

II
[67]
songs

Request the music of these songs
Mrs Elizabeth George intends kindly
to bring me a young girl who can
write down the notes of the songs I have
obtained & whose tunes I shall remember.

These will be a great addition
to ~~the~~ the published songs

The complete song of the Warri-wanji as indicated in my notes at Canberra.

The only songs of the last Warri-wanji (Warri-wa) performed in the Gula (Native name Yir-gi-li) Warri-wanji which finished in that area having been brought from the Northern Peninsula area (Darwin ca perhaps 20 years earlier)

Fire Song, sung by the visitors bringing the ~~the~~ ^{Warri-wa} ~~the~~ ^{or} Warri-wanji
 Warri wangan ye. Warri wangan ye
 Wanganarri wanganarri
 Warri wangan ye (monipelt) ad lib

1. 2
 Gorraddima yow' yow' yow'
 Daling'gama ngardi ngardi
 Gorraddima yow' yow' yow'
 Daling'gama ngardi ngardi ~~ad lib~~

3.
 Kariga ngadhunga na' Paljari
 Kariga ngadhunga ngai'oo'goo'
 Kariga ngadhunga na' Paljari
 Kariga ngadhunga ngai'oo'goo'

(Note) "Paljari" was the name of one of the 4 class divisions in the Central (west) area. There had been 4 class divisions which the Northern (Northern Peninsula) groups (Criminians) brought with them to Australia

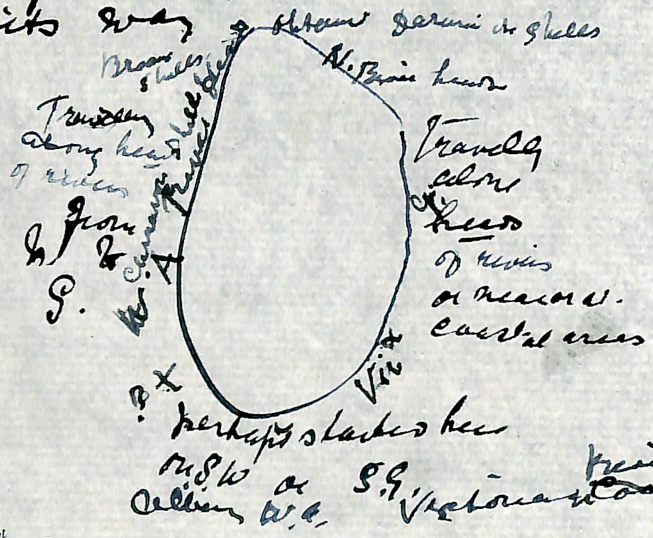
- B Poringo - Pannunga dileni
- Karimera = Parajera Karimera
- 2nd Sumeru Parajera
- Karimera - Parajera - Poringo
- Parajera - Karimera Pannunga

These class divisions + class marriages were intact until white invasion took place. In the "Continental Warri-wanji" the 4th century CE disruption happens

Wanna wa - (or Wangi-wangi)

Shore last performance I saw in the
Quila area in 1913-14 An old All Coasters Area

Travelling Play - by using at (perhaps) Albany
area. (groups with plenty strong healthy women young
& making its way ^{of strong women & shells})



Taking their ~~own~~ local products beyond camp along
the route Teaching the song & dance to the next group. All the route
way & finishing at such camps & returning to their own group -
taken about 25 years along the journey remaining with
each group Teaching the dance, bargaining their local products
& women, exchanging women temporarily in each camp -

each camp continuing to next camp & so on. Sometimes
a group having a special product for barter - women, shells
that at night pieces of barter such as black & white cutlery
(induction) flints (black specimens from the Wiluna mine
distinct W.A. & from the Dept. near Quila (recent notes by G. G. G.)
who notes the quarry of the white flint industry) Small
metallites of specially shaped ones were from right of P. L. G. G.
Specially shaped spears of wood from special areas & G. G. G. T. G. G.
Cox (the spear called Bengalum at Twilight last & carried to Wanga
with it - until the last was found)

This age old Travelling Show seems to have its start north
or South, more of the north, perhaps because from the north
came the raw materials, & sundry iron hatchets & other
perhaps 'exotic' objects. If the Show travelled from South

The Wanna wa was taught by the groups to the next groups & it must
always be passed on by the group learning it.

their purchases from the groups along the 'North' or 'South' roads.
 At Guela in 1912-3. The remnants of a Great-Continentian Trade
 Trade which has begun 25 years earlier, arrived with the Wamma
 wa Ceremonies which were the purchases. But, very little weapon or
 other object of value, owing to disappearance of tribes on the Southern
 journey. The Wamma travelling group waited vainly for
 a contingent from the area north of Guela or Malwa, as even was
 but. Throughout the period these were not sufficient living
 members to form a group.

However the 150 or so who had assembled at Guela, belonged
 to many of the (no wings) areas & they used their
 bartering at Guela, obtaining special Spirit-Stones
 etc. & some Northeastern objects in exchange for
 the Southern Special Spears - always so valuable in the
 North - owing to their strength & smooth hardness. & as
 there were no proper (reception) belonging to this
 area & two or three from Turkiye-Cove & a few from
 Pambuan Cove area - a bundle of bangalum & other
 sharp hard & finely finished spears, together with Circum-
 flints from 'Maamba' (the 'skins' of these flints were
 trodden by women) & some white flints from Kaldyera -
 (Bike, etc) were placed in a coarse net for fern-leaf
 bundles & fastened with the spears. The Wamma
 was desired to payment. Made & the few native details
 able to travel to whom I gave food for their journey to the
 point in the Glinders Range where their objects of barter
 would be deposited (& left) in a known place in the Glinder
 hills toward the north where they would lie until the next
 group might come Southward with goods etc.
 Each group area had its own group object for barter -
 Evidently the old route going from Eastward
 & the Guela area had some regular passages

Through those parts of the ⁴ Flinders Range that about it is
 eastern sides, & hence the Boundary groups would have
 been of red-white settlement, having reached near the low
 since, the nature rather like the Thornian groups of Hot Soles
 a time - closed with their barbaric species etc - which we saw -
 along the old road in the Flinders Range. Many 'Caches' may
 be visible in years to come. By some young bushmen boys
 eager to know more about their black land. Good
Discoveries may be made beyond the head of the river -
Cooper & Deamant area. Natives had relationships with
 Central Australian groups. Adlungga a woman
 of the Madheri group described by Hewitt & Fison mingled
 with a Central Australian group N.W.G. of the S-t line.
 & a Meritchmat man was brought as a young lad on his travels
 tour as 'bedding' & 'adopted' to the Boundary Dam group, & lived with them
 & married a Boundary Dam woman, & later he was with some Boundary Dam men
 & Kalyonli to try & cook a young lad there, but his sister was in the
Piddimun group & he cooked her blame her men & come to Boundary Dam.
 They were both Meritchmat (the lighter of the two Piddimun Meritchmat)
 but the whole Boundary Dam group died as with Dowie's death. It had
 been a savage cannibal group although its existence & poor Dowie
 does the greater blame - she has become demanded & removed
 about in the moonlight nights, but he always returns quietly with me, he
 died after a most appalling fit of madness & threw himself some miles
 through the bush. I tracked & found him too weak to walk. I carried him
frisk back on my back till we reached a shady bank, & lowering
 him gently he slipped off my back & died. I buried him where he lay. I had traced
 to help by his graves, but I dug the grave & found 5 ft deep 3 ft wide & just as I
 had filled the grave a girl's daughter - a lovely singer alighted on the
bush & sang his requiem. I was so touched that I hoped he would hear
 the bird's notes as his soul passed to God. The verderder's bird name is
Shrike through.

The Boundary Dam Totem (Group) was the Aganina murica (Smaller
 hen) & in the winter season, groups came from other areas to share
 all the eggs; but the visits always ended in revenge cannibalism. He saw the
last Warma Wa Wala in 1912.

Wanji-Wanji "Dance"

The old Travelling Dances, Wanji Wanji. Wanne wa were 'fading out' & nothing, no new dance had been invented. The Travelling dance had been noted by Roth & Germond in their visit to Australia but it was merely a keeman. "Molonglo" it was traced by ~~him~~ ^{Roth} to some extent near ^{North of} ~~near~~ ^{the} Central German Mission Hermannsburg. It has not come further south - being black of porcupine & antelope.

The Wanne wa or Wanji Wanji as it was known in the ~~Wanne~~ ^{Wanne} ~~Wanne~~ ^{Wanne} area finished its

career while I was camped at Guela 1913-14. Though we had a big group collected for

Lyubalin's ceremonies, & the Wanji Wanji dancing group performed it at Guela. There were no Goldfields area groups or Boundary Dam groups to carry it. Through the musician it finished its career at Guela.

Old "Then Duriri" from the Kurupera Gannu ranges was too old to take part in it, but he remembers that he had witnessed some of its scenes as a young man. The act of showing the purchase women of the group being visited was being performed. When necessary came back to the old man