NOTEBOOK 4a

Sundry notes; the remainder of the notebook has been classified under different headings - see reference numbers.
Ibarga boy calls his first cousin, a Tarur girl, turduna.

Murchison Notes, obtained at Rottnest Island.

Jabun = Wiabandi
Manjinji wonga - Laverton
No wirdi wonga
Birdi = string, sinew of tail
Manjinji, Marbain, string, sinew of tail
Ngaiuwonga Bulgu
Ngaiuwonga
Boorongu = Kaimera
Burgulu = Paljeri

Ngadawonga
Paljeri = Boorangu
Kaimera = Burgulu

Mogura nyura
Mardanyu or Marda dara, policeman, because of the stone charm.

Kauingu's burna is malu country.
(Koyl's wife)
Mulyeru is malu kardaru.
(a Jaruru)

Yangur wonga - Guildford
Malu burna - none at Lake Way
Yalabiri burna " " " "
Only jimari burna at Lake Way
Nganamara burna, Lake Dailat
Kala barna - Kudardi
Nugarungu and Mika
Mulawo
Jila burna Yuramarda
All dead near Balju.

(seed) Jinba burna, Muri's kurdaru near New England.
" Ngudarnu burna, Sandstone.
" Buli buli, Mindula, Field's Find.
(Binyiling), Yunmari near Magnet (15 miles Budarnu Lake) Naberu.
Canning road - Wirdinya.

Jingara (Koyl) killed two men, Kaimera and Burgulu, belonging to Nullagine district. His brother died from the mobarn of these fellows and he had to revenge his brother. Wirdinit lie tell them. He speared plenty jinababi, Jangari muri. Yedwood (policeman) and Tom Street chased Koyl to Wiluna, Yander, Dryblow and battery, Kolnej, and near Lake Way Kailbun was with him. They were all drunk.

Kurgurdi = sleep.

Jingurru, informant

Marda for yungalgu = stones for crushing.

Jindija’s mardungu were Yalguru Pool burna, Maramakin and (Namia) waiurda kurdaru.

Malu barna, Yarer near Tuckanarra, also Kulayula.

Bilbir - Yagarri was the last malu kurdaru.

Kulyu (root) kurdaru at Sandstone Road, Buligu native name.

Windailga (seed) kurdaru at Wirdaberi, near Sandstone.

Yurai - thaga (wooden vessel)

Wardabi kurdaru

Jinguru was the name of a long dead jimari kurdaru.

Jingurru, informant

Yarda (Burang) was Jingara’s bilyunu.

Karolyu’s sister, Wiluru’s daughter, was Jingara’s bilyunu too.

She was killed by Wammala yamaji.

He waited at Wiluna and he waited and then he saw she was always going with white men and he said to her mother, “Let her go, I don’t want her.”

The other one went to Lawlers with a Lawlers’ yamaji, a Kaimera.

He took Kauk from Lawler. The miro was put down and he was bilyunu.

Ngumana (Burang) - Nyingaini’s daughter, a bilyunu.

Kailbun (Burang) - also bilyunu.

Nambu given him by Malabindi, a Burung, bilyunu quite young.
Ninga mungu Burgulu, wrong.
Malada too old to keep Ninga, but he had not got her as mardungu.

Jinguru's mother died with yalgu mobarn, Mili mili country, and Jinguru went to Mili mili country and killed. The blood came up and up from his mother's stomach and she died. He speared a Mili mili yamaji, a Burgulu, but did not kill, someone else came up and finished. He got 12 months for this. Wirtabiri he speared and Gunyan and Kalagurda, Jinguru Biani (dead) belongs to Yunniri country.

Wirtabiri, Burangu, Biana, Burangu, Gunyan Burangu, brother to W. Kalagurda, Tharuru. No, they all speared Biani and Kalagurda finished him. W. on breast, mingo, Jinguru in shoulder (biri), Kalagurda finished him through the heart (joni), Gunyan yangal (buttocks).

Jinababi and Jinguru, Jangari and Muri speared Ngungu ngungu, Jinguru 1st, mingu.
Jangari 2nd, bimbil (side)
Muri 3rd, jirdl (back). (Joni ngalgan, liver)
Dinbara 4th, nganga (temple)
Jinababi, 5th, finished.
Mutcha-i, chest.

Why? because Biani killed Wirtabiri's brother and Jinguru was Wirtabiri's ngabari and Kalagurda was son to Wirtabiri. They killed Ngungu ngungu because he mobarned their young brother. Jinguru now spits blood.

Nyin ngain, a Burangu, is now in Fremantle, consumptive.
Jinguru does not want to make known that he was sick.
He (Jinguru) was tracker at Nannine, Peak Hill, Cue, Lake Way and Darlot.
East of Ngaiawonga, mariji = brother-in-law
Ngabari
Wajira
Ngalungu

Balu marda = mates
Kurdaru walga = totem marks
See Baueljara’s murndi. It’s got bimara and marda kardaru.

Kudardi is yalabiri.
Ngula = sorry?

Malu mambu = Windsor Castle at Paynesville.
Junjarnu, m., Kaimera
Ngirndil, m., Kaimera
were informers on Baueljara, Yandarga, Jergaguru, Warnmur, at Sandstone. They urged them on to kill Kajuguru and then informed on them. They did not see the spearing, at least Junjarnin didn’t.
Wubur and Ngajuli were in it too, but got away.
Bubil-gubil also, but he said no, he was away.

Womburu and Jinguru.
If they are kamharni kamharni = twisting nose bone in fresh hole, and one melyern, they’ll only have one nyalu, two mardungu, three mardung.
Page 41

NATIVES AT ROTTFREST

Lake Way
" "
Peak Hill
Lake Way
" "
E. of Laverton
" "
Cue district
Kalgoorlie
Two People Bay
Broome, Karajilin
Ashburton
S.
 Guildford
Canegrass
Northampton
Muljari
WANMUR (Star of the East)

JINGURU
JANGARI
WOMBURU
JINAPABIRI
MURI
TURADA
NYIN NGAIN
JILGUGURU
YANDARGA
GUNJERU
BAUEJJARA
BALJAGURU
HARRY ESPERANCE
KARIJIL
YERDIL
JURDAIN
WIARD

Kaimera
" "
" 
" 
Burangu
" 
Kaimera (Walalu kurdaru)
" 
Jaruru
" 
Manitchmat
" 
Parjari
" 
Burjulu
" 
Banaka
" 
Bungi, Worungmat
" 
Manitch
" 
Manitch
" 
Boorong
" 
Nanda
" 
Paljari (nanba kurdaru)
" 
KALANGA

Page 42

WANMUR, informant (Star of the East)

Walgurdi - wrong marriage
Wundal - sister and brother.
Ngalyi - burial place
Kudu - burns of dead people
Mila - jealous
T'ada - adulteress or adulterer

Mingo of Broome - jungumain - hermaphrodite
Ngaiawonga

Jurdurara, brother and sister

Wajirara, children, boy and girl

two boys, sons of brother and sister.

Queensland (Dora Bateman)

Gurgila = Gubera = wengu

Subira = Gurgila = Banburi

Wungu = Banburi = Gurgila

Banburi = Wungu = Gubera
One morning early we started from Bathurst Point with the intention of doing every bay and inlet on the island.

Full of courage we were, in facing the unknown. Of course we had done the coast by patches here and there, but a deliberate tour was only to be undertaken after mature council.

We were all good walkers, and at 6 a.m., each of us carrying a bottle of water and a few sandwiches slung in a small knapsack, we ventured on our quest. We never missed a dave, rock or a bluff.

At Little Armstrong, it being low water, we walked out over the reefs and did catch good jewfish and on that we lunched. After lunch we travelled on and rested at Lady Leake's Cave and Kicey Beach and on to Narrow Neck where we formed our first night's camp. We had arranged goods and camping gear should be carried. At Narrow Neck where we camped, after tea we set wallaby snares, and then proceeded to fish for crayfish at Abram's Point and caught 8 dozen by midnight. A tremendous jewfish got into the crayfish pot and we sat on it in turns till someone speared it and carried it back and cooked it for breakfast, keeping head and shoulders for the crayfish. Before breakfast our sportswoman went to the wallaby snares and found three, and then reset the snares. We made a pot of soup with the wallabies and helped ourselves whenever we felt disposed.

About 8 we started again from Narrow Neck to go round the north end, passing to Shingle Beach, a beach of coarse sand and round King's Head and Eagle Bay and at the Blowhole by Cape Flannig where we had lunch. There is a big cave between King's Head and Eagle Bay, but deep water goes right inside the cave and unless we had a raft we couldn't explore it. This had to be left until our brothers came over and then we walked round Fish hook Bay and another nice bay to Sponge Beach, exactly opposite Narrow Neck, only a hundred yards of land between them. We reached here about 6 and went to our Narrow Neck camp where our camp gear was left, and rested, well pleased with ourselves.
We had delightful bathing places en route and here again we bathed and started fishing, over 5 dozen crayfish being potted, and a 5 foot shark, a tiger shark. We all hung on to it gallantly and pulled it ashore, the fish making a terrible to-do. About 8 p.m. we caught the shark.

We sent our things on to Mindabi Cave, just below the main lighthouse and at 7.30 we left the camp and had the nicest walk of all along Sponge Beach, Herring Bay (Mary Cove), Queen Island Bay and on to Salmon Bay. We lunched at Herring Bay and got some beautiful sponges and shells. At Mindabi at 5 p.m. we caught 1¼ dozen crayfish and a few salmon and next morning our camping gear was sent on home and we took the worst walk of the lot, Salmon Point, Parker Point, Porpoise Bay, the finest on the Island. Just opposite the middle of the bay we came to a lovely cave where we lunched, and from there one of our party knocked up and was sent back on horseback, and we continued round Buckley Bay and Thompson Bay, reaching our Camp at 5.30.

At Cape Vlannig we saw numbers of young mutton birds, divers, and heaps of eggs of these birds, four wallabies the second night, and we found some seahorses and some miniature oak trees of sea weed and many beautiful kinds of seaweed and shells and lots of pereulums, which are the doors of a large grey flat looking shell.
Notes from back of notebook

Ask Henry (Yerdil) or Yingilit or Karijil, Jarruru, Nguganyuk, Nguga, what trees does it grow on?

Does he know where khilyagin is?

Guin a Tondarup was kwagan (a species of wallaby) at Jinjilap and was boylyagatak. What’s kwagan? (see above).

How do they increase kordoru.

Walauuru - Burangu

Emu? Kaimera

turkey? Ibarga

Taruru

Nyurdumba a Burangu is the jilbi or boss.

Kombaljumu Kaimera is his ngabari.

Both at Lancefield.
QUESTIONS sent to Mr. Cusack, Tambrey, Tableland.

(Answers appended)

1. What colours did the natives use in their personal or other decorations?

   Black, charcoal; white earth (decomposed trovatine); red, oxide of iron (wilgee); yellow ochre (yellow clay), also pollen of flowers (cassia, yellow).

2. Were there any paintings on the rocks or caves near Tambrey?

   There are no coloured drawings in the district that I have seen.

3. Are the carvings on the weapons distinctive of the tribe or person?

   I do not think so. I have seen the native designing the pattern and he had not the slightest idea what it would be like when finished.

4. What was the name of the long carved boards used for rainmaking?

   Earriemarrie. The stick is placed in a pool of water for two days and possesses the power of sending water up to the clouds from whence it falls.

5. Spencer and Gillen said the Kymera and Boorong people always camped on the high ground, the Paljeri and Banaka on the flats. Is this possible?

   No.

6. Do they believe that their babies are their ancestors re-incarnated? (Sp. and G. say all Australian natives believe this.)

   No, unless the central natives are different. How about a man who had 30 or 40 grandchildren? He would have a different piece of himself in each child.

7. What do they call the "old times"? Sp. and G. called them "alcheringa".

   I don't know.

8. Wooraroo is the De Grey name for totem. What is the Tableland name?

   Don't know.

9. Have they any legends as to who first divided them into classes?

   I don't know.

10. Were there any forbidden places in the Nor'West as there are in the South?

    There are no forbidden places. The only places they are frightened of are the deep pools with black-looking water. They will not bathe in these.