Notebook 5c

Eucla district

Notes on natives, etc.; other notes have been classified under various headings - see index numbers.
Dhurdail or Nyara, f., Yarrigin's mardurn or martun. Ooldea way.

Nangala, Sandy's little girl (Scott looking after her) Fowler's Bay
Jarda, Freddie's sister (at Penong or Bookabi) Back Ooldea.

Nangia " " " " " " Ooldea.

Yandina Jack, Nangia's brother (died at Fowler's B.)
Jeltnya, m., Nangia's majji. Ooldea.

Wamara, f., Igunga's sister murgaru (now with Stuttering Yarri)


Mallainya, m., from W.A. long time ago (dead)

Munjinji, m. Gone to Ranges. Murgaru

Ngabbi, m. " " " (married to Dinah, half caste) W.A.

Guan, m., now at Denial Bay Fowler's

Jurdabi, f., Bima's sister and Jack McCarthy's mardun. Ooldea way

Nundana, m.

Nyinya, "Ivy", Yallurdha's girl Ooldea

Jurrrurr, m. (boy), Anajiri's boy

Kyuji, f., Ben's martung

Mundilya, f., Jarda's child (now dead)

Jigabili, m., Mundilya's majji (Mundilya dead of disease) Fowler's

Jugabili has Ibungga Ooldea

Burdila, f.

Dilgila, f.

Dhabbara, m. (Sandy) (now got wia) Fowler's

Dinah (Marralea) from Koonganjiju, W.A.

Yarri, m., her man, a S.A. man, now got Warrimara.

Nyadduru, Stuttering Yarri's name

Mundhunga or Mundhuga (dead)

Mulgarongu or Jo's mob

Ngalda trees, big water trees.
Yarrijuna is Jindu's father.

Baian is Anajiri's daughter. (She killed her baby. She has now a half caste baby.)

Anajiri is Inyadura's daughter.

Wongarri is Inyadura's brother.

Bimnilya (Emma), half caste woman.

Wongarri or Katamina has 2 women, Milaga and Nyulanga.

Mombi, m., stole a Gauera, carried her on his back for a long distance.

Bidera, m., (Wongalma?)

Willie Tiny Mombi and Bidera's half caste brother is now with Gurney.

Burdila and Dilgila are Joe's wives. (Joe has only Dilgila now.)

Jinny ("Yangian" or Anbingga), Octoman's woman, whom he abandoned when he married a white woman. She has now got Kolona.

Nungala, little Emma (half caste).

Nora (Kalgoorlie)

Young Punch, about "90" W. of Eucla, Ngurawundi's boy.

Kuljarongu or Kuljarongu, Murgaru man (Joe) (Anajiri's man).

(how he has Dilgila.)

Marlburning, m.

Madu or Matu (Dinah) has run away from an Afghan sister to Maninde. (Now Ngabbiri's woman).

Kuljarongu - Dilgila's majji (Joe).

Nammeji, Dicky, Lucy's son.

Ettie - Jinyungu, Moonlight's woman, also Ugumarri. Moonlight took Dilji, a little girl, to wife. Now she is dying of disease at Kalgoorlie (1918).

(1920 - she recovered and is now at Tarooola.)

26 in all at Pentwha for Christmas cheer.

<table>
<thead>
<tr>
<th>Item</th>
<th>Quantity</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lollies</td>
<td>6 lbs.</td>
</tr>
<tr>
<td>Flour</td>
<td>50 lbs.</td>
</tr>
<tr>
<td>Tea</td>
<td>2 lbs.</td>
</tr>
<tr>
<td>Sugar</td>
<td>12 lbs.</td>
</tr>
<tr>
<td>Tobacco</td>
<td>1 lb.</td>
</tr>
<tr>
<td>Pipes</td>
<td>11</td>
</tr>
</tbody>
</table>

Over 50 to distribute clothing amongst.

Fed about 40 people at Christmas.
<table>
<thead>
<tr>
<th>Date</th>
<th>Description</th>
<th>Items</th>
</tr>
</thead>
</table>
| 14th January | Gave Moonlight | 18 lbs flour  
|            |             | 1 stick tobacco |
| 18th "     |             | 3 lbs sugar |
| 21st "     |             | 1 stick tobacco |
| 20th March  |             | 2 lbs flour  
|            |             | 2 lbs sugar  
|            |             | 1 lb tea     |
|            |             | 1 lb tea     |
|            |             | 6 pipes      |
Our road is the road of yesterday and the road of today, for yesterday and today are still the same. We go over the eight, travelling along the route where many a tribe had travelled in the days that are already past for them. We can fancy Eyre plodding along, and Delissu.

The road is full of legends. The two rocks at Ilgamba, the little isolated rock on the sandhills, the blowholes, fallen in caves, etc., etc. "We are going to Ilgamba," we say. "Ah, that is Binbong's country and Karridi's. It is a land where it never rains nor snows, and that fiery north wind which raves and bullies and tears over the plains, blinding one with the stinging dust it brings along with it. The face of the landscape is seared with native memories and there is not a flower to vary the dreadful monotony of flatness; mind and eye alike take on this flatness and one misses seeing the young shoots of mallee and sandalwood and the sweet lonely notes of the little wirling or wiril.

At the end of the day's drive, one's mind is drowsily filled with a multitude of impressions. One's notebook may be full of little details, yet in going over them they sometimes resolve themselves into a music of undefined, many coloured thought and often the thing that counts is the unexpected pleasure of seeing a kardia tree in full bloom of scarlet berry and luscious dark green leaf. From the day's outlook that delicate subtle compound only may result.

No one has yet painted those vivid scarlet plums hanging from their slender stems and shining amongst their brilliant dark green leaves. A quandong berry, a little kaldia or wagga, will often make a picture of the wide plain that was once a sea, stretching from beyond Balladonia to Lake Eyre. This mallee bloom will tell of the slight rise and the wonderful sunsets seen from it or the long road stretching hushed and spectral on and on towards the sunset.
The atmosphere of retrospective thought in which they float. Here is nothing young that was not long since old, here there is no germinating potency of nature. Blended twilight and moonlight, a great stillness in the air, and a great sadness comes over one. Every little foothold between the limestone outcrops is claimed by some little plant, not a cranny in a rock is left alone, but is seized on by some little plant, sorrel or wild oats. A broad yellow stretch bespake drought and desolation for the animals. These indeed are barren lands of the south.

The heritage of suffering and woe - a man leaves his half caste child. Opinions differ as to the relative values of heritage and environment in the making of men. Opinions differ most where there is the least scientific warrant for having any. The dusk was thickening perceptibly although it was yet far from dark. Away to the west the sky was still faintly washed with colour, pale thin green and dusky orange and deep yellow and lemon. A long irregular line of cirrus cloud was touched with faint purple.

That subtle form of guess work called woman's intuition.

A thing of patches an I-here. exaltation of duty, there a love of fun and frolic and again of melancholy.

Spring days of green and gold, of breeze-stirred treetops and vagrant sweetness bring all the warm fragrance of green young things growing. I have often to feel grateful for the Irish, the Celtic blood in me with the strong tinge of fatalism which is the heritage of the Celt as well as of the Oriental. It rescues one from breakdown, calms one suddenly and enables one to lift the burden with unwearied shoulders and wait in peace until action is possible.
A soft morning breeze from the west brings to me the scent of the birli, so constant and so sweet despite its delicacy that to breathe it is like an intoxication. Sometimes in the midst of sordid work and a faint resentment against fate comes a sweet breath of wind, a flutter of bright leaves, a rustle amongst the undergrowth, some little movement of natives that takes all the sordidness away and brings the essence of life close to me.

Cheerfulness -

Sing ye a song, etc.

Not few nor light are the burdens of life. Southey says, "I make the most of my enjoyments and as for my troubles, I pack them in as little compass as I can for myself and never let them among others."

Grin and bear it.

Philosophy of Tommy in the Trenches:

Smile awhile,
And while you smile
Another smiles
And soon there's miles
And miles
Of smiles,
And life's worth while
Because you smile.

True content is the ability to be happy without a good cook.

The gospel of cheerfulness carries people easier through life than that of depressing melancholy.

Get up for breakfast, and eat a good one.

Work! isn't it Stevenson who says, "Restfulness is a quality for cattle."

----------------------

The women who wore these dresses in the old days were never wont to move in a hurry. They never went for long country walks in stout boots, nor climbed omnibuses and trains' high steps, nor ran hither and thither as we did in our strenuous modern - but if we will not ungraceful life - where the result is not contemptible it is amusing.
Can the Australian half caste be given a fair chance? Will the shadows upon the race sit lightly or heavily upon them in the years to come? Looking upon their children, do their thoughts ever wander to the future of these, and whether they with their increasing white colouring becoming more and more manifold, will not be set apart as children of a Ghetto with every avenue of advancement except that of servitude and prostitution closed to them. They see themselves - those of them who read and think - left out of account or absolutely ignored by those leaders who shout for a white Australia. Not a single influence except the doubtful ones of mission or institution neither of which fulfil the human purpose intended - is exerted to uplift them and when naturally they go wrong, the whole race of them is accused. They cannot defend themselves against wrong for who will believe a half caste man or woman against a white man, yet there is adequate education provided for them till they are 14 and then girls and boys are finished with if they have parents who take the responsibility of feeding and clothing them.
Big Charlie gave his woman a bait and killed her. Then he shot Eva in the arm and fled beyond Eula. Eva is his yumeri.
Burillya is with Miller (white man).
Inyalonga at Bockabi with another Miller.
Minya kaan, uncle or mother's brother.

Joanna is George Day's woman (died of disease)
Walja = eaglehawk
Munngarri yumeri, woman
Ilgabiri, vulvotomy
Waliji - man who never had intercourse.
Marribu, parasite
Milyiling, parasite (mistletoe of sandalwood)
Anbinga or Yangian - Jinny (Octoman or Yanbinga)
Yu'inga, m., murgaru.

Yuria munga, north of Yulbari.

Kundili, father's sister, "aunt".
Hilaga and Kunjinya = own sister and brother.
Yuju's wife Wammarra and Igunga, all sisters.
Wammarra is with a white man. (She has now got Kyaddurn, "Stuttering Sam")
Mrs. Smart has got Nyara's child Ruby.

Mungala and Binnilya, big and little Emma.
Yanginba or Injongu, Octoman's Jimmy.

Iberi or Wongarri - Moonlight's name.
Ogomarri or Jugumarri or Jinyunga, Moonlight's woman.
(He has now repudiated her and taken Ooji and Myrtle, from Mission with Moonlight's mob.
Wongarri has now got Uji, Nyalbin's girl and she is dying of disease at Kalgoorlie.
Ogomarri - Ettie - Moonlight's woman.
Karbal and badu dhurnga, girls and boys in Ettie's country.
Kanga Sing - the name of the Afghan who is after Dinah (Maada).
He is not Afghan but Punjabi. Maadu picked up Guyama Thanguni'
man, went with him to Penong and now has another majji, from the German mission.

Yuria nunga straight east from Ooldea, Kugurda at Ooldea.
Kurgurda mob Wilurdi from Kugurda.
Yulbara, coast mob.
Buungana, Dhandureri, Yulbaru. Big Charlie's three names.

Jurdabili is Betsy's man (Kalhin)
Jurdadha on Tarcoola road - was once a nunga.

Ooaji is Kalhin's child.
Thanguni killed and cooked her own gija at Koorabi and gave most of it to Wonggarnurna, its brother.
Buyima is now Thanguna's man. (Has run away from her and come back again.)

Bandi, a crippled man, crawled from Bookabi to Penong to the Mission. He caught and killed a carpet snake on the way, wound it round his neck and in this manner came to Kumbiba.
There is one deaf man - Charlie.
Nellie Grey has 10 children, 5 half caste, 5 full-blooded.
She had one nunga majji, one half caste majji.

Jilya, mallee tree, tree (generic)
Aggi or Numu - young Jimmy.
Jurdabi's boy (dead), I believe at Ooldea. Jurdabi has a half caste baby. Tucker (Adelaide convict and owner of Nullarbor, father. He has given Jurdabi money to take her and his baby to Kalgoorlie. Nyurrbinja, her man, was hunted off some time before. Bunjirin now has Jurdabi.
Some of the Mob at Pintimba

Wiruru, m.
Adhungur, f.
Kaabain, f. (Dangul, majji, half caste baby, Ici.)
Ogomari, Ettie

Wongarri, Ibari, Moonlight
Jego or Kunjiri, m. (Mamminga, f., majji)
Aamelat (Hamlet), Ngarlgin, m. (Moonlight’s father), Inia, majji.
Nagginya, Billy Willis, Muldi majji.

Kunjiri—George (Majja’s majji)
Alec, half caste man.
Guyama, Dinah’s majji.

Thanguna, m.

Dabbigili (“Darby Kelly”), Kurgabi
Ibunga, f. Myrtle
Murdi, f.
Myrtle, f., Malbinga
Manindi, f.

Burnadharra, f., was at Narat, now at Yalata.
Water, Nyinya, m., his mother Nun-ngia, his father Jeltnya.

"Whiskey" Aldijuna, Nyara’s brother.

"Mick", their mother’s brother just gone with Alu to Eucla (10/3/15)
Winuma, m. Yuldia or West, has now got Ugumarri.

Dhambu or Thainba—Anajiri’s majji—Yuldia (now dead)
Boys:—Nyinyining, Anajiri’s kijja.

Kumuna " "
Bararu, f. " "
Kunguna, m. " "

Anajiri has now got Muldharongu. She gave him up for another man.

Burilya, Harry Miller’s mother.
Dhabigeli or Thabbigilli (Derby Kelly?), Myrtle's man.
Kobbagi, drink
Kogga nguri, drunk.
Lakes of glistening white salt or grey salt mud.
Unberongunu is ill at the camp. He is a Mission native and has
Dinah's sister, Mannindi. (October - Unberongu is now back
and appears all right again, but Mannindi is still diseased.)

All that are left of the Yuria mob:

Bingi (Minjia's own boggali)
Yungman (Jimmy)
Glen (Jimmy's own sister)
Minju, m.
Mongari, m.
Munga, m. (now dead)

Jinyunga - Ettie - one eye, from Mission.
Guinjila and Baian, both wives of Miller (white man).
Punch and Treacle (Wirrgain) have gone east after those women to
try and coax them away from the white men. Nora, Punch's woman,
is going back to her own man and country. (Miller won't give
up the women.)

Binilya is a wironga woman belonging to Gawler Ranges.
Jundabil, Betsy's (Nalbin's) majji.
Guyima (Thanuna's man)
Maatu has gone with Guyima. (Has left him and picked up
another nunga near Mission.)

Nyuji is Baduwonga.

Only the stars look down upon the sleep of the still places of
this earth of ours. Only the light loitering winds rest a
moment to speak with them. Sunsets blaze and fade and blaze
again for them, and dawn lays her diadem over them. The stars
seem to hunt for little holes in the clouds to peep through at us.
The wind settles down to a contented murmur amongst the mallee trees.
Page 43
Can Lucy's mother give Bob her hair? No. (Yes, in some groups.)
Which foods are eaten raw, which cooked?
Which food could Lucy's mother not eat? (Emu.)
What do they call doctors? (Marrailya.)
What is the kangaroo boss or head man's name? and all the others,
What are they called? What do they call Gunminyarru?

Page 44
There will always be human Clydesdales and Suffolk Punches and Curries, and so on.

Nyunya's mother is Nungia.

It is my habit to anticipate things and how often in imagination
I travel far along the road of possible consequence.

Page 46
Abladhanu, informant (Poor fellow died 1918)
Kuria - "mates".
Birilya - Injongu's brother, now at Murat Bay.
Guri, S.A. term for betrothed.
Yumeri hits future son-in-law with her kandula.

Page 47
Jilbaranda is Wallalea's (Tommy Hugent's) 2nd name.
The sun goes down with startling suddenness and the black night
lights with myriad spangled dots. A little breeze springs up
and the spectral trees respond to it until the night is full of
silence rendered audible. The secret of the silences is made
known to me, for they are never silent when I listen to them.

The tide leaving the stones with the long drawn in suck of the
breath that is like no other sound on earth.

The wind sways and swathes one's clothes round.

The sea keeps company with me along the way with splash and sob
and ripple, the perpetual motion that alone of all sounds in life
speaks of eternal rest.

The sea a sheet of azure, the heavens a bowl of light blue.

Scrub and bush stand out in silhouette, a feathery frieze against
the pale blue background of sky.

A grey film veils the horizon where the first roselouds of sunset
are trailing across the sky. The sea and the sun bring their own
healing - there peace, rest and healing are for the taking.