

V 4b

TOTEMS

MURCHLSON DISTRICT

(additional)

At Yulbari and Wogari, N.E. or North of Lake Nabaru, the country was called malu barna (kangaroo ground). Winminyani, a Burang woman had the kangaroo as her kaja and was said to have been able to make the increase, as she was malu kaju (malu = kangaroo; kaju = son, daughter, child).

In the district belonging to Winmi, a Jararu, there is a maiamba malu (stone kangaroo) and malu kurdaru who desired the increase of the kangaroo, journeyed to the spot at certain periods and performed ceremonies for the increase. Winmi stated that her father's father's people went to the Maiamba malu and struck it with spears, miroos and kundis (clubs), letting the kangaroo that were hidden in the maiamba come out and spread over the country.

Persons whose kurdaru (totem) the malu was, did not eat kangaroo.

The following pools, hills and camping places are malu barnu (kangaroo ground):-

Mili (waterhole), Birawil (pool in creek), Malabaria (hill with pool), Ngaludanu (hill), Bulanambirdi, Ngalunga (maiamba malu here), Wardubi, Ilbagaia (maiamba), Karain, Kandimarda, Burdajina, Wira wira, Jandiawi, Yalguruwil, Kudurdu, Yirilya, Kurda, Mirujindal (big spring in rock), Warguli, Mulimardu, Burndal, Karari, Burlanu (towards Barambi).

At Jimindinya there is a maiamba malu, for whose increase the Burangu of the local group were responsible. I was informed that the malu kurdaru of this group were all dead.

Malbia was also malu barna and Dabirdi (m.) was also malu kurdaru and brought an increase of malu food when desired.

Meekatharra district was bardura barna (turkey country) but now that the Mardongga-yuara inhabitants are dead, there can be no increase made in the turkey supply. Some Paljari of Mardongga-yuara were pardura kurdaru. Jina, a Yalamara (Peak Hill) Paljari was yalabiri kurdaru and made the increase periodically, but Jina has now been dead some time and no yalabiri kurdaru are in the district.

At Jimindinya the Burangu who were malu kurdaru journeyed to the maiamba malu to make the increase of their totem, and in the same district some Kaimera who were bigurda totem, practised ceremonies for the bigurda (species of rock kangaroo). It was not stated whether there was a maiamba bigurda at Jimindinya.

At Ngaragulga, near Nannine, Julgadi, Lake way district, Yaladulgu, N.E. of Peak Hill, and Wijijin, there are maiamba waiurda (opossum), and waiurda kurdaru journeyed to the maiamba ground to make the increase. No names of waiurda kurdaru could be obtained from the natives of those districts, who stated that waiurda kurdaru were all dead.

Ngalbuna, near Lake Nabbaru, was yalabiri barna, and the Kaimera and Paljari of the Waianwonga local group, brought the increase of the emu. They journeyed to the rockhole at Ngalbuna in which the emus lived and taking gifts of weapons from those who desired an increase of emu food, the yalabiri kurdaru broke these upon the rock beside the waterhole, and in this way let all the emus out, a great number going towards the grounds of the givers of the weapons, who were thus enabled to catch them easily.

Wiluru, a Paljari and three brothers, also Paljari, were yalabiri kurdaru, and made periodical visits to Ngalbuna, no particular season of the year being apparently set apart for the visit. It appears that the emu belonged to Wiluru's local group only, as he is now the only yalabiri kurdaru who can journey to Ngalbuna to bring the increase of emu. The journey to the district for the purpose of increasing the kurdaru may also be made the occasion of a junma (circumcision)

or other ceremony, several people accompanying Wiluru to the ground, but not camping near the vicinity of the Yalabiri barna.

Nyilun a Waianwonga Paljari was wardabi kurdarn, (iguana totem), and journeyed to the Wulbari district, where there was a maiamba wardabi on a mound (called wiriri), in order to make the increase. He and other tchardiguru (old men) stood round wiriri and chanted :-

Ya! ya! wardabi ya,

and the wardabi multiplied after the ceremony had been performed.

At Kajagulu, near Yaladulgu (Francisco's Station, about 80 miles from Peak Hill), some members of the local group were bangara kaja (iguana). They brought the increase by mobburn (magic) only, journeying to the hill at Kajagulu and taking the bangara from their stomachs, strewed them about the hill, from whence they spread over the district. Gifts of weapons, hairstring, etc., were presented to the bangara kaja of Kajagulu, by those who desired the increase of the iguana. Bangara is the name given to a bangara kaja now at Yaladulgu.

The district round Batthewmurnana Hill in the Thaduna area, is bargala barna. (bargala = seed-bearing tree) At Bulbaru, between Jibun and Batthewmurnana (or Badumarna) the increase is made. The bargala belongs to the Burgulu of the local group. Nyumburu, a Burgulu, of Badumarna, brought the increase by journeying to Bulbaru, taking with him a little round marda (stone). Reaching the flat ground, where the ceremony has taken place from time immemorial, Nyumburu sweeps the ground with the marda, making a clear and clean place all round him. With the same stone, he then goes on a little rise and putting the stone against his teeth he makes the motion of spitting the stone towards the various points of the compass. Rain follows this ceremony and an increase of bargala seed is thus assured for the season. Nyumburu stated that all "seed" kaja were rainmakers.

Ngaiajara stated that the following birds, animals, etc., belonged to one or more members of certain local groups, and that these were the kurdaru (totems) of such members, who having them as their kurdaru "had them inside them as a mother carries her child". From their stomachs they were able to produce an increase of their kurdaru when requested.

Bardura (turkey)	Paljari
Malu (kangaroo)	Burgulu
Yalabiri (emu)	Kaimera
Kagu (crow)	Burgulu
Warida (eaglehawk)	Paljari
Girgurda (hawk)	"
Kurildu (swan)	Burgulu (the kurildu kurdaru can bring rain with Jaiamara.)

Such animals and birds as were not kuga (meat) were the "familiar" of those who had them as their kurdaru. The girgurda kurdaru had power to change themselves into girgurda at times, and so with other non-edible kurdaru. Edible kurdaru are not eaten by their owners.

Maiamba or ancestral representation.

At Ngalbunya a stone or maiamba yalabiri (emu) is situated and at Jimindinya there is a stone malu (kangaroo).

Wulbari is the name given to a maiamba wardabi where ceremonies for the increase of the wardabi are held. The wiriri or mound upon which the wardabi rests is visited by wardabi men called Tchardiguru, who sing the following words while throwing stones at the maiamba wardabi :-

Ya ya wardabi ya,  
Ya ya wardabi ya.

Yulbari and wogari are what Julyongum calls malu burna and Winminyani a Nyanawonga (Pidung) woman makes the malu increase. Boorong people only can make plenty malu come - all these people being called malu kada.

Ngalbuna, near Ngabaru is Yalabiri ground, and Wiluru, a Kaimera man brings the increase of the emu. Kaimera and Paljeri could bring the yalabiri increase, but those who helped Wiluru are now all dead. They were called yalabiri kaja. Wiluru goes to the rockhole at Ngalbuna, taking with him a kundi, wunda, walanu and other weapons given him by those who wish for an increase of emu food. All the weapons are broken beside the rockhole and plenty emus come to the givers of such weapons.

Bungara of Kajagulu near Yaladulgu (Peak Hill district) is bungara kaja and can bring the increase of these large iguanas by going up any hill (marda), as the increase of the iguana is brought about by magic (mobburn) only. Bungara mounts the hill and taking magic from his breath, breast or stomach, throws it about, when plenty bungara appear.

Nyumburu of Bulbaru near Jibon (top end of Gascoyne) was bargala (seed) kaja. The bargala belongs to the Burgulu moiety. Nyumburu possesses a small round marda (stone) and with this he sweeps the ground round the bargala tree, and the rain which brings plenty bargala, soon follows.

None of these kaja are eaten by those who are responsible for their increase, yet Julyongu states that the Ngalungu of his people are eaten by them.

Turada, informantTOTEMSBarduwonga tribe

The kordorn (totem) is not eaten, it is their kada or child, nor is the name of the totem mentioned, except at special ceremonies for increasing the kordorn, etc.

To Turada's totem - the eaglehawk - the term "miljibini" is applied (finger nail), alluding to the nails or claws of the bird, but the bird's name is never mentioned by its totem kin.

To perform the increase of his totem, Turada journeys to the Wilugurdu or "shrine", taking yinma (long carved flat weapon, or large oval weapon, marked) and yinmagarar (yinma totem men) with him. A large stone yinma with walau-uru markings is frequently used at these ceremonies. Ceremonies (not described) are performed at the wanda wilugurdu by Turada and other walau-uru kordorn. Specially marked mamburu (message sticks) are sent by "absentee" members.

The dulgu (ceremony of which regulated promiscuous intercourse forms the chief feature) is performed at the wandarauru wilugurdu during or after the increase is made. Those who have assisted or taken part in the dulgu ceremony carry jangi or firesticks when returning to their own district. (Nyardumba, a Burangu, was jilbi - master - at the dulgu Turada attended, Mombaljunu, a Kaimera, assisting him.)

The following songs, sung at dulgu, may be heard by the women :

## I

Waluna alan birini  
Durga ngalana birina.

## II

Wandari bārndari  
Walunga būrburga.

The following are not heard by women :-

Gaiagaia tgarga ngaduna gabana  
Gagarga ngadurna  
Igarga ngaduna gabuna  
Gagarga ngadurna, etc. etc.

The kalaia or jakabiri (emu) is stated to be the kordorn of some Milanga (Kaimera) people eastward of his run, and the kalibar or bardura (turkey) of some Ibarrga men. Walau-uru burna is Yalindara (eastward) of Yinolu.

Jubarda, informant

Marduwonga tribe

Amongst the Marduwonga personal totems ? (kaja) were not eaten. When Jubarda was born his kami, while out hunting, saw a number of emus with their little ones near a bimara (spring). He had crept cautiously up to them, keeping them in sight all the time, but when he reached within spearing distance they disappeared suddenly, so concluding they were mobarn, he returned to camp, and Jubarda having been born in his absence, kami gave him the emu as his kaja, hence Jubarda has never tasted emu.

Jinalada's ngalungu (personal totem, given at initiation) was the kalai jidu, a big bird (?) which she has never eaten. Her ngalungu was given her at Jābuga bārna, where the operation of kardubilga (vulvotomy) was performed.



"Maiamba" Totem Places where increase is made.

Ngalbunya, near Ngabaru

Maiamba yalabiri (stone emu). Wiluru is the only person alive who can bring the increase of emu. Kaimera and Paljari make them plentiful.

Jimindinya, maiamba malu (stone kangaroo)

Burangu make the increase. Kaimera get bigurda.

Wulbari, maiamba wardabi (iguana)

Nyiluri gets wardabi; he is wardabi kurdarn.

A mound called "wiriri" is the "shrine". Tchardiguru (old man) sing :- Ya! ya! wardabi ya!

Paljari get turkey.

Ngaragulga, near Nannine, marda wai-urda (opossum). Nannine is waiurda burna.

Julgad, Lake Way district, maiamba waiurda.

At Yaladulgu, waiurda get

Wijiin, maiamba waiurda

Jibun, top end of Gascoyne, marda yamaji called "jiba".

Yulbari and Wogari, malu country.

Kajagulu near Yalad, ulgu. No mention of maiamba, but a native named Bungara makes the large iguanas increase, using mobarn (magic) only.

Bulbarn near Jibun. Bargala, a seed bearing tree is "Burgulu kaja" (totem of Burgulu). Nyeemburu, an old Burgulu, takes a small round stone, and sweeps the ground at Bulbarn where the tree stands. All bargala are then very plentiful. Rain is also made to bring the increase of the seed.

(At Yardarongu, near Minga, there is a stone junma - circumcised boy.)

Kalbari is the name given to the seed of the buga or mulu tree. It is KALBARI'S kordorn. Kalbari must not eat the seed of the buga.

Jāl found a jilawara (iguana) when out hunting one day and brought it home and while he and Yangwi were eating it, Yangwi became sick (pregnant sickness). When the baby came it was given the jilawara as its kurdarn. It was called Mulajindi from some circumstance connected with the jilawara. Mulajindi cannot eat jilawara.

Kaligurdaji gave Minyundu the nyundilya and iliwalga (bullfrogs) as her kurdarn, when she was born. She cannot eat these frogs.

At Wijiman on Kaligurdaji's bārna a murding gurongu or spirit came and mobarned Mumun and Minyundu was the spirit baby.

Yongaljara was ilyiwalga (bullfrog) kordorn, given him by his father GUNMANJARA.

Yinibundu was yalgu (blood) kordarn, given him by Kaiagaia.

Walbun, and Yalgunyua Hill near Brimangu Pool, is Yalgu bārna. Mobarn yalgu only. Kaiagaia's father had given him the yalgu. All yalgu kordorn are mobarn and have blood magic which they put inside those they wish to kill. They can also draw all the blood out of anyone, either killing or curing them by mobarn.

The bōgu bōgu, burn burn or bāgu bāgu (bell-bird), Milyura (snake), wurlba (kingfisher), Nyin nyin (little grey bird) are the ngalungu of some Nyingari people (Peak Hill district).

Kurguji a Warnguna Burang had the injinji (species of parrot) as her ngalungu.

Kunyindi (m) Burangu also had the injinji.

MARUND, A, a Kaimera, had the kurgurdu (hawk. father Mungelyu, f. Burgulu, was girgirda ngalungu (hawk. day Inyi, f. " was kagu

WILAMIRNI, Paljari, was kagu (Mungelyu's husband)

The t,anindi (mallee hen) was the ngalungu of Burang father and Paljari children at Kundakaldu (Murchison R.)

At Kajimari (Mt. Fraser) the minjil (Mountain devil) was the ngalungu of a Paljari man.

At Bariuwiri and Duaribarlu the following ngalungu of individuals was obtained :-

bardura (turkey)

yalabiri (emu)

munjal munjal (flame bird)

A ngabari gave Winyirdi his ngalungu during the junma ceremony and Burdariji, another ngabari, also became his ngalungu.

It would appear that certain classes cannot eat certain totemic foods belonging to their class.

Some individual names and their meanings.

The marriage rule also prevents marriage between a Burangu of the Wajari and a Burang of Wirdinya, though there could not possibly be any blood connection between the pair.

Jaal, informant

From Notebook 23B, P. 110

Milyu is Jaal's totem. He cannot eat it. (spiked tail)

Seeds at Peak Hill :

gurara; minga (milga), eaten raw; ngūnba; tardung, a, seed; burnamara, seed; jadunga, seed; kalbari, seed; ngalgu; kulyu; buli buji; magardu, like grapes; būnda, fruit.

They cannot eat their ngalungu. When a milyu comes to their camp at night time they must get up and go to another one.

Jūnyi, a Boorong of Wirda wirda (Barambi), kunduwa ngalungu.

He won't eat his ngallungu, he is also wida wida.

Guranbin of Marawaiura, is Marruwa ngalungu (like a rabbit).

It is Waler of Wida wida (nr. Barambi) is honey ant ngalungu.

(Not eaten). He can't eat wida wida.

Nyanyardin bolanji, Kyara, nr. Barambi.

Maalu is Paljeri ngalungu, Milyura (snake) is Kaimera ngalungu.

They can't eat maalu, they can eat wardabi which is also Paljeri ngalungu.

Burgulu eat milyura and Kaimera eat jilawarra which is also Burgulu ngalungu. Burong can't eat their waiurda ngalungu but they can eat turtle (kundara) which is also their ngalungu.

Kaimera and Paljeri can eat waiurda. No one will eat kundara except Boorong. Kundara is Burgulu ngalungu.

Junma ngalungu is maalu and yilabiri, kundawa and waiurda and jilawarra which they can't eat till they are migern.

Minung yamaji got girgurda ngalungu. They did not eat it.

Kumbunyura, Jalbanu, Gurara, T, aguburdi bardi in all of these.

Jaal's father was yarlu (gum tree) and his kani's was kala, his father also at Yanderi (Munro).