

Notebook 19

Woolberr's information
of the Gingin district

Copied for Social Organisation Chapter
Copied for Totem chapter, also for Religion.

The best stone for flints (koja ngulga) used to be found at Wonnerup and nyungar used to come from a long distance away and "geen burrongin"- pick it up without paying for it or asking for it.

Yoonderung, a Yoondera native.

(Yoondera = Busselton)

When visitors arrive at a camp they choose their own spot for camping generally a place near their own home. The Bibulman camp together, the York people will camp together, Wonnerup and Busselton people will camp together, Candeegup will camp south of Busselton. At the Wanna wa the natives came to Busselton from as far away as Kandeegup, Perth and York. Women messengers went to Kandeegup from Busselton to Kandeegup - 4 or 5 of them accompanied by two or three old men.

If the nowinning were sent to Kandeegup, the natives must come. The nowinning is the highest badge.

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Kardung ngoburn, younger and elder brother
Kardung borong, youngest and eldest brother
Woolberr and Jubytch are kardung bo'rung.

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When Woolberr's nose was going to be pierced by his babbin, the babbin died before the ceremony was performed, and no other babbin could touch Woolberr who therefore never had his nose pierced.

The women are very jealous of their men's scars and if a woman admires the scars, there is immediate cause for fight, the man's wife demanding the reason for the other woman's admiration of the scar.

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Kennedy Wooperr, a Nagarneck of Dandaragan, Woolber's only relative (moorurt ngoendan).

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North Heering or Jeeral
South "Byool
East Menong
West Wardal, woortan

Woolber says that Jubytch is Nogonyuk.

Mooja mooloo - Moore River, the home of Woolberr's father and mother.
Mandoorn, thick bush.

Woolberr's father's brother Kardungak named him.. The child being cold, his maman kardungul rubbed him all over with his hands which he warmed in front of the fire. He then blew on his fingers and catching the breath put it into the child's eyes, ears, nose, mouth and limbs. The name evolved itself from Woolbok woolbok, woolbok = shivering, which Woolber's father's brother was repeating by the fire as he warmed the shivering baby. His oobarree is nyitting - cold. His own father christened him Je-oo'mara from the wind blowing through the kangaroo fur and dividing it; jeeoo = kangaroo fur, and marr = wind. Woolber calls "oobarree" "woobarree".

Only the kardo can cut the men's hair.

Woolber is slightly darker than Baaba.

Woobarree, cutting hair and selling it (Baaba).

Wogarree, human hair (Woolber).

A Gingin woman Kap-oo-gin, a Tondarup, had twins, a boy and a girl. Feeling that two would be too many to rear at once, she gave the girl to her mother to bury it and the grandmother buried it alive, the natives having an objection to killing the baby. The father did not believe that he was responsible for the two babies, and so he set himself to discover the father of the girl baby and after some trouble succeeded, and speared the supposed offender. Woolber only remembers this one instance of a yungar woman having twins.

To disperse a fog, the natives mix up a little wilgee, a piece of opossum booka and give it to the joolyok (fog) which quickly disperses.

Walyardee beendee - long stick, querart beendee - cross piece, meejoorning - twisting.

Wogarree or hair string is wound round two cross shaped pieces of wood and spun on the thigh. The hair is held in the left hand and an end is fixed on to the cross pieces of stick, the stick is worked from the spinner until it is finished, a turn in the other direction is made in order to fasten the end of the hair and prevent it from unwinding. The string is sometimes wound in skeins like European wool. The two sticks are made straight by the action of the fire.

Moergup, Molecap Hill (near Gingin)

Turramurra or kalyarn (white stone), the Nor' West and Gingin names for bulya (stone).

Wilya - big deep shell used as a drinking vessel.

Ngogayr, alias Ngo'kerr, alias Moke, (now at Rottneest island)
(now dead)

Nyeetill (Tommy Nettle) working at Hamersley's ("Mooloo").

Woolber, now on Reserve, Cannington. (now dead)

Joorrbil (alias Dool), now on Reserve, Cannington.

No Moore River natives left.

No Bindeon natives left.

Woolber was given Wabberan, Yoolyeenan and Nyeerajap or Gabbytch's daughter, but he did not want a young woman being contented with Banyap, his own wife and so he gave Wabberan back to her father. She afterwards married a young man at the Mission. There was no angry feeling between Nyeerajap and Woolber, because the latter returned Wabberan.

All the Dandaragan natives left are :-

Woober, male, Ballaruk

Warrel, man, (Koolara's stepson), Tondarup

Koolara, female "

Bar-oomba, her daughter "

All the Victoria Plains natives left are :-

Manneejan, female

Robut, her son (no nyungar name)

Henry, her son " " "

The natives are all dead at the following places :- (south of Gingin)

Boonanarring	Koolerup
Mooramoora	Koolerurra
Jinabin	Karganbee
Bambarn	Kooleekoolee
Ngoolyala	Mun-ga-ga
Moorga	Munbap
Berera	Jee'joro
Chandala	Moerung-ulling (the last hill near the Swan)

North of Gingin, no natives left at following places :- (P. 17)

Yajeroo	Kar-in-gurra	Mun-gurra nya
Nyeergardabee	Waloo (hill)	Mootchamuloo
Munbibe	Yoongumbar	Koordee weeres
Xin-eero	Meerdinja	Beeamulle
Coonanung	Jalba	Yeewaring
Butein	Nyeoguloin	Walyaring
Winja	Yanjeep	Beerdamunak
Boonding	Coonabeeja	Beeangudda
Koolinyap	Bambarn (big lake)	

East of Gingin, no natives left :-

Waweree	Wanamil	Boornanarring
Muljan	Jalburnana	Goomalling
Gingin	Warndocin	Barjagaling (big hill)
Beeamulloo (Bindoon river)	Koondabbee	Jitool
Bilyaroo	Jinabin	Bindoon
Katoorabin	Balara	Nyeer'dunga
Jit'ter	Qwe'amun	Kajalong
Kydmunga	Boon-gara (near Mooramulling)	

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From Gingin to the sea coast (west)

Mooloo
 Ngambung
 Walya
 Karoo
 Yineemunga
 Ngamurn
 Meerung-colba
 Meemokarra
 Mooree burdoo
 Jakoerda or Jakurda
 Kar-karn (big lake)
 Bar-comba (a girl was named from this place, her mother having taken ill at this place where the child was born.)
 Joorawonjon
 Ngabberung
 Waryn waryn
 Boornengarra
 Yil-oo-roo
 Balgara
 Nyer-gum-ee (junction of Moore and Gingin Rivers)
 Bar'agun
 Wal-bing-a
 Boon-gara (wanneroo)
 Yanjee
 Beeba durnoo
 Kar'oo burdoo
 Wan-e-jan
 Joo'berdinjerra
 Nyeerdoobup or Nyeerdoopa
 Gabbeegwe-al
 Barnawoordan (big lake)
 Mat-oor-nung
 Beenyup, a big round pool
 Goolilal

From Gingin to seacoast (west and S.W.) (continued) P. 20

Natives of these places all dead.

ur or ing - terminations

Balgatta
 Karanyup (a little swamp)
 Ngoogoombar (a big lake)
 Jakurda (another place of same name)
 Koonderup
 Yan'bee'go
 Bee-berna
 Jan-jam'bur (a big lake near Wanneroo road)
 Go-bob-ol-ya (where red wilgee is found, near Monger Lake)
 Kyermulloo, the other side of Mongers Lake
 Gargatta (Perth, Mount Eliza)

The absence of a fixed standard of speech accounts for the variations in the southern dialects, hence no one dialect can be said to be the general tongue. Local words and phrases abound, many words disappearing altogether amongst contiguous tribes and reappearing again amongst others more distant.

There are no paintings or carvings in or about the Gingin district, their reason being that if they painted their hands on the rocks or trees they would in some way place themselves in the power of some evil spirit.

Red gum tree	Nyandup
Christmas tree	Moojar
Broom tree	Kardyll
Scarlet flowered shrub	Jooberda
	Gaburl
Cajeput, large	Moordung
Small paperbark	Koojet
Jamwood	Mungart
Sandalwood	Marda
Xanthorrhoea	Balga
" (large tall)	Balgar (gum used for kajoo)
Banksia	Nyoombeet, mungytch
" (small nut)	Beerar mungytch
" (with large nut)	Bulgal
"	Joolgurn
? jarrah?	Jar-eel
?	Jan-ja
A kind of tree bearing edible gum	Min-ee
The name of the tree at Dandaraga	Buj-ong
	Jocta
White gum	Warndoo
Wattle (hardee wattle)	Kalyoong
Blue gum tree	Koolarn
Red flowered Christmas tree	Ky-eer
Wattle scrub	Jeetunungur
Thick scrub	Mandoorn boola
Little shrubs	Bateingur
Wattle scrub	Kalyoongur
Small shrubs and grass	Jilba
Prickly grasses & shrubs	Beerdin beerdin
Poison plants	Bulya boerne boondarring

Stealing is punished by spearing the offender or throwing a dowak or piece of wood at him. A woman who steals is punished with a wanna. Children are sometimes flogged by an angry native whose food they have stolen, but as a rule children are allowed to take what they want. The men take the boys' part, the women the girls' part.

The old men are very jealous of their young wives. When they see them lagging and "winking the eye" with a young man they generally either beat or spear them. A young woman shows her preference for a young man by asking for his pipe and smoking it, giving him hers. Sometimes the young woman will pull the pipe out of the man's mouth. Again she will pretend to hide it and there will be some sportive struggling. It always ends in the couple running away. The night is the time usually chosen for eloping.

Totems

Woolber states that the Gingin natives had no oobarrees. (He afterwards contradicted this, not having understood "woobarree" is the Gingin word.)

Woolber's father wanted to name him Jeeoomarra after seeing the wind ruffling the fur of the kangaroo, but his mother's brother gave him Woolber from the wind blowing the jilba to and fro, "from the grass waving in the wind"; and from the child being cold from the wind.

Marneeguttuk boojar - wilgee country, Perth.

Woolber's wife Banyap had been twice married before he got her. Kanill her 1st husband was poisoned by some flour stolen from John Dibb (?) who had placed some poison in it. Two of Banyap's children also died and some others who had eaten the damper.

A small bambooroo was given to Woolber having two notches in it. This meant that he could have some woman. "Which woman" Woolber wanted to know. "You wait and see," was his friend's reply. They came to Mr. Keane's place "Nyoonoyorda". Woolber and his ngoondon joober, a one armed native.

When they came to the camp there were two young women and an old woman. The woman who sent the bambooroo was not Banyap, but the other. Banyap however asked Woolber for a smoke and took his pipe from him. He had an opossum which he had put in the fire to cook and Banyap took it out of the fire and ate what she required of it, Woolber making no objection. Woolber had an old aunt in the same camp to whom he had given another opossum and he intended to go to her camp to sleep, but Banyap made a fire and a shelter and prepared a bed for him and asked him to stay there and he stayed and as there was no one to prevent them they got married and they lived together until Banyap died. They had six children. (This was a moojoo marriage, both being Nagarnooks.) The other woman's name was By'at. The bambooroo was marked with two notches representing the man and the woman.

Koo'¹na'nung, near Brockman's at Gingin, was Woolber's father's
 boojoor, right down to Beed'²amuna and round Gingin, Yoordein katta,
 Murramura,³ Mookungarra.

Maatkin, male and Mallabung, male, were Woolber's fathers and
 Beenabung their sister was his maman yago.

Woolber's grandfather and grandmother were born on the same kalleep
 and his father and his two brothers and sister inherited the land
 and Woolber inherited the land from his father. Woolber had an
 older brother but his mother neglected it, was frightened of it as
 it was her first child and allowed it to die. Woolber having no
 brothers or sisters, his land when he dies is waujyn. His relations
 can hunt over the land and his ngoondan and jookan and kardo can
 use the land. The maman boojoor becomes the property of the
 children, not ngangan boojoor.

Maiago was the first Perth yungar who learned the ways of the
 English and Miago's wife Kagup was the first woman to receive an
 English name, - Annie, the name of her first mistress.
 Berbeenung a Ballarruk the wife of Weerang was Baabur's "jookamat"
 and was the owner of Gargatta.
 Dollung, Baaba's grandmother, was Berbeenung's "sister".
 Yalgoonga was Moorurtmat to Berbeenung.

Woolber knows nothing of "Bunnyar" ; banya, sweat, perspiration,
 is the nearest approach to bunnyar.

Baabir calls Woolber माम, Woolber calls Baabur ngaia.

Woolber mentions Miago having been taken away when a boy by the white
 men. After a time Miago's uncle came to see him and asked fearfully,
 pointing to the white people, "Ballee naitch? naitch balleeuk?"
 (What's that, who are those?) "That's only white fellow,"
 woortan goolung gabbee goolung, over the sea come, over the water
 come. Marree marree was the first name given to the horned cattle.
 The first rice and food given them they covered up in a hole in
 the ground. They gradually were persuaded to taste and appreciated
 rice and sugar and tea. Miago and Meondee were among the first who
 taught the wild natives the English cooking. The flour was called
 "Baragood", very good.

If the ngangan and maman boojoor adjoined each other then they would take both, but the father's lands only descend to his children. Even if Woolber left Gingin and went away to Albany and got a wife there and lived there all his life, his children would still be the inheritors of Gingin boojoor, the land of their fathers. The ground descended from "father to father", "uncle to uncle", "brother to brother".

The women owned the ground while with their brothers, but when the women married they belonged to their husband's boojoor and their sons inherited their father's boojoor, never that of their mother. Banyap's boojoor was on the seacoast near Gingin Karborn. Woolber could get daaja on Banyap's ground but he could not inherit Banyap's boojoor.

Joolagoling, Moore stated, was the nyungar name for the planet Venus.

Baaba says Joolgolung is matter from sore, no name for Venus.

Dool, Woolber's mammamat, is Woggal borungur from Barran, father stock.

goomal borungur from Wittung, mother's brother.

yongar borungur, from his own father.