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GEOGRAPHICAL DISTRIBUTION OF THE NORTHERN AND SOUTHERN GROUPS  
OF WESTERN AUSTRALIA

Corrected and retyped, additions, slight  
alterations, from later information

( Old copy )

GEOGRAPHICAL DISTRIBUTION OF THE NORTHERN AND SOUTHERN GROUPS

OF WESTERN AUSTRALIA

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GEOGRAPHICAL DISTRIBUTION OF THE NORTHERN AND SOUTHERN  
GROUPS OF WESTERN AUSTRALIA.

The West Australian aborigines may be broadly defined as consisting of two main groups, a Northern and Southern.

The Great Northern Group covers, as far as has been at present ascertained, the area extending from North Kimberley to the Southern Coast, touching the coast about Pt. Malcolm, and running eastwards towards the South Australian border.

From North Kimberley downwards along the coast to about lat.  $20^{\circ}15'$ , long.  $118^{\circ}$ , this group practises circumcision and subincision, the former compulsory, the latter not generally so. Below lat.  $20^{\circ}$  and down the coast to Jurien Bay, (the approximate Southern coastal terminus of the Northern group), the natives neither circumcise nor subincise, substituting other initiation ceremonies in lieu of these, but with this exception, and some variations in the marriage laws and laws of descent, the same customs and habits, etc., obtain amongst the whole Northern group as far as known. Northward of Jurien Bay and along the coast towards the peninsula of Edelsland, several little isolated tribes or clans appear to possess distinctive class names belonging to the portion of country in which they reside, and apparently have endogamous marriage laws, no tribe until recently marrying outside its own territory. The Thowarngoo of Carnamah, the Ngurdeemaia of the district between Jurien Bay and Dongara, the Nunnagurdee of Dongara and Geraldton, the Nanda of Northampton, the Baadeemaia, Batteega, Wajjari, Thaawera, Weelanyoo and Mulgarna, all appear to have married amongst themselves and to have had no frequent intercourse with each other, but adoptions into the tribes south, east and north of them were frequent. The dialect of some of these people differs greatly from that of their southern neighbours and northern people, and suggests a foreign influence of some kind. Bounding these isolated "clans" on the north and east are the members of the Northern group, and on their southern borders the Southern Group come in.

Members of these isolated clans have from time to time been adopted into both the Northern and Southern groups, as well as into those tribes eastward of them who practise circumcision and subincision. When any member of these isolated clans is adopted into the families eastward of him, he undergoes both rites, and afterwards lives amongst his adopted relatives, but apparently no adoption from the eastern districts into the Western ever took place, following out the universal law amongst the natives that no circumcised man can enter and live amongst uncircumcised people.

Most of these isolated clan names have been bestowed either from a peculiar dialectic term, used by them, or from their position. Thowarngoo has been applied from the Gingin term dowera = north, which the Carnamah district people called dhowera or thowera. Battesga are so called from their term for no - battee or baatee, and so on. I am of opinion that these isolated clans have resulted in some way from the convergence through countless generations of the Northern and Southern groups upon this point, and that now and again there have been wreckages which threw castaways upon this part of the coast (a well known district for wreckages in historic times) who have left their traces upon the dialects of the people amongst which they were thrown, the isolation of the tribeslets or clans preserving the linguistic intrusions.

The people of the Northern Group who practise circumcision and subincision occupy the whole centre of the State, the approximate line of demarcation on the accompanying map, showing their varying distances from the coast. They appear on the southern coast in the neighbourhood of Point Malcolm, and extend southeasterly along the coast to Eucla. Sir John Forrest mentioned Point Culver on the South and the Northampton district on the west coast as the points where the circumcised tribes touched the coast.

R. Helms (Anthropology, 252) stated that neither rite was practised by any of the coastal natives except by those on the Kimberley border. Later information, however, defines about

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There is traditional evidence - What? (Brown) is what?

Dr. Howitt's term - one nation.

No, this is not Dr. Howitt's mn. of the term (Brown)

lat.  $20^{\circ}15'$  as the northern point of entry on the coast, and Point Malcolm (lat.  $33^{\circ}50'$ , long.  $123^{\circ}30'$ ) as the southern point. The nearest point between these two places where the circumcised natives approach the coast is in the Geraldton district where they approach within 20 miles of the port of Geraldton. Further westward than this they had not reached when the arrival of the whites took place, but had the white settlement been delayed for a period, it is almost certain that the circumcised tribes would have had an outlet to the coast at this point.

There is traditional evidence that the custom of circumcision prevailed at one time amongst some of the northwest coastal tribes, now included in the non-circumcised boundary. It appears to have been replaced by other customs more or less severe, as at Roeburne, where the tying of a ligature tightly round the arm completes the initiation.

The non-practice of the rites of circumcision and subincision constitutes the main point of difference between the coastal and inland people included in the Northern Group. The marriage laws of the Northern group are also changed in the inland districts but certain of the Northern coastal class names are found inland as far south as lat.  $31^{\circ}$ .

In the Southern Cross, Coolgardie (partly) and Norseman districts, the four Northern class names give place to two, the members of which marry within themselves but produce each other. (See *Ethnographie - Journal, France, 1923*). In the Eucla division again there is apparently a change, the members having totemic divisions only, and no class names. As any of these can be adopted into the Northern divisions adjoining them, having practically the same customs as the Northern inland group, they are included in that group. Hence the Great Northern Group with regard to its general customs, etc, may be said to be one people, or to adopt Dr. Howitt's term - one nation. The various tribes composing this group call themselves, or are called by their neighbours, by some distinguishing name, but their fundamental laws are practically similar throughout.



The Southern Group occupy the line of coast between Jurien Bay and a point westward of Point Malcolm, the circumcised tribes joining them at this point. The Southern Group, as far as their laws, language, etc., are concerned, are essentially one group, one people, one race, their laws of descent only varying, for the coastal people from below Jurien Bay to about Donnelly River have maternal descent, the remainder of the group having paternal descent. All along the boundaries of this Group adoptions into the Great Northern Group were of constant occurrence, but no reciprocal adoptions took place into the Southern Group as they were an uncircumcised people. It will be thus seen how the circumcised tribes were advancing into the Southwestern corner of the State, their progress being stopped only by white settlement.

In many parts of Australia the naming of tribes from negatives has been shown by Dr. Howitt and other writers to have been a common practice. One of the largest tribes in New South Wales was called the Kamilaroi, from their dialectic word Kamil, meaning "no". North of the Kamilaroi was another tribe whose members were called Walarai, the word for "no" being "wal" in that district. In other places the tribal designation was stated by various authors to have been based on the dialectic equivalents for "yes" and "man".

The name given to the principal coastal tribe amongst the Southern Group of W.A. is Bibbulmun, the name by which these people call themselves and are designated by their neighbours. This tribe occupies the coast and coastal rivers from about the Perth district to Esperance on the South coast, and perhaps further east.

The equivalents for "no" amongst the Bibbulmun are variously: yocadda, yocad, yocaddaga, yocad; the terms for "yes" are : kaia, ke, ko-ko, koo; "man" is yoongar, nyeongar, yeongara. These words, with their dialectic variations, have no possible affinity with the tribal name Bibbulmun. Bibbul or Beebool is the singular term, mun <sup>or "uk"</sup> being added to form the plural.

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"A Drollinya (Balladonia) legend ..."

Note : Omit from here (Brown) *Why?*

"Eaglehawk totem people..."  
Why is this put here? (Brown)

"Incestuous habits which finally caused extinction"

What evidence? How could it cause extinction? (Lang)

"Another hypothesis suggests itself..."

This must be a myth (Lang)  
Evidence obtained later 1912 (D.M.B.)  
Quite right (Lang)

I shouldn't put in this hazardous theory (Brown)

The Southern equivalent for bustard (wild turkey) is bibbilyer, and although the same word is used by the tribes north and east of the Bibbulmun, who call themselves by other tribal names, it is just possible that the name Bibbulmun may have a totemic origin. There is however, no proof, traditional or otherwise, amongst the Bibbulmun people, of a wild turkey totem group or clan or tribe having existed at any time in the Southwest, ~~though the turkey was possibly a personal totem from some circumstance connected with the birth of the turkey totemist.~~

A Drollinya (Balladonia) legend, however, tells how the banjoo (male) wild turkey and the jangoo (female) bandicoot had fire, but in the Bibbulmun legend it is the bandicoot only that had the fire. This is the only Southern legend in which the wild turkey figured. Jimmer, my Balladonia informant, told me that there were turkey totem people northwest of Balladonia, but inquiries at Norseman, Wijjeemooltha and other N.W. districts failed to locate any turkey totem people. (I found a turkey totem group in the Eucla area, 1913.) Individuals have been met with who have the turkey as their personal totem, but I could not find the turkey as a family or group or district totem in any of the tribes visited in the Southwest.

Eaglehawk totem people, although now extinct, have certainly lived and flourished in the districts east of Beverley and York, and these may have constituted a remnant of the Victorian Eaglehawks who had wandered thus far into the western portion of the continent, but strong evidence traditional and otherwise, has been obtained of the existence of the eaglehawk totem people, and of their incestuous habits which finally caused their extinction, and except Jimmer's statement, I can find no evidence of a turkey totem group having at any time existed.

Another hypothesis suggests itself in reference to the name Bibbulmunoor Beebooluk as it is variously called. The word beebool might be a contraction of beeba = breasts, and boola = many or plenty - people having many women amongst them, and hence a community of some consequence, as a tribe with many women in it is always a renowned tribe.

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"The very old men....."

Myths unobtainable, white settlement intervened (D.M.B.)

Or the name may be a "colour word" applied to the fairer division of the Southwestern people, replacing the term "eagla-hawk". The Bibbulmun to whom these suggestions were mentioned, met them with the comprehensive term "kubbain" - might be, perhaps, but none could offer any clue to the origin of their tribal designation. The more plausible theory is that of the "many women", as in the early days, a number of Bibbulmun women, young and well favoured, were sent in charge of some old men along certain "roads", resting at various camps and being "purchased" temporarily by the young males of such camps, payment being made in weapons, strings, flints, etc., to the old men in charge of the contingent. The young women were taken into districts beyond their own boundaries., whose members otherwise would have no communication with the women's own people and thus the tribe to which the women belonged would be a "tribe having many women". The very old men only of the Southern districts, had a vague memory of these journeys, which were not in their days, but in the days of their grandfathers. by whom they were told the tales of such journeys. These travels of the women were frequently replaced, by what is known amongst the Bibbulmun as the Jalgoo Kening, a ceremony with the same object in view - that of unbridled licence, but with this difference, that the women remained on their own ground and the men came from all parts to the appointed ground, bringing their own young women with them, with whom an exchange was made. This ceremony came from the northeast, and Jalgoo is its Bibbulmun dialectic name, the Perth people calling the same ceremony "wanna wa," (woman's protecting stick - wanna - being put aside during the orgies)

The Bibbulmun of the Vasse, Bunbury, Augusta, etc., call the orgies their northern coastal neighbours Yabbaroo, <sup>northwestern</sup> and their nearest inland neighbours Meenungur; <sup>eastern people</sup> the more remote eastern people they call Kakkar or Kakkara.

The Bibbulmun also call themselves Waddarndee, a term derived from Waddarn, the sea. This name is however applied to all the coastal or sea people as far north as Dongara, with but trifling changes in pronunciation, Waddarndee, wattandee, wonnundee, etc., all meaning coast people. All the Bibbulmun along the coast

from somewhere south of Perth to about Esperance are Waddarndee Bibbulmun.

The language spoken by the Bibbulmun, Yabbaroo and Meenung from Jurien Bay to Esperance is essentially the same, and traces of this language were met with as far north as Northampton, certain modifications creeping in north of Jurien Bay, but the Gingin dialect was understood at Dongara, although the Dongara people are known by their dialectic word for skin - "opee". They also called themselves Wattandee - sea people. These dialectic differences easily indicate the locality of the person using them.

The Bibbulmun of the southwestern coast having maternal descent are differentiated from their neighbours (whose descent is paternal) by a slight change in the dialect, those tribes having paternal descent dropping the final syllable of words which in almost all other respects are similar to those used by the tribes whose descent is maternal. At Albany, and further east along the coast, the verbs, with few exceptions, end in gur instead of ing or ung, the common terminations of the Bunbury, Vasse, Perth, etc., dialect.

In many of the Bibbulmun districts there are local terms applied to the residents from some peculiarity in the local dialect, but the term Bibbulmun obtains between the places mentioned, no matter how many local designations may be applied. The Bunbury people may be called Kunneeung, from their equivalent for "west", but they are Bibbulmun amongst themselves. Calling a Bunbury Bibbulmun "Kunneeung" always led to a fight. Bibbulmun people living near the estuaries on the Southwestern coast were called Darbalung from "Darbal" - estuary. When a Champion Bay native speaks of the coastal tribes south of him he calls them Bibbulmun, yet between him and the Bibbulmun proper are the Yabbaroo, so called both by their southern neighbours and themselves. Perhaps a thin line of Bibbulmun ran along the coast towards Jurien Bay, but of these there is no trace at the present day, the coastal natives between Bunbury and Jurien Bay being practically extinct.

A native of Augusta (lat.  $34^{\circ}10'$ ) who is a Bibbulmun, calls the coastal tribes to the immediate north of him, Weela Bibbulmun, that is Northern Bibbulmun and he will probably use the shorter term Weel or Weela in mentioning them, "Bibbulmun" being understood. In this manner confusion will often result, as for instance, amongst the Mandura people, who were locally called Nyserimba - pelicans, but were Bibbulmun proper and Woodarnung (Woodarn = the Mandura equivalent for "sea".) Cape Leeuwin people were sometimes called Woodarngulla or Woodarngur, & Waddarngur - sea people.

The Perth people called themselves and were called by their neighbours Yabbaroo, meaning North and this term is used by all the southern tribes from this point along the coast almost to Cossack (about lat.  $21^{\circ}$ ).

A Perth Yabbaroo will call the Gingin men Yabbaroo, the Gingin men calling the Champion Bay people Yabbaroo and so on. Yabbaroo is the general term for north and northwest along the coast from Perth to Cossack and for some little distance inland.

Eastward of the Bibbulmun and Yabbaroo are the Meenung, the word meaning either "red root" or "south", or southeast. Meen or men is a kind of red root eaten by the natives in the districts where it is found, and by some people it is said to be a species of edible gum also having its defined habitat. Its more general meaning is "south", as it has been mentioned to me in the Murchison district and on the De Grey River by men who were speaking of the people to the south of them. The Meenung people run parallel with the Yabbaroo and Bibbulmun until they reach the southern coast when they become Meenung Bibbulmun.

The Meenung adjoining the Bibbulmun intermarried frequently with the latter and had the same class names, laws etc., as their western neighbours, and were not a circumcised people, but the Eastern Meenung were gradually becoming absorbed into the Northern group, undergoing the rites, and becoming "naturalised", as it were.

The Western Meenung, the Meenung Bibbulmun, the Waddarndee Bibbulmun proper, and the Yabbaroo constitute the Southern Group. Their country comprised the whole line of coast from Jurien Bay towards Point Malcolm. Throughout this group, the language, laws, customs etc., are the same. This group is comprised within the 30th and 35th degrees of latitude, the longitude varying from 117° 30'E. to 123° on the South Coast (about C. Arid.)

It will be seen therefore that the entire geographical range of the southern group was but small, and that it was gradually being encroached upon by the Northern central group, as no adoptions could take place from its eastern and northeastern borders, the circumscribed tribes being its neighbours. To the north of the Yabbaroo, where the so-called isolated tribes came in, members of these have frequently been adopted into the Southern group, and many of the Ngurdeemala, the northern neighbours of the Yabbaroo, had intermarried with the latter, so that a Gingin man might go unmolested almost as far as Champion Bay and meet with relatives in every camp passed on the way.

Local dialectic names, obtained personally from the natives of the districts included in the area of the Southern Group are :-

Esperance	Waddarndee and Kurin Bibbulmun <sup>eastern</sup> Paternal descent		
Bremer Bay	<sup>S. or S.E.</sup> Meenung Bibbulmun, Waddarndee Bibbulmun	"	"
Doubtful Island	Waddarndee, Meenung Bibbulmun	"	"
North of Bremer Bay	Kalali (north) koollee = name, Meenung (south)	"	"
Mungup	Kurin (east) Bibbulmun	"	"
Korrlup, 50 m. N.E. of Gardiner River	<sup>north</sup> Kalalee, <sup>N.W.</sup> Yabbaroo, <sup>S. OR S.E.</sup> Meenung	"	"
Jerramungup, Gardiner R.	Meenung	"	"
Mungalainyup, near Fitzgerald River	Meenung Bibbulmun	"	"
Two People Bay	Waddarndee and Meenung Bibbulmun	"	"
Albany	Meenung and Waddarndee Bibbulmun	"	"
Mt. Barker	Meenung, Weelabandee (north)	"	"
Kendenup	Meenung	"	"
Denmark	Meenung Bibbulmun	"	"



Bridgetown	Bibbulmun	Paternal descent
East Collie dist.	Yabbaroo (N.W.), Weelabandee, Kuli Bibbulmun	" "
West Collie dist.	Bibbulmun	
Williams district	Yabbaroo, Bibbulmun	" "
Wandering and Hastings	Bibbulmun	" "
Mt. Stirling	Katalee (north), Murnong, Meenung	" "
Arthur River	Meenung, Marragur (marrukur, or murrok = east) Bibbulmun	" "
Wagin	Meenung Bibbulmun Kurin (east) Bibbulmun	" "
District between Katanning and Bridgetown	Meenung Bibbul	" "
York	Meenung, Yabbaroo	Maternal descent
Perth district	Yabbaroo	" "
Fremantle district	Yabbaroo Bibbulmun and Waddarndee	" "
Southwestern coast, from about Augusta to Fremantle dist.	Bibbulmun	" "
Beverley,	Ko'reen (eastern), Yabbaroo	Maternal and paternal <sup>How</sup>
Mekkering	Kakkar (eastern), Yabbaroo	" "
Victoria Plains	Yabbaroo	" "
Gingin	Jocerung, Yabbaroo	" "
New Norcia	Yongur or Yangur (yonga, yanga = to go), Yabbaroo	" "
Dandarraga	Weejaaree (weeja = to go), Yabbarii	" "
Berkshire Valley	Weejeree, Yabbaroo	" "
Marah, near Watheroo	Batteega (baatee = no), Weelocnga (weeloo=west) Yabbaroo (N.W.)	" "
Moora	Yabbaroo	" "
Between Jurien Bay and Dongara	Ngurdeemaia (ngurdee = down, below; maia = voice, speech) (mixed, some paternal)	" "

Northward of these the isolated tribes come in, and there is also a mixture of the N.E. and S.W. Divisions in the Lake Moore district. It may be mentioned here that the boundaries of all the tribes are necessarily approximate only.

Along the Southern line of coast where the Bibbulmun tribe extended, the character of the country, its rivers, estuaries and forests, afforded in the abundance of their various products the finest and most favourable conditions for the support of a large population, such as the Bibbulmun is assumed to have been; indeed, there is no part of the coast line between Jurien Bay and Esperance, where abundance of fish, flesh and vegetable foods could not have been obtained at all times of the year, and water was always available, and not only from the heavy annual rainfall, but also from the numerous springs along the S.W. coast. The number of inhabitants occupying this coastal area can only be approximately ascertained by an estimate made in Governor Stirling's time (1834-39) of the number of natives inhabiting Perth and the Swan River district within a forty mile radius, which was computed to have been between 1000 and 1500. Assuming that the other districts along the coast were equally well populated, there could not have been less than 20,000 or 30,000 aborigines living along the coast between Jurien Bay and Esperance before the coming of the whites. The comparatively close settlement of the Southern coastal districts has resulted in the almost total extinction of the pure blooded natives. The number of full blooded natives in the whole of the Southwestern portion of the State, including the Metropolitan, computed during the Census of 1901 was only 876; 89 of these being represented in the statistics as belonging to the metropolitan district. The last Swan district pure blooded native died September, 1907, and Gingin, York, Albany, Esperance and other places along the Southwestern coast, have almost entirely lost their native population.

The Bibbulmun living directly on the Southwestern coast called themselves Beeda kala (beeda = vein, sinew); kala = fire, hearth, home), which means that they were of one "line", "stock", or "road". Another expression used in the same sense was kal-leepgur - belonging to the same fire or hearth or group. Kal-leepgur were all blood relations or kindred groups whose fathers and grandfathers were possessors of the land over which the sons and grandsons = all kal-leepgur - had equal dominion.

The Bibbulmun who lived on the rivers flowing into the Southwestern and Southern seas, called themselves Beela kala (beela = river; kala = fire) (river people by some). None of the Southern and Southwestern rivers isolated the Bibbulmun from each other, for all were fordable at some point, hence at all seasons there was communication between the various families, who travelled from the rivers to the coast, and back again inland according as the special food products of each district were in season.

Between all the Bibbulmun families some relationship existed. A Bibbulmun woman in the district north of the Donnelly River could be claimed by a Mandura man of her proper marrying class.

The Darling Range, which stretches in a nearly due North and South line from about lat.  $30^{\circ}$  to lat.  $33^{\circ}$ S. and which lies parallel to, and about 20 miles distant from the Western Seaboard, formed the eastern boundary of the Beela kala, Waddarndee, or seacoast Bibbulmun. The Beela kala or river Bibbulmun followed the rivers up on either side for some distance inland beyond the Darling Range, and so brought the Bibbulmun relationships further inland into the neighbourhood of the Meenung people (their nearest eastern neighbours). Meenungur have intermarried with Bibbulmun and vice versa, and hence Bibbulmun may visit their neighbours "over the hills", because of these intermarriages, but the hill people were boyagur (boya = stone, rock, hill, etc.)

The Bibbulmun of the seacoast and rivers constituted one people, having the same fundamental laws, customs, etc., regulating each unit. The line of demarcation between the various forms of descent has already been shown. With this exception, the Bibbulmun were entirely homogeneous. In some districts the older members of the various families were assiduous in maintaining the laws handed down to them by oral tradition; in other parts a laxity as regards these laws occasionally occurred (generally in connection with the marriage laws) and was continued

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"At the Jalgoo, Dalgoo ....."

Elsewhere (Brown)

until, some great offence having been committed, the offending member or members were set upon by everyone, regardless of relationship, and killed. A few boogur (violent tempered) men often kept a whole group in subjection, and indulged in unlawful courses, marrying when and whom they liked, regardless of class distinctions, and spearing or killing any who tried to interfere with them, but in the end native justice took its course, and the camp was freed from the lawbreakers.

The nearest southeastern, northeastern and eastern neighbours of the Bibbulmun were the Meenungur. (Meenungula was also a term used instead of Meenungur.) Meenung has been applied by the people of lat.  $28^{\circ}$  Long.  $118^{\circ}$  to the families south of them, by the Kakkar people to the tribes southwest and west of them, and by the Bibbulmun to their eastern neighbours.

Eastward of York and Beverley (lat.  $32^{\circ}$ ) the natives call themselves Meenung, their nearest southwestern (Bibbulmun) neighbours stating that the name was applied to the eaters of mēn or or meen, a red root very common in the inland districts. It appears to be a contemptuous appellation according to the Bibbulmun, who say that "the Meenungur become sick as soon as they smell the sea." Some of the eastern tributaries of the Southern rivers bearing a ruddy appearance in flood time are called "Meenungur waters".

The Meenungur were parallel with the Bibbulmun from lat.  $30^{\circ}$  to about lat.  $35^{\circ}$ . The Vasse Bibbulmun called the coast people, south and southeast of Albany, Meenungur, Bibbulmun and Waddarn-dee prespectively.

The Meenungur and Bibbulmun districts were used alternately as meeting grounds for the holding of various gatherings, Manja Boming, Exchange or Barter, and other ceremonies. At the Jalgoo, Dalgoo or Wannawa ceremony usually held by the Bibbulmun along the coast at some point (Bunbury, Vasse, Perth, Gingin, etc.) Meenung and Yabbaroo people were represented. At this ceremony, the Bibbulmun men had marital relations with the Meenung and Yabbaroo women, the Bibbulmun women being handed over to the strangers. On these occasions the men arriving from eastward of the Bibbulmun were called Kakkerā, or Kaggara, and all the strange women were

called Kaimera, these two terms continuing to be used during the progress of the Jalgoo. While the licence lasted, no man could hold any intercourse whatever with his own wives, death being the penalty for a breach of this law. A Meenung man could take Yabbaroo and Bibbulmun women, and so on with the others, but their own wives were forbidden. Class rules were also generally adhered to in the arrangements with the stranger women.

At Three Springs, or Cockleshell Gully, in the neighbourhood of Jurien Bay, the last ceremony of this kind was held (the term jalgoo, or dalgoo, as has been said before, was used at the Vasse, Bunbury and Mandura. Northward from Mandura it was called Wannawa or wanna wagga, and this name continued to be used as far north as Champion Bay.) At the Cockleshell Gully ceremony the natives came from south of Dongara, the Meenung territories eastward, and Perth, Pinjarra, Mandura, southward.

The Jalgoo had not penetrated below the Vasse district at the beginning of white settlement, though the last Vasse Jalgoo had been attended by contingents from as far south as Albany.

The Meenung people proper, that is, those who called themselves by that name, bounded the Bibbulmun on the east and north. These Meenungur possessed the same class divisions as the Bibbulmun with whom they frequently intermarried. The descent of the Meenung people generally was paternal, although in parts of York, Beverley, etc., the descent became mixed, and as a person was adopted into one or the other of the tribes Meenung or Bibbulmun, he followed the descent of the tribe into which he had become "naturalised". The marriages however cemented no friendship between the Meenungur and Bibbulmun, the latter considering themselves superior to the Meenungur. The question of descent, whether paternal or maternal was easily adjusted, as will be shown later, according to the division entered.

The Meenung people adjoining the Bibbulmun had the same laws as the latter, but those marked on the map as "Eastern Meenung" apparently adopted the customs of their eastern neighbours, with whom they intermarried, some of these customs being circumcision and subincision.

Original MSS.Retyped pages

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"The change in descent coincides ....."

Correct (D.M.B.)

It is almost certain that paternal descent came later than maternal, as the encroachments upon the Southwestern people always came from the eastward. The people having paternal descent had reached as far west as the Beverley district and Collie, and there was a tradition amongst the Vasse and Capel district natives of a great fight which took place between the Collie, Capel and Vasse natives, the battle ground being in the neighbourhood of the old mill, erected in the Collie district, many skeletons of natives having been found during the erection of the mill.

The people north of the Bibbulmun called themselves Yabbaroo or Yabboorur - northern people. The coastal Yabboorur were called Waddarndee Bibbulmun by their northern neighbours, the Ngurdeemaia, and Woortanung - a sea people - by themselves, but they were generally spoken of amongst themselves as Yabboorur.

The blood relations and relations-in-law of the Yabboorur stretched southward as far as Bunbury and the Vasse, northward to about Jurien Bay, and eastward amongst the Meenungur, to an undetermined point beyond Kellerberrin, etc, Merredin, etc. The customs, laws, class divisions, and the law of maternal descent obtaining amongst the southwestern coastal Bibbulmun, were found amongst the Yabboorur.

The Southern Group proper may then be said to consist of Bibbulmun, Meenungur and Yabboorur, these terms including the local names previously mentioned.

Maternal descent prevailed amongst the coastal Bibbulmun and Yabboorur and some of the Meenungur, from about the Donnelly River to the neighbourhood of Jurien Bay, the descent being agnatic amongst the Meenung and Bibbulmun south of the Donnelly River and eastward along the coast to Esperance. The change in descent coincides with the dropping of the final syllable in the respective dialects of each section. The primary class divisional names Manitchmat and Wordungmat, were more generally used amongst the southern people having agnatic descent than amongst those of the Southwest whose descent was maternal.



Original MSS.    Retyped pages

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268 square miles

Confirmed C.Y. Deane, Surveyor, etc. (D.M.B.)

Within these geographical areas, each family had its own hunting grounds, which had descended from fathers to sons for generations. The extent of country in the possession of a family group was of varying sizes, the land in the inland districts being of greater extent than the coastal territory. The hunting ground in the possession of the Guildford tribe or local groups was 268 miles square in extent, its principal boundaries being the Swan and Canning Rivers, its other boundaries (described later) being well defined landmarks, gullies, hills, etc. etc. This land had belonged to Joo baitch to whom it had descended from fathers and brothers who predeceased him. His knowledge of its extent was naturally intimate and accurate, and through his definition of its various boundary lines, an almost exact measurement of his country was thus possible, by the courtesy of the Lands Department of W.A.

The Great Northern Group will now be dealt with. With regard to the uncircumcised portion of this Group, who inhabit the coast line from the north of Jurien Bay to about lat.  $20^{\circ}15'$  long.  $117^{\circ}$ , it will be perhaps more convenient to deal first with the isolated and uncircumcised tribes inhabiting the district between Jurien Bay and probably Edelsland Peninsula, these tribes being, generally speaking, included in the Northern Group, although the Southwest divisions may also be found scattered throughout many of them.

Those nearest to the Southern Group are the Ngurdeemaia and Batteega, the former situated along the coast from Jurien Bay to Dongara, the latter being found at Marah, near Watheroo, in the Melbourne district, and also south of Lake Moore in the Ninghan district. Between Ninghan and Warramboe districts came the line of demarcation between the circumcised and uncircumcised tribes and the classes were found so mixed that it was almost impossible to find which predominated, both the eastern, northeastern and southwestern divisions being represented.

At Carnamah the Thowarngoo are principally situated, but these also had members of the S.W. divisions and also some of the Northern circumcised people amongst them, adoptions having taken place at some time into one or the other of these divisions, and the vicinity of the white people rendering it possible for circumcised people to mingle with the uncircumcised.

At Yandanooga, Arrino, Three Springs, Mingenew and Wonano Spring, the Baadeemaia (baadee = no; maia = voice or speech) and some Ngurdeemaia had their habitat, and amongst these were also found some of the S.W. divisional classes, and also some circumcised people.

At Dongara the Wattandee or Opee are located, these being "kin" to the Ngurdeemaia, their southern neighbours, and also following in some measure the Southern laws. Eastward of the Baadeemaia are the Aggardee (aggar, kaggar = east), a circumcised people, who were gradually advancing their rites towards

Gullewa, their locality being Wariedar Hill and Field's Find districts. The Nunnagurdee people were found at Greenough Road, Geraldton, Bowes (partly), Oakabella (partly), Crowther (mixed with S. Division) and Irwin District (partly). Eastward of Geraldton, between Pindar and Mullewa, the Wajjaree, a circumcised people, were located, who had thus advanced to within about 20 miles of Geraldton. At Bowes some Wajjaree people had penetrated since white settlement. Several of the Nunnagurdee and other coastal uncircumsised people had been adopted and circumcised by the Wajjaree people, and were living amongst them, and of late years adoptions into the circumcised tribes were becoming more frequent.

Northampton and Lynton and the district along the coast, probably towards Gantheaume Bay, was the home of the Nanda group, sometimes called Nandatharra. The Nanda appear to be located northward as far as Tamalee Well in Edelsland, being called Mulgarna also in that locality. At what is called the 40 Mile Crossing, about 40 miles east of Gantheaume Bay, the Thaawera people are located (thaa = mouth, wera = no good). The Thaawera are circumcised people.

At Illimbirree near the junction of the Sanford and Murchison Rivers, the Weelanyoo, another isolated tribe, is found, this tribe being "kin" to the Weld Range divisions, but having certain peculiarities of dialect that are not met with in the Weld Range or other adjoining districts.

This completes the isolated tribes, whose localities are marked on the accompanying map. It will be seen how closely the circumcised people had approached the coast, coming from three points, as it were, the Aggardee at Wariedar, the Wajjaree between Pindar and Mullewa (the nearest point), and the Thaawera, who had reached within forty miles of Gantheaume Bay.

Northward of these isolated tribes from about Hamelin Pool to about Balla-Balla, Near Depuch Island, at varying distances from the coast, the remainder of the uncircumcised portion of the Northern Group may be found. How far inland the uncircumcised people extended cannot at present be ascertained with any certainty, but as amongst the isolated tribes the circumcised people were encroaching, so also the Northern Central people may have been continually adopting coastal members into their ranks, and thus gradually approaching the Northwestern coast.

This has to be revised from later information, 1910. added to 1910-1934

All along the line of coast from Hamelin Pool to McDonald Ranges, the class divisions Boorong, Banaka, Kaimera and Paljeri, with certain variations in nomenclature, but with crossings in the marriage laws and laws of descent, obtain amongst the circumcised and uncircumcised peoples within this area, probably further into the Northern Kimberleys district. (Kaimera = Banaka, Paljari = Burangu). Amongst all the tribes occupying this area, certain designations are used by one towards the other, or by a tribe naming itself from its cardinal point. Every tribe has one or more distinct or dialectic appellation, as amongst the Southern Group.

The In'garda or Ingara (probably from 'n'ga = mother) begin about Hamelin Pool, and run northward towards the Gascoyne River, crossing the Wooramel River along the way. The furthestmost eastern point of the Ingarda is about Carrandibby Range, this side Mambu-jimbu. Eastward of this Range the circumcised tribes come in.

The northern coastal neighbours of the Ingarda are the Maia (voice, speech, shelter). The country of the Maia people lies between the Gascoyne and Minilya Rivers, the latter river forming their northern boundary. The Maia run eastward towards the Kennedy Range. The Baiong people are on the north side of the Minilya River, the Lyndon River forming their northern boundary. The Baiong ran eastward to about Joolabroo Pool, and westward to the coast.

Running southward parallel with the Maia to the Gascoyne River are the Thadgardee or Thargarra or Dargarra. Kennedy Range forms part of the Western boundary of the Thadgardee, their southern boundary being the Gascoyne River. They run eastward to the Lyons River, and are found at the head of the Minilya, their northern boundary being the Lyndon River. The Maia people are on their western border.

Eastward of the Thadgardee the Warreewanga are found, who also run parallel with the Thadgardee towards part of the Gascoyne River which forms their southern boundary. The Lyons River separates the Warreewanga from the Thadgardee on the west, and taking a sharp curve eastward, the Lyons also forms the northern boundary of the Warreewanga.

North of the Warreewanga are the Tcheewarlee or Jeewarli, whose southern boundary is the Lyons River, their eastern boundary being the Frederick River and part of the Upper Ashburton district, Capricorn Range forming their northeastern boundary.

The Pinneegooroo occupy the Central Ashburton and Hardey River districts. These are apparently a numerous tribe occupying a large extent of country. The Tcheewarlee are their southeastern neighbours, their southern neighbours being the Warreewanga, from whom they are separated by the Lyons River. Eastward of the Pinneegooroo the circumcised tribe called Tchooraaroo (Tchuraaru) come in, the boundary between the two tribes being approximate.

Westward of the Pinneegooroo and north of the Thadgardee (whose northeast corner the Pinneegooroo touch), are the Bootena or Poodena people. The Bootena are separated from the Thadgardee by the Lyndon River, the Pinneegooroo are <sup>on</sup> their eastern and northeastern border, part of the Central Ashburton and the Henry River forming the boundary of the Bootena, their western neighbours being the Tallinjee from whom they are separated by <sup>Yannaree, a native's corruption of "Henry River".</sup> the Yannaree River. The Tallinjee (tallin = tongue) are a coastal tribe occupying the territory between the Ashburton and Lyndon Rivers, these rivers forming their northern and southern boundaries. On the east the Tallinjee are separated from the Bootena by the Yannaree River. The peninsula whose apex is the Northwest Cape is occupied by a few families who call themselves Mulgarnoo, but they are also Tallinjee, the term Mulgarnoo being merely local. The southern neighbours of the Tallinjee are the Baiong. a Northeastward of the Tallinjee are the Ngoorla (ngoorla, ngoela = you people), a coastal people whose country ranges between the Lower Ashburton and Fortescue Rivers, having also the Cane and Robe Rivers within their territory. The Lower Ashburton forms the boundary between the Ngoorla and the Tallinjee and Bootena people, who are their southwestern neighbours. The Pinneegooroo are on their southeastern border, the Ngallooma on the north east, the Fortescue River forming the boundary between them.

In the Onslow area, change in the marriage divisions takes place, referred to later or in some other MSS.

The Ngallooma (ngallee = we) are the most northern of the uncircumcised coastal tribes. They occupy the country between the Fortescue and a point some where near Mt. Brown and Ballaballa, opposite Depuch Island. The Ngoorla and Pinneegooroo are on their southwestern border, the Injeebandee, a circumcised tribe, being their eastern neighbours. The Ngallooma are found on the George, Sherlock, Harding and Maitland Rivers, and at Roeburne and Cossack.

Original MSS

Retyped pages

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Correct (D.M.B.)



These are the uncircumcised tribes of the Northwest.

In some instances, the meaning of the tribal designations can be rendered, and almost all these are attributed to some dialectic variation. All along the coast to about this point the natives are called Yabbaroo by each tribe south of them.

An approximate line of demarcation has been drawn between the circumcised and uncircumcised tribes, but it must be understood that this line is even now constantly being altered by the encroachments of the circumcised people, the line being slowly but surely pushed coastwards by the adoption of new members and their families into the circumcised districts. For instance, the eastern sections of the Ngallooma, Pinneegooroo, Toheewarlee, Warreewanga and Ingarda, all of whom adjoin the circumcised portion of the Northern Group, are gradually being absorbed into this portion.

The circumcised portion of the Great Northern Group occupy the whole centre of the State, their coastal outlets being the Southern coast from Point Malcolm to the South Australian border, their northern coastal outlets being from Balla balla or Depuch Island northeastward to the South Australian border. *(Northern Territory)*

On the Southern coast between Point Malcolm and Eucla, it has been stated that the natives are called Baaduk (blood drinkers). At Eucla and other places they appear to be sometimes called Yoongar, from the southwestern dialectic term for "man" which the Eucla people probably adopted from their S.W. neighbours. (The Eucla people also used "mulba" for man.) The Baaduk country extends to the head of the Young River on the west, about 35 miles north of the southern coast, northwest to Fraser Range, and northward for some considerable distance, the exact boundary being unobtainable. As will be seen on the map, the Baaduk were penetrating inland and westward into the Meenung Bibbulmun country, and had reached the neighbourhood of the Young River at the time of my visit to the Esperance district.

Westward and northwestward of the Baaduk were the Tchaa-kalaaga and Wanmala (wanmale = northwest), who occupied Norseman, Dundas and part of Coolgardie districts.

Original MSS.    Retyped pages

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"Far eastward of the Wajjaree...."

To be elaborated with the further information obtained  
at Peak Hill (D.M.B.)

At Yilgarn, Jilbadji and part of the Ninghan district, the residents were Eastern Meenung and Kakkar people, whose western neighbours were the Meenung proper.

Northeast and north of the Meenung and Kakkar, in the Ular-ring and Jaurdi districts, the tribes were called Wanmale (northwest). The Wanmala people were found at Davyhurst, Broad Arrow, and north of Kalgoorlie.

At Mulline there were a few families living who called themselves Baadoc (blood drinkers, or "baadee" = no) or Bādi-maia. As the roads of many of these central circumcised tribes were east and west, probably a section of the Baaduk (Fraser Range) <sup>or Baadoo, Boundary Dam</sup> had travelled thus far west. From this it might be inferred that the Baaduk ran northward from the Southern coast towards lat. 29°, and they would also be found east of Edjudina.

About the Lake Moore district there were some Wajjaree, mixed with Eastern Meenung, but the Wajjaree proper were found towards the Sanford River and Murchison River, and it was this tribe, together with the Aggardee and Thaawera that had been gradually making for the coast about Geraldton. At their northernmost point a section of the Wajjaree called themselves Wanmala. (I found Boundary Dam men who were baadu.)

The Aggardee were found at Warriedar and Field's Find, and were somewhat westward of the Lake Moore Wajjaree. They were probably a section of the Wajjaree, but were called Aggardee (eastern) by their western neighbours. (The Aggardee and some of the Champion Bay people were called by the southwestern people nyoongaree ngannin = man eaters.) At the time of white settlement these Wajjaree had reached within 40 miles N.E. of Berkshire Valley.

At the 40 Mile Crossing the Thaawera people were found. These people probably ran up both sides of the Murchison River for some distance, having the Wajjaree partly on their eastern border, and the Nanda and Ingarda on their western side.

Far eastward of the Wajjaree and northward of the Baaduk, were the Marduwonga or Beelandee (beela = spinifex), Spinifex people or Manjinja wonga, who were found at Laverton.

The Beelandee met with at Laverton stated that the Baaduk were their Southern neighbours, their northern neighbours being the Ngaiuwonga, who again went north for some considerable distance, and also were found northeast of Peak Hill district. (At Peak Hill the tribe calls itself Ngadawonga). No further information could be obtained of the tribes in the central portion of the State. (Later I obtained this information to and beyond the border of S.A. and W.A.)

North of the Wajjaree and eastward of the Thaawera were the Jakkoordee, whose northern boundary is the Upper Murchison River, their eastern boundary being undefined.

Eastward and northeastward of the Jakkoordee, the Peedungoo come in, but the point of entry is only approximately determined. (reedung, bush and tree country, much "scrub") The Peedungoo appears to be a general name and runs eastward and northeastward for some considerable distance as some Peedungoo were met with in the Ophthalmia Ranges and at the head waters of the Ashburton, Fortescue and Oakover Rivers, and also in the Thaduna and Nabberu districts. (The Nullagine district equivalent for "ibis" is "peedong".) South of Ophthalmia Ranges were the Wirdinya.

North of the Thaawera, and east and southeast of the Ingarda and Warreewanga the Irra or Eera wajjaree are found (eera = mouth or teeth; wajjee = no.) The Irrawajjeree have the Warreewanga north and northwest of them, the Peedungoo northeast and east, the Thaawera on the south and the Ingarda on their southwestern corner. The tribe separating the Wajjaree and Irrawajjeree is the Thaawera. (Assuming that the derivation of Wajjaree is wajjee = no, the Wajjaree and Batteega or Badi-maia are the only two known tribes in Western Australia who have been named from their equivalent for "no".)

Edward Cornally, a white man familiar with the Wajjaree and Irrawajjeree tribes, who supplied the above information, stated that the latter name was applied to a large edible grub, which had a vacancy in its mouth similar to that caused by the extraction of the front teeth in the natives, but whether the name had been given to the grub by the Irrawajjeree or whether they had been

named by their neighbours after the grub, Cornally could not state. (Irre = teeth, wajjaree = no, is one meaning of this word.)

Westward of the Ophthalmia Range and north and west of the Peedungoo were the Tchooraroo, whose western neighbours were the Pinneegooroo and Tcheewarlee and Irrawajjaree. The Tchooraroo occupied part of the country between the Ashburton and Fortescue Rivers, and went south as far as the Gascoyne River. The northern neighbours of the Tchooraroo are the Injeebandee or Injibandee (Injib is the Sunday Island equivalent for "mother", but the Broome equivalent for "go" - inja).

The habitat of the Injibandee is the Tableland district, and they may be found between the Hameraley Range and the Yule River. The Pinneegooroo and the Ngallooma are their western and northwestern neighbours, and their northern neighbours are the Mardajoonera. How far eastward the Injibandee run is not ascertainable. The terminal andee is also used at Laverton (Beelandee) and in the Southwest (weelabandee - 'b' being inserted for the sake of euphony).

The Mardajoonera are to be found about Mallina. This small tribe marks the approximate dividing line on the coast between the circumcised and uncircumcised people, the nearest western neighbours of the Mardajoonera being the Ngallooma. The mardajoonera are bounded on the east by the Karreearra tribe, and on the south by the Injibandee, both circumcised tribes.

On the Yule and Turner Rivers near Port Hedland, are the Karreearra people, who run eastward along the coast towards the Ord Ranges and the De Grey River. The Karreearra people call those tribes living south of them Tchingai or Wallajongoo, both names meaning "south". The tribes to the southeast are called Peedung<sup>bush people</sup>. The western neighbours of the Karreearra are the Mardajoonera, their northeastern are the Ngaala, and their eastern the Ebarra.

Original MSS.    Retyped pages

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"South of the Ngaala tribe..."and following paragraph.

Brown has taken and elaborated this portion (D.M.B.)

The tribes near the mouth of the De Grey River and at Condon (or Shellborough) are the Ngaala. The Ngaala occupy a very small tract of country, their eastern neighbours being the Warramulla. <sup>Warramulla may mean "far away", strangers, etc.</sup> Ngaala, Nyamel, Eebarrga and Kaareearra frequently mingle and may be found at shearing time on the De Grey station, some 20 miles from the mouth of that river. Eebarrga - group name - was changed to Eebarrga Class division.

South of the Ngaala tribe are the Eebarrga, who are located between the Strelley and Shaw Rivers, also at the head of the Strelley and amongst the hills of the Shaw River near Cook's Bluff. It is interesting to note that the class name Eebarrga which has replaced Banaka on the Eastern goldfields is similar to the tribal name, but amongst the Eebarrga, Banaka is used as a class name, although I have been informed by northern natives that the Eebarrga people now in the Kalgoorlie district originally came from "the North" and travelled downwards throughout the centre of the State until they reached their present locality. As but little is known of the Central tribes, no theory can be formed as to how and why a section of the Eebarrga left their northern home, and became of sufficient importance to form a Class Divisional name amongst a people so far distant, particularly as none of the known intervening tribes possess the class name Eebarrga.

The Nyamel people are to be found at Mulyee Station and at the junction of the De Grey and Coongan Rivers. (This will be explained later from MSS taken in G.A. and the border of S.A.-W.A.)

South of the Nyamel are the Ngatherree, who may be found on the Coongan river, between Talga Talga and Bamboo.

The Powera people are eastward of the Shaw River, and between that river and the Coongan. Their immediate northern neighbours are the Eebarrga, their eastern being the Ngatherree. (Ngadhara is also a Central Australian term for strangers.)

The Moonyongoota people inhabit the district round Warrawoona and the neighbourhood of Corunna Downs Station, and run up the Coongan River towards its head. The Moonyongoota people have the Powera and Ngatherree as their northern and northwestern neighbours, and the Pulgoo as their northeastern neighbours.

The Pulgoo, Bulgoo, Balgoo or Boolgoo (Bailgu) people (balgoo = thin; boolgo = spinifex) are found on the Oakover River. They run southward to Ripon Hills and Elsie Creek (a tributary of the Oakover) and towards the head of the Nullagine.

All these smaller tribes have intercommunication with each other, the same class names, marriage laws, customs, etc., obtaining amongst them. The tribes south eastward of these people were alluded to by them as Peedung. At the Southern end of the Ninety Mile Beach the Warramulla tribe were situated. These people ran coastwards towards the Ninety Mile Beach for some indefinite distance. They had the Ngaala on their west and the Eebarrga, Nyamel and Pulgoo on their Southern border.

Northeastward of the Warramulla and along the Ninety Mile Beach the Nungoo murdoo or Koolajarree people were met with, Koolajarree being a dialectic word meaning "west". The Nungo-murdoo ran northeast towards La Grange Bay along the coast.

Eastward of the Nungoomurdoo were the Bajjeeboogoo who ran parallel with the Nungoomurdoo along the beach and inland towards McLarty Hills.

Northeastward of the Nungoomurdoo are the Karrajarra (another dialectic term meaning "west"), who run northward from La Grange Bay (the northern-most point of the Ninety Mile Beach), towards Broome.

Eastward of the Karrajarra are the Koalgurdee or Yalmban (koalgurdee = southwest, yalmban = south) whose easternmost point is Jurgurra Creek. North of the Koalgurdee are the Banneeabbuloo (bannee = east) whose eastern boundary is the Fitzroy River.



The Western neighbours of the Banneeabbuloo are the Koolarrabuloo (koolarra = west or seacoast people) who occupy the country about Broome and northward along the coast towards Cape Boileau. The Koolarrabuloo will also be found at Thang'ool'ngun'jil about twelve miles south of Broome.

At Cape Boileau the Waddeeabbuloo or Kooneean (both names meaning "north") come in and run northward round Carnot Bay towards Ord Springs.

Eastward of the Koolarrabuloo and Waddeeabbuloo are the Waiungarree and Warrwai, who are found at Derby and northward towards Disaster Bay, King Sound.

Northward of the Warrwai and Waddeeabbuloo are the Nyoolnyool, whose home is the Beagle Bay district. These people are also called Yowera, but they are really Waddeeabbuloo as well, and are so called by the people south of them, Nyoolnyool and Yowera being applied from their speech. (Nyoolnyool = species of snake, nyoolnyool = dialectic variation). Most of the Nyoolnyool people have been absorbed into the Roman Catholic Mission, established by the Trappists at Beagle and Disaster Bays in 1890.

The tribe to the north of the Nyoolnyool inhabiting Pender and Cygnet Bays and running up to Cape Leveque and Swan Point are the Barda. (Barda = sea beach; joolbarda = Broome equivalent) These people occupy the whole of the peninsula whose apex is Swan Point, and run down eastward to Cygnet Bay.

The people inhabiting Sunday Island (King Sound) call themselves Tohowee. Their nearest (mainland) western neighbours are the Barda, Nyoolnyool and Warrwai, with whom they intermarry.

In the MacDonald Ranges, Glenelg River, the Maialinga people located. These have the same class divisions and marriage laws as the Sunday Island and Beagle Bay people, but no information could be obtained of the tribes living on the coast between MacDonald Range and Sunday Island.

At the Fitzroy Telegraph Station, and probably stretching west along the Fitzroy River are the Warreengarree people, who possess the four coastal class names and marriage laws, but inter-

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XX

"The Hall's Creek etc."

Correct (D.M.B.)

|  
Will be stated later

marry with the tribes at Hall's Creek, whose Class Divisions differ in number and nomenclature from those of the Warreengarree, but whose marriage laws are similar. The name of the Hall's Creek tribe was not obtained, but they are probably similar to the Turkey Creek people who are called Jarroon-garow.

The tribe east of the Warreengarree are the Geejawa and south of them are the Warmala. Warmala is those areas mean "far away people", strangers, etc.

It will be seen from the foregoing how large a section of West Australia remains ethnologically unexplored. As however many of the customs of the West Kimberley tribes are found as far south as Norseman and Balladonia (blood drinking, circumcision, subincision, etc.) it may be assumed that the laws, etc. are similar throughout the whole of the inland parts of the State, with modifications and segmentations in the marriage divisions. The Hall's Creek and Turkey Creek tribes, with their 16 subdivisions, still adhere to the marriage laws of the West Kimberley people, but at what point the change in the class names, and marriage laws begins, such as Boorgooloo taking the place of Banaka in the Murchison district, and Tharooroo, Eebarrga, Meelanga, in the Eastern Goldfields, changing again to the Totemic divisions of the Southern coast, cannot be stated. The Peedungoo have both the Murchison class name Boorgooloo and also the four Northern coastal divisions amongst them. The Beelandee have the terms Tharooroo, Meelanga, etc., and some of the Baaduk are allied with the Goldfields classes.

The correct class divisions, Boorong-Banaka, Kaimera-Paljeri marriages of Broome, Roebourne, etc. etc. became more and more mixed and changed in Western Australia - before they reached the Border (Boundary Dam and other localities) these class and marriage divisions became obsolete, amongst the Central South Australians - only "Banaka" was faintly remembered by a few old men, who remembered a group of Banakas, men, women and children being called "Banaka." Cannibalism was rife in the areas along and east of the border and men killed and ate their kind and annexed the women and children of the killed, dividing or selling these, regardless of any other than the "sale and purchase" by barter. In a group coming from areas north and N.N.W. of Boundary Dam in the 1920's were some men who had recently "collected" several women and children, the property of those killed and eaten on the way.

Many local names, such as those amongst the Southern group, are found also amongst the Northern Group. The following are chief amongst them:-

N.E. of Laverton	Barduwonga, their neighbours being Mardiwonga (kaiali way), Mardingulyi, (Daramurra) Manjinji wonga, Ditawonga, (Yalindara way)
Kalgoorlie, Coolgardie, Southern Cross	Wanmala and Meenung people
Mulline	Baadoo people
Canegrass	Ditawonga
Leonora	Kaggara (eastern people)
Meckering	Kakkar and minung (eastern people)
Goongarree	Ditawonga people
<u>Murchison district</u>	
S. & S.E. of Mullewa	Wajari
Yuin	Weeloonga (western people), wajari
Sanford River	Weeree, Wajari
Meekatharra	Weeloo (west), Ngadawonga
Lake Nabberu	Wanmala (northwest), Ngaiuwonga
Nookawarra	Weeloo (west), Wajari
Mt. Gould	Yabbaroogurra (northern), Ngadawonga
Mt. Labouchere (lat. 25)	Weeloo, Ngadawonga and Kurduwonga
Weld Range	Barlooweeree, Wanmala, Wajari
Illimbirree	Weeloonga, Weelanyoo, Wajari
N.W. of Mannine	Yabbaroogurra, Wajari
Nyingarree, N.W. of Peak Hill	Weeloo, Ngadawonga and Kurduwonga
Warngun and Yalladhocree, N.E. of Peak Hill	Waiawonga
Meega, Sanford River	Beedung, Weeree (weeree = creek; weerde = no), Wajari
Ngabberoo and Mibbeean, Peak Hill	Wanmala, Ngaiuwonga and Ngadawonga
Yeedeling, N.W. of Mannine	Yeera Kooteea wanganyoo (one mouth speech), Wirdiwonga
Weld Range, Murrum	Wanmala, Wajari
Gullewa,	Baiialga, Wajari

Ngadha, ngai'u, etc. are all variations of the native equivalents for "I", "me".

Mt. Singleton	Wajari
Mullewa (S. & S.E.)	Baiialga, Mooleeyarra, Wajari
Oakabella	Weeloonga
Three Springs	Nyangung
Dongara	Opee, Wattandee
Yandanooka, Arrino	Wattarndee, Weeloonga, Baadeemaia

From Cossack eastward various names were applied, according to the tribe speaking. Jeerung (east); Ankandee; Moonong'-ullong, were all applied to the natives along the coast towards the Ninety Mile Beach by the tribes to the southwest of them. Joolbarda jarree (sea beach of seacoast people); kooja'ngooroo (belonging to the sea); Beedee (seacoast people - this name is exactly similar in meaning and pronunciation to the Beedee or beeda of the seacoast Bibbulmun), these are some of the names by which the coastal natives north of the Ninety Mile Beach (about lat. 18) designated themselves.

Other names are applied according to locality, or family hunting ground. A Koolarrabuloo (western man) may also be called Jajjalaboocoo, Jajjala being the hunting ground of his fathers. Another Koolarrabuloo man will be called Weerraginmarreeboocoo, that being the name of his father's country (boocoo = country). A Nyool-nyool native will be also Beerungooocoo, Beerungoo being the native name of the locality round Beagle Bay (Beerungoo = kingfisher (Southern Cross dialect) - is one of the class names of the Southern Cross tribes). A Waddeabbuloo living at Carnot Bay will be called Weeregallaboocoo, Weeregalluk being the native name of the coast round Carnot Bay. A Koolajarree from the Ninety Mile Beach will be called Jinjalgoorinboocoo, the name of the coast near La Grange Bay. Another Koolajarree living at Whistler's Creek (near La Grange Bay) will be Meegegeebocoo. A Koolarrabuloo near Broome Creek will be called Jirr'ngin'ngan boocoo, Jirr'ngin'ngan being the name of the locality of the Broome Creek where the town site of Broome is situated.

It is thus that confusion of names may easily arise. The dialectic equivalents for the cardinal points are given to certain tribes throughout the State, the term being applied according to the tribe that is speaking, but it must be remembered that as regards the points of the compass, different centres will have different applications for the same word, as for instance amongst the Southern coastal Eibbulmun, who call the tribes to the east of them Meenung, Meenung being southern people according to the tribes in the more northern districts. In the North, a Waddeabbuloo man will be called Koalgurdee (southwestern) by the Waddeabbul who live north of him. In most of the Eastern districts weeloo means "west". In the Southwestern districts weeloo or weela means "north". Weeloo (west) becomes woolajoo (also west) about Roeburne. A section of the Yabbaroo people living at Victoria Plains called themselves Mowera, from the native name of the large pool at New Norcia. They are also Yangur wonga.

A small branch of the Ingarda people once living in the peninsula of Edelsland called themselves Majjarnoo, from the majjarn (the green sea turtle), their principal food consisting of this species of fish. All the Majjarnoo are however now extinct.

The homogeneity of the Northern Group may be gathered from the fact of members of each tribe being frequently found in neighbouring or distant camps, the circumcised people continually drawing members of the uncircumcised tribes into their ranks. A Canning River native (S.W.) having travelled northward towards Champion Bay found some Aggardee people with whom he fraternised, accompanied them to their country, was circumcised, and married an Aggardee woman named Thaiaree, with whom he lived in his adopted country until her death. A Talainji man, now at Rottneest Island Prison for murder, was circumcised and subincised at Bangunda.

Ingarda natives have been met with amongst the Talainji and Bootena people, whose habitat is hundreds of miles away from the Ingarda country. Southern Meenung natives have been found at Champion Bay, some 150 miles away. Ngallooma from the Roe-

burne district have been adopted into the Thaawera tribe, circumcised and given wives by the Thaawera people. In every large camp, visitors from distant localities will be found. At a certain place not far from the western coast (lat.  $23^{\circ}25'$ , long.  $114^{\circ}40'$ ), Bootena, Talainji, Baiong and Thadgardee people appear to have a general or "common" ground, as representatives of all these tribes are frequently met with there.

On many of the Stations between the 23rd and 24th degrees of latitude, Bootena, Thadgardee, Warreewanga, Baiong and Talainji will frequently be found camped together in some favoured locality.

The Koolarrabuloo, Waddecabbul, Waiungarree, Warrwai, Nyool-nyool and other northern natives met together at certain times, either for initiation ceremonies, dances or exchange and barter.

The Sunday Island natives intermarried with those on the Western coast of King Sound, and also held "fairs" of exchange and barter with them. The tribes fought frequently, mainly over their women, but when the offence was expiated, harmony was restored until the next occurrence.

Original MSS. Retyped pages

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"Native roads..." and following paragraph

Correct (D.M.B.)



Native roads, or as we should call them, highways, ran from tribe to tribe according to the relationship of the members with each other or according to immemorial usage for the passage of the tribes to some appointed place for the holding of great ceremonies. The coastal highways were used principally by the coastal people, but they also had a certain road inland for a stated distance. It is shown that the tribes both north and south occupied definite tracts of country whose boundaries were well known to themselves and their neighbours. The word "tribe" is used throughout to mean an aggregate of families inhabiting these tracts of country whose boundaries are more or less accurately defined. The "tribelets" or groups signify small isolated groups of families, such as the now extinct Majjarnoo of Edelsland Peninsula. The tribe is the aggregation of groups within certain areas, whose customs, laws, etc., are similar.

The dialect of one group or "aggregate of families" differed, sometimes but slightly, sometimes materially, from that of its neighbour. Certain words are peculiar to certain places, these being particularly noticeable in some of the Murchison dialects, and also in some of the Southern tongues. It is apparent that the "roads" of the central natives run east and west for a considerable distance, not in a direct line of course, as the exigencies of the water supply determined the route, but judging from the dialects, there is more affinity between those running east and west than there is between those north and south of each other. Mr. A.W. Canning, who opened the stock route from Wiluna to Hall's Creek, was also of opinion, from the dialects of the natives met with, that their roads ran for a considerable distance east and west, but not very far north or south.

Along the coastal roads, a person travelling from, say, the Ngurdeemaia country to the Ngallooma district, would find very little difficulty, after a short interval, in making himself understood, as all along the coast, and for some little distance inland, with the exception of the peculiar dialects in

the Illimbirree country, and amongst some of the isolated tribes, there are certain words that are common both to the Northern and Southern coastal dialects, especially the pronouns and some relationship terms.

There is however a decided change in the dialect on the Ninety Mile Beach and along the beach northward, but a Warramulla native travelling north, will be understood by a Sunday Island man, as soon as both have had occasion to compare their respective dialects and have taken notice of the peculiarities of each. Similarly with a Gingin man in the Southern Group, who will, after he has noticed the peculiarity of the Esperance tongue, conduct a conversation comparatively easily with his distant "relative".

There is, too, a remarkable homogeneity in the customs, laws, and beliefs of the Northern group, the practice of the rites of circumcision and subincision forming their chief difference.

Although each tribe had its territorial limits, within those limits still further divisions took place, the tribal territory being subdivided between the families composing the group. Joobaitch's family hunting ground (before mentioned) was inherited from Mooraitch and Yalgunga, his father, a Manitchmat, Tondarup subdivision, who, with his brothers, had inherited it from his father Doornong, a Wordungmat, Ballaruk subdivision, the land thus passing from Manitchmat to Wordungmat for ever. The land ran northward along the eastern bank of the Swan River (which was its western boundary), from a place called Mindera, to Karreenup, at South Perth. The Eastern limit of the hunting ground was what is now Sawyer's Valley (native name Mappening). The land was bounded on the south and southwest by the Canning River, its southern limit being the gorge in the hills through which the Canning flows. The native name of this gorge is Babok, or Babokup (white settlers' name - Kangaroo Creek). Cannington (Karragullen), Guildford (Bebo), Woodbridge (Koondela), Mundaring Weir district (Boorolyn), Greenmount Quarries (Nyeedoop, Walyōp), part of the Helena River (Garrbain) and the Government Native Reserve near Cannington

268 square miles

Original MSS says "miles square".

Marginal note - 268 miles square is 71,824 sq. miles,

England and Wales together are only  
50,925 sq. miles.

(Brown)

Correct (D.M.B.)

(Maamba), these and other places were within the area mentioned. All this area, computed by Mr. C.Y. Deane, to be about 268 square miles in extent, was the property of Joo-baitch's fathers and father's brothers, and his own brothers, and only became his sole property on the death of all his brothers and their sons, all of whom while living held an equal interest in this hunting ground. After Joo-baitch's death in 1907, his land became "bin-dardee" - ownerless. Joo-baitch could, however, visit Mandura and Bunbury in the South, York, Beverley and Northam in the east, and Gingin in the North, as relations of his grandfathers and grandmothers lived at these places. Girls had the right to the huntinggrounds of their fathers until they married, but they and their children afterwards belonged to the country of their husbands.

Certain small areas within the hunting grounds could be given by the father before he died to one of his sons or daughters. For instance, there was a patch of ground near Mongers Lake, northwest of Perth, at a place called Wilgee garup (red ochre hole), where wilgee could be easily obtained. This patch was given by a Perth native to his daughter Balbuk. Balbuk's permission had to be obtained before any wilgee could be taken away, and payment for such privilege had to be given, either by an exchange of human hair or opossum fur, or by giving a cake of prepared wilgee. Any other special product might be bequeathed in the same manner. To help one's self to any of these products without permission of the owner, was punishable.

Although each tribe had its territorial limits, within those limits still further divisions took place. The tribal territory was subdivided between the families. Joobaitch, a Wordungmat, whose birthplace was somewhere about lat.  $31^{\circ} 40'$ , inherited (together with his brothers and sisters) from Mooraitch his father, a Manitchmat, certain lands whose boundaries were most minutely defined, so accurately, indeed, as to make a comprehensive estimate of their extent possible. The area of these lands was about 268 square miles and they have been the hunting ground of Joobaitch's forefathers from time immemorial.

At the same time, the adjoining lands, being held by Joobaitch's relatives, were also available at certain times for food hunting purposes. For instance, if a certain food did not grow on Joobaitch's own land, but was abundant on the land held by his relatives north, south, east and west of him, he and his family visited these relations during the season of such food, a return visit being made by the relatives when some food peculiar to Joobaitch's own district was in season.

There were certain rules connected with these visits, which will be explained in due course. It is only necessary to state here that each family had its own hunting ground within the tribal territory.

The same law held good with the tribal divisions in the Northern group. The unit was represented by the family - the old fathers and mothers, their married sons and daughters and their grandchildren. These occupied the family hunting grounds. The aggregation of such families within geographical areas was called the tribe, the aggregate of these tribes formed the group.

The tongue of land at South Perth, now known as Mill Point, was the property of Karreen and was inherited by him and his brother Beenan, from their father. This place was known amongst the Perth natives as Karreenup, Karreen's place, yet Beenan inherited it equally with Karreen. Still Karreen being the elder brother, the place was known as Karreen's place, "Karreenup". The honey bearing banksia grew abundantly on this point and was the totem (borungur, elder brother) of Beenan, Kareen, etc.)

Each point and feature of Karreen's ground had a distinctive name such as Goorgoogoo - the rushes near South Perth Ferry. Mindeerup or Mindera, South Perth towards Causeway Bridge, where it joined Joobaitch's country, Joorolup, adjoining Mindeerup, and so on. Every member of Karreen's father's family had hunting and fishing rights over Karreenup. Beenan lived after Karreen had died and was buried by Bishop Gibney in the R.C. Cemetery, some-time in the '80's.

Joobaitch's hunting ground, inherited from Mooraitch, a Manitchmat (Tondarup) who, with his brothers inherited it from Doornong, a Wordungmat (Ballarruk), ran northward along the eastern bank of the Swan River (which was its western boundary), from Mindera, where it joined Karreenup at South Perth, also Balbuk's father's land (City of Perth) to the neighbourhood of the Swan Orphanage, "Wuljarra" (about 3 miles from Midland Junction.) The eastern limit of the hunting ground was what is now Sawyer's Valley Townsite (native name Mapperning).

The land was bounded on the South and Southwest by the Canning River. (Rivers and hills form the principal native boundaries), its Southern limit being the Gorge in the hills through which the Canning flows. (Native name Bab'ok or Bab'okup, settler's name Kangaroo Creek.)

Cannington (Karragullen), Guildford (Bēbo), Woodbridge (Koon-dēla), Mundaring Weir district (Booroloy), Greenmount quarries (Nyeedoop and Wal'yōp), part of the Helena River (Garrbain), and the Government Native Reserve ( $\frac{3}{2}$  miles from Cannington) (Maamba), and other places were all within the area mentioned. This land (see below) was all the property of Joobaitch's fathers and brothers, etc., and only became his sole property on the death of all his brothers and their sons, all of whom while living held an equal interest in the hunting grounds. After Joobaitch's death in 1907, his land became bindardee or ownerless.

Other places : Woo'banung or Woombarung (Turner's Flat); Yoobo (Mr. Viveash's house), Wabee guttuk, near Greenhills or Greenmount Tunnel), Garrba or Garrbain, Helena River (another part), Walyop, quarry, Nyeedoop, quarry, Moorajjin (Gull's estate), Kajjimburra, Hammersley's place.

Joobaitch could, however, visit Mandura and Bunbury in the South, York, Beverley and Northam in the east, and Gingin in the north, relations of his grandfather or grandmother living at all these places.

The properties or hunting grounds therefore descended from fathers to sons for ever, was their kalleepgur, and passed alternately in successive generations into each of the two primary classes, that is, a Manitchmat man and his Manitchmat brother held the ground for one generation, transmitted it to their Wordungmat sons in the next, those Wordungmat holders again transmitting it to their Manitchmat offspring and so on for ever.

(These inserted pages have been copied from early drafts of the chapter, and in some instances repeat information already given.)

In the Northern district land was inherited in the same manner. Billinge, a native of Jajjala (Broome), and of the Boorong Class division, inherited, with his brothers, from his father Leeberr, a Kaimera, the tract of land which stretched from Weerraginmarree (Willie Creek), to another Creek named Waling, thence to Jajjala, near Broome, and inland about 20 m. to a place called Koorrbalbal, an area of about 240 sq. miles. Billinge could also visit Broome, and Loomungun (a place some 40 miles from Broome), as at Loomungun the family from which he could obtain his wife or wives resided. He could also visit as far north as Beagle Bay, where some relatives lived. He would find relations amongst the Karrajarree, Waddeeabbul, Waiungarree and Nyool-nyool people, and distant relations might be found on the Ninety Mile Beach. Billinge's land belonged to himself and his brothers equally, and from them it would descend to their Kaimera sons, and from these again to their Boorong sons, and so on for ever. There was this difference between the inheritance in the north and south, that whereas in the South, members of each of the four subdivisions (Ballaruk, Nagarnook, Tondarup, Didarruk) might become alternate possessors of the ground, in the North, the property descended from the Kaimera father to his Boorong sons, but these Kaimera-Boorong hunting grounds apparently never passed into the Banaka-Paljeri families. The Paljeri fathers' grounds descended to their Banaka sons and these gave them to their Paljeri sons, and so on for ever. In the South should such a coincidence happen, that a man married Didarruk women only, and his brothers also married Didarruk women, the Didarruk sons of these women (in that part of the Southwest where maternal descent obtains), would possess the hunting grounds of their fathers in the next generation, and so with the other classes, but such an event apparently never occurred, the Wordungmat marrying Tondarup or Didarruk or both, the land in the next generation being held by the Tondarup and Didarruk sons equally.



All the animal and vegetable products of these inherited lands were considered the property of the people to whom the land belonged, just as clearly as in European inheritances. The descriptive names of these various localities is prima facie evidence that there was such a thing as private <sup>and family</sup> ownership of land amongst the native groups, rather group (aggregate of families) ownership. Jajjala jaana booroo - Jajjala my own country; Wonnerup nganya kalleep - Wonnerup my own fire or country or home - these names and many others given by the aborigines themselves, and by their friends in speaking of them, show that they had a clear idea of what "handed" property meant, that is, of course, property in land for hunting purposes only, and shared equally by these fathers, brothers, sons. To each group therefore was allotted a portion of ground from which it obtained its food supplies, and a stranger hunting over such ground was always punished when caught.

Again, as has been shown, there were in these hunting grounds certain small areas which were given by the father to a son or daughter, but it was only in the south that special products would be bequeathed to a daughter, the inheritance of these being apparently strictly male in the northern districts. In the Jajjala district, between Broome and Cape Boileau, there is a certain part of the coast where a kind of crystal flint called "ngarril" is very plentiful. Chisels, knives for initiation and other purposes, etc., are made of this stone, which forms a valuable article of commerce to the owners of the ground. The stone is called Jajjalajoonoo, by the Beagle Bay, Carnot Bay and other northern natives, and is known for many miles round as the product of Jajjala. The patch of ground containing this "ngarril" was given to Leeberr, a Kaimera, by his Boorong father, and Leeberr bequeathed it to his Boorong sons, these alone having the right to pick up the stone and use it or sell it. If any other native than a Jajjalabooroo man obtained a piece of this stone without permission, or without having bought it, either a fight ensued, or magic was resorted to in order to punish the offender.

The lands may then be said to be held by the head or fathers of families, each family group being independent of the other, each governed solely by its own fathers. I have never known the father of any one family taking upon himself the right to direct or rule any other family than his own, so that the word "tribe" can only be taken as an aggregate of these families, but no one man in any tribe containing a number of families can assume the "chieftainship" or government of these families. There is no such dignity as "Chief" or "King" amongst the West/<sup>or south</sup>Australian tribes.

If a native receives an insult, he revenges it personally, without having recourse to anyone in camp, unless he finds himself weaker than his adversary, when he will seek the help of those amongst his relations who may be affected by the subject of the quarrel. Should the dispute threaten to become serious, the fathers or uncles of the young men may interfere, or some old grandmother may intervene in the interests of peace, but, so far as has been investigated, there is no supreme authority to be appealed to on these occasions, and no power is held by anyone individual, other than the "magic" power held by the native sorcerers, over the members of a tribe.

There are, however, general laws, conserved by tradition from father to son, the infraction of which every head of the family has the right to punish, but these laws do not impinge upon the patriarchal system of government which is followed by all the known tribes of West Australia.

The uncircumcised natives included in the Southern Group are thus summarised :-

Waddarndee, Kurin, Kaiali Bibbulmun	Fremantle along the coast to Esperance.
Meenung	S.E., N.E. and E. of Bibbulmun
Bibbulmun Proper	Between Waddarndee Bibbulmun and Meenung Bibbulmun
Yabbaroo	From about Fremantle to Jurien B.

Local names of uncircumcised people within this area are :-

Esperance	Waddarndee, Kurin, Kaiali
Bremer Bay	Meenung, Waddarndee, Kurin
Doubtful Island	Waddarndee, Meenung
North of Bremer Bay	Koolee, Kaiali
Mungup, N.W. of Bremer Bay	Bibbulmun, Kunneeung Bibbulmun, Kurin
Korrlup, 50 m. N.W. of Gardiner R.	Kaialee, Yabbaroo
Jerramungup, Gardiner River	Meenung
Mungalainyup, nr. Fitzgerald River	Meenung
Two People Bay	Waddarndee, Bibbulmun
Albany	Meenung Bibbulmun
Mt. Parker	Meenung, Weelabandee
Kendenup	Meenung
Denmark	Kaialee, Meenung Bibbulmun
Bridgetown	Bibbulmun
East Collie district	Yabbaroo, Weelabandee, Bibbulmun
Williams district	Yabbaroo, Bibbulmun
Wandering and Hastings	Bibbulmun
Mt. Stirling	Kaialee, Murnong, Meenung
Arthur River	Meenung, Marragur
Wagin	Meenung Bibbulmun
Katanning	Meenung Bibbulmun, Kurin
Between Katanning and Bridgetown	Meenung, Bibbul
York	Meenung, Yabbaroo
Perth district	Yabboorur
Fremantle district	Yabboorur, Bibbulmun, Waddarndee

Southwestern coast, from about Augusta to Fremantle district	Bibbulmun
Beverley	Koreen (eastern), Meenung, Yabbaroo
Mekkering	Kakkar (eastern), Yabbaroo
Victoria Plains	Yabbaroo, Mowera, Yangurwonga
Gingin	Jooerung, Jeerung, Yabbaroo, Jabbun wonga
New Norcia district	Yangur, Yabbaroo
Dandaaraga	Weejaaree, Yabbaroo
Berkshire Balley	Weejeree, Yabbaroo
Marah, nr. Watheroo	Batteega, Weeloonga, Yabbaroo
Moora	Yabbaroo
Between Jurien Bay and Dongara	Ngurdeemaia, Yabbaroo

The uncircumsised portion of the Northern Group, beginning with the "isolated clans", are as follows :-

Carnamah	Thowarngoo or Dhowarngoo
yandanooka	Baadeemaia
Arrino	Baadeemaia, Ngurdeemaia
Three Springs	Baadeemaia, Ngurdeemaia
Mingenew and Wonano Spring	Baadeemaia
Dongara	Wattandee, Opee
Greenough Road	Nunnagurdee
Geraldton	Nunnagurdee
Browther, Oakabella, Irwin district, Bowes (partly)	Nunnagurdee, Wandatharra
Northampton	Nanda
Bowes (partly)	Nunnagurdee, Ngoogooja
Lynton	Nanda
Edelsland	Nanda, Mulgarna
Hamelin Pool and mouth of Wooramel River	Ingarda or Ingara
Between Gascoyne and Lyndon R.	Baiong
Eastward of the Maia	Thadgardee or Thargarra
East and south of Lyons River	Warreewanga, warianga
North of Lyons River	Tcheewarlee
Central Ashburton and Hardy R.	Pinnsegooroo, Binigura
North of Lyndon River	Pootena, Poodena, Burduna
West of Yannaree River, and along the coast to Ashburton R.	Talainji
Between Ashburton and Fortescue R.	Ngoorla
North West Cape	Mulgarnco
Between Fortescue River and Balla-	balla Ngallooma

The circumcised tribes of the Northern Group are as under :-

Eucla Division	Baaduk, Yoongar
Norseman, Dundas and part of Eoolgardie	Baaduk, Tchaa-Kalaaga, Wannala
Yilgarn, Jilbadji and Ninghan (partly)	Eastern Meenung, Kakkar
Ularring and Jaurdi districts	Wannala, Wajari, Badimaia (partly)
Mulline	Baadoo, Badimaia
Lake Moore (partly) and Mt. Singleton	Wajari
Wariedar and Field's Find	Badimaia
40 Mile Crossing & part of Murchison River	Thaawera
Upper Murchison River	Jakkoordee
Laverton district and north of the Baaduk	Beelandee, Marduwonga and Manjinji wonga
Thaduna and Nabberu districts	Waiawonga and Ngaiuwonga
Lake Way, Wiluna	Ngaiuwonga
Head waters of Ashburton, Fortescue and Cakover Rivers	Peedungoo ? <sup>bush people, strangers</sup> (not definite)
North of the Thaawera people and on the upper Wooramel R.	Irrawajjaree ? (not definite)
Between Upper Ashburton and For- tescue Rivers	Tchoeraarco
Tableland district	Injeebandee
North of Injeebandee	Mardajoonera
De Grey River district	Karreesarra
Mouth of De Grey River, Condon	Ngaala
Strelley and Shaw Rivers	Eebarrga
Junction of De Grey and Coongan Rivers, Mulyee Station, etc.	Nyamel
Talga Talga, Bamboo	Ngatherree
Between Shaw and Coongan Rivers	Powers
Warrawoona, Corunna Downs and Coongan River (partly)	Moon'yong'oota
Oakover River, Elsie Creek and Ripon Hills	Pulgoo, Bailgu
Southern terminus of Ninety Mile Beach	Warramulla
Ninety Mile Beach	Aoolajarree, Nungoo'murdoe

Original MSS.    Retyped pages

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Last paragraph

Correct (D.M.B.)

Eastward of the Koolajarree people	Bajjeebòogoo
La Grange Bay	Karrajarra
Eastward of the Karrajarra towards Jurgurra Creek	Koalgurdæe or Yalaban
Westward of the Fitzroy River	Banneabbuloo
Broome district, towards C. Boileau	Koolarrabuloo
Derby, towards Disaster Bay	Nyigini nganga, Waiungarree and Warrwai
Cape Boileau, Carnot Bay, towards Ord Springs	Waddeeabbuloo or Kooneean
Beagle Baydistrict	Nyool-nyool, Yowera
Swan Point	Barda
Sunday Island	Tchowee
McDonald Ranges, Glenelg River	Maialinga
Fitzroy River	Bunuba
Mt. Dockrell, near Margaret R.	Kunian
Turkey Creek	Jarroongarow (?)
Hall's Creek	Jarura
Wyndham	Lunga
West of Wyndham	Burungana

Almost all the circumcised tribes extract a front tooth, but this custom is not compulsory, as several tribes practising both rites have either given up the custom of evulsion of one or more front teeth, or have not adopted it. More particularly, is this the case amongst the Southern portion of the circumcised people who come under the heading of the "Eastern Meenung". It might also be taken for granted that all along the line of demarcation between the circumcised and uncircumcised people, when adoption into the former tribes takes place, the custom of extracting the front teeth is not insisted upon, and in a tribe bordering the coastal people, where this custom is followed, the "adopted people" are easily differentiated from the legitimate members by having their full set of teeth, although in all other respects they have adopted the customs of the people of the country they have entered.