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

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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.

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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
William Dawes

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). 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:

- **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:** *Nyimunj candle Mr. D.* “Put out the candle Mr. D.” (Book B Page 34)
- **Dawes:** *Minyin bial nańadyimi?* “Why don’t you sleep?”
- **Patyegarang:** *Kandülín. “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 ‘Eeora’ 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>cooce</td>
<td>guwawi</td>
<td>call of location</td>
<td>Book B Page 15</td>
</tr>
<tr>
<td>corroboree</td>
<td>garriberri</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.
William Dawes
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></th>
<th>To see or look</th>
</tr>
</thead>
<tbody>
<tr>
<td>Naa</td>
<td>I see or look</td>
</tr>
<tr>
<td>Ngia Ni (as night)</td>
<td>Thou etc.</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</td>
</tr>
<tr>
<td>Past</td>
<td>I did see or have seen etc.</td>
</tr>
<tr>
<td></td>
<td>Thou didst see or hast seen</td>
</tr>
<tr>
<td></td>
<td>He did see or has seen</td>
</tr>
<tr>
<td></td>
<td>We did see or have seen</td>
</tr>
<tr>
<td></td>
<td>Ye</td>
</tr>
<tr>
<td></td>
<td>They</td>
</tr>
<tr>
<td>Future</td>
<td>I shall or will see etc.</td>
</tr>
<tr>
<td></td>
<td>Thou shall or will see</td>
</tr>
<tr>
<td></td>
<td>He</td>
</tr>
<tr>
<td></td>
<td>We shall or will see</td>
</tr>
<tr>
<td></td>
<td>Ye</td>
</tr>
<tr>
<td></td>
<td>They</td>
</tr>
<tr>
<td>Imperative</td>
<td>See thou</td>
</tr>
</tbody>
</table>
Naa

To see or look

Present

Ngia Ni (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

·Naadiá·

He did see or look or has seen

We

Ye

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

Naabágoon

We will see or look

Naabáni

Ye will see or look

Naabadú

They will see or look

Imperative Mood

Naalá.

See thou (or see! see! look!)

Other inflections 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 Nabángoon? No. The occasion on which it was used implied that it signified “I have not seen him”

Naabángoon

We will see, or shall Booroong we see Booroong?

These words were spoken to me by Yirinibi, 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 Wida & Páta which see.
<table>
<thead>
<tr>
<th>Verb Part</th>
<th>Inflection</th>
</tr>
</thead>
<tbody>
<tr>
<td>Present</td>
<td>I go or walk</td>
</tr>
<tr>
<td></td>
<td>Thou goest or walkst</td>
</tr>
<tr>
<td></td>
<td>He goes or walks</td>
</tr>
<tr>
<td></td>
<td>We go or walk</td>
</tr>
<tr>
<td></td>
<td>Ye go or walk</td>
</tr>
<tr>
<td></td>
<td>They go or walk</td>
</tr>
<tr>
<td>Past</td>
<td>I did go or walk, or have gone etc.</td>
</tr>
<tr>
<td></td>
<td>Thou etc.</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</td>
</tr>
<tr>
<td>Future</td>
<td>I will go or walk</td>
</tr>
<tr>
<td></td>
<td>Thou wilt go or walk</td>
</tr>
<tr>
<td></td>
<td>He will go or walk</td>
</tr>
<tr>
<td></td>
<td>We will go or walk</td>
</tr>
<tr>
<td></td>
<td>Ye will go or walk</td>
</tr>
<tr>
<td></td>
<td>They will go or walk</td>
</tr>
</tbody>
</table>

### Imperative Mood

<table>
<thead>
<tr>
<th>Verb Part</th>
<th>Inflection</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Walk or go thou</td>
</tr>
</tbody>
</table>

### Other inflections etc.

<table>
<thead>
<tr>
<th>Verb Part</th>
<th>Inflection</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yenná (1)</td>
<td>Go thou</td>
</tr>
<tr>
<td>Yennángoon</td>
<td>Go thou</td>
</tr>
<tr>
<td>Yenoo or yenióo</td>
<td>Thou goest, or art going or Goest thou?</td>
</tr>
<tr>
<td>Yenidémi</td>
<td>Thou didst go or have been</td>
</tr>
<tr>
<td>Yenóo</td>
<td>They go or walk</td>
</tr>
<tr>
<td>Yenidiémi</td>
<td>They take or catch (fish)</td>
</tr>
</tbody>
</table>

Yenná is I think a contraction of Yenmám and then it signifies, Thou shalt or wilt go, or Wilt thou go?

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

Walk or go thou

Walk come, or in plain English come here or walk this way. Said by Booroong on 1790 to Kooroóda

Come on 1790 to Kooroóda

Not go
Notebooks on the Aboriginal Language of Sydney

Bógi To bathe or swim

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

Past
·Bógidioú
· I did bathe, or have been bathing
·Bógidiémi
· 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 & Nanbarr
talking together and she observing his hair
to be wet

Ba. Bógidiémi Bógi?
Have you bathed or
been bathing?

N. Bógidioú
I did bath or have
been bathing

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

Nanbarri to Booroong 25 November 1790
Bogiliebóó

Answer. Wauná Wauná Bogilbóoní
(sometimes Bogilîbeoní)

Nanbarri to me Bogilîbebangoon1 mullnaóó2
ngálía3 ngiêní4. Shall we bathe1 tomorrow2
with me3 you4. Note the syllable loe does not
appear to be of any determinate signification as

Bogilîbebában or
Bogibában
Will you two bathe,
or You two will bathe
### Other inflections etc.

<table>
<thead>
<tr>
<th>Boobânga</th>
<th>To cover</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Present</strong></td>
<td></td>
</tr>
<tr>
<td>I cover</td>
<td></td>
</tr>
<tr>
<td>Thou</td>
<td></td>
</tr>
<tr>
<td>He</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 cover, or have covered</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>Future</strong></td>
<td></td>
</tr>
<tr>
<td>I shall or will cover</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>
</tr>
<tr>
<td>Ye</td>
<td></td>
</tr>
<tr>
<td>They</td>
<td></td>
</tr>
<tr>
<td><strong>Imperative</strong></td>
<td></td>
</tr>
<tr>
<td>Cover thou</td>
<td></td>
</tr>
</tbody>
</table>

To cover

- **Boobânga**
  - Cover thou
  - my sore

Or in plain English, put a plaster to my sore.

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

Boobânga. Cover thou (me with a blanket) which Booroong & Nanbarree 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)
<table>
<thead>
<tr>
<th>Yini</th>
<th>To fall</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Present</strong></td>
<td></td>
</tr>
<tr>
<td>I fall</td>
<td></td>
</tr>
<tr>
<td>Thou</td>
<td></td>
</tr>
<tr>
<td>He</td>
<td></td>
</tr>
<tr>
<td>We</td>
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<tr>
<td>Ye</td>
<td></td>
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<tr>
<td>They</td>
<td></td>
</tr>
<tr>
<td><strong>Past</strong></td>
<td></td>
</tr>
<tr>
<td>I did fall, or have fallen</td>
<td></td>
</tr>
<tr>
<td>Thou</td>
<td></td>
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<tr>
<td>He</td>
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<tr>
<td>They</td>
<td></td>
</tr>
<tr>
<td><strong>Future</strong></td>
<td></td>
</tr>
<tr>
<td>I shall or will fall</td>
<td></td>
</tr>
<tr>
<td>Thou</td>
<td></td>
</tr>
<tr>
<td>He shall or will fall</td>
<td></td>
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<tr>
<td>We</td>
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<tr>
<td>Ye</td>
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<tr>
<td>They</td>
<td></td>
</tr>
</tbody>
</table>

Other inflections etc.

*Bialgängi yinizooni*

*No. I shall not fall down*

*Bial yinizoono*

*The same No. I shall not fall down*
Ngalawáu 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
Other Inflections etc.

Nangadiában  She did sleep
Nángami     A dream

<table>
<thead>
<tr>
<th>Nánga</th>
<th>To sleep</th>
</tr>
</thead>
<tbody>
<tr>
<td>Present</td>
<td></td>
</tr>
<tr>
<td>I sleep</td>
<td></td>
</tr>
<tr>
<td>Thou</td>
<td></td>
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<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>
<td>They</td>
<td></td>
</tr>
<tr>
<td>Past</td>
<td></td>
</tr>
<tr>
<td>I did sleep, or have slept</td>
<td></td>
</tr>
<tr>
<td>Thou didst sleep, or hast slept</td>
<td></td>
</tr>
<tr>
<td>He</td>
<td></td>
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<tr>
<td>We</td>
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<td>They</td>
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<tr>
<td>Future</td>
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<tr>
<td>I shall or will sleep</td>
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<td>Thou</td>
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<td>He</td>
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<tr>
<td>Ye</td>
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<tr>
<td>They</td>
<td></td>
</tr>
</tbody>
</table>
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
  Bangabámī Thou shalt or wilt paddle
  Bangabában He shall or will paddle
  Bangábangoon We shall or will paddle
  Bangabánte Ye shall or will paddle
  Bangabaóuī They shall or will paddle

Other inflections etc.
Bangabánye I think a future of some other person.
Bangadára or Bangadáraba
Bangadarabában 3rd Person singular or plural future tense
Bangadárabaóu 1st singular
Bangadárabamí 2nd singular
Bangadárabangoon 1st plural
Bangadárabánîé 2nd plural
Bangadárabában 3rd singular
Bangadarabâbóu 3rd plural

Speaking of Booroong. We think it relates to bringing Booroong to Dára. In which case it appears that they put words sometimes between the root and the termination. They were not speaking of Dára, for since I have heard them repeat dára 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.
Wīda

To drink

Present
  I drink
  Thou
  He
  We
  Ye

Widadūi
  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 23rd November 1790 immediately after what is mentioned in the next leaf in the manner following
Widabangoon tea tsugar  We shall drink tea and sugar
Widaliebāban  Ye will drink
Bye & bye Patabángoon

Dawes, Benelong

Bye & bye We Dawes and Benelong shall eat

This was said by Bénelong a little before dinner on 23rd November 1790

Patàl

Ʊ ebá

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

Not eat (as)

Patabóon.

Bīal Patabóon.

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

Kótbarararábaminga
Kótbanaráung
Kotbarabáng He will cut. This was said to Berangaroo when she was laughing & playing with Benelong, while I was shaving him
<table>
<thead>
<tr>
<th>Verb</th>
<th>Present</th>
<th>Past</th>
<th>Future</th>
</tr>
</thead>
<tbody>
<tr>
<td>Wélla má</td>
<td>I return</td>
<td>I did return</td>
<td>I shall or will return</td>
</tr>
<tr>
<td>Wélla má</td>
<td>Thou return</td>
<td>Thou did return</td>
<td>Thou shalt or wilt return</td>
</tr>
<tr>
<td>Wélla má</td>
<td>He return</td>
<td>He did return</td>
<td>He shall or will return</td>
</tr>
<tr>
<td>Wélla má</td>
<td>We return</td>
<td>We did return</td>
<td>We shall or will return</td>
</tr>
<tr>
<td>Wélla má</td>
<td>Ye return</td>
<td>Ye did return</td>
<td>Ye shall or will return</td>
</tr>
<tr>
<td>Wélla má</td>
<td>They return</td>
<td>They did return</td>
<td>They shall or will return</td>
</tr>
</tbody>
</table>
Irī  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.
:Búngatarábáma:
Búngí
Will you make?
Made
<table>
<thead>
<tr>
<th>Yárrsba</th>
<th>To weary oneself</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Present</strong></td>
<td></td>
</tr>
<tr>
<td>I weary myself</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>
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<tr>
<td>Ye</td>
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<tr>
<td>They</td>
<td></td>
</tr>
<tr>
<td><strong>Past</strong></td>
<td></td>
</tr>
<tr>
<td>I did weary or have wearied myself</td>
<td>I am not tired</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>
<td>They</td>
<td></td>
</tr>
<tr>
<td><strong>Future</strong></td>
<td></td>
</tr>
<tr>
<td>Wingarā or Win-ngāra</td>
<td>To think</td>
</tr>
<tr>
<td>---------------------</td>
<td>----------</td>
</tr>
<tr>
<td><strong>Present</strong></td>
<td></td>
</tr>
<tr>
<td>I think</td>
<td></td>
</tr>
<tr>
<td>Thou</td>
<td></td>
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<tr>
<td>He</td>
<td></td>
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<td>We</td>
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<tr>
<td>Ye</td>
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<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 <strong>did think or was thinking</strong></td>
<td></td>
</tr>
<tr>
<td>He</td>
<td></td>
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<tr>
<td>We</td>
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<tr>
<td>Ye</td>
<td></td>
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<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>
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<tr>
<td>He</td>
<td></td>
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<tr>
<td>Ye</td>
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<tr>
<td>They</td>
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</tr>
</tbody>
</table>

Other inflections etc.

Win-ngari
Win-ngaré

I have thought
Thou hast thought
Yânga Present I thou

Yangadiōwî They did
NGára

To hear

Present

I
Thou
He
We
Ye
They

Past

I did hear
Thou didst hear
He
We
Ye
They

Future

Ngaraboónī

I do not, or did not hear

Bialgangī Ngaraboónī

I do not, or did not hear

(more forcibly)

:Ngaradié:

She does or did hear
Maan

To take

Present
I
Thou
He
We
Ye

They take

Past
I did take
Thou didst take
He
We
Ye

They

Future
I will take
Thou
He
We
Ye

They

Imperative
Take thou

N

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

Maaniliendianga
She did take or has taken

This was said by Wauriweal the less, who when I asked her where her petticoat was; she answered “Maaniliendianga Mrs Brooks” that is Mrs Brooks has taken it.
Notebooks on the Aboriginal Language of Sydney

Piý
To beat

-Piýibaou dana or
-Piýibaouwiŋa.

Yen
To go or to walk

Ngia¹ yenma² (wooroo³):

Yenmáou
Will you go

Yenmáagoon wooroo
-I will go¹ morning² I people³.

-Yenmaou¹ mullmáou² naabaou³ e กร้า⁴.

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

They will beat me.
Naa
Bééal¹ Naaboóny² béeal³

To see
No¹ cannot see² no³, or You cannot see (it)

- Naadióu- I did see (it)
- Ngia¹ Ny²- I¹ do see², 
- Naaláng alla diée- See (thou) see there, see
  (Properly Naalá. See thou. Ngálla diée There or here it is)
- Naabaou- I will see:
Marsden Collection 41645b.

Vocabulary of the language of N.S.Wales in the neighbourhood of Sydney. (Native & English), by — Dawes.
### The four winds

- **North Wind**
  - English: Bowán
  - Aboriginal: Bowán

- **South Wind**
  - English: Goniemá
  - Aboriginal: Goníemá

- **East Wind**
  - English: Puruwi Karinjál
  - Aboriginal: Puruwi Karinjál

- **West Wind**
  - English: Binmari Tulugal
  - Aboriginal: Binmari Tulugal

**23rd August**

Berangaroo to me

Benelang gūlārā ḋari Mr Dawes bodyul
tdāra, ngāa tungi

<table>
<thead>
<tr>
<th>Letter</th>
<th>Name</th>
<th>Sound</th>
<th>As in the English words</th>
</tr>
</thead>
<tbody>
<tr>
<td>á</td>
<td>aw</td>
<td>aw</td>
<td>all call</td>
</tr>
<tr>
<td>a</td>
<td>a</td>
<td>a</td>
<td>at am an</td>
</tr>
<tr>
<td>b</td>
<td>be</td>
<td>b</td>
<td></td>
</tr>
<tr>
<td>de</td>
<td>de</td>
<td>d</td>
<td>ell empty</td>
</tr>
<tr>
<td>e</td>
<td>e</td>
<td>e</td>
<td>ell empty</td>
</tr>
<tr>
<td>gay</td>
<td>g</td>
<td>hard</td>
<td>good gum</td>
</tr>
<tr>
<td>ĉ</td>
<td>ĉ</td>
<td>ĉ</td>
<td>in it ill</td>
</tr>
<tr>
<td>ī</td>
<td>ī</td>
<td>ī</td>
<td>j̃vy j̃re</td>
</tr>
<tr>
<td>k</td>
<td>ka</td>
<td>k</td>
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<td>l</td>
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<td>m</td>
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<tr>
<td>en</td>
<td>en</td>
<td>n</td>
<td></td>
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<tr>
<td>eng</td>
<td>ng</td>
<td>sing king</td>
<td>open over</td>
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<td>o</td>
<td>o</td>
<td>o</td>
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<td>pe</td>
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<td>es</td>
<td>s</td>
<td>s</td>
<td></td>
</tr>
<tr>
<td>te</td>
<td>t</td>
<td>t</td>
<td></td>
</tr>
<tr>
<td>oo</td>
<td>oo</td>
<td>cool fool</td>
<td>un- under</td>
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<tr>
<td>ū</td>
<td>ū</td>
<td>ū</td>
<td></td>
</tr>
</tbody>
</table>

**ndāra biruŋ potatoe**

Did these potatoes grow at tdāra

On asking Bėnḷŋ when the tyibul tyibul would go away, he answered

Guągō¹ yurūgawa²

Bye & bye¹ when the warm weather comes²
### Banja
- To paddle or row
- Yesterday

### Brânýa
- Biao, bow, or bo

### Baou, bow, or bo
- The termination of the future tense of verbs, I will paddle, or row.

### Bia
- To bite

### Burgia (W.)
- A Boil
- The red bill (a bird)

### Bóning (W.)
- Two
- The Belly
- The Back
- Skin

### Blowree or boólica
- Kidney
- The clothing of young women
- Blood
- Father
- A Mouse
- A Bird
- A Louse

### Beráng
- The back of a sword

### Breado tünga
- The back of a sword

### Tágàran1 Tûba2 Patyegarán3
- The names of Patyegarán

### Bálui
- (The watch) is stopped
- (literally dead)

### Barúa
- Near to:

### Búria
- Dry, Not Wet.

### Bunlibunga (from buni a negative and bânga) rather from bûnga to do or make
- To take off, as a coat or any other garment.

### Minyn bunlibungadyimi jacket?
- Why do you take off your jacket?

### Burudin from Bûrudu a flea or (Answer) To rid it of fleas. louse & In a sign of the ablative case
- To take off, as a coat or any other garment.

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

### Bûna or Bûnama
- To speak falsely in jest or to make believe As

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

### Buruwânyan nadyaou
- I saw from the ship

### Buládyri (from Bula – two & didyiríngúru enough)
- Two are enough

### Bumunubunga
- Open make (the door)

### Bulâgo, Twice. Wogûlgo. Once.

<table>
<thead>
<tr>
<th>English</th>
<th>Aboriginal Language</th>
</tr>
</thead>
<tbody>
<tr>
<td>England</td>
<td>To England</td>
</tr>
<tr>
<td>To England</td>
<td>I have no rock oysters</td>
</tr>
<tr>
<td>The back of a sword</td>
<td>She cries for bread</td>
</tr>
<tr>
<td>The names of Patyegarán</td>
<td></td>
</tr>
<tr>
<td>(The watch) is stopped</td>
<td>(literally dead)</td>
</tr>
<tr>
<td>Near to:</td>
<td></td>
</tr>
<tr>
<td>Dry, Not Wet.</td>
<td></td>
</tr>
<tr>
<td>To take off, as a coat or any other garment.</td>
<td></td>
</tr>
<tr>
<td>Why do you take off your jacket?</td>
<td></td>
</tr>
<tr>
<td>To rid it of fleas. louse &amp; In a sign of the ablative case</td>
<td></td>
</tr>
<tr>
<td>To put on (as a garment)</td>
<td></td>
</tr>
<tr>
<td>To speak falsely in jest or to make believe As</td>
<td></td>
</tr>
<tr>
<td>I only made believe, I did not tell a lie</td>
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<tr>
<td>I saw from the ship</td>
<td></td>
</tr>
<tr>
<td>Two are enough</td>
<td></td>
</tr>
<tr>
<td>Open make (the door)</td>
<td></td>
</tr>
</tbody>
</table>
Dtooñęy
Dtooña
Danii. Deeeyii danii
Deeyii
Diim

Boject o perfect tense of verbs
+
Diie wārra
Dargālée (W.)
Dtārung
Dteēwara
Didyī didyī
Dieē ngalla diēe
as Ngiēenee dtooadiemi
Dtooadiou
Domine waū
Dāringal (C.C.)
Dāmung (C.C.)
Birong (C.C.)
Dtuł
Dtānu
Dtyī mūrück
Dyī ngalla dyī
diie
Dūrāduralāŋ
Dānwāgolāŋ
Dāna
Didyī mūrück
Dyīngolāŋ
Dtułbīlūŋ

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 Wart
The bark to make fish lines
For me (See Dyīngolāŋ)
To me (or) for me
It is very painful
Old woman
A maggot in meat

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
Murrā bidyul? Is your finger better?
Answer Bíal, Karrūnū No, (I suppose)

Ghoolara1. Ghoolara murry2 Cross, or illnatured1. Very
cross2.  
Gāree (W) The armpit (or rather I
Gîttee gîttee (W) think) to tickle
Gnārra (W.) A knot or to tie
Gnāmmul (W.) A stone sinker to a line
Gödgang A Pidgeon
Gniāna To breathe
Göre göre More more
Guāugo Bye & bye, or stop
Gōmul A degree of relationship
Gāŋat Bald (like Pūnda's head)
which has been burnt
Ginī. rather Ginī. To crack between the nails, as a flea etc.
Ginidyau I have (or did) crack
between the nails
Gūlbarabaou I will hold it up
Gōnjúlye desiring to wear one of Patyegarāŋ's pettycoats: I
Gōnāŋlba Gōnjülbaou which Patye explained as above. –
told her it was too long for her; on which she said
Gūlbarabaou which Patyegarāŋ explained an above.
Gwāra burawā The wind is fallen.
Burúŋ Kalgaliŋ. Kólbì Njarmáta.
Kurúbarabüla Njaramaliŋ. Karangaràŋ
Njaramáta. Tànung mulugaliŋ. Múrubùn
Benelâŋ. Wàriwèar Karangaràŋ. Wùrrgan Munàŋuri

Dturâlì To grow
Ilírì To send away
To dip water with a small vessel and then pour it into a bottle.

Karádigán
Doctor. They call our surgeons by this name

Kai? (at some distance)
What do you say?

Kará
A Snood to a hook

Kúbbéra
The head

Karänań
To cough

Karungán
The nail of the finger

Kádiábá
Lame, or he limps

Karóoma
The black bream

Kaanítan
A Snood to a hook

Kúbbera
The head

Karóoma
The black bream

Kaanítan
A Snood to a hook

Kár
The head

Karóoma
The black bream

Kaanítan
A Snood to a hook

Karádigán
Doctor. They call our surgeons by this name

Kai? (at some distance)
What do you say?

Kará
A Snood to a hook

Kúbbéra
The head

Karänań
To cough

Karungán
The nail of the finger

Kádiábá
Lame, or he limps

Karóoma
The black bream

Kaanítan
A Snood to a hook

Kúa
Full

Kánínta
Heat

Kánánadíá
I set it on fire

Kamérú or kamarú
The Day

Karäbúl
The edge of a sword

Karálú
The head

Karádú
To pronounce

Karásí
Or perhaps thick matted hair

Karará
Long

Kí
Which

Kálabýá
I will beat (gently)

Karáká
To pronounce

Mr. Dawes budiýeri kára
Mr. Dawes pronounces well

Kánínta
It is burnt in the fire

Karáningbála
It (or they) will break or be broken.

Kanínta
I believe signifies reddish hair

Karáningbála
I will beat (gently)

Karará
Long

Kíba
Which

Kúbbá bádo
To dip water with a small vessel and then pour it into a bottle.
Múrry

Large. An augmentative in general.

-Mullnáou-

:Tomorrow: morning:

-Müllā-

:A man, or husband:

-Manéëa-

What? What’s this?

Mee. Mee diéè

What’s this, what?

-Máàna-

Taken, or married, that is, taken to wife.

Maangī

To sharpen Or Sharpen thou

Mee. Mee diée

What?

Mee diée mee

What’s this?

Máana

Take (it etc.) up (Booroong)

Máan

To take

Máanmă wooroo

Go & fetch it

Mori: How many

Mi nåñi

Why, what for

Morî. Yenî morî

Back. I am going back

Min or Mînîyîn

Why, what for?

Mûtuń

Full

Mînnûrûng

Lend it me, or trust me with it. Badýegarar wanted me to give her some bread on a promise of bringing fish hooks afterwards.

Minjâmă 1 bottle 2

What is in the 1 bottle 2

Ngâng déèa. or Ngâng déèa kiara.

Ngairēe

Ngâñenee. Ngâñeneengyì

Naa

Ngâlàiwâēu

Ngalîyâ yâ

Naâbhôu

Nangîrâ bîldîmî

What is the name of this Person or thing?

To bring

You’ (2nd person singular) Yours 2

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.

Nuvwângì boobangì

Naânōôngì

Ngîllîa

Ngân ngîlîngi kiara

Ngân di ngân ngîlîngi kiara

Nârâgaîn

Dîn wânîângôu

Dârawûn

Dwâŋà 1 tāî 2

Dâbi wâlân

Nâmînma

Dâna wûrn dîânâ

Dwângà 1 yûrupâtâ 2 bread 3

Dâlâmì

Give me! bread! I am very hungry 2:

Caught by the elbow by a latch or such matter.

Who was with him

Snôt

Ngâlîyâ yâwâròo

Go & fetch it afterwords.

Nângârùn

Who brought it? I am very hungry 2:

A great way off.

Let me see, or show it me.

Who did it.

Nângârùn

Who was with him

Ngâângôu, Dârawûn, Dâbî wâlân: would they take the fish hooks, or what then?

Ngân dîngân ngîlîngi kiara, Dîn wânîângôu, Dârawûn: What is now the case?

Dâbi wâlân, Nâmînma, Dâna wûrn dîânâ, Dângà 1 yûrupâtâ 2 bread 3: To sit down, Or Sit thou.

Kâwângôu, Nângârùn: Who gave them the bread? 

Snot, Snût, Snût, Snôt: They gave me the fish hooks, or what then?

Ngâñ ngîlîngi kiara: What is the case now?
Notebooks on the Aboriginal Language of Sydney

Kaouwi Kaouwi ngbi bena na la morú
Calling to come

Parribúgo Tomorrow
Parribuggy I have lost it
Pyормee A tune
Pyеетлее Talk
Pána (see wólan) Rain
Pły Or tía To speak
Pierabuni Burnt
Páratbúnga (literally, make open) Open the door
Pograban Broken to pieces, as a ship or boat on rocks
Pograb Broken to pieces as china ware etc.
Puru Empty
Pu Go Go Go Yágu (contraction of yagúna) nára baou
Dynamadýmína
Dolonadyémína
Nakánye
Datu miña widá muni
Dýнú
Dwínga or Dwívaránga
Nádyançaamí?
Diyú

Who was that drinking tea with you?
The same more particularly

For you. As Đia büñaba ou buk
nyenniwa Goodman. I will make a
book for you

To go to sleep. This

Badyegarăng said when the
taptoo beat

To hear or think or listen

Stop, stop, stop (don’t tell
me) I shall think of it directly

You will show me

You stand between me & the

fire.

You did stop my way.

The hiccough

Make haste, drink it up quick

Thou alone

Give me

Did you see us?

I alone

You will show me

You did stop my way.

Go Go Go Yágu (contraction
of yagúna) nára baou

Very early in the morning.

Before sunrise

A tune

Talk

Rain

To speak

Burnt

Open the door (literally, open

make)

Broken to pieces, as a ship or

boat on rocks

Broken to pieces as china

ware etc.

Empty

To stare or look steadfastly

Very early in the morning.

Before sunrise

Awake. Or to awake

A shadow

To cool one’s self

You will show me (from the sun)

The sunshine

Will you tell Kolbi

Above, upstairs, etc.
### William Dawes

<table>
<thead>
<tr>
<th>Multýn Dźinba or Mútŋ</th>
<th>We will carry a fish gig (with us)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dźínburg</td>
<td>Thou didst let fall:</td>
</tr>
<tr>
<td>Muramadyém</td>
<td>What relation are you to Poulénd?</td>
</tr>
<tr>
<td>Matrñarabún nánjba</td>
<td>What’s the matter with you</td>
</tr>
<tr>
<td>Mi nyíni Poulénd?</td>
<td>To find (literally take abroad)</td>
</tr>
<tr>
<td>Mi nyíni Tóití</td>
<td>We shall sleep separately:</td>
</tr>
<tr>
<td>Mitmadyém?</td>
<td>We will carry a fish gig (with us)</td>
</tr>
<tr>
<td>Mánwán</td>
<td>Thou didst let fall:</td>
</tr>
<tr>
<td>Mánwándyayóů</td>
<td>We shall sleep separately:</td>
</tr>
<tr>
<td>Minýn mïwáná?</td>
<td>Why don’t you have it?</td>
</tr>
<tr>
<td>Mulagátŋ</td>
<td>A body louse</td>
</tr>
<tr>
<td>Mi m’ga. Mím bowanára mi gá</td>
<td>What are you looking for:</td>
</tr>
<tr>
<td>Berá pànìbógui</td>
<td>I have lost a fish hook</td>
</tr>
<tr>
<td>Mi m’wa ránára</td>
<td>What are you looking for:</td>
</tr>
<tr>
<td>Mánúru. Mánún</td>
<td>To forget: Forget</td>
</tr>
<tr>
<td>Mulá</td>
<td>Sick</td>
</tr>
<tr>
<td>Patyegaráng</td>
<td>I covered (myself) with a handkerchief</td>
</tr>
<tr>
<td>Bubúlydyayóů</td>
<td>Why?</td>
</tr>
<tr>
<td>handkerýchééra</td>
<td>Because I was sick.</td>
</tr>
<tr>
<td>Dawes Minýn?</td>
<td>To blow the nose</td>
</tr>
<tr>
<td>Patyegaráng Mulálídůwáññ</td>
<td>Lent</td>
</tr>
<tr>
<td>Nóte</td>
<td>Soft: Easy for a child to eat as soft bread, boiled carrot etc.</td>
</tr>
<tr>
<td>Múri</td>
<td>The stick which the children throw at the block which another trolls along the ground</td>
</tr>
<tr>
<td>Múlím</td>
<td>To follow or be</td>
</tr>
</tbody>
</table>

### Murúl
Sand, Dust, or dry Earth

### Mulúmá
To shut a clasp knife

### Pyrbáŋña
To open it a clasp knife

### Mwulunídyayóů
I swallowed with difficulty

### Meranadyém Merãńí
You (drank tea once) before this was said to me by Patyegarang when I was drinking tea the second time to please them

### Mikoarabí
His foot slipped.

### Munye
To start, as frightened

### Munyemalídyayóů
I started.

### Munyemunádyéymiňa
You made me start

### Mâpiaqéyímí
You speak an unknown language

### Kanamarâl kariadyémí
Bial Darabúñíwíiná. Kanamarâlî karyí Mûnnu
Another name for fleas or lice

### Mekoarmsmadýéymiňa
You winked at me

### Mâluń, Dark. Mâlûmîń, On account of Darkness
Mûrérüń Cold, or cool, pleasantly so.
Degrees of Relationship

Biána  Father
Wiána  Mother
Pokárááta  woman  Kaniáta  man
Bábána  Brother
Ditrunan  Sister
Mákün.  Sweetheart or Lover ::
Makungái  Husband. Wife
Kowalga  man  Kowalgalái  woman
Darámata. Darágalián  Younger  Younger
woman
brother. sister
Timá  To squeeze (as water out of a spunge)
Támunálájí  A Churl. One who refuses to give
Tilbanyebúni  The bell did not ring, or has not rung
Tárnsbi or Tyámsbi  Short. Túmúni is another
expression for Short.
Tyarrsababaúímá  I will throw it (water) over you
Talkál  A Mussel
Tarins, A long time.  Tanmbí or Tanmbíadou, I will
a long time. As Tanmbí a myam njaawáába, I will live (or stay)
here a long time.
Nouns

<table>
<thead>
<tr>
<th>Dative</th>
<th>Dáàrín (Daár)</th>
<th>to Daára</th>
</tr>
</thead>
<tbody>
<tr>
<td>Warin</td>
<td>Where have you been</td>
<td></td>
</tr>
<tr>
<td>Warmbunj</td>
<td>:Why did you do it:</td>
<td></td>
</tr>
<tr>
<td>Widgolán?</td>
<td>Is it for drinking</td>
<td></td>
</tr>
<tr>
<td>Wádi wá رب</td>
<td>I sit ᵃ on a (block of) wood³</td>
<td></td>
</tr>
<tr>
<td>Waranja ᵃ plaba ᵃ waranja³</td>
<td>When ᵃ will ᵃ domine³ (that is MÌ. Johnson) read² in the book⁴</td>
<td></td>
</tr>
</tbody>
</table>

This question was by my desire repeated several times by Badyegarán & mostly without warana the second time.

Wura wurá | Just now or some little time back |
| Mr. Dawes¹ plia² wúra wurá³ | Mr. Dawes¹ spoke² just now³ |
| Captain Campbell | to Captain Campbell |
| Captain Ball wellamába | Captain Ball will return from Parramatta bye & bye (some little time hence) |
| Datú naara² na³ gi⁴ | Stop stop¹ Hear² me³ pray⁴ |

Putuwa To warm ones hand by the fire & then to squeeze gently the fingers of another person

Putuwidyánya wianjala putuwi | My mother scorched my fingers (that I should not steal) |

This I got very particularly from Badyegarán. 19th September 1791 See 3 page forward. *
<table>
<thead>
<tr>
<th>Yagodina</th>
<th>Today, or now</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yen</td>
<td>To go or to walk</td>
</tr>
<tr>
<td>Yenmaou</td>
<td>I will go</td>
</tr>
<tr>
<td>Yarnsbioniie</td>
<td>Mind your work</td>
</tr>
<tr>
<td>Literally, you do not fatigue yourself.</td>
<td></td>
</tr>
<tr>
<td>Yeerie bena</td>
<td>This way</td>
</tr>
<tr>
<td>Yendo or yenioo</td>
<td>I go or am going. They say</td>
</tr>
<tr>
<td></td>
<td>this when going away</td>
</tr>
<tr>
<td>Yerung:</td>
<td>A tree</td>
</tr>
<tr>
<td>Yeerабabo:</td>
<td>Bye &amp; bye</td>
</tr>
<tr>
<td>Yoroo?</td>
<td></td>
</tr>
<tr>
<td>Ngiyoogoa</td>
<td></td>
</tr>
<tr>
<td>Yenmaoou</td>
<td></td>
</tr>
<tr>
<td>Yenroo ngia</td>
<td>I am hungry</td>
</tr>
<tr>
<td>Youroonmadigoo</td>
<td>I was angry with Booroong.</td>
</tr>
<tr>
<td>Note this was said by Berangaroo after she had told me that Benelong had Booroong.</td>
<td></td>
</tr>
<tr>
<td>Yingolal</td>
<td>You had near fallen</td>
</tr>
<tr>
<td>Yelga</td>
<td>The barb of a spear</td>
</tr>
<tr>
<td>Yenwarí</td>
<td>Go away</td>
</tr>
<tr>
<td>Yurulin</td>
<td>I am hungry or From hunger</td>
</tr>
<tr>
<td>Yuin</td>
<td>Indeed, or It is true</td>
</tr>
<tr>
<td>Yinirmadyemi</td>
<td>Thou didst let fall</td>
</tr>
<tr>
<td>Yelbi</td>
<td>To push anything along</td>
</tr>
<tr>
<td>Yenarabauo</td>
<td>I will go and fetch it</td>
</tr>
<tr>
<td>Yurilbaradyu</td>
<td>I am sharpening the tybog</td>
</tr>
<tr>
<td></td>
<td>(by rubbing it on a stone)</td>
</tr>
<tr>
<td>Yarrakali</td>
<td>Clean. Or yellow</td>
</tr>
<tr>
<td>Yara</td>
<td>To sharpen the point of a mutnj or fishig</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Anger’ Waurapeta</th>
<th>Wauragooroong</th>
</tr>
</thead>
<tbody>
<tr>
<td>My wurry wurry</td>
<td>My kalgal</td>
</tr>
<tr>
<td>Wari. Away. Abroad.</td>
<td>Out of doors. Lost. or to lose</td>
</tr>
<tr>
<td>Wealn or Weana</td>
<td>To put</td>
</tr>
<tr>
<td>Weanmaou</td>
<td>I will put</td>
</tr>
<tr>
<td>Walibuña</td>
<td>To turn upside down</td>
</tr>
</tbody>
</table>

* About the middle of September 1791 I was telling Patyegarang that Wurrigan 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.

<table>
<thead>
<tr>
<th>Bial wanaabuni bial</th>
<th>Don’t refuse it. Or don’t throw it away (from wana)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Wimbará</td>
<td>Shut the door</td>
</tr>
</tbody>
</table>

Woe. The hair of the dye

<table>
<thead>
<tr>
<th>Wândayiminja?</th>
<th>You will not have me?</th>
</tr>
</thead>
<tbody>
<tr>
<td>Or You don’t want my company? Of course</td>
<td></td>
</tr>
<tr>
<td>Wândayuninta</td>
<td>I don’t desire your company</td>
</tr>
<tr>
<td>Winbi</td>
<td>Worn out (as clothes &amp;c.)</td>
</tr>
</tbody>
</table>

Wáanea. Bad pronunciation. In contradistinction to Budyen karága which signifies Good pronunciation or Good mouth

<table>
<thead>
<tr>
<th>Literally</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Téraugulyuŋ</td>
<td>The same</td>
</tr>
<tr>
<td>Taramadyanu</td>
<td>I took by mistake. This Patye said after taking Dalgar’s tea cup (&amp; pouring some tea into the saucer) instead of her own Wínbarunga</td>
</tr>
</tbody>
</table>

Munanjar on seeing me scratch out what I had written
I will remain awake

Bye & bye
Bye & bye

Nädiyanjlam
We two saw thee

Nola Hughes, Hughes was not there with you.

Nädiyanjlam
We two saw thee

Hughes was not there with you.

Dän1 bûla2 ńgalawi3 inyâmí4 brâni5
Who else is your house? yesterday?

Dâna1 ńwiyâ2 Who gave it (to you)

Mînyin tûngâ?
Why does she cry?

Dâbâjo
For the breast. (Answer)

Wâlùmbâmi gore badyîgo
When will you be sick again

A mistake I think in saying wâlùmbâmi for waruñjâbâmi

Wûlâbaodyânuñ Paramâtîn
Something relative to coming from Parramatta

Wëlañj. As Weañj white manð goere?
What is said for. As what does white man say for gore? Answer more

✔ Wûrul. Wûrûlbâdyânuñ Bashful. I was ashamed

This was said to me by Patyegerânuñ after the departure of some strangers, before whom I could scarce prevail on her to read 25th September 1791

Gwâgo patañjorun or Gwâgun We will eat presently

patâba

Wâlom biyal kañgalîbûnû You have not washed (your

Patyegerânuñ Mr. Dawes

Mînyin biyal kaña

Patyegerânuñ Kolbiwàmi (this part)

Târîŋjâ

Note Kolbiwàmi, agent.

✔ Warîm mànyêmí buk?

Wângiłyribônu I will remain awake

Warîm wëllamabâm? From whence will you return?

This to me by Tarabîlân when going towards Botany Bay with him, Kolbiwàmi & Berwàmi 13th November 1791
Dōāga  Honey
Darrūn  Fat of meat. Tāmmul
Dalariṇi  Ours, Belonging to us
Dānāmā  nIndex  To whom didst thou give it
Dālu, We two only,  Dyēllu, We three only
Goredyú tágar 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 tágar 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. Goredyú signifies something else) Goredyú is not to warm.

Dawes Mímadyím, mi? What’s the matter, what? Patyegarang Tyenmiiy, bunín I am come from play

Having sung Dalgear mutton & Dalgear being very angry at it, I asked Patye Dawes Miñyn güírá Dalgear? Why is Dalgear angry?

Patyegarang Berliawarm Because you sung

On singing the same again at some distance from Dalgear; Patyegarang said Kamaráta, berliámiye My friend, he sings about you

Gonáñúle Mâma kaow ngála bogía My friend, come let us (two) go and bathe

Patyegarang Go go yagu titybayo yagu Mrs Johnson stop stop. I am just going to Mrs Johnson’s house to get

Gonáñúle Bial

Dawes Dia muri yuorá. I am very angry.

Gonáñúle & Patyegarang With us?

Gonáñúle Mr Dawes nyími piabá? Mr Dawes will you speak?

Dawes Danáwá? To whom?

Gonáñúle Gorgón mirán. To the person belonging to the Gorgon (before spoken of.)

On saying to the two girls to try if they would correct me “Tyarsbadyí a ku berá : My head aches

This Patye said, after she had desired me to take away the blanket when she meant the candle

Tyarsbadyí kaubéra: My head aches

Wánâyawarádyaóu I made believe or was only in jest
A Song of New South Wales
Parabul Paramá Mānjinwá Yenbógi
three or four times repeated, then
Parabul Paramá Beringgalaga Doinínná Mānjinwá Yenbógi

Yudidiyin yudi Burunjá Y. We two are going to see
Booroong part of the way home

Dawes Minyin Kolbi píyi Why did Kolby beat Punangín?
Punangín? Palyegarang Göylara He was angry with him for
Børwëna kánjarínt Colby & Beriwni (they two)
Kolbi Børwëna plyrdyábantu beat Punangín.
Punajaraná

Gonarjułyse Mr. Dawes I found this (holding up a
Mánjau drought, kórtyní, knife) or Kórtyni, (and) gave it
ñiwìadiyin Kolbínyí to Kolby

Dawes Wàiniwe, minyin ñiwìadiyin-Bàrinmun Wàiriwe, why did Bull give
ñiwìadiyinye Bull pettycoat you the Pettycoat
Answer Bàrinmuniín Because I had no Barin

Note. If Barin had not ended with an n it would have been
bunín instead of munín

Palyegarang Gwiñną nyirimä The fire is out, or going out
Dùlará

Nàba¹ bulàñun² Dàljear³ We two² will go and see or
bulàñ³ Trúgëarma⁴ look for¹ Dàljear² and
Túgëarma⁵ they two⁴.

Yúma To send. As. Yúmadarabám I will send to (the
Dìa dìtrubànaa Wàiriwháma. I will kill (lice) for Wàiriwe, person before spoken of)
Gwiñną boalá, or Gwiñną würuná. The fire is out, or The fire is going out.
The notebooks of William Dawes on the Sydney Language

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

Dawes

I did thus

William Dawes

Waluw burlayldyaawu

Koorniyeran yaara Biguina

Mr W. Dawes

Waluw yagoo walaan.

Koorniyera Bigun s Koorniya

Mr Dawes

It rains now it rains.

Patyegarang Kamaral weenai

Wuru mjun wura wadi.

Patyegarang Nabaouinina

Windayin Tamunadyeminya.

Tamunadyemiminya

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

Patyegarang Mr Dawes

Meranabao breakfast, wellanja sulphur

Patyegarang Mr Dawes

Kamabaou Haswell windayin

Dawes

Minyin barakut

Tugear, minyin?

Tugear Mullayin.

Kunybu. Wa dyin tanjar? Where’s his wife?

Patyegarang & W. Englanda

In England.

W. Nabaouwi jallja: naba eora widawawra

The eorars shall see us drink (sulphur)

Or Nabaouwi jallan widawawra eora naba

This last in preference

Tyrangiyadayaunina I scratched you

Dawes. Minyin ryinu bial piabuni whileman?

Why don’t you (learn to) speak like a white man?

Patyegarang Wirapunina bual

Not understanding this answer I asked her to explain it

L.

Lose (verb)

I have lost it

Pambuggy

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 Wuraw & asked her why the black men did it.

Answer Gulara

Dawes Minyin gulara oora? (Because they are) angry.

Why are the black men angry?

Patyegarang Inyum gali white men

Patyegarang Tyenun kamangal The kamangals are afraid.

Dawes Minyin tyenun kamangal? Why are the kamangals afraid?

Patyegarang Gunin

Because of the Gun.

Duna meranabu? Which shall be first? (to drink sulphur water.)

Piyadyrun manrangala We two were talking about who should be first.

Wogulunja bisket

May I have, or will you give me 1

Patyegarang Wana breakfast

Mr Dawes? Where do you breakfast Mr Dawes?

Dawes Inyam gonyera. Here at home.

Patyegarang Bial gwiyun The fire is not yet lighted.

Patyegarang Niyamun candle

Mr Dawes Put out the candle Mr Dawes.

Patyegarang Mwamnamun tyubuj wellamadawra We will gather tyubungas as we come back.

Dumus They call a părporate fence by this name

Yen piadyauu Ymmbinya I spoke thus to Ymmbi.

Waan bowanara warinj.
Mr. Faddy yéla with Mr. Clark went to Norfolk Island.

Major Ross, Mr. Clark, and Mr. Faddy went to Norfolk Island.

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

All three have large breasts.

They are all three women grown.

Gonyéra wogúla

In one house (all three)

After calling Dalgeár repeatedly and receiving no answer Patye said with some warmth

Dalgeár, gunbúni

Dalgeár, you have no ears

We two are talking to each other.

that is. We did not say anything to you.

Dawes

Míny bial nargyalyi?

Why don’t you sleep?

Patyegarang

Kandulín

Because of the candle.
Names etc. of persons dead of the dysentry
Tādyera (mother) of Pāndā & Tārīga

Stop a little stop
Mitieéwaránga, Miteeánga, Mitēea.
Parts of the human Body

Kübbūra  The Head
Dūlu    Forehead
Kamurā  Top head
Kūru    hindhead
darūn    eyebrow
Yineri  eyebrow
Mārīn   eyelash
I think it also probable that some of the above may be the names of flowers bearing honey in sufficient quantity to render them notorious to the natives. The rest of them (Takába, the Acajou-like cherry) of the above, such as have an h over them are the general name of Warwéar gives the general name of Wgí and 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.

Names of Fruits in New South Wales

Marrinmárá, Tyibú, Mánmu, Mírríburu
Bomulá, Mágárá, Tywarágá, Murúrú.
Buruwáŋ, Wátaŋáhí, Njurumarádýnh.
Mérrméri. Múrauvín, Wiyalgályagh, Knámálah
Wápátáh, Kamarágh, Burudúng, Mirryágályagh.
(Takába, 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 (Warwear) gives the general name of Wgí and 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

She (or he) will wash you
They will beat me

Colours

Dána, Black.
Gomún, Green.
Múdyil, Red.

Dyíndi
Buńnuŋ
Múnduru
Me
Dyir
Mandaóuwi

Dyíndi
Buńnuŋ
Múnduru
Me
Dyir
Mandaóuwi

Tyerrá, White.
Yeraká, Yellow

Foot

Names of Fruits in New South Wales

Marrínmará, Tyibú, Mámnu, Mirriburu
Bomulá, Magará, Tywaragá, Murúru.
Buruwáŋ, Wátaŋáhí, Njurumarádýnh.
Mérméri, Múrawín, Wiyagályagh, Knamálah
Wáraitáh, Kamarágh, Burudúng, Mirragályagh.
(Takába, the Acajou-like cherry)
Gwigaals  Gwigaalangs
Kuilbal  aged  Karanjarang, Wadigabu
Menamnuŋ  16  Murinanjang, Kurut Kurut
Kōlbi (or)  12  (this lady is wife to)
Wārunjēn, Wārunjēli  28  Wārunjēn, W. Kōlbi
Kōlbi
Yālowe  35  Kurubïrabula

Koréang moolagang
Ngangoon  Bush Point
Booragý  Bradley’s Point
Taliangy  drank water
Kuba Kuba  Middle Head
Tooroomagoolie  a small Cove
Barawoory  South Head
Garángal  North Head
Karamúng  swell of the water
Ngálgara  d Hd stuff an ully were for a Bel
Talia  so many doubtful
William Dawes
Vocabulary of the language of N.S.Wales, in the neighbourhood of Sydney. (Native and English, but not alphabetical).
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   Booroowee
The West Wind   Bainmarrey
The NE Wind     Dooloogal
The NW Wind     Gonieymah
<table>
<thead>
<tr>
<th>Numbers</th>
<th></th>
<th></th>
<th>Name of a Little Girl</th>
<th>Name of a Little Boy</th>
<th>Name of a Woman</th>
<th>Name of the Potato Apple Fruit</th>
</tr>
</thead>
<tbody>
<tr>
<td>One</td>
<td>Wogul +</td>
<td>Wogoolgie</td>
<td>name of a little girl</td>
<td>name of a little boy</td>
<td>name of a woman</td>
<td>name of the Potato Apple Fruit</td>
</tr>
<tr>
<td>Two</td>
<td>Bulla (or) Boolla +, yooblowre</td>
<td>Bedia Bedia</td>
<td>Wamoooroon</td>
<td>Waum</td>
<td>Waumediow</td>
<td>Bomurra Cammeral</td>
</tr>
<tr>
<td>Three</td>
<td>Boorooi or Brewie +</td>
<td>Boorooi or Brewie +</td>
<td>Nangerra</td>
<td>Gorroda lema</td>
<td>Boorreea</td>
<td>Cannalgalleon</td>
</tr>
<tr>
<td>Four</td>
<td>Marrydiolo</td>
<td>Murray toolo</td>
<td>Paye wallan illlabe</td>
<td>Maugoniera (or) Maugonyaira</td>
<td>Maugoniera (or) Maugonyaira</td>
<td>Paye wallan illlabe</td>
</tr>
</tbody>
</table>

Concerning heavy rain. 

Maugoniera (or) Maugonyaira 
Goreeail 
Nangerra 
Gorrodama 
Boorreea 
Cannalgalleon
Moorreere
Nalgarrar
Weeragal
Panyadiswe
Nullogan
Mallat
Yennarrabe
Allowaudioo.
Pattane
Di ngalla dee.
Yemmerrawanne.
Yemmannah
allowaw
Goray Tarrawine.
Yenmow

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
Carrahdígan Carrahdy
\}a person skilled in healing wounds
Wuidadieme you have drank
Weedadjow I have drank
Darramurragal Weran’s Tribe
Goadgan Pigeon
Warrewallme worrey.
Yennwerre he is gone
Yennwerre 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
she breathes

✓ Gnanalema.
Warreweere Garabber Benoolbill
Birbuggi Lost
Daringhal His
Whalloo where are you going
me. we two, whose what is the name
Diego. no mam. ooc-dee
Diego. no mam. one. Kiarre bunne.

Mullarra

Mullarra — Join to a man
Coorarre (or) Goorārrah
Toomerre (or) Toomurro
Dannilbe
Piejangha
Gnalga
Palleya
Jennebe
Peamine
Medogy
Weroong
Wauburwau
Carrahamah
Noonunglanooong

Joined to a man
long +
short +

He did beat.
look
violent laughter
Laughter
marrow
a joint
scar on the back
I don’t know where
To steal
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

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 a species of the Lizard
Narrang a glass to look through Telescope
Berewalgal the name given to us by the natives.
Berewal a great distance off
Gnangnyelle 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.
Garagallong, Magoran, Nyasa, Maugaran
Moro bara. a native’s name.
Goragallong. young man.

Query

Bowwory Bowwah  shadow.
Beragallon the name of a fish.
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.
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.
Pennieeboollong. The name of Colebe’s Child.
Goniado  stink.
Nowwa  matter in a sore.
Miangah  Fly.
Maugonally  husband.
Mullamang
Dinman
Murrayboolo
Ullowyang
Murray naugul
Ginnare
Booroonaganaga
Dooroomi
Warrangi
Booroowunne
Carreweer
Wallomill
Corowin
Gnallangulla Tarreeburre
Mede or medgieme
Manniemongalla
Badoberong

wife.
great many.
a Ray.
a flat Head
the shovel nosed Ray
without a sting.
an unknown fish
the name of a man a stranger.
the name of a female stranger.
Nourse (very large)
left ) hand
right
the Bullheaded shark
a particular club
what is this.
To surprise.
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) Wanýewanţi
yahmah I have made as
yahmah carregan I have made a line
worre worrar to dream or he dreams
nangahmi last night
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
Tyyamoone when angry
Googooboori a shadow
Patany goolong shall I, or must I call
Kamow The Porpoise
Barruwalluri Winter
Warrin
Weerummin cut off
Cutbarrar eat it
Warrahpattah deje a Curse
Pattarrah eat it
Goorogal biel left tooth out
Pannowa in the rain
Dooul the spear by which Yerrenibey was wounded
Murrumurrong the reason given for Bennelong’s wounding Yerrenibey
warrayg yenne I believe he is gone
Waylin or Wairling how
Nanmar I don’t know
Belle narnbone 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
Notulubruralaw note Sung on seeing a flock of Pelicans.
Gnooroome, latie, latie, natie, natie
Tarrahwow, tarrahwow
Wanyeawaur the Seal
Tarwaran the Seal
Boroowan a fruit
ilabe to make water
Goningalle voiding the excrement, or he voids 4c
Yagunah to day
Barrane (or) Borahne Yesterday +
Parrebuwarrie the day after tomorrow
Mullinaoool (or) Mullinowool the Morning or, this Morning
Gilly Daylight
Tarreberre the light given by a candle
Darrah (both the r pronounced) the Thigh
Darrah (or) Darra the teeth +
Karga the Sun +
Coing the Moon +
Yannalabah the two Magellanic clouds
Budonong the largest of the two Magellanic clouds
Calgalleon a dog +
Teingo Worregal a dog
Jungo the beetle found in the grass
Jungoro the worm found in the grass
Carrun the fish
Tangoa the worm found in the grass
Cogarruck the Friar
Nangoba relative to sleep
Gnamosoo a Compass (so called by the natives Gna to see and moroo a path)
Bonyooel the person who carried the Compass
Yahmah or niayahmah I have made it
Ormoon (this in a whisper) silence or hush
Yennoreyen } get away
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
Tagora yago
maugonyaira
Erabaddjiang the ceremony or operation of drawing the tooth
Whaloo where are you going
Kamyberong a wound made by a spear
Goray
Didyeregoor enough or I am satisfied
Plejanga he did beat
Yanbad
Baddje tried to hunt
Pannah (or) Pannâ rain +
Djerba
Ilabba
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: I am in Sydney Cove
Manyero: to bark
Warranjamora: a male +
Nurbe: a female +
Cowul (animals): to sing
Weren (or) Weerring: to be dry or want water
Nadewunnia: Yours
Yeban (or) yibbun: White Clay
Balee (or) Ballie: Painted white
Neneni: a fishing Line
Taboa: an Island. NB the natives call
Taboamillijow: the ships by this name
Boomerrit: a Rocky Island +
Carrejun: a wound from a stick
Bruang (or) Boorowong: Mebahkyhaira

Curua: to throw
Yery: to throw a fiz gig
Yery mutin: to drink
Weda (or) Wedau: to watch
Yanoong: I have eaten it all
Parratbennideow: only a little bit more
Didgerrygoor wogul banna: say
Yarre: I myself +
Gnia: I eat or have eaten
Pattadiou: You have eaten
Pattadiemy: to see
Gna: there
Gnil: he drinks
Wuida: he has drunk
Wuidy: a belly full, or I am full
Wyajeminga (or) Weeang: Give me
Canne: to smell
Pomera Bannielly: to clap hands
Vuiddemey vuidudiou: Drank
Yannamilly diou:
<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>goonang</td>
<td>a spear the barbs of which are cut out of the solid wood</td>
</tr>
<tr>
<td>Kahmy</td>
<td>the spear with a barb fixed on with gum, or a spear they throw</td>
</tr>
<tr>
<td>Trees</td>
<td>Terumo</td>
</tr>
<tr>
<td>Large Brown Mahogany tree</td>
<td>Booroorna murray</td>
</tr>
<tr>
<td>Fig Tree</td>
<td>Tammun</td>
</tr>
<tr>
<td>White Gum tree</td>
<td>Darame</td>
</tr>
<tr>
<td>the fruit of the potato plant</td>
<td>Bemurra cammerral</td>
</tr>
<tr>
<td>a fruit №</td>
<td>Momurre</td>
</tr>
<tr>
<td>Cabbage tree</td>
<td>Taranggara</td>
</tr>
<tr>
<td>Scarlet &amp; Yellow bell flower</td>
<td>Gadegalbadeerie</td>
</tr>
<tr>
<td>The Banksiad which bears the bottle washer</td>
<td>Watanggre</td>
</tr>
<tr>
<td>The Fir tree</td>
<td>Goomun</td>
</tr>
<tr>
<td>the Ligneous Pear</td>
<td>Merrydugare</td>
</tr>
<tr>
<td>a low tree bearing a fruit like the Watanggre</td>
<td>Weereagan</td>
</tr>
<tr>
<td>The sweet Tea plant</td>
<td>Warraburra</td>
</tr>
<tr>
<td>The Sceptre flower</td>
<td>Warretta</td>
</tr>
</tbody>
</table>

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) } the hart herry tree
targobar by & by
warringa 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
Notebooks on the Aboriginal Language of Sydney

### Head
- Cabera (or) Cābērrā +

### Eye
- Mai (or) Mi (or) My +
- Nogur (or) Nogūrro +

### Nose
- Willin (or) Willing +

### Lips
- Tallang +
- Wallo +

### Tongue
- Gorey (or) Goray +
- Yarre (or) Yarrin +
- Devarra (or) Dewarrā +

### Chin
- Barong (or) Barrong +

### Ear
- Gadia

### Beard
- Tamira

### Hair
- Berille

### Belly
- Bong (or) Boongbooronetong +
- Pannera (or) Pannerrong +

### Penis
- Eora (or) Êdrāh +

### Hand
- Genaillon

### Fingers
- Gomerry

### Backside
- Boggay

### Blood
- Nang deea nang

### People
- Nang deea nang kiara

### Women
- Nallar
- Nagare

<table>
<thead>
<tr>
<th>Private Parts of Women</th>
<th>Malgun</th>
</tr>
</thead>
<tbody>
<tr>
<td>The little finger of the left hand of the woman when the two joints are cut off</td>
<td>Bean. Beanna +</td>
</tr>
<tr>
<td>Father</td>
<td>Beanna +</td>
</tr>
<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 Din</td>
</tr>
<tr>
<td>Relations or friends</td>
<td>Goulgar</td>
</tr>
<tr>
<td></td>
<td>Babunna</td>
</tr>
<tr>
<td></td>
<td>Couelgon</td>
</tr>
</tbody>
</table>

### damelabilie
- a name sake, or a person with whom the name has been exchanged
- Nyangdeea
- Nang deea nang
- Nang deea nang kiara
- Nallar
- Nagare

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

### Murray Cannadinga Mi
- The effect of the hot burning sand upon the Eye

Space occasioned by the loss of the Eye or hind tooth

Malgun

The effect of the hot burning sand upon the Eye
Emu  
Mosquito hawk  
Hawk  
Crow  
White Cockatoo  
Black Cockatoo  
Spider  
Beetle  
Butterfly  
Curlew  
A bird with a shrill note  
Leaping Quadruped Large species  
Leaping quadruped, small species  
the skin of the Patagorong  
Common rat  
Kangaroo rat  
Opossum  
Flying squirrel  
Red opossum (another sort)  
a Mosquito  
Bite of a mosquito  
a Scorpion  
Maraong  
Pobuck  
Jammul jammul  
Wogan  
Garraway  
Garate  
Marraegong  
Goniagonia  
Burrudiera  
Unwinnearwing  
Dilbung  
Patagorong  
Baggaray  
Boggai  
Wurra  
Ganimong  
Wobbin  
Bongo  
Rogora  
Tewra  
Tewra dieng  
D.tooney  
Snapper  
Sting Ray  
Mullet large sort  
Mullet small sort  
Crab  
a Rock Oyster  
an Oyster  
a Mussel  
the Zebra fish  
The Squill  
Blubber  
The Prince fish  
Wallumai  
Teringyan  
Waradiel  
Kera  
Petanghy  
Dainia  
Dalgal  
Maromera  
Yurill  
Garuma  
Barong
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) Cājēl +
Guārra x
Palley (or) Gogun (or) Boē
Yuruca
Birrong +
Turuga
Molumolu
Noe
Tagora (or) Tagērra x
Were (or) Weere +
Mediong
Keba
Murlong +
Gonye (or) Goniee
Murunge (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) Monghhē
Kamai
Womara
Yalga
bybobar (or) Coing bybobar
Burregular
Yannadah Parragi
Yannadah Poora
Arrowan
Arrāgong +
Elemong (or) Eelymong +
Bengadde
Gnoowing (or) Gnooing +
Cammurree
Murray Yannadah
Mullabo
Billarra
Carranga bowiniey Congarrey

Die Diam (or) Inyam +
To Run  Womaradiu
To Laugh  Janna
To Cry  Tonga
To Sleep  Nangora
To Yawn  Booraiye
To Sneez  Dabunalyo
To Sing  Gulegula
To Breathe  Bomidiou
To Copulate  Yanga
To Clap hands  Patpanjoieinee
To Sneeze  Arramaillim
To Cope  Corocanniul
To Stare  Palpanieyou
To Shake hands  Toll Booroa
To Stand with the hands behind the back  Gitlegitte
To Stand with the hands behind the head  Coe Cowe Cwoi Cowana +
To Sit down  Allowodieu
To Cut in two  Cotberryjou

To Sleep  Nangora
To Cry  Tonga
To Sneeze  Dabunalyo
To Sing  Gulegula
To Breathe  Bomidiou
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To Yawn  Booraiye
To Sneez  Dabunalyo
To Sing  Gulegula
To Breathe  Bomidiou
To Copulate  Yanga
To Clap hands  Patpanjoieinee
To Sneeze  Arramaillim
To Cope  Corocanniul
To Stare  Palpanieyou
To Shake hands  Toll Booroa
To Stand with the hands behind the back  Gitlegitte
To Stand with the hands behind the head  Coe Cowe Cwoi Cowana +
To Sit down  Allowodieu
To Cut in two  Cotberryjou

To Fly  Womera
To Snore  Goroda
To Paddle  Goinnia
To Sleep  Gooragone
To Yawn  Din Tonge
To Cry  Mulla Tongi
To Sneeze  Wadby (or) Waddbe +
To Sing  Boga
To Breathe  Cotbannie
To Sleep  Cannadinga Cannadinan
To Cut in two  Gerrubber (or) Gerebar
To Sneez  Carremille Bado
To Run  Badogalleyvuida
To Sleep  Vulidaidia
To Sneeze  Binya Vuidu Moorroobin
To Sing  Nabungay Werowe
To Sleep  Yennarabanie yennool
To Sleep  Yemmamia
To Yawn  Wau +
To Sneeze  Yennangalea
To Sleep  Yennibun
To hear Narradew
To Call Camar (or) Kâmā +
To Stand Warreee
To Shiver Taggorayago
To Creep Marowey
To Chew Chiang (or) Changutah
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 Aloey
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 Pyyabow
The colour green Boolgaga
Fine Weather Bealaray Boora careemey 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) Parrabaniediou
Will you have any more Wallumeron wea
Alive Mootong +
Air Bayjah +
Angry Gool +
Another Wogul |
Ant Mon. +
a Bird Binyang +
Black Gn养殖户 +
Boy Wong Ɵrra +
Brave Mattong +
Breasts Nbung +
Dew Minnieemolong +
Egg — Cábahn. +
Eyebrow — Yinnerí +
Far — Arroun +
Feather — Gnoniul +
Male — Mulla +
Female — Din +
 Toe — Maugro +
Good — Rood ĭăr +
Great — Murray +
Hole — Go misųr +
Hungry — Roon +
Little — Plan sāng +
Man (homo) — Guyong +
Man (vir.) — Gnuung +
Milk — Moorookin +
Mine — Dannai +
Mother — Wyang Wyanga +
Nails — Carrunggle +
No — Běal +
Pregnant — Binyeeghine +
Red — Mooljeel +
Sea — Carrigerrang +
Seek — Peto +
Sick — Bagel (or) Bajel +
Sister — Māmunna +
Son — Dōroong +
Tail — Doon +
Wing — Wilbing +
Woman — Din +
Wood (Lignum) — Wadday +
Wood (sylva) — Tūgā +
You — Gnieenie +
16 pages are blank in the manuscript.
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
- Tarraibe
- Cabacaba
- Barraory
- Tubera
- 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
Melia wool
Tallawoladah
Tarrangeraguy
Kamay
Kayyemy
Kayoomay
Gomora
Gomora
Cowwan
Pareinma
Booridioowugule
Marraymah
Names of Native Men
Burrowun
Gomebeere
Yellomundy or Yellahmunde
DJimba or Jimbah
Gomil DD
Colebe
Bulmanna
Goramaaba DD
Wattewal
Congarail
Gnoolumey DD
Yendaw DD
Yarrearool DD
Baido DD
Cammarang
Carruy DD
Tabongen
Baloodelerry
Bygoong
Beidabeida
Weran

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

Collindjam
Carrangarray
Boo_ruwunne
Gnungsagnungen
Werare
Bingywanne
Doondallah
Narroommy
Goreyang
Boorodel. Maugoran
Names of Women
Milbah
Barangaroo
Warraiwere Bielbool
Gorooberra
Gonangoolie
Gnoorooin
Ponnieboollong  Colebe’s child
<table>
<thead>
<tr>
<th>Men</th>
<th>Women</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cammeragal</td>
<td>Cammeragalleon</td>
</tr>
<tr>
<td>Cadigal</td>
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<tr>
<td>Wongal</td>
<td></td>
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<tr>
<td>Gweagal</td>
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<tr>
<td>Walumedeagal</td>
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<tr>
<td>Borogegal, Yuruey</td>
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<tr>
<td>Gomerigal, Tongarra</td>
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<tr>
<td>Boorammedegal</td>
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<td>Gorualgal</td>
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<td>Kameygal</td>
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<td>Murrooredial</td>
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<tr>
<td>Boolbainora</td>
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<tr>
<td>Oryangsoora</td>
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<tr>
<td>Wandeandegal</td>
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<tr>
<td>Bediagal</td>
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<tr>
<td>Carrugal</td>
<td></td>
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<td>Toogagal</td>
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</table>
Words used by the Natives in the Hawkesbury

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
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<tbody>
<tr>
<td>Bodda</td>
<td>the Penis</td>
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<tr>
<td>Boroobal</td>
<td>hair</td>
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<td>Boroo</td>
<td>Scrotum</td>
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<tr>
<td>Mareemy</td>
<td>Testicles</td>
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<tr>
<td>Condoin</td>
<td>Moon</td>
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