

Tell me all about winytch?

Can anyone (the bulyaguttuks) see any of the inhabitants of the winytch places?

Who first made the places winytch? Who first lived there?

(see Howitt 482)

Did William ever hear the word Alcheringa?

Is it possible to discover whether the natives here believe in the re-incarnation of spirit ancestors?

The Aruntas believe that the spirits of these ancestors are still at certain places where they "went into the ground" (winytch places?) and that any child conceived near these places bears the totem of the ancestor supposed to have disappeared there? Can William enlighten?

Have the Eucla people an evil spirit which they call "Burga" who is white in colour and is always lurking about to do them harm and may be met with anywhere at night or after sunset?

(Howitt 484)

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D.G. Roe (Howitt 484) mentions a mobungbai (mopurn?) who fought the evil spirit on the cliffs near Eucla. Inquire into this. Can the mulgar or bulya guttuk tell where the others must travel to find food? to visit etc? Do they give orders in this respect? If these orders are disobeyed will they put bulya into the spears, dogs, nyungar, to prevent them catching any daaja?

How did they first differentiate the sexes?

How did they make men?

Howitt (485) tells of a legend where the first Kurnai man marched across the country from the Nor'West and he was Borun - the pelican. Ballarruks are pelicans. Can William enlighten?

Tell me all about the time when the animals, birds, could talk and when the yungar were birds and the birds yungar?

Did William ever hear about the mura muras, they are supposed to have made the marriage laws, etc. (Howitt 481-7) They made human beings out of unformed creatures, etc. The Alcheringa mura muras and muk kurnai represent 3 types of belief. In the Alcheringa the actors are either composites of human and animal natures or entirely human. In the Muramuras they are almost entirely



human or like some muzamuras they can become emus. (See Nagarnook and the legend of the two buliyaguttuks who went in the whaler and changed into shags.) The Muk Kurnaj are eminent men and women ancestors."

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What has the mammangurra done? What power has he over the natives? Who is he? Where does Mamangurra live? Has he always been mamangurra? Where did he first come from? Did he make the boojoor beela boorna daaja?

Have they any ceremony which they perform to the Mamangurra when about to start on a kangaroo hunt?

Had Mamangurra a wife? Who was it, and children? Where were they? How many? of what sex?

Did William ever hear of Mami ngorak (our father?) (Howitt 491)

Did William ever hear the name "Bunjil" (supposed to be the "father of all", Howitt 491). Bunjil was sometimes spoken of as Mami-ngata, "our father".

Is the Mamangurra a real yungar or was he at one time an eagle-hawk etc?

Did William ever hear of Baiame, Daramulun?

Who made the great flood come?

Can the Mamangurra see when boys or girls eat forbidden food?

Could the mammangurra punish those who made ~~boojoo~~ marriages?

Beyond their belief in the kaanyas or jangas and nyorleem, etc. have the natives a belief in some person or being greater than all these?

Has Mamangurra any other names?

Who was the head man at Kooranup? Had the Kooranup natives a Mamangurra?

Has anyone ever seen Mamangurra? What is he like? Describe fully. Can he make himself invisible when he chooses?

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What form does Maman take when he is visible?

To whom would he show himself?

How did the first native find where Kooranup was?

And who told them first about Mamangurra?

What sort of a man is Mamangurra? Describe him.



Do the natives believe that the kaunya never dies? Is there a spirit (maman?) that never dies? If so, why is the burial of Maman performed?

What is the "name" of the Kening where the maman burial takes place?

When boogur natives die, will they go to Kooranup and hunt and fish and have the same privileges as the good natives?

What sort of yungar was maman? Describe.

What do they call the old men of their tribe?

How was the idea of an all father evolved?

Did the maman have a wife, father, mother, family?

When they make the two figures of Maman, what do the two represent?

Who invokes their aid? How is it invoked? Do the natives speak to both the figures? How is the whole ceremony performed?

Examine thoroughly the native beliefs in this respect?

Did they have any special "ornaments" for the burial of mamman?

Did they ever remember the bullroarer being in use?

Did they ever have what is called a "Bora" or "Kuringal" or "Bunan".

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When a great number of tribes met for manja boming or moolyeet, did they understand each other's wangee? If not how did they communicate with each tribe?

When a messenger goes out to collect the tribes who is he?

What badge of office does he carry? How is he attired?

Would a messenger of any special totem be sent? a gab borungur for instance? and would he go the other gab borungurs only?

Do any women take part in the burial of maman? which women, old or young? Describe.

Who do they think gave me the nowinning?

Beabur states that the nowinning entitles me to see every kening, manja boming, moolyeet and all other ceremonies performed by the natives? Is this correct?

Mark out the manja boming ground, the burial of maman, etc. etc.

Has Willia. ever possessed a magic piece of crystal? Who gave it to him? Maman?

Is not my nowinning the chief of all magical substances in the South?



Tell me exactly all that is done and said to the moolyet boy? from the beginning to the time of his initiation. When and on whose shoulders is he carried? Who gives him his ornamental dress? and who dresses him? Who gives him the rugs? makes his bed? waits on him, etc. etc. Where is he taken? How long is he left, etc? When performing the ceremony of burying the maman, what weapons or implements do the performers hold? How do they move them? In what direction? Where they suppose the maman goes to? Where does he go?

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When they call to Maman (who calls?), does his answering voice come from above or beneath?

Do they ever cover the women with rugs so that they shall not see any of the ceremonies? At which ceremony will this be done? Who teaches the boys?

Do they pass any "magic" on to the boys at initiation?

If so, how? and who passes it on?

Is there a special language used at the initiation "moolyeet" ceremony? If so, give some examples?

Do the principal men who have charge of the ceremonies, always stand apart from the others?

What did they chiefly frighten the moolyeet boys with? Maman? Describe fully.

Describe their oobarree dances, if any?

Describe the manner in which Maman's grave was dug? What was its length? How was it shaped? Did they place boughs etc. at the bottom? What was put into the grave? the wooden figures of Maman? If not, what?

Sing me the grave "song".

Did they pretend to bury one of their number in Maman's grave?

Are the boys given a fresh name at the moolyeet and manja bombing?

Are names exchanged during the burial of maman? At what other times are they changed?

What are the instructions given to the moolyeet?

Describe in detail. Who gives them?

Can a man (or woman) marry the son or daughter of their father's own sister or their mother's own brother?



Spencer and Gillen suggest three lines of migration from the north : one along the eastern coast, one following down the rivers running in the main southwestward from the eastern (P. 166) watershed and a third down the centre of the continent. The third line is the one that principally concerned the authors. Can William express any traditional theories as to where the Southern people first came from?

Did William's ancestors ever knock a tooth out at their ceremonies? Koorar' time?

Did William ever hear of the Wollungua?

Is there any direct descent of totemic headship? Is that descent hereditary? Does it go from father to son? If a head man is dwerd borungut, will his son be also a head man of the dwerd borungur?

Have they any sacred stones, or wooden charms which the women must not see? Name them. Are these used at any special corroboree?

Where are they kept meantime? What is the name of the secret places where these are kept? "Kwat-ee-ē-ja", Nyilgee's word for "to secrete".

What are the men called who take the principal part in the maman and moolyeet? and manja boming corroborees? How many of these are there? Who chooses them? and from what class (if any special class) are they chosen?

Did William's people ever "point the bone" to cause death?

What bone? Where did they get it? Who used it?

Are there more than one "headman" connected with (say) gab borungur borungur totem? How many? Where does William think his spirit will go when he dies? to janga karup? to Kooranup?

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Does a young girl wear any distinguishing ornament when she is handed over to her/husband?  
allotted

Note the hair of the Southern natives, also facial characteristics. Can every Ballarruk marry every Tondarup or Didarruk woman of their marrying class? or are certain Tondarup and Didarruk women debarred? If so, why? Williambung a Nor'West native states



that she cannot marry every Kymera and that there are some Paljeri whom she can play with; these latter are called by her "My-a-lee". Has this any analogy amongst the Southern people? Give me the limits of the Bibilman tribes.

When a man jumps over a wanna is he given a wife by the owner of the wanna? Who gives her to him? When? What ceremony takes place?

Has there been group marriage amongst them?

Was one woman allotted to several men, one man of these several men having preferential right to her?

If a Ballarruk cannot marry every Tondarup and Didarruk, what is the relationship term applied to those whom he must not marry?

A Ballarruk man and woman will have Tondarup and Ballarruk children respectively. Can these children marry? Ngalyart says no, Baaba yes.

Ask Willambung if she and her brother had Boorong and Banaka children respectively. Could these marry?

Have the Southern natives any name by which they distinguish the mother of their future wife from the mamanyoga or mungart?

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What would the children of my father's noojoo marriage be to me? What would I call them?

If I, being a Tondarup, call the children of my father's sisters (who are Nagarnooks, and married Tondarups) deena, ngooljar and kordamat, what would I call those of his sisters who married Didarruk men, or jeedalyuk or kayganook etc?

If I being Ballarruk call the children of my father's sisters (who are Tondarups married to Ballaruks) deena, ngooljar and kordamat, what would I call those of his sisters who (being Tondarup) married Nagarnook, Gooanuk, Nogonyuk, etc?

If one of my father's sisters (my father being Nagarnook and his sisters also) married a Tondarup, can another sister marry a Didarruk?

What relation would the children of those two sisters be to me? and also supposing my father were Nogonyuk, Gooanuk, Ballarruk etc. what relation would the children be to me? What would I call them?



Also with my mother's brothers who are Tondarups. If one brother married a Nagarnook and another a Ballarruk or Gooanuk or Nogonyuk etc. what relation would the children be to me? What would I call all of them? Explain fully.

Are Ballarruk and Gwalook and Eedalyuk mata gen?

Are Nagarnook, Nogonyuk and Wejuk mata gen?

Are Tondarup, Keganook and Mēla murnoo mata gen?

Are Didarruk and Jeedalyuk mata gen? Explain.

Are Ballarruk and Nagarnook mata gen? If not, what are they? Explain.

Are Tondarup and Didarruk mata gēn? If not, what is the term used? Page 169

What are Ballarruk and Tondarup? and Ballarruk and Didarruk and Nagarnook and Tondarup and Nagarnook and Didarruk? and Ballarruk and Jeedalyuk? and Ballarruk and Keganook? and Nagarnook and these? also Tondarup and Nogonyuk, and Tondarup and Wejuk and Tondarup and Gwalook and Tondarup and Gooanuk? and Tondarup and Eedalyuk? and Didarruk and all these?

And what are Ballarruk and Kootijeum and the other classes and Kootijeum?

And Ballarruk and Waljuk and the other classes and Waljuk. Mata gen or koota koojal?

Is mo'nyt or Man'nit the name given to the boy who is sent away to grow into a man?

Where would Arnold be sent?

Why do the Busselton people call all the Albany and Cape Leewin people weel? Is "weel" the term for North?

What is weel marragur? How is marragur used?

What is weel marragur?

"Kanjeera wanga gwerding", your father's youngest brother wants to talk to you. Why can't maman kardung (or koolingurt) wanga gwerding" be used instead?

Explain the term kanjeera, donnala, deetaganjee, dowering-kootajung, deenamun, ngooljarmata, jooka woordoo, weeabindee, noyyung, ngunning, ngabberup, kongalmy-er-al gunjee?

Why are not the father's people mentioned when questioning a stranger? Is it always "Are your uncle's people here?"



My mother was Tondarup, my father Gooanuk. Is marragur the term applied to half Gooanuk, half Tondarup? that is that Gooanuk children are my "marragur", i.e. I cannot marry them on account of the relationship. Is that correct?

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How is my kaanya my nobab? Explain.

My name is "Kwibberan" and "gabba narrianna" or "running water" is my oobarree. Nyilgee gave me this name from our noticing a small bough shaking in the water. Is this name and oobarree correctly bestowed?

Why is kya the word for emu amongst Baabur's folk? Does kya also mean "Yes" in Doonan wangee, or "koa" or "go"?

Does Ballarruk Gunjin mean Ballarruk breed?

Do the Esperance people call the Bibulman meenung? and the Bibulmun call the Esperance meenung? Explain.

If the natives from Perth to Champion Bay are called "Weela" why do the Busselton people call the Albany and Cape Leewin people weel? Which is correct? (Baabur and Nyilgee's information)

Can my uncle (my mother's brother) marry my brother's daughter?

Could my uncle marry my brother Baabur's daughter?

Baabur states that you can hear the dead Bibulman nyungar talking in the clouds, singing too and playing their kyleys. If the dead nyungar go under the sea to Kooranup, how do they get up into the clouds? Explainfully.

If the Walja is my nobab, how is it Arnold's kordamun?

And if the Wordung is my demmap or kordamun what relation is it to Arnold?

Is the manytch my ngoondamun and kongangur?

Is Ngangijat danjarra or nganniija danjara the question asked in Doonan wangee for "What do you belong to?"

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Are the Tondarup and Didarruk eldest brothers to the mangytch or it to them?

And the Dahnggal to the Ballarruk and Nagarnook?

Where is Bijeegurt (Maggie of Bunbury)? Were not she and Yoernil both Tondarups? noojoo marriage?



If my father's sister (a Gooanuk) marries, are her children my deetaganjee and marragur? the boys my deetaganjee, the girls my marragur? Explain fully. Are they also my kordamun?

What is mela murnoc?

Baabur states that young girls cannot play with their weeabindees.

Nyilgee says they can. Both say the girls cannot play with their own brothers. Which is right?

Are the men with Tondarup fathers and the men with Didarruk fathers marragur to each other? Are the women with Ballarruk mothers and the men with Ballarruk fathers deetaganjee to each other?

Are all Didarruk meera gen? and all Ballarruk meera gen, and so on? Are Didarruk and Tondarup meera koojal, also Ballarruk and Nagarnook?

What is meera murdyn? Tondarup, Didarruk and Gooanuk?

Tondarup, Didarruk and Ballarruk or what?

If a Tondarup mother dies and her children are taken by her Tondarup sister are they koota gen, or mata gen?

And if the Tondarup children are reared by a Didarruk woman, are they koota koojal? Explain all these terms thoroughly.

If by a Gooanuk, Baliarruk and all the other classes.

Get full details.

Is kweeja murnoo the term used in speaking of Tondarups, etc., who resemble each other in physique?

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If a moojoo marriage is made can the woman's mother kill his daughter?

Is murrum a wagyn nyungar who steals upon a woman at night and sleeps with her?

Are Taramurra guttuk and Mulgarguttuk Albany words for doctor?

Does mana manap, mean "all the family"?

Is yenyung (Erniung) "ashamed" or "timid"?

Is Mahmur a word for broad leeches?

Warrangur, warryn eating people?

Mungalur, Moncalon, having a fit? head going round giddy?

Corine - Koreen, Eastward?



Is Ngotak kala the country "where you were born and bred"?  
Mungalung? bringing the things out and putting them in a heap?  
bartering?

What is Namyungo? Give me that axe?

Can William tell me anything about the flood and what natives  
were saved on Saddleback and Porongorup? Baabur states two  
were saved at Porongorup?

Can William tell me anything about Boonderung or Wandeenyang?

Are Noonong kwenja and Moonong kunjeer correct terms for  
"your child" and "your father".

Did William hear the words ngootakum or ngwoota murnong applied  
to dark skinned natives? Would this word account for kootijcum?  
Are Yenai and Nyeerbuk, waljuks?

Tell me what I would call all my own relations and all my rela-  
tions-in-law? I want the personal mode of address of each.

Find out (if possible) something about the Kirarawa (the equiva-  
lent of Kumara and Panunga) and Matthurie (the equivalent of  
Bulthara and Furula) (Southern Arunta, Spencer.) See if  
these names are in Eucla or elsewhere.

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At the Jalgoo who were the special women in charge of the Eeko?  
Were there Tondarups, Didarruks, Ballarruks and Nagarnooks amongst  
them? Explain fully.

Were the women thus controlled by the eekos called collectively  
Kymeras? Why?  
old

Did a man have access to young girls who were about to be allotted  
to their husbands? What relation were these old men to the girls?

Did a man have access by right to certain women of his marrying  
class at ordinary (not jalgoo) times?

When a visiting native arrives was he accommodated with a woman  
during his visit to the camp? If he is a member of a distant  
tribe will he still be accommodated? Who regulates the proceedings?  
(Spencer and Gillen)

Has William ever known what is called "group marriage" to exist  
amongst the natives? (Spencer states that amongst the Urabunnas,  
group marriage still exists, P. 140).

Does a Bibilman nyungar lend his wife to his koebong or babbin?  
If so, when? Does he lend her to his brothers? She would be



jookamat to his babbin, so how would that difficulty be arranged? Is a woman ever lent to a man (say at Jalgoo time) who at other periods is strictly tabooed to her? Is a Bibilman nyungar ever obliged to relinquish his wife to other men of her marrying class? Do the children necessarily follow the oobarrees of their fathers? If the father has a waugal oobarree will all his children have the waugal oobarree?

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Does the boy have an individual oobarree too?

Suppose a man has a waugal oobarree and all his brothers and sisters have that oobarree, can his son who is a waugal borungur marry his mungart's daughter who is also waugal borungur?

Explain fully.

Did a great waugal institute the waugal oobarree?

Did a great wild dog institute the dwerd borungur and the weja the emu borungur, etc?

How did they do this? Describe the waugal, the dwerda, emu, etc. that inaugurated their oobarrees?

Did water people give rise to the gab borungur? How? Were the first water people like natives? Where did they come from? Are they the nyitting of all gab borungur? What did they do? When the waugal travelled did he make the mound springs?

Did he make the creeks and the rivers? What else did the waugal make on his journey? Was there a male waugal and a female waugal? To which class did they belong? Who placed them in that class? At all the places where the waugals camped did they leave any children behind them? What were these children called?

At the various pools or mound springs were there "waugal oobarrees" associated with these?

If a baby was born at one of these places would it have a waugal oobar? belong to the waugal? be waugal borungur?

does any native believe that he is the reincarnation of the waugal koolong who were left at (say) the pool where he was born?

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If this is the case when (say) a waugal oobarree man died would



his jenga go back to the place where his mother got the waugal koolong?

If the mother's name and oobarree goes to the child, a girl, when that girl has a child will it, suppose it to be a boy, belong to her husband's class and get another oobarree? or does the spirit child enter the body of one of the husband's jookamat and thereby have the class and oobarree of its new mother? and again be re-incarnated into another class?

Does the jenga always go back to the spot where it was born?

Were the "nyitting" real men or incomplete humans, or animals, or what?

Are the gab borungur responsible for the increase of drinking water and the wej borungur of emus etc?

Will a wej borungur eat the emu he has killed or will he give it to others?

(See Spencer and Gillen, p. 150, in their account of the Aruntas.)

Has William any tradition similar in which the first two people "who lived in the western sky" saw far away to the east a number of incomplete creatures whom they came down and fashioned into men and women. After circumcising the men the two first ungam-bikula changed themselves into little lizards called amunga-quinia-quinia."

Tell me all the legends about the eaglehawk, crow, lizards, snakes, etc. etc.

Spencer calls the old "dream times" Alcheringa, alcheri = dream; alcheringa = dream times. What equivalent has William for this? Were the winytc trees or rocks ever associated with spirit individuals?

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Can a gab borungur become a dwerd borungur, emu borungur and vice versa? How? Describe.

Tell me who were waugal borungur and where did they first live?

The dwerd borungur lived near York and Victoria Plains (Kajaman's information).

Spencer and Gillen speak of the churinga or "sacred stick" of the Aruntas. Did the Southern natives ever have a sacred stick of this kind?



Were Kootijcum and Boonderang "men ancestors"? Did Kootijcum come alone? or did he have a brother with him? Did he appear at Cape Leewin first? Where did Boonderung appear first? and were they both real men and not eaglehawks?

Kootijcum was Wordungmat. What was Boonderung?

(See Spencer and Gillen re lizard legend, P. 155) The little lizard and the kalil are supposed to have been the good and evil spirit ancestors. Can William give me complete traditions of these? What was the lizard - Wordung or manytch? and the Kalil?

Have they any legends connected with the small (hairy?) caterpillar? It was supposed to have come from "India"! (Spencer and Gillen, 156) The crow formed a man out of it and the spirits that came out of it were Kumera and Purula respectively. How did the Tondarups and Didarruks become gab borungur? Who was the first? Spencer and Gillen state (158) that the ancestors of the rain or water totem were Purula (Boorong).

If I go to a patch of wilgee boojoor I must first ask permission of the owners. How do I proceed?

If I am a wej borungur and killed an emu, can I eat some myself or must I hand it over to the other men who were with me?

If I am a gab borungur, must I be served with water by (say) my wife's brothers who are not gab borungur?

How can a gab borungur ensure a supply of water? ceremonies? singing?

When a man cannot catch any daaja what ceremony does he go through to take the magic away? Describe. Is he "smoked" or his spear or his dog?

Where did the ancestor of the waugal first come from?

Must a man always marry a woman of a different totem even if she be of his proper marrying class?

Are the wej borungurs requested to sing an increase of the emu by the members of another totem? and can members of another totem be present at the wej borungur ceremonies?

Are the members who are going to take part in the wej borungur



ceremony decorated by men of other totems or classes?

Get the totemic pedigrees of William's family, his own and some relatives.

If a man is born near a winytech place, is he specially associated in any way with the janga there?

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Who are the spirit children who are in the standing stone near York? How did they come there? Are there female spirit children as well as male? Can the mulgarguttuk or bulyaguttuk see those spirit children?

When I brushed my hair and sparks flew from it Nyilgee called them by "koolongur" and told me I was "dalgaguttuk". Will William explain what Nyilgee meant?

Has anyone ever seen the janga bushmen? What are they like? Describe fully.

Has anyone ever seen the spirits that live in winytech places and in the caves? What are all these like?

Can William tell me how many persons had "family" totems?

Baaba's fathers and brothers had the kalda, but his grandfather had another totem.

Everyone can eat his own totem, can he not? Baabur and Nyilgee and Woolber say they can.

Did they ever use a long carved pole at any of these ceremonies? When and for what ceremonies do they decorate themselves entirely with down?

What are the men called who know all the laws and rules of the natives? Bideer?

When they closed the jalgoe, did they touch any of the older men with anything sacred which was used in the ceremony? Did they lay their hands on the principal performers (if any?).

Do they do these at any corroboree? Spencer and Gillen say the Aruntas only follow this custom.

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Do they have several corroborees in one day in connection with the jalgoe or any other ceremony?

What do all their ceremonies deal with? the Demma Goomber or



nyitting times?

Did they have any succession of Jalgoo ceremonies? Spencer states that the Warramunga had a series of ceremonies of the Wollunqua totem which they carried out in regular succession.

Was this so with the Bibbilmun?

Has some special individual the right to perform the Jalgoo? or have several persons this right?

Who asks for the performance of the Jalgoo? What relations are they to the eekos? babbin?

Cannot the jalgoo be performed until they ask for it? Who decides that it will take place? (The younger men ask for it.)

Did they ever have a man or boy oobarree?

Are the gab borungur, wej borungur, waugal borungur responsible for the maintenance and increase of their respective oobarrees?

Suppose we had a jalgoo now, who would ask for it? Who would be asked? who would take the leading part? Where could it take place?

What women would perform? Describe fully. Who would decorate them etc. etc. How would they be decorated?

Did they ever have a moolytch kēning, a warryn kēning, a mungytch kening, a gabba kening, etc? Who instituted these?

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Did they ever hear any ghosts laughing?

Had they a laughing boy oobarree?

What is the real meaning of the "fire stick giving" at Manja boming? Is manja boming synonymous with wanna wa? (See Spencer and Gillen 212) and with the giving away of implements - bartering? Baabur says no.

If strangers came to see these ceremonies were they obliged to make presents to the tribe who performed? Were they put under a ban of silence until they did so? How were the men released from the ban of silence? Who released them?

On what other occasions were they placed under the ban?

Are the same objects (sacred?) used for more than one ceremony?

Collins Yoolong erah badiang is not unlike "Koolongurra beedawong".

Has William ever heard of the initiation being called thus?

What would they call the ceremony in connection with the singing



the increase of the kuljak, wej etc. What do they call the youth before initiation and after?

What do they call the man or men who take charge of him?

What do they call the magic stones? bones? wood of any kind which were kept from the view of the women? What were these called? Where were they stored? What was the "storehouse" called?

What was the women's camp called at Jalgoo? and the men's? Women's kalungarree or yeendoon, men's boorrgoo.

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Did several men ever go out on an avenging raid? What relation were they to the murdered person? What were the men called? When did they go? Who sent them? Describe ceremonies? Have they any special name for the gashing of thighs during mourning ceremonies? Ngombarn are scars only. Do the widows of the dead man gash their heads?

Do they ever make string out of the hair of dead persons?

What is the string used for?

Do they ever cut their own hair and throw it into a grave? Why?

Describe the breaking of sticks under the child's knees to make it walk and the biting of its tongue by the lizard to make it talk? The murren or demman does this?

What would I call my mother in speaking to her? my grandmother? my grandfather? father? brothers? sisters? etc. and all my relations and relations-in-law?

Were the men's (or boys') whiskers ever cut for any special ceremony?

Can William tell me anything about the Waddarruks coming out of the ground? (See Meltjinta, Spencer and Gillen, 753 Glossary).

What is the meaning of demma goomber (big grandparents?) and nyitting (cold?). Spencer and Gillen give the names Murra-murra to the spirit individuals left behind by the ancestors of totemic groups (Urabunnas), also to the Churinga or sacred stick (Anula tribe), also paternal grandfather and son's son.

Get details of Demma Goomber (See Spencer's Glossary 755).

Are "nanja" and winytech identical (see Spencer's Glossary 755).

"Boogur", sulky spirit? Explain. How did he come to inhabit



Some Relationship Terms

Social Organisation of Southern People

Read this to William and others

I am a Tondarup man, my father is Nagarnook. I call him Maman or Maam. All his brothers are my mamamat (father stock). I call them butteetch or kwerurt (eldest), kardijet (middle) or kardung (younger) or koolingurt (youngest) or kanjeera? I do not say maman when calling them.

All my father's children are my ngoondan (brothers) and jookan (sisters) and all my father's brother's children are also ngoondamat (brother stock) and jookamat (sister stock) to me. All my father's sisters who are Nagarnook are my maman yoga (father's women) or mungart (aunts); their sons are my deenamat (brothers-in-law stock) or ngooljarmat (brothers-in-law stock) and their daughters are my kordamat (wife stock).

My mother is Tondarup. I call her nganga. All her sisters are my ngangamat (mother stock). I call them nganga or ngy, jindam (eldest), kardijet (middle), kowat or koolingurt (youngest). All my mother's children and my mother's sister's children are my ngoondan and jookan (ngoondamat-jookamat - brothers & sisters). My mother's brothers are my kongan. Their sons are my deenamat and ngooljarmat and their daughters are my kordamat (wife stock).

My real great grandparents and their brothers and sisters are my demman or murren.

My real grandparents and their brothers and sisters are also demman or murren.

I call the young boys of my mother's sisters woordeomun, and the elder boys ngabberup or ngoondamun.

I call the young girls of my mother's sisters kowatgurring, (P.183) the eldest borongur or butteetchgur and the little girls koolingurt-agur.

I call the young boys and girls of my father's brothers the same.



I call the children of my father's sisters and mother's brothers kordamun.

I call my relations collectively yennar or gooloordoo (Doonan)

I also call my own relations moorurtmat.

" " " " " " " ngunningur.

I call my relations-in-law noyyungur or weeabindee.

I call my uncle's children deenamun.

I call my sister's husband ngooljar.

I call my father maam.

I call my mother nganga.

I call my children noba.

I call my father's sister maamyoga, mungart and ngy'.

I call the children of my grandparents demmap.

I call my brother's daughters kombart.

I call my brother's sons moyar.

I call my husband korda, moorgurt or mamarup.

I call my sister's sons and daughters nobab. (I can also call my sister 's sons kongangur.)

I call all my grandfathers' and grandmothers' people demmangur and murrangur.

I call my sister -in-law deenee.

I call my wife korda.

I call the children of my father's moojoo (wreng class) wife donmala (?)

I call the children of my brother deetagunjee (?) (uncertain).

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I call the man with Didarruk father (my father being Tondarup) marragur (?) (uncertain).

I call the marriage of two persons of the same class moojoo, werra, weendung.

I call my (Tondarup) breed noba (the children of Tondarup fathers as my mother was a Tondarup).

I call my son my koolong or mammal.

I call my son-in-law moyar.

I call my daughter noba or koolong.



I call my daughter-in-law komhart.

I call my brothers-in-law kordamun.

I call uncle and nephew relations collectively kongal-moyeral-gunjee (?) (not certain).

I call a betrothed or promised woman dajelik.

I call my ancestors demma nyitting, demma goomber or jenga warreda (?)

I sometimes call my brothers and sisters jooka-woorda or dan'dan'il.

I call my mother's brothers' or father's sisters' children dowel-ung-kootajung or demma mata (?)

If my mother (a Tondarup) dies, and I her child am brought up by her sister, I am kootagen to that sister and her family.

But if my Tondarup mother dies and I am reared by a Didarruk woman, I am koota koojal to the Didarruk.

I call Tondarups who are similar to each other in physique kweejamurnoo (?) also persons of the other classes who resemble each other (?) uncertain.

I call all halfcastes moba mullong, dondur, jajet, joorndalya, mabo yellar, weelart, dornda.

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I call the young unmarried men in the camp goolambiddung and the young unmarried women malarda.

I call them collectively goolam'mardung.

I call "your child" noonong kwenja.

I call "your father" noonong kunjeer (?)

I call a bad or loose living woman goonga bulla, boyar, moojoo.

I call two Tondarup boys, not closely related, one of whose mothers is the eldest jeokamat and one the youngest da'na (eldest) and bwa'la (youngest).

I call a bad woman's sleeping place beema bulla.

I call bad women yerla bulla.

I call aunts, nephews, fathers, daughters, every one sleeping together goonga-bulla and mamma bulla.



I call my sister's children nganganuk.

I call an adopted child whose parents may be living or dead  
bo'-malar'nagee or boma malar nagee.

I call natives of common parentage bora gurnga.

I call high caste natives bid-eer-ga.

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In calling my husband I use the word nyin'ong, not korda.

I call all the coastal natives beeda kala - beeda = vein, sinew,  
kala = fire, camp, hearth = one line, or one stock.

I call all the river natives beela kala, river stock.

I call children whose grandparents are dead yella burt.

I call a mother who loses her child beebang.

I call a brother who loses his sister or brother jum'men-eruk.

I call an uncle who loses his nephew koon-dak.

I call a fair skinned Tondarup mēlamurnong.

I call darker skinned people ngoota kum or ngwootamurnong.

I call an orphan burnap.

I call the land whose owners have become extinct bindardee,  
dalbung wullong, or dariba.

I also call my elder brother ngabburn.

I call light haired relatives yar-ur-a-gur.

I call brown or light coloured relatives dornda.

I call a girl who has been betrothed to someone and who cannot  
be claimed by any other person than the one to whom she is promised  
murrangerree.

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My elder and younger sisters are my jookan, their children are  
my kombart and moyar. They call me kongan. My son or daughter  
may marry my kombart or moyar. I may also marry my kombart.

My elder and younger brothers are my ngeondan, their children  
are my koolongur. They call me naman. They are brothers and  
sisters to my children and cannot marry them.

The children of Tondarup men, of my own level in the generation,  
call me naman and I call them koolongur.

The children of Tondarup women of my own level in the generation,  
call me kongan and I call them kombart and moyarmun.



To the children of Tondarup men of a younger generation I am demma and they also are demma to me.

To the children of Tondarup women of a younger generation I am also demma and they are demma to me.

My children by my Nagarnook wife are Nagarnooks. My sister's children by her Nagarnook husband are Tondarups.

My sons' children are my demma and my daughters' children are my demma also.

TABLE OF DESCENT - SOUTHERN TRIBES

Waljuk

Wordungmat

Manytehmat

Ballarruk  
Nagarnook

Tondarup  
Didarruk

1st and succeeding generations

Ballarruk m.	Tondarup f.	Tondarup children
Tondarup m.	Ballarruk f.	Ballarruk "
Ballarruk m.	Didarruk f.	Didarruk "
Didarruk m.	Ballarruk f.	Ballarruk "
-----		
Nagarnook m.	Tondarup f.	Tondarup "
Tondarup m.	Nagarnook f.	Nagarnook "
Didarruk m.	Nagarnook f.	Nagarnook "
Nagarnook m.	Didarruk f.	Didarruk "
-----		
Tondarup m.	Ballarruk f.	Ballarruk "
Ballarruk m.	Tondarup f.	Tondarup "
Tondarup m.	Nagarnook f.	Nagarnook "
Nagarnook m.	Tondarup f.	Tondarup "

Didarruk m.	Ballarruk f.	Ballarruk "
Ballarruk m.	Didarruk f.	Didarruk "
Didarruk m.	Nagarnook f.	Nagarnook "
Nagarnook m.	Didarruk f.	Didarruk "

And so on throughout all generations.



Namatwinna (See Spencer's Glossary, 755) is supposed to be a small wooden churinga used for magic purposes, Arunta tribe.

Nowinning, the carved and curved magic instrument that I possess. Is it a churinga?

Have they any other name by which they call the waugul when speaking of it in public?

When men messengers go round collecting people for thejalgoo, what are these called?

What does the man call the daughters of his mother's brothers and father's sisters?

Did they ever have phallic worship?

Did they ever impose a ban of silence on anyone? Who imposed it?

Who released the person from the ban? When was it imposed?

How long?

What is the name of the ground where the final ceremony in connection with initiation takes place?

Did they ever have ceremonies in connection with the "balga bardee"? Were there any bardee borungur? Describe fully.

Were there any warryn borungur?

What is the name given to men who are being made into bulyaguttuk or mulgarguttuk? (See Ungalinni, Spencer & Gillen, 763, Glossary).

Give me all the names of the various grades of medicine men? (Mulgar, bulya, mooyee, etc. etc.)

Where does the waugul live now? Where did the first waugul come from? How did the first waugul travel? Describe his traditional wanderings. What length was the first waugul? Where was the first waterhole that he came to? Does he live in other places besides waterholes? Where?

Did they ever make ground representations of the waugal?

How and where did the Waddarruk come out of the ground?

Balbuk states that some yungar were making a hole (or a well?) and when they had got some distance down, Waddar (?) came up out of the hole? Does William know anything of this? or Jeobyteh?



Is the waugal the father of all the snakes?

What relation is he to mamangurra?

Which of the two, the waugal or kalil, are the most feared by the natives?

Have they any animal or bird that is "boss" over all the rest?

Is the waugal? the walja? the opossum? kangaroo?

Has the waugal anything to do with the burial of maman?

Does William know the story of the yungar eating the dingo puppies?

Cornally mentioned cairns of rounded stones built at various spots on the Gascoyne, the meanings of which he was never able to discover. Spencer and Gillen (P. 225) mention similar cairns found in the neighbourhood of the Murchison Range and which represent old male and female and young male and female kangaroos according to the size of the stones. These were covered with boughs and rubbed with red ochre when Thapauerla (the primary home of the Wollunqua) is visited. Can William or anyone give an explanation of the Gascoyne cairns? The kangaroos (euros) are supposed to arise from these cairns.

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Will William make me a facsimile of the most powerful magic piece of wood (or other material) that the Southern natives (mulgar) possessed and used?

The northern Urabunna have a "churinga" called "thantha" (Sp. & G. P. 258). Would this be a magic weapon used by the Southern danda-garanna?

Did the Southern people ever borrow magic pieces of wood etc. from their inland neighbours?

Do they ever "bury" any of their magical implements?

The true churinga, S. & G. (275) call Murtu murtu.

Does William know any word resembling this? and the object so named? Perhaps Glover or Willambung might know?

When the walja first came here did he bring the squeaker crow (Bēl'la) with him? Where did they first come from? Relate fully all traditions concerning?



It is curious that the red ochre or wilgee deposits are supposed to be the excreta of the waugal, on his journeys to and fro. Spencer and Gillen 179) state that the deposits of red ochre in the Warramunga country were the excreta of two great wild dogs who followed a man called Murtu murtu? Give details of the source of the various deposits of lime, ochre, etc. Is the totem of the fathers and brothers, also the totem of the sisters? Did Baabur's sisters have the kalda for their totem?

Page 193

Does William know anything about the ceremony performed in Woolber's tribe for the increase of swans' eggs, etc? Or about Baaba's tribal ceremony for the increase of the fish? Tell me the songs sung.

The Churinga place is called nanja amongst the Arunta (S. & G., P. 284) and Watthilli (winytch?) amongst the Urabunna. Why are the big banks of clouds called bindardee? and why are other clouds called moorurt? (See Sp. & G. 284)

What is the song they sing when they make rain?

Describe performance in detail, also other songs.

Compare the so-called jingi (head dress) of the Gascoyne and Northern districts with the pariltja mentioned by Spencer and Gillen, Urabunna tribe P. 286).

What is a woman's camp called?

Who were Gwerupbart and Kwangunbart? Balbuk states that they were two women who peopled Beverley. They were the great-great-(etc)grandmothers of Windan, Yabban, Dilyingur and Meeanung, the four women who long ago peopled Perth, Fremantle, Rockingham, Wanneroo and Swan. Can any native tell me more about these?

Warlogum (Kumbegor - owl), Balbuk states that this was some spirit whom the natives feared and who punished them if they did wrong. (nyerleem might be a corruption of this?) HE was a yungar yet had been an owl and Balbuk states that he turned the walja, wordung, manytch and emu into men. He did not live at Koeranup. (Find out all about him?)



Balbuk states that old Abraham of Northam is a Waljuk.

Can William tell me anything about Abraham?

"Mata walla walluk", Balbuk calls Waljuk. Explain.

Page 194

Did William ever hear of Ngwaum guni? or boojurgum?

Abady was a ngwaungum (Waddarruk)?

Can William tell me about the following spirits, janga warrada, kaanya, janga, balyat, janga nyoorleem? What is the difference between them?

Can William tell me the story of the Walamat (hole in my head) and how it came there? Did the kallal make it?

Can William tell me the meaning of Nyilgee's song minnijitta daran etc?

Can William tell me why Kooranup has so many names, Kooranup, Jeenanup, Nyeerganup, Walgarin? and what they all mean?

Get William to tell me the meaning of the words sung at manja boming, "Kala mooro gen wooree"?

Does William believe that janga nyungar are in the clouds and under the ground?

Name the various people north, south etc. Wadarndee, Agardee, Meenungala, Beedawa, Beebul. Where and who are all these?

Baaba believes that there are nyungar above in the sky and under the ground, and that the present natives occupy the middle.

Does William believe this?

Did William ever know any native men or women who had their little fingers amputated for some purpose?

Can William sing the song that used to be sung at the burial of naman?

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Does William know the legend of Wandanyung and Danart?

Wandeenyung the Cape Leewin first ~~man~~ who first brought fire? and Danart the widow whom he married? Whose widow was Danart?

Can I marry my babbin, if my babbin is a man?

Ask William about the following Waljuks. Does he know them?

The Newell boys, Tommy Norris and Teddy? Tommy was at Pinjarra, Norris and Teddy at Northam.



Murrijan and ganmill, sister and brother, now at Northam?

Did William know Kajaman (polly Jendil?) Was she a Tondarup or Didarruk? (Kaja is supposed to be a Didarruk).

Has William heard of the following kening (names given me by Kajaman)? Nyeerimba (Canning), Meedar (Albany way), Meedar kojmun (near Albany), Beebul (Bunbury), Yabaroo? Weerup burnong (Williams River), Wadandee (Gingin), Malera (New Norcia), Kooreen (Eastern), Moon-y-yagin or Wanna wa (Nor'West)?

Describe all of them known.

Does William know Dolyup and Banyan, daughters of Mēlok?

How is it that Ngalyart's oobarree is mungytch when she is the daughter of Werrgup a Ballarruk or Nogonyuk? Is not the mungytch oobarree confined to Tondarups?

Ngalyart states that Ngotak is the Mandurah or Pinjarra word for crow, and that a very black skinned native is ngotak murnong. Is this true? Ngalyart also says that in the nyitting times some very black nyungar used to be in the south, also some very fair ones, with hair like the dondur or fish-hawk, and some medium coloured, neither very fair nor very black.

Can William tell me anything about this tradition? Ngalyart said that amongst all the classes there might be ngwoota murnong?

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Ngalyart stated that kobong and kardoo are used to express husband. If this is so kobong can marry kobong? Explain fully.

Is eenyuk synonymous with babbin and kobong? Ngalyart says so.

Ngalyart says that Tondarups are weja borungur. I thought all Nagarnooks were? Can William inform?

Ngalyart says the Nogonyuks were gabbel gurrong, also the Ballarruks.

Did not the latter have the dang-ngyl or manna as their oobarree? Where did Joolburt come from? Busselton? Vasse?

If a Vasse man married a Champion Bay or Esperance woman, would he have to join his wife's people and leave his own country?

(Ngalyart's statement.)

Ngalyart furnished the following names of "tribelets", Ngoolaknat (eastward from Mandurah), Jōō borungur, Northam (is this just the oobarree?) Wejuk (East, York way), Boolyagur borungur (?)

(Geomalling), also Jeebaluk? Can William confirm this?



Nga yart also gives the following names for the neighbouring tribes. Wooral gula (sea people), Mandurah, Pinjarra, etc.

Kanning - Bunbury, Busselton

Woodarngoola, Cape Leewin

Meenung, Eastern people

Mōrnangur, north Eastern people

Marrjinung, North (inland) weelo.

Watarn, North (coast) weelo.

Are the above names and localities correct?

Did William know Koongin of Dardanup, a Didarruk?

Is Murrangur applied to my mother's own father, and my father's own father also my mother's own mother and my father's own mother?

Page 197

Is Demma or Taamar any old woman or man in relation to any young woman or man?

Are Demmangur my father's own sister's children and my mother's own brother's children? Ngalyart says so.

Ngalyart says the Christmas bush is used by kaajins (spirits) and must not be placed in the grave. Is this so?

Does the spirit of a dead man ever catch an emu for his children, brothers, sisters or mothers to eat and does he put it under a moojeer for them?

Does the changing of names at babbin time between a man and woman signify that they can have intercourse with one another at this period?

Ngalyart mentioned a legend of a walya who during his travels north rested at a place and an island was immediately formed there. (Mt. John - Kangoolup).

Wherever he rested he left stones and shells behind him. Is this corroborated?

There was a big rock which the walya had made about which there was a legend, that as long as the rock remained whole the Mandurah natives would not become extinct. The rock has been broken in pieces and the Mandurah natives are nearly extinct. Has William heard of this rock?

Ngalyart states that as soon as all the Mandurah natives died the rock adhered together again? If the natives knocked the



stones about that the walya made the kaajin in, the stones would cry out and say, "What are you knocking my food about for?" Can William tell me all about the walya and why it went travelling? Where it came from and where it was going to? What other animals or birds travelled in this way? where from? Where to?

Page 198

Name the food products of the Vasse and other places north and south where William visited.

Why is the jalgoo sometimes called "Moon-y-yogin" or circle? Is Jalgoo (or dalgoo) a circle? Kajaman says it is.

Kajaman calls light coloured natives dornda or yaaling moorn, and dark coloured natives ngwoota moorn. Has William heard these terms?

Spencer's murra murra are spirit individuals (755). In one of Joobytech's wanna wa songs, murra murrā is repeated 4 or 5 times and then kōm'bēr byāh. Have the two murramurras any connection?

Balbuk's

(Ask Joobytech about this)

Does William know the winytech stone near Beverley which will send a child into a woman if she looks at it? There is something carved on this stone, is there not?

Can William remember when a little white girl was lost, who was turned into a janga and was living in a cave with the jangas? She tried to bite Yoodeen and Boogan who found her?

Does William know anything about the winytech place at Perry's limekiln where if any daaja is cut up the wrong way the yungar's dog's back was broken? Because he broke a crow's wing in the wrong way, Balbuk states that Bimbi's dog's back was broken. Does William know anything of this?

Can William corroborate Balbuk's story of the young man who went out kangarooing and never came back, who was bulya'ed by his moorurt and found amongst the jangas who were putting him in the fire, partially cooking him and then taking him out again? The native was rescued by his moorurt but his arms dropped off while trying to spear a kangaroo, and he died.



Where is the heaven of the natives "over the hills"? Do they also go through the sea?

Dool tells of a story of a flood which covered all the land except Mindangup Hill? Can William tell me anything about this? Does William remember any legend about Gwerupbart and Kwangunbart, the first two women who peopled Beverley? What were they? Where did they come from?

Windan, Yabban, Dilyungur and Meeanung were the children of those two women and these four peopled Perth, Fremantle, Rockingham, Wanneroo, Swan, etc.

Can William tell me who were the first people at the Capel?  
(Ask Joobyteh to corroborate the following paragraph)

Can an aunt marry her nephew?

Why cannot Balbuk's father or herself eat any daaja which the father may kill on the point near Gooseberry Hill? Although her mother and Joobyteh's father and other yungar can eat it, but she defied the rule and her legs were hit by the janga and ultimately became crooked? That is the punishment that follows a breach of this law. Does William know any legend similar to this? Balbuk states that when the yungar swept the place afterwards, grey hair used to be seen flying about on the rocks, the "jerdal" of the janga.

There is another legend of Jagaolyoo (up Helena River), a level place, swept by yungars. If a yungar returns to this place after having swept it and finds a piece of meat on the stone, he knows he must die for the janga are eating his flesh.

Do I call my own brothers, sisters, mothers, fathers, the same name as my tribal mothers etc?

Has William heard of the winytech waterhole on the New Norcia run, which the natives must enter naked?

Has William ever heard any of his dead relatives' voices at or near any winytech places? Explain.

(Balbuk heard her dead brother talking and laughing at one of these winytech places.)

Has William ever heard of live janga (near Kwee'aman) who watch for yungar and when these stoop to drink, the janga pulls all



the hair out of their heads and bodies?

Did William ever hear of the big waugal at Minijelungin swamp which the white man (Bayley?) tried to shoot but couldn't, and had to leave the place afterwards because of his great fear? Has William ever heard of the "bwya kool" or stone that the janga turned himself into after having caught a jungar and let him escape out of his goota, before he could kill and eat him? (Balbuk states the janga speared himself and cut himself all over the body with the wanna and the marks of the wanna are now on the stone.)

Has William heard of the jangas who suck the blood of their victims? Balbuk states that they can be heard drawing in their breath after having sucked all the blood out of a jungar.

If William's mother, father, sisters or brothers died, what daaja would he refrain from eating? his own oobarree or theirs?

Balbuk told me I must not kill a big ant or strange insect as it might be my parent or grandparent. How could that be?

Does William know any legend about the jooreeja (snipe)?

dividing the land from the sea with his generative organ?

Balbuk states that if it were not for the jooreeja there would not be a sea round the coast. He is both bird and jungar?

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Grammar

Can William give me the dual pronouns?

Pronouns : Sing. I, thou, he, she, duals, we (inclusive), we (exclusive), you, they; Plural, we (inclusive), we (exclusive), you, they.

Nouns : Can William give me the numbers of nouns? Mathew says they have three, as, a kangaroo, a pair of kangaroos, several kangaroos.

Is the usual arrangement of words to place the nominative first then the objective and then the verb, as "Dwerda Baabur ngal'guka" - the dog Baabur bit? Get another example from William.

When a male and female opossum, emu etc. are spoken of what distinguishing words are used?

Are these two forms of the nominative case, one which names the



object under attention - yungar, a man, and the other naming some act which the man is doing - yungar goo'bil'yung ngeering, a man is sleeping.

In the possessive case the name of the possessor has a suffix added and the ground or whatever is possessed has also a suffix, as, Beebuluk boojara, or beebuluk kala - Beebulman's ground or home (fire). Nganna kaluk, my fire (home). Will William say "a man's kylee" Yungaruk kailuk?

Mathews says that another way of expressing ownership is to suffix an abridged form of the personal pronoun to the name of the article claimed and that the compound word can then be inflected for number and person. Make William conjugate "my", "they", "his", "her", dual "our", our, "your", "their", keela (kyley) also plural our, our, your, their keela?

Pronouns : There are two forms in the 1st person of the dual and plural, according as the individual spoken to is included or excluded by the speaker. Get William to give me examples of this, say, our boomerang (that is, yours and mine), our boomerang (mine and another's, not yours). Page 202

Also give me an example of "yours, mine and one or two others boomerang" and "mine and one or two others boomerang (yours being excluded).

Mathews says that every part of speech for number and person is inflected, nouns, adjectives, prepositions and adverbs, verbs and pronouns are subject to this inflection, more or less. Get numerous examples from William of these.

How is the ablative case shown? Get an example, as mya (a hut), "from a mya" - what would be the suffix used?

Also the dative case, mya (a hut), "to a hut" - what is the suffix employed?

Pronouns have person, number, case, no gender. Get William to give me the beforementioned "I" etc. Ask William "whose dowuk is this" and bid him answer "mine". Ask him "who is here" and let him say "I am". Ask "who killed the kangaroo" and let him say "I did". Are there two forms of the nominative in pronouns as there are in nouns?



Get William to say "for me", "with me", "from me", "to me", "I am perhaps".

Verbs Can William conjugate the verb "to beat", boongo or booman, the three numbers of it, sing, dual, plu. the imperative mood, conditional (present and past, middle voice (I beat myself, etc.)

Adjectives, how placed? after? are these declined for dual and plural? as keela gwabba, a kylee good, ? two kylees good ? several kylees good?

How is comparison of adjectives effected? alla wilyee, that bad? alla ngweeree that good? nyinna ngweeree you good?

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How is the superlative expressed? alla ngweeree ngweeree? alla gwabba litch?

When the adjective is used as a predicate, "they are strong" he is tired, we are good. Inflect adjective for number, person and tense.

Prepositions, between, before (koorijana ?), behind (ngoolonga?) under (dangurroo?) down (ngardee, ngarduk?), through (ngwan-jega ?). Say "I went up", "I went down", "I went between" etc. "Go before me", "go behind me", "behind you", "behind him".

Adverbs How many kinds? separate and by means of verbs? koo, go = yes, yu-o-ga = no, Yee-ye = today. Mee-ër-ok, tomorrow? Can William say "I have none". Winjal, injal Where? Say "Where am I?" "Where art thou" "Where is he"?

Conjunctions - ga? dwongara wonga "hear and speak"? eeranga yennaga, get up and go? bookooga inyee + there or here? Get William to correct these and give more examples. Noonda nã'go "cattle" ka-nãã? Did you see the cattle or not? Jin'ga-ga yung'ara, white man or blackfellow?

Interjections - wē! Jee! joo! ? ? Can William explain these and give me further examples?

Get all the dual pronouns expressive of "we two" in the following relationships :

We two, husband and wife,	father and daughter
sisters	mothers and sons
brother and sister	mother and daughters
aunt and niece	mother and child
aunt and nephew	two friends



father and sons	grandmother and mother
father and son-in-law	grandmother and grandchild
father and daughter-in-law,	husband and wife

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Give me the "we" I and thou, which includes the person spoken to also the "we" that excludes the person spoken to (I and he).

Then the "we" which means I, thou and others, and the we which means I and others, excluding you.

Tell me the word I would use in calling my grannies, fathers, mothers, brothers, sisters, husband, wives, children, sons, daughters, nephew, niece, etc.

Translate "the man sleeps", also "the dog bit an opossum".

(See nominative case, gundungarra Language 142), also a "man's boomerang", a dog's puppy, a woman's children, a kangaroo's tail.

There are no articles.

Nouns have the singular, dual and plural. Get examples of all from William.

Adjectives take the same numbers (dual, plural) as the nouns which they accompany. Adjectives are placed after the nouns they qualify.

Get examples from William.

Pronouns are inflected for number, person and case. There are two forms of the dual and plural in the first person, one inclusive of the person addressed and the other exclusive.

Obtain detailed examples from William (important).

Verbs have singular, dual and plural numbers, the usual persons and tenses and indicative, imperative and conditional {moods . (last doubtful)

Get examples of all from William.

Usually a contraction of the pronoun and the verb are incorporated as nguj kwert don = I throw (?). Give me more examples of this : Ngyn kool'er (I come ?), ngau' wy'en (I fear, am afraid), ngan' yong' (I give). Say I give, I gave, I will give, I may give, give, perhaps I will give, I will not give, I did not give, I am not giving, I gave to him, he gave to me. Page 205

Tell William to say, "A Kanyeenuk was swallowed by a waija."

Conjugate the verb "to hide" (eelyan or boleej).



Adverbs are frequently placed after the pronoun : Where - I,

Where thou? etc. he? we (incl.) we (excl.) you? they?

gert gert (quickly), dabbangan (quietly).

ngyj winjal?

nyinna winjal?

bal winjal?

ngallee winjal? (incl. - doubtful)

ngilla winjal? (excl. " ")

nyinna winjal?

balgup winjal?

Ask William if these are correct.

Prepositions can be used separately as before (kwejat), behind

(woolgut), between (karda ?), around ? Say "round the fire",

also "between two trees", "go behind me", "go before me".

Conjunctions ga, uk-a, etc. Inquire if correct.

Interjections Na-a! jee, joo ?

How many cases are there? Find out from the following :

Nominative = the name of the animal or thing, an emu, a fire  
(translate all cases).

Causative = a dog bit me

Instrumental = a yungar hit a walya with a dowuk

Genitive = a yago's wanna, a kanyeenuk's mya.

Dative = come to the fire

Ablative = go away from the fire

Accusative = same as nominative

Possessive

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Are not adjectives compared as follows :

Alle goombar, "that big", alle bot'yn -that small".

The superlative is expressed by repetition as gwabba = good,

gwabba gwabba = very good. Give me other examples.

Bad, very bad, wilyee, wilyee wilyee?

Sweet = gootong, very sweet = gootong-gootong ?

Translate = he gave it to me; she ran away from me; he stays with me.

Also who? who (dual)? who (plural)?, whom belonging to? what?

What for? Interrogatives. Demonstratives, also translate this,

that,



Mathews gives a reflexive mood, as "I am beating myself, I was beating myself, I will beat myself." Translate these.

He also gives a reciprocal, as :

Dual	{	We (incl.) are beating each other
		We " will beat each other
Plural	{	We (incl.) are beating each other
		We (incl.) will beat each other

Translate these.

Can William conjugate the verb to be? Ask him to say, "I am ill" "I was ill", "I will be ill".

Give me all the adverbs possible, also the prepositions, conjunctions and interjections.

Gender is denoted by different words. Yungar, man; yoga, woman; koolamandee, boy; mandeegur, girl; kooja or nooba.

Amongst animals the yon-gar is the male kangaroo, the warra (P.207) the female. (Opossum, dog, find out from William if these have any distinguishing word for gender, or is it dwerda maman, dwerda nganga, etc?

Is there a special name for a cock bird and hen bird, other than maman and nganga?

Does the article possessed take a suffix as well as the possessor, as a "yengar's kylee", will that be yengaruk keeluk?, a woman's wanna. How would William translate?

Translate "where do you come from?"

Nyinna winjong kooler is Balbuk's translation.

Conjugate the verb "wabba", to play, also the verb "to come", kool.

Translate "the children are playing over there."

Bō-kul wabburding koolengur (Balbuk).

Say my booka, my dowuk, my dwerda, my yoga (ngan' yog?)

Conjugate the verb "to sing".



How would William express 6,7,8,9,10,20?

What do they carve on trees near the grave of a native?

Describe and illustrate carving. What did the notches and wilgee and figures represent?

Why did they strew wilgee on the grave? Kaiber said it was to show the murdered man had been avenged.

How soon after a native dies is he buried?

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Have any of the tribes a "mystic" language only known to and spoken by certain of their people?

Will a mother-in-law or a father-in-law speak to their son-in-law in this language?

(Mathews in his Eth. Notes of Abs. of N.S.W. and Vic. says the natives have a secret language.)

Question all natives closely about this.

Describe fully the ceremony performed when a man goes to claim a wife promised to him.

When a woman is about to give birth to a baby who takes charge of her?

Who conducts the betrothals? the uncles? Where does William think his kaanya will go when he dies?

What does William call the avoidance of mother-in-law and son-in-law?

If a child is betrothed before birth and happens to be a boy,

What does the man to whom the girl baby was promised call him?

Does William remember any heaps of stones placed at long distances apart, and representing the route of some famous ancestor?

Did the Southern people ever throw stones at animals or birds to kill them?

Ask William where the Meenung people are?

Did they ever have corroborees for the balja, beeda or malurnmoung (all words for bardee)? or any other insect, flesh or fish food of any kind?

Did they have a rainmaker? How did he bring rain?

Had the kangaroos any connection with the rain people?



Are there any "heads" of totems? Is there any one man who is the "head" of, say, the kalda or melok totem and who can sing the increase of that totem? Is there a warryn headman, and can he eat the warryn when he has sung its increase? can his children? Have each, say, of these groups, warryn, kalda, etc. had a great ancestor? Tell me all about him, where did he first come from? What journey did he take? Did he make the rivers, plains, etc. over the country he travelled? Did he leave spirits behind him at certain places?

When the head man is performing ceremonies in connection with his totem, does he travel the same paths as his great totemic ancestors?

When a "headman" is desired to increase the supply of his totem, must his noyyungur ask him?

What is the head man called? and the ceremonies and "singing"? Why were Doonong and Beenap who were both Tondarups allowed to marry? Ask William and Abraham.

Does William know how far east and north and south the Minnung people extend?

What are the Minnungs? Do they circumcise? (Curr stated that he received positive accounts of 10 Minung tribes, 7 of which circumcise, 1 practises the terrible rite, and 3 call themselves Minung and two have neighbours who so call themselves.

Is there any tribe called after an adverb, etc? such as "thoonoo", a name supplied to me as being that given to a tribe on the Murchison and which means "Yes, truly", also najakul, which means "What for" in Jubyten's tribe, the mispronunciation of the word as nathathul, so pronounced by the Northam tribes causes the Guildford people to call the Northams nathathul.

According to Curr the diversity of dialects is a proof of the antiquity of the race. Where does William think the first Doonan wangee came from?

How did the mothers carry their babies?

Baabor states that a nowinning is a southeastern dance. Does William know of this, and why is my carved boorna called nowinning?



Does Abraham know the jakoke? Balbuk states they are a tribe to the east of York.

(djinbingongerra?)

What and where is a jinbee nyungar? Balbuk states that a few jinbee nyungar lived near the Reserve.

Can William tell me what kootajoo murnong is (the nearest approach to kotajumeno).

Can he tell me the meaning of the following names? (Grey's and Moore's tribal names) :

Djekoke, Djinbengongerra, Eroto, Gwerrinjok, Karbunga, Kijjinbroon, Ngotak, Koolama, Kotajumeno, Kuljak, Maleoke, Nagkarn, Wamyungo, Wadarruk, Woordookumeno?

Did William know Abady? Who was he? Was he Wadarr's brother? Were Waddarruks named from Wadarr?

Describe how and where the Waddaruks came out of the ground?

Can the Perth yungar claim a wife from K.G.S. to Champion Bay?

Can a man give one of his wives to his own nephew?

Tell me all about the Eko? How many managed the jalgoo? Did they paint the young men and women? What difference was there between the painting on the ekos' bodies and the young men and women?

How did a young man become a boylya? Did he wait sometimes to get his father's boylya after his father had died? also mulgar, how was that obtained?

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How did they make the beenja bin (kangaroo pits)? Did they have balya wa (a kind of shovel)?

Were leeches used as remedies before the coming of the whites?

Show me some string games and other games.

Does William know anything about coglio (a piece of quartz possessed of magic)?

Where was the last manja bom held, and the last jalgoo?

Tell me all about Warlogum. Was he kumbegor? What did he do to the natives? Could he go to Kooranup? Where does Warlogum live? Where did he come from? What connection is there between him and Kumbegor?

Why are all the Williams River kaanyas boogur? What other kaanyas are boogur to Beebulmun?



Did William or Abraham ever hear of the Karraroo (Northampton) young man who died and was buried and who afterwards got out of the grave and chased his parents until they speared him?

Why are the Meenung people sometimes called Abijer?

Were there Ballarruks, Tondarups, etc. etc. amongst the Meenung?

Were the Meenung people always eastward of the coast people?

Are the Williams and Beverley people Meenung? Baabur says so.

Will William go into mourning for his father, his children, wife, mother, relations etc? also some woman for her husband, children, relations etc?

Balbuk says the Pinjarra natives cut their heads in token of mourning, and also sat round the corpse and cutting themselves let the blood fall on the corpse.

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Tell me the meaning of mata walla walluk (waljuk is mata walla walluk). Balbuk says Abraham isa Waljuk and is not mata gen to any of the four classes but is koota gen to Tondarup and Didarruk.

Tell me all about "booka dalgarra" where the Beedawa boy is placed on his return from that ceremony. Did the boys roll over the rugs from one moorurt to another? How many bookas were placed on the ground?

Who are Beedungur? Balbuk says that Beedungur Beebulmun and Mulgarna (Thaawara) took part in the beedawa of her people.

Does William know?

What tribes would take part in the beedawa of one of William's people?

Describe method of cooking, cutting up, skinning etc. kangaroos, emus, opossums, bandicoots etc.

When a baby is betrothed before birth and turns out to be a boy, do the natives say "Yungar burrong yoj'-e-de-lang"?

What does that mean? Does the young man who was to have obtained the girl call the little boy baby "waj-en-a-wa"? What does this word mean?

Is "moola warra" the name given by natives to the avoidance of mother-in-law and son-in-law? Are all Wejabindees moolawarra to ngunning women?



What is "kamberago kal"? Is it the same as "allejuk kamberago"?  
Were the animals once yungar? Tell me about the moon and the sun and their two children who wanted the bardee and were changed into weeloo (curlew).

Were wives lent to babbin? Which wives? as the wife would be jookamat to the babbin.

How old were the children before they cohabited with the husbands allotted to them?

Was the dead person's hair ever cut off? Did men cut off the whiskers in mourning? Goonaburt, was this called?

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Balbuk says that the kookaburt (white owl) and yooenja (another kind of white owl) inhabit a large stone near Kwambeggin (Mr. Hick's place near Beverley). They call the stone kakytch koolongur koolongurra nyin-er, where the little children sit down. Is this correct? and if a woman wants a baby will she go and look at this stone and will the baby then come into her stomach? Who puts the babies there? Whose babies are they?

Can they be heard singing at night?

Is the dark patch in the Milky Way called weja yarragoorl?

(emu laying eggs)

Balbuk says the sea coast natives use a stick called "boorna yeeda" to guide themselves across the sea to Jinjaning kooraning.

What did the Vasse natives use?

Is mooloo warra also the word signifying abstinence from flesh food?

Is there any ceremony at the breaking of the fast. Balbuk says yes.

Balbuk states that Wordungmat and Manytonmat are the class names as far north as Cockleshell Gully and down south as far as Esperance.

Can William tell me anything in confirmation?

Is kootong ngoonyong another name for bang-ngal?

What parts of the animals, birds etc. were women's daaja?

Is it true that when the Ballarruk people were digging for warryn, a lot of yungar men and women came out of the hole and were called Waddarruks? after Waddar? Did Waddar's father and mother come out of this hole? and why were they called ngwaum goom and boojoor-goom? Where did the other Ballarruks suppose they came from?



Were Waddaruks Ballarruks? and if so did they not marry Tondarup and Didarruk?

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Are Mookan and Wyabindee synonymous terms? Tell me all about Moonya at Manja time. Who are "moonya"? Young or old people? Show me a branch of the "Woordoomitch", the strong smelling shrub that bulya'd patients were laid on to drive the bulya away.

Tell me all about Jooreetch who made Australia an island with his "Kajung" or "yoja" or "joornda"?

Does William know "waugulung", the name given to the disease the waugul brings?

Has William ever seen the long beards of the Murchison natives? What are they used for? What part do they take in the kowiroo? Why did they strew rushes at winytech places? Who told them to do so?

When the boogur waugal lived in a deep waterhole, could not the natives drink that water? Was it not possible to send the waugal out of the waterhole into the hills or rocks or ground or trees? Yungar might want the water? If so, must they go without any when in the vicinity of waugal waterholes?

What is the meaning of dunum-dunum? Relations-in-law, Bulyan says. What is waida guttuk? Can a woman be waidaguttuk as well as a man?

How did they cure colds, fever, snake bite, headache, etc?

How were wounds healed and broken limbs? Balbuk says a splint was put inside the bohe, in the marrow?

When the fever was sweated out of a patient, Balbuk called it bolgar eeja. Will William explain this word?

Tell me about the jerda borungur and the dwerda borungur, and how they were named.

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What is jeerajook? Is it the same as Nagarnook?

Give me some "koolil" bark and some "yoombok". Both these were used to wrap the deeda (little) fish in when about to be cooked and gave them a most delightful flavour. Irwin and others mention this. Can William give me some of this bark?

Can Ballarruks be mungytech borungur?

Can Tondarups be dang ngyi borungur?



Did William know Oorap, a Tondarup? Balbuk says Oorap made all Nagarnooks and Gooanuks "gap borungur". How? Who told him to do so?

Why could not the Tondarups and Didarruks sing for the winter rain? they sang for the summer rain. Gooanuk and Nagarnook could bring the winter rain.

Balbuk states that Yooknoern, a swamp native (Swan) gave the name Keganook to his sons because there were such numbers of little tadpoles near the swamp, but Goobelörung and Goobong and Wee-jo-ga are the names given by Balbuk's people to the tadpoles.

Where does the Keganook come in? Balbuk says further that Denap (a female) abady and waddar were the three whose children were Ngwaungoom? Does William know?

Does William know "mabburn"? Describe.

Nyilgee says my father's sister is winytech, forbidden. Is that so?

She (father's sister) is my mungart. Is she higher than me?

Does William know the locality of Meenungur, Murnongin, Bibulmun or Wordan'boreej, Wordalgurla and Weeloo?

At what time does the separation of the sexes take place?

Can the betrothed children play with each other?

When Woolber's nose was about to be pierced by his babbín, the babbín died and no one else could touch his nose. So he never had it pierced. Is this the general rule?

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Is Joobytech Nogonyuk or Ballarruk?

Woolber states that the two eyes of the dead person must not be exposed to the sun, only the left eye. Why?

Describe the articles a woman will carry ordinarily in her bag?

How does a young woman show her preference for a young man, and his for her? Nowadays they exchange pipes. In the old days what?

Why did Woolber call Baaba ngya and why did Baaba call Woolber maam?

Name the products (edible, etc.) of the Vasse etc.

Why will not the natives kill the jeedal, jittungit and koobijet?

What insects, animals etc. are our moorurt? (I being a Bibulmun woman) Manytech? weja? goomal?



Did William know Jattamura, Woolber's uncle at Guildford?  
He was a big boylyaguttuk, also Jootoitch?

Is not Kajaman a Didarruk? Her mother Moolyel was also a  
Didaruk?

Was Ngalyart a Ballarruk or Nogonyuk?

Explain why the kaanya won't come back if the natives call out  
to the dead person "Nyeergana koorana wa wata yenan", to  
Kooranup Nyeerganup (you are) going away? and the dead native  
says "Goo", yes, and after that his kaanya never comes back?  
Ngalyart says Tondarups are weja borungur. Are not the  
Nagarnooks wej borungur?

When a young native joined a distant tribe, married and settled  
down amongst them, what did his kaleepgur think of his action?  
Did they resent it?

Ngalyart told a story of a waiya who was journeying across the  
country and where he rested a big island called Mt. John rose up  
(Kangoolup) and every where he walked he left little shells and  
pebbles behind him. He came from the south and was going  
north. Does William know this story?

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Tell me about Nyitting dodging the spears and his son getting  
killed. Nyitting's son brought death into the yungar world.  
Ngalyart stated that the yungars didn't die before that.

Tell me about the bella and walja? Did the bella kill their  
son? What happened?

What does William think about the sky and the sun?

Any "all father" up there? Where does maman really live and  
when they bury maman has he a kaanya? if so, where does it go?  
Did they ever "sing" the walja, wordung or manytch?

If a yongar borungur killed a kangaroo can he eat it himself,  
or must he give it to those who are not yongar borungur? and so  
on with wej, jerda, etc.

Can any native give me any information about the throwing up  
of the novice into the air at the initiation ceremonies?

Spencer (P. 330) says that there are certain stones in the Arunta  
country supposed to be charged with spirit children. How many  
of these stones are amongst the Southern people? Balbuk mentioned



one, also Nyilgee, also Joobyteh. How do the spirit children enter the women?

Who are the principal persons who take charge of the beedawa all the time? What part is assigned to his ngunning and his noyyung?

When did the Southern people cease to be cannibals?

Spencer (337) says that amongst the Umnatjera and Aruntas, the first initiation ceremony consisted in throwing a boy up in the air? Was that the first amongst the W.A.?

Spencer (342) speaks of the "kurnah" or spirit, a word resembling the kaanya of the Southern people.

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Spencer mentions (358) the tying of the ligature round the arm after subincision. The Roebourne natives tie the ligature, but do not circumcise nor subincise. Do the Southern men tie any tight strings on the arms of the boys (beedawa)?

Ask Walbarring can the boys speak or look at their tribal fathers-in-law?

What part does the boy's mother take in the initiation, and his father?

Was there ever a sacred pole used in the initiation or other ceremonies?

The fire ceremony of the Warramunga tribe (Spencer 375, et seq.) is somewhat similar to the manja. Is there a fire ceremony in the North?

How did the crow people first come up? and the cockatoo? also the waljas? Did they come out of the ground? (Spencer 398-9)

Where did wilgee first come from, also dardar? Are these the koonna (excrement) of the waugal or what? (Spencer 406).

Tell me all traditions relating to totemic ancestors? all legends?

Is the moon a Boorong or Tondarup or what? and the sun?

(Spencer 412)

Do the dwerd, wej or gab borungur wear any special ornaments at stated times?

The W.A. natives say the curious whistling sound in the ears are "Kooranup bells". (See Spencer, 429 for another tradition, the bells being caused by the singing of an old Thapungarti man.)

How were animals, birds etc. first created? Did men go about



creating those animals that eventually became their oobarrees?  
 Tell me all about the pointing sticks or bones used by the men.  
 Also the magic the women use. Do they use pointing sticks or  
 bones?

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Tell me all about the magic resorted to to hurt an enemy.  
 Did the men or women "sing" any object that was to work harm on  
 an enemy?  
 The Warramunga (Spencer 465) women "sang" three cornered seeds  
 (a species of tribulus) and placed them in a spot where some men  
 they were desirous of injuring were likely to micturate. Was  
 this done in the South, or North?  
 Does the mother's brother (kongam) have any part in the betrothal  
 of his sister's children? (Sp. 477)  
 Has the hair of a dead person any value? (Sp. 478)  
 Will William tell me how he became medicine man?  
 Describe a welcoming dance given to the visitors at a jalgoo  
 or to a single visitor from a friendly tribe.  
 Are the natives ever given a secret or sacred name and by whom?  
 When the women cut their hair, to whom do they give it? Will a  
 Tondarup give to a Tondarup?  
 Ask Nyeerbuk to describe the ceremonies in connection with  
 childbirth etc?  
 When a mulgar or bulya dies who inherits his magical implements,  
 such as bone, crystal, etc.?  
 Must the son-in-law provide food for his father-in-law?  
 Moolarda - what is it? an evil spirit? Jubytch says it is.  
 Doornong and Beenap Moorytch's father and mother, were both Ton-  
 darups. Why was that marriage allowed? Moorytch was Jubytch's  
 father.  
 Jubytch says the snakes, noorna, kwonda and denning are all  
 boogur or nyorleen. Is this so?  
 Who told them to change names with their babbin? Is this  
 always done at Moolyeet or Manja? Who first said this was to  
 be the rule?



What is the meaning of the word kowiroo?

Does the land belong to a single male or to all his brothers and sisters?

Suppose William had several sons and he was dying and had land to leave, how would he leave it?

Could William leave the land, or rather portion it out to his sons during his lifetime? Grey states that the sons could point out the land they were to inherit when their father died. Suppose William's sons were all gone, would the sons of his daughters inherit the land?

Tell me about childbirth. Did they kill their babies?

Who decided (father or mother) that the baby was to live or to be killed?

Did William ever hear of natives killing their third baby?

Salvado says that the natives at New Norcia killed the third daughter at her birth, the mother killing her infant. Sometimes a mother's sister adopted the infant and thus saved its life?

Grey and Eyre both mentioned the placing of stones in certain trees when the natives have been travelling and they were placed there to indicate the height of the sun at the time the native passed. Does William know anything of this? Grey stated that the stone resembled small mill stones in shape.

If my father has several brothers, these are all my fathers. What do I call their wives?

If my mother has several sisters they are all my mothers, but what relation are the husbands of these "mothers" to me?

Who was Moolarda or Belyat? an evil spirit. Any relation to Nyorleem, another evil spirit?

Can William tell me all about his boyhood? When he went away from his mother etc. What was Goongar? Tondarup? What relation to Joobyteh?

If William's people wanted to fight another tribe would they send a spear on the point of which a bunch of emu's feathers would be tied, to the tribe they were challenging?



Jubytech mentions that Winjeetch's country was called Dargan (was not this a waterhole?) and eastward of Moorytech's country Kowang-ga (was not this also some special camping ground?) Then Malbunda's country was Ngurn-garum and Bangill's was Yer'rillay. These were not the names of the whole of their country, only certain spots?

Is there what is called a Kymera (women's) dance? Would this be danced at the Jalgoo?

Did they ever make a sort of figure of sticks, grass, reeds etc. for any of their dances?

Does William know any of the following "dances" given by Jubytech and danced by the Guildford natives - Beebal, kakara, julgytech, mirdar, welp or werp and moorerdung?

Joobytech told me about a wanna wa held near Guildford which Winjeetch of Perth held. Winjeetch sent messengers with bambocroos (2 boys?) to the various tribes, of Moore River, York, Bunbury, etc. and he (Joobytech) states that women messengers (?) went to Northam and Toojee to collect the natives there. The names of the various natives of the visiting tribes were Woondan, Bunbury, Yorlap or York, Yardingurring, Nanyup of Northam and Moolbarn of Toojee. Does William remember this?

Jubytech gave me a description of a big camp as follows : camp crescent shaped, in the middle of crescent Moorytech's niece, next Jubytech's (Moorytech's son) then Goongar (of Pinjarra) then Warranung (Bunbury), Woondan (this side Bunbury), Peejane (Dard-onup), Wunbilleeung (Australind), Jiggero (Bunbury), Baangeetch Yundart (Vasse). On the other side of the crescent next to Moolytech were Winjeetch (Guildford), Weeban (Middle Swan), Kun-Korl (Middle Swan), Abbadya (Swan), Jatta (Gingin) and Jeegat (Gingin). Is this plan correct?

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When Maman was buried what became of the shaved sticks that were placed round the grave? Did the women take part in the burial of Maman? Jubytech stated that they could not look on the shaved sticks that were worn during the wanna wa corroboree. Is this so?



Did the messenger who went to collect the tribes for the wanna wa place white string (bēr'art) in his hair? Was this a sign of their office?

Did William ever hear of Garden Island having once been connected with the mainland and separated by the waugal?

Tell me how a man becomes a boylya or mulgar? Describe.

Does William (or Abraham) know the following names of stars : (See Grey's Dist.) Woordytch, his wife Woorjalluk, Boolgoot and his wife Tdadum, Djingun another of Woordytch's wives, Godoitch one of the constellations, Jindung, Julagoling (Venus), Milyarn, Mooninjingerung, Nangar, Narragara, Woolajerung (the Pleiades), (Woolber states that Milyarn is a comet)? Moore gives other names. Bulgut and Tdadum, bwolluk, dedam or Diram (two stars male and female), Djungun, Godoitch, Jindang, Julagoling, Milyarn, Muninjingerang, narragara, Wullajeraing (the Pleiades), Wurdoitch, wurdytch (the brother-in-law of Wurdoitch), Wurjallak and Yungar yulman giar?

Does William know these?

Jubytch called Orion Wanna kwela gurra and the Pleiades tanangurra.

Are these names correct? Tell me the legends about them.

Have the northern natives winytch places?

Are the northern racial types as distinct as the southern?

Does William know the bwyee winytch at Goolleen or Goolaning?

Also the one at Beeragunning? Jubytch says the first holds a little bird and is not boogur, but the second one is and it holds a night owl.

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Does William know the Nyeergoo cave or well, near New Norcia where the natives had to strip themselves entirely naked before they could get water? Jubytch says the natives, if they touched the sides of the cave on their way to the waterhole at once sang out "Kilya kilya kilya kilya" thus averting the evil consequences. When William sneezes does he say Janga kooling?

Find out about the hawk and the Nor'West babies. J.O. Brown states that the natives of the Nor'West (Roebourne) believe that



when a hawk hovers over the camp a baby is to be born, has been brought by the hawk?

Did the natives believe that their spirits went into the cormorant on the mewstone near Fremantle? Chauncy says they did and he calls the mewstone Gudumitch?

Tell me about the Moolard who caught the sun and put it in a hole and the sun's sister tried to get it out but the stick was not long enough, the moon didn't trouble about his wife being down the hole and that is why the natives like the sun but not the moon?

Has the sun got a sister? and is it the elder sister shines in the winter and the younger in the summer?

What is the name of the spirit that goes about in the night? Chauncy states it is Nyowalong and that it collects the gum of the mungytch and puts it in bags which it hangs all round its body. Can William tell me anything about it?

Has William heard of an evil spirit called Winniung? (Chauncy) Do they know Waracca (J.O. Brown) (Nor'West) or py'ree or ngyree? a spirit which takes skeleton shape? Also what is Kujagur? A large bat or a snake (J.O.B.) also juna.

Do the natives believe that if they are not buried they won't go to Kuranup? or is it immaterial as to whether they are buried or not?

What good janga have they? and what evil?

Can they tell me about tarlow, and ngarkar? Mammangurra?

The Peak Hill natives call the evil spirit "Jingeeman" or "Moonaree". Sunday Island "kallaloong" and "ngargalul" or "nagulul", and ngyrees (departed spirits). Hadley says a murdered native goes half to the sun and half to the moon?

Mundong (evil), wandoo (good spirit), Yuin tribes?

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Do they know the medicinal plant kourrain K.G.S.? Jeobytch calls it woergomitch.

Mrs. Mills mentions roots of a healing plant "theoroomurry"?



Can anyone tell me about the following diseases : nyeering (a skin disease), mel mindytch, moyar, goort, koonga gobble and the gum remedy kurdannarla.

Nganda is a Nor'West (Roebourne or De Grey) name for a skin disease?

What is their idea of the earth, the moon, the sun?

If the moon rises up (new moon) again why do not the natives?

Also the sun, where does she go every night?

How did the emu get up into the Milky Way?

Where does the sun go down to, and up?

When the moon dies where does it go? Get all beliefs in detail, no matter how fanciful.

Who invented the kyley and other weapons?

When they want to take bulya out of a dog or man who cannot catch daaja what is the process? smoke or fire?

What is the general method of extinguishing fires?

What was "bread" made from? seeds? roots? bark? pith?

Is blood used in cooking daaja? if so how prepared and used?

Give me some of the earth that is mixed with mene.

Did they ever eat earth by itself? What kind of earth?

Is salt ever used?

Do they preserve food, daaja or marryne? how preserved?

When poisonous animals are killed how is the poison extracted?

What is the tradition concerning the origin of cooking.

What order is observed in portioning out food?

Do men and women ever eat together?

Do the natives ever utter any formulae in strewing the boughs etc. at winytch places, or at any other ceremony? If so, what?

Give me any magic songs used for rainmaking, pointing the bone, etc? Any spells used?

What are kaanyas? dalga? nowinning spirits etc?

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D.E. Roe calls the Eucla spirit "burga" (is this contraction of "boogur"?)

Tell me about smoke signals.

Baabur stated that away north and Nor' east were men with tails.  
Confirm?



Tell me about the demma goomber, also giants and little men (pygmies).

Were their ancestors superior to themselves? Give traditions of such.

Do salutations differ according to relationship?

Does the husband abstain during pregnancy or suckling?

Which teeth are knocked out, and why?

Is jool a word meaning "bad"?

What does bunde mean? true?

What do they call the two hands in counting? one hand? and the hands and feet? also how many natives are included in "meero"?

Who first made their laws? Who fixed territorial boundaries?

Give me a recitation of the boylyas and their power.

Will William count from one and show me how fingers, hands, toes and feet were counted?

Get all the gesture language available.

Get William to ask me "When will Bardill come?" "How long will he be at Rottnest?" and the answers to these?

Of what wood is their hammer and knife handles made?

Also all the other weapons and implements? Who teaches them to manufacture these?

Does William know the "teyl"?

Do they ever live in the caves in the Southwest? or in the North?

Is any workmanship required to make the kolker (the hooked stick which pulls down the mungytch)?

How do the natives sleep in the South? the young men bunch together and keep each other warm? Grey noticed 12 bark beds in a circle on Glenelg, a fire in centre of circle. Why no huts?

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Did William or anybody hear of two Nor' West pearling ground natives travelling across country as far as Balladonia? to form a brotherhood, giving pieces of pearlshell to the headmen of the tribes visited? (Pioneer's information in Western Mail.)

Does William know doona komma?

Does he know the names Umma ulba, ngunya ulba, mulbi ngarri and wondy gidjee? Pioneer gives these as the names of 4 gods.



Tell me about omens, lucky and unlucky. If a bird sings when they are going to hunt kangaroo. If the dog runs between their legs. If they meet a man or a woman which is lucky and which is unlucky? What is done to drive the evil effects off? How long do they keep up the fires and other attention to the graves of relatives?

Describe a camp, where the young unmarried, married and widows sleep?

Why was the York grave covered with swansdown?

Mrs. Millett states that she saw one thus covered.

Does William know the D-yuan and Gotyt forms of burial, mountain and lowland (mountain - gotyt)?

Does William remember anything about a pile of stones being heaped in certain places, natives now and then adding to the pile?

Who digs the grave? Who carries the body?

Do they ever eat the marrow of their dead relatives?

The wives eat that of their husbands etc?

Do the Northern mabburn carry about the bones of dead people? whose? which bones? why?

What is jajee, why? Do they think the spirit of the deceased enters the animal they become jajee of? What meat would Walbarring abstain from on the death of his father, sister, mother, etc. etc.

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Find me a mirralee (initiation board) and explain its part in the ceremony.

Why do they fall on the dying man or woman and crush the last spark out of them? This is done at Beagle Bay. Who orders this to be done? Who are the first to fall on the body? What is it done for and when is the psychological moment?

When the Roebourne natives take out the armbone do they eat the flesh at all? Who cuts off the armbone of the dead man? Who keeps it? how long? When is it finished with? Are all dead natives' armbones taken out?

Do Boorongs, Banaka, Kymera and Paljeri bury their dead differently? also Ballarruk etc?



Who was supposed to have killed Mooryteh? Was it No'-bul-wur?  
Why is a Beverley man called Gwerjuk? (one of these killed  
Nobulwur.)

Suppose a Guildford Ballarruk whose mother is a Bunbury Ballarruk  
dies, will he be buried after the manner of the Bunbury Ballarruks?  
Jubyteh says yes.

Do they ever store up nuts (byyu?), warryn or any vegetable food?  
When the K.G.S. natives obtained more fish than they could eat,  
did they roast the remainder and separate the flesh from the  
bones and pack it up in soft bark for future use? (Scott Nind's  
statement)

Did the K.G.S. natives eat hawk?

Find out some specimens of the native tobacco which Gregory  
states that the Lyons River and Nichol Bay natives chewed.  
How prepared? where found?

Are zamia nuts eaten in the Nor'West? (Brough Smyth states  
the manner of preparing these was carried from the Northeast  
to the Nor'West, Smyth 215 I.)

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What is the totem supposed to do? Does it watch over them  
or what?

Nyilgee's idea of a great man was "he could eat an emu".

Did the natives put spikes into the kangaroo crossing places so  
as to impale the kangaroos as they crossed the rivers?  
(Writer in Perth Gazette says so.)

Were there any of these on the Napice at Koorianip?

Is the native companion killed and eaten by the Nor'West natives?  
What is kolo, kolio? Bishop Salvado called a piece of magic  
quartz kolio.



- 1) Read Wirgain's pedigrees to Karnduing. What does he call each one and what does Wirgain call them?
- 2) Get relationship terms from Karnduing.
- 3) What people can intermarry? Kailgabirdi and kara; Kundanam, Bāngalam; Mirun; Wari; Warar; Baiangu; Badarn; Mai-ining - how do they intermarry?
- 4) Mitimila and buji - explain these terms?
- 5) What does Bob call Dick? Could Bob marry Dick's sister? also Bob's father and Dick's father's terms of address.
- 6) Does Karnduing know Coolgardie classes and Western classes? Which does he enter?
- 7) Yardi corroborees and message sticks, limb quivering at women's dances, etc.
- 8) Sequence of initiation ceremonies, also scarring, tooth evulsion, women operated on etc.
- 9) Did they eat the scars and suck the blood of their dead relatives and circumcise and eat the caul and kidney fat.
- 10) What edible roots etc. are there and water roots and edible seeds and fruit.
- 11) What power did totems give their owners?
- 12) What does kala wanda mangu mean? (See myth)

Who are snake totemists? All are dead and forgotten.

Can Gunminyera intermarry? Yes.

What are yana yanya (leave him behind), Gunminyera yarna (don't want them) - can they marry between themselves?

Who are Karnduing's Mitimila and Buji (mates)?

How is Gurardu Bob's binji?

Could Bob marry Gurardu's sister?

Does Karnduing know Manitch and Wordung? into which division would those go if they came here?

Chignons, what does each separate dressing mean?

Have Guyanam guyana inside them?

Jirawirding - is the fire her friend?

(Back of page)  
 Coobin, Weebangurt was William's wife and ran away from him to Coobin of Kwindalup.  
 They broke the great toe joint as well as the finger, according to Mrs. Dalrymple. Mrs. W. Sambo, "Chloe", e/o Mrs. Fries.  
 Beerrgal, half caste



M.J. Quinn  
Wagin  
Katanning  
and  
John Moir, Cape Riche

Miscellaneous

Answers to Questions in Vocabulary

- No. 3 Marriage laws - when female child is born it is given away generally to relations of the father (Moir).
- No. 4 Not correct that native women cannot bear pureblooded children after having borne half castes. When frequent cohabitation with white men takes place natives do not become pregnant. (Quinn)
- No. 5 Dig a hole 4 feet deep, place body on side with knees cramped up, face to the sun, fill earth in level with the ground and make a mound behind where the body is. (Moir)  
When a native dies the first thing done is to tie up the forefinger and thumb, because of a superstition that they return to life in the shape of an evil spirit and haunt the living. They put the dead man in the ground always on his side with the knees upwards towards the face.  
(Quinn)
- No. 16 From Esperance to Northam (Moir).  
(Tribal laws - If a native when dying names such and such a person from another tribe (however distant) as his murderer there is always a party told off to find the murderer. If they do not find him they sacrifice the next of kin, but when they are told off to commit the deed they must bring back a token of their having accomplished their mission - Blood on the weapon the deed has been done with. (Quinn)  
Each tribe is distinguished by the chief wood used in the manufacture of their weapons - If their kylies or neeras are made of jam they are called mongart borungur, or menung and of jeryl (mahogany) they are jeryl borungur.  
(Quinn)



- No. 20 Exchange or barter - spears, kylees, wilgee and long hair, cut from some young man at (babbin ?) certain ceremonial periods. Hair is made into noolburn and handed down to posterity by distinguished native to whom it is given. (Quinn)
- No. 21 Foods - Bark from roots of white gum (called banya ?) dug up and roasted then pounded and eaten. Roots of York gum similarly treated. (Quinn)  
All animals, speared and cooked on fire. (Moir)
- No. 23 Cannibalism - none known
- No. 24 Woods used for making fires - blackboy stalk, take and split, clean pith out, take another piece and sharpen point, insert in hole and rub quickly, dust soon becomes ignited. (Moir)  
Blackboy stem, hard smooth part (same as above). (Quinn)
- No. 25 Obtaining water - roots of trees also hollow where rain water is held, also "bolls" on trees which when tapped yield a supply. (Moir and Quinn)

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## Names of trees etc.

Garden = red gum	Malert = malert (?)
Wanda = white gum	Pind = small "honey" bush
Jeryl = mahogany	Koolin = flooded gum
Kwela = sheoak	Konil = black wattle
Mungytch = banksia	Mungart = raspberry jam
Banja = s pearwood	Boota (?)
Twata = York gum	Yst (?)
	Moral (?) (Quinn)

- No. 12 Diseases - Lung diseases, consumption (Moir).
- No. 13 Native remedies - ligatures made from fibrous bark for wounds. "Bwalya" or doctor sucking wound for affected parts. (Quinn)  
"Melgar" or doctor the only cure, "sleight of hand". (Moir)
- No. 14 Legends - none enumerated.
- No. 15 Corroborees - Imitations of a war advance. Songs are repetitions of words and deeds that took place at their fights. (Quinn). Sympolical of South<sup>Sea</sup> Islands (Moir).