

NOTEBOOK 6c

A sundry collection of notes  
written at Ooldea.



Kardu waddi jibar  
Boy man scars  
at certain  
period of  
initiation 2

jilbi (old man)

Page 2

babba nambu

Biradhugurr

Jajjala

Wailguri

Mundurr

Page 3

Yalliyalla's ancestors' bones 2 nambu, 1 namu

Inmadhalgu belonging to Bugara and Minga waters.

The Manggunja wongga groups principal waters given by his father,  
who had them from his father.

Page 4

Kardu, boy, term used at beginning of initiation.

Kardu kujarra, "two boys" (kujarra = 2)

ngangi = frog

Mingari dhugurr, mountain devil, dream, "ancestral".

Page 5

Wilyaru mob, Marduwonga

Maalu 2 men

Abu, stone

Kalbari, edible root

Ranges, Central Aust.

Dark one is kungga.

Page 6

Kardidi (teeth), inmadhalgu, West Central Aus. (border Ranges).

Page 7

2 giniga inmadhalgu (Locality Ranges area, Cent. Aus.)

Donor - Yalliyalla

Curios etc. sent to Governor-General, Governors, etc.



1  
Miss Townsend

Kaili  
Meero  
Eema (?)  
Muldharra  
Kandi  
Jaggal  
Joording  
Miri darrga

2

Kar'li - boomerang  
The Central Australian cannibals make rather poor weapons.

The boomerang is a hunting one, not a "comeback" weapon, locality  
Central Australia.

3

Central Australia

Meero \_ throwing board gives added impetus to the spear - the small  
point is placed in a hole at the spear end and the spear is caught  
within the handle of the meero and thrown.

4

Joer'ding - fighting and hunting clubs, cut out and made and grooved  
with chipped flints only. They have no "axes" or other cutting  
implements than flints, Cent. Australia.

5.

Een'ma or Lar'ra, their most sacred totem boards, never seen by  
women. The whitish markings are the "eggs" of the long tailed  
iguana totem. The dark larra has mallee hen markings.

Central Australia.

6

Jaggal

This is very interesting. It is a carved species of lizard called  
jag'gal, but as they never carved wooden objects in their wild life,  
the carver learned how to make the jaggal from some German Mission  
natives and did it rather well.

Central Australia.



Mrs. Harry Harding, Belka, re name for farm.

Write to Mrs. Keddon, Mrs. Wilson

Mr. Knapp

Mr. Dove and enclosing her Drs letter to Mr. Black.

(Side note)

Bread and milk and egg

Also round fire

Before putting in

Mara ne lile

Ngaia ngara ngai

Yai inna uru ra

uruja bunga

Gulbara warning, going to camp

Going to ngura, nguragu warning.

Yazzi

Mia la na larra

Rotating while boma ba.

Wanna wa.

Wari na warai

Kundūla , flatten it

Julbongu

Back of P. 10

Gurari mana

Wina wina

Jibala

Nyabara

Wina wina

Wiri jibbala

Nyarana

Bili warna warna

Barnar injeewan

Bili warna warna



Jamborit to sing the old waddarn songs.  
They are already a dream people.  
Survival of spirit after death.

The origin of the pelican's great bill, how the crane got his grey feathers, why the opossum had a flat head and the native cat a white spot on his fur - but I think I am already encroaching rather overmuch on your Excellency's time.

(portion of lecture ?)

Did the S.W. come from the N.E.?  
Did the circumcised race come by itself on the north.  
Did the Roebourne and Ashburton etc. come by themselves.  
Did the isolated tribes come also by themselves?

Ngau ngau kalu wulu  
sea egg (sea-egg)

bugain inyara, parasite of titree

Kajji jila ma Yalgurung father Walburdala mother

Yoolbogail, m., Yalgurango father " "

Back of Page 13

These a soft shady spot in titree or mallee and look up into the slender tracery of branches above you, feel the soft air blowing about your face, hear the buzzing of the many insects, the tiny noises the lizard makes as it moves and then glance at the perfect blue of the sky far away, and the scent of the bush. Why he who has inhaled that subtle enchanted perfume can never forget it. The smaller birds' songs are wild, shy and mystical and often at night the notes will haunt you.

-----

A native camp  
My camp  
A hot day  
A rainy day  
A merry widow  
Foraging tactics  
Some bush denizens  
Eucla from the cliggs  
My Camp literature  
Native fashions  
Procreation and native beliefs  
Portuguese words in W.A. dialects  
The Aborigines at home



(Page of article)

.... already known to the Dept thro Mrs Bates. The "expedition" might be said to have been the first and only "honeymoon tour" ever franked by an Australian Government. Mrs. Bates when in Adelaide in 1914, had drawn the attention of an S.A. Cabinet Minister to the various German Missions in S.A., C.A., the Northern Territory and Beagle Bay (NorWest Australia - the Trappists were bought out by the Germans in 1901), and the ease with which wireless communication could be passed say from Port Victoria in S.A. to Darwin or Beagle Bay in the north. The Minister must have taken active measures as shortly afterwards the Superior



See IV 5a

Christmas Guests  
Amungurra

Mindari

Murngur

Yalliyalla

Jinabulain

Mujamujana

Darrgamunju

Guyama

Muilur

Wongunma

Beamingu

Nganggaia

Barrajuguna

Ngurabilnga

} yet to come

Djarain - trousers

Bgabgara - shirt, trousers

Marburing - shirt, trousers

Dharrgamunggu - shirt and trousers

Nyuribinja " " "

Maningu " " "

and wool and lollies



Gave tobacco to 25 waddi. Had 40 sticks.

Nganggara

Malur

Wongunma

Jinnabulain

Barrijuguna

Guyama

Amungurra (Nyual)

Mundari

Gujomanu

Gunminda

Wombaji

Mainnga

Nyarrbinya (Dangarunya)

Yalliyalla

Ardana

Gogo

Nyirinya dhugurr

For 1932 Danga inma, Yalliyalla bunari

The Aborigines

It is already too late to effectively study the aborigines of Australia as a whole, for except within a narrowing radius in the centre of the continent there are absolutely no primitive tribes left. The Southeast of Victoria, a portion of Queensland and the Southwest of Western Australia contained representatives of the first hordes.

Blankets, Nyigala, Murding, Inyadura, Nabbari, Burungunya, Guyama.

4 men's clothing, Murding, Guyama, Mindari

" women's, Inyadura

" children's. Hope they are for boys, Thanuri and Djurain,

Dhanggul, Munai inya has a good shirt.

Waru manu, firewood get.



Guldu bulga, big log

Gurding's baby

Wandilya

Iraju warning

Nyiri warning

Ilyirdi warning

Badurdirinya

Wandilyagi

Winbiruna

Inunda

The whole system of Missions has nothing in it.

Not an indictment, just fact

Starving

Learning no songs, no corroborees, no weapon making.

There is only time to show examples, not to teach words.

Jildambuna and Karrbi jabbuna, where the abu karrbiji inma sits down.

Ngurabilnga, informant

Ngurabilnga is karrbiji dhugurr.



Natives at present in Fowler's Bay district (Nov. '14)

Ura, f., from Ooldea dist. (Now Dhabbari's woman)  
 Jibala, Ura 's child, Ouldia  
 Kumandura - Ura's mother, Ouldia  
 Kundhain, f., Ouldia (with Mombi) (Mombi now has Gowera)  
 Ngarr bugun, Kundhain's boy, Ouldia  
 Dau, m., Kundhain's majji, Wardaguna (Now dead)  
 Thangarri, f., Ouldia.  
 Maggie, Thangarri's half caste child, Fowler's Bay. (Now gone to Adelaide)  
 Inyin, Freddie's mother, Ouldia  
 Freddy, "Dora" native name, Ouldia  
 Bobburdu - Freddie's sister (little), Ouldia  
 Wirruru, "Tommy Bumble", Murgaru  
 Adhunga, f., Tommy's woman, Murgaru  
 Ngungula, f., Murgaru, Bamburl's woman  
 Emily, Ngungula's daughter, "kugia", Wardarrgana  
 Emily's baby (Alf Loughlin's child), Lenny  
 Maggundi, f., Murgaru, Bamburl's woman  
 Bamburl, m., blind, Nungula and Magguhdi lead him. Murgaru  
 Binilya, Ben's mother, blind, Fowler's; with me for 8 months.  
 Jinjibula (now dead), Ben's/<sup>step-</sup>father " " " "  
 Ben ?, Kaltnya (own Frs. name) Fowler's  
 Kalbin, m. (now dead), Ura's father, died on Sunday Nov. 29, 1914, Ouldia  
 Yarrijuna, m., Murgaru, Jindu's father  
 Yallurdha, f., Yarri's woman, Murgaru  
 Milaga, Yallurdha's mother, Murgagu  
 Katamina, m., Milaga's majji (big Jimmy), Murgaru  
 Jindu, Allyirdi's boy, also Yarrijuna's Katamina's mandil  
 Nyulonga, Katamina's murdurh (wife)  
 Bina, camel driver, Mallainya's boy, Ouldia  
 Nyirbina, f., Jungu's wia (mother), Murgaru  
 Jungu (now at white Well)  
 Yarrigin, m., now at ? (word indistinct) Fowler's



Kugia or Emily's baby boy, Lenny  
Nangala, Emma, little halfcaste  
Ngaiarn, Nyulanga, f., "Maudie", very curly hair  
Jibala, little girl, Ura's  
Jurrjurr, Nyinining, little boy (Anajiri's)  
Baian killed her native baby at Fowler's. She is  
Anajiri's kijja.

Inyadura is Moonlight's or Wongarri's sister and Anajiri is  
his kijja and Baian is Anajiri's kijja. Baian has now half  
caste boy.

Win ngarri, Milaga's majji, now at Penong.  
(Katamina)

Binnilya, half caste, Willie Scott's mother  
Emma

Jo, informant (note at side of page)  
Gerrga, black dingo  
Bilaru, yellow dingo

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They are having the I'radju inna 2/5/32, Ooldea

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Mujura, Ngadabi's name for darrgawarra.

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Jimmy - Octoman's woman. He has married a white woman and left Jinny.  
Injonga. She has Ngain ngarri ( ?  
Kundhain, f., Mijining gabbi, Davi's ?  
Bardila and Diljila, also Dimbu, Joe's wives  
Nyurbina, m. and his woman Jurdabi. He is murgaru.  
Milaga and Nyilunga and Maudie  
Win ngarri's or Katamina's wives.  
Willie ?

Mombi's ad Bidara's half caste brother, now with Gurny.

Nalbin (Betsy) ( All Kugurda relations of Emily)  
Windilya, her baby (N. has now another girl baby)  
Boaji, her girl  
Jundabi, l, Betsy's husband

-----  
Thanguna, f., Ringguna, her boy, Guyima, her husband.



Bildhiri ngura, the Red House Yalata.

Make an article of the gifts of clothing to the natives.

Jack McCarthy

Nyurrbinya

Biga - sick

Yulbarnil - cool west wind

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Guyama

Thalleri camels

Boggi, where kungga emptied bag of water.

Gunmanujarra

Kulangu R.H.

Jugabi babba dhugurr  
and Mingari  
Babba caught  
Nyiruna hambu  
and shook it &  
shook it & he  
is inma for this

Murajuna  
mamanya

Uleru and east another Uleru

Kanudha "road" went west

and Maurice went along that

road.

Mindari when a small boy saw

Maurice and camel at Warrdarrga,

Wandunya, Kulabi, Yulain, Warrajinna,

Inyuinya abbu buling and wilura gabbi.

Bungarri  
Stuttering Yarri

Bunja

Ngobarn

Mirrgana

Ilyarana

Wandunya

Muruilnga, Wilbanga

Wandunya

Wandulela dhugurr Mulgara

(See next page for later version of this subject)



Maurice in Central Australia (Guyama, Ginminda, Mindari, informants)

Maurice, Munjinya and his woman and Elen went along the Kanudha native road by Thal'lēri, Boggai (where the kungga emptied the skin bag of water. (She had killed her boy and skinned him and filled the skin bag with water and emptied the water at Boggai).

Uleru (there is another Uleru east of this), Guyama and his group saw Maurice and his camels, their only sight of a white man until they came into civilisation - on the Kanudha road. Maurice travelled along this road, guided by Munjinya. They passed Bunja (60 miles N. of Ooldea), Ngōbarn, Mirrgana, Il'yarin'ya, Wandunya, Muruilnga and Wil'banga (Wil'banga, Murajuna Māmungga and Wandulila (the dhugurr or ancestral water of Mulgara, a small marsupial).

At Wandunya gabba a big mob with many children in the mob, saw Maurice and his camels and Maurice gave them all food. Also at Thalleri he gave another mob food. He passed Gunmanujarra, Kū'lang'ū (rockhole) and Jugabi (the dhugurr water of babba, the dingo) and Ming'arri (Pleiades), Babba fought Nyiruna (now Orion) and caught hold of Nyiruna's nambu and pulled it and shook it and shook it and now there is an inma for babba and this inma is performed when Nyiruna comes up out of the east. At Yulain gabbi Maurice saw the white stone which holds the spirits of the babies who come out of the stone and shout and call and tap stones and wood to make themselves heard, and if a kungga turns to listen, a spirit baby runs to her and goes inside her. Wilgidi ran after her mother Karreirga and Wilgidi's totem was mingari (Moloch horridus). and Maurice also passed Inyunya and abū būling waters and Munginya guided him through all these so well that they passed through mobs that became friendly at once, the children especially. And these children, several of them, grew up and in 1930 made their way to my camp near Ooldea. Mindari, Barrajuguna, Gumirda, Mujamujana Winduwindu, Ngurabilnga, Gogomanu, Kaiagiri, Marn ngur, all grown men, some with greying hairs. Guyama was an initiated young man at the time and he and other men, followed Maurice's tracks southward and so came to Ooldea water and the Nullarbor Plain and the great warna (sea) that they knew from legends. Maurice continued north with his natives and at Tananu or near that place, Munjinya



(continued)

said to them, "This is the northern boundary of all those groups - who are my people - that we passed through and I do not know the country beyond this," but they journeyed on with help from the new groups and now and then a guide and Maurice and his small party safely reached Wyndham, Munjinya passing safely through all the strange groups.

Except Guyama and perhaps one or two others, all the men who saw Maurice pass and who were so friendly towards him, owing to his kindly dealing with them, came into civilisation and passed out, and the children, now grown men, are the last of those groups who saw "Murilyi", Maurice on his great journey. Cannibal groups all of them, frightened of camels and white man, but responding every one to Maurice's kindly treatment of them.

Just as Forrest in his journeys east and west from Adelaide to Perth took as his trusted companions Dower and Pierre and Windich, Dower and Windich being father and son and Pierre nephew (tribal) of Dower and Windich brother-in-law and safely crossed over unknown country to them. Dower was Ballaruk and Windich was Tondarup and Pierre was Ballaruk and Forrest was adopted into the Tondarup class division and was son of Dower and brother of Windich and brother-in-law of Pierre.

There were no class divisions in the C.A. groups through which Maurice passed. There were group relationships of fathers, sons, and daughters, mothers, uncles, grandfathers and grandmothers, wives and husbands, and aieces and nephews, but cannibalism constantly changed these relationships, as the women and children of killed and eaten men were divided amongst the killers, regardless of the previous relationships in which the women and children stood to the killers of their husbands and fathers.



Dauigu his mama

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Marnngur mamara gabbi

He is marrura dhugurr

Ngaldhawonga

Dhardinga, Wiradhanu

Bidaringa Arnongu

Katubulunga Waru urdijinu

Angunain Angunana

Jilying

Jurdilanu

Wardargana

Mēlgarn

Kardaijину

Arrunyu

Ardung

Oingga

Men's names from Nullarbor



Ganabina (marginal note)

Further marginal notes

Inminga  
 Binjunga  
 Wilbanana  
 Junmurdunya  
 Waldhalgana  
 Murulinga  
 Arrilyunguna  
 Ngandhanga  
 Ngangjanga  
 Wandulalim  
 Dj or Dhurunyana  
 Boorinyana  
 Ilgamonguna  
 Bilangaana  
 Dhambunana  
 Warderinga  
 Kurrgunya  
 Jundigadduduna  
 Jeerirgana  
 Jiljardinga  
 Nyungundhana  
 Ilardina  
 Waldarijana  
 Wailbuinga  
 Mindilgaana

Idurdunya  
 Gulalnga good  
 Jugu burdinya iniguranya  
 Jugabinya minganya  
 Djuranga albundubana

Bura balunga  
 Wardingarana  
 indigurana

Barnanana  
 Wongujibina

Miderdana  
 Gulbinyana  
 Bangganga

Back of page

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 These are still wild :

Ngaingurani, Mundurr, Mallaing ?  
 Dilgala (Banjuru's guri, still up north)      Dead, (later note)  
 Ngailguna and Murilyana his guri  
 Ngimbirinya (is Nyirdaiji - widower)  
 Danjurma, ingga, "single man"  
 Delnga, mujiri and Nyurdain (2 guri) and Gubali (baby)  
 Djambuna, "ingga"  
 Gauarinya, Dilgala "guri"; are there 3 Dilgalas?  
 Balyari (No. 2) Nyin ngura guri  
 Ganja bulga, ingga  
 Muril, Aggalilya, 2 children, Bundinya, Jilbur  
 Jungu nyinari = blood relations  
 Thandu - string bag  
 Engilyi - relationship between two brothers, one of whom assisted at  
 the initiation and spilled his blood on the other.

Mai yungundhagu, food (1) will give  
 Ngunguni - mix it (damper making)  
 Kundula - flatten it (damper)  
 Marrgurning widini - hold it

Anggajinya and Uranya are Dilgala's sisters and may come down with  
 this new mob (Nov. 1927)

Gūnmanarra = rabbits  
 Nāgundhagu = come and see

Some of the above information  
 occurs in Notebooks 6a and b.



Tragedy stalked before and behind them.  
Their food system so good - eating their kind.  
No old men, no one in authority. Young men and young women and children and one young woman with two husbands and a wee baby a week old.

Nabbari gabbi - root water of mallee.

Away from these waters, their fathers' and their mothers' country, every foot of which their fathers have trodden, every root ground and sweet plant and game and grub. The favourite grounds and plants of mallee, etc.  
Too many orphans to be the result of accident.  
At Nabbari gabbi four men herded the women.

Dingoes  
Bag  
Wirra broken things

Their song  
Miri miri ballilongin  
Woorba manjurda  
Ija ma ilaa  
Maia gurdiri  
Ngadari ja

Jinna-arbil  
Tree destruction  
Bush plant root  
Not a healthy virile mob.

Down from the wilds (odd page from article)  
The first spies - their fright and flight  
2nd 2 - then 4 - then 8 - and then some 24 or 25, women and children, naked and vociferous, 2 wee babies, many children, 3 orphans, neither father nor mother - Jidula. The spies treasures. The first 8 damper making, water carrying - their first manni kooga and bullok kooga - their quick corruption, smoking, their recent cannibalism, their Indian slimness, bad tool makers - broken and mended spears and spearthrowers which are their tale of tragedy, clothing, train and snake - the white man - the effect of contact with civilised natives, the civilised native and his new outlook. Their relationship to those already derelict here, family quarrels, laziness in water carrying - Yeoldil too far! their dogs that bark, 2 half blind women, men all comparatively young, number of children, come for sugar, a different type, more reckless, excitable, frenzied. The old old tragedy of routine within civilisation. Component parts, divisions, water and food to each, little part, duties apportioned, children rule. Corroboree to whites. All these factors towards their civilisation, the first drink of water, first bacca, clothing, pipe, first contact with whites. They fled from the sight and sound of the train and now they are longing for their first joyride - they ran and hid as the sound of the section car or motor car. Hopeless - they are thirsty but won't go to the Soak - the water at the.....



Dharawain

2 wala bulgain

Wadhainga's kadha

Name of eater of Naalanga's ibi

Ngalgungi

bite, biting, bitten ?

Batha ngal (ih hard), or ngal - to bite.

Wadhan is komuru for young Nyurdigulu and Mallaing (younger brother) for Anmurunarana (I didn't catch this name properly) who is his kangguru (elder sister) and narrumba (blood relationship); Anggajarra is mama (father).



Spinifex mob from Mingana gabbiNew men 12/5/34 on the way down.New women

Arrived 22/7/34

..lburdana

Men and women 25/7/34

Yamurdana

Men

Nyurdigulu, young girl

Win-ngur-nga

Wadharinya

Anmurunurana ?, with baby

Iniana

Woggurinya

Women

Ngunyanga

Gubalina

Maalangana

Murda mardinggu

Injarranu

Only one apparently came with this mob and on Monday 23rd (I had told them to go to the Mission) she came to me with the nipple of her left breast eaten off. Nyidura and Wongga came with her and said babba (dog) bit her, but I am sure it was a waddi (man), a most ghastly thing.

Darladinana

Naalanya (arrived 22/7/34)

And...ana

Mundhana

Mangadana

Joonggarana

Oogambarrina

Dhalburdana

Barragujina

Yoobunana

Dhanbana

Ngoongalana

Yanggunana

Goenmina (Nyoorrbin's mother)

Marraidijini

Oordungana

Oong'gulana

Women

Nalana, dhugana

Andilyana, firl

Mundha, boy

Ganmana "

Maddilyana, f.

Bunggala, f.

Ngadhanana, f.



To Arthur Mee

Sent 4 Bathurst Id. photos - natives, dugong, dugout, scab diseased woman, and natives with aeroplane, with letterpress.

Sent John and Flirt's photos with a little letter press to "News", Adelaide, sent cutting of Empire Day Feast to Aust.

Women's Weekly with so th.....

for payment.....

wrote to.....

and sent story.....

Nallinana, f.

Woggurinya, m.

Cubalina, m.

Indjarranu, m.

New Natives (spinifex), April 1934.

Anggajarra and Moolambinya, 2 names for spinifex man.

Eebalana and Jajjina, 2 names, spinifex woman (with baby), Bandhongu, her man.

Yarunga and Nijanana, woman with baby

Ngugudhana, her man

Munyarduna, pregnant, and Jinawili, pregnant (Moolabung Anggathurring ?)

2 names eloping woman (spinifex)

(In the 1929 group, another Jinawili came down, mother of Dhalburdiggin, and in 1932 Minyarduna (another) came with Oomagi's mob.)

Jajjingu's guri (husband) is Bandhongu.  
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Eebalana, Jajjina's other name.

Bininji seems to be mallaing (younger sister)

Jajjina and her baby, of Mingana gabbi

Bandhinga her man (guri)

Ngijana or Ngajana, also Yarunga, f. and Ngugudhanu her guri (man).

Ngugudhanu, Mijjining guri

Minyarduna, Jinnawili is I think pregnant. No baby.



Anggajarra claims all these as his guri (wives) :-

Mummela, Julgianu, Umaji, Waddilana and Minyardu, all close relations and from same group, also wongga, and two others, their waters Mingana.

Have taken these out of large black deedbox where are other papers of the Adelaide R.G.S. 20/3/34.

Cannot find Mr. Brown's letter in large deedbox. Must search other boxes when I feel better.

Nyeegalana (have made her one (frock) from my old red flannel petticoat, plus pieces).

New women

Yuburdina

Nyingalana

Julgiana's little girl (10) has no frock.

Young people

Women and girls, dresses

Bidanana

Ogan barina

Dharraing

Riju

Ooyamana, wanyi

Mooinga

Dhalgunana

Nyurbinga

Waddilana

Dhulgiana

Waddilyina

Mandhana-ba

Oordunganya

The following names occur on separate scraps of paper.

Miwalana

Widunganya

Magunga

Bidanana (All these frock slips have been given)

Mihmila's gijja, Ijiwanya little girl

Undurunya gave Undurunyas to Meedhana as Un. is away ....

Dhulgiana

Yuburdina or Yuburdana or Yuburana

Jajjingana

Mo-inya

Waddilana



Dresses to be made :-

Waddilyana

Dhalguna

Nyurbinga

Bidanana

Dhulgiana

Moinya

Urdunganya

Undurunya

Migunga, Nalbadhanu

Miwalana

Gurgudal, child

Ganbina, Birgana

Dharraing, Bijuna

Ijiwanya, little girl

Jejjingana, Ulainya, child

Little girl, Ijiwanina

Dhinbulana has no frock

Midhana has no baldha.

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Made dresses for :- 18/9/34

Maiialana - Amunina's child (girl)

Nyurdigulu " daughter

Dhabbirdi " " her child Jumunya

Bunggala bininga, sisters to Dhabbindi

Amunina, mother of Nyurdigulu, Dhabbirdi and Maiialana.

Dhabbard's kabbarli Nyubanunu, old . Old woman, kungga womba

Dhalburdangin

Ningalana

Goonminya

Thanaringa, very sick

Warnga bana, hairy caterpillar

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20/9/34 New women :-

Dhanbunana, Bualana, Ngingilana, Goonmunya, Meejanani, Ngooninya.



Men 18/9/34

Dhimbanga, Kujurdunga (boy), Dhinmana, Goombilinya,  
Ngunggu nyina, Djeebugadha

Anibudhana, Anggajarra, Mulabini, Bunggunana, Dhauinya, Jugurdanya.

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Lent to Wailguri

Sacred board for Ulberu ceremony 30/9/34

Donor Yalliyalla

Koordiji and Dharra, "shield"

This shield is a mixture of two "cultures" - the Murchison area,  
dharra,



koordiji, small narrow and markings on "face" where handle is  
placed. In koordiji area the "face" is <sup>where</sup> the holder looks at the  
shield. In dharra the face is where the enemy looks - the real  
face of the grooved dharra.



Ungbina

Second Ulberu mama but the boys' own mama was eaten.

Biradhugur and Maradhana

Kandirari (operator)

Bin'nigu jinning or Jugurdana mama

1st ulberu

Kandireri Inyauji and Nyanbanga or Ny'anbinya

20/9/34

These are "leaders" temporarily, of ulberu mob.

Nguru murduna

Ooldea Kurdalana

Jinjuluna

Melgana

Binguna

Muinjinya (Yalla yalla)

Nyingi

Murdierung's mob

Dauina kurda

Kandijibbini binini

Dhaddiwarna kurda

Nunggana binini

Woggijina kurda

Nunggana kurda

Dinggunga binini

Orion, Nyiruna, jinna

Kallaia dhugurr, kalali

Koggana

Wardardigana

Dha kugurunga

Binguna

Nyundilana gabbi

Munjinga wongga

Yabba djugurr



Jugabina, babba and mingari also nyeerin.

Page 60

- gurbaru, bambainga

men

Nyurininya - Gulbininya gulbin

Ngandadjugur, bambonga and nganama jugurr

Mara dedina, nyeerin dugur

Nyurbinga, Nyurininya's daughter.

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Ngurar ba mingari gabbi nyeerin

Jindirgana, gabbi babba

Waru gandaldi gabbi

Baul nyurana gabbi

Walyuburdana

Yauarnga

Page 62

Write to Mr. Hill re desert - read C.N. again.

Write up parrot

Man made desert

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men

Dimbanya

Munggununya

Bandhangunya

Katta ibina

Dhimbiga

Dhimbinya

bininu, younger and elder brother

Rough copy; Have transferred these to white  
notepaper 30/8/54

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Ijuruna is mama for young lads  
or Yungga jugarba

Allongana, Djurilya or  
Mu-ura, an old friend.

Kaangani

Barrabardina

Djau'ana

Jinugana

Mingana

Kujunderrana

Ngaldinya

Gulalnga

Mindilyarri

Bildanya

Murungan

Milarduna

Murgarana







I daresay these pioneer women had no time or thought to give to their "building" - the daily round occupied them and they didn't realise the great work they were storing up for the Empire. They were side-tracked out of things but their work liveth. The years' stress merge into the better fortune - the equable middle age and after all the "stress" makes the life. If you can learn the art of replacement - for after all you are in a British country.

Bring health and endurance, but first and foremost cheerfulness with God and yourself and your surroundings.

New fragrances, new gardens, new homes, wide spaces, but come with faith, bring that which is pure and amiable and of good repute - withdraw the jazz and the hectic nights and cocktails and smokes.

You diffuse the gifts you bring with you, the inheritance of what is good or bad in you is possessed by your children. The strongest and most enduring quality of the English is their moral puritanism - adventure - there is nothing like it. Monotony - where can you find a more soul-destroying monotony than in the hectic life of the seeker after amusement only. You are making a new England beyond the seas - there is no other nation in the world better worth copying  
and Dickens!



Narrumba, brother-in-law  
Bumonda, colder or later on

Display to H.R.H.  
Presentations to their present majesties, book of aboriginal photos given them. Also packet send to children at same time.

Gave Lord Northcote pieces of ab. conditions gradually concentrated on aborigines.

1921 J.P. S.A.

1924 J.P. W.A.

1899+1900 Election to Club  
Journey to Port Hedland.

1900 Beagle Bay Trappist Survey .....  
M.C.L. Housekeeping

R.G.S.A.

1904-5, Victoria League  
Appointed by Government to write History of Native Tribes W.A.

1906-F.R.A.S. and on Camb. R.A.I.  
C.U.P. Expn. Lock Hesy ?

Special Commission completed book 1912, continued camping and personal work with natives

13 sold leasehold and freehold properties to continue.

Invited Science Congress unofficial and thro of appt.

War intervened.

Work on West coast area

S.A. 1914-1918

Breakdown

Work begun Coldea in 1919, 3 half castes.

Store cheque, chocolate

Western Mail receipt

Send cheque to Bank

Ask P.M. for receipt of P.O.O.

Bining garra, carrying child on shoulders

What is the wood  
What are the lozenges  
What are the footprints  
What dhugurr

Darrga mundurr, Jackie, Burbingba, Warduindu



Only 4 oranges out of 6 on Decr. 11

No apples last week " "

Only 1/2 doz. lemons " "

(Had order on 4th 2 lb. apples and 1 doz. lemons)

Longermong College wheat, April 17, 1926.

Wheat sown south to north.

- 1. S. Nabob
- 2. Empire
- 3. Federation
- 4. Nizam
- E. 5. Wannan W.
- 6. Ronee
- 7. Callipoli (near shed and spare tent.)

N.

Sowed S.A. Roseworthy College wheat, Gluyas, Ford, Caliph, King White, April 29th.

Mrs. (Fettler) Williams has sown some of the same seed at the Siding 21/4/26.

Markings on mardargi

- Ngannurdi Some made by Guyama, Jinnabulain,
- Maalu Nyurrbinya
- Kulbir
- Jaggal
- Wonninggi Sent to Red Cross 17/7/26.

1 nuri with string

Karli

Ngalbu

Woggalwoggal

Jurding

Miridarrga (Kungara nirri-wiru)

Kandi

Karra, kalliguru, inna

Nanba, katamu

Muldharra



Gabbi Jindirringa

Dhugurr kungga Jindirjindirr  
ancestral woman      wagtail  
or dream

Kunggara waddia mungga  
Aldebaran man      not wanting  
(or woman)waddi

Boggurda inma wiru-wiru  
Mulga      sacred      dancing  
            beard      caterpillar

Portion of page on myths and legends (Occurs elsewhere in complete form)

There is no generic term for zodiac other than yuara - the south-central Australian term for "road" and as all the tracks throughout Australia are winding ones, so the aboriginal zodiac winds here and there amongst the myriads of lesser stars. Each group or a tribe (is an aggregate of the group) possesses legends connected with the stars within its range of vision but the starry legends of tribes south, north or east or west were told at initiation gatherings and was dimly or well remembered according to the frequency or otherwise of their narration.

Amongst the stellar myths of the Bibbulmun people who occupied the whole of the S.W. corner of Australia in days gone by

Page from description of dances

These dances take more than one generation to make the circuit and come back to a new generation as new dances. It is doubtful if such a meeting will ever occur again on the old native highway, for both these dances require large mobs for their performance and the writer has seen more than one attempt to celebrate these dances in new areas, but the attempt always failed thro lack of performers, audience and women. The writer may therefore be the last white person to witness the meeting of these old ancestral dances, as she has witnessed the passing of the last members of many tribes and groups.



Ardana, informant

New mob coming down :-

Manngur

Miriju

Gabbi ngaldurnaa

Jinnamumura

Jindirdungga

Walburdi

Gunmurdu

Ngung guil

Ngallaldhanu

Kataburnana

Nguramurduna, young

Banjangu "

Jungguin

Guna ngallain

Dauin

Junbuing

Manggin, young

Jaal, "

Mallongga gulbainyi and child coming

----

There must always be mastery.

----

Photographs, carved boab and other nuts, also bamburu photograph.

----

Men Guri Women  
Gunmerda

girl Minmilanyu, young

Munjilyana, young

Jijuru waddi yana egara

Banmarana "

girl Gindunga

Jigain "

Rarra Ngahgaraha

Ginbilyana

Dhulgianu

Jangunana

Wiljinala kallaia tail

Minyarduna

Jilguling (womba)

Jardanya (young)

Dhaerain "



This page should be inserted before P. 86, which follows on from this.

Wylie the aborigine who accompanied Eyre on his exploration tour across the Great Australian Bight, was a member of the great Bibbulmun race of the Southwest of Western Australia, the greatest homogeneous group in all Australia, remnants of the first (uncircumcised) hordes who were being absorbed by the second (circumcised) hordes along their eastern and northern borders at the time of white settlement. The Bibbulmun were not cannibals, the fertile Southwest of W.A. with its sea, land and rivers teeming with food of all kinds, infanticide was only practised when twins came, the reason being magical rather than economic.

White men found the Bibbulmun the most faithful and dependable of all aborigines. Stokes took Maiago - a Perth man, up the... (Nor'West coast)



... Nor<sup>t</sup> West coast in the Beagle, Forrest had Minditch and Tommy Pierre and Dower - also Bibbulmun. Grey also had some Bibbulmun on his journey to Perth from Ganthaume Bay, and all were absolutely faithful. (Insertion here - see P. 89)

If Wylie had gone with the Port Lincoln blacks who murdered Baxter, they would have been killed and eaten him at the first opportunity. The two murderers were killed and eaten either by the Eucla district blacks or the Ilgamba (Bight Head) group. All the circumcised hordes were and are cannibals from choice and custom as well as from necessity, but from Forrest and other white men's high opinion of the Bibbulmun natives who acted as their guides and friends it was not the fear of being eaten that kept Wylie faithful to Eyre - it was the instinct within the Bibbulmun man to be true to his trust.

(Back to P. 86)

None of these aborigines went unrewarded. Forrest saw that his "mates" were looked after until their death. Eyre not only sent Wylie a handsome brass mounted gun from England, but also made arrangements for his material welfare.

What became of the gun the writer could not discover during her travels amongst the Bibbulmun. They/received Flinders in the Bibbulmun of the Albany area their kindly way and shipwrecked people were treated well by them. It is a curious fact that their practical extinction was not due either to misdemeanor on their part or cruelty on the part of the white settlers, but to the contact of extremes - the sudden impact of the Stone Age man with the nineteenth century man. Bibbulmun themselves held the fatalistic belief that the meenya (smell) of the whites killed them (meenya jangga meenya be-mung-gur, the smell of the "spirit" (jangga - white man) kills us. White people may smile at this saying coming from a people who only washed when they swam in the rivers, but scientists know that every primitive race has each its distinct odour and even though the odour of the British is minimised by daily "tubbing" it was still an alien odour to the Bibbulmun and anything alien or foreign was "evil", "spirit", withcraft.



Of all the Bibbulmun who became the guides, friends, trackers, etc. of the early settlers of the southwestern portion of Australia, the writer only found one - Jubaitch of the Perth-Guildford area - who lived to be an old man. Stokes', Grey's and Eyre's and Forrest's native friends became their "annuitants", so to speak, and the absence of exertion in procuring their food - the change of food, drink, etc., conditions of civilised life which they were obliged to conform to, had part in their extinction and a fine race passed out.



7/6/34

Milyilyi tells me the new mob will be here in another "moon" (month) and they may have yirgabi, initiation ceremonies, just N.W. of my camp as they want me to see to the control of the new mob. I must try and get flour and sugar and clothing and bacca!

Milyilyi brought two neatly made bones which Anggajarra gave him to bring to me. They were animal bones and marked, one with lozenges, white markings, and the other with lines running spirally round the bone, fakes, I returned them to Milyilyi. There are two shoulder bones of dead and eaten men that I am keen to get. Beeradhugurr may have one, and Ngannamiba (?) has the other. Told Milyilyi to get them for me. All have food and clothing at Mission, supplied by or through police and Govt. - old police uniforms, etc.

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Wadharinga, young man (with hair chignon) came to me today (10/7/34) seating himself on my hill which I must pass returning from Siding.

He gave me his name and his father's totem (dhugurr) water -

An'mong'ūnya

Other waters Maaminyana, Mandarrgunya and others.

He tells me the yirgabi and mallulu (initiation) mobs are at Moondoomeerdal (allinjerra-wilurara (northwest)).

His front tooth is knocked out. He was clothed in old police coat and trousers, so evidently has been at Mission.

A noisy group is camped halfway between my camp and the Siding.

Anggajarra came at dusk to tell me jinna arbil were coming down from N.W.



Jinnabulain, informant

Nyulu (meteorites) Found on bina N. of Ooldea.

The broken ones were broken by dead waddi (miri)- the marks of his kandi (cutting flint) are on the broken pieces that can be joined together.

The Australian natives were not a homogeneous unified people. There are many essential differences - languages, initiation ceremonies, totemic laws, etc. All are however a race of nomads and none have a hawering of agricultural knowledge.

Dhammuna

Dhalguna

Waddilyan



Mandurah and Murray district (W.A.)

Kūlima, red billed coot

Wijurnong, gull

Kū'gogo, snipe

Monnep, informant, Victoria Plains (W.A.)

Ngulyanuk, cockatoo, white tail

Ngwunbib, informant, Avon, W.A.

Nyūla, sparrowhawk

Bridgetown (W.A.)

Kūtup ?

Walitch, eaglehawk

Wilu, curlew

Gascoyne, W.A.

Banaji, duck

Gingin, W.A.

Wal'yu, wallaby

Gūnjer, crane

Njandu, hawk

Broome, Billingi, informant

Wūta, pigeon

Warragunna, eaglehawk

Winini, emu

Mūragin, gull

Warralan, blue pigeon

Warrabila, coot

Lū'lulū, whale

Ula, wula, water

Katanning

Warup, cuckoo

Kutup

Walitch, eaglehawk

Mālē, wilar, swan



Murchison

Marrūwa, bandicoot  
Warrida, eaglehawk  
Kulberu, cuckoo  
Kurilu, swan

Lawlers

Mālu, kangaroo

Magnet

Ngulal, warrida, eagle  
Wardu malu, pelican  
Wurru, mopoke

Fraser Range

Ngalyal, coot  
Ngau, wandu, mallee hen

Esperance

Jabbinjabbin, albatross  
Ngula, black and white gull  
Gūmain, cormorant ?  
Mular, coot  
Boolong, crane  
Dīd, ampi  
Kardagut, shag  
Bullarbung, pelican

Sanford River

Nyinggari, bird?

Nookawarra

Ngūlal, eagle

Northampton

Wannawarra, cockatoo  
Wannamallu, duck  
Kūrūdhū, swan  
Ūmana, young kangaroo in pouch  
Ngūra, black opossum  
Gūmal, grey "  
Ngulya, black cockatoo



Dandarraga and Berkshire Valley

Walja, eagle  
 Wongarra, crow  
 Kurbardu, magpie  
 Gūdhū, swan  
 Weeta, pigeon  
 Guya, frog

Berkshire Valley

Wordang, crow  
 Wilu, curlew  
 Jū-i, owl  
 Buritch, lark

Jubaitch, informant

Ngulok, black cockatoo  
 Kūkaburt, owl  
 Butalung, pelican  
 Wata, pigeon  
 Kuljak, swan

Jubaitch and Balbuk, informants

Gunok, crayfish  
 Darnda, gull, Nyirigit, jijik, gull; kubijet, robin  
 Kānyinuk, kingfisher  
 Jijinuk, snipe  
 Wordong, crow  
 Gūruk, mountain duck

Kulbardi, magpie  
 Waraming, porpoise  
 Ngulok, black cockatoo,  
 white tail  
 Manitch, white cockatoo

Carnamah

Kūrolū, swan

Dondurn, fishhawk  
 Nyirimba, pelican

Marah

Warrida, eagle  
 Kurilu, swan

Kuljak, swan  
 Ngulur, albatross

Babur, informant

Ngalur, albatross  
 Nyirigit, gull  
 Jijik "  
 Kubijet, robin

of districts

The foregoing list is contained in the various vocabularies/mentioned.



Boondi, wattle shrub

Beeiarn, scrub (small wattlebush)

Mambulu, old man saltbush

Mooni-yocin, sweet smelling flowering shrub, fruit edible.

Kala boomi - bone (fire magic)

Jilgilga or Mingarri (Devil)

Thammurda, boornboorn, native plum.

Kuroonga R.H.

Marrbu, wild clematis

Milyiling, sandalwood parasite

Jinnilga, flowering shrub

Back of Page

All names of mountain devil :-

Yooria - Minyinga

Eucla - Nyiari

Allinjerra Mingari

W.A. - Minjin

Jiljarrbi, native currants

Kallia nganba

(See vocabularies for above)



Ngaru and jindu, two sp. mallee

Wongarri, name of native

Burnadharra, name of woman

Wandinya (soak)

Ooluring, R.H. or Ooluroonyin

Mur'garoo R.H. Oonalanya R.H., N.E. from Yooldia.

Wardarrga, Boundary Dam

Aldhain R.H.

Walbinya, West of Yooria

Kallain R.H. N. Of Yooldia

Moolain, Tietkin's Well

Birling, R.H. north from Tietkin's

Boobuna (dam N. of Kallain)

The distance between Yooria and Penong is not more than 15 or 20 miles in a direct line, yet between these two places were the following camping places :-

Dha buna R.H.

Balguja

Böldun

Milyilyiri = superb warbler

Jililbuning

Yoollibunning

Bardu-ngocin (stone or rock)

Korgana

Wajjina

Binnaling (clay pan)

Kardaring

Boondinya

(See geographical notes, Section II)



Nabbinya, old man

Bugumary or Bugumarl, owner of inma

Joojunga, B's sister

Yainbilya " "

Thanbilya " "

Koormilya or Goormilya

Milga, Mibilya, f.

Ngulya "

Yoonmilya, Boobinya's mother

Joojilya, Joojirilya, Jiga's own mother

Mingbari " own father

Boonbirilya, sister

Mulga-ari, Jiga's own name

Noongarari, own brother

Nunbaarna, Big Charlie

Moonbirilya, his mudaru

Wijjaonga his mother-in-law

Nunthana his yumeri  
(th hard) murdaru

Jocrnda gabbi, Jiga's mother's gabbi

Bindhumbaa, his father's gabbi

Konggu ula

Woolbinyurba

Thandura

Thalluman, Jiga's half brother

Goonbari " " "

Nyinduna " "

Walja pierced arm and brought

Kaanga is kaing for walja.

Koonggara murduru for walja

Yilga-amba (Ilgamba)

Jirura, nunga once

Keonda, f. Jiga's walliji

Boonja-an, walliji



7/8/34

Jubilinya, young girl 14, Nyidurn her koondili.

Nyinbana, boy, 10

Ngurdigulu has "clubbed" Jubilinya (not killed).

Thanginini, young new man (or Thanyindi, Gūnbinya (2 names).

His gabbi, Jurilyuri, Murunggana, Ngaadurna, Muajara, Ginninginning,  
Waru woordo (kallaia dhugurr gabbi).

Aamunininya, Boonggalana and Ngaalangana (breatates) ? ?

All kabbarli and kabbarli's undal.

Jin'nawurdi, boy

Nyim'bana, boy

Dhal'guna, girl

Dhan'muna, girl



Ooldea rainfall measurement, 260 points Jan. - Oct. 1926

Decr. 4th, 40 points additional.

Rainfall at Ooldea for Month of May

May	Pts.
7	10
8	27
9	26
10	2
11	4
15	4
16	14
17	22
18	25
<hr/>	
Total	<u>137</u>

Signed J. Way

Rainfall at Ooldea for July

1	7
6	3
8	4
19	7
20	2
21	4
22	6
28	6
30	29
31	9
<hr/>	
Total	<u>77 points</u>

1918	665	points,	30	wet	days
1919	673	"	36	"	"
1920	814	"	47	"	"
1921	816	"	43	"	"

METEOROLOGICAL INFORMATION

ALL YEARS SINCE RECORDS KEPT AT OOLDEA

1917	1411	points	65	wet	days
1918	735	"	30	"	"
1919	673	"	27	"	"
1920	816	"	47	"	"
1921	816	"	43	"	"
1922	621	"	33	"	"

PRESENT YEAR IN DETAIL (1923)

January 22 points, 4 days  
 February -  
 March, 19 points, 2 days  
 April, 32 points, 3 days  
 May, 6 points, 3 days  
 June, 54 points, 4 days  
 July, 12 points, 1 day  
 August, 30 points 1 day (Last rain inclusive up to 8th only  
 Later inf. 10th, 10 points, of August)  
 27th, 24 points.



Ooldea 22/5/27

To Mrs. Bates.

Rainfall for 1927.

Jan. 24  
 Feb. 50  
 March 127  
 April nil  
 May 9th 38  
     11th 4  
     15th 5

Rainfall for Ooldea, 1926

Jan. 47  
 Feb. -  
 March -  
 April 4  
 May 10  
 June 46  
 July 10  
 August 115  
 Sept. 28  
       260

Decr. 4th, 40 points

Dec. 1926

Date	Points
5	40
13	7
14	36
16	26
17	<u>6</u>
	<u>115 points</u>



The starved birds and animals.

Whirlwinds

Telephone

Fireball

Booming noises

Winds and winds

Clouds

Bare sky

Ask Ngáingo about fire.

Reeve - Saxon Sheriff

Hayward - Superintendent of crops off common lands.

(Acting for Lord of Manor)

Heriot - payment to new lord of manor of horse and harness or saddle furnished serf by previous lord.

Often a little strange wind comes, alights for just a moment and is gone just as though a fan were waved from some other sphere.

Birds changing their habits

fireball

insects

trees

beelarl

birds

walja

herbage

animals

Oeldea wa...

winds

clouds



Ngārōn

Nyittin father to Biliknyin and Kanapan

Kaiabatch

Julian's

Jilyaran's  
grandfather

Kaiabaitch

his wife

Bayenan

(See Bangitch in Kwelungit.)

Names of "Kalgoorlie" mob who operated on Mobbinya, Juginji, etc.  
1920.

Warga nguna (dead)

Madhuna ("Pussy", white name )

Jau-u

Jimmin

Wogurni

Barda

Wigida (dead)

Tharndin

Ngildi (I am taken with this group - several of whom are dead.  
Group taken in 1920.)

Their fathers' waters were :-

Walda-ana

Kurrgu-una

Ardilana

Rana

Yuryuruga

Banjana

Jamborna

Baburuga kangga ana

Juga

Wardardiga

All far N.E. of  
Goldfields area, W.A.

Malba ana

Karnga

Midurduna



kungga ( woman-)

Karrerrga  
Nyigula  
Allongana  
Inyadura  
Binuga  
Gambia  
Gurumin

Ugari kungga (young women)

Wijingga  
Moalaha  
Wallanura  
Jinadharu

Gijarra (children)

Kangija  
Wilgidi (dead)  
Gubirdi  
Walgain

At Nalbinya gabbi a whole family group of 6 fingers and 6 toes.  
and no th of Willilambi was another nilata group also N.W. of  
Boundary Dam.

Along almost the same route from N.N.W. to the Eucla area were  
groups of left handed natives - this also descending through the  
males of the groups and of these there are still some members living.  
At my camp near Ooldea, a family group resides, all of the left  
handed fathers' children - sons and daughters being left handed.  
Mundur's father and thamu (father's father) were left handed and his  
children were all lefthanded. He is now a grandfather and it  
will be interesting to know if his son's child is also left handed.



Native Curios sent to Miss Townsend, London. (Cf. P. 8)

No value.

1. Miri darrga (shin bone) magic pointing bone of killed and eaten man. Locality, Border S.A. -W.A..
2. Stone or slate kallaia eenma (emu sacred object, of emu totem men) from Wardaringu and Deebalana waters (Boundary Dam area).
3. Stone kallaia eenma, very sacred, from Border S.A. - W.A., an emu totem group object.
4. Muldharra or jinna-arbil, "murderers' slippers", made of teased emu feathers and adjusted to the ball of the foot, tied on to instep by hair string made from dead and eaten man. Only the ball and toes are covered, not the heel, the wearer runs on tiptoe after his quarry.
5. Eenma or larra (latter name very ancient and sacred. I've heard the name larra among the Broome group, given to the sacred object; markings are of the totems - milbarli (white rings, etc.) rock kangaroo, locality Border Ranges area.  
"Carved boards"
6. Karli - boomerang. These Central cannibals are very poor craftsmen.
7. Joording - clubs (very like the Irish shillelagh!)  
These are light hunting clubs but they can kill women and young people.

P. 122

Aubrey Smith

8. Meero, throwing board, spinifex gum on handle, but is partly melted with the heat. The little point at the end is fastened with kangaroo tail sinew.  
Girdi - spinifex gum  
Marrbain - sinew.



Bunja manguja mob....

Nyundunjarra = ija murda

Wandunya

Minjinja

Manggundha mob

(Marburning)

Ngallia mob also in there.

Portion of article, rough copy

Page 124

They would read as advice to go back north again - but like their predecessors, living and dead, who have come out of that great Central Reserve, not one would think of retracing his steps to his own waters once he has reached civilisation. The jinnaarbil show the wearers to be spinifex country men, as the jinnaarbil is worn on the ball of the foot only, in spinifex and sandy country.

They are made of fur and inside are two flints of a sort that are inserted in spearthrowers, some shavings and a thin shaved wooden skewer. All these have revengeful meaning. The men - with their group, will follow old native tracks towards Yuldilbina and other waters along the road east. They probably have other jinnaarbil with them. What will happen when they reach the others assembled about Farcoola and elsewhere is on the knees of the Gods. The quaint thing about these jinnaarbil is the deadly fear that all the men who come into and live within civilisation have of jinnaarbil. The writer tried time and again to get groups to camp near Ooldea Water. "No," they said, "jinnaarbil might come and kill us and eat us." "But you yourselves were jinnaarbil." "Yes, that 's why, we know."

Page 125

Injibadu

Gunjarra's ngunju

Gunjarra has two or three children.



Ngalla had not only root water but I collected half a bucket of water from its leaves, the water falling like raindrops from a little branch of the tree, 1913.

The fall came suddenly and unexpectedly from the branch only, and on that one occasion.

I called old Thalja's attention to it. Boongala had just died and Thalja said he had sent me the little downpour from his totem tree. Thalja was the last ngalla totem man.

Konga was not wola, but its bark was a sweet tasting edible food. Ngalla totem water bartered in drought with ngoora and kongu groups, wild currant and edible bark.

Water bearing trees (see also P. 126)

Mallee, yaggula (red), or nabbari (white).

Roots run laterally for 30 or 40 feet, porous, these roots cut close to trunk.

Mindiri - Nabbari's mate 3

Yaldugur 4

Ilbara 5

Mijjing 6

Walugurra 7

Bara 8 (gabbi boolja)



Portion of article

To the native his laws had the sanctity and force of divine laws, and his neglect to conform to the laws and rules of his group brought upon him not only the hostility of the group but the retributive terrors of magic. His breach of traditional laws in his territory ended in his providing a meal for the rest of his group. But after he enters and absorbs the safety civilisation gives him, he only keeps such of his laws as maintain the subjection of his womenkind.

Page 130

Missionaries and others go seeking certain conditions and take no account of the important incidental conditions.

Theory versus practice; experience of any other foreign field no help.

Page 131

Gulbu, Anjungunga, Barndabina, Warrajinna, Ogaru djildhamburna, Binbilinga, Warringu.

Inma  
Nyiruna walga from Junbain manjinja  
Kallaia walga  
for Kagu

Mila ana  
Wardardiga  
Karrjauna  
Gulbinya  
Yara arnu

Tha deali

Dhalgunya

Tharruru

Munjinja

Dhauadhuanu gabbi

Ngaurna

Malabudana

Biringilya

Kadarburinya

Kardadina

Page 132

4) Kalliwarna gabbi to Budhana where the kurbaru sat down. He is now in the sky ulbari, south. He was mariu (kangaroo) at one time. Dily-anya babba woodi, all allinjerra (N.)  
Immalong ulbari (S.)

(See myths for more detailed information)



4) Kalliwarna gabbi to Budhana where the kurbaru sat down. He is now in the sky ulbari, south. He was maalu (kangaroo) at one time. dilu-unya babba woodi, all allinjerra (N.) Immalong ulbari (S.)

(See myths)

(Part of article, rough copy)

12b

Fear has brought in its train not only loss of manliness but lying and spying and meannesses of all kinds between the white brother and sister communist, until every man fears his fellowman. The aboriginal groups are disappearing from this continent and because they lived and died as communists they will not leave one permanent record behind them.

12c

It would be a quaint bouleversement if after all the ages of Britain's advancement from palaeolithic conditions to her high position in the world of today, her overseas sons were led to slacken that desire for uplift that is the essence of the British race and relinquishing their precious heritage of British Australian manhood at the bidding of breeds of all kinds, revert in time to the communism of the extinct aboriginal hordes of Australia.

What they wanted they don't know, but they wanted something which they were told they needed.

Murgaru because Analu took and wasted his water took Analu by two jinna and threw them away then mended up gabbi.

Tharruru, night bird

Ulalya, runguna ..... ? (side note)

Mala, sp. of wardalga " "

Yanuna Thamu gabbi

Kunggara na gabbi  
no more water

runngara .....  
Nandari's father's gabbi

Yangga, m. looks on to  
Karradhana

Warrangabbi

We came to west Wardargana anane, left handed, murgaru.

then N.E. to Murgarana



Magellan

S.E. to Murgarana

then to Kallaia gana N.E. from Murgarana.

North to Mingana gabbi and then east to Widuga jirgali ?

then E. to Barnanana

then N.E. Gulbinya gabbi, then E.N.E. to Thumurduna gabbi

camels here and gabbi

then Wandilyali , then N.E. to another (name not known)

and to Wandalanya, N.E. to Wandunya

-----

Minbula is Nigudhanu

Jinny mudi gurjin dhugurr fish  
is Wigidi

Joonu wanduna is kaliwarni bina

made by karl

S. from K.?.

Dhurgurning

Auru, ingiri gabbi

Mala miri mala skin, water bag, bag brought to Murgaru.

A later version of the above occurs on P. 137 and 138,

which has been placed in II 3b, P. 29, and

VII, 3c.



The child may or may not use the personal name of brother or sister but it was mama and ngunju. All his mothers are ngunju and all his fathers mama - all his mothers' fathers are boggali, all his fathers' fathers thamu; his mothers' mothers and fathers' mothers are kabbarli; a woman calls her grandchild kabbarli undal and her grandson boggali.

These are the main blood relationship terms.

The child calls all his father's sisters kundili from the eldest to the youngest and he calls all his mother's brothers kummuru down to the little babies.

(See Relationship terms)

He calls the children of his kundili and kummuru by their personal names (as he calls his own sisters and brothers by their personal names).

A girl calls her brother's wife juari (sister-in-law) and her brother's wife calls her juari (sister-in-law), and a boy calls his sister's husband marruju and his sister's husband calls him marruju. The marruju will avoid the boy's mother, who is his kundili umari (forbidden) and he will call the boy's father kummuru umari. And so with the girl's juari (sister-in-law) (P. 141)

The juari calls the girl's mother kundili umari - and the girl's father kummuru undal. These are the fundamental relationship terms in all tribes - they are given in the dialect of the S.C.A. tribes.

There are the three generations,

Grandfathers	- thamu and boggali	Foot note - the whole of the aboriginal relation terms are built on these three generations.
Grandmothers	- kabbarli	
fathers	- mama	
mothers	- ngunju	
sisters	- kangguru and mallain (older and younger)	
brothers	- kurda and mallaing (elder and younger)	
sons	- kadhana (plural) and including what we call nephews	
daughters	- undalnga, including what we call nieces	
grandsons	- boggali	
granddaughters	- kabbarli	



Relationship Terms (see lists in Section III)

Father's sister - kundili

Mother's brother - kimmuru

Sister-in-law - juari

Brother-in-law - marruju

" " " (woman speaking) - guriarra

Sister-in-law (man speaking) - guriarra

Husband - guri (or father's sister's son)

Wife - guri (mother's brother's or father's sister's daughter)

Wives are inherited by brothers.

During ceremonies where women are temporarily exchanged, those women and the men who have intercourse with them call each other waliji.

Page 143

Until the northern class system lapsed altogether, I found that it ceased at a point between the Eastern Goldfields of W.A. and the border of S.A. and W.A. I opine that its decay was due to the breakdown of the divisions owing to the many breaches of this constantly occurring. Groups whose members had committed this breach broke away from their parent group, so to speak, and formed separate groups with the new change of class division.

Page 144

There is nothing like this system in any other tribe met with. It is unique amongst the tribal organisations of Australia. There are now only the Central aborigines to examine - totems and totem waters - certain tribes or groups intermarry - the fundamental law relating to marriage obtained - children were betrothed in infancy - no sign of group marriages so far. Birungu buried in sitting posture, tied arms at elbows, and legs below knee.

Birungumat bittanggal.



Allyurda, flowering shrub.

Bilarn and bundi, 2 sp. of mulga, are mates.

Wilbala, titree

Jinna warninu, track following.

When Gubigubi came Inyadura moaned all the time during its approach, tapping her wanna at intervals on the munda (ground). It came from allinjerra (N.), her old home from which she came when a girl and to which she has never returned.

(kongu, species of swamp mallee)

(Back of page)

She went straight on to Fowler's Bay which then had Yalata Station and not much else. Ibarri was one of the group. I wonder how many came with her?

Kanyala Rock, kangaroo, Kulbir, red kangaroo, Maalu, grey or white kangaroo.

We saw Murnbilas tracks, ngannamurra's, mombain, Mirilyirilyiri, babba, fox, wild cat, rabbit, we caught or dug boggurda mogu, 4 inches long, Milharli were hibernating.

To the swamp.

We skirted the hill covered with mallee and mulga red flowering and quandong trees and saw one wild daisy and one yellow flower in all the five or more miles. We looked for meteorites, had tea and made damper inside the shade of some kongu - salt encrustations here and there and magnesia and mica and a kind of flint rock soil soft and salt hard and here baked clay in slight depressions. Samphire the only plant, bulgar, kuli, burnburn, a few saltbush plants; burnburnbulala likes to make its nest in burnburn trees. When Inyadura first came down, Ooldea water had its group of Jiwin wongga but most of the young members had even then drifted down to the coast and the stations between Fowler's and Eucla and all died on the coast.

Mai mungja mundha, food generous, wide.



Arrived at Coldea Siding 3/10/28. Brought to me at Siding by caretaker. Went to Siding 4/10/28, taking slippers (cannibal), burduru (string), nyulu (meteorites), flints and club. Gave all information re aborigines, also names of trees, etc. The man understood very little French or English. Gave ... clearly as possible  
 ..... social (marriage)  
 ..... of aborigines... (page torn)

Pearl necklaces and gowns.

Trousers, pants, coats, waistcoats.

Angamba

Munnguia

Wilgidi

Nyadirn

Binjawa

Ginyin

Kangiija, baby

Mobbinya

Walau-uru

Wailguri

Kanjida

Murna-ambula

Jinadhamu

Guntadharri

Windilya

Baiali

Moalana

Banjuro (Julurr)

Karrerrga

Dhambu (boy)

Nyulongga

Gauadhugu

Gurumia

Jurduil

Nyigala

Inyadura

Banyarda

----

Breakfast Only

Thangura, Binuga

Nyummungga

Nyan-ngauera

Katamina

Mandurr



boy  
Karda warnganggu irgabi ngarrin  
inma jilbi marlu

Kardu kujarra  
ngangu  
mingari

Marlu ngambu

Dhugurr inma

Wininya, new man  
Kurbara gabbi and Kamarera, Kurba djugur.

2 Wardargana waters, 1 ngannamurra, 1 kallaia.

<u>Men</u>	kogana
Kogo	Mungginya
Kunbunga	Minadhanu (Yarrijun)
Gungunya	Junggu
Dhaaguli	Njinothanu
Dhaima	Jungura
Yarri	Katamina
Nyuinya	
Biilili	

Women

Old Dilgala  
Nyirbira (Junggu's mother)  
Kalbari  
Jinninga  
Nalbin  
Wanmara  
Muda  
Nalja  
Birbira  
Weeriga

Amuna, S.W. woman, Malarana, her little halfcaste.

Baiarn

Ngadharra and her man Jinnabulain, their gijja, Banggala.

Anggajarra is mama for the new Ulberu (initiation "novices").

Woggurinya = boy.



Mob arrived from coast. Saturday, 16/8/24

A good many of these have had colds, but all have plenty of money and want to buy their own foods.

Amungurra	
Jundabil	
Wombaji	
Inyauji	
Jugubaing	
Karnduing (gone to Nullarbor)	
Dhaaguli	
Inyui	Nyulonggunga's boys
Thanguna	Munguin and Banjuru
Guyama	
Nyulongga	
Junnungga	
Kundhaing	Sit and eat food,
Nalbin	nyinnara ngagula mai
Windilya	
Jinnadhamu	mai ngalgulang, food eat.
Gauadhugu	
Murna-ambula	
Binjawa	
Guruma	
Dilgala	
Mulgarongu	Dhargumu
Baiali	
Thangarri	
Ngadhabi (gone to Nullarbor)	
Gomilya	
Moaju	Noomen
Ngunjula	
Dharrgumunu	
Jurduil	
Ganbadharra	
Thallura	
Minibadha	
Marburning	
Allongana	
Yirabi, m., (gone to Nullarbor)	
Nyurrbinga	

At the Camp. 19/8/24

Karrerrga	Jubandarri
Wilgidi	Warnanongu
Munqurr	Mobbinya
Nyan-ngauera	Ganjida
Dhambu	half caste baby
Jinnabulain	-----
Angamba	
-----	
Nyurdugulu	Ganbia
Gindigi	Wijingga
Mulur	Draijanu
Nganyarnga	-----
Nyingi	
-----	
Inyagura	Mungsumundil
Nyigili	Nyummungga
Bajjing	-----
Binuga	Ginyin
Wailguri	Biradhugurr
Waleu-uru	-----
Dhambu	Banjura
-----	Wini
Yugara	Jillia
Bandala	All have returned from Barton and "408"
Wadhingga, Nyiderr, Irangandi, Yanu, Nandari, Karrimu.	owing to the death at Tardoola.



A census taken by Gov. Stirling in the 30's revealed that 1500 Bibbulmun occupied the metropolitan area. Of these less than one hundred broke the white man's laws, during their brief existence homeless outcasts.

"I will go back to my Swan totem ground," said old blind Woolberr, "I dreamed I saw my woman waiting on the Kurannup shore (heaven) for me. Her cloak was wrapped round her body and over her head and I could only see her left eye."

(But the white man's train and Woolberr's blue one's ? ? sent his spirit from the kangaroo group totem ground.

But as they were his friends and relatives he would go north from their home and reach his own people's heaven.

Sheer rudeness and distressing to myself who am sensitive to good manners.

The old Bibbulmun background.

Wanburing walga

Species of mogu (grub) on Kategiri's mire - Biarningu thought it might be kallaia milgi (emu claws and nails). I gave the mire to Ngahgarra, whose kammuru (mother's brother - uncle) Kategiri is. Must ask those two where they ate their last human meal.

Toothpaste, salt, baking soda, chalk, borax ?, magnesium, starch.

- Agarana (Ina?)  
Magun, Ina, Junbur  
.....



Children in camp, 26/7/32

Warnanongu, boy  
Dhangu... "  
Nilgia, girl  
Thanarri, boy  
Thamiana, boy  
and baby girl  
Munari, boy  
Marburnung, lame boy  
Baby girl  
Yanggunyinna, boy  
Jibala, girl  
Baby girl  
Gillinggi, boy  
and Nyinna's brother, boy  
Jurain, boy  
Addijanu, boy  
Wageringu, boy  
Andigilini, girl  
Warningana, girl  
Birdungana, sick girl  
Yuruna or Yu-uruna, little boy  
Wardurunggal, boy (Thanarri's brother)  
Three or four babies

Dress measurements

Ngainggarra, 40, arms 30  
Dhalgunana, girl, 37, arms 25  
Burungana, 42, arms 33  
Minyardina, 45, arms 31  
Angguji 48, 31  
Munyu, 47, 35 arms.



Dresses given to

Umaji, old

Anggaji, old

Burungunya, little child Ngilgin

Muyarduna, old

Ngainggana, old

Waddilyana (baby boy)

Munyin (new baby), also boy child

Have made four more for

Balgulana (baby)

Dhabburinya "

Minmila "

Nyidarn (old)

Made seven baby frocks

2 Wardurungal and her baby sister (Munyin's children)

Minmila's baby

Waddinlyana's baby

Burungunya's little girl Ngilgia

Dhabberunya's baby

Baljunana's baby

Dhalgulana and baby

Page 160

Jiniburnga Mindari's brother

1 young fellow

1 " "

Anggaji

Munggalana

Girls Abalgumu

Kujaraula

Wanyi

4 young men

2 girls

1 kabberli

2 ngunju



Kandinini  
Anggalina, single man  
Ngobordina, single man, burduna stage  
Marngur or Banyarda, Marngur wona  
Jinnawili, old  
Minyarduha, K's guri, old  
Nyidurn, old  
Anggaji, old  
Umaji, very old, Kandining gura  
Munyin, pregnant (Has a girl baby)  
Burungua, Umaji's daughter  
Minmila, Waddilyana, sisters, minya mooji

Page 163

Balgaluna (with baby)  
Urdudhana (young girl)  
Munyin's baby was born on Friday morning 16th September, 1932,  
a little girl baby.

Page 164

Bibidhanarra  
Balgangula  
Dhabbool, a Winima baby  
Wardurungul  
Ngilgia

Page 165

Children,  
Thammana, blouse and pants  
Gulingga  
Jurduil  
Ngilgia  
Ngalladarn  
Dhangul, blouse and pants  
Wailguri  
Wingingga  
Burunguna's baby



9 shirts and trousers

Amungurra

Mindurr

Walguri

Guyama

Gummarrda gave him shirt, trousers only

Mujamujana

Yalliyalla, blanket only

Jinnabulain

Barragujuna, must try and find some thing for these

Mindari

Shirt and trousers and blanket

Kattagiri

Marnguri

Gogoma, shirt and trousers

Ngurabilnga

Winduwindu gave him shirt

Wombaja, blanket only

Ngallijaming, shirt

young man trousers

blankets 9 (4 single)

Wombija (absent but blanket kept)

Yalliyalla, double blanket

Wailguri, double blanket

Inyadura, single blanket

Narrawijina, single "

Nunderi " "

Jinnabulain " " Jinnawili and Nyidura

-----

Kattagiri, nothing

Gogoma, shirt and trousers

Barrajuguna, nothing

Ngurabilnga "

Marngur

Must see if I can give shirt or trousers to these five.



(continued)

Page 167

Guyama, Mundurr, Gunuwida, Amungurra, Darrgoomaja, Marngur -  
these have been given blankets by me.

Page 168

9 little babies and wee children's frocks.

Gillinggi, Nyirana's boy

Munyin's baby

Jinnabulain's baby

Gindu's baby, not there

Windilya's baby

Dardana, not there

and others

Nabbari's baby

Dhambilinga's baby

Burungunya's baby

Kungga, to make for

Jurbail

Buranganya

Fabbun

Karrerrga

Minmilya

Windilga

Page 169

9 frocks

Karrerrga

Murdigura

Ngarrawijini

Binuga

Narrbijanu

Inyadura

Banyarda

Minmila

Gindu            Nyirana

Nabbari

---

Bajjing

11 boys blouses, shirts, trousers

Yanggunjuna

Munari (continued next page)



(continued)

Page 169

Djurain	Minmila
Warnanongi	Karrerrga
Tharnana	Nabbari
Wardurngul	Burungunya
Gindu's boy	Wirndilga
Munyin's boy	
Dhambilya	

Page 170

Anbungana, a little boy  
 Dardana, f.  
 Gillingai, boy  
 Wardirunggal, boy, Gindu's  
 Gurduil, wanya  
 Ngalladarn, little girl  
 Gogomann, gijja, little  
 Albulyurunga ?

-----  
Jinnabulain, shirt and trousers

Guyama	"	"	"
Mundurr	"	"	"
Amungurra	"	"	"
Mindari	"	"	"
Gogema	"	"	"
Wailgira	"	"	"

Yalliyalli, trousers only

Page 171

Mardaigi with dingari walga. Dingari walga are waiurda (opossum) markings.

Page 172

Inna darrga, poison bone

Page 173

Sent these to Adelaide Museum.

Urumba (waiurda walga)  
 Jinnabulain  
 Yalliyalla says the urumba is windaru walga.



Yung'gang'igu  
Murnganba and Milbarli  
Kandjana (ganba rest, ganba ngarrin)

Nuyanuyana, informant

Yulganyuba  
Ganba kujuda

Liru  
Abunggu

Kulaina abu, the other ganba sits down.

This adds to Wandunya legend.

Wilba ganba and flour

Where are the others who went with white men.

Where are Urida and Narunda.

Narunda after Ngotun.

From Bunja to Wandunya

Bunja

Ngobam

Nunandi

Gurinelu

Dhaggalgardu

Guiguwarda

Aldi

Marrgan

Ilyanyi

Walgarn

Auanarrin

Wandunya

**Aberigines**

These poor wild creatures wander nearer and nearer to the era of their extinction.



Camp mates

The Freedom of the camp

Aeroplanes and bilarl and berlberl

Melga

Mirilyirilyiri

Minning minning

Jindujindiru

Jumbinjumbin

Jaggal

Burnburnboolala

Mingari

Biarbiar

Jimbi

Koggalongu

Moordin

Walja - noble bird

Girrgin, bird of prey

Dirudiru

Page 178

When all the concomitants surrounding these rites are gone, the rites themselves like cannibalism will automatically come to an end.

That will be the crucial time for the young full blooded boys, without that necessary restraining training, they are just young animals, ripe for all animal pursuits, slavery. My years amongst them from 1912 have been slavery.

Page 179

Boys, 3/8/34

New boys with little yuruna (boy)

Madugubuna and 4  
his gabbi Nohganya  
his mother Nganginya  
his father Wirigana ?  
about 14 or 15

Dhurungana, boy

Jinnagurdi, boy?

Kujurdina, boy, 17 about

Wadhagubini, 15 or 16.

Nyinbaarna, another boy



Mimbadha - Inyiga and Murna-ambula's girl (tho' she called Dhaaguli father too) has been given to Kaggana who is Kogo, I think, and a bad fellow, Kalali wongga and well known to Kalgeorlie Police.

Mimbadha, young, thin, very delicately made, and has a big fat baby.

Madugubuna, Dhurungana and Jinnagurdi  
(see Page  
179 for  
information)

Yuruna is koordu (elder brother) for these two boys, and they are his mallaing, though they are his elders.

20/7/34

Wadharinya

Anmongunya gabbi

mammara gabbi

Naaminy

Mandarrgunya

Mundumurdal

Yirgabi and Mallulu gabbi

Koggana

Wardur diga gabbi

Wonggare bongi

Mimbad  
gur

...

Wibu  
Kandil  
Wilgidi  
Wilgidi



An old and nearly blind woman came by a leap full tilt against the most modern civilisation, the E.W. Line. Her eldest son and his thunadha group had been some time amongst the white people and had already learned their vices and experienced a few imprisonments as a result of his sampling of those vices.

Of course all were naked and innocent on their arrival, and some clothing was found for them by the white folk. Janjingu was taken to the train, the new "begging" from passengers having been explained to her, and so, although she could not see, she held out a shaking hand for gifts - the regular puffing of the engine like the breathings of the fabulous monsters of her people's myths - must have been most alarming, but she stood her ground and as it happens, there were very generous folk on the train that day, and so many gifts were showered on Janjingu that, not being able to hold all the food, she simply shed her one garment and held it out to receive further gifts - the result being a sudden scatter



From primitive corroboree to British cricket is a big jump, but before the Bibbulmun of the Victoria Plains district threw in their bat in the game with civilisation they had brought the old frenzied glory of their great ancestral corroborees into the game of cricket, which they picked up in the 80's from white settlers round the Mission. Bishop Salvado, knowing what a strong link the corroboree was in maintaining the traditions of the tribes, bethought himself that some games might be introduced amongst them which would take the place of the corroboree and in time wean them from the old gatherings with their attendant Donnybrooks and find pleasure in a good game of some kind. The observant Bishop saw the absorption of the young native men in cricket as played by the white settlers, and he thoughtfully set a field apart for these young white farmers, most of whom were his co-religionists and tenants.

They were keener of sight and made better and quicker play with their feet than their white fellow cricketers. Their fielding was marvellous and their batting almost faultless. The Bibbulmun used no shields in their fights and spear and club throwing and dodging developed the quick sight play and foot and agile limbs that made for success in cricket.

They loved runs - and every man amongst them was ambitious to top the score. Active and lithe, there was never any slow work amongst them during the game. They bowled with accuracy, involuntarily studying the wind as they raised their bowl arm. Their enthusiasm never flagged - they were "live wires" from beginning to end of the game. Year after year matches were arranged

(The remainder of this rough copy has not been typed - it occurs as an article in the Australasian of January 12, 1924 - see collection of newspaper articles.)