II 2c

GEOGRAPHICAL DISTRIBUTION

Early notes which should be compared with II 2a.
Mention that I can be claimed from Esperance Bay to Champion Bay, or perhaps Jurien Bay, and that the Champion Bay people would call those south of them (coast) Bibbulmun.

Also west, the Augusta River call the Bibbulmun to the north of them as far as the Vasse, weela, but they are Bibbulmun. Then the Vasse and Bunbury people are xunning, but they are Bibbulmun.

Then further north they are called Yabbaroo and that name goes upwards to Cossack after that they are Jeerung, Ankaranlee, Moonongullong as far as Wyndham or perhaps Fort Darwin.

The Meenung people may be called Murrok, Hera or Meenung by the Bibbulmun. Eastward from Albany, they are also called Meenung.

Page 2

The Perth natives could go "visiting" as far as Cockleshell Gully, no further north with safety. Salt was common among the groups.

They went south as far as the Vasse. They could not go over the hills to the east, unless specially invited to a big ganjoe or corroboree.

Meenung people were also called abbijer by the Swan natives. The northeast Meenung people circumcised. Occasionally the coastal people married with the meenungur, only uncircumcised Meenung married with the coast people. The coast law did not allow otherwise.

According to Balbuk the Yabaroo people called the people eastward of them meenungur. The Yabaroo people called the Northampton people meenungur. There are also Bibbulmun there and at Borong-"gorong; grool" S.W., ranges name altered by whites. Urrup they are Meenung. The York people call the K.G.S. people abbijer or meenung. The Williams and Beverley people are Meenung.

Some people east of Cheriton are called Yooralgatha mya.

The Estuary people were called Darbalung (darbal = estuary). Thaawara, Angaridee and Mulgarna tribes met at Northampton.

No "Eaw" tribes known (Curr).

The Perth natives were Yabaroo or Darbalung.
The Karrearra have for neighbours north of them the Ngalla and Nyamel.
They call the south and southern natives Tchin'gy, Balgool, Re-barraga, Warramurla, Ngatherree, Pow'era, Moonyoogoota and Peedunga. All these are south, southeast and east.

North of the Karriarra are the Koolarrabuloo.
Next them the W-yung-arree (near Beagle Bay), then the Murdaboo on the border?

Westward of the Karriarra are the Mardajoonera, woolijoo, Kowerinterree.

Southwest are the Kar'boora (near Shark's Bay).
The Karriarra people call the Northern people collectively Yabboorur or Yabboorurra.
They call the Tableland people Injesbandees.
They call those who live near the sea Yabboorurra.
They call the sea Pooreea, wangooroo, Pindoora.
They call all the Western people Meenung.
According to Walbarring the Powera, Ngatherree and Warramurla tribes are the only ones he knows in which the operation on women is performed. The Ngatherree tribe is somewhere in the neighbourhood of the Koongam River.
The natives round Karratha are of the Nyamel, Karrearra and Yabbaroo tribes.

Kalyart's Names of Tribelets
Ngoolak mat, eastward from Mandura (ngoolak = black cockatoo, white tail)
Jerd or Jöd borungur, Northam tribe (jerd = jirda, jidal = bird)
Wejuk, Ngarrook, York way, also wagin (white name), wajuk, emus
Boolyagur, Jeebaluk, Goomalling way
Woodargup or Wooral'gula, sea people (Mandura, Pinjarra, Fremantle)
Kunning, Bunbury, Busselton people
Woodargula, Cape Leeuwin people sea people
Meenung, Eastern people
Mörnangur, Northeastern people
Marrjinnung, north (inland) weelo
Watarn, north (coast) weelo sea people
Baabur

Baabur called the Williams River people Meenung. He also called the people south of Albany Meenung.

The Bibbulmun were also called Weel Darbalung

Kunning - the name given to the Bunbury Bibbulmun people in derision or anger, always led to a fight.

The Esperance people call the Bibbulmun Waddarnée. They also call them Meenung and the Bibbulmun call the Esperance people Meenung.

The northern people were called by the Cape people weela. (northern)

The Bibbulmun called the Champion Bay people Agardee or Nyungarre ngannin. (man eaters)

Baaba gave the following names which his people used in referring to the natives north and east (from Albany to Kimberley)

Waddanée, sea coast

Agaardee, north east (inland)

Meenungala, southeast

Beerdawa, Champion Bay

Bibbul, south

Waddanée, Kimberley sea people

The Bibbulmun traded with the Serawajjerees and Agardees for shale (peetoo), thocarree (red earth) and other articles.

Wardamellee, spinifex rope or rope of cat, dog, opossum.

Ewaa-e-la, a pinkish red used in decoration; woonda, ngowgoona-palle (ngow feathers) and gave sundry other home products in exchange.

Jowaka - northern people - same as Agardees, nyungarre ngannin.

Kakkara, Eastern people (over the hills)

Baibuk's Fanny's wangee is illa koorree wangee, sometimes called mäianba wangee (mianba, near Dandarraga).

Koorree or koorreebuyuk = Eastern people

Beeda kala = all one stock, sinew, road, line, path, fire.

The coastal natives are all beeda kala. (river people)

Kalleegpur = home people, your own place

Illa koorree wangee was also spoken by the people adjoining the Doonan.

Finish of Baabur's Information
Basbur

Marreeng wangee or Murnong wangee was spoken north of Bunbury(?) kwejjet, directly meaning.
The dialect names appear to be given according to the sound of some particular word, as above. The Gingin dialect was called Jabbun wangee by the Bunbury people from the Gingin pronunciation of the Bunbury word dabbun = catch hold of, which in Gingin is changed to Jabbun = catch hold of. The d is usually changed into j at Gingin.

Bujjong wangee, between Warren and Augusta.

Menop

Menop is Yabbaroo (a Banaka in the W.W.)
East of them are Moornong or Arnkandee.
South of them are the Meenung.
North of them are the Yabaroo.
West of them are the Wardanda.

F. Wedge gives the names of the tribes about Fort Hedland and the Pilbara district as the Benjeebandee and Ulla or Ool’la.
J.O. Brown, Roebourne, Ngalooma.

Woolber calls the Gingin, Dandarraga, Moore River, Becamulla and Murnyn koojera people Jeerongur.

He said the Bootooin and Bambar people were Wardamung.

Boornangurring nganja people were Kangongur.

Minjerdup people were By’yoongur (strangers).

Ngalyart Wooralgula or Woodamungup

Basbur calls them Bibbulmun

Nyilgee " "

Jochytech Yabbaroo

W.H. Bird, Sunday Island tribes, Tchowee

" " Fender Bay to Cygnet Bay, Baria

South of Fender Bay and Cygnet Bay to Beagle Bay, Nyoonyool.

J.G. Withnell Ngalooma, nr. Roebourne

Jarresarra, Yule River

Nyamel, Shaw River

Injeebandees, Tableland

Pulgo and Peedong Head of De Grey, Oakover & Fortescue Rivers.
Yabaroo’s names for Various Tribes

Finnigoora or Binunigoora = Central Ashburton
Byong, Gascoyne and Lower Minilya
Balgoor or Fulgoor, north of Roebourne
Toohoorroo, Upper Ashburton
Ngalla, Beagle Bay
Nodoona, Cossack and Roebourne district
Karreearra, northeast of Roebourne
Mardathooni, Cossack, Flying Foam
Mya, Gascoyne, Lower Minilya
Nocela, Lower Ashburton and N.W. Cape
Nooanamaronga, Cane, Robe and Fortescue Rivers
Poordoo or Bootena, Lyndon and Minilya
Tarkarri, Thadgurdee, Lyons and Head of Minilya Rivers
Talanjée, Parts of Ashburton, Henry and Yannarree Rivers
Warreawonga Lyons

Durlacher’s names

Ingara or Ingarra (Wooramul River tribe Gascoyne
Mardathoni, Flying Foam
Mya, Gascoyne
Talanjée, Yannarree River
<table>
<thead>
<tr>
<th>Uncircumcised Tribes</th>
<th>Circumcised Tribes</th>
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<tbody>
<tr>
<td>Ngurdee mya</td>
<td>Kakkar</td>
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<tr>
<td>Wattardee or Opee</td>
<td>Meenung (partly)</td>
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<tr>
<td>Yabboorna</td>
<td>Majereee</td>
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<td>Nanda Koorla</td>
<td>Aggardee</td>
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<td>Nanda</td>
<td>Thaawara</td>
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<td>Majarnco</td>
<td>Wannala</td>
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<tr>
<td>Ingarda</td>
<td>Jakkoordee</td>
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<tr>
<td>Mya (maia)</td>
<td>Feedung</td>
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<tr>
<td>Eyong</td>
<td>Barawajereee</td>
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<tr>
<td>Thadgardee</td>
<td>Tchoora-roc</td>
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<td>Tallinjie</td>
<td>Injeebandee</td>
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<td>Bootena</td>
<td>Mardajoonera</td>
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<td>Koosla</td>
<td>Kowerintherra</td>
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<td>Mulgarnoo</td>
<td>Karriarra</td>
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<td>Warriwanga</td>
<td>Ngalla</td>
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<td>Pinneegcora</td>
<td>Nyamel</td>
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<td>Tcheewarlee</td>
<td>Ngatherree</td>
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<td>Esbarraga</td>
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<td>Mardathoona</td>
<td>Powera</td>
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<td>Moonyongoota</td>
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<td>Warramurla</td>
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<td>Pulgoo or Bulgoo</td>
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<td>Murdraboo</td>
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<td>Koolarrabuloo</td>
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<td>Noorla</td>
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<td>Wyungarra</td>
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<td>Nyoonyool</td>
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<td>Barda</td>
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<td>Boolinana</td>
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<td>Marana</td>
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<td>Warranarree</td>
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<td>Wannala</td>
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<td></td>
<td>Waddelba</td>
</tr>
</tbody>
</table>
Boorong can marry Nagarnook.
Banaka is Ballarruk.
Kymera is moyer to Nagarnook.
Gabbytc is Banaka. All men dwerd borungur are Banaka.
Binnaran is Paljeri.
Nyilgee is Boorong, Lizzie is Paljeri.
Woolber is Kymera. Kyanga is Kymera.
Joobytch is Banaka. Lizzie's father.
Yoolyeenman is Boorong (tho' wrong marriage, Ballarruk)
Monop is Banaka. younger generation.
Monop's mother was Kymera (Ballarruk).
Genbungong is Banaka.
Booyeesman is Banaka.
Their children are Kymera and married Henry who is Paljeri.
Sandy is Paljeri.
Balbuk is Banaka.
Dool is Boorong.
Nyittuk is Banaka.
Bookill and Gus are Kymera.
Banbung is Boorong.
Must puzzle this out.
Pompey is Paljeri.
Boorong-Kaimera = Manitoh
Banaka-Paljeri = Wordung.

(See II 2b)

Cornally, informant

Any place South from the Nor'West Cape, Ashburton, Gascoyne, and until the boundary of the Maia tribe is reached is called Kakkara. This name is also given to the tribes about Lake Way and Lawlers. It is the Southern word for Eastern natives.

Keemung is the word for south. Amongst some of the northern natives and east and southeast amongst the Perth people, it commences inland below the De Grey and continues towards Eucla. Cornally states that the name is also amongst the circumcised in the east, about the same parallel of latitude as Champion Bay, where he is of opinion the name commences.
kaa wun = oh yes
Mammarup or Moorgurt, both mean man.
Koota gen, Ballarruk and Nagarnook are koota gen.
Koota koojaal
Gwa-look, tall
Gwaloowoorsee = tall people
Nganjee durt = thick broad people.
Mamman kardung = father's brother's children
Ngabberup = brother
Wooroo = brother
Ngoondan = brother
Kymera = women
Meeruk = wife
Dommala = the children of a wrong marriage are dommala to their step brothers and sisters.
Boongatch, an unmarried woman.
Moorrgut, an unmarried man.
Kalaabalee - stranger fires (strangers)
Kanjeera, or kunjeer, your maker?
Marragur - half and half (father's sister's or mother's brother's son)
Ngabberup - brother
Kongal moyal gunjee, uncle and nephew relationship.
Maam, term applied to Woolber by Baabur.
Ngoonda-woorda, brothers, younger and older.
Kowat jindam, sisters, oldest and youngest.
Borang, kardung, brothers, oldest and youngest.
Marragur = blood relations ) My father's sister's children and Doetadgunjee " " ) mother's brother's children.
Weesabindee or Wyabindee, nooyung boys.
Nga or ngy, short term for "mother".
Kardi.jet - middle brothers
Kardung, younger brothers
Koolingurt, last born.
Mamman butteetch, father's oldest brother
Wooroomun, mother's sister's youngest boys.
Ngabberup or Ngoondamun, mother's sister's oldest boys.
Kowat gurring, mother's sister's youngest girls.

See III, I, p. 21 ff. for these terms.
Koolinggurtagur, the littlest girls of my mother's sisters.
Yen'nar, all my relations
Moorurt, all agunning
Ngy, my father's sister?
Gcoolordoo - all the family - uncles, fathers, sisters, brothers, etc. (Doonan)
Moorurt, man
Mammarup, man
Koobong, friend, also babin
Dinnamullong, husband and wife
Donimala, children of my fathers or mothers wrong marriage
Yoonbula, giving the wrong class name
Beko, old man in charge of young men at wanna wa.
Demmu goomer, demmu nyitting, jenga worreda, ancestors
Dandaannil, brother and sister
Jookawoordua, brother and sister
Ngoonda jooka, brother and sister.
Kongamoyer, uncle and nephew
Nor-norwa, all my brothers (Doonan)
Koorurda, oldest sister
Narraburt, childless
Boorumbul, kat koojal yennse, twins
Koota gen- - If a Tondarup mother dies and her children are reared by another Tondarup woman, they are koota gen.
Kooja kookaj:- the children of a dead Tondarup woman, reared by a Didarruk woman.
Meera gen - one hundred meerors, all Tondarup men, or Tondarup and Didarruk.
Meera koojal, 2 hundred meerors.
Meera murdyn, 3 hundred meerors.
Terms used when boasting of fighting numbers.
Kweeja murnoo = true bone, an expression used for two members of the same class division who are similar in physique.
Konga - name applied by father-in-law to son-in-law.
Konga - name applied by sisters to each other's sons.
Moolyeet - the first term (nose piercing) applied to the initiation.
Babbingur, friends
Babbinguttuk, having friendship

See III, 1, p. 21 ff.
Goonga womma - a noyyung pretending to be a agunning.
Mahnur - broad leeches
Mungalur - moncalan, head going round, having a fit, giddy, light headed.
Goolambiddung, young unmarried men.
Mallarda, young unmarried woman.
Southern (P. 22)
Goolam'wardung - all unmarried boys and girls.
Yemyung, asnamed or timid (Nind's)
Erniung? Yemyung is applied to young man and woman who have been strangers to each other until they were married, the man or woman having lived some distance away from each other.
Murram, a man who steals a woman for a night and cohabits with her.
Nganganup, mother and son.
Dannil - two brothers
Mungalung - bartering, bringing your things out and putting them in a heap.
Narranga, narrangur = hungry
Namlyung - koja, or native hammer. Give me that hammer.
Ngootakal or ngotakal - a long swamp near Rosamel.
Mando burrongin, hunting or looking for women.
Noonong kwenja, your child
Noonong kunjum, your father or maker
Koolongin mol'luk a yenning, sheltering under the shadow of the children = taking refuge, when the natives see a number of children in the camps of those they desire to injure they will not hurt the relatives for the children's sake.
Dowelung kootajung = our uncle's boys and girls.
Deana and bwa-la, names given to two Tondarup boys, not closely related, one of whose mothers is the eldest, the other the youngest "sister" jook amat.
Mok-karn, mog-garn, noyyungur are sometimes so called.
Yungarrong mata = aboriginal "stock", leg, family, road, etc.
Moolyeeet, molya, ngabbin - the boy to be initiated is given these names.
Deetagunjee - a Gooanuk will be deetagunjee to me if his mother was my father's sister.
Wyabindee or weebindee; a polite term to use when speaking of young noyyungur.
Ma-ngarla, father and child
Ngarla " " "
Dowelung kootajung or Demma mata, terms applied to the children of a Gooanuk father and his Gooanuk sister.
See III, 1 - relationship terms.
P. 20 (continued)

Boma malar' nagee or bo'malar'nagee, an adopted child whose parents may be living or dead.

Bo'ra guraga, "common" natives

Bid-der'ga, high caste natives, aristocracy.

Ngora or daana - terms used when two brothers are being spoken to, personal names seldom used.

Nyin'nong, term used by a woman in calling her husband.

P. 19

Doonan wangee

Yellar, weelart = half caste. (Doonan wangee)

Dajjet = half caste (Burrong wangee)

Mobba mullong - shady skinned = half caste (Burrong)

Bindardee, dalbung ngwullong, or darbba = no man's land, the owners all being dead and gone.

Koorabilyup kal, instead of mentioning a friendly visitor's name, the natives mention his "home" or "fire".

Yellaburt - name given to children whose grandparents are dead.

Beebang, a mother who loses her child.

Jummener'ruk = a brother who loses his sister or brother.

Koondak - an uncle who loses his nephew.

Ngootakum or ngwoota murnong, dark skinned people.

Jamaraman = jookamun (sisters)

Page 18 - This has been placed in III 4a, i, P. 21.

Totem kin does trace its descent from a single ancestor. Dwerda borungur - Beenjerree and Jirgabbee, gab borungur, men borungur, etc. (see Thomas' Kinship and Marriage P. 5) The totem terms are included in the kinship terms. See dwerd borungur.

They do marry within the totem kin, (dwerd borungur), The(dwerd borungur are comparatively late. Totem kins have been born and have died, and others have arisen in their place.

Age is the only qualification for "headmen" if they can be so called. Aggregates of families - tribes; aggregate of tribes - nations.

Membership of the totem kin descents directly from parent to child while one member remains. (Thomas 31)

3 generations of relatives constitute a local group. (Thomas 31)

(Thomas is out in his dates - see 34 - see 35. The information has not been completed of W.A. classes and kinships.)
Thomas has taken R.H. Mathew's works on the West Australians which are not all correct. (see 38)

Eaglehawk, crow, cockatoo
tair     black     far

Are eaglehawk and crow contrasted colours?
Are the 4 class names of Western origin?
(see p. 75 where Thomas alludes to me.)

See Lang, p. 8

Within the two primary classes are the totem kinds thus there are
dwird borungur, jed borungur, and these totem kins do not marry
each other, a dwird borungur won't marry a dwird borungur, but a
wej borungur may marry a wej borungur.
The totem kin names have been given by the fathers, not by the
mothers, but the
all the men who have given totem kin names belong to the mother's
totem class.
The class law forbids the union of father and daughter, mother and
son. The personal totems are neither inherited from father or
mother, they are determined by accident. The local totems are
inherited from the father.

The personal totems do not interfere with marriage, nor do they
regulate it, nor are the totemists exogamous.

Not members of totem kins, but a member who is generally a mulgar-
guttuk, sings for the increase of the group totem.

Mention the wanna wa and licence.

All men of the same generation who bear the same class name are
brothers, etc.

Lang says that in no tribe with female descent can a district have
its local totem. (see page 73) He says (p. 75) that each child
as in all tribes with female descent is still of its mother's totem.
Perhaps it will serve the purpose of this work if all the facts
ascertainable are published without theory, leaving their elucidation
to those wiser and better theorists.

Human kinship, the kinship of a Manitch man with a Manitch woman
cannot be violated by marriage. Don't forget to mention the janga
kangaroo and the woggal. It is farther interesting to note the
similarity between the Otiose Great Being of the Port Fairy ( Vict.,)
natives. Maam yungraak (maam yungaruk) See Lang 105.
Sacredness of names, living and dead. Names were not necessary to the magician in order to injure the individual, a portion of hair, anything that was his sufficed. In the South it is kweela burt, in the North it is koorebooroo (the namesake of a man recently dead).

Page 15
They will sing or point the owner of these.
Getting an opossum or some smaller animal and half killing it, keeping it in the goota. The northern people certainly do not understand the facts of reproduction and procreation. The mother carried the ngargalula.
The Northern natives called the white men ngarree, the southern janga. Some central tribes, moonlung, all names for spirit. Nickname has stuck but it gave no totem to the waddaruk. The northern people dream everything; through dreams they have developed their relationship with birds and animals. No "all father". Kootijum is supposed to have given the oobarreys to the natives seemingly having like the Biame of the Kamilaroi, all the totems in himself. The ngargalula are not totem ancestors. Mention Ballarruk and Nagarnook and their having been so called from subsisting on a certain kind of fish and opossum. Scars have no connection with the groups.

Page 14
Noolburn, balgoo and nyoorleep belt headdress and pubic tassel
Woonel is the baby's name, the kargyn (hawk) stood and woon woon jinnung = looked back.
Lizzie's baby's name. Kargain (hawk) is his oobarree - the hawk looking round. korgan, korjinnung.
Jaaloo, like a jalinga, another Roebourne word for jalinga.

Jack Withnell calls jaaloo tarlow.

Winyth (South) Doolgoo - Coolgardie and Eastern word for winyth.

Burna ngarree, Tableland word for kalleegooroo.

Boggardyn ngorooroo - Broome word for winyth.

Nyambee - quivering of the limbs. No signification. See Jack Withnell Jallingmur the pelican is the jalinga of the Kymera and Boorong.

The crane, joolbara ngarrin, is the jalinga of Paljeri and Banaka.

Bog'galee, the De Grey and Mundabullangon word for kambil.

Myoorleep - pubic tassel (Roebourne).

Beejee, a sick helpless woman

Kwuttee yennin wa, kubbyn burdawa - he might come.

Jallingmur was one time a seacoast blackfellow and the crane (joolburda ngarrin) was a Tableland blackfellow, and one time they went away to get some fish in the river and when the crane got a big fish he broke it underneath the water and put it aside, and by and by he went away home with the kingfish in his net (jaggoora) and the Jallingmur said, "What have you got in the net?" "Oh, only a little fish," - and the cranes made a big fire and Jallingmur camped on the sea side, the crane put the fish in the fire, and Jallingmur said, "Let us make a corroboree." Another little crane (Koongooru or jeebo) belonging to the mangroves, made the singer, and while he sang the fish made a noise, and Koongooru (on the land side) said "Koo," and the crane said nothing. By and by they finish the corroboree and the Jallingmur said, "You must have a big fish and said, "Leave him spear, we will fight with the firestick and he picked up the fire stick and threw it at the crane and burned his leg and now his leg is all red, and by and by the crane got a firestick and threw it at Jallingmur and broke his leg and that is why the Jallingmur can't walk fast, he belongs to the sea coast and they hit the Koongooru and broke his arm and he cannot go into deep water now, he must play in shallow water."