

Notebook 5c

Encla district

Notes on natives, etc.;
other notes have been classified
under various headings - see
index numbers.

Dhurdail or Nyara, f., Yarrigin's mardurn or martun.	Ooldea way.
Nangala, Sandy's little girl (Scott looking after her)	Fowler's Bay
Jarda, Freddie's sister (at Penong or Bookabi)	Back Ooldea.
Nangia " " " " " "	Ooldea.
Yandina Jack, Nangia's brother (died at Fowler's B.)	
Jeltnya, m., Nangia's majji.	Ooldea.
Wanmara, f., Igunga's sister murgaru (now with Stuttering Yarri)	
Igunga, f., Mallainya's mardun.	Nungari.
Mallainya, m., from W.A. long time ago (dead)	
Munjinji, m. Gone to Ranges.	Murgaru
Ngabbi, m. " " " (married to Dinah, half caste)	W.A.
Guani, m., now at Denial Bay	Fowlers
Jurdabi, f., Bima's sister and Jack McCarthy's mardun.	Ooldea way
Nundana, m.	Ooldea way
Nyinya, "Ivy", Yallurdha's girl	Ooldea
Jurrjurr, m. (boy), Anajiri's boy	"
Nyuji, f., Ben's martung	"
Mundilya, f., Jarda's child (now dead)	"
Jigabili, m., Nundilya's majji (Nundilya dead of disease)	Fowlers
Jugabili has Ibungga	
Burdila, f.	Ooldea
Dilgila, f.	"
Dhabbara, m. (Sandy) (now got wia)	Fowlers
Dinah (Marralea) from Koonganijjo, W.A.	
Yarri, m., her man, a S.A. man, now got Warrimara.	
Nyadduru, Stuttering Yarri's name	"
Mundhunga or Mundhuga (dead)	
Mulgarongu or Jo's mob	
Ngalda trees, big water trees.	

Nganjelu, m. Ooldea (came with Punch)

Yarrijuna is Jindu's father.

Baian is Anajiri's daughter. (She killed her baby. She has now a half caste baby.)

Anajiri is Inyadura's daughter.

Wongarri is Inyadura's brother.

Binnilya (Emma), half caste woman.

Wingarri or Katamina has 2 women, Milaga and Nyulanga.

Mombi, m., stole a Gauera, carried her on his back for a long distance.

Bidera, m., (Wongalma?)

Willie Tiny Mombi and Bidara's half caste brother is now with Gurney.

Burdila and Dilgila are Joe's wives. (Jo has only Dilgila now.)

Jinny ("Yangian" or Anbingga), Octoman's woman, whom he abandoned when he married a white woman. She has now got Kolona.

Nungala, little Emma (half caste).

Nora (Kalgoorlie)

Young Punch, about "90" W. of Eucla, Ngurawundi's boy.

Mulgarongu or Muljarongu, Murgaru man (Jo) (Anajiri's man). (Now he has Dilgila.)

Marlburning, m.

Mādu or Matu (Dinh) has run away from an Afghan sister to Maninde. (Now Ngabbari's woman).

Muljarongu - Dilgila's majji (Joe).

Munmaiiji, Dicky, Lucy's son.

Ettie - Jinyunga, Moonlight's woman, also Ugumarri. Moonlight took Dāji, a little girl, to wife. Now she is dying of disease at Kalgoorlie (1918).

(1920 - she recovered and is now at Tarcoola.)

Page 5.

26 in all at Pentumba for Christmas cheer.

6 lbs. lollies
50 lbs. flour
2 lbs. tea
12 lbs. sugar
1 lb. tobacco
11 pipes

Over 50 to distribute clothing amongst.

Fed about 40 people at Christmas.

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14th January.	Gave Moonlight	18 lbs flour 1 stick tobacco 3 lbs sugar
18th	"	3 lbs sugar 1 stick tobacco
21st	"	2 lbs flour ½ lb sugar ¼ lb tea
20th March		50 lbs flour 12 sticks tobacco 20 lbs sugar 3 lbs tea 6 pipes

Our road is the road of yesterday and the road of today, for yesterday and today are still the same. We go over the Bight, travelling along the route where many a tribe had travelled in the days that are already past for them. We can fancy Eyre plodding along, and Delissu.

The road is full of legends. The two rocks at Ilgamba, the little isolated rock on the sandhills, the blowholes, fallen in caves, etc. etc. -"we are going to Ilgamba," we say. "Ah, that is Binbong's country and Karridi's. It is a land where it never rains nor snows, and that fiery north wind which raves and bullies and tears over the plains, blinding one with the stinging dust it brings along with it. The face of the landscape is seared with native memories and there is not a flower to vary the dreadful monotony of flatness; mind and eye alike take on this flatness and one misses seeing the young shoots of mallee and sandalwood and the sweet lonely notes of the little wirbing or wiril.

At the end of the day's drive, one's mind is drowsily filled with a multitude of impressions. One's notebook may be full of little details, yet in going over them they sometimes resolve themselves into a music of undefined, many coloured thought and often the thing that counts is the unexpected pleasure of seeing a kardia tree in full bloom of scarlet berry and luscious dark green leaf. From the day's outlook that delicate subtle compound only may result.

No one has yet painted those vivid scarlet plums hanging from their slender stems and shining amongst their brilliant dark green leaves. A quandong berry, a little kaldia or walga, will often make a picture of the wide plain that was once a sea, stretching from beyond Balladonia to Lake Eyre. This mallee bloom will tell of the slight rise and the wonderful sunsets seen from it or the long road stretching hushed and spectral on and on towards the sunset.

The atmosphere of retrospective thought in which they float. Here is nothing young that was not long since old, Here there is no germinating potency of nature.

Blended twilight and moonlight, a great stillness in the air, and a great sadness comes over one.

Every little foothold between the limestone outcrops is claimed by some little plant, not a cranny in a rock is left alone, but is seized on by some little plant, sorrel or wild oats. A broad yellow stretch bespake drought and desolation for the animals. These indeed are barren lands of the south.

The heritage of suffering and woe - a man leaves his half caste child.

Opinions differ as to the relative values of heritage and environment in the making of men. Opinions differ most where there is the least scientific warrant for having any.

The dusk was thickening perceptibly although it was yet far from dark, Away to the west the sky was still faintly washed with colour, pale thin green and dusky orange and deep yellow and lemon. A long irregular line of cirrus cloud was touched with faint purple.

That subtle form of guess work called woman's intuition.

A thing of patches an I-here, exaltation of duty, there a love of fun and frolic and again of melancholy.

Spring days of green and gold, of breeze-stirred treetops and vagrant sweetness bring all the warm fragrance of green young things growing. I have often to feel grateful for the Irish, the Celtic blood in me with the strong tinge of fatalism which is the heritage of the Celt as well as of the Oriental. It rescues one from breakdown, calms one suddenly and enables one to lift the burden with unwearied shoulders and wait in peace until action is possible.

A soft morning breeze from the west brings to me the scent of the birli, so constant and so sweet despite its delicacy that to breathe it is like an intoxication. Sometimes in the midst of sordid work and a faint resentment against fate comes a sweet breath of wind, a flutter of bright leaves, a rustle amongst the undergrowth, some little movement of natives that takes all the sordidness away and brings the essence of life close to me.

Cheerfulness -

Sing ye a song, etc.

Not few nor light are the burdens of life. Southey says, "I make the most of my enjoyments and as for my troubles, I pack them in as little compass as I can for myself and never let them among others."

Grin and bear it.

Philosophy of Tommy in the Trenches :

Smile awhile,
And while you smile
Another smiles
And soon there's miles
And miles
Of smiles,
And life's worth while
Because you smile.

True content is the ability to be happy without a good cook. The gospel of cheerfulness carries people easier through life than that of depressing melancholy.

Get up for breakfast, and eat a good one.

Work! isn't it Stevenson who says, "Restfulness is a quality for cattle."

The women who wore these dresses in the old days were never wont to move in a hurry. They never went for long country walks in stout boots, nor climbed omnibuses and trains' high steps, nor ran hither and thither as we do in our strenuous modern - but if we will - not ungraceful life - where the result is not contemptible it is amusing.

Can the Australian half caste be given a fair chance? Will the shadows upon the race sit lightly or heavily upon them in the years to come? Looking upon their children, do their thoughts ever wander to the future of these, and whether they with their increasing white colouring becoming more and more manifold, will not be set apart as children of a Ghetto with every avenue of advancement except that of servitude and prostitution closed to them. They see themselves - those of them who read and think - left out of account or absolutely ignored by those leaders who shout for a white Australia. Not a single influence except the doubtful ones of mission or insitution neither of which fulfil the human purpose intended - is exerted to uplift them and when naturally they go wrong, the whole race of them is accused. They cannot defend themselves against wrong for who will believe a half caste man or woman against a white man, yet there is adequate education provided for them till they are 14 and then girls and boys are finished with if they have parents who take the responsibility of feeding and clothing them.

Page 8.

Big Charlie gave his woman a bait and killed her. Then he shot Eva in the arm and fled beyond Eucla. Eva is his yumeri.

Burdilya is with Miller (white man).

Inyalonga at Bookabi with another Miller.

Minya kaan, uncle or mother's brother.

Page 10

Joanna is George Day's woman (died of disease)

Walja = eaglehawk

Munngarri yumeri, woman

Ilgabiri, vulvotomy

Waliji - man who never had intercourse.

Marrlbu, parasite

Milyiling, parasite (mistletoe of sandalwood)

Anbinga or Yangian - Jinny (Oetoman or Yanbinga)

Nyu'inga, m., murgaru.

Page 12

Yuria nunga, north of Yulbari.

Page 14

Kundili, father's sister, "aunt".

Milaga and Munjinya = own sister and brother.

Nyuji's wia Wanmara and Igunga, all sisters.

Wanmara is with a white man. (She has now got Nyaddurn, "stuttering Sam")

Mrs. Smart has got Nyara's child Ruby. (she has gone to Adelaide, October, 1915.)

Nungala and Binnilya, big and little Emma.

Yanginba or Injonga, Oetoman's Jinny.

Page 16

Iberi or Wengarri - Moonlight's name.

Ogomarri or Yugumarri or Jinyunga, Moonlight's woman. (He has now repudiated her and taken Ooji) and Myrtle, from Mission with Moonlight's mob.

Wonggarri has now got Uji, Nyalbin's girl and she is dying of disease at Kalgoorlie.

Ogomarri - Ettie - Moonlight's woman.

Karbai and badu dhurnga, girls and boys in Ettie's country.

Kanga Sing - the name of the Afghan who is after Dinah (Maadu).

He is not Afghan but Punjabi. Maadu picked up Guyama Thanguni's

man, went with him to Penong and now has another majji, from the German mission.

Page 18

Yuria nunga straight east from Ooldea, Kugurda at Ooldea.

Murguru mob Wilurdi from Kugurda.

Yulbara, coast mob.

Bunngana, Dhandureri, Yulbaru. Big Charlie's three names.

Page 20

Jurdabil is Betsy's man (Nalbin)

Jurdadha on Tareoola road - was once a nunga.

Pinguna?

Ooaji is Nalbin's child.

Thanguni killed and cooked her own gijja at Koorabi and gave most of it to Wonggarnurna, its brother.

Buyima is now Thanguna's man. (Has run away from her and come back again.)

Nandi, a crippled man, crawled from Bookabi to Penong to the Mission. He caught and killed a carpet snake on the way, wound it round his neck and in this manner came to Kumbiba.

There is one deaf man - Charlie.

Nellie Grey has 10 children, 5 half caste, 5 full-blooded.

She had one nunga majji, one half caste majji.

Page 22

Jilya, mallee tree, tree (generic)

Aggi or Nunu - young Jimmy.

Jurdabi's boy (dead), I believe at Ooldea. Jurdabi has a half caste baby. Tucker (Adelaide convict and owner of Nullarbor, father. He has given Jurdabi money to take her and his baby to Kalgoorlie. Nyurrbinya, her man, was hunted off some time before. Binjirin now has Jurdabi.

Page 25

Some of the Mob at Pintimba

Wiruru, m.
Adhungur, f.
Kaabain, f. (Dangul, majji, half caste baby, Ici.)
Ogomari, Ettie
Wongarri, Ibari, Moonlight
Jego or Munjiri, m. (Manminga, f., majji)
Amelat (Hamlet), Ngarlgain, m. (Moonlight's father), Inia, majji.
Nagginya, Billy Willis, Muldi majji.
Binjiri - George (Nalja's majji)
Alec, half caste man.
Guyama, Dinah's majji.
Thanguna, m.
Dabbigili ("Darby Kelly"), Kurgabi
Ibunga, f. Myrtle
Murdi, f.
Myrtle, f. Malbinga
Manindi, f.

Page 26

Burnadharra, f., was at Narat, now at Yalata.
Water, Nyuinya, m., his mother Nun-ngia, his father Jeltnya.
"Whiskey" Aldijuna, Nyara's brother.
"Mick", their mother's brother just gone with Allu to Eucla (10/3/15)
Winuma, m. Yuldia or West, has now got Ugumarri.
Dhambu or Thainba - Anajiri's majji - Yuldia (now dead)
Boys :- Nyinyining, Anajiri's kijja.
Kumuna " "
Bararu, f. " "
Kunguna, m. " "

Anajiri has now got Muldharongu. She gave him up for another man.
Burilya, Harry Miller's mother.

Dhabigeli or Thabbigilli (Derby Kelly?), Myrtle's man.

Kobbagi, drink

Kogga nguri, drunk.

Lakes of glistening white salt or grey salt mud.

Unberongunu is ill at the camp. He is a Mission native and has Dinah's sister, Mannindi. (October - Unberongu is now back and appears all right again, but Mannindi is still diseased.)

All that are left of the Yuria mob :-

Bingi (Minjia's own boggali)

Yungman (Jimmy)

Glen (Jimmy's own sister)

Minju, m.

Wongari, m.

Munga, m. (now dead)

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Jinyunga - Ettie - one eye, from Mission.

Guinjila and Baian, both wives of Miller (white man).

Punch and Treacle (Wirrgain) have gone east after those women to try and coax them away from the white men. Nora, Punch's woman, is going back to her own man and country. (Miller won't give up the women.)

Page 36

Binilya is a wirongu nunga woman belonging to Gawler Ranges.

Jundabil, Betsy's (Nalbin's) majji.

Guyima (Thanuna's man)

Maatu has gone with Guyima. (Has left him and picked up another nunga near Mission.)

Page 43

Nyuji is Baduwonga.

Only the stars look down upon the sleep of the still places of this earth of ours. Only the light loitering winds rest a moment to speak with them. Sunsets blaze and fade and blaze again for them, and dawn lays her diadem over them. The stars seem to hunt for little holes in the clouds to peep through at us. The wind settles down to a contented murmur amongst the mallee trees.

Page 43

Can Lucy's mother give Bob her hair? No. (Yes, in some groups.)

Which foods are eaten raw, which cooked?

Which food could Lucy's mother not eat? (Emu.)

What do they call doctors? (Marrailya.)

What is the kangaroo boss or head man's name? and all the others,
What are they called? What do they call Gummyarra?

Page 44

There will always be human Clydesdales and Suffolk Punches and
Carbines, and so on.

Nyunya's mother is Nungia.

It is my habit to anticipate things and how often in imagination
I travel far along the road of possible consequence.

Page 46

Abladhanu, informant (Poor fellow died 1918)

Kuria - "mates".

Birilya - Injongu's brother, now at Murat Bay.

Guri, S.A. term for betrothed.

Yumeri hits future son-in-law with her kandula.

Page 47

Jilburnda is Mallalea's (Tommy Nugent's) 2 nd name.

The sun goes down with startling suddenness and the black night glows with myriad spangled dots. A little breeze springs up and the spectral trees respond to it until the night is full of silence rendered audible. The secret of the silences is made known to me, for they are never silent when I listen to them.

The tide leaving the stones with the long drawn in suck of the breath that is like no other sound on earth.

The wind sways and swathes one's clothes round.

The sea keeps company with me along the way with splash and sob and ripple, the perpetual motion that alone of all sounds in life speaks of eternal rest.

The sea a sheet of azure, the heavens a bowl of light blue.

Scrub and bush stand out in silhouette, a feathery frieze against the pale blue background of sky.

A grey film veils the horizon where the first roseclouds of sunset are trailing across the sky. The sea and the sun bring their own healing - there peace, rest and healing are for the taking.