

Notebook 21

Early MSS. Questions on various topics made to Jubyche, a Guildford native, and his answers.

Most of these questions and answers have been placed in the various sections.

109. What was the average height of the men? Describe their hair. P. 16

The men averaged about 5 feet 7 inches, the women about 5 feet 3 or 4.

Their hair was usually straight with a slight curl at the end. Sometimes a native would have hair more curly than usual, but there were no woolly haired natives. Jubyche states that the hair of some of them was very long and thick, "all the same woman's hair", and straight, so long that they could sit on it. They used to have hair cutting ceremonies when those who had long hair had it formally cut by the big men (their babbingur) and then the hair was bartered for kyleys, opossum string and other objects of barter; pieces of their hair were divided amongst the relatives who converted it into string. P. 56-57

111. Have they any mode of salutation amongst themselves such as shaking hands, etc.? P. 16

Their mode of salutation when meeting friends in the bush was to place their arms round each other's shoulders, droop their heads and say "Nakkal", poor fellow, "Yeya wurritch jinong", Now I see you, "coorai jinong burt", never see you long time. They never shock hands, but kissing was always known to them. Mothers and fathers kissed their children and women kissed each other, but no kissing took place between men and women. P. 57

112. Had the natives any Government or Council of old men? P. 16
No, there was no Government or council of old men. P. 57

113. Did the native bees exist in the Southwest? P. 16

There were no native bees in the Southwest, but there are some stingless bees in the Nor'West. The Southern natives obtained honey from the banksia, red gum, and the small cup-like flower of some species of runner. P. 57.

126. Who was it that decided what was to be done, such as having a wanna wa corroboree, a big kangaroo hunt, etc.? Did Jubyche's father and himself, after his father's death?
P. 18

The old men usually talked the matter over. P. 59

"Dalgeo" a bush enclosure in which the men and young boys were put, so the women could not see them.

128. Does Jubyche know Bob, the old man at New Norcia, and to what family did Bob belong?
P. 18

Bob of New Norcia was a Tondarup, called Ngoogulgurt, and was warrain borungur.
P. 59

129. Did Jubyche know Jimmy Mungaro who went with Forrest? also Tommy Windich and Dunbatch, a native of Waddowring?
P. 18

Tommy Windytch was a York native, a Tondarup. He does not recognise the other names.
P. 59

130. Was Windeetch Moorytche's nephew and Jubyche's brother?
P. 18

Winjeetch, Dwandell, Jingall and Yallell were Jubyche's uncles, Moorytche was uncle to Deedal, these boys' father and according to Jubyche, Moorytche who was his father was their grandfather!
P. 59

132. Has the word waijuk any meaning? (see Howitt's S.W. Aus. p. 344) P. 18

Waijuk, from wedgi = emu, a branch of the Nagarnook family.
P. 59

241. When Jubyche wants to address his wife or wives, how does he call their attention? P. 25

Yool -yeen-oh! Jubyche calls, which is an abbreviation of Fanny's name Yoolyeenan. Fanny answers, "Ngaid-juk"? What is it? Jubyche answers, "Yual coorl", come here, "yellok" for a while. P. 73

244. How used Fanny count her children? P. 25

Fanny mentioned the children by name. She did not count them. P. 74

250. Did some of Jubyche's tribe come close to the rivers, while others camped on higher ground? Why? P. 26

There is no special reason why tribes stay at the river, or on the hills. Some are river born and some hill born. P. 74

Ask Jubyche about mun and gurra.

1. What is an unmarried young man called? Coolomandee.
 2. Were they fond of their children?
 3. Have they any special ceremonies at meeting and parting?
 4. Get Jubyche to describe a kangaroo "stalk".
 5. " " " " " funeral.
 6. " " " " " initiation ceremony.
 7. Any significance as to the scars on the body?
 8. Arrangement of a big camp, composed of several families and neighbouring tribes, how situated?
 9. Suppose a neighbour came to see him and he wished him to stay for a few days, what would he say?
 10. Ask Jubyche about the various "dresses" of the natives.
 11. What is Bebo-maro? (Gull's place)
 12. What is a woortill and noodlebull? (Noodle-bul = K.G.S. word meaning belt.)
 13. How was fire first obtained?
 14. Karakols ?
 15. What is the name of the upright stick, the flat piece of wood, the touchwood or dried and powdered leaves?
 16. How did they bury their people?
 17. Any other methods of obtaining fire than by rubbing or twirling? No.
 18. Ask Jubyche if wearing a belt, or tying up the hair, or ornamenting himself with shells, indicated a chief, or did it mean any special office held by the wearer? No.
Wangow-boor-duk = don't tell him.
- Totems
Any idea of a soul
19. Various styles of painting and decorating the body. Certain patterns of scars on body.
 21. Do certain lines, carved on the shields, wommera, head ornaments, etc. mean anything? No. P. 33
 22. In painting for mourning, does the father of the deceased paint himself differently from the cousins? Yes, the father just paints the forehead, the cousins, sisters, mother, paint the face.
 24. Was Jubyche's father called chief? What is native term for chief? Bir-dere = old man of some influence.
 25. Are the patterns on the body symbolical? the chalk patterns and markings at correberree festivals, ceremony of nose-piercing, knocking out teeth?
 26. Various ceremonies connected with blood, blood letting, blood giving, etc.?

27. Human hair for making hair waist belts, who has to supply this? From whom is it obtained? (From everybody, the hair is purchased.)
28. Food restrictions.
Jubyche couldn't eat rat or bandicoot.
29. Cannibalism?
30. Describe a battle and how they are attired for it.
31. Any system or place of exchange and barter (Fraser 37). Yes.
32. Ask Jubyche if the initiation or man making ceremonies always take place at the same camping ground.
(No, sometimes one place, sometimes another.)
33. When the tribes are collected for the initiation ceremonies, does the tribe that has issued the invitations have to feed the company until the ceremonies are over? No.
34. What are those markings called?
35. Mental telepathy.
36. Pulo, can he tell me what meaning that has?
37. How does Jubyche think fire began?
38. Try and get a war or initiation song from Jubyche.
39. What parts of the body are pierced for certain crimes, such as an elopement, etc. (Legs, and sometimes the body.)
40. What is mammaguarra? (Father of all - this is also a northern word as Willambong says her husband is mammangurra.)
41. Describe emu and kangaroo dances, also wild man corroboree?
42. Are the cockatoos feathers, emus, etc. totems?
43. Ask Jubyche about the name of the dead man (called monytch) being changed. Ans. =jerda". After two or three years "after a little bit time" monytch.
Dead man when he hears his name called says, "What right have you to call me?"

Bam-boo-roo = native message stick.

Benna = daylight

Kardagur = half way, kardagore = half way

Waijuk (Whajook), Bunbury and York way (Nagarnooks are waijuks)

From Williams to Beverley and from Beverley to K.G.S. and from there to Esperance, all are Minung people.

Bannajee - cockatoo, called by the Champion Bay natives, who as Jubych says "couldn't turn their tongue round 'monyteh'", cockatoo.

Ask Jubyche re Thoonoo, Yabaroo, Jogrdee, Muleyarra, Bidong and Mirnong (Drage Northampton).

Names of tribes

Ingarra, "cannibal". Gribble gave this name to the Carnarvon and Gascoyne natives. Jubyche says that from Geraldton all along the sea beach the natives were cannibals and are called Ingarra, which means cannibal.

Yabooroo, north, Dargoora towards York, Oggurndee, Beverley way.

Beedung, Albany (also Meenung) way. Kagajee, Bunbury way.

The Yabooroo people use these names but Jubyche says his tribe call the northern tribes wel-la. Jidding, Northam and Toodyay.

Kagarr, York way, Cooreeny' Beverley way, Meenung, Albany way.

Kunning, Bunbury way.

Nadjakul, yes, Jubyche's tribe

Natha thur, yes, Northam tribe

Goa thoonoo, yes, Yabaroo tribe

Mul-e-yarra, müle = eat, moole yungating = give me to eat

(Muleyarra is also "East")

Would Muleyarra have that signification?

Thoo-noo means yes, very true

Yabbaroo means north.

Ye-nung, widower, widow; burn-up, orphan.

Chief, boogur, kill a man, head man, one who has authority
(afterwards corrected).

Karrung, sulky, is also used in connection with boogur.

(Karrung and boogur are both names applied to a strong sulky
native.)

Canker-run or Kan-ger -ran killed Captain Ellis, speared the horse
first, then dived into a pool and swam to where the Railway Bridge
now is.

Before the battle all the natives dreamed of blood.

The battle was near Capt. Fawcett's place.

Nganya kala yanga = give me a match

Gnanga quedgat baru = I am going away now

Benung kor jinnung = tomorrow come back

Nadje benung yual koolar ding = I tomorrow will come back

Goert gwabba yual boola ngalluck teta nyen-na
Heart good come back again you two together me

P. 101

Bogojul ngadja kuttych yinoek nynga oor cool gynong
that way I hear him you come back again see him

Bal jul nynga goert gwabba, yinoek nyanara
come back heart good you me

"Yuerda gur", making the man. A new song is sung at these feasts
by the boy, who learns it while he is a probationer (?) P. 102

This must be corrected as Joobych had forgotten many.

Not one Perth native left, nor a Fremantle one, and only one (George Winjal) in Mandurah. No Canning native left, South Perth all gone, only one Swan native (Jinny), Jubyche and his "sister" the only two Guildford (Swan) natives left, but Jubyche has 4 boys. Murray natives all gone, also Pinjarra natives, Toodyay all dead, Gingin has four. Warnerce has none. York has Jandel, Gingin natives are Woolber, Dooal, Ngo-kerr (now dead), Wongong. Narrogin all gone, Lake Pinjar all gone, Boongalla all gone.

The law of the survival of the fittest is here shown to the detriment of the poor aborigines. In West Australia the race is fast disappearing along the coast and the leading rivers. It is only in the arid interior that a primitive people still exist who have not yet come into contact with the whites and as the unfavorable condition of the interior of West Australia will forbid any close settlement of the whites for many years to come, the natives of that part may have the chance of surviving for a few ^{hundred} more years in their natural and unaltered conditions.

In these matter-of-fact times the question may be asked, "What practical result would a speculative research into the habits and customs of the aborigines promise?" It is to be hoped that a sufficient number of persons will always be found who will appreciate the value of a problem for the difficulty of its solution, and deem nothing mean enough to know although such knowledge may not always be of a lucrative character.

An old proverb given by Jubyche illustrates the system of justice :

Yocal mun kanjee bo-ma

"I kill and you kill".

Baaba

A tribe of people at Capel who were very fair copper coloured Baaba called them Mooalgin and Beerrgyn, white. Very tall strong big with long jet black hair and very long beards.

The children and many of the women had light coloured hair, the women were tall splendid types.

From Busselton to Capel and Bunbury Doonan wangee was spoken. All these fair people spoke Doonan wangee. The kwelam gave them the Doonan wangee.

Nyaap, a Kweelam borungur. He was demma to us. He was a Tondarup and mooalgin.

Cold made them dornda.

Gooergurt,	Ballarruk	} Bulyen's father's relations
Yarringurt,	"	
Kommin	"	