V 3a

TOTEAMS

EUCLA AND BALLADONIA
TOTEMS

BALLADONIA AND FRASER RANGE DISTRICT - NUCLA DIVISION

1. Totemic divisions only - no phratries
2. Localities of these "totemic" divisions
5. Intermarriage between these "totemic" divisions and neighbouring tribes - rules concerning.

Pedigrees in illustration

6. Southern Cross pedigree, showing variety of totems. Totem descends through father - Russell Range.

8. SOUTHERN CROSS DISTRICT
District occupied by Beurungoomat and Joowuk phratries
Phratry totems never eaten

Pedigree

9. Pedigree showing mixed totems
11. " of area along line of demarcation between circumcision and uncircumcision.
12. " showing non-edible totems
13. " descent of totems

MURCHISON DISTRICT

16. Pedigree showing Lake Way non-edible totems
Hereditary and personal totems

17. District totems of various localities.

18. Red ochre as district totem
Seed foods as personal totems.
In the Ballardonia and Fraser Range families (Eucla division) the
divisions have been designated totemic only, as they do not
appear to have phratries nor any division apart from the totems
of their respective districts, of which several have been obtained.

Some of these totems apparently extend over a wider area than
others. Some are more plentiful in the districts in which they
obtain, and are consequently of importance since they can support
a large population, yet wild fruit people will not eat their own
totem but that of, say, mallee hen, or seed totem people.

So far as the information which has been obtained goes, no
particular totem can be said to be general or have the distinction
"phratry" attached to it, as the totem ceases to be important
outside of the boundaries of its habitat.

Marriage appears to be within the totem. The girls will
sometimes follow their mother's totem, the boys taking their
father's totem. This arrangement making it appear that the
mother's brother has some control over his sister's female children.

The information obtainable of the tribes of the Eucla Div-
ision is however too meagre to form any reliable data, and hence
the pedigrees showing the various totems, and the change of
descent of the children from their fathers' and mothers' totems,
must suffice until further evidence is available.
Drollinya Redigra (near Balladonia)

DHAMBIL = Ngool'yo
Dwerdawuk = Dwerdawuk
(dog people)

MARRA = Nooda others
Dwerdawuk = Dwerdawuk

JILGO  JIMMER  WANDOO  Marrajillian  MINXARA
(Dwerdawuk)

JILGO = Wooranya
Goomalwuk (grey opossum)

JIMMER = ?
(name not remembered)
N.C.

WANDOO = Gow'era
Ngamminwuk
N.C.

Marrajillian = BILDAMING'A (lame man)
Waggai'a'wak (wombat)
N.C.

MINXARA = Nyerajillie
Woordawuk (mushroom)

Beerraburra
Woordawuk

(Marrajillian = burnt hand; fire was not, however, M's personal totem. It would have been had she been born in the Southwestern division.)
A THOMAS RIVER PEDIGREE

WOONDOOGOL = Bedagalmura
Weeloowuk and Marawak (cloud)
Ngamminwak (species of fruit called locally "lemon colic", also "wild grapes," also "husband"

YINDUP BOOLUNDURT = Kinbee No'dee = Tool'Yul'WAL
Ngamminwuk Goomal-Weeloowuk Ngwarrawak
Wuk wuk (black ring-tailed opossum)

N.C. WINMUNG Nodguyang Ngoburigrur
Ngwarrawak Ngwarrawak

(No'dee's second husband was JIMMER)

A BOONDIE GERRININY PEDIGREE

(Israelite Bay district)

JINNAGULLEE = Kardolin
Ngamminwuk Ngamminwuk

Gowera = JABBINGOOL
Ngamminwuk Geejawak and merderung berungur
or ngammin spear sea mullet
berungur

N.C.

Gowera also married WANDOO Dwerdawuk
WOORREE, Manitchat (of Esperance Bay
MOONYERING, Jeeukwuk (wild cherry)
MARRAL'B'A (crooked finger)
beegalawuk, geejwuk
(vegetable and spear)

No issue by any of these.

Gowera had altogether fourteen husbands.
According to Jimmer, a dwerdwuk, one of my Balladonia district informants, the Meenung people adjoining the "Totemic" divisions became ngwarrawak, and Jesukwuk (or jeergawak) when they were adopted into the Totemic divisions, that is, a Meenung Manitohmat became Jesukwuk, and was circumcised by the Jesukwuk, and had the jeuk as his district totem, and a Meenung Wordungmat went into the Ngwarrawak division, was circumcised by the Ngwarrawak, and had the ngwarra as his district totem.

The dwerdwuk people appear to have inhabited the Balladonia district, dog forming one of their principal foods. Baiunya and Dralinya are dwerdwuk country.

North of Balladonia and east of Fraser Range the Goomalwuk people's district was situated. These intermarried with the Dwerdwuk of Balladonia, and the children took their totems either from their father or mother, or they were given a different district totem according to local circumstances. (It is assumed that the various totems were district totems.) The Ngwarrawak totemic district appeared to be west of Balladonia and Fraser Range.

Coast people in the Kucla division had the wederung (sea mullet) as either an hereditary or a district totem.

All these people circumcised, subincised and had a tooth knocked out, and their young girls underwent "vulvotomy" before marriage.

Personal totems, which might be edible or otherwise, were given to children, and names appear to have been bestowed either from a deformity, from some incident happening at birth, through dreams, or from an hereditary totem (Ngoogerr, and her daughters Noogunyang and Ngooburngul, were almost certainly named from some special product, also in'ngil, whose mother was Yarriman, a very big woman). Some ceremonies were performed for the increase of certain edible totems, but no account of these could be obtained without a personal visit to the district.

At Mt. Ragged (Booreealba), a joondse (mythical carpet snake) took possession of the hill, and used to eat all the natives who hunted there. The hill was, in consequence, avoided by all the
natives until a mobburnguttuk (medicine man) went up the hill, caught the joondie and killed and ate it. The hill was then free for the natives to climb. The joondie was not a totem, only a “spirit” joondie. The mobburnguttuk who killed it was merderung borungur (sea mullet totem). Boggulyarra was the hill where the snake sat down.

There are banjoowuk (turkey totem people) northwest of Balladonia, jangoowuk (bandicoot totem people) west of Drollinya, and meer-meer borungur (sparrowhawk totem people) north and northeast of Balladonia. The legend (Drollinya district) of How the Natives Obtained Fire relates to these totems, and shows how marriages were arranged between certain totems. (The karrgain - pigeon - does not appear to have either district or totem kins.)

In the district north of Balladonia there are great treeless plains, and these are supposed to be the plains where the jangoow was sent by the meer-meer, as there is no wood on the plains with which a fire can be made, and so the jangoowuk cannot make any fire.

It may be surmised from this legend that the bandicoot totem people could only seek wives amongst the turkey totem tribes, the pigeon and sparrowhawk totem people also inter-marrying. It may also be that in some of those treeless districts the natives did not cook their food, and that for this reason they call themselves Bauduk - blood drinkers, feasting principally on the blood of the beasts they killed, but South West of the Balladonia district, towards the Thomas River, the worma (scar) of young men who died or were killed in battle, were cut off and eaten by their male relatives, who also sucked the blood from the veins, and sometimes from the cheeks of the newly dead. The worma eating and blood drinking were supposed to give them increased strength, and also to lessen their grief for their dead relatives.
At Mt. Ragged (Booreealba) a woman of the wild cherry (jueuk) totem married a gooyana or ngammin (wild grape) man. Some of their children were jeeukwuk (the district totem given to them by their mother's brother), others followed the gooyana or ngammin totem (district) of their father's people, and were ngamminwuk. The ngamminwuk did not eat ngammin but ate the jeeuk. Similarly, the jeeukwuk refrained from eating their own totem, but ate the ngammin.

In the Balladonia district the girls frequently followed their mothers' totems, the boys following their fathers. A dwerdawuk man married a goomalwuk woman, the sons of the union being dwerdawuk, the daughters goomalwuk. Should the dwerdawuk man also take a ngamminwuk woman, his sons by her would be dwerdawuk, and his daughters ngamminwuk. Again, should he take a third woman, a weeloowuk (curlew totem) his male children would be dwerdawuk, his female children weeloowuk, but in all these cases local circumstances may interfere.

If the women's people are numerous and strong, the mother's brothers may alter the line of male descent of the district totem, the male and female children being given their mother's totems. In this, as in other native laws, there is no hard and fast rule.

Whether these people have phratries, or whether they simply follow their district totem, is a matter that cannot be settled without personal inquiry amongst them.

They have been called "Totemic" in lieu of a better name, and also because certain areas appear to have separate food totems and totem kins. Strictly speaking, they are district totems only, and therefore cannot be called phratries or classes, being too numerous for such classification.

It has been shown in the pedigrees that when the members of the Totemic divisions intermarry with those people having other divisions, they do not enter any particular class; the jeeukwuk, weeloowuk, ngamminwuk, goomalwuk, etc. etc., intermarrying with Werung or Hanitch in the Southwest, with Beerungoomat and Jocamat in the tribes west and northwest of them, and with Kaimera, Booreong, Ebarra or Tharroorroo in the tribes north of them. In some in-
stances I have found that the jeeukwuk enter the Manitchmat phratri only, but no particular distinction appears to be made, and it must be remembered that it is only since white settlement took place in the Southwest, that a circumcised man of any neighbouring tribe could enter into an uncircumcised tribe.

The Totemic divisions, therefore, as far as known, differ from all their neighbours, as a Wordungmat of the Southwest who is adopted into the Southern Cross Division, can only enter the Joomat phratri, the Manitchmat entering the Beerungoomat phratri. Similarly, a Wordungmat or Manitchmat entering the northern classes, cannot do so indiscriminately, one or the other of these divisions only are available for them, the older men deciding into which the newly adopted men can enter. I have usually found that the Manitchmat either enter the Boorang or Ee-barrga moieties.

A Corragenurr (S.W., near Kokenurup) pedigree, obtained at Southern Cross shows interesting totems. The pedigree is a mixture of Eula Division, Southwestern Division, and Southern Cross district Division.

\[
\begin{align*}
\text{JERGARDAIN} &= \text{Nad'do'in} \\
\text{Jeeukwuk} &= \text{Jeeukwuk} \\
\text{Dwurd and} &= \\
\text{maiambae} &= \\
(\text{stone man}) &= \\
\end{align*}
\]

WADDA NYAMMEN Ngoonawarrin
All Wordungmat and kabbain or jingo borungur (spirit of dead native) also dwurd borungur.

Wadda's parents for some reason had fled towards Esperance which brought their children into the Esperance phratri. They rested during their flight at Gooyungunning, where there are several stones shaped like men, one stone representing a man holding a koondyee (club) with both hands across his shoulders. As the stone men refrained from harming Jeergardain, he adopted them as his personal totem; and gave his children a spirit totem, through some vague connection in his mind between the stone men and "spirits of dead natives", who could not harm their borungur. The dog (dwurd) was Jeergardain's hereditary totem, and passed to his children. The family wandered northwards towards the
Goldfields, and their sons Wadda and Nyammie were adopted into the Jooamat phratry, made noolurr (circumcised and subincised) by Mt. Jackson district natives, and were given Joowuk women for their wives.

WADDA = ? (a daughter of Nyammie, a Beerungoomat woman)
Joowuk  Joowuk
Joogoo (dog)
& Jinga (spirit)
bittangal

One girl
Beerungoomat
dead

NYAMMIE = Kalgogoona or Baalee
Wardung Joowuk

N.C.

It would appear from the fact of Jeergardain having to leave his people that his marriage was wrong, in which case not all the totemic divisions can marry within themselves, or he may have taken a woman within the forbidden degree of kindred. According to Jeergardain's statement he had married wrong, but other natives stated that Jeeukwuk can marry Jeeukwuk, provided the relationship is not within the prohibited degree, and therefore it must have been the "blood tie" that was set aside by Jeergardain in his choice of a wife.

In the Balbinia district the gooyana or agammie appears to be the district totem, the marriage of the second generation in the following pedigree being within the totem:

WAREEMA = Nyabeelya
Gooyana Jeeukwuk, mulgarra or jeeup borungur (thunder)

Kaagoo = RINHARDIEN
Gooyanawuk Gooyanawuk

N.C.
A Kooleroonya pedigree (Nooman Rock, Fraser Range) shows some more varieties of totems, and also the phraternity entered at Southern Cross:

- **KANDOO** = Wanderdsanoo
  - Deeradoora = Nalaun (roots of mallee tree)
  - Jerdawuk = Rooamat
  - (ground kingfisher totem)
  - (little bird totem)
  - Rooamat

- **YOROYIN**
  - Jeerdawuk (bird totem)
  - Beerungoomat
  - Ngabiam

(Yoroyn is paralysed from his body downwards, and has never married.)

In a Boorgainya pedigree (near Russell Range) the totem descends through the father:

- **KAJJEEZJA** = Mammool
  - Jeekuwuk = Neenawuk (little berries or seeds)

<table>
<thead>
<tr>
<th>JAGOOL Booogool</th>
<th>BOOOGOLYOO</th>
<th>Jilgoon-jilgoon</th>
<th>KALOO</th>
<th>NAABBE NOOIN</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jeekuwuk Jeekuwuk</td>
<td>Jeekuwuk</td>
<td>Ngamminwuk or Jeek-</td>
<td>Gooyana-</td>
<td>Jeeuk-</td>
</tr>
<tr>
<td></td>
<td></td>
<td>blind</td>
<td>wuk</td>
<td>wuk</td>
</tr>
<tr>
<td></td>
<td></td>
<td>kabin wamu</td>
<td>grape</td>
<td>Kailgum Insane</td>
</tr>
<tr>
<td></td>
<td></td>
<td>water bushes</td>
<td>Kardangurda</td>
<td></td>
</tr>
<tr>
<td>N.C.</td>
<td>N.C.</td>
<td></td>
<td>father</td>
<td></td>
</tr>
</tbody>
</table>

Boolyoolyoo calls his wife’s sister ngammin, Ngamminwuk, being “husband and wife” stock as well as district totems.

Another Kooleroonya pedigree brings a fresh totem into the many included in the Totemic Division, marriage being within the totem in the first generation.

- **MEERDMA** = Nyallowoorndal
  - Booyawuk = Booyawuk
  - (like a watery carrot)
  - Kailgum

<table>
<thead>
<tr>
<th>Guami</th>
<th>Jindooin = JEDILYA (Jooboo’s brother)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>JEEBEEDEE Booyawuk or Jeegawuk or Jeekuwuk</td>
</tr>
<tr>
<td></td>
<td>Booyawuk or Jeegawuk or Jeekuwuk</td>
</tr>
<tr>
<td></td>
<td>Several children, Jeekuwuk</td>
</tr>
<tr>
<td>N.C.</td>
<td></td>
</tr>
</tbody>
</table>

The booyawuk did not eat their totem, but ate jeeuk, etc. They are differentiated from their southern neighbours (Wurdunamat
and Manitcchmat) in this respect also, as the totems of the Southwestern people are generally their daaj (meat). No further information of this interesting division was available.

In the districts occupied by the phratries Beerungoomat and Joowuk, Jocamat, Tesoomat or Jeeoomat, the totems were not eaten by their owners, but relatives could eat each other's totem. A jamma (opossum) bittangal ate ngalbooo (emu) and vice versa.

The phratry totems were never eaten, and were so peculiarly identified with their human totemkins that if a Beerungoo man killed a "teecoo" (the note of the golden bee-eater is "teetup-teeup") bird, a teecoo man killed either a Beerungoo man, woman or child, in retaliation. A "trial" usually preceded the killing.

All Beerungoomat are beerungoo bittangal (totem people) and all teecoomat or jocoomat are teecoo bittangal.

In the extensive area covered by these two phratries, marriage occurred within the phratry and also within the phratry totem. The totemkins varied in descent, and were district, hereditary and personal. Personal totems died with their owner. No particular rule was followed as to the descent of male or female totemkins. The descent mainly depended upon local circumstances, or the importance or otherwise of the respective families.

**A Bungalboe Pedigree (M.W. of Southern Cross)**

<table>
<thead>
<tr>
<th>BOOGERIM</th>
<th>Tartarn</th>
</tr>
</thead>
<tbody>
<tr>
<td>Joowuk</td>
<td>Joowuk</td>
</tr>
<tr>
<td>ngalbooo</td>
<td>Woojurt (edible bird)</td>
</tr>
<tr>
<td>bittangal</td>
<td>bittangal</td>
</tr>
</tbody>
</table>

Binnarda = BUMIEEL Ngambinee = Waloytch
Beerungoomat = Beerungoomat = Beerungoomat
Woojurt = Jamma = Woojurt bittangal

WARMMOON = Yoomnee = YOONAGUR = WINDIMBA
Joowuk = Joowuk = Joowuk = Joowuk
Jamma = Jamma = Jamma

WAMIMBOB Jodioo or tammar (wallaby)
The ngalboo (emu) is a district totem in the Bungalbee area. To dream of a ngalboo, a ngalboo bittangal is coming.

During my visit to Southern Cross, I found a member of the Joowuk moiety and ngalboo bittangal named "Koolong" in the last stage of consumption. Gweya, a Beurungoomat "uncle" (mother's brother), from another district who arrived at Southern Cross during my stay, told me he dreamed that he saw some ngalboo walking towards him, and when they came close to him they tumbled down. When Gweya arrived at Koolong's camp he told his dream to Koolong and his people, and so sure were all of Koolong's death coming soon, that they were only waiting the event preparatory to moving on to Mt. Jackson.

In the Mt. Jackson district a species of seed-bearing kurrajong tree grew plentifully, and was a district totem of both Beurungoomat and Jocamat - ngaagarr bittangal (kurrajong seed totem).

The pedigree of Ngambinee, Boojerim's second daughter, shows mixed totems:

1. 
Ngambinee  
Beurungoomat  
Woojurt  
Boongeseen  
Joowuk  (Malanna)

2. 
Woopdoin  
Beurungoomat  
Totem forgotten  
MINDILREEE  
Joowuk  (boomerang)

3. 
Gabgoowerrong  
Beurungoomat  
Warrang (sp. of tammar)  
Eqyal  
NGAMMARDA  
Joowuk  
Joowuk

NYALBEEGGORA  
Beurungoomat  
Woojurt (his grandmother's totem)

A Karratiibbin (Southern Cross district) pedigree

Bunjil  
Beurungoomat  
Manberr (whirlwind totem) (grub totem)

Koolong  
Nganjungan or Nyinniwe  
Joowuk  
Ngalboo

2 children  
Beurungoomat  
Ngalboo bittangal (dead)
In the following Mr. Jackson pedigree the man, a Beerungoomat, married his daughter, a Jocwuk who was also of his totem kin. The pair would have been instantly killed in the old native days.

JIDDURLMUN = Walbitch (of Boorabbin)
Beerungoomat Jocwuk
Joojo (dog) Joojo

NGARNDIN
Beerungoomat Joojo

(The child followed the mother, "throwing aside" the father, a system of native illegitimacy.)

A Wilrowin (Mt. Jackson district) Pedigree

JIRRIDMAN = Bailber or Bilburn
Jocwuk Jocwuk
Kajjoe (spear)

Ingarda KOBBAA or NOORDAIN NEEBUNGIT HOODEWoola FRANK
Kaddart Jamma (oossus) liber-iber Kaddart Maggoorung
(white ant) (tree with edible roots) (tree from which spears are made)

All Beerungoomat
At Yogguragai (hill near Burraboppin), the western dialects encroach, the line of demarcation between the circumcised and uncircumcised people being west of this district.

**A Yogguragai Pedigree**

<table>
<thead>
<tr>
<th>GWAIWOORDEE</th>
<th>Moojam'ee</th>
</tr>
</thead>
<tbody>
<tr>
<td>Joowuk</td>
<td>Joowuk</td>
</tr>
<tr>
<td>Wej or ngalboo</td>
<td>Booyool (edible root)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>KAIAMITCH</th>
<th>Naiarem</th>
</tr>
</thead>
<tbody>
<tr>
<td>MOOREMIN</td>
<td>Nginyerin</td>
</tr>
<tr>
<td>Beerungoomat Beerungoomat Beerungoomat Beerungoomat</td>
<td>Beerungoomat Beerungoomat Beerungoomat</td>
</tr>
<tr>
<td>Wej borungur Goondam Wej Goondam Wej Wajjool</td>
<td>Wej</td>
</tr>
<tr>
<td>bittanga</td>
<td>Wajjool</td>
</tr>
<tr>
<td>(wild fruit)</td>
<td>(nut tree)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Wejjagut</th>
<th>DILBURURT</th>
<th>WILLIAMURA</th>
</tr>
</thead>
<tbody>
<tr>
<td>Joowuk</td>
<td>Joowuk</td>
<td>Joowuk</td>
</tr>
<tr>
<td>Wej</td>
<td>Wej</td>
<td>Wej</td>
</tr>
</tbody>
</table>

1. Doolyannee = Boordat = DOLOYUP or Boordart
2. Beerungoomat Joowuk Beerungoomat (mooch)
   Nordung borungur Booyool or goordering bittanga (edible root)

<table>
<thead>
<tr>
<th>Yallainmung N.C.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Joowuk</td>
</tr>
<tr>
<td>Wej</td>
</tr>
</tbody>
</table>
In a Jilyabees (Southern Cross district) pedigree many of
the totems are non-edible.

\[
\begin{align*}
\text{MIRBEREE} &= \text{Meejina} \\
\text{Beerungoomat} &= \text{Beerungoomat} \\
\text{Walanna or} &= \text{Geej} \\
\text{kol (boomerang)} &= \\
\hline
\text{Jinnok} &= \text{NGAINJEE} \\
\text{All Joowuk} &= \text{NYREEN} \\
\text{and walanna borungur} &= \text{WERING} = \text{Yellainmain} \\
& \quad \text{Joowuk} \\
& \quad \text{Ngagarr and} \\
& \quad \text{werang (like a} \\
& \quad \text{bandicoot) and} \\
& \quad \text{geej} \\
\hline
\text{Winbijan} &= \text{DOONMILL} \\
\text{All Beerungoomat, and} &= \text{Girl} \\
\text{walanna borungur} &= \\
\end{align*}
\]

The following pedigree comes from Yajaaling (Meenung country; East of Kellerberrin.)

\[
\begin{align*}
\text{DELXARN} &= \text{Goobalman} \\
\text{Beerungoomat} &= \text{Beerungoomat} \\
\text{or kaanyeennuk} &= \text{Beerungoomat} \\
\text{(Kingfisher; both} &= \text{Beerungoomat} \\
\text{names are synonymous)} &= \text{Beerungoomat} \\
\text{Jeek (wild cherry)} &= \text{Beerungoomat} \\
& \quad \text{Jeek or Jeekwuk} \\
\hline
\text{Booyerman} &= \text{JOODEETCH} = \text{GENBURDONG} \\
\text{Boordart} &= \text{DROOYUNGAH} = \text{JEELA} \\
\text{Joowuk} &= \text{Goondiling} \\
\text{or NGUWEREE} &= \text{Joowuk} \\
\text{Goondiling} &= \text{GOORT} \\
\text{(water root)} &= \text{Joowuk} \\
\text{Jeek} &= \text{Goondiling} \\
\text{Boonmerit} &= \text{Beerungoomat} \\
\text{Beerungoomat} &= \text{Girl} \\
\hline
\text{BOY} &= \text{Girl} \\
\text{half caste} &= \text{Beerungoomat} \\
\text{kwont} &= \text{dead} \\
\text{KWOONDERRIE} &= \text{Joowuk} \\
\text{Joowuk} &= \text{Goondiling} \\
\end{align*}
\]

In a Joowardain pedigree the descent of the totem is paternal.

\[
\begin{align*}
\text{YAMARREE} &= \text{Wongoolong} \\
\text{Beerungoomat} &= \text{Beerungoomat} \\
\text{Kaddurt or} &= \text{Wajjoel (mut tree)} \\
\text{west (white} &= \\
\text{ant or honey} &= \\
\text{ant)} &= \\
\hline
\text{JILBERIT} &= \text{JOONYER} = \text{Ambinnee} \\
\text{Joowuk} &= \text{Bannan} \\
\text{Kaddurt} &= \text{TARRAGULGURT} \\
\text{Joowuk} &= \text{Joowuk} \\
\text{(A Mulline Joowuk} &= \text{Yongkur} \\
\text{woman, stolen}) &= \text{Beerungoomat} \\
& \quad \text{(mootech)} \\
& \quad \text{N.C.} \\
\text{BOY} &= \text{Kaddurt} \\
& \quad \text{("illegitimate")} \\
\end{align*}
\]
In a Jilyabee (Southern Cross district) pedigree many of the totems are non-edible.

**MIRREEE** = Mejina

Walanna is a "come back" and "play" boomerang, made from guraara (prickly acacia) tree, the name having a thousand mile radius.

Coldea - Geraldton
S.A. W.A.

"gooraara"

---

The following pedigree comes from Yajaaling (Meenung country, East of Kellerberrin.)

**DELXARN** = Goobalman
Beerungoomat
or kaanyeeneuk (Kingfisher; both names are synonymous)
Jeeuk (wild cherry) or Jeeukwuk

---

Booyerman = JODEETCH = GENBUNDONG Boordart = DROORYUNGAH = JEELA =
Joowuk or NGWERREN - Joowuk Joowuk Joowuk Beer-
Goondiling GOORT Kwont (snake) Wej ungoomat DOOLUP
(jooth) Beer-
Jeeuk goondiling ungoomat (jooth)
Boomerit Beerungoomat Wej N.C.

---

**BOY** Girl
Girl Beerungoomat
girl caste dead
Kwoonnderre Joowuk Goondiling
Kwont

---

In a Joowardain pedigree the descent of the totem is paternal.

**YAMARRREE** = Wongoolong
Beerungoomat Beerungoomat
Kaddurt or weet (white ant or honey
ant)

---

**JILBERIT**
Joowuk Joowuk (A Mulline Joowuk woman, stolen)
Kaddurt Kaddurt Beerungoomat woman, stolen

**BOY**
Kaddurt ("illegitimate")
N.C. Yongar
In the Southern Cross district the kurrajong seed was a district totem, but the children of the first generation take their mother's totem also.

| MOOLYOO-MOOLYOO = Jooljain |
| Beerungoomat |
| Ngasaggarr |
| (kurrajong seed) | Beerungoomat |
| Warrang (like a tammar or kangaroo rat) |

| Yaallainmin = WADDUNGUP = MOOLERMUNGOO = WERING |
| Joowuk | Joowuk |
| Ngammarada |
| Joowuk |

| Agaagarr & Warrang (wild fruit) = Winbijan |
| Goondam | Geej |
| Walanna |
| Aagaagarr & warrang |

<table>
<thead>
<tr>
<th>N.C. Doormill</th>
<th>Beerungoomat &amp; walanna</th>
</tr>
</thead>
</table>

| Nyammeen Doordangan |
| Beerungoomat |
| Geej |

Generally speaking, the descent of the totem (district or hereditary) was paternal amongst the Beerungoomat andJoowuk phrastries. An exchange of sisters was also made, a kurrajong tree district totem man obtaining a warrang ("kangaroo rat") district totem woman, a warrang district totem man getting a kurrajong totem woman in return, or the kurrajong totem man might obtain a wife from the spearwood and walanna (boomerang) wood district, his sister being given to a geej (spear) totem man.

Women were stolen or captured from other groups, near or distant, according to the courage of the raiders in venturing into unfamiliar country, the totems of these women either becoming entirely submerged, or, in the event of a friendly interchange of women, being given to the progeny of the woman.

Sometimes, as has been shown, both the father's and mother's totems were given to the offspring, and again, neither the father's nor mother's totem will be given to the children, but the totem of perhaps another district which the parents may be visiting at the birth of the child.

Changes of this kind will have occurred throughout endless generations of natives, and it is more in accordance with the facts obtained, to conjecture that the present totemic system, primitive as it is, is an advance upon an earlier and still more primitive system, than that it is a retrogression from the
elaborate and complex systems evolved in Central Australia.

Red ochre has been a district, hereditary and personal totem. It was a district totem in the Weld Range district; it was hereditary in the Swan district, and at Black Flag (Eastern Goldfields district), and it was a personal totem in the district south of Menzies.

A Wangai (near Broad Arrow) pedigree gives an example of the personal totem (murdar = red ochre).

\[
\begin{array}{c|c}
\text{WINDAIL} & \text{Jalgai} \\
\text{Kalmera} & \text{Boorong} \\
\text{Murdar} & \text{Jabbulja (sp. of bird) personal totem} \\
\text{RYARRBIN} & \text{Joongoon or Tchoongoon = Nyarrong} \\
& \text{Leharruga Boorong (mootech) Beerungoo} \\
& \text{Jinga (spirit) Mooroom (sp. of grub) mat} \\
& \text{N.C.} \\
& \text{N.C.}
\end{array}
\]

In the Eastern Goldfields districts, there are also district totems, hereditary and personal totems. The descent of the totems varies as in the Southern Cross district. It may be paternal, maternal or outside the family and district, according to local circumstances. In the district northwest of Kellerberrin, the wallaby and geej are district totems, the women being interchanged between the men of the respective districts.

A Kammining pedigree (N.E. of Kellerberrin) gives an instance of this:

\[
\begin{array}{c|c}
\text{BEERART} & ? \ (\text{name forgotten}) \\
\text{Beerungoomat Beerungoomat} & \text{Geej ngalloongoo totem also forgotten} \\
\text{also boorjuruk & yalyaruk ngalloongoo (ground and sand totems)} & \text{Boorong (mootech)}
\end{array}
\]

\[
\begin{array}{c|c}
\text{BOONERUM} & \text{Doongup} \\
\text{Jeeowuk} & \text{Beerim} \\
\text{Geej} & \text{Woordoongan Yarrber Bejer} \\
\text{match) & or Webee Jeeowuk and} \\
\text{a runaway Geej} & \text{Jeeowuk and} \\
\text{match} & \text{geej} \\
\text{Boorongoomat Jeeowuk biljart} & \text{Mal (wallaby)} \\
\text{(little bird)) Mal} & \text{Others}
\end{array}
\]

\[
\begin{array}{c|c}
\text{MOOREHUM} & \text{Halleesjan} \\
\text{Beerungoomat Jeeowuk} & \text{Yooaddin Yemmarit} \\
\text{biljart (mootech)} & \text{Beerungoomat and geej}
\end{array}
\]

\[
\text{M.C.}
\]
A Yoolalla (near Menzies) pedigree gives the totems of the children, the fathers' and mothers' totems not being mentioned. It is not usual to mention the names of dead parents. In all districts I found a reluctance in this respect, and in many cases I had to go some distance away with my informant who would then whisper the name in my ear. In some of the districts (as in the Yoolalla pedigree) the native willingly mentioned his parents' names, but he would not tell me their totems, "as they were dead," his own totems were neither his father's nor his mother's, but were given him by mother's brothers' people.

**Yoolalla Pedigree**

```
<table>
<thead>
<tr>
<th></th>
<th>Meerde</th>
<th>Moordee</th>
<th>Boorang</th>
<th>Kaimera</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Kallacoorda</td>
<td>Marri</td>
<td>Tharroooco</td>
<td>Tharroooco (sp. of grub)</td>
</tr>
<tr>
<td></td>
<td>Tharroooco</td>
<td>Tharroooco</td>
<td>Tharroooco Boorgooloo</td>
<td>Tharroooco totem not remembered</td>
</tr>
</tbody>
</table>
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In a Goondhoonoo (Lawlers) pedigree, there appears to be an hereditary totem with paternal descent.

```
<table>
<thead>
<tr>
<th></th>
<th>Wilxain</th>
<th>Kaiance</th>
<th>Boorgooloo</th>
<th>Totem not remembered</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Tharroooco</td>
<td>Ngoorbaingedo</td>
<td>Ngalleongoo</td>
<td>(meaning of totem not ascertained)</td>
</tr>
</tbody>
</table>
```

```
<table>
<thead>
<tr>
<th></th>
<th>Goonyan</th>
<th>Ngaitanda</th>
<th>Goanjur</th>
<th>Wileyaberee</th>
<th>Thaggalgarra</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Boorangoo</td>
<td>Boorangoo</td>
<td>Boorangoo (wrong)</td>
<td>Boorangoo</td>
<td>Boorangoo (wrong)</td>
</tr>
<tr>
<td></td>
<td>Ngoorbaingedo</td>
<td>Ngalleongoo</td>
<td>N.C.</td>
<td>Wileyaberee</td>
<td>N.C.</td>
</tr>
</tbody>
</table>
```
A Yarnderee pedigree (near Lake Way) shows non-edible totems. The yaaloo (gum tree) is a district totem.

<table>
<thead>
<tr>
<th>Name</th>
<th>Translation</th>
<th>Note</th>
</tr>
</thead>
<tbody>
<tr>
<td>MEEJAMURDA</td>
<td>Moongadha</td>
<td>Boorgooloo</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Ngalloongoo not remembered</td>
</tr>
<tr>
<td>Yaaloo monroo</td>
<td></td>
<td>(a hill)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Name</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>JAAI</td>
<td>Yangooloo</td>
</tr>
<tr>
<td>Boorongoo</td>
<td>Faljeri</td>
</tr>
<tr>
<td>Yaaloo</td>
<td>Thardoonga</td>
</tr>
<tr>
<td></td>
<td>(tree)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Name</th>
<th>Note</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kallijee</td>
<td></td>
</tr>
<tr>
<td>Boorongoo</td>
<td></td>
</tr>
<tr>
<td>Yaaloo</td>
<td></td>
</tr>
</tbody>
</table>

One child
Kalmera
Totem not yet given to child.

Amongst the isolated tribes lying between the 28th and 30th degrees of latitude, and about 114° and 115° longitude, district, hereditary and personal totems obtained. Animal and vegetable food totems, as well as non-edible totems, belonged either to the district or were hereditary, or were given with the name at birth.

Along the coast the dwellers were wattarn borungur (sea totem people) and had certain fish as hereditary totems. In some of the timbered areas, weapon-making woods were the totems of the people living in such districts. The ngoggilyerra (Leadbeater's Cockatoo) was a personal totem of a Bunnaagurdee man of the Northampton district. They apparently did not eat their personal totems in this district. If the owner of an edible (personal) totem arrived at the camp, and his ngalloongoo was being cooked, he ran away from it so that he should neither see it nor smell it. If, when he was hunting other people's totems, he saw some young of his own totem, he immediately left the vicinity, but when he returned to the camp, or should he meet a friend of another totem, he mentioned to him "where his ngalloongoo sat down", and his friend went and killed the young ones of the totem. Kangaroo, opossum, gum, birds, grubs, lizards, and on the coast many species of fish, might be found amongst the so-called isolated tribes. At Berkshire Valley there were bardoee (grubs) totem people. Three equivalents for totem were found amongst the isolated groups, borungur (from the S.W. dialect), yoongarra (from S. and S.E.) and ngalloongoo from the E.E.
A Yarnderee pedigree (near Lake Way) shows non-edible totems. The yaaloo (gum tree) is a district totem.

MEEJAMURDA = Moongadha
Kaimera = Boorgooloo
Yaaloo' monroo = Ngalloongoo not remembered

yaloo and mon'roo, meaning the "shrine" (maiamba) of the jeemari (initiation black flint). Monroo is the secret name of the shrine area.

Jaal gave me yarnder and moonroo as he was the last owner.

the district or were hereditary, or were given with the name at birth.

Along the coast the dwellers were wattarn borungur (sea totem people) and had certain fish as hereditary totems. In some of the timbered areas, weapon-making woods were the totems of the people living in such districts. The ngoggilyerra (Leadbeater's Cockatoo) was a personal totem of a Rannagurdee man of the Northampton district. They apparently did not eat their personal totems in this district. If the owner of an edible (personal) totem arrived at the camp, and his ngalloongoo was being cooked, he ran away from it so that he should neither see it nor smell it. If, when he was hunting other people's totems, he saw some young of his own totem, he immediately left the vicinity, but when he returned to the camp, or should he meet a friend of another totem, he mentioned to him "where his ngalloongoo sat down", and his friend went and killed the young ones of the totem. Kangaroo, opossum, gum, birds, grubs, lizards, and on the coast many species of fish, might be found amongst the so-called isolated tribes. At Berkshire Valley there were bardee (grubs) totem people. Three equivalents for totem were found amongst the isolated groups, borungur (from the S.W. dialect), yoongarra (from S. and S.E.) and ngalloongoo from the N.E.
"Vegetable foods and seed foods are the principal personal totems..."

What does "personal totem" mean in this case?

(Brown)
At Carnamah there were iguana totem people (kardar yeong-
arra) the totem being either district or hereditary. East and
north east of Berkshire Valley at Jeeberding, the wommilyerra
(manna - the dangall of the South) was a district totem.

West of Narah and northeastward towards Dongara, the mool-
yert or boolee (a species of snake), was a district totem, the
local equivalent - boolee - giving its name to the people of the
district.

Zamia nuts (baico) were the hereditary totems of some
families adjoining the boolee totem people. Koolai'juk (white
ant totem people) lived in a white ant area, the insect being
the district totem. The jee lok (squeaker crow) was the per-
sonal totem of a moolnj borungur.

The yakkan (turtle) also jamwood gum (bajjong or buj jong)
were totems of people living in the neighbourhood of Jurien Bay,
but whether district or hereditary could not be stated.

At Edelsland peninsula, a small local group (now extinct)
consisting of a few families, lived almost entirely on maja r noo
(turtle) and were called maja r noo by the neighbouring tribes.
The turtle may have been either their district totem or their
hereditary totem. Along the western seaboard the district and
hereditary totems appear to have been eaten by their totemists,
and many of their personal totems were also eaten by their owners,
just as in the southwestern division, but in the inland districts
of the upper Murchison, and Gascoyne Rivers, the hereditary and
personal totems were not usually eaten by their totem kins, but
this law was not absolute in any tribe. The edible district
totems were generally eaten. Tribes were, however, met with in
the inland districts who ate all their totems except those of
insignificant birds and animals, and certain small and poisonous
snakes, these being generally the "ngalloongoo" of the medicine
men of the group.

Seed district totems, such as the gooraara (prickly bush
seed) in the Cue district, the boolee-boolee (seed of a certain
plant) in the Meld Range district, and others, were eaten by
their own totem kins. The boolee-boolee was the seed of a species of salt bush growing in some clayspans about four miles from Mindoola (Weld Range). It was also said to grow in similar soil in the Yalgoo district. These clayspans are covered with water during the rainy season. At the harvesting of this seed, which occurs about the end of October, visitors come from a forty or fifty mile radius, and remain until the last seed pod is gathered. The owners of the ground (now represented by one family) reap another kind of harvest at this period, in the multitude of "presents" given to them in exchange for the seed, and bartering is carried on both in weapons and women during this period. Red ochre (doocarree) from the Weld Range native "mine" is also bartered for during the boolee-boolee feast. The gooraara is also an important totem as it not only supplies edible seed, but the wood of the tree makes the best boomerangs (walanna). The doocarree mine was given me by its last owner.

The red ochre was the district totem of the people living at Barlooweree, where the "mine" is situated, but there is only one descendant of these once numerous local families now living - Eedilyee, a Boorgooloo, Karrasdee and his family are the last of the boolee-boolee (district) ngalloongo. Eedilyee gave me his mine.

The desrandee (black cockatoo, red tail), koondoowaa (poreupine), wallaroo (opossum), marroowaa (native cat, or small marsupial), weeta-weeta (white ant) were the personal totems of some members of a Gabbion (Murchison) family: the yowerda (kangaroo) is the hereditary totem of some Boorong and Kaimera (fathers and sons) at Beenamarree (Cue district) the wife of one of the Booming men having the barroora (turkey) as her personal totem, had the Roebourne district social organisation, others had changed class division.

"Vegetable foods and seed foods are the principal personal totems in some parts of the Murchison. The following pedigrees are examples:

A Thowli Pedigree (Milly-Milly Station)

| BOONAJARRA | = Dajjileesee |
| Kaimera | Boorongoo |
| Ngalgoo | Koolyoo |
| (like potato) | (another potato-like root) |

| RGOOLBIRYOOG | Egaagoooburis | BOURLAIJA | THAGOWEWA |
| Gooraara | Weeta-weeta | Seaaloo or | (prickly seed) |
| (white of honey) | boondawain | (like a carrot) |

Some of these people having the barroora (turkey) as her personal totem, had the Roebourne district social organisation, others had changed class division. "Vegetable foods and seed foods are the principal personal totems in some parts of the Murchison. The following pedigrees are examples:
MSS. P. 87

(Brown’s comments)

Retyped P. 20

"The kalbarree.... may have been a district or hereditary totem."

Why?

Last par.

Quote the numbers of instances on genealogies in which this account is based.

P. 21, line 4

"since the intermarrying pair possessed it..."

Is this the only reason for the supposition?
Thowl Pedigree (continued)

Second generation

| NGOONBINYO | Gobernongoo | BOORBA - Keraminarra |
| Boorgooloo | Kaljeri | Boorgooloo | Faljeri |
| Cooraara | Kalbarree (seed) | Wee-rin-wee-rin Tchabbee (little lizard) |

| TRAGGOWENA | Marloo |
| Boorgooloo | Kaljeri |
| Koolyoo | Janjeeree and jeelgarra (bushes) |

The bee'alee (galah cockatoo), minee-erra (centipede) and wattoo-wattoo (butcher bird) were personal totems of some Milly-Milly Boorong and Kaimera.

The prevalence of seed totems, personal and otherwise is shown in many of the Murchison pedigrees, seed of many kinds being the principal food of the Murchison natives during certain parts of the year. The rainfall in this district is not always reliable, and hence the supply of animal food may be scanty at times. The natives of the Murchison district are cannibals, and will eat both enemies and friends. Several have been committed to Rottnest Island prison for stealing and eating the children of their own local group or tribe. It is just possible that, as in the Bunya-Bunya district of Queensland, when the meat food became scanty during seasons of drought (which afflict the Murchison district more than any other part of the west), that the longing for flesh food became too great to resist, and consequently the natives turned upon their own kind and tasted human food, and liking the taste of it, have continued to kill and eat children, even when plenty of other meat food was available.
Middle of page:

What is meant by personal totem?
A WABBAR PEDIGREE (near Mt. Magnet)

YOOLADHARRA = Injidee
Boorgooloo = Kaimera
Kalbarree (seed) = Ngoodharna (seed)

1. MEETCHEL-NGRURDEE = Karrowin
N. C.
Waringea (bullfrog) = Boorong

2. Nyelgannsee = JOONDHARNOO
N. C.
Boorong = Windanga (seed)

3. Yowanoongoo = WARDOWANARRA
N. C.
Boorong = Mangarda (jamwood seed)

4. WEELGA = Ingannee
N. C.
Boorongoo = Dhoordesea (ground vine with seeds)

5. WEEDANGOOROO = Kooreengooga
Kangoo (crow)
Boorong

The kalbarree appears to be a plentiful seed in the Mt. Magnet district, and may possibly have been a hereditary or district totem. Gooyong (edible gum) is an hereditary totem in the Barambee district. At Barleeoweere and Doorreebarloo (Weld Range) besides the red ochre district totem, the following are personal totems of members of some families: - Bardeoora (turkey), yalleebereee (emu), moonjal-moonjal (bird). In the district about Boolardee, atkallakoojarra, the yalleebereee appears to have been at one time an important totem as it descended through the Jaal states because the women found the emu's nest & caught the birds mother. It was probably a district totem of the woman's people. By the neck.

Also in the Koolgoooloo (Tuckanarra, Marchison) district, the marloo (male kangaroo) was the totem (hereditary) of Boorgooloo mother and Boorongoo children.

At Koolardee (west of Cue) the geergoorda (hawk), windadoo ("onion brother"), kooraara (seed) and marroowa (native cat or
small marsupial) were personal totems amongst some Kaimera brothers and sisters, and at Junga Pool (Yalga-Wooroo, 16 miles from Tuckanarra), the ngowajarree (ground grub) appeared to be a district totem, since the intermarrying pair possessed it, and gave it to their children.

| JINRIDDINGAI | Koordinyoongoo  |
| Paljeri | Boorang  |
| Ngowajarree | Ngowajarree |

BEREDJE-BEREDJE
Boorgooloo
Warroora and ngowajarree
(grub and little lizard)
& Boondawain
("onion brother")

Ngowajarree is the name given to one of the Hall's Creek subdivisions, and represents the females of the class which corresponds to the Boorang Division in the districts west of Hall's Creek; but whether the word bears the same meaning at Hall's Creek as it does in the district west of Cue, could not be ascertained.

The moon (weelarra) is the personal totem of a Nyoq'a'dham-goo (Hannine district) Paljeri, and also of a Sanford River Paljeri. The cutting flint, with which the operations on initiated boys are performed (jeemarree) is the personal Ngallongoo of a Yoorabardo (Abbots, Peak Hill district) Boorgooloo.

The baggoo-baggoo (little bird), millyora (snake), warlba (species of kingfisher), nyeen-nyeen (little bird) are all personal totems of some Nyingarree (Peak Hill district) natives.

Northeast of Peak Hill and towards the head waters of the Casuren and Ashburton Rivers, the following pedigrees are illustrative of the variety of personal totems:

A WARMUN (N.E. of PEAK HILL) PEDIGREE

| NGOOYERINGOO | Nyaa  |
| Paljeri | Boorgooloo |
| Koobarcee (maggie) | Jillimbee (sp. of snipe) |

| WAAJJEEDA | GEORGHJEE | MAKURINDHA | KOONYINDEE | MAJJEEOONGA  |
| Paljeri | Boorang | Koorgooloo | Injinjee (sp. Injinjee | Paljeri |
| of parrot | (hulk) | (sp. of snipe) | Totem not remembered | |

Mungelyoo = WEELARMIRMREE
Boorgooloo = Paljeri
geerkeerda = kaarre
At Koondakaldhoo (Murchison River), the thannindiee (waterhen) is apparently an hereditary totem, descending from Boorong father to Paljeri children and vice versa. In the Murchison district the children do not formally receive their personal or hereditary totems until both boys and girls have been initiated. Their totems (district) are theirs by birth.

At Kajjesmarree (Mt. Fraser, Murchison) the minjil (mountain devil - moloch horridus) was the personal totem of a Paljeri man (minjil is the Broome district equivalent for the pubic tassel worn by initiated boys and men).

At Kookawarra a Boorongoo man had four ngalloongoo, the bee-goorda (kangaroo) being one of them. These were given the boy at his initiation, by mother's brothers, and brothers-in-law, and may have been either the district or hereditary totems of these, or the men may have seen the totemic animals, etc., during the boy's initiation.

In the Boolardee district, a local pedigree shows the introduction of the camel as a totem, the only "foreign" totem discovered in the West. Malgoonee had a premature birth on her first sight of the camel. Herself and baby being "all right", the camel was adopted as the totem.

```
| MIMBINYOOGA | Malgoonee |
| Boorgooloo   | Kaimera   |
| Ngow (mallee hen) | Meelyoo (lizard) |
```

```
Koordinja
Paljeri  "camel"
```

```
Jalgooradda
Paljeri  "camel"
```

```
JOOJEE
Kaimera
Too young yet to receive totem.
```

```
JOOP = BINDA-
Boorong WEERREE
Boorong
Boolee-
boolee
```
The yallebeeree appears to be a district totem in the Burnakoora (Murchison) district, the father and mother both possessing it. It is however passed on to their son only, the daughters taking the bardorea (turkey).

WINNEANGOO = Jeegoomarra
Boorgooloo = Kaimera
Yallabeeree = Yallabeeree

Bulgansee = DHOONDHARNOO BOORNOONGCARREE
Paljeri = Boorongoo
Bardoora = Yallabeeree

Wongardorea
Bordoora
Goongoon
(sp. of owl)

N.C.

N.C. Beerdagooroo
Bardoora