

XI 1b, ii

NGARDIAN OR YINGAN

Eucla district

Original in Notebook 5a, P. 3-18.

"Ngardian" or "Yingān"

21/12/13

I witnessed a curious ceremony, called Ngardian, this morning. A new contingent from Koggara arrived yesterday, but there were no fires lighted for them, nor was a "welcome" extended to them, although they have relatives in this camp. They came down in a line, stood on a slope near my wommoo, and then all the men from Kalda side gathered in a rather orderly mass, 5 deep, and came along towards the new men at a trot, their women trotting like camp followers beside them. As they advanced they now and then stopped, formed into a dense round mass and gave a curious throaty shout. All were fully armed. They advanced to within 20 paces of the others, and then turned away kaila towards their Kalda camp. They were led by Wiladhurra and came well in running time. They made such a curious shouting noise, throaty, and all gathered into a close mass and stood still to shout. They made a half circle in their manoeuvring.

Then the new men formed into rank and made a noise like an eaglehawk as they ran round behind the first mob for a little distance, then returning to the place they started from also making a circle in their movements. This was a sort of ceremony of "armed neutrality" or temporary truce. The men then adjourned to the camp of the newcomers where exchange of goods took place amongst the mob.

27/12/13 Sunday afternoon

Kallaia Yini - Emu dance

Yilaru and Boongeran coming up avenue.

Bulu waves string.

Ngarralea touches them. "Mungarai yarandi na" sung.

Nyoorbinya and Goorardu, Yilaru touches them. No one waved rope.

"Mungarai yarandi na".

Gauera waves rope for next, Bijarda by himself, Balgunda touched him.

"A damper wonga, Agamā a damper wonga" is sung for the next, Wiladhurra, and Gauera also waves for him, Balgunda touches him.

(One or two issue out of the bush beyond the avenue, either at a walk or run. If one, he walks. The last couples or single performer run. They run zig-zag along the avenue, stopping, at a snout from the singers, to turn round and quiver their thighs. Then as they near a little mound they kneel and bend to right and left over it, and finally they reach the mound round which singers are seated, and they kneel facing each other (if two) and rub each other's heads, quivering their bodies also at intervals.)

Mandi and Warlba (Goolgoolia), Yilaru rouched them, Gauera waved.

Gauera also waves for the next two, Punch and Jimmy (Moggoonoggo).

Sunday night, Monday morning 3 a.m., Monday afternoon and evening, Tuesday morning, 3 a.m., afternoon and evening; as soon as the evening corroboree was over, a row started and continued till 12, being resumed before daylight. Bulu and the women started it, and the men, Yilaru, took it up, and now it appears that they have spoiled the corroboree and it may not be able to be continued.

The Storehouse of the Yinma

(Sung when koondain, etc., are being brought)

I

Gumbarandarandē ngadnarē mininga
Minegu mininga gāē.

Reuben and Moggoomoggo went shouting all round us as we trotted in single file towards the ground. Moggoomoggo and Wiladhurra shout as they pass to and fro in front of our circle. A minda and half circle has been formed and we make a circuit of this before we sit down within it while the two men shout, crossing and recrossing in front of the half circle.

II

Buldar bamba ganba
Wilya wardi.

III

Jauerlan jauerlan yarran
Ngarrunga gadidarrangan ngadē
Yegurlan gade.

Each koondain is first shown at a distance from us, one man prostrated, the other standing erect and holding it, stroking it and flicking the yinma towards the south. Then they rush away with them and shout as they cross each other in front of our circle; as each koondain is brought and placed behind us, we are touched on the breast or knee by kaili or wardan and the yinma is placed behind us. After it is held upright, it is then laid flat on the ground and the holder lies flat upon it for the moment, getting up and shouting as he goes back to his place.

IV

This is sung as the last yinma are shown.

Yinma je dhauā dhauā
 Igandē jē bilabilarā
 Igandē jē mila milarā

When they have embraced it, they run in opposite directions, and as they come to the circle they shout and cross each other in front of it. We are touched regularly as each yinma is shown.

All yinma have been greased for the occasion. We are touched either by the hand or with kaili or wardun.

V

Woggure jilangur nā
 Dirngē de langur na
 Woggure bilbara
 Woggure jilangur na
 Dirngē de la ngurnai.

As they shout and cross and recross they clap their hands over their mouths to make the shout more savage and quivering. They run and cross each other in front of us. Bob's yinma is about 25 feet long.

VI

Wara wangai
 Wommingya minjar
 Womminga walgai

Mallalēa's waljaie



Bob's



Via

Walga walgara
 Walgara mining
 Koondainba marin mirinde

Reuben's waljaie
 concentric squares



diamond
 transverse dia-
 mond lines

Concentric squares on many, divided by transverse lines.



Vib

Dalgar dalgar dumbura

Da winingga winingda.

Concentric squares, connected with transverse lines.

They blow with the mouth as they tap these, first we tap them with branches, then with sticks.

When we are to look up, a boonyining noise is made.

VII

Bunga bā ilura bungara

Yilain.

Nyoorbinya and Kundalji stood with warden while Reuben and Frank heated the koondain and rubbed it along their sides, making believe to spearthem with it.

Bijarda and Moggoo-moggoo stand out to be speared. Punch hits them with branches while Mandy, McCarthy and Goorardoo spear them with the yinma. The boys then ran a little, hitting the air with their warden. Several are seated round a fire, singing and beating clubs.

After the men have been "speared" with yinma -

Bilga bai nai

Wildē yinnai

Bilga bai nai

Wildē wildē nyinnai

VIII

Bubbē bubē na
 Nagga goordā na
 Nanga goordā na

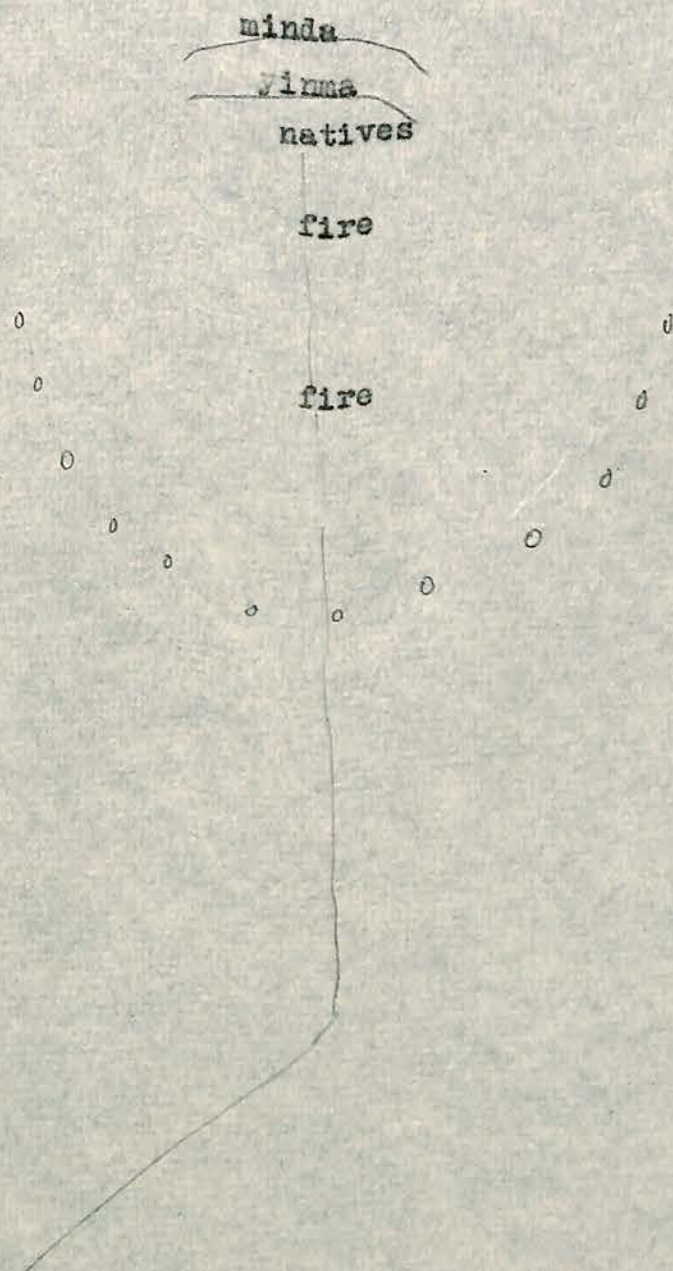
IX

Yaddura ngālgunyī
 Igulbi nagūr dalbā
 Wiljura wiljura.

X

Waleen gooboong
 Gooraa mā

After they have sung they form in single file and trot back again and twice make the circuit of the circle. Ngailgalia, Jiduma, Goordoona, Wirrgain and I sit down. All have their spears, kallis, warden, held in fighting position. Then I have to stand in the open while Bijarda and Kaludhurra bring the yinna and place the flat of it against my breast, then the point on both sides of my collarbone, then they lay it flat on my shoulders. All the while they are singing, "Yinna" etc. Every yinna has been separately brought out and shown as before mentioned, and as they lay it flat they run on all fours astride its length. Those who hold it up to view are not the persons who carry it to the mindu. These two run shouting across one front as we yoodoo (refrain from looking). When all the yinna are behind us, we are then shown them and we tap them and sing as we look at the designs on them. Some are Mallalea's, some Bob's, Reuben's, Ngailgulea's, etc. etc.. All have different markings on them, some symbolical, others not. "Pu, pu, pu," the men ejaculate.



Storehouse of yinma.

made of saplings, boughs, etc.

Koondain "road" for some distance west is marked by broken boughs of mallee. Further west is the cave where they will be put back later.

Then all the men again take spears, kullis and warden, and with these held aloft they go trotting down the path towards the storehouse, in single file, turning before they reach it and trotting back again. Then the yinmas are all taken, the longest by Yarrgu, then Kalugurra, and so on, all in single file, Moggoomoggoe and I behind the others. We trot gently as the yinma are heavy, to the storehouse, made of branches and saplings, and each yinma is thrust into the opening, all present raising the harsh shout as the yinma goes back to its "home". Then we all trot back to the minda, and come away, the ceremony being over.

Two or three fires have been lighted on the way there, one through whose smoke we pass being nearly a mile away from the storehouse, another about $\frac{1}{2}$ mile, and another a few hundred yards only. We must all get "smoked" by these fires, the booyoo must pass through and around us, and at whatever spot the yinma are held up, there also a fire is immediately lighted and blazes for a moment only; fire and yinma go down together. We are again "smoked" on our way back, but only two or three smokes. As we near the camp, other smokes are sent up to tell the women to return to the camp. They were sent away two miles. The storehouse is about 3 miles from the native camp.

While we waited at the last fire before going on the yinma ground, Wirrgain and Moggoo-moggoo rushed down upon us, both uttering a series of shrill shouts, accentuated by placing their quivering hands across the sound. These were kept up while we trotted to the ground, Wirrgain and Moggoo-moggoo going round and round the group as we went along in single file. That peculiar shouting is the most barbarous and savage sounding thing I've heard amongst them, and is calculated to send a creepy terror through every native heart. No wonder they hold their customs and sacred emblems in awe, that shout and the singing and beating of clubs and the yinma and the sacred and secret and unknown meaning attached to them, for no native can say more than that they came down to them from Dhoogorr time and that they hold the mystery of their life with them. Those amongst them who have made the yinma carry the wilyu or ngocoun (shadow) in their hearts. To lose that shadow is to die. They believe that for a yagga to look upon it means death (madness first) to her. For a boy to look at it means a dreadful death, for the yinma gets inside him and eats his vitals. That trotting to the ground from the last fire, I shall not soon forget, nor any of the ceremony. We started from the camp at 6 a.m. and did not return until

12.50 p.m. We did not go in a direct line - we made a slight half circle to the storehouse.

WANJI WANJI CEREMONY

31/12/13

Corroboree continued this evening.

1. Warra wongan ye
2. Yau yau
3. Wanda wandima
Dhandhara ngadhai
Yarra kundai
Dhand'aru nadhai
Yarra kundai
Wandima
Wanda wandima.
4. Wandardi nagandur nurnā
Indiri nagaandur murna
Wandiriliriliri langur
5. Ngai'oni ngaioni dhaggadhai
yannā mā
Ngai'oni ngaioni narralai
yannā mā
Ngai'oni ngaioni dharrolai
yannā mā
6. Gooya bilbilba
A yanda nguraa
A yanda nguraa
Gooya bilbilba
7. Ma wanyi koonarra ijarda jinaa
Ma wanyi kalarra jinaa jinaa
Ma wanyi kunai yaljurda jinaa

8. Inyira koggara janni
Inyira dede longara janni
Yirra dede longara janni
Inyirra koggara janni
Inyiri dede koggara janni
9. Wilbunga wilbunga
Kooga arra wilbunga wilbunga
Koonga arra wilbunga wilbunga
Wilbunga wilbunga
10. Yungari walbari yarda buljarri
11. Injiba mindilai
Injiba ngaiarai yarulai
Injiba mindilai
Injiba ngaiarai yarralai
12. Ngaiana yilburna wandhanga yilburna
Gaiorga ngaiuna wandaga
Ngaiuna yilburna, ngaiuna yilburna,
Wandhunga yilburnaa
Gaiorga yerlburnaa (bis)
Wandhana ilburna (bis)
13. Binnar ba durnalai
Billari ba bungalai bunga jinnai lai
Binnari ba durnalai bulgalai
Bulga jinnai lai
Binnari ba durnalai bulgalai
Bulga jinnai lai

14. Jabbura jabbura la (bis)
 La main main dalgaani (bis)
 Jabbura jabbura lai
 Jabbura jabbura lai
 La main main dalgaani (bis)

(Oratorio in the making !)

15. Wira langa nguianūr
 Wonga nga lur daljanni
 Biba ngura , biba bguraa lurbanna
 Biba nguraa lurbema
 Wira longa naiannur
 Wonga ngalur daljanni
 Bilba nguraa loorbenna
 Ngalli ngalur daljanni
 Wira langa naiannur

16. Karrga najurna ngaiugoo
 Karrga najurna na Paljarri
 Karrga najurna na Paljarri
 Karrga najurna ngaloogoo

17. Bidowa bungaa ya (very slowly)
 Agurnan birimee ya
 Yadungga yadungga

18. Koonga andur baiana (very quickly)
 Kooga andi boogandi baiunga
 Aaga andur baiana
 Agana kooga andi booga andur baiana

17 is again sung, and again 18, then very slowly :

19. Aburnē bē Birilbanyi
 Nallea a budarana

Quickly

Lanair irai rungarai

Ngadaa we ililē

Gudaa we ililē

Languir wair lungānai

Langair wair runganē

20.

Wilaari inbinaa

Wilaari inbinai

Bilbara anbernaa

Lalārna a lalā

Lalārna a larlū

21.

Yalbarda warra warra (very slowly)

Yunganbai lindinai murdannai

Yalbara nai

Women's dance

22.

Lara nalba dhaba dhamā

Ngandu ngabari lara nur

Lārū nalba dha ba dha ma

Ngandu ngabari lara nu

23.

Dara nalba dhabadha ma

Yambara nalur

24.

Iga iga yaldarongul baindai (minor)

Iga iga yaldarongul baindai

Iga iga yaldarongul baindai

25.

Yagere dilbila

Dumburdur mūlarnē

Yagere dilbila dumburdur umbularnē

Yagere dilbila dumburdur umbularnē

26. Bānur rubburaē
Bānur wilarnā rubburaa
Banur rubburaa

27. Yauindongu windongu
Winda murra muradarē
Yauindongu windongū
Winda mura muradarē

Men make "Frrr" noise at song 27. They appear to be frightened. They sing these remarks often between the words of the song.

28. Ijarga ngannana birilba nanē
Anala ngannanan
Biringa ijarga ngannana
Birina analu ngannanan

29. Waiaili inbarna
Dudai an baru na
Waililu inbarna
Dudai an bara na

30. Yauarugu warrugu
Warru bugu bugu wandaree

This song is sung while two men dance along the track, stopping in the middle 2 or 3 times to put their hands to their heads.