

bang

to make

"Búnga" **bang** = "To make" **make** (do): Dawes (a) [a:27:0.1] [BB]

William Dawes
2nd Lieutenant of the Marines
Aged 26, in 1788



William Dawes: permission
requested from the Tasmanian
Museum and Art Gallery'

Welcome to country guwi ngura-gu

'banga'? diyi na-dyi-nyi gurugal
'banga'? this see did we-all long time back

dyaraba-ba-nina diyi guri banga
distress will us-all this more do

dyaraba
distress

Dawes's map of the Port Jackson district

A MAP of all those Parts of the Territory of NEW SOUTH WALES
which have been seen by any Person belonging to the
Settlement established at PORT JACKSON, in
the said Territory.

Faithfully constructed from the best materials that could
be obtained. And respectfully Inscribed to Capt Twiss
of the Royal Engineers.

By his much obliged
Humble Servant

Wm Dawes.

March 1791.

Here the
Water is fresh

Notebooks

Dawes' two notebooks
'a' & 'b'



Bunga To make
Present
 I make
 Thou
 He
 We
 Ye
 They

banga

banga is
 the same
 as the
 word for
 'paddle'
 or 'row'

Past
 I did make
 Thou
 He
 We
 Ye
 They

Future
 I will make
 Thou
 He
 We
 Ye
 They

Notebook (a): 27

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

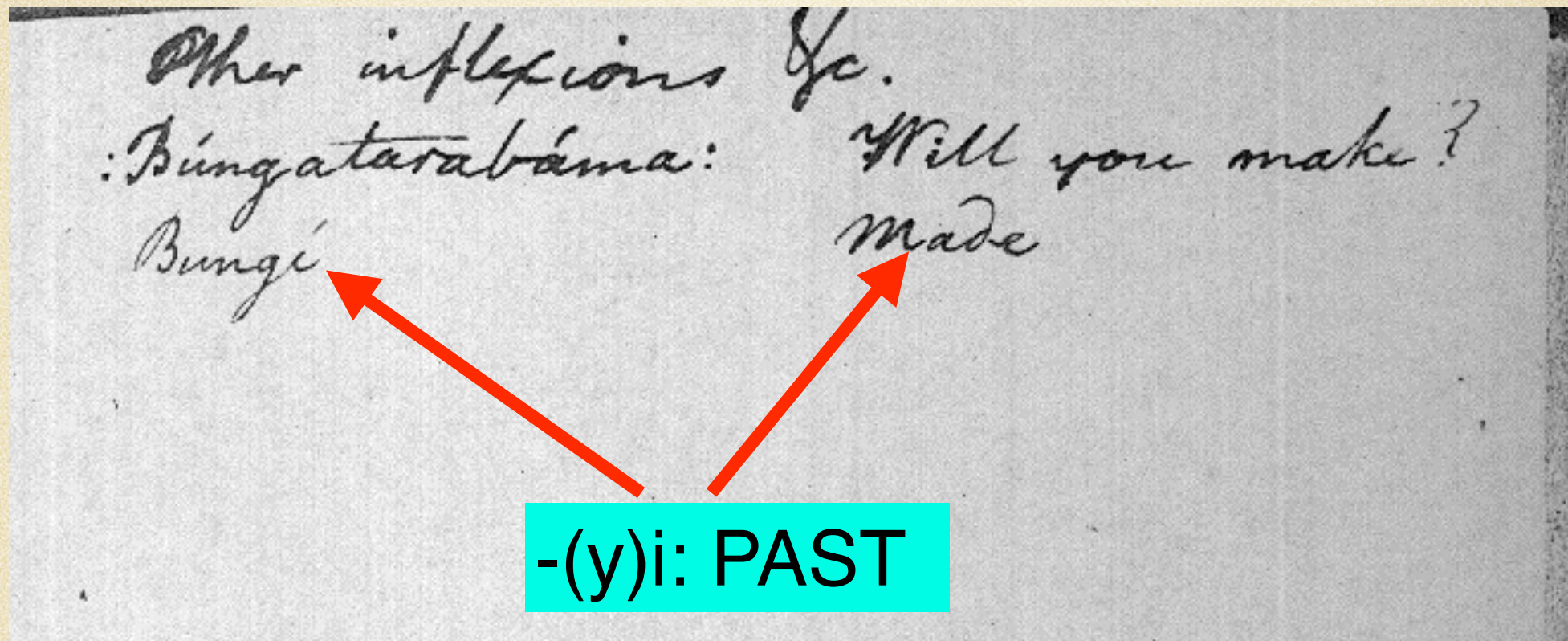
They

banga-dya-wu
banga-dyi-mi
banga-dya
banga-dya-ngun
banga-dya-ban [?]
banga-dya-wi

banga-ba-wu
banga-ba-mi
banga-ba
banga-ba-ngun
banga-ba-ban [?]
banga-ba-wi

Extracts
 from the Dawes
 and Anon notebooks
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Other inflexions



" <u>Búngatarabáma</u> :"	<u>banga</u> -dara- <u>ba-mi</u> =	"Will you make?"	make PURP will thou:	Dawes (a) [a: 28:19] [BB]
" <u>Bungí</u> "	<u>banga</u> - <u>yi</u> =	"Made"	make did :	Dawes (a) [a: 28:20] [BB]
" <u>Bangí</u> :"	<u>banga</u> - <u>yi</u> =	"Cover'd, or dressed as a sore"	make did :	Dawes (b) [b: 3:26] [BB]

Useful as **banga** is, we are tired of it. So ...

dyaraba

to distress

"Yárrsba" **dyara-ba** = "To be weary oneself" **distress** : Dawes (a) [a:29:0.1] [BB]

to **tire**

to **ache**

to **scratch**

‘short’: to **be short tempered**

Yaraba

To ~~be~~ weary oneself
Present

I ~~am~~ weary myself

Thou

He

We

Ye

They

Past

I did weary or have
worn^{self} myself

Thou

He

We

Ye

They

Future

Yarabadiw.

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Other inflexions Ye.

Yarababooni

I am not tired

dyara-buni: distress-lacking

Present

dyaraba-**dyu**
dyaraba-**dyu-mi**
dyaraba

ngaliya dyaraba

ngyila dyaraba

I **weary** myself

Thou

He

We

Ye

They

Past

dyaraba-**dya**-wu

dyaraba-**dyi**-mi

dyaraba-**dya**

dyaraba-**dya-ngun**

dyaraba-**dya-ban** [?]

dyaraba-**dyi**-wi

I did **weary** or have
wearied myself

Thou

He

We

Ye

They

Future

dyaraba-**ba**-wu

dyaraba-**ba**-mi

dyaraba-**ba**

dyaraba-**ba-ngun**

dyaraba-**ba-ban** [?]

dyaraba-**ba**-wi

I shall or will **weary**
myself

Thou

He

We

Ye

They

dyaraba: distress

-dya-: 'did'

-buni: 'lacking'

-wi-nya-: 'I thee (you)'

gabara: 'head'

-lyi-: 'self'

-yi-: PAST

" <u>Yárrsba</u> "	<u>dyara-ba</u> =	"To be weary oneself"	distress :	Dawes (a) [a: 29:0.1] [BB]
" <u>Yarrsbadiou</u> "	<u>dyara-ba-dya-wu</u> =	"I did weary or have wearied myself"	distress did I:	Dawes (a) [a: 29:7] [BB]
" <u>Yarebadiou</u> "	<u>dyara-ba-dya-wu</u> =	"I am tired"	distress did I:	Anon (c) [c: 13:7] [BB]
" <u>Yarsbabóonĩ</u> "	<u>dyara-ba-buni</u> =	"I am not tired"	distress lacking :	Dawes (a) [a: 30:1] [BB]
" <u>Yarrsbóonie</u> "	<u>dyara-buni</u> =	"Mind your work. Literally, you do not fatigue yourself"	distress lacking :	Dawes (b) [b: 23:4] [BB]
" <u>Tyarrsbabaou ínia</u> "	<u>dyara-ba-ba-wi-nya</u> =	"I will throw it (water) over you"	distress will I thee:	Dawes (b) [b: 20:16] [BB]
" <u>Tyarsbadyíng a kũ 'bera</u> "	<u>dyarabadyi nga gabara</u> =	"My head akes [aches]"	distress did me head :	Dawes (b) [b: 29:16] [BB]
" <u>Tyarsgadyaou wínia</u> "	<u>dyara-ga-dya-wi-nya</u> =	"I scratched you"	scratch did I thee:	Dawes (b) [b: 32:15] [BB]
" <u>Ty-argálye</u> "	<u>dyara-ga-lyi</u> =	"To scratch"	scratch self :	Dawes (b) [b: 19:24] [BB]
" <u>Tyárrsbi</u> "	<u>dyara-ba-yi</u> =	"Short"	distress did :	Dawes (b) [b: 20:14.2] [BB]

Puzzle 1
dyaraba
 —distress
dyiraba
 —fire stick

Puzzle 2

g sounds as
 in:

get, gem

or j

jet ?

" <u>Ger-rub-ber</u> "	<u>dyira-ba</u> =	"What gives fire"	fire stick :	Anon (c) [c:29:11.1] [BB]
" <u>Ger-rub-ber</u> "	<u>dyira-ba</u> =	"What gives fire"	fire stick :	Anon (c) [c:29:11.1] [BB]
" <u>Ge-re-bar</u> "	<u>dyira-ba</u> =	"What gives fire"	fire stick :	Anon (c) [c:29:11.2] [BB]
" <u>Ger-rub-ber</u> "	<u>dyira-ba</u> =	"Anything that gives fire, as a gun etc."	fire stick [gun]:	King in Hunter [: 408.2:33] [BB]
" <u>Ger-rub-ber</u> "	<u>dyira-ba</u> =	"that gives fire"	fire stick :	King MS [:402:30] [BB]
" <u>Gerri.barra</u> "	<u>dyiri-ba-ra</u> =	"Musket"	gun [musket]:	Larmer, James: JRSNSW, 1898 (1834 list) [:224.1:7] []
" <u>Dje-ra-bar</u> "	<u>dyira-ba</u> =	"The name given to the <u>musquet</u> ;"	gun [fire stick]:	Anon (c) [c:16:19.1] [BB]
" <u>Je-rab-ber</u> "	<u>dyira-ba</u> =	"The name given to the <u>musquet</u> "	gun [fire stick]:	Anon (c) [c:16:19.2] [BB]
" <u>jererburra</u> "	<u>dyira-ba-ra</u> =	"gun"	gun [fire stick]:	KAOL Rowley GeoR [:105:41] [DG]

Puzzle 3

—guruba-ra
firestick?

" <u>goòroobeera</u> "	guru-bi-ra =	"a gun, for instance, they call <u>Goòroobeera</u> , that is — a stick of fire. — Sometimes also ... they call those who carry guns by the same name."	fire stick [gun]:	Tench [: 292:25.11] [BB]
" <u>Kurúbărăbú</u> <u>la</u> "	<u>Gurubara</u> <u>bula</u> =	"[Aged] 17"	<u>Gurubara</u> <u>bula</u> :	Dawes (b) [b:41:15.1] [BB]

Puzzle 4

—distress
—fire stick
—pour

dyiraba:
to **pour**

" <u>Djer-ba</u> "	<u>dyira-ba</u> =	"to pour out"	pour :	Anon (c) [c: 17:15] [BB]
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New today

gurugal

long time ago

guri:

more

dyaraba

distress

dyiraba

fire stick

dyiraba

to pour

-nina

us-all

Sydney Language key verbs

bada	eat	yan	go
banga	paddle	yini	fall
baya	speak	yini	throw
bubanga	cover		
dabanga	yawn		
dyaraba	distress		
dyiraba	pour		
guwi	come (cooee)		
man	take, gather		
na	see		
nanga	sleep		
ngara	hear, think		
wana	not want		
wida	drink		
wilama	return		

Body parts

gabara

head

Darung

shoulder

gading

arm (upper?)

gadyan

arm (upper?)

gugu

arm

nguna

elbow

damara

hand

daRa

thigh

gurug

knee

ngari

shin

manawi

foot

Sydney Language key words

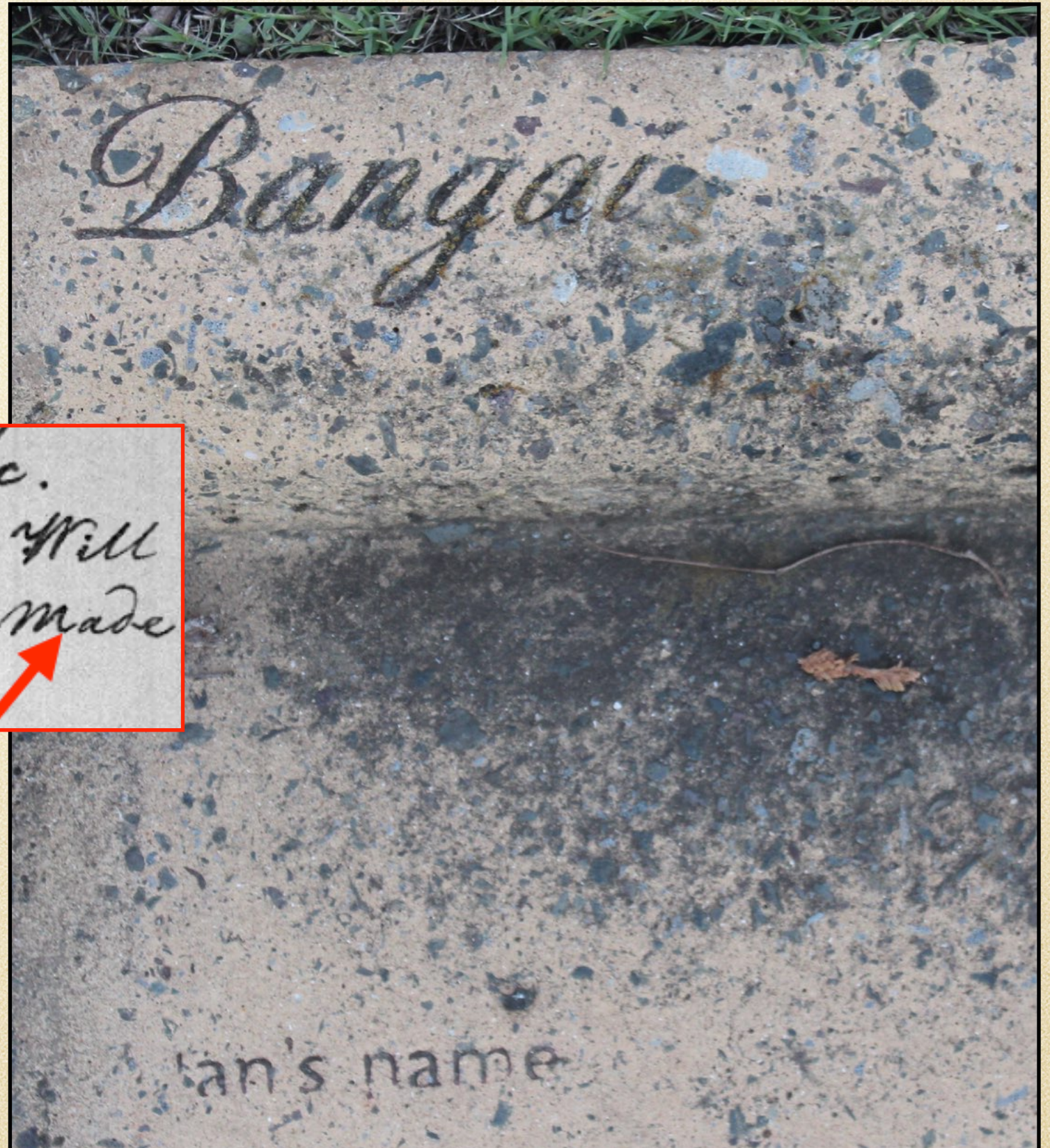
bidanga	oyster
dalang	tongue, language
diringang	sneeze
dyibung	geeing
giyara	name
magara	fish
mayal	stranger
midyang	sore
ngura	camp, place

ngaya	I
ngaliya	we-two
ngyini	you ('thou')

biyal	no
diyi	this
-dwara	-while
guri	more
gurugal	long time ago
guwagu	presently, soon
minyin	why
mulnawul	tomorrow
yagu	today, now
-buni	-lacking
mari:	big

-nga	me
-nina	us-all

Traces around Sydney



Lawn edge at Farm Cove

December 1790

Two natives, about this time, were detected in robbing a potatoe garden; when seen, they ran away, and a serjeant and a party of soldiers were dispatched in pursuit of them. Unluckily it was dark when they overtook them, with some women at a fire; and the ardour of the soldiers transported them so far, that, instead of capturing the offenders, they fired in among them. The women were taken, but the two men escaped.

On the following day, blood was traced from the fire-place to the sea-side, where it seemed probable, that those who had lost it, had embarked. The natives were observed to become immediately shy; but an exact knowledge of the mischief which had been committed, was not gained until the end of two days, when they said, that a man of the name of **Bang-ai** (who was known to be one of the pilferers) was wounded and dead.

Imeerawanyee, however, whispered, that though he was wounded, he was not dead. A hope now existed, that his life might be saved; and Mr. White, taking **Imeerawanyee**, **Nanbaree**, and a woman with him, set out for the spot where he was reported to be. But on their reaching it, they were told by some people who were there, that the man was dead, and that the corpse was deposited in a bay about a mile off.

Thither they accordingly repaired, and found it as described, covered, except one leg, which seemed to be designedly left bare, with green boughs, and a fire burning near it.

Those who had performed the funeral obsequies, seemed to have been particularly solicitous for the protection of the face, which was covered with a thick branch, interwoven with grass and fern, so as to form a complete screen. Around the neck was a strip of the bark, of which they make fishing lines, and a young strait stick growing near, was stripped of its bark, and bent down so as to form an arch over the body, in which position it was confined by a forked branch stuck into the earth.

On examining the corpse, it was found to be warm. Through the shoulder had passed a musquet ball, which had divided the subclavian artery, and caused death, by loss of blood; no mark of any remedy having been applied could be discovered. Possibly the nature of the wound, which even among us, would baffle cure without amputation of the arm at the shoulder, was deemed so fatal, that they despaired of success, and therefore left it to itself. Had Mr. White found the man alive, there is little room to think that he could have been of any use to him; for that an Indian would submit to so formidable and alarming an operation seems hardly probable.