

Notebook 23 A

Miscellaneous Notes

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Bweerill, "the emu's feathers shining in the sun", the name
given to one of Baaba's uncles.

Jubak, a vegetable (someone was eating a jubak half raw,
Baaba's uncle.)

Gabbytch, flood (Baaba's mother)

Urinn, muddy water (Baaba's real mother) Baaba's granny was
drinking water and someone said, "Uree", it's muddy,
and the child was called Urinn.

Weela, spear shaking. Someone was shaking a spear "weela-weela"
and Baaba's kongan koolingurt got the name.

Winima has not seen No. 1 flint (pygmy) (in Church)

Ward's "Origin and Evolution of Primitive Man"

No. 2 made weerra and Mimbu - wooden scoops

also No. 3 which sharpened kajji points also (spear)

4 mimbu and weerra making flints

5 mimbu (deep water carrying scoops)

6 mimbu

7 axes hafted. He has not seen those but heard of them allinjerra (north)

8 not seen

9 "good" ones from allinjerra (north) but confined to north (Northern Territory)

10 not known

11 mode of burial. We buried Wongguri (old woman) in this position. I tied her legs to thigh just below and above the knees and her arm to upper arm, the hands resting each side of chin, with palms on neck and shoulder, body placed east and west, head west, eyes looking towards N.E.

No. 43 Churchwards Ipswich man might be a prehistoric of Excelsior with tomahawk instead of sword.

Names of Newcastle men

1 young Banaka from Pt. Hedland
Yoonbirdee, Banaka, Roebourne, maardee thaalo
Mamma kaamig, shield
Yarraguri, auntie
Jeeba Boomerang Derby
Moogulyee, auntie, Roebourne

Winjan, Tondarup
Nyoomuk
Yoonda, Ballaruk
Willamardee, m., Paljeri, Roebourne
Malbarjungoo, m. Boorong "
Ballamarin, Jowilyee, Northern Territory
Weelbaring, Boorong, Roebourne
Booronga, Bunburee, Queensland
Welyo, m., Boorong, Derby
Yeelgeelyeemarra, m. Boorong, Roebourne
Walleebillee, lightning thaaloo
Telow'ree, m., Kaimera, kanngee thaaloo
Boonburt, m., Tondarup, Nyittuk's husband
Mrs. Hill, Claremont, for Mrs. Johnston's grandchild
or winashop
Wang'ainbung, f., Banaka
In'meean, f. Tondarup, Boorong
Maabee, m., Kaimera
Yam'mee, f., Kaimera
Jeegardain, m., Kaimera
Jalleora koonangoo, Roebourne corroboree

Meenung, gum of tree, also gum tree

Don't forget Frank Hann's information re his having seen native paintings in caves, etc. on his trip to Oodnadatta.

Boonda nganya wer'a jinga wak'y-nya gwabbin boma janga
you me everyone bad or good speaking

(You have been speaking good or bad about me.)

If a couple find they cannot live happily together, they separate, the wife going to live with her husband's father and mother.

(Copied for Social Organisation chapter)

Rainbow grass used at Wanna wa.

Bwongul = little

Meddup = mushroom

Wulyebuddup = Two Wells near Mt. Barker

Kombaalup beel, near Mt. Barker

(remainder of list of names placed in II 3d, ii, P. 35)

Ngank ngurda kooling = sun going down

Abram, Northam

Ngwoonbib or Winbeb, a Tondarup, was kweenda borungur.

Winbeb states that Ngoogonyuk were black haired Ballarruk with short thick sturdy legs.

Jirdajuk long legged people of the Plains.

Jerrung (f.) born in Narrogin district. Her people were meenung and she herself was kwonnert borungur. Her husband was bwaiee borungur (zamia nut).

Naajagin, where the spring is in the town of Northam.

Nimbeedongin Pool where Northam R. Station now is.

Toort = upper mill stone

Northam and York people bury east and west.

Southern and Sth. western are said by Abram to bury east and west.

Albany descent (Accounts of this occur in the section on descent, III.)

Father Manitch
Mother Wordung
Children manitch

Male child manitch
Male child's wife wordung
male child's children, manitch

Female child manitch
Female child's husband wordung
Female child's children wordung

Male child wordung
male child's wife manitch
male child's children wordung

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They used to spear cattle until one old cow impaled one of them on her horn.

ALBANY NATIVES

Wabbinyet a Wordungmat.

His father's name Yamarr, a Wordungmat
mother Yowinung, a Manitchmat
sister Te'tik, a Wordungmat
mother's brother (konk) Yookunit, a Manitchmat
His sister Tetik's daughters :
Nyinneean, Manitchmat (youngest)
Weelinyan " (eldest)
His father's sister Bwolap, Wordungmat
father's mother Yabbarung, Manitchmat

Yowenungun's father, Indeewar, Manitchmat
" mother, Gweebilyera, Wordungmat

Tetik's husband Denin, Manitchmat

Wabbinyet's wife Marr'gaiyan, Manitchmat

Wabbinyet's father and father's father were mannur (long tailed iguana) borungur, Wabbinyet was also mannur borungur.

(Wordungmat appear to call their Manitchmat grandparents demman.)

Wabbinyet could eat his totem - his totem was his daaj. His mother's totem was the warra.

Weelabandee - Nor'West people.

Men 9 shirts 9 trousers

Amungurra, s & t

Guyama, s & t

Mundurr, s & t

Wailguri, s & t

Gogoma, s & t

Jinnabulain, s & t

Mindari, s & t

Guinmurda, trousers only (have given shirt)

Yalliyalla, trousers only

Mujumujana, shirt only

Ngallijanu (young man), shirt and pants

Blankets, 6 full, cut these and made single.

Wombija, m., full blanket

Yalliyalla m. " "

Wailguri m. " "

Jinnabulain, m. single blanket

Jinnawilli, f. " "

Inyadura, f. " "

Nyudura, f. " "

Mindari, m. " "

Narrawijini, f. " "

Gave no clothing to the men Darrganuruja, Marngur, Ngurabilnga,

Kattagiri, Barrjuguna and Windi-windu. Had given the first

two shirts and trousers a little while ago, also blankets.

Kattagiri only recently arrived back from the line, Ngurabilnga

his woman Dhambilnga and Jibala their girl, too bad, too dread-

fully immoral to do anything for. Windu-windu, for stealing the

Empire Day tobacco and by inciting Ngan....., Ngallijanu and

Wonguma to come into my tent and steal it. (Names are indistinct)

These were given blankets a little while ago :-

Guyama, Amungurra, Mundurr, Guinmurda, Darrgawunga and Marngur.

These went to Cook by train and missed Empire Day :-

2 little girls, 8 little boys, 3 men, 2 women.

10 little baby frocks, 3 blouses and pants, 10 boys' shirts and pants, 23 in all. 9 received them.

14 to have them.

2 little girls, 2 boys.

11 men, 15 women, 7 babies, 2 little boys, total 35, settled in group.

9 dresses given to :-

Must make dresses for

Inyadura

Karrerrga

Nyadura

Munmila

Beenuga

Nabbari

Nyirana

Boorongunya

Banyarda

Jurduil

Narrawijini

Windilya

Bigainji

Murdigura

Babies and little boys, 9 frocks made for these :-

Gillinggi (little boy, too young for trousers)

Wardurunggal " "

Jurduil, little girl baby

Ngilgia " "

Ngalladaru " "

Wingingga " "

Wailguri " "

Dardana, little girl

and one other little girl

Anbungana, Jinnabulain's baby

Blouse and pants
Dhanguil W.A. gift
Thannana, my gift

Taken from Tripp History

Andy was taken to N.Z. by Sir George Grey. He was one of Yal-gunga's sister's sons and a Tondarup. He made a reputation for himself in the early 50's and 60's in New Zealand. He was mail carrier between Timaru and Christchurch, keeping up a trot all the way. His preferred payment was a glass of rum. This led him ^{so} many times to prison that he got into the habit of running straight to the prison, where he was locked up until ready to leave with the mail next morning.

He was so very good and trustworthy with children that he was often given charge of a year old baby whom he would take away with him for hours, carrying food for the child and himself. Mothers were quite happy to leave him in charge and the children loved him because he had learned to make little bush toys for them.

His tracking was "native" and wonderful.

A letter had been lost between Ashburton and Mount Peel.

Andy volunteered, swam the swollen Rangitata River, found the letter at the Hind's (?) and had brought the letter back in four hours and of course received his rum reward and slept in the prison.

He took a letter from Mt. Peel to Christchurch with all the rivers between in flood. He left at sunrise and was in Christchurch Prison before dark having duly delivered the letter and received his rum.

His liking for rum grew, and when his friends would not give him all he desired, he became so threatening that he had to be returned to Australia. He went back to Swan River and promptly found and killed the man who had killed his mother. He was tried and hanged in Perth in 1862.

Andy loved children and ran 80 miles to see a new baby in the family he had worked for.

Aboriginal Names for Rivers, etc.

(Taken from Perth Gazette, 1833 to 36, P. 39)

Submitted to eight natives, cannot be verified.

Generally incorrect

The Gyngoorda, probably Bannister's River

Boora, Lennard's Brook

Gogulgur, Avon River

Bookal and Moolar, to the N. and next to the Gyngoorda

Yardlegarra, west of the Mooler

{ Wilgy, three names given to a river that passed E. and N.

{ Gatta of Perth, rising in Goodengora and falling

{ Margyningara into the sea somewhere to the N. of the Mooler.

Narnajootin, north of the Margyningara.

Monnop, Wordungmat

Swan River sketch by Mrs. King

Camp at Crawley

Gingin 2 Kellerberrin, Victoria Plains, Guildford, Manitch & wordung

Timbal Manitchmat

Ngilgee "

Wandinyilmernung, Wordungmat

Nebinyan "

4 generations, Israelite Bay natives

Coranduk Victoria natives, mission

Scoop, Broome, shovel, Gingin

Ngoopbarn, a Nanda or Paljeri, Northampton

Murchison district woman, Weld Range, nose tiptilted, like the petals of her her own wild flowers

Murchison baby 8½ months old

Yalgoo Kaimera girl, full face

profile

Yalgoo Banaka, showing curly hair and full beard

Ornaments 1 karbeeree, long thick human hair rope used for projecting magic sometimes attached to pointing stick, De Grey

2 jooba, forehead ornament, made of human hair, De Grey

3 woogarree, human hair string, spun by the last Gingin native

4 nanbar, girdle of human hair, with native buckle, Duketon

5 willjee, tuft of hawk's feathers, stuck in forehead band, Duketon

6 oorgiddee or yaggeeree made of opossum fur used as forehead band or necklace, Duketon

7 munijee, made from murraroo or boodee's tail tips, worn at back of headband, Duketon

8 nanbar belt without buckle

1 beera beera dance, Ashburton, Fortescue and Roebourne districts, thyrsus or shaved sticks, the shavings being attached to the stick in little bunches. Shaved sticks are also stuck in the hair, which is padded with fine grass. The web shaped head-dress is used throughout the State.

2 War dance of Nor'West natives. The two old women are inciting the men to kill

3 Shield dance, hair painted and stiffened with grease.

4 Native method of making fire. Many of the bush natives when decorated remind one of early Egyptian sculptures, the pointed beard has a little ball of hair mud and grease and blood attached to it.

(continued)

- 5 manner of sifting seeds and pounding roots, the third woman has provided the meat for dinner in the shape of a snake, her yandee or thagga holds water.
- 6 A native duel, showing one of their attitudes.
7. Native women fighting, attack and defence
- 8 Native hair cutting with meero and native axe
- 9 Family on tramp, method of procedure Page 79
- 10 Roebourne district Paljeri man, showing decorations and type
- 11 Widow in mourning, Broome district
- 2 Fitzroy River native, showing type of physique of Boorong division
- 3,4 Beagle Bay Kaimera type, showing scars on breast
- 5 Natives of Broome and Beagle Bay preparing for battle, showing fighting attitudes
- 6 Beagle Bay Paljeri woman, showing straight nature of hair and method of wearing forehead band.
- 7 Necklaces of pipeshell, larra, worn at back of head. Several species of fish, all drawn by Broome district Boorong
- 8 Shields, spears, spearthrowers, and boomerang, drawn and colored by Billinge, a Broome district Boorong. Their kailees or lanjee are made from various species of wood and take their special names from the woods of which they are made.
- 9 Broome Boorong man, left handed, showing scars, manner of throwing lanjee and carrying of weapons
- 10 Same man, showing scars on shoulder, back and arms. In the Northern districts these scars are always made by brothers-in-law on each other.
- 11 Decorated man, head ornament of bark or light wood. Side ornaments of hair wound round cross sticks, the ends tipped with tufts of feathers, shaved sticks held in the hands and a larra across the back. Feather tufts in arm bands. Drawing made by Billinge, a Broome Boorong.
- 12 Native camp at Beagle Bay mission, during the visit of Mr. North. sleeping methods
- 13 Carved boab nut, Kimberley district
- 14 Clubs (nowloo, wannal) Koolmeelanjee and jarrongur lanjee. Man with webbed headdress tipped with feathers, larra drawn and coloured by Billinge a Boorong
- 15 Beagle Bay Mission types
- 16 Sunday Island Boorong, showing head decoration of cockateo feathers, also curly nature of hair.
- 17 Native drawings on rock faces and basaltic column, discovered by Mr. Brockman and party, NorthWest Kimberley
- 18 It will be noticed that the figures have no mouths, some natives believing that if they drew a mouth on the figures some evil magic might be uttered against them, others say that the drawings don't require mouths to speak with. In some districts they believe that the voice of spirits comes from their armpits and not from their mouths.

- 19 View of locality where drawings were discovered. The place is also made a receptacle for the bones of persons who have been buried in trees. These places are sacred to all but jalngangocroo or sorcerers.
- 20 More distant view of locality.

The Laverton and Menzies natives like Nor'West natives to eat; they are sweet, but they do not like halfcaste, too much "sour fellow". (See cannibalism, VIII)

Ngoorloo = wild people

Kaggara people at Leonora

Eebarrga, Banaka, Boorgooloo, all the same

Kaimera and Meelanga, all the same

Moogin is Kaimera, also Meelanga. (All these occur in

Boorong father has Tharrooroo son. section on Marriage Laws.)

Tharrooroo father has Boorongoo son.

Boorgooloo father has Kaimera son.

Kaimera father has Boorgooloo son.

Boorong mother,

Boorgooloo child.

Boorgooloo mother, Boorongoo child.

Kaimera mother, Tharrooroo child.

Tharrooroo mother, Kaimera child.

New Norcia

The Mission wongee (speech) is called Yongur or Yonngur wongee.

The name of the pool below the monastery is Booreej or Booreejin.
 The green-topped hill is Jocain murra (near road towards Mopinbur).
 The high point at the other side of the road is Koondurt.
 The Mowra pool is near Jocain murra.

The first three natives to approach Salvado and come under his influence in 1846 were :

Mindeemurra

Daggaingurt

Bilya-goorong

and these were the first people he civilised. Mindeemurra was Ngammujun or Ngammugun (Father-brother relationship) to Daggaingurt and Bilyagoorong. Daggaingurt was Kaiaran's (Clara's) father. Mindeemurra's half caste son is married to Kajjaman's half caste daughter Margaret.

Woola-woola = proud (Daniel's (Jangell's) word.)

Bunbung's sister Eliza calls namesake kwelunguttuk.

 Dandarragan people are Yabbaroo.

Kangar, East
 Wardal, west
 Jeeral, north
 Baicol, south

Kaiaran, Clara is yongar maia

Koongean is Joocerung maia.

Bordungan's statement

Kojonup district?

Bordungan says that Mannitch came from kunneeung way and wordung came yabbaroo way.

Naagarnock and Ngogonyuk are also kunneeung way.

Baaluk (blackboy) has brown gum, the bōr (another species of blackboy) has yellow gum. The bōr is the hard rush blackboy.

There were some walgunung berungur (rainbow totem) people in Albany district, but they are all dead.

Walking on the track = maatuk gooling

Carlyon

In the district surrounding Wuraargo, the male generative organ is called weeloo, the female willa.

Straw necked ibis is called wēlow; willoo is also the sea.

The boy when taken for circumcision is called wijjanoo.

Circumcision is called me korraboolyo, subincision weead.

Joowel is jeuk borungur (red flowering shrub).

Walitch borungur lived Albany way, all now dead.

Bullroarer, Yoomp-boil, wallabirdee, darrba-garrba

Baiungan's dialect (Bremer Bay)

Thumb mar ngank
1st finger maam
2nd finger borong
3rd mardung
4th koolin

Esperance names for fingers

Thumb mar ngank (Joowel)
1st finger, maan
2nd finger, yoo'eri (also ashes)
3rd finger, kallunuk
4th finger, kowin

Bordenan states that two woggal ate two women and then went into the springs at Daalangup, where they now are. No women could go near the spring. (see myths, etc.)

Ngaank, thumb

Maam, 1st finger

Borong, 2nd finger

Koolingurt, 3rd finger

Koweree, 4th finger

Bordenan and Binnaran's wongee

(see their vocabulary)

Meenung abbijer = Albany people.

Wabbinyet is beel kal; meer bwool = a lot of yungar

Obbijer = women at yardee time. Women dance at Yardee, the dance being called yogga yardee. They wear jaalyee horns. Other dances are nyeerimba, Yakkaroo and Mardawa, Ngoolyinuk, head ornaments worn at Wanna wa. They bury the effigy after the ceremony, same as Vasse people and put their jalyee round the grave. The Wanna wa came from waddarndee and Bibbulmuh people.

Wellip is the name given to a soft stone found in a swamp at Yeelap and taken out and burned before being fit for use.

The Bibbul go to Phillips River, the mardawa are behind the Bibbul.

(the above dances are described in XI.)

Woorgomirt, Kendenup

Kaaladuk and kalleepgur synonymous

Some eat their borungur, others do not eat them.

Mammungurt, woonda not used here.

Near Bridgetown, Bardeet's wongee

Deedarr, quail or plover

Darndaling = heaven

Darramirra = name given to my magic stick

Moorndok, fern

Boorlgur, gumnut

Walungin, vine runner, blue flowering

No shields.

Ngalbaitch, 50 miles N.W. of Jerramungup

Ngunneeung - ngunniungur. Warleetch borungur all dead, they came yabbaroo way.

Boon'yung and beebeenung, 2 species of birds who are what the natives call corroboree birds.

Yoomur is dwert and taamar borungur.

Esperance song (Ngalbaitch's)

Walyaa murraa ngandano (lightning, clouds, etc.)

Barrail murnaa ngandano

Yoggurt = sun

Kooberdeeuk, Toopin's proper husband, a Wordung, dwert borungur.

Dadda (for dhata, thatta, etc. Comes in Ngalbaitch's vocabulary; weddē, bad, also comes in.) Doorarn, blowhole at Doubtful Island where natives go down.

Ngeonara = subincision.

Kaiali people call stranger natives booyunguttuk, waam woondul and Baaduks.

Ngalbaitch says that the wej made a lake of kwonnert and the wej and joeteetch turned into yungar and turned all the other birds and beasts as well.

Ngalbaitch has a legend that the dwerduk killed all the yungar except two, a man and a woman.

Bremer people call Jerramungup people kunneeung, western.

Inland people are koollee, coast people waddarndee.

Blackwood district, Bordungan's wongee.

No nyungar at Dumbleyung.

Would Bindaree, lightning, and bindardee "ownerless" have any connection?

Williams district, Bardil's

Ngardar, the name given to the little mice which the boys pretended were kangaroos, "You can have the head," said they, "you can have the thigh," until the mice were all divided. (see complete version of this in Myths section.)

Baabur (Doonan wongee) called the north wind wannawaguttuk.

Dwongara wonga = hear and speak

Certain winnaljung trees are marked when passing.

Mrs. A.Y. Hassell said that certain trees were marked for males and females. Would it be when the borungur died? not sex but borungur.

Cumulus clouds are called men and bindardee, cirro cumuli, are yogga. Deeda = little fish

Mel ngomon, eyes big, a term used when going through forest at night, the starlight making all the trees seem alike.

Baabur and Nyilgee, Various Dialects

Doonan, Beejoordin dabbun

Burrong, Nyobbin dabbun

Jabbun, Battoyn jabbun

Kaanya burdanga = I had a fight

ing, in, inninḡ, anning, Ngalyart's dialect

Maia boondoo wongaga, voice true talking

All Tondarup are mungaitch borungur, Gooanuk are gab borungur.

Turra murra, Ngalyart's name for magic crystal (kalyarn white stone) carved stick, etc.

Yocadda, instead of yocat, a final syllable added, moordajoopin

Geerda geerda instead of gert gert, yalla, that.

Markings were made on trees to signify special fishing places, also corroboree grounds. In the latter case these places were avoided.

Dongara apparently named after wattlebird - dongaruk.

Kajjaman's wongee

Curious word yaly' = shallow.

Beerongoo, species of kingfisher, see Southern Cross.

Ngwoonhib's few words

Jeekok are long noses Ngogonyuk, kwerra (brush kangaroo) denotes a final syllable added. Mannaitch instead of mannitch.

Monnop

The final syllable is added now, beera = nail, nganga = mother, mara = hand, dworda or dwerda = dog, warra = female kangaroo, deerandee = northern word for black cockatoo, red tail, weja = emu, womma = another.

Monnop says native doctors used werrgo, a short stick pointed at both ends, of the thickness of one's thumb and blackened, about 3 in. long. They pierced the injured part and the stick went invisibly through the patient's body and returned to the owner again. Bad eyes were sucked by the doctor, and bulya put in afterwards. For toothache they have cut the jaw, leaves of jamwood have been heated and applied to wounds, also hot ashes.

Balbuk peeled stick = mooroo-mooroo, name of churinga in Arunta tribe

Balbuk

Wardaruk, bamboo grass stalks made into tubes for drinking
mungaitch mixture.

Mrs. Thompson, Nullagine, Peedong = straw neck ibis, peedinga =
fresh water tortoise, Pilbarra = mullet, deenee = aged, pardoo =
down, short hair, magic board = pilbenburra, used by koko - devil,
kaata = far away, doonma = upside down, nullimma kala = make a
fire, eejala = now, at once, tchitarree = wait

Billinge

At Broome the initials l and r are distinguishing features.

Koordoodoo = heart, kajjoordoo = limestone, binda binda = butterfly,
beedee = sea, kalboogup = waterfall, bannagup = east (wind),
kajjoorda = ashes, beeda = by and by, nooragoon wanna = to burn,
yalbooroo = friend, go = manna, koojarra = two, koomaljina =
mothers, marrongain ngooroo or marrongin = brothers, wallaballin =
mother and children, bibbinya = uncle and nephew, yarra eeree
tchallingo, or jarra eeree tchallago = our nephew or our boy.
, woola inbul = raining, goonaboola = is it going to rain.

Throwing the lanjee towards the right = joorungin, towards the
left = paldharringin, straight in front = joongarra, walga =
sun, meerijal = moon, kardimba = nosestick, also bees wax.
majjangoola, beerabab, weedoo jandoo, bindain jandoo = big girls,
wabberango, koorabiddee = big boys, that's all right = kaala
maaboo, that's wrong = kamba maaleo maaboo, tangled = jaggol-
jaggol, jeemarree = wife, yalma = sister-in-law, walgura = sister-
in-law or brother-in-law, jandoo, kooloo, woorin, woorain = wife
or woman, koomaljina, nieces, jarramulla = brothers-in-law and
sisters-in-law, woongamin = grandparents, woongamin "tchallal"
relationships. (That is, those who must not marry each other
though of marrying classes.)

marrëra = mothers-in-law, wallee = meat.

Beagle Bay

Walga = lizard, walee = meat, girl girt = to tie up, walg' = sun,
lainb = stealing.

Sunday Island

O'rang = woman, tcharl = leg, calf, also jangalla,

Sunday Island (continued)

nargalal = spotted finch, white reef heron = rā-ā, ngoora ngoora = fly, boara (is it bōra?) = ground or country, peelarra = foliage, alingoyñ = rainbow, inderee = star, bamborr = blind, koolee = to break, bardajinna = depart, ngullum = disgust, ngai eean nummun = I desire, barda = go away, umba = man, tehambarree = knife, nunnamoor = spill, tehallanda = friend, pooroo = kangaroo, ing'ar oy-jee = he has been killed.

(see various vocabularies for above words.)

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Yoloyn, Laverton

Yoolbarra, Perth natives are called by the Laverton natives who call themselves koggara; "booe", strangers are coming, mara mammardoora = thumb, marirooro = fur string wound round beard which is brought to a point, manma = far away, naaroo = poor fellow, moorneeo = knife, ka! koolila = listen! Koordoofoo = heart, rather like Doonan wangee. Mr. Young gives Tammalee as brother-in-law (Duketon).

Yangeena kajja = Yangee's hair

Near Canegrass, mara mammardoora = thumb,

Long drawn out final vowels peculiar to this district - yalda-e-e-e (cold), nganjoo kammardee o-o-o-o = my uncle. Similar to Chinese. When bad women bear a child the baby is burnt. When kurrajong seeds are first eaten they bring blood to the mouth of the eater but after a little time the blood ceases, the seeds know the eaters! Mooga = kurrajong seeds.

Mulline A boorong woman calls her Tharrooro nephew "kangee", to distinguish him from her son-in-law who is also "nephew" to her.

Nyingain = ant-eater.

Gardee gardee + wanninee = spider web (headdress)

Wingadee is ngabba koondarn = wallaby totem (not eaten).

Coolgardie

The joojooño (native cat) was changed into stone at Kornballee ?. Nyocolumnat = kingfishers, bittangal, koondan = borungur. yarda, eaglehawk, bittangal are in kakkara country. Some kaiale people are kara bittangal. No murdar in Kooldardee, it has to be obtained in kaiale country. Baljarra = spinifex; kaddeea is marda (hill) bittangal and weena (little lizard) bittangal.

Boonyoo's information.

Boonyoo is a Yalliljerra native, S.E. of Laverton

Our (we being Boorong) grandfathers are Meelanga.

" " " " grandmothers are Boorongoo.

Thumb, mara mammardurra, mammardoora

1st finger, mara balga

2nd " " "

3rd

4th

Great toe, jinna mammardoora

2nd, jinna ngaalee

3rd " "

4th " "

5th " "

According to Boonyoo and Nyoondeewē Meelanga and Kaimera are the same, and can marry Boorong.

Banaka catch Tharrooro

Boorgooloo catch Tharrooro

Ebarrga catch Tharrooro

(see Marriage Laws in Section III)

Diddooro, string attached to beard which is brought to a point.

At Leonora,

Kaimera man marries Boorong woman; children are Boorgooloo.

Boorong man marries Kaimera woman; children are Tharrooro.

Banaka and Meelanga are supposed to come from the South & southeast.

(Copied for Social Organisation Chapter)

Southern Cross

The Southern Cross natives went as far as Koonanallan, Mulline, Koolgardee and nearly to Kellerberrin, they got their wives along this road.

Goondain = big yeenma, jilbēree = little yeenma; dhalgoo and wanna waggoo are all along river side, not inland.

Story of wordung and opossum. Wordung wouldn't give fresh water to opossum. Crow and eaglehawk story also told here.

Stony country = booree

When a thick fog rises the natives break a stone into small pieces and throw the pieces into the fog.

The kaialooloo = kaialee people, eat those they kill.

Yalgoo = blood. Jalgoo is supposed to be a blood drinking ceremony, but the custom if it existed is not followed in the South.

Wilgee at Mt. Jackson only, not a Southern Cross. Kooloyn = good, dilgereee = necklace, ngoorloo = big marked stick, like a large yeenma.

Three or four wives were the limit.

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Meerdar kening is danced at Southern Cross.

Brrrrr = strangers coming

There is a bright green bush growing at Southern Cross, karrara, which is also calls Tondarup.

Half caste children are always eaten by the Yallinjee people.

The dead go westward.

To dream of a ngalboo ^{a ngalboo} / bittangal is coming.

Gweeya dreamed he saw some ngalboo coming towards him and when they came close to him they tumbled down. He came to the camp and found Koolong (Billy) who is ngalboo borungur, very ill, and he knew that Billy would soon die.

Stages of man making at Karratlibbin :-

weedoeroo = tooth knocked out
 karrbilda = going into the bush
 noola meealda = circumcision
 baata mihmunda = 1st subincision
 baata maggooleo, 2nd "
 baata noolurr, finished man

A good walanna is worth 5 boordon.

The opossum wild cat and emu story also here, but the jooteetch had to run after the emu, and he caught her this side of Kammoonung (Charlie Hill). Emu brothers ran after the jooteetch and speared him and speared him and that's why jooteetch are all marked. All the people at Kammoonung are jooteetch totem (bittangal). The jooteetch ran into the menna (gum) tree tops.

X
Norseman, a mixture of inland and coast dialects.

Policeman are called kwuriling, a species of parrakeet.

X
The wordung and opossum water story. Opossum drank up all the water and ran away southward. He smelled the water in the wind that had blown over it.

They drink blood at Norseman, Fraser Range, etc.

Warreeja - chignon

Drollinya, near Balladonia

Mē'a bain - dumb

Yardee - message sticks probably only sent out for yardee corroboree.

Worna - scar (Helm's word)

All banjoo (turkey) totem people are inland and round Balladonia.

There are no karrgain borungur because kargain is boss.

Meer-meer borungur were to the north of Balladonia.

Karrgain is "fire boss" and when any smoke rises there he is.

Meenung (according to Jimmer) are all ngoora (black opossum) - wuk and jeega wuk (wild cherry)

Waddarndee are dwerdawuk. North of waddarndee are goomalwuk.

Wordung yoongara, Wordungmat

Beenarn yoongara - Manitchmat

Berkshire Valley

Yoolern weejaala binaajee - look out, policeman coming

Dummy and Tharramindee are ngardeemais.

The dead go munga manoo - east

Ngabbee ngabbee - rainbow; boona boona - whirlwind

Weejerse wongee - weeja - to go?

Kajjilgarra would be a Paljarree up north, his mother a Thowangoo

going into the Boorong division.

Balyarree = mad, balyarree = silly

Jeejert jeejert = cheeky person

Maaloogoo waggoo kurda boa = white man making fire

Baialgurra people are called dhattal jeera = they say dhatta for "no good".

If boys are ngangar (circumcised), fathers must be ngangar too.

When a doctor dies, all his magic goes into another doctor.

Hair apron worn after initiation = ngoonyeree.

Dead go eastward.

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Dandaragan

weejarree = walk or go, wongarra, crow borungur all dead
Jooleep = man's apron, goodhoo (swan) borungur also all dead.
Meenungarrung = manna or wild sugar. Goolaara is a Yabbaree

woman but has a Wattarndee man.

Angardee = circumcision. Darramurra, magic stick. Victoria Plains
Danduaruga are mullerarra from Danduaruga.

At Wannawaggoo Goolaara states if the young woman were not given to the young man who asked for her, the guardian (an old woman) would be killed.

Batteega people called wannawaggoo koondoo.

Marah

Baateega people would probably be named from Baadee or baatee = no.

Carnamah

Yoongarra = totem. Manningyou was kardar yungarra.

Carnamah people are dhowarngoo.

Dongara

Change comes in here. Ammong = blackfellow

Ammeetha = brother-in-law

Amma = father, ambarnoo = uncle, ardoe = husband, owwa = water,

maa = hand (marratharra is a moolyee woman, East of Dongara),

indoo = sun, o'pee = skin, wetba = club, Yarda = covered up.

Would this relate to yardee, corroboree?

Wannamarree = headdress of feathers worn by women

Moora moera = hair string round head. Manner of calling dog =
pee pee pee pee.

East of Dongara in Marratharra's country, jee is added to the

end of the word instead of "tha" as at Dongara (Athaloo = underneath), goaloo, very good

joorda joorda joo, etc. (mata gen = all own brothers,

koota gen, one mother, koota koojal, two mothers)

Nyinnee yakkow kooteea = you come by yourself,

ow'waja = there, owwara = nottrue

Nangoobulla yarroka = what are you two doing

Alla ga ardootha = she is my wife

Marratharra's names for their Dongara natives are as follows :-

Kooreen - goomaling

Nunnagurdee

Nanda

Thowarngoo, Carnamah and Yandee

Barnong, Nyeerrgoo

Baggooroo, Greenough

Thaggoora, close to Nunnagurdee and Nanda

Mardooyeera, close to Thaggoora

Mooroolee close to Mardooyeera

Baggoo or Weereegoorna East

Wardaloo S.E., tall people

Karbulyeera, S.E.

Wajjarree, "half way east"

Boornaagoo and Weejaaree
south

Marratharra's songs are in her vocabulary.

Dongara people belong to the sea and the rain and the water generally. Winjarroo is rain (boondoo) berungur. He is

Eedalyuk and Ballaruk and belongs to the coast. He is beeloo kal, "rain belt",

Jeemeree and Kaimera are two terms used during the Doolgoo; the men take the stranger women, leaving their women for the stranger men.

Marratharra never had hair under her armpits.

Oakabella

At Oakabella the most extraordinary dialect comes in. Certain vowels are lengthened out with a sort of guttural and forced aspirate between them. Pee'-ee = uncle, naga-a = to see, wonga-a = to speak, mēloo ba'a' = winking, wa'-an oogoo = hawk, woo'ita = fish, indee'a = star, nan'nga = neck, native cat = thin-tha-goo (th hard as in thick), ōtho = dog (th always hard) Koorilthoo = swan, wajjanoo = fire, warroo = sun.

Illimbirree

Twin Peak

Ammatha = father (tha very hard), andhareeta = grandfather, ardootha = husband, amma nyeera = father none (the negative in several dialects, when attached to a word, differs from the usual term for no. See other dialects), molya = no, usual word. Pelican (ainoogoo) people were at Mt. Wittencoom. Fish were speared, weirs and brush fences also made.

Bungarra wan'nai'ee - where saw him (bungarra)

warra'in'oo (aspirate) blowfly

Mindee'in'oo = beetle, dhera la'in'oo = centipede,

yath'ango yat'gunda = I go to the big cave (yatha = cave).

Gooanoo = white, eea = hillock, wa woool at-tee = fog,

akkardee, Mt. Wittencoom

Eemba = gum, Ingarda are at Shark Bay, Thamalee, Murchison, Nando koorlee Northampton.

Kooba - Geraldton people, Moon waxing = eerimba nyinna nee'-ee (aspirate). Pool in river = ooramallee

Gum resin of blackboy = oora, sunrise = warroo inneen daa'ee (asp.)

War'a (aspirate) = very bad

Waa'ma'ee = string necklace.

They went to Yalgoo for corroborees at times.

Gullewa Balgomain is ngarrilya ngalloango (a species of tree ^{Tibraddon} growing in Gullewa district).

No tooth knocked out at Boggala time.

Balgomain calls nunnagurdee ngandeegurdee

Dringa er doeringa = a lie, deceiving

Subincision practised, no tooth knocked out. and circumcision

Murrum

Muggabeen (baldheaded)

Mt. Magnet people are called Yallandhurra by the Murrum natives and yalgoo are meenung people, Murrum are Wanmala.

The Yalgoo natives were cannibals.

Chignon, thabbagooreo.

Kardeegardee, spider webbed "mask"

Emeree = small yeenna

Mindoola

Kardeegurdee, spider webbed mask

Beenarra = chignon ; nyanere = small yeenna

Emeree = large yeenna

Yammajee sometimes give their women ngalloonga, either their own or a new one, Ngalloongoo not eaten. They are given as a token of affection.

Kooronyoca, Jinny 's second name

Binnat = hair apron, Mindoola

There were eaglehawk and black cockatoo (white tail) ngalloongoo in this district. A kangaroo song is sung at Kowiroo.

Nyoomee, the owl, is the mamman of all yammajee, Karreedee says.

Eendeeree or yeemarree = big carved stick, also the dark patch in the Milky Way, called yeenna in other districts.

Nyeeroodoo or Boolaja made all the hills as he travelled eastward (koggara) , d'ringa = day, joornee abbow = to amuse, wardamat = heat, nyanere = little bullroarer, also mirrodee, beela = sky, inyarreeabbow = to exchange, naana bow = cooked meat, barndee abbow = to cure, joornee ninna bow = laughing, ngarreea-ngallee = we all sleep together, Bilyoonoo = Lizzie's name for infant betrothal, ngoola munna bow or ngoola munya bow = crying and very sorry, boogan bow = to spill, jinna warndoo = murderer's slippers of string and emu feathers.

koolgoorda = I didn't hear, inyaba mimnee = giving it milk,

goorneen ganna = poor fellow, kwardee = directly, ngallee yarra =

we will go, balla nyinna = there sitting, balla yanna = gone there,

ngoora yoela = at the camp, kaggool = self, ngooranga = at the camp,

Two women friends go with the ngalloongoo yarra.

Beenarra = chignon

Koorgurdee gurdee = the little ball made of hair, blood and other substances, attached to the man's beard.

Chipping on stone faces, hands, feet, claws, etc. are the only paintings.

N.W. bring kailees, E. and N.E. bring spears, etc.

Mardeea = manner of calling sister-in-law by man.

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Yeadeling (Wering's wongee)

The kowara or rosella parrot brought fire.

Malbundarree - the bird that cries m-m-m.

Delgoo - enclosure where young men stay by themselves.

Buraarree, young women's enclosure, the older women are sometimes in this enclosure. The last Wannawagoo ceremony was held at

Beverley. Weenja, old men in charge of delgoo and buraarree.

Last Yeenyeelee (Exchange) near Yalgoo.

Dead people haunt the places where they have died, and become jingee for a time and then turn into birds, animals.

Yoonmee is Kajjaman's sister.

Northampton (Mundhonga's wongee)

Father's brothers' or father's sisters' own children call each other wajjeera.

Wannawarra = cockatoo (generic).

th takes the place of dh and j.

Mardawa minjinoo = Yerk devil, ookoeroo = tadpole, jeerardoo = the bird called Mr. Lentot, wajjanoo = fire, ngalloongoo = moon, oo'a = resin (blackboy), eereejoo = rain, kaangoo = sun, waainya = vegetable food, moggabeen = bald, mardawa = policeman or handcuffs, ngadha koorandha yaanung = I am going before you.

Taamalee people drink blood when ill.

Small bullroarer = ngarreoda

Goora'ee (aspirate), no good, bad.

Old Billy of Geraldton was dhoodhee ngalloongoo.

Nanda and Nunnagurdee have different dialects.

Kandee goobalya ngarree = look out, I'm going to lie down

Dibbeeroo = magic pearlshell, thaamura = round shaped pearlshell, meerin meerin, oblong shell.

Ngarrooda = little bullroarer, yeemarree = long bullroarer.

All dead natives go Weeloonga after a time.

Koondharrabee = magic snake, also booraara

Yoogalba (now dead) a Weeloonyoo, Western man, of Geraldton, was the Koolyardee or sorcerer of that district.

Thowangoo are at Carnamah.

The Geraldton people are weeloodhanna or weelanyoo.

Wannala people call camp waggoo.

Also Baialyoo people Nunnagurdee, Marrooldee (on Kalgoorlie side)

Kaialee, yalladhurra and Baadeemaia (3 last named near Wannala),

Weeloonga people call camp ngoora, also Nanda, Mulgarna, Ngardee-mura, Thowarngoo (Carnamah), Wijjaaree (Moora way).

Peak Hill district (Nyingarree, a bird), ngalloodha's wongee.

Warlan'd' = temple (curious pause on "d")

thambal ngo'eegoo = to yawn, Dharramurra = clouds, naiarree =

pleiades, bereen = bald, barlen'd' = covered up, beeagoo = game,

meeroodee = larra, talyee = shaved stick, bereen = bald

In pronouncing the n in nalboo the tongue was placed between the teeth.

This term gives its name to a dialect, naa'goollee = what

Poisonous gum used to fix the white flints on the kalyarn, spear,

used for war purposes to kill the enemy. Mobburn is also put

in the barree or blackboy gum of other spears. Ngalloodha did

not know where or from what tree the weerde weeree was obtained.

Somewhere in Meekatharra district there are some native paintings,

on granite rocks at the foot of which is a native spring.

The paintings represent a snake, the spring and a beegoorda

(kangaroo). No one can approach the spring except the mobburn

men, the real spring is supposed to have a real snake in it, a

jeela or magic snake. There is a tree called malbarn beside the

spring near Meekatharra and the seeds of this tree are a native food.

Stones (murda) obtained from the magic spring were used to cure

diseases. Kardungoo a Paljarree was the last mobburn man, he

was ngalloodha's mammamet.

Jodee = chignon string.

Moraree Station and Yooldhura, N.W. of Nannine, Ngoonjeeja's wongee. I being a Boorong call old Kaimera women mang'o. Nyeejanning'oo has mooreowa (stars) for her ngalloongoo. Beedu = bald
Champion Bay barroo (gum) used on clubs.

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Ngoonjeeja (contd.)

Tuckanarra natives are wannala and boggoomaia
Lake Way are koggara, Peak Hill Beedungoo, Nannine "little bit" Wannala, Meegatharra Beedungoo, Gabbamintha and Yagabon Weeloo and Meenyoo Ingarda N.W. Moraree yabbaroo and yabbaroo-gurra, Edeelye is little bit Wannala and little bit Meenung.

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Warngun and Yalladhooroo (E. of Peak Hill), Wajjeera's wongee.

Oolandha= to cry

Naiaree = pleiades

Jooroojoo = sisters ; yaagoodhoo = mothers, mammadhoo = fathers

Ngowalana ngoora a'ba'deh' yannagoo = I might go this afternoon

They traded for 8 kinds of spears, 2 boomerangs, 2 clubs, mirroodee (bullroarer).

A tooth is knocked out at Meelgoo (initiation) correboree.

Warroo = the old man who looks after the women.

Ngooloon or karngoo = the young men's enclosure

Meeriljee = the women's camp at Karngoo (Kowiroo time),

Yooleejee = the old man who looks after the men at karngoo.

Wajjeera's brother Edeeya is ngoodhanoo ngalloongoo = jamwood seed totem.

Stages of initiation :

joonja murda, little boy about to be taken
nyimmagoo = nose pierced
weelga warndee = tooth extracted
Joonma or dhoonma = circumcision
jeeda geordoo = visiting the camps to collect friends
ngardinga = going into the bush for a time
boggarlee = subincision (1st)
burdanoo = blood drinking
kallaloora = 2nd subincision
yarrin yeonee = covered with dhocarree
yallara = when he is first married

See Wajjeera's vocabulary for situation of families in camps, also for points of the compass (end of the book)

Peedung people could go as far as Meekatharra S. Westward and as far east as they liked, not very far north or south.

Meega Station district, Kondeebomur's wongee.

Yoordilgoora - a necklace worn round the neck of a betrothed child, sometimes given by the man to whom she is promised.

The necklace may be of string, shells or even stones.

Bars or colours of the rainbow = warroongooroo, father

All the following except those marked x understood by the Meega people :-

Yabbaroo, north, Yabbaroogurra, N.W.

Nyoogan, N.W.

Goordoo wonga N.N.W.

Waiaminmana, W.

Bajjeomaia W.S.W. long way

Ngabbee maia wonga, S.

Nyilla wongara, S.S.E.

x Yoongarree wongara, E.

x Nyoobeerde wongara, E.

Karroodha wongara, E.N.E.

Pallea wongara, N.E.

x Ngabbee eenyama, N.

x Koorila wonga N.W. Ashburton

They drink blood at Jangara but they do not use warrangujee, only a sharp stone. They only carry 2 koondie, no spears. Yeenma are made from the Jeewurarra tree. They must go to Yabbaroo for wives, but they can marry in their own district too. Own uncles' children can't marry.

Kondeebomur continued

Eating mungin causes baldness.

Jeewa = species of red ochre or stone used in painting figures of snakes, kallees, impressions of hands and feet.

At Woorgarung, 5 miles from Cue, between Boolardee and Townsend's there are some paintings done in this color, the paint does not come off. Ngoorēree goo beenal = good water which the crows had hidden.

Beendee yalgoo = ornamented stick, covered with blood, worn during doolgoo.

There is a kind of tree called tarrooroo growing in the Peak Hill district.

They attract the kangaroo towards the pit by scraping the wundoomurra and koondie together, then someone creeps behind and kills the kangaroo.

A mirroodee (bullroarer) is sometimes sounded when an emu is killed.

Kondie's initiation terms :-

yoogarree = nosepiercing
jeedagoordoo = tooth knocked out
yoogaddeea = circumcision
meerdil = blood drinking
mannowra = 1st subincision
moongo or koorabiddee = going in the dark
jeedala, kairdangarra = 2nd subincision
boora dhoolgoo, dhocarree mulgoo, bilyarda = fetching the boy back, covered with dhocarree next morning
yoongoo dalgoo, mardoongoo murda = woman given to him

Jilyarda = small magic pointed stick

Mirroodee = bullroarer

Yeenma or eemarree is shown after the boy is made man, some little time after. It is sawn to and fro across his breast. No blood is drawn. It is then given him to protect it for a time.

Ornaments = dhoodhee, neck string, ngooleroo = head band, whitened with ashes, yoordee yoordee, string greased (if this is smelt by an outsider that person will die), kaddee ngan'dee, arm string worn by dhocarree mulloo.

Rough notes of Gootalan's Story : for Article on Gootalan's Love Story, see Newspaper article (Australasian, Nov. 18, 1922).

It was at a babbin making ceremony that Gootalan and Joobaitch first met.

Joobaitch's wives were :

Woojeeral, Tondarup, dajjeluk

Welberan " "

Wanmaing, Didarruk

Yoolyeenan, Tondarup

(Census of Ceylon, 1901)

Ngombarn, marking as token of affection.

Joobaitch's brothers and sisters shielded Gootalan.

Ngorrart = scabs left by measles.

Try and see Yoolyeenan re Gootalan.

Joobyteh's romances

40 or 50 from Toodyay to Guildford.

Webberan a Tondarup had been betrothed to a York native but she fell in love with Joobaitch and so the York man had another wife who threatened to fight Webberan. He let Joobaitch take her. She died from measles.

The greatest and most precious present to Gootalan was 2/6.

Joobaitch was a strong lithe active man in those days, and no one was a better spear, club and kyley thrower, nor a better dodger of these weapons than Joobaitch.

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Placed after 114.

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Yungar, Gootalan called Joobaitch.

Usually in an elopement the men beat the man, the women beating the women.

Joobaitch was burngup borungur.

Gootalan remained with her people in law, and being an active willing young woman, with a great affection for Joobaitch, she made herself useful in a thousand ways to his mother's and father's people. She was quick to find the roots and flints, was an adept at skin scraping, etc.

Joobaitch married again, this time to Yoolyeenan, and his love song to Yoolyeenan was as follows :-

Boorna inda maalaree daargan oh
(like) wood together grow, kill or settle anyone who interferes

Maalaree bawn bawn maareeng
grow (I) strike strike meddlers.

He made no song for Gootalan, Yoolyeenan being liable to be picked up, Joobaitch's song challenged meddlers.

Jidding. Toodyay and Northam people.

Silver money was called bwairre (stone).

Joobaitech never made a shield.

Joobaitech sang in the long summer evenings, the while he fashioned the spear and the kailee, at which work he was an adept.

Booroloyne (now Mundaring), Yoobo and Woombanung (now Viveash's Farm), Koondale (Weylen's), Jerrban (Les Murdie Falls), all these places were visited for the game and roots to be found there. (Ngeorwell, Joobaitech's own name).

Joobaitech's other wives were Woojeeran, Tondarup, and Woweelman, whom he was rearing to become his wives, but both died before reaching puberty.

Welberran, Tondarup, Wunmaing, Didarruk, Yoolyeenan, Tondarup. Wilberan had not any children.

Wanmaing's children were :-

Ngeenaban, female, Didarruk
Kwējil, male
Warrbuk, female
Ngeerbiil, male

The three former were by a previous husband, Goonyup, a Nagarnook. Goonyup died, and Wanmaing showing a preference for Joobaitech, Goonyup's brothers waived their respective claims in his favour.

Gootalan was a Toodyay woman, the wife of Weeban, who took her on the death of Moolaitch, a Ballaruk, her first husband. She met Joobaitech at a babbin making ceremony at Northam, where he had changed his name, and fell in love with him. When Joobaitech and his people started homewards, Gootalan followed them, and coming up to Joobaitech, they fled over the hills. Weeban and some of Gootalan's brothers followed them and Weeban fought with Joobaitech for Gootalan. Unfortunately Joobaitech having been for some time in the Mounted Police had imbibed white notions and instead of fighting for the woman who had braved so much for him, he was persuaded by her brothers to let Weeban have her again and Gootalan was escorted back to Toodyay. She sought the first opportunity of again escaping and this time she fled all the way to Guildford, the home of her lover. She joined Joobaitech's

camp, but nemesis and Weeban were again on her track, and to avoid bloodshed Joobaitch was again persuaded to allow her to be taken away. During her sojourn with her lover Gootalan scarred his back as a token of her great affection for him, and he made a slight cut between her breasts in return. He also gave her half a crown of white man's money. Neither were speared.

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A third time Gootalan fled to Guildford, where to her sorrow she found her lover absent. Joobaitch was then engaged in tracking the notorious convict, Dominic Grey, who had escaped from Fremantle. Before Weeban could start on his third journey after his errant wife, he caught measles and died, and Gootalan remained with his people at the Swan pending his return.

Joobaitch tracked Grey for weeks and eventually came upon him amongst the hills of his own territory. Joobaitch knew every waterhole, spring and rockhole within the boundaries of his own people's country and while Grey was seated in a small cleared space beside a little waterhole, Joobaitch sprang upon him from behind and had him handcuffed before the man could reach for his weapons. Singlehanded Grey was brought to Perth by Joobaitch and re-committed to prison.

Meantime Gootalan dwelt with his relatives on the Swan, travelling with them to their various camps and looking every day for the coming of her lover, between whom and herself all barriers were now removed. Alas for her hopes! Just as news reached her that Joobaitch was on his way back with his white prisoner, poor Gootalan caught measles and died at Shaw's place on the Swan, and the following week Joobaitch returned. After her death her few effects were distributed, the wilgee, hair string, dogs' tails and other presents which she had collected for Joobaitch were found in the little doeskin bag she always carried with her, and amongst the many native treasures was a little 'whitefellow' pincushion in which were stuck a few needles and pins. The person to whom this was given showed it to Joobaitch on his return and Joobaitch gave something in exchange for the pincushion, which Gootalan had often showed him, telling him

it contained the halferown he gave her when he first met her. Gootalan had resisted all the many temptations a native woman has towards spending the white money and had kept it as her first love token. They often laughed over her tale of Weeban searching her bag for money and always overlooking the needle case. Gootalan must have been an attractive and engaging little Tondarup, for during all the runaways and all her sojourn with her relatives, she was not wounded nor engaged in any quarrels or disputes with the other wives of Joobaitch. She fled the 40 or 50 miles that separated her from Joobaitch without a companion.

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Joobaitch was always liberal with his gifts.

Weeban could have killed Gootalan for running away, but he did not. Manja boming took place during babbin ceremony.

A writer says that all races of mankind are constituted alike, and only differ from the standard of culture which each has attained. Amongst the least civilised people of the old Keltic race there are many beliefs, customs and superstitions which differ somewhat in degree from those of the darker races, but which also exhibit a similarity in many of their fundamentals.

It must not be thought that because the Australian native has been classed as the lowest in the scale of humanity he is therefore entirely wanting in those attributes that make for the beginnings of culture. He has the same emotions as his civilised brethren, love, joy, fear, hatred, all our affections and our diverse characteristics are to be found amongst the aborigines, in a primitive state it is true, but they possess all the affections and passions of our own race. (Page 108)

Their methods of warfare, and of love making, differ in a measure from ours, but an offended native is as ready with his only weapon as an early Kelt was with his club, or an historic knight with his spear and sword, and a lovesick native will continue to conquer the difficulties that intervene between him and the young woman of his fancy, as adroitly as a white lover.

Extracts from Reilly's "Fifty Years in W.A."

Bishop Gibney (then Father Gibney), first visit to N.W., July, 1818.

Also the Flying Foam Incident.

A Pioneering Trip in the '60's.

Sent to MY Magazine, 17/3/29.

John Withnell left Fremantle taking his young wife and their two sons, 860 sheep and some horses and cattle. Instead of being landed at their port (Cossack) they were taken on to Port Hedland and there the vessel became stranded, the live stock was put ashore and many of their goods washed away by the tide. When the vessel was re-floated, they re-embarked and reached Cossack with 860 sheep, one horse, one cow, very little clothing, and no boots but those they stood in, and no chance of getting any more for many months. It needed stout hearts to face that bush then, and theirs were stout hearts. Difficulties thronged from the beginning. A rude shelter was constructed on Welcome Hill at Roebourne (9 miles from Cossack), and shortly after its erection a little son (the third) was born. By this time all were shoeless. Bread, rice and sugarless tea was the regular diet. The luckiest incident of this period was the breaking of a leg of Mr. Williams's bull at Andover. This gave the luxury of beef for a while, also the hide for protecting their feet. Out of this and some deal boxes, sandals and clogs were made and in these Mr. Withnell, his wife and her brother, Mr. Hancock, started on an exploring trip eastward, to find pasturage and a home for the future.

Mrs. Withnell was the "navigator" armed with a compass and Gregory's Journal (Gregory the explorer was a connection of the family). They had no horses, so all set out on foot, the men carrying guns, ammunition and rations, Mrs. Withnell, then 22 years old, with a revolver in her belt, the compass and Journal in a bag carried over her shoulder and her baby son in her arms.

For 14 days they travelled in their wooden clogs, under a burning sun, with weary bodies and bleeding feet, not knowing at what moment they might be attacked by the ever watching blacks who followed them from place to place. After a time the men parted, dividing their journey in search of good country. John Withnell and his wife traversed the country of the Sherlock River (named by Gregory) and it was here that one of those trials were experienced which fortunately not many pioneers have had to endure, when a lifetime seems lived in a few moments.

Starting early from a camp where a number of natives had gathered, the husband and wife travelled down the Sherlock and reached a fine pool with waterfowl abundant. The husband said, "Rest here in the shade while I go out and try for some ducks."

"What am I to do if the natives come?" the wife said.

He replied, "Give a shout, I will not be far away."

Off he went. The baby was laid down to sleep in the shade. Time went on. No gun was fired. The lonely woman grew more and more anxious, each minute seemed an hour.

At last the gun was fired, which brought back confidence, but then another shot was fired and a shout was heard. This brought despair, for on looking round, there lay the ammunition! "He has only the two charges. He has been attacked by the natives. What shall I do? If I try to carry my child, the revolver and ammunition, I may be too late. If I leave my child the natives may come and kill him." With a wisdom born of desperation, the child was left. Who but a mother can faintly realise the agony of that parting! As the mother turned to leave him, the baby threw up its little hands as sleeping infants do. In a little while the parents stood beside their still sleeping child, thankful that their bleeding feet were their worst suffering.

They suffered losses innumerable by drought and flood and fires, by native depredations and thieving. Yet they won out. Three times they were flooded out, and their home and goods (P.117) swept away by the floods of the strange country they had chosen. Hurriedly at these times, flour and tea and sugar and a few goods would be snatched and taken to still higher ground, where even-

tually the Sherlock Homestead was built. Kangaroo meat and damper and sugarless tea often followed these floodings. There were no marks to tell them the height the floods reached. Only their experience could do this! But they won out, entirely off their own bat, and their children and children's children are still pioneering new country, as ready today to "rough it" as their father and mother did in the 60's. Explorers or travellers or sundowners who visited Sherlock were given ready welcome and hospitality by the second and third generation of these two fine sturdy pioneers. I visited Sherlock in 1900 -the daughter, the second child born in the Nor'West, and her five young children gave me welcome. The children grew up in time to join the ranks of the 100000 gentlemen of those that served the King in the Great War. Their sons started out to pioneer but under better conditions, yet filled with the courage and fortitude of their parents, and all made good. They held the regard and respect of the late John Forrest, until his death, his respect because of their stirring character and dogged courage. Their son James was the first to pick up gold bearing stone in the Sherlock area. Jim was aiming the rock at a lamb-eating crow, and the sun glinting on the stone, the crow's life was saved, for Jim took the stone home to his father. John Withnell hurried in to Roebourne, a journey of miles and rushing to the Telegraph Office, wired his friend Jack Forrest (then Premier of the new State of W.A.) the exciting news that "Jimmy picked up stone to throw at a crow." And John Forrest's first and only ministerial joke was wired back "And what happened to the crow?" but the opening of the Pilbara Goldfields followed Jimmy's find and the stone is now probably in the Perth Museum, or in the keeping of the Perth Historical Society. The natives of the Sherlock country settled down happily with the first Withnell family, and on my visit in 1900, I saw the second generation of these living in comfort and happiness on their old ground, looked after by the second generation of Withnells as their fathers and mothers had been by John and Emily Withnell in the 70's.

From J.T. Reilly's Book

THE FLYING FOAM INCIDENT ^{passage ?} (part of page torn)

Three natives who were under arrest of two policemen and another white man were camped at night near their captors. In the night a number of natives from the bush, who had doubtless followed up the party, rushed in and murdered the whole party. The murderers were well known to the settlers as they were camped in the neighbourhood. The blacks, excited with their first taste of white man's blood, sent in a message to the little settlement that they intended to kill the rest of the white fellows in the same way. The R.M. saw that the matter was serious and sent out the few police he had and swore in some special constables among the settlers to punish the murderers and teach them they could not kill Europeans with impunity. The settlers who had been sworn in were as justified in obeying orders as the police or as soldiers. The murderers were shot and a lesson taught to the natives in the only way understood by them. Never afterwards in that district was there any further trouble, with the natives. They became henceforth good servants on the most friendly terms with the settlers and soon gave up their bush life for the good and regular food of the white man.

A.R. Richardson.

J.T. Reilly, P. 376

An Aboriginal..... (page torn)

Sent to My Magazine

In 1875 the Austrian ship ...fano was wrecked about eight miles south of Point Cloates. The Captain, officers and crew numbered 18, but only ten of their number reached the shore. Cast upon an inhospitable coast, with very little to sustain them, the survivors resolved to make an attempt to reach either Geraldton or Perth. They made the attempt but had to return to their wreck as their sufferings from want of water had become unendurable.

They resolved that they would remain near the wreck and that if they were not rescued by some passing vessel they would die together. Food became less and less and in a month or so began to give out. On Christmas Day, 1875, the first member of the little party of ten died. The others lingered on, but one by one they died until only two of the sailors remained. The natives who were in the vicinity from the first days of the wreck, watched the sailors, but as the sailors either did not see them, or made no attempt through fear to gain their help, the natives kept at the same distance from the little party during the whole of the time. When however they saw that the white men were dying, they approached the place and found all dead except two, who were in a most emaciated condition, being unable to stand or walk. The natives brought them food and water, and decided amongst themselves to convey the two men to a point on the coast, where they knew coasting boats occasionally called in for water, or to leave supplies for some pioneer white men. These natives had already come in contact with some of the fine Nor'West pioneers of those days and so had learned something of the white man.

They got their women to carry the lighter of the two men, the men carrying the bigger sailor. The distance to be covered was eighty miles. Both men and women were naked and they carried the white men as they sometimes carry their own sick or disabled, on their shoulders or round their hips. Day by day under a fierce sun and over a rough native track, they

struggled with their burden. Here and there they rested and caught fish and birds and animal food which they gave first helping to the sailors, lighting a fire for them so that they could cook the food in their own way. After a week or so of this travelling they reached the Nor'West Cape. Here providentially a coaster was found and the men taken on board and subsequently conveyed to Fremantle and thence to their own country. The names of these two survivors were Micali Baccihe, 18, from Bagusa, and Giovanni Gumich, aged 27, from San Bicoto in Austria. Needless to say, these men were deeply grateful to the natives who had treated them so kindly and saved them from a lingering death by starvation.

As soon as the details had reached Perth, a quantity of flour, tea and sugar and tobacco was despatched by the next coaster to the little group of natives who had treated the suffering sailors so kindly and had done such a great service to humanity.