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TABLE OF DESCENT

NORTHERN TRIBES

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Early MSS.

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NORTHERN TRIBES

From Notebook 12

(Verified by Mr. W.H. and Mrs. Cusack,
and 5 natives, doubtful.)

TABLE OF DESCENT, NORTHERN TRIBES

1st Generation, Male Line

Boorong m.	Banaka f.	Kymera children
Banaka m.	Boorong f.	Paljeri "
Kymera m.	Paljeri f.	Boorong "
Paljeri m.	Kaimera f.	Banaka "

2nd generation, Male line

Kymera m.	Paljeri f.	Boorong "
Paljeri m.	Kymera f.	Banaka "
Boorong m.	Banaka f.	Kymera "
Banaka m.	Boorong f.	Paljeri "

and so on throughout all generations.

It is to be noted that the two first classes intermarry, their offspring being the two last, who also intermarry, but in the northern division, no other marriage between the classes is possible. The Boorong and Banaka are the fathers and mothers of the Kymera and Paljeri, who in their turn become the fathers and mothers of Boorong and Banaka and so on for ever.

Male Line

Boorong is father to all Kymeras, male and female.
Banaka is father to all Paljeris, male and female.
Kymera is father to all Boorongs, male and female.
Paljeri is father to all Banakas, male and female.

Female Line

Boorong is mother to all Paljeris, male and female.
Banaka is mother to all Kymeras, male and female.
Kymera is mother to all Banakas, male and female.
Paljeri is mother to all Boorongs, male and female.

Hence the grandchild in the male line is of the same family as his grandfather (Boorong m. Banaka f. = Kymera ch., Kymera m., Paljeri f. Boorong ch.) and in the female line, of the same family as her grandmother (Banaka f. Boorong m. Kymera ch., Paljeri m., Kymera f. Banaka ch.)

S.W.

According to Monop, a Nyerrgoo native, who lived in the North West for some time, and became familiar with northern classes, the four classes are regulated by him as under :-

Banaka and Kymera are ngunning to each other.

Paljeri and Boorong are ngunning to each other.

Kymera and Boorong are noyyung to each other.

Paljeri and Banaka are noyyung to each other.

1st Generation, Female Line

<u>Female</u>	<u>Male</u>	<u>Offspring</u>
Boorong	Banaka	Paljeri
Banaka	Boorong	Kymera
Paljeri	Kymera	Boorong
Kymera	Paljeri	Banaka

2nd generation, Female Line

Paljeri	Kymera	Boorong
Kymera	Paljeri	Banaka
Boorong	Banaka	Paljeri
Banaka	Boorong	Kymera

and so on throughout all generations.

Hence the Boorong man is the father of all Kymeras, male & female.

Kymera	"	"	"	Boorong	"	"
Banaka	"	"	"	Paljeri	"	"
Paljeri	"	"	"	Banaka	"	"

The Boorong woman is the mother of all Paljeri

The Paljeri woman is the mother of all Boorong

The Banaka woman is the mother of all Kymera

The Kymera woman is the mother of all Banaka

A Boorong man whose wife is of course a Banaka, has a son who is Kymera. The Kymera marries a Paljeri and his son is a Boorong, the grandson of the Boorong.

It is thus seen that male descent in the direct line passes in succession between Kymera and Boorong for ever.

If a Boorong man whose wife is a Banaka has a daughter, she is also a Kymera. She marries a Paljeri man and her children are Banaka, the grandchildren of the Banaka woman. Therefore female descent in the direct line passes in succession between Kymera and Banaka for ever.

A Kymera man whose wife is a Paljeri has a son who is a Boorong. This son marries a Banaka woman and his children are Kymera, the grandchildren of the Kymera. Therefore the male line of descent from a Kymera man and a Paljeri woman changes from Boorong to Kymera for ever.

If the Kymera man and Paljeri woman have a daughter, she is of course a Boorong. She marries a Banaka and her children are Paljeri, the grandchildren of the Paljeri woman. The direct line of female descent passes therefore between Boorong and Paljeri for ever.

A Paljeri man and a Kymera woman have a son who is a Banaka. He marries a Boorong and their children are Paljeri, the same as their grandfather. Therefore the male offspring of a Paljeri man and a Kymera woman passes from Banaka to Paljeri for ever.

If the Paljeri man and Kymera woman have a daughter, she is of course Banaka. She marries a Boorong man and her children are Kymera - the same as their grandmother. Hence the female descendants of a Paljeri man and Kymera woman change from Banaka to Kymera for ever.

A Banaka man and a Boorong woman have a son who is a Paljeri. He marries a Kymera and their children are Banaka, the same as their grandfather. The male descent thus passes from Paljeri to Banaka for ever. If the Banaka man and Boorong woman have a daughter, she is also Paljeri. She marries a Kymera and her children are Boorong, the same as their grandmother. The female descendants pass therefore from Paljeri to Boorong for ever.

With regard to the relationships, all Boorong and Banaka are fathers and mothers of all Kymera and Paljeri and are as one family and mix together as such.

In the intermarrying classes, Boorong boys and Banaka girls must not mix nor must Banaka boys and Boorong girls. These stand in the relationship of potential husbands and wives to each other and therefore no familiar intercourse must take place between them. Similarly with the Kymera and Paljeri boys and girls. They must not be on terms of friendship with each other. As children some little freedom of intercourse is allowed, but at an early ages the sexes separate. The boys play by themselves at their own games and the girls at theirs.

All boys and girls are aware of the exact relationship in which they stand towards each other and this knowledge is obtained at a much earlier age than is common amongst English children.

When a young visitor arrives at a camp, who is, say, Boorong, as soon as his family is ascertained, all the Boorong women in camp stand to him in the relation of sisters (thoordo or toorijoo?), all the Kymera women are his daughters (ngirra?) and all Paljeri women his mothers (nunga?). The visitor is welcomed by sisters, daughters and mothers, but the Banaka women, who all stand to him in the relation of wives (yukan?) stand aloof and do not join in the friendly greeting.

An unrestrained intercourse is carried on with the relatives, although the relationship may be a very distant one, and the young man is made free of the camp of his people during his visit.

Sir John Forrest and others have noticed that this proceeding is followed in every camp. The visitor's own relations amongst the women welcome him, his female relations-in-law take no part in the welcome. The men, however, who stand to him in the relation of fathers-in-law, brothers-in-law, etc., take part in the reception of their visitor.

The eldest child is marara, the middle ones are milyoorda, the last is nyeeringoo.

I am a Boorong woman, all Kymeras are my mamam (fathers) or thooa (sons-in-law), all Paljeris my nganga (mothers), koondal (daughters) and monga (sons), all girl Banakas are my Boon-gallee (sisters-in-law) and all boy Banakas are my yagan (husbands).

(Banaka m., Boorong f. Paljeri children)

I being a Boorong, marry a Banaka man and have a Paljeri son and daughter who marry a Kymera girl and boy. Hence all Kymeras are my mamam (fathers), etc., as above.

Roebourne, Broome, etc. Ngaluma.

The transition of a member of the four Southern Divisions into the Northern coastal divisions is illustrated as under :-

If I am a Tondarup woman, I must not marry Paljeri or Boorong, as I enter the Boorong Division and Paljeri are either my mother's people or my children. I can marry Banaka, and Kaimera will be my father's stock (mammanmat) or my brother's children (moyermun, "nephews") to me.

If I am Didarruk I must not marry Paljeri or Boorong. I am Paljeri and Boorong are either my mother's people or my children. I can marry Kaimera; Banaka will be my father's stock, or my brother's children (moyermun to me).

If I am Ballarruk woman I must not marry Kaimera or Banaka, as I enter the Banaka division, and Kaimera are either my mother's people or my children. I can marry Boorong, and Paljeri will be my father's stock or my brother's children.

If I am a Nagarnook woman I must not marry Banaka or Kaimera, as I enter the Kaimera Division, and Banaka are either my mother's people or my children. I can marry Paljeri, and Boorong will be my father's stock, or my brother's children (my moyermun).

The mother is followed always, and if the mother comes from "far away", the father may be a young man's own uncle, but the young man can marry his own uncle's daughter on account of the "far away" mother.

To what tribes does this refer? (Brown)

Explain, and give examples (D.M.B.)

Monop
Yowinbungu
Bunburi, etc.

... the joining of the Southern and Northern groups ... only of the classes can be directly amalgamated as follows :-

Tondarup enters the Boorong class.

Ballarruk enters the Banaka class.

The other Southern divisions Didarruk and Nagarnook, can only appear in the second generation as Paljeri and Kaimera, or as the offspring of Tondarup and Ballaruk respectively, as follows :-

<u>Male</u>	1st generation <u>Female</u>	<u>Offspring</u>
Tondarup - Boorong	Ballarruk - Banaka	Nagarnook - Kaimera
Ballarruk - Banaka	Tondarup - Boorong	Didarruk - Paljeri
Nagarnook - Kaimera	Didarruk - Paljeri	Tondarup - Boorong
Didarruk - Paljeri	Nagarnook - Kaimera	Ballarruk - Banaka

Table II, Second generation

Nagarnook-Kaimera	Didarruk-Paljeri	Tondarup-Boorong
Didarruk-Paljeri	Nagarnook-Kaimera	Ballarruk-Banaka
Tondarup-Boorong	Ballarruk-Banaka	Nagarnook-Kaimera
Ballarruk-Banaka	Tondarup-Boorong	Didarruk-Paljeri

Also a Ballarruk Banaka man can only marry a Tondarup-Boorong woman, their children being Didarruk-Paljeri are within the forbidden degree of kindred, and marriage between them must not occur.

This fits in with the ngunning and noyyung relationships of the south. Tondarup and Nagarnook (father-son) are noy'yung to each other and Ballarruk and Didarruk (father-son) are noyyung to each other.

Didarruk being mother and child are ngunning to each other and Ballarruk and Nagarnook (mother and child) are also ngunning to each other.

In this way the classes amalgamate with each other.

I Male

Boorong and Kaimera are father and son.

Tondarup and Nagarnook are father and son.

Banaka and Paljeri are father and son.

Ballarruk and Didarruk are father and son.

... the joining of the Southern and Northern groups ... only of the classes can be directly amalgamated as follows :-

Tondarup enters the Boorong class.

Ballarruk enters the Banaka class.

The other Southern divisions Didarruk and Nagarnook, can only appear in the second generation as Paljeri and Kaimera, or as the offspring of Tondarup and Ballaruk respectively, as follows :-

<u>Male</u>	1st generation <u>Female</u>	<u>Offspring</u>
Tondarup - Boorong	Ballarruk - Banaka	Nagarnook - Kaimera
Ballarruk - Banaka	Tondarup - Boorong	Didarruk - Paljeri
Nagarnook - Kaimera	Didarruk - Paljeri	Tondarup - Boorong
Didarruk - Paljeri	Nagarnook - Kaimera	Ballarruk - Banaka

According to this arrangement the southern divisions Tondarup and Nagarnook become father and son, Ballarruk and Nagarnook, mother and son.

Ballarruk and Didarruk likewise become father and son and Tondarup and Didarruk mother and son.

Therefore a Tondarup-Boorong man can only marry a Ballarruk-Banaka woman - his children being Nagarnook, Kaimera. Marriage with such would be forbidden.

Also a Ballarruk Banaka man can only marry a Tondarup-Boorong woman, their children being Didarruk-Paljeri are within the forbidden degree of kindred, and marriage between them must not occur.

This fits in with the ngunning and noyyung relationships of the south. Tondarup and Nagarnook (father-son) are noy'yung to each other and Ballarruk and Didarruk (father-son) are noyyung to each other.

Didarruk being mother and child are ngunning to each other and Ballarruk and Nagarnook (mother and child) are also ngunning to each other.

In this way the classes amalgamate with each other.

I Male

Boorong and Kaimera are father and son.

Tondarup and Nagarnook are father and son.

Banaka and Paljeri are father and son.

Ballarruk and Didarruk are father and son.

II Female

Boorong and Paljeri are mother and daughter.

Tondarup and Didarruk are mother and daughter.

Banaka and Kaimera are mother and daughter.

Ballarruk and Nagarnook are mother and daughter.

The four Southern classes may thus be amalgamated with the Northern ones.

Tondarup enters the Boorong class.

Didarruk enters the Paljeri class.

Ballarruk enters the Banaka class.

Nagarnook enters the Kaimera class.

This entry into the respective divisions of North and South has been exemplified in each of the four Southern classes.

Monnop a Ballarruk from Victoria Plains travelled northward through the inland districts with white people. At the first native camp he entered the Banaka Division and travelling north towards Wyndham he remained a Banaka until his return to Victoria Plains.

Woolber a Nagarnook entered the Kaimera Division, towards Champion Bay and all Kaimera men and women of his generation were his brothers and sisters.

Billingee a Boorong entered the Tondarup division in the South and all Tondarups of his generation were his brothers and sisters.

Wabbingan a Paljeri became a Didarruk in the South, and called Tondarup women of his mother's generation "mother".

In both Northern and Southern districts, physique appears to be the determining factor in class allocation.

The Kaimera-Boorong moiety corresponds to a certain extent with the Tondarup-Nagarneok people of the southern group.

A Tondarup man married to a Nagarneok woman begets a Nagarneok boy and if this union of Tondarup and Nagarneok be continued it will fit in with the Kaimera-Boorong moiety of the north in that a Tondarup father has a Nagarneok son, a Nagarneok father has a Tondarup son, and so on throughout the continuance of such unions. The Paljeri-Banaka corresponds with the Didarruk-Ballaruk subdivisions of the southern group in the same manner. A Ballaruk man in the South is Banaka in the North and a southern Didarruk woman enters the Paljeri division in the North. A Ballaruk man marries a Didarruk woman and has a son a Didarruk. A Didarruk man marries a Ballaruk woman, their son is Ballaruk.

A Boorong son has a Kaimera father, a Kaimera yooramurroo (father's sister), a Kaimera tharloo (far away father's sister or mother-in-law), and a Kaimera rambar (far away father's brother).

A Banaka son has a Paljeri father, a Paljeri yooramurroo, a Paljeri tharloo and a Paljeri rambar.

A Kaimera son has a Boorong father, a Boorong yooramurroo, a Boorong tharloo and a Boorong rambar.

A Paljeri son has a Banaka father, a Banaka yooramurroo, a Banaka tharloo and a Banaka rambar.

A Boorong daughter has a Kaimera father, a Kaimera yooramurroo, a Kaimera tharloo and a Kaimera rambar.

The matthuree of the Urrabunna is probably equivalent to the Bulthara and Purula of the Arunta, and the Karrari to the sections Panunga and Kumara (see Spencer and Gillen).

Madhuri - Wordingmat in S.W. W.A.

Karaara - Maritchmat in S.W. W.A.

SOCIAL ORGANISATION AND MARRIAGE LAWS

C.J. Annear furnishes the following names of the tribes on the Fitzroy and Margaret Rivers. Warranarrie tribe starting (approximately) from the Fitzroy River Telegraph Station, to Margaret River, a distance of about 70 miles. The Warranarrie territory extends east and west about 14 miles. Eastward of the Warranarrie are the Wanmarla people and westward of them the Boolnana tribe is located. South of the Boolnana are the Marana tribes, and south of the Warranarries are the Waddebla.

Annear states that all these tribes intermarry both between themselves and with each other. A Warranarrie man will marry a Warranarrie woman, and so on. (This however would not interfere with their marriage laws and class divisions, as amongst the Warranarries there are Boorong, Banaka, Kymera and Paljeri, and a Warranarrie Boorong can marry a Warranarrie Banaka, and so on with all the other tribes. It must not be forgotten that although there are hundreds of tribes, there are but four class divisions, for all the W.A. tribes, and the marriage laws of these divisions are strictly followed by every tribe in W.A..) Walbarring, J.G. Meare's native (from the De Grey) states that a Karrearra Boorong can marry a Karrearra Banaka and so on.

Each tribe according to Annear, speaks a different language, or applies a different meaning to the same word. A Warranarrie man will sometimes make use of a mixture of his own and other tribal languages. This statement is borne out by Cornally who says that it is customary for the various tribes to apply different meanings to certain words, but all the tribes of whom Cornally speaks can readily understand each other after a very short interval, during which the differences will be observed and noted. Cornally not only spoke the dialects of all the tribes mentioned by him, but he always recognised the locality of each native after hearing him pronounce certain words which he knew were peculiar to certain districts. How those trivial changes occurred the natives were unable to say, they only knew that the differences had existed as long as they could remember. The changes in the English Provincial dialects, in the French patois, etc. etc. are similarly uncompre-

hended by the English or French peasant speaking them. Nevertheless, in the same manner as the West Australian Kymera south of the Gascoyne, will after a time understand a Kymera coming from the De Grey River nearly 600 miles north of him, so will a Northumberland peasant comprehend a Cornishman, although the English peasant will take a longer time to perceive the dialectic differences, owing to his more sluggish intellect, than the Australian whose native intelligence is quicker and more lively than that of the English provincial.

C.J. Annear states that the "Warranarrie, Wanmarla, Waddebla, Meerana and Boolnana intermarry within their own tribes, the same system is carried out wherever I've been. I know scores of Warranarries married to Warranarries. I also knew many men at Eucla married to women of the same tribe. Recently I knew of a Wanmarla man trying to entice a Warranarrie woman to run away with him, but this was objected to. However while the man stayed here he was free with the woman, to which no objection was made.

"It appears that the father, when his daughter is about a year old, selects a man for her. After selection he exhibits the daughter to the man, saying, 'You can have her.' If the man agrees she is to be his woman, nothing is used to denote this fact. Should the man refuse (which sometimes happens) another selection is made until one accepts. When the child is between seven and ten years old, the man may come for her, no matter if he has already two or three wives, which is generally the case. Should the girl demur about sleeping or going with him he drags her to his camp. No notice is taken of any screams, no matter how many natives may be in the camp. As a rule the girls submit without trouble. Hence early cohabitation between girls and fair aged men.

"Should a man die, be arrested, or by any means leave his country for a few weeks, another of the same tribe soon takes, generally the youngest, of the absent one's women and makes use of her. When her man returns a fight between the two men occurs; the first who draws blood claims and retains the girl.

"From my experience," Annear concludes, "I think I am safe in

saying that there is very little, if any morality amongst the blacks. There is no modesty. The young and old huddle together at night devoid of covering, hence the young see every action that goes on. Boys and girls play together day and night and bathe together. It is common to see them imitating the various animals.

During the operations of circumcision and subincision, C.J. Annear states that he has often heard it said that once the boys have been taken charge of by the men, and until the wounds have healed, they are not allowed flesh food of any kind, but according to his own personal observation only kangaroo and large iguana are prohibited. The natives say that the flesh of these animals causes a sort of venereal to appear. After the operation all kinds of food may be eaten.

C.J. Annear contradicts Strzelecki's and others' statement that a native woman will not bear a full-blooded child after having borne a half-caste infant. Annear has given relief to a blind woman named Jalbingie whose first child was a full-blooded native, the second a half-caste and the third a full-blooded black.