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CORROBOREES AND SONGS

Murchison

SUMMARY

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Murchison Corroborees

Amongst the Ngaiawonga people, the series of dances accompanying the exchange of women (the d,ulgu of the S.W.) are called kurili. The iko or old man in charge of the participants is called jinda. The men's camp is ngūlūn (the men being called tchugari buyu), the woman's ngura, the younger women being jura. The old women who are partly in charge of the jura are called jardain. The wooden images erected at either end of the kurili dancing ground are called barda, the man or men engaged in the erection and decoration of the images, also the singer, being called birdigul. Burying the barda at the close of the kurili is called nulgu. The bungu (shaved sticks) and ngalan (shavings) are placed on the burial ground, as in the South.

During the progress of the kurili, the "purchasable" women are known to all, since every young woman must carry a small lighted firestick, instead of her digging stick. Mungainya is the term applied to the exchange of women at this period, walanu, wunda, kundi, etc. being the commodities given by the men in exchange for the use of the stranger women. No man takes a munda wari (woman from his own tribe) if he can obtain a wujanu (woman from an outside tribe - stranger).

The mirdar karigo, danced by the Ngaiawonga natives, resembled both in the cadence of the song and some of the movements, the mirdar dance performed by the York and Katanning natives. The quivering of chest and stomach, so pronounced in the Southern dance, was not so noticeable in the Peak Hill representation.

(Jal, informant)

Kurili Ceremony

The position of the various camps at Kurili time depends entirely upon the direction of their own grounds. Should a kurili ceremony take place at Peak Hill, all the Ngadawonga of the district camp together. Waianwonga will camp to the Northeast and east, Ngaiuwonga towards the Southeast, Wajari South and Southwest, and Kurduwonga towards the north.

The young Ngadawonga women are usually placed in the centre of their own camps, surrounded by the married people's camps.

The young men have also a camp apart, but their camp may be placed near one or other of the jinda (old men in charge) and the young men are at liberty to divide into smaller groups, each group choosing its own special "mates".

Jal. informant

A Kurili or Kardawara song sung by the Ngaiawonga tchugari is as follows :-

Waningera wogani

Jindu wanbujanu

Maialaraninja

Waningera wogani

Jindu wanbujanu

Maialaraninja.

At another dance performed at Kurili time, the women sing the following +

Nyinji nyinji inbulā wardunā
sticks

Mungagora dalurnā

Buyulanga boganā.

Nyinji is the name given to the little white sticks held in the men's hands during the movements of the dance.

Kurili Ceremony (the Dulgu of the Southwest)

The following terms are used at the kurili :-

Jinda, the director of the kurili ceremonies and guardian of the young men and women taking part (the iko of the southwest).

Kurili, changing women for a night, or during the progress of the ceremonies.

Ngulun, men's camp at the kurili ceremonies

Ngura, women's camp

Jijal, shaved sticks

Barda, wooden figures, or images erected in the circle where men's dances are held.

Tchugari buyu, young men who take part in the kurili orgy.

Birdigul, erector of images and chief singer.

Jura, young women taking active part in the kurili ceremony.

Ngalan, shavings worn at the ceremony, also decking the "barda".

Jardain, old women who look after the younger ones at Kurili.

Kagaruru, hair dressed chignon fashion by tchugari buyu.

Bungu, shaved sticks used during ceremonies.

Kuilbunga, bianga, decorations at Kurili.

Mangal kardongu, marndi kardongu, mungainyu, giving women temporarily in exchange for walanu and other weapons.

Nyinji, small shaved sticks held by the men when dancing to a song sung by the women.

During the progress of the kurili, all women taking active part in the ceremonies, carry fire sticks with them, and any man at this time meeting a woman carrying a lighted firestick can cohabit with her.

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Song of the Mirdar Dance, Lake Way district

D,anungana giju, d,anungana giju,
Nungara danungana giju.

The movements of the mirdar dance are simple. The kardand, a, or leader, wearing a large woningi (web-shaped head dress) and having his body decorated with white pipeclay in linear and other patterns, steps into the lighted circle from the darkness and shaking his body slightly runs from right to left of the lighted circle, this part being called yeraronga. When this has been done a few times, the kardanda then glides or skips back into the darkness and the "figure" or malagu as it is called is over. The dancer in these figures sings the above song to his own movements.

He then re-enters with as many more as are taking part in the dance and the same figures are gone through except that one or more of the other performers, being more elaborately decorated than his fellows, will indulge in a series of posturings in order to display their decorations.

(The mirdar is one of the dances performed by the Katanning, Beverley, York, Bunbury, Busselton and other district natives, and resembles the Lake Way performance, in the quivering of the body and some other movements.)

Songs sung by men and women at Jaluru dance, Mikatharra.

I

Yungarā wandi i nū
 Yungarā laji widi widi nū
 Walandari maiā
 Yungarā wandi i nū, etc.

II

Jijiba lunā wa nambā
 Bugalā kulia balā
 Kaldā ra ria nā
 Yijiba lunā wa nambarā
 bugalā
 Kulia balā kalda
 rā riā nā.

III

Ujurdu kular lurnā
 Kanyi inū
 Darilgura ngarnā
 Ngalura bagā nu

Sung at MikatharraMalada's Song

Inyaa weringabaa bara
 Barnaa yagu ngulā gurnā
 Ngulai irdē
 Inyaa weringalaa
 Baraa barana
 Yagu ngulaa gurnaa
 Ngulai irdē

Yinibundu's Song

Wiringarnaa bundaa
 Larana walbabiga larana
 Ngirin malaa nyinanaa
 Wiringarnaa bundaa
 Larana walba bigaa lara
 Naa, ngerin malaa nyinanaa

II

Milgana ngulaiardi
 Daarman langana
 Wargu la naa
 Waru waranaa

Inya, f., informant

Durdaru Song

Ngajawonga tribe, Munjin, E. of
Mibian

Idingā naiana inī
Gugurnmā alarnā
i malamā
Idinga naiana ini, etc.

Mama Song (sung by Ngualongu, Wajari)

Barna ngarnā
Barna maiūlungū
Jimalgana nganā
Yardiriri nā
Muron garnā
Barna ngarna, etc.

The milgu dance is performed by the Wajari natives, usually at Junma, the song accompanying this dance being as follows :-

Winyiri wonga ngui
Wijūlgu jūlgu
Kanga kangarāra.

WAJIDA, informant

Waiawonga tribe

Names of Dances of the Waiawonga people were :-

Milgu, initiation dance (tooth knocked out at Milgu)

Moma, ordinary dance

D,ulgu, special dance not seen by women.

Kuru, dance where women are present.

Karngu or Kairu, dance where exchange of women may take place.

In the karngu, two old men or more are deputed to look after the younger members, who may be exchanged.

The waru guards the mirilji or enclosure where the women are camped.

Yuluji is the name applied to the old man or men who have charge of all the younger men and boys in the ngulun or young men's camp.

The karngu is invariably attended by Initiation ceremonies.

TuradaBarduwonga tribeCORROBOREES

Wâralgu

"Corroboree"

Dulgu wâralgu

Manji wâralgu

Jalura wâralgu

} Promiscuous intercourse and Initiation ceremonies, also Exchange and Barter, called Idari, and kardia - hair cutting ceremony.

Yagu waralgu

Dance with woningi head dress
(yagu = mother)

Bâduwâra wâralgu

Milgu wâralgu

Ko-ko-ilba

Shavings used in dances

TuradaBarduwonga tribeSONGS

The following songs are known to Barduwonga and Ngai-u-wonga (Lake Way district) and were sung by Turada, Jangari and Muri (two Ngai-u-wonga from Lake Way district) :-

I FLY SONG

Gurā gurā jimandā
fly

Gura gura jimanda
Mardagura jimarda
Mardagura jimarda
Jiwerila jimarda

II JIMARI (Cutting flint) Song

Buragā gamurā
Buraga gamurā
Jiwerāly na lumburgana
Jiwerila na lumburgana.

III

Ganyi ganyi
Jiwerila
Ganyi ganyi
Jiwerila, etc.

Mamma Song

Tchoonganoo's Song

Wergoola ngandoongaa
 Wombaraa larangaa maa
 Eereedē beerboongaainee

Burnāāha kalanaa
 Dhurbadhaa baianaa
 Ngaia jilyareree kangaa inee

A warlaa aroona dharlee
 etc.

(unfinished)

Malad,a's SongMama Song

Is this correctly
classified?

Burnaa

Murdinjangul

Warba mai yu lad,a

Yararangaa yinaa

Guranda ngai

Wara ngad,ai binde

in murnū

BOONJOO'S SONG

Doolgoo wingalee
 Goleera na raa
 Neereen e lardoca
 Dilaa wandha gaa
 Goleera na raa
 Neereenee lardoca
 Dilaa wandha gaa.

Sometimes to the accompaniment of this song they beat their breasts with the open palm and again they clap their hands, beating time.

There is a long sound very similar to the Chinese long drawn a-a uttered by the natives here. Ngalgoo-oo.