

Southwest

Local organisation - and district borangar.

The territory occupied by the natives is divided into districts. The persons belonging to a given district all claim a certain animal or plant as their borangär.

Give two lists of district borangar with the district to which each belongs, the first list for those districts with female descent and the second for those with male descent.

Hereditary borangar or totems.

Give a list of Man, h.t. and one of w.h.t. with the districts of his and the rules of descent.

*Frællewæb: Totems must speak  
for themselves. "Duty"*



Local groups nothing known.

Totemic clans

In the South (Mt. Magnet) the word "ngalungu" denotes a species of natural objects related in an individual or group of individuals. This "ngalungu" does not descend from father to child. It is eaten and persons of the same ngalungu may marry.

Mrs. Bates 86 et seq of Totems.

Mrs. B. speaks of personal, hereditary and district totems without explaining them.

The same word ngalungu obtains in the Peak Hill division.

The children do not obtain a ngalungu until initiation (p.89)

A man may have several ngalungu.

At Nookawarra a Boorongoo man had four ngalloongoo, the beegorda (kangaroo) being one. These were given the boy at his initiation by mother's brothers in law.

The "camel" is ngalungu in the Boolardee district.

#### Menzies, Mt. Margaret

Division possesses a number of related dialects.

There are two subdivisions in North (Mt. Margaret) the classes are

Burgulu = Tharuru

Burong = Kaimera

In the South

Ibarga = Tharuru

Burong = Kaimera

No information about (totems?) they called "ngalungu" or "bittangal" or some other name.



What is meant by a "class totem" in Broome and Hoebourne?

What is the relation of the "totem" to the person possessing it?

And what persons possess it?

How many such totems do you know?

-----

All edible foods are class totems (p. 91). How then can any of these also be ngargalula totems? What is the relation of these different kinds of totems?

-----

There is a great deal of repetition in this part of the chapter.

-----

All that is meant by class totems is that the objects of nature are divided between moieties.

-----

Ngargalula jalnga.

What is relative of two persons possessing some n.j.?

It apparently has no social significance. How many can he have?

(1) He can produce the increase

(2) It is obtained through father's dreams, or his father may give him one.

(3) He eats it.

(4) After his death his relatives abstain from one of them or more.



(3) HEREDITARY JALNGA

(1) inherited from father.

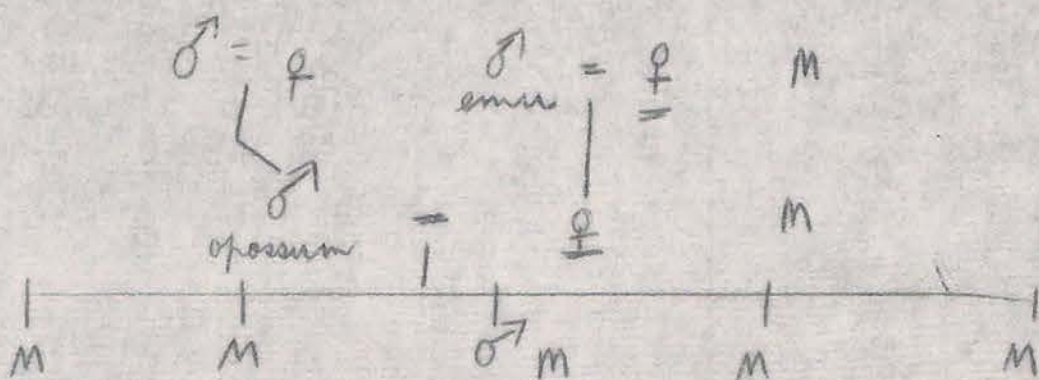
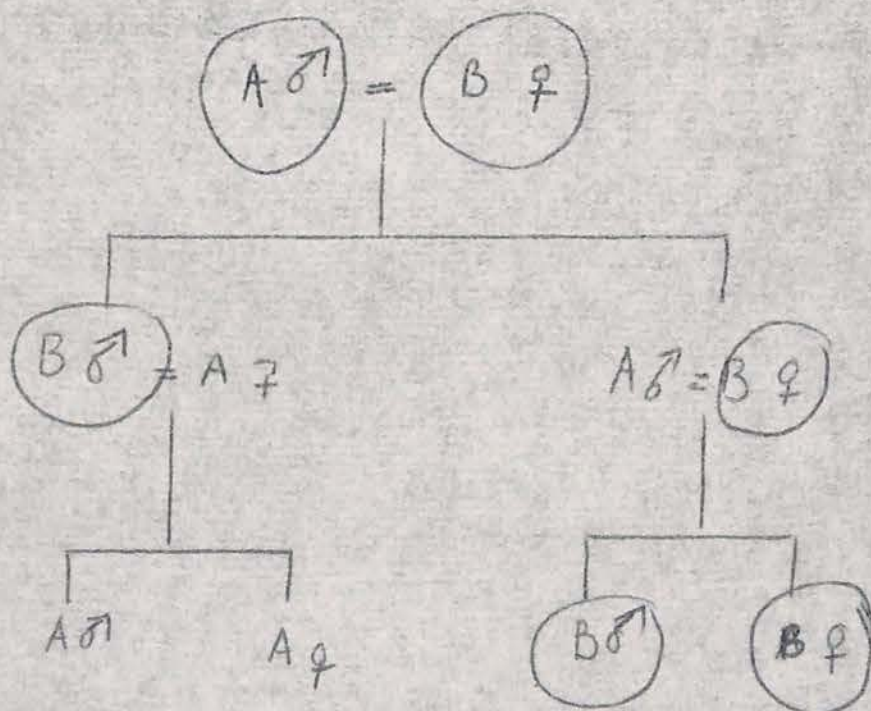
Woman have the father's hereditary jalnga until they marry and then possibly take the husband's.

Examples wanted.

(2) one man may possess many hereditary jalnga.

(3) He sings the increase of his hereditary jalnga.

One man possesses one or more hereditary jalnga and one or more congenital ngargalula jalnga, and also a third kind of jalnga which is one of the father ng. jal given to his son but still retained by the father.





The trees which can be used for making spears etc. in the following heavily timbered areas, may only be used by Wordungmat individuals. The nt. living in these areas are called ballagun? borungur (tree bor.).

Inherited borungur of S.W. confined to districts and sometimes to moiety.

A	Rain	magical, making rain
	Emu	May turn into emu (eats emu).

-----  
 (1) Sea mullet - if mullet dies a mullet totem man will not eat mullet for a season.

B	White cockatoo	
	(3) woggal	etc. Swan salmon Banks
	(4) dog	
	Banksia	

White cockatoo      eaglehawk      kangaroo, etc.

- (1) Relation of moiety to crow and cockatoo.
- (2) Rain and emu and tree borungur etc. confined to moiety.
- (3) Mullet, etc. borungur, not confined to moiety. jaanak
- (4) Personal borungur.

Descent of borungur. Give genealogies and explanation.

All totemic myths together.

All genealogies

All ceremonies of increase together.



- P. 7 First par. "Yinnok naitch borungur"
- P. 9 Last par. re "phratry totem"
- P. 12 Last par. Class totems.
- P. 13 First par. re class totems.
- P. 13-14 Last & first pars. Ngarnooks - emu people.
- P. 14 Second par. Ballarruk Class totem.
- P. 15 First par. Marriage and descent Class totems. First par.
- P. 15 Second par. District totems.
- P. 16 First par. Local group, or hereditary totems.
- P. 42 Fourth par. Captured women bringing borungur.
- P. 43 Third par. Dreaming of borungur.
- P. 42-3 Relationship terms applied to borungur.