ABORIGINES OF THE WEST COAST OF SOUTH AUSTRALIA.  
VOCABULARIES AND ETHNOGRAPHICAL NOTES.

By Daisy M. Bates.
(Communicated by J. M. Black). (1)

[From "Transactions of the Royal Society of South Australia," vol. xlii., 1918.]

[Read September 12, 1918.]

The alphabet used to express native words is that of the International Phonetic Association, with slight modifications, and the characters which require explanation are as follow:—

[a] when long [a:] is the English a in father; when short the Scottish a in "man."

[e] as in "they."

[e] as in bed; when long [ε:] as in "there."

[i] as in "pity" [piti]; when long [i:] as in "marine."

[o] as English o in "not."

[u] as oo in foot; [u:] as in boot.

[au] and [ai] nearly as ow in "now" and ai in "aisle."

A long vowel is indicated by the sign [:] placed after it.

[j] = y in young. [ti] and [dj] are the sounds heard in English "tune" [tju:n] and "duty" [dju:ti] and must not be confused with English ch or j, two sounds which are quite unknown in Australian languages.

[ŋ] = ng in "singer."

[θ] = th in "thin."

[ð] = th in "other."

[g] is always pronounced as in "go."

(1) This paper has been entrusted to me by Mrs. Bates, who has been doing philanthropic work among the aborigines at the Wirilya native camp, near Yalata, and at other places on the West Coast, and has thus had exceptional opportunities for continuing, among natives of South Australia, the valuable observations on language and customs which she has already made with regard to those of Western Australia. My share of the work has been almost wholly confined to transliterating the native words and arranging the vocabulary alphabetically. The language dealt with here is essentially the same as that spoken at Murat Bay, of which I published a short vocabulary in these Transactions, xlii., 3-8. — J. M. Black.
The stressed or accented syllable is indicated by the sign ['"] placed before it, but in order to avoid the necessity of accenting every word, it must be understood that all words which have no mark of stress are accented on the first syllable, whether they contain two or more syllables. Letters and single words in the phonetic alphabet occurring in the ordinary text are placed within square brackets.

Vocabulary of the Wirangu Language
[wi:rongu wonga].

alindyra, north.
angari, eye-brow.
baba, native dog.
bala, ba’lardu, he she. bala γarbi, he is lying down.
bal’djindjir, coachwhip bird.
balgerda, seal.
bandji warlbu, ribs.
bani uldi, come here!
bardjoarda, native cat.
barna, long-tailed iguana.
baru, animal food.
bornbarn bu:lala, bell bird.
bonda (banda), stone.
bi:larl, pied bell magpie.
bilda, hip; also opossum.
bildabi (contraction of bilda gabi, opossum water), name of a waterhole in the Wookata district.
bi:na, ear.
bi:ra, moon, month.
bi:ri, fingernail.
bi:ria, heat (of sun).
bi:riŋ warlba, sandhill.
birli, water-bearing roots of mallee.
bi:ru bi:run, sacred kingfisher (this is also a sacred bird with the aborigines).
bogun bogun, bell bird.
bu:ka (bu:ga), stinking.
bu:kabi (contraction of bu:ka gabi, stinking water), name of settlement (Bookabie), about 26 miles from Fowler Bay.
bu:kati, boot (from the English word).
bu:lgara, sandalwood tree.
bu:ndi, species of Acacia.
bu:ndja, mouse.
bundjin, white-shafted fantail.
bu:ni, bird's nest.
bu:ngara, to smell, to stink.
burgu, fog in the upper air.
bu:reru, small quail.
bu:ri, white stone; also white man's money.
burlu, parrot (in general).
burn burn, fruit of native peach.
dalja, to spit.
dauw, edible gum of walduri, a species of Acacia.
djaljir, white cutting flint.
djarda, stomach.
djarda undan (qu:ndan), empty stomach.
djarlbu, ant-eater.
dje:gi, edible grub.
djilbi, old, grey-headed man.
dji:da, bird (in general).
djildja, calf of leg.
djilgil, warbler (bird).
djila'marda, scorpion.
djilu, grey bell-magpie.
djina, foot, road, track.
djina'arbil, murderer's slippers.
djina'arda, evil spirit, devil.
djina'mildjarn, instep.
djina'djarda, sole of foot (lit. foot-stomach).
djina'bi:ri, toe-nail.
djindu, sun; also a species of mallee.
djindidji, species of Myoporum.
djingga, evil spirit; spirit of dead native.
djinti, rump.
djindir-djindir, wagtail, shepherd's companion.
djirbe, restless fly-catcher.
dji:rigi, grub of wattle.
dju:du, brush kangaroo.
dju:in dju:in, grey-crowned babbler (bird).
djuŋu djungu (σuŋu σuŋu), an edible root.
durdur, soft red ochre.
dalbudjir, martin, swallow.
dan dain, female caterpillar-eater (bird).
derba, inside, within.
Su:ban da, to cover up, bury. ṣa:a: Su:banṣana, I have covered it up.
Su:gu, to dream; long ago, in "dream" or "ancestral times."
Su:la (du:la), cutting flints of various colours (not white).
du; lea, little blue penguin.  dhulca.
gabi, water.
gabi unal, to drink (lit. to eat water).
garbidji (karbidji), species of wallaby.
guraray, gully.
gibar, gibera, wild turkey.
gibera ma ("turkey food"), Anguillaria dioica (a small Lilaceous plant).
girgin, hawk (in general).
gu: balu, club.
gu: dji gu: dji, dust storm.
gu: jana, "native gooseberry."
gu: ma, one.
gu: mba: le: ra, whirlwind, duststorm.
gu: mbu, to urinate.
gu: mbarn, urinating.
gu: na, to void excrement.
gu: nan, elbow.
gu: njaru, thirsty.
gu: rardu unal, to drink plenty.
gwa, yes.
i: rbil, hail.
jadu, good.
jalgundu, edible grub.
jagala, red mallee.
jailbuin, cloud.
jambadu, far away.
janguna, white cockatoo.
jangu u: ldin, going to sleep.
jara, tooth.
jari, arm.
jau, seagull.
ji: bi, breasts.
ji: jilgi, bed (made of leaves, grass, etc.).
ji: nini, name.
ji: ra, mouth.
ji: rgili, genuine name of Eucla.
joo, bough of a tree.
ju: ldilga, genuine name of Ooldea.
ju: jan (nu: jan), spear made from tree root and bartered from the district where it was obtained (north-east of Laverton, W.A.), along the edge of the Nullarbor Plains, towards Penong.
ju: ngu, to give.
ju: ri, to hear.
kabulu, kidney.
kadji, spear (in general).
kagal-ŋ (kosalog), cockatoo (in general).
kagu, white edible root.
kala, fire.
kala’warda, firewood.
kala’djirdjir, black-breasted plover.
'kalaia (kaliea), emu.
'kalaia 'malbara, murderer’s slippers, made of emu feathers and hairstring.
kalbordi, to break.
kalbin, mallee hen.
kalda, stumpy-tailed lizard.
kalga, Venus (star).
kalgula, an edible fruit.
kali, boomerang.
kali’gali, bow-legged (lit. boomerang-legged).
kalŋŋ, heat (of fire).
kalŋŋa, burnt.
kandi, gum of sandalwood used to fasten flints on spears, etc.
kandil, ribs.
kanu, frilled lizard.
kaŋga, crow.
kaŋgo, shade.
kara, spider; also sandplain.
ka’rambi, an edible fruit.
kara, pearlshell ornament (article and name come from the coast of Western Australia).
kara, light-coloured people.
karba, to dig.
kardia, myall (Acacia sp.).
kardidi, teeth.
kardjul, ankle.
kargala, pig-face (Mesembryanthemum).
kargu, yellow pipeclay.
kari, immediately, presently.
karidjral, heel.
karu, teatree (Melaleuca).
kata (=wana), woman’s digging-stick.
koga, head.
koga lida (lipa), sea-shells.
koga ʒu rar, hair of head.
kogarrara, east.
kŋŋu, mallee, the bark on the roots of which is eaten.
ku:əra (ku: djara), two.
ku:ga, animal food.
ku:lardi, butcher bird.
kuːlgari, fat.
kuːliba, masked wood-swan.
kumba, fruit of Solanum sp.
kundolū, Pittosporum phillyraeoides (tree).
kunable, club.
kuːgara, sparrow hawk.
kuːra, magpie.
kuːrabi (contraction of kura gabi, magpie-water),
native name of township near Fowler Bay (Coorabie).
kulai (kriː), long-tailed iguana.
kulai gabi, settlement on West Coast (Kooringibbie);
name of waterhole in vicinity.
kurdi, native peach tree (Fusanus acuminatus).
kurd, vein; also hole.
kurda, crimson-breasted chat.
kurdudu, heart.
kurgu, boobook owl.
kurli (gurli), species of sheoak.
ma, vegetable food.
madji, husband.
amari, dark people.
ambulu, tomorrow.
amala, neck.
amalu, silvery-grey or white kangaroo.
amamu, stillborn baby.
ambilu, saltbush.
amari, throat.
amara, hand.
amara, palm of hand (lit. hand stomach).
amara, finger-nail.
amarilja, sorcerer, medicine man.
amardara, hard red ochre.
amaruru, three (also used in the Murchison and Gascoyne areas, Western Australia).
meːl, eye.
meːgalba, eyelash.
manam, bittern.
ma, no.
mardorn (matn), wife.
mendra, clay, ground.
miːdī, miːrdi, back.
milbi, shoulders.
miiːrinya, miːrdi liː, back-bone.
milgin, skin.
miljiliŋ, parasite on sandalwood (Loranthus[?]) with edible fruit.
mindara, an edible fruit.
minja, little, small.
minjian, minjari, mindjin, mountain devil (*Moloch horridus*).
minjaru, cold.
minga, sick, ill.
m:rikata, morning star.
m:riljilji (miljil’ji:ri), superb warbler.
m:ru (mi:la), spear-thrower.
mombaingin, to sneeze.
m:gu, edible grub.
m:di, fish (in general).
m:du, cloud.
m:ga, voice, speech.
m:gu, ankle.
m:la, mu:la, nose.
m:la’mambarn, moustache.
m:linga, mouse.
m:lu, red fungus growing on dead sandalwood.
m:la’yu, an edible snake.
m:ndu, diarrhoea.
m:ndu, covered up with earth.
m:yu, kidney.
m:na, head-covering, hat.
m:na’ardu, heavy, big, strong.
m:rdi, knee.
m:ru, noise.
m:ri, small lizard.
m:ru ngu, evening star.
nala, name of the [koyu] mallee in the Eucla district and
totem of a local group who call themselves [nala um]
(um is a contraction of [wamu] camp).
nanb, bad.
naruri, orphaned waterholes and country whose owners
are all dead.
njani’dji:ra, black-faced cuckoo-shrike (also black-
shouldered kite).
nji:ari, mountain devil (*Moloch horridus*).
njilba, fruit of a creeping plant.
njildi ju:lan, to cry.
nji:mi, lip.
njinaign, to sit down.
nju:di, netted bag of hairstring in which a child is
carried.
nju:ri (nju:ni), you.
nju:rilu (nju:nigu), yours.
nyabarli, fringed lizard.
naiju (naiju), I.
ñaijugu, my.
ñai, to breathe, to pant.
ñal, to eat.
ñalar, our, ours.
ñaldi, liver.
ñanana, what?
ñanana jini, what (is your) name?
ñanunngga, what is it?
ñambu garbil, evil spirit.
ñana, me.
ñanba (nanba), belt.
ñangga, bone.
ñagali, cloud.
ñani, frog.
ñarbi, lying down (to sleep).
ñarnui, chin.
ñarga ru:ñuni, quivering of upper part of body in the dance.
ñaru, water-bearing roots of mallee.
ñau, bird's egg.
ñogorn, bird's egg.
ñulu, cheek.
ñugu, temple.
ñulidi, tears.
ñulu, plenty, abundance.
ñulu, skin.
ñulu'nu:ñji, frightened.
ñu:ni, bittern.
ñura, wurley, native hut of boughs and saplings.
ñurarr, hair.
ñurar bi:rbarn, hair-cutting.
paldjari, enough.
talin, tongue.
tjú: garn, a parsnip-like root.
tjurguim, a small white fruit.
țala, where? țala wen, where are you going?
țamuna, greenish edible mushroom.
țardu ini, go away, go back.
țardu, whistling eagle.
ulba'leri, south.
undugu, thunder.
undugu wɔnggan, a thunderstorm ("thunder talking").
wa, face, forehead.
wadji, yes, true.
waidjirda, bandicoot.
wa:lda, opossum.
wailbela, whitefellow (from English word).
wała, angry, sulky.
waldja, eagle or eaglehawk. [waldja] is always the bird who brought the first fresh water to the natives in [bʊ:gʊ] or "dream times."
waldu, cloud.
walga, ground fog; also fruit of small prickly plant (Solanum sp.[?]).
walgala, Pholidia scoparia (shrub).
walu (waldu), wallaby.
wana, woman’s digging-stick.
wambardi, cool south-west winds (Eucla).
wanjiri, “native currant.”
warda, shrub.
warda sadi, scrub country.
wardargana, Boundary Dam.
wardriŋ, wild turkey (ju:libari dialect).
wardu, wombat.
vari (wori), native road leading to the principal permanent waters.
warilba, hill.
warilija, bandicoot.
warna, sea.
waru, kangaroo (in general).
waru gu:liŋ, kangaroo in pouch.
wən, go.
wi:a, mother.
wi:ana, woman.
wi:ba, ant (in general).
widji widji, large ceremonial boomerang.
wi:ldjara, a long time ago.
wi:lu, curlew.
wi:lorara, west.
wi:na, white pipeclay.
wi:naga, wind.
winda, pigeon (in general).
windu, hooked twig for picking out grubs from roots.
wi:nidja, grassbird; also fantail warbler.
wi:ra, sky, clouds.
wiririŋ, spotted ground-bird.
wi:roŋu woŋga, the native language given in this vocabulary.
wo:lindji, chest.
worariŋ, spear-thrower, wommera.
woŋala, crow.
woŋga, speech, language.
woŋgan, speak!
wo:munu, small seed (nardoo[?]) pounded and made into damper.
Personal Names.

Names are often given from some circumstance attendant on birth, such as [ŋiŋgali] "raincloud," given to a girl child. A soft rain was falling when she was born. [dju:ndal] "summer cloud," was also the name of a little girl. Sea clouds hung over the coast and someone drew attention to them. The child's grandmother [kabarli] caught the word mentioned and gave it as a name to the newborn baby. If a bird, animal, insect, etc., is seen near the spot where the child is born, it will receive the name of such object. In the case of boy children their birth-name may be dropped after initiation, when they will be called by the name of the place where their initiation was carried out. A boy initiated in 1913 at a creek called [djigala], 16 miles east of Eucla, received the name of the creek. His birth-name was [gu:radu], his mother's brother's name. Names of men:—[θarnduriŋ] and [θarnduriri], from [θarndu], the whistling eaglehawk; [bi:ra ñu:ɡur], "dream moon"; [wɔŋa], "crow." Names of dead relatives—grandparents usually—are frequently given to children.

Tribal or Local Group Names.

wiːŋu wɔŋga (from wiːra, cloud and wɔŋga, speech). Tarcoola Road.
kuːɡurda wɔŋga (kuːga, meat). Ooldea (juːdilŋa) area.
juːibari wɔŋga (juːibari, south). Fowler Bay, Great Bight, and towards Eucla.
jagarga wɔŋga (jaga, woman). Eucla area.
wadi wɔŋga (wadi, man). Near Boundary Dam.
baːdu wɔŋga (baːdu, man). Near Boundary Dam.
wɔŋgaːiː: wɔŋga. Boundary Dam area.
ŋalía wɔŋga (ŋalia, our). North of Boundary Dam, in the (Musgrave[?]) ranges.
ŋaːa wɔŋga (ŋaːa, I, me). Near the wiːŋu(?).
ŋandja wɔŋga (ŋandja, forbidden[?]). North of Boundary Dam area.
marda wɔŋga (marda, yes). Near Western Australian border.
jaga ŋuːri (jaga, mother[?]). North-west of Ooldea.
biːdju wɔŋga. Boundary Dam area.
kunɡu (kundu) wɔŋga (kunɡu or kundu, woman). North of wɔŋgaːiː: wɔŋga.
andingiri. North of ŋalía wɔŋga.
nunjua wɔŋga. North-west of wadi wɔŋga.
kuːɡara wɔŋga. North of wadi wɔŋga.
djidji wɔŋga. West of Boundary Dam.
wanbiri wonga. Boundary Dam area, West.
minna wonga. Boundary Dam area, North.
waia wonga (waia, woman). Boundary Dam area.
warbail wonga (warbail, woman). Boundary Dam area.
mandjindji wonga. West of border and east of Western
Australian goldfields.
rabuna (Spencer's "Urabunna" [?]). Near Coward and
Hergott Springs (Marree).
jairunda (Spencer's "Arunta" [?]). Towards Oodnadatta (wudnadat).
ju:ridja (Spencer's "Luritcha"). Finke River to Lake
Amadeus, Northern Territory.

RELATIONSHIP.

The following terms are used by the [wi:rogyu] and
[ju:labari] people, from about Tarcoola to the Western
Australian border:—

nalara, əraburda, our own family group, who cannot
intermarry.
marrja, older brother (kurdana in jaganyu:ri dialect).
bayani, younger brother (malayi in jaganyu:ri).
mama, father and father's brother.
yunduna, yundjub, wi:a, mother. The two first names
appear to be applied to one's own mother.
wi:a, mother's sister.
kaŋgea, older sister (kaŋgeu in jaganyu:ri dialect).
bu:jalu, younger sister (malain in jaganyu:ri).
wandi, kaða, son; kaðuna, sons.
wanji, undal, daughter; undalŋa, daughters; also
son's wife's sisters.
θamu, paternal and maternal grandfather and granduncle.
kabarli, paternal and maternal grandmother; also son's
daughter and daughter's daughter; also wife's
mother's mother and husband's mother's mother.
bogali, paternal and maternal granduncle; also wife's
father's father and husband's father's father.
kundili, father's sister.
ka:iŋ, ka:inja, komuru, mother's brother.
merdorn (matin), own wife.
walidji, wife's sister; also husband's brother.
marudu, wife's brother; also husband's sister.
ju:mari, u:mari, wife's mother; also husband's father.
ju:mari ka:iŋ, u:mari komuru, wife's father.
madji, husband.
ju:mari wi:a, husband's mother.
gidjara, brother's son (male speaking).
gidjara, sister's son (female speaking).
wanji, u:ndalŋa, sister's daughters (male speaking).
u:ndal ju:mari, son's wife (male speaking).
ju:mari, daughter's husband (female speaking).
ingilji, son's wife's mother and father; also daughter's
husband's mother and father.
barda'ni:ra, two brothers who exchange wives with each
other.
ŋandara, straight marriage.
unjurgarda, wrong marriage (when γalara or ẓarburda
intimarry).
bu:liliŋ, pu:lulin, nardugu, betrothed in infancy.
kaia'ni:a, strangers (Eucla district).
wi:rinya, strangers (about Ooldea).
kardi, karda, fully initiated man.
kala bu'rai, uninitiated young man (kala, penis).

Other terms for “our own people” are:—
γanannidja, γarumba, ʊu:naŋa, waiŋaŋa, ɲanderga.

The term for “great-grandmother” and “great-grand-
father” is the same as that for “son” and “daughter.”
In all tribes I have found that the fourth generation begins
thus, and if a fifth generation should arise, with a member
of each living, the term for “great-great-grandfather” will
be mama, and for “great-great-grandmother” wi:a. The
sequence of generations runs thus:—

Daughter, u:ndal. Son, wandi, kaŋa.
Grandmother, kabarli. Grandfather, ʔamu, bəgali.
Great-grandmother, u:ndal. Great-grandfather, kaŋa.
Great - great - great - grand-

I have known two families of four generations—one in
the Eucla area and the other in the Norwest—and in each
family the great-grandmother was called by the name for
“daughter.”

Several of the relationship terms given above are
identical or almost so with those of the Luritja Tribe
recorded in Messrs. Spencer and Gillen’s work, “Native Tribes
of Central Australia.” This tribe is shown in the map (p. 3)
as occupying the country between the Finke and its north-
west tributaries and Lake Amadeus. [juˈluːridja] is the
name applied to the Luritja [luːritja] by the [jagaŋuːri].
[jaga] is the Eucla area word for "mother" and is the south-west Australian word for "woman" [jaga, jaga, jōg].

**Place-names near Eucla.**

[ku:lbari], the last male native of Ilgamba Water, properly [ji:lga’amba], name of permanent water at the head of the Bight, stated that, besides Ilgamba, the following were landing-places on the cliffs between Ilgamba and Eucla [ji:rgili]:—

δu:landa (Sponge Cove, about 3 miles west of Ilgamba).

γo: bōnda.

kardulba or kardu’ulba.

bi:na.

burdin’jerba or burdin’gerba.

merdi’e: reŋ (about 14 miles east of Eucla).

Fishing for seal [balg:rdα] and little penguin [δu:lea] took place at certain seasons, the Ilgamba and Eucla natives often joining in these fishing expeditions. Descent was extremely dangerous at some of the landing places; [merdi’e:reŋ] is easy of access and is often visited by the Eucla telegraphists. At [kaldiljera], about six miles from Eucla, Eyre noticed the "cutting-flint quarry" on the top of the cliff. The white cutting-flints [djāljir] from [kaldiljera] were bartered by the Eucla natives to tribes west and east of them.

**Class systems.**

I can find no class system, such as obtains among the Dieri, Urabunna, Luritja, and other tribes mentioned by Howitt and Spencer and Gillen, amongst these tribes of the West Coast and the tribes of the Border and Eucla areas. The two-class system, similar to that of the Dieri, but with different bird names, obtains in the south-west of Western Australia, and also bears on colours—white cockatoo and crow, light and dark purple. The four-class system obtains amongst the circumcized tribes bordering the south-west of Western Australia and up to West Kimberley; in the north-east Kimberley has a sixteen-class system. Somewhere south-east of Kalgoorlie the four-class system dies out, and as the natives of the south-east areas say, "Marriages and relationships go by faces" (probably light and dark colour). I have not previously visited the south-east Kalgoorlie area, where the class system dies out. It would be interesting to know where Spencer and Gillen's northern class systems stop, and by what system they are replaced. The Eucla area system was one of small totemic groups, and apparently the
West Coast system is somewhat similar; but whatever system obtained on the West Coast in the early days, there is no system whatever at present. Most of the [ju:bari] people are dead, and the numerous natives at present frequenting the West Coast come from districts far north and east of the Great Western Railway, and, as will be seen by the tribal names, are hopelessly mixed. One man has had as wife a woman, her own mother (his mother-in-law), and his wife’s own daughter (by another father). The man became blind, “because he did this thing” the natives say. Cross-cousin, or first-cousin marriages, apparently did not obtain amongst the West Coast tribes. West of Eucla area, near Twilight Cove, I found one tribe where cross-cousin marriages was the law or rule.

CEREMONIAL DANCES.

An interesting circumstance happened during my residence in the camps of the Eucla and West Coast natives, and that was the meeting of two “corroborees,” whose starting points were in North-eastern Queensland and North-western Australia respectively. The travels of these two ceremonies occupied many years. Dr. Roth mentions having seen the north-eastern ceremony called [mu:luŋga] in the Diamantina district in 1904 (see Roth’s “Bulletin”). The [mu:luŋga] arrived at Penong, on the West Coast, in 1915, taking thus eleven years to travel down from the Diamantina. Shortly before the [mu:luŋga] reached Penong the [wandjiwandji] had arrived from the Nor’-west and had been performed at that place. I have only been able to trace the [wandjiwandji] beyond Laverton, Western Australia, as yet; but I feel sure the ceremony had not its origin there. Most probably it started in the Kimberley area, where I have known the natives to “compose” new dances and send them along certain routes, to be bartered to those to whom they are shown and taught, and who in their turn barter them to other tribes. These two ceremonies represent in their travels a broad V, and, coupled with other circumstances, I assume that there has been a highway along this great distance for many generations. For instance, a turtle (sea turtle) ceremony was composed by an ancestor of one of the Broome district tribes. I saw the “dance” when I was in Broome, and noted the names of certain important objects that played their part in this special “dance.” I have discovered that this “dance,” with the same names, attached to similar objects, was known to the [ba:du, wi] and other groups living in the Boundary Dam area. And if I add to this the numerous dialectic words similar in the Boundary Dam and Nor’-west areas, I think it quite possible that the route by which the present dances
travelled and are travelling (the [mu:luŋga] is taking the route north-westward now, and the [wandjiwandji] north-eastward) is a very old one, and it also shows that the circumcised tribes—amongst whom only these ceremonies travel—were a horde in themselves, and that they arrived after the uncircumcised aborigines, who were the first-comers. Outside this great V the tribes—certainly of Western Australia and probably of the Eastern States—were uncircumcised, and a most important fact in connection with this is that the circumcised people were gradually encroaching upon and circumcising the tribes outside their borders. I have proved this from Point Malcolm (South Coast, Western Australia) to Ballaballa (beyond Cossack, North-western Australia). Among the groups along the line of demarcation between these two places boys had been given over to the circumcised group adjoining for initiation, but no son of a circumcised father was found to have been given to the uncircumcised tribes for initiation. With the most patient enquiry I could not find one instance of this, but of the other (where the uncircumcised boys are handed over) I found many instances.

When Sir John Forrest made his journey along the South Coast he noticed that the circumcised groups were east of Cape Arid, which was then their western boundary. They have reached Point Malcolm in the years that have passed since that journey was taken. When white settlement first took place at Geraldton, Western Australia (about the fifties), the circumcised tribes were within 20 miles of the coast. When I visited the Geraldton area in 1905 they had reached the coast, but their progress was rendered easy by white settlement. They have, therefore, the whole northern seaboard of Western Australia, down to Ballaballa in the Nor’-west, thence inland until they reach the Murchison area, where they touch the coast at Geraldton; from whence they go inland south-east until Point Malcolm is reached. From Point Malcolm they occupy the southern coast to some point in South Australia or Victoria, whence they again turn inland.

Another most interesting point in this connection is that the Kabi tribes in Queensland, described by the Rev. J. Mathew, have much in common with the south-western (Western Australian) tribes. I fully believe that were these routes followed, which the corroborees are now travelling, much important light would be thrown on the origin of the aborigines, their routes, and their dialects.

I may add that I attended two performances of the [wandjiwandji], each of which lasted a fortnight, there being three performances every twenty-four hours—at 3 p.m.,
7 p.m., and when the morning star rose, just before the false dawn. Each ceremony was conducted by a different [bu:nari] or master of ceremonies—in Eucla by [ku:lea'gara], who brought it from some point south-east from Kalgoorlie; the second was in the West Coast district, the [bu:nari] of the second being the learner at the Eucla performance. Each of these men had the [kalaia] (emu) as their totem, the [wandjiwandji] being an "emu totem" ceremony. The totemic portion of the ceremony was strictly confined to the men, but at every portion or phase I was present. Unfortunately I was unable to get to the district where the [mu:lu nga] was performed, and so cannot compare it with Dr. Roth's account. The two performances of the [wandjiwandji] showed clearly the remarkably retentive memory of the learners, the songs in both cases were exact in every detail, also the tunes and actions of the performers.