ADDITIONAL EUCLA DISTRICT SONGS
AND CORROBORARES.

Originals in various notebooks —
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Koolbir (kangaroo dance) came from kalala
Wongala (crow dance) came from koggara
Kallea (emu dance) came from koggara
Yarda (eaglehawk dance) came from Wunnumera (Eyre)

Wirdirdi, jilga, mamma - mythical beings after whom a dance is named. Jingara is rockhole where wirdirdi originated (see myths)
Turkey and dog dance = wadmurda or dhoodnoo yimi
Kuluga - corroboree from N.E. (symbol = shaved "horns")
Warri wanji wanji - name of series of corroborees
Biija bija

Women's dances, promiscuous intercourse obtaining.

Kandaueru and Wanji wanji - 2 corroborees, man and woman.
Ayerdaim

CERROBORES, etc.

WANJI WANJI

They pay for the women in jiwarl, etc., and these are given to their own husbands. Those who use the women go naked.

Wardildu, the invitation at Wanji wanji dividing the men and women between each other.

Mobbij - invitation to corroboree.

Birinbunja, mallik - corroboree

Karrgumulunga - a new corroboree of the wongga men from the far north east. Ayerdaim says that the manjiwanji came first from N.E.

Mullama - song sung before women

Ngango bau - you hear and close your eyes (term used by Pompey - corroboree.)

"Yoodoo" - don't look, cover your face. " during corroborees

Hitamila - woman mate, yoomeri - man mate, operator

Girrgawiri - certain elders who take active part in operation on youth.

Jooirdi dharrkarru - giving presents after seeing new corroboree

Mobbij or mobbijn - token given when brother and sister have seen new corroboree together. I give things to him readily, he to me, when he has given me mobbijn (shavings).

Ngango bai - close your eyes and don't look

Boonoo, bone of leg used to point magic; can go inside a man and kill him; pointed at both ends; was once "mining"; can shoot like a bullet; given me by Goordoona, another by Yarrra.

Boonoo - a black pointed bone or stick, similarly shaped to boonoo. Can be used to "point" evil magic (given me by Yarrra.)

Ini murning - going to dance

Yoolkaa joonqur jim - giving the message or invitation to the corroborees.
Nyirdain, informant

WANJI WANJI (see my Eucla diary and notes)

At the Wanji wanji ceremony, the men must "pay" for their waliji (temporary wives) with whatever goods they possess, principally hair string, but kaili, pearlshell, kundi, kajji may also be given. Nyirdain had Nyurrugu and Yanila as waliji at Eucla.

Wardildu is the term the Badu apply to the "procession" of brothers and sisters who go through the ngura (camps) after the performance, each choosing the waliji for the other. Wardunda called it Hobbij, not wardildu.
Karrga ngadhurna dha paljarri
Karrga ngadhurna ngaingu.

Dhangari indarara in gaani-i cannibal
Salundara dhardara angaani-i

Jiwadila jimmarda,
Gura gura jimmarda
All yaggulu go round kaiala and get their own thamilba and kabbarli and form a group apart from their daughters and mothers. When Bungal gave Myrtle to Bijarda, they went together to hunt for ngamu (vegetable food). Ibari had Kangula given to him by Jiduma and Kangula gave Jiduma umaji. Ibari is Ewa’s waliyi and Ugamarru her kabbarli. Bunjeri and Panch had Wardula at the Wanji-wanji and later fed at her fire. When Wanji-wanji was over, Jiwardi (string) is given by the men to the women who were their temporary wives during the Wanji-wanji.

At the Wanji-wanji in S.A., Bungal gave Myrtle to Bijarda, and Ugamarru to Wirrgain. Bungal herself was given to Myrtle’s brother. Kangula had Bijarda and Jiduma having no sister, Kangula acted as his sister and gave him umaji. If there are no sisters, the brothers-in-law get a murdurn for their brothers-in-law, always a woman of their sister-stock. Wardulha - brothers. The mothers form a group of their own, also the kabbarli. Moonlight led the wiarna, first Ewa, then Ugu, then Umaji, then other kalda bijja, all thamilba, kabbarli, yaggulu (mothers) form their own group.

At the Wanji-wanji in Kurabi, S.A., Moonlight led the women round the various camps after the singing and dancing were over. Then immediately behind him came Ewa and Ugamarru. Ewa is waliyi to Moonlight and Kabbarli to Ugamarru. Umaji, Ewa’s thamilba, also came behind Ugamarru. All the women in this group must be thamilba and kabbarli - all waliyi. Their yaggulu must form their group of thamilba and kabbarli. In this dance the yaggulu went kaiala. The women are kalda bijja, western women, in this one group. The women must now find temporary murdurn for their waliyi marria (brothers), hence Ewa gave Myrtle her thamilba to Bijarda (Ewa’s brother). She gave Ugamarru to Wirrgain (Bijarda’s own brother) and Ewa had Myrtle’s brother.
(continued)
Kangula, wirrgain's own wife, also went to Bijarda; Moonlight, Ugu and Eva picked the women from each camp as Moonlight led them round. Jiduma gave Kangula also to Moonlight, Jiduma (Eva's own man) having Kangula gave Umaji to Jiduma. If there are no sisters, the brothers-in-law get the murdurn for their brothers-in-law.

Old brother, wurdulba
Young brother, baal-igu

Myrtle and Eva and Bijarda went into the bush to find ngamu. Bijarda and Myrtle went off together and later Myrtle returned and found ngamu with Eva.

If there are no sisters, the brothers-in-law must get the murdurn for their brothers-in-law. "Wurdulba" girl calls oldest brother. Kangula gave Umaji to Jiduma. Eva gave Myrtle to Bijarda, and Ugu to Reuben and Eva had Myrtle's brother and Kangula had Bijarda (Reuben's brother?).

(this seems to be a repetition)
At the Wanji-wanji held in the hay paddock, Ugumarri had Guyama, Marburning, Unberongu and Gunima and Moonlight had his wali ji, Mannindi and Thanguni. There were no more wali ji for him to have.

There were present at the corroboree :-

Unberongu, Mannindi, Gunyimi, Kanibunu (m), Wawuri (m), Dhāguli (m), no lubra, Wilgurda (m), Ihunga (f), his m., Jidiri Katajiri (m), Bilga for Ngunyia, Manminga (m), Junbaing (m), Katadhanu (Junbaing's lubra), Yurdia (Maanya's lubra), Inyadadhu (Kuradhuna, wife, left behind), Nyuinya (m), Dhalbadhugur, (Nongalma's mother), Dhangul, Kalba, his woman, Guyima, Thanguni, Marburning and Burinya, Runguin, Kalbin and Inyadura, Thanduri, and Kalba (wife), Jujubaing and Injardu, Umai and Amungarra, old Ana jiri and Ngallerrga (her majji), Ana jiri and Wijil and Dhainba.

Ura and Ngallerrga (now dead), Mallainya, Murdigura and Nguinba, (and Kardijima), Nyurruinyi and Jurdabi, Nimbahnu and Kallunga (his woman), Thanguna and Guyama, Wongin (Kirdijana), no woman, Minima (m), Yalliyalla and Kungudhu (his woman), Nyanyela and Minjia, Mudhina or Mujuna (f), Inyin, Dari (dead) and Kundain (his woman), Nyirdain, no woman, Kuhmungua (Yalliyalla's woman), Ibari and Ugumarri, Kumundura (Ura's mother), Thangarri, Murdijana or Ngalgain.
Sundry Notes from Notebook 50

Page 34
Kundawuru or Kundaguru, Corroboree
Wanji wanji, all danced at Talala.

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Bulgala yerondina - dance

Page 64
The men must all relinquish their possession of their own women
during Wanji-wanji, but only waliji can have marital relations,
never marria, kaing or mnnudhu.

Page 105
Ngaiingarri, informant
Mālu - kangaroo - showed them how to get blood from their arm
veins. The malu song, sung at blood-letting times, is as follows:
Malun jurū tu, jurū tu,
Malun jurū tu, jurū tu,
Li dampī dampī, li dampī dampī,
Malun jurū tu, jurū tu, etc.

Page 123
Yarrigan, informant
Wanji wanja.

Narrumba and waliji are tharburda, these keep together.
Nandarrga, name applied by intermarrying pairs to other pairs' narrumba, and waliji marry each other. These will call the
"mobs" into which they cannot marry "nandarrga".
One mob, tharburda, these also keep together.
Fabbulu - going round the camp to collect the mining to visit the koondain.

Yirrgurrun, "Yirrgarni" (initiation term) - the boy's mother's people.

Ngarralea and Yarrgu with spears and wardan made a complete circuit of the Kalda camp, striking the trees near each wom-moo as they passed it. All the women then came last to Wardulea's camp and the men collected in a group and trotted west for a little then turned round, making a curve and came along north to the foot of the cliffs where the koondain, etc., are stored.

Two smokes were lighted close to the store house and for a while we all sat in the smoke, to make us "yaddoo". Then we halted between the two fires and sat down while Ngarralea, Malalea and others went on to grease the koondain. Yarrgu has lighted another fire between us and the storehouses. The men sit in groups, Bob and Charlie, Frank and Kundagi, another and Jiduma, Punch, Balgundera, another.
DHOODHOR SONGS
(Ancestral)

Inyili or Wardulbi (Bobbie), about 65 or 70.

I
Mangoor mangoor koolarda
Naulila maiularda
Mangoor mangoor koolarda,
Naulila maiularda.

II
Koolō bubbidnai birē
Marringai yinnarma
Igardī koolō marringe yinnarma birē
Igardī kuli bubbidnai birē, etc.

III
Manyē boormail boormaldha
Dauē dauerē larnai
Manyē boormail boormaldha,
Dauē dauerē larnai.

Munda, wadhurda and dhocahoo yini (3 dances)

Mating season for kailga - January, February. They can only be eaten as purgatives at this time.
Ngardi-i Corroboree Song
(Sung by Jirawirding, a Kailgam)

I
Kajina inbarara
Ngarungararie
Bilda rarejiba.

II
Wirni wirni-la
Mara wē ngulo
Ngagalarna bajana.

III
Ngulbara la ayale
Ngai-i alarde la.

Localities from which corroborees come:
Wongala (crow), kalia (emu), kogara (east), kulbir (kangaroo),
kaialu (north), yarda (eaglehawk), wonandara (Eyre district).

(Sung by Karndying)

I
Sun travelling
Kogara song
Jindu kajal kajal muberna
Larna ngagula
Ngamaranga.

II
Sunset song
Kogara song
Kunga ila ila ngair
Dirdirā bungālā
Walu gulbā gulbanyi

III
Daylight Song
Eucla song
Jindu yila yilanga
Yulgarana, Narandala,
Walu buyu buyu ini (walu = caterpillar)
Sung by Kaluzurra

Nyilee daree, nyilee daree
Nardu ngadhā, kundabi nagā.

**Songs sung at Kidarra Corroboree**

**I**

Balgara ngadharri,
Another road I’ll go.

Kaniura nango
Don’t want this road.

**II**

*(Sung by one mining and several yingga)*
And one mining dancing

Harra bindera nganye
Dugaldharra woordoo.
D'ud'u song
Ijala's songs  Bandararana

I
Yagonga ngajō bandararana
Yagonga ngaje bandararana
Yauera yararain banai
Yauera yararain banā

II
Nomad'a wanamiin bana
Mari'ndin mari'ndin bana.

III
D'urgardin jurgā
Jurgardin jurga
Agalainba durnī-ī
Agalainba durna-ī.

IV
Balaji balama
Manbi manbila
Wilambaruna
Wilambaruna
Yalliyalla, informant

Initiation Smoke Song

Kalduga - Smoke Song
Karruji nga nu (twice)
Burguru bu ri
Jalyn hardi burdu
Barri na urda, Yalda leri, etc.

Bandu uri nyungumba
Wilainbigu (brother go)
Mabindi womana buradhagu (little girl)
Nyunbula jimba (young girl)
(incomplete)
Early morning, boys form a line and look over to the other side of the women. They make crooked chignons and put walga on their foreheads and noses. They danced all together, and mama and wiama all sang:

Hardbi narulbi,
Wuru ra ngaamya,
Baduma ma na.

IV

Burgu na wililbu,
Nganyi buleri
Jimbagi imbala,
Marrubarruba,

V

Magu gadhadha lambur (twice)
Miri bu mira lambur.

VI

Mara b'dain b'irdain (twice)
Mira wandi wandi

VII

Guna indiri (twice)
Jiji jugu jugu.

All Mama dance

VIII

Wilurara, wilurara, boggara yayerling,
Gadi, mamur nalurn gadaii
Mamur munjuru gadaii.

(tapping breasts as they sing)

IX

Thalai le nganyai ya yil,
Gadai, thalai la nganyi,
Mundaa na idhadhala,
Le nganyai ya yil gadai.
I

Kanguru kanguru guna mulberje,
Kanguru kanguru guna jen-jen.

Yugarilya eats kongu and then sing above and dance, all women, no munga.
Yugarilya cut wanas or kadha and left them - they were too long. These are now 2 stars in the N.E. They then cut a round wana and it was all right. Now it is near them in the sky. They took the kaligali one away.

II

Kirida kirida kiridan, kirridan kirridan.

The lubras and munga go out for baru, leave their thaggulu and kadha and kala all in one place and go along dancing and singing kiridung, kiridung. They were going Ulberara.
Dinner time came, no baru, only dancing. Go on kiridung, kiridung. Other wiana (bilda) used to give them baru.
By and by munga tracked them up and by and by saw the thaggulu and knoll and when the wiana saw they took their gulu (skin) right off and cried out, Barradin, barradin. Now they are barradin. They held the skin of their heads in their hands while they sang, Karradin, Karradin, then they put them on again. Those women never bring baru as they tracked.
When the mungas sang out to them, "What are you doing here?" the women cried out, "Barradin, barradin," and they are now jida barradin (crested bellbirds).

Singing

Nyinna gabbi gabbi bur ma le,
Nyinna burena li.

One munga went on and killed plenty baru, went home, made kala, cooked meat, drank and slept,
He hears the above song before sunrise, far away he hears it.
By and by he hears it closer and closer. He looks round, can't see anyone, no tracks. Again he hears singing,
but sees no one. Goes back to his kala, cooks his baru, makes waru and sleeps. Daylight again.

Nyinna gabbi gabbi,
close up he hears it but can’t see.
Dinner time he walks along and sees Munda (dust) being thrown out like a wombat making a hole. "Hey, what you doing?"
Nunga sees Aganamurra. Aganamurra says, "Ngo, ngo, ngo," and goes away.

V

Baliri jilba jilba langai,
Boggali jilba jilba langai.

Two jilbi walking along. Another one come along and get baru.
They sing all night and morning. They had a big round thaili and carried it singing.
Nunga track them and found one jilbi making ngura, the other thaili. So he killed the one making thaili and the other making ngura. They are now imbush (spiders). The man who killed them was a ñhugurr nunga. He was a spider too.

Juin Juin Song

Birbin birtinyarra bulda bulda, Ngarrmulji ngarrmulji.
The hunga lighted a fire and wanted to get the juin juin from the tree, night time. One of them got up in the tree and bough bunis and all and killed all the juin juin and cooked them and ate them. The nunga then turned themselves into juin juin.

II

Latti lanâ rabbura kurjê
Ilabilalbi.
Old woman making a wurli for the rain sings. (Old woman - bilari) She asks which way water comes in through the wurli. Inside young wiana, a dhalgara (young woman married) can’t speak and points out with warla and shows where water comes. By and by old woman sees nunga bringing malk. They give the old woman kulda and junda (ribs and thigh) and their own murdurra who can’t speak eats plenty. Old woman is their mingari. One day the nunga mukka comes back.
Mingari leaves young woman (thalbu) and tracks them up. She was sharpening her wana and by and by she saw Mamu (Devil) catching them. She killed Mamu with her wana and took munga back alive. Munga young bilal.

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Mingara da yauali na
You can't hit me,

Wajji wajji wajji wajji,
No, no, no, no.

Two da men are fighting brothers (jilbi - old) and dodge each other till night. Then they got up and hunted baru and divided them and then fought again, singing Mingara da always. They knock off at sundown, have baru and sleep. By and by Waramulla (big mob) came along and stood in two long rows. One old man killed one mob and the other another waramulla, singing Mingara da. They finished all the waramulla mob and they had enough fighting and lived happily - "jungun nyinning", "mates sat down".

Singing mob
Mama dhugurr
Women and gijja always singing and beating hands on thighs.

Dhaggubirdi, dhaggabirdi (quickly)
Eau, bau gabbi (many times), then
Ba-a-u
Eau wau walga.
They finished up with this song :-
Jidiginar ilyirdi
Hungara mangur
Wau wau.
Madhuru had no eyes dhugur time and W'maingurra took some fire to where madhuru sat down and warmed and warmed and warmed their eyes and madhuru could see, and madhuru sang:

Jilga burda, jirga burda,
Wina ngana nganarri
Jilga burda
Wini ngana nganarre
Jilga burda.
NGAUK (MALLEE HEN) SONG

Sung at Eucla series of ceremonies.
Beega yila yilanga woggarna noongurung
Ijerbē igerbē woggarne eebiga
Eebiga ila yila.

JEEDARRWA (SNAKE) SONG

Barba barba woggarna
Larna ularna woggarnē.

For myths concerning these, see the following, (also legends) VII, 3

A koggara mulba (eastern man) lay down in the shade and while he lay down he felt sick (ngandain) all over and then his head went away (he remembered nothing). Then he woke up, but when he woke up he was walking a long, along along kalda (west) and by and by he met a big mobburn mulba who took him to Darbirdi and showed him some willy (water) with a big jidarra (snake) in it. The jidarra came up out of the water and swallowed him. The jidarra swelled and swelled because the mulba was inside his back, and it goonaed, goonaed (voided excrement) as it travelled east. Then it made a big circle and lay down inside that. A ngau's nest was near and it took all the eggs and scattered them about and there seemed to be bardujarri (many) eggs everywhere. Then the jidarra went into the ground and a little bird came up and tried its wings and then flew away along the road koggara way.

By and by the mulba woke up and his bones ached all over and he lay still and remembered all the journey he had taken and how the jidarra had swallowed him after it had eaten a kallea (emu) and he saw the ngau and the little bird coming up from the ground where the jidarra went down. He made the jidarra song then and the ngau song and then when he got up and was yaddoo (better) he told his people about the jidarra and the ngau and when the jidarra dance is performed, the
women are Walgaed with the goona of the Jidarra (round white circles) and the performers carry vessels of ngau's food in their hands and dress themselves with ngau down. Wonningi and wreaths are worn for the Jidarra. This side (east) of Darbirdi he met the other mulba.

JIDARRA SONG

Jalyimurr (jalyi = spit or sea froth)

I
Wallarding jiraa anee jijiba
Lala innbanaa aneroo gunda,

II
Warne warne ra ngoora
Maroodhanbulaa ranee
Biji biji maradha.

III
Barlara mor ra
Lara ra warna na
Aburda burdara ngaree jinda.
Old Binilya’s Song

An allinjerra (northern) refrain.

Ngardē’dinā darrulā ērdā
Mōn bare’ mōn bare’
U gardē dīnā mon bare
Ī garde dīna’ daggrda ērdā
Mūn barē mūn barē.
Ngards dina, etc.

Poor Binilya, blind and helpless, was the last of her group, the Wirungu wongga, whose “run” was Tarcoola (darkula) “road” and Bolder and Yuria and Winbera. I tended her for eight months and health failing me, I left her to go to Adelaide. Thrown on the cruel mercies of the few scattered members of other groups now haunting the West Coast, with no one to cook her Govt. rations, she did not live very long after my departure.
Dinnah's Song

(Her father's gabbī - Murderua)

Ji jī wabbura lā ngarī ngurū
Gardadhanā minā, gardadhana ngurū,
Gardadhana minā, gardadhana ngurū
A man may leave his spear or any personal belongings near a former murduru's camp.

Kurdi - man with wooden cymbals

Girrgirr and Gerrrgeerr - these bird noises are made by special messengers to call to initiation or totem ceremonies. They are heard some distance away and the old men go at once to them.
Women's dance and song.

*biju biju marinaa*

Janya mari jarda jarda

Maru banyala mara binyali

Waialandi nā waialandi ni

Binya binyali.

*Biju biju, women's corroboree seen at Buola.*

Waninge

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*Biju biju dance*

Binja bada na

Kara lilinji.