou etc.
		He
		We
		Ye
		They
		Future
·Yenmaouí·		I will go or walk
·Yenmámi·		Thou wilt go or walk
Yenmában:		He will go or walk
·Yenmángoon·		We will go or walk
Yenmánie		Ye will go or walk
Yenmaouí		They will go or walk
		Imperative Mood
·Yenma·		Walk or go thou

	Other inflections etc.	
Yenmá (1)		Go thou
Yenmángoon		
Yenoo or yeníóo		
Yenidiémi		Thou didst go or have been
Yenou		Thou goest, or art going or goest thou?
Yená		He goes or is going
(1) Yenmá is I think a contraction of Yenmámi and then it signifies, Thou shalt or wilt go, or Wilt thou go?		
Yenmában		He or they will go
:Yeniña:		They go or walk
This last word is confirmed to signify as above, by the word Maanila which I heard Anganangan make use of signifying They take or catch (fish)		
Yenma		Walk or go thou
Yenma ¹ kaouí ²		Walk ¹ come ² , or in plain English come here or walk this way. Said by Booroong on 1790 to Kooroóda
Yenmoóni		Not go



Bógi To bathe or swim

Present
 I bathe or swim
 Thou etc.
 He
 We
 Ye
 They

Past
 I did bathe, or have been bathing
 Thou **didst bathe, or hast been bathing**
 He
 We
 Ye
 They

Future
 I shall or will bathe
 Thou
 He
 We
 Ye
 They

·Bógidioú·
 ·Bógidíemi·

Other Inflections etc.

19th November 1790. Booroong & Nanbarri talking together and she observing his hair to be wet to be wet

B^a. Bógidíemi Bógi? Have you bathed or been bathing?

N. Bógidioú I did bath or have been **bathing**

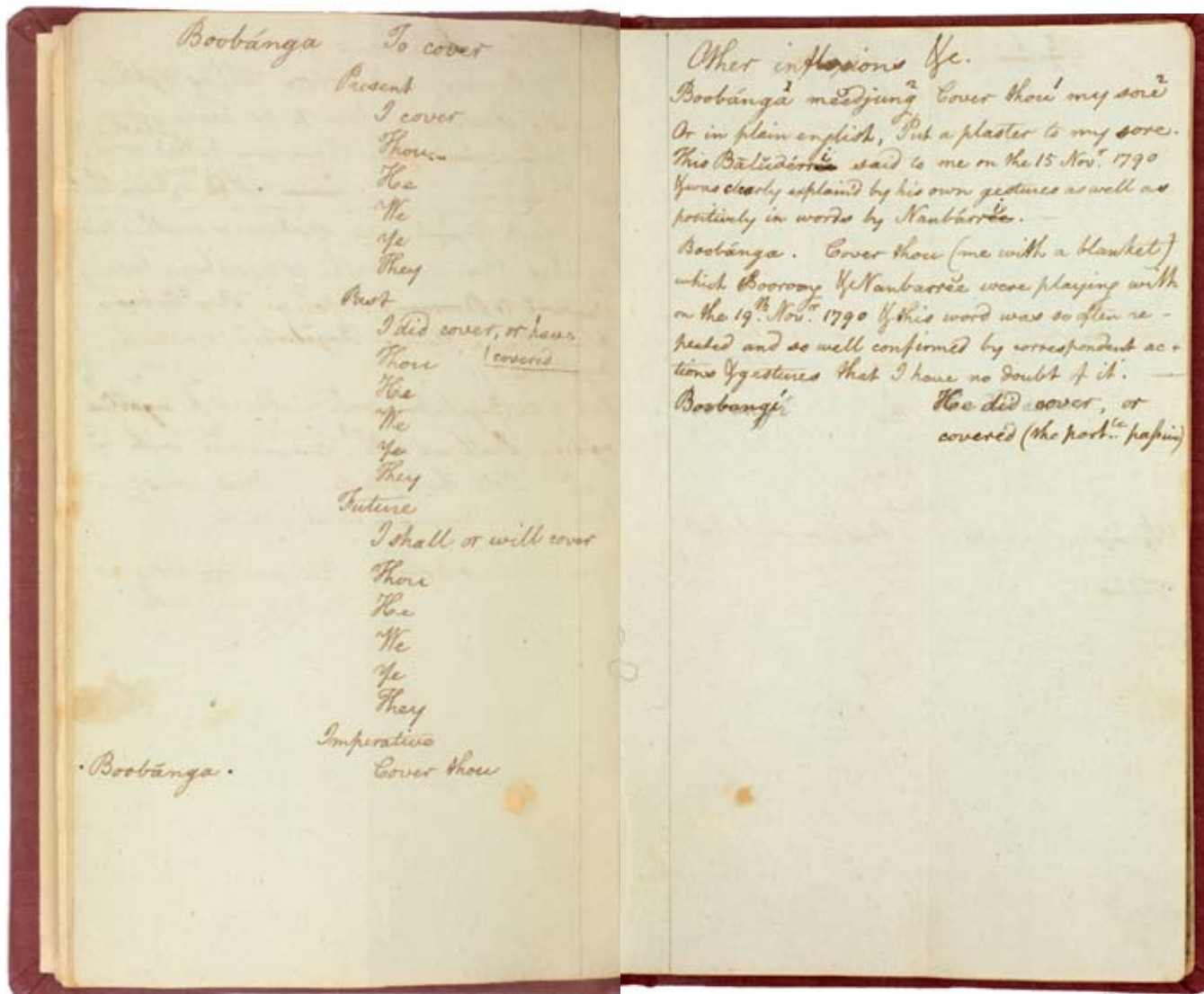
And I think Bógidíemēe spoken in another tone signifies Thou didst bathe or hast been bathing

Nanbarri to Booroong 25 November 1790
 Bogílĭebaóu

Answer. Wauná Wauná Bogíbóonĭ (sometimes Bogílĭebaóonĭ)

Nanbarri to me Bogílĭebángoön¹ mullnaoúĭ² ngállĭa³ ngíénĭ⁴. Shall we bathe¹ tomorrow² with me³ you⁴. Note the syllable lĭe does not appear to be of any determinate signification as

Bogílĭebában or Bogíbában Will you two bathe, or You two will bathe



Boobánga	To cover
	Present
	I cover
	Thou
	He
	We
	Ye
	They
	Past
	I did cover, or have covered
	Thou
	He
	We
	Ye
	They
	Future
	I shall or will cover
	Thou
	He
	We
	Ye
	They
	Imperative
Boobánga	Cover thou

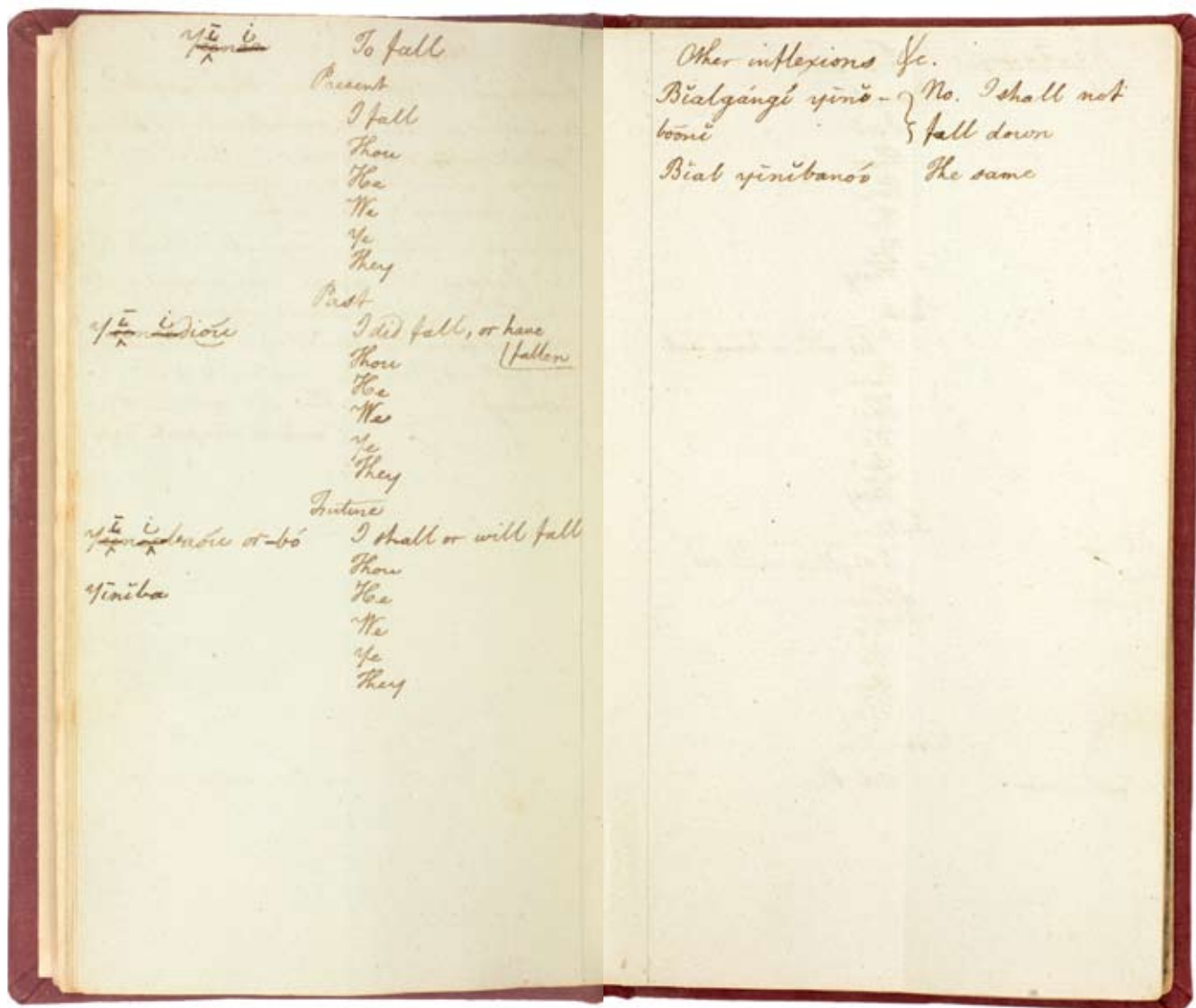
Other inflections etc.

Boobánga¹ Cover thou¹ my sore²
mēedjung²

Or in plain English, Put a plaster to my sore.
This Bālūderrí said to me on the 15th
November 1790 & was clearly explained by
his own gestures as well as positively in
words by Nanbárrí.

Boobánga. Cover thou (me with a blanket)
which Booroong & Nanbarrēe were playing
with on the 19th November 1790 & this word
was so often repeated and so well
confirmed by correspondent actions &
gestures that I have no doubt of it.

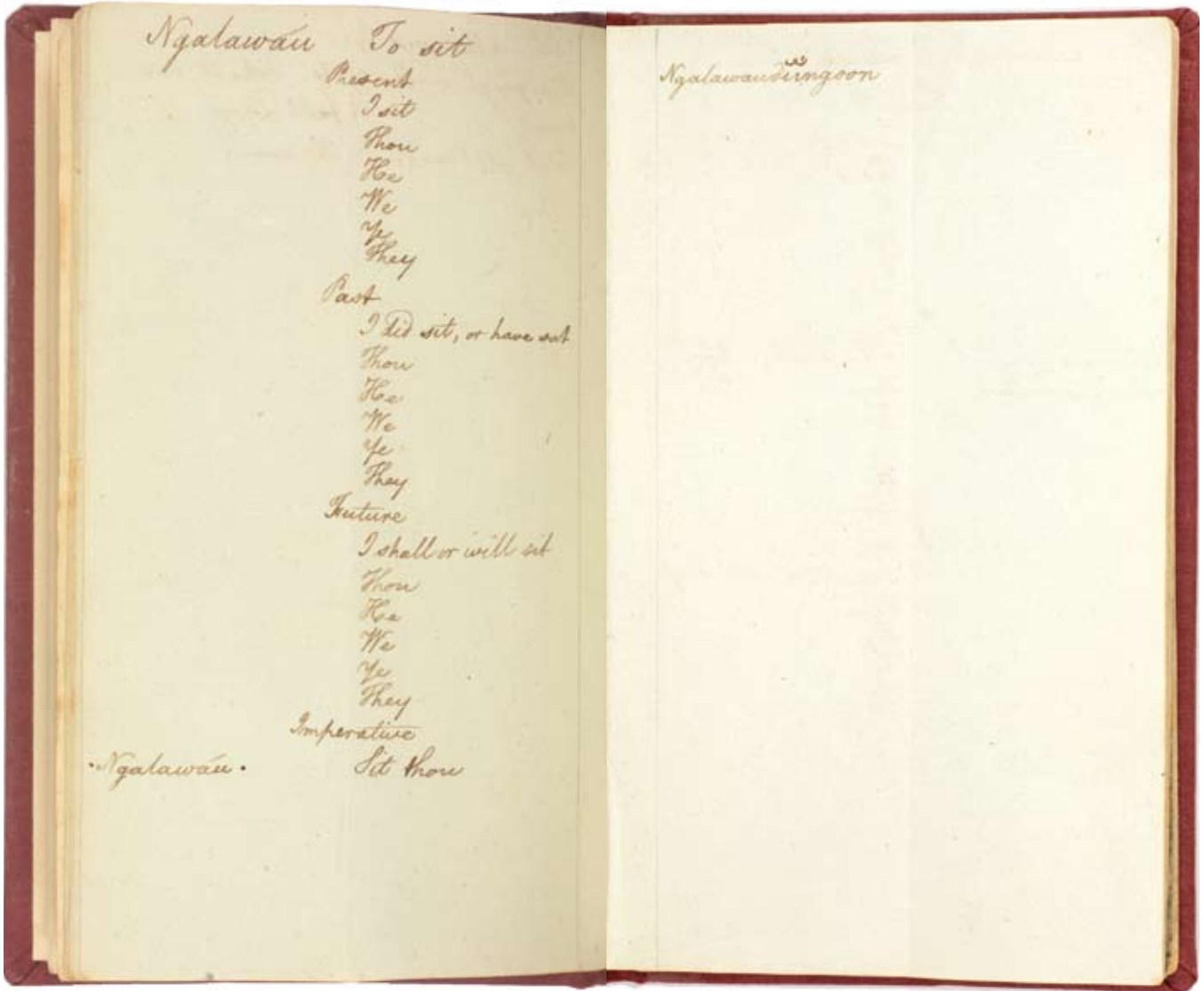
Boobangí He did cover, or
covered (the particle
passive)



Yīni	To fall
	Present
	I fall
	Thou
	He
	We
	Ye
	They
	Past
Yīnidioú	I did fall, or have fallen
	Thou
	He
	We
	Ye
	They
	Future
Yīnibaou or Yīnibó	I shall or will fall
	Thou
Yīniba	He shall or will fall
	We
	Ye
	They

Other inflexions etc.

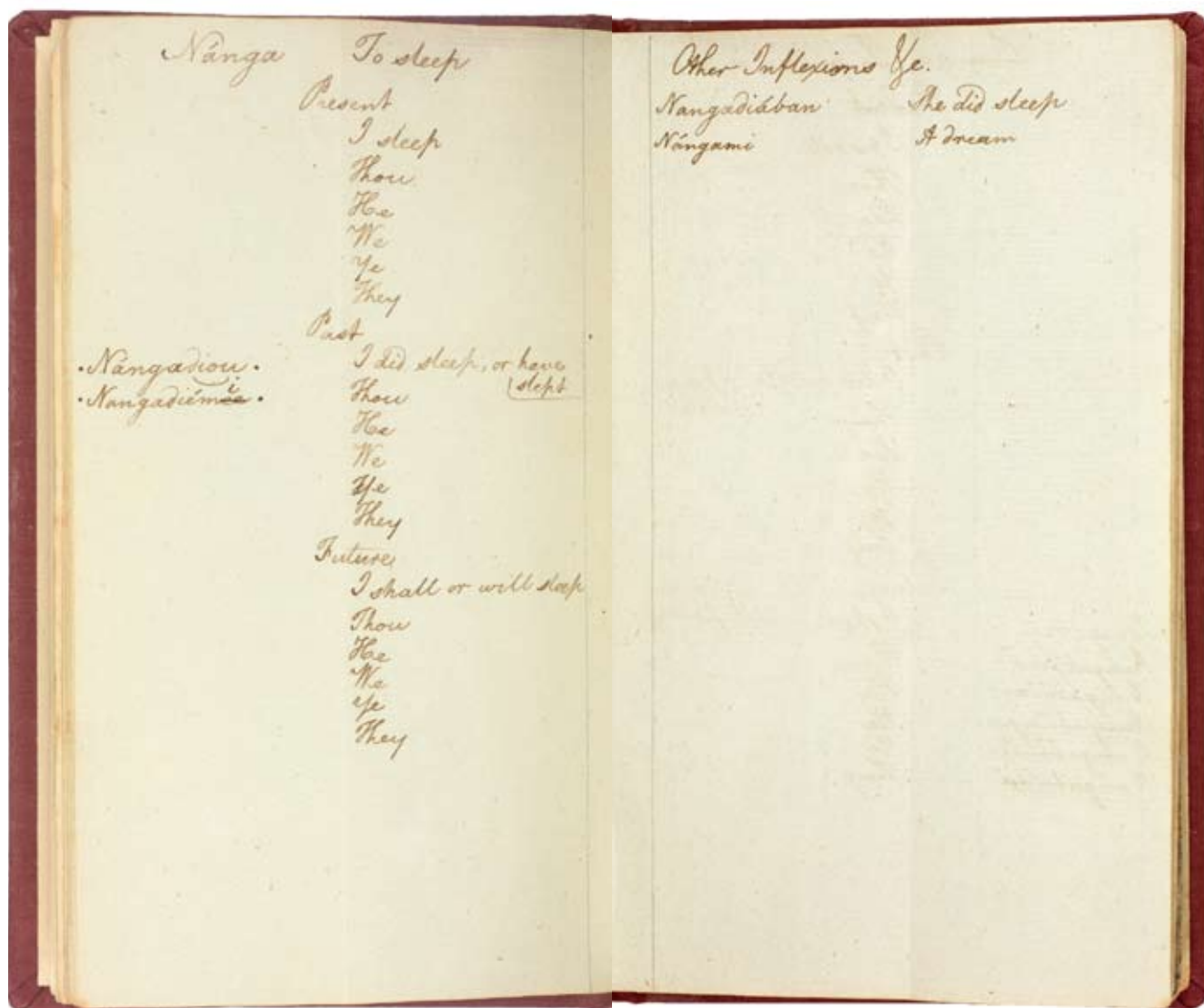
Bialgángí yīnīboóni	No. I shall not fall down
Bial yīnībanó	The same No. I shall not fall down



Ngalawáú To sit
 Present
 I sit
 Thou
 He
 We
 Ye
 They
 Past
 I did sit, or have sat
 Thou
 He
 We
 Ye
 They
 Future
 I shall or will sit
 Thou
 He
 We
 Ye
 They
 Imperative
 Sit thou

·Ngalawáú·

Ngalawaudīngoon



Nánga To sleep

Present
 I sleep
 Thou
 He
 We
 Ye
 They

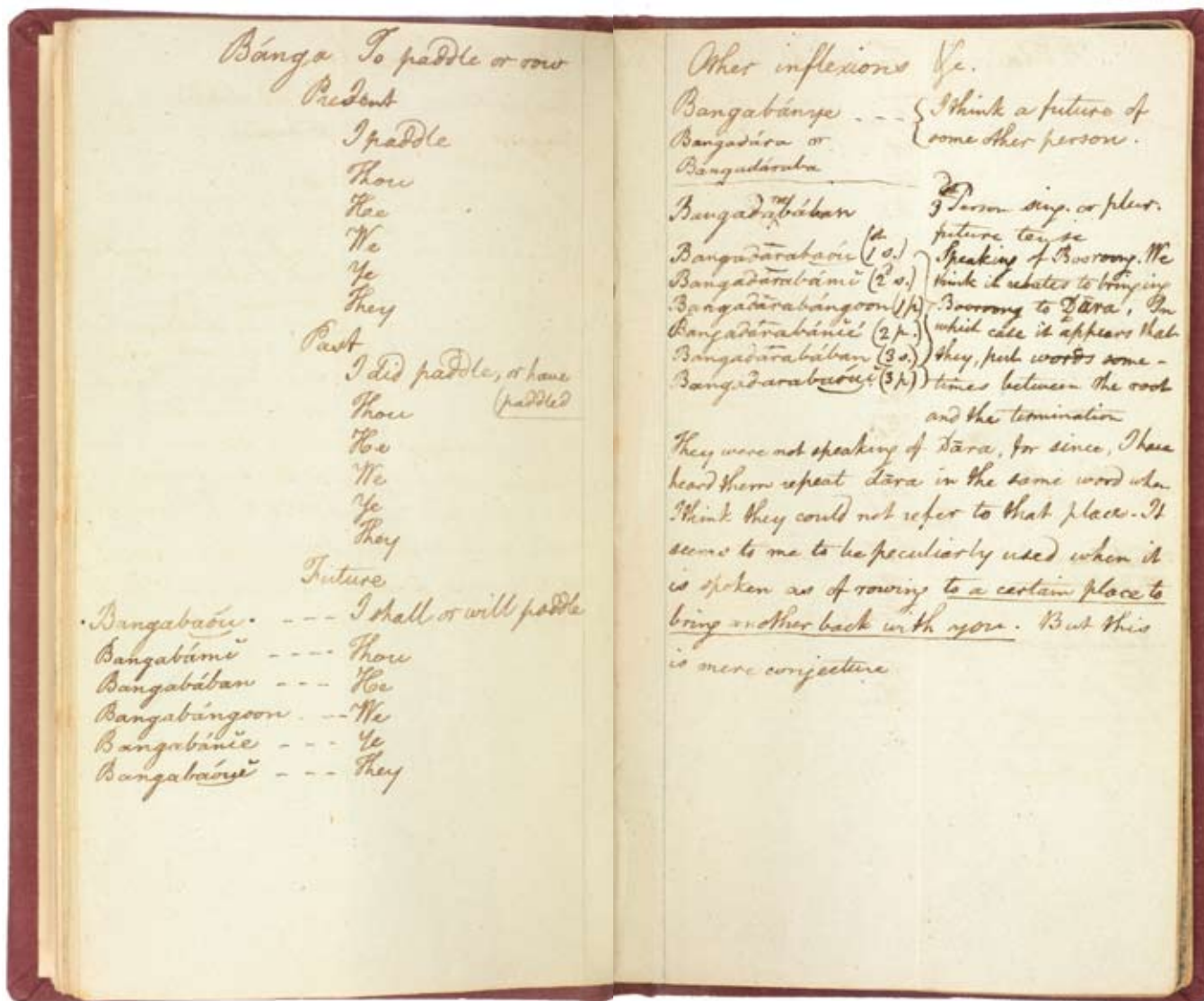
Past
 I did sleep, or have slept
 Thou *didst sleep, or hast slept*
 He
 We
 Ye
 They

Future
 I shall or will sleep
 Thou
 He
 We
 Ye
 They

·Nángadiou·
 ·Nángadiémi·

Other **Inflections** etc.

Nángadiában She did sleep
 Nángami A dream



Bánga To paddle or row

Present

I paddle

Thou

He

We

Ye

They

Past

I did paddle, or have paddled

Thou

He

We

Ye

They

Future

·Bangabaóu· I shall or will paddle

Bangabámí Thou shalt or wilt paddle

Bangabában He shall or will paddle

Bangabángoön We shall or will paddle

Bangabáníe Ye shall or will paddle

Bangabaóuí They shall or will paddle

Other inflexions etc.

Bangabánye I think a future of some other person.

Bangadára or Bangadáraba

Bangadarabában 3rd Person singular or plural future tense

Bangadárabaóu (1st singular) Speaking of Booroong. We think it relates to bringing

Bangadárabámí (2nd singular) Booroong to Dāra. In

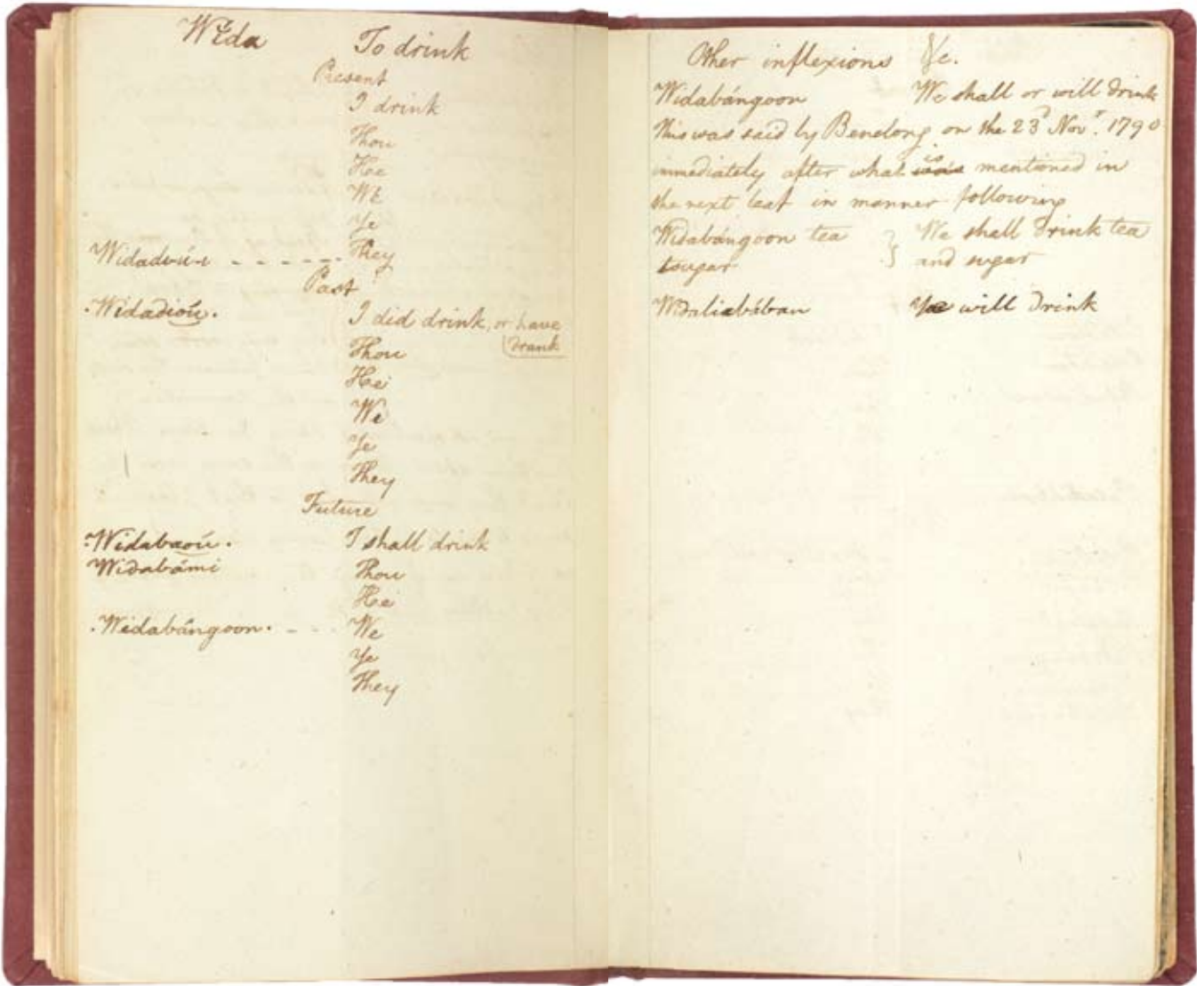
Bangadárabángoön (1st plural) which case it appears that they put words

Bangadárabáníe (2nd plural) sometimes between the root and the

Bangadárabában (3rd singular) termination. They were not speaking of

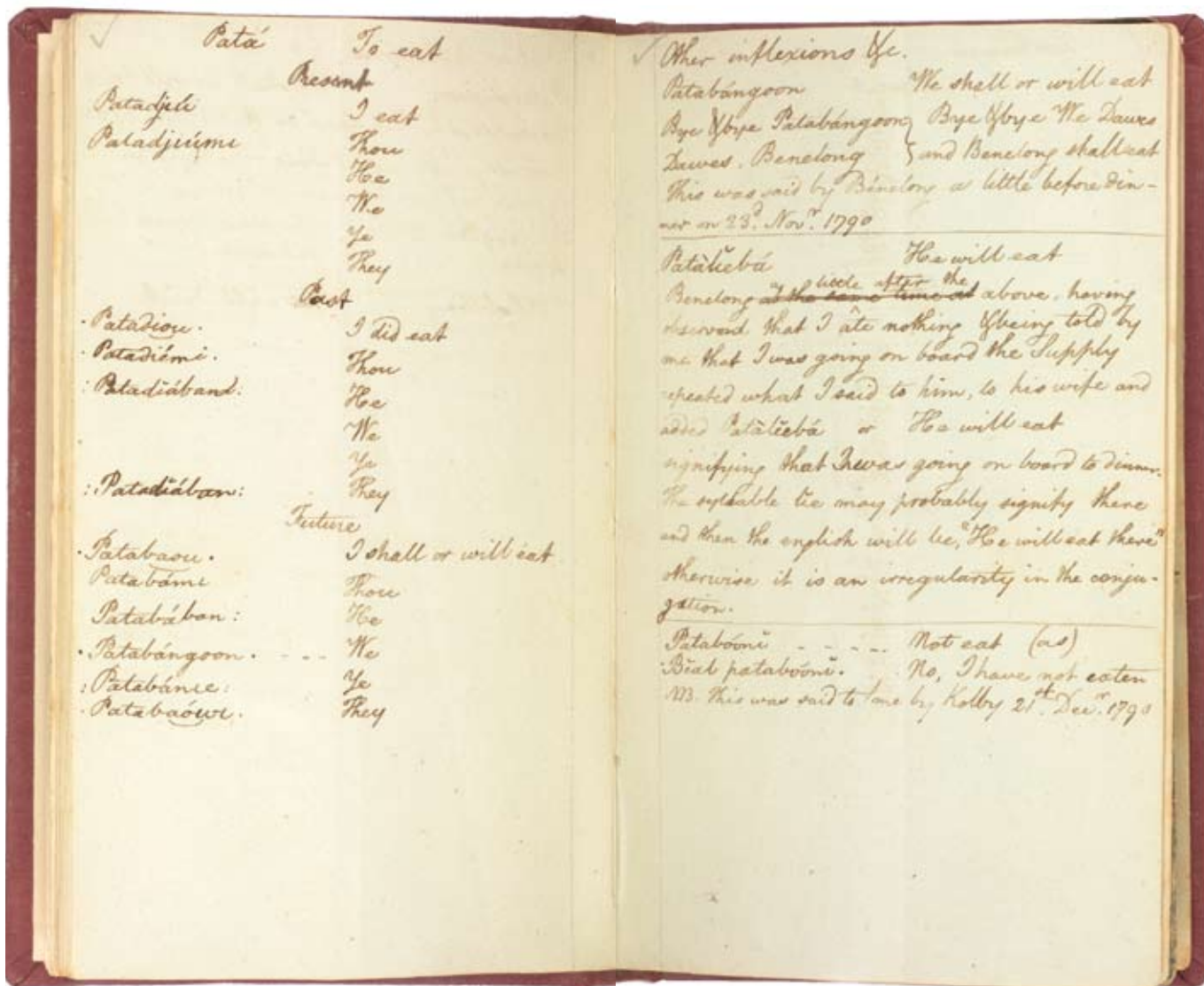
Bangadarabaóuí (3rd plural) Dāra, for since I have heard them repeat

dāra in the same word when I think they could not refer to that place. It seems to me to be peculiary used when it is spoken as of rowing to a certain place to bring another back with you. But this is mere conjecture.



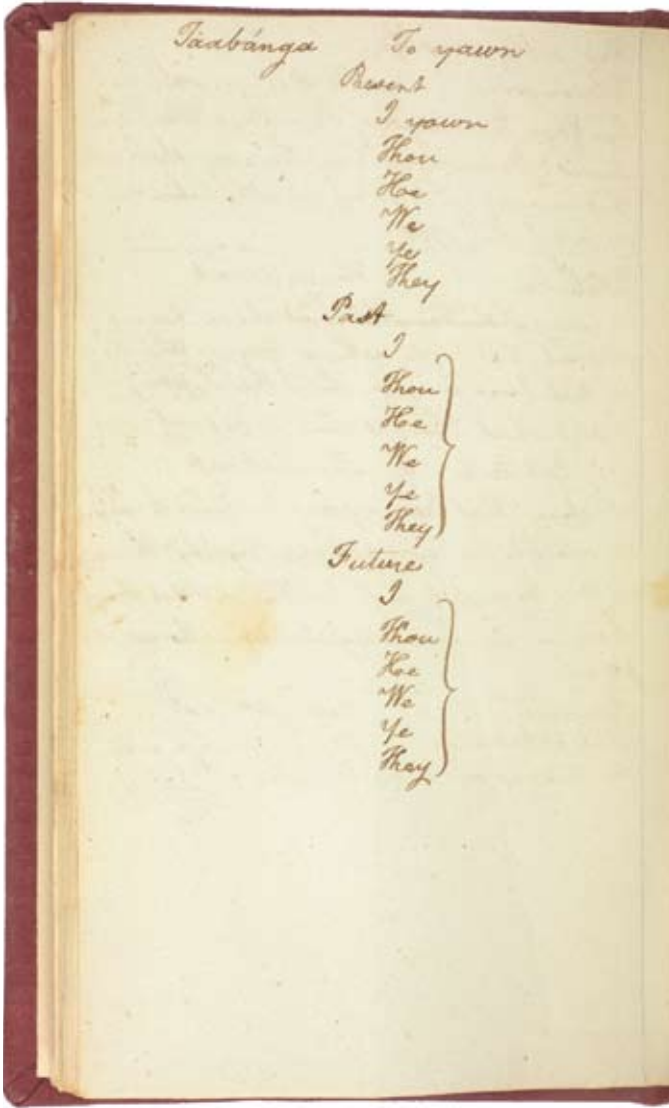
Wida	To drink
	Present
	I drink
	Thou
	He
	We
	Ye
Widadiú	They drink
	Past
·Widadiou·	I did drink, or have drank
	Thou
	He
	We
	Ye
	They
	Future
·Widabaoú·	I shall drink
Widabámi	Thou shalt drink
	He
·Widabángoön·	We shall drink
	Ye
	They

Other inflexions etc.	
Widabángoön	We shall or will drink
This was said by Benelong on the 23 ^d November 1790 immediately after what is mentioned in the next leaf in the manner following	
Widabángoön tea tsugar	We shall drink tea and sugar
Widaliebában	Ye will drink



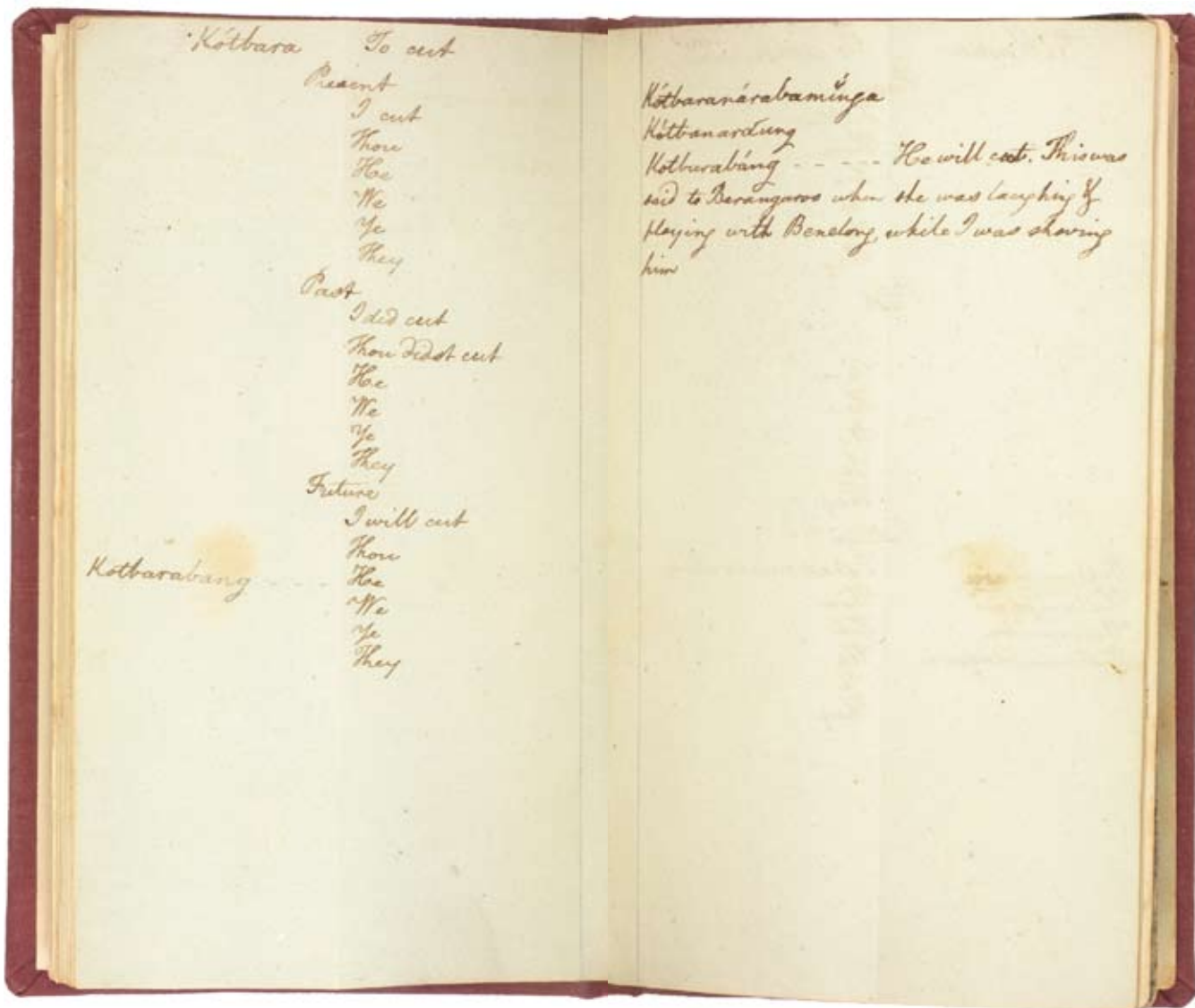
✓	Patá	To eat
		Present
	Patadjú	I eat
	Patadjúmi	Thou eatest
		He
		We
		Ye
		They
		Past
	·Patadiou·	I did eat
	·Patadiémi·	Thou didst eat
	·Patadiáband·	He did eat
		We
		Ye
	:Patadiában:	They did eat
		Future
	·Patabaou·	I shall or will eat
	Patabámi	Thou shalt or wilt eat
	Patabában:	He shall or will eat
	·Patabángoou·	We shall or will eat
	:Patabánie:	Ye shall or will eat
	·Patabaóui·	They shall or will eat

✓	Other inflexions etc.
	Patabángoou We shall or will eat
	Bye & bye Patabángoou Bye & bye We Dawes and Dawes, Benelong Benelong shall eat
	This was said by Bénelong a little before dinner on 23 rd November 1790
	Patalieba He will eat
	Benelong a little after the above, having observed that I ate nothing & being told by me that I was going on board the Supply repeated what I said to him, to his wife and added Patalieba or He will eat signifying that I was going on board to dinner. The syllable lie may probably signify there and then the English will be, "He will eat there" otherwise it is an irregularity in the conjugation.
	Patabóonī Not eat (as)
	·Bial patabóonī. No, I have not eaten
	NB. this was said to me by Kolby 21 st December 1790



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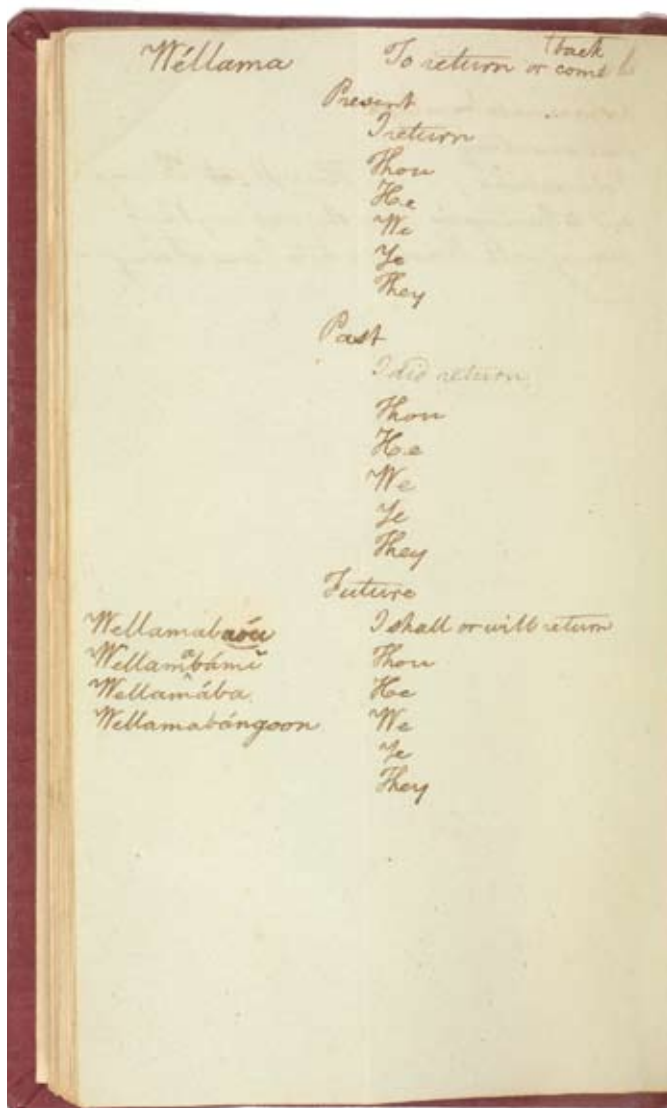
Taabánga To yawn
 Present
 I yawn
 Thou
 He
 We
 Ye
 They
 Past
 I
 Thou
 He
 We
 Ye
 They
 Future
 I
 Thou
 He
 We
 Ye
 They



·Kótbara To cut
 Present
 I cut
 Thou
 He
 We
 Ye
 They
 Past
 I did cut
 Thou didst cut
 He
 We
 Ye
 They
 Future
 I will cut
 Thou
 He will cut
 We
 Ye
 They

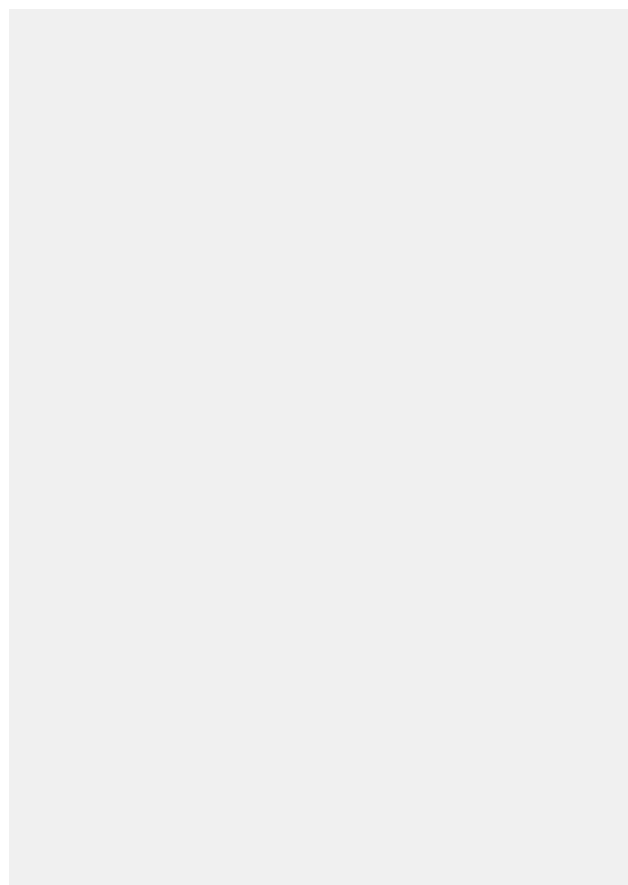
Kotbarabang

Kótbararábamīnga
 Kótbanaráung
 Kotbarabáng He will cut. This was
 said to Berangaroo when she was laughing
 & playing with Benelong, while I was
 shaving him



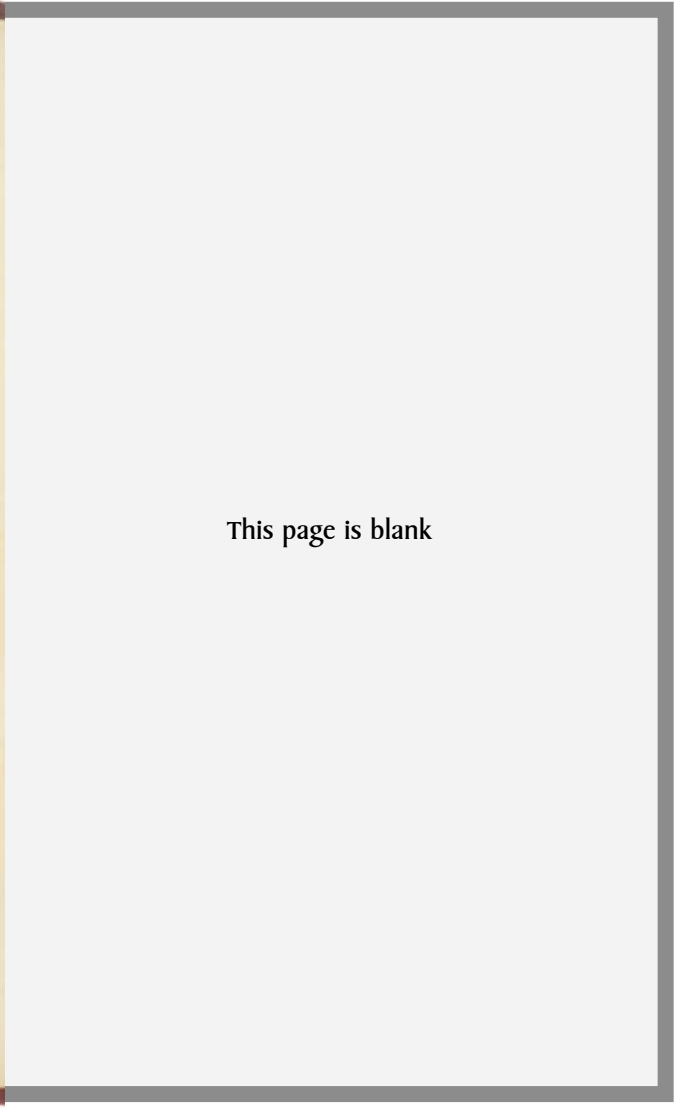
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Wellama	To return or come back
Present	
	I return
	Thou
	He
	We
	Ye
	They
Past	
	I did return
	Thou
	He
	We
	Ye
	They
Future	
Wellamabáou	I shall or will return
Wellamábámí	Thou shalt or wilt return
Wellamába	He shall or will return
Wellamabángoön	We shall or will return
	Ye
	They

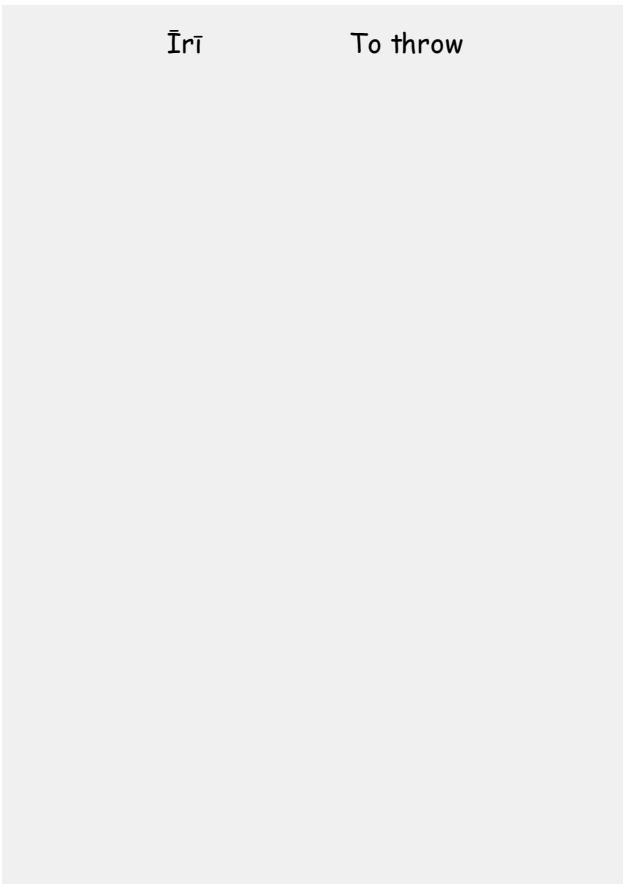




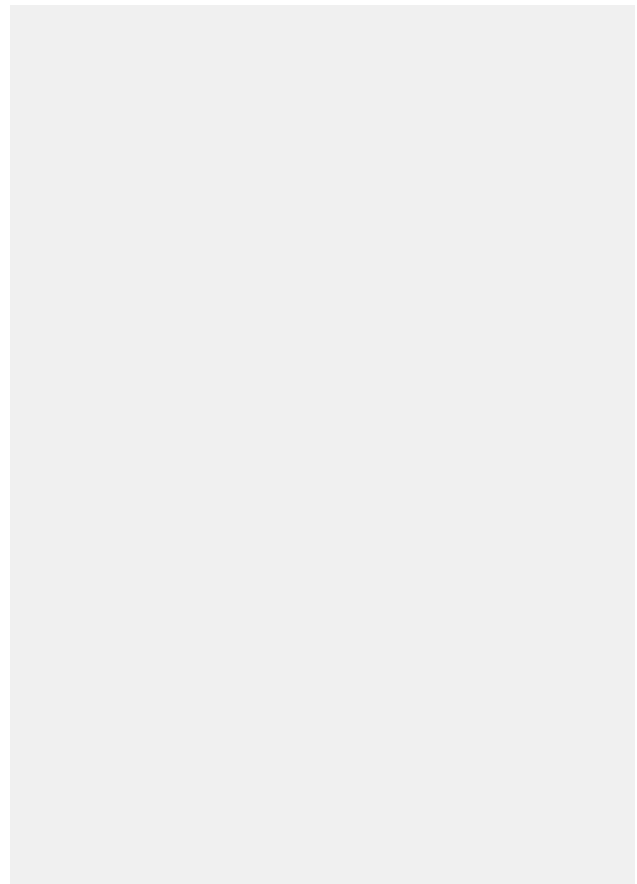
Iri To throw

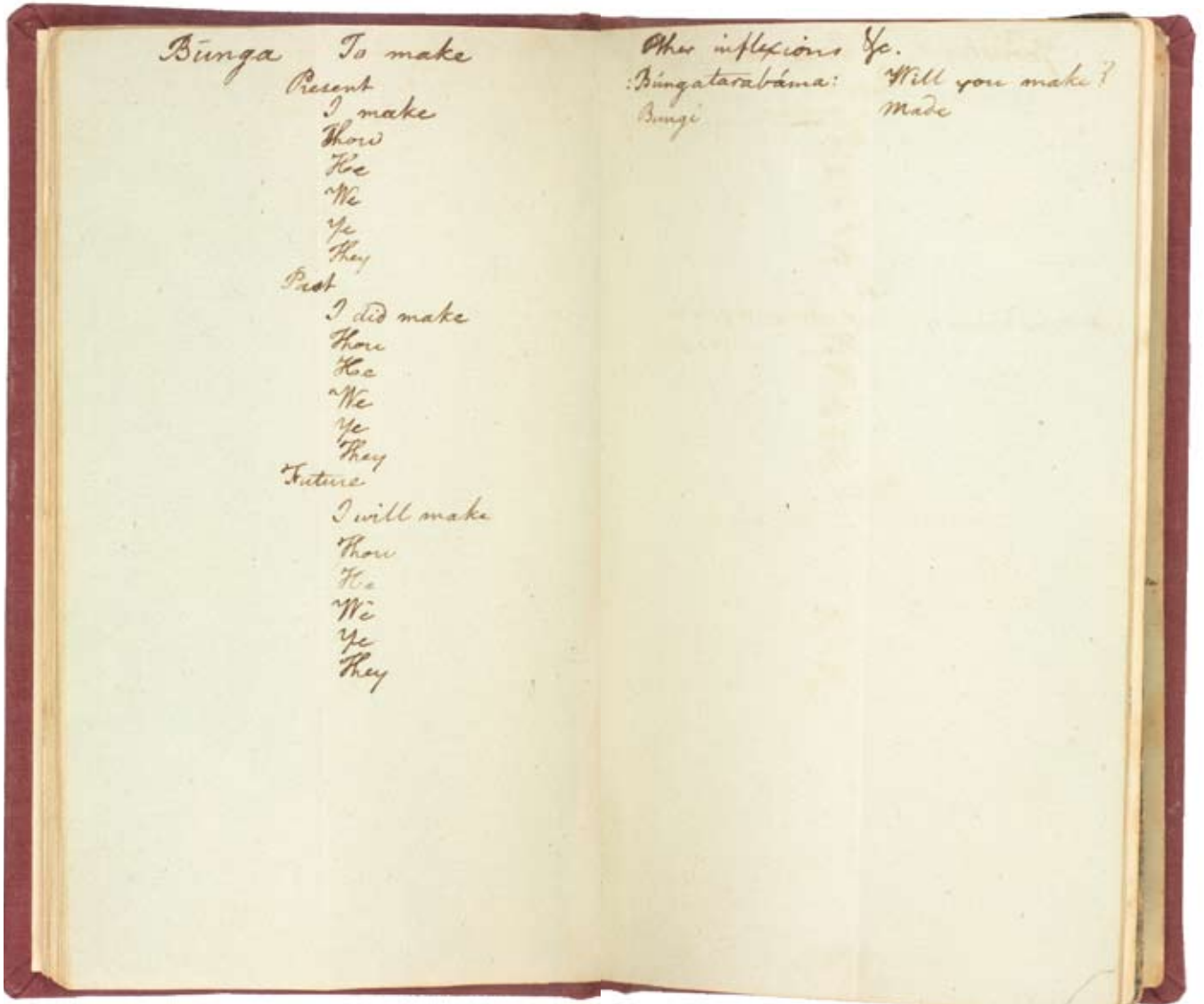


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Iri To throw





Búnga To make

Present

I make

Thou

He

We

Ye

They

Past

I did make

Thou

He

We

Ye

They

Future

I will make

Thou

He

We

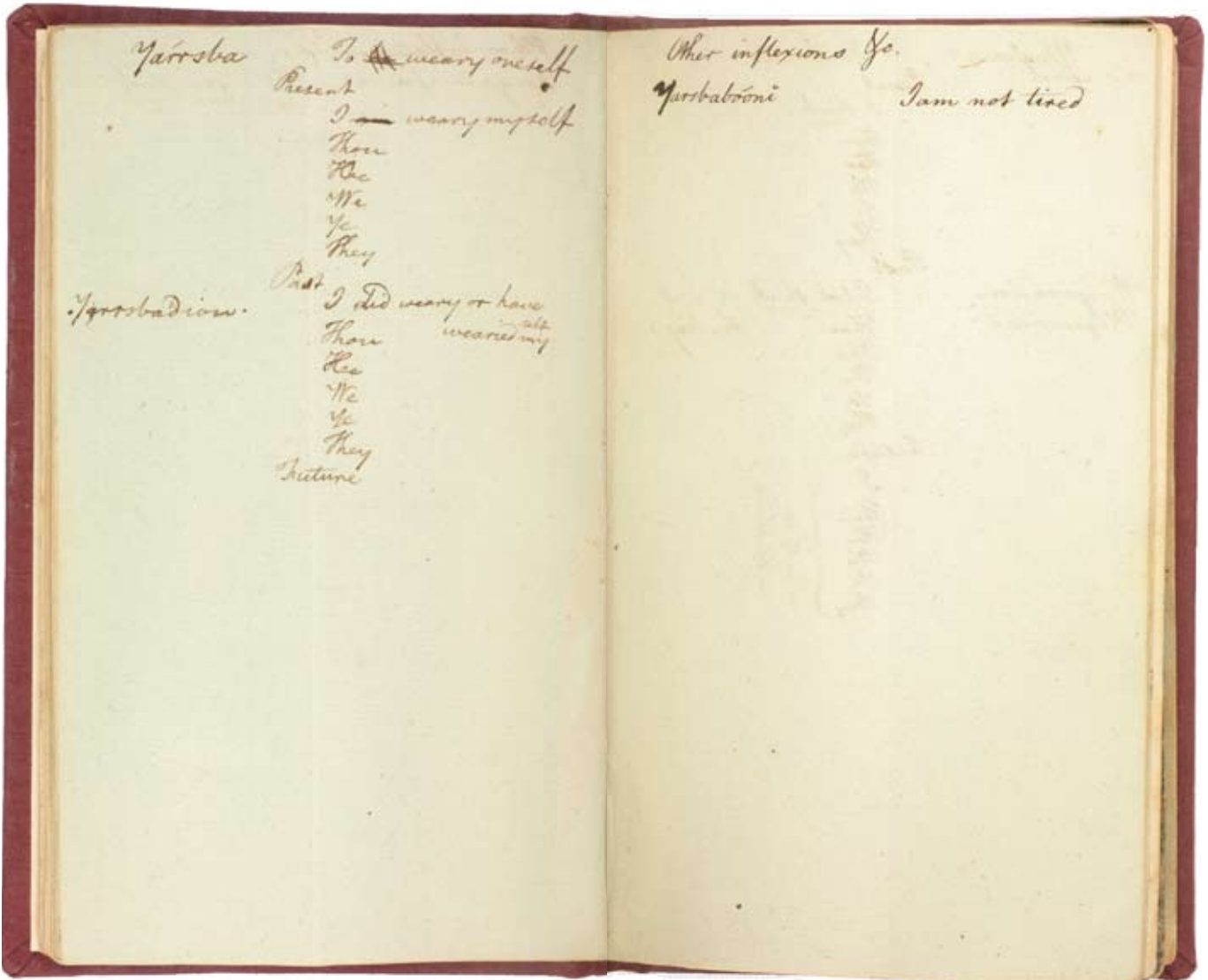
Ye

They

Other inflections etc.

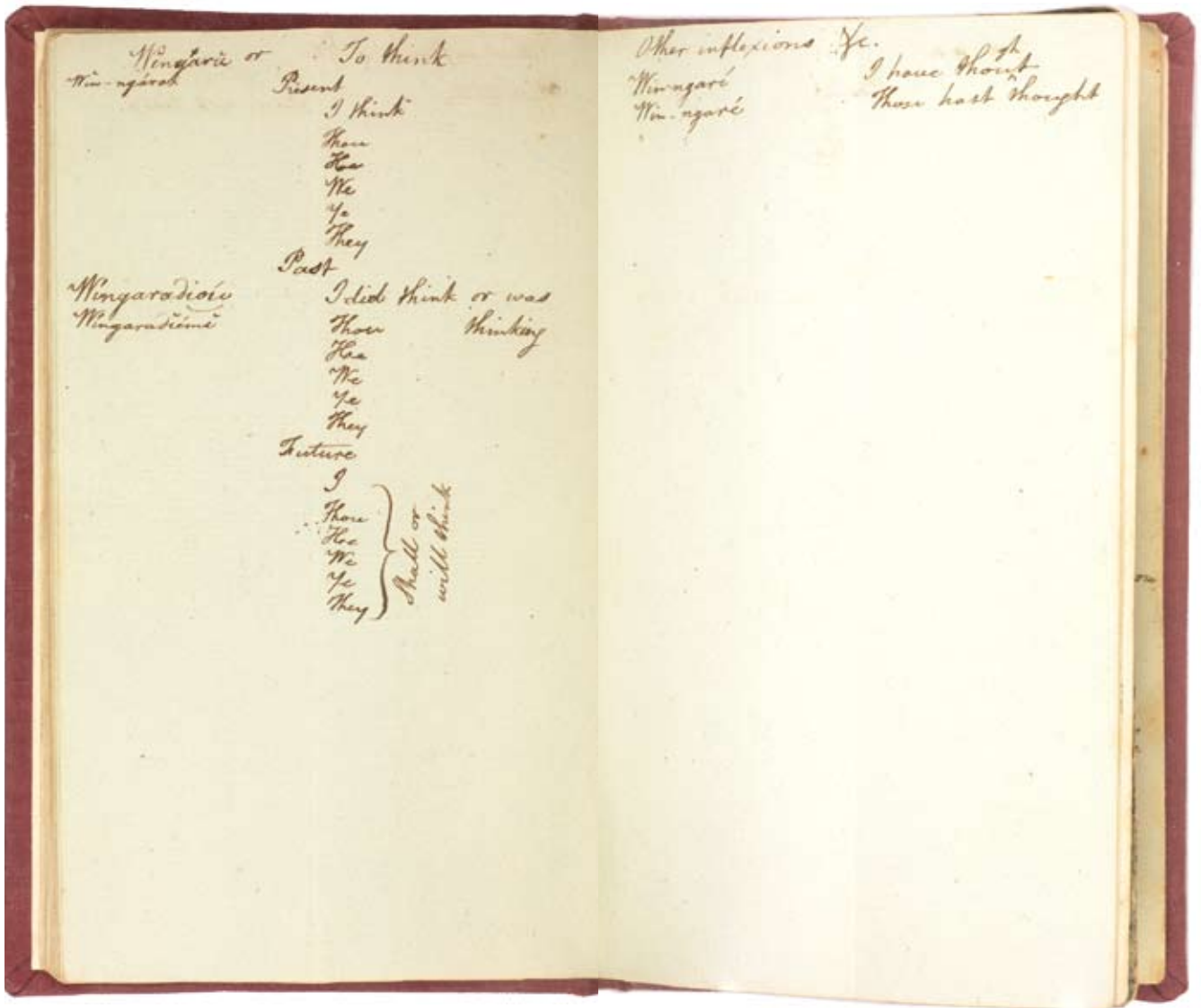
:Bungatarabáma: Will you make?

Bungi Made



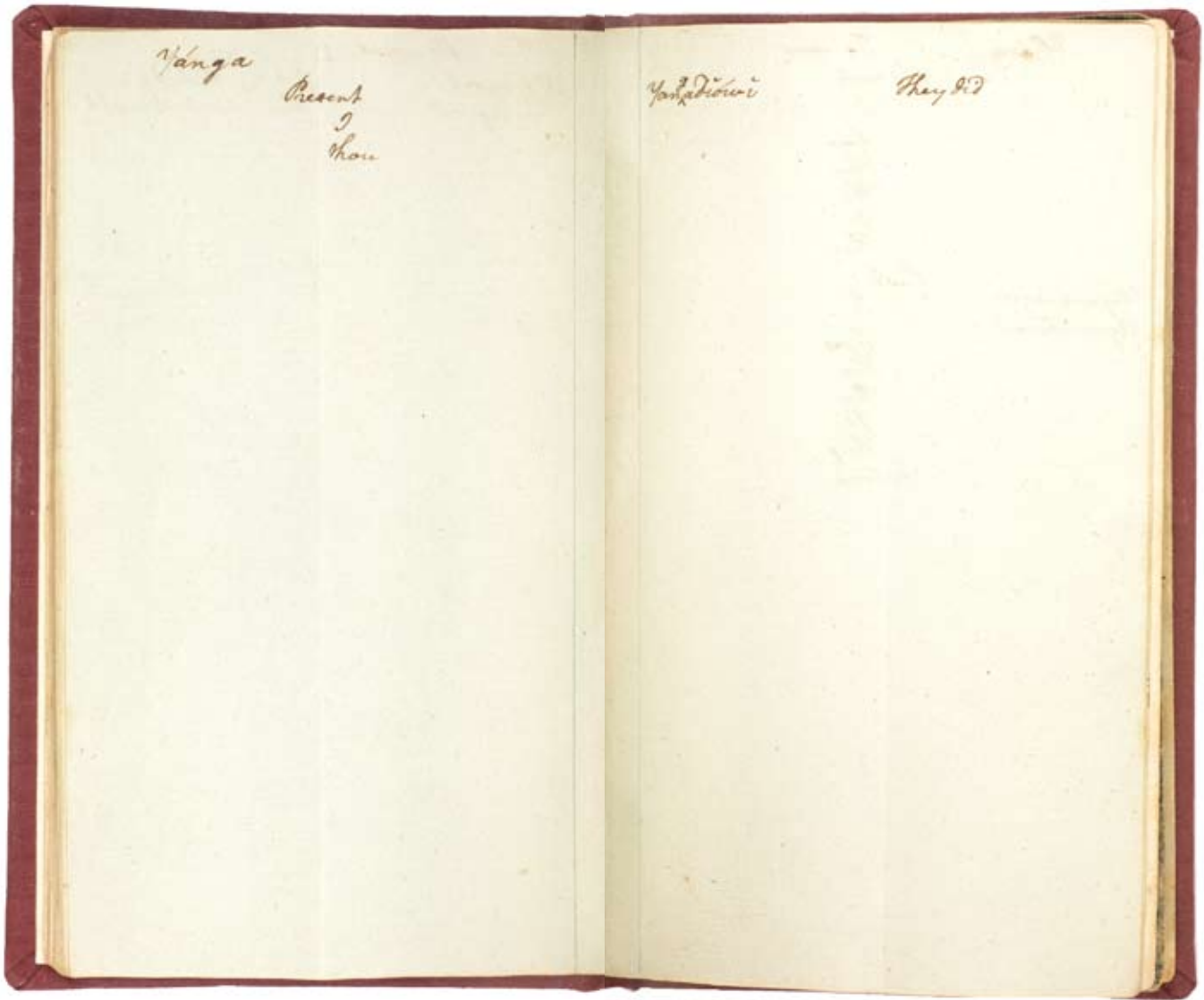
Yárrsba To weary oneself
 Present
 I weary myself
 Thou
 He
 We
 Ye
 They
 Past
 I did weary or have
 wearied ^{all} myself
 Thou
 He
 We
 Ye
 They
 Future
 ·Yárrsbádíou·

Other inflexions etc.
 Yárrsbabóonĭ I am not tired



Wingará or Win-ngára	To think
Present	
	I think
	Thou
	He
	We
	Ye
	They
Past	
Wingaradiou	I did think or was thinking
Wingaradiémi	Thou didst think or wast thinking
	He
	We
	Ye
	They
Future	
	I Shall or will think
	Thou
	He
	We
	Ye
	They

Other inflexions etc.	
Win-ngarí	I have thought
Win-ngaré	Thou hast thought



Yánga

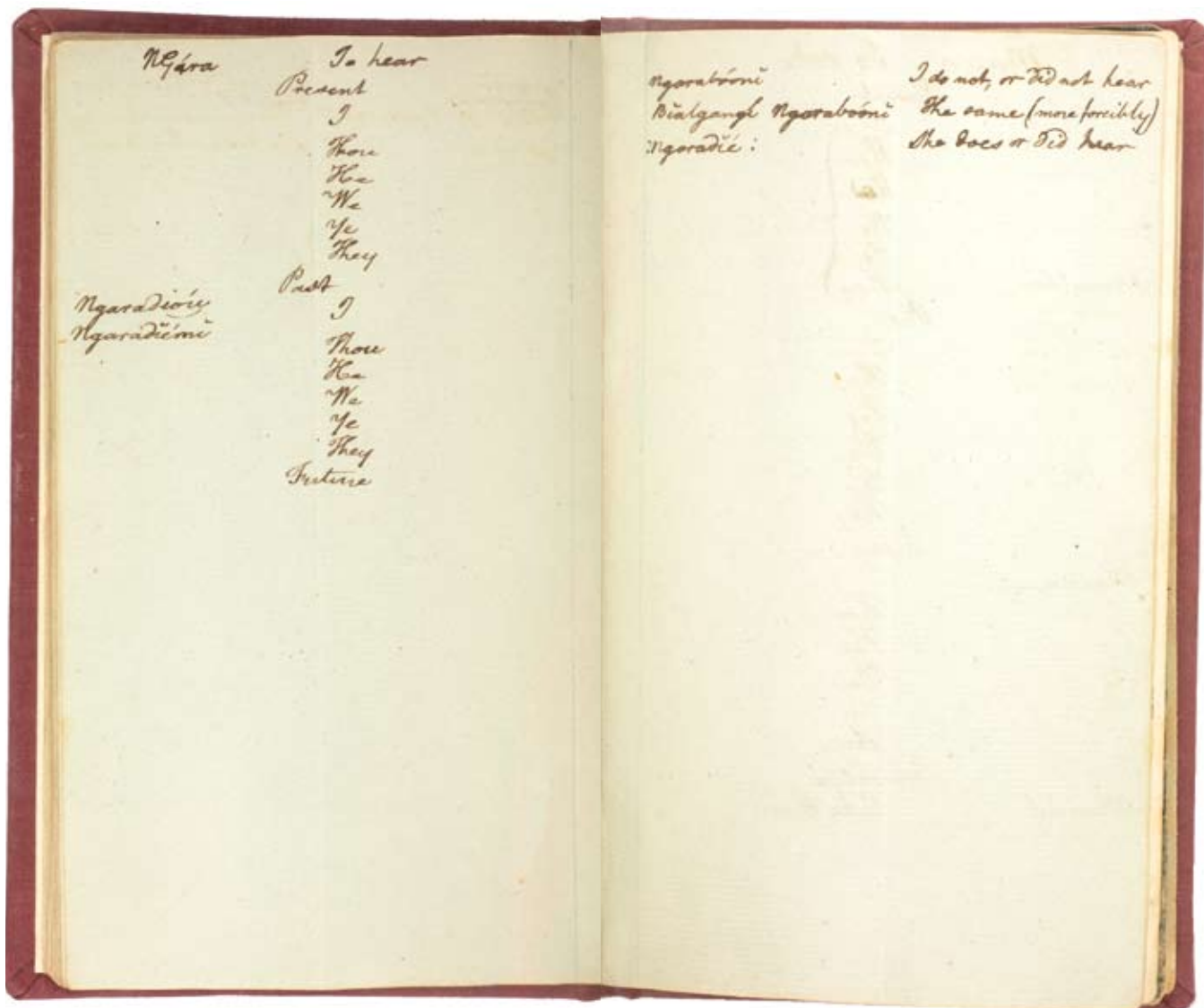
Present

I

thou

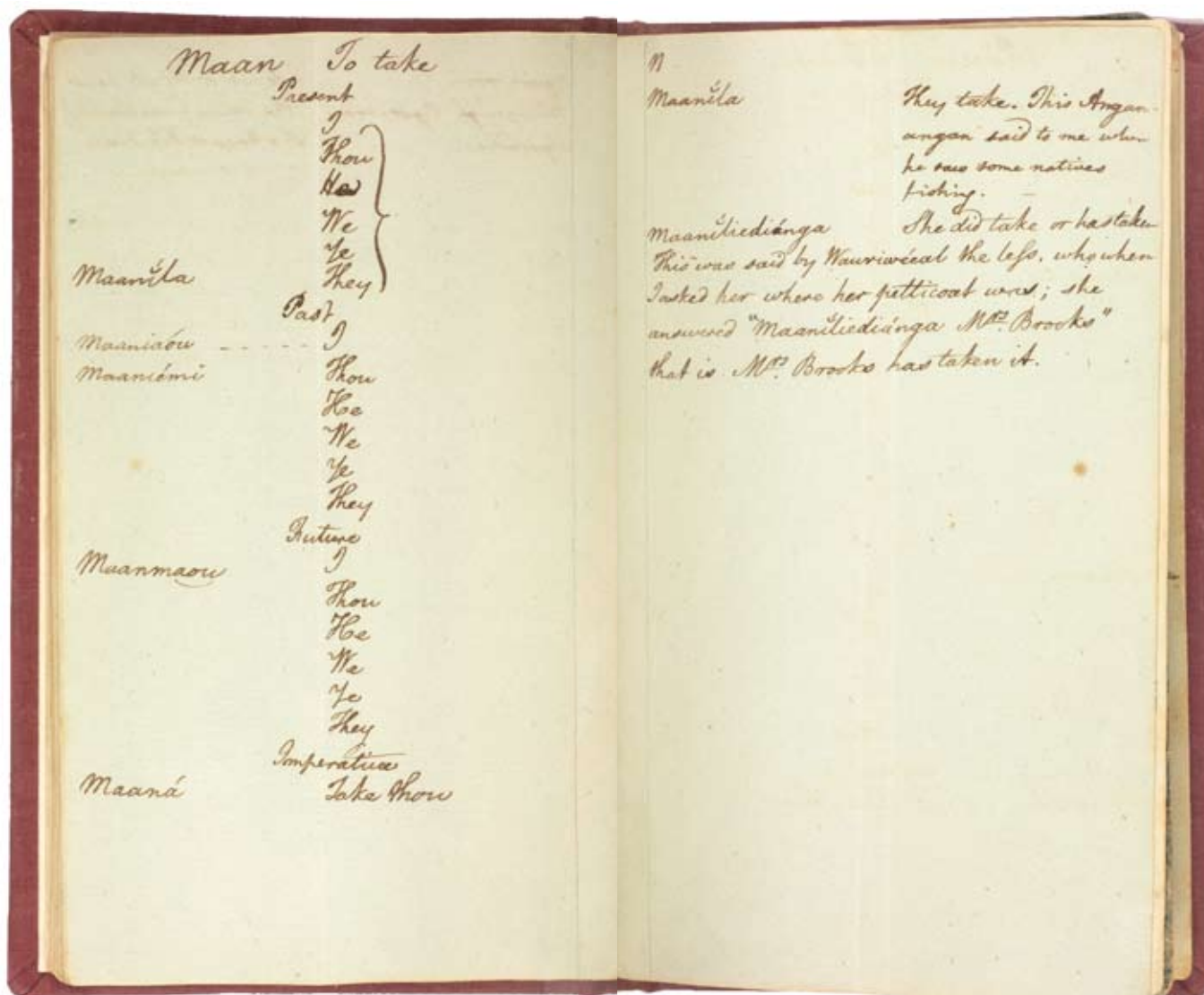
Yangadiówĩ

They did



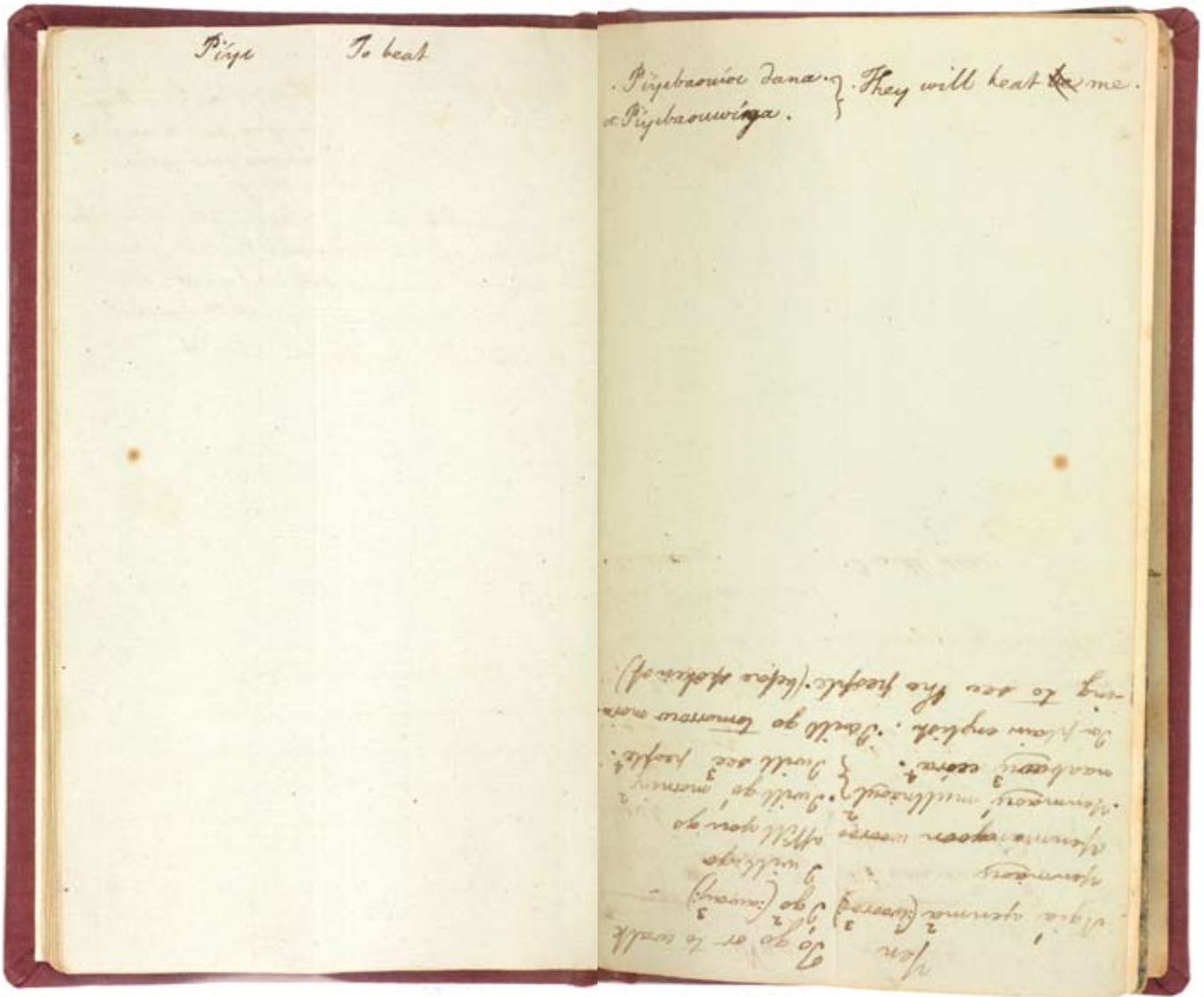
NGára	To hear
	Present
	I
	Thou
	He
	We
	Ye
	They
	Past
	I <i>did hear</i>
	Thou <i>didst hear</i>
	He
	We
	Ye
	They
	Future
Ngaradiouí	
Ngaradiémi	

Ngaraboóni	I do not, or did not hear
Bialgangí Ngaraboóni	<i>I do not, or did not hear</i> (more forcibly)
:Ngaradié:	She does or did hear



Maan	To take
	Present
	I
	Thou
	He
	We
	Ye
Maanila	They take
	Past
Maaniaou	I did take
Maaniami	Thou didst take
	He
	We
	Ye
	They
	Future
Maanmaou	I will take
	Thou
	He
	We
	Ye
	They
	Imperative
Maana	Take thou

N	
Maanila	They take. This Anganangan said to me when he saw some natives fishing.
Maaniliedianga	She did take or has taken
	This was said by Wauriwééal the less, who when I asked her where her petticoat was; she answered "Maaniliedianga Mrs Brooks" that is Mrs Brooks has taken it.



Píyi

To beat

·Píyibaouíe dana or
·Píyibaouwíña.

They will beat me.

Yen

Ngia¹ yenma² (:wooroo³:)

Yenmäou

Yenmánoon wooroo

·Yenmäou¹ mullnäou²

naabaou³ eeóra⁴.

In plain English, ·I will go tomorrow morning to see people: (before spoken of)

To go or to walk

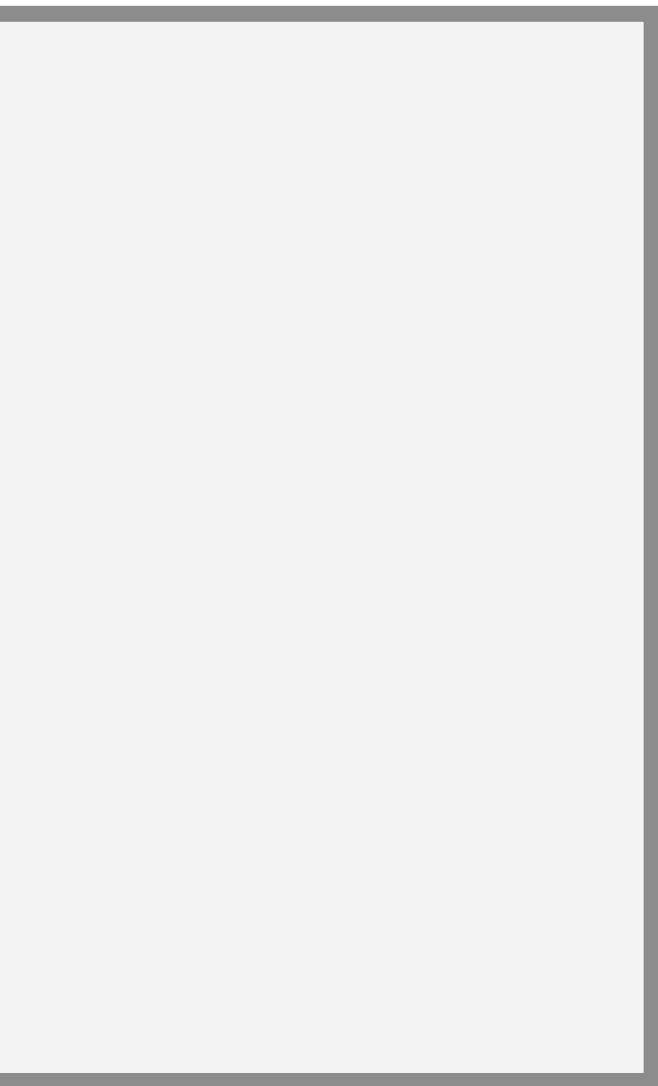
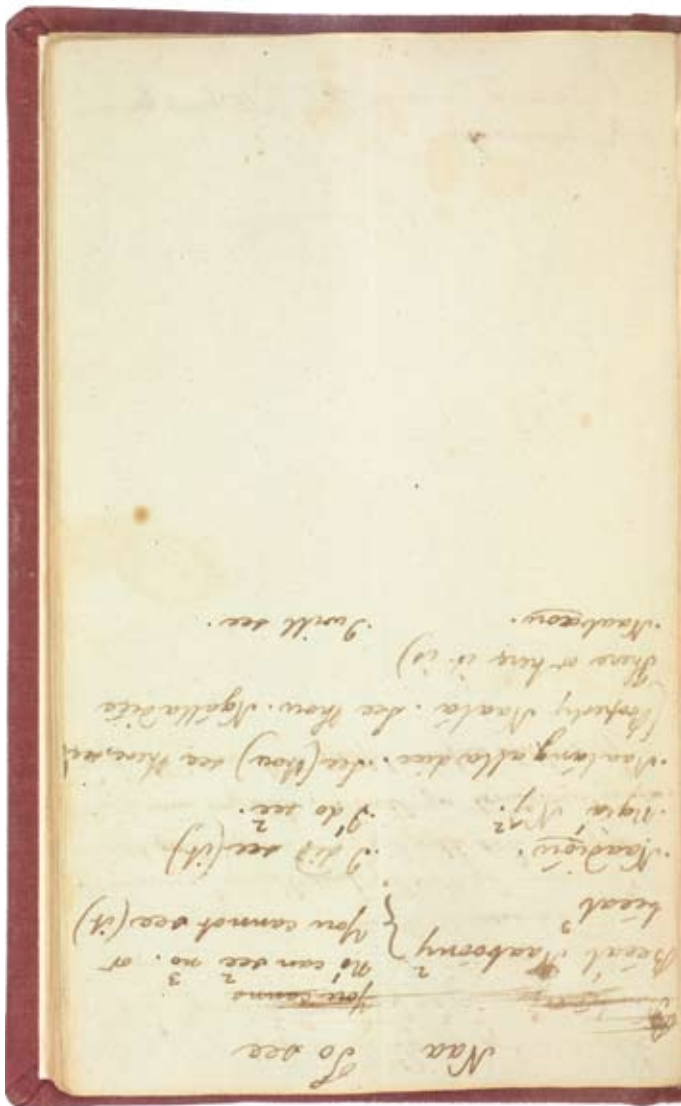
I¹ go² (:away³:)

I will go

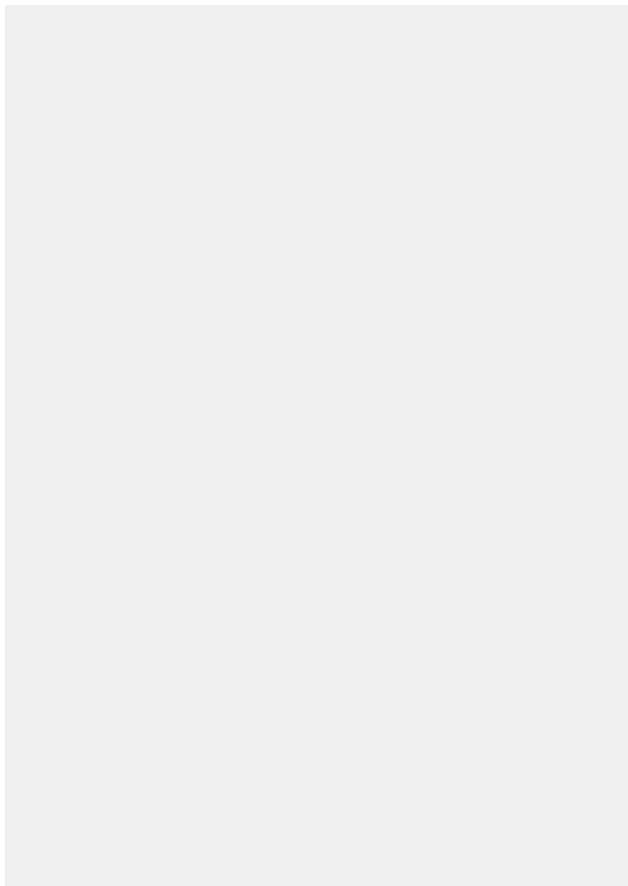
Will you go

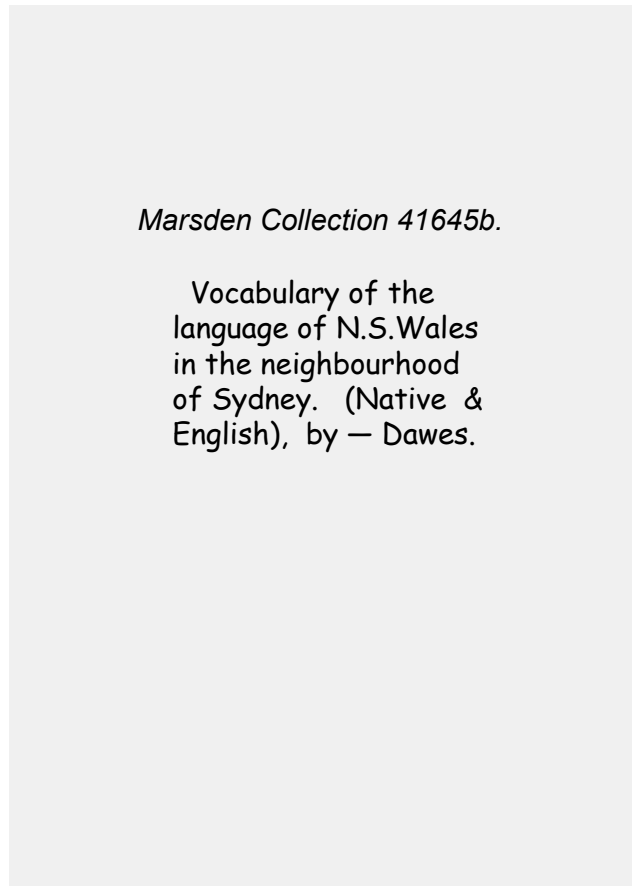
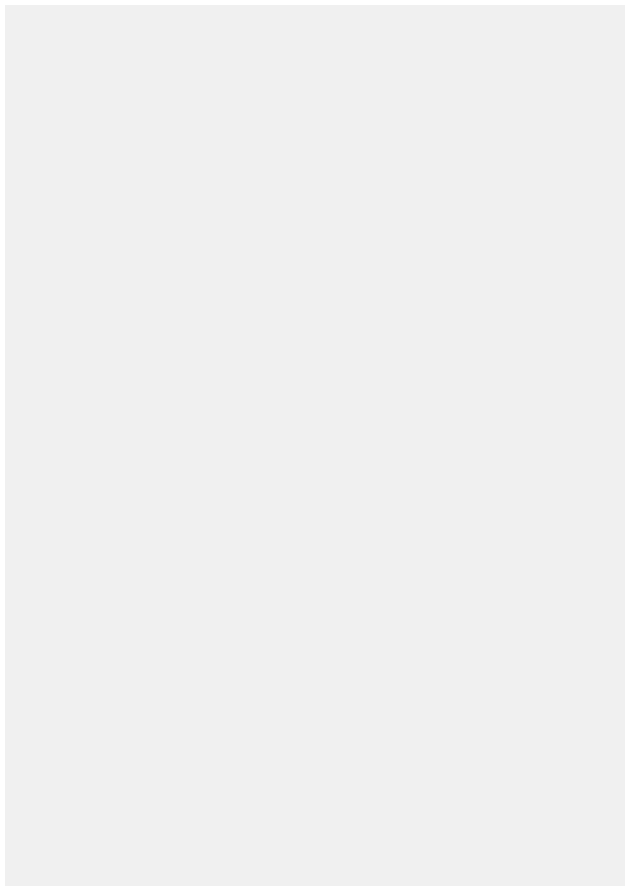
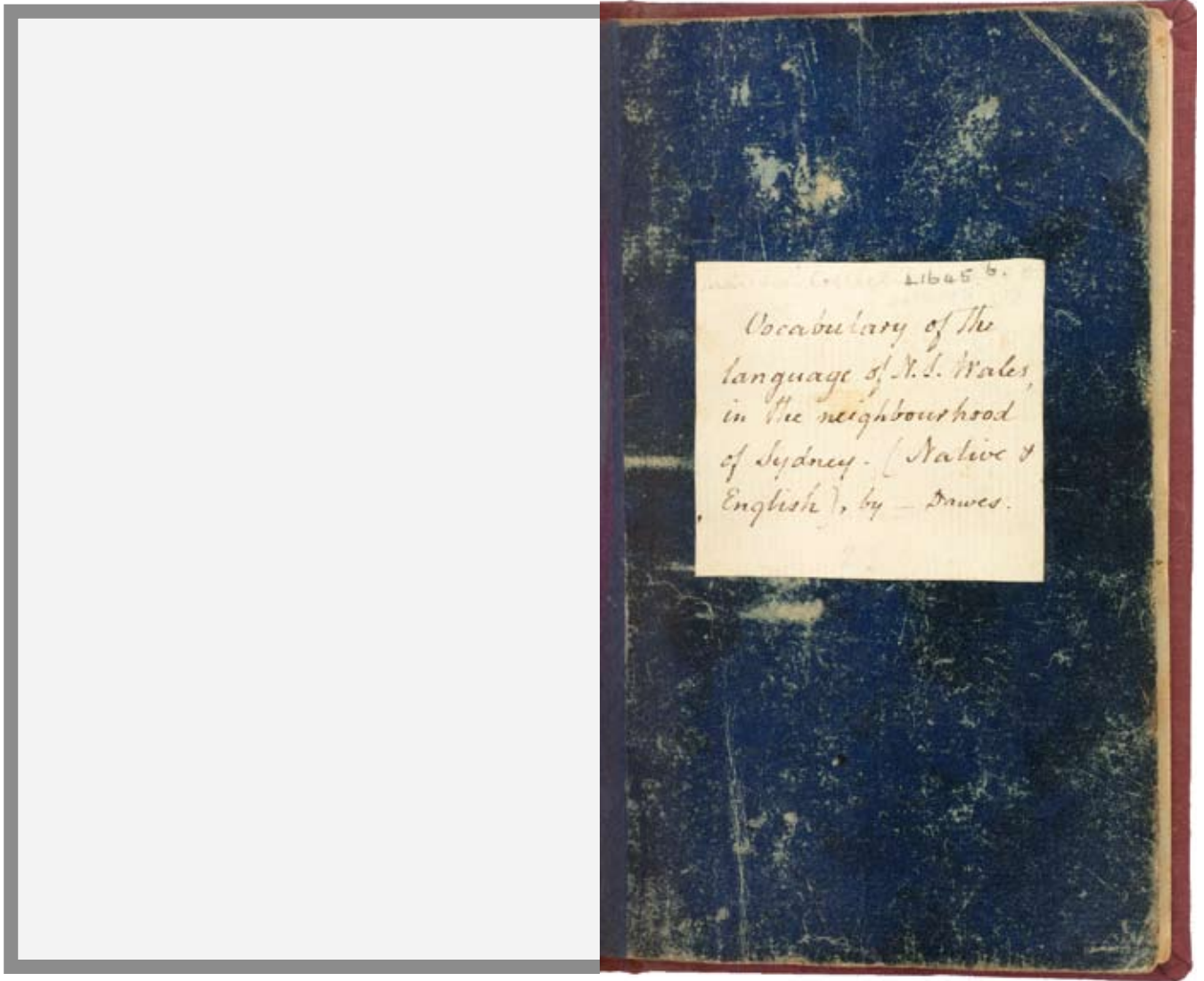
·I will go¹ morning² I

people⁴.



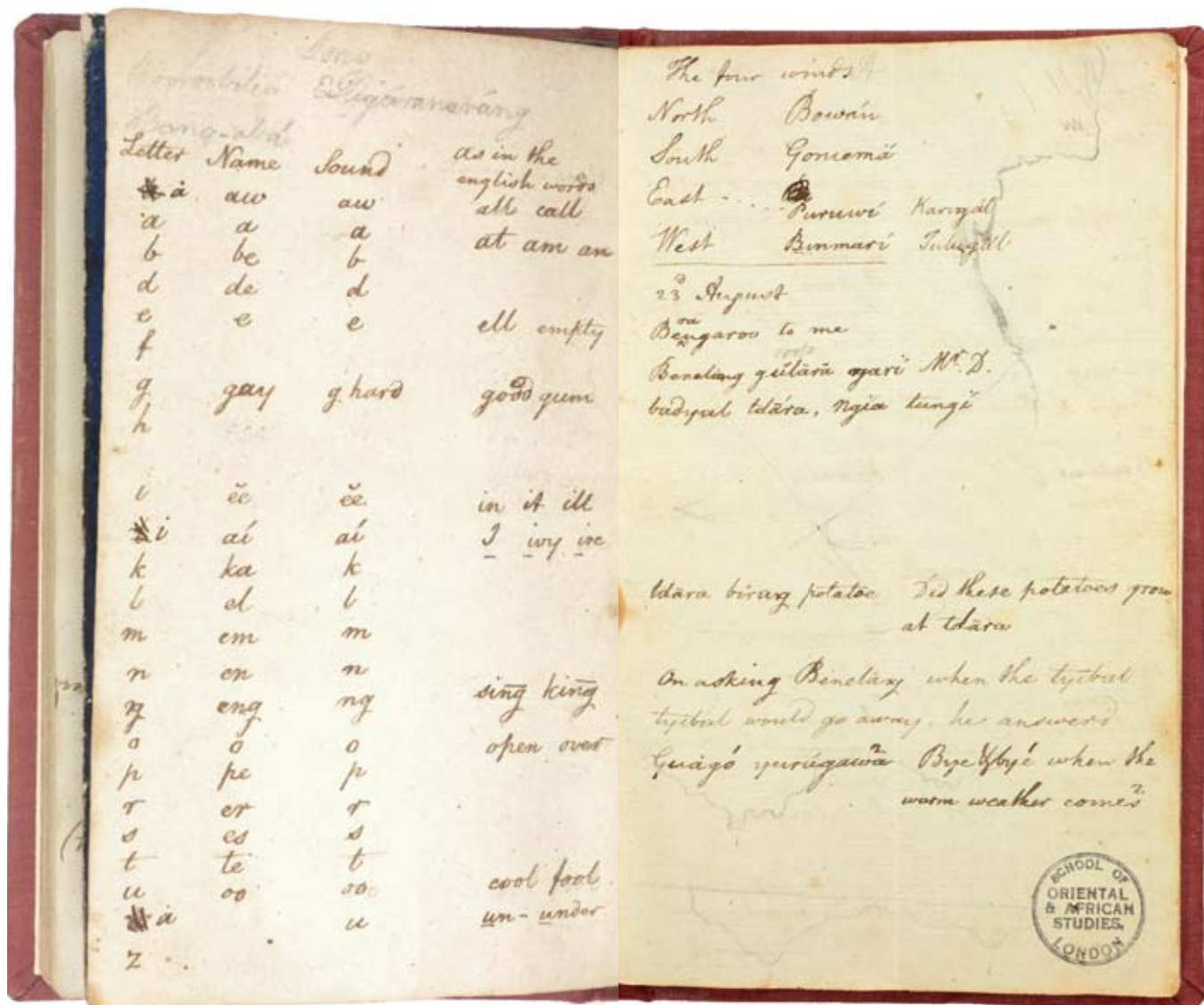
Naa	To see
Béaal ¹ Naaboóny ² bééal ³	No ¹ cannot see ² no ³ . or You cannot see (it)
·Naadióu·	·I did see (it)
·Ngia ¹ Ný ² ·	·I ¹ do see ² ·
·Naaláng alla diee·	·See (thou) see there, see
(Properly Naalá. See thou. Ngálla diée There or here it is)	
·Naabaou·	·I will see·





Book A – Back Cover

Book B – Front Cover



Letter	Name	Sound	As in the English words
ä	aw	aw	all call
a	a	a	at am an
b	be	b	
d	de	d	
e	e	e	ell empty
f			
g	gay	g hard	good gum
h			
i	ēē	ēē	in it ill
i	aí	aí	! ivy ire
k	ka	k	
l	el	l	
m	em	m	
n	en	n	
ŋ	eng	ng	sing king
o	o	o	open over
p	pe	p	
r	er	r	
s	es	s	
t	te	t	
u	oo	oo	cool fool
ú		u	un- under
z			

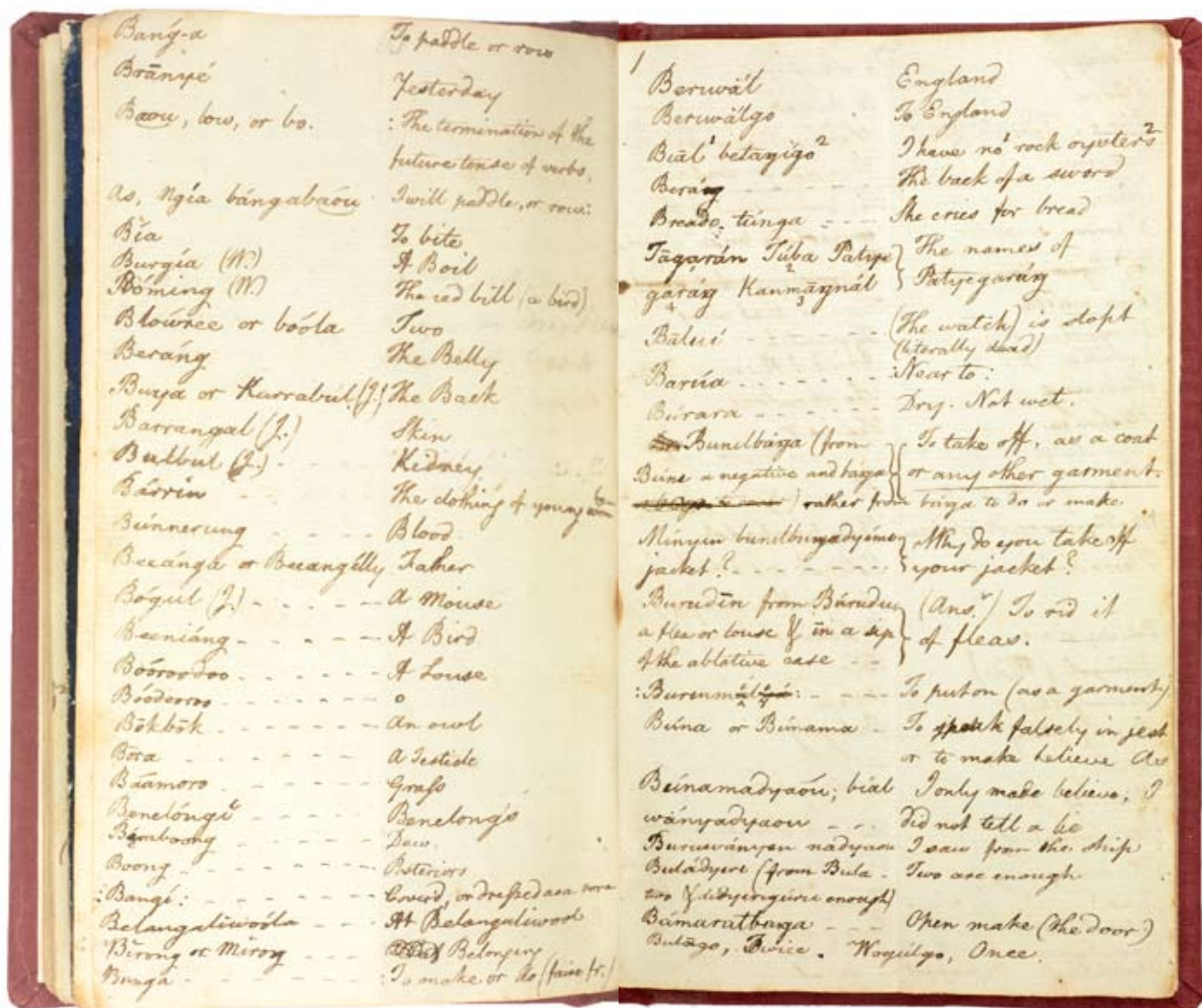
The four winds
 North Wind Bowán
 South Wind Goniemá
 East Wind Puruwí Karıñál
 West Wind Binmarí Tulugal

23rd August
 Berangaroo to me
 Benelång gúlārā ģarí Mr Dawes badyul
 tdāra, ngía tungí

tdāra bíruŋ potatoe Did these potatoes grow
 at tdāra

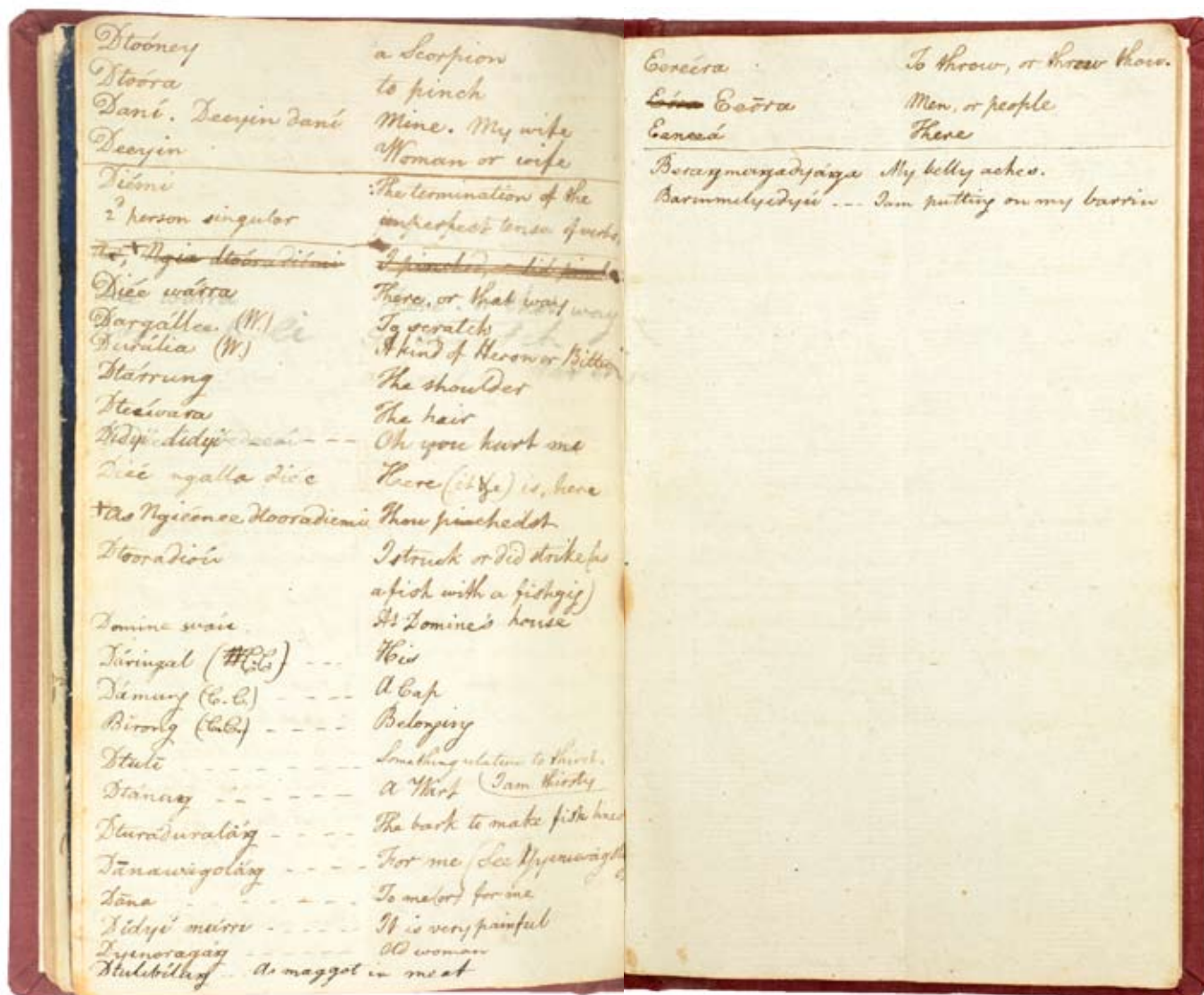
On asking Bénelañ when the tyibül tyibül
 would go away, he answered
 Guágó¹ yurúgawa² Bye & bye¹ when the
 warm weather comes²





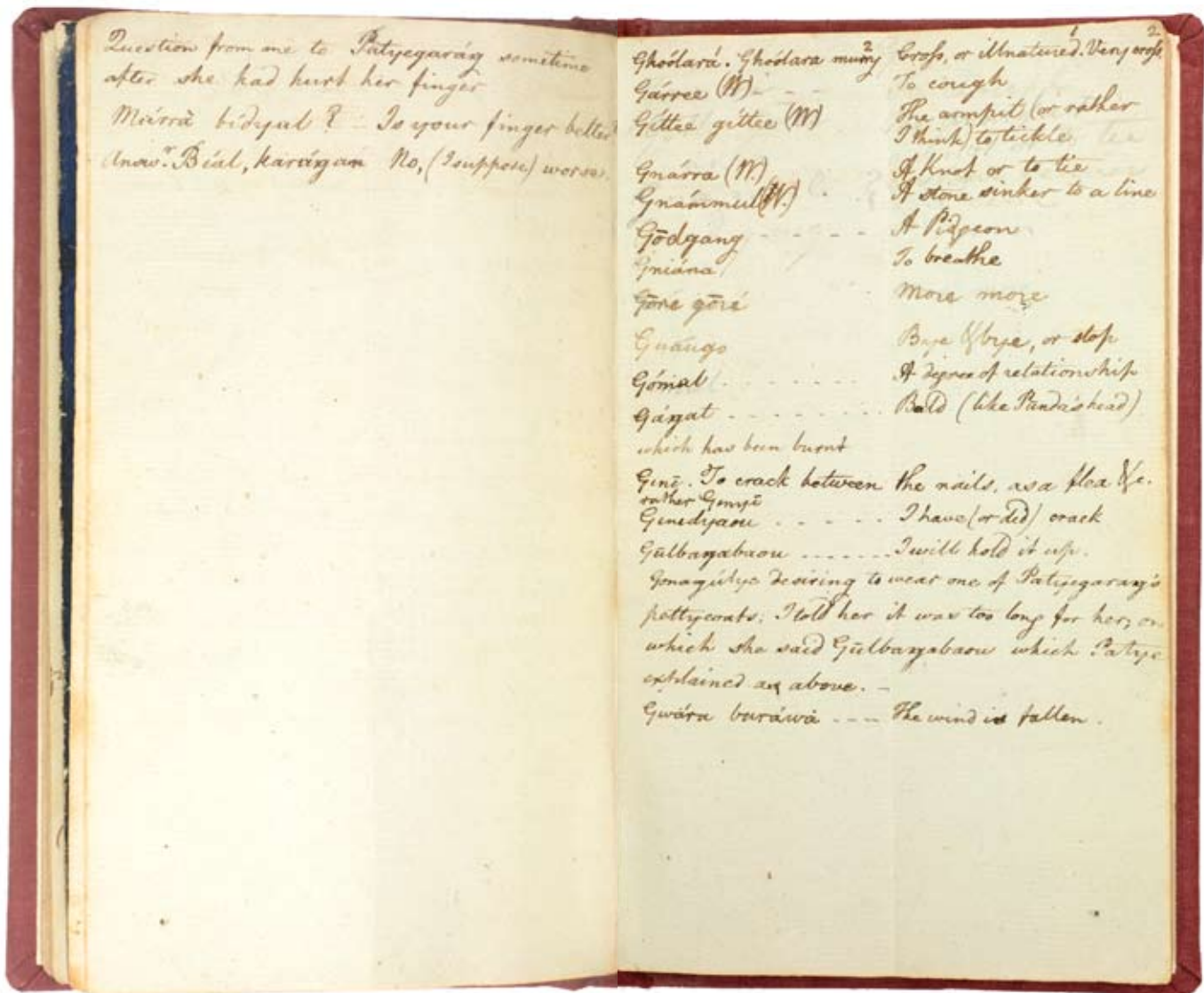
Banjá	To paddle or row
Brányé	Yesterday
Baou, bow, or bo	:The termination of the future tense of verbs,
as, Ngia bángabaóu	I will paddle, or row.:
Bia	To bite
Burgía (W.)	A Boil
Boming (W.)	The red bill (a bird)
Blowree or boóla	Two
Beráng	The Belly
Buya or Kurrabul (J.)	The Back
Barrangal (J.)	Skin
Bulbul (J.)	Kidney
Bárrin	The clothing of young women
Búnnerung	Blood
Beeánga or Beeangéllý	Father
Bógul (J.)	A Mouse
Beeniáng	A Bird
Boóroodoo	A Louse
Boódooroo	o
Bökbök	An owl
Böra	A Testicle
Bámoro	Grass
Benelóngi	Benelong's
Béraboong	Dew
Boong	Posteriors
:Bangí:	Covered, or dressed as a sore
Belangaliwoóla	At Belangaliwool
Bírong or Míron	Belonging
Bunga	To make or do (faire fr.)

Beriwál	England
Beriwálgo	To England
Biál¹ betúnjigo²	I have no¹ rock oysters²
Beráng	The back of a sword
Breado túnga	She cries for bread
Tágarán¹ Túbá² Patyegarán⁴	The names of Patyegarán
Kanmáñná¹³	
Báluí	(The watch) is stopped (literally dead)
Barúa	:Near to:
Búrara	Dry. Not Wet.
Bunilbúnga (from buni a negative and bánga) rather from búnga to do or make	To take off, as a coat or any other garment.
Mínyin bunilbunadyími	Why do you take off your jacket?
Burdín from Búrudu (Answer) To rid it of fleas.	louse & in a sign of the ablative case
:Burinmíli:	To put on (as a garment)
Búna or Búnama	To speak falsely in jest or to make believe As
Búnamadyaóu; biál wányadyaou	I only made believe, I did not tell a lie
Buruwányan nadyaou	I saw from the ship
Buládyiri (from Bula - two & dídyiri gúru enough)	Two are enough
Búmürütbúnga	Open make (the door)
Bulágo, Twice. Wogúlgo, Once.	



Dtooney	a Scorpion
Dtoóra	to pinch
Daní. Deeyin daní	Mine. My wife
Deeyin	Woman or wife
Diémi	:The termination of the 2nd person singular <i>imperfect tense</i> of verbs
+	
Diée wárra	There, or that way
Dargálee (W.)	To scratch
Durália (W.)	A kind of Heron or Bittern
Dtárrung	The shoulder
Dteéwara	The hair
Didyí didyí	Oh you hurt me
Diée ngalla diée	Here (it etc) is, here
as Ngiéenee dtooradiemi	Thou pinchedst.
Dtooradiou	I struck or did strike (as a fish with a fishgig)
Domine waú	At Domine's house
Dáringal (C.C.)	His
Dámung (C.C.)	A Cap
Bírong (C.C.)	Belonging
Dtulí	Something relative to thirst. I am thirsty
Dtánun	A Wart
Dturáduralán	The bark to make fish lines
Dānawágolán	For me (See Dyiñiwágolán)
Dāna	To me (or) for me
Didyí murrí	It is very painful
Dyinoragán	Old woman
Dtulíbilun	A maggot in meat

Eereéra	To throw, or throw thou.
Eeōra	Men, or people
Eeneeá	There
Berañmũnyadyáña	My belly aches.
Barinmilyidyú	I am putting on my barrin



Question from me to Patyegaraj sometime after she had hurt her finger

Mürrä bídýul? Is your finger better?

Answer Bíal, Kärüñun No, (I suppose)

Ghoólara¹. Ghoólara mury² Cross, or illnatured¹. Very cross².

Gárree (W) To cough

Gittee gittee (W) The armpit (or rather I think) to tickle

Gnárra (W.) A knot or to tie

Gnámmul (W.) A stone sinker to a line

Gödgang A Pidgeon

Gniána To breathe

Göre göré More more

Guáugo Bye & bye, or stop

Gómül A degree of relationship

Gáñat Bald (like Pūnda's head)

which has been burnt

Ginī. rather Ginyī To crack between the nails, as a flea etc.

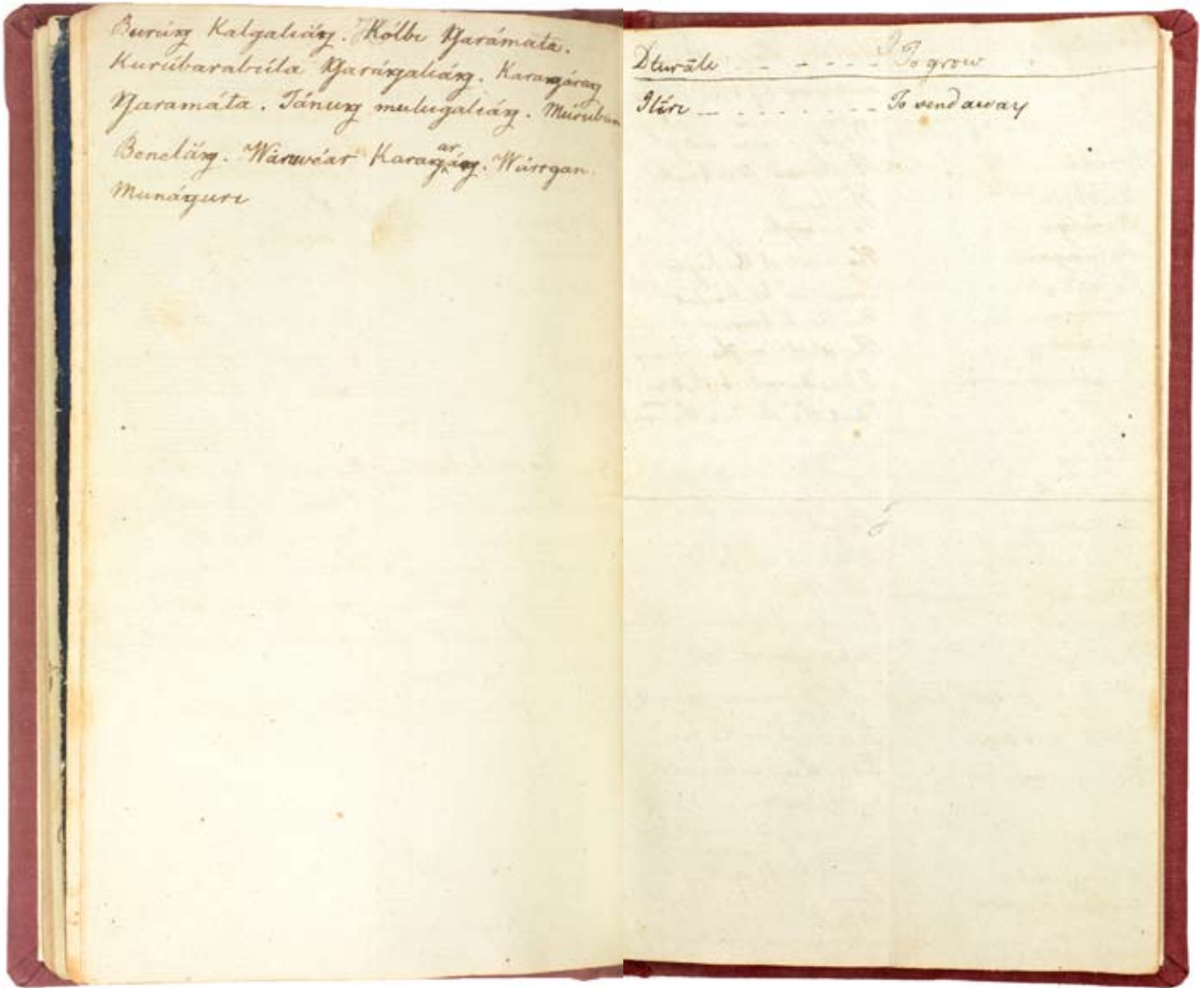
Ginidyau I have (or did) crack between the nails

Gülbañabaou I will hold it up

Gonañúlye desiring to wear one of Patyegaraj's pettycoats: I told her it was too long for her; on which she said

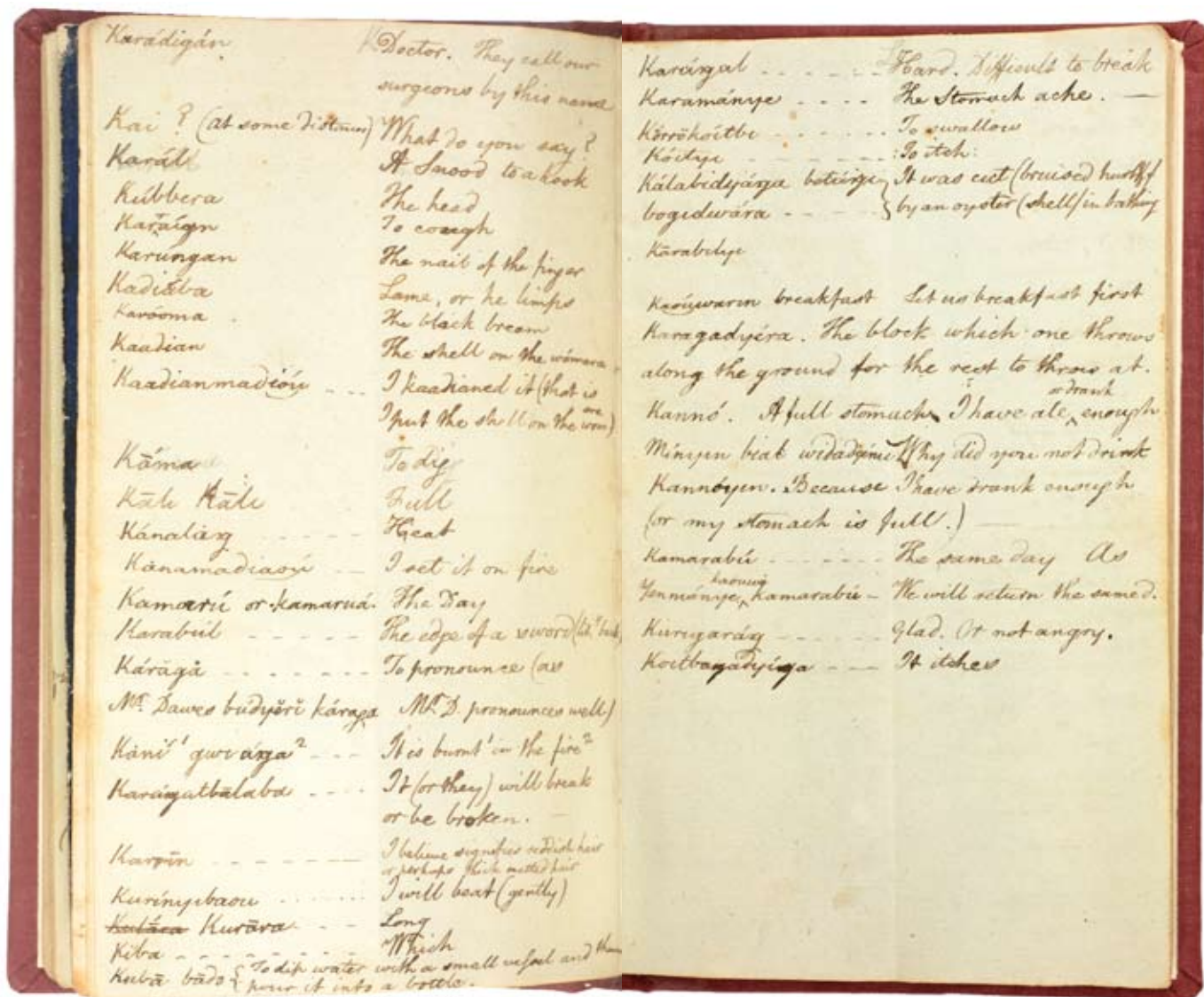
Gülbañabaou which Patye explained as above. -

Gwára buráwá The wind is fallen.



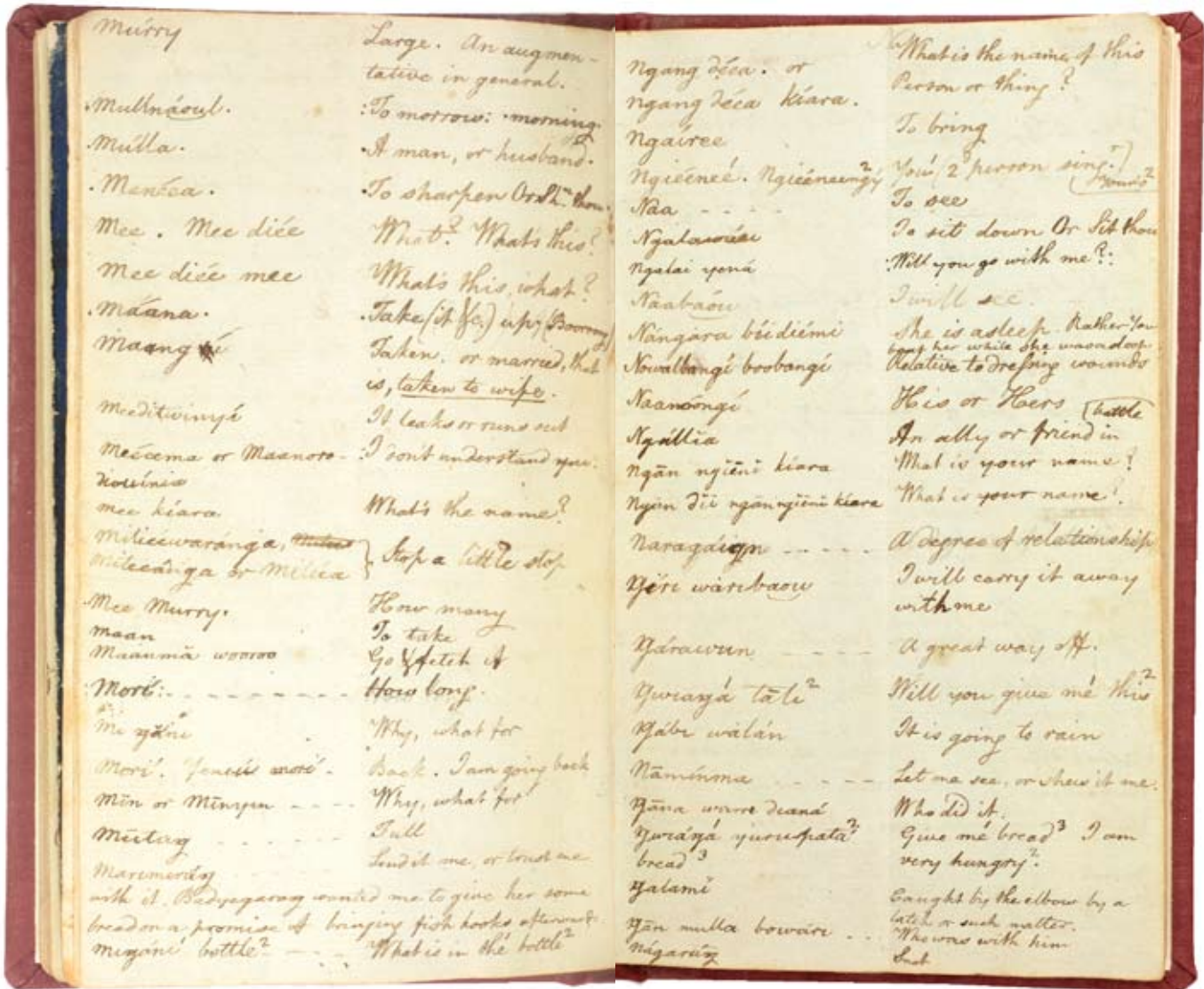
Burúŋ Kalgaliáŋ. Kólbi Njarámata.
 Kurúbarabúla Njaráŋaliáŋ. Karaŋáŋ
 Njarámata. Tánuŋ mulugaliáŋ. Múrubún
 Beneláŋ. Wáruéar Karaŋáŋ. Wúrrgan
 Munáŋguri

Dturáli	To grow
Iliri	To send away



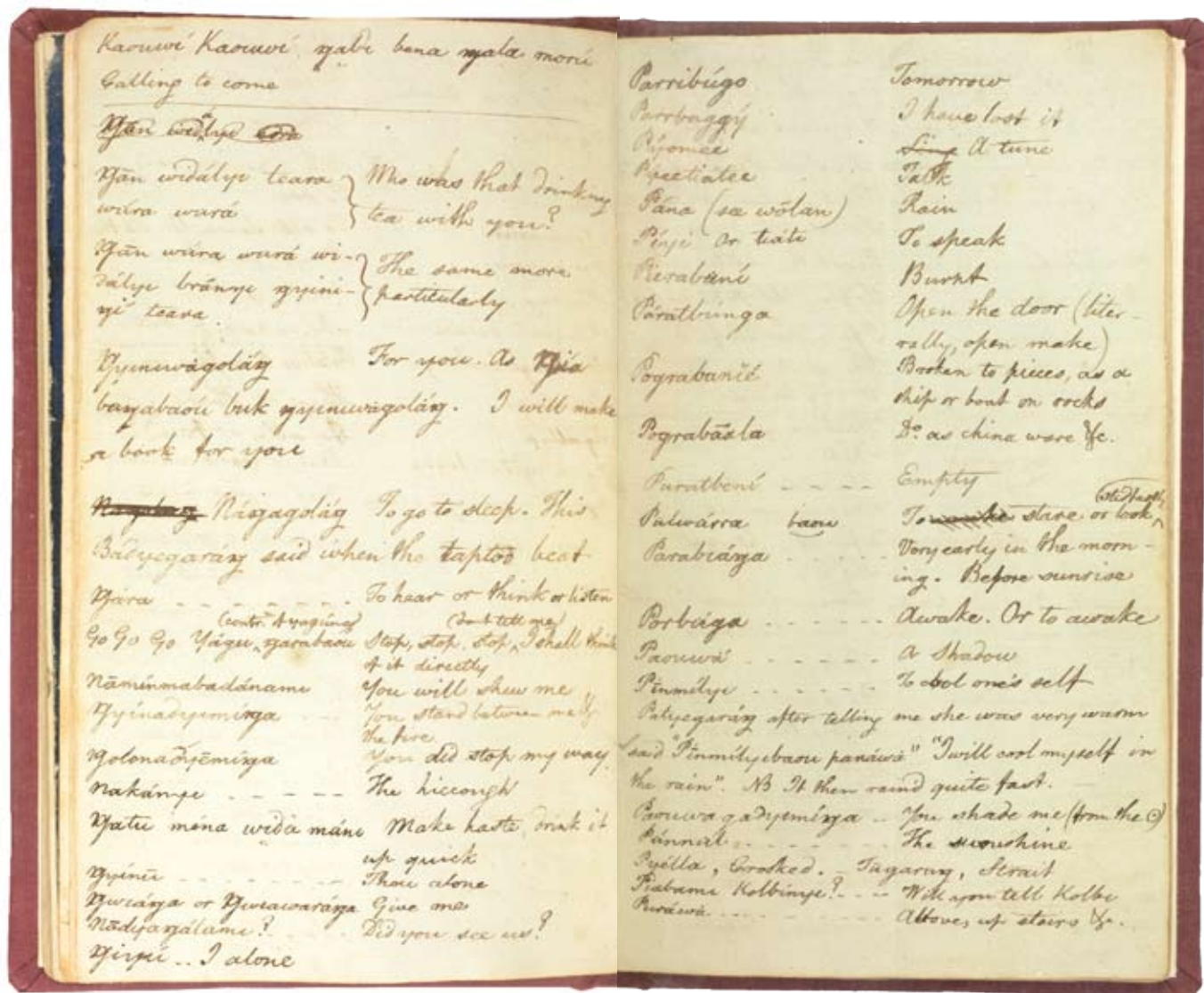
Karadigán	Doctor. They call our surgeons by this name
Kai? (at some distance)	What do you say?
Karál	A Snood to a hook
Kúbbera	The head
Karraign	To cough
Karúngan	The nail of the finger
Kadiába	Lame, or he limps
Karóoma	The black bream
Kaadian	The shell on the wómara
Kaadianmadiouú	I kaadianed it (that is I put the shell on the womare)
Kāma	To dig
Kāli Kāli	Full
Kānalāñ	Heat
Kānamadiaouú	I set it on fire
Kamarú or · kamaruá	The Day
Karabúl	The edge of a sword (lit. back)
Kárägá	To pronounce (as
Mr Dawes búdyéří káraga	Mr Dawes pronounces well)
Kāní ¹ gwuŋa ²	It is burnt ¹ in the fire ²
Karúñutbálaba	It (or they) will break or be broken.
Karrín	I believe signifies reddish hair or perhaps thick matted hair
Kurínyibaou	I will beat (gently)
Kurāra	Long
Kíba	Which
Kubā bādo {	To dip water with a small vessel and then pour it into a bottle.

Karúñul	Hard. Difficult to break
Karamánye	The Stomach ache
Körrökoítbi	To swallow
Kóityi	:To itch:
Kálabidyáñja betuñi bogidwára	It was cut (bruised hurt) by an oyster (shell) in bathing
Kāribilyi	
Kaouwarin breakfast	Let us breakfast first.
Karagadyéra. The block which one throws along the ground for the rest to throw at.	
Kannó. A full stomach. I have ate or drank enough	
Mínyin bial widadyémi?	Why did you not drink
Kannóyın. Because I have drank enough (or my stomach is full)	
Kamarabú	The same day As
Yenmánye kaoui kamarabú	We will return the same day.
Kurigarán	Glad. Or not angry.
Koitbanadyiñja	It itches



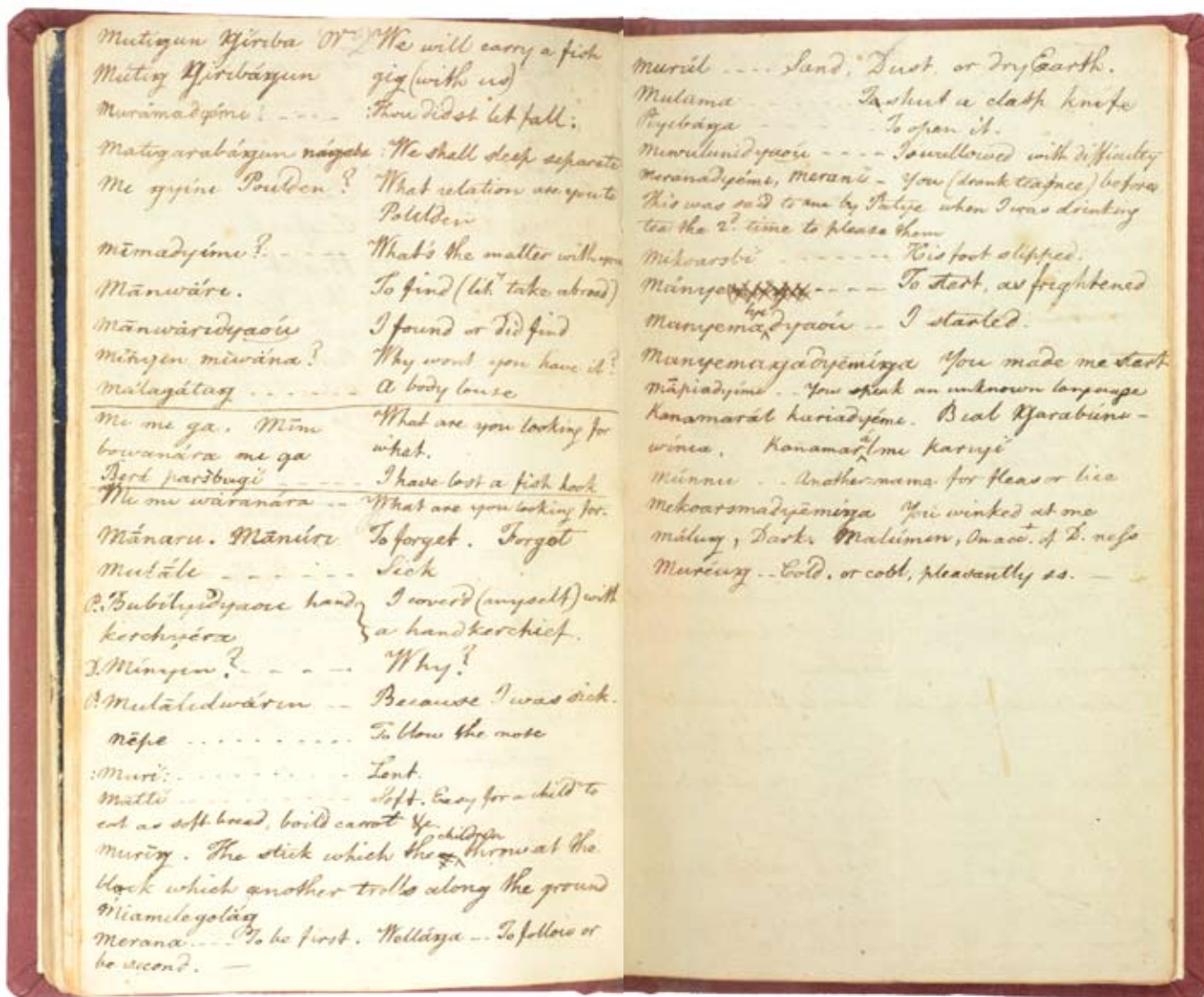
Múrry	Large. An augmentative in general.
·Mullnáoul·	:Tomorrow: ·morning·
·Múlla·	·A man, or husband·
·Manéea·	·To sharpen Or Sharpen thou·
Mee. Mee diée	What? What's this?
Mee diée mee	What's this, what?
·Máana·	·Take (it etc.) up· (Boorooŋ)
Maangí	Taken. or married, that is, <u>taken to wife.</u>
Meeditwinyí	It leaks or runs out
Meéema or Maanorodiouínia	:I don't understand you:
Mee kíara	What's the name?
Miteéwaránga, Miteeanga or Miteéa	} Stop a little stop
·Mee Murry·	How many
Maan	To take
Maanmä wooroo	Go & fetch it
:Morí:	How long
Mi njāni	Why, what for
Morí. Yenuú morí	Back. I am going back
Mīn or Mīnyin	Why, what for?
Mūtūj	Full
Marimírān	Lend it me, or trust me with it. Badyegaraŋ wanted me to give her some bread on a promise of bringing fish hooks afterwards.
Mingāni¹ bottle²	What is in the¹ bottle²

Ngang déea. or Ngang déea kíara.	What is the name of this Person or thing?
Ngairée	To bring
Ngiéenee¹. Ngiéeneengy²	You¹ (2nd person singular) Yours²
Naa	To see
Ngalawáu	To sit down Or Sit thou
Ngalai yená	:Will you go with me?:
Naabaóu	I will see
Nangara bíidiémi	She is asleep Rather You beat her while she was asleep.
Nowalbangí boobangí	Relative to dressing wounds
Naanóongí	His or Hers
Ngállia	An ally or friend in battle
Ngān ngīēnī kíara	What is your name?
Ngān dīī ngān ngīēnī kíara	What is your name?
Naragaígn	A degree of relationship
Díri wāribaou	I will carry it away with me
Dárawūn	A great way off.
Dwiraŋa¹ tāli²	Will you give me¹ this²
Dábi wálán	It is going to rain
Nāmínma	Let me see, or show it me.
Dāna wūrri dianá	Who did it.
Dwiraŋa¹ yurupata² bread³	Give me¹ bread³ I am very hungry².
Dalamí	Caught by the elbow by a latch or such matter.
Dān mulla bowuri	Who was with him
Nágarūj	Snot



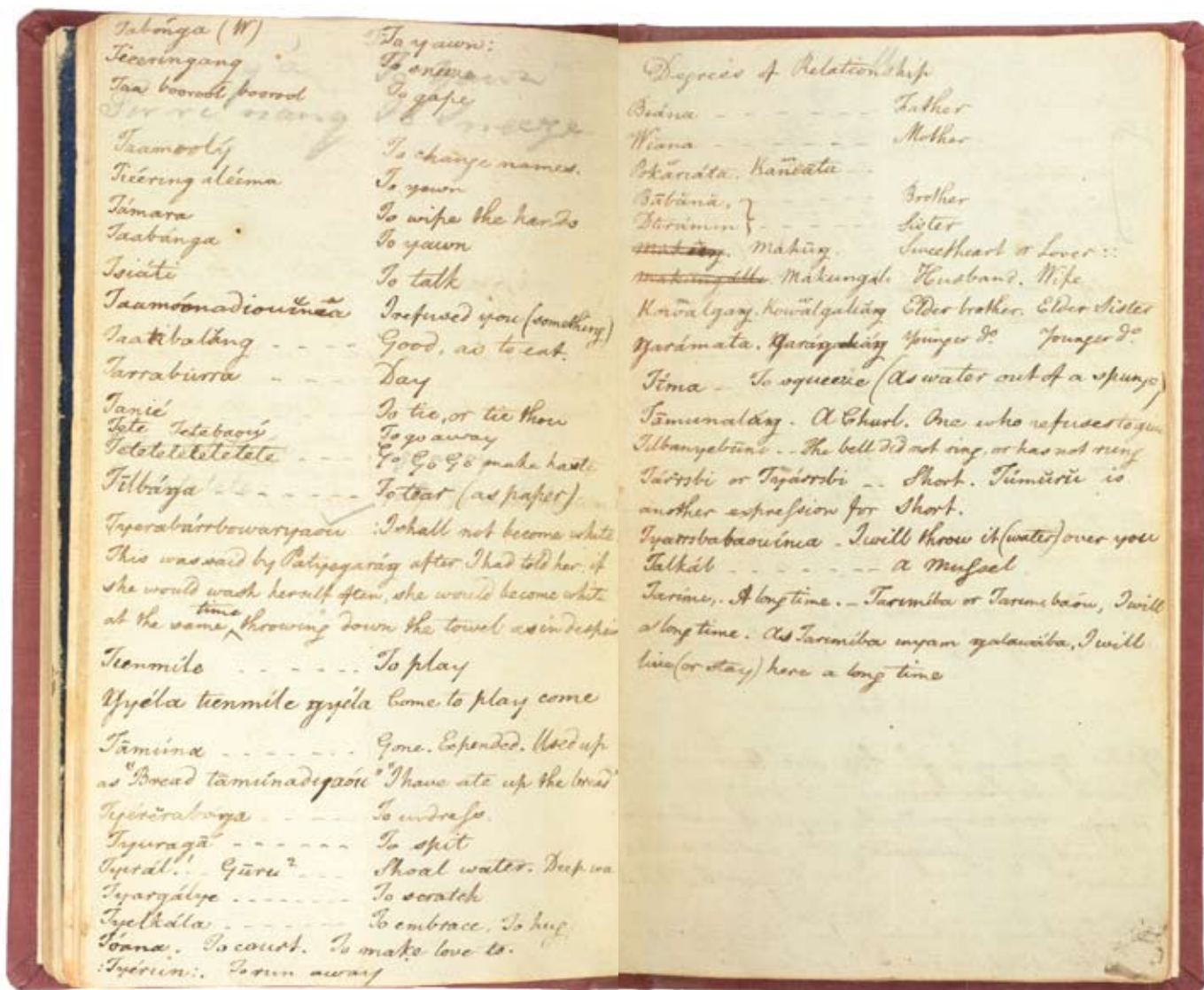
Kaouwi Kaouwi gabi bena nala morú	Calling to come
Dan widalyi teara wura wurá	Who was that drinking tea with you?
Dan wura wurá widalyi brányi nyiniŋj teara	The same more particularly nyiniŋj teara
Dyiniwágolánj	For you. As Día bunjabau buk nyiniwágolánj. I will make a book for you
Nánjagolánj	To go to sleep. This Badyegaránj said when the taptoo beat
Dara	To hear or think or listen
Go Go Go Yágu (contraction of yagúna) narabauú	Stop, stop, stop (don't tell me) I shall think of it directly
Námínmabadánami	You will show me
Dyínadyimíŋja	You stand between me & the fire.
Dolonadyēmíŋja	You did stop my way.
Nakánye	The hiccough
Datu mína wida muni	Make haste, drink it up quick
Dyínú	Thou alone
Dwiáŋja or Dwiawaráŋja	Give me
Nādyŋálami?	Did you see us?
Diyú	I alone

Parribúgo	Tomorrow
Parrbüggý	I have lost it
Pýomee	A tune
Pýeetiátee	Talk
Pána (see wólan)	Rain
Píyi Or tiáti	To speak
Pierabuní	Burnt
Páratbúnga	Open the door (literally, open make)
Pograbanié	Broken to pieces, as a ship or boat on rocks
Pograbāala	Broken to pieces as china ware etc.
Purütbení	Empty
Pülwúrra baou	To stare or look steadfastly
Parabiána	Very early in the morning. Before sunrise
Porbüga	Awake. Or to awake
Paouwá	A shadow
Pínmílyi	To cool one's self
Patyegaránj after telling me she was very warm said "Pínmílyibaou panáwá"	"I will cool myself in the rain." NB It then rained quite fast.
Paouwagadyimíŋja	You shade me (from the sun)
Pünnül	The sunshine
Pyélla, Crooked. Tūgarúnj, Straight	
Piabamí Kolbinyi?	Will you tell Kolbi
Puráwá	Above, upstairs, etc.



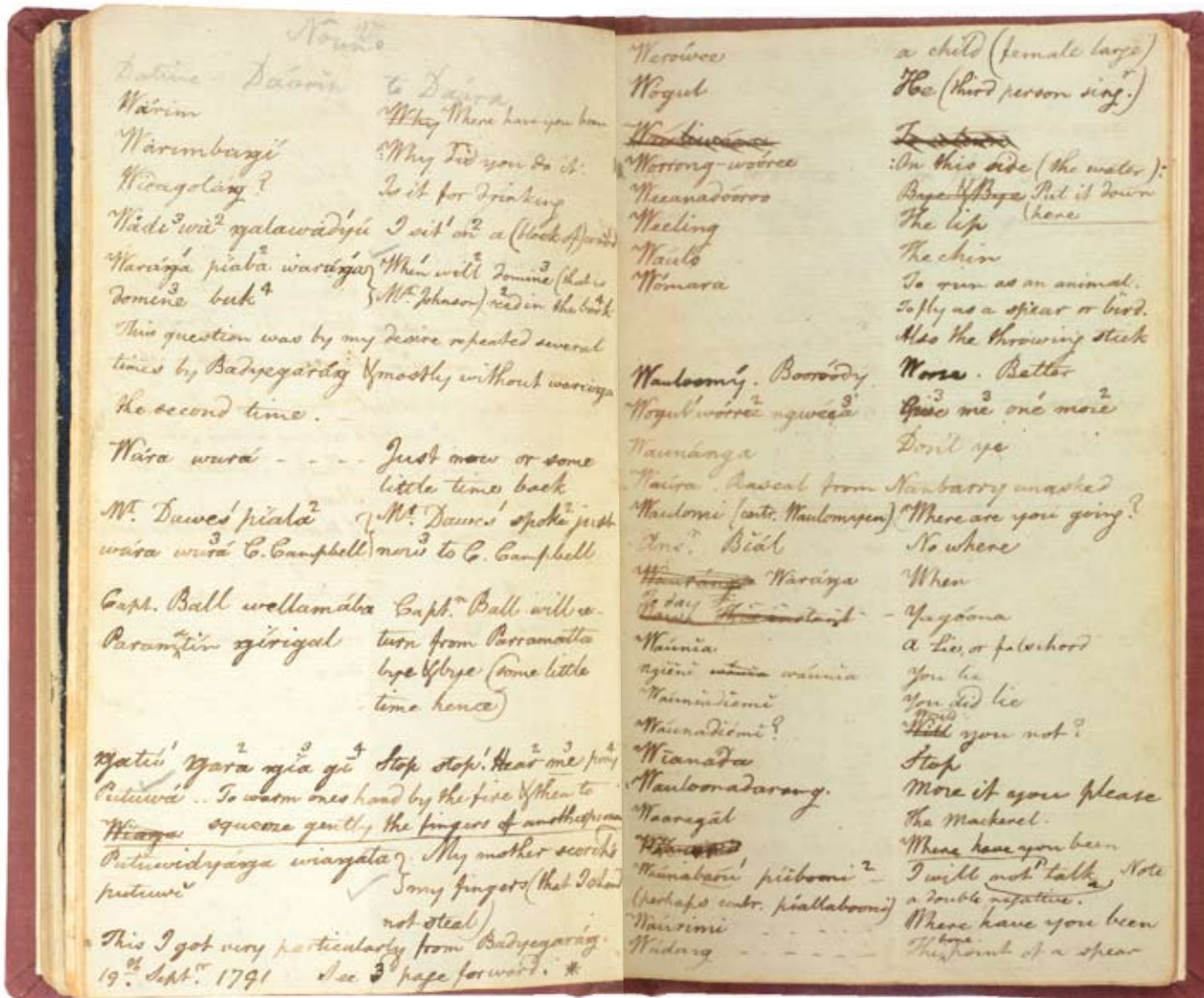
Mutinun D'iriba or Mútiŋ D'iribáŋun	We will carry a fish gig (with us)
Muramadyémi	:Thou didst let fall:
Matinarabáŋun náŋaba	:We shall sleep separately:
Mi nyini Poulden?	What relation are you to Poulden?
Mimadyími?	What's the matter with you
Mánwári.	To find (literally take abroad)
Mánwáridyaou	I found or did find
Mínyin miwána?	Why won't you have it?
Mulagátun	A body louse
Mi mi ga. Mím bowanára mi ga	What are you looking for what.
Berá parsbugí	I have lost a fish hook
Mi mi wánára	What are you looking for.
Mánuru. Mánúri	To forget. Forgot
Muláli	Sick
Patyegarang Bubilyidyaou handkerchyéra	I covered (myself) with a handkerchief.
Dawes Mínyin?	Why?
Patyegarang Mulálidwárin	Because I was sick.
Népe	To blow the nose
:Muri:	Lent.
Mättí	Soft. Easy for a child to eat as soft bread, boiled carrot etc.
Muríŋ. The stick which the children throw at the block which another trolls along the ground	
Miamilegolán	
Merana To be first.	Welláŋa To follow or be

Murul	Sand, Dust, or dry Earth.
Mulúma	To shut a clasp knife
Piyibáŋa	To open it a clasp knife
Miwulunidyauú	I swallowed with difficulty
Meranadyémi Meraní	You (drank tea once) before
This was said to me by Patyegarang when I was drinking tea the second time to please them	
Mikoarsbí	His foot slipped.
Münye	To start, as frightened
Münymalyidyaou	I started.
Münymunadyémiŋa	You made me start
Mäpiadyími	You speak an unknown language
Kanamarál kariadyémi. Bial Darabúniwína. Kanamarálmí kariyí	
Múnnu	Another name for fleas or lice
Mekoarsmadyémiŋa	You winked at me
Málun, Dark. Malúmin, On account of Darkness	
Muréun	Cold, or cool, pleasantly so.



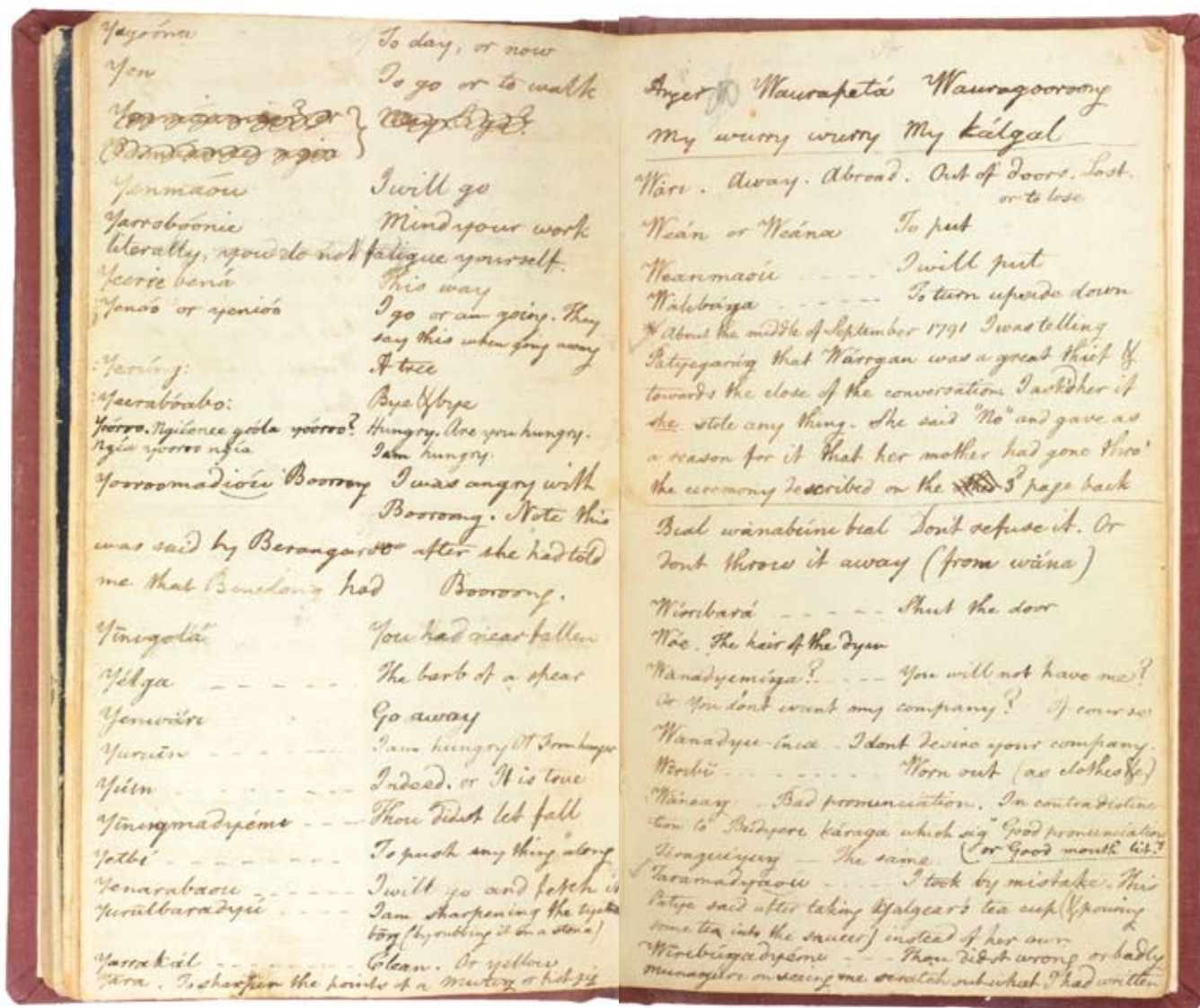
Tabónga (W)	To yawn:
Tieeringang	To sneeze
Taa boorool boorool	To gape
Taamoolý	To change names
Tiéeringaléema	To yawn
Támara	To wipe the hands
Taabánga	To yawn
Tsiáti	To talk
Taamóonadiouína	I refused you (something)
Taatibaláng	Good, as to eat.
Tarrabúrra	Day
Tanié	To tie, or tie thou
Tete Tetebaouí	To go away
Tetetetetetetete	Go Go Go make haste
Tilbánga	To tear (as paper)
Tyerabárrbowaryaou	:I shall not become white:
This was said by Patyegarán after I had told her, if she would wash herself often, she would become white at the same time throwing down the towel as in despair.	
Tienmíle	To play
Dyéla tienmíle nyéla	Come to play come
Támúna	Gone. Expended. Used up
as "Bread támúnadyaóú"	"I have ate up the bread"
Tyérrabúnga	To undress
Tyuragá	To spit
Tyrál ¹ Gúri ²	Shoal water Deep water
Tyargálye	To scratch
Tyelkála	To embrace. To hug
Tóana.	To court. To make love to.
:Tyérun:	To run away

Degrees of Relationship	
Brána	Father
Wána	Mother
Pokariáta woman Kaniáta man	
Bábänä	Brother
Dtirúmin	Sister
Mákūñ.	Sweetheart or Lover ::
Mákungáli	Husband. Wife
Kowalgán man Kowalgaliän woman	Elder brother. Elder sister.
Darámata. Darágaliän	Younger brother. Younger sister
Tíma	To squeeze (as water out of a sponge)
Tāmunalän	A Churl. One who refuses to give
Tilbanyebüni	The bell did not ring, or has not rung
Tárrsbi or Tyárrsbi	Short. Túmürü is another expression for Short.
Tyárrsbaabaouína	I will throw it (water) over you
Talkál	A Mussel
Tarími, A long time.	Tarimiba or Tarimibaóu, I will a long time As Tarimiba inyam nälawába, I will live (or stay) here a long time



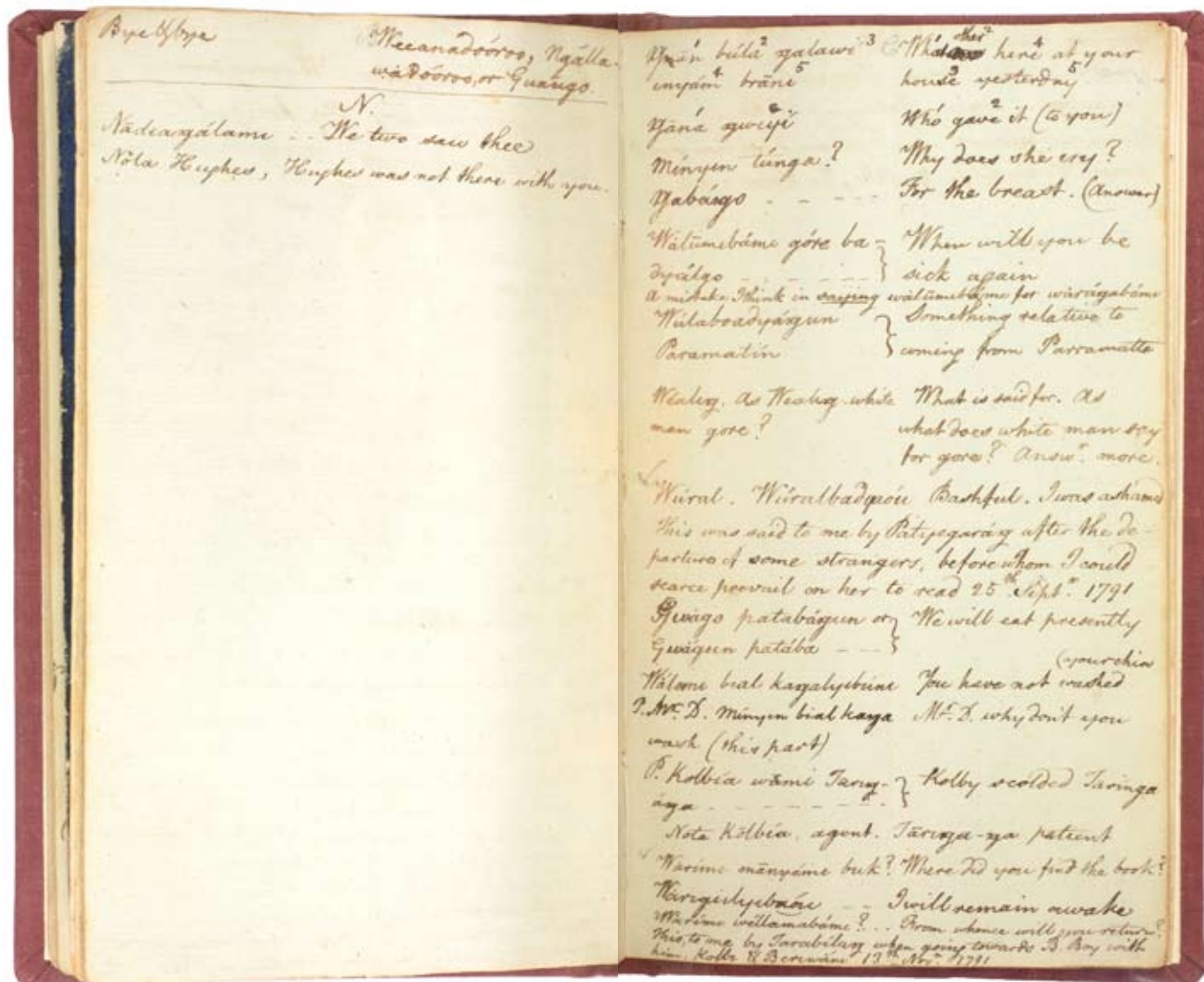
Nouns		
Dative	Daárin	to Daára
Wárim		Where have you been
Wárimbuní		:Why did you do it:
Widagolán?		Is it for drinking
Wádi ³ wá ² ŋalawádyú ¹		I sit ¹ on ² a (block of) wood ³
Waruŋa ¹ píaba ² waruŋa ¹ domine ³ buk ⁴		When ¹ will ² domine ³ (that is M ^r . Johnson) read ² in the book ⁴
This question was by my desire repeated several times by Badyegarán & mostly without waruŋa the second time.		
Wura wúra		Just now or some little time back
M ^r . Dawes ¹ píala ² wúra wurá ³		M ^r . Dawes ¹ spoke ² just now ³ to <u>Captain</u> Campbell
Captain Ball wellamába		<u>Captain</u> Ball will return from Parramatta bye & bye (some little time hence)
Datú ¹ ŋara ² ŋía ³ gí ⁴		Stop stop! ¹ Hear ² <u>me</u> ³ pray ⁴
Putuwá		To warm ones hand by the fire & then to squeeze gently the fingers of another person
Putuwidyána wianáta putuwí		My mother scorched my ✓ fingers (that I <u>should</u> not steal)
This I got very particularly from Badyegarán. 19th September 1791 See 3 page forward. *		

Werówee	a child (female large)
Wógul	He (third person singular)
Worong-wóree	:On this side (the water):
Weeanadóroo	Put it downhere
Weeling	The lip
Wáulo	The chin
Wómara	To run as an animal. To fly as a spear or bird. Also the throwing stick
Wauloomý. Booróody	Worse. Better
Wogul ¹ wóree ² ngwéea ³	Give me ³ one ¹ more ²
Waunánga	Don't ye
Wáúra . Rascal from Nanbarry	unasked
Waulomi (contraction of Waulomyen)	Where are you going?
Answer Bíal	Nowhere
Wáruŋa	When
Today	Yagóona
Wáunía	A Lie, or falsehood
Ngíēnī wáunía	You lie
Wáuníadēmī	You did lie
Wáunadēmī?	Would you not?
Wíanáda	Stop
Wauloonadarang.	More if you please
Waaragál	The Mackerel.
	Where have you been
Wáunabaú ¹ píbooni ² (perhaps contraction of píallabooni)	I will <u>not</u> ¹ <u>not</u> ² talk ² Note a double negative.
Wáurimi	Where have you been
Wúduŋ	The bone point of a spear



Yagoóna	Today, or now
Yen	To go or to walk
Yenmaóu	I will go
Yarrsbóonie	Mind your work literally, you do not fatigue yourself.
Yeerie bená	This way
Yenóo or yeníoo	I go or am going. They say this when going away
:Yerúng:	A tree
:Yeerabóabo:	Bye & bye
Yoóroo. Ngíéenee goóla yoóroo?	Hungry. Are you hungry.
Ngía yooroo ngía	I am hungry
Yooroomadióú Booroong	I was angry with Booroong. Note this was said by Berangaroo after she had told me that Benelong had Booroong.
Yínigolá	You had near fallen
Yéлга	The barb of a spear
Yenwári	Go away
Yuruín	I am hungry or From hunger
Yúin	Indeed. or It is true
Yínimadyémi	Thou didst let fall
Yetbí	To push anything along
Yenarabaou	I will go and fetch it
Yurúlbaradyú	I am sharpening the tyibóŋ (by rubbing it on a stone)
Yarrakál	Clean. Or yellow
Yára	To sharpen the point of a mutiŋ or fishg

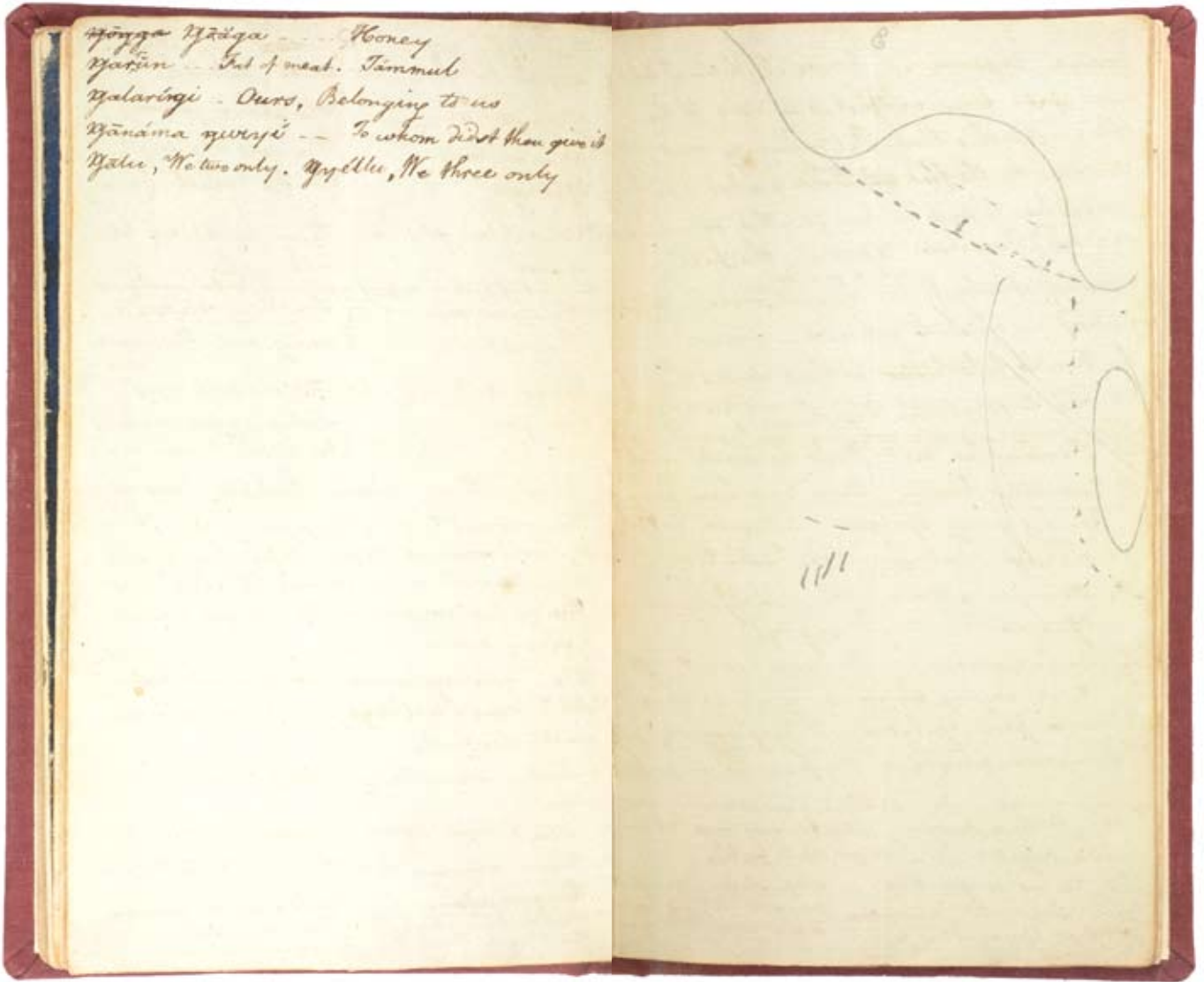
Anger Waurapetá	Wauragoorooŋ
My wurry wurry	My kálgal
Wári. Away. Abroad.	Out of doors. Lost. or to lose
Weán or Weána	To put
Weanmaóu	I will put
Wálbuŋa	To turn upside down
* About the middle of September 1791 I was telling Patyegaráng that Wúrgan was a great thief & towards the close of the conversation I asked her if she stole anything. She said "No" and gave as a reason for it that her mother had gone thro' the ceremony described on the <u>third</u> page back	
Bial wánabúni bial	Don't refuse it. Or don't throw it away (from wána)
Wirrbará	Shut the door
Wóe. The hair of the dyin	
Wánadyimíŋa?	You will not have me?
Or You don't want my company?	Of course
Wánadyuínia	I don't desire your company
Wiríbí	Worn out (as clothes &c.)
Wánean	Bad pronunciation. In contradistinction to Búdyeri káraga which signifies Good pronunciation or Good mouth <u>literally</u>
Téraguíyŋ	The same
✓ Taramadyaóú	I took by mistake. This Patye said after taking Dalgear's tea cup (& pouring some tea into the saucer) instead of her own
Wiríbŋadyémi	Thou didst wrong or badly
Munanjúri	on seeing me scratch out what I had written



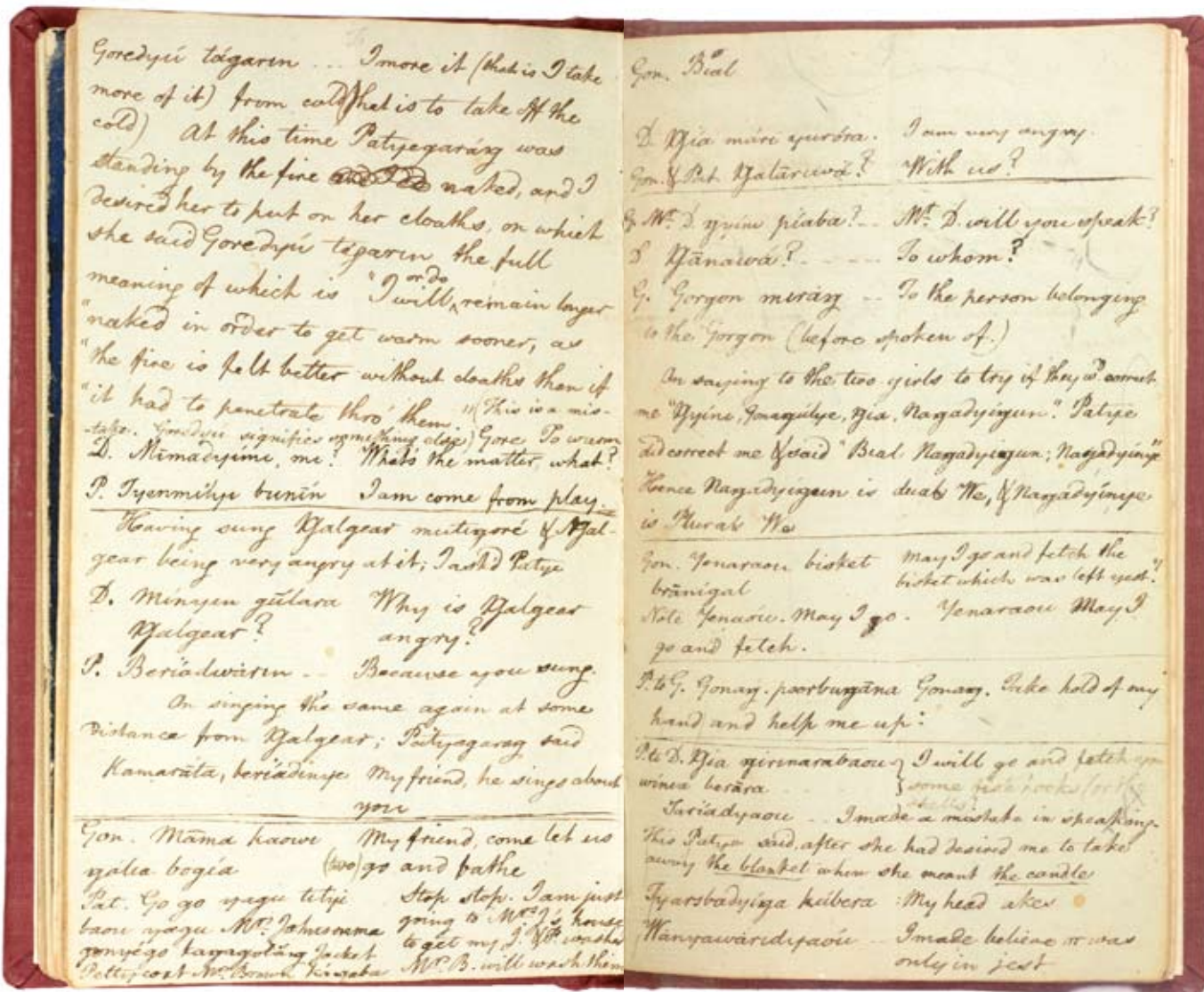
Bye & bye Weeanadoóroo,
Ngállawádoóroo, or Guaūgo.

N.
Nādiḡálamí We two saw thee
Nóla Hughes, Hughes was not there with
you.

Dān¹ búla² ḡalawi³ inyám⁴ What¹ other² here⁴ at your
brāni⁵ house³ yesterday⁵
Dāna¹ ḡwiyi² Who¹ gave² it (to you)
Mínyin túnga? Why does she cry?
Dabáḡo For the breast. (Answer)
Wálūmibámi góre badyúlgo When will you be sick again
A mistake I think in saying wálūmibámi for wáruḡabámi
Wúlaboadyáḡun Paramatín Something relative to coming
from Parramatta
Wéaliḡ. As Wealiḡ white man What is said for. As what
gore? does white man say for gore?
Answer more
✓Wúruḡ. Wúruḡbadyaou Bashful. I was ashamed
This was said to me by Patyegarāḡ after the departure of
some strangers, before whom I could scarce prevail on her to read
25th September 1791
Gwágo patabáḡun or Gwágun We will eat presently
patába
Wáloḡi bial kaḡalyibúni You have not washed (your
Patyegarang M^r. Dawes M^r. Dawes why don't you wash
Mínyin bial kaḡa (this part)
Patyegarang Kolbía wámi Kolby scolded Tāriḡa
Tāriḡaḡa
Note Kólbía, agent. Tāriḡa-ḡa patient
✓Wárimí mānyémi buk? Where did you find the book?
Wáriḡilyibaóu I will remain awake
Wárimí wéllamabámi? From whence will you return?
This to me by Tarabílaḡ when going towards Botany Bay with
him, Kolbí & Beriwáni 13th November 1791



Dōāga	Honey
Darrūn	Fat of meat. Tāmmul
Dalarīnji	Ours, Belonging to us
Dānāma ŋwiyí	To whom didst thou give it
Dālu, We two only,	Dyélle, We three only



Goredyú tágarin I more it (that is I take more of it) from cold (that is to take off the cold) At this time Patyegarang was standing by the fire naked, and I desired her to put on her clothes, on which she said Goredyú tágarin the full meaning of which is "I will or do remain longer naked in order to get warm sooner, as the fire is felt better without clothes than if it had to penetrate thro' them." (This is a mistake. Goredyú signifies something else) Gore To warm.

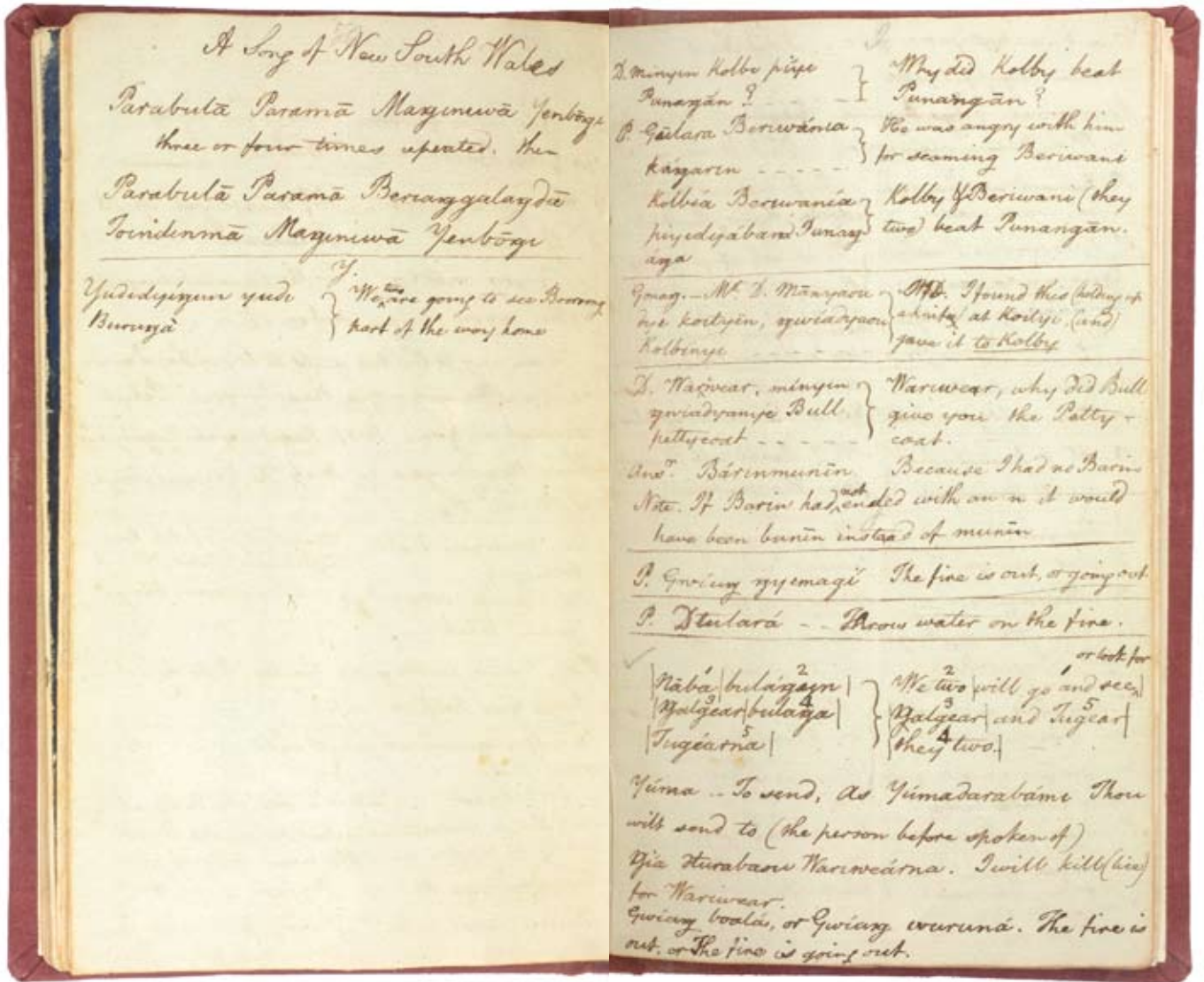
D. Mĩmadyĩmi, mi? What's the matter, what?
 Patyegarang Tyenmilyĩ, bunĩn I am come from play
 Having sung Dalgear mutĩgoré & Dalgear being very angry at it; I asked Patye
 D. Mĩnyĩn gũlara Why is Dalgear angry?
 Patyegarang Berĩadwĩrin Because you sung
 On singing the same again at some distance from Dalgear; Patyegarang said
 Kamarāta, berĩadĩnye My friend, he sings about you
 Gon. Māma kaowi nālia bogia My friend, come let us (two) go and bathe
 Pat. Go go yagu tetĩ Stop stop. I am just going to Mrs Johnson's house to get
 tityibaou yagu Mrs Johnson's house to get
 Patyegarang M. Johnson's house to get

Gonañulye Bial

Dawes Dĩa mũri yuróra. I am very angry.
 Gonañulye & Patyegarang Dalārĩwā? With us?
 Gonañulye Mr Dawes nyĩni Mr Dawes will you speak?
 pĩaba? .
 Dawes Dānawā? To whom?
 Gonañulye Gorgon mirānj. To the person belonging to the Gorgon (before spoken of.)

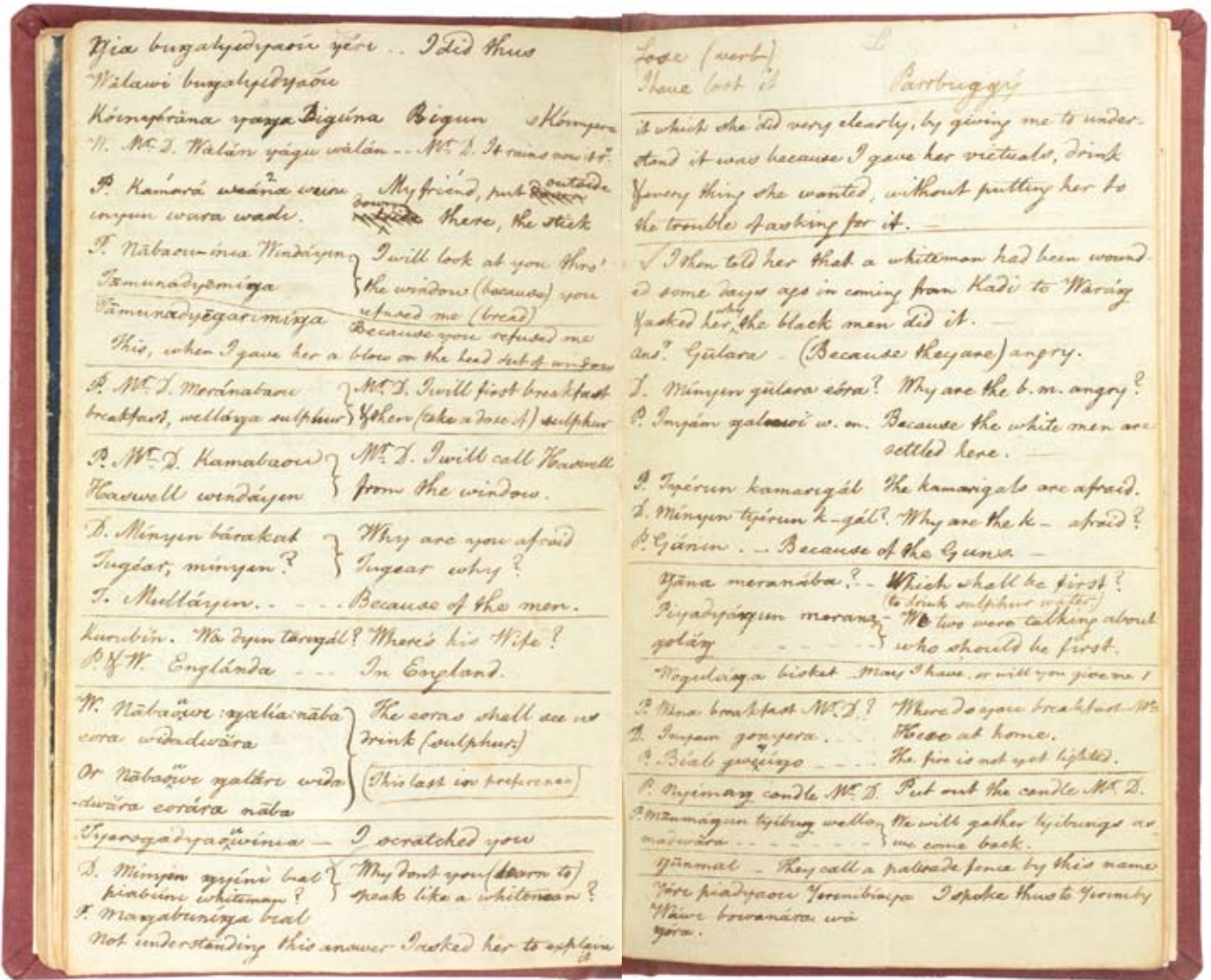
On saying to the two girls to try if they would correct me "Dyĩni, Gonañulye, Dĩa, Nañadyĩnjun." Patye did correct me & said "Bial Nañadyĩnjun; Nañadyĩnye" Hence Nañadyĩnjun is dual We, & Nañadyĩnye is Plural We.

Gonañulye Yenaraou bisket My I go and fetch the basket
 brānĩgal which was left yesterday
 Note Yenaáu May I go. Yenaraou May I go and fetch
 Patyegarang to Gonañulye Gonañulye. Take hold of my
 Gonañulye. poerbuñāna hand and help me up:
 Patyegarang to Dawes Dĩa I will go and fetch you
 njĩrinarabaouwĩnia berāra some fish hooks (or the shells)
 Tarĩadyaou I made a mistake in speaking.
 This Patye said, after she had desired me to take away the blanket when she meant the candle
 Tyarsbadyĩña kũbera :My head aches
 Wānyawārĩdyaou I made believe or was only in jest



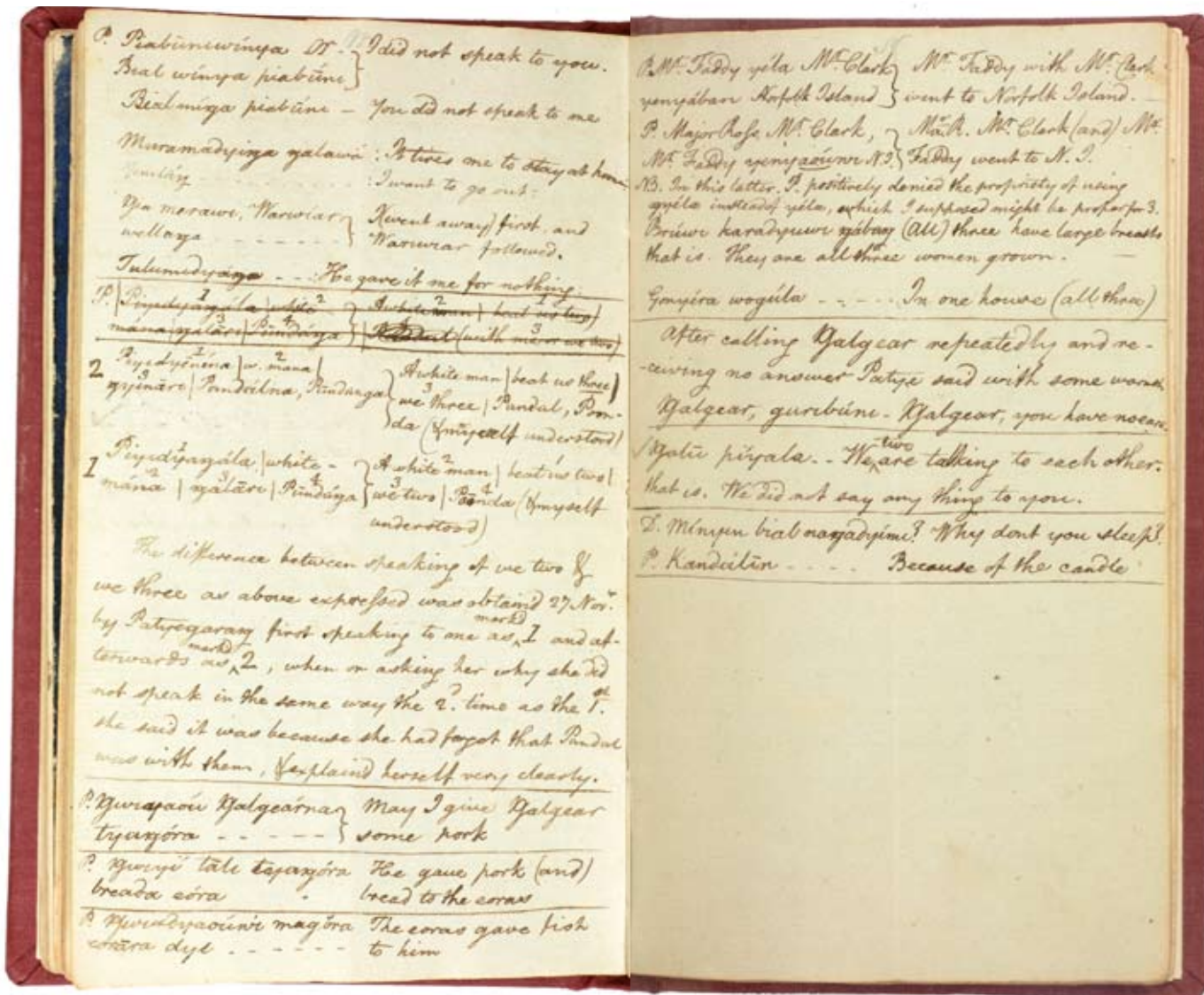
A Song of New South Wales
 Parabolā Paramā Mañiniwā Yenbōgi
 three or four times repeated, then
 Parabolā Paramā Berianganāda Toindinmā Mañiniwā Yenbōgi
 Yudidyiñun yudi Buruñā
 We two are going to see Boorong
 part of the way home

Dawes Minyın Kolby piye Punañān? Why did Kolby beat Punañān?
 Patyegarang Gūlara Beriwanía kájarın He was angry with him for seaming Beriwaní
 Kolbia Beriwanía piyidyáband Punañāña Kolby & Beriwaní (they two) beat Punañān.
 Gonañúlye Mr. Dawes I found this (holding up a knife) at Koityi, (and) gave it to Kolby
 Dawes Wariwear, minyın nwiadyanye Bull pettycoat Wariwear, why did Bull give you the Pettycoat.
 Answer Bârinmunîñ Because I had no Barin Note. If Barin had not ended with an n it would have been bunîñ instead of munîñ
 Patyegarang Gwiung nyemagi The fire is out, or going out
 Patyegarang Dtulará Throw water on the fire
 Nāba¹ bulāñun² Dalgear³ We two² will go and see or look for¹ Njalgear³ and Tugear⁵ they two⁴.
 Yuma To send. As. Yumadarabāmi Thou wilt send to (the person before spoken of)
 Día dturabaou Wariwearna. I will kill (lice) for Wariwear.
 Gwiung boalá, or Gwiung wuruná. The fire is out, or The fire is going out.



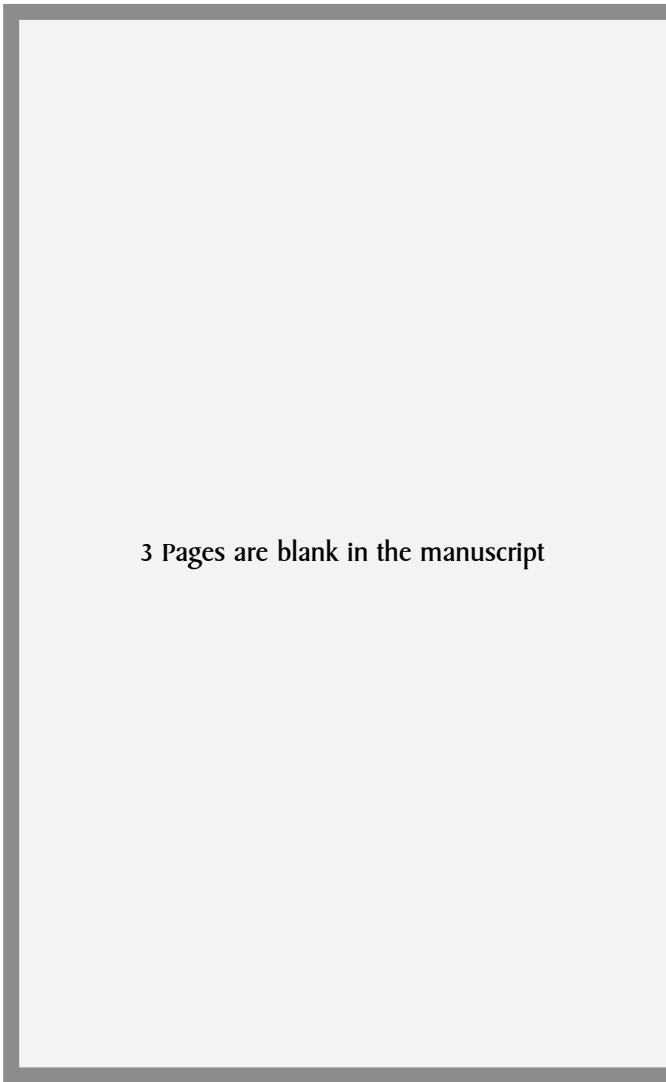
Dia buŋalyidyauó yéri	I did thus
Wálawi buŋalyidyauó	
Kóinyérána yarıa Bigúna	Bigun s Kóinyera
W. Mr Dawes Wálán yágu wálán	Mr Dawes It rains now it rains.
Patyegarang Kamará ¹ weána ² wuru inyun wúra wadi.	My friend ¹ , put outside down there, the stick
Patyegarang Nābaouína Wíndáyın Tāmunadyēmirıja	I will look at you through the window (because) you refused me (bread)
Tāmunadyēgarımirıja	Because you refused me
This, when I gave her a blow on the head out of window	
Patyegarang Mr. Dawes Meránabaou breakfast, wellána sulphur	Mr. Dawes I will first breakfast & then (take a dose of) sulphur
Patyegarang Mr. Dawes Kamabaou Haswell wíndáyın	Mr. Dawes I will call Haswell from the window.
Dawes Mínyın bārakut Tugéar, mínyın? Tugear Mulláyın.	Why are you afraid Tugear why? Because of the men.
Kurubın. Wá dyın tārınál?	Where's his wife?
Patyegarang & W. Englánda	In England.
W. Nābaouı :nalá: nāba eora wıdadwára	The eoras shall see us drink (sulphur)
Or Nābaouı nālári wıdadwára eorára nāba	This last in preference
Tyarsgadyauwına	I scratched you
Dawes. Mínyın nyını bıal piabúni whiteman?	Why don't you (learn to) speak like a white man?
Patyegarang Wıanabunıja bıal	
Not understanding this answer I asked her to explain it	

Lose (verb)	L.
I have lost it	Parrbuggy
it which she did very clearly, by giving me to understand it was because I gave her victuals, drink & everything she wanted, without putting her to the trouble of asking for it.	
✓ I then told her that a whiteman had been wounded some days ago in coming from Kadi to Wáranj & asked her why the black men did it.	
Answer Gúlara	(Because they are) angry.
Dawes Mínyın gúlara eóra?	Why are the black men angry?
Patyegarang Inyám nalıwı white men	Because the white men are settled here.
Patyegarang Tyérın kamangál	The Kamarigals are afraid.
Dawes Mínyın tyérın kamangál?	Why are the k-kamarigals afraid?
Patyegarang Gúnın	Because of the Guns.
Dána meranába?	Which shall be first? (to drink sulphur water.)
Piyadyárjun meranagólán	We two were talking about who should be first.
Wogulúnja bısket	May I have, or will you give me 1
Patyegarang Wána breakfast Mr. Dawes?	Where do you breakfast Mr. Dawes
Dawes Inyam gonyera.	Here at home.
Patyegarang Bıal gwiýúnjo.	The fire is not yet lighted.
Patyegarang Nyımún candle Mr. Dawes	Put out the candle Mr. Dawes
Patyegarang Mánmárjun tyıburı wellamadwára	We will gather tyıbungs as we come back.
Dünmül	They call a palisade fence by this name
Yéri piadyauo Yırınıbınya	I spoke thus to Yırınıby
Wáwı bowanára wánjára.	

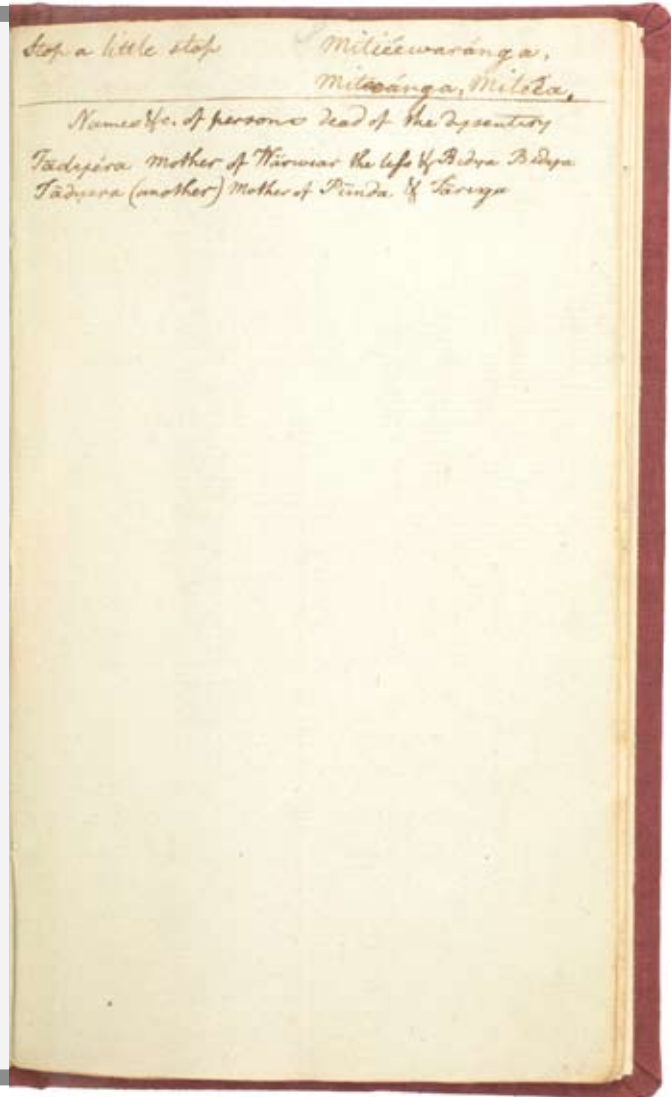


<i>Patyejarang</i> Piabūwinya Or Bial winya piabūni	I did not speak to you.
Bial miŋa piabūni	You did not speak to me
Muramadyiŋa ŋalawā	:It tires me to stay at home:
Yeniāŋ	:I want to go out:
Dia merawi, Warwiar wellūŋa	I (went away) first, and Warwiar followed.
Tulumidyāŋa	:He gave it me for nothing:
2 Piyidyēnina ¹ whitemana ² ŋyināri ³ Pündūlna, Pündūŋa	A white man ² beat us <u>three</u> we three ³ Pündūl, Poonda (& myself understood)
1 Piyidyāŋala ¹ whitemana ² ŋalāri ³ Pündūŋa ⁴	A white man ² beat us two ¹ we two ³ Pānda ⁴ (& myself understood)
The difference between speaking of we two & we three as above expressed was obtained 27 November by Patyejarang first speaking to me as marked 1 and afterwards as marked 2, when on asking her why she did not speak in the same way the 2 ^d . time as the 1 st . she said it was because she had forgot that Pündūl was with them, & explained herself very clearly.	
<i>Patyejarang</i> Dwiyaoú Dalgearna tyūŋóra	May I give Nalgear some pork
<i>Patyejarang</i> Dwiyí tāli tyūŋóra breada eóra	He gave pork (and) bread to the eoras
<i>Patyejarang</i> Dwiadyaoúwi magóra eorāra dyi	The eoras gave fish to him

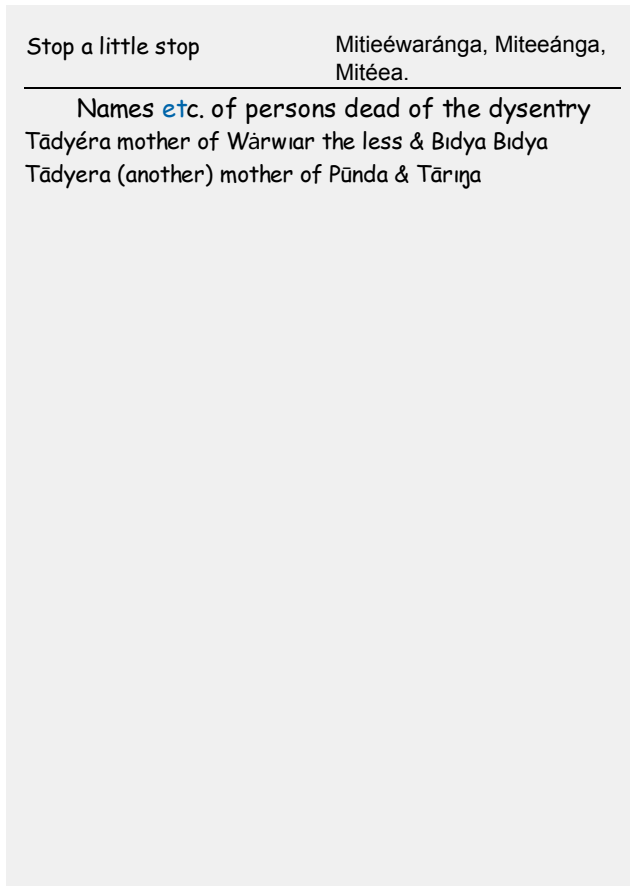
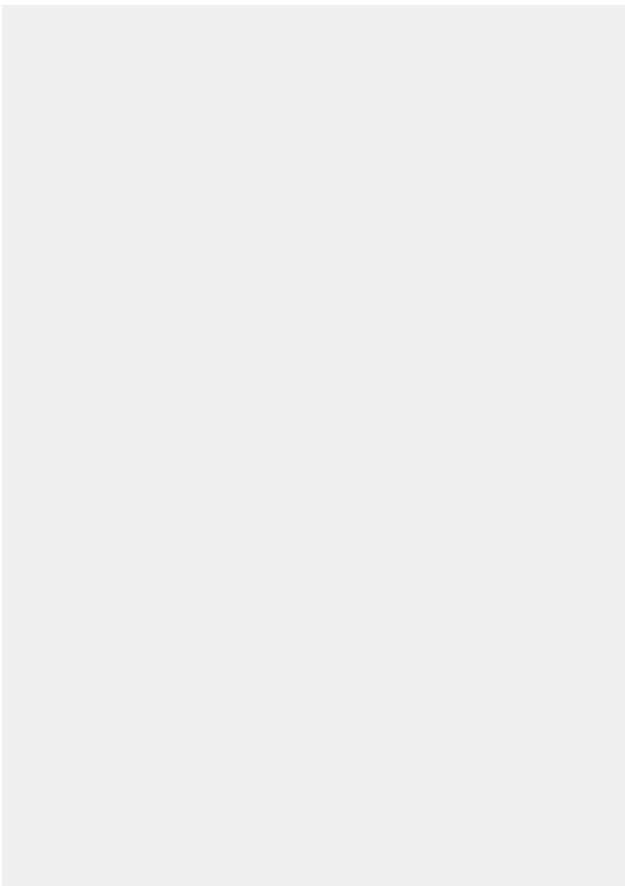
<i>Patyejarang</i> M ^c . Faddy yéla M ^c . Clark yenyában Norfolk Island	M ^c . Faddy with M ^c . Clark went to Norfolk Island.
<i>Patyejarang</i> Major Ross, M ^c . Clark, M ^c . Faddy yenyaoúwi N.I.	Major Ross, M ^c . Clark (and) M ^c . Faddy went to Norfolk Island
NB In this latter, <i>Patyejarang</i> positively denied the propriety of using <i>nyéla</i> instead of <i>yéla</i> , which I supposed might be proper for 3.	
Brúwi kar-adyuwi ŋábūŋ	(All) three have large breasts that is. They are all three women grown.
Gonyéra wogúla	In one house (all three)
After calling Dalgear repeatedly and receiving no answer Patye said with some warmth	
Dalgear, guribúni	Nalgear, you have no ears
✓ Dalú píyala	We two are talking to each other.
that is. We did not say any thing to you.	
<i>Dawes</i> Mínyin bial naŋadyími?	Why don't you sleep?
<i>Patyejarang</i> Kandūlīn	Because of the candle



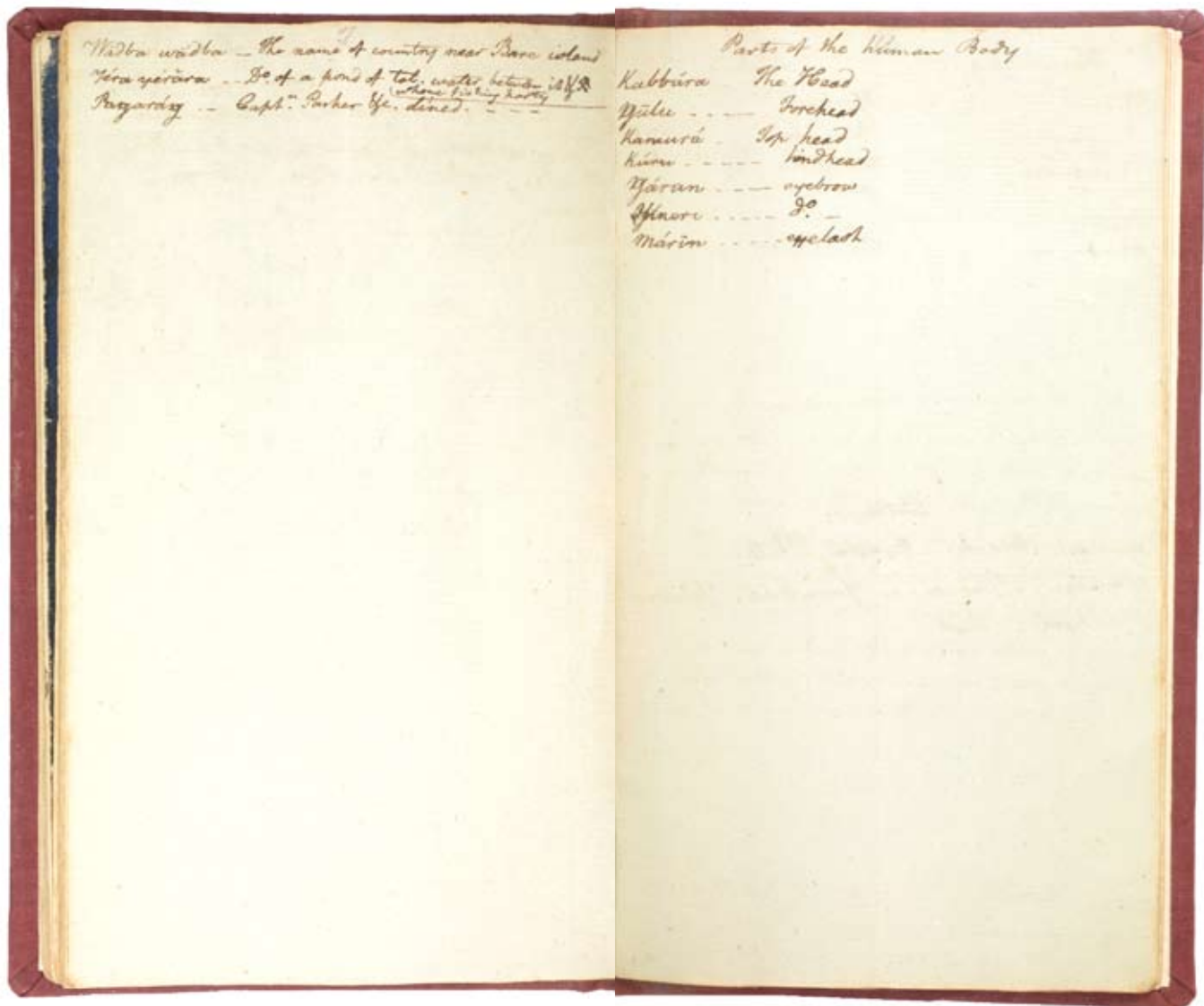
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Stop a little stop Mitieéwaránga,
Miteeánga, Miteéa,
Names etc. of persons dead of the dysentery
Tadyera mother of Wárwiar the less & Bidya Bidya
Tadyera (another) mother of Púnda & Tára



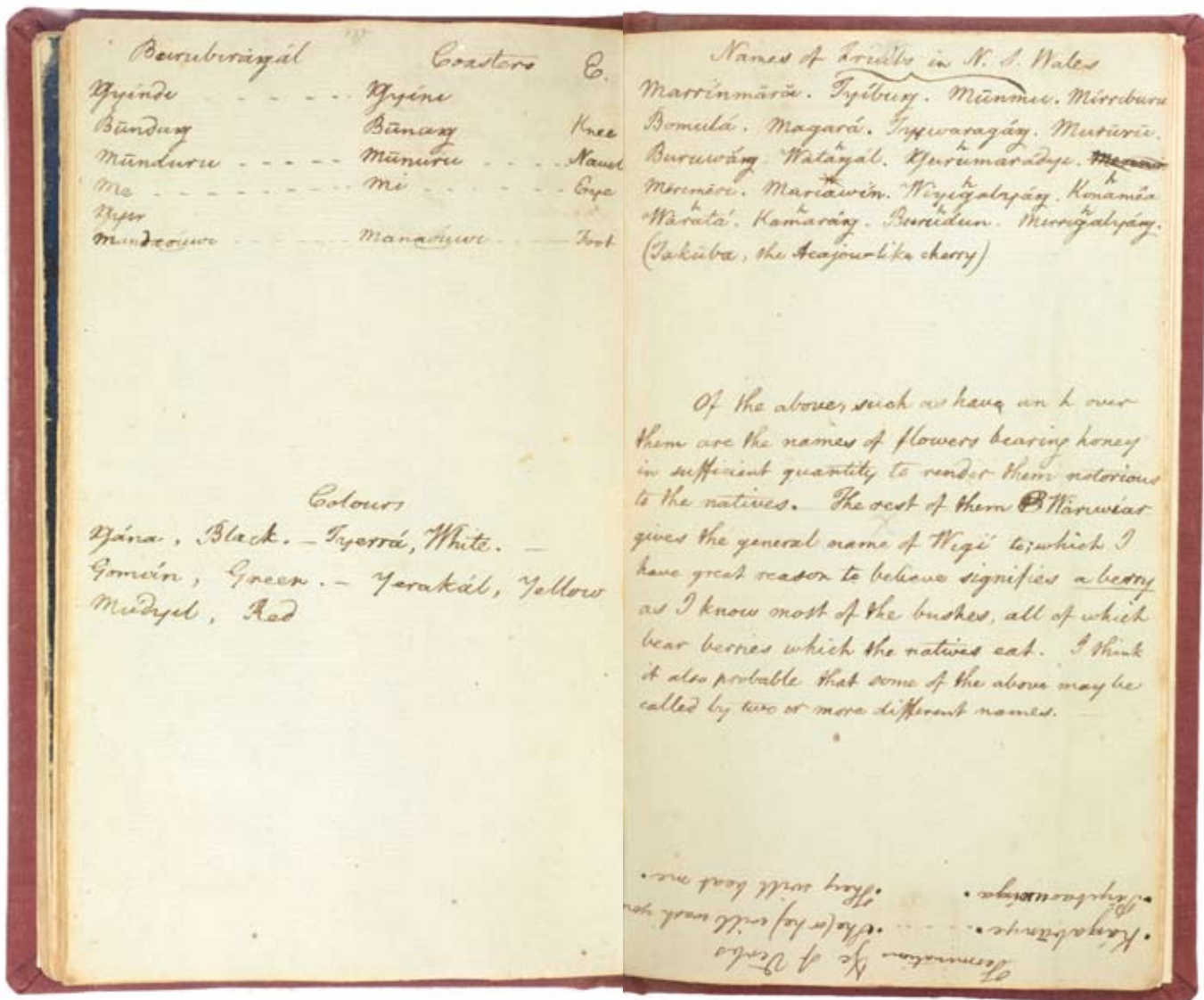
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Tadyera mother of Wárwiar the less & Bidya Bidya
Tadyera (another) mother of Púnda & Tára



Wädba wädba The name of country near Bare **Island**
 Yéra yérära **The name** of a pond of **tolerable** water
 between it & where fishing party
 Panjarán Capt.ⁿ Parker **etc.** dined.

Parts of the human Body

Kübbüra	The Head
Dūlu	Forehead
Kamurá	Top head
Kúru	hindhead
Darün	eyebrow
Yīneri	eyebrow
Mārīn	eyelash



Buriburāṅāl	Coasters	E.
Dyīndi	Dyīni	
Būnduṅ	Būnuṅ	Knee
Mūnduru	Mūnuru	Navel
Me	Mi	Eye
Dyir		
Manda <u>ó</u> wi	Mana <u>ó</u> wi	Foot

Colours

Dána, Black.	Tyerrá, White.
Gomūn, Green.	Yerakál, Yellow
Múdyil, Red	

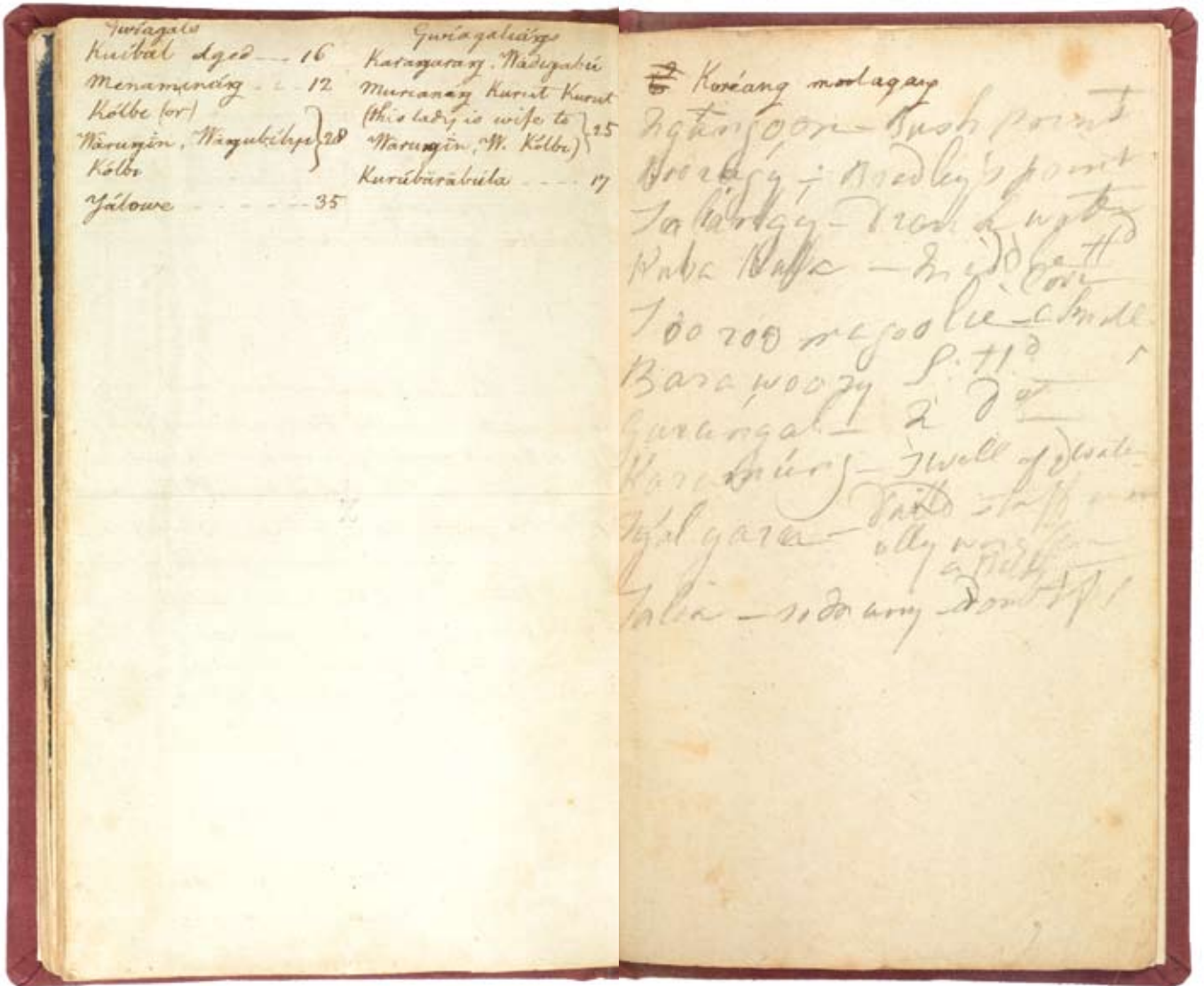
Names of Fruits in New South Wales

Marrinmārā. Tyibuṅ. Mūnmu. Murruburu
 Bomulá. Magará. Tyiwaragáṅ. Murūru.
 Buruwāṅ. Wātāṅáḥ. Njumarádyih.
 Mērimēri. Muriawín. Wiyigalyáṅh. Kinamēah
 Wāratáh. Kamaráṅh. Burudunh. Mirrigalyáṅh.
 (Takūba, the Acajou-like cherry)

Of the above, such as have an h over them are the names of flowers bearing honey in sufficient quantity to render them notorious to the natives. The rest of them Wariwéar gives the general name of Wigí to; which I have great reason to believe signifies a berry as I know most of the bushes, all of which bear berries which the natives eat. I think it also probable that some of the above may be called by two or more different names.

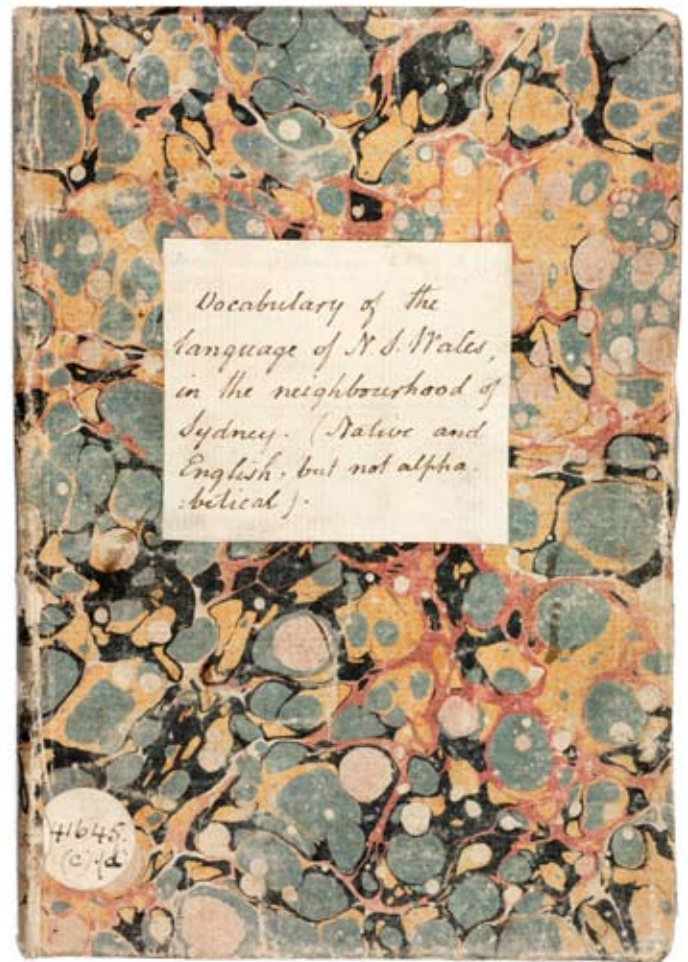
Terminations etc of Verbs

·Kāṅabānye·	·She (or he) will wash you·
·Piya <u>o</u> wiṅa·	·They will beat me·



Gwiagals		Gwiagaliangs	
Kuíbal	aged 16	Karaŋarang. Wádigabú	
Menaminúŋ	12	Murianánj. Kurut Kurut	25
Kólbi (or)	28	(this lady is wife to	
Wáruŋĭn, Wáŋubílyı		Wáruŋĭn, W. Kólbi)	
Kólbi		Kurúbärábúla	17
Yálowe	35		

Koréang moolagang	
Ngangoon	Bush Point
Booragý	Bradley's Point
Taliangy	drank water
Kuba Kuba	Middle Head
Tooroomagoolie	a small Cove
Barawoory	South Head
Garáŋgal	North Head
Karamúŋ	swell of the water
Ngálgara	d Hd stuff an ully were for a Bel
Talia	so many doubtful

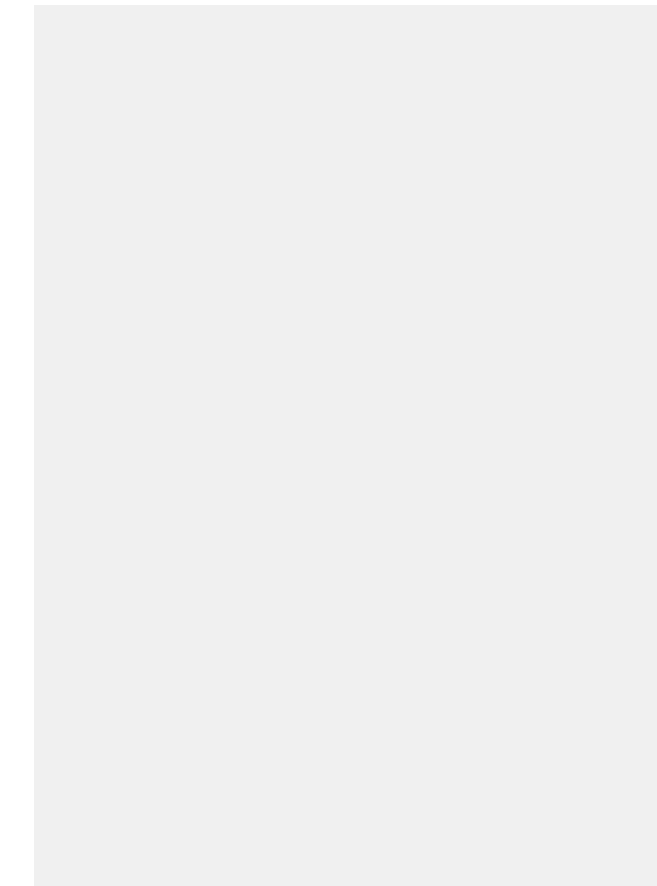
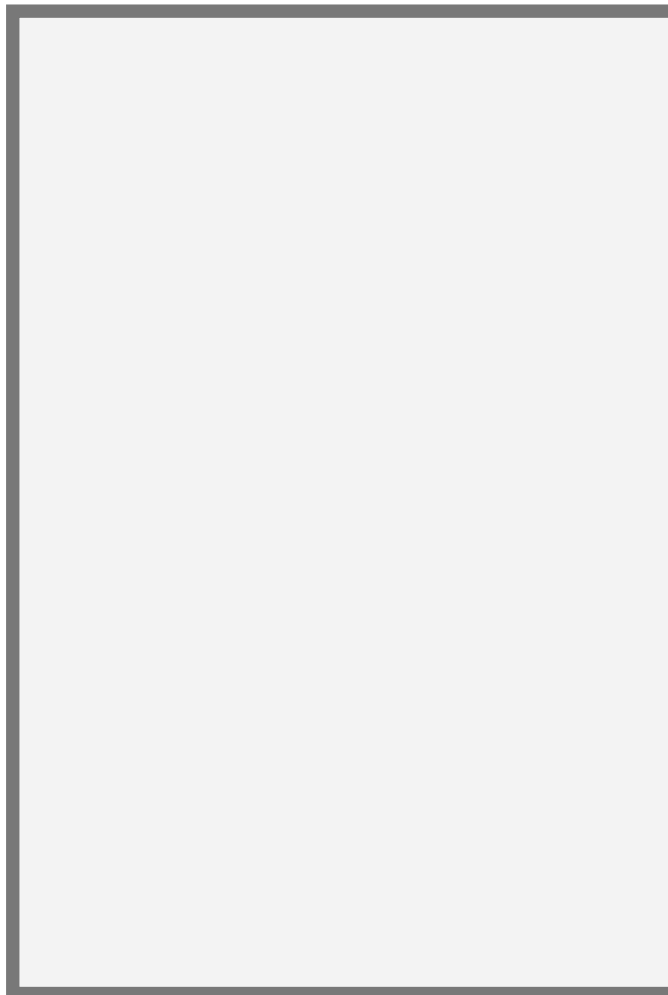


*Vocabulary of the
language of N.S.Wales,
in the neighbourhood of
Sydney. (Native and
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betical).*

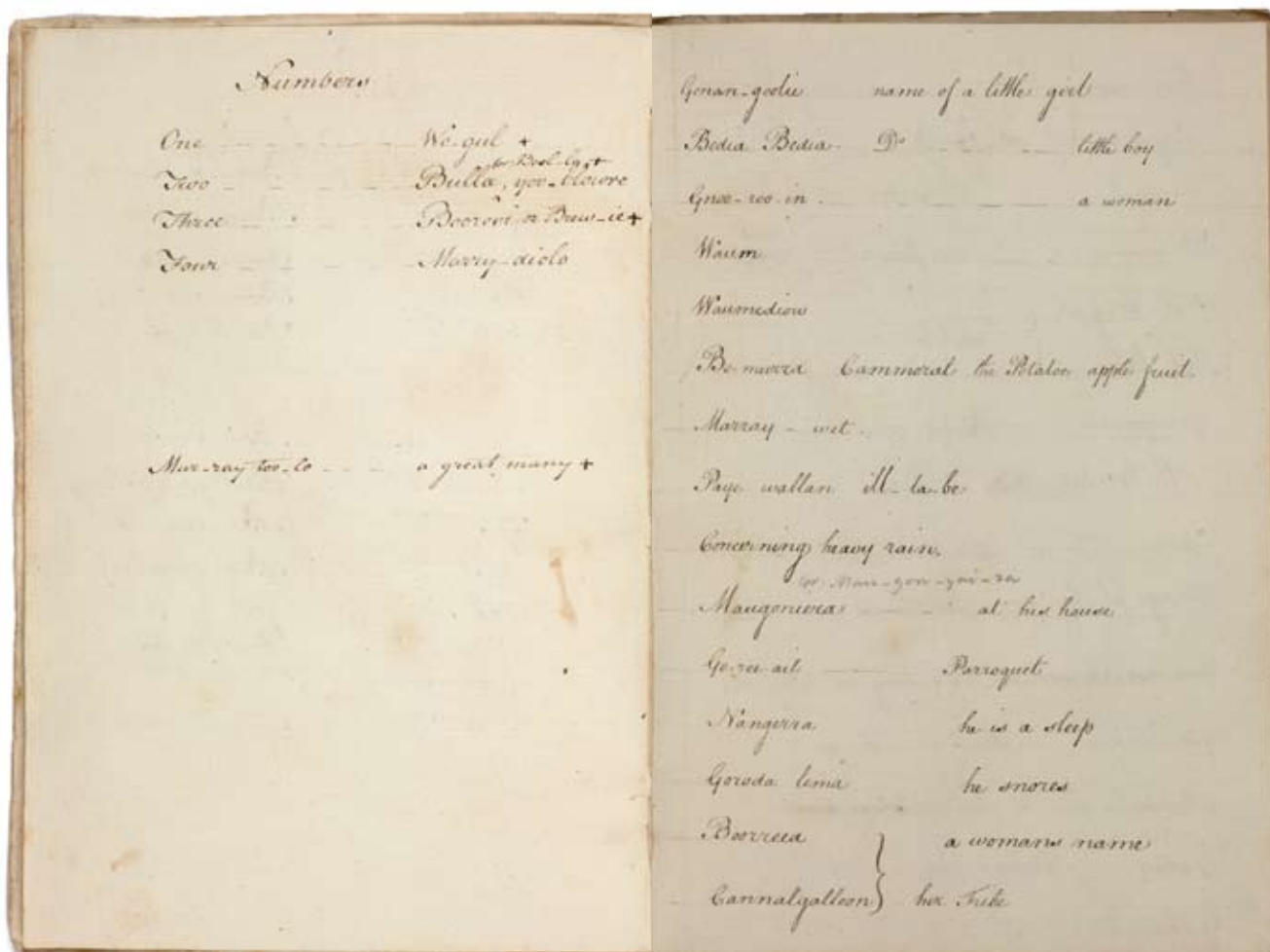
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(c).d

Vocabulary of the
language of N.S.Wales,
in the neighbourhood of
Sydney. (Native and
English, but not alpha-
betical).

41645. (c).(d)



Winds	
The North Wind	Boorrooway
The South Wind	Bainmarree
The East Wind	Gonieemah
The West Wind	Bowwan
The N.W. Wind	Dulugal
or	
The North Wind	Bowwan
The South Wind	Balgayallang
The East Wind	Booroo wee
The West Wind	Bainmarrey
The NE Wind	
The NW Wind	Dooloogal
The SE Wind	
The SW Wind	Gonieymah

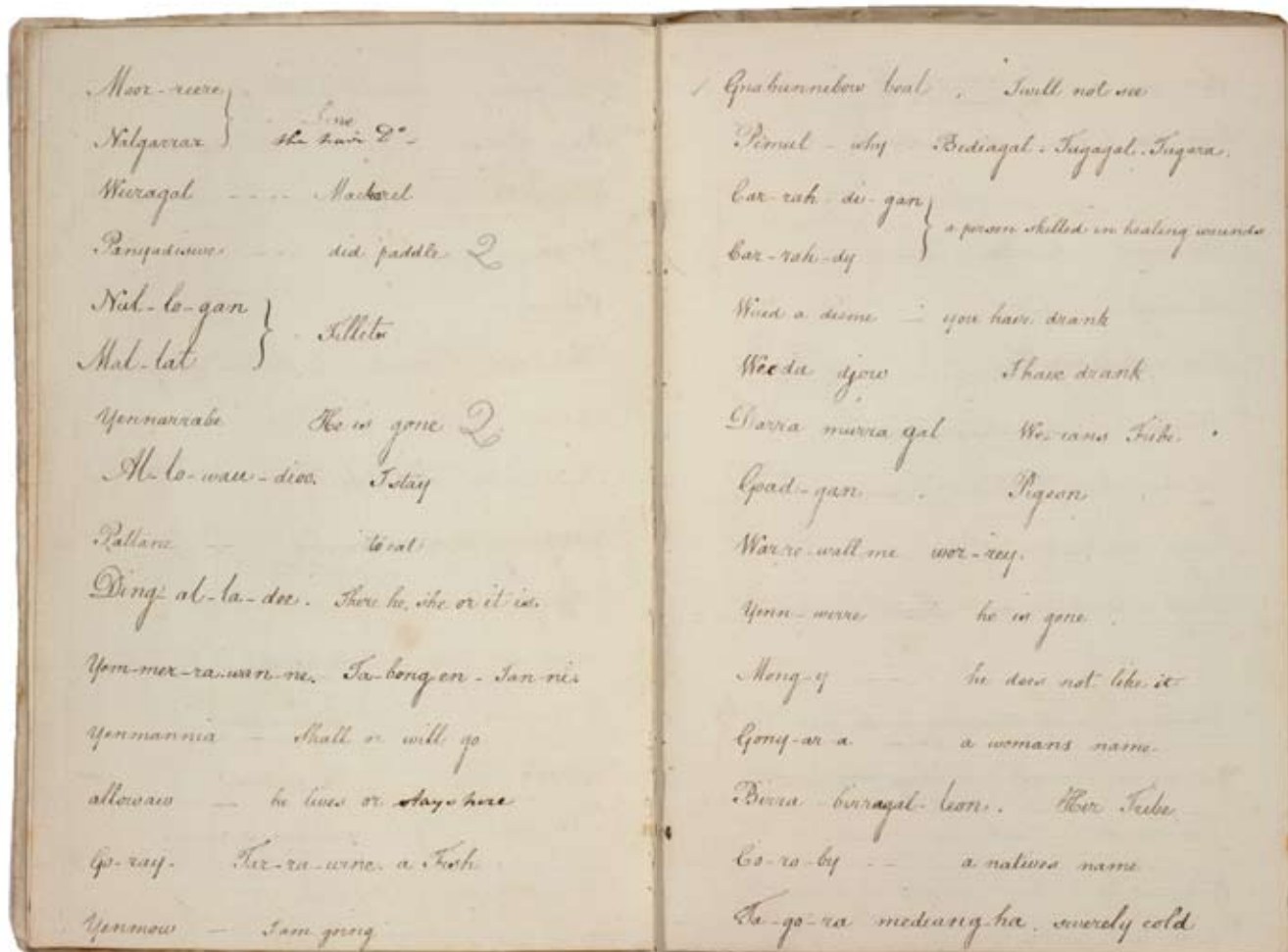


Numbers

One	Wogul +
Two	Bulla (or) Boolla +, yoolowre
Three	Boorooi or Brewie +
Four	Marrydiolo

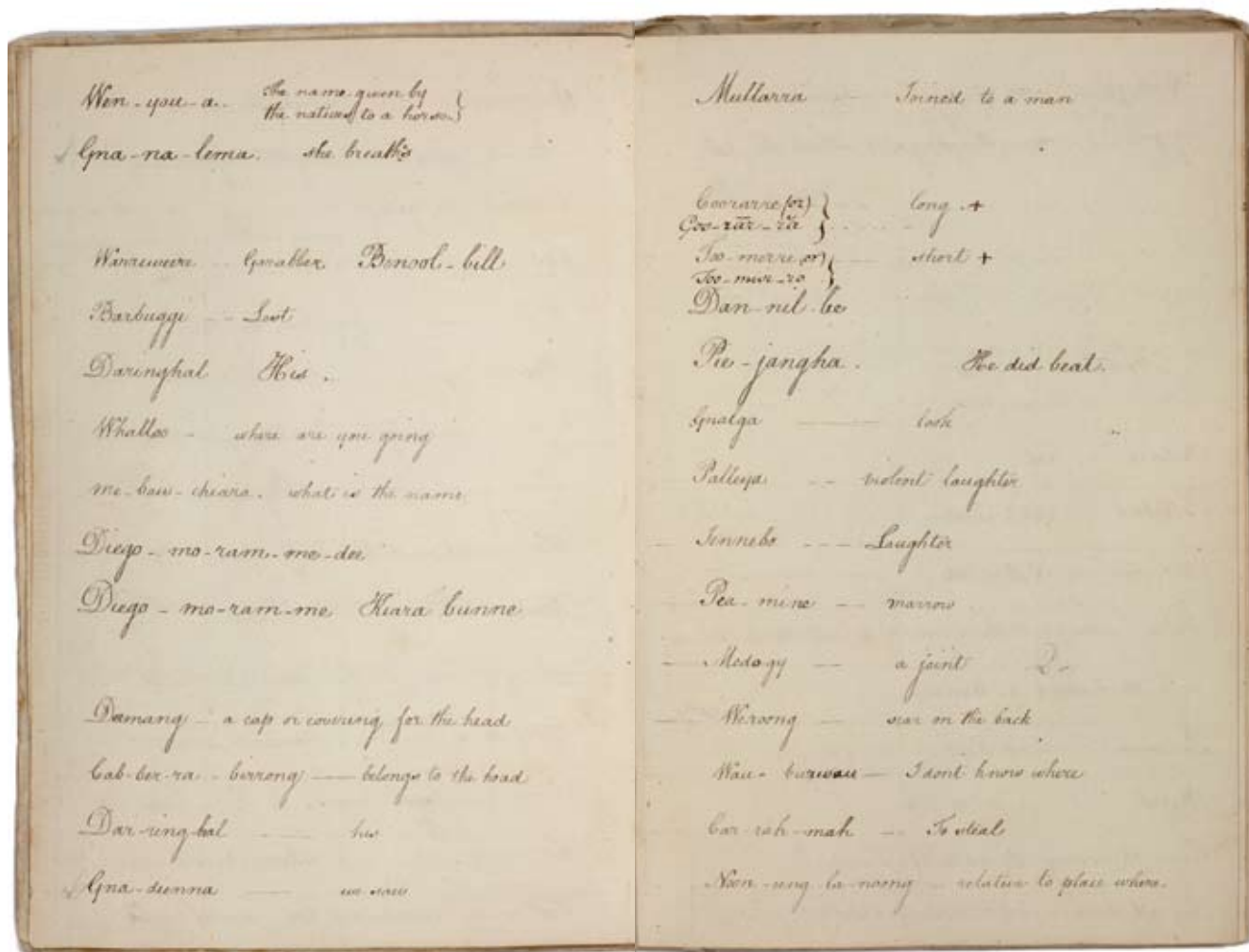
Murray toolo a great many +

Gonangoolie	name of a little girl
Bedia Bedia	name of a little boy
Gnooroin	name of a woman
Waum	
Waumediow	
Bomurra Cammeral	the Potatoe apple fruit.
Marray	wet.
Paye wallan illlabe	Concerning heavy rain.
Maugonyaira (or) Maugonyaira	at his house
Goreeail	Parroquet
Nangerra	he is asleep
Gorroda lema	he snores
Boorreea	a woman's name
Cannalgalleon	Boorreea's tribe



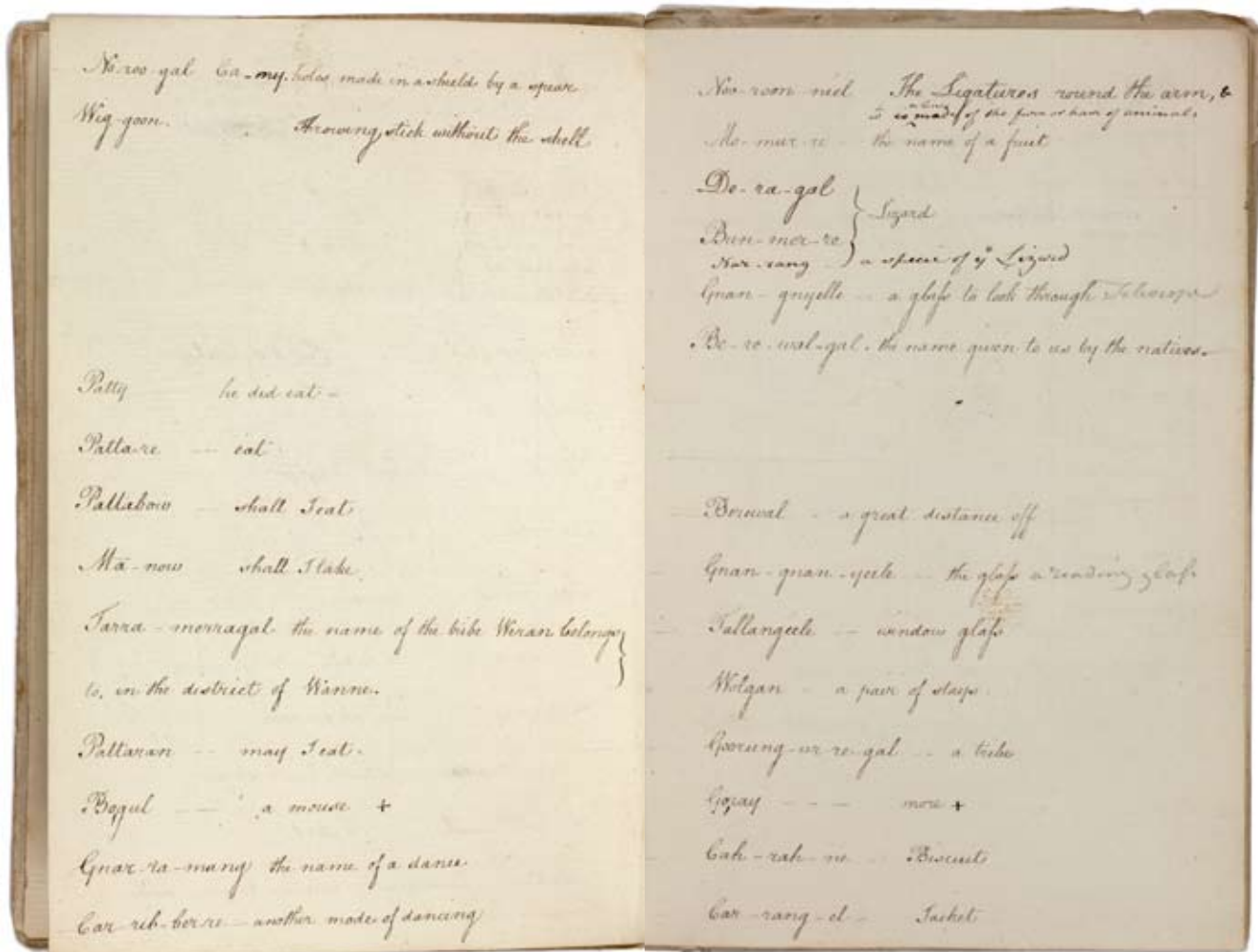
Moorreere	Line
Nalgarrar	the hair line
Weeragal	Mackarel
Panyadiswe	did paddle Q
Nullogan	} Fillets
Mallat	
Yennarrabe	He is gone Q
Allowaudioo.	I stay
Pattane	to eat
Di ngalla dee.	There he, she or it is
Yemmerrawanne.	Tabongen. Tanni.
Yenmannia	Shall or will go
allowaw	he lives or stays here
Goray Tarrawine.	a Fish
Yenmow	I am going

Gnabunnibow beal	I will not see
Pemulwhy	Bediagal . Tugagal . Tugara
Carrahdigan	} a person skilled in healing wounds
Carrahdy	
Wuidadieme	you have drank
Weedadjow	I have drank
Darramurragal	Weran's Tribe
Goadgan	Pigeon
Warre-wall-me worrey.	
Yennwerre	he is gone
Mongy	he does not like it
Gonyara	a woman's name
Birrabirragalleon.	Her Tribe
Coroby	a native's name
Tagora mediangha.	severely cold



Wenyoua.	The name given by the natives to a horse
✓Gnanalema.	she breathes
Warweere	Garabber Benoolbill
Barbuggi	Lost
Daringhal	His .
Whalloo	where are you going
mebawchiara.	what is the name
Diegomorammedee	
Diegomoramme Kiara bunne	
Damang	a cap or covering for the head
Cabberra birrong	belongs to the head
Darringhal	his
Gnadienna	we saw

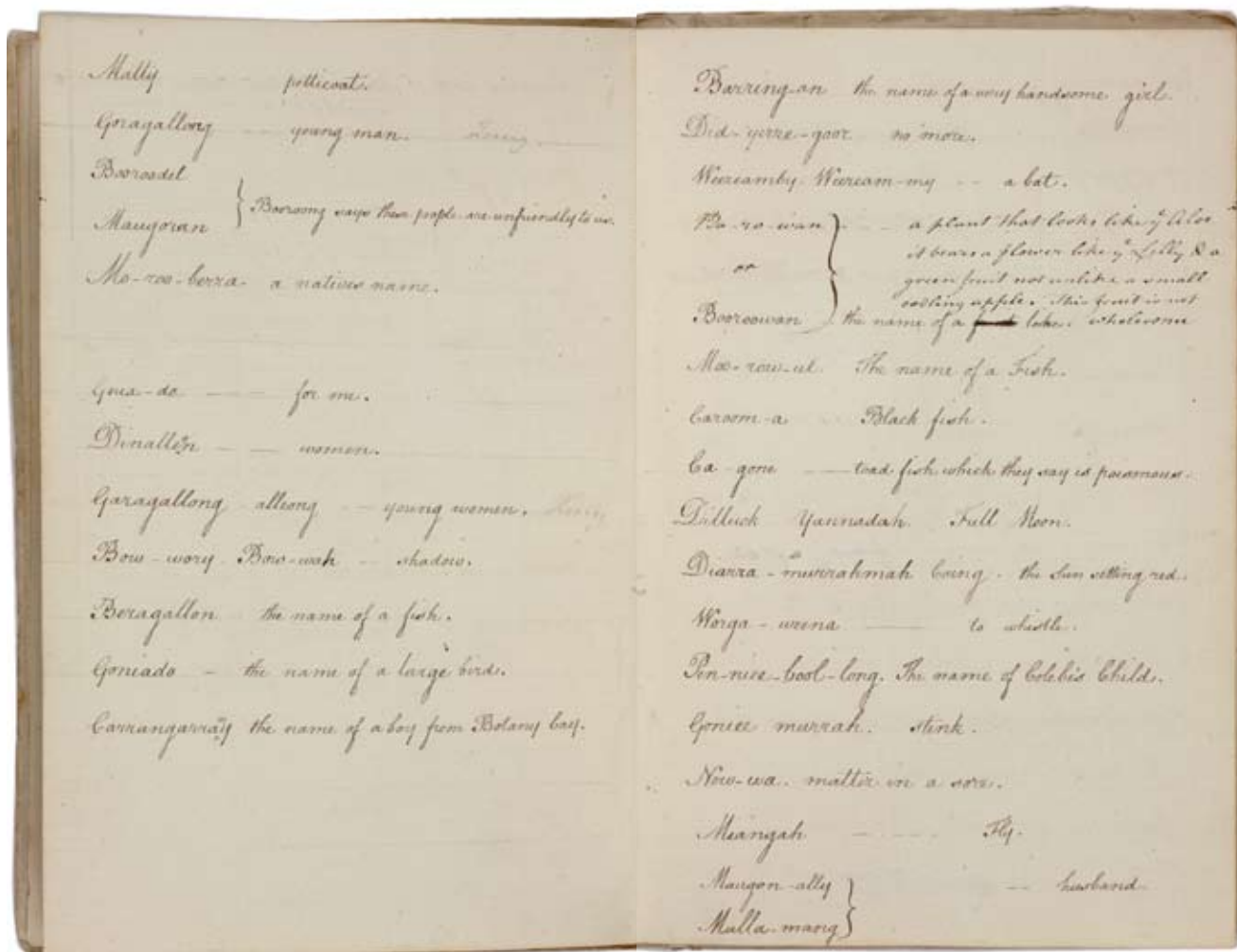
Mullarra	Joined to a man
Coorarre (or) Goorārrä	}long . +
Toomerre (or) Toomurro	}short +
Dannilbe	
Piejangha	He did beat.
Gnalga	look
Palleya	violent laughter
Jennebe	Laughter
Peamine	marrow
Medogy	a joint
Weroong	scar on the back
Wauburwau	I don't know where
Carramah	To steal
Noonunglanoong	relative to place where



Noroogal Camy. holes made in a shield by a spear
 Wiggoon. Throwing stick without the shell
 Patty he did eat
 Pattare eat
 Pattabow shall I eat
 Mānow shall I take
 Tarramerragal the name of the tribe Weran belongs to, in the district of Wanne.
 Pattaran may I eat
 Bogul a mouse +
 Gnarramang the name of a dance
 Carribberre another mode of dancing

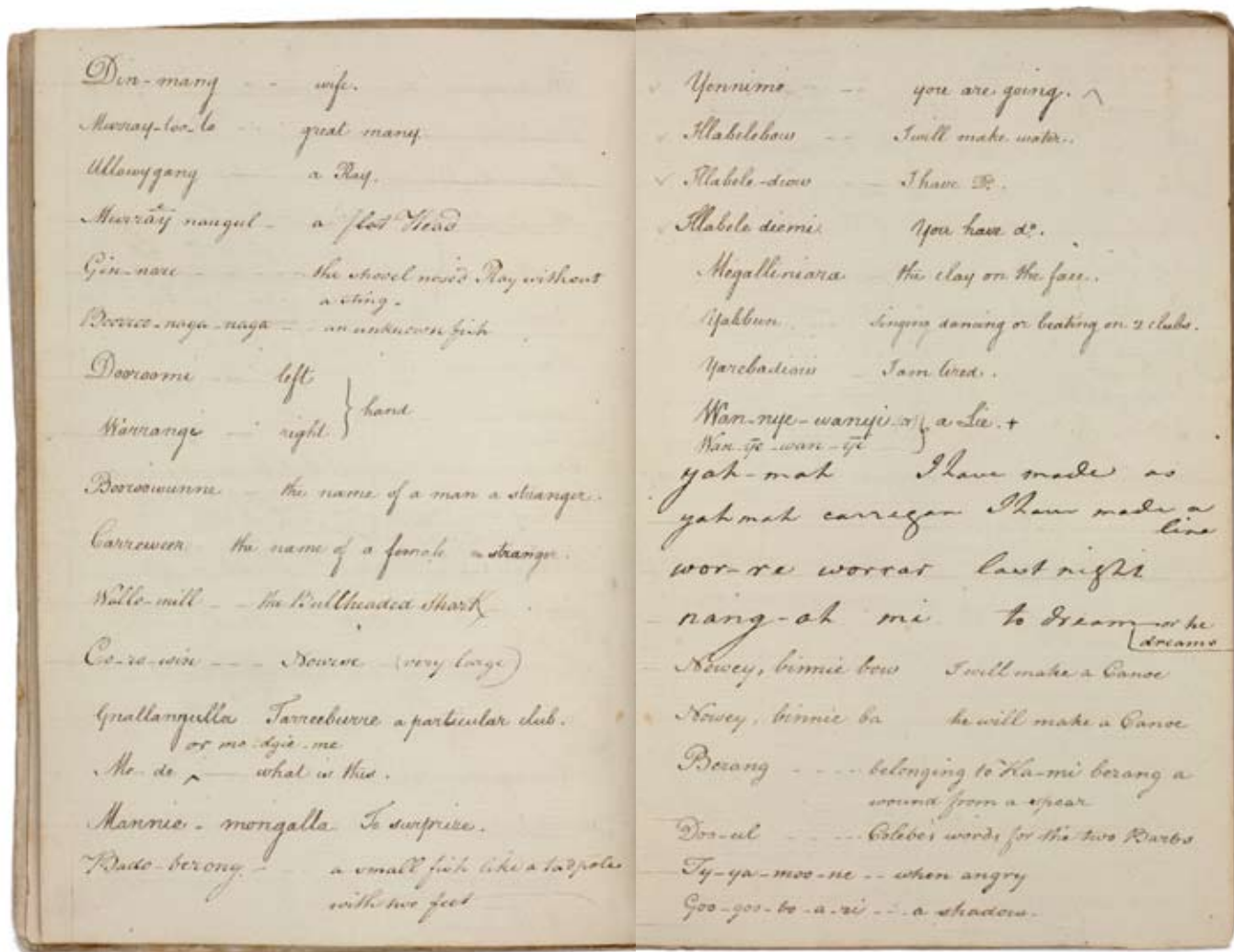
No-roon-niel The Ligatures round the arm, & ^{is} ~~is~~ ^{is} a line made of the fur or hair of animals.
 No-mur-re the name of a fruit
 Do-ra-gal } Lizard
 Bun-mer-re } a species of ^{the} Lizard
 Nar-rang }
 Gnar-gnyelle a glass to look through Telescope
 Be-re-wal-gal the name given to us by the natives.
 Berewal a great distance off
 Gnar-gnyelle the glass a reading glass
 Tallangeele window glass
 Wolgan a pair of stays
 Goorungurregal a tribe
 Goray more +
 Cah-rah-ne Biscuit
 Car-rang-el Jacket

Nooroonniel The Ligatures round the arm, & which is a line made of the fur or hair of animals.
 Momurre the name of a fruit
 Deragal } Lizard
 Bunmerre }
 Narrang a species of the Lizard
 Gnangnyelle a glass to look through Telescope
 Berewalgal . the name given to us by the natives.
 Berewal a great distance off
 Gnangnanyeele the glass , a reading glass
 Tallangeele window glass
 Wolgan a pair of stays
 Goorungurregal a tribe
 Goray more +
 Cahrahne Biscuit
 Carrangel Jacket



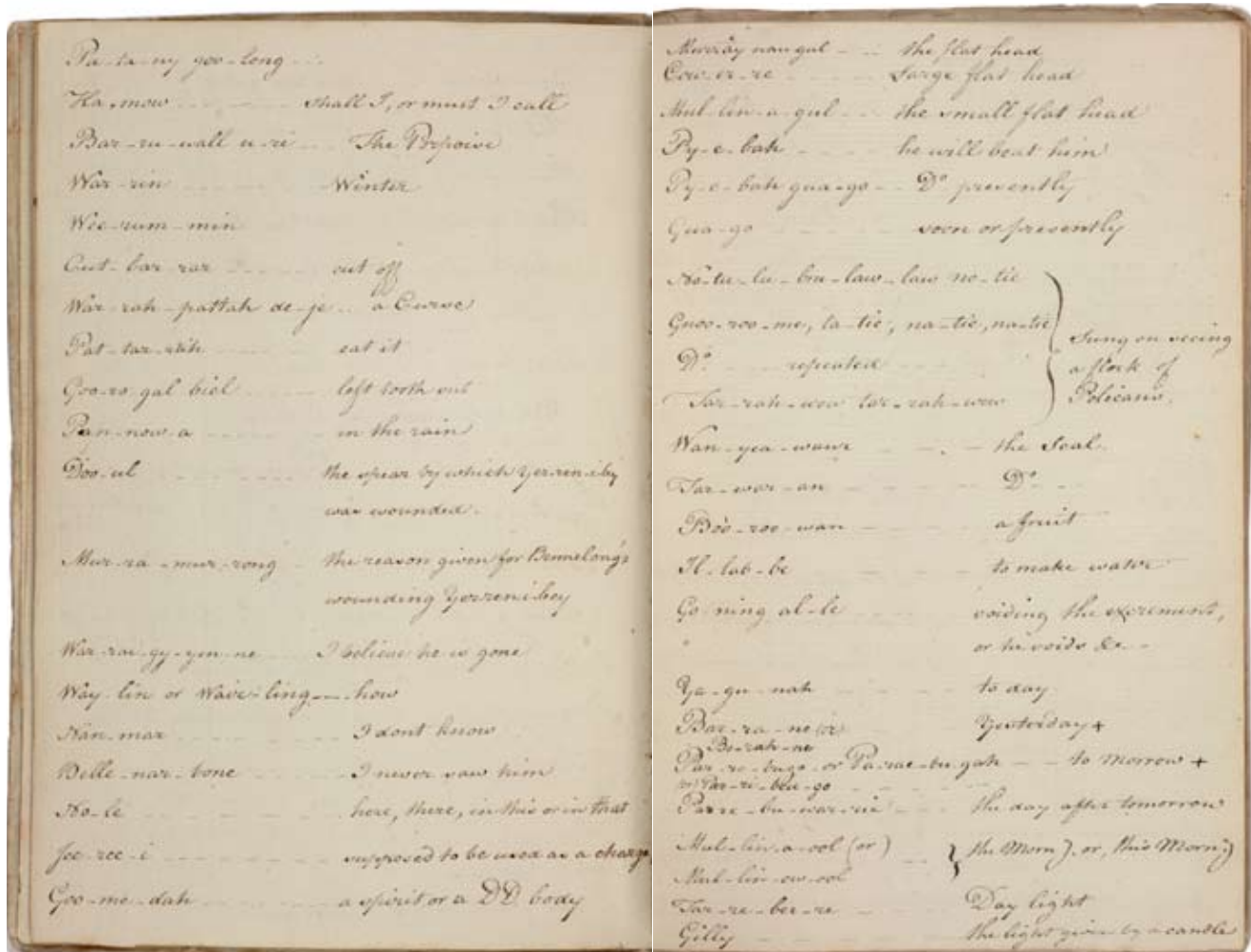
Matty	petticoat.
Goragallong.	young man. Query
Booroodel	} Booroong says these people are unfriendly to us.
Maugoran	
Morooberra	a native's name.
Gniade	for me.
Dinalleon	women.
Garagallong alleong	young women. Query
Bowwory Bowwah	shadow.
Beragallon	the name of a fish.
Goniado	the name of a large bird.
Carrangarrany	the name of a boy from Botany Bay.

Barringan	the name of a very handsome girl.
Didyerregoor	no more.
Weereamby Weereammy	a bat.
Barowan or Booroowan	a plant that looks like the Aloe it bears a flower like the Lilly & a green fruit not unlike a small cooking apple. This fruit is not wholesome. the name of a like.
Moorowul.	The name of a Fish.
Carooma	Black fish.
Cagone	toad fish which they say is poisonous.
Dilluck Yannadah.	Full Moon.
Diarramurrahmah Coing	the Sun setting red.
Worgaweena	to whistle.
Pennieboollong.	The name of Colebe's Child.
Goniee murrak.	stink.
Nowwa.	matter in a sore.
Miangah	Fly.
Maugonally	} husband.
Mullamang	



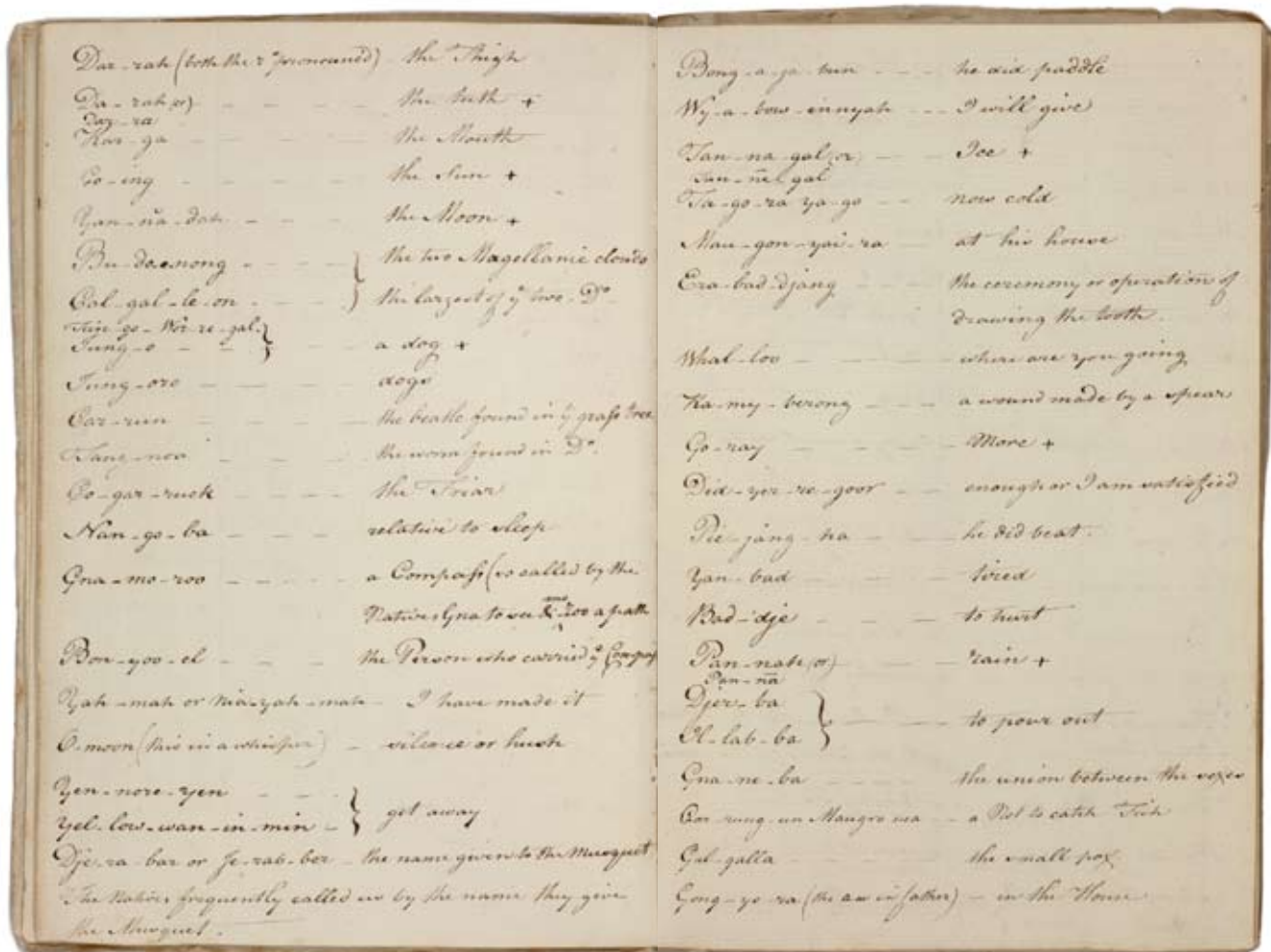
Dinman	wife.
Murraytoolo	great many.
Ullowyang	a Ray.
Murray naugul	a flat Head
Ginnare	the shovel nosed Ray without a sting.
Boorroonaganaga	an unknown fish
Dooroomi	left
Warrangi	right } hand
Booroowunne	the name of a man a stranger.
Carreweer	the name of a female stranger.
Wallomill	the Bullheaded shark
Corowin	Nourse (very large)
Gnallangulla	Tarreeburre a particular club.
Mede or medgieme	what is this.
Manniemongalla	To surprise.
Badoberong	a small fish like a tadpole with two feet

✓ Yennime	you are going.
✓ Illabelebow	I will make water.
✓ Illabelediow	I have made water.
✓ Illabelediemi	You have made water.
Megalliniara	the clay on the face
Yabbun	singing dancing or beating on two clubs
Yarebadiow	I am tired.
Wannyewanyi (or) Wan̄yewan̄yi	a Lie. +
yahmah	I have made as
yahmah carregan	I have made a line
worre worrar	last night
nangahmi	to dream or he dreams
Nowey, binniebow	I will make a Canoe
Nowey, binnieba	he will make a Canoe
Berang	belonging to Kami berang a wound from a spear
Dooul	Colebe's word for the two Barbs
Tyamoone	when angry
Googooboari	a shadow



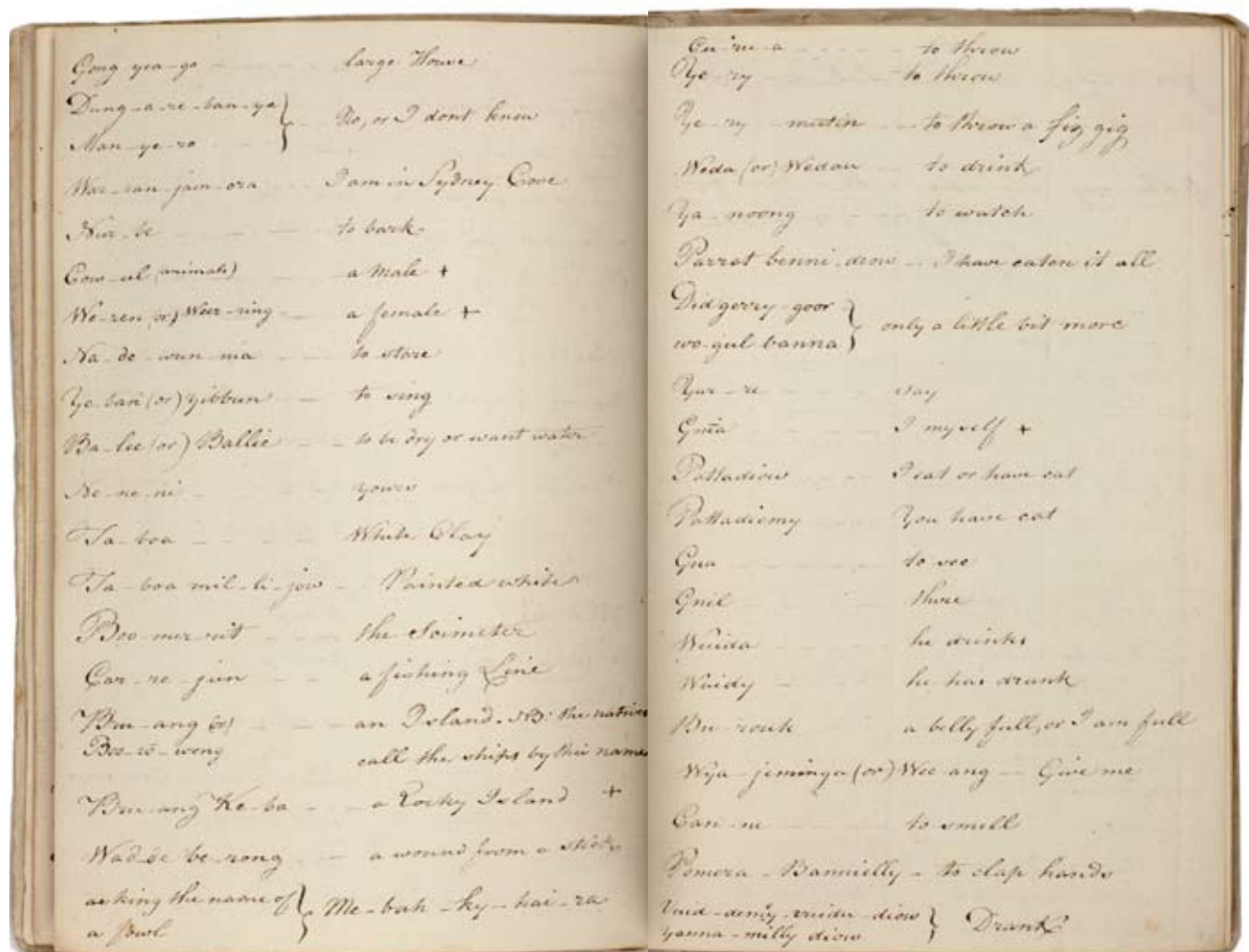
Patany goolong	
Kamow	shall I, or must I call
Barruwalluri	The Porpoise
Warrin	Winter
Weerummin	
Cutbarrar	cut off
Warrahpattah deje	a Curse
Pattarra	eat it
Goorogal biel	left tooth out
Pannowa	in the rain
Dooul	the spear by which Yerrrenibey was wounded
Murramurrong	the reason given for Bennelong's wounding Yerrrenibey
warraigy yenne	I believe he is gone
Waylin or Wairling	how
Nanmar	I dont know
Belle narbone	I never saw him
Nole	here, there, in this or in that
Jeereei	supposed to be used as a charge
Goomedah	a spirit or a deceased body

Murray naugul	the flat head
Cowerre	Large flat head
Mullinagul	the small flat head
Pyebah	he will beat him
Pyebah guago	he will beat him presently
Guago	soon or presently
Notulubrulawlaw notie	Sung on seeing a flock of
Gnooroome, tatie, natie, natie	Pelicans.
Tarrahwow, tarrahwow	
Wanyeawaur	the Seal
Tarwaran	the Seal
Boroowan	a fruit
Illabe	to make water
Goningalle	voiding the excrement, or he voids &c
Yagunah	to day
Barrane (or) Borahne	Yesterday +
Parrebugo or Paraebugah (or) Parribeugo	to morrow +
Parrebuwarrie	the day after tomorrow
Mullinaool (or) Mullinowool	the Morning or, this Morning
Tarreberre	Daylight
Gilly	the light given by a candle



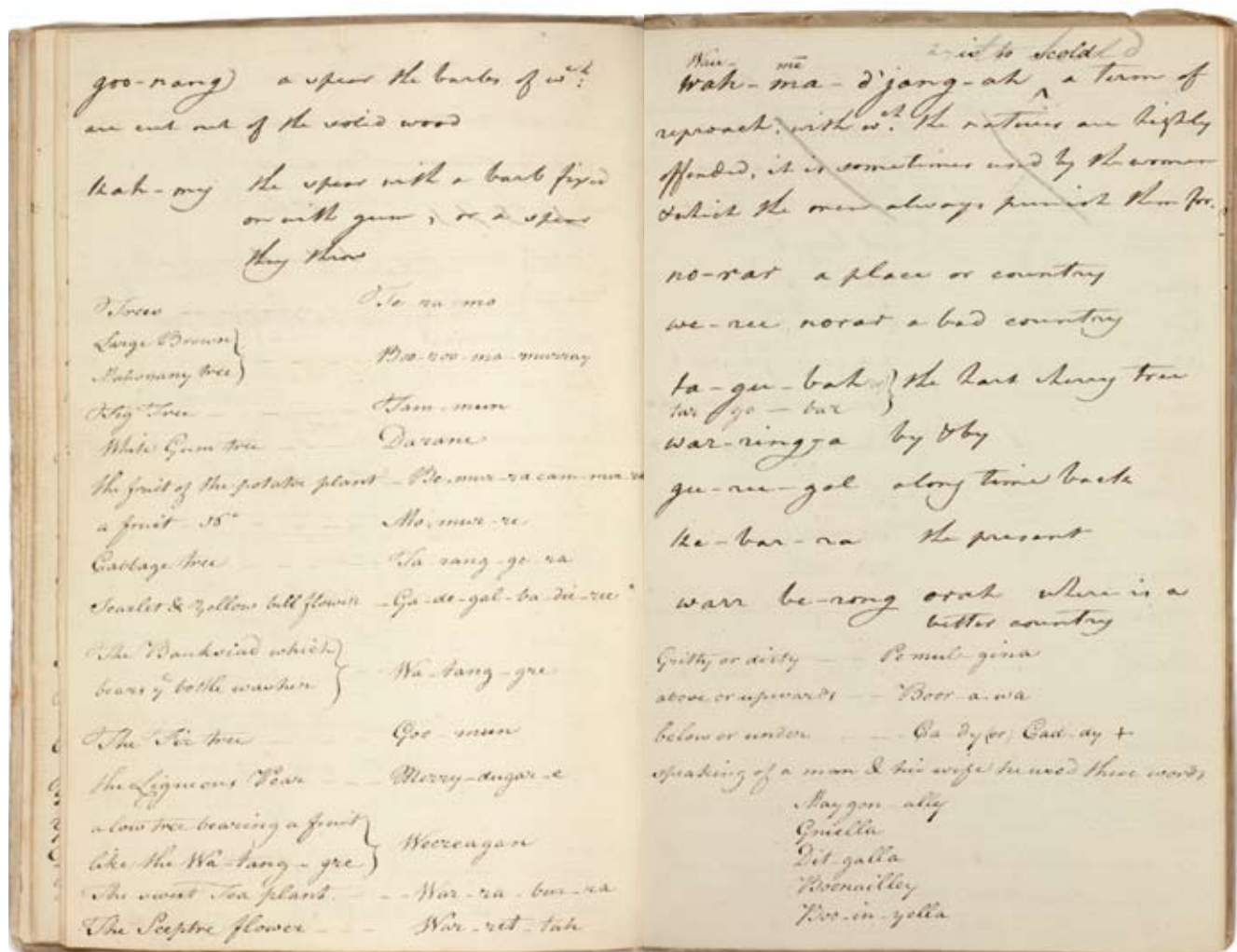
Darah (both the r pronounced)	the Thigh
Darah (or) Darra	the teeth +
Karga	the Mouth
Coing	the Sun +
Yannadah	the Moon +
Budoenong	the two Magellanic clouds
Calgalleon	the largest of the two Magellanic clouds
Teingo Worregal.	a dog +
Jungo	dogs
Jungoro	the beetle found in the grass tree
Carrun	the worm found in the grass tree
Tangoa	the Friar
Cogarruck	relative to sleep
Nangoba	a Compass (so called by the natives Gna to see and moroo a path)
Gnamoroo	the person who carried the Compass
Bonyooel	I have made it
Yahmah or niayahmah	silence or hush
Omoon (this in a whisper)	} get away
Yennoreyen	
Yellowwaninmin	
Djerabar or Jerabber	the name given to the musket
The Natives frequently called us by the name they give the musket.	

Bongajabun	he did paddle
Wyabowinnyah	I will give
Tannagal (or) Tannegal	Ice +
Tagora yago	now cold
maugonyaira	at his house
Erabaddjang	the ceremony or operation of drawing the tooth
Whalloo	where are you going
Kamyberong	a wound made by a spear
Goray	More +
Didyeregoor	enough or I am satisfied
Piejangha	he did beat
Yanbad	tried
Baddje	to hunt
Pannah (or) Pannā	rain +
Djerba	} to pour out
Illabba	
Gnaneba	the union between the sexes
Carrungun Maugro nea	a Net to catch Fish
Galgalla	the small pox
Gongyera (the a as in father)	in the house



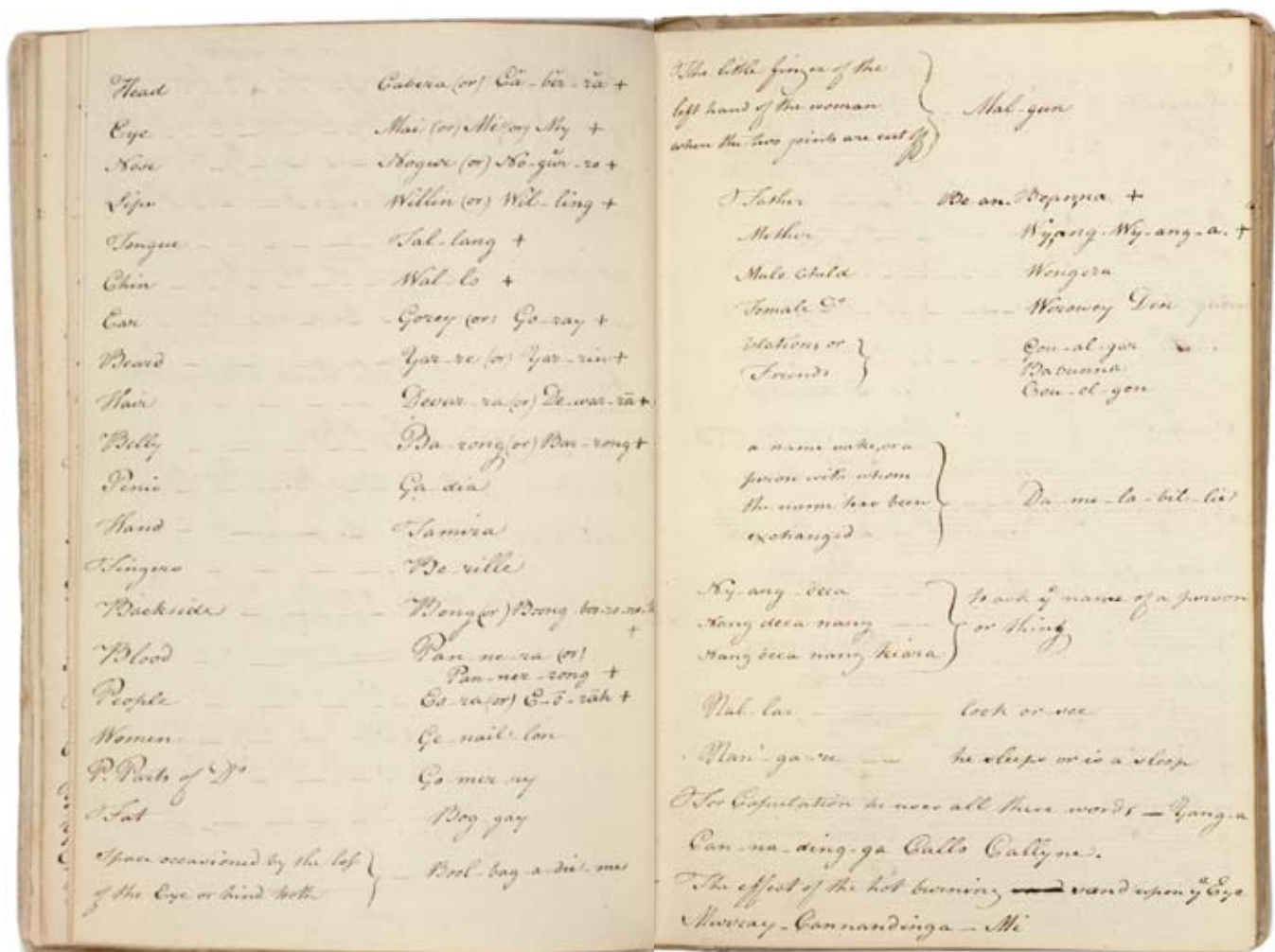
Gongyeago	large house
Dungarebanye	} No, or I do not know
Manyero	
Warranjamora	I am in Sydney Cove
Nurbe	to bark
Cowul (animals)	a male +
Weren (or) Weerring	a female +
Nadewunnia	to stare
Yeban (or) yibbun	to sing
Balee (or) Ballie	to be dry or want water
Neneni	Yours
Taboa	White Clay
Taboamillijow	Painted white
Boomerit	the Scimeter
Carrejun	a fishing Line
Bruang (or) Boorōwong	an Island. NB the natives call the ships by this name
Bruang Keba	a Rocky Island +
Wadde berong	a wound from a stick
asking the name of a fowl	Mebahkyhaira

Curua	to throw
Yery	to throw
Yery mutin	to throw a fiz gig
Weda (or) Wedau	to drink
Yanoong	to watch
Parratbennideow	I have eaten it all
Didgerrygoor wogul banna	only a little bit more
Yarre	say
Gnīa	I myself +
Pattadiou	I eat or have eaten
Pattadiemy	You have eaten
Gna	to see
Gnil	there
Wuida	he drinks
Wuidy	he has drunk
Burouk	a belly full, or I am full
Wyajeminga (or) Weeang	Give me
Canne	to smell
Pomera Bannielly	to clap hands
Vuiddemey vuiddioui	Drank
Yannamilly diou	



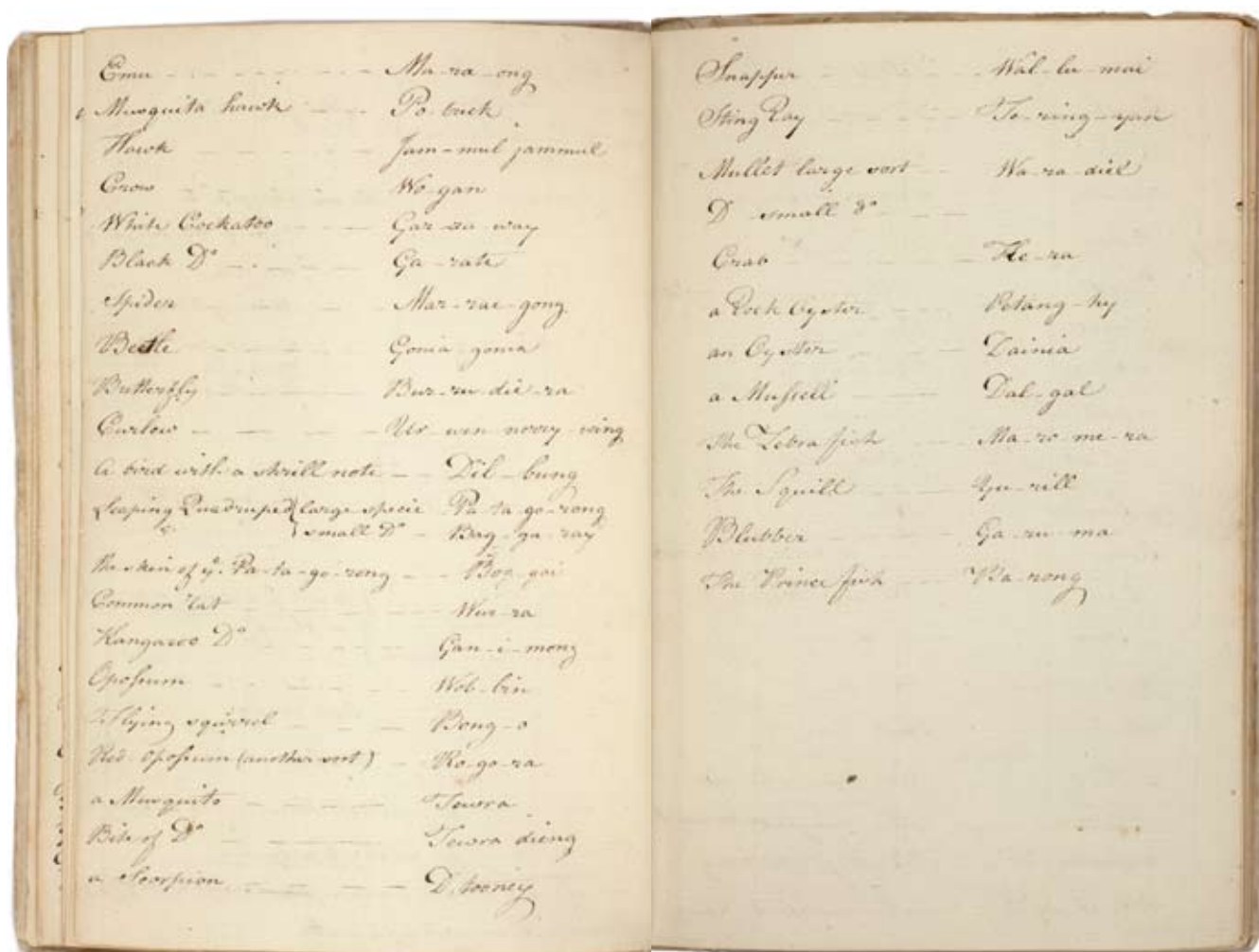
goonang	a spear the barbs of which are cut out of the solid wood
Kahmy	the spear with a barb fixed on with gum, or a spear they throw
Trees	Terumo
Large Brown Mahogany tree	Boorooma murray
Fig Tree	Tammun
White Gum tree	Darane
the fruit of the potatoe plant	Bemurra cammerral
a fruit No	Momurre
Cabbage tree	Taranggera
Scarlet & Yellow bell flower	Gadegalbadeerie
The Banksiad which bears the bottle washer	Watanggre
The Fir tree	Goomun
the Ligneous Pear	Merrydugare
a low tree bearing a fruit like the Watanggre	Weereagan
The sweet Tea plant	Warraburra
The Sceptre flower	Warrettah

Waumē	is to scold
Wahmad'jangah	a term of reproach, with which the natives are highly offended, it is sometimes used by the women & which the men always punish them for.
norar	a place or country
weree norar	a bad country
tagubah (or) targobar	} the hart herry tree
warringa	by & by
gurugal	a long time back
Kebarra	the present
warr berong orah	where is a better country
Gritty or dirty	Pemulgina
above or upwards	Boorawa
below or under	Cady (or) Caddy +
speaking of a man & his wife he used these words	
Maygonally	
Gniella	
Ditgalla	
Boonailley	
Booinyella	



Head	Cabera (or) Căbërră +
Eye	Mai (or) Mi (or) My +
Nose	Nogur (or) Nogürro +
Lips	Willin (or) Willing +
Tongue	Tallang +
Chin	Wallo +
Ear	Gorey (or) Goray +
Beard	Yarre (or) Yarrin +
Hair	Devarra (or) Dewarră +
Belly	Barong (or) Barrong +
Penis	Gadia
Hand	Tamira
Fingers	Berille
Backside	Bong (or) Boongbooronetong +
Blood	Pannera (or) Pannerrong +
People	Eora (or) Eörăh +
Women	Genailon
Private Parts of Women	Gomerry
Fat	Boggay
Space occasioned by the loss of the Eye or hind tooth	Boolbagadeimi

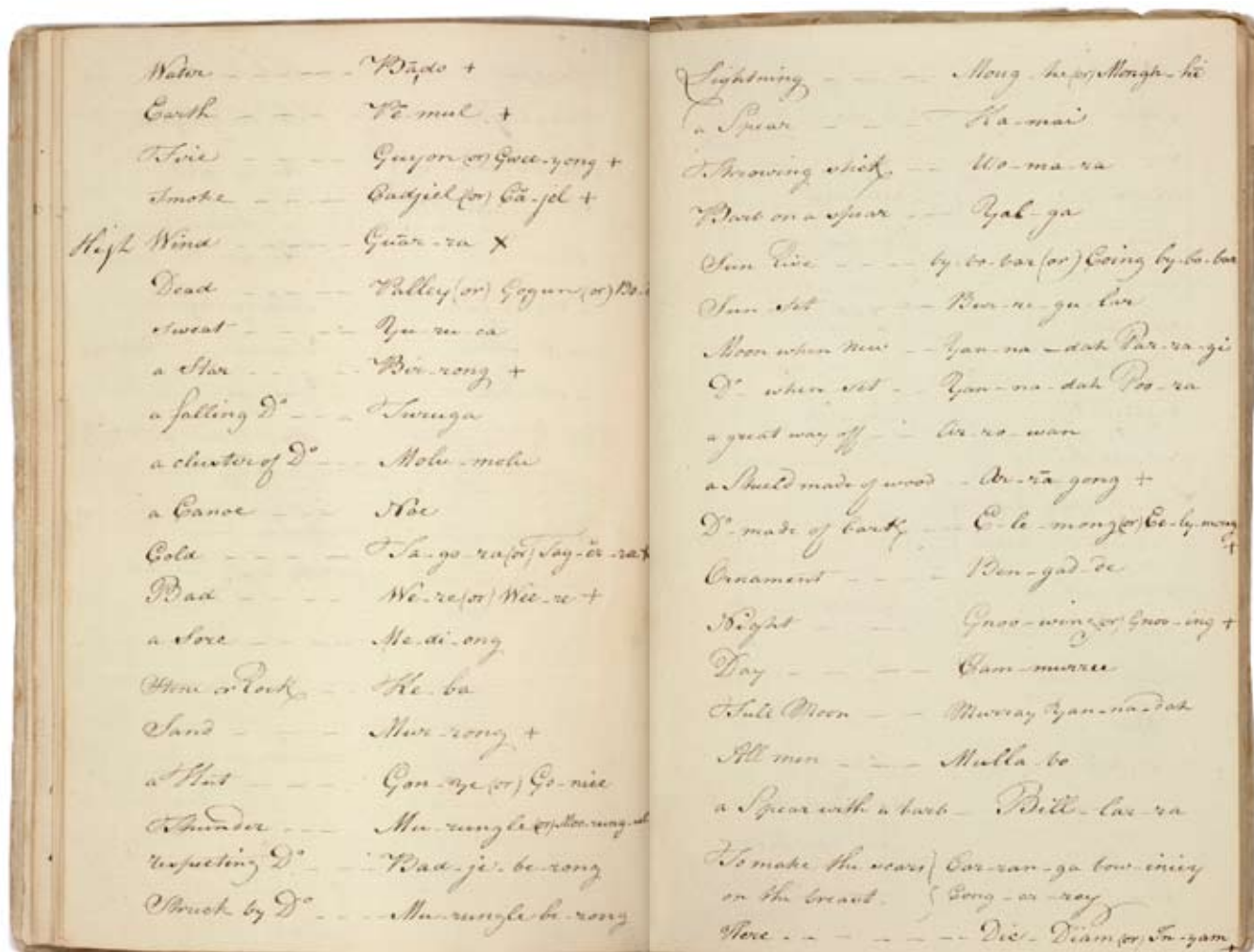
The little finger of the left hand of the woman when the two joints are cut off	Malgun
Father	Bean. Beanna +
Mother	Wyang. Wyanga. +
Male Child	Wongera
Female Child	Werowey Din
Relations or friends	Goualgar Babunna Coulgon
a name sake, or a person with whom the name has been exchanged	Damelabillie
Nyangdeea	to ask the name of a person
Nang deea nang	or thing
Nang deea nang kiara	
Nallar	look or see
Nangare	he sleeps or is asleep
For Copulation he uses all these words — Yanga Cannanginga Callo Callyne.	
The effect of the hot burning sand upon the Eye	Murray Cannandinga Mi



Emu	Maraong
Mosquito hawk	Pobuck
Hawk	Jammul jammul
Crow	Wogan
White Cockatoo	Garraway
Black Cockatoo	Garate
Spider	Marraegong
Beetle	Goniagonia
Butterfly	Burrudiera
Curlew	Urwinerrywing
A bird with a shrill note	Dilbung
Leaping Quadruped Large species	Patagorong
Leaping quadruped, small species	Baggaray
the skin of the Patagorong	Boggai
Common rat	Wurra
Kangaroo rat	Ganimong
Opossum	Wobbin
Flying squirrel	Bongo
Red opossum (another sort)	Rogora
a Mosquito	Tewra
Bite of a mosquito	Tewra dieng
a Scorpion	D, tooney

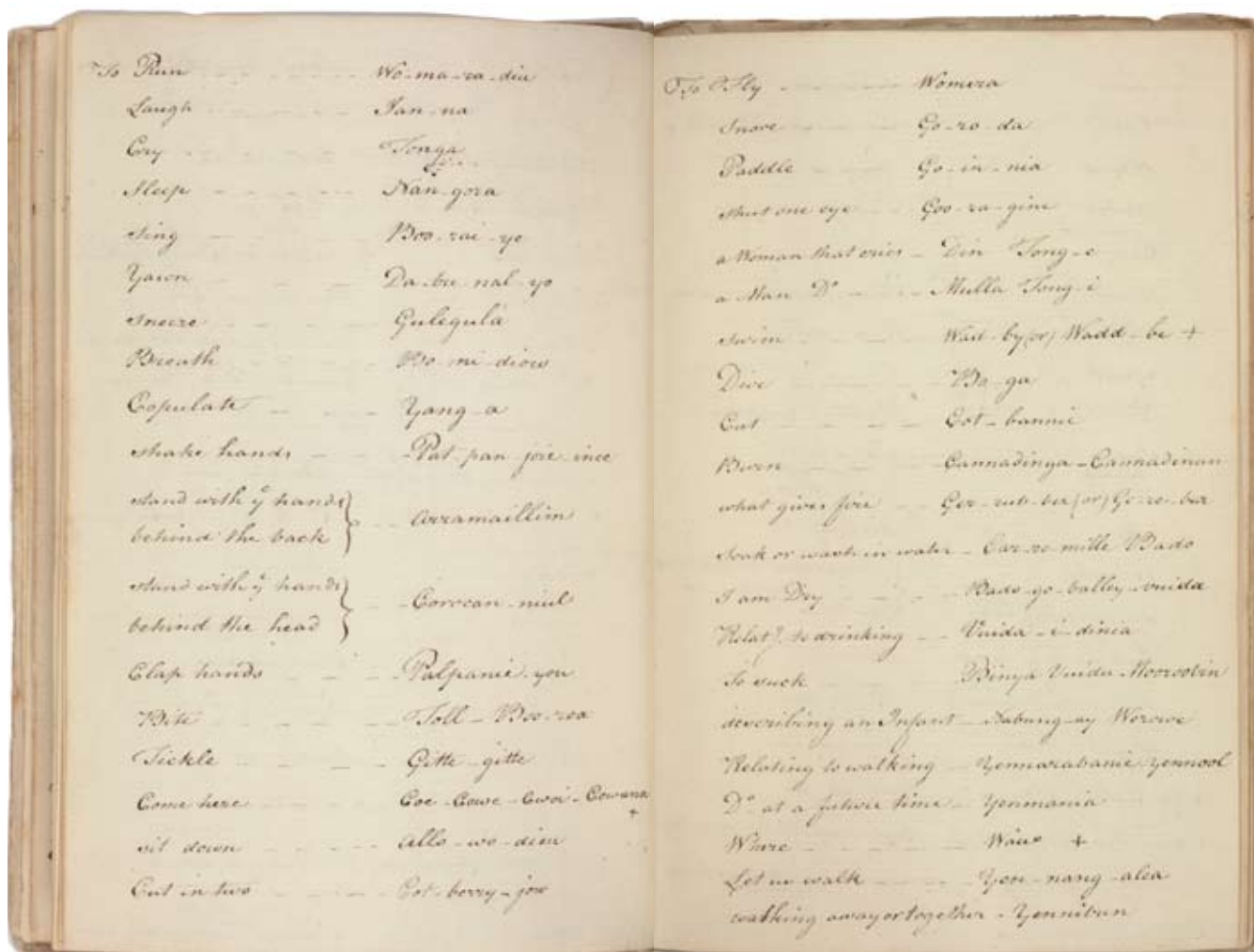
Snapper	Wal-lu-mai
Sting Ray	To-ving-yue
Mullet large sort	Wa-ra-diel
Mullet small sort	
Crab	Ko-ra
a Rock Oyster	Potang-hy
an Oyster	Dainia
a Mussel	Dal-gal
the Zebra fish	Ma-ro-me-ra
The Squill	Yu-rill
Blubber	Ga-su-ma
The Prince fish	Ma-nong

Snapper	Wallumai
Sting Ray	Teringyan
Mullet large sort	Waradiel
Mullet small sort	
Crab	Kera
a Rock Oyster	Petanghy
an Oyster	Dainia
a Mussel	Dalgai
the Zebra fish	Maromera
The Squill	Yurill
Blubber	Garuma
The Prince fish	Barong



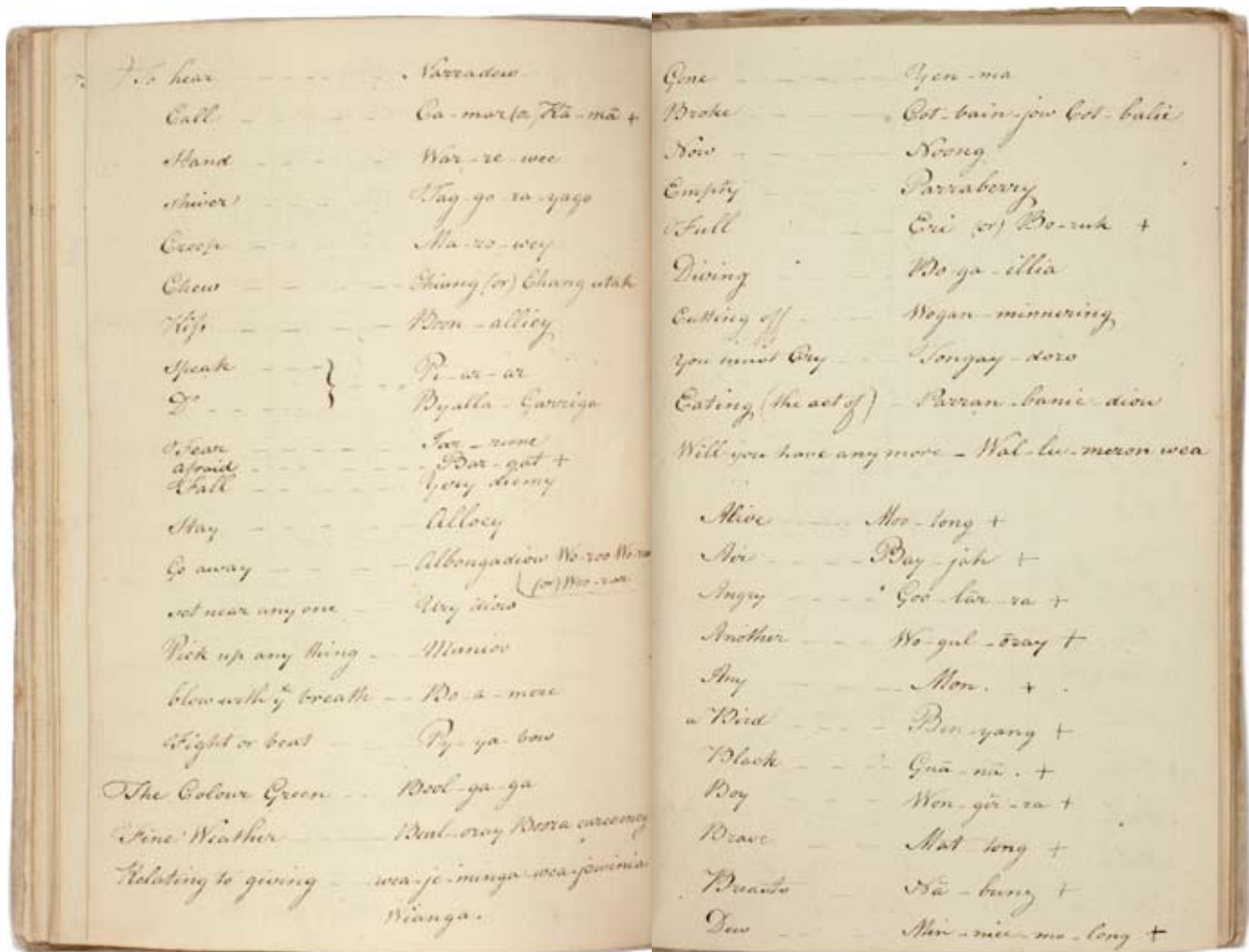
Water	Bā,do +
Earth	Pēm,ul +
Fire	Guyon (or) Gweeyong +
Smoke	Cadjiel (or) Cäjel +
High Wind	Guārra x
Dead	Palley (or) Gogun (or) Boē
Sweat	Yuruca
a Star	Birrong +
a falling star	Turuga
a cluster of stars	Molumolu
a Canoe	Noe
Cold	Tagora (or) Tagērra x
Bad	Were (or) Weere +
a Sore	Mediong
Stone or Rock	Keba
Sand	Murrong +
a Hut	Gonye (or) Goniee
Thunder	Murungle (or) Moorungul x
Respecting thunder	Badjeberong
Struck by thunder	Murungle berong

Lightning	Monghe (or) Monghht
a Spear	Kamai
Throwing stick	Womara
Barb on a spear	Yalga
Sunrise	bybobar (or) Coing bybobar
Sunset	Burregular
Moon when new	Yannadah Parragi
Moon when set	Yannadah Poora
a great way off	Arrowan
a Shield made of wood	Arrāgong +
a Shield made of bark	Elemong (or) Eelymong +
Ornament	Bengadde
Night	Gnoowing (or) Gnooing +
Day	Cammurree
Full Moon	Murray Yannadah
All men	Mullabo
a Spear with a barb	Billarra
To make the scars on the breast	Carranga bowinney Congarrey
Here	Die Diam (or) Inyam +



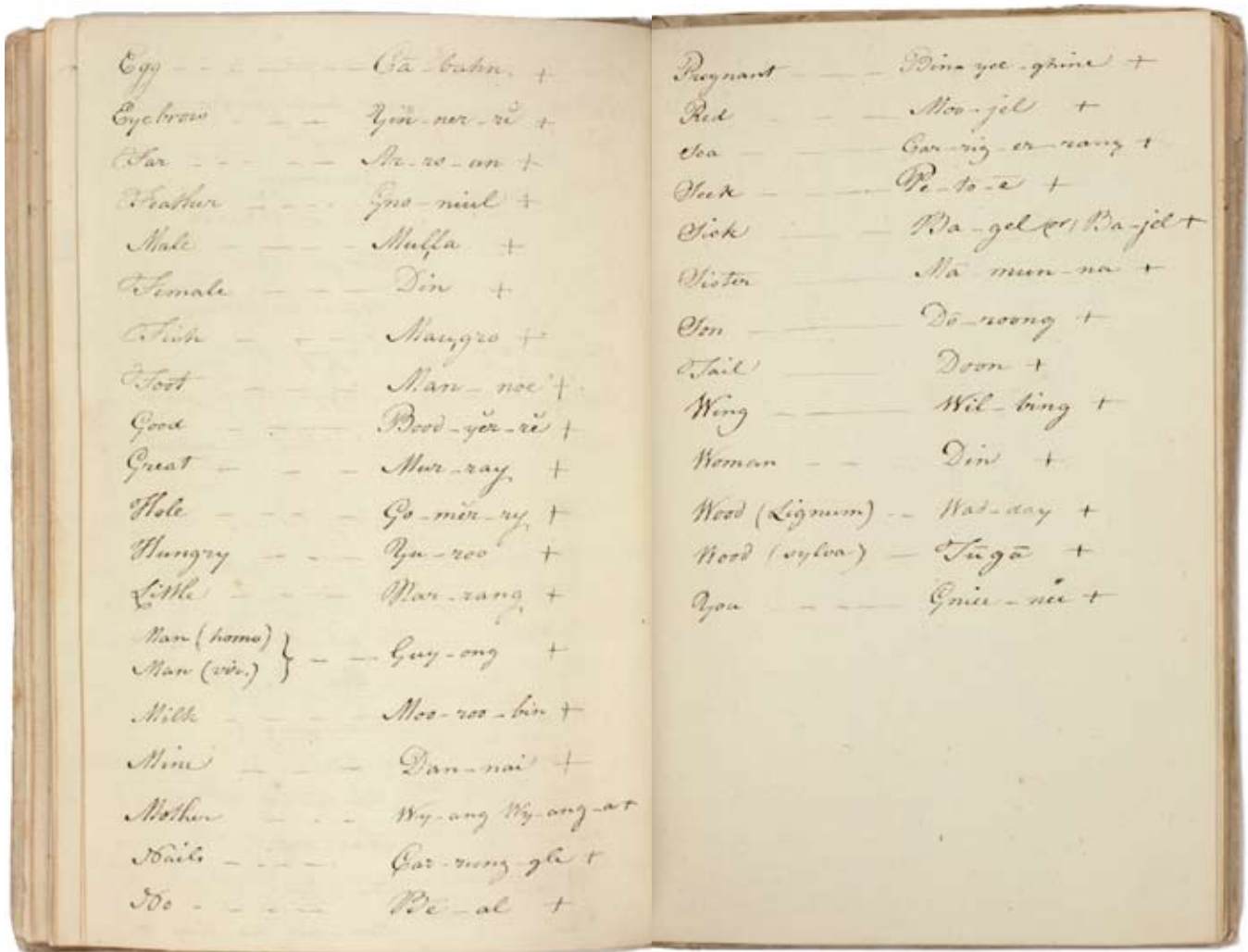
To Run	Womaradiu
To Laugh	Janna
To Cry	Tonga
To Sleep	Nangora
To Sing	Booraiye
To Yawn	Dabunalyo
To Sneeze	Gulegula
To breathe	Bomidiou
To Copulate	Yanga
To shake hands	Patpanjoieinee
To stand with the hands behind the back	Arramaillim
To stand with the hands behind the head	Corocanniul
To Clap hands	Palpanieyou
To Bite	Toll Booroo
To Tickle	Gitte gitte
To Come here	Coe Cowe Cwoi Cowana +
To sit down	Allowodieu
To Cut in two	Cotberryjou

To Fly	Womera
To Snore	Goroda
To Paddle	Goinniea
To shut one eye	Goorageine
a Woman that cries	Din Tonge
a Man that cries	Mulla Tongi
To Swim	Wadby (or) Waddbe +
To Dive	Boga
To Cut	Cotbannie
To Burn	Cannadinga Cannadinan
what gives fire	Gerrubber (or) Gerebar
To Soak or wash in water	Carremille Bado
I am Dry	Badogoballeyvuida
Relating to drinking	Vuidaidinia
To suck	Binya Vuidu Moorobin
describing an Infant	Nabungay Werowe
Relating to walking	Yennarabanie yennool
Relating to walking at a future time	Yenmania
Where	Wau +
Let us walk	Yennangalea
Walking away or together	Yennibun



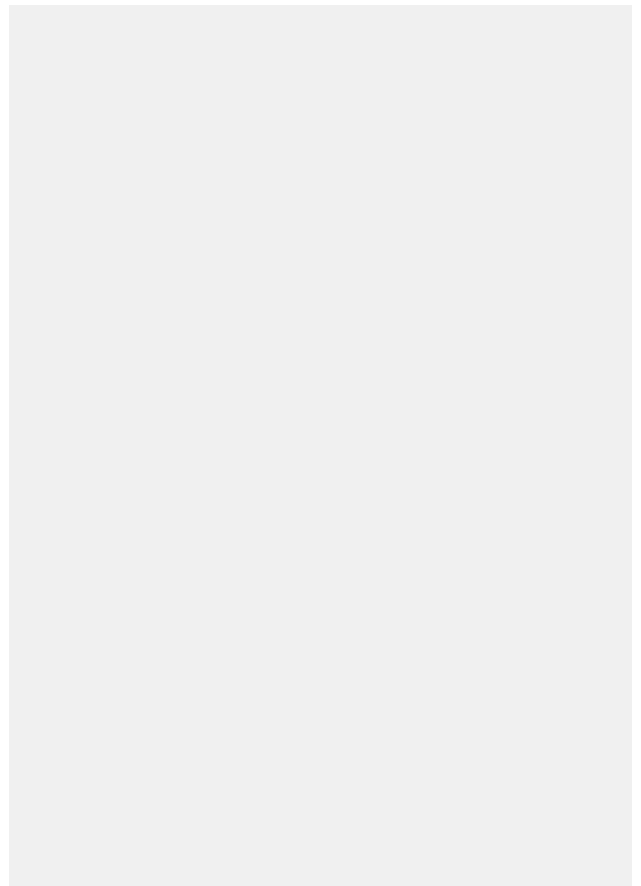
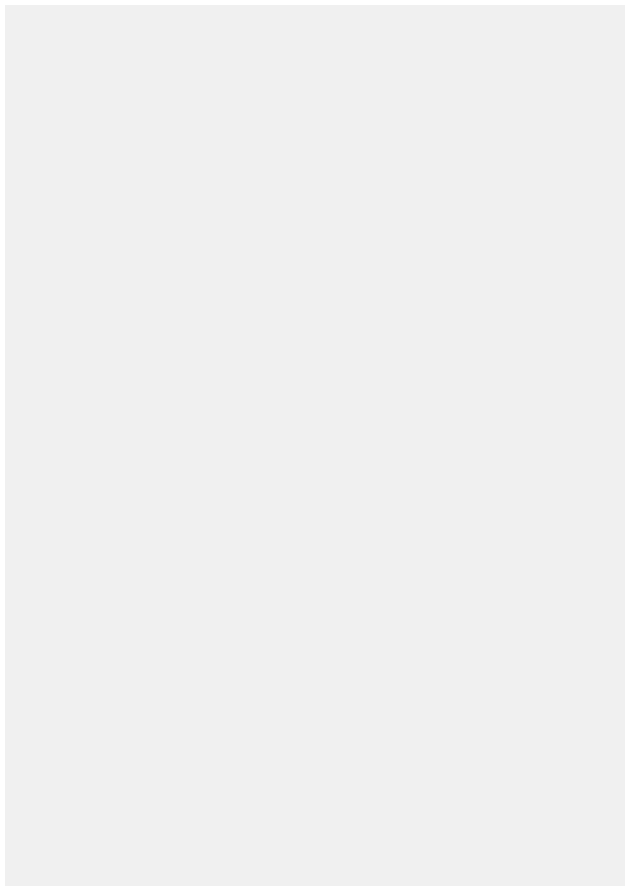
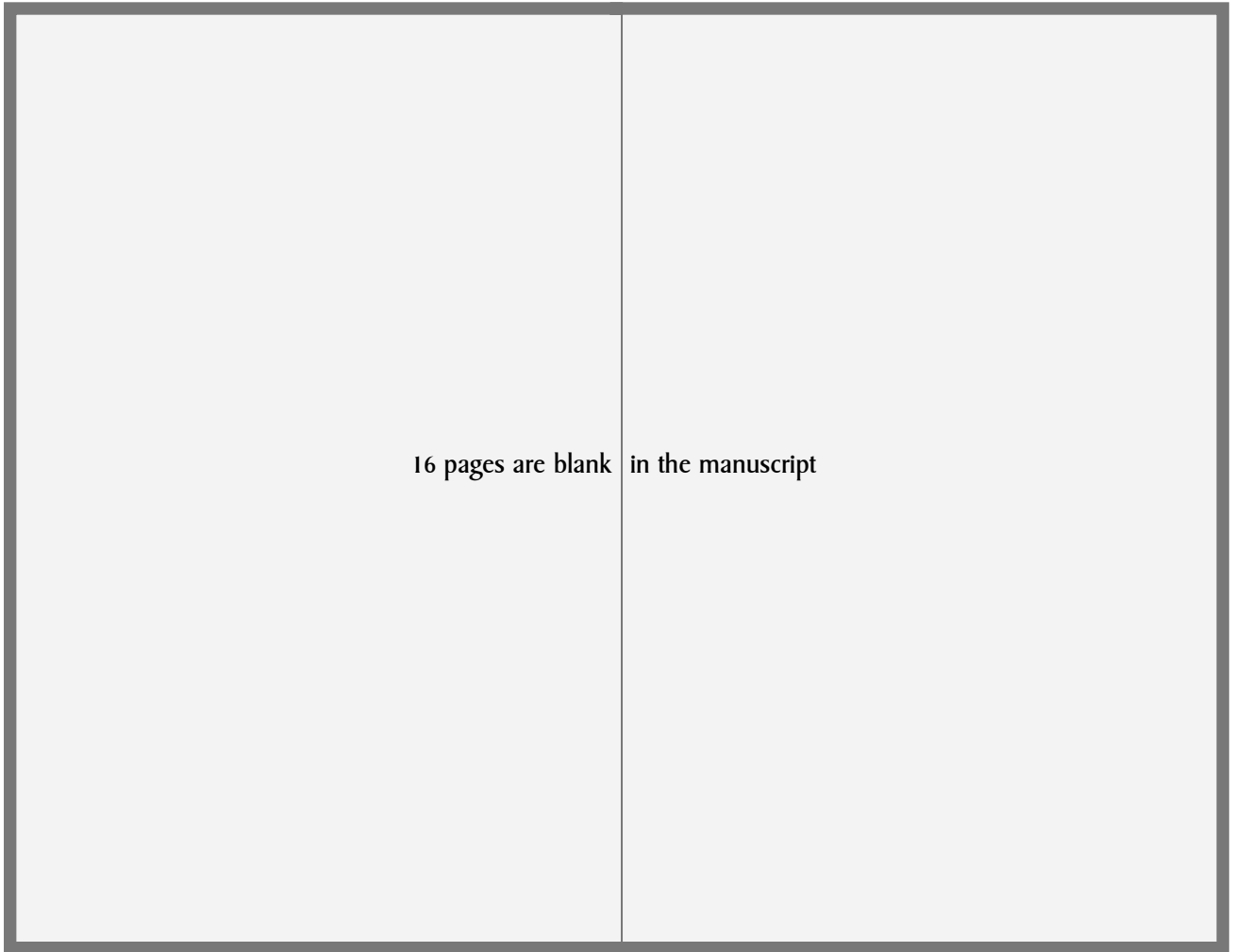
To hear	Narradew
To Call	Camar (or) Kāmā +
To Stand	Warrewee
To Shiver	Taggorayago
To Creep	Marowey
To Chew	Chiang (or) Changutah
To Kiss	Boonalliey
To Speak	Piarar
To Speak	Byalla Garriga
To Fear	Jarrune
Afraid	Bargat +
To Fall	Yerydiemy
To Stay	Alloey
To Go away	Albongadiow Woroo Woroo (or) Woorar
To set near anyone	Urydiow
To Pick up anything	Manioo
To blow with the breath	Boamere
To Fight or beat	Pywabow
The colour green	Boolgaga
Fine Weather	Bealoray Boora caremey
Relating to giving	weajeminga weajowinia Wianga.

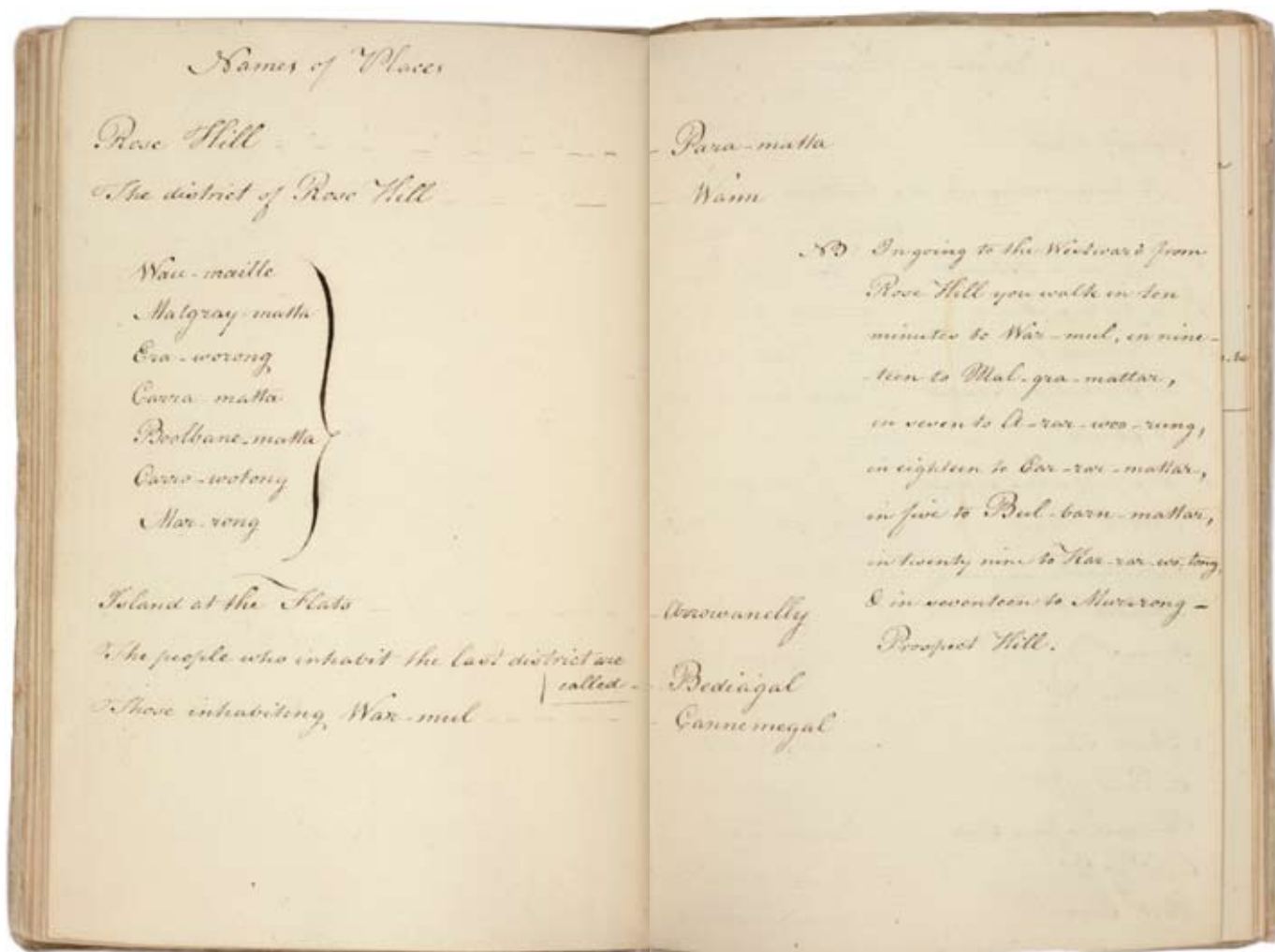
Gone	Yenma
Broke	Cotbainjow Cotbalie
Now	Noong
Empty	Parraberry
Full	Eri (or) Boruk +
Diving	Bogaillia
Cutting off	Woganminnering
You must Cry	Tongaydoro
Eating (the act of)	Parranbaniediow
Will you have any more	Wallumeron wea
Alive	Mootong +
Air	Bayjah +
Angry	Goolarra +
Another	Wogulōray +
Ant	Mon. +
a Bird	Binyang +
Black	Gnānā . +
Boy	Wongerra +
Brave	Mattong +
Breasts	Nābung +
Dew	Minnieemolong +



Egg	Cābahn. +
Eyebrow	Yinnerrī +
Far	Arroun +
Feather	Gnoniul +
Male	Mulla +
Female	Din +
Fish	Maugro +
Foot	Mannoe +
Good	Boodyërrë +
Great	Murray +
Hole	Gomërry +
Hungry	Yuroo +
Little	Narrang +
Man (homo)	} Guyong +
Man (vir.)	
Milk	Mooroobin +
Mine	Dannai +
Mother	Wyang Wyanga +
Nails	Carrunggle +
No	Bēal +

Pregnant	Binyeeghine +
Red	Moojel +
Sea	Carrigerrang +
Seek	Petoë +
Sick	Bagel (or) Bajel +
Sister	Māmunna +
Son	Dōroong +
Tail	Doon +
Wing	Wilbing +
Woman	Din +
Wood (Lignum)	Wadday +
Wood (sylva)	Tūgā +
You	Gnieenie +





Names of Places

Rose Hill

The district of Rose Hill

Waumaille

Malgraymatta

Eraworong

Carramatta

Boolbanematta

Carrowotong

Marrong

Island at the Flats

The people who inhabit the last district are called

Those people inhabiting

Warmul are called

Paramatta

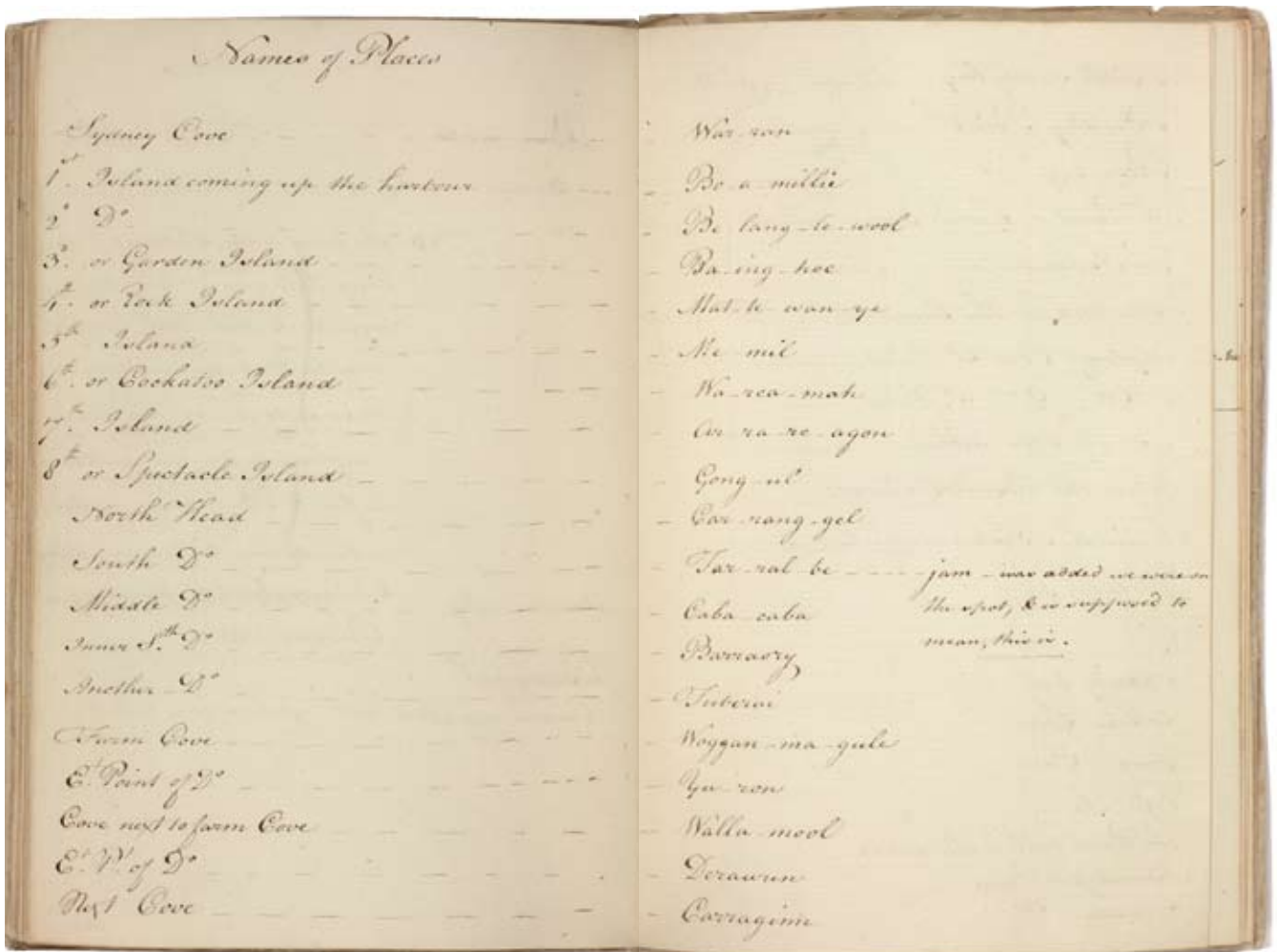
Wann

NB: In going to the Westward from Rose Hill you walk in ten minutes to Warmul, in nineteen to Malgramattar, in seven to Ararwoorung, in eighteen to Carrarmattar, in five to Bulbarnmattar, in twenty-nine to Karrarwotong, & in seventeen to Murrong — Prospect Hill.

Arrowanelly

Bediagal

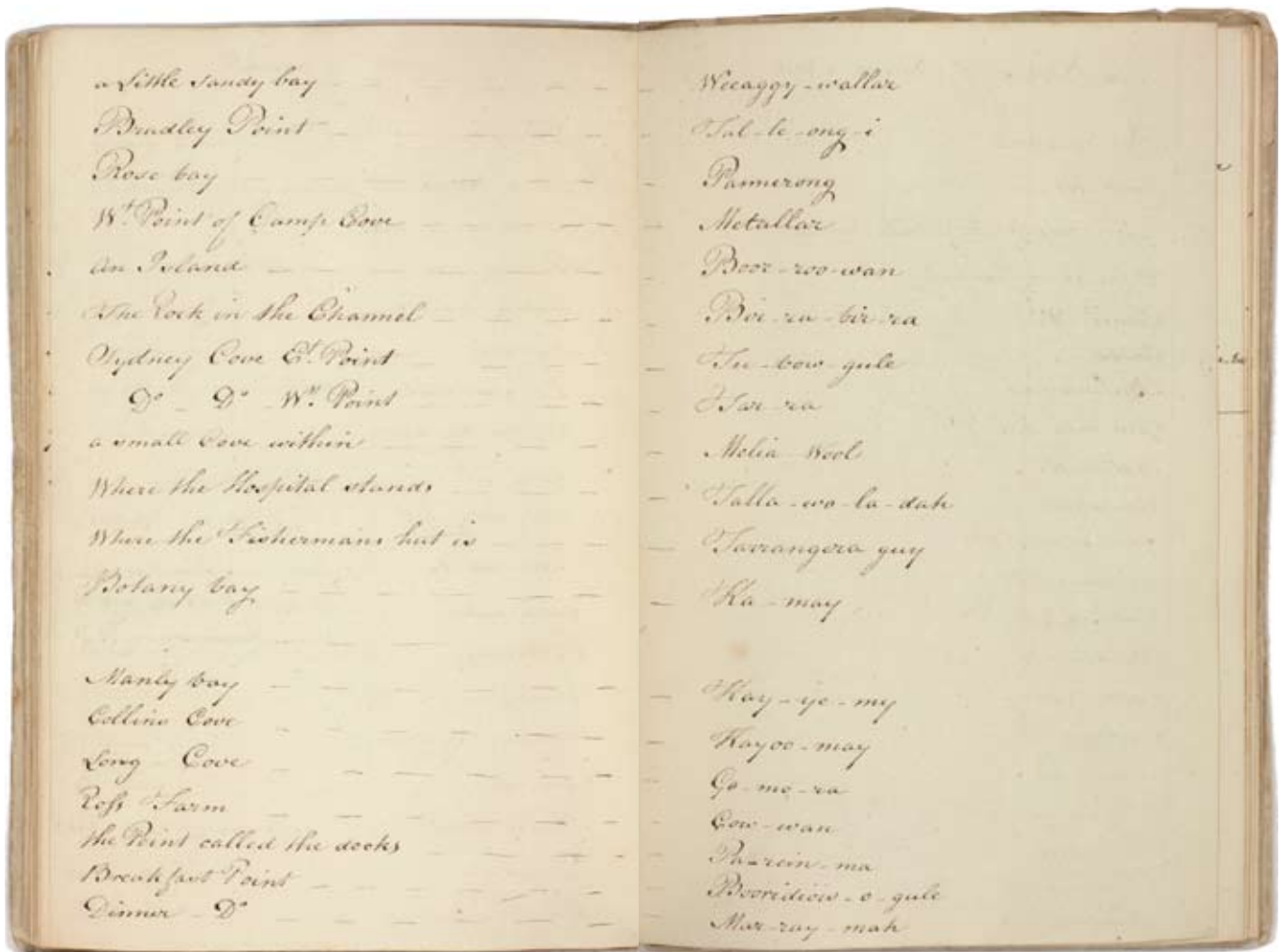
Cannemegal



Names of Places
 Sydney Cove
 1st island coming up the harbour
 2nd island coming up the harbour
 3rd island coming up the harbour or Garden Island
 4th island coming up the harbour or Rock Island
 5th island coming up the harbour
 6th island coming up the harbour or Cockatoo Island
 7th island coming up the harbour
 8th island coming up the harbour or Spectacle Island
 North Head
 South Head
 Middle Head
 Inner South Head
 Another Head
 Farm Cove
 East Point of Farm Cove
 Cove next to Farm Cove
 East Point of Wallamool
 Next Cove after Wallamool

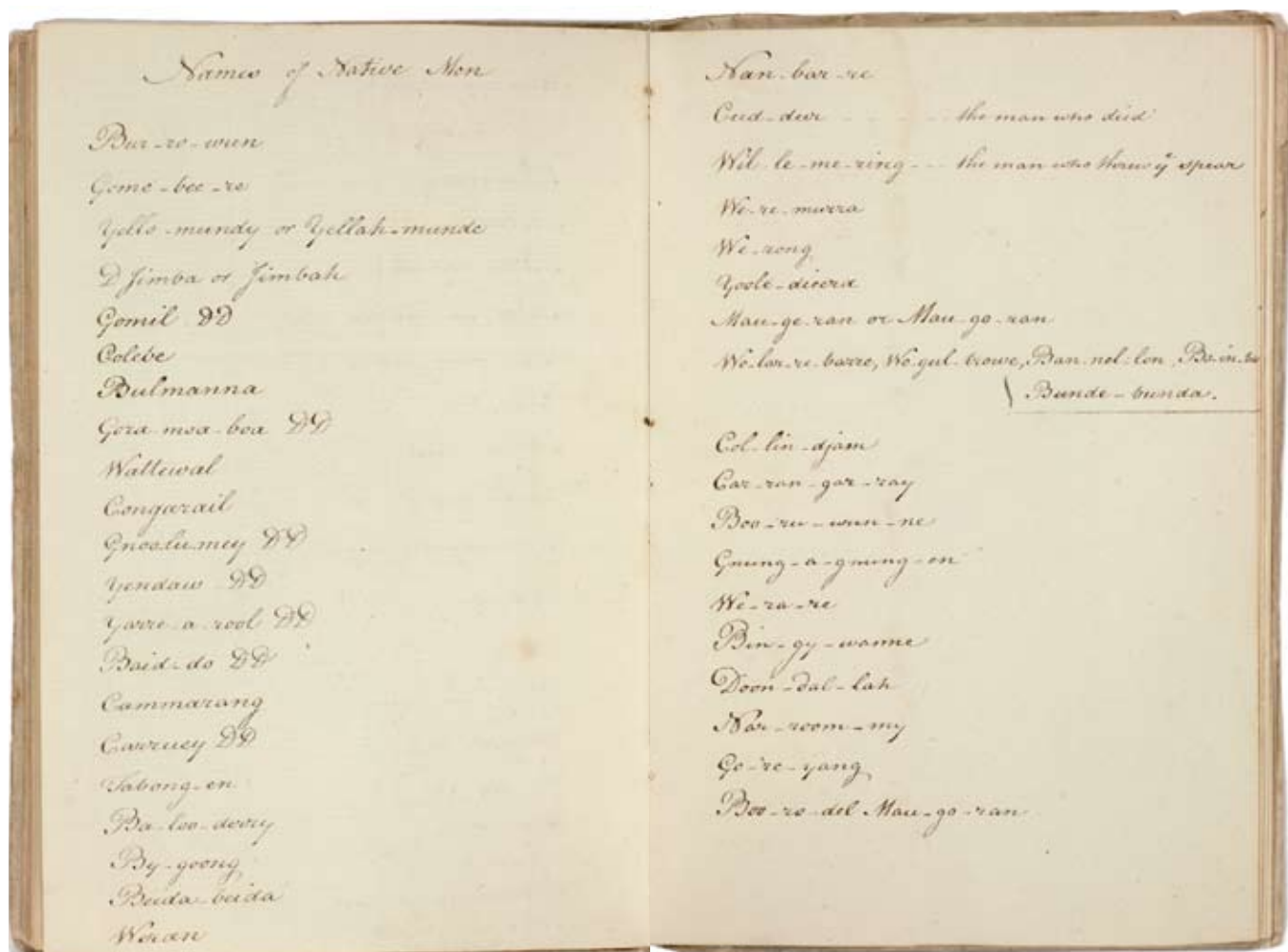
Warran
 Boamillie
 Belanglewool
 Bainghoe
 Mattewanye
 Memil
 Wareamah
 Arrareagon
 Gongul
 Carranggel
 Tarralbe
 Cabacaba
 Barraory
 Tuberaï
 Woganmagule
 Yuron
 Wallamool
 Derawun
 Carraginn

jam was added when we were on the spot, & is supposed to mean, this is.



a Little sandy bay
 Bradley Point
 Rose Bay
 West Point of Camp Cove
 An Island
 The Rock in the Channel
 Sydney Cove East Point
 Sydney Cove West Point
 a small Cove within Sydney Cove
 Where the Hospital stands
 Where the Fisherman's hut is
 Botany Bay
 Manly Bay
 Collins Cove
 Long Cove
 Ross Farm
 the Point called the docks
 Breakfast Point
 Dinner Point

Weeaggywallar
 Talleongi
 Pannerong
 Metallar
 Boorroowan
 Birrabirra
 Tubowgule
 Tarra
 Meliwool
 Tallawoladah
 Tarrangeraguy
 Kamay
 Kayyemy
 Kayoomay
 Gomora
 Cowwan
 Pareinma
 Booridiowogule
 Marraymah

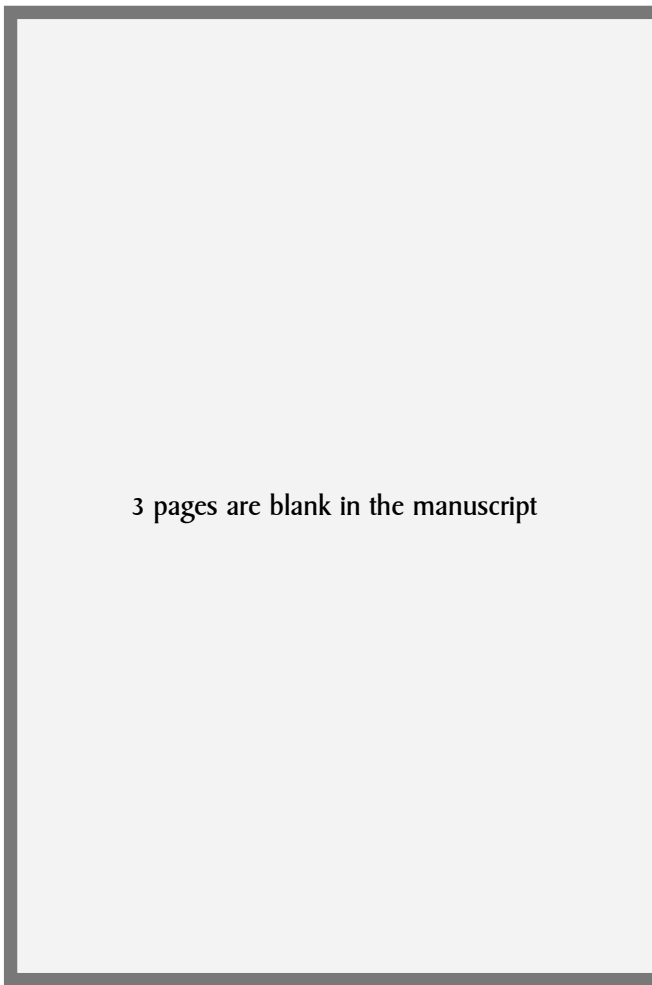


Names of Native Men

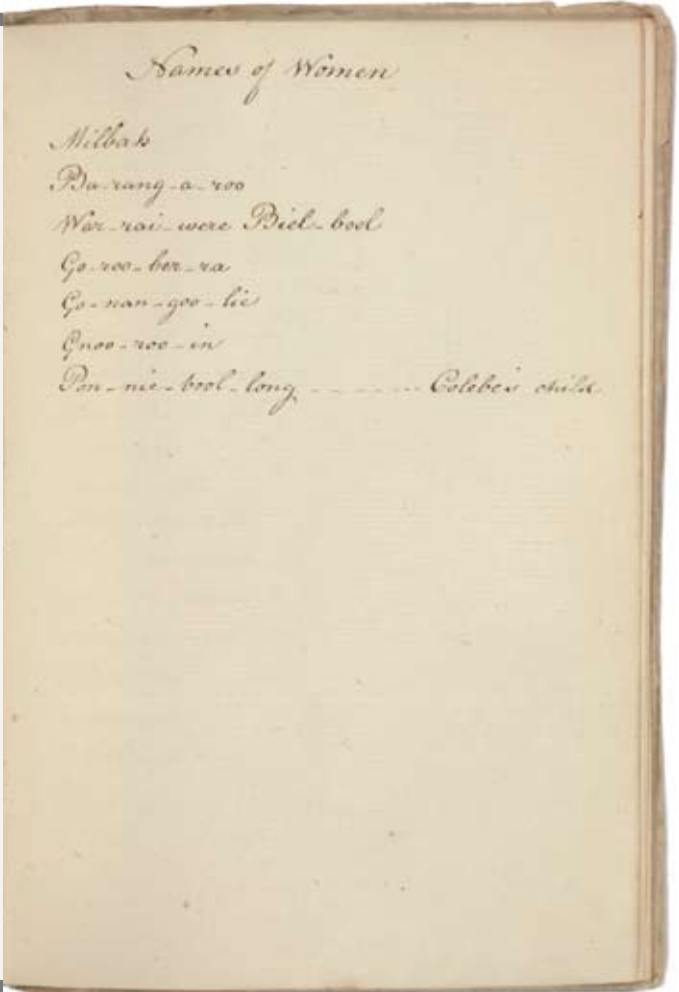
Burrowun
 Gomebeere
 Yellomundy or Yellahmunde
 DJimba or Jimbah
 Gomil DD
 Colebe
 Bulmanna
 Goramoabo DD
 Wattewal
 Congarail
 Gnoolumey DD
 Yendaw DD
 Yarrearool DD
 Baido DD
 Cammarang
 Carruey DD
 Tabongen
 Balooderry
 Bygoong
 Beidabeida
 Weran

Nanbarre
 Cuddur the man who died
 Willemering the man who threw the spear
 Weremurra
 Werong
 Yooledieera
 Mageran or Maugoran
 Wolarrebarre, Wogultrowe, Bannellon, Boimba Bundebunda.

 Collindjam
 Carrangarray
 Boo_ruwunne
 Gnungagnungen
 Werare
 Bingywanne
 Doondallah
 Narroommy
 Goreyang
 Boorodel. Maugoran



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Names of Women

Milbah

Pa-rang-a-roo

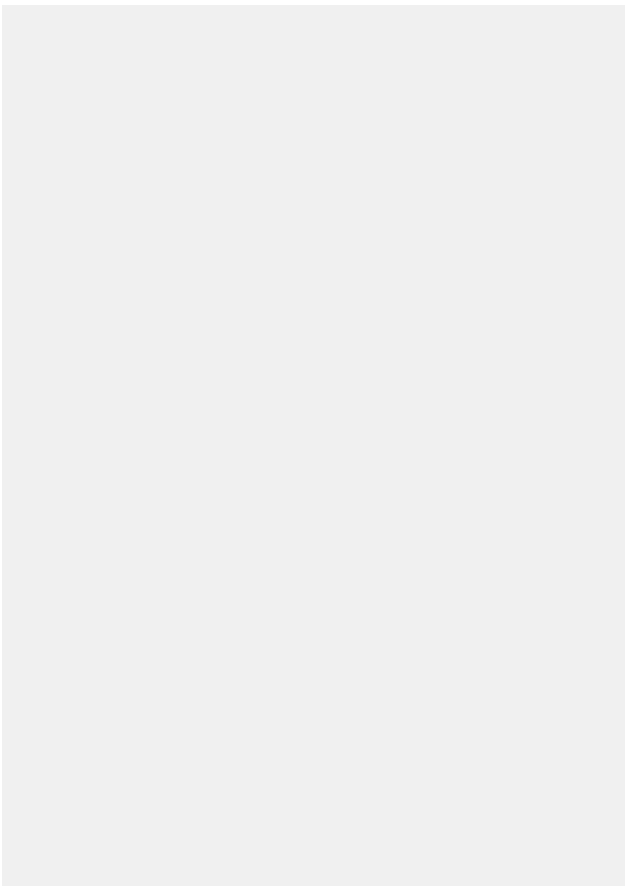
War-rai-were Biel-bool

Ga-roo-ber-ra

Ga-nan-goo-lie

Gnoo-roo-in

Pan-nie-bool-long ----- *Colebe's child*



Names of Women

Milbah

Barangaroo

Warraiwere Bielbool

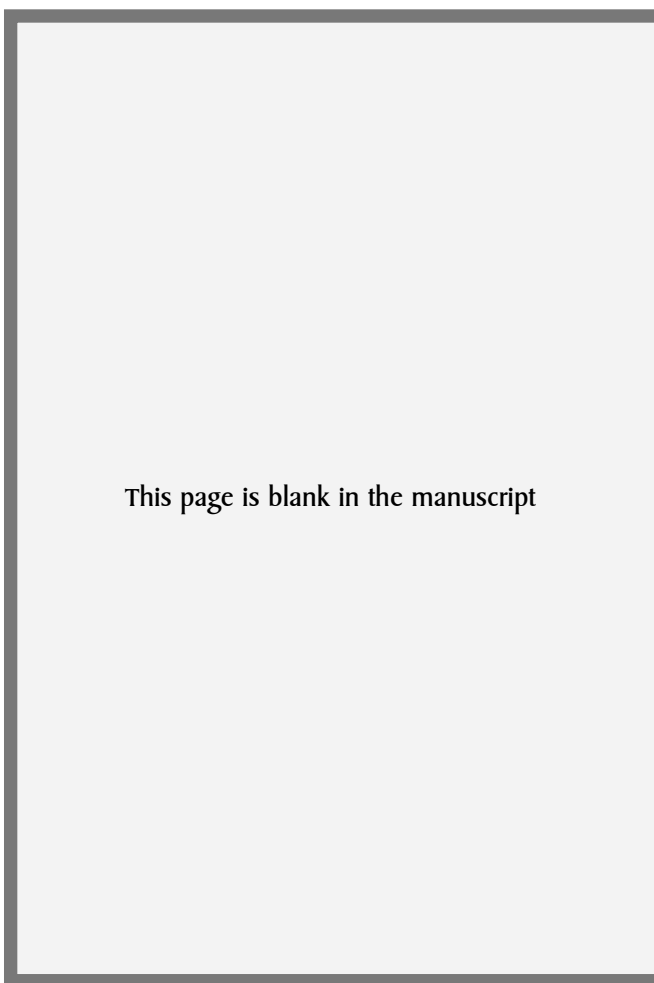
Gorooberra

Gonangoolie

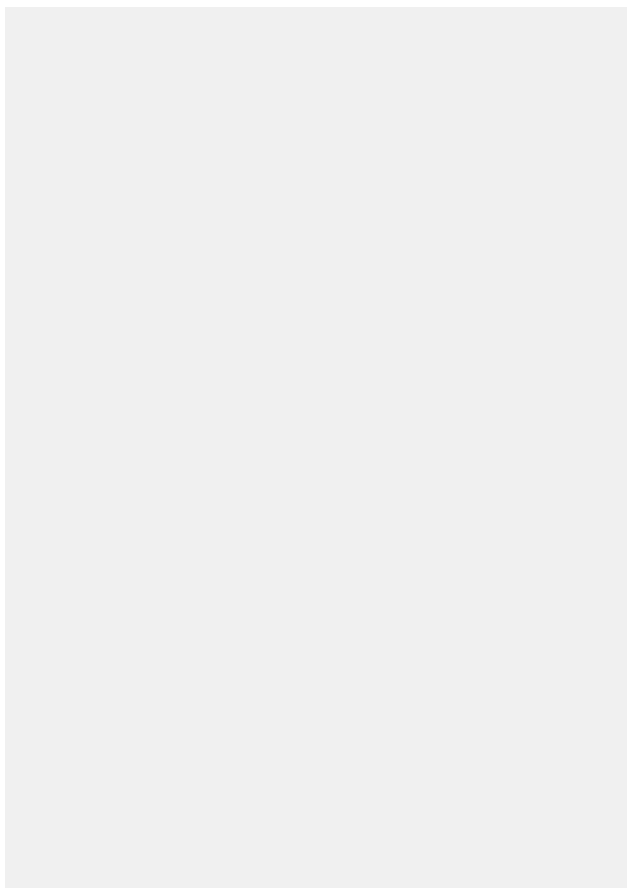
Gnooroin

Ponnieboollong

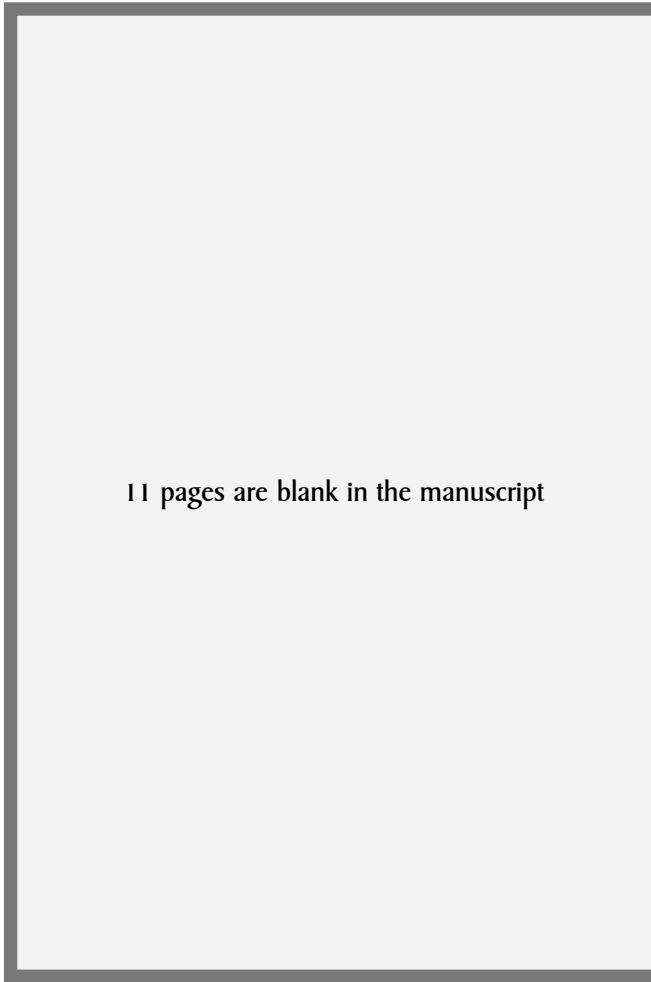
Colebe's child



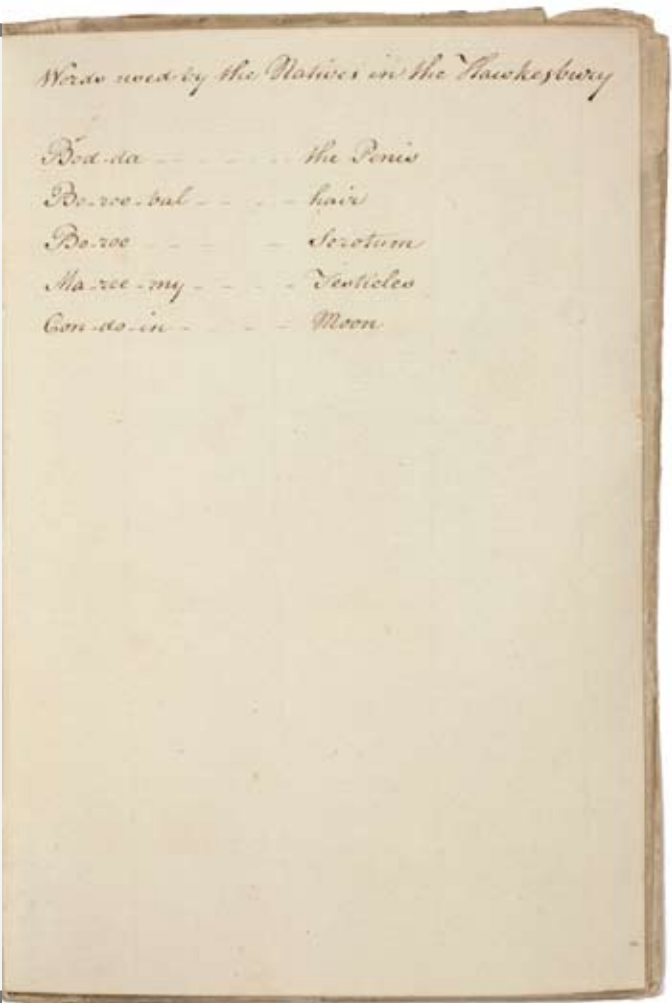
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Men	Tribes	Women
Cammeragal		Cammeragalleon
Cadigal		
Wongal		
Gweagal		
Norongeragal		
Walumedegal		
Borogegal. Yuruey		
Gomerigal. Tongarra		
Boorammedegal		
Gorualgal		
Kameygal		
Murrooredial		
Boolbainora		
Oryangsoora		
Wandeandegall		
Bediagal		
Carrugal		
Toogagal		



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Words used by the Natives in the Hawkesbury

Bodda	the Penis
Boroobal	hair
Boroo	Scrotum
Mareemy	Testicles
Condoin	Moon

