SOzial Organisation

Goldea district
A trace of the four class system is shown in Ngallia Wongga. Kaimera and Booroongoor are supposed to be short people and Tharrocoroo and Banaka tall people.

Cat or Giniga Banaka (this refers to totem) and half Tharrocoroo. Opossum or Majurda Kaimera

Emu or Kallaia Kaimera These totem groups could not intermarry.

Curlew or Waaloo Kaimera

Booroongoor ate all their babies and so wiped the group out.

The four classes, Ibarrga (Banaka), Tharruru (Paljeri), Burungu, Milangga (Kaimera) come in to the Munjinja group, but die out eastward and S.E.

**Straight Marriages**

<table>
<thead>
<tr>
<th>Burungu</th>
<th>Tharruru (Paljeri)</th>
<th>Milangga (Kaimera)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Milangga</td>
<td>Ibarrga (Banaka)</td>
<td>Burungu</td>
</tr>
<tr>
<td>Tharruru</td>
<td>Burungu</td>
<td>Ibarrga</td>
</tr>
<tr>
<td>Ibarrga</td>
<td>Milangga</td>
<td>Tharruru</td>
</tr>
</tbody>
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According to Ganji or Mobbinya or "Pussy", the groups now run singly and marry within the class. He gave the following outline of the groups:- (Pussy is wongai-i and has a Mula Wonga woman.)

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<th>S</th>
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<tbody>
<tr>
<td>Banaka</td>
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<tr>
<td>Milangga</td>
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<tr>
<td>Burungu</td>
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<tr>
<td>Ibarrga</td>
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<tr>
<td>Tharruru</td>
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<td>W</td>
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</tbody>
</table>

N.W.       N       N.E.
Thalyurijja Nyundunjarra Yoga nguri

Munjinjarra, Manggunjarra, Wongga murda, these three groups are along the same east line.
Inyiga is tharruru (dead 1923)
Allongana is Milangga (Milyilyi's mother)
Jinadhanoo is Burungu
Inudha is Ibarrga
Dhimboo (dead and Nyeerrbaroo are Milangga
Milyilyi and Nyungga (killed) are Kaimera
Banaka - fat people
Karimura or Kaimera - west thin people.
Burungu - fat-hipped women.
Banaka are fat headed and big headed.
Winima placed the following local groups. Winima is mula (straight, true) wongga.

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Beyond these he did not mix, nor his people.

Munjinarra, arra, rarra, garra, - plural collective, "mob" or group, people speaking munjinja wongga.

Gulbara warning - going to camp.

Thaggulba, catch it.
Kanjada or Wowurda states that he is a Banaka and Thallara (Murna-ambula's girl) is his guri and a Banaka also, but Banaka can marry Banaka from another country and Burungoo can marry Burungoo from another country. His Mamara gabi are Bilgin, Warrdagana (dam) (Kallaia - emu - "dhoogoorr gabi"); Kanjada is kallaia dhoogoorr. (Ibarrra takes Tharruru.) Kajjana and other waters.

The old laws of class marriages were broken down many years ago, but still the consanguineous line is adhered to.

Father's sisters, son or daughter can only marry mother's brother's daughter or son. This rule seems absolute, but as the groups lose their women by prostitution they take any women, sister, mother, daughter, grandmother, granddaughter. 

(See also initiation)

It is intensely interesting to watch the sequence in native life. The little girls are betrothed by their fathers to certain men.

The little boys are allowed to run about free for only a short time, then are put in charge of a young initiate - Irangandi and Ginyarra and Banbadharra, etc., and their young sisters in the group - all brothers and sisters in the group. Kanjida and Mobbinya goes with Kanyida. Then Ginyin is in his third degree - all sisters and brothers, Juginji, Mealana, Alli (now dead), etc. Then later a full initiate - like Manningu - will take young fellows like Biradhoogoorr, Jajjala (now dead), etc., hunting, etc. These young men must not marry for quite a number of years after their full initiation, or as they say until "Kuju (one) white hair comes in their beard." Their whole life is one of routine until they join the "elders" of the group. All their laws are set aside when they enter civilisation.

Sometimes boys with exceptional brains have greater liberty. Dhamboo who is left-handed and carries a clever and cunning little brain, is so self confident and masterful that he has already more liberty than the young initiates - he controls Irangandi if he is in his group - because he is supposed to have magic inside him - aganggaill (doctor!)
Dhambu

Murdu-murdu - class divisions (such as Kaimera, etc.)

Various groups

N

Harrumba - relations
Waljajarra - relations can't intermarry
Winggaja - intermarry-
ingroups.

W Dijanja
Munjinja
Manggudha
Nijaboggani

E Curdinja seems to be here

Dhambu is Karaimara (Kaimera), his father Burongu, his mother Tharruru.
Jurrgul - straight marriage
Ngata gura - young marriage
Waljajarra correspond to the babbingur or kobongur of the Ebbulmun.

Two men have returned from Karongie with Yali-yalla.
Their waters are Yarli and Djaui-djaui. They are Manggudha or Manggudja Wongga. Munjinja Wongga being west of them.
I have not yet got their names, but I hope to get them soon.
One must not rush. Their waters are new to me and must be somewhere in the spinifex or ranges area - or perhaps west of these as one is Tharruru, the other Banaka. Tharruru man is Kommuru (uncle) to the Banaka man. Their marriage law therefore is:

<table>
<thead>
<tr>
<th>Male</th>
<th>Female</th>
<th>Offspring</th>
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<tbody>
<tr>
<td>Kaimera</td>
<td>Banaka</td>
<td>Tharruru</td>
</tr>
<tr>
<td>Banaka</td>
<td>Kaimera</td>
<td>Burongu</td>
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Tharruru is therefore mother's brother to Banaka.
Ngudanjanu mob beyond the Ranges. They are Ngunju mob
(Ngununjain) to Murnaambula, Banyarda, etc.
"mothers"

Ngauera ngura - the "home" name of Murnaambula's brother -
north of Tarcoola?
Only Wauri and Jinnara are a straight married pair, and they are only "half" straight.

Thalara and Nunajji - Kungga Kudharrra - two big girls.
Their mother Kaljingga.

Mundurr was a father of orphans, Thalara and Nunajji, and never had their mother as his guri. He was mama nyi-ul, or "nyi-ul", the term applied to this relationship.

Orphans - jidula.

Dilgalan, Banjura's woman (dead)

Ngurabilinge and Minlari are karriji dhuurr (totem)

Yarrigali - Wailguri's sister, also Bundala.

Darra Mundurr Jurdabi has got