IX 4b

OLODEA DISTRICT

Weapons, Markings on Weapons, Ornaments, Arts and Crafts, etc.
Imma, Magic Bones, etc., used at initiation ceremonies, Ooldea area. At the young moon the boys must be initiated and all dhoogoorr imma (songs, dances, bullroarers) must be performed to keep bad or evil magic away from the camp and the boys. The performances must go on through the novitiate and actual operation and for some time afterwards. The yirgabi or yirgami (blood relations) of the boys, in every group, must give the groups dhoogoorr imma for the boys and the camp generally. Manningoo's imma (given to the prince) had giniga and wailburdi walga (native cat and wallaby markings). On one side were the walga of Giniga the male, and on the other flat surface wailburdi the female with her womb in the centre. Jujuna, Kallijji, Milili and Wongin also own this imma. The markings on Ginin and Dhamboo (boys lately initiated) were wailburdi walga (Giniga and Wailburdi man and wife?)

Corumbala, imma with woman markings (given to Mr. Roberts, who promised photograph of it.)

Mardargi imma (concentric cirices) are namoo (wombs). These made babies for Mingari dhoogoorr women. Some of these were given to H.R.H.

Also miri darrga oolalya - pointing bones made by an oolalya (spirit) from his own darrga (bones). (These were given to H.R.H.)

Oolbararidha - belonging to the south.

E. restrained - abara, abra.

In Spencer and Gillen's illustrations (Northern Tribes of Central Australia, p. 146) the imma shows the jinna (feet) of the mingari women, the concentric rings being their kardidi (teeth). The lines and dots are the imma of the Tharrooroo (men), the hole for the string is winandharra. P. 148 (ibid) Manningoo stated that Fig. C was a Tharrooroo imma, the circles were mardargi and the imma a woomari (sacred) one. Fig E (147) was a Booroong imma. From Fig. A to G the imma represent the mingari (Molech horridus). Boonnegain wongga, a northern group, own the kooroo (eye) on P. 158 (ibid), Witcha bokkani (water? near Musgrave Ranges.)
Kurjal, kutja, "cross" and performers (518)
Ngundal-ngundal, a headdress like woggal-woggal (521)
Nganggari, "doctor" (526), barrga (leaves placed on forehead),
deelooorn (nosebone), walba-walba (belt), thalgoo ninjala (tail
of species of marsupial) worn over the thani ("th" hard) or
pubic tassel (526).

Nyoongun - dead man's hair (534)
Birdili or karrarr (large pearlshell)

Allunj - necklets or armlets made from dead man's hair, also
called dringga-dringga (12 & 12, p. 534)

Yaggiri - headbands (4, 5, 6, 7) burdaroo or boorooroo - head or
neck string. (No. 6, p. 568)

Innindi - seed necklace. Dhalyir or jalyir, plume of white cock-
atoo feathers or white feathers of eaglehawk.

Ninjila, mynjila - tail tips worn over penis.

Jaddurdoo, dhaddurdoo, woman's "apron" (570)

Ninjila and dhaddurdoo are sometimes called walba walba.

Kardoo woga - stone knife. Nan-ngoo - single-barbed spear (576)

Mirro - broad spearthrower, wardan - long narrow spearthrower.

Mirunga rungani or boonboon, making fire by "sawing" with
edge of mirro or boonboon wood. (584)

Jungari - millstones (586)

Ilibi and kardoo woga - "knives" and sheaths (ground axes or "handled"
ones. Kadhoo - stone "hammer".

Eina durndurn eeraaw (Nos. 2 & 3, p. 596) hooked boomerang.

Anggara (Nos. 1, 3, 4, 5,) Minboo, thaggoooloo, waerra, ngaddooroo (No. 2)

All wooden or bark vessels (608)

Wilgaroo rongguin, wilgaroo yaggiri (string making (613)

Nama (1) ganba (2) ngani (3) coloured drawings facing (615)

Kurdara - headdress for Kooolungoo dance. Yandurga men upper and
Tharburda men lower picture. Walgara - markings on bodies (618)

Iri ela gabbi - rain making headdress (621)

Irl irl - honey ant, dhoogoorr walga (coloured, 631)

Dhoogala and jinjinji - grubs (Nos. 3 & 1 & 2 coloured, 632)

Wilyaree (641)
Orajan, Ooraian, Ngoorrrjan, Nyocjan, Nyoorajan, are all names given in various localities from Laverton to, and beyond, the Musgrave and Everard Ranges, to spears made from tree roots. Sometimes a barb - made from wood of koorrgoo tree - is fastened on the ooraian.

The name also comes down to Eucla and goes eastward to Penong, Streaky Bay and up towards the Diamantina.

P. 15

Maradhanoo's mallaing (younger brother) Milyili, gave me some boordooroo (string made from human hair), Joojoona gave me oolalya darrga (spirit pointing bone) and inma with markings (walga) of ginniga and murnbil (native cat and pigeon). Jajjala (died July, 1924) also gave boordooroo. Wongin brought me inma (bullroarer) made from alyurda wood, with ginniga, kallaia and dhingari (cat, emu and small animal ? on one side, and ginniga "circles" top and bottom on same side. Ginniga came in on the "woman's side" into Wongin's group. On the reverse side are ilga dalga (dingo markings). Jajjala who is ilga dhoogoorr made the ilga dalga.

Karbiandhoo is the sacred and secret name of the most sacred inma hidden near Coleroo water. No women go near this spot.

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Kūgurba, name given to oolalya darrga, or spirit pointing bone, by Koga, a tha dheali or manginja wongga.

Manyu manyu = greedy or mean (Manginja term).
Different Flints
Kandi kulilbijirra
Gidi kandi gidijarra
Kandi guju biarnba \(\text{white ones}\)
Kandi biarn
Milgardi bidu
Bundil bundilba
Bunyeru
Abu yulain (hammer)
Abu warranyina (north)

Pearlshell – linggilyi, karrarrbi
Abu arlgulyu – blood stone?
Kandi birulba

Arrunda, Guyani and Babbuna tribes E. and N.W. of the Ngallea wongga used the kurdawoga or pointed and gum-handled flints in duels. An article in the Argus by Mr. G. Snison, with photographs of duel, was shown to Mulgarongu and other Ngallea men, who said their tribes never adopted the kurdawoga which came from the north. I wrote an article on this for the Argus.
Sundry notes - Weapons, sacred objects, etc.

Wana inda - long carved object, like long "mira", given by Jundabill.

Boogoo-boogoo, shaving "rosettes" placed above the ear on each side forehead band. Worn by young men. (p. 34)

P. 74

Runggani karli warlinalla - making the kaili come back.

Woggarna - fighting non returning.

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Milba - tassels of dog fur or other fur attached to beard - "Money" to pay for women? Yes, "Milba" was native "money".

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Nanba (belt) or hair string necklace or some made up boorduroo (hair or fur string) must accompany murderer's slippers when being passed from one man to another. Mundurr gave Waiurda nanba (opossum fur belt) with muldharra and human hair string headband with another pair of muldharra. They make the muldharra oval shaped, but do not intertwine string in it, only fastening it to instep with string - that is Mundurr's method - in other groups string is intertwined in the muldharra to make them firm over stony country - the untwined oval shapes are for sandy soft country.

P. 50

Ibani or Wannagari, informant

Birin woggul woggul, wooden pointing sticks with gum at one end, "etched" with burned or carved totem marks.

(See also initiation.)

Katamuroo - chignon

Boolii - sacred board, mala - sacred inma (of slate)

Malagi - several small sacred flat stone objects.

Dhau-aroo - pulling out moustache.

Annimii - hair ring

Jibari, mulum - scars

Dhalgo - white tails, "Money", also milbi or milbo.

Ubilbilli walgga on inma (stone) : is the noise of falling meteor "thunder"? Water spout? It is connected with the sky and with rain and with thunder and is of great magic power.
Wongga murdoo are at Thaleri gabbi.

Ili dhooogoorr gabbi: idha murdana or idja murdana.

(Ngaroo-ngaroo is the ili dhauarooc or dance of ili men.)

Logga, "shrine", sacred ground, sacred and secret?
Logga, an inma.

Ulberoo, young boys just before initiation.

Banjura or Jimilgura's bogali was Mandadura.

Koolagunggi, sacred bullroarer, kundain, etc.

When a long kundain (moola gunggi) is to be made, several elderly men engage in its manufacture. A tall straight kurrugo (species of acacia) is chosen and cut right down, the branches are cut off, the long trunk is stripped of its bark and chipped and scraped flat, with pointed ends. Slightly concave on one side sometimes, and with dhooogoorr markings on one or both sides. All engage in the work and when it is finished, every portion of peeling, every scrap of root and branch are all piled in a heap and burnt, so that there is no sign except the fire place that a tree had grown there.

Bunjin Bismark - Bunjana gabbi.

Ula lijja - inma nyurdoo, the dance and the ceremonial object shown at dance.

lijja lijja, the dance in which the long ceremonial object (see illustration) is carried on the heads of three men.
Miri burnu - poison bone jilbi (old) in contrast to the two mama and kungga bones. Jujubaing's miri burnu has two marks of a man and a woman having been killed by it, a very old burnu, only the very old ones are "miri" or "ulalya" (spirit bones). When given me, Jajjala (dead), Yalliyalla, Inyanji, Jujubaing, Jundabil, Guyana and another man, had to be present. Jajjala lighted the fire N.N.W., then a clean place was made on the ground, S. of the fire, branches were put down and on these the burnu was placed, pointing N.N.W. and S.S.W. or roughly N. & S. It is the most powerful killing instrument they possess. When I picked it up, I still had to keep the points away from Thanduring and the rest. They were all most frightened of it and warned me constantly, but when I took it and calmly put it inside my blouse, they were quieted, for now they know I have made it harmless for them (to do them mischief).

Gurdal, the upper arm ulalya darrgu (spirit bone) of the Barndil water maalooc (kangaroo) men. Barndil is "gurdal" gabbi, also given by Banjuru.

Wailguri has brought me another bone from the Wilyara (E.) tribes which he calls moogoo. The sharp point is jirgali, the blunt anggali, the eaglehawk down covering it is jun-gu. So is the small arm bone. He does not know the name of the water belonging to it. It is jilbi (old) and very poisonous. It is cleaned and rubbed with jungu before being directed to its victim.
A flat poison bone is mama (father) markings may be wilyaru (ordinary). (Two terms for marking, grooving, etc. - wilyaru (N. and N.E. Central Australia), walga (W. and W. Central)).

A round bone is kungga (woman). One kungga bone was "responsible" for six deaths, 2 kungga, 4 waddi - 2 notches on one side (for the women), 4 on the other side (for the men) who were killed. Both are very powerful bones.

If the ends of the bones have been burned or blackened by fire, this makes them specially deadly.
Lilgur dhoogoorr walga:

- - - arms - - - legs - transverse

wonggai

- down legs and body and arms - perpendicular

Winima, informant

Giniga walga - o o down legs

Djanba - "spirit" of wood at inma, like

Kamuraindi

Wiongo

Juurrgoorbain

Karlija walga - on breast

Milyili and Banjuroo brought me two small "magic" objects (stone) called mille.

One Giniga (native cat)

the other Giniga's guri (wife), wailburdi (marsupial rat)?

both of which he called guriyarra (husband and wife). No walga (markings) on either, nor must any be made on them. They are "spirit" objects (belonging to mala totem?) Must find out more about them. Mala and inma - they may be called by both names.

"Lagaa" corroboree 13/6/23 at Oldea.

On the wooden inma sent to Prof. Chant were the totem markings of mulaiongooc, wombal (shark), giniga (native cat).

Nyindaga (giant iguana) and wailburdi (white banded bandicoot)

The inma was also called malagi. Manyirdi also on it. (manyirdi - a small animal)
Ngannamurra walga (mallee hen markings) on body

Inma =

0 0 0 0
0 0 0

Wanji
Miri wilgi darrga, (near collar bone) a very interesting object coming from the magic Uleru water which was brought there in a bag made from the skin of her son.

Women were never allowed to go near this water. Its sacred and secret name is Dinjija, sinjija or Tjin - all these terms being those used by men only.

The Karaju or abu waddi to whom the bone belonged were bigaringu, a frightening, killing and eating mob.

Walarimnu and jila-ambi were two other terms used by Murna-ambula, the donor.

Dilurn (made of aliyirdi wood by Kogo).

Markings walamu

Kallaia (emu) jinna

Wilu (curlew) jinna

Babba (dingo) jinna

Guri-guri (concentric rings)

Used in Laverton area.

Only walgamba markings at each end.

I sent this to Mr. Cromley, Mt. Gambier, 7/4/28.
Yallyyalla brought me a "nyindaga" (monitor lizard) nambu (nambu = penis), the first bone nambu I've had in this area. He also brought a rib bone, kanjil or kanjil of the nyindaga, a ngabbula (spike-backed lizard) bone and a milbarli (long-tailed iguana) bone. All most important, Yallyyalla calls all the bones generically "imma dhalgul.

Also a waiurda inmadhalgu, nganmardi, juli juli and kammia. Yallyyalla also gave me the inmadhalgu (miki darrga) of his own family group - bones of his ancestors given him by his father who received them from his father.

I have a mingari masu (mountain devil) (woman's organ) with lozenge markings -

obverse
all round the bone

all round the bone

Both ends of the bone have been burnt and are blackened.

The bone is about 2¾" long.

Also a Karrbiji wibu (small marsupial's tail), a bone with transverse notches (1½ on one side, 1½ on the other) all along its length - pointed at both ends and a small black mark on points where it had been burnt slightly curved.

This bone and the ginniga bones and ngabbula are the sacred emblems (inmadna gu dhugurr) of the legend of Golden Water - brought by karrbiji, who was chased by Ngabbula and fought for by Ginniga.

Two jirilya or jilgamurda (echidna) bones with diagonal markings and transverse lines.

All these bones have come down with their owners from the Ranges and border areas, far north and N.W. of Golden Waters. The owners of the bones never went back to their waters and died south of the E.W. line.
The fact of my having been made the "custodian" of the kundhain (large carved long boards) while the mob is away, renders it easy for me to obtain all the bones hidden about Coldea Water. Others are hidden at Barton, Immarna, etc. Those I may get later. I am now getting all in the district.

Ginda's group's phallic emblems has also been brought me. It and three others are covered with blood, a most important object. Nyeruna (Orion) and Hungari (Pleiades, and Aldebaran and the V in Taurus) are the two most important bones. Nyerunda is stained with blood. He is still unsuccessfully chasing the mingari (who are women) in the sky as he unsuccessfully chased them on earth. Two bones used in the mulyaginji (part of initiation) ceremony are also blood stained.

Yalliyalla says that the Ngallia were malyawaddi dhugurr (malyawaddi or mulyawaddi - marsupial dhugurr or totem). Manggunjarra were ginniga dhugurr.

It is significant of something, though as yet I don't know what, that they are bringing me the totemic ancestral bones, phallic emblems and others, all of old groups. They seem glad to get rid of these poison bones. Of course I give them food for these, but even if I did not, they come quietly and hand over the bones. Even Mungumindi brought the kanyala (kangaroo) imma and ginniga ulalya (native cat spirit bone). The kanyala bone is a female phallic bone, the ginniga is the bone (there are two, male and female) holding or containing the ancestral spirit of ginniga; and they brought me the ngangi (frog) bone which is associated with mingari; ngangu and mingari dhugurr, they called the bones. Also karda kujarra, two young boys at initiation.

Karda warnaganaga irtgabi ngarrin boys undergoing boy's own lying down, resting, staying blood relations

Also dhugurr sirrgingga (hawk) imma.
Murdiguru and Bujurda waddi Dhambu's two names. Dhambu - left handed.
Yalilyalla and Guyana brought me a kanyala yarri mawgún (kangaroo arm “spirit” bone), also ginniga ulailya. (2) bones, one the nambu (penis), the other “ginniga”, “owner of penis.”

3 stone or slate imma belonging to “Wilyaru waddi”. They are marduwongga, wilyaru being the term they apply to the cicatrices (scars) on body. Oolden and ranges call scars jibari.

Abu kalbari - stone imma of edible root (kalbari) totem, Ranges area. The broad black unmarked imma is kungga (woman), the two decorated imma are waddi dhugurr. Karbungga general camp - Biradhungurr donor.

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A kungga was searching for ngalda (ngalda ardu - getting ngalda, kurrajong seeds), and saw the imma that had been put in the ngalda tree. Kungga mujura - woman broke imma and was killed at Bunjinbu gabbi by the Kallaia mob east of Bunjinbu. They were having imma and she looked and saw.

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Miri darrga (human bone)

Inura babbu mambu (dingo penis bone, long, thin)
Miri yambil (shoulder blade of eaten man, broad) Guyani and Kabbuna group had this for months.

Dibin markings on miru (spearthrower) diagonal, lengthwise - nyiberi. These are “border” markings, S.A.-W.A.

Ngalya wuru - a long narrow blade with handle like a miru used at Mulunggu ceremonies, about 3 feet long, grooved.

When used at Mulunggu dance, the ngalya wuru is pipselayed, ochred and white down is put on it, stuck on with human blood. The Mulunggu imma comes from the far north and returns there as a new dance in a generation or more.
Have made a parcel for C.T. Harris:
Flints, boomerangs, clubs, murderer's slippers, meteorites, fur poison bones, hair belt of human hair and possum string.

Dhugurr ginniga (native cat), miri darrga (human flat bone) with this bone the ginniga tears the victim with its claws and teeth and he dies in great agony. The bone belonged to the Wongail wongga.

2 flat bones, jambil (shoulder blade) andngalya (forehead bone) from Yulain where the spirit babies come from. The bones are jiji (children) spirit bones and belong to the Wijabogganija, bijanjarra, agarangjarra (all one group) who owned Yulain gabbi.

A long bread bone either breast or shoulder bone is an important bone. It holds ngalda (kurrajong seed), dhadhada (edible seed). It is Kungga arrajarruja (female blind sandburrower) and belonged to the Wijaboggani and Munjinjarra group. Very powerful magic.

Mundurr and Kurnaabhula donors
Yarri miri darrga (two bones in lower arm), the longer one mama (father), the shorter kungga (woman). These belonged to Windarn dhugurr (marsupial totem).

Nyiruma nanbu (Orion's penis) "imi"?, most interesting object. Nyiruma chases kunggara and Kambugudha, (Pleiades - "many women" and Aldebaran, Kunggara's "oldest sister."
A white man, the ganger at the Siding, had found the three inma and had taken them to his house. The natives came running to tell me. All their women and children were ordered away from the Siding. I sent a note to the ganger, telling him these were important objects to the natives, and he very kindly gave them back. The men did not bring them to me but took them to another hiding place. As I feared some other white man would find them, I told the men to bring them to me, and this morning (23/7/25) they were brought by Ginjin, Robbinya, Jinnabulain, Biradhugurr, while Murnaambula, Yalleyalla, Asingurra, Mundurr and Dhaaguli came to arrange the new hiding place. They had covered the imma with blood. They were first laid on some fresh branches strewn on the ground. Then we all went over carrying green branches and when we got to the imma we leaned down and brushed them to and fro, telling dhumurr we were friends (branches always mean friendship). Then Murnaambula took one, I took the broad (woman) one, and Jinnabulain brought on the other. These inma represent a human - for they were placed "head" to the north and "feet" to the South. We took a long time over the ceremony. Then I gave all a very good meal - Jundabili, Guguma and others were on the hill nearby. All shared in the meal.

The young waddi would prefer to have the imma in one of their own hiding places, but as they would be quite willing to give them to any workman, the older men wish me to take charge. The imma are well hidden now and no one can touch them without my knowledge. Gave Murnaambula, who is still ill, some special medicine.

Several bones have been brought to me of late. The natives are getting frightened of the holders of these bones.
Jundi bunari guri-guri - spirit bones of dead leader or sorcerer.
Jundi walga jinggi

Guru - magic nose bone
Dhabbin - small bones (?) of mallee hen
Murdu murdu kujani - sacred ceremonial
Ngaggulda gading (carry under armpit)
Malligi, Murri, Woggalwoggal - three terms for wooden "pointing" object decorated. Worn hown Fashion at Wanji-wanji.
Jilgumurra or jirilya miri (bones) imma dhalgu (worn or placed in boatshaped large object made of spears, branches and hair or fur string.

Myluna imi, Myluna (Orion) nambu (with groove). All "nambu" have this groove, "subincision groove" really.

Dhabbin - two small miri darrga bones (burned at each end) of ngaa or ngannamurra dhugurr (Dhabbin - eggs with chicks inside). Larger bone ngunju burdu - the ulalya darrga or spirit bone of ngunju (mother).
Long thick nosebone guru (a sacred and secret name). Guru is the Waidnajarra (male) of the dilurn (nosebone) worn by boys about to be initiated.

Dhulu, juli, Buyla bones, bring smoke.

Maddi manji - shell

Waldurni - emu feather sheath
Gabbi idara - water flowing (straight lines along edge of imma, jigura or jibari, transverse lines.)

Stone objects - Kallaia kommarndu or jajjal kamaarndi
Bone (flat) wx jilbi yasbil, yurrrga migi.
Cinganja mob make ngunda (bags) of mala (marsupial)

Nyundunjarrar, Warndaongu and Yagganguri mob.
Malla ardu - broad inma
Jilbi - long narrow inma
Kallaia - emu

Both these are "jilbi" (old man) imma

Ginyin, Mobbinya and Irangandi made two new imma - kallaia and milbarli (emu and iguana) and have put them with the above in the wardarrga. The jurdarbungi (sort of groove, "road", lane, trough) in the sand runs from the wardarrga (tree) for about ten yards, and ends in the little mound called bidili (vsn, tunnel) in which the "spirits" within the imma walk and play.

Ginyin, Irangandi and Mobbinya have made two inma (kundhain) the longer one a milbarli one, the shorter a kallaia. They made them for me, Feb. 1926.

Mala-arda - name given by Mobbinya to flat, squat imma
Objects sent to H.E. Sir William Campion, April, 1926.

Dhulu - pointed carved burru (kogo donor), giniga,
pointed at each end, inagudharra (one of two stars or
kaldara)
Woggalwoggal, pointed one end, carved burru (wood), donor
Yugaru, inagudharra, giniga.

(Dhulu and woggalwoggal = mates)
Miri ngalyi, jiji ulalysa (spirit baby forehead bone) from
Yulain gabbi.

BONES
Jilbi maalu nambu - phallus old man kangaroo
Nyinnga (monitor) nambu (phallus)
Wandaru (marsupial) nambu
Large miri darrga brought from N.W. of Godnabatta. Curiously
marked, each dot and small line meaning a death. He
travelled practically all over Australia.
Head or shoulder bone (Ngalya or Yambl) obtained from
Arrunda mob.
Ngunnurdi (wild bustard) nambu
Wilu nambu (west Central markings and dhugurr are birds,
curlew, etc.
Waiurda nambu (opossum phallus)
Mingari nambu - mountain devil woman's organ - the only one
in parcel. There were no male mingari and so there were
no mingari nambu.
Kandi (flints), bidul (chisel), miri mawgun (for cutting
human meat) dhugurr ijja (special flint and shape), jimari
(initiation) and general flints.
Kaili 1, jurding 2, muldharrra 2, small wonninggi 2 (in sheath)
manba (belt)
These items were with the slippers:

Binirdi - skewer
Bindibindi - shavings
Kandi - flints
Ardagu - close furred slippers
Bugurdi - hair chignon

The footprints were Cummunda and Mauinya. They have gone back.
Kurai mara (Kai maru ?)

Draijanu calls the concentric circles on stone inma and wooden "mamburu", "kurai mara". Now amongst the Bibbulmun people, Kaimera (women) were those given them temporarily during the hoolgou kening - a dance that came from the N.E. to the Bibbulmun. A "Kaimera" meant a purchasable wife. All through C.A. the concentric circles on Kalleegooroo, inma, mamburu, mean "women", mean phallicism, mean the sexual use, not the economic use of women.

"Kaimera" is the temporary woman allotted to men during certain ceremonies - it probably takes the place of pirraura in the Southern tribes.
To show how "mixed" the groups have become, two imma showed the following dhugurr (totems):

Imma jilbi (old man imma)
Manyirdi (?) animal
Mulaia-ongu (wombat snake)
Nyindaga - monitor iguana (ranges area, not Colesia)
Ciniga - native cat
Mala - species of wallaby, pouched animal
Wailburdi - white banded bandicoot

Presented imma to His Excellency Lord Forster with other curios.

Himbu, jaggunha, 2 names for wooden water vessel.
Yurdi - band of fur string worn by women who have had their noses pierced and have been present at Ulheru ceremonies.
Jiji anggudharr - baby carried on "rump" or lower part of back by mother.
Mimmu - women's hair arrangement, pulled over and "bunched" round forehead and bound with single string.

Dhabburd - sapphire and other such plants

Jima - "mud curls"

Cauer bungain - cutting hair in token of mourning for dead relative.
Kandingga - cutting with flint.
Munda bala - name given to the little hair ornament, made from dead man's hair, usually packed in the muldharra (murderer's slippers) and sometimes worn between slipper and sole of foot. Munda bala may also mean "true", "yes, it might be so", "just so".

Ginganya mob made yundu (water bags) of mala (wallaby) skin.
Miri - water bag made of human skin.
Names of weapons to send to His Excellency, the Governor-General.

(1) **Ngundal-ngundal**, ceremonial object, made from koorrgoo wood.  
(See Spencer and Gillen, p. 521). Murna-ambula's gift; used at Cumberoo and Midurdo inma.  
Wailburdi jina and kadha walgala - wailburdi's feet and children. Both jalbu ('"pinkie") and wailburdi markings are on marria and used as woggal-woggal (see 521, Native Tribes of Central Australia.)

(2) **Warria, kulbhoo ngurro - shield**  
Markings on warria - gabbi idari - creek, waralba (animal)? east and west of gabbi arnongoo (name of waterhole?)

(3) **Inma, sacred object, used at initiation. Hole placed at one end, string attached, boys swing it to announce their presence and keep women and children away from them.**
Sent these to Mr. W.H. Gill, Melbourne:—
Dhaddurdoo, woman's apron, thānī, man's tassel.
Kandi milgardoo bidoo, small flint for making groovings, etc.
   bidoo = vein
Kandi biarn, white stone
Kandi guja biarnba, white quartz
Kandi bunyeroo, dark wine-coloured stone
Dhalyir, jalyir, jarrayura, grey-white flint
Ngabbula, the spike-backed lizard, used this kind, and showed
   the natives how to use it.
Kandi giddjarra, kandi with gum attached.
Kandi kulil bijerra, dark smooth flint
Aboo arlgooloo, blood stone
Kandi
Kadjoo, hammer
Yellow and black mixed stone, and ʒ jungari - upper millstones
   and some nulu and hair belts.

Sent following to Gov. General, January 1st, 1921.
Kandi (2 lots)
1 kailli
1 miro
ʒ wirra and munboo (wooden scoops)
nuloo
Kogurrba
2 shields
ʒ inma
1 ngundal ngundal

Gave chignon, flint, scoop, club, boomerang to Mr. Osborne.
Gave shell and two inma - guriyaria (giniga and wailburdi - the
larger inma is giniga, the smaller wailburdi his wife) to Mr.
Adamson. Young Birks had flints. Also gave Mr. Adamson bits
of opal. Gave Mr. Cleland scoop and meteorites, also Mr. Birks.
Bones, etc., sent to Dr. Cleland, 29/9/27

1. Nyiruna ngarrga (blade near ribs - human bone), also forearm bone, both belonging to Nyiruna (Orion and Sirius) Amungurra and Mundurr, both old men and both ilga dhugurr (dingo totem) brought these bones. Nyiruna and Sirius are for ever hunting Ningari, Kambu-gudha, Kunggara (mountain devil, "oldest sister" and women), Pleiades and V. in Taurus.

2. Dhugurr Girgingga imma nambu (ancestral hawk "sacred" penis).

3. Ilgagu kardil (dingo's tooth - dhugurr) from Burrgunya gabbi which is dingo water - Nyiruna, Ningari and ilga (or babba - another term for dingo) are associated or united at this water - Nyiruna nambu was here (Yalliyalla)

4. Kogurr, ilga nambu - dingo penis (Nyaddura)

5. Babba, ilga, inara nambu - dingo penis (3 names for dingo)

6. Kardo waddi nambu bone. (Boy at)man penis initiation


8. Walgalga - edible plant or cave or ground drawing bone.

9. Mjurara kungga imma dhalgu - woman bone

10. Kungga nambu, imma dhalgu " "

11. Yambil (shoulder blade) jiji ("children spirit"/ bone from Yulain "where the babies come from".

12. Namu (womb) made (ring shaped) of gum and red ochred in cover of wibia (emu feathers).

13. Ginningga nambu and ginniga "spirit" bone (2)

14. Katta uru - hair ready to be made into string.

15. Ulunj - necklace of fur string

16. Wibia with murrbain (emu feathers with sinew)

17. Wommulyu - birds' down

18. Kandi - flints
19. Kamarndi (liver), two of stone or slate, also
left handed karli (14") of same kind of stone, dhugurr.
(Jigurda gabi - Ryudduru's gabi)
20. Kalbi guru, imma or mirudi - "bullroarers"
21. Muldhurr - a bloodstained murderer's slipper
22. Maali nambu (great grey kangaroo penis)
23. Nyirutu (large square bone - breast or forehead bone)
24. Wailburdi (white banded bandicoot) jilbi (old man) from
Warrdarrga (this bone previously sent.)

Moggura - short legged bandicoot.
The ginniga "biri" (nails or claws) and kardidi (teeth)
markings on bones were the Wonggai-1 group ginniga.

A Package of Curios prepared for Press Delegates.

Clubs (Jurding) 5 or 6
Mura (2)
Karli (4)
Wirra (1)
Iŋma (small) 2
Muldharr (2)
Nyulu (meteorites)

Kandu (cutting flints)
Miri darrga (poison bones)
Kogurr - ornamented wooden pointing sticks
Woggul woggul " " " "
Mamburi - message stick (red)
Kallaia kommarndi (emu's liver)
2 stone flat objects
Kamba - hair or fur belt
Kararr - small pearlshell
Katta uru - hair ready to be made into string
Ununj or ammanga - head band or "ring" or "necklace" of furstring
Monguri - head pad for carrying water scoops etc.
Rainmaking ring (made of hair like a small monguri)
Thali nganggali: hill rainclouds
Forwarded or rather conveyed personally to his Excellency
the Gov. General at Golden Siding, the following native objects:

5 karli (boomerangs)
1 pr. murderer's slippers (muldharra)
1 emu tail plume (worn as tailpiece)
1 belt of human hair string
1 tuft of feathers, worn as headdress
1 pointing (magic) stick
2 kalleegooroo (Spencer's churinga) with phallic markings
1 phallic emblem (penis), grooved with concentric circles
   (female womb)

Stone phallic emblem with female womb groovings

Head pad of human hair string, a "ring" pad. (menguri)

Wirra - wooden scoops

Jurding - clubs

Jungari - upper millstone

Namba - hair belt
Found in hina (swamp) N.W. of Coldea Water

Sent to Mr. Knapp  7/6/23

Nyinjil darrga (inside bone of leg) - pointing bone
Miri jalba  (leg bone of dead man - pointing bone, poison bone
Round one mama, flattish one kungga (5 killed)
Muldbarra or jinna arbil with burduru (string)
Miri bürnü - pointing stick
Ngalbi or wadha - emu tail
(This has been traced from original)

snake

draw

rabbit

→ balgula, fox

Back of Page 1

rabbit

parrot
Golda and Central areas From XLI 2G 3a, P. 47
Dhalgu ninda - marsupial tail decoration on tani - pubic tassel, also walba walba - penis tassel.

Page 39
Kōgurra, given to His Ex. Lord Forster, the dheali wongga term for human pointing bone. Those given to H.R.H. were ulalya darrga (spirit bones).

Page 50
Junbu, headdress of wirongarra, owl's feathers

Page 68
2 pointed sticks, markings on
Dhalbuna, ina gudharrra, burduru woninggi of milbarli (long tailed iguana) markings, also milbarli nyungga.

Page 69
Inma inginyi - roughly shaped club used to keep time to songs.

Page 70
Play at dancing, "go on and dance" - burningga nyinna gadding