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 Franjieh

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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 Patygarang – 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 Patygarang, 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).
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.

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\(^1\) 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 ‘Putuwa’, suggest a warm and trusting relationship: 2

Putuwa. To warm one’s 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:

Tariadyau. “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: Nyimuŋ candle Mr. D. “Put out the candle Mr. D.” (Book B Page 34)

Dawes: Minyin bial naŋadyimi? “Why don’t you sleep?”
Patyegarang: Kandulin. “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.

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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:

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

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.

³ The language has sometimes been called Eora. Recently, the name Biyal Biyal has been suggested (Steele 2005).
References and contacts


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.
Marsden Collection 41645a.

Grammatical forms of the language of N.S.Wales, in the neighbourhood of Sydney, by — Dawes, in the year 1790.
<table>
<thead>
<tr>
<th>Verb</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Naa</td>
<td>To see or look</td>
</tr>
<tr>
<td>Ngia Ni (as nith)</td>
<td>I see or look</td>
</tr>
<tr>
<td>Thou</td>
<td>etc.</td>
</tr>
<tr>
<td>He</td>
<td></td>
</tr>
<tr>
<td>We</td>
<td></td>
</tr>
<tr>
<td>Ye</td>
<td></td>
</tr>
<tr>
<td>They</td>
<td></td>
</tr>
<tr>
<td>Post</td>
<td></td>
</tr>
<tr>
<td>Naadjou</td>
<td>I did see or have seen etc.</td>
</tr>
<tr>
<td>Naadiemi</td>
<td>Thou didst see or hast seen</td>
</tr>
<tr>
<td>Naadiana</td>
<td>He did see or has seen</td>
</tr>
<tr>
<td>Naadianun</td>
<td>We did see or have seen</td>
</tr>
<tr>
<td>Ye</td>
<td></td>
</tr>
<tr>
<td>They</td>
<td></td>
</tr>
<tr>
<td>Future</td>
<td></td>
</tr>
<tr>
<td>Naabaou</td>
<td>I shall or will see etc.</td>
</tr>
<tr>
<td>Naabami</td>
<td>Thou shalt or will see</td>
</tr>
<tr>
<td>He</td>
<td></td>
</tr>
<tr>
<td>Naabangoon</td>
<td>We shall or will see</td>
</tr>
<tr>
<td>Ye</td>
<td></td>
</tr>
<tr>
<td>They</td>
<td></td>
</tr>
<tr>
<td>Imperative</td>
<td></td>
</tr>
<tr>
<td>Naalá</td>
<td>See thou</td>
</tr>
<tr>
<td>✓ Naa</td>
<td>To see or look</td>
</tr>
<tr>
<td>-------</td>
<td>---------------</td>
</tr>
<tr>
<td>Ngía Ni (as nigh)</td>
<td>I see or look</td>
</tr>
<tr>
<td>Thou</td>
<td>He</td>
</tr>
<tr>
<td>We</td>
<td>Ye</td>
</tr>
<tr>
<td>They</td>
<td>Past.</td>
</tr>
</tbody>
</table>

| Naadiémi | Thou hast seen, and the same word spoken in a different tone I think signifies Hast thou seen? |
| Naadiána | He did see or look or has seen |
| We | Ye |
| They | They did see or look or have seen |

| Naadiou | I did see or look, or have seen etc. |
| Naadími | Thou didst see or look or hast seen |
| Naadiána | He did see or look or has seen |
| We | Ye |
| They | They did see or look or have seen |

| Naabaŋ | I will see or look |
| Naabaŋ | Thou will see or look |
| Naabában | He will see or look |
| Naabáŋoon | We will see or look |
| Naabánlé | Ye will see or look |
| Naabadú | They will see or look |

**Imperative Mood**

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

| Naabangoon | We will see, or shall Booroong we see Booroong? |
| Naabanóo | Whether this be not the same word with Nabangoon? No. The occasion on which it was used implied that it signified "I have not seen him" |

These words were spoken to me by YiriníMir, 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

:Yenoo (or Yeniōo)

I go or walk

Thou goest or walkst

Yeni

He goes or walks

Yenangoon

We go or walk

Ye

They go or walk

Past

Yeniaoū

I did go or walk, or have gone etc.

Thou etc.

He

We

Ye

They

Future

:Yenmooū

I will go or walk

Thou wilt go or walk

Yennūbān

He will go or walk

Yenmangoon

We will go or walk

Ye will go or walk

Yennānī

They will go or walk

Imperative Mood

Yenna

Walk or go thou

Other inflections etc.

Yemmā (1)

Go thou

Yennmangoon

Yenoo or yeniōo

Yenidiemī

Thou didst go or have been

Yenū

Thou goest, or art going or

Goest thou?

Yenā

He goes or is going

(1) Yemmā is I think a contraction of Yennmā, and then it signifies Thou shalt or wilt go, or Wilt thou go?

Yennmāban

He or they will go

Yennila

They go or walk

This last word is confirmed to signify as above, by the word Maanila which I heard Anganānag make use of signifying They take or catch (fish)

Yenna

Walk or go thou

Yenmā kāōū?

Walk1 come, or in plain

English come here or walk this way. Said by Booroong on

1790 to Kooroōda

Yenmooū

Not go
Bõgi

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

Other Inflections etc.

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

B. Bõgidémi Bõgi? Have you bathed or been bathing?
N. Bõgidémi I did bath or have been bathing

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

Nanbarri to Booroong 25 November 1790
Bogiliebaou

Answer. Wauná Wauná Bogibooni (sometimes Bogiliebooni)

Nanbarri to me Bogiliebagoon1 mullnaou2 ngáiṭa3 ngiēni4. Shall we bathe1 tomorrow2 with me3 you4. Note the syllable tē does not appear to be of any determinate signification as

Bogiliebában or Bogibában Will you two bathe, or You two will bathe
Boobânga

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
  Boobânga
    Cover thou

Other inflections etc.

Boobânga

Cover thou

1 Cover thou 1 my sore

mëdjung

2 Or in plain English, Put a plaster to my sore.

This Bâlûdëri said to me on the 15th November 1790 & was clearly explained by
his own gestures as well as positively in words by Nanbârrri.

Boobânga.

Cover thou (me with a blanket)

which Boorooong & Nanbarrêe 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.

Boobangî

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

To fall

Present
I fall
Thou
He
We
Ye
They

Past
I did fall, or have fallen
Thou
He
We
Ye
They

Future
Yînîbâ or Yînîbô
I shall or will fall
Thou
He shall or will fall
We
Ye
They

Other inflections etc.
Bialgângi yînîboônî
No, I shall not fall down
Bial yînîbanoô
The same No, I shall not fall down
Ngalawāu

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

Ngalawaudĩingoon
Nánga

To sleep

Present
I sleep
Thou
He
We
Ye
They

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

Future
I shall or will sleep
Thou
He
We
Ye
They

Other Inflections etc.

Nangadiában
She did sleep

Nángami
A dream
Banga

To paddle or row

Present
- I paddle
- Thou
- He
- We
- Ye
- They

Past
- I did paddle, or have padded
- Thou
- He
- We
- Ye
- They

Future
- I shall or will paddle
- Thou shalt or will paddle
- He shall or will paddle
- We shall or will paddle
- Ye shall or will paddle
- They shall or will paddle

Other inflections etc.

Bangabanye
- I think a future of
- some other person.

Bangadara or
Bangadaraba

Bangadarababan
- 3rd Person singular
- or plural future tense

Bangadarabaoou
(1st singular)

Bangadarabom
(2nd singular)

Bangadarabangoon
(1st plural)

Bangadarabannet
(2nd plural)

Bangadarababan
(3rd singular)

Bangadarabaooui
(3rd plural)

Speaking of

Booroong. We think it
relates to bringing
Booroong to Dara. In
which case it appears
that they put words
sometimes between
the root and the
termination. They
were not speaking of
Dara, for since I have
heard them repeat
dara in the same word when I think they
could not refer to that place. It seems to me
to be peculiarly 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

Widadúi
  They drink

Past
  I did drink, or have drank
  Thou
  He
  We
  Ye
  They

Future
  I shall drink
  Thou shall drink
  He
  We shall drink
  Ye
  They

Other inflections etc.

Widabangoon We shall or will drink
This was said by Benelong on the 23d November 1790
immediately after what is mentioned in the next leaf in the
manner following

Widabangoon tea tsugar We shall drink tea and sugar
Widaliebaban Ye will drink
Patá

To eat

Present
I eat
Thou eatest
He
We
Ye
They

Past
I did eat
Thou didst eat
He did eat
We
Ye
They did eat

Future
I shall or will eat
Thou shalt or wilt eat
He shall or will eat
We shall or will eat
Ye shall or will eat
They shall or will eat

Other inflections etc.

Patabángoon We shall or will eat
Bye & bye Patabángoon Bye & bye We Dawes and Dawes, Benelong Benelong shall eat
This was said by Benelong a little before dinner on 23rd November 1790

Patáleiba 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 Patáleiba or He will eat signifying that I was going on board to dinner. The syllable le may probably signify there and then the English will be, “He will eat there” otherwise it is an irregularity in the conjugation.

Patábooni Not eat (as)
Bial Patábooni. No, I have not eaten
NB. this was said to me by Kolby 21st December 1790
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

Kótbaraaràrabamìnga
Kótbanaàung
Kotbaràbang

He will cut. This was said to Berangaroo when she was laughing & playing with Benelong, while I was shaving him.
Wéllama  To return or come back

Present
I return
Thou
He
We
Ye
They

Past
I did return
Thou
He
We
Ye
They

Future
Wellamabaóu I shall or will return
Wellamabámí Thou shalt or wilt return
Wellamába He shall or will return
Wellamabángoon We shall or will return
Ye
They
William Dawes

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Irī To throw
<table>
<thead>
<tr>
<th>Būnga</th>
<th>To make</th>
</tr>
</thead>
<tbody>
<tr>
<td>Present</td>
<td></td>
</tr>
<tr>
<td>I make</td>
<td></td>
</tr>
<tr>
<td>Thou</td>
<td></td>
</tr>
<tr>
<td>He</td>
<td></td>
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<tr>
<td>We</td>
<td></td>
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<tr>
<td>Ye</td>
<td></td>
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<tr>
<td>They</td>
<td></td>
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<tr>
<td>Past</td>
<td></td>
</tr>
<tr>
<td>I did make</td>
<td></td>
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<td>Ye</td>
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<tr>
<td>They</td>
<td></td>
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<tr>
<td>Future</td>
<td></td>
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<tr>
<td>I will make</td>
<td></td>
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<td>Thou</td>
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<td>He</td>
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<tr>
<td>Ye</td>
<td></td>
</tr>
<tr>
<td>They</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Other inflections etc.</th>
<th>Will you make?</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bungi</td>
<td>Made</td>
</tr>
</tbody>
</table>
Yárrsba  To weary oneself

Present
  I weary myself
  Thou
  He
  We
  Ye
  They

Past
  I did weary or have wearied myself
  Thou
  He
  We
  Ye
  They

Future

Other inflections etc.
Yarsbabóoni  I am not tired
<table>
<thead>
<tr>
<th>Wingårã or Win-ngára</th>
<th>To think</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Present</strong></td>
<td></td>
</tr>
<tr>
<td>I think</td>
<td></td>
</tr>
<tr>
<td>Thou</td>
<td></td>
</tr>
<tr>
<td>He</td>
<td></td>
</tr>
<tr>
<td>We</td>
<td></td>
</tr>
<tr>
<td>Ye</td>
<td></td>
</tr>
<tr>
<td>They</td>
<td></td>
</tr>
<tr>
<td><strong>Past</strong></td>
<td></td>
</tr>
<tr>
<td>I did think or was thinking</td>
<td></td>
</tr>
<tr>
<td>Thou didst think or was thinking</td>
<td></td>
</tr>
<tr>
<td>He</td>
<td></td>
</tr>
<tr>
<td>We</td>
<td></td>
</tr>
<tr>
<td>Ye</td>
<td></td>
</tr>
<tr>
<td>They</td>
<td></td>
</tr>
<tr>
<td><strong>Future</strong></td>
<td></td>
</tr>
<tr>
<td>I Shall or will think</td>
<td></td>
</tr>
<tr>
<td>Thou</td>
<td></td>
</tr>
<tr>
<td>He</td>
<td></td>
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<td>We</td>
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<td>Ye</td>
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</tr>
<tr>
<td>They</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Other inflections etc.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Win-ngari</td>
</tr>
<tr>
<td>Win-ngarê</td>
</tr>
</tbody>
</table>
Yánā

Present

I

thou

Yangadiōwī

They did
<table>
<thead>
<tr>
<th>NGára</th>
<th>To hear</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Present</td>
</tr>
<tr>
<td></td>
<td>I</td>
</tr>
<tr>
<td></td>
<td>Thou</td>
</tr>
<tr>
<td></td>
<td>He</td>
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<tr>
<td></td>
<td>We</td>
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<tr>
<td></td>
<td>Ye</td>
</tr>
<tr>
<td></td>
<td>They</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Ngaradióů</th>
<th>Past</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>I did hear</td>
</tr>
<tr>
<td></td>
<td>Thou didst hear</td>
</tr>
<tr>
<td></td>
<td>He</td>
</tr>
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<td></td>
<td>We</td>
</tr>
<tr>
<td></td>
<td>Ye</td>
</tr>
<tr>
<td></td>
<td>They</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Ngaradiémů</th>
<th>Future</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Ngaraboónů</th>
<th>I do not, or did not hear</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>I do not, or did not hear</td>
</tr>
<tr>
<td></td>
<td>(more forcibly)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Ngaradiė:</th>
<th>She does or did hear</th>
</tr>
</thead>
<tbody>
<tr>
<td>Maan</td>
<td>To take</td>
</tr>
<tr>
<td></td>
<td>Present</td>
</tr>
<tr>
<td></td>
<td>I</td>
</tr>
<tr>
<td></td>
<td>Thou</td>
</tr>
<tr>
<td></td>
<td>He</td>
</tr>
<tr>
<td></td>
<td>We</td>
</tr>
<tr>
<td></td>
<td>Ye</td>
</tr>
<tr>
<td></td>
<td>They take</td>
</tr>
</tbody>
</table>

| Maanila | They take. This Anganangan said to me when he saw some natives fishing. |

| Maaniliédìânga | She did take or has taken |

This was said by Waureèéal the less, who when I asked her where her petticoat was; she answered “Maaniliédìânga Mrs Brooks” that is Mrs Brooks has taken it.
Píyi  To beat

- Píyi:baouí dana or
- Píyi:baouwiŋa.

They will beat me.

Yen
Ngia¹ yenma² (wooro³;)
Yenmaou
Yennánagoon wooroo
-Yenmaou¹ mullnápul²
naabaou³ eeór'a⁴.

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.
Marsden Collection 41645b.

Vocabulary of the language of N.S.Wales in the neighbourhood of Sydney. (Native & English), by — Dawes.
<table>
<thead>
<tr>
<th>Letter</th>
<th>Name</th>
<th>Sound</th>
<th>As in the English words</th>
</tr>
</thead>
<tbody>
<tr>
<td>a</td>
<td>aw</td>
<td>aw</td>
<td>all call</td>
</tr>
<tr>
<td>b</td>
<td>be</td>
<td>b</td>
<td>at am an</td>
</tr>
<tr>
<td>d</td>
<td>de</td>
<td>d</td>
<td>ell empty</td>
</tr>
<tr>
<td>e</td>
<td>e</td>
<td>e</td>
<td>in it ill</td>
</tr>
<tr>
<td>f</td>
<td>f</td>
<td>f</td>
<td>jy jre</td>
</tr>
<tr>
<td>g</td>
<td>gay</td>
<td>g hard</td>
<td>good gum</td>
</tr>
<tr>
<td>h</td>
<td>æe</td>
<td>æe</td>
<td>!n it ill</td>
</tr>
<tr>
<td>i</td>
<td>ai</td>
<td>ai</td>
<td>!n it ill</td>
</tr>
<tr>
<td>k</td>
<td>ka</td>
<td>k</td>
<td>!n it ill</td>
</tr>
<tr>
<td>l</td>
<td>el</td>
<td>l</td>
<td>!n it ill</td>
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<tr>
<td>m</td>
<td>em</td>
<td>m</td>
<td>!n it ill</td>
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<tr>
<td>n</td>
<td>en</td>
<td>n</td>
<td>!n it ill</td>
</tr>
<tr>
<td>ng</td>
<td>eng</td>
<td>ng</td>
<td>sing king</td>
</tr>
<tr>
<td>o</td>
<td>o</td>
<td>o</td>
<td>open over</td>
</tr>
<tr>
<td>p</td>
<td>pe</td>
<td>p</td>
<td>open over</td>
</tr>
<tr>
<td>r</td>
<td>er</td>
<td>r</td>
<td>open over</td>
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<tr>
<td>s</td>
<td>es</td>
<td>s</td>
<td>open over</td>
</tr>
<tr>
<td>t</td>
<td>te</td>
<td>t</td>
<td>cool fool</td>
</tr>
<tr>
<td>oo</td>
<td>oo</td>
<td>oo</td>
<td>un- under</td>
</tr>
</tbody>
</table>

**The four winds**

- **North Wind**  Bowán
- **South Wind**  Goniemâ
- **East Wind**  Puruwi Karriŋal
- **West Wind**  Binmari Tulugal

**23rd August**

Berangaroo to me

Benelang gūlārŋa ŋaru Mr Dawes badyul
daṇa, nia tünγi

**tdaṇa biruŋ potatoe**  Did these potatoes grow at dāra

On asking Bēnelaŋ when the tībul tībūl would go away, he answered

Guagō¹  yurūgawa²  Bye & bye¹ when the warm weather comes²
### Banjga
- Brânyê
- Buâ, bow, or bo
- as, Ngia bângabadu
- Blâ
- Burgia (W.)
- Bôming (W.)
- Blowree or boôla
- Berâng
- Buya or Kurraâbu (J.)
- Barrangal (J.)
- Bulbul (J.)
- Bârin
- Bünnerung
- Beeângoa or Beeangâlyô
- Bôgu (J.)
- Beeinling
- Bodoodoo
- Bodoodooloo
- Bôõbôk
- Bôra
- Bôamoro
- Benêlingô
- Bêraaboong
- Boong
- : Bangô
- Belangaliwôola
- Birong or Mirôông
- Bungá

### Bernwal
- To paddle or row
- Yesterday
- The termination of the future tense of verbs,
- I will paddle, or row.
- To bite
- A Boil
- The red bill (a bird)
- Two
- The Belly
- The Back
- Skin
- Kidney
- The clothing of young women
- Blood
- Father
- A Mouse
- A Bird
- A Louse
- o
- An owl
- A Testicle
- Grass
- Benelong's
- Dew
- Posterior
- Covered, or dressed as a sore
- At Belangaliwool
- Belonging
- To make or do (faire fr.)

### England
- Bernwalô
- I have no rock oysters
- Berâng
- Breadö tûngâ
- Tûgarângô Tûbô Pâtyêgarângô
- Kannmûnângô
- Bûlui
- (The watch) is stopped

### Barûa
- : Near to:
- Bûraâ
- Dry. Not Wet.

### Buni buses (from bûni a negative and bânja ) rather from bûna
to do or make

### Minyñ buni bûnja ydîîmi
- jacket?
- Why do you take off your jacket?

### Burudin from Bûrunu a flea or

### Minyñ buni bûnja ydîîmi
- To rid it of fleas.
- HOUSE & in a sign of the ablative case

### Bunmili:
- To put on (as a garment)

### Bunâ or Bunama
- To speak falsely in jest or to make believe As

### Bûnâmâdâyôu: bial
- I only made believe, I did not tell a lie

### Bunuwânyô naddyôu
- I saw from the ship

### Buladîn (from Bûla – two & didyîndûngu enough)
- Two are enough

### Bunurubüga
- Open make (the door)

### Bûlûgo, Twice. Wogûlô, Once.
Dlooney  
Dôôra  
Dani. Deeyin dani  
Deeyin  
Dôôra  
+  
Dié wàrra  
Dargàllee (W.)  
Duràlia (W.)  
Dârnûng  
Dîéwàra  
Dîdî ìdyî  
Dîé ngàllà dié  
as Ngîêènëe dîôodîëmmî  
Dîôorâduôû  
Domine waû  
Dârîngal (C.C.)  
Dànmûng (C.C.)  
Bî'îong (C.C.)  
Dûulî  
Dîânûng  
Dûulâduâlìàng  
Dànnawàgôlâng  
Dàlà  
Dîdî ìmyû  
Dîyùnùrâgàng  
Dîlbîîlôû  

a Scorpion  
to pinch  
Mine. My wife  
Woman or wife  
The termination of the 2nd person singular imperfect tense of verbs  
There, or that way  
To scratch  
A kind of Heron or Bittern  
The shoulder  
The hair  
Oh you hurt me  
Here (it etc) is, here  
Thou pinchedst.  
I struck or did strike (as a fish with a fishgig)  
At Domine's house  
His  
A Cap  
Belonging  
Something relative to thirst. I am thirsty  
A Wort  
The bark to make fish lines  
For me (See Dûyìwàgôlâng)  
To me (or) for me  
It is very painful  
Old woman  
A maggot in meat  

Eereéàra  
Eeôra  
Eenéeà  
Beraa'mnûnâyàna  
Barînmûlyîdyû  

To throw, or throw thou.  
Men, or people  
There  
My belly aches.  
I am putting on my barrin
Question from me to Patyegarāŋ sometime after she had hurt her finger

Murrä bidyul? Is your finger better?

Answer Bial, Kārūnūn No, (I suppose)

Ghoōlara¹. Ghoōlara mury². Cross, or illnatured¹. Very cross².

Gārree (W) 

Gittere gittee (W)

Gnārra (W)

Gnāmmul (W)

Gōdgang

Gnìña

Gōre gōre

Guāugo

Gōmul

Gārat

which has been burnt

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

Gīndiaou I have (or did) crack

between the nails

Gūlbarabou I will hold it up

Gōnārùlye desiring to wear one of Patyegarāŋ’s pettycoats: I told her it was too long for her; on which she said

Gūlbarabou which Patye explained as above. –

Gwāra burāwā The wind is fallen.
Burúŋ Kalgaliŋ, Kóiŋ Njaramata.
Kurúbarabúla Njarúngaliŋ, Karaŋjaraŋ
Njaramata, Táníŋ mulugaliŋ, Múrubún
Benelän, Wariwëar Karaŋjaraŋ, Wërggan Munänjuri

Dturálì To grow
Ilìri To send away
Karādigān  Doctor. They call our surgeons by this name
Kai? (at some distance)  What do you say?
Karāī  A Snood to a hook
Kūbbēra  The head
Karreign  To cough
Karūngan  The nail of the finger
Kadiāba  Lame, or he limps
Karōcna  The black bream
Kaadian  The shell on the wūmara
Kaadianmadicō  I loaded it (that is I put the shell on the wūmara)
Kāma  To dig
Kāhi Kāhi  Full
Kānaanā  Heat
Kānāmadigā  I set it on fire
Kamarū or - kamarū  The Day
Karabūl  The edge of a sword
Karāgā  To pronounce (as
Mr. Dawes büdýerl kāraga  Mr. Dawes (pronounces well)
Kanl' gawūŋa  It is burnt in the fire2
Karūngtābāaba  It (or they) will break or be broken.
Karīn  I believe signifies reddish hair
or perhaps thick matted hair
Kurinyibau  I will beat (gently)
Kurāra  Long
Kiba  Which
Kūbā bādo  To dip water with a small vessel and then pour it into a bottle.

Karuŋul  Hard. Difficult to break
Karamānye  The Stomach ache
Kōrrōkolti  To swallow
Kōti  To itch
Kālābīdyaŋa betuŋi bogidwā  It was cut (bruised) by
an oyster (shell) in bathing
Kārābīlyi
Kaugwarin breakfast  Let us breakfast first.
Karagadyéra. The block which one throws along the ground for the rest to throw at.
Kannō. A full stomach, I have ate or drank enough
Minyn bial widadyēmi?  Why did you not drink
Kannōyin. Because I have drank enough (or my stomach is full)
Kamarabū  The same day
Yennāmēye kaouwi kamarabū  We will return the same day.
Kungarāŋ  Glad. Or not angry.
Koiwtyndiyēna  It itches
Můry
- Můlnáou-
- Můlia-
- Můněa-
Mee. Mee dièe
Mee dièe me
- Můněa-
Maangi
Meeditwinyi
Meëëema or Maanorodiouin\nMee kiara
Mitéëwarangà, Miteeanga or
Miteëa
- Mee Mûry-
Maan
Maannà wooroo
- Môrl-
Më nàmë
Môrl. Yënuì mořì
Mñ or Mñinyìn
Mûlôñ
Marrimírñ
give her some bread on a promise of bringing fish hooks
afterwards.
Minàmì bottle²

Large. An augmentative in general.
- Tomorrow: morning
- A man, or husband:
- To sharpen Or Sharpen you:
What? What’s this?
What’s this, what?
-To ke (it etc.) up (Booroong)
Token, or married, that is,
token to wife.
It leaks or runs out
I don’t understand you:
What’s the name?
Stop a little stop
How many
To take
Go & fetch it
How long
Why, what for
Back. I am going back
Why, what for?
Full
Lend it me, or trust me with it.
Badyegarangan wanted me to give her some bread on a promise of bringing fish hooks afterwards.
What is in the bottle²

Ngang dëéa. or Ngang dëéa
kiara.
Ngaíree
Ngíeneet. Ngíeneenøy²
Naa
Ngalawau
Ngai yëna
Naabaguy
Nangara bildiémi
Nowalbangi boobangí
Naanöongí
Ngíliia
Ngân ngíeni kiara
Ngân dí ngân ngíeni kiara
Naragaigín
Dìn wàmbaou
Dàrawûn
Dwànaë tãèi²
Dàbi walaë
Naminnà
Dàna wànm dianà
Dwànaë yûrupatàë bread³
Dalamî
dàmûli bòwûn
Nàgarûñ

What is the name of this
Person or thing?
To bring
You¹ (2nd person singular)
Yours²
To see
To sit down Or Sit thou
Will you go with me?:
I will see
She is asleep Rather You
beat her while she was
asleep.
Relative to dressing wounds
His or Hers
An ally or friend in battle
What is your name?
What is your name?
A degree of relationship
I will carry it away with me
A great way off.
Will you give me¹ this²
It is going to rain
Let me see, or show it me.
Who did it.
Give me¹ bread³ I am very
hungry³.
Caught by the elbow by a
latch or such matter:
Who was with him
Snot
Kouwi Kouwi gabi bena gala morú
Calling to come

Dan widályi teara wuра wuраз Who was that drinking tea with you?

Dan wuра wuраз widályi brányi nyininyi teara The same more particularly nyininyi teara

Dryníwǫgolaj For you. As Día bunjabaou buk nyininyi teara. I will make a book for you

Nāŋagolaj To go to sleep. This Dryníwǫgolaj. I will make a book for you

Dara To hear or think or listen

Go Go Go Yągu (contraction of yągu) nařa baoů To stop. Stop, stop. Stop (don’t tell me) I shall think of it directly

Nāmíṉmabadānañi You will show me

Dryinadýrimina You stand between me & the fire.

Dolondadýpímiŋna You did stop my way.

Nakánnye The hiccough

Datu mĩna wiда muni Make haste, drink it up quick

Dryinu Thou alone

Dwiŋa or Dwawarangá Give me

Nādįŋ̱álañiŋ? Did you see us?

Diyů I alone

Parribúgo Tomorrow
Parribúggy I have lost it
Pyoomee A tune
Pyéetálee Talk
Pána (see wolak) Rain
Piyi Or tāt To speak
Pierabuŋi Burnt
Pārattüŋa Open the door (literally, open make)
Pograbané Broken to pieces, as a ship or boat on rocks
Pograbáala Broken to pieces as china ware etc.
Purutbeni Empty
Pulwurra baou To stare or look steadfastly
Parabráña Very early in the morning. Before sunrise
Purbuga Awake, Or to awake
Paouwá A shadow
Pínmíly To cool one’s self
Patyegarán after telling me she was very warm said “Pínmílyra bou pañáwa”. I will cool myself in the rain.” NB it then rained quite fast.
Pauowagadayimíŋna You shade me (from the sun)
Punnul The sunshine
Pyęlla, Crooked. Tūgarun, Straight
Piałam Ga Kalōptini? Will you tell Kolbi
Purāwá Above, upstairs, etc.
William Dawes

Mutinun Diniba or Mutu
Dinibunj
Muranadyemi
Matnjarabarjun nangba
Munyini Pouleden?
Mimadyemi?
Mawendi
Mawandiyaou
Minyou miwana?
Mulagatu
Mi mi ga. Mimir bowanara mi ga
Berapi baijagi
Mi mi waranara
Manuru Manun
Mulabu
Paityegeare Bubityi dieau
handkerchief
Daewes Minyou?
Paityegeare Multalidwann
Nepu
Muri
Mutri The stick which the children throw at the block which another trolls along the ground
Mamirigojai
Merana To be first.

We will carry a fish gig (with us)
You didst let fall.
We shall sleep separately.
What relation are you to Pouledan?
What's the matter with you
To find (literally take aboard)
I found or did find
Why won't you have it?
A body louse
What are you looking for
I have lost a fish hook
What are you looking for.
To forget. Forgot
Sick
I covered (myself) with a handkerchief
Why?
Because I was sick.
To blow the nose
Lent.
Soft. Easy for a child to eat
as soft bread, boiled carrot etc.
Veilanya To follow or be

Murul Sand, Dust, or dry Earth
Muluma To shut a clasp knife
Piyibana To open it a clasp knife
Mwulunidiyaou I swallowed with difficulty
Meranadyemi Merani You (drank tea once) before
This was said to me by Paityegeare when I was drinking tea the second time to please them
Mikoarsbi His foot slipped.
Munye To start, as frightened
Munyemalidiyaou I started.
Munyemunadyemi You made me start
Mapiadyemi You speak an unknown language
Kanamaral kariadyemi. Bial Darabuniwinina. Kanamali mi kanjly
Munnu Another name for fleas or lice
Mekoarsmadyemi You winked at me
Malous. Dark. Malumun, On account of Darkness
Mureun Cold, or cool, pleasantly so.
Tabönga (W)  To yawn.
Tieerinangg To sneeze.
Taa boorool boorool To gape.
Taamooly To change names.
Tieerinagleema To yawn.
Tamara To wipe the hands.
Taabanga To yawn.
Tsial To talk.
Taammonadiuluna I refused you (something).
Taababalang Good, as to eat.
Tarrabuura Day.
Tané To tie, or tie thou.
Tete Tetebacou To go away.
Tete tetetetetete Go go go make haste.
Tilbanga To fear (as paper).
Tyerabīrtowaryayou I shall not become white.
This was said by Patyegarā 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.
Trenimile To play.
Dyelą tieenmile dyela Come to play come.
Tamuna as “Bread tamunadyou” Gone. Expended. Used up.
Tyérabunjaga “I have ate up the bread” To undress.
Tuuragá To spit.
Tyrrrail Gūn To shoot water Deep water.
Tyargálgye To scratch.
Tyalklá To embrace. To hug.
Tóana. To court. To make love to.
:Tyérun. To run away.

Degrees of Relationship
Biána Father.
Wíaña Mother.
Pokāriata woman Kaniāta man Brother.
Babāna Brother.
Ditrumi Sister.
Mákūn Sweetheart or Lover ::
Mákungalí Husband. Wife.
Kowbalg man Kowalgalía woman Elder brother. Elder sister.

Darāmata. Daragaliñ Younger Younger
Daragaliñ brother. sister
Tim To squeeze (as water out of a spunge).
Tämunalinj A Charl. One who refuses to give.
Tilbayebün The bell did not ring, or has not rung.
Tárrsbi or Tyārrsbi A Short. Tūmū is another expression for Short.
Tyarrsbabaouimia I will throw it (water) over you.
Talkál A Mussel.
Tarim, A long time. Tanimba or Tanimbaou, I will a long time As Tamimba inyam nlawāwa, I will live (or stay) here a long time.
This question was by my desire repeated several times by Badyegaran & mostly without warunga the second time.

Wura wurá Just now or some little time back
Mr. Dawes¹ plala² wurá³ Mr. Dawes¹ spoke² just now³
Captain Campbell to Captain Campbell
Captain Ball wellamába Captain Ball will return from Paramatíŋ ṣhrigal Parramatta bye & bye (some little time hence)
Datú¹ ḥara² ḥra³ g³⁴ Stop stop¹ Hear² me³ pray⁴
Pütuvá To warm ones hand by the fire & then to squeeze gently the fingers of another person
Pütuvídyaŋa wiŋáta pútuvá My mother scorched my fingers (that I should not steal)

This I got very particularly from Badyegaran. 19th September 1791 See 3 page forward.*

**Nouns**

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<td>Wurá</td>
<td>Where have you been</td>
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<tr>
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<td>Why did you do it:</td>
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**Plurals**

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**Worxwee** a child (female large)
**Wóguul** He (third person singular)
**Worrong-wóree** On this side (the water):
**Weeenadoodooro** Put it down here
**Weeling** The lip
**Waulo** The chin
**Wórmará** To run as an animal. To fly as a spear or bird. Also the throwing stick

**Wauloomyan. Booróody** Worse. Better
**Woguli¹ worre² ngwénea³** Give me³ one⁴ more⁵
**Wauumána** Don’t ye

**Wisura**. Rascal from Nanberry unasked

**Waulomi (contraction of Waulomyen)** Where are you going?
**Answer Bilí** Nowhere
**Warunga** When
**Today** Yagápa
**Wauumía** A lie, or falsehood
**Ngléni waumía** You lie
**Waumíadiemi** You did lie
**Waumíadiemi?** Would you not?
**Wifanáda** Stop
**Wauloonadangar.** More if you please
**Waaragál** The Mackerel.
**Wihwána** Where have you been
**Wauumńabáhu¹ pilbooní²** (perhaps contraction of pilbooní)
**Wauumími** 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
Yarrsboonie Mind your work
Literally, you do not fatigue yourself.
Yeerie béná This way
Yenño or yeníoo I go or am going. They say this when going away
Yooloo. Ngiëenee goóla Ngiëenee goóla yoóoroo?
Yoóoroo. Ngiëenee goóla yoóoroo?
Ngia yoroó ngia I am hungry
Yooroomadíi Booroonng I was angry with Boorong. Note this was said by Berangaroo after she had told me that Benelong had Boorong.
Yingolá You had near fallen
Yélga The borb of a spear
Yénwang Go away
Yurrúí I am hungry or From hunger
Yúín Indeed, or It is true
Yňurnyndyémí Thou didst let fall
Yeltí To push anything along
Yenrarabow I will go and fetch it
Yurúlaaradyú I am sharpening the tybög (by rubbing it on a stone)
Yarrakál Clean. Or yellow
Yára To sharpen the point of a nut or fishgig

Anger Waurapetá Wauragooroong
My wurry worry My kägal
Wán. Away. Abroad. Out of doors. Lost or to lose
Weán or Weánana To put
Weanmaóu I will put
Wálbuñá To turn upside down
* About the middle of September 1791 I was telling Patyegarang that Wúrrgan 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 through the ceremony described on the third page back
Bial wánabúmi bial Don’t refuse it. Or don’t throw it away (from wána)
Winmará Shut the door
Wóe. The hair of the dyin
Wánadyimnja? You will not have me?
Or You don’t want my company? Of course
Wánadyúmína I don’t desire your company
Winbi Worn out (as clothes &c.)
Wánean Bad pronunciation. In contradistinction to Búdyen káraga which signifies Good pronunciation or Good mouth literally
Téraguiyú The same
✓ Taramadyaou I took by mistake. This Pateya said after taking Dalgey’s tea
cup (& pouring some tea into the saucer) instead of her own
Winbúndyámí Thou didn’t wrong or badly
Munàngí on seeing me scratch out what I had written
Bye & bye
Weeanadoórroo,
Ngállawádoórroo, or Guaúgo.

N. Nádranjálam
Nólá Hughes.
Hughes was not there with you.

Dáñi bülá2 ńgalaw3 inyám4 brání5
What! other6 here4 at your
house2 yesterday5?
Dáñi1 nywy2
Who! gave2 it (to you)
Mínyín túnngá?
Why does she cry?
Dabáŋa
For the breast. (Answer)
Wálümibámi góre badyúlgo
When will you be sick again
A mistake I think in saying wálümibámi for wárunjábámi
Wálaboodýárjün Paramati
Something relative to coming
from Parramatta
Wéalnán. As Wéalnán white man
goére?
What is said for. As what
does white man say for gone?
Answer more

✓ Wúrul. Wúrulbaddyaóó
Bashful. I was ashamed
This was said to me by Patyegarán after the departure
of some strangers, before whom I could scarce prevail on her to
read 25th September 1791
Gwágo patabára ńn or Gwágún
We will eat presently
patába
Wálóm bial kañalýrbúm
You have not washed (your
Patyegarán Mí. Dawes
Mc. Dawes why don’t you wash
Mínyín bial kaña
(this part)
Patyegarán Kolbía wámi
Kolby scolded Tárlínga
Tárlínga
Note Kólbiá, agent.
✓ Wáriím máñnéýems buk?
Where did you find the book?
Wárgbilybaóó
I will remain awake
Wáriím wélumlambámp?
From whence will you return?
This to me by Táralínga when going towards Botany Bay with
him, Kolbií & Berwíám 13th November 1791
Dōāga
Darrun
Dalarinj
Dänāma ngiyinyi
Dālu, We two only, Dyelju, We three only

Honey
Fat of meat. Tāmmul
Ours, Belonging to us
To whom didst thou give it

Notebooks on the Aboriginal Language of Sydney
Goreddy tágarn 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 Goreddy tágarn 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 through them.” (This is a mistake. Goreddy signifies something else) Gote To warm.

Dawes Mímadyim mi? What’s the matter, what?
Patyegarang Tyenmilin, bunin I am come from play

Having sung Daligear mútrôr & Daligear being very angry at it, I asked Patye
Dawes Mínin gìlara Why is Naligear angry?
Daligear? Patyegarang Bëfôdâwânn Because you sung
On singing the same again at some distance from Daligear, Patyegarang said
Kamarâta, bëfôdinjye My friend, he sings about you

Gonâñjûye Mâmâ kaowí nàla bogia My friend, come let us (two) go and bathe
Patyegarang Goo gô yagú tîyîbâwô yagú Mrs Johnson

Gonâñjûye Bial Dawes Dia mûn yurôra. I am very angry.
Gonâñjûye & Patyegarang Dawes Nîpî na plâba?
Dânnwâ? Dawes Dânawâ?
Gonâñjûye Gorgon mîrân. To the person belonging to the Gorgon (before spoken of.)

On saying to the two girls to try if they would correct me “Dyini, Gonâñjûye, Dia, Nânjadyînun.” Patye did correct me & said “Biai Nanjadyînun; Nanjadyînîye” Hence Nanjadyînun is dual We, & Nanjadyînîye is Plural We.

Gonâñjûye Yenaraou bisket brânígal My I go and fetch the bisket which was left yesterday
Note Yenâou May I go. Yenaraou May I go and fetch.
Patyegarang to Gonâñjûye Patyegarang to Dawes Gonâñjûye, poerburjâna Gonâñjûye. Take hold of my hand and help me up.

Patyegarang to Dawes Dia nîjînarabaouwînî berârâ I will go and fetch you some fish hooks (or the shells)
Tarîdyaaou I made a mistake in speaking.
This Patye said, after she had desired me to take away the blanket when she meant the candle
Tyarsbadyîna kûbera :My head aches
Wînyâwàrdyaou I made believe or was only in jest
A Song of New South Wales
Parabula Parama Manmwa Yenboi
three or four times repeated, then
Parabula Parama Beraangalaana Toindimma Manmwa Yenboi
Yuddiyijon yudi Burunja
We two are going to see Booroong part of the way home.

Dawes Minyn Kolbi plo
Punanjan?

Pelyegaran Gulara
Beriwana karkara
Kolbi Beriwana plydyabaand
Punanjana

Gonanjye Mr. Dawes
Mannyao dyo korlyin, nyiadyaou Kolbinya
I found this (holding up a knife) at Korlyi, (and) gave it to Kolby.

Dawes Wariwear, minyn
nyiadyanye Bull pettycoat

Answer Banimunin
Note. If Barin had not ended with an n it would have been bunin instead of munin.

Pelyegaran Gwun nylonni
The fire is out, or going out

Pelyegaran Duilara
Throw water on the fire

Naiba¹ bulanjun² Dalgear³ bulanjad Tugearand
We two² will go and see or look for¹ Dalgear³ and Tugear⁴ they two⁴.

Yuma To send. As Yumadaraa. Thou wilt send to (the person before spoken of)
Dla dturabaaow Wariwearana. I will kill (lice) for Wariwear.
Gwun boala, or Gwun wuruná. The fire is out, or The fire is going out.
Dia buryali-nyaruu yen
Waliw buryali-nyaruu
Köönyüna yanga Biguna
W. Mr. Dawes Walad yaga walaa
Patyegarang Kamar1 weñama
wuru nyuuy wua wadi
Patyegarang Nibaaouina Windayin Tumunadyemira.

I did thus

Bigun s Köönyüna
Mr. Dawes It rains now it rains.

My friend! put outside down there, the stick

I will look at you through the window (because) you refused me (bread)

Tumunadyemira
This, when I gave her a blow on the head out of window

Patyegarang Mr. Dawes
Meranabou breakfast, weñama sulphur
Patyegarang Mr. Dawes
Kamabou Hasswell windayin

Mr. Dawes I will call Hasswell from the window

Dawes Minyn bárakit
Tugeär, minyn?
Tugeär Mullaayin.

Why are you afraid Tugear why?
Because of the men.

Kurubin. Wà dön tärrad?
Patyegarang & W. Englända

Where’s his wife?
In England.

W. Nibaaou nalla: naba
eora widawara
Or Nibaaou nalla
widawara eora naba

The eoros shall see us drink (sulphur)
This last in preference

Tyarsaadouwinia
Dawes. Minyn nyini bial
piwbun wàhtená
Patyegarang Wáñjabanuna bial

I scratched you
Why don’t you (learn to) speak like a white man?
Not understanding this answer I asked her to explain it

Lose (verb)
I have lost it
Patnyugg

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 Wàwà & asked her why the black men did it.

Answer Gúlarë.

Dawes Minyn gúlarë eora?
Why are the black men angry?
(Because they are) angry.

Patyegarang Inyam nati white men
Patyegarang Tyërun kamargalà
Dawes Minyn tyërun kamargalà?
Patyegarang Gùnùn

Because the white men are settled here.
The kamargals are afraid.
Why are the kamargals afraid?
Because of the Guns.

Dìna menanà?
Piyadyañu meranagolà

Which shall be first? (to drink sulphur water.)
We two were talking about who should be first.

Wògulina bisket
Vay gíy, or will you give me 1

Patyegarang Wàwà breakfast
Patyegarang Bíaal gwyii
Patyegarang Nyimàn candle

Where do you breakfast Mr. Dawes?
The fire is not yet lighted.
Put out the candle Mr. Dawes.

Dùmmul They call a palisade fence by this name
Yèn piyadaya Yùnnibinya
Vìwà bowandina warjéna

I spoke thus to Yùnniby

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Book B – Page 33

Book B – Page 34
**Pateygarang**: Piabunwinyina
I did not speak to you.

Or Bial winya piabunini
You did not speak to me.

Bial mira piabunini
It tires me to stay at home.

Muramadijina ngalawu
I want to go out:

Yenjja
I (went away) first, and

Dja merawi, Warwar wellurja
Warwar followed.

Tulumdiyurig
He gave it me for nothing.

2 Piwyi ngalawu
A white mon beat us three
nyi ngalawu
Pundul, Poondu (&

Pundunga
myself understood)

1 Piwyi ngalawu
A white mon beat us two
nyi ngalawu
Pundul, Poondu (&

Pundunga
myself understood)

The difference between speaking of we two & we three
as above expressed was obtained 27 November by
Pateygarang 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 2nd time as the 1st. she said it was because
she had forgot that Pundul was with them, & explained
herself very clearly.

**Pateygarang**

Dalgeramta tyunjorba
May I give Dalger some

Pateygarang
pork

Dalgeramta tyunjorba breeda eora
He gave pork (and) bread to the eora

Pateygarang

Dalgeramta tyunjorba eora dyi
The eora gave fish to him.

**Pateygarang**

Mr. Faddy yéla
Mr. Faddy went to Norfolk Island

Mt. Clark yenyaban Norfolk Island

Pateygarang

Major Ross, Mt. Clark

Major Ross, Mt. Clark (and)

Pateygarang

N.I.

Mt. Faddy went to Norfolk Island

NB In this latter, Pateygarang positively denied the propriety
of using nyella instead of yéla, which I supposed might be
proper for 3.

Bruwi karadywuyi ngalawu
(All) three have large

Gonyera wogula
breasts that is. They are all

In one house (all three)
three women grown.

After calling Dalger repeatedly and receiving no answer
Pateygarang said with some warmth

Dalger, gunbun
Dalger, you have no ears

Dalger, pyala
We two are talking to each

Pateygarang
that is. We did not say any thing to you.

Dawe
Minyin bial
Why don’t you sleep?

Pateygarang
nagadyimi?
Because of the candle

Kanduljina
Stop a little stop

Miteevaranga, Miteeanga, Miteea.

Names etc., of persons dead of the dysentery
Tadayera mother of Warwar the less & Bidya Bidya
Tadayera (another) mother of Punda & Tanna
Wâdâ wâdâ
Yêrâ yêrâra
between it & where fishing
Panjarâ

The name of country near Bare Island
The name of a pond of tolerable water
party Capt'n Parker etc. dined.

Parts of the Human Body
Kûbbûra  The Head
Dûlu   Forehead
Kamurâ  Top head
Kûru   hindhead
Darûn   eyebrow
Yîneri  eyebrow
Marîn  eyelash
Names of Fruits in New South Wales

Marrinmärê, Tyibûŋ, Mûnmû, Mîrriburu
Bomulá, Mâgârâ, Tyivaragâgâ, Murûrü.
Buruwân, Wâtaqâlîh, Nyurumarûdûh.
Mûrmûrê, Murâwîn, Wiygalylâgh, Kinâmêâh
Wûrâtâh, Komâragûh, Burudunîh, Mûrîgalylâgh.
(Takûba, the Acajou-like cherry)

Of the above, such as have a honey over them are the names of flowers bearing honey in sufficient quantity to render them notorious to the natives. The rest of them Wûrîwêrê gives the general name of Wûgî 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.

Buribirâgâl | Coasters | E.
---|---|---
Dyindi | Dyînî | Knee
Bûndûŋ | Bûnuŋ | Navel
Mûnduru | Mûnrû | Eye
Me | Mi | Foot
Dyir | Manaûwu | Foot
Mandaûwu | Manaûwu | Foot

Colours
Dána, Black. | Tyerrá, White.
Gomûn, Green. | Yerakâl, Yellow
Mûdylîl, Red

Terminations etc of Verbs
- Kânjâbângya: She (he) will wash you
- Pîyibaoumûngya: They will beat me
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<th>Gwíagaliāŋs</th>
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<td>Wārūŋňŋ, Wāŋụ̊bụ̊n̄yí</td>
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<table>
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<td>Booragý</td>
</tr>
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<td>Kuba Kuba</td>
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<td>Ngálgara</td>
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<td>Talia</td>
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Vocabulary of the language of N.S.Wales, in the neighbourhood of Sydney. (Native and English, but not alphabetical).
### Winds

<table>
<thead>
<tr>
<th>Wind Direction</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>The North Wind</td>
<td>Boorrooway</td>
</tr>
<tr>
<td>The South Wind</td>
<td>Bainmarree</td>
</tr>
<tr>
<td>The East Wind</td>
<td>Goniemah</td>
</tr>
<tr>
<td>The West Wind</td>
<td>Bowwan</td>
</tr>
<tr>
<td>The N.W. Wind</td>
<td>Dulugal</td>
</tr>
</tbody>
</table>

or

<table>
<thead>
<tr>
<th>Wind Direction</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>The North Wind</td>
<td>Bowwan</td>
</tr>
<tr>
<td>The South Wind</td>
<td>Balgayallang</td>
</tr>
<tr>
<td>The East Wind</td>
<td>Booroowee</td>
</tr>
<tr>
<td>The West Wind</td>
<td>Bainmarrey</td>
</tr>
<tr>
<td>The NE Wind</td>
<td></td>
</tr>
<tr>
<td>The NW Wind</td>
<td></td>
</tr>
<tr>
<td>The SE Wind</td>
<td></td>
</tr>
<tr>
<td>The SW Wind</td>
<td>Goniemah</td>
</tr>
</tbody>
</table>
Numbers

One
Wogul +

Two
Bulla (or) Boolla +, yooblowre

Three
Boorooi or Brewie +

Four
Marrydiolo

Gonangoolie
Bedia Bedia
Gnoorooin
Waum
Waumedlow
Bomurra Cammeral
Marry
Paye wallan illabe
Maugoniera (or) Maugonyaira
Goreeail
Nangerra
Gorroda lema
Boorreea
Cannalgalleon

name of a little girl
name of a little boy
name of a woman
the Potatoe apple fruit.
Concerning heavy rain.
at his house
Parroquet
he is asleep
he snores
a woman's name
Boorreed's tribe

Murray toolo a great many +
Moorreere
Nalgarrar
Weeragal
Panyadiswe
Nullogan
Mallat
Yennarrabe
Allowaudioo.
Pattane
Di ngalla dee.
Yemmerrawanne.
Yennannia
allowaw
Goray Tarrawine.
Yenmow

Line
the hair line
Mackarel
did paddle Q
)Fillets
He is gone Q
I stay
to eat
There he, she or it is
Tabongen. Tanni.
Shall or will go
he lives or stays here
a Fish
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
Goagagan Pigeon
Warrewallme 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
Warreweere Garabber Benoolbill
Barbuggi Lost
Daringhal His
Whalloo where are you going
me-bawchiara. what is the name
Diegomerammedee a cap or covering for the head
Diegomeramme Kiara bunne
Damang belongs to the head
Cabberra birrong his
Darringhal we saw

Mullarra Joined to a man

Cooarre (or) Goorarrā long +
Toomerre (or) Toomurro short +
Dannilbe He did beat.
Piejangha look
Gnalga violent laughter
Palleya Laughter
Jennebe
Peamine
Medogy
Weroong
Wauburwau I don’t know where
Carrahmah 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
Tarramarragal 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

Nooorooniel The Ligatures round the arm, & which is a line made of the fur or hair of animals. the name of a fruit.
Momurre a species of the Lizard.
Deragal
Bunmerre
Narrang a glass to look through Telescope the name given to us by the natives.
Berewalgal a great distance off
Berewal the glass, a reading glass
Gnangnyelle the glass, a reading glass
Gnangnanyelle
Tallangeele a pair of stays
Wolgan a tribe
Goorungurregal more +
Goray Biscuit
Cahrahne Jacket
Matty
Goragallong.
Boorooloo
Maugoran
Morooberra
Gniade
Dinaleon
Garagallong alleoong
Bowwory Bowwah
Bergallon
Goniado
Carrangarrany

petticoat.
young man. Query
Booroong says these people are unfriendly to us.
a native’s name.
for me.
women.
young women. Query
shadow.
the name of a fish.
the name of a large bird.
the name of a boy from Botany Bay.

Barringan
Didyerregoor
Weereamby Weereammy
Barowan or Booroowar

the name of a very handsome girl.
no more.
a bat.
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.
The name of a Fish.
Black fish.
food fish which they say is poisonous.
the Sun setting red.
to whistle.
The name of Colebe’s Child.
stink.
matter in a sore.
Fly.

Moorowul.
Carooma
Cagone

Dilluck Yannadah.
Diarrumrahmah Coing
Worgaweena
Pennaeeboollong.
Goniee murrab.
Nowwa.
Miangah
Maugonally
Mullumang

Full Moon.
to whistle.
The name of Colebe’s Child.
stink.
Fly.
}

husband.
<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dinman</td>
<td>wife.</td>
</tr>
<tr>
<td>Murrayoolo</td>
<td>great many</td>
</tr>
<tr>
<td>Ullowygang</td>
<td>a Ray</td>
</tr>
<tr>
<td>Murray naugul</td>
<td>a flat Head</td>
</tr>
<tr>
<td>Ginnare</td>
<td>the shovel nosed Ray without a sting</td>
</tr>
<tr>
<td>Booroonaganaga</td>
<td>an unknown fish</td>
</tr>
<tr>
<td>Dooroomi</td>
<td>left</td>
</tr>
<tr>
<td>Warrangi</td>
<td>hand</td>
</tr>
<tr>
<td>Boorowunne</td>
<td>right</td>
</tr>
<tr>
<td>Carreeuer</td>
<td>the name of a man a stranger.</td>
</tr>
<tr>
<td>Walloomil</td>
<td>the name of a female stranger</td>
</tr>
<tr>
<td>Corowin</td>
<td>the Bullheaded shark</td>
</tr>
<tr>
<td>Gnallangulla Tarreeburre</td>
<td>Nourse (very large)</td>
</tr>
<tr>
<td>Mede or medgieme</td>
<td>a particular club</td>
</tr>
<tr>
<td>Manniemongalla</td>
<td>what is this.</td>
</tr>
<tr>
<td>Badoberong</td>
<td>To surprise</td>
</tr>
<tr>
<td></td>
<td>a small fish like a tadpole with two feet</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yennime</td>
<td>you are going.</td>
</tr>
<tr>
<td>Illabelebow</td>
<td>I will make water.</td>
</tr>
<tr>
<td>Illabelediow</td>
<td>I have made water.</td>
</tr>
<tr>
<td>Illabelediem</td>
<td>You have made water.</td>
</tr>
<tr>
<td>Megalliniara</td>
<td>the clay on the face</td>
</tr>
<tr>
<td>Yabbun</td>
<td>singing dancing or beating on two clubs</td>
</tr>
<tr>
<td>Yarebadiow</td>
<td>I am tired.</td>
</tr>
<tr>
<td>Wannyewanyi (or)</td>
<td>a Lie. +</td>
</tr>
<tr>
<td>Wanyewanyi</td>
<td></td>
</tr>
<tr>
<td>yahmah</td>
<td>I have made as</td>
</tr>
<tr>
<td>yahmah carregan</td>
<td>I have made a line</td>
</tr>
<tr>
<td>worre worrar</td>
<td>last night</td>
</tr>
<tr>
<td>nangahmi</td>
<td>to dream or he dreams</td>
</tr>
<tr>
<td>Nowey, binniebow</td>
<td>he will make a Canoe</td>
</tr>
<tr>
<td>Nowey, binnieba</td>
<td>belonging to Kami berang a</td>
</tr>
<tr>
<td>Berang</td>
<td>wound from a spear</td>
</tr>
<tr>
<td>Dooul</td>
<td>Colebe's word for the two Barbs</td>
</tr>
<tr>
<td>Tyyamoone</td>
<td>when angry</td>
</tr>
<tr>
<td>Googooboari</td>
<td>a shadow</td>
</tr>
</tbody>
</table>
Patany goolong  shall I, or must I call
Kamow  The Porpoise
Barruwalluri  Winter
Warrin  cut off
Weerummin  The Spear
Cutbarrar  a Curse
Warrahpattah deje  eat it
Pattarrah  left tooth out
Goorogal biel  in the rain
Pannowa  the spear by which Yerrenibey was wounded
Dooul  the reason given for Bennelong’s wounding Yerrenibey
Murrumurong  I believe he is gone
warraig yenne  how
Waylin or Warirling  I don’t know
Nanmar  I never saw him
Belle narbone  here, there, in this or in that
Nole  supposed to be used as a charge
Jeereei  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
Notululublawlouw  Sung on seeing a flock of Pelicans.
Gnoorome, tatle, natie, natie
Gnoorome, tatle, natie, natie
Tarrahwow, tarrahwow
Wanyeaaur  the Seal
Tarwaran  the Seal
Boroowan  a fruit
Ilabe  to make water
Goningalle  voiding the excrement, or he voids &c
Yagunah  to day
Barrane (or) Borahne  Yesterday +
Parrebuor or Paraebugah (or) to morrow +
Parrheugu
Parrebuwarrie
Mullinaal (or) Mullinowool
Tarreberre
Gilly  the day after tomorrow

the Morning or, this Morning
Daylight
the light given by a candle
Darrah (both the r pronounced)
Darrah (or Darra)
Karga
Coing
Yannâdah
Budoeonong
Calgalleon
Teingo Worregal.
Jungo
Jungoro
Carrun
Tangnoa
Cogarruck
Nangoba
Gnamuroo
Bonyool
Yahma or niyamamah
Omno (this in a whisper)
Yenmoreyn
Yellowwanimin
Djerabar or Jerabber
The Natives frequently called us by the name they give the musket.

the Thigh
the teeth +
the Mouth
the Sun +
the Moon +
the two Magellanic clouds
the largest of the two Magellanic clouds
a dog +
dogs
the beetle found in the grass tree
the worm found in the grass tree
the Friar
relative to sleep
a Compass (so called by the natives Gna to see and moro a path)
the person who carried the Compass
I have made it
silence or hush
) get away

Bongajabun
Wyabowinnyah
Tannagal (or Tannâgal)
Tagora yago
maugonyaira
Eradaddjang
Whalloo
Kamyberong
Goray
Didyeregoor
Piejangha
Yanbad
Baddje
Pannah (or) Pannâ
Djerba
Ilabba
Gnaneba
Carrungun Maugro nea
Gaigallia
Gongyera (the a as in father)

he did paddle
I will give
Ice +
now cold
at his house
the ceremony or operation of drawing the tooth
where are you going
a wound made by a spear
More +
enough or I am satisfied
he did beat
tried
to hunt
rain +
) to pour out

the union between the sexes
a Net to catch Fish
the small pox
in the house
Notebooks on the Aboriginal Language of Sydney

Gongyeago
Dungarebanye
Maniero
Warranjamora
Nurse
Cowul (animals)
Weran (or) Weerring
Nadewumna
Yeban (or) yibbun
Balee (or) Ballie
Neneni
Taboa
Tabaamillijow
Boommerrit
Carrejum
Bruang (or) Boorōwong
Bruang Keba
Wadde berong
asking the name of a fowl

large house
} No, or I do not know
I am in Sydney Cove
to bark
a male +
a female
to stare
to sing
to be dry or want water
Yours
White Clay
Painted white
the Scimeter
a fishing Line
an Island. NB the natives call
the ships by this name
a Rocky Island +
a wound from a stick
Mebahkyaaira

Curua
Yery
Yery mutin
Weda (or) Wedau
Yanoong
Parratbennideow
Didgerrygoor wogul banna
Yarre
Gnīa
Pattadiou
Pattadienym
Gna
Gnil
Wuida
Wuidy
Brouk
Wyajeminka (or) Weesang
Canne
Pomera Bannielly
Vuiddemey vuiddioud
Yannamilly diou
to throw
to throw
to throw a fiz gig
to drink
to watch
I have eaten it all
only a little bit more
say
I myself +
I eat or have eaten
You have eaten
to see
there
he drinks
he has drunk
a belly full, or I am full
Give me
to smell
to clap hands
Drank
goonang
Kahmy
Trees
Large Brown Mahogany tree
Fig Tree
White Gum tree
the fruit of the potato plant
a fruit
Cabbage tree
Scarlet & Yellow bell flower
The Banksiad which bears the bottle washer
The Fir tree
the Ligneous Pear
a low tree bearing a fruit like the Watanggre
The sweet Tea plant
The Sceptre flower

a spear the barbs of which are cut out of the solid wood
the spear with a barb fixed on with gum, or a spear they throw
Teremo
Boorooma murray
Tammun
Darane
Bemura cammerral
Momurre
Taranggera
Gadegalbadeerie
Watanggre
Goomun
Merrydugare
Weereagan
Warraburra
Warrettah

Waumê 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) tagobar)
warriya by & by
gurugal a long time back
Kebarra the present
warr berong orah where is a better country
Grirty or dirty Pemuligina
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
<table>
<thead>
<tr>
<th>Head</th>
<th>Cabera (or) Caberrá +</th>
</tr>
</thead>
<tbody>
<tr>
<td>Eye</td>
<td>Mai (or) Mi (or) My +</td>
</tr>
<tr>
<td>Nose</td>
<td>Nogur (or) Nogurro +</td>
</tr>
<tr>
<td>Lips</td>
<td>Willin (or) Willing +</td>
</tr>
<tr>
<td>Tongue</td>
<td>Tallang +</td>
</tr>
<tr>
<td>Chin</td>
<td>Wallo +</td>
</tr>
<tr>
<td>Ear</td>
<td>Gorey (or) Goray +</td>
</tr>
<tr>
<td>Beard</td>
<td>Yarre (or) Yarrin +</td>
</tr>
<tr>
<td>Hair</td>
<td>Devarra (or) Dewerrá +</td>
</tr>
<tr>
<td>Belly</td>
<td>Barong (or) Barrong +</td>
</tr>
<tr>
<td>Penis</td>
<td>Gadia</td>
</tr>
<tr>
<td>Hand</td>
<td>Tamira</td>
</tr>
<tr>
<td>Fingers</td>
<td>Benille</td>
</tr>
<tr>
<td>Backside</td>
<td>Bong (or) Boongboorong +</td>
</tr>
<tr>
<td>Blood</td>
<td>Pannera (or) Pannerrong +</td>
</tr>
<tr>
<td>People</td>
<td>Eora (or) Ebráh +</td>
</tr>
<tr>
<td>Women</td>
<td>Genaillon</td>
</tr>
<tr>
<td>Private Parts of Women</td>
<td>Gomerry</td>
</tr>
<tr>
<td>Fat</td>
<td>Boggay</td>
</tr>
<tr>
<td>Space occasioned by the loss of the Eye or hind tooth</td>
<td>Boolbagadeimi</td>
</tr>
</tbody>
</table>

The little finger of the left hand of the woman when the two joints are cut off

<table>
<thead>
<tr>
<th>Father</th>
<th>Bean. Beanna +</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mother</td>
<td>Wyang. Wyanga. +</td>
</tr>
<tr>
<td>Male Child</td>
<td>Wongera</td>
</tr>
<tr>
<td>Female Child</td>
<td>Werowey Di</td>
</tr>
<tr>
<td>Relations or friends</td>
<td>Goualgar</td>
</tr>
<tr>
<td></td>
<td>Babunna</td>
</tr>
<tr>
<td></td>
<td>Couelgon</td>
</tr>
</tbody>
</table>

a name sake, or a person with Damelabillie whom the name has been exchanged

<table>
<thead>
<tr>
<th>Nyangdeea</th>
<th>to ask the name of a person</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nang deea nang</td>
<td>or thing</td>
</tr>
<tr>
<td>Nang deea nang kiara</td>
<td>look or see</td>
</tr>
<tr>
<td>Nailiar</td>
<td>he sleeps or is asleep</td>
</tr>
</tbody>
</table>

For Copulation he uses all these words — Yanga Cannadingga Callo Callyne.

The effect of the hot burning sand upon the Eye Murray Cannadinga Mi
<table>
<thead>
<tr>
<th>Animal/Item</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Emu</td>
<td>Maraong</td>
</tr>
<tr>
<td>Mosquito hawk</td>
<td>Pobuck</td>
</tr>
<tr>
<td>Hawk</td>
<td>Jammul jammul</td>
</tr>
<tr>
<td>Crow</td>
<td>Wogan</td>
</tr>
<tr>
<td>White Cockatoo</td>
<td>Garraway</td>
</tr>
<tr>
<td>Black Cockatoo</td>
<td>Garate</td>
</tr>
<tr>
<td>Spider</td>
<td>Marraegong</td>
</tr>
<tr>
<td>Beetle</td>
<td>Goniagonia</td>
</tr>
<tr>
<td>Butterfly</td>
<td>Burrunderia</td>
</tr>
<tr>
<td>Curlew</td>
<td>Dilbung</td>
</tr>
<tr>
<td>A bird with a shrill note</td>
<td>Patagorong</td>
</tr>
<tr>
<td>Leaping Quadruped</td>
<td>Baggaray</td>
</tr>
<tr>
<td>Leaping quadruped, small species</td>
<td></td>
</tr>
<tr>
<td>the skin of the Patagorong</td>
<td>Boggai</td>
</tr>
<tr>
<td>Common rat</td>
<td>Wurra</td>
</tr>
<tr>
<td>Kangaroo rat</td>
<td>Ganimong</td>
</tr>
<tr>
<td>Opossum</td>
<td>Wobbin</td>
</tr>
<tr>
<td>Flying squirrel</td>
<td>Bongo</td>
</tr>
<tr>
<td>Red opossum (another sort)</td>
<td>Rogora</td>
</tr>
<tr>
<td>a Mosquito</td>
<td>Tewra</td>
</tr>
<tr>
<td>Bite of a mosquito</td>
<td>Tewra dieng</td>
</tr>
<tr>
<td>a Scorpion</td>
<td>D.tooney</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Animal/Item</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Snapper</td>
<td>Wallumai</td>
</tr>
<tr>
<td>Sting Ray</td>
<td>Teringyan</td>
</tr>
<tr>
<td>Mullet large sort</td>
<td>Waradiel</td>
</tr>
<tr>
<td>Mullet small sort</td>
<td></td>
</tr>
<tr>
<td>Crab</td>
<td>Kera</td>
</tr>
<tr>
<td>a Rock Oyster</td>
<td>Petanghhy</td>
</tr>
<tr>
<td>an Oyster</td>
<td>Dainia</td>
</tr>
<tr>
<td>a Mussel</td>
<td>Dalgal</td>
</tr>
<tr>
<td>the Zebra fish</td>
<td>Maromera</td>
</tr>
<tr>
<td>The Squill</td>
<td>Yurill</td>
</tr>
<tr>
<td>Blubber</td>
<td>Garuma</td>
</tr>
<tr>
<td>The Prince fish</td>
<td>Barong</td>
</tr>
</tbody>
</table>
Water
Earth
Fire
Smoke
High Wind
Dead
Sweat
a Star
a falling star
a cluster of stars
a Canoe
Cold
Bad
a Sore
Stone or Rock
Sand
a Hut
Thunder
Respecting thunder
Struck by thunder

Bā, do +
Pēmul +
Guyon (or) Gweeyong +
Cadjiel (or) Çajel +
Guâṟa x
Palley (or) Gogun (or) Boē
Yuruca
Birrong +
Turuga
Molumolu
Noe
Tagora (or) Tagârra x
Were (or) Weere +
Mediong
Keba
Murrong +
Gonye (or) Goniie
Murungle (or) Moorungul x
Badjeberong
Murungle berong

Lightning
a Spear
Throwing stick
Barb on a spear
Sunrise
Sunset
Moon when new
Moon when set
a great way off
a Shield made of wood
a Shield made of bark
Ornament
Night
Day
Full Moon
All men
a Spear with a barb
To make the scars on the breast
Here

Monghe (or) Monghhī
Kamai
Womara
Yaîga
bybobar (or) Coing bybobar
Burregular
Yannadah Parragi
Yannadah Poora
Arrowan
Arrâng +
Elemong (or) Eelymong +
Bengadde
Gnooping (or) Gnoopiing +
Cammueree
Murray Yannadah
Mullabo
Billarra
Carranga bowiniye Congarrey
Die Diang (or) Inyam +
To Run
To Laugh
To Cry
To Sleep
To Sing
To Yawn
To Sneeze
To breathe
To Copulate
To shake hands
To stand with the hands behind the back
To stand with the hands behind the head
To Clap hands
To Bite
To Tickle
To Come here
To sit down
To Cut in two

Womaradiu
Janna
Tonga
Nangora
Booraiye
Dabunalyo
Gulegula
Bomidiou
Yanga
Patpanjoienee
Arramailim

Corocanniul
Palpanieyou
Toll Booroa
Gittegitte
Coe Cowe Cwoi Cowana +
Allowodieu
Cotberryjou

To Fly
To Snore
To Paddle
To shut one eye
a Woman that cries
a Man that cries
To Swim
To Dive
To Cut
To Burn
what gives fire
To Soak or wash in water
I am Dry
Relating to drinking
To suck
describing an Infant
Relating to walking
Relating to walking at a future time
Where
Let us walk
Walking away or together

Womera
Goroda
Goinnia
Gooragine
Din Tonge
Mulla Tongi
Wadby (or) Waddbe +
Boga
Cotbannie
Cannadinga Cannadinan
Gerrubber (or) Gerebar
Carremille Bado
Badogoballeyvuda
Vuidaidinia
Binya Vuidu Moorooobin
Nabungay Werowe
Yennarabanie yennool
Yennmania
Wau +
Yennangalea
Yennibun
<table>
<thead>
<tr>
<th>English Word</th>
<th>Aboriginal Word</th>
</tr>
</thead>
<tbody>
<tr>
<td>To hear</td>
<td>Narradew</td>
</tr>
<tr>
<td>To Call</td>
<td>Camar (or) Kāmā +</td>
</tr>
<tr>
<td>To Stand</td>
<td>Warrewee</td>
</tr>
<tr>
<td>To Shiver</td>
<td>Taggorayago</td>
</tr>
<tr>
<td>To Creep</td>
<td>Marowey</td>
</tr>
<tr>
<td>To Chew</td>
<td>Chiang (or) Changutah</td>
</tr>
<tr>
<td>To Kiss</td>
<td>Boonalley</td>
</tr>
<tr>
<td>To Speak</td>
<td>Piarar</td>
</tr>
<tr>
<td>To Speak</td>
<td>Byalla Garriga</td>
</tr>
<tr>
<td>To Fear</td>
<td>Jarrune</td>
</tr>
<tr>
<td>To Afraid</td>
<td>Bargat +</td>
</tr>
<tr>
<td>To Fall</td>
<td>Yerydiemy</td>
</tr>
<tr>
<td>To Stay</td>
<td>Alloey</td>
</tr>
<tr>
<td>To Go away</td>
<td>Albangadiow Woroo Woroo (or) Woorar</td>
</tr>
<tr>
<td>To set near anyone</td>
<td>Urydiow</td>
</tr>
<tr>
<td>To Pick up anything</td>
<td>Manoo</td>
</tr>
<tr>
<td>To blow with the breath</td>
<td>Boamere</td>
</tr>
<tr>
<td>To Fight or beat</td>
<td>Pyyabow</td>
</tr>
<tr>
<td>The colour green</td>
<td>Boolgaga</td>
</tr>
<tr>
<td>Fine Weather</td>
<td>Bealaray Boora careemey weajeminga weajowinia Wanga.</td>
</tr>
<tr>
<td>Relating to giving</td>
<td>Weajowinia Wanga.</td>
</tr>
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</table>

<table>
<thead>
<tr>
<th>English Word</th>
<th>Aboriginal Word</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gone</td>
<td>Yenma</td>
</tr>
<tr>
<td>Broke</td>
<td>Cottainjow Cotbalie</td>
</tr>
<tr>
<td>Now</td>
<td>Noong</td>
</tr>
<tr>
<td>Empty</td>
<td>Parraberry</td>
</tr>
<tr>
<td>Full</td>
<td>Eri (or) Boruk +</td>
</tr>
<tr>
<td>Diving</td>
<td>Bogaillia</td>
</tr>
<tr>
<td>Cutting off</td>
<td>Woganminninger</td>
</tr>
<tr>
<td>You must Cry</td>
<td>Tongaydoro</td>
</tr>
<tr>
<td>Eating (the act of)</td>
<td>Parranbaniediou</td>
</tr>
<tr>
<td>Will you have any more</td>
<td>Wallumeron wea</td>
</tr>
<tr>
<td>Alive</td>
<td>Mootong +</td>
</tr>
<tr>
<td>Air</td>
<td>Bayjah +</td>
</tr>
<tr>
<td>Angry</td>
<td>Goolarra +</td>
</tr>
<tr>
<td>Another</td>
<td>Wogolorey +</td>
</tr>
<tr>
<td>Ant</td>
<td>Mon. +</td>
</tr>
<tr>
<td>a Bird</td>
<td>Binyang +</td>
</tr>
<tr>
<td>Black</td>
<td>Gnānā +</td>
</tr>
<tr>
<td>Boy</td>
<td>Wongërra +</td>
</tr>
<tr>
<td>Brave</td>
<td>Mattong +</td>
</tr>
<tr>
<td>Breasts</td>
<td>Nābung +</td>
</tr>
<tr>
<td>Dew</td>
<td>Minnieemolong +</td>
</tr>
<tr>
<td>English</td>
<td>Ewe</td>
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<td>---------</td>
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</tr>
<tr>
<td>Egg</td>
<td>Cábahnn. +</td>
</tr>
<tr>
<td>Eyebrow</td>
<td>Yinnerri +</td>
</tr>
<tr>
<td>Far</td>
<td>Arroun +</td>
</tr>
<tr>
<td>Feather</td>
<td>Gnoniu +</td>
</tr>
<tr>
<td>Male</td>
<td>Mulla +</td>
</tr>
<tr>
<td>Female</td>
<td>Din +</td>
</tr>
<tr>
<td>Fish</td>
<td>Maugro +</td>
</tr>
<tr>
<td>Foot</td>
<td>Mannoe +</td>
</tr>
<tr>
<td>Good</td>
<td>Bodyìrrê +</td>
</tr>
<tr>
<td>Great</td>
<td>Murray +</td>
</tr>
<tr>
<td>Hole</td>
<td>Gommerry +</td>
</tr>
<tr>
<td>Hungry</td>
<td>Yuroo +</td>
</tr>
<tr>
<td>Little</td>
<td>Narrang +</td>
</tr>
<tr>
<td>Man (homo)</td>
<td>} Guyong +</td>
</tr>
<tr>
<td>Man (vir.)</td>
<td></td>
</tr>
<tr>
<td>Milk</td>
<td>Moorobinn +</td>
</tr>
<tr>
<td>Mine</td>
<td>Dannai +</td>
</tr>
<tr>
<td>Mother</td>
<td>Wyang Wyang +</td>
</tr>
<tr>
<td>Nails</td>
<td>Carrunggle +</td>
</tr>
<tr>
<td>No</td>
<td>Bèal +</td>
</tr>
<tr>
<td>Pregnant</td>
<td>Binyeeghine +</td>
</tr>
<tr>
<td>Red</td>
<td>Moojel +</td>
</tr>
<tr>
<td>Sea</td>
<td>Carrigerrang +</td>
</tr>
<tr>
<td>Seek</td>
<td>Petoë +</td>
</tr>
<tr>
<td>Sick</td>
<td>Bagel (or) Bajel+</td>
</tr>
<tr>
<td>Sister</td>
<td>Mâmunna +</td>
</tr>
<tr>
<td>Son</td>
<td>Dôroong +</td>
</tr>
<tr>
<td>Tail</td>
<td>Doon +</td>
</tr>
<tr>
<td>Wing</td>
<td>Wilbing +</td>
</tr>
<tr>
<td>Woman</td>
<td>Din +</td>
</tr>
<tr>
<td>Wood (Lignum)</td>
<td>Wadday +</td>
</tr>
<tr>
<td>Wood (sylva)</td>
<td>Tùgá +</td>
</tr>
<tr>
<td>You</td>
<td>Gnieenie +</td>
</tr>
</tbody>
</table>
16 pages are blank in the manuscript
Names of Places

Rose Hill
The district of Rose Hill
Wauaimaile
Malgraymatta
Eraworong
Carra-matta
Boolbanematta
Carrowotong
Marrong

Island at the Flats
The people who inhabit the last district are called Arrowanelly. 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 Aranwoorung, in eighteen to Carrarmattar, in five to Bulbarnmattar, in twenty-nine to Karrarwootong, & 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
Tuberei
Woganmagule
Yuron
Wallamool
Derawun
Carraginn

jam was added when we were on the spot, & is supposed to mean this.
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
Meliawool
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
Bulmann
Goramooba DD
Wattewal
Congarail
Gnolumey DD
Yendaw DD
Yarreaool DD
Baido DD
Cammarang
Cartee DD
Taborgen
Balooderry
Bygoong
Beidabeida
Weran

Nanbarre
Cuddur
Willemering
Weremurra
Werong
Yoolieeera
Maugeran or Maugoran
Wolarrebarre, Wogultrowe, Bannellon, Boinba Bundebunda.

Collindjam
Carrangarray
Boo_ruune
Gnungagnungen
Werare
Bingywanne
Doondallah
Narroommy
Goreyang
Boorodel Maugoran
Names of Women

Milbah
Barangaroo
Warraibere Bielbool
Gorooberra
Gonangoolie
Gnooroooin
Ponnieboollong

Colebe’s child
Men
Cammeragal
Cadigal
Wongal
Gweagal
Norongeragal
Walumedegal
Borogegal, Yuruey
Gomerigal, Tongarra
Boorammedegal
Goruagal
Kameygagal
Murrooredial
Boolbainora
Oryangsoora
Wandeandegal
Bediagal
Carrugal
Toogagal

Women
Cammeragalleon
Words used by the Natives in the Hawkesbury

Bodda        the Penis
Boroobal     hair
Boro         Scrotum
Mareemy      Testicles
Condoin      Moon
William Dawes
ABORIGINAL AFFAIRS, NSW
HTTP://WWW.ALRRC.NSW.GOV.AU/

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HTTP://WWW.SOAS.AC.UK/LIBRARY/SUBJECTS/ARCHIVES/

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