

II 2c

GEOGRAPHICAL  
DISTRIBUTION

Early notes which should  
be compared with II 2a.

Mention that I can be claimed from Esperance Bay to Champion Bay, or perhaps Jurien Bay, and that the Champion Bay people would call those south of them (coast) Bibbulmun.

Also <sup>north</sup> weela, the Augusta River call the Bibbulmun to the north of them as far as the Vasse, weela, but they are Bibbulmun. Then the Vasse and Bunbury people are <sup>S. or E.</sup> kunning, but they are Bibbulmun.

Then further north they are called Yabbaroo and that name goes upwards to Cossack after that they are Jeerung, Ankarndee, Moonongullong as far as Wyndham or perhaps Port Darwin.

The Meenung people may be called Murrok, Eera or Meenung by the Bibbulmun. Eastward from Albany, they are also called Meenung.

The Perth natives could go "visiting" as far as Cockleshell Gully, no further north with safety. <sup>N. & N.E. of the Gully cannibalism was common among the groups.</sup> They went south as far as the Vasse. They could not go over the hills to the east, unless specially invited to a big panjee or corroboree.

Meenung people were also called abbijer by the Swan natives. The northeast Meenung people circumcised. Occasionally the coastal people married with the meenungur, only uncircumcised Meenung married with the coast people. The coast law did not allow otherwise.

According to Balbuk the Yabaroo people called the people eastward of them meenungur. The Yabaroo people called the Northampton people meenungur. There are also Bibbulmun there and at Borong-<sup>"Porong'orup" S.W., Ranges name altered by whites.</sup> urrup they are Meenung. The York people call the K.G.S. people abbijer or meenung. The Williams and Beverley people are Meenung. Some people east of Cheriton are called Yooralgatha <sup>maia</sup> mya. The Estuary people were called Darbalung (darbal = estuary). Thaawara, Angardee and Mulgarna tribes met at Northampton. No "Eaw" tribes known (Curr). The Perth natives were Yabaroo or Darbalung.

The Karreearra have for neighbours north of them the Ngalla and Nyamel.

They call the south and southern natives Tchín'gy, Balgoo, Ee-barraga, Warramura, Ngatherree, Pow'era, Moonyoogoota and Peedunga. All these are south, southeast and east.

North of the Karriarra are the Koolarrabuloo.

Next them the Wy-ung-arree (near Beagle Bay), then the Murdraboo on the border?

Westward of the Karriarra are the Mardajoonera, woolijoo, Kowerintherree.

Southwest are the Kar'boora (near Shark's Bay).

The Karriarra people call the Northern people collectively Yaboorur or Yaboorurra.

They call the Tableland people Injeebandees.

They call those who live near the sea Yaboorurra.

They call the sea Pooreea, wangooreo, Pindoora.

They call all the Western people Meenung.

According to Walbarring the Powera, Ngatherree and Warramura tribes are the only ones he knows in which the operation on women is performed. The Ngatherree tribe is somewhere in the neighbourhood of the Koongan River.

The natives round Karratha are of the Nyamel, Karreearra and Yabbaroo tribes.

#### Ngalyart's Names of Tribeslets

Ngoolak mat, eastward from Mandura (ngoolak = black cockatoo, white tail)

Jerd or jéd borungur, Northam tribe jerd, jirda, jidal = bird

Wejuk, Magarnooks, York way, also wagin (white name) = wejuk, emus (native name)

Boolyagur, Jeebaluk, Goomaling way

Woodarngup or Woorai'gula, sea people (Mandura, Pinjarra, Fremantle)

Kanning, Bunbury, Busselton people

Woodarngula, Cape Leewin people sea people

Meenung, Eastern people

Mörnangur, Northeastern people

Marrjinnung, north (inland) weelo

Watarn, north (coast) weelo sea people

Baabur

Baabur called the Williams River people Meenung. He also called the people south of Albany meenung.

The Bibbulmun were also called Weel Darbalung

Kunning - the name given to the Bunbury Bibbulmun people in derision or anger, always led to a fight.

The Esperance people call the Bibbulmun Waddarndee. They also call them Meenung and the Bibbulmun call the Esperance people Meenung.

The northern people were called by the Capel people weela. (northern)

The Bibbulmun called the Champion Bay people Agardee or Nyungaree ngannin. (man eaters)

Baaba gave the following names which his people used in referring to the natives north and east (from Albany to Kimberley)

Waddandee, sea coast

Agardee, north east (inland)

Meenungala, southeast

Beerdawa, Champion Bay

Bibbul, south

Waddandee, Kimberley sea people

The Bibbulmun traded with the Berawajjerees and Agardees for shale (peetoo), thocarree (red earth) and other articles.

Wardamellee, spinifex rope or rope of cat, dog, opossum,

Bwee-e-la, a pinkish red used in decoration; woonda, ngowgoona-ballee (ngow feathers) and gave sundry other home products in exchange.

Jowaka - northern people - same as Agardees, nyungaree ngannin.

Kakkara, Eastern people (over the hills)

Baibuk's Fanny's wangee is illa kooree wangee, sometimes called <sup>mai'anba</sup> my'anba wangee (<sup>mai'anba</sup> nyanba, near Dandarraga).

Kooreen or kooreenyuk = Eastern people

Beeda kala = all one stock, sinew, road, line, path, fire.

The coastal natives are all beeda kala. (<sup>sea</sup> river people) of one stock or family

Kalleepgur = home people, your own place

Illa kooree wangee was also spoken by the people adjoining the Doonan.

Finish of Baabur's information

Baabur

Marreeng wangee or Murnong wangee was spoken north of Bunbury(?)  
 Kwarrij wangee, local Bunbury name, alsokwejjat wangee. <sup>kwejjat,</sup> ~~directly~~  
 The dialect names appear to be given according to the <sup>meaning</sup> ~~sound~~ of  
 some particular word, as above. The Gingin dialect was called  
 Jabbun wangee by the Bunbury people from the Gingin pronunciation  
 of the Bunbury word dabbun = catch hold of, which in Gingin is  
 changed to Jabbun = catch hold of. The d is usually changed  
 into j at Gingin.

Bujjong wangee, between Warren and Augusta.

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Monop

Monop is Yabbaroo (a Banaka in the N.W.)

East of them are Moornong or Arnkandee.

South of them are the Meenung.

North of them are the Yabaroo.

West of them are the Wardanda.

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F. Wedge gives the names of the tribes about Port Hedland and  
 the Pilbara district as the Enjeebandee and Ulla or Ool'la.

J.O. Brown, Roebourne, Ngalooma.

Woolber calls the Gingin, Dandarraga, Moore River, Beeamulla and  
 Murnyn koojera people Jeerongur.

He said the Bootoin and Bambaru people were Wardanung.

Boornangurring nganja people were kangongur.

Ninjeerdup people were By'yoongur (strangers).

Ngalyart Wooralgula or Woodangup

Baabur calls them Bibbulmun  
 Nyilgee " " "

Joobyteh Yabbaroo

W.H. Bird, Sunday Island tribes, Tchowie

" " Pender Bay to Cygnet Bay, Barda

South of Pender Bay and Cygnet Bay to Beagle Bay, Nyooncool.

J.G. Withnell Ngalooma, nr. Roebourne  
 Karreearra, Yule River  
 Nyamel, Shaw River  
 Injeebandee, Tableland  
 Pulgo and Peedong Head of De Grey, Oakover & For-  
 tescue Rivers.

Yabaroo's names for Various Tribes

Pinnigoora or Binnigoora = Central Ashburton  
 Byong, Gascoyne and Lower Minilya  
 Balgoo or Pulgoo, north of Roebourne  
 Tchocrāroo, Upper Ashburton  
 Ngalla, Beagle Bay  
 Ngdooma, Cossack and Roebourne district  
 Karreearra, northeast of Roebourne  
 Mardathooni, Cossack, Flying Foam  
 Mya, Gascoyne, Lower Minilya  
 Noocla, Lower Ashburton and N.W. Cape  
 Noocanamaronga, Cane, Robe and Fortescue Rivers  
 Poordoona or Bootena, Lyndon and Minilya  
 Tarkarri, Thadgurdee, Lyons and Head of Minilya Rivers  
 Talanjee, Parts of Ashburton, Henry and Yannaree Rivers  
 Warreewonga Lyons

Durlacher's names

Ingra or Ingarra (Wooramul River tribe Gascoyne  
 Mardathoni, Flying Foam  
<sup>maia</sup>  
 Mya, Gascoyne  
 Talanjee, Yannaree River

Uncircumcised tribes

Ngurdee <sup>maia</sup> mya  
 Wattardee or Opee  
 Yabboorna  
 Nanda Koorla  
 Nanda  
 Majarnoo  
 Ingarda  
 Mya (maia)  
 Byong  
 Thadgardee  
 Tallinjee  
 Bootena  
 Nocala  
 Mulgarnoo  
 Warriwanga  
 Pinneegoora  
 Tcheewarlee  
 Ngaloona  
 Mardathoona

Circumcised Tribes

Kakkar  
 Meenung (partly)  
 Wajeree  
 Aggardee  
 Thawara  
 Wannala  
 Jakkoordee  
 Peedung  
 Eerawajeree  
 Tchoora-roo  
 Injeebandee  
 Mardajoonera  
 Kowerintherra  
 Karriarra  
 Ngalla  
 Nyamel  
 Ngatherree  
 Eebarraga  
 Powera  
 Moonyongoota  
 Warramurla  
 Fulgoo or Bulgoo  
 Murdrabee  
 Koolarrabuloo  
 Noorla  
 Wyungarra  
 Nyoonyool  
 Barda  
 Tchowiee  
 Boolnana  
 Marana  
 Warranarree  
 Wannala  
 Waddelba

Boorong can marry Nagarnook.  
Banaka is Ballarruk.  
Kymera is moyer to Nagarnook.  
Gabbytch is Banaka. All men dwerd borungur are Banaka.  
Binnaran is Paljeri.  
Nyilgee is Boorong, Lizzie is Paljeri.  
Woolber is Kymera. Kyanga is Kymera.  
Joobytch is Banaka. Lizzie's father.  
Yoolyeenan is Boorong (thro' wrong marriage, Ballarruk)  
Monop is Banaka. younger generation.  
Monop's mother was Kymera (Ballarruk).  
Genburdong is Banaka.  
Booyeeman is Banaka.  
Their children are Kymera and married Henry who is Paljeri.  
Sandy is Paljeri.  
Balbuk is Banaka.  
Dool is Boorong.  
Nyittuk is Banaka.  
Bockill and Gus are Kymera.  
Banbung is Boorong.  
Must puzzle this out.  
Pompey is Paljeri.  
Boorong-Kaimera = Manitch  
Banaka-Paljeri = Wordung.

(See II 2b)

Page 8, lower half.

Cornally, informant

Any place South from the Nor'West Cape, Ashburton, Gascoyne, and until the boundary of the Maia tribe is reached is called Kakkara. This name is also given to the tribes about Lake Way and Lawlers. It is the Southern word for Eastern natives. Meemung is the word for south. Amongst some of the northern natives and east and southeast amongst the Perth people. It commences inland below the De Grey and continues towards Eucla. Cornally states that the name is also amongst the circumcised in the east, about the same parallel of latitude as Champion Bay, where he is of opinion the name commences.



kaa wun = oh yes

Mammarup or Moorgurt, both mean man.

Koota gen, Ballarruk and Nagarnook are koota gen.

Koota koojal

Gwa-look, tall

Gwaloo wooree = tall people

Nganjee durt = thick broad people.

Mamman kardung = father's brother's children

Ngabberup = brother

Woordoo = brother

Ngoondan = brother

Kymera = women

Meeruk = wife

Donmala = the children of a wrong marriage are donmala to their step brothers and sisters.

Boongatch, an unmarried woman.

Moorrygut, an unmarried man.

Kalaballee - stranger fires (strangers)

Kanjeera, or kunjeer, your maker?

Marragur - half and half (father's sister's or mother's brother's son)

Ngabberup - brother

Kongal moyai gunjee, uncle and nephew relationship.

Maam, term applied to Woolber by Baabur.

Ngoonda-woorda, brothers, younger and older.

Kowat jindam, sisters, oldest and youngest.

Borong, kardung, brothers, oldest and youngest.

Marragur = blood relations ) My father's sister's children and  
Deetaganjee " " ) mother's brother's children.

Weeabindee or Wyabindee, noyyung boys.

Ngya or ngy, short term for "mother".

Kardijet - middle brothers

Kardung, younger brothers

Koolingurt, last born.

Mamman butteetch, father's oldest brother

Woordoomuh, mother's sister's youngest boys.

Ngabberup or Ngoondamun, mother's sister's oldest boys.

Kowat gurring, mother's sister's youngest girls.

See III, 1, P. 21 ff. for these terms.

Koolinggurtagur, the littlest girls of my mother's sisters.

Yen'nar, all my relations

Moorurt, all ngunning

Ngy, my father's sister?

Gooloordoo - all the family - uncles, fathers, sisters, brothers,  
etc. (Doonan)

Moorgurt, man

Mammarup, man

Koobong, friend, also babbin

Dinnamullong, husband and wife

Donmala, children of my fathers or mothers wrong marriage

Yoonbula, giving the wrong class name

Eeko, old man in charge of young men at wanna wa.

Demma goomber, demma nyitting, jenga worreda, ancestors

Dandannil, brother and sister

Jookawoordaa, brother and sister

Ngoonda jooka, brother and sister.

Kongamoyer, uncle and nephew

Nor-norra, all my brothers (Doonan)

Koorurda, oldest sister "

Narraburt, childless

Boorumbul, kat koojal yennee, twins

Koota gena- If a Tondarup mother dies and her children are reared  
by another Tondarup woman, they are koota gen.

Koota koojal:- the children of a dead Tondarup woman, reared by  
a Didarruk woman.

Meera gen - one hundred meeros, all Tondarup men, or Tondarup and  
Didarruk.

Meera koojal, 2 hundred meeros.

Meera murdyn, 3 hundred meeros.

Terms used when boasting of fighting numbers.

Kweeja murnoo = true bone, an expression used for two members of  
the same class division who are similar in physique.

Konga - name applied by father-in-law to son-in-law.

Konga - name applied by sisters to each other's sons.

Moolyeet - the first term (nose piercing) applied to the initiation.

Babbingur, friends

Babbinguttuk, having friendship

Page 23 (cont.)

Goonga womma - a noyyung pretending to be a ngunning.

Mahnur - broad leeches

Mungalur - moncalan, head going round, having a fit, giddy, light headed.

Goolambiddung, young unmarried men.

Mallarda, young unmarried woman.

Southern (P. 22)

Goolam'mardung - all unmarried boys and girls.

Yenyung, ashamed or timid (Nind's)

Erniung? Yenyung is applied to young man and woman who have been strangers to each other until they were married, the man or woman having lived some distance away from each other.

Murram, a man who steals a woman for a night and cohabits with her.

Nganganup, mother and son.

Dannil - two brothers

Mungalung - bartering, bringing your things out and putting them in a heap.

Narranga, narrangur = hungry

Namyungo - koja, or native hammer. Give me that hammer.

Ngootakal or ngotakal - a long swamp near Rosamel.

Mando burrongin, hunting or looking for women.

Noonong kwenja, your child

Noonong kunjur, your father or maker

Koolongin mol'luk a yenning, sheltering under the shadow of the children - taking refuge, when the natives see a number of children in the camps of those they desire to injure they will not hurt the relatives for the children's sake.

Dowelung kootajung = our uncle's boys and girls.

Daana and bwa-la, names given to two Tondarup boys, not closely related, one of whose mothers is the eldest, the other the youngest "sister" jookamat

Mok-karn, mog-garn, noyyungur are sometimes so called.

Yungarung mata = aboriginal "stock", leg, family, road, etc.

Moolyeet, molya, ngabbin - the boy to be initiated is given these names.

Deetaganjee - a Gooanuk will be deetaganjee to me if his mother was my father's sister.

Wyabindee or weeabindee ; a polite term to use when speaking of young noyyungur.

Ma-ngarla, father and child

Ngarla " " "

Dowelung kootajung or Demma mata, terms applied to the children of a Gooanuk father and his gooanuk sister.

See III, 1 - relationship terms.

P. 20 (continued)

Boma malar' nagee or bo'malar'nagee, an adopted child whose parents may be living or dead.

Bo'ra gurnga, "common" natives

Bid-der'ga, high caste natives, aristocracy.

Ngora or daana - terms used when two brothers are being spoken to, personal names seldom used.

Nyin'nong, term used by a woman in calling her husband.

P. 19 Doonan wangee

Yellar, weelart = half caste. (Doonan wangee)

Dajjet = half caste (Burrong wangee)

Mobba mullong - shady skinned = half caste (Burrong)

Bindardee, dalbung ngwullong, or darlba = no man's land, the owners all being dead and gone.

Koorabilyup kal, instead of mentioning a friendly visitor's name, the natives mention his "home" or "fire".

Yellaburt - name given to children whose grandparents are dead.

Beebang, a mother who loses her child.

Jummener'ruk = a brother who loses his sister or brother.

Koondak - an uncle who loses his nephew.

Ngootakum or ngwoota murnong, dark skinned people.

Jamaraman = jookamun (sisters)

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Page 18 - This has been placed in III 4a, 1, P. 21.

Totem kin does trace its descent from a single ancestor. Dwerda borungur - Beenjerree and Jirgabbee, gab borungur, men borungur, etc. (see Thomas' Kinship and Marriage P. 5) The totem terms are included in the kinship terms. See dwerd borungur.

They do marry within the totem kin, (dwerd borungur), The dwerd borungur are comparatively late. Totem kins have been born and have died, and others have arisen in their place.

Age is the only qualification for "headmen" if they can be so called.

Aggregates of families - tribes; - aggregate of tribes = nations.

Membership of the totem kin descends directly from parent to child while one member remains. (Thomas 31)

3 generations of relatives constitute a local group. (Thomas 31)

(Thomas is out in his dates - see 34 - see 35. The information has not been completed of W.A. classes and kinships.)

Thomas has taken R.H. Mathew's works on the West Australians which are not all correct. (see 38)

Eaglehawk, crow, cockatoo  
fair black fair

Are eaglehawk and crow contrasted colours?

Are the 4 class names of Western origin?

(see P. 75 where Thomas alludes to me.)

See Lang, P. 8

Within the two primary classes are the totem kinds thus there are dwerd borungur, jed borungur, and these totem kins do not marry each other, a dwerd borungur won't marry a dwerd borungur, but a wej borungur may marry a wej borungur.

The totem kin names have been given by the fathers, not by the mothers, but the all the men who have given totem kin names belong to the mother's totem class.

The class law forbids the union of father and daughter, mother and son. The personal totems are neither inherited from father or mother, they are determined by accident. The local totems are inherited from the father.

The personal totems do not interfere with marriage, nor do they regulate it, nor are the totemists exogamous.

Not members of totem kins, but a member who is generally a mulgar-guttuk, sings for the increase of the group totem.

Mention the wanna wa and licence.

All men of the same generation who bear the same class name are brothers, etc.

Lang says that in no tribe with female descent can a district have its local totem. (see page 73) He says (P. 75) that each child as in all tribes with female descent is still of its mother's totem. Perhaps it will serve the purpose of this work if all the facts ascertainable are published without theory, leaving their elucidation to those wiser and better theorists.

Human kinship, the kinship of a Manitch man with a Manitch woman cannot be violated by marriage. Don't forget to mention the janga kangaroo and the woggal. It is father interesting to note the similarity between the Otiose Great Being of the Port Fairy (Vict.)

natives. Maam yungraak (maam yungaruk) See Lang 105.

Sacredness of names, living and dead. Names were not necessary to the magician in order to injure the individual, a portion of hair, anything that was his sufficed. In the South it is kweela burt, in the North it is kooraboocoo (the namesake of a man recently dead).

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They will sing or point the owner of these.

Getting an opossum or some smaller animal and half killing it, keeping it in the goota. The northern people certainly do not understand the facts of reproduction and procreation. The mother carried the ngargakula.

The Northern natives called the white men ngarree, the southern janga. Some central tribes, moondung, all names for spirit. Nickname has stuck but it gave no totem to the waddaruk. The northern people dream everything; through dreams they have developed their relationship with birds and animals. No "all father". Kootijkum is supposed to have given the oobarrees to the natives seemingly having like the Biame of the Kamilaroi, all the totems in himself. The ngargakula are not totem ancestors. Mention Ballarruk and Nagarnook and their having been so called from subsisting on a certain kind of fish and opossum. Scars have no connection with the groups.

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Noolburn, balgoo and nyoorleep  
belt headdress and pubic tassel

Woonel is the baby's name, the kargyn (hawk) stood and woon woon jinnung = looked back.

Lizzie's baby's name. Kargain (hawk) is his oobarree - the hawk looking round. korgain, korjinnung.

Jaaloo, like a jalnga, another Roebourne word for jalnga.

Jack Withnell calls jaaloo tarlow.

Winytch (South) Doolgoo - Coolgardie and Eastern word for winytch.

Burna ngarree, Tableland word for kalleegooroo.

Biggardyn ngooroo - Broome word for winytch.

Nyambee - quivering of the limbs. No signification. See Jack With-  
nell

Jallingmur the pelican is the jalnga of the Kymera and Boorong.

The crane, joolbarda ngarrin, is the jalnga of Paljeri and Banaka.

Bog'galee the De Grey and Mundabullangon word for kambil.

Nycorleep - pubic tassel (Roebourne).

Beejee, a sick helpless woman

Kwuttee yennin wa, kubbyn burdawa - he might come.

Jallingmur was one time a seaoast blackfellow and the crane  
(joolburda ngarrin) was a Tableland blackfellow, and one time they  
went away to get some fish in the river and when the crane got a  
big fish he broke it underneath the water and put it aside, and by  
and by he went away home with the kingfish in his net (jaggoora)  
and the Jallingmur said, "What have you got in the net?" "Oh,  
only a little fish," - and the crane made a big fire and Jallingmur  
camped on the sea side, the crane put the fish in the fire, and  
Jallingmur said, "Let us make a corroboree." Another little crane  
(Koongooru or jeeoo) belonging to the mangroves, made the singer,  
and while he sang the fish made a noise, and Koongooru (on the  
land side) said "Koo," and the crane said nothing. By and by they  
finish the corroboree and the Jallingmur said, "You must have a  
big fish and said, "Leave him spear, we will fight with the fire-  
stick and he picked up the fire stick and threw it at the crane  
and burned his leg and now his leg is all red, and by and by the  
crane got a firestick and threw it at Jallingmur and broke his leg  
and that is why the Jallingmur can't walk fast, he belongs to the  
sea coast and they hit the Koongooru and broke his arm and he  
cannot go into deep water now, he must play in shallow water.