RELATIONSHIP TERMS

North West of N.A.
Kauera tribe

Kajarou
Mimi
×

Koga
Guva

Babula
Margardu
Ngum
Margardu
Karbonal
×

Baba
Wala
×

Mimi

Jamun
Kabarli
×

Xago
Jamuwongu
Wumanba
×

Chalangha
Wala
×
RELATIONSHIP TERMS - LEOPOLD RANGE (Ngallara)

(for original, see III 2 n. p. 14)

Ngalugain: Son
Ngarranya: Mother
Manna: Brother
Manne: Sister
If Billingeey stole or took a Banaka woman from another tribe, her husband would bring a lot of brothers, brothers-in-law, uncle, father, to fight him. All these collectively are called marrowera by Billingeey, who will have his own lot whom he calls vallera msgajla to meet the others. If they kill them all engage in battle; kylees, koorongada (big club), club and spear are used.

Billingeey (Boorong) calls all Paljeri and Kaimera women yinnara. We can play with them.

All Boorong and Banaka men and women call the Paljeri and Kaimera men and women yinnara, and all the Paljeri and Kaimera men and women call all the Boorong and Banaka men and women yinnara.

Boorong and Banaka call their own people yarradoogarjarra, and Paljeri and Kaimera call their own people yarradoogarjarra.

Billingeewould call an old Banaka woman Kabbareec, a young one yalma, little one nganjoo, married Banaka woman jeemarree or tohallal, or yalma. All Banaka women who are related in a certain way are tohallal, "his own blood" All your own mother's relations marrara, sisters All your other Boorong relations wanjaling, wandalming, older sisters

Billingeewould call an old Kaimera woman (his father's sister) yooramoocoo, a young one yooramoocoo, and a Kaimera child nganjoo.

Billingeewould call an old Boorongoo woman marrara, a young Boorong woman wandalming or wanjaling, or wanjalingjinna, children nganjoo.

Billingeewould call an old Paljeri woman koomaljinna, young ones, koolanii, and Paljeri children nganjoo (nganjoo warra or jeeragurra, lot of children, boys and girls.)
Broome district - Billingee

RELATIONSHIPS, TERMS OF ADDRESS, etc.

Janna yaggoo nooloo = Where brother-in-law dancing?
Kaimera and Boorong use the word nyoobera when speaking of each other's wives.
Banaka man would say to Boorong man, Winjala nyooogonoo? (Where's your wife?)
Kaimera woman would say to a Boorong woman, Winjala walla?
Paljeri would say to Kaimera, Winjala nyooogonoo?
Kaimera would say to Boorong, "Winjala nyoobera?"
Boorong would say to a Kaimera, Winjala nyoobera?
Banaka woman would say to a Kaimera, Winjala nyooogonoo?
Kaimera woman would say to Banaka woman, Winjala koondal?
Boorong man would say to Banaka man, Winjala nyooogonoo?

Billingee would call some Paljeri wommgoomalyee.

When Billingee was maamboongana, he changed his name to Maggoorn-gurra. Jeebagurdoo was another name given to Billingee by Yooramurru. Winjil - given by his uncle.
They are names of Boorong brothers belonging to other "fathers". Kooraboocoo - if Billingee's namesake died they would call him kooraboocoo.
Joogaree is the Rebourne name; kwelabut in the South.
Yalboocoo - babin
Kummerangin boongana is called reejeebarree. (A Boorong man will call a Banaka this.) Kaimera or Paljeri are not always called boongana by Boorong. They are called reejeebarra; when maamboongana they are doogulbarree; when they are balelllee they are wondongoobarra, and vice versa with the other classes.
BROOME DISTRICT

RELATIONSHIP TERMS

Billinggee speaking

father
Father
father's brother
father's sister
father's mother
father's mother's sister
mother's father
wife's father's father
daughter's children
daughter's husband's father
son's wife's father
Husband's father's father
wife
wife's sister
father's father
son's son
Mother
mother's sister
mother's brother
daughter's husband
mother's mother
wife's mother's father
daughter's husband's mother
son's wife's mother
Husband's mother's father
wife's brother
wife's father
husband's father
Sister's husband
Oldest brother
wife's father
Sister's son
Sister's husband's father
son's wife
Husband's mother
wife's mother

Eebal
Eebala
Yoorimurroo
Kambahlee

Jammoo

Babbagurra, nganjoogurra

Tchallal

Jammo, tchammo
Jeemarree
Jeemarree, yalma
Jammoo, tchammon
Tchammo

Beebee

Kogga
Tchallangoo
Kammarda
Tchammon
Wanjallin

Tchammo
Yaggoo
Tchamminyerree
Yaggoo
Kaalee, walgoora
Tchamminyerree
Tchallango
Jamminyerree
Goomaljin
Taaloor

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Sister's husband's mother
Son
Daughter
Brother's sons and daughters
Daughter
Sister's sons and daughters (brother speaking)
Mother's brother's son (own)
Mother's brother's daughters
Father's sister's son (own)
Father's sister's daughter
Elder brother
Father's elder brother's son
Younger brother
Younger sister
Father's younger brother's children
Father's sister
Father's elder brother's daughter
Husband
Husband's brother
Husband's sister
Brother's wife
Sister
Mother's mother's sister
Mother's mother's brother

Taaloor
Walla
Babba
Walla
Babba
Tchallanga
Tchallal
"'
"'
Babbula
"'
Koorongool
Marrura
Wanjallin
Ngoonoo, marroora
Walla, yaggo
"'
Yalma
Walla, yalma
Ngoonoo
Kummardee
Jammyn
I wouldn't call Billingeey by name; I'd call him kambil (when his arm is tied up), and if he were jammunungur, I would call him that, and so on.

I being Boorong woman, would call all old Boorong men and women tohamoo. I would also call the next oldest tohamoo.

Young Boorong men and women I would call babbula and wandhallinyuna.

My own sisters are marroora.

Little Boorong boys and girls are jeera and nganyoo.

All brothers - babbyn bulla.

I being Boorong woman would call all old Banaka and women yaggoonil or tchallalnul and all the younger men yaggoonil and the women yalma.

A young boongana Banaka I call ingalboo or kammarungin (he's got a goocarn then) when he's jammunungur I call him gooramarrga. When he is ga.bil koondelljeharree, and when he is ballelee wondongoobarree, when he is maamboongana, I call him doogulbarree, when he is talloor, I call him yaggoor or tchalaal.

I being Boorong woman would call all old Paljeri men and women jabbulyoo, yooramurra, jabbulyoo and kogga, jabbulyoo tohammo and the younger ones yooramurroo and kogga and the little children babbajannoo.

I being Boorong woman would call all old Kymera men jabbulyoo sehala. I would say, Eshynballa, to all Kymera men and yooramocornel to all Kymera women.

Kymera mothers would be my tharloo or yaaaloor, or yooramurroo. The man to whom I give my Paljeri daughter is Kymera. He is tharloo to me and I am to him. He is rambar to my brother and my brother is rambar to him. His daughter will call me and my brother kammarda.
Billingee's mother-in-law and all her own sisters are his tharloo. He cannot speak to or look at them, and their own brothers are his rambar, and he mustn't speak to his rambar, but this law is not so strict as with the tharloo (mother-in-law).

Boorong tehammoo would give Billingi his tharloo, the Boorong man's daughter being Kaimera, she would be Billingi's tharloo, probably given to him when he was little and she was a young woman. He must never speak to or look at her. When she marries her Baljeri husband, the girl child will be his wife, and Billingi's daughter would go back to his father-in-law's brother.

Rambar, yeeramolla lannee, or tharloo, the Kaimera brother of (he has come in) my tharloo would be so called by me, not to him, though. I wouldn't speak to him or look at him, but I can speak a little bit to my tharloo (woman). My tharloo (Kaimera) marries Baljeri man, and their son (a Banaka) is my husband (yaggo); our child is Baljeri and I give that child back to the Kaimera (tharloo) brother of my mother-in-law, and that is why I cannot speak to him.
Billingeese

I am a Boorong man, my son is a Kaimera, his tchammo (grandfather-in-law) is Faljeri, his kabaarlee (grandmother-in-law) is Kaimera, his tchamminyerre is Banaka, his tharloo is Boorong, his jeeamarree is Faljeri, his nganjoo is Boorong and goes back to his Banaka tchamminyerre, Jabooloo (his father-in-law's brothers, who is his rambar.)

I am a Banaka woman, being married to a Boorong man. My son is a Kaimera and his marriage relationships are as above.

I am a Kaimera man. My son is a Boorong. His tchammo is Banaka, his kabaarlee is Boorong, his tchamminyerre is Faljeri, his tharloo is Kaimera, his jeeamarree is Banaka, his nganjoo is Kaimera and goes back to his Faljeri tchamminyerre Fabbooloo (his father-in-law's brother).

I am a Faljeri woman and being married to a Kaimera man, my son is a Boorong and his marriage relationships are those of the Kaimera man.

I am a Faljeri man; my son is a Banaka. His tchammo is Boorong, his kabaarlee is Banaka, his tchamminyerre is Kaimera, his tharloo is Faljeri, his jeeamarree is Boorong, his nganjoo is Faljeri and goes back to his Kaimera tchamminyerre Fabbooloo (his father-in-law's brother).

I am a Kaimera woman and being married to a Faljeri man, my son is a Banaka, and his marriage relationships are those of the Faljeri man.

I am a Boorong man, my daughter is a Kaimera, her tchammo is Faljeri, her kabaarlee is Kaimera, her tchamminyerre is Banaka, her tharloo is Boorong, her yaggoo is Faljeri, her son is Banaka and gets a wife from the daughter of the brother of her kabaarlee (grandmother-in-law), who is a Kaimera man and marries a Faljeri, their daughter being Boorong.
I am a Banaka man. My daughter is a Palljeri. Her tchammo is Kaimera, her kabbarlee is Palljeri, her tchamminyerree is Boorong, her tharloo is Banaka, her yaggoo is Kaimera, her son is Boorong, and he gets his wife from the daughter of her kabbarlee’s brother who is a Palljeri and marries a Kaimera and begets a Banaka daughter.

I am a Kaimera man, my daughter is a Boorong. Her tchammo is Banaka, her kabbarlee is Boorong, her tchamminyerree is Palljeri, her tharloo is Kaimera, her yaggoo is Banaka, her son is a Palljeri and gets a wife from the daughterof her kabbarlee’s brother who is a Boorong man who marries a Banaka woman and begets a Kaimera daughter.

I am a Palljeri man. My daughter is a Banaka. Her tchammo is Boorong, her kabbarlee is Banaka, her tchamminyerree is Kaimera, her tharloo is Palljeri, her yaggoo is Boorong, her son is a Kaimera and he gets his wife from the daughter of her kabbarlee’s brother, who is a Banaka and marries a Boorong woman and begets a Palljeri daughter.

Billingi’s brother’s children call him ngabboo, but when he is talloor, they call him eebala.

My own grandfather is my tchammo.
My own grandmother (mother’s mother) is my kummarra.
My own father is my eebal.
My own mother is my beebee.
My own brother is my gabboola.
My own sister is my marrooroo or wanjellin
My own son is my babbja anoo
My own daughter is my ngaanjoo.
My own grandson is my tchammo.
My own granddaugther is my kummarra.
My own father’s sister is my yoomarurru.
My own mother’s brother is my kogga.
My own father’s brother is my eebala (youngest one ngabboo)
My own mother’s sisters are my beebee, or jeejee.
All my little Boorong brothers are my koorongool.
I would call all little Banaka boys ingalboo.
I would call all little Paljeri boys tchallangurnel or babbagurra.
I would call all little Kaimera boys ngabboo.
I would call all little Boorong girls nganjoogurra.
I would call all little Banaka girls yalmagurra.
I would call all little Paljeri girls nganjoogurra.
I would call all little Kaimera girls nganjoogurra.

Ngabboo, Billingeec calls a Kaimera young man.
Tchallal is ngabberree in Roebourne.
Taaloor is tooa  " "
Joemarree is nooba or nupa in Roebourne.
Nooba may be wife or husband.
Tehallal - "jalwal" (Sandy's name for tehallal)

If Billingeec being a Boorong and Sandy's kogga, were to marry a Roebourne Banaka, Sandy could marry his daughter, a Kaimera, the mother is followed always. If the mother comes from far away, the father may be the young man's own uncle - but he can marry the daughter.

Yinnowarrijee - promised, not given, when a girl is promised and not given.

No young man can hold any familiar or close conversation with his younger sisters. A brother can ask his sister for food and can go near her camp and speak to her husband, but he turns his side to her.

If my husband brings food to my mother and father, my mother who is his tharloo won't eat it till the middle of the night, and if I have an ingalboo (brother-in-law) who is a boongana, he won't eat anything from my mother.

Billingee's yooramurroc (father's sister) would take his new wife over to his camp. His wife would call her beebbee. Rambar ngarrengoonoo - taking the wrong woman. A wrong marriage, killed in the old days, even if let alone for a time, they are always killed eventually.

Tehallingmer (pelican) is the jalnga of Kaimera and Boorong, and Joolbarda ngarrin (cfane) of the Banaka and Paljeri.

All the fathers and sons are Kaimera and Boorong for ever. All the fathers and sons are Banaka and Paljeri for ever. All the mothers and daughters are Boorong and Paljeri for ever. All the mothers and daughters are Banaka and Kaimera for ever.
EMAJUNGUR, a Boorong.

Jukun tribe (N.N.)

Classes into which certain animals, birds, reptiles, are divided:

Farjaning (kangaroo) Karimba
Yeela (dog) "
Nimanbur (flying fox) Banak
Karabulu (grey kangaroo) Farrajai
Karauli (maggie) Banak
Ngalugu (white cockatoo) Farrajai
Wanber (crane) Boorungu
Wangade (crow) "
Tchibilyuru (duck) Banak
Milgingura (white sea eagle) Boorong
Waraguna (eaglehawk) Kaimera
Minini (emu) Banaka
Kurdurwain (native companion) Karimba
Tchalingner (pelican) Kaimera
Kuljuwon (wattle bird) Boorong
Jarambul (shark, large) Karimba
Pajalbara (porpoise) Karimba
Kulibal (turtle) "
Inyanjun (frog) "
Jalanguri (long-tailed iguana) Banaka
Bilör'amuri (stump-tailed " ) Karimba
Kularding (sea snake) Farrjar
Wilgardain (whipsnake) Banak
Balit (carpet snake) Karimba
Nguna-nguru (snake) Farrjar
Minjangur (land tortoise) Karimba
Ngulu (wild bee) Banak
Relationship Terms

Kalurda  father's father
Kabarli  father's mother
Mimi  mother's mother
Jammun  mother's father
Guya  mother
Eebala  father
Ngum  sister, oldest
Margardu  youngest sister
Kurongari  last one, sister
Babula  brother
Margardu  youngest brother
Eerumurda  father's sister
Wala  brother's daughter, son
Kogga  mother's brother
Jalanga  sister's child. man speaking
Babula  brother
Yago  husband
Yago  sister's husband
Januwonga, wumanba  brother's wife
Jallangu  sister's son
Jigal, biluru  sister's son's wife
Babula  father's brother's son
Margura  father's brother's son
Jalwal  father's brother's daughter
Jalwal  father's sister's daughter
Jalwal  father's sister's son
Jalwal  mother's brother's son and daughter
Tarlu, rangan  husband's mother
Tohaminyeri  husband's father
Januwonga  husband's sister
Jiwarli tribe

Nganjariju  brother's wife
Ngadaiba  wife's brother
Muraiju  son
Kurndaibaiju  daughter
Ngajariju  brother's wife
Nganyiju  husband's sister
Mogul  brother's wife's children
Yakan maiju  father's sister
Boaju  husband
Kunjaaju  older brother
Nganyiju  sister
Nganyiju  brother's child, woman speaking
Murringari tribe

Tama'ainju  father’s father
Ngauaju  father’s mother
Lirgal  brother
Ngalunga daughter or son
Bulungul sister
Ngabo'in father and father’s brother
Kurai mother
Ngaji older brother (or tribal)
Kauangul father’s sister
Bari brother
Mollul sister
Kuri-kuri younger sister
Tamberum father’s sister’s daughter
Nyamani mother’s brother’s son
Ngulunga gurain, ngumbarna wife
Ngauajinga - thardunda husband
Barimurna wife’s mother
Ngimbimam daughter’s husband
Northwest

Yoomalyoo, my kogga would call me.
Walla, my husband would call me, but it does not mean "walla" son but "walla", well let's go.
I call my husband "walla" too.

Mallaburra is not my walla, he is my babba.
Billingee my brother's son is my walla.
Mallaburra is my tehalla and Billingee's tehallange and my Banaka husband's walla.

Our mothers and fathers are winjadar
We don't call our tehammunjerre and tharloo winjadar, as we would call Arnold and his wife.

Kooloo, brother
Wal'goora "
Babulla "

Kogga, uncle
Wallaballin, mother and son
Bibbinya, uncle and nephew
Banaka and Kymera are bibbinya ngooroo.
Boorong and Paljeri are bibbinya ngooroo.
Boorong and Banaka are marrara.
Kymera and Paljeri are malbanya ngooroo (same as marrara)
These terms are reversed according to who is speaking.

Arnold's (a Paljeri) children will be our wun'gamin, they will be our grandchildren.

Mal'bumya, brothers-in-law
Wallabilliee " " "
Marrara " " "
Yaggee " " "
Ingalyee " " "
Wal'goora " " "
Relationship Terms

Tchewas Tribe, Sunday Island

Father koola
Father's brother kara
Father's sister ermor
Father's mother corley
Father's mother's sister jumm
Mother's father's brother "
Mother's father "
Wife's father's father "
Daughter's children
Daughter's husband's father allorr
Son's wife's father rambar
Husband's father's father kullangoorda
Wife, wife's sister mullar
Father's father kullangoorda
Mother injib
Mother's sister ermor
Mother's brother kara
Daughter's husband rambar
Mother's mother kumarda
Wife's brother allaballa
Sister's husband "
Wife's father rambar (P. 70)
Sister's son alla
Son's wife allorr
Husband's father "
Husband's mother rangan
Wife's mother allorr
Son, daughter alla to the father and bear to the mother
Brother's sons & daughters alla
Sister's children bear
Mother's brother's son charl
Mother's brother's daughter "
Father's sister's son "
Father's sister's daughter "
(continued)

Elder brother  Oomburn
Father's elder brother's son charl ?
Younger brother borla
Younger sister marrie
Father's younger brother's children charl ?
Husband umber
Husband's brother n
Husband's sister jenawong
Brother's wife mullar
MARRIAGE LAWS


The aborigines are divided into 4 families, the names of which are Boorunggnoo, Banigher, Kimera and Paljarie. The two first can intermarry also the two last, but no other alliance is possible. The children do not follow either the father’s or mother’s family. If the father were Boorunggnoo, the mother must be Banigher, and the children would be Kimera. If the father is Banigher and the mother Boorunggnoo the children will be Paljarie. Similarly if the father be Kimera and the mother Paljarie the children are Boorunggnoo and if the father be Paljeri and the mother Kimera the children are Banigher.

Hence:

male
Boorunggnoo is father to Kimera
Kimera is father to Boorunggnoo
Banigher is father to Paljarie
Paljarie is father to Banigher.

female
Boorunggnoo is mother to Paljarie
Paljarie is mother to Boorunggnoo
Banigher is mother to Kimera
Kimera is mother to Banigher

The grandchild in the male line is of the same family as his grandfather and in the female line is of the same family as her grandmother.

A Boorunggnoo man whose wife must be of the Banigher family, has a son who would of course be a Kimera, this Kimera’s son marries a Paljarie woman and his son (the grandson of the Boorunggnoo) is a Boorunggnoo.

The direct line of male descent from a Boorunggnoo man thus alternates from Kimera to Boorunggnoo for ever. But if the offspring of a Boorunggnoo man and Banigher woman is a girl, she is a Kimera of course, but she must marry a Paljarie man and her
children are Banigher, the same family as her grandmother.

Hence in the direct female line from a Boorunggnoo man and a Banigher woman, the female descent alternates between Kimera and Banigher for ever.

The son of a Kimera man and Faljarie woman is of course Boorunggnoo. He (the son) marries a Banigher woman and his children are Kimera, the same as their paternal grandfather. If the offspring of a Kimera man and Faljarie woman is a girl, she is also Boorunggnoo. She marries a Banigher man and her children are Faljarie, the same as her maternal grandmother.

Therefore the male offspring from a Kimera man and a Faljarie woman alternates from Boorunggnoo to Kimera for ever and the female offspring from Boorunggnoo to Faljarie for ever.

The male offspring of a Faljarie man and Kimera woman alternate from Banigher to Faljarie for ever and the female offspring from Banigher to Kimera for ever.

**Relationships**

As regards the relationships, Boorunggnoo and Kimeras and Banighers and Faljaries of both sexes mix together as fathers and children of one family (altho' they may never have seen one another before). Also Boorunggnoons and Faljaries and Banighers and Kimeras of both sexes mix together as mothers and children of one family.

Boorunggnoons and Banighers of opposite sexes and Kimeras and Faljaries of opposite sexes must not mix together, for these may marry each other and very little acquaintanceship or intercourse is allowed.

Forrest instances the case of a stranger arriving who is, say, a Boorunggnoo. As soon as his family is ascertained, all the Boorunggnoo women are his sisters, the Kimera women his daughters and the Faljarie women his mothers. All these gather round and welcome the stranger without any restraint, all being his relatives, whom of course he cannot marry. The Banigher women keep aloof for they are his potential wives. They do not join in the friendly welcome. This etiquette is always observed.