

XI 1b, 1

SERIES OF CEREMONIES  
EUCLA DISTRICT NATIVES

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9/10/13

SERIES OF CEREMONIES

EUCLA DISTRICT NATIVES

I

The final series began early this morning by singing, the men and women collecting rapidly at the first sound of the clubs on the ground. They sang for about 20 minutes, and then all adjourned for the main part of the day. This was at 5 a.m. Then at 3 p.m. all again assembled and Bijarda came out with a long thaili on his head, his body and thighs marked with dots of white in neat pattern. He had armbands and feather tufts in them, also a tuft in his belt in front. Then three more came dressed in branches and walga'ed, with plumes on their heads and wands in their hands, plumes on arms and front of belt. They high stepped in unison with Bijarda and as they finished up, Bijarda took off his headdress. The singers were also decorated, Bob particularly having plumes of birds' down and woggea string tied in a pendant ohignon in his hair, also shoulder and breast ornaments of string and rabbit and bandicoot tails.


In the next series, Wiludhurra took Bijarda's place, having the same head ornament (thaili). Two men with green branches were with him, one at each side. These had rosettes of birds' down and shavings stuck in their headbands, armbands of same, and a tassel of plumes in front of their string belts. Each man attending Wiludharra had concentric rings of white painted on his breasts, no other body painting on them except the red ochre. The central figure wearing the thaili was decorated with spots on his body and legs. He also wore armbands and the eaglehawk tassel. All stood for some time and then came forward a little towards the singers, high stepping as they came very slowly. The women and all in camp rush to the borroboree ground the moment either a whistle is sounded or they hear the kailees clashed or a beat of the club on the ground. Now we have all adjourned for tea, but this is to be an all-night series, closing to-

morrow before sunrise. The women are playing a big part tonight and will probably all be naked. Mallalea and Boobugarra have vanished, for the moment, from female sight, and I must not see them again until probably the whole thing is over. It is still the Wadhoorja and Dhoodhoo yini, but there is no one in camp who can fully explain the decorations and series of ceremonies. I must get Ngarralea to tell me all about them and explain the ngau jidarra, thaili, etc. etc. If these people were aiming to impress Ngallilea (Pompey) and his people they have succeeded, for as the ceremonies follow each other and as each one is more wonderful than the preceding one, their wonder increases at the variety. The ceremonies are however a mixture of different ones seen performed by other natives of far away districts and are not the "pure" undiluted ceremonies of the old Eucla people. They have been working all day arranging the ground, making fresh ornaments, decorating each other, mixing the clay.

9 a.m. We have been singing and "clubbing" for two solid hours. Ngungulea, Koolesurdu, Goolgoolia, Wiladhurra, Yilain, Bijarra, Billy Button, the Koggara man and one other whose name I don't know all seated in a circle singing and beating their clubs in slow or quick tempo according to the song. The women, Bilbilya, Jira, Ngoorabeeroo, Dhoondoo, Booleo and one other stood and waved little branches or small plumes over the heads of the seated men. Then the grouping of the women, Bilbilyi and Booleo by themselves with their backs to Cauera, Booleobooloo, Banjilea, Kuleagurra and the rest, then another little mob of Ngallilea and Punch. Then again a fire, each little group having one. I come next with Kitty, Jira, Dhoondoo, Yallicoolulea, Ngoorabeeroo, Mary, Dhoombocin and Thaljai.

01. 100 I was waked at 1 p.m. by the beating clubs and the minor voices of the men who had already taken their places on the ground. As I did not undress, I was ready at the call and

went at once to the ground where I took up my position behind Koolimurda. He was partly M.C., Dhoombooin being the fire tender. The fires were as usual. Five men, Bijarda, Wiladhurra, Goolgoolaa, Yilarn and one other came immediately out of the darkness, all with white ring marks on front and back and on front of thighs. In their headbands they wore rosettes of shavings, down, etc., coloured red in the centre. Beyond these ornaments they were unadorned. In each hand they carried a long and short stick with shavings on the shorter ones at each end, and on the longer ones there were four sets of shavings, three close to each other at one end and one at the other. Every man carried these.

They high stepped slowly, not moving away from the position they took up when they entered the line of light, and as they stepped they pointed the wands at all of us seated spectators and singers. First came the five standing shoulder to shoulder, then they retired and next came three, each of the other two taking up a position at the sides, below the bough division which was created and at one side of which we sat. On this bough shelter two long joorna,  ochred and covered with white markings were placed upright one at each end. In the middle of the bough division was an ornamented wand in birds' down, feathers, string and ochre. The position of these was frequently changed, but not as frequently as that of the performers. Two stepped in front of us, one at each side and one directly behind the central joorna or wand. Then again one at either end and three in front. Then again two in front, three in front and one behind and so on, ringing the changes in these positions rather regularly.

All night long they came to and fro, took up their respective positions, made the requisite movements and vanished into the darkness. Meanwhile men and women sang to the beat-

ing of clubs, and the movement of the women's hands, in which they held either a few eaglehawk feathers or a small branch. After about two hours and while the dancing still went on, the women proceeded to decorate themselves with similar circular markings on backs and breasts, but not on their thighs, each woman decorating her t'amilba. These then all stood up and joined more heartily in the dance. Presently the men, who had been dancing rather weariedly, seemed to regain fresh energy, and came in quick movement into the firelight. Then a hush fell. Singers stopped and the men vanished. The women remained standing, then a fresh burst of lively singing and seven men came in, the two extra being Mallalea and Boolabugarra, each with plumed head dress, ochred, but with no markings on their bodies. These were in front of the five and all seven high stepped for a short while and then ran back into the darkness. Mallalea and Boola had both been invisible since 5.30 the previous evening. They directed the movements of the younger men throughout and added fresh pipeclay on nose and moustache, but until then they themselves had remained hidden. We did not see them again until the final scene when they came in bearing a long object about 12 feet long, 15 inches wide and a foot high, covered with shavings, birds' down, string, etc., and striped with bands of red ochre transversely. They rushed from the darkness with this and held it between them, while the other five grouped themselves along its outer length, facing us. They stepped gently for a few moments, then all caught hold of it and high stepped with it in the most perfect unison. The singing by this time had become loud and quick. I forgot to say that when Mallalea and Boola first brought it out, they knelt with it and the five dancers grouped themselves on one side of it, all kneeling on one knee. Immediately the decorated women rushed over to them and sang and waved their branches over each man, Bilbilya and Bulu over Boola and Jirabuldara and Dhoondoo and the others over Mallalea's end. Then the men

rose and lifted the jeedarra and carried it nearer to singers and audience and after high stepping with it, suddenly all the women ran howling to their wammoos and the ceremony was over. It was then full dawn, about 4.15. The objects, wands, etc., were then placed in front of us and explained to those of us who were spectators, myself, Ngallilea and the Kangaroo Plain mob. I am, I suppose, the first woman who has ever seen this dance and been allowed to remain with the men after the women had retired. It was explained as being a jidarra and a dead man, and that the dance must be performed in order to appease the dead man's manes. The explanation was halting, the interpreter having but a confused memory of the ceremony. I must get the special names of the objects. Why did Bob call the moorna and Thalja gooma? and what did the bough division signify and the rings and the joorna and decorated wand, and the men dancing at one side and back of us and what were Mallalea and Boolabugurra called?

The whole affair finished about 4.30. The chief singer fainted once, but soon recovered; that was in the beginning of the ceremony - he had been hard at work preparing ground and ornaments all day. Goolgoolea fainted during another dance a few days ago. Now I must find from Ngallilea his idea of the explanation. It was confusedly given and I guess it won't be very lucidly explained by Ngallilea, or it may happen that he can fill in the hiatus. I believe the ceremonies are now at an end, but I shall know today.

Darbidi or darbirdi - wands - mauerl and wiji wiji

Joorna and jilga - mobburn man, Booneri; Malealu and Boolabugurra

(Songs) Jidarra

"Balgara ngudharri kandura nangu," (I'll go another road, I don't want this one) Jeedarra said when he got to Darbirdi. The bough division or minda was the Jidarra's minda and one side was the place where he had been and desired to leave, and on the other side of the minda was the new country he went to. The singers and performers were on that side. The words are made to fit in with the time as follows :-

Balgā-rā ngā-thar-rī  
Wandura na nggoorna  
Balgā-rā ngā-thar-rī  
Kandūra na ngūrna, etc.

One mining and two yogga sing the following, or rather are the performers while the song is sung. They represent a Dhoogoor mining and his two yogga :-

Marra bindira nganye  
Doogal dharra woordoo

Sung thus :-

Ma rā binderā nganyē  
Doogāl dharā woordoo

The Kalda Mining gave a N.W. corroboree tonight. First two men came out from the wurley with the spear wand tipped with shavings at each end and two bunches towards the outer end. These they brandished and waved in various directions, raising their feet slightly in the dance they made. Presently they retired and six came out, then bodies were marked with white, red and black bands, also their foreheads. They wore headbands of string and down into which they had stuck two upright sticks ornamented with down. Armbands of string in which plumes were stuck also tails of eaglehawk's feathers. All were dressed alike and all carried wands. These they waved in unison in various directions, Kuteagurra and the women singing, kalli and clubs were the music. The whole six stood in line all the time, and the effect with the bright firelight in front of which they posed was weird and Fennimore Cooperish. They stepped in time to the music but with a gentle step did the high knee action. They did not vary this during all the time they came and went. Then the women had to hide their faces and one man came out with a square wonningi held by its corners. He high stepped and drew first one knee then the other up to his stomach. Another followed in the same wonningi, the first man having retired. The dancing was then over and singing took its place, but a little diversion was again created by Nganyerba fainting. Then a wave of the hands and the company dispensed. Bob went down charged with wombat string, ochre, dogs' tails and other charms against the strong smell and sickness these others are supposed to have brought with them. Today he took the Ngaldhimarra (wijiwiji) with him and placed it upright between him and the Kalda men. Tonight when Nganyuba fainted Bob called out, "Buldha buldha," (magic, magic) and told them to go on singing.



Nganyerba - McCarthy's name?

Witness Bob

In-ngila = mates

Witness Bob cannot eat Kailga, but he can eat eelburn, another species.

Myth I

Biruin (like a rat) had fire at Nalbinya and wouldn't give it to anyone. He put it in the ground and put it beside a long pole (firestick) and whenever anyone came along he chucked it in bilia. Tharndu came a long way behind, hiding behind some bushes and Biruin wandi said, "Muna" (Who's there?) "Mining?" "Hō," said Biruin, "bushes only." By and by wandi saw Tharndu moving again and he said, "Look," and yaggulu looked and said, "Warda," (bushes only). He came along the track, Koggara way,

Kallingur came from Bilia way and Biruin never saw him.

Biruin and yogga made a hole to put the fire in and Kallingur came close up and caught hold of Biruin by the middle (ngarra) Biruin took the fire and tried to throw it in the bilia but Kallingur caught it and then put it in the trees. He hit Biruin then with koondi and broke his bone (back) and then he told Biruin he must always dig holes in the ground and eat only ants and he must never steal fire and baldhan ngabbia eat only (ants) and live in the hole in the ground. He killed yagga and wandi with koondi and then he and Tharndu went away (mates) Tharndu was boobaiu for Kallingur. The Koon-ganea and Koggarawiri mob got the fire from Kallingur. Kallingur's yagga was Mira mir (little grey bird).

Jilyin (big sea eaglehawk) was Tharndu's yagga. Biruin no more get mother and father, they come from N.E. now. Biruin yagga was the first time like a rat walking about and then she put smoke and murdar and changed into mining.

Wilu stopped near Penong and then wanted to come Kalda. They came there and made the hill and camped there and burned all the bushes on the plain. He stopped one night and then he went west past Thardamu to Nunira. All other mining sat down Koggarwiri and Wilu made smoke night time and Koggara wiri went down to see him. They gave him Wilu-duri and morning time booyoo they made. Wilu got kajji and asked them for yoomeri (boy) etc., but the Koggarawiri men said, "No, we don't want to give you yoomeri. You go away." Wilu went away and by and by a big mob came to his wommulu and tried to spear him. They all threw their spears at him but he was too hard (like steel) and they couldn't hurt him. And all their spears were gone. Then Wilu who had only one kajji got the spears and killed all the mob and then when another mob came he got a ngalda wiri and killed them all. They couldn't kill him. By and by he was wilu (curlew). He had no yagga, he was self.

Wadhurda Dance

Kooleagurra - singer

I

Binda binda radha

Kaan buru adha

Woggalongu

Waldhuriribini

II

Idardana idardana,

Idardana idardana


Woggoora na idirbi narree

Idardana idardana

Woggura na idirbi narree.

Dhoogoor

Corroboree III

I must try to describe closely this corroboree which the mining themselves do not understand, but whose ceremonies and observances they religiously follow. First there are the men taking part, some of whom are marked in white and red and forehead, the line going down to the point of the nose. Others have  of red, white and black curved across the forehead. All wear feathers in arms and head dress, and are heavily greased and wilgied. Their body marks of red, white and black stripes extended to their eyes. They had koondis which all held across their backs held up by the crook of their elbows. These apparently contained a bundle and were so meant to contain one. The audience filed in very quietly, impressively, and what strikes one is the haste with which every man and woman in camp obeys the summons to the corroboree. Everything is left, dumper, tea, wammoo, and a rush is at once made. All those of the women who know this Dhoogoor corroboree comported themselves religiously, with downbent head and serious downlook.

When we got to the ground, we were placed in a very little space and in front of us was a long "warri", the dhoogoor road. Round the fire were seated the women, singing a new song to a new time and tune, beating the time with the flat of their hands on the inside of their thighs. Ngarralea and Ngallilea then began the music by striking their sticks together, and wands - Ngallilea had the wands, Ngarralea had a koondi and kalli. The women joined in lustily, a sort of

Warri warri warri warri  
Wong ga nye  
Warri warri wongga na, etc.

All faced the long warri.

Then in the distance a native emerged from the munda and walked with a sidling crooked motion towards us. Every few paces he stopped, and fronting us quivered and opened his knees, then he turned his back and repeated the movement. Far away at the other end of the road was another native facing him, coming towards us and performing the same movements. When the first man had reached within about 20 yards of the singing circle, he kneeled down, then sat back on his haunches for a moment, swayed from side to side and got up again and came close to the singers. He then walked round an imaginary circle twice and again kneeled and then sat on his haunches, With bowed head and holding the koondi across his back. The native who followed him repeated everything exactly, except that when he performed a concentric circle as it were, he faced the first man, and both then moved heads and bodies from side to side until touched by Ngallalea on their heads when they rose and joined him where he stood singing with Ngarralea. The others followed in like manner until all the dancers had gone through the motion and had risen and joined the singers. Only the women were seated. Ngallilea touched the first two and the last two, Ngarralea touched the others. When this was finished, all except the two Booneri, Ngarralea, Ngallalea, sat in a close circle round the fire and commenced a quick, very quick chant the words of which I was unable to catch.

When the first two men were coming towards us, Gauera got up and holding a string of wombat fur in her hands which were held apart, she sang as they approached, waving the string from side to side. When the second lot came up Wardulea got up and repeated what Gauera had done. Wardulea held a loop of the string.

The songs became quicker now and occasionally were broken by a whirring "thrrrring" sound made with the tongue against the palate. The dancers beat sticks together, the women beat their thighs. Finally they all adjourned suddenly for supper. Both men and women among the performers were familiar with both song and dance, as they did not need to be told what to do. I sat between Dhoombocin (Yalu) and T'alja. The posturing of the natives as they came up the long avenue was really graceful, and the dainty way in which they lifted their feet as they came slowly along, swaying their bodies from side to side, was worth looking at. Some knelt only once on the way to the circle, others knelt twice. It was really one of the most serious ceremonies I've seen down here. I must try to get from Ngarralea what the bundles mean. The long road is the Dhoogorr warri. The ceremony is reminiscent of the time when Dhoogorr came and rested at Darderinya Gabbi and the Kalda (lizard) came there and found him. It was a big water and Kaloa, Kallea, etc., came to it. Wiranyu, Georrgoo and all the others used this water.

There is now an adjournment for tea and afterwards I believe there is some more.

(The other Wadhurda finished this morning before sunrise.)

SONGS

1. Koganarra wanji wanji  
Baggurnana warri wanuja walburnarri  
Won gan ye.

2. Ngoordaddi ma yau yau yau  
Dardinga ma ngardi ngardi  
Ngardadi ma yau yau  
Dardinga ma ngardi ngarde.

The women's faces are painted white.

3. Wanda wandi ma ngudha  
Nga nade wandi wandi ma (slow and quick)  
Yarandi na  
Mungarai yarandi na  
Bulgarai yarandi na

Gauera waves rope as the men are touched while kneeling on the ngau's

4. Joe jue jelber joe jue jelber  
Wongara nai dongari  
Widangara daruna  
Wirding ngara nguramea  
Ngalli ngarai dunjanni  
Eida ngura ngaianna  
Bina wara ngunanna

A dead silence succeeds this wild song

Wanda dhi yarra  
Nai, narai-ingai  
Bindidi yarramai  
Kadai ingai  
Brrr brrr brrr.

La maan maan daggärne

Jabbura jabburoo jan

La main main dhabeani

La main main jaiganji

One of the singers gets up and rubs string and ochre  
round the head of another

Anburne anburne nama (very slow)

Wongana ma " "

Now quick

Kooger anna wilbana

Very quick

Wung aana wilbana

Koolgaada wilbana

Slow, then quick

Kunggana wilbunga

Wongardi ngagurdu nurnda

Windari dugana nura

Nagadur nuraa



Bowing to the ground

Burlinan burlinan

Barra nau nau no

The men waved and beat the wands

Wanyi ngurnai anjina

Mallalee was rubbed here.

Bala mau bau (very slowly)

Ma wanyirdi ngardai

Anyina

While they are singing this, they throw up fire sticks into the air.

Ijilga minderal yilga

Ngaiarai yarrarai

Yirige yirina, yirina

Milarni ibilane (very slow)

Tharanarr yana ama

Ngaiuning ngaiuhing

Quick time then slow and solemn with bent heads.

Yindina malarina (slow)

Yanbarna inbarnai

Yunganba

Munnardi

Murda warra jibardai

Joarina jibbardir

Yoodila jibbardi

Murdiarngura jibbarder

Jimmarda

Kora kora jimmaida  
Wira gura jimmaida.  
Jōidala ngardabba ga  
Na bulla naga na.

Dundarn dunda jinna ma  
Yamba yambama nyinnainn jinna

At 2 a.m.

Yau yau yau  
Goordaidinna yah yau yau  
Raningama ngarda ngarde  
Ngaradingama ngardi ngarde

Minari ma bungalai  
Bungai jinnai rai  
Binnari ba darua lai bungalai  
Bunga jinnai rai

Walonga wallongai  
Dē dē na

Dundarn maddarnai nyinnam ma  
Damber ugurni yinnarn ma  
Yabba yambarne yinnan ma.

Yarda ngara yarda ngarā  
Wia bilbilbū gooya bilbilbū

Wongalala ngalarding bunga  
Wongalala ngalarding bunga

Mungarai yirandi na

Dungarai yirandi na

Wulalai yirandi na

At the last song the man stood up and far down the avenue a man could be seen approaching, with the same gliding motion. He knelt about 20 yards away and first inclined to the right then to the left. Finally he came to the circle and knelt down there for a time, till he was touched by Kuleagarra, when he took his place among the booneri. One of the women threw a firestick across his head as he approached. Two more men emerged and faced each other just as those did last night. They were about 50 yards from each other. It is their knees and lower thighs they quiver. They kneel in front of each other and sway from side to side.

Ah dampur wonga

Aga ma ā dampur wonga

Agamā

The remaining two ran while swaying from side to side, and walking in the gliding way of the emu they are imitating.

They finished up with Warri won gan ye

Warri warri warri warri wanganye.

Afternoon of next day (18/10/13)

1. Guriaddima yau yau yau  
Dardingama ngardi ngardi
  
2. Moolarai yarandi na  
Mungarai yarandi na

When the advancing figure reaches the circle where it finally kneels the whole body is made to quiver as the stooping kneeling figure moves head and body from side to side. The singer leans over chanting (2nd song), and touching the kneeling man he at once rises and stands beside the singer.

Joe (or jue) due due due jelber joe is sung while the kneeling figures face each other and quiver and are touched. Eight men took part in this dance, Ngarralea coming last. He made some excellent movements as he advanced. When all have arrived and are seated in the circle,

Warri warri gan ye  
is sung. All wear chignons of warrija and feathers.  
Banjela fainted

5. Murra wurra jinnarda  
Murda ngura jinnarda

6. Yuwerera jinnarda (while rubbing wariba)  
Jauerdira jinnarda

The women also thumped and rubbed Maroorna, Jirarrba  
Nganyerba (man) also rubbed.

7. Juarda laiiji marda  
Murda ngura jinnardai  
Mardauraiiji mardai  
Mallee, Naddie  
Kocora kocora jimarda  
Jiwarila jinnarda  
(Moggo)

Every man and woman went into the centre of men and  
Womuru's circle and was massaged & rubbed, the rope which  
Ngarralea had held was rubbed over their heads.

- (Dick) Ngura ngura jimarda  
Jiwardila jinnarda

The man or boy catches the wand of the person who taps  
him. All must be tapped.

"Woggoora" walk slow. They are told this as they  
leave the circle.

8. Juardi larna larna rai  
Bulla nga ngarna lai  
Brrr.

Night singing

1.                Woordaddima yau yau yau  
                  Ngarcinga ma ngardi ngarde  
                  Dhrrr -(Ngarralea held the rope of warrja and  
                                waved it also putting it round his neck)

2.                Kundara ngadhai wandima  
                  Wanda wandima  
                  Ngadhara ngadhai  
                  Wanda wandima.  
                  Brrr

They lift their wands and wave them over their heads. The white markings on the women are hideous to behold. The song is sung slowly and then all at once they break into a rushing quick movement. The wands supply the music, the women beating their thighs with open hands. Ngarralea and Kuleagurra have miros. Now comes a pause when Kiddigiddi rubs the heads, necks, breasts and faces of the others.

3.                Dabbura dabbura na  
                  La main main daraani  
                  La main main dalgaari  
                  Jabbura jabbura lai

The third song was sung while Bobba rubbed Wiladhurra.

4.                Jiwardi lai ji maddai  
                  Murda urai ji mardai  
                  Jiwardi lai ji mardai  
                  Murda, etc.

They pinch and rub each other at phases of this song. They rubbed Bijarda then Werilba and Goolgoolia

9.

Jcorda ngaio ngo

Yabbaljarri

Dhardabanjarri ngajurda ngaio go

Dhabbaljarri

Witness Bob was done by Ngarralea but differently from the others. He kept his clothing. Ngarralea rubbed and thumped his head and massaged face and arms and took something from his stomach and rubbed Bob again and again, and kicked him on the soles of his feet and thumped him on the top of his head, and also pulled his hair upwards and his beard downwards.

10.

Wandi nai

Dindē lai dindē lai

Wardi nai

Dindē lai, etc.

Brrr.

11.

Yarra yarra lai

Jilga minderal

Ijilga minderal

Brrr

Ijilga ngaiarai yarra lai

(Jiljal song)

12.

Abburna nigurna

Kuga andi

Andur baiana

Abburna gunga andur baiana

13.

Nyiraa kongara janni  
Inera ngungara janni  
Inyera kongara janni  
Rrrr  
Inyeri dide ngongara janni  
Inyeri dide nongara janni

Ngarralea kicked Bob's soles, then rubbed him while Bob lay flat on his back. Ngarralea rubbed him downwards then knocked elbows, head and knees.

14.

Nyinnā ma wanyirda  
Naranyirda  
Yaljarda nyinna ma wanyirda narran nyinna.

"Harri wanyi wanganje" always marks the opening and closing of the sections.



1.30 a.m. (18/12/13)

1. Wandhurda yudurnail gadema  
Yinjina yadumai ladē ma  
Wandhurda yadurnai ladheme  
Wandhurda yadurnai ladenga  
Yinyira yadurnail gadema
  
2. Wongiliri liri longo  
Wandardi nagarnu nurnā  
Indiri nagarnu nurnā  
Wondalirriliri ngangir
  
3. Wulai inbarna wulai inbarna ilbibaga  
Wulai inbarna wulai inbarna  
Ilbibaga anburna  
Ardurnlada alurdā wulari inbana
  
4. Wandardi na  
Wanja wanjei  
Yabba yai ilgara  
Yabba yai ilgara  
Wandardi na  

They threw fire kaiala way
  
5. Yabburle na inburle na  
Anbara mau mau  
Barramau mau būlina  
Ma inburle mau  
Brrr.

6. Ngadarda won (slow)  
Wonganda yadindi  
Anburli na anburli
7. Adurda wonbala (quick)  
Yingardi miri
8. Ajurdai ngalbalai (quick)  
Yanai ingardi miri  
Ajurda walbalai  
Yama ingardi miri
9. Warri warri wanganje  
Goberninya warri  
Wanganje

All go to camp for an hour.

3.40 P.M.

10. Gurdaddi ma yau yau yau  
Dalinga ma ngadi ngarde  
Dardingama ngardi ngarde.
11. Marurna ngurana yina  
Idinbe yinai nyinana  
Ngurna ngurnana yinana  
Yambar nauarna yinanba  
Dandarn maranai yinanba

There is a certain etiquette in entering the "spectators" portion of the minda, and the women must always go first in single file quickly.

12.                   Wiri la nga raiangū  
                       Ngale ngali raljanē  
                       Binga warē lubarnā
13.                   Rai bunarri ba  
                       Ranalei bungadhai  
                       Bunga nyinnai  
                       Rai bunarrai bai  
                       Ranalei bungadhai  
                       Bunga nyinnai
14.                   Wangadhella wiarding bunga wiarding bungaa  
                       Wangadhella wiarding bungaa  
                       Wangadhella wiarding bunga wiarding bungaa  
                       (or gooyarding bunga)
15.                   Yanda ngura yanda ngura  
                       Gooya bilbilba  
                       Gooya bilbilba

Smoke is seen west.

16.                   Warri wanganye  
                       Wanji wanj wajji walburne  
                       Kogarnalla wanji wanji  
                       Kogarnalla wajji wajji  
                       Wanburnalli
17.                   Yarandi na  
                       Mugara yarandi na  
                       Mungarai yarandi na,

Now two men appear out of the smoke and step up with the curious sidling motion, stopping at a shout from the singers to face each other and quiver their limbs, turning round to continue their sort of mincing walk.

They repeat the performance of yesterday afternoon. They rub heads together when they finally kneel round the mound.

Two more follow these while the last song is being sung in slow time. The men are freshly painted. Balgandera and Ngaldhilea, Boonjeran kneels at the first mound as do all the others. Yilarn comes with him. Yilarn is painted from one shoulder only.

Now comes the kallea (emu) who runs up, sometimes stooping, then stopping and quivering his limbs he runs back with a zig-zag motion he kneels and leans from side to side and finally kneels at the last mound, quivers his whole body till he is touched by the wand. Ngarralea comes last, doing the same as Kuleagurra, the last man. He imitates the strut of the emu perfectly and imitates the ngau as he reaches the mound.

Warri wanganye

Koganarri wanji

Wanji warri warri

Wanganye

and we return to our camp

19/12/13 Afternoon

1. It opens and closes with "Warri wonganye"
2. Ngardaddi ma yau yau yau  
Dardingama ngardi ngarda Dhoondoo for  
Dardingama daddina de Ngungulea
3. Marrara yara andina  
Buldarara andina Dhoondoo waved for  
Ngallilea (brother)
4. 27/12/13 Mungurai yarandi nga  
Wularai yarandi nga Bulu waved for Yilaru  
Bulgara yarandu nga & Coolgeolia, Mallalea  
touched Coolgulia  
on groin, Yilaru on  
head at fire.

One figure has come up the long avenue repeating this morning's performance. Two are now following and facing each other with quivering open legs.

5. (This song is sung for the boomeri and runners)  
A d'amber wonga Bulu again for  
D'amber wonga Mandi and Simon

Nora waves the warrja word. Dhoondoo for  
Kalugurra

The last figure Wildahurra comes singly, running.  
It is only with the running ones that the 5th song is sung.  
Now comes Kuleagurra running too. Wardulea waves the  
rope of warrja. Two figures come running.

(Have taken snapshots of Yilaru and Balgundera.)

Warri wari wanji  
Balg anara wanji wanji Bulu bulu for  
Walu gan ye Bijarra and McCarthy  
Dhoondoo for  
Moggee and Balgu

Interval for supper now.

7 p.m.

1. Warri wanganye
  
2. Goordaddi ma yau yau ya  
Ngardingama ngardi ngangdidi  
Br br brrr (waving of wands above their heads)
  
3. Wanda wandi ma  
Kundara ngadui  
Yarra ngadai wandima  
Yarra kundai  
Wandi warnima
  
4. With slow waving of wands, slow, slow.  
Wandburdi nu  
Marands a o  
Wandhardi - e  
Brrr
  
5. Quick, quick  
Wanga ara wil bunga  
Wonga arra wul bunga wulbunga  
Koonganarra  
Brrr
  
6. Very, very slow  
Wandhardi go  
Mirandi o  
Brrr  
Wil bunga wil bunga  
Wonga arra wilbunga

7.           Wondiri diri langur  
               Yiniri naga nurna  
               Indiri nagur na nurna  
               Wandiri diri langur  
               Wongadiri diri langur
8.           Wondari nagarnu nurna  
               Wandari nagandir nurna  
               Wonjaliri liri langur  
               Indiri ngagurnu nurna

Very quick, wands waving. Massaging and heating hands at fire and rubbing.

9.           Very quick
- Mangalunga lara jina  
               Wanyera yarina  
               Ma wanyarayar  
               Yaljarda anjinua  
               Wanyi ngurdar anjarda  
               Ma wanyi ngurdar yanjina

10.          Slow, then quick
- Yinara koggarra janni  
               Inyira koggarra janni  
               Yeeral koggara janni  
               Brrr

11.          Very slow, chanting
- Ngadur won  
               Iburne na burnē  
               Wonganai na birnē

12. Very quick

Mara warni larna

Nara warni narna

Buru mind nari

Burul birndi naree

Kuru mindi naree

With quick beating of wands

13. Slow, with wands waving

Iburli warna

Na amburnē

Then No. 12 is sung again

Mallalea is firemaker and fire tender, also M.C. for yuggu  
(booneri)

14. Very slow

Nyijarai

Barai na, baiur mindi barna

Men lean right hands over each other's right shoulders

Barai ngadi yarna

Ajurda ngalbulai jinne

Ingardi biri uro werre

Ajurdo ngalbalai yema

Ingardi biri yero werre

15. Very slow

Yanbanba lindina

Yanbana inbana dilai

Yanbana warra warrai

16. Banda banda ma

Kandun



17.           Dara nalba  
              Dungara  
              Wila murra murri narri la.

Men and women dance along in parallel rows, skipping along or rather stepping.

18.           Badha badha mai  
              Yamburuna mai  
              Lara ngalba dhaba dhamai

Women and men put hands to their heads when they reached the end of the trench.

19.           Babara bamur  
              Babara wila ra na  
              Wilarna rabar a banur

Up and down they glide, the men and women both genuflecting when they reach the circle where Kuleagurra sings; men make a "brrr"-ing noise as they jump along the trenches.

20.           Dogala nanbiri na  
              Doga lan biri ni  
              Walo ngala nan biri ni  
              Doga nala nan biri na

Ngarralea rushed away into the darkness with a firestick. Sometimes the movement was slow, sometimes fast. They also bow to the fire at the other end of the trench.

Iga iga yaggoroga baindai

Iga iga yandarongul baindai

One man has painted (Boonjeran)

Banjilea, Bulu, Warulea, Boolebooleo, Gauera  
(for all the world like going along a slide)

Slow

Ngallurna birinba

Walo ngallurna biringba

Waialellin barna

Duduaa bararna

Yauaru yaruru wandharu

Yauaru wuwu wardharu

No early morning performances, the men being too tired, and their throats relaxed from the continuous singing. Ngarrulea informs me that the taking of the men into the centre of the circle, kicking and beating them, was to enable them to learn the dance more quickly and so pass it on; their feet were kicked, their heads pounded and their breasts patted.

5 p.m.

1. Warri warri wan gan ye.

2. Ngurdaddima yau yau yau  
Dardingama ngadi ngarde

3. Bungali yarandi na  
Warraral yarandi na  
Bungalai yarandi na  
Mungaran yarandi na

Thunder and lightning and a wild orange-yellow sky.  
Ngarralea waved his miro at it, as he saw Wiladhurra  
come along the avenue.

Jue le jūe le

Budde la

The string was also to enable them to hear and under-  
stand the corroboree. Banjilea waves it now

Ngagurde a Damper wonga

Babbi and Boonjeran come up and

Jue le jue le is sung when Yilani, Kuleagurra  
taps them on the head.

Now a rainbow shows, a double one, bright yellow clouds,  
S.W., black clouds, N.W., sullen red, W. and blue flocked  
sku east, rainbow in between..

7 p.m.

1. Kuriaddima yau yau yau  
Dardinggama ngardi ngurdō
  
2. Slow time Kunda yarra wandi  
Wandi warnima  
Wanda warnima  
Kinida yarra  
Yarra kunde wandima  
Wanda wandima  
Yandara kundai  
Yarra kunde - 1
  
3. Very slow, with bowed head and wands  
Rungai kai runganak  
Kunda we yunganē  
Rrrr  
Ngungar we yunganē  
wē dē dē  
Rungai, etc.
  
4. Balle wana wana  
Kundaba daiangai daiangai  
Budhawa dauana kudhama dauana  
Kunderbai widhanai  
Rrrr  
Kudharma wudharmai
  
5. Wonga langur  
Bida ngura urbana  
Wiri langa daiamu  
Widi lungaḥ luranna  
Wirdi lengar murbana, Rrrr  
Bida ngura murbana  
Wonga ngalur dalani  
Ngalengga ngalur dulganmi, Rrrr

6.           Wulardi an bulaa  
               Wulardi in binai  
               Binjarda an banaa  
               Walarda a la la  
               An binaa bilbaga
7.    Very slowly, with wands moving  
           Agandur baiana  
           Wiranā  
           Abana nigurba  
           Barala ba ngali-a  
           Barala ba ngali-u
8.    Slowly    Yiri yiri nai  
                   Imula nai yē
7.    Quick     Daljarda an yina  
                   Ma walya damur alyarda  
                   Naranya nganur naranyina
8.    Quickly   Yiri yiri lai  
                   Ma kala kalar anyina  
                   Ma wanyi gamur anyina
9.    Slowly    Ngambiro nganunga ni  
                   Bija wōri nganungani
10.   Quickly   Yirā dōlō longara janni  
                   Iyērē koggara janni  
                   Injira koggara janni  
                   "       "       "

9 again, also 10

11. Very slowly Ngadadu ngadedur 1st time  
Bulinan ambulēnan 3rd "  
Wonganai yanīna 2nd "  
Er, willi nan bulīnan

12. Quickly Mungadai mangedjindi rai  
Binnari na durnanai  
Mungadai munga jinsai rai

13. Slowly Yaddur gai yaddur  
Galauna yaddurna  
Bida wa rangara

14. Very quickly Jiwurdila jimmardai  
Murdangura jimmardai  
Jiwurdela jimmardai  
Nyiwardela jimmardai

15 again, then 14.

15. Very slowly Yalbarna wara warai  
Yananbai inai bannardi na

16. Women dance now  
Lara ngalba jaba jana  
Kandung gaba jaba

17. Bana wila narabara  
Bana wila narabarai

18. Iga iga (see last night)  
Da iga iga yandurangalbai

19. Winda mura muru larē  
Ya winda ngau a winda ngau

20. Yaggiri ilbila  
Daburdur umbulanē  
Dumburdur umbulanē

Smoke and darkness and thunder and heat and the  
flames going straight up.

Bulu is puneri for the women.

21. A walur ngalurna birima  
A dugu ngallurna biringma

The dark naked figures of the women who have not much  
grace in their movements, the dark threatening sky

22. Waialellin bama  
Dudai an ba ra na

Ganera dances by herself then with Banjilea, the men  
sitting and singing.

23. Warri wan gan ye, warri wan gan ye  
Walburdala, etc.

and it is over for the night

At 2.30 a.m., the same proceeding is gone through as yesterday morning.

1.                   Warri wan gan ye  
begins the performance, then

    Yau yau yau, etc.

and so on.

Wiludharra, Boonjeran, Baigundura, PUNCH, Ngallilea and Kuleagurra come up the avenue, Wiludharra singly, also Boonjeran, the others in couples, facing each other at intervals and finally kneeling on the mound and rubbing heads together while their bodies also move, Ngarralea touching them on the head, singing,

    Jue la jue la na,

and immediately "Warri wan gan ye" is sung and it is all over for the morning, about 5 a.m.



Bilda bilda, like a koogarda or koolong (wallaby).

Some part of the corroboree alludes to them.

Ngarralea

Yoolabooloo imagining you hear a song or a corroboree.

Wirdirdi or Jilga or Mama corroboree. It came from Jingara, a big rockhole north of Sand Patch where a great many birds, animals, indeed all the wild life of the centre waters at Jingara.

Gabbi bangurra - making rain

Dadu warriiba - names of tribes or groups north

Dirdu goarriiba and North West and North East.

Mardu wonga

Ngallea wonga

Ngaiju wonga

Ngujju wonga (Harry's)

Girrgu wiri - men engaged actively at initiation ceremony, During the summer, when the setting sun throws out its rays very often, kalgula and ngoora will be very plentiful.

Billy Button (Yalgurung) fainted away this morning and lay quite still for a long time. Much patting and massaging and injection of magic from the stomachs of Mallalea and Kuleagurra, together with spittle brought him round, and he is now sleeping quietly. He is the seventh man who has fainted. Banjilea was the only woman who fainted (as yet) All, except those taking part in this corroboree are afraid of it and think it is bringing them evil, sickness or death perhaps. The spectators are frightened to look at it, but still more frightened to stay away from it. I hope there will be no trouble before it is all over. Today (Sunday) and tomorrow are the last days. Ngailgeolia and his mob are still on the cliff somewhere. It appears Ngailgeolia wanted Ijala and her straight husband is Yalgurung. Boolbarda and Ngooraboeroo have just come back from Wandhain.

Woman's song

Wila wila ma  
Bara lina ya

6.30 p.m. Warri wan gan ye

1. Gurdadina yau yau yau  
Dardingama ngardi ngarde

2. Gulgulai yarandu na  
Mungarai yarandi na

This is sung as the figure is seen emerging in the distance (Yilaru). There is something phallic in the mound.

3. A danbu wonga  
Kulgana a danbar wonga

This is sung as the two figures emerge and run for some distance, zig-zagging along the avenue; at a shout or signal they face each other and quiver limbs, while moving their heads from side to side. They carry koondi across their backs crooked in their elbows, also a bundle is attached. Ngaldilea and Bulgandera sing Jue la jue la. They quiver as they kneel and rub foreheads. As the next two approach Wardulea takes Gauera's headring and waves it slantingly (Boonjeran and Bobbie (Punch)

Banjilea and Gauera wave strings as the last two approach, Wildahurra and Kuleagurra. Wila has karrai on penis. The first Warri won ga ye I've seen

8 p.m.

1. Warri and Yau yau sung
2. Ngurda ma daiana  
Bardi wa ngurda ma daiana
3. Jiarbaljarri ngemari wongara  
Yangari wangari wardarbaljarri  
Jardarbaljarri yangari wongari  
Wardarbaljarri
4. Nyimari ma dunganai munga nai munga jinnai nai  
Minari ma durnanai (quickly)  
Munga jinnai nai  
Minari ma durnanai bungardi bunge jinnai nai
5. Very quickly  
Injiba ngaiarai yarrarai  
Injiba mindirai  
Injiba mindirai injiba ngaiarai yarrarai
6. Dundarn maddarnai nyinna mai  
Yamber igurnai jinna mai  
Yamber yambarna jinna mai  
Brrr
7. Yandar ngarra, wiar bilbilba  
Yandar ngarra wiar bilbilba  
Brrr  
Yanda ngarra yandar ngarra  
Wiar bilbilba

8. Very slowly Yanganbai lindinbai barardi ma  
Yanganbai lindinbi barardi ma  
Rrrr  
Maddardi nai yanganbai lindinbai barardi ma.

9. quickly Bilba ngurā nobanā  
Wiri lunga laiangū  
Ngali ngalur dojoni (bis bis)

10. Wonganai na nadadu du  
Wonganai nadi da  
Buli la nadi da

11. Very quickly Karrgu ngajurdu da  
Baljarri narga najarda  
Ngalago

Here they take Ngungulea and Simon and massage them. Dick and Billy Button are taken inside. It seems as if the motive of the 11th song was to confuse all the audience.

12. Karrga nagurna goberner  
Kōgarga ngajurna ngalaga  
Rrrr  
Bob Yarrgu fainted

13. Giri giri na (slowly)  
Mulla nagirī girē na  
Mulla na giri gire na

while Ngarralea slapped rubbed and heated his hands and pressed them to Bob's head. He caught his hair and holding it between his hands pulled it almost from the roots, all the while they sang.

14. Abana gungga alli bunga alli  
Abana gungga alli bunga alli baiana  
Abana googa alli aga anda baiana  
Kooga andur baiana  
Aga ander baiana  
Abana gooya alli agga anda baiana

15. Inyira kongara janni (Rather slowly)  
Inyera kongara janni  
Inyera dēdē kongara janni  
and then very quick and loud, as the men of the  
audience draw closer to the ring of singers.  
Some one else has fainted

16. Ma wanyi ngurna anyina  
Ma wanyi ngalur anjina jina  
Ma kala kalur anjina (Very quickly)  
Brrr  
The women now and also the men and the singing is  
conducted in a low voice.

17. Lāra bādha dha bādha na  
Bari la lamur  
Bandhu ngabari bari la

18. Rabara banur wilarnai  
Rabara banur rabara banur wilarnai

19. Yaggere idinbila adurbudur  
Yaggere idinbila adamburdur adurbar

20. Winda murra mura larē  
Yauli dongu windongū  
Winda murra murra larē  
Yauli donga windongu

21. Iga iga yadarongul bain da  
Iga iga yandarongul baina

22. Slowly Ajurga ananana birinma  
Anana birinma  
Aualu ananai birinma

23. Rabarā bānūr  
Wilarna rabbarū ba mur

24. Slowly and softly  
Dudai an barana  
Waielili darna  
Dudai an bārana  
Waielili barna

25. Yauarugu warragu  
Yauarugu warugugu  
Warugugu wandhari

Wirdidi never seen. Used to be boondong. All mining came to this water and oneday they said, "Hello, there's something here."

Killed Kundagoora

Jinjara R.H. Two kailis, one at each side, oval shaped. Two kajji laid across. A small loop over the waterhole about 2' deep. A little post stuck, also a mound upon which the kailis were placed and on the mound reclined the dnoogoor wirdidi. Jinjara R.H.

Marda ngura jimmardai

Marda ngura jimmardai

Jiwardala jimmardai

Jiwarda la jimmardai

This is sung at the distribution of warrja and karrau. Ijala, Kitty, Boolbarda, Yaler and Ngungulea, Bulu gives to Jinny. All the women sit at the end of a ring, the men standing round. Nora gives to Mary. Gauera gave to Ijala and Banjilea gave to Jiratrba. Boolbardi got a bag of string. Lizzie gets from Balgundera, Ngallilea and Ngarrilea direct operations. Paddy takes the plume from Ngaldhilea, whose sister Paddy has. Brothersgab to Ijala Ngallilea, Balgundera and Mandi, Kuleagurra gave to Kitty. The men are now bargaining. Jiwarding - giving string to make them all right and stop them from sleeping. Wombat hole was supposed to be near the jinjara hole where the wonningi first came out. The mining who foundit at Jinjara dnoogoor time were mobburn. All who went up to the spot where it was made curious blowing outward sounds and the others Ngarrilea and Kuleagurra made chirping sounds and little guttural noises. As we reached the ground Ngaldilea and Balgundera laid their hands on my breast, Ngaldhilea holding the plumes of eaglehawk's feathers also



against my breast. All had their breasts touched similarly.  
The women were away at the camp. Neither women nor boys  
can see the wurdirdi wonningi. The wonningi lay flat with  
the head raised on a little mound facing N.E. and S.W.

decorated kailis

6 p.m.

1.                   Warri wanganye  
                      Bogurdala wanburdala  
                      Wanji wanji wanji wanburngani  
                      Warri wanganye

The women have charcoal on their faces.

2.                   Goordaddima yau yau yau  
                      Dardingama ngardi ngarde  
Had to leave my tea half cooked.

3.                   Agurdi a dambur wonga  
                      Agama a dambur wonga

Two figures emerge and run up stopping at intervals to quiver thighs. Gauera waves the rope, a serpentine motion. Wiladhurra steps at the first mound, kneels, flings his body from side to side. Balgundera comes along. He has added white down to his body markings as this is the last of the series.

Now they rub heads and Ngarralea goes forward and taps them. Their quivering bodies at once stop and presently they rise and join the singers.

Now Kooleagurra comes running singly and stops quivering at the shout of the singers. He is marked only from right shoulder to right knee and left arm.

This is the finish :

Warri warri wanganye  
Warbunala wanji wanji wanji

7.30 p.m.

1. Warri warri, etc.
  
2. Koordaddima yauyau  
Dardingama ngardi ngarde
  
3. Slow and low and loud      Kunde yarra kunde  
Yara wanda wandima  
Wandi warnima  
Then quickly      Ngudharra ngadhai  
Landara landai  
Yagga ngudhai wandima
  
4. Quickly      Burnga nai burnga jinnai rai  
Binnari mai dhurnadhai  
Binnari bai dharnadhái  
Mungadhai munga  
Jinnai rai  
Binnari ba dhurnadhai  
Bunganai bunga jinnai rai

Waving of wands and beating them, then Brrr and the  
beat of the women's palms of their thighs never ceases.

5. Slow and loud, rising and falling      Yarda baljarri  
Yungari wangari warda baljarri  
Yarda baljarri  
Yungari wongari worda baljarri  
Rrrr (with a raising of the wands)

6. Wands Agandhur baiana (quickly)  
 Abana kooga anni  
 Aga andhur baiana  
 Abana kooga anni  
 Aga andhur baiana  
 Aga andhur baiana
7. Slow Wula aning binnai (bis)  
 Bilbādha anburnā  
 Dadārna allurnā
8. Barā widhigōn barā  
 Widhigell barā  
 Widhigel bara  
 Widhigen bara
9. Loud and rather quick  
 Gooyer bindi ngara  
 Dhara warni dharanā  
 Dhara warni dharnā  
 Gooyer bindi ngaree  
 Booyer bindi ngaree
10. Quickly Rungairai rungarai  
 Runganai runganē  
 Godā we de de  
 Godā we e le lē  
 Rungai rai rungarai
11. Slow Ngararo ngararo  
 Wonganai yadi na  
 Angūnima anburnina  
 Ngadadur ngadaadur

12. Quickly      Wīlbangā kunga ana  
                    Wīlbungā wīlbungā  
                    Kunga ana wilbunga

Then 11 very slowly, then 12 quickly and again 11,  
again 12. The effect is barbarous.

13. Slowly        Booralgadi barai  
                    Jeral jeral

14. Quickly        Ngalyar ngalyar anjināa  
                    Ma wanyi ngarnar anjina  
                    Ma wanyi ngarnar anjina  
                    Ma ngalar ngalar anjināa

15. Quickly        Ngural yanni  
                    Inyarre kongara janni  
                    Inyera kongara janni  
                    Inyera dēdē longara janni  
                    Inyere dēdē longara janni

16. Very slowly    Nganung arne ngardung ane  
                    Ambai ijambai

17. Quickly        Kooja bilbilbaba, wia bilbilba  
                    Yardar ngurāā  
                    Yanda ngura  
                    Kooya bilbilba

18. Moderately quickly  
                    Walja waljai  
                    Yabai-ai langāa  
                    Yabbarai wallāa  
                    Balangur nganaa

19. Quickly      Ajurda ngulbalai yanaa  
                     Ingardi biri  
                     Yero werra ingardi biri  
                     Yero werra ajurda ngalbulai
20.                Kurga ngadharja ngaiungu  
                     Karrga ngadharja barjarri  
                     Ngarrga najurda barjarri  
                     Ngarrga ngaiurna ngaiungu  
                     Kanga ajurnada barjani
21.                Karrga ngajurda banama  
                     Karrga ngajurda ngaiuigu
22. Slow, nasal    Yalbarna waralwarai bai  
                     Yunganda
23. Low, women are now dancing  
                     Lara mulba da bada ma  
                     Ngundu ngubari lara mur
24.                Yiga iga yandarongal bai nai (bis)
25.                Rabbara baamur wilarna (bis)
26.                .Yauidongu winda ngoo  
                     Winda muru muru dharri  
                     Yauidongu windongu  
                     Winda muru muru dharree
- The men say Brrr through their lips as they dance to  
 this song.

27. Yaggere dilbila dumburdur  
Yaggere dilbila dumburdur umburanē

28. Waiialellin ba na  
Du dauan ba ra na.

At the close of the dance one or two women detach themselves and dance together.

29. Yauaru warrububu  
Yauaru u warruwo warrburgu  
Burga wanjari

1. Roganara wanji wanji walbunarri  
Warri won gan ye
  
2. Goordaddi ma yau yau yau  
Ngardingama ngardi ngarde
  
3. Dandhara dandhai yagga kundai wandima  
Wanda wandima  
Dandhara dandhai yagga gundai wandima  
Wanda wandima
  
4. Indiri langanur nurna  
Wandiriliri liri langur  
Wandardi nangānur nurnā  
Wandardi nangadur nurna
  
5. Brrr  
Wandharai yaranai ladō ma  
Wandharda yaranai ladō ma  
Wandhanda yarranai ngadema  
Lōdōdō yarrana ngadema
  
6. Quickly Jabbura jabbura nai  
Jabbura jabbura nai  
La main main dalguani  
Jabbura jabbura nai  
Jabbura jabbura nai  
La main main dalguani

Kalja fainted and as Ngarralea thumps her head, rubs face, neck, stomach, legs and arms, the singing waxes louder and louder and quicker.

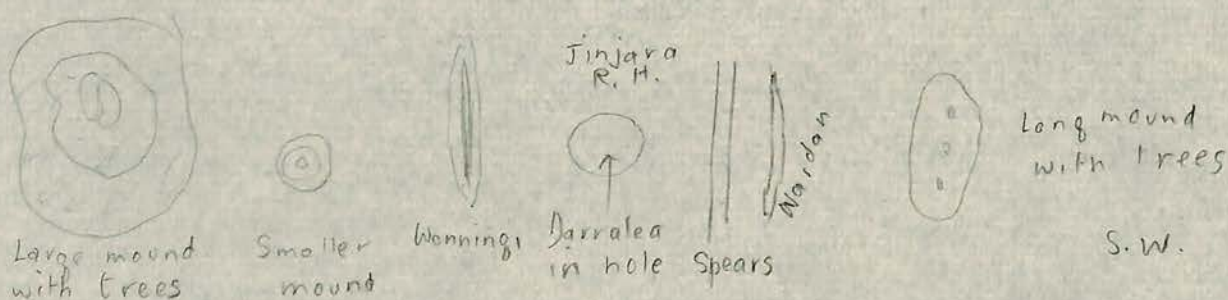


7. Quickly      Mingari ma durnadai  
                     Mungalai munga jinnai lai  
                     Mingari ma durnandai  
                     Mungalai munga jinnai lai
8. Very slowly Ngarda ngandai ijowēri  
     Quicker      Ngarga ngajurna ngaiagu  
                     Karrga ngaijurdona baljarri  
                     Karrga ngajurda ngaiagu  
                     Karrga najurda na paljarri
9.                      Karrga najurda kabana kogarda  
                     Najurda ngaiugu  
                     Karrga najurda kabana kogarda  
                     Najurda ngaiugu
10.                   Bulla nga la na lai, bulla na la na lai  
                     Jue le na na, Bulla na la la nai  
                     Jue la na nagara la na  
                     Jue la na na ngabbara nai nai  
                     Jue la na na nai  
                     Murdi la jumbū junbui  
                     Jue jue
11.                   Murda wurajji murdai  
                     Murda wurajji murda  
                     Jiwardi lajji murdai  
                     Jiwardi lajji murdai
12.                   Warri won gan ye

## SHOOLGOO

Another ending up this morning. The kailis summon us long before sunrise and for a while we stand beside a fire, for it has suddenly turned cold. Then from all the camps round the men come and in single file we make our way to a little rise. Three mounds are made of varying sizes on which are placed bushes in rows or bunches. The great hole is also beside one of the mounds and in this hole Ngarralea stood covered with white down and feathers and holding a long bolster-like object made of green bushes and covered with white down. All of us stood round the men puffing out their lips as they made a continuous "pooching" sound through them. While Ngarralea still stood in the waterhole, all present went over to him and placed a hand on his breast, arm, and on the Mama, Dhoolgoo or Darbirdi or Wirdirdi. Then he rose out of the waterhole with miro and spears held ready in his hand. The ground was arranged thus :-

N.E.



Then when we had all touched him again and Balgundera and Ngallilea had placed their hands on my breast and on the breast of all present, the explanation of the closing ceremony was given by Ngarralea and Ngallilea and Balgundera of mining coming to Jinjara for water. One day they saw the water stirred up and the mobburn mining looked and said "Hello, there's something in the water," and he brought out a wonningi. Some say a mining held the wonningi, others no, only wonningi. They then learned the dhoolgoo from him, dhoooor. The wonningi was then broken up and we all dispersed and the series was over.

It is again begun on Boxing Day afternoon for the benefit of the newcomers from Koggara way (8 men and 2 women), Wirragain and his mob.

1.                   Warri won gan ye
2.                   Mungarai yarandi na  
                      Koolgan yarandi na

Balguniera and Maggoomoggoe come first. This is Moggoomoggoe's first appearance in it.

3.                   Jue jue jelber jool jue jue jelber jue

Yilarn and Diamond next take part. 13 women are taking part in the singing and all are decorated with ochred ropes of warrja. Bilbilya, Bulu, Jira, Nguraboocoo, Ijala, Wardulea, Dhoondoo, Banjilea, Jiranbu.

McCarthy and Mandi are the next pair to come up the avenue. Mallalea, Ngungulea and Boolbaidu are singing this time, the new arrivals being the spectators, with Bob and Paddy. The same procedure of sinuous gliding up the avenue is carried out. Goolgoolia and Boonjeran (who lifts his feet up like a trotter)

"Jue jue" is sung here.

Now comes

"A damper wonga" as the last man comes running out, Kiddi giddi (Punch)

Two more come out while the song is still sung.

Gauera waves the rope, Wiladhurra and Bijarda, and still the song is sung.

Some woman waves the rope most gracefully. Ngallilea and Boolbaida, while "A damper wonga" is still sung.