

Notebook 16

Ngalyart's Information, of  
the Murray district.

Ngalyart's Information

Copied for Social Organisation Chapter, also for  
totems and Religion.

Extent of country of Mandura people in these pages.

Dolyup, Banyan, Nagarnooks, two women, the last of the Pinjarra natives.

Ngalyart, a Pinjarra woman, daughter of Karill.

Karil a Tondarup (Weenill mother of Karil a Tondarup)  
married

Wam'ulo a Ballarruk

Werr'gup a Ballarruk or Nogonyuk

and had issue by Wam'ulo

Woobung or Yangeetch, male, a Ballarruk

Goodeer, female " "

Doolyung, male " "

Gwergen, male " "

and by Werrgup

Wooder, male, a Ballarruk or Nogonyuk

Ngalyart, female " "

"Ngalyart wareen", little clouds (marr) rushing about the sky. Ngalyart was named by her father from his seeing the tiny ragged clouds running about the sky. Her oobarree is marr, wind, and also mungytch.

All Ngalyart's own people are dead except Dolyup and Banyan, their mother was Melok, a Nagarnook, wife of Manill a Tondarup.

These two were Ngangarnat to Ngalyart. They are my mungartnat and Arnold's demmap. Ngalyart is Baaba's mungart and my demmap.

Mooyeguttuk - I am mooyeguttuk because of the nowinning I possess. The son of Winjan (Widdungit) now at the Murray was Ngalyart's korda.

The York natives used to chew certain parts of the root of the York gum and mixed it at times with wardaly and the gum of a certain kind of tree, clear gum, mena and wardaly'.

The men had long black hair (mooarn) reaching sometimes below their knees. Some of the women had light curly hair, dondurn or darndoo, like a fishhawk in colour.

Ngalyart's mother's Pedigree (see book of pedigrees)

(Wendup's mother was Kaganung a Ballarruk.  
Wendup's father was Wareen a Tondarup.)

Wanden a Tondarup, married

- |    |                                  |                        |
|----|----------------------------------|------------------------|
| 1. | Wendup a Ballaruk, and had issue | Yeer, f., Ballarruk    |
|    |                                  | Werrgup, f. "          |
|    |                                  | (Ngalyart's mother)    |
| 2. | Kaat, a Ballarruk                | Boondill, f. Ballarruk |
| 3. | Koggan, a Gooanuk " " "          | Dwanyan, f. Gooanuk    |
|    |                                  | Dabok " "              |
| 4. | Gwanup, a Gooanuk " " "          | Doorgul " "            |
|    |                                  | Wilber, male, "        |
|    |                                  | Kaler " "              |
| 5. | Wardup, a Ballarruk " " "        | Kerrijup, f. Ballarruk |
| 6. | Koo'roin, a Ballarruk " "        | Nammal, f. "           |
|    |                                  | Barder, m. "           |
| 7. | Yooalgur                         |                        |

Wandin's daughter Yeer had one boy, Wergup had two, a girl and boy, and Wanyan had 3 girls, Dabuk had 2 girls, Dooyul had 5 boys, Wilber had about 10 boys and girls, Kaler had none, Kerrijup had 2, a boy and girl, Nammal had 2 boys, Barder had none, Boondill had one girl, and many more that Ngalyart cannot remember. Wandin had 7 wives, 11 children and about 40 grandchildren.

Yar'bulan a Tondarup (a Koolyuk native), near York.

Yerran and Jalunga, Yarbulain's brother. (Yerran was his father's name, Jalunga was his own.)

Minderra Spring, Victoria Park.

Oomboon oomboon yennan (Ngalyart's expression for very conceited fellow)

Ngotak, Mandurah and Pinjarra name for Wordung.

Ngotak murnong, a very black skinned nyungar is called ngotak = crow. Ngotak murning.

A very black Tondarup or Didarruk is called ngotak murnong.

Some very dark natives used to be in the south in the old times and also some very fair ones, and some medium coloured.

Amongst all the four classes there would ne ngotaks.

Northern natives if they are very black are also called ngotak murnong.

Diekoke, according to Ngalyart, is a local name for goonanuk up Gingin way? Some river that junctions with the Avon?

Eeroto, a kind of duck (no tribal name).

Murran, one's own grandmother, Demman, one's paternal grandmother of the marrying class.

Some white people up Champion Bay way, found in the rock some kowiroo sticks belonging to the Kallabeeda (boylia man) and showed them to some women and children. They were watched by two natives and after the white men went away, the women and children were all killed, every one who had seen the kowiroo stick.

Karbunga (no tribal name)

Amongst Ngalyart's people kobong and kardoo are used for "husband".

Benyuk is also used for friend also babbín. Jenkin's brother is Ngalyart's kobong.

Kijjinbroon, no tribal name.

Kooleema, Swamp hen (no tribal name).

Warooruk, swamp grass which when broken sheds milk from stem.

Kotajumeno - no tribal name.

Kuljak, swan, no Ballarruk name.

Male-uk, male-uk-murnong (?), Tondarups?

(Ngalyart thinks this may be the meaning.)

Nagkarn (no tribal name)

Nan-yungo " " "

Waddarruk " " " (sons of Waddar)

Woordeo, a species of fungus (edible) (no tribal name)

Ngalyart never heard of Woordeokumeno.

Ngalyart's mother's oobarree was the warryne; her father's oobarr was an emu; her brother's oobarree was a kangaroo, her sister's oobarree was the geeja or spear.

Tondarups are waije burrongur - emu tribe, according to Ngalyart. Is this the Tondarup oobarree?

The Nogonyuks were gabbee gurrong, also the Ballarruks.

The Dang'ayi (manna) is the oobarree of the Ballarruk and the mungytch of the Tondarups.

The Mandurah and Pinjarra mulgarguttuk brought rain by catching hold of the roots of the water spout and flying back to the land with it and throwing it over the country.

The natives of Mandurah and Pinjarra were not cannibals, but Ngalyart said that the natives north of Perth were all cannibals.

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Ngalyart's brother could claim a wife from Dandarraga, but not any further north than that and he could go south beyond Bunbury. He has had a wife from the Moore River.

If he got a Champion Bay woman, he would have to join the Champion Bay natives and if at Esperance Bay he married a woman, he would also have to join her tribe.

Ngalyart's blood relations went up as far northeast Northam and the root of her family was the place where Joolbuk came from.

The Southern natives confined themselves to their own borders and did not go amongst strange tribes. Single men amongst them occasionally joined distant tribes, married and settled down amongst them.

Sometimes the women made themselves booka stitched with batta or strong wire grass, instead of kangaroo sinew.

Ngalyart's people did not use bark vessels. They used the batta or rush and stuck the fish on this and carried them any distance.  
(Was this the ngoonjook? No.)

Women must not whistle; that accomplishment is reserved for men.

Yeelban'barup was a winatch place (this side Pinjarra bridge).  
There was a manga near there. If when catching fish you slipped you were a dead woman.

Koorilup a waugulguttuk place.

Dandaraga Spring is winatch, it is waugul guttuk.

Munjarra - Fremantle, where Lighthouse was.

Walyalup - where Prinsep's Station used to be near Australind.

Names of tribelets

Ngoolak mat, Eastward from Mandurah

Jayd burrungur, Northam tribe ?

Waijook, East (York way)

Boolyagur burrungur (Goomalling way)

Jeebaluk

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Moolarda - Woodman's Point

Wooral'gula, sea people, western (Mandurah, Pinjarra, Fremantle, etc.)

Kanning - Southern people (Bunbury, Busselton)

Woodarn'gula, Cape Leewin people.

Meenung, Eastern people

Mornangur, northeastern people

Marrjinung, north (inland) weelo

Watarn, north (coast) weelo

Women who ran away from their betrothed husband were killed in the old days.

(Koongin had 3 other wives, Nyoorangun, a Ngogonyuk of Mokyne, and Dreedan a Blackwood Mogonyuk and Jeelup a Bunbury Gooanuk.)

Koong'in a native Didaruk of Dardanup, had a wife Kabadan, a Nagarnook, also of Dardanup, who, not liking her husband and taking a fancy to a Saddleback (Mokyne) native - Jeegong, a Tondarup, endeavoured to run away to Mokyne to join Jeegong. Her first and subsequent attempts were frustrated by her watchful husband who told her that if she again tried to run away he would kill her. She made a last attempt but had only got a little way when her husband overtook her and said to her, "What made you run away?" The woman only cried, but made no other reply. The husband then told her to dig a hole where she was standing and she did so crying all the time, but not attempting to ask forgiveness. She dug and dug until she had made a hole sufficiently deep to cover her and when she had done this Koongin speared her twice in the throat, covered over the hole, and then placing some wood on top of the grave, set fire to it, thus obliterating all traces of the dead. This occurred in the 60's. Koongin was sentenced to imprisonment for life and died at Rottnest Prison.

Quy'an'gurt, an old man, had a young wife who refused to perform certain marital duties. Quyangurt took the woman out for a walk in the bush early in the morning and speared her. He then lighted a fire and before the woman was dead, he threw her into the fire and burnt her. Quyangurt was imprisoned for this offence.



Mandurah and Pinjarra

Demman = demmangur

Taamee or Murrangur - grandmother.

Ngalyart states that she could not marry her father's own sister's son - who was her demmangur - but if her father's step-sister had a son she could marry him and she could not marry her mother's own brother's son but she could marry her mother's step-brother's son.

Fanny (Balbuk) is demma to Arnold.

Murrangur are my mother's own father and father's own father, also my mother's own mother and my father's own mother.

Taamee is any old woman or man in relation to young man or woman, and is similar to demman.

Demmangur are my father's own sister's children and my mother's own brother's children.

Banyan, Dolyup, Pinjarra, and Wittingurt (alias George Winjan), Mandurah, are the only pure bred natives left there.

Nyoonda ngallee kooree yenaga      You and I are going to walk together  
Nyoonda nganam kooree yenaga

Ngalyart's brother Wooderr married a Moore River Didarruk, Wagoona, his first wife was an Australind women Mitup, a Didarruk. Mitup ran away with her half brother Woobung.

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Their system of justice was extraordinarily fair. If a man had cause to spear a woman (who had been given to him and who had taken another husband), the whole tribe stood aside to let him spear her. No one interfered. In one case a man to whom a woman had been betrothed in infancy, found that she in the meantime had married a Ngoondanmat. He saw her at some big corroboree and threw three stoneheaded spears at her, all of which she successfully dodged. He then threw his kyley at her which she also dodged, and throwing his meero at her, he ended the dispute, becoming friendly with her afterwards, and leaving her to her chosen man, who was yet of the wrong class.

Native Justice

If a wife didn't obey her husband, she was either speared by her own brother for disobeying or hit with a wanna by her own sister, and thus compelled to obedience.

If a couple ran away, they were speared if they were brought back. The man usually fought for his life and if he vanquished his enemies he was let go. If when they came up with the woman, her brother asked her to come back, and she refused, she and her man were allowed to go away.

Names of Trees

(Most of these occur in Ngalyart's Vocabulary, XII, 2B, 9)

Kardan	Red gum
Jerrel	Mahogany
Mungytch beearra	Banksia
Balga	Blackboy
Moojoor	Christmas tree
Dooroomitch	Woolly bush
Moodoord	Paper bark
Kooloort	Paper bark growing on bank of river
Doolgarra	Prickly bush
Kalyoong	Wattle tree
Mung'art	Raspberry (jamwood)
Kooloo	Sheoak
Kooloo kapalung	" (swampy)
Ngowerla	A species of paper bark (hard)
Toorta	Tuart
Wanalya	Peppermint tree
Moondoort	Snake wood
Benda	Small prickly bush
Doolgarn doolgarn	Bush with very big prickles
Maroo	A thick species of woolly bush
Gooyoona, wardal,	A bush growing among the satlbush.

Ngalyart is Harris's aunt on the father's side.

Extent of tribal country.

The Mandurah tribes' country extended to Myalup (Clark's old place) south, and north as far as the Serpentine and Coogee, then they turned back. They intermarried with the Perth and Fremantle and also Bunbury, Busselton, Blackwood. Their country did not extend eastward beyond the hills. They could visit Williams also, where many of their relations lived.

Name of Tribe

Wooralgala or Woodarngup, sea people.

Kyadup, native name of kala (Ngalyart's home).