

Notebook 6g

Native Camp, Ooldea

Miscellaneous Notes

collected 30/8/34 from
new cannibals at their
"yaggala" camp $1\frac{1}{2}$ miles
from my camp (one mile
north of Ooldea Siding)

See also other Ooldea notebooks.

Boys : Nyinbana, Yuruna, Thanmilnga, Mauarna

Inggiba,
Goorobin - barking lizard

(from front cover)

Page 1

Home Waters and Waters reached on their journey to Ooldea Water,
(incomplete)

Kaang'-gani (very far N.W. of border S.A.-W.A.)

Barra bar'dina spinifex areas

Djau'ana

Ji'nugana

Ming'ana

Ku'junderrana

Ngal'dinya

Goo'lal'nga

Min'dilyarri (Mindi'lyarri)

Bil'dan'ya

Moo'rungan

Mi'lardoona

Mur'garana (Murgaru, northern edge of plain)

Page 2

Names of women and children (incomplete)

Gā'radharrin

Ee'-winya

Ji'galana

Than'ngarri (th hard)

Mee'dhana

Dhang'ulana

Nin'bulana

Ngoo'mina

Wai'-uma

Moonanya child

Gan'binya

Dhoorilya or Maiura (an old
friend)

Bil'banya (Noon'minga - child)

Ee'jawana (Min'ing'a child)

Nin'yiana

Noo'mina

Ngoondura

Nying'ilana (Minmila's mallaig
younger sister)

Boolinindi (?) & child Mangadhana

Nyoor'bing'a (Goonmana child)

Yoolbanana & Mee'wa'nana child

Oi'u'dhana

Ur'du'ngana

Boor'dalinya

Mau'inga

Ngin'inggana

Bibinya

Nyurdigulu, f.

Ō'gumbar'rinya

Beedina

Dhar'ring'a

Dhalguna (young)

Beeba mang'ulba

Ngaalingana

Boys

Nyin'bana

Ngin'dinya

Ngadhabin

Yargama

Wogurinya

An'a widhina

Gan'di il'bunya

Meerunya

Kujidirina

Jinnawirdi

Madha ngurbana (Jimagu his mother)

Kunjilnganda

Oranana

Men

Bandjawuna

I'juruna or Yoong-gajugurba, (father of one of the young initiates)

Ngoora moorduna or Kattagali

Wadharina

Manna moordoo

Goong-un-ana or Dhoora

Dhoor'gana

Cin'iba

Ngandaljugur or Ngandinanu

Wom'balinya

Jinna buli

Djalgari

Boo'rana

Joo'gurdanyu (father of young initiate)

Ee'bagana

Dharanga

Ngunggana

Dhau-na

Angaringa

Binggana

Jinnarbal

Bandha una

Wadhagiring

More Women's Names

Ngadhana (with baby Bang-gala)

A'munana (with baby Mooilana ?)

Dhabbardinya (with child Dhoo'minya)

also

Waddilya young

Nyoorbinya "

Mooinya "

Nyoordigulu "

Miscellaneous Notes

Vega is Kaang-garda (crow) and Altair is his goori (wife).

Strange confirmation of the old legend of Womilya and Irdibilyi, among the Bibbulmun.

Green strong rushes - war-gin

Pink everlasting daisy - joolbin-joolbun

Jupiter is Ee'-lil'bi

"Mates", "friends" - ngannandarri

"Relations" - tharburda, narrumba

Bundle, heavy to carry - weedigu

Sick woman Meeurina

Men

(Some of these names occur in previous list)

Maadidinya

Noongana

Binggani

Dhauina

Barradijina - sick man

Wadhariga his mate

Ambadha

Arngarnya, Kattabulinna

Ingbain

Goombili

Jugurdanyu, father of Ulberu

Bandhawonamana

Maadidinya, brother to Jugurdinya

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Ngannanderri - mates (see P. 7)

Geengirr - choking a man

Milvilvi, informant

irini bamburu - make bamburu

undurni - push, load or cart or bundle

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Men

Ambudhana or Anudhana (brought bone)

Angarina

Woggijina

Mungguninya

Kaandianu

Omama

Jungbuna

Binggunana

Nyinga

Thandimana

Ibagana

Nguramurduna or Kattagali, babba dhugurr, dingo totem

Manamurdu

Dhoora, Goong'-ulan'a
 Dhoorgana
 Bandjuwoona
 Gin'niba
 Ngan'da-dju'gur or Ngan'dimanu

Page 12Men

Names obtained in "yagala" (red gum trees) camp when I visited them first time.

Ee'juruna or Yoongga joogurba (?), father of Ulberu
 Wom'balinya
 Djalgaru
 Jinnabuli
 Boorana
 Jugurdanya (father of Ulberu)

Page 13Women

Dhabbardinya (with child)
 Allongana or Djurilya or Mai-ura - old and feeble

Page 14Waters

Country and waters from their home to Murgaru (north of Cook)

Kaang'gani	They ate miri at
Barrabardina	Ganbana
Djau-ana	Wilgabina
Jindigana	Ngalgana
Mingana	Bauin ?
Koojunderrana	Ngauarla
Ngaldinya	Jarrujaraju
Goolalnga	Yauarngu
Mindilyarri	Injibidi
Bil'danya	Malyurdina
Moorungana	Biridjina
Milarduna	Burduljarri
Murgaruna	Kugurdi garrinya
	Walyaburdinya
	Arrinuna, Gilbiyarina, Birilingandi

Women

I may not have booked all these names. Obtained them in camp.

Ga'radharrin

Jee'galana

Mi'dhana

Ninbulana

Wai'uma

Ganbinya

Bil'binya (Noonmunga child)

Nin'yiana

Ngoondura

Boolinindi (?) child Mangadhana

Yoolbanana (Meewanana child)

Urdungana

Mau'inga

Bibinya

Ogumbarrinya

Dharringa

Biba manguiba

Mimina

Ijawana (Mininga child)

Nyingilana (Minmila's mallaing)

Women contd. and girls

Ai-u-dhana

Boordalinya

Nginninggana

I'winya

Than'ngarri (th hard)

Dhangulana

Noonina (Moonanya child)

Nyurbinga (Gookmana child)

Nyurdigulu

Amunana

(see list on Page 2)

Widigu = heavy

Kalyurdi and oorndalya = 2 names for pretty tree

Kaiiali wongga

Nyiru dhugurr

Mingi's father's gabbi

Mannagu

Nyundilga

Jurdadha

Jirjirdi

Biri

Gaburudhaia

Jilyi

Kaarnga

Dhaua

Çome to Ulberu, they are Kurdadharra, he is mallaing

Arrived 15th July
Milyarana, man
Ngunyaranuna
Irabundhana
Dhabbarina
Jinibala
Bandha wanya
Naminya? (young, recently initiated)
Diliwujalang
Waibeliha
Medha ngubarina, boy
Addajina
Burdalina, girl
Djudulnga
Anggajina
Andibibinya, Manggalina, f.
Ibigana
Miraranya
Mundinya
Jiwarinya
Katta ūdinga, baby
Wanmandunin
Wogurinya, boy
Anngarinya
Ngunyara nguna

Irbungana
Wirigana
Jimmana
Naminya or Nanginya
Ilgana
Nganinga
Dhungurana
Aguti
Dhaiulnga
Ngabenjina
Yanginana
Yangana ninbula

Yarranguna

Dhulabunga

Kanyuna

Narnuguna

Jim-ebal

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Dhandimunya, oldest man

Bandha ngunya and Malininya, man

Nabbarina

Burnidhanu, man

Warrgabungu

Buranana and Gungunana, man

Milyurana, man

Miranya boy?

Mundinya

Jiwarniya

Burdalinya

Jurdulinya, girl

Warningu

Madhagalbuna, Addarinya, boy

Nyirinyagu

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Iliwudhanu

Woggarina, boy

Nanunya, young initiated

New mob, not yet here

Names given by Mandju ngununya

m.	f.	offspring
Junburr	Julgima	Guna ambin, girl
Gūnbili	Bingguna	Wanyara "
Anggadharrā	Waddilya and Minyadhu	
Gunbain, boy Nannarana, boy Tharrarr, m. Arnibajjalū	} Minyadhu's sons?	

Nyurinya

Nandadhugurna

Winggardanya

Jidunya

Gienjarrana

Jibugurdadhana

Ma-i wurdunya

Guinya

Nguramurdunya

Mardadhina

Canduringunya

Kandharinya

Djubamana

Jinnabulalundi

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Kandanyi-inya, Nyirana's mama

Anggajarra and his mallaing and his umari

Ngaringsgana, K's guris

Umaji " "

Minyarduma, A's guri

These are not yet here, 2/8/32

Within this paper, these names not all correct as yet 2/8/32

New mob on the way down, 7/8/32

Djurnmilya

Umaji

Minyarduna

Waddilyana

Ngamminunya

Dhanminga

Dhabbirdinya

Dhalguna

Goburdina

Inmurdana

Yundinga

Dunmilnga, f. Bunja

Waddilanya

Dhabbinya

Thanga dhannana

Gungu nyinna

Bandha ngunyu

Angga-dharra

At Bunja

Dhalgunya

Nammunūnya

Minyardunya

Dhabbardinya

Dharnminga

Yundinnga

Inburdana

Just arrived, 4 men, 25th July

Mungginya

Goombilgunindi

Manurdunya

Dhangindinya - boy

Ardana (belongs to 1930 group)

Barnnginya, f.

Urdungana, f., sick girl

rogo - face (Warnomingu)

1st mob, 15th

Addjanu, boy

Woggaringa, boy

Bauarandina, man

Bandhanguna "

Gunyina

Burnadhana, Nyirana's brother

Yuruna, little boy

Ibilana and Warninguna

Information of Dauí - Badu and Ngannamurra

Kurdiĵi - shields

Oorajan or nyujan, 1 barbed made from root

Yaggiŕi - forehead band

Mawgoon - grave in tree

Buyu - fire ceremony

Father's sister (kundili)

yumeri rubs all the marks off the boy's body while he is being smoked. Dhunbari - upper grindstone, walu - lower grindstone.

Kalu and wila - circumcision and subincision

Umari - operators

Wa warning - throwing him in air

All umari beat the boy when he is caught, sometimes beating him hard.

Arigulu - blood drinking. Boy's brothers give it, also brothers-in-law.

Unggariri. They drink blood for one day only.

Kurilyarra - pirauru - Dauí took Munjinja, Ngallee, Marduwongga. He should not have had Wonggali but he took them.

Indu - a hairy chested man.

Thungudha - where groups meet and mix they are thungadha, outsiders are ngadharri (strangers).

Bina - swamps, salt lakes

Nyuringil and woggardi - 2 species of parakylia

Burdi, thammuna - mushrooms

Nandhu, mawgun ngalguri - horses will eat you up. Page 28

Dauí was Mulgarongu's majji or marrudhu and should have had Adhunga; Mulgarongu gave him Ganba instead. He gave it at Gulda burdana (nr. Bingumba).

Eedarda, his "boy"

Kuji nyinna - sitting down alone.

He was always for making boys young men quickly. Nyirunya katta (Sirius) told him that they must be made young men quickly or Ngarnngur will come out and then it will be too late, the girls will marry them. His one wish was to be one of the nganggari - doctors.

Nyirunya was once a big woman who used to take babies from her inside and put them everywhere where the fathers or mother's brothers that were ngangari could see them and put them inside their women. Nyirunya's babies were not to wongga nor whistle nor make a hissing or kissing noise, that is how they were to be known as Nyirunya's babies.

Ngabbardi yungu - exchange

Kalur wongga were near him and they liked fat women, they cooked them in a sitting posture.

Daul stood in the row when human food was given out and swallowed without winking the large pieces thrown to him, his meero held in the crook of his elbow and across the small of his back.

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His waters : Wardargana, Jirjirdina, Kanabi, Dhuhmunya, Anguin, Birlnga, all irdija - straight gabbi.

His women some Ngallea, Yubana, Tjongu, Nyiranunga, Narrilyanna, Wanbiana, Koondhain, half Ngallea half Wonggai.

He took life seriously and fanatically. His ngundularra (mother -in-law) whom he religious avoided and Minggai-ila, daughters-in-law.

Argarni, first name given to rabbit, warrunga baru argarni manu - they were spirit food and might bewitch them.

They tried to fire them out but found they burrowed. Rabbits came slowly towards Wardargana. At Barunya and Dhulilina gabbi Daul and Mulgarongu first saw them.

Mangeri - he called Jinjabula. They were mangeri (because Daul assisted at Jinja's initiation - inggilyi was the term used). The eating of grown nunga was a rite, not a rule. Some say it was a rule and a rite.

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He came to Coldea in the old days through alliance with the Ngallea wongga and his rout was Wardargana bina, Wardargana, Wardaija, Kurrgai, Murgara, Kajjina Bali, Jindir, Julili burna, Jiluri, baru webaling, coldilnga - that was comparatively straight going.

At Garbara dhurala and Kanurunya they made him a man. It was bila country. He went allinjerra and passed Kurgardudha, Mundilgara

north and east to Arranunga, Kurdanu, Wanduna (a good water like Coldea). He should have had Adhunga for Ngadhabi, Kunguna, Wijari and Dumbu were all Jo's brothers and yumeri for Dau.

At Yirgabi time when he went to Wonnunda as a boy he was made cranky, at the place where Bijarda was made man he got cranky - mabburu. He had to go and look for ngannamurra and a heavy hailstorm put out all the fires and he had to walk a long long way to where he knew a big kooli was burning, and he got a (P. 31) firestick from there. One of his eyes was knocked out by a warrbi or big club in a badha (battle).

He cannot look at that part of the sky where his totem may be.

How can white men cohabit with black women? When thought, speech, their manner of feeding, living, marrying, dying, are so totally and fundamentally different? In the case of some susceptible temperaments and perhaps some who have a far off Oriental strain in their blood the chasm may be temporarily bridged but the white has to go wholly over to the black. There is no halfway, where the two may meet.

One has no thermostate in these hot dry regions.

The purpose unrevealed and dim the plan that created the black man. Leave them to their legends and their primitive beliefs.

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The white can never truly interpret the black because by origin and inheritance they have nothing in common, thought, belief, speech, manner of feeding, living, marrying, are all so different. Some whites susceptible or fleshly or who may have some far off strain of eastern or negroid blood may bridge the chasm, but they have to go down to the black, there is no halfway house or meeting place.

How is it that comfortably fed the native becomes fat and sleek and dies.

the native ignorance or disregard of past and future.

I often wonder what must be the feelings of the white father at first sight of his piebald offspring. Does he ever think of his mother or sisters at these times? In nearly all cases the child of a white man and native woman tends more towards the father's side.

Scotch laddies, jolly little Irish or French kiddies, Russian types with strong fierce savage instincts.

What does he think when he sees the superstitious precautions of the mother and her attendant native midwife, as he watches them weave the navel string into a hair covered ring tied round the child's neck, the rubbing with ^{ashes and} charcoal, the blowing of the greasy midwife into the eyes and mouth of the baby, the many evil spirits that have to be propitiated. Sometimes the poor white man catches a glimmering of his own soul and its infinite

need of mercy, and he thinks and talks of his faith to the poor creature.

There is no meeting of mind and mind, no common basis from which they could start understandings.

There is no swift succession of pictures on native's screen of wooded slopes and sky. Tints change but the restful green of the mulga remains.

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One has to take a maximum of trouble to obtain a minimum of result. One must first have their entire confidence before one can gain any information of their inner life and sacred customs. Magical and animistic ideas play a part in their everyday life. Some trees are avoided through vague traditions of evil magic that surround them. Hair or excrement, either of human or animal, must not be burnt. In certain circumstances human excrement becomes magical and is used to bring or make rain, to cure certain diseases etc.

Fire magic is the most feared.

When changing camp they invariably dismantle the old wurli and burn it, or at least pull props and branches to the ground.

Every tribe has its sorcerer.

Driving thunder away. Go thunder, go back whence you came.

We have not done wrong. Po! po!, while spear or wana is stretched horizontally between the thunder and the huts.

No matter whether they see that your food supply is becoming exhausted

The nearest female relative cuts her hair on the death of boy man or woman.

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The camp is moved, the old huts being broken up.

Crying in the early morn or at night is indulged in by the women. It is impossible to find a genuine old aborigine who can fix his attention on any one subject for more than a few minutes at a time. He wanders off into byways and sidetracks and the only course is to let him wander and wait for the stray word that will lead him back to the subject again or let the matter drop. He cannot tell a long legend at one time.

Dhalbunjarr announces the cool winds. Binyunyu (Minnie) is Mogu mogu's wife.

When a boy is given his baby sister to eat, if he has been very fond of the baby he will not eat it. His mother and father therefore pretend it is emu flesh and show him wibia (emu feathers) which they wrap round his portion.

Above the sleeping trees, the Great white moon climbs and makes soft shadows over lonely grave.

One is in God's own house here in the wide wild spaces. The ceiling changes but it always is beautiful whether it is flecked with cirrus so high up yet so clear that they bring at once infinity to the mind, or whether it is star studded or lighted by sun or moon. Along the little hills his voice in the wind comes stealing or joyous with gay loud greeting or strong or quiet. Clouds and winds mingling and changing and frolicing one with the other, and the trees sway with laughter, as they watch the fun. And the birds whose home is in tree or earth go to and fro with the full faith in nature's God. Clouds pass over sun or moon leaving soft shadows on the tender green of mallee and mulga, and the quiet hours when the wind is still and when all nature seems to rest for a moment's prayer. To watch the daily lives of bird, beast and reptile in any portion of God's great open house is to believe and be strong in faith and worship and love. One is able to enter God's house at all times, there is no need of bell or candle or book or any artificial aid to worship.

Davi

Jirgula sister

Warmula "

Wardulga brother

Jerjerdinya country

Kanguna

Bilginya

Kanabina

Kararegahu mamama

Kuruing mother

Bilda mother's sister

Mundha brother (dead)

Wives (dead)

Thanguna

Yubuna

Wanbia

Narrula

Kunjaing

Yanggaij (alive)

Tharburda mob

bardi - dead dogs at coast

Jo's sisters

Jigara sisters

Ididi

Gambia

Biradhugur brothers

Jinail Bira's sister

Maradhani brother

Wijala brother

Bandhala, f. deaf

Dhandhingga, f.

Jiwari (brother)

Imandura, sister

Jauajaua, wia

Jinaganu bunganu
juna bad

the dawn irradiating the bush with a flood of harmonious splendor. Moonlight and morning meet and part in the mist. Great splashes and streaks of orange and red break up in the east and following on their announcement comes the sun. The sun follows quickly in those equatorial spaces.

Loneliness need not drain one's vitality or imprison one's mental vision. Suppose one had neither past nor future, that one only lived for the immediate 24 hours! Loneliness does not block one's thoughts unless one wishes it to do so.

Jo

Draijanu Nyuji's sister

Kalda guna cure for measles.

Cooked it and rubbed armpits and the private parts.

little gabbi

eyes and ears opened again and lost the smoke that was coming out of them.

Blood not good for venereal. When they returned with venereal they were killed.

Nginyung his sister

Jo rubbed them with goona.

Jo's

majuri kabbarli

Banjuru thamu

Ilgara boggali

Warninga kabbarli

Yallialla mama

Mungala wia

Jalguda "

Guyalu "

Kabbarli's

Albaluin

Ngadhira or Ngadhura

vocal chord broken only squealed

ili ili hornet or kaldu.

All Kallaia

dhoogoorr

Jalgula Jo's wia had red hair.

Min-ngula his sister also had red hair.

White man took her and he died.

Ngalda dhaddi gabbi, all Ngallea wongga.

Ooldea

Scarlet

Boornboorn hanging from their slender stems make yet more vivid the bright green of the koordi tree.

Nothing young that was not long since old. Here is no germinating potency of nature.

Blended twilight and moonlight, a great stillness now and then as if trees and all living things stood at attention.

Gabi gubi Jo's preservative against it.

The dusk thickens perceptibly though it is yet far from dark.

A beautiful veil of cirrus is drawn across the blue.

The aborigine, the Irish and the Oriental have all that strong tinge of fatalism which seems to be the heritage of the older races of mankind.

The sweet soft morning airs bring with them quaint mingled perfumes that the natives will separate into bundu and birli, thallyuru and wardarrga and kooli.

The kalda (stump tailed lizard) is too slow for this district, all living creatures must be quick in movement, so that they shall be able to take cover from their enemies.

I taste true content for I can be happy without a good cook.

Think of the wind on a clear day blowing across the mulga tops and swaying koollee and ngallari with the slanting sunlight changing its lacy patterns of leaves at every gust.

We always leave a rent, an ugly tear in nature's clothing as we pass through.

Only the stars look down upon these still places. Light loitering winds rest a moment to speak with them. Stars play bopeep through the clouds at times. The wind settles down to a continued

murmur amongst the boggurda and kurrugu.

In every society there are so to speak Clydesdales and Suffolk
Punches and Arabs and Carbines.

The sun goes down quickly and the night glows with myriad
spangled dots. A little breeze springs up and mallee and mulga
respond to it until the night is full of music.