Regesta. The names of these songs.

Mrs. Elizabeth George wrote to Kidd

telling me a young girl who can

write down the notes of the songs I have

obtained at three times I still remember.

These will be a great addition

to the published copy.
The only song of the last Gunji wani (winter) performed in the Fuwa (native name Yirg'gi'li) area.

Wanji wani: While finishing this area having been settlers from the Northern Border area (Tracing on debits 20 years earlier).

Fuwa song sung by the visitas kumunipu: Ibari wani gan ye, derri wani gan ye.

Kumunipu song: Ibari wani gan ye (unimpe) ad lib.


Joroddima you you you.
Daling'gama ngardi ngardi
Joroddima you you you.
Daling'gama ngardi ngardi

3.
Kanga ngadhunga na Pajari
Kanga ngadhunga ngai 00'go
Kanga ngadhunga na Pajari
Kanga ngadhunga ngai 00'go

(Note) "Pajari" was the name of one of the 4 class divisions in the Central (Wuf) area. These had been 4 class division until the Northern (Pajari) groups (Kumunipu) brought with them the Central (Karinga) groups

B Pajari - Pajari
Kaciruka = Pajari
Kaciruka = Pajari

Kaciruka = Pajari
Pajari - Pajari
Kaciruka = Pajari
Pajari - Pajari
Kaciruka = Pajari

These class divisions and class marriages were listed under which section they lived and which clan were they. In the Continental town, women and husbands were listed under the clan.
The Drama Carousel Rig of the Group of "Clown in the Moon"

Taking their own local products, they camp along the route. Teaching the young women to the best group, the best teaching group, finishing at each camp. The women of their own group taking about 25 years, along the young men, teaching the danciing, the local women and women, taking the danciing, the women. Teaching the danciing, the women. Teaching the danciing, the women. Teaching the danciing, the women.

Taking their own local products, they camp along the route. Teaching the young women to the best group, the best teaching group, finishing at each camp. The women of their own group taking about 25 years, along the young men, teaching the dancing, the local women and women, taking the dancing, the women. Teaching the dancing, the women. Teaching the dancing, the women. Teaching the dancing, the women.

Taking their own local products, they camp along the route. Teaching the young women to the best group, the best teaching group, finishing at each camp. The women of their own group taking about 25 years, along the young men, teaching the dancing, the local women and women, taking the dancing, the women. Teaching the dancing, the women. Teaching the dancing, the women. Teaching the dancing, the women.
The Wannawui Travelling Show included eight distinct groups on the Togol Road, each with a unique identity. The Southern pack, notably from S.W. Australia, had Bengal seals from the Tirghit. One of the black Circumcision Flints from the Ismailin of the Togol Group, and a white Circumcision Flint from the Qaamiriyah Group. For the journey, they had changed his habits from the Togol and the Togol. They were not known for their Sea, and a thing from the Thames Water and far from the 8th White Show quarry. Streams from the Jure and Jereyn area, pedestal from Shark Bay, Quair-Andre with the Madir. Hosin hair and fur etc., Beille and fat feathers for decoration, bombai fur pelts, etc., and the women used boned and fur. They left both groups to their sufficiently safe, payments were made. Each group travelled from one to another group to be banded with the next group, and each group might pass without hurt to friendly groups further north. They might be quarrel and kickings over the banded, but the barred objects were carried out of the value of the island. Great plains, glets etc., occurred as these were pressed on from the group purchasing banded to its Northern Groups. Thus, you can determine in the journey to the banded. Exchanges and purchases were made at each Group area. Some would be carried further North though their owners would return to their own group area.
3.

Their journeys from the camps along the North South Road, At-Ghale in 1912-3, the "remains" of a Great Undertaking (see

Travers which has been 25 years earlier. All with the same

Ceremonies which were the punishers. And very little weapon in

the object of hate, owing to disappearance of tribes. An old South

Journey, for the Warhame Travellers' Groups stopped by the

continuing from the area north of Guebe in the West, or even down.

The plains they found no sufficient leaders.

members to any group.

However the 15th was the last assembled at Guebe. Belonged
to many of their old (semi-civilized) tribes of the preceding

village at Guebe obtaining special Spirit Stone

the chieftains North Eastern tribes in exchange. From

the Northern Special Spears always more valuable in the

Hark stirrup to their strength & smooth handle. One

of the few that people (stations) belonging to this

c amp area in their year. Through the gift of few from

Rounding Trees and under abundance of bongola, the

Sharp half round, point, painted, together with Circumcision

plugs from 'Maamba' (The Throne of the Plunder

Monster). One White Plugs from Kalia Express

(Pitaya) were given in a copper needles for termite

binder & fastener with the spear. The Warhame

was passed & payment made of the few native trendel's

tel to return when I gave them for their journey to the

point in the Guebe Range. The other objects of harder

wares to depriever ( staff ) in a known places in the guebe

hills toward the back form they yander to under the rept

group area. Come Souther Viewed towards the

East group area has its own group adjacent for trade.

Evidence the ages more group going from Guebe, even

at the Guebe area had some regular passages.
Through the past 40 years, there have been
western visitors, the first few thousand groups during the
earlier period. While settlements were in the Northern Territory,
the northern route led to the Finke River. That was not
occupied until 1941, when the Finke River was named after
the Finke River. Many Crookes, led by the Finke River, and
the Finke River to the west. Crookes, led by the Finke River,
took the Finke River to the west. Crookes, led by the Finke River,
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The old Travelling Dance, Wanji-Wanji. When we were living out West in the 1910s and 1920s, no new dance had been invented. The Travelling Dance had been practiced by both a German-Indian and an Australian. This was under the direction of a German man, "Molnplo". It was drawn by lines on the ground, and was a dance for the Central German people in Canada. It was later called the "Wanji-Wanji" as it was known to the Native Canadian area, finishing at a career while I was employed at the school 1913-14. Though the group had a big group, called for symbolic ceremonies, it was the "Wanji-Wanji" that performed it at school. There were two groups, the "Kulipilas" area group and the Boundary dance groups. It carried on through the "Wanji-Wanji" to its career at school.

Then the "Kulipilas" from the "Kulipilas" area, "Kulipis" was 20 at the school, doing just as a young man, the "Kulipilas" group purchased the "Wanji-Wanji" as was being performed when necessary, came back to the old man.