



1899-1945

This Notebook is rather a Paperbound w. some Special Inserts  
w. it is part of my Pamphlet - "Suggestions for the Betterment  
of the Aborigines" etc. It has become obsolete owing to the  
steady decrease, disappearance (by death) of every Tribe &  
Group in South Western Australia Today (October 1945).

In the years of their investigation (from 1899 onwards  
there was usually in some districts - one little group or family  
hugging its old area, but even there the groups declined  
to mingle with others not of their own area,

Still, if some 'Head' appointed by the King had taken over  
the whole of the movements living throughout Australia  
& had studied their social & other systems & gained a  
full knowledge of their different laws & customs etc.  
There might have been a way to their extinction



Theresa Paulson  
Chertwood

Mushwell  
2 eggs 5/3/27  
6 eggs 4/1/27

Mrs. D.M. Bates,  
Native Camp,  
Ooidea  
East-West Line,  
South Australia

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Woolly, a tree of the genus.

Australasia 7<sup>th</sup> & 14<sup>th</sup> Dec 1918

Spumoni albae

Aus<sup>n</sup>. Sep 2, 1922

Argus Sat - July 9<sup>th</sup>.

Indonesian Cew - Aus.  
Tribal fighting with knives

July 26 1924 Australasia

Aborigine of Kell a. Myths.

See p. 100

Munggumindii, Windu, informants.

Large wrist bone

Less large, small bone of leg.

Small, finger joints two first fingers (spear fingers)

Also called Barjardi, miri darrga by Ginniga waddi.

These are warrmaia, "far away", "sulky" bones.



COMMONWEALTH RAILWAYS.

Subscription

M<sup>rs</sup> D. Bates. Donor

Older

~~Home from~~  
Kardyn's days to the date

pieces called the  
Group History

Boolaradee P... (Place)

Mumbingoa in Kaimera. Dunderla Page 1

Meejooona J. Boorooona

Shadissie

Boordinga J. R.

Gama, Jalgooradda.

Boorooona J. R. Boorooona J. R. Boorooona J. R.

A little mummy grave was made on the spot where the dead woman lay & a piece of her dress was placed at the head in order to let her know that she was dead

Boorooona J. R. name of dead woman, a Palgana Ganya (Jungoo) (Jungoo) (Jungoo)

Her head was placed in the direction from whence she came (westward) the said taken out was placed in a north & south direction. The grave was made east & west. A few logs are placed in the heap to keep the hay & some intact bushes are placed on top of the half circle to form a kind of upore. The ground is deepened & widened at bottom, a sort of device being made half way down the grave the ground for several yards around the grave the ground was cleared & swept & made as clean as possible about 1/2 ft. 6 inches deep in the bottom of the grave, & the upper part in the grave to see if a piece of paper lay in the night. A board made



Paardumpen, range N.W. from Kumbhola.

Yan'barce in Broun's

Rooscampus f. Malpas  
Shaw's issue

Kyoolungas in Kauscia

Mundinga ~ ~

Yerawarjee f ~ ~

# WEERRA

Wooden scoop, used by all aboriginal  
women. Sometimes "first cradle",  
carries newborn babies; cooked babies,  
water, food, (grubs, roots etc) portions  
of human meat etc etc. It is  
the woman's "vade mecum"

Called Wee'rra, in Cud, Australia

" Thaggula in Kullberton Plains  
area also Guale district etc.

The "It" is very much rolled

Milbarli - long tailed iguana

Where are there?

Golden Manya Coming Ceremony  
From the story of Nycegor Wala.

Constable no. 1 of  
Wommanija & Irubili (Vepathya)

I have found these grips with other parts  
10/10/45





Naac taken

Jobaitch's & other  
Native photos

from by Paris

to how Liding Group

settles. Was my

Native photographs

& tell them about

by work. I must put

the photos back

into my drawer

on Thursday

I speak on Wednesday Aug  
12.

Sheet 800

Now and then you can

find things (the usual?)

but not the things that you  
at least at your camp, ladies  
probably

They take

fish by

in the lake

Yurian

Maonaba

Esquimaux

Description of Quail across the Bay - Part 1

The sparrow arrived  
boldly & was killed & there

the dancing caterpillar  
was seen feeding on the  
negundo (leaf of mulberry)  
& of the bob a tiny stick of thick  
grass stem up to show two  
twice dances to; great fun  
bobs to keep head up & from  
white looking green to the  
branch

Went for seven to a chest to  
make him grow strong. George  
saw four behind to show  
Kooroo (eye) observation  
of feet to the group  
(SK, SK, SK)



I personally tried the  
feet chains at Macbain &  
Broome

Bilibulmun Legends  
Australasian Oct 9  
1926

Woolberr May 3rd Aust.  
1927

Story of Banjil Australasian  
Jan 21 1928

Wogyal Serpent Healer  
Australasian  
Apr 26 1930

Not typed by Miss Hardy.

Manda goorani, <sup>maale, shupuzes</sup> Dho lo nya gabbi

Oorainya Ngalya walga, <sup>bulbale shupuzes</sup> Jabbi

Bembagoojos or Yalliyalla <sup>blebb</sup> Ammay <sup>u</sup> Jabbi

~~Gyongga Gyongga~~

Mundoomyan <sup>gabbi</sup> shupuzes  
Wacurde <sup>gabbi</sup>  
Ngworbande <sup>Karbyigalla</sup>

Inelum booringa  
Euler <sup>gabbi</sup>

Gehara tharanga

but turky tobacco

Theale weclamps

near Ganabala Murru

{ Weepabazzani or Beyangara  
{ Oorijara Ngalla <sup>weepabazzani</sup>

These young fellows are staying a few weeks - The old man & his brother inland came along to collect I presume as lubrication ceremony between holes there



Handwritten notes in the top left corner, possibly including a date or reference number.

Binguna old man, came heard 30th  
babba dhuqur

Kanjilga, Mikkaru Kaelgari, babba  
dhuqur gabbi  
Wantunya gabbi is wudu from  
Binguna gabbi  
Mungana gabbi dhuqur gabbi

Ammerpunga, Nyeeuna

At Mission in Boldca - from Jella  
Mungana + Woggoe are married  
to an Janggaru's father & uncle.

jeen-jeen-ju  
tiny bird with soft notes  
(I know it's a seed)