Notebook 6b

Notes about Ooldea district natives; the remainder has been classified and placed under various sections.
Jubandarri's poor half caste infant was born with a horrible scaly skin disease. It was three weeks before my labours to rid the infant of it and bring a clean skin (and its mother's love) were successful.

I had noted the employe (a bad white man) hiding Nyurdugulu in his hut during my visit to the siding for my mail. He enticed the poor creature, and her man Gindigi, with food. Nyurdugulu's first half caste baby, born not far from his hut, was his half caste progeny. Nyurdugulu again became pregnant to some white man (employe) down the line, as when she killed X's baby she was either at 408 or Barton where she remained for a time, hence X could scarcely be the father of the second half caste.

"Jo", a Cook siding employe, cohabited with Ingiga, who also killed his half caste baby, and Anajiri's half caste was begotten at Goldea Soak.
Page 3
Woggarni, woggadha or wogga angana - hit it (alluding to the potstick and boiling of clothes.

Page 4
Ngannanaba mai - my mai (food)
Nyuramba gogu - yours
Nyura mūgagu "
Ngallijagu - ours
Ngallijugu
Tingfi Karrei — a really wild native woman, hearing the monotonous notes of the mēlga (spotted ground thrush) said, "Din-din, mo-aing," (reiteration of the sound.) The English "ding-dong" must be a very ancient expression. Karrerrga had never heard it and so her expression is absolutely native. In the S.W. of W.A. the "ding-dong" sound was alluded to as "dong wūnannin! dong wūnannin!" and was uttered when what we call "bells" sounded in our ears. When such a sound came in Jamborit’s and Morogurt’s ears, both men, at separate times and far apart from each other, uttered the words, "dong wūnannin". (They stated that the sound — "bells" — came from Kurannup, the home of the dead.)

I asked Karrerrga why mēlga makes that "dindin, mo-aing". "Gabbi ngarrin," (rain lying — or near, or soon coming), she replied.
Mammudra - great toe.
Jinna ngogo - "foot cheek", the great toe joint - "sole".
Jinna nganju - the "sole" part of the heel. (Nganju is the native name for horse - is it because the hoof makes a nganju track?)

Dhū - Gindigi's term for calling his woman Ayurdugulu to him, also his dog call.
Wonggan dhagu - tell or speak - the act of reciting or speaking of a circumstance.

Korordain, gunaingi - mallee hen's eggs with almost full-fledged young ones inside.
Bilyulyu - fresh eggs (mallee hen's)
Gorordarn, gorordain, inggiri, nyiljara - all these terms are applied to mallee hen's eggs which are beginning to hatch.
Gerardarn - sturt pea (scarlet). Has this name applied to the scarlet Sturt Pea any relation to the blood and foetus of egg?
Shell of mallee hen's egg - mirr, mi-irr.

Ijalunya, Mealana, Igungga, Wingin, Wanmara - all sisters.
IJamurda, Jundabil, Walganya, old Mallainya.
Only Jundabil kuju won-ga one alive.
Igungga is Draijamu's nganju.
Expressions of abuse and contempt:

1) Gunu wabbinya manu.
2) Mura nau
3) Ngunji nongainyi (squinting, "lie" seeing)
4) Murngga, munggau

Inya-ujj is Ngallia, and Karrimu is maalu and a Bijanjara waddi; so also is Murna-ambula.

Ngannin dhana = Who else has gone?
   (Inguin telling me the names of those who had gone hunting.)

Gabbi inyinji baradi̍ng = I smell water.
Warlba manu unggaraing = big duststorm.
EMPIRE DAY 1924

FAMILY GUESTS

Dhambu (boy)  Karrerrga (f)
Mundurr, Dhambu's own father Wilgidi (girl child - died 1927) (Karrerrga's and Mundurr's)
Jinnabulain, (Mundurr's own son)
Angamba, girl child - Mundurr father, Nyangauera mother (not present)

Balyeri (old man)
Inudha, his woman, young
Bomilya, Inudha's girl
Jiljinya or Magguin - initiated son

Draiianu, m. (now dead)
Canbia (f.)
Wijingga, their girl
Jajjala (ill) (Now dead, July 8, 1924)

Biradhugurr-ingga (bachelor)

Karrimu - widower (killed his 2 women)
Bandari, his girl
Yamnuna, his nephew
Irangandi or Guinmurdu - his initiated son

Yugarn (m.)
Bandala, his woman
Banginya or Nyiderr, their boy (not Yugarn's own)
Wadingga, their little son (not Yugarn's own)

Jubandarri (widow)
Canjida, her girl
Mebbingya, her initiated son
Warnanongu, her little son
Baddiwakk, her half caste baby boy
Baajjins, f.
Munggumindil, her man (picked up) (now dead) (Another name for Munggumindil = Bulgudarra, "too much foot")
Jillia, her girl

Inyadura - old woman

Banjuru, m.
Wini, his woman (pregnant)

Binuga, f.
Wailguri, her man (picked up)
Walauriru, her girl (now a prostitute)
Dhambu, her initiated son

Hjururdugulu, f.
Gindigi, her man
Nguaranga, her girl
Ny1-nyi, her baby girl
Unurn mannungyi - making small.
Unurn barndji - taking bad smell or making smell good.
These two terms were used for the ceremony held over
Jaajala's grave, before the grave was closed in. Have
written this up in my diary 12/8/24.

Nyidinjana - Moalana's new name, also Thallara.

Jinnunga ngalii argarding - Jinnunga came with it or brought it.
Juni wari - stomach or bowels empty.

Katamina's mob
(Kalbin or Ngannamurra dhugurr men and woman.)

Jundia bunganga, m. marrudhu (brother-in-law)
Anggaji his woman, kangguru, sister.

Dilgala, agunjularra

Jurduil

Jurdabila

Bila, gurgharijja - spinifex group (of whom Murna-ambula is one).

Murunjija - the "Kalgoorlie" mob.

Manningu, informant

If miri kata (skull bone) or miri darrga (leg or arm bone) are
deliberately burnt in a camp, everyone will die; if thrown in
a fire, mother's sisters will die.
Dhamliu, informant

Windilya and Ganjida (girls) are tharburda; Thana, Milyari (blood relations).

Jillia, Walau-uru and Jinadhanu (girls) are ngandarrga (mates? in-laws?)

Mungain and Ganbadharra (boys) are thana miljara (blood relations).

Dhambu is ngandarrga to them.

Basedow's book

Ngadanji and ilbarinam - both terms given by Basedow to the imma of the Arrunda - are these correct?

Knauinja - the "spirit" in Arrunda?

Tjurriga, Menuditja, Kakera, Ngadeja - Basedow says the four subdivisions of the "Eucla Mining" are those. Nonsense!

he says Tjurrega man marries Menuditja woman and children are Kakera and so on with the others - Kakera marries Ngadeja and children are Tjurrega. Must ask Ngailgulia or Karnduing what this means -

(They "don't know". The Eucla men were "ingganyi" (playing) with Basedow, "having fun".)
Yaliyalla is greatly disturbed. Jinnabulain came back from Karona and suddenly fell very ill. The work people thought he was dying. I at once went to him and he certainly was dying. However, I dosed him with brandy (diluted) for some days and gave him light milk foods and really pulled him out of the jaws of death. The two men who came with him fled back towards Karona. Jinnabulain and Ginyin had gone to Karona to be scarred on the shoulder. They are now "jib-aranya" (jibari - scars). Ginyin is all right, but venereal has caught Jinnabulain and inwardly, as there is as yet little outward sign, but he is developing it exactly as Jajjala developed it. After some ten days during which I daily tended him and was indeed pulling him through, Balbin coaxed him to go to Coldea Soak, a 34 miles walk, and he was almost unable to stand. I caught them up about a mile away where the poor youth was resting from exhaustion. I had been taking food to him at the camp when Yaliyalla came to tell me he had gone to Coldea Water. He was too weak to touch the food when I came up to him. Yaliyalla tried to stop Balbin from taking Jinnabulain, but she is guri (wife) to him, and moreover she wanted to go the Soak for her own bad reasons. Yaliyalla now fears that Moondoori will spear him and he is bringing me all the "poison magic bones" he brought from Kalgoorlie. Poor fellow, he asks me daily to tell Moondoor he "looked out" for Jinnabulain. Now the mob including Moondoor is returning by road from Tarcoola and there will be trouble I fear. Balbin's interference with my treatment and the fact that the natives all saw and believed that I had "made Jinnabulain alive again" may get her into trouble. Yaliyalla and Thanguna came to me this morning on their way to the Soak (30/4/25). They may try to bring Jinnabulain back, but I don't think he could manage the journey. How I wish I had a buckboard and pair of camels. I cannot now walk any distance. My late illness has taken away my strength and poor diet is
the order of the day. My illness cost some £10 and I could not afford that sum, also, I was unable to write an article during my illness, and unfortunately the "Australasian" lost the MS of "Jajjala's Burial Ceremony". Unless the mob can board a goods or the sugar train, it will take them some three weeks to get here. Kungunya is 215 miles from here.

The poison bones which Yalliyalla has handed over to me are:

Mujurara (kungga - woman) inmadhalgu
Daggarn (male) burns thali - hills
Windaru (belongs to Warmalonggu wongga) male,
(windaru, small marshpial)
Milu (curlew), inmadhalgu
Milgara - inmadhalgu
Ginniga (native cat) inmadhalgu
These took part in display for H.R.H. at Cook Siding:—
Jalguringa (old man)
Nganda dhugurr, m.
Jinna amba, m.
Ngungudiana, m.
Nganggarongu, m. (one-eyed)
Katurburina, m.
Maljinya, m.
Binnardi, m.
Wibanji, m.

Jurdar bungu, the "road" from the inma north and south or rather "river" a groove in the sand.
Bidili - the mound at the end of the jurdar bungu into which dhugurr (totem spirits) will go, a little road for them to walk along.
Young people at Tarcoola 1920

Wibanji (boy)
Murdinggiri (since initiated)
Thanduriri (baby boy)
Murningga (girl)
Abbi (Dolly’s baby, a half caste)
Munbain (boy)
Gladys (half caste child)
Bubirdi (boy)
Wommari ?
Munnagarda ?

Men at Wybung, 1920

Jinnaahebin
Dhalgurnga
Ngandadhugurr
Draijanu
Wigida (dead)
Yuldulngarri
Ngubinya
Danggul
Biradhugurr
Wongin
Wau-arri
Jujuua
Yalliyalla
Jimmiradi
Jajjala (dead)
Woggalyiri
Wallguri
Dhambu

Women at Tarcoola 1920

Gurdia
Janjinga (dead)
Ganbia
Anajeri
Bunilya
Bandila
Inyardura
Allongana
Kalbili

Bajjing
Mummong (dead)
Nyudhongga (dead)
Jigura (dead ?)
Injaambi (dead)
Warningga
Koning
Gubala
Kundain
Binuga
Anggalmurdu (dead)
Imandura (dead)
Bandila
Jinnari, Yungin
Nguldhumjanu
Kitijanu
Injibadu
Traljurda calls circumcision.

His mallulu (women kundill) beat him and are now umari.

Their boys are his tharburda now and he has to look out for them. Jillia, Jinadhanu are his mardungu.

Muyarraga, Murra-ambula's brother from Ngauraru gabbi.

N.N.E. Mala and Wongunu dhugurr.

Thammubi calls Venus barndala.

Drajanu died 21/5/26.

Kulbir dhugurr - only Karimu now left of that group. Kulbir should have a long grave, not a bent knee one.

Juni lulu a fat man with big stomach.

Munggamindil, m., Jundabil, m. and Milaga, f., died in one week, July, 1926. Mission medicine and slops hastened their end.

Munggumindil's grave is on the north slope of the hill where I am camped (on the south slope). He was ngannamurra and is the last but three of the Boundary Dam ngannamurra dhugurr - about 65. Jundabil about 65 is buried off the road going south to Fowler's Bay, a good mile from my camp. Milaga is also buried north of the slope of the hill in front (south) of my tent, a little east of the pipe track. Drajanu is south of the railway line, but further east than Jundabil - also near a road.

Nyumungga (Munggumindil's woman) and Naibin (Jundabil's woman) went away to Fowler's Bay with the coast mob, of which poor Milaga was one. Munjinya whose sister Milaga was, is now the last of his group.

(For further notes, see Burial, X, 1e, 11)
Dhalga ngarri or Dhalga wongga. Di-ingi's and Thuradha's wongga, west.
Nugara guara, betrothed.

Kalur ngura and jurngul ngura are the names applied by Banyarda to the new groups coming from N.E. of the Ranges? "Naked" and miri mawgun men. (cannibals) They come down from N.N.E. or direct north of Ooldea and go towards Tarcoola by back country and roads (native roads).

Ginyin, Irangandi and Mobhinya have made two imma (kundhaing), the longer one a milbarli one, the shorter kallaia. They made them for me, Feb. 1926.

Mala-arnda, name given Mobhinya to flat and squat imma.
The new mob (than'a - "th" hard) that arrived at my camp in 1927-8 (November 16, 1927) :-

MEN
Ngurubilinga, Mujamujana, Windu Winduna, Gogoma, Ardana or Nyirumana, Katagori or Katurnina or Umaaa.

BOYS
Biaringu, Nganggarinya

WOMEN AND CHILDREN

Nyidura, old
Bulgadhanuma
Umugana
Narravijana
Nyianana
Albungana
Dambilyana or Dhambilyana
Jibala, girl
Jurainya
Harbaninya, child
Runguna, boy
Umuranya or Umurunya
Albarlana
Tharnbilying
Inyalongu
Mindarinya

These three not down yet from the wilds 12/6/28

Katagiri or Bulgadhanu and Gogoma speared Mindarinya

Narrumba = sisters, mothers, mob
Wammalmugu or Wamaalgu = my own mob.

Two more men arrived 12/6/28 :- Barrajuguna, Mindarinya
Still in the Wild Areas
Dhardainya - Yannuna's mallaing.
Gii indungha - Yannuna's sister, and probably guri (wife) of his marrudhu.
Nyabarinya - another woman of Mindarunya's group.
Their last human meat was a man.
Barrajuguna is Biaringu's koorda.
Mindarunya is Biaringu's koorda.
Mindurunya is Juginji's kommuru.
Mala ngula, m., at Bunja gabbi and Guinmurda is at Mindilyarri gabbi.
Milardu gabbi - where Yannuna got 4 dingoes (puppies).

Ngangara is abnormal. "He goes by himself" and will sleep alone at the camp he comes to at sunset, catches his own meat and cooks and eats it alone.
Saturday (August 11th, 1928) he came to me at sundown from Yuldil gabbi, leaving the others at Yuldil. He slept at the camp east and when I went to supply train he followed me and would have remained at the Siding if I had not made him return with me and go to his camp east. He is only 15, which makes his "lone hand" moving so unusual. The boy is not normal.

Angga is the name of the last man eaten by Murna-ambula's mob.

Guinmurda is of Barrajuguna's little group.
Yunnga is a jilbi (old man) with two guris, named Jinna wongsana and Djulgiannumu.

Won-ngur is this Karrimu's second name?
Man-ngurrna is another man, I think, with Banyardana, his guri (wife).
(They mix emu feathers with ogari (native tobacco or "white" tobacco) for chewing.)

Mai yung-gun-dhagu = food I will give.
Tjunguni = mix (the damper)
Kumula = flatten it (damper)
Marrgurning widini = hold it (damper)
Hagun dhagu = come and see