NOTEBOOK 6c

A sundry collection of notes written at Golden.
Kardu waddi jibar
Boy man scars
at certain
period of
initiation

jilbi (old man)

babba nambu
Biradhugurr
Jajjala
Wailguri
Mundurr

Yalliyalla's ancestors' bones
2 nambu, 1 namu
Inmadhalgu belonging to Bugara and Minga waters.
The Manggunja wongga groups principal waters given by his father, who had them from his father.

Kardu, boy, term used at beginning of initiation.

Kardu kujarra, "two boys" (kujarra = 2)
ngangi = frog
Mingari dhugurr, mountain devil, dream, "ancestral".

Yilyamu mob, Marduwonga
Maalu 2 men
Abu, stone
Kalbari, edible root
Ranges, Central Aust.
Dark one is kungga.

Kardidi (teeth), inmadhalgu, West Central Aust. (border Ranges).

2 giniga inmadhalgu (Locality Ranges area, Cent. Aust.)
Donor - Yalliyalla
Curios etc. sent to Governor-General, Governors, etc.
Kaili
Meero
Eamma (?)
Muldharra
Kandi
Jaggal
Joording
Miri darrga

2
Kar’li - boomerang
The Central Australian cannibals make rather poor weapons.

The boomerang is a hunting one, not a "comeback" weapon, locality
Central Australia.

3
Central Australia

Meero - throwing board gives added impetus to the spear - the small
point is placed in a hole at the spear end and the spear is caught
within the handle of the meero and thrown.

4
Joording - fighting and hunting clubs, cut out and made and grooved
with chipped flints only. They have no "axes" or other cutting
implements than flints, Cent. Australia.

5
Ren’ma or Lar’ra, their most sacred totem boards, never seen by
women. The whitish markings are the "eggs" of the long tailed
iguana totem. The dark larra has mallee hen markings.

Central Australia.

6
Jaggal
This is very interesting. It is a carved species of lizard called
jag’gal, but as they never carved wooden objects in their wild life,
the carver learned how to make the jaggal from some German Mission
natives and did it rather well.

Central Australia.
Mrs. Harry Harding, Belka, re name for farm.
Write to Mrs. Keddon, Mrs. Wilson
Mr. Knapp
Mr. Dove and enclosing her Drs letter to Mr. Black.
(Side note)
Bread and milk and egg
Also round fire
Before putting in
Mara ne lime
Ngaingara ngai
Yai inna uru ra
uruja bunga

Gulbara warning, going to camp
Going to ngura, nguragu warning.

Yazzi
Mia la na larra
Rotating while boma ba.
Wanna wa.
Wari na warai
Kundula, flatten it
Julbongu

Back of P. 10
Gurari mana
Wina wina
Jibala
Nyabara
Wina wina
Wiri jibbala
Nyarana
Bili warna wurna
Barnar injeeawan
Bili warna warna
Jamborit to sing the old waddarn songs.
They are already a dream people.
Survival of spirit after death.

The origin of the pelican’s great bill, how the crane got his grey feathers, why the opossum had a flat head and the native cat a white spot on his fur - but I think I am already encroaching rather overmuch on your Excellency’s time.

(portion of lecture?)

Did the S.W. come from the N.E.?
Did the circumcised race come by itself on the north.
Did the Roebourne and Ashburton etc. come by themselves.
Did the isolated tribes come also by themselves?

Ngau ngau kalu wulu
sea egg (sea-egg)

Bugain inyara, parasite of titree
Kajji jila m. Yalgurung father Walburdala mother
Yoelbogail, m., Yalgurrongo father " "

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Whose a soft shady spot in titree or mallee and look up into the slender tracery of branches above you, feel the soft air blowing about your face, hear the buzzing of the many insects, the tiny noises the lizard makes as it moves and then glance at the perfect blue of the sky far away, and the scent of the bush. Why he who has inhaled that subtle enchanted perfume can never forget it. The smaller birds’ songs are wild, shy and mystical and often at night the notes will haunt you.
already known to the Dept thro Mrs Bates. The "expedition" might be said to have been the first and only "honeymoon tour" ever franked by an Australian Government. Mrs. Bates when in Adelaide in 1914, had drawn the attention of an S.A. Cabinet Minister to the various German Missions in S.A., C.A., the Northern Territory and Beagle Bay (NorWest Australia - the Trappists were bought out by the Germans in 1901), and the ease with which wireless communication could be passed say from Port Victoria in S.A. to Darwin or Beagle Bay in the north. The Minister must have taken active measures as shortly afterwards the Superior
See IV 5a

Christmas Guests
Amungurra
Mindara
Murngur
Yalliyalla
Jinabulain
Nujamujana
Darrgamunju
Guyama
Nuilur
Wongunma
Beamingu
Nganggaia
Barrajaguna | yet to come
Ngurabilga

Djarain - trousers
Ngahgsara - shirt, trousers
Harburing - shirt, trousers
Dharrgamunggu - shirt and trousers
Nyurbinja   "   "   "
Mamingu     "   "   "

and wool and lollies
Gave tobacco to 25 waddi. Had 40 sticks.

Nganggara
Malur
Wongunma
Jinabulain
Barrijuguna
Guyama
Amungurra (Nyual)
Mundari
Gujomunn
Gunminda
Wombaji
Mainnga
Nyarrbinya (Dangarunya)
Yalliyalla
Ardana
Gogo
Nyirinya dhugurr

For 1952 Danga inma, Yalliyalla bunari

The Aborigines

It is already too late to effectively study the aborigines of Australia as a whole, for except within a narrowing radius in the centre of the continent there are absolutely no primitive tribes left. The Southeast of Victoria, a portion of Queensland and the Southwest of Western Australia contained representatives of the first hordes.

Blankets, Nyigala, Murding, Inyadura, Nabbari, Barungunya, Guyama. 4 men's clothing, Murding, Guyama, Mindari

* women's, Inyadura

* children's. Hope they are for boys, Thanuri and Djurain.

Dhanggul, Munai inya has a good shirt.

Waru manu, firewood get.
Guldu bulga, big log
Gurding's baby
Wandilya
Iraju warning
Nyiri warning
Ilyirdi warning
Badurdirinya
Wandilyagi
Wimbiruna
Imunda

The whole system of missions has nothing in it.
Not an indictment, just fact

Starving

Learning no songs, no corroborees, no weapon making.

There is only time to show examples, not to teach words.

Jildambuna and Karrbi jabbuna, where the abu karrbiji inma sits down.

Ngurabilnga, informant

Ngurabilnga is karrbiji dhugurr.
Natives at present in Fowler's Bay district (Nov. '14)

Ura, f., from Oldea dist. (Now Dhabbari's woman)

Jibala, Ura's child, Olidia

Kumandura - Ura's mother, Olidia

Kundhain, f., Olidia (with Mombi) (Mombi now has Gowera)

Ngarr bugun, Kundhain's boy, Olidia

Dau, m., Kundhain's majji, Wardaguna (Now dead)

Thangarri, f., Olidia.

Maggie, Thangarri's half caste child, Fowler's Bay. (Now gone to Adelaide)

Inyin, Freddie's mother, Olidia

Freddy, "Dora" native name, Olidia

Bobburdu - Freddie's sister (little), Olidia

Wirrunu, "Tommy Bumble", Murgaru

Adhunga, f., Tommy's woman, Murgaru

Ngungula, f., Murgaru, Bamburi's woman

Emily, Ngungula's daughter, "Kugia", Wardarrgana

Emily's baby (Alf Loughlin's child), Lenny

Maggundi, f., Murgaru, Bamburi's woman

Bamburi, m., blind, Ngungula and Maggundi lead him. Murgaru

Binilya, Ben's mother, blind, Fowler's; with me for 8 months.

Jinjibula (now dead), Ben's/father

Ben ?, Kaltanya (own Frs. name) Fowler's

Kalbin, m. (now dead), Ura's father, died on Sunday Nov. 29, 1914, Olidia

Yarrijuna, m., Murgaru, Jindu's father

Yallurdha, f., Yarri's woman, Murgaru

Milaga, Yallurdha's mother, Murgagu

Katamina, m., Milaga's majji (big Jimmy), Murgaru

Jindu, Allyirdi's boy, also Yarrijuna's

Nyulonga, Katamina's murlurh (wife)

Bima, camel driver, Mallainya's boy, Olidia

Nyirbina, f., Jingu's wja (mother), Murgaru

Jingu (now at white Well)

Yarrigin, m., now at ? (word indistinct) Fowler's
Kugia or Emily's baby boy, Lenny
Mangala, Emma, little halfcaste
Ngaiarn, Nyulanga, f., "Maudie", very curly hair
Jibala, little girl, Ura's
Jurrrurr, Nyinining, little boy (Anajiri's)
Baian killed her native baby at Fowler's. She is
Anajiri's kijja.
Inyadura is Moonlight's or Wongarri's sister and Anajiri is
his kijja and Baian is Anajiri's kijja. Baian has now half
Caste boy.
Win ngarri, Milaga's majji, now at Bonong.
(Matamina)
Binnmilya, half caste, Willie Scott’s mother
Emma

Joe, informant (note at side of page)
Gerrga, black dingo
Bilaru, yellow dingo

They are having the Iradju imma 2/5/32, Ooldea

Najura, Ngadabi’s name for darrgawarra.

Jimmy - Oetoman's woman. He has married a white woman and left Jimmy.

Injonga. She has Ngain ngarri (?

Kundhain, f., Mijining gabb! Baui’s ?

Bardila and Diljila, also Dimbu, Joe's wives

Nyurbina, m. and his woman Jurdabi. He is murgaru.

Milaga and Nyilunga and Maudie

Win ngarri's or Matamina's wives.

Willie ?

Mombi's ad Bidara's half caste brother, now with Gunny.

Malbin (Betsy) (All Kuguria relations of Emily)

Windilya, her baby (N. has now another girl baby)

Beaji, her girl

Jundabi,1, Betsy's husband

--------

Thanguma, f., Ringguna, her boy. Guyima, her husband.
Bildhiri agura, the Red House Yalata.

Make an article of the gifts of clothing to the natives.

Jack McCarthy

Nyurrbinja

Biga - sick

Yulbarnil - cool west wind

Guwama

Thalleri - camels

Boggi, where kungga emptied bag of water.

Gunmanajarra

Kulangu R.H.

Jugabi babba dhugurr and Mingari Babba caught

Nyiruna mambu and shook it &

shook it & he is inna for this

Murajunama

Bungarri

Stuttering Yarri

Uleru and east another Uleru

Kanudha "road" went west

and Maurice went along that road.

Minda when a small boy saw

Maurice and camel at Warrdarrega,

Wandunya, Kulabi, Yulain, Warrajinna,

Inyulinya abbu buling and wilura gabbi.

Bunja

Ngobarn

Mirrgama

Ilyarama

Wandunya

Muruilnga, Wilbanga

Wandunya

Wandulela dhugurr Mulgara

(See next page for later version of this subject)
Maurice in Central Australia
(Guyama, Ciminda, Mindari, informants)

Maurice, Munjinya and his woman and Elen went along the Kanudha
native road by Thal'ḷūrī, Boggai (where the kungga emptied the skin
bag of water. (She had killed her boy and skinned him and filled
the skin bag with water and emptied the water at Boggai).

Uleru (there is another Uleru east of this), Guyama and his group
saw Maurice and his camels, their only sight of a white man until
they came into civilisation - on the Kanudha road. Maurice trav-
elled along this road, guided by Munjinya. They passed Punja
(60 miles N. of Goldea), Ngōbarna, Mirrgana, Il'yarin'ya, Wandunya,
Murulīnga and Wil'banga (Wil'banga, Murajuna Māmungga and Wandulīla
(the dhugurr or ancestral water of Mulgarra, a small marsupial).
At Wandunya gabba a big mob with many children in the mob, saw
Maurice and his camels and Maurice gave them all food. Also at
Thalleri he gave another mob food. He passed Gunmamujarra,
Kūlolang'ū (rockhole) and Jugabi (the dhugurr water of babba, the
dingo) and Ning'arri (Pleiades), Babba fought Nyiruna (now Orion)
and caught hold of Nyiruna's mambu and pulled it and shook it and
shook it and now there is an inma for babba and this inma is
performed when Nyiruna comes up out of the east. At Yulain gabbi
Maurice saw the white stone which holds the spirits of the babies
who come out of the stone and shout and call and tap stones and wood
to make themselves heard, and if a kungga turns to listen, a spirit
baby runs to her and goes inside her. Wilgidi ran after her mother
Karrerrga and Wilgidi's totem was mingari (Moloch horridus).and
Maurice also passed Inyuinya and abu buling waters and Munjinya
guided him through all these so well that they passed through mobs
that became friendly at once, the children especially. And these
children, several of them, grew up and in 1930 made their way to
my camp near Goldea. Mindari, Barrajuguna, Gumminda, Mujaujana
Winduwindu, Ngurabilinga, Gogomanu, Kailagiri, Marn ngur, all grown
men, some with greying hairs. Guyama was an initiated young man
at the time and he and other men, followed Maurice's tracks south-
ward and so came to Goldea water and the Bullarbor Plain and the
great warma (sea) that they knew from legends. Maurice continued
north with his natives and at Tanamu or near that place, Munjinya
said to them, "This is the northern boundary of all those groups - who are my people - that we passed through and I do not know the country beyond this," but they journeyed on with help from the new groups and now and then a guide and Maurice and his small party safely reached Wyndham, Munjinya passing safely through all the strange groups.

Except Guyama and perhaps one or two others, all the men who saw Maurice pass and who were so friendly towards him, owing to his kindly dealing with them, came into civilisation and passed out, and the children, now grown men, are the last of those groups who saw "Murilyi", Maurice on his great journey. Cannibal groups all of them, frightened of camels and white man, but responding every one to Maurice's kindly treatment of them.

Just as Forrest in his journeys east and west from Adelaide to Perth took as his trusted companions Dower and Pierre and Windich, Dower and Windich being father and son and Pierre nephew (tribal) of Dower and Windich brother-in-law and safely crossed over unknown country to them. Dower was Ballaruk and Windich was Tondarup and Pierre was Ballaruk and Forrest was adopted into the Tondarup class division and was son of Dower and brother of Windich and brother-in-law of Pierre.

There were no class divisions in the C.A. groups through which Maurice passed. There were group relationships of fathers, sons, and daughters, mothers, uncles, grandfathers and grandmothers, wives and husbands, and nieces and nephews, but cannibalism constantly changed these relationships, as the women and children of killed and eaten men were divided amongst the killers, regardless of the previous relationships in which the women and children stood to the killers of their husbands and fathers.
Daulgu his mama
Marrngur mamara gabbit
He is marrura dhugurr
Ngaldhawonga
Dhardinga, Wiradhamu
Bidaringa Arnongu
Katubulunga Waru urdijimu
Angunain Angunanu
Jilying
Jurdilamu
Nardargana
Melgarn
Kardaiijimu
Arrunyu

Arung
Gingga

Men's names from Nullarbor
Ganabina (marginal note)

Further marginal notes

Inminga

Idurduyana

Einjunga

Gulalunga good

Willaiana

Jugabinya minganya

Jumwardunya

Djuranga albundubana

Waldhalgana

WilBauaaa

Muruininga

Bilaogaatia

Kurringa

Dhambunana

Arrilyunguna

Warderinga

Ngandhanga

Barananana

Ngangjangga

Wongujibina

Wandulalim

Indigurana

Dj or Dhurunyana

Dhambunana

Boorlayana

Warunggararana

Djor of Dhuurunyana

Indigurana

Soorinyana

Bilaogaatia

Ilgamonguma

Miderdana

Wilangaana

Gulbinyana

Dhambunana

Bangganga

Warderinga

Warderinga

Kurrgunya

Miderdana

Junidadduduna

Gulbinyana

Jeeringa

Bangganga

Jiljardinga

Miderdana

Hyungunuhana

Gulbinyana

Ilardina

Bangganga

Waldarijana

Warderinga

Wailbunina

Back of page

Mindilgana

These are still wild:

Ngairguramu, Mundurr, Mallaing?

Dead, (later note)

Biigala (Banjura's guri, still up north)

Ngailgurama and Murilyana his guri

Hgimbirinya (is nyirdacji - widower)

Banjurama, Ingga, "single man"

Galaga, mujiri and Nyurdan (2 guri) and Gubali (baby)

Djambuna, "ingga"

Casurinya, Dilgala "guri"; are there 3 Dilgalas?

Falyari (No. 2) Nyinngura guri

Ganja bulga, ingga

Muril, Aggalinya, 2 children, Buminya, Jilbur

Jungu nyineri = blood relations

Thanda - string bag

Engilyi = relationship between two brothers, one of whom assisted at

the initiation and spilled his blood on the other.

Mai yungundhaha, food (1) will give

Ngunguni - mix it (damper making)

Kundula = flatten it (damper)

Marrgurning widini = hold it

Anggajinya and Uranya are Dilgala's sisters and may come down with

this new mob (Nov. 1927)

Gumsunarra = rabbits

Hagnundhagu = come and see

Some of the above information

occurs in Notebooks 6a and b.
Tragedy stalked before and behind them. Their food system so good - eating their kind. No old men, no one in authority. Young men and young women and children and one young woman with two husbands and a wee baby a week old.

Nabbari gabbi - root water of mallee.

Away from these waters, their fathers' and their mothers' country, every foot of which their fathers have trodden, every root ground and sweet plant and game and grub. The favourite grounds and plants of mallees, etc.
Too many orphans to be the result of accident.
At Nabbari gabbi four men herded the women.

Dingoes
Bag
Wirra broken things

Their song
Miri miri ballolongin
Woorba manjurda
Ija ma ilaa
Mai a gurdii
Ngadari ja

Jinna-arbil
Tree destruction
Bush plant root
Not a healthy virile mob.

Down from the wilds (odd page from article)
The first spies - their fright and flight
2nd 2 - then 4 - then 8 - and then some 24 or 25, women and children, naked and vociferous, 2 wee babies, many children, 3 orphans, neither father nor mother - Jidula. The spies treasures.
The first 8 damper making, water carrying - their first manni kooga and bullok kooga - their quick corruption, smoking, their recent cannibalism, their Indian slowness, bad tool makers - broken and mended spears and spearthrowers which are their tale of tragedy, clothing, train and snake - the white man - the effect of contact with civilized natives, the civilized native and his new outlook. Their relationship to those already derelict here, family quarrels, laziness in water carrying - Yooldil too far! their dogs that bark, 2 half blind women, men all comparatively young, number of children, come for sugar, a different type, more reckless, excitable, frenzied. The old old tragedy of routine within civilization. Components parts, divisions, water and food to each, little part, duties apportioned, children rule. Corroborees to whites. All these factors towards their civilisation, the first drink of water, first baccy, clothing, pipe, first contact with whites. They fled from the sight and sound of the train and now they are longing for their first joyride - they ran and hid as the sound of the section car or motor car. Hopeless - they are thirsty but won't go to the Soak - the water at the........
Dharawain
2 wala bulgain
Wadhainga’s kadha
Name of eater of Naalanga’s ibi
Ngalgungi
bite, biting, bitten?

Fatna ngal (th hard), or ngal - to bite.
Wadhan is kommu for young Nyurdigulu and Wallaing (younger brother) for Ammurunarana (I didn’t catch this name properly)
who is his kangguru (elder sister) and narrumba (blood relationship); Anggajarra is mami (father).
Spinifex mob from Minangana rabbit

New men 12/5/34 on the way down.

Arrived 22/7/34

Men

Wadharinya

Woggarinya

Cubalina

Injarranu

New women

Wadharinya

Woggarinya

Cubalina

Injarranu

Men and women 25/7/34

Nyurdigulu, young girl

Anmurunurana ?, with baby

Maalangana

Only one apparently came with this mob and on Monday 23rd (I had told them to go to the Mission) she came to me with the nipple of her left breast eaten off. Nyidura and Wongga came with her and said babba (dog) bit her, but I am sure it was a waddi (man), a most ghastly thing.

Women

Maalangana

Nyurdigulu, young girl

Anmurunurana ?, with baby

Maalangana

Women

Maalana, dhugana

Andilyana, firl

Munhina, boy

Humana a

Maddilyana, f.

Bunggala, f.

Ngadhanana, f.

Xamurdana

Win-ngur-ngi

Iniana

Nguyangka

Murdumurdningu

Darladinana

Naalanya (arrived 22/7/34)

And...ana

Mundhana

Mangadana

Joonggarana

Gogambarrina

Dhalburdana

Barragujina

Yoobunana

Dhanbana

Ngoonggalana

Yanggunana

Goomina (Hyoorrbin's mother)

Marrajdijini

Cordungana

Oong'gulana
To Arthur Mee
Sent 4 Bathurst Id. photos - natives, dugong, dugout, scab
diseased woman, and natives with aeroplane, with letterpress.
Sent John and Flirt's photos with a little letter press to
"News", Adelaide, sent cutting of Empire Day Feast to Aust.
Women's Weekly with so th......
for payment........
write to.........
and sent story......

Hallinana, f.
Woggurinya, m.
Cubalina, m.
Indjarrama, m.

New Natives (spinifex), April 1934.
Anggajarra and Moolambinya, 2 names for spinifex man.
Eebalana and Jajjina, 2 names, spinifex woman (with baby),
Bandhongu, her man.
Yarunga and Nijanana, woman with baby
Ngugudhana, her man

Munyarduna, pregnant, and Jinawili, pregnant (Moolambung
Anggathurring ?)
2 names eloping woman (spinifex)
(In the 1929 group, another Jinawili came down, mother of Dhalburiggin,
and in 1932 Munyarduna (another) came with Comagi's mob.)
Jajjinga's guri (husband) is Bandhongu.

Eebalana, Jajjina's other name.

Bininji seems to be mallaing (younger sister)
Jajjinga and her baby, of Mingana gabbii
Bandhinga her man (guri)
Ngijana or Ngajana, also Yarunga, f., and Ngugudhana her guri (man).
Ngugudhama, Mijjiningu guri
Munyarduna, Jinawili is I think pregnant. No baby.
Anggajarra claims all these as his guri (wives):
- Mummaela, Julgiana, Umai, Waddilana and Minyardu, all close relations and from same group, also Woungea, and two others, their waters Mingana.

Have taken these out of large black deedbox where are other papers of the Adelaide R.G.S. 20/3/54.
Cannot find Mr. Brown's letter in large deedbox. Must search other boxes when I feel better.

Nyeegalana (have made her one (frock) from my old red flannel petticoat, plus pieces).
New women
Yuburdina
Nyingalana
Julgiana's little girl (10) has no frock.

Young people
Bidanana
Dharraing
Ooyamana, wanyi
Mocinge
Dhalgunana
Nyurbinga
Waddilana
Dhulgiana
Waddilyina
Oordunganya

Women and girls, dresses
Ogam barina
Riju

The following names occur on separate scraps of paper:

Miwalana
Magunga
Mhnhila's gijja, Ijiwunya little girl
Umurunya gave Umurunyas to Meedhana as U. is away ...
Yuburdina or Yuburdana or Yuburana
Mo-jnya

Widunganya
Bidanana (All these frock slips have been given)
Dhulgiana
Jaajjingana
Waddilana
Dresses to be made:
Waddilyana
Dhalguna
Nyurbinga
Bidanana
Dhuligana
Moiyana
Urdunganya
Undurunya

Migunga, Balbadhana
Miwalana
Gurgudal, child
Ganbina, Birgana
Dharraina, Bijuma
Ijiwanya, little girl
Jajjingana, Ulainya, child
Little girl, ijiwanina

Made dresses for: 18/9/34
Maialana - Amunina's child (girl)
Nyurdigulu " daughter
Dhabbirdi " her child Jumunya
Bunggala bininga, sisters to Dhabbirdi
Amunina, mother of Nyurdigulu, Dhabbirdi and Maialana.
Dhabbirdi's kabbarli Nyubununu, old. Old Woman, Kungga womba
Dhalburdangin
Ningalana
Goomminya
Thanaringa, very sick

Warnga bana, hairy caterpillar

20/9/34 New women:
Dhanbunana, Bualana, Ngingilana, Goommunya, Neejana, Ngooninya.
Men 18/9/34

Dhimbanga, Kujurdunga (boy), Dhinmana, Goombilinya,
Ngunggu nyina, Djeebugadha

Anibudhana, Anngajarra, Mulabini, Bunggunana, Dhauninya, Jugurdanya.

Lent to Wailguri
Sacred board for Ulberu ceremony 30/9/34
Donor Yalliyalla

Koordiji and Dharra, "shield"

This shield is a mixture of two "cultures" - the Murchison area,

Koordiji, small narrow and markings on "face" where handle is
placed. In koordiji area the "face" is the holder looks at the
shield. In dharra the face is where the enemy looks - the real
face of the grooved dharra.
Ungbina

Second Ulberu mama but the boys' own mama was eaten.

Biradhugur and Maradhana

Kandirari (operator)

Bin’ningu jinning or Jugurdana mama

1st ulberu

Kandireri Inyauji and Nyanbanga or Ny'anbinya

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20/9/34

These are "leaders" temporarily, of ulberu mob.

Nguru murduna

Ooldea

Kurdalana

Jinjuluna

Melgana

Binguna

Muinjinya (Yalla yalla)

Nyingi

Murdierung's mob

Dauina kurda

Kandijibbini binini

Dhaddiwarna kurda

Nunggana binini

Woggi jina kurda

Nunggana kurda

Dinggungga binini

Page 59

Orion, Nyiruma,jinna

Kallaia dhugurr, kaiali

Koggana

Wardardigana

Dha kugurungga

Page 57

Binguna

Nyundilana gabbi

Nunjinge wongga

Yabba djugurr
Jugabina, babba and mingari also nyerin.
- gurbaru, bambainga

men
Nyurininya - Gulbininya gubin
Ngandadjugur, bambonga and nganama jugurr
Mara dadina, nyerin jugur
Nyurbinsa, Nyurininya's daughter.

Ngurar ba mingari gabbi nyerin
Jindiriana, gabbi babba
Waru gandaldi gabbi
Baulu nyurana gabbi
Walyuburdana
Yauarnga

Write to Mr. Hill re desert - read C.N. again.
Write up parrot
Man made desert

men
Dimbinya
bininu, younger and elder brother
Munggununya
Bandhanguunya
Katta ibina
Dhimbaiga

Dhimbinya

Rough copy; Have transferred these to white
note paper 20/8/54

Ijuruma is mama for young lads
or Yungga jugarba

Kaanggani
Barrabardina
Djaufana
Jimangana
Mingama
Kujunderrana
Agaldinya
Gulalca
Mindilyarri
Bildanya
Murrungan
Milardana
Murgarana

Allongana, Djurilya or
Mu-ura, an old friend.
Females

Garadharra
Jigalana
Midhama
Ningbulana
Nooluna
Ganbinya
Bilbany
Noominga, child
Ninyana
Ngandura
Nulminda?
and child Mangadhana
Yulbanana
Niwonana, child
Urdungana
Naulinga
Bibinya
Bibinya
Ogum berrinyia
Dharinga

Boys

Ijawana
Minings, child

Ngindinya
Ngadhabin

Biba mangulba

Females

Kyngalama
Mirima's malling
Nyuringa
Gamiana, her boy
Ai'udhama
Bardalinya
Ngininggama
I'winyia
Thamgarri
Dhangujana
Ngudina
Nunanya, child

Ngannandarri - mates, tharburda - relations

Boy

Ngura murduna, Kattagala, babba dhugurr
Wadjurina
Manamurdu
Dhura, Gungumana
Dhurgana

Men

Bandjawuna
Gimiba
Ngandadjagur, Ngundimanu
Jinnabula
Djalgari
Buruana

Back of page

Jugurdanya, father of young initiate.

Maanggarga, Vega?

Wargin, green rush
Julbun julbun, pink daisy

Ililbi, Jupiter
I daresay these pioneer women had no time or thought to give to their "building" - the daily round occupied them and they didn't realize the great work they were storing up for the Empire. They were side-tracked out of things but their work liveth. The years' stress merge into the better fortune - the equable middle age and after all the "stress" makes the life. If you can learn the art of replacement - for after all you are in a British country.

Bring health and endurance, but first and foremost cheerfulness with God and yourself and your surroundings.

-----------

New fragrances, new gardens, new homes, wide spaces, but come with faith, bring that which is pure and amiable and of good repute - withdraw the jazz and the hectic nights and cocktails and smokes.

You diffuse the gifts you bring with you, the inheritance of what is good or bad in you is possessed by your children. The strongest and most enduring quality of the English is their moral puritanism - adventure - there is nothing like it. Monotony - where can you find a more soul-destroying monotony than in the hectic life of the seeker after amusement only. You are making a new England beyond the seas - there is no other nation in the world better worth copying and Dickens!
Narrumba, brother-in-law
Emmonda, colder or later on
Display to H.R.H.
Presentations to their present majesties, book of aboriginal photos given them. Also packet send to children at same time.

Gave Lord Northcote pieces of ab. conditions gradually concentrated on aborigines.

1921 J.E. S.A.
1924 J.E. W.A.

1899-1900 Election to Club
Journey to Port Hedland.

1900 Beagle Bay Trappist Survey .......
M.C.I. Housekeeping

R.G.S.A.

1904-5, Victoria League
Appointed by Government to write History of Native Tribes W.A.

1906-7 R.A.S. and on Camb. R.A.I.
C.U.P. Expn. Lock House ?

Special Commission completed book 1912, continued camping and personal work with natives

13 sold leasehold and freehold properties to continue.

Invited Science Congress unofficial and thro of appt.

War intervened.

Work on West coast area

S.A. 1914-1918

Breakdown

Work begun Caleda in 1919, 5 half castes.

Store cheque, chocolate
Western Mail receipt
Send cheque to Bank
Ask P.M. for receipt of P.O.O.

Dining garra, carrying child on shoulders

What is the wood
What are the lozenges
What are the footprints
What dhugurr

Darrga mundurr, Jackie, Burbinga, Warduinda
Only 4 oranges out of 6 on Decr. 11
No apples last week

Only ½ doz. lemons

(Had order on 4th 2 lb. apples and 1 doz. lemons)

Longermong College wheat, April 17, 1926.

Wheat sown south to north.

1. S.  Nabob
2.   Empire
3.  Federation
4.  Mizam
5.  Wannon
6.  Ronne
7.  Gallipoli (near shed and spare tent.)

Sowed S.A. Roseworthy College wheat, Glayas, Ford, Caliph, King White, April 29th.

Mrs. (Fettler) Williams has sown some of the same seed at the Siding 21/4/26.

Markings on mardargi

Nanmurdji
Manlu
Kulbir
Jaggal
Woninggi

Some made by Gupama, Jinnabulain, Nyurrhinya

Sent to Red Cross 17/7/26.
Gabbi Jindirrnga
Dhugurr kunga Jindirjindirr
ancestral woman wagtail
or dream

Kunggara waddia mungga
Aldebaran man not wanting
(or woman) waddi

Boggurda inma wiru-wiru
Mulga sacred dancing
beard caterpillar

Portion of page on myths and legends (Occurs elsewhere in complete form)

There is no generic term for zodiac other than yuara - the south-central Australian term for "road" and as all the tracks throughout Australia are winding ones, so the aboriginal zodiac winds here and there amongst the myriads of lesser stars. Each group or tribe (is an aggregate of the group) possesses legends connected with the stars within its range of vision but the starry legends of tribes south, north or east or west were told at initiation gatherings and was dimly or well remembered according to the frequency or otherwise of their narration.

Amongst the stellar myths of the Bibbulmun people who occupied the whole of the S.W. corner of Australia in days gone by

Page from description of dances

Those dances take more than one generation to make the circuit and come back to a new generation as new dances. It is doubtful if such a meeting will ever occur again on the old native highway, for both these dances require large mobs for their performance and the writer has seen more than one attempt to celebrate these dances in new areas, but the attempt always failed thro lack of performers, audience and women. The writer may therefore be the last white person to witness the meeting of these old ancestral dances, as she has witnessed the passing of the last members of many tribes and groups.
Ardana, informant
New mob coming down :-
Manggur
Miriju
Gabbu ngalburra
Jinnamumura
Jindirdungga
Walburdi
Gunmurda
Ngung guil
Ngallaidhann
Kataburnana
Nguramurduna, young
Banjangu
Jungguin
Guna ngallain
Dauin
Junbuin
Mangggu, young
Jaal, 
Mallongga gulbainyi and child coming

There must always be mastery.

Photographs, carved boab and other nuts, also bamberu photograph.

Men Guri Wemen Gunnerda

girl Minmilanyu, young Munjilyana, young
Jijam waddi yana égara Banmarana 
girl Gindunga Jigain
Rarra Nganggaraha Gimbilyana
Dhuleiuma
Jangunana Wiljimala kallaia tail
Minyarduna
Jileuling (womba)
Jardanya (young)
Dhaaraan
Wylie the aborigine who accompanied Eyre on his exploration tour across the Great Australian Bight, was a member of the great Bibbulmun race of the Southwest of Western Australia, the greatest homogeneous group in all Australia, remnants of the first (uncircumcised) hordes who were being absorbed by the second (circumcised) hordes along their eastern and northern borders at the time of white settlement. The Bibbulmun were not cannibals, the fertile Southwest of W.A. with its sea, land and rivers teeming with food of all kinds, infanticide was only practised when twins came, the reason being magical rather than economic.

White men found the Bibbulmun the most faithful and dependable of all aborigines. Stokes took Maiago - a Perth man, up the... (Nor'West coast)
Nor'West coast in the Beagle, Forrest had Minditch and Tommy Pierre and Dower - also Bibbulmun. Grey also had some Bibbulmun on his journey to Perth from Ganthaume Bay, and all were absolutely faithful. (Insertion here - see P. 89)

If Wylie had gone with the Port Lincoln blacks who murdered Baxter, they would have been killed and eaten him at the first opportunity. The two murderers were killed and eaten either by the Eucla district blacks or the Ilgamba (Eighth Head) group. All the circumcised hordes were and are cannibals from choice and custom as well as from necessity, but from Forrest and other white men's high opinion of the Bibbulmun natives who acted as their guides and friends it was not the fear of being eaten that kept Wylie faithful to Hyre - it was the instinct within the Bibbulmun man to be true to his trust.

None of these aborigines went unrewarded. Forrest saw that his "mates" were looked after until their death. Hyre not only sent Wylie a handsome brass mounted gun from England, but also made arrangements for his material welfare.

What became of the gun the writer could not discover during her travels amongst the Bibbulmun. They received Flinders in their kindly way and shipwrecked people were treated well by them. It is a curious fact that their practical extinction was not due either to misdemeanor on their part or cruelty on the part of the white settlers, but to the contact of extremes - the sudden impact of the Stone Age man with the nineteenth century man. Bibbulmun themselves held the fatalistic belief that the meenya (smell) of the whites killed them (meenya jangga meenya bo-mung-gur, the smell of the "spirit" (jangga - white man) kills us. White people may smile at this saying coming from a people who only washed when they swam in the rivers, but scientists know that every primitive race has each its distinct odour and even though the odour of the British is minimised by daily "tubbing" it was still an alien odour to the Bibbulmun and anything alien or foreign was "evil", "spirit", witchcraft.
Of all the Bibbulmun who became the guides, friends, trackers, etc., of the early settlers of the southwestern portion of Australia, the writer only found one — Jubaitch of the Perth-Guildford area — who lived to be an old man. Stokes, Grey's and Eyre's and Forrest's native friends became their "annuitants", so to speak, and the absence of exertion in procuring their food — the change of food, drink, etc., conditions of civilised life which they were obliged to conform to, had part in their extinction and a fine race passed out.
Milyilyi tells me the new mob will be here in another "moon" (month) and they may have yirgabi, initiation ceremonies, just N.W. of my camp as they want me to see to the control of the new mob. I must try and get flour and sugar and clothing and baccal. Milyilyi brought two neatly made bones which Anggajarra gave him to bring to me. They were animal bones and marked, one with lozenges, white markings, and the other with lines running spirally round the bone, fakes, I returned them to Milyilyi. There are two shoulder bones of dead and eaten men that I am keen to get. Beeradhugurr may have one, and Ngannamiba (?) has the other. Told Milyilyi to get them for me. All have food and clothing at Mission, supplied by or through police and Govt. - old police uniforms, etc.

Wadharinga, young man (with hair chignon) came to me today (10/7/34) seating himself on my hill which I must pass returning from Siding. He gave me his name and his father's totem (dhugurr) water - An'mong'unya. Other waters Maminaua, Mandarrgunya and others.

He tells me the yirgabi and mallulu (initiation) mobs are at Moondoomoordal (allinjerra-wilurara (northwest).

His front tooth is knocked out. He was clothed in old police coat and trousers, so evidently has been at Mission.

A noisy group is camped halfway between my camp and the Siding. Anggajarra came at dusk to tell me jinna arbil were coming down from N.W.
Jinnabulain, informant

Nyulu (meteorites)  Found on bina N. of Ooldea.
The broken ones were broken by dead waddi (miti) - the marks of his
kandi (cutting flint) are on the broken pieces that can be
joined together.

The Australian natives were not a homogeneous unified people.
There are many essential differences - languages, initiation
ceremonies, totemic laws, etc. All are however a race of
nomads and none have a hawering of agricultural knowledge.

Dhammuna
Dhalguna
Waddilyan
Names of Birds, etc.

Mandurah and Murray district (W.A.)
- Kālima, red billed coot
- Wi.jurnong, gull
- Kū'gogo, snipe

Monnon, informant, Victoria Plains (W.A.)
- Ngulyanuk, cockatoo, white tail

Nawumbik, informant, Avon, W.A.
- Nyūla, sparrowhawk

Bridgetown (W.A.)
- Kūtup?
- Walitch, eaglehawk
- Wilu, curlew

Gascoyne, W.A.
- Banaji, duck

Gūngin, W.A.
- Walg'yu, wallaby
- Gūner, crane
- Jamlu, hawk

Broome. Billingi, informant
- Wūta, pigeon
- Warragunna, eaglehawk
- Winini, emu
- Mūragin, gull
- Warral, blue pigeon
- Warrabila, coot
- Lū'lulū, whale
- Ula, wula, water

Katanning
- Warup, cuckoo
- Kutup
- Walitch, eaglehawk
- Mēlē, wilar, swan
(Birds - continued)

Murchison
- Marriwa, bandicoot
- Warrida, eaglehawk
- Kulberu, cuckoo
- Kurilu, swan

Lawlers
- Malu, kangaroo

Magnet
- Ngulal, warrida, eagle
- Wardu malu, pelican
- Wurrup, mopoke

Fraser Range
- Ngalyal, coot
- Ngau, wandu, mallee hen

Esperance
- Jabbinjabbin, albatross
- Ngula, black and white gull
- Gumain, cormorant?
- Mular, coot
- Boolong, crane
- DId, ampi
- Kardagut, shag
- Bullarburg, pelican

Sanford River
- Nyingsari, bird?

Kookawarra
- Ngülal, eagle

Northampton
- Wannawarra, cockatoo
- Wannamallu, duck
- Kûrudhu, swan
- Õmana, young kangaroo in pouch
- Ngûra, black opossum
- Gûmal, grey
- Ngulya, black cockatoo
Bandarra and Barrnshire Valley
Wajja, eagle
Wongarra, crow
Kurbardu, magpie
Gudhū, swan
Weeta, pigeon
Guyu, frog

Barrnshire Valley
Wordang, crow
Wilu, curlew
Jū-1, owl
Buritch, lark

Jubaitc, informants:
Ngulok, black cockatoo
Kūkaburt, owl
Butalung, pelican
Wata, pigeon
Kuljak, swan

Jubaitc and Bubbuk, informants
Gunok, crayfish
Darnda, gull, Nyirigit, jijik, gull; kubiujet, robin
Kānyinuk, kingfisher
Jijinuk, snake
Wordong, crow
Guruk, mountain duck

Garmanyah
Kūrolū, swan

Marah
Warrida, eagle
Kurilu, swan

Ebabur, informant
Ngurur, albatross
Nyirigit, gull
Jijik
Kubiujet, robin

of districts
The foregoing list is contained in the various vocabularies/mentioned.
Boondi, wattle shrub
Beelarn, scrub (small wattlebush)
Mambulu, old man saltbush
Mooni-yoooin, sweet smelling flowering shrub, fruit edible.
Kala boomi - bone (fire magic)
Jilgilga or Mingarri (Devil)
Thammurda, boornboorn, native plum.
Kuroonga R.H.
Marrbu, wild clematis
Milyiling, sandalwood parasite
Jinnilga, flowering shrub

Back of Page
All names of mountain devil:-
Yooria - Minyinga
Eucla - Nyiari
Allinjerra Mingari
W.A. - Minjin

Jiljarrbi, native currants
Kallia nganba

(See vocabularies for above)
Ngaru and jindu, two sp. mallee
Wongarri, name of native
Burnadharra, name of woman
Wandinya (soak)
Ooluring, R.H. or Ooluroonyin
Wardarrga, Boundary Dam
Aldhain R.H.
Wallinnya, West of Yooldia
Kallain R.H. N. Of Yooldia
Moolain, Tietkin's Well
Birling, R.H. north from Tietkin's
Boobuna (dam N. of Kallain)

The distance between Yooldia and Penong is not more than 15 or 20 miles in a direct line, yet between these two places were the following camping places :-

Dha buna R.H.
Balgua
Böldam
Jililbunung
Yooolilbunung
Bardu-ngeecin (stone or rock)
Korgana
Najjina
Einnaling (clay pan)
Kardaring
Boendinya

(See geographical notes, Section II)
Jigabili, informant

Yurila

Nabbinja, old man
Bugumarr or Bugumarl, owner of inma
Joojunga, B's sister
Yainbilya " 
Thanbilya " 
Koormilya or Goormilya
Milga, Mibilya, f.
Ngulya "
Yoomilya, Boobinya's mother
Joojilya, Joojirilya, Jiga's own mother
Mingbari " own father
Boonbirilya, sister
Mulga-ari, Jiga's own name
Noongarari, own brother
Nunbaarna, Big Charlie
Moonbirilya, his mudaru
Wijjaonga his mother-in-law
Nunthana his yumeri (th hard) murdaru
Jocrnda gabbi, Jiga's mother's gabbi
Bindhumba, his father's gabbi
Konggu ula
Woolbinyurba
Thandura
Thaluman, Jiga's half brother
Goonbari " 
Nyinduna "

Walja pierced arm and brought
Kaanga is maing for walja.
Koonggara murdurru for walja
Yilga-amba (Ilgamba)
Jirura, munga once
Koonda, f. Jiga's walliji
Boonja-an, walliji
Jubilinya, young girl 14, Nyidurn her koondili.
Nyimbana, boy, 10
Ngurdigulu has "clubbed" Jubilinya (not killed).
Thanginini, young new man (or Thanyindi, Gubininya (2 names).
His gabbi, Jurilyuri, Murunggana, Ngaadurna, Muajara, Ginninginning, Warna woordo (kallaia dhugurr gabbi).
Aamunininya, Boonggalana and Ngaalangana (breatheats)
All kabbarli and kabbarli's undal.
Jin'mawurdi, boy
Nyim'bana, boy
Dhal'guna, girl
Dhan'muna, girl
Information concerning Rainfall at Oldea

Oldea rainfall measurement, 260 points Jan. - Oct. 1926
Decr. 4th, 40 points additional.

Rainfall at Oldea for Month of May

<table>
<thead>
<tr>
<th>May</th>
<th>Pts.</th>
</tr>
</thead>
<tbody>
<tr>
<td>7</td>
<td>10</td>
</tr>
<tr>
<td>8</td>
<td>26</td>
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<tr>
<td>9</td>
<td>2</td>
</tr>
<tr>
<td>10</td>
<td>4</td>
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<tr>
<td>11</td>
<td>4</td>
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<td>15</td>
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<td>16</td>
<td>22</td>
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<tr>
<td>17</td>
<td>25</td>
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<tr>
<td>18</td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>157</td>
</tr>
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</table>

Signed J. Way

Rainfall at Oldea for July

<table>
<thead>
<tr>
<th>July</th>
<th>Pts.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>7</td>
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<tr>
<td>6</td>
<td>4</td>
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<td>30</td>
<td></td>
</tr>
<tr>
<td>31</td>
<td>2</td>
</tr>
<tr>
<td>Total</td>
<td>77</td>
</tr>
</tbody>
</table>

1918 665 points, 30 wet days
1919 673 "  36 "  
1920 814 "  47 "  
1921 816 "  43 "  

Meteoroogical Information

All Years since Records Kept at Oldea

<table>
<thead>
<tr>
<th>Year</th>
<th>Points</th>
<th>Wet Days</th>
</tr>
</thead>
<tbody>
<tr>
<td>1917</td>
<td>1411</td>
<td>65</td>
</tr>
<tr>
<td>1918</td>
<td>735</td>
<td>30</td>
</tr>
<tr>
<td>1919</td>
<td>673</td>
<td>27</td>
</tr>
<tr>
<td>1920</td>
<td>816</td>
<td>47</td>
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<td>1921</td>
<td>816</td>
<td>43</td>
</tr>
<tr>
<td>1922</td>
<td>621</td>
<td>33</td>
</tr>
</tbody>
</table>

Present Year in Detail (1923)

January 22 points, 4 days
February -
March, 19 points, 2 days
April, 32 points, 3 days
May, 6 points, 5 days
June, 54 points, 4 days
July, 12 points, 1 day
August, 30 points 1 day (Last rain inclusive up to 8th only of August)
Later inf. 10th, 10 points, 27th, 24 points.
To Mrs. Bates.

Rainfall for 1927.

<table>
<thead>
<tr>
<th>Month</th>
<th>Rainfall</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jan.</td>
<td>24</td>
</tr>
<tr>
<td>Feb.</td>
<td>50</td>
</tr>
<tr>
<td>March</td>
<td>127</td>
</tr>
<tr>
<td>April</td>
<td>nil</td>
</tr>
<tr>
<td>May</td>
<td>9th: 38</td>
</tr>
<tr>
<td></td>
<td>11th: 4</td>
</tr>
<tr>
<td></td>
<td>15th: 5</td>
</tr>
</tbody>
</table>

Rainfall for Ooldea, 1926

<table>
<thead>
<tr>
<th>Month</th>
<th>Rainfall</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jan.</td>
<td>47</td>
</tr>
<tr>
<td>Feb.</td>
<td>-</td>
</tr>
<tr>
<td>March</td>
<td>-</td>
</tr>
<tr>
<td>April</td>
<td>4</td>
</tr>
<tr>
<td>May</td>
<td>10</td>
</tr>
<tr>
<td>June</td>
<td>46</td>
</tr>
<tr>
<td>July</td>
<td>10</td>
</tr>
<tr>
<td>August</td>
<td>35</td>
</tr>
<tr>
<td>Sept.</td>
<td>28</td>
</tr>
</tbody>
</table>

Dec. 4th, 40 points

<table>
<thead>
<tr>
<th>Date</th>
<th>Points</th>
</tr>
</thead>
<tbody>
<tr>
<td>15</td>
<td>7</td>
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<tr>
<td>14</td>
<td>36</td>
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<tr>
<td>16</td>
<td>26</td>
</tr>
<tr>
<td>17</td>
<td>6</td>
</tr>
</tbody>
</table>

115 points
The starved birds and animals.
Whirlwinds
Telephone
Fireball
Booming noises
Winds and winds
Clouds
Bare sky
Ask Ngäingo about fire.

Reeve - Saxon Sheriff
Hayward - Superintendent of crops off common lands.
(Acting for Lord of Manor)
Heriot - payment to new lord of manor of horse and harness or saddle furnished serf by previous lord.

Often a little strange wind comes, alights for just a moment and is gone just as though a fan were waved from some other sphere.

Birds changing their habits
insects
trees
beelarl
birds
haberage
animals
Ooldea wa...
winds
clouds
Ngären
Nyittin father to Bilikinyin and Kanapan
Kaiabaitch
Julian's
Jilyaran's
grandfather
Kaiabaitch
his wife
Bayenan

(See Bangitch in Kwelungit.)

Names of "Kalgoorlie" mob who operated on Mobbinya, Juginji, etc. 1920.

Warga nguna (dead)
Madhuna ("Pussy", white name)
Jau-u
Jimmin
Wogurni
Bada
Wisida (dead)
Tharndin
Ngildi (I am taken with this group - several of whom are dead.
Group taken in 1920.)

Their fathers' waters were:

Walda-ana
Ardilana
Yuryurnga
Jamborna
Jura

All far N.E. of Goldfields area, W.A.

Kurrgu-una
Bana
Banjana
Baburnga kangga ana
Wardardiga
Malba ana
Karnga
Midurduna
Kungga (woman)  Ugari kungga (young woman)
Karrerrga  Wijingga
Nyigula  Moaleha
Allongana  Wallanura
Inyadura  Jinadharu
Binuga  Gijarra (children)
Gambia  Kangija
Gurumin  Wilgidi (dead)
Gubirdi
Walgain

At Nalbinya gabbi a whole family group of 6 fingers and 6 toes, and no th of Willilambi was another nilata group also N.N.W. of Boundary Dam.

Along almost the same route from N.N.W. to the Eucla area were groups of left handed natives - this also descending through the males of the groups and of these there are still some members living. At my camp near Ooldea, a family group resides, all of the left handed fathers' children - sons and daughters being left handed. Mundurr's father and thamu (father's father) were left handed and his children were all lefthanded. He is now a grandfather and it will be interesting to know if his son's child is also left handed.
Native Curios sent to Miss Townsend, London. (Cf. p. 8)

No value.

1. Niri darrga (shin bone) magic pointing bone of killed and eaten man. Locality, Border S.A. - W.A.

2. Stone or slate kallaia eemma (emu sacred object, of emu totem men) from Wardaringu and Debalana waters (Boundary Dam area).


4. Muldhara or jinna-arbil, "murderers' slippers", made of teased emu feathers and adjusted to the ball of the foot, tied on to instep by hair string made from dead and eaten man. Only the ball and toes are covered, not the heel, the wearer runs on tiptoe after his quarry.

5. Eemma or larra (latter name very ancient and sacred. I've heard the name larra among the Broome group, given to the sacred object; markings are of the totems - milbarli (white rings, etc.) rock kangaroo, locality Border Ranges area.

"Carved boards"

6. Karli - boomerang. These Central cannibals are very poor craftsmen.

7. Joeying - clubs (very like the Irish shillelagh!) These are light hunting clubs but they can kill women and young people.

Aubrey Smith

8. Meero, throwing board, spinifex gum on handle, but is partly melted with the heat. The little point at the end is fastened with kangaroo tail sinew.

Girdi - spinifex gum

Murrbain - sinew.
They would read as advice to go back north again - but like their predecessors, living and dead, who have come out of that great Central Reserve, not one would think of retracing his steps to his own waters once he has reached civilisation. The jinnaarbil show the wearers to be spinifex country men, as the jinnaarbil is worn on the ball of the foot only, in spinifex and sandy country. They are made of fur and inside are two flints of a sort that are inserted in spearthrowers, some shavings and a thin shaved wooden skewer. All these have revengeful meaning. The men - with their group, will follow old native tracks towards Yuldilbina and other waters along the road east. They probably have other jinnaarbil with them. What will happen when they reach the others assembled about Tarooola and elsewhere is on the knees of the Gods. The quaint thing about these jinnaarbil is the deadly fear that all the men who come into and live within civilisation have of jinnaarbil. The writer tried time and again to get groups to camp near Ooldea Water. "No," they said, "jinna-arbil might come and kill us and eat us." "But you yourselves were jinna-arbil." "Yes, that's why, we know."
Ngalla had not only root water but I collected half a bucket of water from its leaves, the water falling like raindrops from a little branch of the tree, 1913.

The fall came suddenly and unexpectedly from one branch only, and on that one occasion.

I called old Thalja's attention to it. Boonggala had just died and Thalja said he had sent me the little downpour from his totem tree. Thalja was the last ngalla totem man.

Konga was not wola, but its bark was a sweet tasting edible food. Ngalla totem water bartered in drought with ngoora and kongu groups, wild currant and edible bark.

Water bearing trees (see also p. 126)

Mallee, jaggula (red), or nabbari (white).

Roots run laterally for 30 or 40 feet, porous, these roots cut close to trunk.

Mindirl - Nabbari's mate 3
Yaldugar 4
Ilbara 5
Mijjing 6
Walugurra 7
Bara 8 (gabbi boolja)
Portion of article

To the native his laws had the sanctity and force of divine laws, and his neglect to conform to the laws and rules of his group brought upon him not only the hostility of the group but the retributive terrors of magic. His breach of traditional laws in his territory ended in his providing a meal for the rest of his group. But after he enters and absorbs the safety civilisation gives him, he only keeps such of his laws as maintain the subjection of his womenkind.

Missionaries and others go seeking certain conditions and take no account of the important incidental conditions.

Theory versus practice; experience of any other foreign field no help.

Gulbu, Anjungunga, Barudabina, Warrajinna, Ogaru djildhamburna, Binbilinga, Warringu.

Inma  
Nyirunawalga from Junbain manjinja  
Kallaia walga  
for Ragu  
Mila ana  
Wardardiga  
Karrjauna  
Gulbinya  
Yara arnu

Tha deali  
Dhalgunya  
Tharruru  
Manjinja  
Dhauadhaunanu gabbi  
Ngurna  
Malabudana  
Biringilya  
Kadarburinya  
Kardadina

4) Kalliwarna gabbi to Budhana where the kurbarn sat down. He is now in the sky ulbari, south. He was marlu (kangaroo) at one time. Dilj-anya babba woodi, all allinjerra (N.) Immalang ulbari (S.)

(See myths for more detailed information)
4) Kalliwarra gabbi to Budhana where the kurbaru sat down. He is now in the sky ulbari, south. He was maalu (kangaroo) at one time, dilu-nya babba woodi, all allinjerra (N.) Immalong ulbari (S.)

(See myths)

(Part of article, rough copy)

12b

Fear has brought in its train not only loss of manliness but lying and spying and meannesses of all kinds between the white brother and sister communist, until every man fears his fellowman. The aboriginal groups are disappearing from this continent and because they lived and died as communists they will not leave one permanent record behind them.

12c

It would be a quaint boulevergement if after all the ages of Britain's advancement from palaeolithic conditions to her high position in the world of today, her overseas sons were led to slacken that desire for uplift that is the essence of the British race and relinquishing their precious heritage of British Australian manhood at the bidding of breeds of all kinds, revert in time to the communism of the extinct aboriginal hordes of Australia.

Page 135

What they wanted they don't know, but they wanted something which they were told they needed.

Murgaru because Analu took and wasted his water took Analu by two jinna and threw them away then mended up gabbi.

Page 136

Tharruru, night bird

Ulalya, rungguna ..... ? (side note)

Mala, sp. of wardalga

Yamana Thamu gabbi

Kunggara na gabbi

no more water

runggara ..... 

Bandari's father's gabbi

Yangga, m. looks on to 

Kerradhana

Warrangabbi

He came to west Wardargana anana, left handed, murgaru.

then N.E. to Murgarana
Magellan

S.E. to Murgaraa
then to Kallaia gana N.E. from Murgaraa.
North to Mingana ghabi and then east to Widuya jirgali?
then E. to Barnanana
then N.E. Gulbinya ghabi, then E.N.E. to Thumurduna ghabi
camels here and ghabi
then Wandilyali, then N.E. to another (name not known)
and to Vandalanya, N.E. to Wandunya

Minbula is Higudhana
Jinny mudi gurjin dhugurr fish
is Wigidi
Joonu wanduna is kaliwarsi bina
made by karl
S. from K.?
Dhurgurning
Auru, ingiri ghabi
Mala miri mala skin, water bag, bag brought to Murgaru.

A later version of the above occurs on P. 137 and 138,
which has been placed in II 3b, P. 29, and
VII, 3c.
The child may or may not use the personal name of brother or sister but it was mama and ngunju. All his mothers are ngunju and all his fathers mama - all his mothers' fathers are boggali, all his fathers' fathers thamu; his mothers' mothers and fathers' mothers are kabbarli; a woman calls her grandchild kabbarli undal and her grandson boggali.

These are the main blood relationship terms.

The child calls all his father's sisters kundili from the eldest to the youngest and he calls all his mother's brothers kummuru down to the little babies.

(See Relationship terms)

He calls the children of his kundili and kummuru by their personal names (as he calls his own sisters and brothers by their personal names).

A girl calls her brother's wife juari (sister-in-law) and her brother's wife calls her juari (sister-in-law), and a boy calls his sister's husband marruju and his sister's husband calls him marruju. The marruju will avoid the boy's mother, who is his kundili umari (forbidden) and he will call the boy's father kummuru umari. And so with the girl's juari (sister-in-law) (P. 141)

The juari calls the girl's mother kundili umari - and the girl's father kummuru undal. These are the fundamental relationship terms in all tribes - they are given in the dialect of the S.C.A. tribes.

There are the three generations, Foot note - the whole of the aboriginal relation terms are built on these three generations.

- Grandfathers - thanu and boggali
- Grandmothers - kabbarli
- Fathers - mama
- Mothers - ngunju
- Sisters - kanga and mallain (elder and younger)
- Brothers - kurd a and mallaing (elder and younger)
- Sons - kadhana (plural) and including what we call nephews
- Daughters - undalaga, including what we call nieces
- Grandsons - boggali
- Granddaughters - kabbarli
Relationship Terms (see lists in Section III)

Father's sister - kundili
Mother's brother - kommura
Sister-in-law - juari
Brother-in-law - marruju

" " " (woman speaking) - guriarra
Sister-in-law (man speaking) - guriarra
Husband - guri (or father's sister's son)
Wife - guri (mother's brother or father's sister's daughter)

Wives are inherited by brothers.
During ceremonies where women are temporarily exchanged, those women and the men who have intercourse with them call each other wanji.

Until the northern class system lapsed altogether, I found that it ceased at a point between the Eastern Goldfields of W.A. and the border of S.A. and W.A. I opine that its decay was due to the breakdown of the divisions owing to the many breaches of this constantly occurring. Groups whose members had committed this breach broke away from their parent group, so to speak, and formed separate groups with the new change of class division.

There is nothing like this system in any other tribe met with. It is unique amongst the tribal organisations of Australia. There are now only the Central aborigines to examine - totems and totem waters - certain tribes or groups intermarry - the fundamental law relating to marriage obtained - children were betrothed in infancy - no sign of group marriages so far.

Birungu buried in sitting posture, tied arms at elbows, and legs below knee.

Birungumat bittanggal.
Allyurda, flowering shrub.
Eilarn and bundi, 2 sp. of mulga, are mates.
Wilhala, titree
Jinna warnim, track following.

When Guhlibi came Inyadura moaned all the time during its approach,
tapping her wanna at intervals on the munda (ground). It came
from allinjerra (N.), her old home from which she came when a
girl and to which she has never returned.
(kongu, species of swamp mallee)

She went straight on to Fowler's Bay which then had Yalata Station
and not much else. Ibarri was one of the group. I wonder how
many came with her?
Kanyala Rock, kangaroo, Kulbir, red kangaroo, Maalu, grey or
white kangaroo.

We saw Kurnbilu tracks, ngannamurra's, mombain, Mirilyirilyiri,
babba, fox, wild oat, rabbit, we caught or dug boggurda mogu,
4 inches long, Milharli were hibernating.

To the swamp.

We skirted the hill covered with mallee and mulga red flowering
and quandong trees and saw one wild daisy and one yellow flower
in all the five or more miles. We looked for meteorites, had
tea and made damper inside the shade of some kongu - salt encrus-
tations here and there and magnesia and mica and a kind of flint
rock soil soft and salt hard and here baked clay in slight depres-
sions. Samphire the only plant, bulgar, kuli, burnburn, a few
saltbush plants; burnburnbululala likes to make its nest in burn-
burn trees. When Inyadura first came down, Golden water had its
group of Jiwin wongga but most of the young members had even then
drifted down to the coast and the stations between Fowler's and
Eucla and all died on the coast.
Mal mungja mundha, food generous, wide.
Arrived at Goldoa Siding 3/10/28. Brought to me at Siding by caretaker. Went to Siding 4/10/28, taking slippers (cannibal), burdur (string), nyulu (meteorites), flints and club. Gave all information re aborigines, also names of trees, etc. The man understood very little French or English. Gave

... clearly as possible

..... social (marriage)

..... of aborigines...

(page torn)

Trousers, pants, coats, waistcoats.

Munnguina
Nyadirn
Cinyin
Mobbinya
Wailguri
Murna-ambula
Gunbadharri
Baiali
Banjuro (Julurr)
Dhambu (boy)

Pearl necklaces and gowns.

Angamba
Wilgidi
Eijnawa
Kangiia, baby
Walau-uru
Kanjida
Jinadhamu
Windiya
Moalana
Karrerrrga
Nyulongga
Gauadhugu
Gurumin
Jurdulil
Nyigala
Inyadura
Banyarda

Breakfast Only

Thangura, Binuga
Nyummunga
Nyan-ngauera
Katamina
Namlurr
Karda warnganggu 1rgabi ngarrin
inma jilbi marlu

Kardu kujarra
ngangu
mingari
Marlu ngambu
Dhugurr inma

Wininya, new man
Kurbara gabbi and Kambarera, Kurba djugur.

2 Wardargana waters, 1 ngannamurra, 1 kallaia.

Men
Kogo
Kunbunga
Gungunya
Dhaaguli
Dhaima
Yarri
Nyiinya
Bilili

Woman
Old Milgala
Nyirbira (Junggu’s mother)
Kalbari
Jinminga
Kalbin
Wanmara
Muda
Majja
Birbira
Weeriga

Asuna, S.W. woman, Maiarana, her little half-caste.

Maiarn
Ngadharra and her man Jinnabulain, their giija, Banggala.
Anggajarra is mama for the new Ulberu (initiation “novices”).
Noggarinya = boy.
Mob arrived from coast, Saturday, 16/8/24

A good many of these have had colds, but all have plenty of money and want to buy their own foods.

Amungurra
Jundabili
Wombaji
Inyuudi
Jugubaing
Karduuring (gone to Nullarbor)

Dhaaguli
Inyuuni
Thanguna
Guyama
Nyulongga
Junnungga
Kurdhaing
Mulbin
Windilya
Jinnadham
CanaMhagu
Murna-ambula
Rinjawa
Guruma
Dilgala
Mulgarongu
Balali
Thangarri
Ngadhati (gone to Nullarbor)
Comiya
Monju
Ngadhuila
Dharrgumunu
Jurdil
Ganbadharra
Thallura
Minibadha
Marburning
Allongana
Yirabi, m., (gone to Nullarbor)
Nyurbinga

At the Camp, 19/8/24

Karrorrga
Wilgidi
Mungurr
Nyan-ngauera
Dhambu
Jimmabulain
Angamba

Nyurdugulu
Gindlgi
Mulur
Nganyarnga
Nyngi

Inyuagura
Nyiguli
Bajjing
Biinga
Wailguri
Walauf-uru
Dhambu

Yugara
Bandela
Wadningga, Nyiderr, Irangandi, Yana, Nandari, Karrimu.

Jubandarri
Nuraranggu
Mobbinga
Ganjida

half caste baby

Ganbia
Wijingga
Draiyanu

Manggumundil
Nyumungga

Ginyin
Biradhungurr

Banjura
Miri
Jillia

All have returned from Barton and "408" owing to the death at Tardoola.
A census taken by Gov. Stirling in the 30's revealed that 1500 Bibbulmun occupied the metropolitan area. Of these less than one hundred broke the white man's laws, during their brief existence homeless outcasts.

"I will go back to my Swan totem ground," said old blind Woolberr, "I dreamed I saw my woman waiting on the Kurannup shore (heaven) for me. Her cloak was wrapped round her body and over her head and I could only see her left eye."

"But the white man's train and Woolberr's blue one's sent his spirit from the kangaroo group totem ground. But as they were his friends and relatives he would go north from their home and reach his own people's heaven.

Sheer rudeness and distressing to myself who am sensitive to good manners.

The old Bibbulmun background.

Wanburing walga

Species of mogu (grub) on Kategiri's mire—Biarningu thought it might be kallaia milgi (emu claws and nails). I gave the mire to Ngahggarra, whose kommuru (mother's brother—uncle) Kategiri is. Must ask those two where they ate their last human meal.

Toothpaste, salt, baking soda, chalk, borax?, magnesium, starch.

Agarana (Ina?)

Mägun, Ina, Junbur
Children in camp, 26/7/32

Warnanongu, boy
Dhanggul
Nilgia, girl
Thanarri, boy
Thamiana, boy
and baby girl
Munari, boy
Marburnung, lame boy
Baby girl
Yanggunyinna, boy
Jibala, girl
Baby girl
Gillinggi, boy
and Nyinna's brother, boy
Jurain, boy
Addijanu, boy
Wageringu, boy
Andigilini, girl
Warningana, girl
Birdungana, sick girl
Yuruna or Yu-aruna, little boy
Wardurunggal, boy (Thanarri's brother)
Three or four babies

Dress measurements

Ngaiinggara, 40, arms 30
Dhalgunana, girl, 37, arms 25
Burunguna, 42, arms 35
Minyadina, 45, arms 31
Angguji 48, 31
Manyu, 47, 35 arms.
Dresses given to
Umaji, old
Anggaji, old
Burungunya, little child Ngilgin
Muyarduna, old
Ngainggana, old
Waddilyana (baby boy)
Munyn (new baby), also boy child

Have made four more for
Balgalana (baby)
Dhabburinya "
Mimmla "
Nyidarn (old)

Made seven baby frocks
2 Wardurungal and her baby sister (Munyn’s children)
Mimmla’s baby
Waddinlyana’s baby
Burungunya’s little girl Ngilgin
Dhabberunya’s baby
Baljunana’s baby
Dhalgulana and baby

Jimiburnga Mindari’s brother
1 young fellow
1 " "
Anggaji
Munggalana
Girls Abalgumu
Kujaraula
Manyi
4 young men
2 girls
1 habbarli
2 ngunju
Kadinini
Anggalina, single man
Ngobordina, single man, burduna stage
Marngrur or Banyarda, Marngrur woma
Jinnawili, old
Minyadubha, K's guri, old
Nyildurn, old
Anggaji, old
Umaji, very old, Kadingin gura
Munyin, pregnant (Has a girl baby)
Burungna, Umaji's daughter
Minmilla, Waddilyana, sisters, minya mooji

Balgaluna (with baby)
Urdudhana (young girl)
Munyin's baby was born on Friday morning 16th September, 1932, a little girl baby.

Bibidhanarra
Balgangula
Dhabboot, a Minima baby
Wardurungul
Ngilgia

Children,
Thammana, blouse and pants
Gulingga
Jurduil
Ngilgia
Ngalladarn
Dhangu, blouse and pants
Wailguri
Walingga
Burunguna's baby
9 shirts and trousers
Anungurra
Mundurr
Walguri
Guyama

Gumarrda gave him shirt, trousers only
Mujamujana
Yalliyalla, blanket only
Jinnabulain

Barragujuna, must try and find some thing for these

Mindari
Shirt and trousers and blanket

Kattagiri
Marunguri
Gogoma, shirt and trousers

Ngurabilnga

Winduwinda gave him shirt
Wombaja, blanket only

Ngallijaming, shirt
young man trousers

blankets 9 (4 single)

Wombija (absent but blanket kept)

Yalliyalla, double blanket
Walguri, double blanket

Inyadura, single blanket

Narrawijina, single

Nunderi

Jinnabulain

Jinnawili and Nyidura

Kattagiri, nothing

Gogoma, shirt and trousers
Barrajuguna, nothing

Ngurabilnga

Marungur

Must see if I can give shirt or trousers to these five.
9 little babies and wee children's frocks.

Gillinggi, Nyirana's boy
Munyn's baby
Jinnabulain's baby
Gindu's baby, not there
Windilya's baby
Dardana, not there
and others
Nabbari's baby
Dhambilanga's baby
Darungunya's baby
Kungga, to make for
Jurbaill
Daranganya
Nabbun
Karrerrga
Mimmilya
Windilga

9 frocks
Karrerrga
Murdigura
Ngarrawijini
Binuga
Narrbijanu
Inyadura
Panyarda
Mimnilla
Gindu Nyirana
Nabbari

Bajjing 11 boys blouses, shirts, trousers

Yanggunjuna
Munari (continued next page)
(continued)

Djurain
Warmanongi
Tharnana
Wardurna
Gindu's boy
Munyn's boy
Dhambilya

Antungana, a little boy
Dardana, f.
Gillingai, boy
Wardirunggal, boy, Gindu's
Jurduil, wanya
N'calladarn, little girl
Gogomann, gjija, little
Albulyurunga?

Jinnabulain, shirt and trousers
Guyama
" " "
Mundurr
" " "
Amungurra
" " "
Mindari
" " "
Cogoma
" " "
Wailgiru
" " "
Yalliyalli, trousers only

Mardaigi with dingari walga. Dingari walga are waiurda (opossum) markings.

Imma darrga, poison bone

Sent these to Adelaide Museum.

Urumba (waiurda walga)
Jinnabulain
Yalliyalla says the urumba is windaru walga.
Yung'gang'igu
Hurnganba and Milbarli
Kandjana (ganba rest, ganba ngarrin)

Yulganyuta
Ganba kujuda

Liru
Abunggu

Kulalna abu, the other ganba sits down.
This adds to Wandunya legend.

Wilba ganba and flour
Where are the others who went with white men.
Where are Utida and Narunda.
Narunda after Ngotun.

From Bunja to Wandunya
Bunja
Ngobam
Nunandi
Curi:nu
Dhaggalgardu
Guiguwarda
Aldi
Marrgan
ILyarni
Walgarn
Amarrin
Wandunya

Aberigines
Those poor wild creatures wander nearer and nearer to the era of
their extinction.
Camp mates
The Freedom of the camp
Aeroplanes and bilali and berlberl
Melga
Mirilyirilyiri
Linling minning
Jindujindiru
Jumbinjumbin
Burnburnboolala
Biarbiar
Koggalongu
Walja - noble bird
Girrgin, bird of prey
Dirudiru

When all the concomitants surrounding these rites are gone, the rites themselves like cannibalism will automatically come to an end.
That will be the crucial time for the young full blooded boys, without that necessary restraining training, they are just young animals, ripe for all animal pursuits, slavery. My years amongst them from 1912 have been slavery.

Boys 3/8/34
New boys with little yuruna (boy)
Madugubuna and 4
his gabbi Monganya
his mother Nganginya
his father Wirigana?
about 14 or 15
Dhurungana, boy
Jinnagurdi, boy?
Kujurdina, boy, 17 about
Wadbagubini, 15 or 16.
Nyinbarna, another boy
Mimbadha - Inyiga and Murna-ambula's girl (that she called
Dhaagulli father too) has been given to Kaggana who is Kogo,
I think, and a bad fellow, Kalali wongga and well known to
Kalgoorlie Police.
Mimbadha, young, thin, very delicately made, and has a big
fat baby.

Madmubuna, Dhurungana and Jinnagurdi
(see Page 179 for
information)
Yuruna is koordu (elder brother) for these two boys, and
they are his mallaing, though they are his elders.

20/7/34
Wadharinya
Anmongunya gabbi
mammara gabbi
Haaminy
Mandarrgunya
Mundumurdal
Yirgabi and Mallulu gabbi

Koggana
Wurdur diga gabbi
Wonggare bongi
Mimbad
gur

Wibu
Kandil
Wilgidi
Wilgidi
An old and nearly blind woman came by a leap full tilt against the most modern civilisation, the E.W. Line. Her eldest son and his thunadha group had been some time amongst the white people and had already learned their vices and experienced a few imprisonments as a result of his sampling of those vices.

Of course all were naked and innocent on their arrival, and some clothing was found for them by the white folk. Janjingu was taken to the train, the new "begging" from passengers having been explained to her, and so, although she could not see, she held out a shaking hand for gifts - the regular puffing of the engine like the breathings of the fabulous monsters of her people's myths - must have been most alarming, but she stood her ground and as it happens, there were very generous folk on the train that day, and so many gifts were showered on Janjingu that, not being able to hold all the food, she simply shed her one garment and held it out to receive further gifts - the result being a sudden scatter...
From primitive corroboree to British cricket is a big jump, but before the Bibbulmun of the Victoria Plains district threw in their bat in the game with civilisation they had brought the old frenzied glory of their great ancestral corroborees into the game of cricket, which they picked up in the 60's from white settlers round the Mission. Bishop Salvado, knowing what a strong link the corroboree was in maintaining the traditions of the tribes, bethought himself that some games might be introduced amongst them which would take the place of the corroboree and in time wean them from the old gatherings with their attendant Donnybrooks and find pleasure in a good game of some kind. The observant Bishop saw the absorption of the young native men in cricket as played by the white settlers, and he thoughtfully set a field apart for these young white farmers, most of whom were his co-religionists and tenants.

They were keener of sight and made better and quicker play with their feet than their white fellow cricketers. Their fielding was marvellous and their batting almost faultless. The Bibbulmun used no shields in their fights and spear and club throwing and dodging developed the quick sight play and foot and agile limbs that made for success in cricket. They loved runs - and every man amongst them was ambitious to top the score. Active and lithhe, there was never any slow work amongst them during the game. They bowled with accuracy, involuntarily studying the wind as they raised their bowl arm. Their enthusiasm never flagged - they were "live wires" from beginning to end of the game. Year after year matches were arranged.

(The remainder of this rough copy has not been typed - it occurs as an article in the Australasian of January 12, 1924 - see collection of newspaper articles.)