

ABORIGINES OF THE WEST COAST OF SOUTH AUSTRALIA.
VOCABULARIES AND ETHNOGRAPHICAL NOTES.

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(Communicated by J. M. Black).⁽¹⁾

[From "Transactions of the Royal Society of South Australia,"
vol. xlii., 1918.]

[Read September 12, 1918.]

The alphabet used to express native words is that of the International Phonetic Association, with slight modifications, and the characters which require explanation are as follow:—

[a] when long [a:] is the English *a* in father; when short the Scottish *a* in "man."

[e] as in "they."

[ɛ] as in bed; when long [ɛ:] as in "there."

[i] as in "pity" [piti]; when long [i:] as in "marine."

[ɔ] as English *o* in "not."

[u] as *oo* in foot; [u:] as in boot.

[ə] as *u* in "turn" or *e* in "wanderer."

[au] and [ai] nearly as *ow* in "now" and *ai* in "aisle."

A long vowel is indicated by the sign [:] placed after it.

[j] = *y* in young. [tj] and [dj] are the sounds heard in English "tune" [tju:n] and "duty" [dju:ti], and must not be confused with English *ch* or *j*, two sounds which are quite unknown in Australian languages.

[ŋ] = *ng* in "singer."

[θ] = *th* in "thin."

[ð] = *th* in "other."

[g] is always pronounced as in "go."

(1) This paper has been entrusted to me by Mrs. Bates, who has been doing philanthropic work among the aborigines at the Wirilya native camp, near Yalata, and at other places on the West Coast, and has thus had exceptional opportunities for continuing, among natives of South Australia, the valuable observations on language and customs which she has already made with regard to those of Western Australia. My share of the work has been almost wholly confined to transliterating the native words and arranging the vocabulary alphabetically. The language dealt with here is essentially the same as that spoken at Murat Bay, of which I published a short vocabulary in these Transactions, xli., 3-8.—J. M. BLACK.

The stressed or accented syllable is indicated by the sign ['] placed *before* it, but in order to avoid the necessity of accenting every word, it must be understood that all words which have no mark of stress are accented on the *first* syllable, whether they contain two or more syllables.

Letters and single words in the phonetic alphabet occurring in the ordinary text are placed within square brackets.

VOCABULARY OF THE WIRONGU LANGUAGE

[wi : rɔŋu wɔŋga].

- alindjira, north.
 aŋgari, eye-brow.
 baba, native dog.
 bala, ba'lardu, he she. bala ŋarbi, he is lying down.
 bal'djindjir, coachwhip bird.
 balgərda, seal. *balgərda*
 bandji warlbu, ribs.
 bani uldi, come here!
 bardjərda, native cat. *bardjərda*
 barna, long-tailed iguana. *barna*
 baru, animal food.
 bərnərn bu : lala, bell bird. *bərnərn bu lala*
 bərnda (banda), stone. *bərnda*
 bi : larl, pied bell magpie.
 bilda, hip; also opossum.
 bildabi (contraction of bilda gabi, opossum water), name of a waterhole in the Wookata district.
 bi : na, ear.
 bi : ra, moon, month.
 bi : ri, fingernail.
 bi : ria, heat (of sun).
 bi : riŋ warlba, sandhill.
 birli, water-bearing roots of mallee.
 bi : ru bi : run, sacred kingfisher (this is also a sacred bird with the aborigines).
 bəgun bəgun, bell bird. *bəgun bəgun* (Acacia)
 bu : ka (bu : ga), stinking.
 bu : kabi (contraction of bu : ka gabi, stinking water), name of settlement (Bookabie), about 26 miles from Fowler Bay.
 bu : kati, boot (from the English word).
 bu : lgara, sandalwood tree.
 bu : ndi, species of *Acacia*.
 bu : ndja, mouse.
 bundjin, white-shafted fantail.

- bu:ni, bird's nest.
 bu:ngara, to smell, to stink.
 burgu, fog in the upper air.
 bu:røru, small quail. *bururu*
 bu:ri, white stone; also white man's money.
 burli, parrot (in general).
 burn burn, fruit of native peach.
 dalja, to spit. *dalla*
 dauw, edible gum of walduri, a species of *Acacia*.
 djaljir, white cutting flint. *jalja*
 djarda, stomach.
 djarda u:ndan (ηu:ndan), empty stomach.
 djarlbu, ant-eater.
 dje:gi, edible grub.
 djilbi, old, grey-headed man.
 dji:da, bird (in general).
 djildja, calf of leg.
 djildjil, warbler (bird).
 djilga'mərda, scorpion. *jilg amirda*
 djiløη, grey bell-magpie. *jillurn*
 djina, foot, road, track.
 djina'arbil, murderer's slippers.
 djina'arda, evil spirit, devil.
 djina'mildjarn, instep.
 djina'djarda, sole of foot (lit. foot-stomach).
 djina'bi:ri, toe-nail.
 djindu, sun; also a species of mallee.
 djindidji, species of *Myoporum*.
 djinga, evil spirit; spirit of dead native.
 djinti, rump.
 djindir-djindir, wagtail, shepherd's companion.
 djirbø, restless fly-catcher. *jirbe*
 dji:rigi, grub of wattle.
 dju:dilu, brush kangaroo.
 dju:in dju:in, grey-crowned babbler (bird).
 dju:li dju:li, bat.
 djuηgu djuηgu (δuηgu δuηgu), an edible root.
 durdur, soft red ochre.
 δalbundjir, martin, swallow. *δalbundjir*
 δan δain, female caterpillar-eater (bird). *δan δain*
 δerba, inside, within. *δarbi*
 δu:ban δa, to cover up, bury. ηaiju δu'banδana, I have covered it up. *δubendia*
 δu:gur, to dream; long ago, in "dream" or "ancestral times." *δu:gur*
 δu:la (du:la), cutting flints of various colours (not white). *dhula*

ðu:lea, little blue penguin. *dhuleea*
 gabi, water.
 gabi ʔal, to drink (lit. to eat water).
 garbidji (karbidji), species of wallaby.
 garuraŋ, gully.
 gibər, gibəra, wild turkey. *gibbera*
 gibəra ma ("turkey food"), *Anguillaria dioica* (a small

Liliaceous plant).

girgirn, hawk (in general).
 gu:balu, club.
 gu:dji gu:dji, dust storm.
 gu:jana, "native gooseberry." *guyana*
 gu:ma, one.
 gu:mba'le:ra, whirlwind, duststorm.
 gu:mbu, to urinate.
 gu:mbarn, urinating.
 gu:na, to void excrement.
 gu:nan, elbow.
 gu:njaru, thirsty. *gunyaru*
 gu:ndji, fly; gu:ndji gu:ndji, lots of flies.
 gu:rardunʔal, to drink plenty.

gwa, yes.

i:rbil, hail.

jadu, good. *yaddu*

jalgundu, edible grub. *yalgundu*

jagala, red mallee. *yaggala*

jailbuin, cloud. *yailbuin*

jambadu, far away. *yambadu*

janguna, white cockatoo. *yanguna*

jangu u:ldin, going to sleep. *yangu u:ldin*

jara, tooth. *yara*

jari, arm. *yaru*

jau, seagull. *yau*

ji:bi, breasts. *yibi*

jilgi, bed (made of leaves, grass, etc.). *yilgi*

jini, name. *yini*

ji:ra, mouth. *yira*

ji:rgili, genuine name of Eucla. *yorgili*

joo, bough of a tree. *yoo*

ju:ldilʔa, genuine name of Ooldea. *yuldeea*

ju:jan (nju:jan), spear made from tree root and bartered from the district where it was obtained (north-east of Laverton, W.A.), along the edge of the Nullarbor Plains, towards Penong. *yujan*

ju:ngu, to give. *yungu*

ju:ri, to hear. *yuri*

kabulu, kidney.

- kadji, spear (in general).
 kagal.ŋ (kəgaləŋ), cockatoo (in general).
 kagu, white edible root.
 kala, fire.
 kala'warda, firewood.
 kala'djirdjir, black-breasted plover.
 'kalaia (kalia), emu.
 'kalaia 'malðara, murderer's slippers, made of emu
 feathers and hairstring. *Mueðhara*
 kalbərði, to break. *Kalbərði*
 kalbin, mallee hen.
 kalda, stumpy-tailed lizard.
 kalga, Venus (star).
 kalgula, an edible fruit. *Kalga*
 kali, boomerang.
 kali'gali, bow-legged (lit. boomerang-legged).
 kalŋ, heat (of fire). *Kalŋ*
 kalŋga. burnt. *Kalŋga*
 kandi, gum of sandalwood used to fasten flints on
 spears, etc.
 kandil, ribs.
 kanu, frilled lizard.
 ka:ŋga, crow. *Ka:ŋga*
 kaŋgo, shade. *Kaŋgo*
 kara, spider; also sandplain.
 ka'rambi, an edible fruit.
 karar, pearlshell ornament (article and name come from
 the coast of Western Australia).
 kararu, light-coloured people.
 karba, to dig.
 kardia, myall (*Acacia* sp.).
 kardidi, teeth.
 kardjul, ankle.
 kargala, pig-face (*Mesembryanthemum*).
 kargu, yellow pipeclay.
 kari, immediately, presently.
 karidjal, heel.
 karu, teatree (*Melaleuca*).
 kata (=wana), woman's digging-stick.
 kəga, head. *Kəga*
 kəga lidja (liða), sea-shells. *Kəga lidja*
 kəga ŋu:rar, hair of head. *Kəga ŋu:rar*
 kəgarara, east. *Kəgarara*
 kəŋu, mallee, the bark on the roots of which is eaten. *Kəŋu*
 ku:ðara (ku:djara), two. *Ku:ðara*
 ku:ga, animal food.
 ku:lardi, butcher bird.

- ku:lgari, fat.
 ku:liba, masked wood-swallow.
 kumba, fruit of *Solanum* sp.
 kundəlu, *Pittosporum phillyraeoides* (tree). *Kundelee*
 ku:ndi, club.
 kuŋgara, sparrow hawk.
 ku:ra, magpie.
 ku':rabi (contraction of kura gabi, magpie-water),
 native name of township near Fowler Bay (Coorabie).
 ku'raiŋ (kri:ŋ), long-tailed iguana.
 ku'raiŋ gabi, settlement on West Coast (Koorngibbie);
 name of waterhole in vicinity.
 kurdi, native peach tree (*Fusanus acuminatus*).
 kurdu, vein; also hole.
 kurda'gudə, crimson-breasted chat. *Kurda gudə*
 kurdudu, heart.
 kurgu, boobook owl.
 kurli (gurli), species of sheoak.
 ma, vegetable food.
 madji, husband.
 maðeri, dark people. *madheri*
 malðulu, tomorrow. *malðulee*
 malda, neck.
 ma:lu, silvery-grey or white kangaroo.
 ma:mu, stillborn baby.
 mambulu, saltbush.
 maŋiri, throat.
 mara, hand.
 mara'djarda, palm of hand (lit. hand stomach).
 mara'bi:ri, finger-nail.
 marailja, sorcerer, medicine man. *marailja*
 mardarba, hard red ochre. *mardarba*
 marngu:r, three (also used in the Murchison and Gas-
 coyne areas, Western Australia).
 me:l, eye.
 me:lgalba, eyelash.
 mənarn, bittern. *mīnarn*
 məka, no. *mukka*
 mərðərn (matn), wife. *mūrdərn*
 mərnda, clay, ground. *mūrnda*
 mi:di, mi:rđi, back.
 milbi, shoulders.
 mi:rđiŋaŋga, mi:rđi bi:li:, back-bone.
 mildjin, skin.
 miljiliŋ, parasite on sandalwood (*Loranthus* [?]) with
 edible fruit.
 mindara, an edible fruit.

- minja, little, small. *Minja*
 minjiaŋ, miŋari, mindjin, mountain devil (*Moloch horridus*). *Minjari*
 minjaru, cold. *Minjaru*
 miŋga, sick, ill.
 mi:rikata, morning star.
 mi:riljilji (miljil'ji:ri), superb warbler. *Mirilyirilya*
 mi:ru (mi:la), spear-thrower.
 mombaingin, to sneeze. *Mombaingin*
 mo:gu, edible grub.
 mu:di, fish (in general).
 mu:dundu, cloud.
 mu:ga, voice, speech.
 mu-gu, ankle.
 mu:la, mu:lɔa, nose. *Muldha*
 mu:la'mambarn, moustache.
 mu:linga, mouse.
 mu:lɔu, red fungus growing on dead sandalwood. *Mulɔu*
 mu:lai'ɔŋu, an edible snake. *Mulai'ɔŋu*
 mu:ndu, diarrhoea.
 mu:nduŋ, covered up with earth.
 mu:ŋiri, kidney.
 mu:na, head-covering, hat.
 mu:na'ardu, heavy, big, strong.
 mu:rɔdi, knee.
 mu:rgu, noise.
 mu:rliŋa, small lizard.
 murŋu iŋgu, evening star.
 nala, name of the [kɔŋu] mallee in the Eucla district and totem of a local group who call themselves [nala um] (um is a contraction of [wamu] camp). *Kɔŋu*
 nanθa, bad. *Nantha*
 naruri, orphaned waterholes and country whose owners are all dead.
 njanji'dji:ra, black-faced cuckoo shrike (also black-shouldered kite). *Nyanji-gira*
 nji:ari, mountain devil (*Moloch horridus*). *Nyicari*
 njilba, fruit of a creeping plant. *Nyilba*
 njildi ju:lan, to cry. *Njildi julan*
 nji:mi, lip. *Njimi*
 njinagain, to sit down. *Njinagain*
 nju:di, netted bag of hairstring in which a child is carried. *Njudi*
 nju:ri (nju:ni), you. *Nyuri*
 nju:rilu (nju:nigu), yours. *Nyurilu*
 ŋabarli, fringed lizard.
 ŋaiju (ŋaidju), I. *ŋai-ju*

- ηaijugu, my. *ηai-ugu*
 ηa:in, to breathe, to pant. *ηā-in*
 ηal, to eat.
 ηalara, our, ours.
 ηaldi, liver.
 ηanana, what?
 ηanana jini, what (is your) name? *ηanana yini*
 ηanunga, what is it?
 ηambu garbil, evil spirit.
 ηana, me.
 ηanba (nanba), belt.
 ηaηga, bone.
 ηagali, cloud. *ηan-gali*
 ηaηi, frog.
 ηarbi, lying down (to sleep).
 ηarnuiη, chin.
 ηarga ru:ηuni, quivering of upper part of body in the
 dance.
 ηaru, water-bearing roots of mallee.
 ηau, bird's egg.
 ηo:gorn, bird's egg.
 ηu:du, cheek.
 ηu:gu, temple.
 ηu:ldi, tears.
 ηu:ldu, plenty, abundance.
 ηu:lu, skin.
 ηu:lu'bu:nji, frightened. *ηulu beuyi*
 ηu:ηi, bittern.
 ηu:ra, wurley, native hut of boughs and saplings.
 ηu:rar, hair.
 ηu:rar bi:rbarn, hair-cutting.
 paldjari, enough.
 talin, tongue.
 tju:garn, a parsnip-like root.
 tjurguin, a small white fruit.
 θala, where? θala wen, where are you going? *θalla, θalla*
 θamuna, greenish edible mushroom. *θammuna*
 θardu ini, go away, go back. *θardu ini*
 θarndu, whistling eagle. *θarndu*
 ulba'reri, south.
 undugu, thunder.
 undugu wongan, a thunderstorm ("thunder talking"). *undugu wongan*
 wa, face, forehead.
 wadji, yes, true.
 waidjirda, bandicoot.
 waiarda, opossum.
 wailbela, whitefellow (from English word).

- wala, angry, sulky.
- waldja, eagle or eaglehawk. [waldja] is always the bird who brought the first fresh water to the natives in [ðu: gur] or "dream times."
- walduldu, cloud.
- walga, ground fog; also fruit of small prickly plant (*Solanum* sp. [?]).
- walgala, *Pholidia scoparia* (shrub).
- walu (walðu), wallaby.
- wana, woman's digging-stick.
- wanbardi, cool south-west winds (Eucla). *wanbardi*
- wanjiri, "native currant." *wanjiri*
- warda, shrub.
- warda ðadi, scrub country. *warda ðadi*
- war'dargəna, Boundary Dam. *wardargana*
- wardriŋ, wild turkey (ju:lbari dialect).
- wardu, wombat.
- wari (wəri), native road leading to the principal permanent waters. *wari*
- warlba, hill.
- warlilja, bandicoot. *warlilja*
- warna, sea.
- waru, kangaroo (in general).
- waru gu:liŋ, kangaroo in pouch.
- wen, go.
- wi:a, mother.
- wi:ana, woman.
- wi:ba, ant (in general).
- widji widji, large ceremonial boomerang.
- wi:ldjara, a long time ago.
- wi:lu, curlew.
- wi:lurara, west.
- wi:na, white pipeclay.
- wi:naga, wind.
- winda, pigeon (in general).
- windu, hooked twig for picking out grubs from roots.
- wi:nidja, grassbird; also fantail warbler.
- wi:ra, sky, clouds.
- wirbiŋ, spotted ground-bird.
- wi:rŋu wŋga, the native language given in this vocabulary. *wirŋu wŋga*
- wəlindji, chest. *wəlindji*
- wəmarŋ, spear-thrower, wommera.
- wŋala, crow. *wŋala*
- wŋga, speech, language. *wŋga*
- wŋgan, speak! *wŋgan*
- wŋunu, small seed (nardoo[?]) pounded and made into damper. *wŋunu*

PERSONAL NAMES.

Names are often given from some circumstance attendant on birth, such as [η'ηgali] "raincloud," given to a girl child. A soft rain was falling when she was born. [dju:ndal] "summer cloud," was also the name of a little girl. Sea clouds hung over the coast and someone drew attention to them. The child's grandmother [kabarli] caught the word mentioned and gave it as a name to the newborn baby. If a bird, animal, insect, etc., is seen near the spot where the child is born, it will receive the name of such object. In the case of boy children their birth-name may be dropped after initiation, when they will be called by the name of the place where their initiation was carried out. A boy initiated in 1913 at a creek called [dji:gala], 16 miles east of Eucla, received the name of the creek. His birth-name was [gu:rardu], his mother's brother's name. Names of men:— [θarndurin] and [θarnduriri], from [θarndu], the whistling eaglehawk; [bi:ra δu:gur], "dream moon"; [wəŋala], "crow." Names of dead relatives—grandparents usually—are frequently given to children.

TRIBAL OR LOCAL GROUP NAMES.

- wi:rəŋu wəŋga (from wi:ra, cloud and wəŋga, speech). Tarcoola Road.
- ku:gurda wəŋga (ku:ga, meat). Ooldea (ju:ldilŋa) area.
- ju:lbari wəŋga (ju:lbari, south). Fowler Bay, Great Bight, and towards Eucla.
- jagarga wəŋga (jaga, woman). Eucla area.
- wadi wəŋga (wadi, man). Near Boundary Dam.
- ba:du wəŋga (ba:du, man). Near Boundary Dam.
- wəŋgai'i: wəŋga. Boundary Dam area.
- ŋalia wəŋga (ŋalia, our). North of Boundary Dam, in the (Musgrave[?]) ranges.
- ŋada wəŋga (ŋada, I, me). Near the wi:rəŋu(?).
- ŋandja wəŋga (ŋandja, forbidden[?]). North of Boundary Dam area.
- marda wəŋga (marda, yes). Near Western Australian border.
- jaga ŋu:ri (jaga, mother[?]). North-west of Ooldea.
- bi:dju wəŋga. Boundary Dam area.
- kunŋu (kundu) wəŋga (kunŋu or kundu, woman). North of wəŋgai'i: wəŋga.
- andingiri. North of ŋalia wəŋga.
- njunŋa wəŋga. North-west of wadi wəŋga.
- ku:gara wəŋga. North of wadi wəŋga.
- djidji wəŋga. West of Boundary Dam.

wanbiri wəŋga. Boundary Dam area, West.
 minma wəŋga. Boundary Dam area, North.
 waia wəŋga (waia, woman). Boundary Dam area.
 warbail wəŋga (warbail, woman). Boundary Dam area.
 mandjindji wəŋga. West of border and east of Western
 Australian goldfields.
 rabuna (Spencer's "Urabunna"[?]). Near Coward and
 Hergott Springs (Marree).
 jairunda (Spencer's "Arunta"[?]). Towards Oodna-
 datta (wudnadat).
 jul'u:ridja (Spencer's "Luritcha"). Finke River to Lake
 Amadeus, Northern Territory.

RELATIONSHIP.

The following terms are used by the [wi:rəŋu] and [ju:lbari] people, from about Tarcoola to the Western Australian border:—

harburda
 ŋalara, θarburda, our own family group, who cannot intermarry.

marria, older brother (kurdana in jagaŋu:ri dialect).

baŋanu, younger brother (malaiŋ in jagaŋu:ri).

mama, father and father's brother.

ŋunduna, ŋundjub, wi:a, mother. The two first names appear to be applied to one's own mother.

wi:a, mother's sister.

buŋale
 kaŋgea, older sister (kaŋgəru in jagaŋu:ri dialect).

bu:jalu, younger sister (malaiŋ in jagaŋu:ri).

wandi, kaða, son; kaðuna, sons.

wanyi
 wanji, u:ndal, daughter; u:ndalŋa, daughters; also son's wife's sisters.

θamu
 θamu, paternal and maternal grandfather and granduncle.

kabarli, paternal and maternal grandmother; also son's daughter and daughter's daughter; also wife's mother's mother and husband's mother's mother.

bəgzali
 bəgzali, paternal and maternal granduncle; also wife's father's father and husband's father's father.

kundili, father's sister.

ka:iŋ, ka:iŋja, kəmuru, mother's brother.

mərdərn (matn), own wife.

walidji, wife's sister; also husband's brother.

maruðu, wife's brother; also husband's sister.

ju:mari, u:mari, wife's mother; also husband's father.

ju:mari ka:iŋ, u:mari kəmuru, wife's father.

madji, husband.

ju:mari wi:a, husband's mother.

yumeri wia

- gidjara, brother's son (male speaking).
 gidjara, sister's son (female speaking).
 wanji, u:ndalηa, sister's daughters (male speaking).
 u:ndal ju:mari, son's wife (male speaking).
 ju:mari, daughter's husband (female speaking).
 ηngilji, son's wife's mother and father; also daughter's
 husband's mother and father.
 bārda'mi:ra, two brothers who exchange wives with each
 other.
 ηandara, straight marriage.
 njurgarda, wrong marriage (when ηalara or θarburda
 intermarry).
 bu:liliη, pu:lulin, nardugu, betrothed in infancy.
 kaia'ni:a, strangers (Eucla district).
 wi:riη'ima, strangers (about Ooldea).
 kardi, karda, fully initiated man.
 kala bu'rai, uninitiated young man (kala, penis). *genis uncul*
 Other terms for "our own people" are:—
 ηananidja, ηarumba, δu:nada, walδada, ηanderga.

The term for "great-grandmother" and "great-grandfather" is the same as that for "son" and "daughter." In all tribes I have found that the fourth generation begins thus, and if a fifth generation should arise, with a member of each living, the term for "great-great-grandfather" will be mama, and for "great-great-grandmother" wi:a. The sequence of generations runs thus:—

Daughter, u:ndal.	Son, wandi, kaða.
Mother: wi:a.	Father, mama.
Grandmother, kabarli.	Grandfather, θamu, bəgali.
Great-grandmother, u:ndal.	Great-grandfather, kaða.
Great - great - grandmother, wi:a.	Great - great - grandfather, mama.
Great - great - great - grand- mother, kabarli.	Great - great - great - grand- father, θamu.

I have known two families of four generations—one in the Eucla area and the other in the Nor'-west—and in each family the great-grandmother was called by the name for "daughter."

Several of the relationship terms given above are identical or almost so with those of the Luritcha Tribe recorded in Messrs. Spencer and Gillen's work, "Native Tribes of Central Australia." This tribe is shown in the map (p. 3) as occupying the country between the Finke and its north-west tributaries and Lake Amadeus. [ju'lu:ridja] is the name applied to the Luritcha [lu:ritja] by the [jaga'ηu:ri].

[jaga] is the Eucla area word for "mother" and is the south-west Australian word for "woman" [jaga, joga, jog].

PLACE-NAMES NEAR EUCLA.

[ku:lbari], the last male native of Ilgamba Water, properly [ji:lga'amba], name of permanent water at the head of the Bight, stated that, besides Ilgamba, the following were landing-places on the cliffs between Ilgamba and Eucla [ji:rgili]:—

δu:landa (Sponge Cove, about 3 miles west of Ilgamba).

ηo:bərnda.

kardulba or kardu'ulba.

bi:na.

burdin'jerba or burdin'gerba.

mərđi'e:rəη (about 14 miles east of Eucla).

Fishing for seal [balgərda] and little penguin [δu:lea] took place at certain seasons, the Ilgamba and Eucla natives often joining in these fishing expeditions. Descent was extremely dangerous at some of the landing places; [mərđi'e:rəη] is easy of access and is often visited by the Eucla telegraphists. At [kaldiljera], about six miles from Eucla, Eyre noticed the "cutting-flint quarry" on the top of the cliff. The white cutting-flints [djaljir] from [kaldiljera] were bartered by the Eucla natives to tribes west and east of them.

CLASS SYSTEMS.

I can find no class system, such as obtains among the Dieri, Urabunna, Luritcha, and other tribes mentioned by Howitt and Spencer and Gillen, amongst these tribes of the West Coast and the tribes of the Border and Eucla areas. The two-class system, similar to that of the Dieri, but with different bird names, obtains in the south-west of Western Australia, and also bears on colours—white cockatoo and crow, light and dark purple. The four-class system obtains amongst the circumcized tribes bordering the south-west of Western Australia and up to West Kimberley; in the north-east Kimberley has a sixteen-class system. Somewhere south-east of Kalgoorlie the four-class system dies out, and as the natives of the south-east areas say, "Marriages and relationships go by faces" (probably light and dark colour). I have not previously visited the south-east Kalgoorlie area, where the class system dies out. It would be interesting to know where Spencer and Gillen's northern class systems stop, and by what system they are replaced. The Eucla area system was one of small totemic groups, and apparently the

West Coast system is somewhat similar; but whatever system obtained on the West Coast in the early days, there is no system whatever at present. Most of the [ju:lbari] people are dead, and the numerous natives at present frequenting the West Coast come from districts far north and east of the Great Western Railway, and, as will be seen by the tribal names, are hopelessly mixed. One man has had as wife a woman, her own mother (his mother-in-law), and his wife's own daughter (by another father). The man became blind, "because he did this thing" the natives say. Cross-cousin, or first-cousin marriages, apparently did not obtain amongst the West Coast tribes. West of Eucla area, near Twilight Cove, I found one tribe where cross-cousin marriages was the law or rule.

CEREMONIAL DANCES.

An interesting circumstance happened during my residence in the camps of the Eucla and West Coast natives, and that was the meeting of two "corroborees," whose starting points were in North-eastern Queensland and North-western Australia respectively. The travels of these two ceremonies occupied many years. Dr. Roth mentions having seen the north-eastern ceremony called [mu:luŋga] in the Diamantina district in 1904 (see Roth's "Bulletin"). The [mu:luŋga] arrived at Penong, on the West Coast, in 1915, taking thus eleven years to travel down from the Diamantina. Shortly before the [mu:luŋga] reached Penong the [wandjiwandji] had arrived from the Nor'-west and had been performed at that place. I have only been able to trace the [wandjiwandji] beyond Laverton, Western Australia, as yet; but I feel sure the ceremony had not its origin there. Most probably it started in the Kimberley area, where I have known the natives to "compose" new dances and send them along certain routes, to be bartered to those to whom they are shown and taught, and who in their turn barter them to other tribes. These two ceremonies represent in their travels a broad V, and, coupled with other circumstances, I assume that there has been a highway along this great distance for many generations. For instance, a turtle (sea turtle) ceremony was composed by an ancestor of one of the Broome district tribes. I saw the "dance" when I was in Broome, and noted the names of certain important objects that played their part in this special "dance." I have discovered that this "dance," with the same names, attached to similar objects, was known to the [ba:du, wadi] and other groups living in the Boundary Dam area. And if I add to this the numerous dialectic words similar in the Boundary Dam and Nor'-west areas, I think it quite possible that the route by which the present dances

travelled and are travelling (the [mu:luŋga] is taking the route north-westward now, and the [wandjiwandji] north-eastward) is a very old one, and it also shows that the circumcised tribes—amongst whom only these ceremonies travel—were a horde in themselves, and that they arrived after the uncircumcised aborigines, who were the first-comers. Outside this great V the tribes—certainly of Western Australia and probably of the Eastern States—were uncircumcised, and a most important fact in connection with this is that the circumcised people were gradually encroaching upon and circumcising the tribes outside their borders. I have proved this from Point Malcolm (South Coast, Western Australia) to Ballaballa (beyond Cossack, North-western Australia). Among the groups along the line of demarcation between these two places boys had been given over to the circumcised group adjoining for initiation, but no son of a circumcised father was found to have been given to the uncircumcised tribes for initiation. With the most patient enquiry I could not find one instance of this, but of the other (where the uncircumcised boys are handed over) I found many instances.

When Sir John Forrest made his journey along the South Coast he noticed that the circumcised groups were east of Cape Arid, which was then their western boundary. They have reached Point Malcolm in the years that have passed since that journey was taken. When white settlement first took place at Geraldton, Western Australia (about the fifties), the circumcised tribes were within 20 miles of the coast. When I visited the Geraldton area in 1905 they had reached the coast, but their progress was rendered easy by white settlement. They have, therefore, the whole northern seaboard of Western Australia, down to Ballaballa in the Nor'-west, thence inland until they reach the Murchison area, where they touch the coast at Geraldton; from whence they go inland south-east until Point Malcolm is reached. From Point Malcolm they occupy the southern coast to some point in South Australia or Victoria, whence they again turn inland.

Another most interesting point in this connection is that the Kabi tribes in Queensland, described by the Rev. J. Mathew, have much in common with the south-western (Western Australian) tribes. I fully believe that were these routes followed, which the corroborees are now travelling, much important light would be thrown on the origin of the aborigines, their routes, and their dialects.

I may add that I attended two performances of the [wandjiwandji], each of which lasted a fortnight, there being three performances every twenty-four hours—at 3 p.m.,

7 p.m., and when the morning star rose, just before the false dawn. Each ceremony was conducted by a different [bu:nəri] or master of ceremonies—in Eucla by [ku:lea'gara], who brought it from some point south-east from Kalgoorlie; the second was in the West Coast district, the [bu:nəri] of the second being the learner at the Eucla performance. Each of these men had the [kalaia] (emu) as their totem, the [wandjiwandji] being an "emu totem" ceremony. The totemic portion of the ceremony was strictly confined to the men, but at every portion or phase I was present. Unfortunately I was unable to get to the district where the [mu:luŋga] was performed, and so cannot compare it with Dr. Roth's account. The two performances of the [wandjiwandji] showed clearly the remarkably retentive memory of the learners, the songs in both cases were exact in every detail, also the tunes and actions of the performers.
