

Notebook 15

Information of Baaba and Nilgee

Mostly Vasse district.

Baa-balgurt, alias George Eliot, 66 years old.

Unclassified items;

the remainder of the notebook has been
classed under various headings - see
index numbers.

"Meening" or "Meenung" appears (from Nyilgee's statement) to have been applied to the natives "over the hills" by the Wadarndees or coast people (Beebulmun) from the fact of the inland natives being supposed to exist on "meena" - a species of root.

The meenung people lived in the eastern and inland districts. They also lived north or south according to the locality of the tribe mentioning them. They were not coast people. Walbarring stated that the Meenung people lived south of the De Grey. But all informants locate the meenung on inland country.

The southern coastal dialect appears to have more affinity with the Dravidian tongue than that of any other portion of Australia. Every fresh southern dialect exhibits more evidence of linguistic kinship with the Dravidian.

P. 20

Baaba says the women up north have tails.

P. 23

Mannarup or moorgurt are both the same and mean man.
Wineetch - Woolgurt's father (a Tondaup).
Woolgurt (Boolyen's father) owned Wannerup (the present Busselton).
Goonyatch - Boolyen's granduncle, also a Tondarup, owned Wannerup.
Goonungool, Boolyen's maternal grandfather was a Nagarnook.

P. 31

Nyeerbuk and Yenall and Woonar know a great deal of native lore and are the most likely people to obtain Bibilman information from. Yoornil (alias Dardanup Bobbie) is another person who is capable of giving information. (Yoornil is almost imbecile, and so is Woonar.)

P. 38

Red gum is a man.

Tuart is a man.

Mahogany is a woman.

Cabbage tree and banksia are also women.

Peppermint is a woman.

Moorard is a man.

Mungart (jam tree) is a woman.

White jam, woman.

Boolyen cannot tell me who made the trees men and women.

Mammangurra made them all.

Baa-bul-gurt, sea mullet oobarree, George Eliot's name, also mine.

Wunnijen and Boolyen - nicknames.

Jarral, north

Booyal - south

Ngardee - West (also woordal)

Eera _ east.

(The following also occur in other accounts)

Bee-bel man, Busselton (name of Baabalgurt's people) koota koojal.

This is explained by them that if I died and left a child my sister would take it and be its mother, thus being koota-koojal.

Doonanwangee is Beebelmun wangee.

Ko - yest, yoo-a-ga - no.

Benjeran -water native

If I died they would not mention my oobarree but would call it quella burt - no name, call me also.

Peejain is my brother. If I am asked who I belong to, I answer Peejyne, a moorurt, Peejyne is my relation (Blackwood, Bunbury, Dardanup). Also I belong to Yeerabu, who is also moorurt. ngannya yeerabinya combart, I am Yeerabin's niece (Busselton).

Kobong is a babbun or friend (male or female). Two young men, one older than the other, become great friends, and one can dress and grease and wilgee the other, and when they part, each says to the people, "Do not hurt that boy or man, he is my kobong." They do not see each other for years, they are sent away to become men. They are passed on from tribe to tribe.

As I am a Tondarup, my country extends from Champion Bay to Esperance. I can hunt from Leeuwin, Port Augusta to York and Wagalin, all this is my kalleep.

Quadjardee dust, dolya fog (the fog is Wordungmat).

Boording is a sort of male fairy, something that cannot be seen but can be heard chopping out opossums.

Quadjardee can talk, is supposed to have been one of the 1st. Woorark, a woman who lived by herself and three brothers, also lived by themselves. One man named Wunnargang was crossing a river and the fire came from him and he called out Wunnungang kalgoo.

Woorark called out to him Yual cool, and she gave him some fire and he gave her some kangaroo.

Janga goora waineyuk, people whom we or our ancestors never saw, made the marriage laws. The walja (eaglehawk) told them, but he got it from someone else. The waljuk put the fire in all the trees.

If I dream of a kalda (fish) Baaba will come and see me.

If I (Baaba) think of going to see Wilyeem my kobong, my snake (noorna) and kalda goes and tells him at once. There are no smokes made but Baaba goes into Willyeem's camp and Willyeem says, "Ah, I knew you were coming, noorna told me yesterday."

If their feet are irritable a native is coming, or if they feel drowsy a native is coming. Moolyee is prescience of death or disaster or some evil being about to befall.

Notebook 15, P. 43

Beeyooran was a girl, so called from the fact of her father missing his kangaroo and finding it next day all swelled up. Her oobarree is a kangaroo.

Putbeeyan was named after a tame possum which Nilgee owned and which used to come home for its supper and make a noise like "Put-put, put-put," and Nilgee said, "I will call Alice "Putbeeyan."

Baaburgurt and Nilgee are my brother and sister. If I died, my son would be Baaburgurt's moyar (nephew), and Nilgee's nobba (son). He could marry Baaburgurt's daughter, but he could not marry any of Nilgee's children.

Kalgal'ye' green blackboy tops and paperbark (koolyung sea cajeput) was the material for the huts.

Goonininyup, Old Men's Depot.

Mungart, aunt.

Baabur states that Balbuk's wangee is ngallee kootara yenna
(we two go directly) wangee.

Page 43

Yar-ur-a-gur = light haired people

Dernda = brown or light coloured

Yocroobarl. This is the nearest word to Nind's Yuredanger
and means a wrong marriage.

The southwestern natives never drink blood, they consider it would poison them. The blood is only drawn out of a sick person by the boylya or mulgar and immediately spat out. They cut a little vein at wanna wa times to ornament the bindee (shaved sticks) with and put them on the mamman's grave.

Rice - moolyte - white ants.

Molla - our shadow - the native name for photo.

Mootcha werra are always killed if they are beyond redemption.

Meenung or Yarragur - over the hills eastward.

Nyeerageet, seagulls along the coast - all coastal people nyeeragate

Walja, eaglehawk over the hills - all waljas are meenung.

Ngoolur - mollyhawk.

Koojeetch - half way up to the heavens on the highest tree one can find - also another word for sky.

Janga dalarree - the spirit. Woolberr was taken away by the janga dalarree and was found 3 days afterwards at Gooseberry Hill.

(See account of this in Beliefs, VI.)

Jubyeh claims his land from his Tondarup father, to whom the demma goomber gave it. His people can live on it.

It is "Bindardee" country when the nyungar dies who owned it.

Nilgee's house is called Bindardee because it has "no father".

Bandung, Malarn are dorda bugur, "savage dogs".
Bilbarn (shot Mr. Fraser)

Nilgee's brother took Bilbarn's wife Gallenan, while he (Bilbarn) was in prison for killing one of his wives (Yaljerran, Yallenan's sister), and Bilbarn has vengeance against Nilgee's and Baaba's people.

Ngowat, native weir

Dadga wa gabbala, any fish now.

This is the question Jubyth would ask before he went up for the fishing season at Mandurah, Pinjarra, Australind, Capel, Estuary.

Banmung is Baaba's uncle and lives at the Capel, his jenga name is Harry Egan. He is my kongan; he is a Tondarup. His mother's name was Dar'nup and his father's name was Bee'jelber, a Nagarnook, Waijuk, Kootijcum. The Waijuk are so called because they can turn themselves into emus. You look at them and see they are black-fellows and when you turn your eyes away for a moment and look round again at them they are emus.

The Jēd (light grey "parson" bird)

This little bird will come to a camp and sing out "Ninnee, ninnee, ninnee, ninnee," and they ask it, "Is William coming?" It answers "Ninnee, ninnee." Then they say, "Is another babbin coming?" but the bird continues to sing "Ninnee ninnee" "Is there a possum coming?" "Ninnee ninnee". "Ah," they say, "are the nyungar bringing in a kangaroo?" "Ninnee ninnee", and then they say, "Is my woman coming?" and the bird stops and the same evening the woman comes.

Yoornil - Bobbie's name at Bunbury, Tondarup.

Bidjee gurt, Maggie, Bobbie's wife "

All the nyungar bugerga gone, all the noorna gone, so the nyungar can break the law now, but they dare not go into the bush. In the old days, the offended ngangar would assume the form of a noorna and kill the offenders.

Wadarn the sea is uncle to us.

Gaba mulya is Goonga bulla (everybody)
 " " is also murranga "
 denma "
 mamma bulla "

Hgambarn the name for the scars, Baaba's kobong cut the scars on his back.

Wingong, alias Dixon, and Bardill, the last two Canning natives.

Kelmscott, Woongong etc. included in Canning.

Winjin, the last of the Murray natives.

Nilgee, Baabulgurt, Baaba and Gwarrurl (uncles)

Noolongoitch, Yannal, Webbung, Ngandil, Bijeegurt

Naabulit all that are left of the Vasse natives.

Gingin natives :-

Balbuk, Woolber, Dool.

Are your uncle's people here?

The "father" is not mentioned when questioning a stranger.

Nijja koomera mijee yukin moyerung

1 3 4 5 2
I koomera family (stand) nephew.

Nijja weelamung moyer
I am Weelamung's moyer.

I would answer thus to a Vasse tribe Weelam being Baaba's brother,
or I could say, "Ngyja woolgurt moyer, Woolgurt being our father.

Katta ballee - over the hills.

Waija beeladagup, the name of a water tree, a cabbage tree, where
the water is drunk out of a "pipe".

If Baabur's wife does not fetch him water when he asks for it, I must hit her with a wanna; if I don't, my brother can spear her. If I am not there, her brother if he is near will spear her.

Mary Nyeerbuk, Weela's wife, behaved very badly to him; she beat him over the head with a bottle and he died shortly after. Weela was Baabur's uncle and Baaba was so incensed at her behaviour that he said to her, "Now you'll have to be my wife," Although she was his aunt. There was objection to the match, but no fighting took place, Weela leaving no brothers. Weela was Baaba's real uncle, his mother's brother, and he called him kongan or kanga. Mary called Baaba mamman - father - and he used to call Mary nobba - child. Mary or Nyeerbuk is a Nagarnook Wejuk, her mother Anjerran, a Wejuk-Nagarnook, was Baaba's demman or grandmother. Jankan was her father and a Tondarup and is therefore my brother, Ngoondon, Boolbung and Moongogurt are Jonkan's two brothers, and also my brothers. Mary and Jonkan are all Lower Blackwood people.

My marragur, my father's sister's son, may be a Goonanuk; he gives me from his hand the best food he has got.

Ngandill is my mother's sister's son - the waggal - carpet snake - is his oobarree. His name was given him from the circumstance of the waggal grinding its teeth, "nguttuk nguttuk". The boy was called Ngandill. His oobarree and his father's are the same. Many of the Ballarruk and Tondarup had the waggal for their oobarrees.

Quarreetch wangee - Bunbury tongue

Doonan wangee say "Koorija yannin," I am going now.

The Queelam (Capel swamp hen) brought the Doonan wangee tongue.

Baaba cannot tell where the queelam got the Doonan wangee.

Kobong is only used Busselton side, Babbin is used in Perth.

Ngabbeeruk is also used down Busselton way.

Mundoongoo and Bee-da-wa are used Perth and Northward for "friend".

Danderbung - Willgeem's mother's name.

Bammung is Baaba's mother's sister's boy (Danup's son).

Doonan wangee is only spoken at Mininup, Capel, Quindeengup, Wannerup and Busselton (From Busselton to Quindeengup inclusive) Queendeengup is about 3 miles distant from Bunbury (south on the Busselton line?)

P. 73

Gid-ee-an a native now in Bridgetown is a kootijcum or Nogonyuk also Koolbur, his brother, their mother was a Kootijcum, their father a Didarruk. Dollung was Baaba's maternal grandmother (demma)

P. 74

My'-an'ba - Dandarraga, where Balbuk lived.

Mungytch borangur - honeysuckle people. The Tondarups and Didarruks belong to the honeysuckle, the Ballarruks and Nagarnooks Wyabindee can suck the honey but it does not belong to them.

Mungytch borungur - we belong to the honeysuckle tree. The mungytch is not our oobarree, but we claim the tree wherever it is, and all honey.

We are beeta kaila - straight along the coast line.
Abijer - the natives back of the Blackwood hills who are wild and savage.

Mayla murnong is half Tondarup, half Didarruk, something like Donmala.

The balga (grub) makes several changes. First it is a worm, then a munytch or white beetle, then it is a dorda or brown beetle, and then it flies away altogether. It can be eaten when it is a balga or munytch, but not when it is a dorda; it is then too old.

Katta koojal - twins - were called, and their advent was hailed with joy. The sister usually took one of the children and reared it. The twins were never killed.

Meangurt had twins (Baabur's real aunt).

Narraburt - having no children.

Baabur's uncle Yeerabin 's wife/ ^{Bed-dee} had twin girls, one of these Mylan married but had no children, the other twin died.

Twins never have children, Baabur says.

The snake = noorna, is the only living thing that is neither ngunning or noyyung; it is boogur - has no friends. It is daaje only. Gyalung - snake - because it is so often dreamed of.

Meero gain - one (hundred?) meero

Nyungara wat warree - great number of nyungar

All Didaruk are meeragain.

Nganga wait - short for nganga waide

Thousands, great numbers

Waum - others and others, etc.

Meera wogart - half a meero

Meera mo - not many meero

Wauma jinta jarl - lots and lots and lots

Ngalluk waum, you've got more

Meera gain was used in the following senses. When two bodies of nyungar were "garrung" (angry) with each other, each let boasted of the numbers he could bring. One said, Meera gain," the other retorted "meera koojil" and so on. Koota gain, etc. seemed to be used in the same sense. Joota murdayne, meera gain, would probably mean a number of Tondarups (of the one class), meera koojal would be Tondarup and Didarruk, and so on.

Meera murdayne.

Koota koojal and koota gen are used in another sense. If a Tondarup mother dies and her children are taken by her sister also a Tondarup, there they are koota gen, but if when the Tondarup mother dies the children are taken by a Didarruk woman, then they are koota koojal.

Doonan wangee

Nganam - me and my brother-in-law

Ngannija danjarra, ngunning or noyyung in Doonan wangee.

We call the fresh water ngangan, mother. It is also our oobarree (Tondarups).

Queeenda woolga - bandicoot forbidden.

Baabur's oobarree is the kalda. He always eats it, he is never woolga from it, neither at the death of his parents nor at any other time. The kalda was the oobarree of Baabur's family. His father and grandfather possessed the same oobarree and their names were given them from something connected with the kalda as in Baaburr's name.

CAPEL NATIVES

Eedee, female, Tondarup
 Baaburgurt, male, Tondarup
 Nyeerbukan, f., Baabur's wife, Nagarnook
 Bannung, male, Tondarup
 Yennal, Nyeerbukkan's brother, Nagarnook
 Ngandill, male, Tondarup
 These are all the Capel natives left.

BUSSELTON NATIVES

Baaba (alias William), Doongunit, male, Nagarnook

LOWER BLACKWOOD

Kalbung, male, Tondarup
 Belyer, male "
 Kweerill, male, Didarruk
 Ngoorling, male, Nogonyuk
 Gillang, male, Nogonyuk
 One woman
 These are all the Blackwood natives left

WILLIAMS RIVER

Kagerr, male, Tondarup
 Kwardingan, female, Ballarruk

PINJARRA

None left

AUSTRALIND

Nabbat, male, Nagarnook, the only Australind native, now at New
 Norcia.

PRESTON

None left

P. 97

COLLIE

None left

BOYANUP

None left

GUILDFORD AND CANNING

Joobaitch, male, Ballarruk, the last of his tribe.

Nearly all the river natives have gone.

PORT AUGUSTA NATIVES

Warrurtgurt, male, Nagarnook (or Kootijeum or Wejuk)

Nyilgee, female, Tondarup

Bijegurt, female, Tondarup

CAPE LEEUWIN

Baaba states there are no natives.

ESPERANCE

Kweejup, a half caste male, a Didarruk?

GINGIN

Dool, male, a Tondarup, brought up by whites

Eetill, male, a Tondarup

Moke, male, a Tondarup

YORK

Eeringinyan, female, Ballarruk

Daljadan, female, Ballarruk

No more seemingly left.

P. 96

cf. above

Woodytch or Widungit, Tondarup

Eeringyan his wife Ballaruk (a York woman)

Eedee, female, a Tondarup (a Capel woman)

Meebill her husband, a Nagarnook

Ngalyart, female, a Negonyuk

Dolyup, female, a Nagarnook

Eedee's son Nyeebil, Tondarup

and Banyan, Dolyup's sister

These are the only Mandurah natives left (only 4 Mandurah)

Yoornell Bobby, the only Dardanup native, Tondarup, left.

(Yoornil is dead, I believe. No, it was his wife who died.)

Bijegurt (Yoornell's wife, now dead) and Nilgee are the only

Cape Leeuwin natives I can hear of.

Yelgonga and Yagan were both Ballarruks.

No shields were used, very seldom in the South.

I cannot find what the katam (schnapper?) is except that it may be a very large salmon but it is much larger than a salmon and is round and broad and fat, with very large scales.

Moonak, the sun's heat (Armstrong and others said this was Heaven) I cannot find any meaning for goodjat, which Armstrong and others mentioned as a Supreme Being. Koojeetch - sky - is the nearest approach.

If a young man makes a mootcha marriage the woman's mother can kill her daughter.

Neebal has just run away to Bunbury with another man's wife (Locee, Keechugi's wife). Neebal is a Tondarup and Louie is a Nagarnook.

Taramurraguttuk and mulgarguttuk are Albany words for doctor.

Mungalur - Moncalon - having a fit, head going round, giddy

Cambeen - Kambong - game or kambeen, niece.

Maknur - broad leeches

Mana manap - all the family?

Meenangu, Meenung - no good, eating roots, sea people.

Murranmur, Grandparents

Yabharoo and weil or will - both names for north

Warrangle or warrangur - warryne eating people

Kooreen - Eastern people. Gooreenyuk - eastern people.

(They have a dance called kooreen dowel - thigh quivering)

Gooreen-mulgong-Meenong, all names for the eastern people.

Malecke - Mela murnong, a Tondarup

Waddarruk = Didarruk - York and Perth Didarruk call themselves
Waddarruk from waddarr, a native.

Djekoke + Baaba cannot find any meaning for this name.

Kotejumino and Namyungo - no meanings found

Nyungaree - people

Yungaree "

Waijuk - Nagarnook.

All Bishop Salvado's names except Tondarup are wrong.

Baabir's oobarree and his father's oobarree were the same -

kalda - and a half brother of Baabur's (ngoonda woorda kardung)

(Boogo bateejen - three brothers speaking)

Wanjin, a Ballarruk-Didarruk is ngoonda woorda (half brother)

to Baaba - and Wanjin and his two brothers have the same oobarree-
kalda.

Beerart, another name for balgoo.

Katta woonda - hair of the head

Woorndar - shield

When finishing up the wanna wa the goods are bartered - w omen
are sold too temporarily.

Bomg malanga = reared her up

Nilgee used this word in telling how her uncle took his brother's children and reared them up.

Women were most frequently the cause of fights amongst the natives and quarrels were started on very trivial grounds. A man had killed his mother for having run away with another man and his brothers all tried to spear him but could not. Others of his mother's people tried to kill him but they never succeeded. He was eventually killed by one of Mr. Eliot's stallions. A son has killed his second father for killing his mother.

(Netingai?) Meetnigur, not interfering with women.

(Grey) nodytch? noijsa = dead

koora noitch = long time dead

Some of Baabur's names :

Woorunyan, Baaburgurt, Nebbingoort; William's uncle gave Baabur the first name, his father gave him Baaburgurt, and Baabur changed his own name with William. Yeedeerr, William's oldest brother, was another name given to Baabur by a friend.

A babbin is winaiten. You cannot marry a kobong or babbin. He is goobar, but he has always got to take care of you. You can stay in his camp, but he cannot marry you. Babbinguttuk are winaiten. If you marry your babbin the kallal will kill you, or the ant (moojeen) or the centipede (gunbir). The babbin is your koordellee, your favourite, your mother, your best friend,

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Baabur's father was killed (shot) at Yanjeet swamp (near Evan's Flat) by mistake (Green Flat) where a battle between the nyungar and jenga was fought, when Gurbbeeyan speared Layman for pulling him by the beard. They shot him at Coorlup and cut him to pieces. They took Gurbbeeyan down to Layman's hut and cut him to pieces there.

If the father is a bideer and a boylyaguttuk it does not follow that the son is a bideer too. It rests with the son to gain respect by his personal prowess, being the best kallee thrower and spear-thrower. When a man is good and strong and keeps the peace, then he is sure to become a bideer when he gets old.

Baabur and NyilgeeMiscellaneous

Koolongin moluk-a-yenning = "sheltering under the shadow of the children". When the natives see a number of children in the camps of those whom they desire to injure, they will not hunt the children's relatives, for the children's sake.

Burrong wangee (other relationship term)

Noonong kwenja = your child

Noonong kunjeer = your father

Karram = a long time ago (a year ago)

Meela = next year

Nyeeruk beeraitch = tomorrow morning

Geonga bulla, boyar, mooloo = names applied to loose women or people who make wrong class marriages.

Delya murgwedding = the short twilight between sunset and moonrise.

Ngilgee calls Woolber's people (Gingin) Jooeerung.

They call the Bay schnapper koja guttuk, because when its head is cut off, it resembles a koja or hammer.

The salmon trout is called ngarree jooka = salmon sister

Nanyarup wangin = he doesn't know what he is talking about.

Bolyan = all wet

P. 115

Welga = storms

Koojeej or koojeetch = the blue sky

Murndar = cloudy

Booreep = calm

P. 118

Of the Wordungmat Class subdivisions Nagarnook and Gooanuk seem to be the best people. "We (Tondarups) need not fear them, nor hesitate to accept anything from them, but from Nogonyuk and Ballarruk we must take 'warily', they are not to be relied upon. They are selfish and argumentative."

Father and mother can both give their children to their moyar
(take Woolgurt as an illustration).

Yungarung mata = yungar people or race.

Mindeereer'abbin = receiving a great fright

Koomboolya = drizzling rain

M̄el-yet = crying

Wyabindee or weeabindee = the polite term to use when speaking of or
to noyyungur (relations-in-law).

Ma-ngarla = father and child

Ngarla = father and child

Maan = father

Ngarla = they two, father and child

Dowelung-kootajung and demma mata = two terms applied to the
relationship existing between Arthur Blake whose mother was a
Gooanuk and Arnold whose father was a Gooanuk.

Nganganuk = mother and child (mother's sister speaking)

Bee-arragurt was Tommy Pierre's native name.

Windeetch was Tommy Winditch's. Windeetch was a Tondarup.

Ngooyeet, Tommy Dowel's native name. Ngooyeet was a Nagarnook and
Baabur's brother-in-law. Baaba married Ngooyeet's sister.

The following are "moojoo" terms :-

Beema bulla = a bad woman's sleeping place

Yorla bulla = a bad woman

Goonga-bulla, Everybody sleeping together, aunts and nephews,
Mannabulla fathers and daughters, etc. - a "no good" camp.

P. 121

Several names of dialects are given by various natives, according to the sound of one particular word. As for instance, "kwejat" means "going directly", the various modifications and changes this name undergoes furnish the dialectic name of the place using that modification.

Kwejat directly (going)

Kwarrij direct (going)

Wata yenning - directly going

Koora (yenning) directly (going), etc.

P. 122

Bujong wangee - between Warren and Augusta

Allukayenning (going directly, Doonan wangee)

Koorija yenning " " " "

Kwabbalya yenna " " " "

Doona komma = a dialect spoken between Busselton and Albany.

Cannot find any native speaking this dialect.

Jeedinning = destroyed the place

Meenya bomingur = killed the scent.

These terms are used in allusion to the occupation by the white settlers of forbidden or winaitch places.

P. 121

The Gingin dialect was called by the Bunbury people "Jabbun" wangee - the Bunbury word "dabban" = "catch hold of" being transformed into "Jabbun" at Gingin. The d of the south is changed into j in most cases at Gingin.

Baaba called lockjaw "ngolga dandal" and said that cutting^{P. 126} the
jaw and sucking the blood from the wound was the attempted cure,
sometimes effectual, sometimes useless.

Instead of mentioning the personal name of some new ^{P. 126} arrival at the camp, the natives mention the name of the place where he was born :-

Bogeenyup karl = Bogeenyup fire

Koorabilyup karl = Koorabilyup fire

(the last named was Nyilgee's people's home, near Cape Leeuwin.)
Nyilgee's house is bindardee or burnap, because her husband is dead and it is without an owner.

(P. 127)

Characteristics of a mela murnong (Tondarup) - ^{P. 129} slender neck, high, narrow forehead, slender waist, small hands and feet and fair colour.

P. 130

The kangaroo is Baabur's uncle (ngunning to us).

Yooreejeggin was my uncle and Yeerabin's brother; he was deaf and dumb from birth.

Dernee was Baabur's third father and was a very great mulgarguttuk (mulgar = thunder, guttuk = having or possessing - possessing magic power). Dernee's oldest brother was Nē'del, his second oldest brother was Mendagurt and Ngalgyn was the youngest brother. These men were all Nagarnooks or Wejuks and were the sons of - a Nagarnook and Yow-al a Tondarup man.

Baabur calls these men his fathers yet Woolgurt his real father was a Ballarruk and Woolgurt's real father Weereetch was a Tondarup, but Ballarruk and Nagarnook being koota gēn (one "bag"), the children of each, in a single generation, were brothers and sisters.

Nyeerbuk's pedigree

Jangan, a Tondarup (Nyeerbuk's father)

byan jeeree juggan gēnjung

all branches growing from one root, saying with reference to their pedigrees.

According to Baabur there are certain places at Kooranup where ngunning and noyyung go, Maaralup, where Tondarup and Didarruk congregate, and where there is plenty of mungytch (banksia flowers), Goonaminup, the noyyung place, where there is plenty of kalda (sea mullet), Ballaruk and Nagarnook foregather here.