

Notebook 20

Information of Balbuk, of  
the Perth area.

Yooreel, alias Balbuk (Fanny) is the last  
Perth native.

Swan River district.

(Poor old Balbuk died March 20th, 1901.)

Read Jubyteh's wangee to Balbuk.

All songs copied from this 12/4/6.

All additional sentences copied for vocabulary.

Copied for totem chapter and for religion and  
myths, Folklore, magic.

Dool's mother was buried alive.

Wandodroo (Billy of Geradlton).

Balbuk was born at Hooper's, Harris's and Lennard's place (or Mr. Moore's run).

Miss Annie Vinash and Judge Stone's wife (Millie Knight) are contemporaries of Balbuk's.

Fanny would call her sister's daughter kwerurt.

Ngalla wangee, Balbuk's wangee.

Illa kooree wangee, Ngalyart's wangee.

Manjereep, the tunnel (?) at Fremantle.

Doorda weelardinup, Public house near Fremantle Bridge.

Walyoolup, the Point near Fremantle Jetty (?).

Wilya wilya, A Tondarup (Moojurngal's husband) was buried where Old Gaol is.

Balbuk's great grandmother, Yabban's mother.

Moojurngul, a Ballaruk. Government House is built on her grave.

Balbuk says her people came from the East, Beverley way, long ago. Two women came there and rested there and made it their home and their moorurt spread all over Perth and Fremantle and Reckingham Wanneroo and Swan; Windan, Yabban, Dilyingur, Meeanung were the first four yungar women who peopled all these places.

Gwerupbart and Quangunbart were the two women's names who peopled Beverley. They were the great-great-grandmothers of the four women who have peopled Perth, Fremantle, Wanneroo, Swan.

Yarran, a male, the first York halfcaste.

Tommy Jenkins, the second York halfcaste.

Mary Dixon, the first Fremantle halfcaste.

Benedict the first Swan half caste (John Spice father).

Toendale, the first Perth half caste boy, Mew's father.

They sprinkle blackboy gum over meena cakes, like pepper.

Balbuk is aunt to Jubytch although he carried her when an infant. Balbuk was younger sister to Jubytch's mother.

If a native is seen to fall in a fight, the old people or some of the yungar will at once call out, "Nyowa nyowa nyowa," he isn't hurt much, in order to prevent the assailant of the fallen man from being killed.

Jak-oke (Djekoke), Balbuk says the jakok is a York tribe (the kakar side of York) by themselves, marrying within themselves, but she cannot tell me anything about them. A York native must do that. Jinbee nyungar (Djinbeeyongara) Balbuk says a very few Jinbee nyungar lived about the hills near the Reserve. Woolber is half a Jinbee nyungar. They were swamp people. Mootcha mooloo, the junction of the Swan and ? Moore? rivers is a winytch place. The jinbee nyungar lived also near here.

Erote is "daaja", not a native (a kind of duck).

Gweriniok, not known.

Karbunga - Kalburnong, a species of fowl, daaja, not native.

Kiijinbroon, not known.

Ngotak ngweta, a bird (crow?), daaja, not native.

Koolama, not known.

Kotsajumeno, not known.

Kul-jak Balbuk never heard of kuljaks having been Ballarruks.

Mals-oke - mela murnong, Fair coloured Tondarups, etc.

Nag-karn, not known.

Namyungo - not known. Balbuk says the koora (ancestors, long ago people) spoke somewhat differently from their present descendants.

Waddarruk - Balbuk says Ballarruk and Nagarnook were Waddarruk - Biljarra and Jijarra (the upper Swan) Hill people. Balbuk's uncle was a Waddarruk. "Ab-a-dya", was his name. Wad-arr was his brother's name. Waddarruks descendants of Waddarr.

Woordookeomene - not known. Woordookeomurnong, younger brothers.

Ballarruk and Nagarnook are kootakoojal. If Ballarruk died, Nagarnook reared their children; these were koota koojal. If a Ballaruk died and the children were taken by another Ballarruk, that is koota gayn.

(continued)

All Ballarruk are mata gayn (one mata).

There seemed to have been no universal totem amongst the Ballarruk. The boylya guttuk used to bring rain, by taking something from himself invisibly and blowing it in the direction he wished the rain to come from.

The Bunbury man who married the Perth woman could when on a visit to his wife's people hunt for daaja over her brother's or father's boojoor, paying in daaja for the privilege.

The Perth yungar could claim a wife from K.G.S. to Champion Bay.

The Perth people never left their own kala (home). They made journeys to and fro, but there were always some left in the camp to take care of the old people.

Any grown man is a mammarup.

Wilya-wilya, Beeyow'ela was Balbuk's greatgrandmother's husband.

He had 6 or 7 wives and peoples Perth and district. Gabbee kalga - the hollow behind where the Queen's statue now stands.

The land was never divided but belonged to all the sons, and was the property of their sons.

The "koolil" and "yoombak" bark covered the little deeda mentioned by Capt. Irwin and gave them the flavor described.

Balbuk says her ancestors named various divisions as follows :

Nga'binyung gave his sons the name of Gooanuk. He lived on the flat ground at the back of the hills, near Reserves.

The rain was always falling upon them and teasing them and he said, "Gabal gooan boming" - rain always falling down and beating and teasing you - you are Gooanuk people.

Kayganook, Yook-noorn gave the name to his sons because there were a great number of woorjal, little tadpoles, near the swamp and he said, "You are the Kayganooks."

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The Perth natives could go "visiting" as far as Cockleshell Gully, no further north and as far south as the Vasse. They could not go "over the hills" to the east.

"Benangan", daylight, the natives started for a visit. If Balbuk and I intended to go and see Jubytch and Joolyeenan (Jubytch is Balbuk's uncle), we started at Benangan, daylight - murrert a kool-eetch - very early, and we would reach the camp in the afternoon. Kaleruk. Perhaps the children would see and recognise us and run to meet us and bring us to their kala and get food ready for us. Then we would exchange news. The food would be put on some leaves beside us. We can stay as long as we like, "wata murnong nyinnin", "go or stay as long as you like."

If we went to see more distant relations, we came to their camp at the same time and an old man or woman would get up from the fire when they saw us and come towards us and say, "yinnamat na'wuk" "Who do you belong to?" and we would tell them and when they knew they would give us daaja - take us to the fire. We would stay only a night with strange relatives. Friendly visits were never paid at night.

Balbuk says an "own" uncle could not give one of his wives to a moyar (nephew); he can give a daughter, but kongamata can give one of their wives to their moyarmat.

When Balbuk and I were going to see Jubytch we would make three smokes along the road and then they would know we were coming. If one man went to the camp, he sat down near it and waited until someone came to speak to him. Bamboeroos were sent with young men to announce the arrival of a contingent for a jalgoo. The old man who went to assemble the yungar for a jalgoo was called eego. He it is who controls the ceremonies in connection with the jalgoo - he gives the men their proper women and of course is paid for the accommodation of the women. The jalgoo may last a month or so. This was supposed to purify the people! There were several eegos managing the men and women, etc. at jalgoo. The women would be very elaborately painted and wilgeed and the young men also. The eegos also had their bodies ornamented. The eegos painted both the young men and women.

(See more detailed account in Section XI.)

Netingar = nyetingurt. Balbuk cannot remember what there is in connection with this name. Grey says they are ancestors (nyitting = ancestors). Other natives call them "spirits" or "ghosts". They did not use the person's name in speaking to or of them, fearing harm might come from mentioning the names.

The children were never called after their grandfathers or grandmothers

Native Names of trees (cf. Woolber's list, Notebook 19, p. 22.)

Kurdan, red gum	Quela, sheoak
Wanda, white gum	Peerdan, female banksia
Moojar, Christmas tree	Jerral, jarrah
Kolyong, wattle	Batta, rush grass
Mungytch, banksia (male)	Moondarn, scrub
Weedan, woolly bush	Jelba, grass (also spring)
Moodurt, cajeput	
Ngoeral, prickly tree	

Yalgoonga's people would kill the ngoogamber people and the Ngoogamber would revenge themselves by killing one of Yalgoonga's men. Ngoogumber is the other side of New Norcia. Boogaberree owned Ngoogumber and he was Yalgoonga's moyar. Yet the families would occasionally kill each other. Only one man might be speared in one tribe and then the other tribe revenged his death. Balbuk cannot remember the names of the tribes.

Where the Banana gardens now are was a favourite kootinyel (corner) where the kangaroos were enclosed. Hundreds of them were caught in this natural "pen". The natives camped at Min-de-ra (the Park?) (ask Balbuk again).

All races of mankind are constituted alike mentally and savage races all over the world at the same level of culture, will evolve certain beliefs and customs differing somewhat in degree but exhibiting a similarity with each other in many of their fundamentals. The least civilised of the Irish race - in the south and West, the Scotch and the Welsh - the old Kelts in fact, have many beliefs, customs, superstitions exactly similar to those of the W.A. aborigines. Fanny Balbuk might be an old Kelt.

Yooralgatha mya - some people east of Cheriton.

All Dool's female relations in Gingin were left-handed. Jigat, Goondebung's ngoonden, occupied the land to the north of him (Gingin), Bineetch; Goondebung's mammal, lived to the eastward (Bindeon); Abadya, Goondebung's ngooljar, was his western neighbour (Swan, Jeejeeroo, etc), and Weeban, also Goondebung's ngooljar, was his southern neighbour (Goondebung was Balbuk's father.) Goondebung's country had no general name, the various names were given to springs, etc. on the land.

Balbuk knew all the following Nor<sup>th</sup> West tribes :-  
Mulgarna, Wajerrie, Gooba, Thawara, Beedunga, Ingarda, Nanda, Wadarndee, Ngardeecinya, Eeratheola or Eerawajerree. Nearly all these names mentioned by Cornally.

The girls' kordamata cut their hair, or sometimes their sisters cut it off, not their brothers.

Koorar (long ago) yungar made the Beedawa.

Balbuk states that Wordungmat and Manytchmat go up as far as Cockleshell Gully. Further north, "doongaburt" these names also go down to Esperance.

Dunum-dunum, konga-moyer, uncles and nephews and their relations owning the boojoor.

From Bassendean to Guildford Bridge, Beerdalup was Munde's boojoor Nyeebarup, Eedeelup, Nyarnolup (where public house in Bayswater now is) and Ngattabup, also Munde's boojoor. Moonde was Yalgoonga's moyar.

Weerang was Myago's father's brother (his maman also); Moorangul, Balbuk's grandfather) was deeneo (ngooljar) to Myago. Their run also included Perth. Yalgoonga was mama nata to Weerang. Yalgoonga was murren (or demma) to Myago, and also to Moorangul.

(bal-a-boojoor - his country.

bal-a-boojoor genjee, his country only)

Eelyar, Miago's uncle, owned the swamp near Shenton Bur'na'wor'anup (Beenyup and Goolilyup, Shenton's house.)

Joobyteh's father Moorytch owned the Guildford side of the river.

Weerang and Munde owned the Perth side. These were the last owners.

Moorytch was Balbuk's demma.

Weerang was Balbuk's uncle.

Munde was also Balbuk's mammamat.

Karreenu, Shenton's place in South Perth, belonged to Yoorgan and Beenan and Kareen. Kareen and Yoorgan were Balbuk's uncles and also Beenan. The two latter, Beenan, Nagarneok, and Yoorgan, Ballarruk, and Kareen, Nagarneok.

Old Kareen was the last native who owned the boojoor there in South Perth. Beenan was the last South Perth native who died; he was buried by Bishop Gibney.



Boogur - sulky

Warda gutuk, a "big" man or woman respected in his tribe whom the people will listen to, a well-known person both within and beyond his own country. He will stop fights and keep the peace. A woman can be warda gutuk too and is of importance in her tribe.

Manjareep - Fremantle Point ?

Kal-eeep-gur, the home people.

Booyungur, strangers.

Goojat (supposed to be "Supreme Being") is only a corruption of kwejat; directly, or koojeetch, sky ?

Moonok (supposed to be heaven) strong sunshine, summer time).

Moore -the Point of Mount Eliza.

Goobabalup and Booreerup, Monger's Lake and Booreerup, the Monastery side (Lyon said Galup - wrong).

Beeloo - river (erroneously called Mundy's territory).

Woorerdup, this side of Yandeelup (Mayland's Station), was part of Mundy's boojoor - not his "headquarters".

Manjareep - Fremantle Point, was part of Mijegoorup's country.

Balbuk's great grandmother was Mijegoorup's korda.

Banyowla was Balbuk's youngest grandfather. He was a Perth, not a Murray native.

Dygan was Kareen's daughter, a South Perth native.

Waylo - the term for north.

Jooloon, Weelam's father, he belonged to Perth.

Jooloon was Balbuk's demma. He lived at Garrgata, which was his boojoor

Jooloon was (probably) deenee to Yalgoonga.

Boora, a swamp

Koja bora, blackboy gum, so called from being used principally in fastening hammers (koja).

Yalgoonga was Yagan's mamamat.

Naral was Yagan's boyar, not his son (Naral was Balbuk's ngoonden Jigat's son.)

Yagan was Balbuk's uncle.

The Perth tribes did not use woonda (shields).

Jarnok, Eastern word for janga.

Wee-ap was Dool's demma - he belonged to Swan.

Bilyoomerree was Weeap's son.

Weeap was Balbuk's murrin (or demma).

Noonar and Yoorrgan were babbin and had changed names. Noonar was responsible for the battle of Pinjarra.

Mollee dobbin was Balbuk's uncle and belonged to the Swan.

All the year round they hunted kangaroo.

Yalgoonga was Balbuk's grandfather and Elal was Yalgoonga's son.

Beereegup (Claremont).

Karbomunup (Claremont also), Kadamboordup (Gallop's), Kooran'dilup (Shenton's place) and from below Fremantle (below Frigg's limekiln) to Goobabulup and beyond it the ground belonged to Yalgoonga and his sons and brothers and fathers.

Bogaberry, Meelup and Bonberry were deenee (brother-in-law) to Yalgoonga and owned the country north of Yalgoonga. Goonderup, Maloojup, Walyeenup (where Chinamen's Gardens now are) those were Bogaberry's places. Goobalilup itself belonged to Balbin and Doolum - Bogaberry's moyer.

Kootelbur, a kind of hawk which kills and eats birds, or Kilkil (Gilgil), also a kind of hawk, brought the fire, which they sneaked from ... (Balbuk cannot remember whom).

A falling star signified the death of some moorurt; comets and meteors with fiery tails were also supposed to prognosticate a death.

The shields were made from cork trees, there were none about Perth.

#### Phases of the Moon

Moon waxing, meeka beer' Warrin - new moon.

Meek' bangala-nyinna - half moon

Ger-ra-dil gut'ee - full moon.

Moon waning, be'na burdok, little bit off the moon.

Boorda we'ning, bye and bye dead.

Murryl, oysters.

Domburn, a hollow or cave. The moon is supposed to have gone into the cave and drawn the figures in it.

Yongar yongar kaabin - a battue of kangaroo

Woergoomitch, a species of shrub emitting strong smell. A bed was made of this and patients who had been "bulya'ed" were put on it and it quickly drives the bulya away as the bulyas don't like the smell.

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Woordookoomurnong (wurdukumeno (Moore)). If a native is asking another to give a third person some daaja, he will say, "Give him some ~~daaja~~, he is woordookoomurnong (like a brother to us)."

Tondarup and Ballarruk would use this word.

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Watchandi tribes at the Murchison are the Wadarndee or coast natives. All the natives living on the coast are Wadarndees.

Meenong people are Beverley way.

Thawara Angardee and Mulgarna tribes met at Northampton.

No "Eaw" tribe known (see Curr). (ee'aw = little hill)

The Perth yongar were yabaroo or Darbalung.

The Perth people could not visit Murray and Blackwood at ordinary times, but the Murray and Blackwood people would attend a jalgoo corroboree at Perth or the Vasse.

Moke, alias Ngoker (name given from sucking mungytch (ngoko = sucking). The mungytch is Ngoker's oobar or "berungur".

Walbeegooroo (Nagarnook) or Jinna boordon, of Gingin Brook, was Ngoker's father's name (the second name was given on account of Walbeegooroo having a long pointed foot). Ngoker's mother was "Ja-an" or Menabung (the latter name given because she was always so jealous). Jaan was also a Gingin Tondarup.

Ngoker is ngoondan to Dool and mamamat to Woolber (Yoolyeenan had promised a daughter to Woolber and Ngoker being Yoolyeenan's ngoondan Woolber becomes his ngeba or koolong.) Nyilgee is jookan to Ngoker and Balbuk is mamayoga because she gave a kombart (niece) to Ngoker. Kajaman is jookan also and Ngalyart (korda). Joobyteh is ngooljar to Ngoker.

Wardaruk, bamboo grass made into tubes for drinking mungytch.

Domkin, Goondabung and Joojeebul gave Balbuk to Domkin.

Burtap, 2nd after Domkinbung died.

Hraggo before Woollur, Nagarnook, mootchoo.

Woollur - had Mowerr by Woollur.

Nyeergup-Moondel, also before Woollur.

Balbuk killed a woman at Northam, fled to Moore River and got

Woollur there but she was brought back from Woollur. Balbuk

had Kraggo - Nagarnook - and the two women fought over the mootchook

Windan, Ballarruk, old woman, belonged to Perth. Windan was mother to Ngalgoonga (Weerung other man).

Yabban (Nagarnook) was Joobytech's 2nd mother and Balbuk's granny.

Dilyingur, Meeanung (Ballarruk), both Wanneroo and Perth side.

Dan'er, uncle to Balbuk. He belonged Beverley way. The other

side of Karbung ngurra, was Balbuk's father's run and it went up

to near Gingin and half Wannurmung, the swamps and springs near

Perth. Ngunjarrong.

Doolum, Tondarup, brother to Balbuk, Balbin, old Perth, Tondarup, Geobabbalin, Munger's Lake.

These were uncle and aunt to Balbuk.

Weeban, a Perth man, was Balbuk's uncle, Ballarruk. Perth towards Wannaroo.

Miago a Ballarruk, Balbuk's grandfather, and Kagoob's korda.

Mundee was uncle to Miago.

Miago, Doolum, Balbin, all Perth belonged to these.

Walam, Jowitch, Canning, Didarruk to Perth Bridge. Mamman to Balbuk.

Murdalup, cemetery at E. Perth belonged to Yoerrgan, a Ballarruk, Balbuk's uncle.

Goongeengoo Bridge (road to Albany, and along that way) belonged to Yoerrgan, Beenan, Weerang, etc.

Wid'er owned Claremont, Karbomunup Point near Peppermint Grove

and Cottesloe districts, brother to Balbuk, Ballarruk. Yagan was

Balbuk's "uncle", Ballarruk, Yagan was Yalgoonga's brother.

Moleej, Mollee dobbin, Weeban, Mikkeetch Joobalung, belonged to Kardumba - Swan River - all Balbuk's uncles - Ballarruk. Karbunga was one of the names of Goondebung's place. Gerung, alias Boogaburra, Wannaroo and Balkatta and Limekiln way. Nagarnook. Walyeengup, Goonderup and Maloojup (on the seacoast and where Chinamen's Gardens are), Gerung's boojur.

Balbuk and Boogaburra were niece and uncle. Bassendean was Ngoonytch's boojoor. Balbuk's uncle. Beeralyn - Bayswater was also Ngoonytch's boojoor. From Gingin to Fremantle was all Balbuk's relations' boojoor. Racecourse (Perth), Ngarraban, Joobytch's boojoor. Joobytch was uncle to Balbuk.

Before Joobytch's father and mother died, they gave him the names of his boojoor.

Maamba where the Reserve is.

Karragullun - Cannington Station.

Booreebooree - where white lives near Reserve.

Beenyup, Goolililling, Boorna wardan (big lake, Belyan's boojoor.

Boo'yal ballee, on the south side.

Booyun'gul ballee " " " "

Banyow'ela - Miago's brother, Perth.

Jooloon was Balbuk's demma and lived near Perth, Ballarruk.

Narral owned Shenton's place, Gallup's place, Katam'boordong Shenton's place, Koordadalling.

Narral was Balbuk's demma, Ballarruk.