

Native Camp.  
Ooldea  
S - W Linc  
13/9/31.

Dear Professor Lightfoot.

I found a few words by

win-ngarri (Whom Linc mentioned in a previous letter)  
I am forwarding them on to you. He called them  
wong-gai: wong-ga, but as he is the most finished informant  
you ever meet. I am doubtful - Bū'nū - the word he gives  
for gabbie (water) is new to me; but I think somewhere I  
have another name, other than gabbie, for water - wai'ba'  
west of Guelo - but I am not sure. However please keep  
the two words in mind. I may come upon them in some  
Inst.

Let rather let my pen run away with me in the closing  
pages of win-ngarri's wong-ga & am reflecting some poor  
memorabilia upon you. Kindly excuse it: I have a  
great affection for the old Bibbulman of the S.W. of  
W.A. They were my first <sup>Bibbulman</sup> subjects, my first real camp being  
amongst a mob of 'remnants' at the foot of the Darling  
Range. They ranged from places over 50 miles north of Perth  
to near Albany, & some came from the borderland between  
them & the Camindals of the Central area. These Central  
Camindals had actually reached the coast about Geraldton  
about 20 years after white settlement, had made "travelling"  
easy for them. Between the Coast point & about a  
mile near "Cape Arid" or Killilambi, Twilight Cove) ran a  
seasonal line which was the co-terminous border line  
between Bibbulman & Camindals. Between the years  
when John Forrest passed along the South Coast (W.A.) on  
his way to Adelaide, & my visit to the Esperance & other  
areas in the 1900's, the Circumised Camindals had

penetrated several miles of Babelum country & had  
circumcised the boys whose fathers, or mother brothers they  
carried into giving them up to them, or frightened them by  
magic to make them relinquish their boys. So that if it  
had not been for white settlements. The whole Babelum  
race would have been absorbed & killed & eaten by the  
Circumcised cannibals who had been pressing & pressing upon  
them for countless centuries.

Civilization stopped them & also the quick decline & extinction  
of the Babelum groups under civilization. The memorable  
instance of their incursions comes to mind, near Merredin (a  
town on the Kalbarrier <sup>Peak</sup> line). "G'n'burdang" & his woman  
B'yer man' had two children a boy & girl. The father was  
ganba b'ring'gur (snake totem) & so was his boy, these totems  
being hereditary. The day G'n'burdang came to me today a  
message had come from the Circumcised group N. of him  
to send them his boy. G'n'burdang & his boy were the last of  
their group. The father loved & clung to his son, & would not give  
him. Apaci & apaci they sent. Their messages became less &  
friendly & more threatening, but G'n'burdang would not  
give his boy, & would not leave his totem grounds. And one  
day his boy turned over on his side & died "from the magic  
of the angry cannibals. Then the magic took B'yer man' &  
his little girl, & G'n'burdang turned over on his side & died & so  
the Ganba b'ring'gur group of Babelum died out.

For read of Mr. Love & his translation of 'Worora' dialect  
in English in the New Testament. I have over a hundred  
dialects but I have not been able to translate the few  
pages in any one of them. There are no native equivalents

I can translate the Father - sitting down is Sky - but. Hall owed by  
thy name - Thy Kingdom come. Thy will be done. etc. have  
no native equivalents whatever & there are no chiefs or  
kings of any kind, no terms for such. No name for will 'etc., etc.,  
& I saw that such a thing could not be done without.

Certain incursions of Nyctin haraldis have occurred. I  
 gave the hymns of the Trappists at Beaufort Bay, West Maine,  
 Miaguis. The natives liked the rhythm, - the refrain was always  
 a catching Spanish one. & they had a good musical ear. - but  
 the words were nothing. And so I have kept away from Kibera  
 or other translations seeing the absolute hopelessness of turning  
 our beautiful English into crude native. The C. G. term for  
 'good' comprehends every adjective adverb etc. - beautiful -  
 charming, sweet, lovely - that we English use. The full Babbuleum  
 word was gwabba-gaa. gwabbaqwabba better. gwabbelitch or  
 gwabbajil best.:

I would like to see a Chair of Anthropology in Adelaide  
 however this will come in its own good time & you may be  
 destined to bring it to fruition. I always hoped Pitt Rivers  
 had not indeed in that hope, I collected my information  
 of the dying Babbuleum & other groups before they  
 passed out. - Sadly enough, & you as a philologist - tried to  
 interested - The Babbuleum dialect. with only the ordinary  
 provincial variations & of course local variations was  
 not the same from Jurien Bay to beyond Esperance -  
 but on the Capel River (S.W. of A.S.) I found a group  
 whose waters & land were near that river & its estuary. &  
 these had a dialect they called Du'man Wong'ga - a  
 dialect all their own. Though there was certain general  
 terms. How did it come there? From where? neither to north  
 or south or east of this Capel area, was the Deense Wong'ga  
 spoken. I got it, as much of it as I could compress into  
 my book - until there was only one old man left - Deense  
 it - Ba'-bit-gire - & day by day & month by month. I got from  
 Kaburque. all he knew - but he could not tell me  
 where it came from, nor how it was confined to his  
 own group. They were Kaldas borungun (sea mullet  
 totem) & his group & his other group spoke Deense

Woyja. And Behungue died of old age & tho' after his death  
I tried a few words here & there among the survivors of  
other groups - I drew blank all the time.

I have promised the MS of T. B. Alphonse's book (when  
I get it) to the Mitchell Library. I thought when I made  
the promise that I had the book. I made a courteous  
application to the German Mission, mentioning the  
Near House; hope that the book would be sent to me - but  
I received no line no acknowledgment - whatever. I  
don't know if the German Mission at Beagle Bay is  
under the jurisdiction of the Perth N. C. Authorities;  
or if it is controlled from the Pallatine Near House in  
Germany. If the former, I could make a bargain with  
the N. C. Archbishop (Clemens) to get the book - but I shes -  
bargains; you would need super caution to deal with these  
German missionaries. I distrust them profoundly & keep  
quite clear of them.

Of course you have noticed the tendency of the English speaking  
people to place accents on the second syllable. There are very  
few words in these dialects so accented - no matter how many  
the syllables - all are accented on the first syllable - with very  
few exceptions. Take the name of the lovely lake below.

mi'ri l'yi'ri l'yi'ri - just. Well it is after you have  
accented the mi, & you have the native name!

You know Mr. DeBurca will say yundirga!

The Social Organization of the Loma We Tribes was written  
for the Science Congress - 1913-14 - & was to be published  
in the full Reports of the Congress. So I sent the Registrar  
some several copies but I gave them all away except  
two & these were lent to friends & lost. I remember Sir Gerard  
in Thurn - President of the Anthrop. Section 1914 - telling me he  
was just a few minutes too late in trying to get a copy  
from Angus & Robertson - they had just sold out - a few

Copies obtained somehow. That French article treated  
 of another peculiar Bibbulmun group. My Papers published  
 in the N.G.S. Journal (Melbourne) were both crude  
 & ill-written but their facts are all right. Adelaide  
 University or its Library should have a copy, I saw them  
 & all the Aus. Libraries. I know Mr. Gould has a  
 copy in the Mitchell Library.

My Country met has is bearing fruit. & Lis achieves a  
 great victory, but I am imperable until full  
 preparation is made. & they know it. Woid has gone  
 to Tarcoola that the third stolen articles must be  
 returned before I will buy any more flour tea or sugar.  
 They brought me two of the stolen articles, & because  
 they were not the actual & pieces I gave each a shirt  
 & trousers, & food & sealot-wool (which they adore), &  
 yesterday Ngurabilnga & Muidari - the two Karrbiyi totem  
 men, brought me a small inna about a yard long -  
 Mardergi they call it. Which I know means an inna  
 showing a lot of women - wana wiri (may wana's (women  
 digging sticks) - Anyhow I call it a couple - I was - 2  
 now long filbi (greybeard) inna & the message has gone  
 on to Tarcoola. I don't agree. I am so patient - that those  
 who know me & my impulsiveness would say that I am  
 not me; but your only way is to go slowly in all your researches  
 among them. Lis had the lesson to do this always.  
 If I could get Ngurabilnga & Muidari to go & bring me Karrbiyi  
 inna I should be quite happy. Lis just copying to get that  
 emblem. I don't even know the Karrbiyi but believe it is a species  
 of wallaby - but Lis wants the emblem for years. because of  
 its importance & Karrbiyi brought the water to Bolson.  
 You will remember the name Karrbiyi abu or yabu (stone) inna

of course the markings (if any) would be their design of a Karbi.

Thank you for kind inquiry, & my health - as long as I was strong & well - I did not see by privations - my own comfort - always came second - but now I want - as ordered how sleep, attendance & leisure with ease, to collect & collate. I actually see by life in this tent - for the first time, & I don't like it - now. Its lack of everything appals me - but only because my health has gone for the moment. & I must have all personal things & by last sever, they about - me absolutely clean & sweet & nice, & the effort to accomplish this - but I must not grumble or 'grouse' - so please don't take heed of the above - I must look for the ucla book, before I begin on the notes. I know I have some Munchison (W.S.) dialects. Several are called after their pronominal variations -

Ngaito Wongga (Ngaiu local term for I.) Ngaidha Wongga - local term for I. This is where the neighboring Wongga - father Wongga comes in - as these several pronouns are given by Win'ngarri & others.

Before I close I must tell you something. You know I have been re-iterating that the Centre is occupied by inhabitants who are all trekking into civilization - well. Marni-ngur who came down with a little group in 1930. has told me that only one man, his name Marnudha (brother in law) is 'beheld'. & Barrapungna who came down with his little mob. later - tells me that only Keju Keju of (a few) of his group are 'beheld'. I must inquire further of these two men - & get their names & so on - Barrapungna was I think slightly demented - but it was these two men who brought the two of the stolen mummies & bones I gave clothing & food. I must talk them - but very warily. Liu Keely interested in their statement - They both think I am Marnu (Marni) & I hope to do some good work - but a civilized nation - older than either calls one of them his half mama (half father) & his influence is bad white.

Yours faithfully Daisy Mubata

Danyktsales

Wong-gai-i' Wongga (Doubtful) |  
because Kalamina is  
not a Lia?

A few words from Kätamina, Win-ngarrri,  
jin'na bulga (three names of one man. His first name  
is in reference to his curly hair (not frizz). I have not seen  
one frizz head in the thousands of heads I've met. &  
Katta head 'mine' sometimes 'birds nest' hair like a nest.  
his wrinkles can be identified by their curly hair. I can  
find no meaning for his second name. One jin'na  
bulga, feet. big' & win ngarrri feet. as big as he is a very  
big bones & tall native. Unreliable in most of his information  
as he is a nuisance near the readers. Lia. I have  
ever met. among the aborigines

His father's waters, or group waters were Donceur near  
Beres, as Wardärga (Boundary, Dam) is one of them.  
Waters.

Wardärgana (sometimes this is also called)

Mindiléri (this is also Kairimui (ru) Gabbi & Bimburli (ru)  
I think Bamberli is dead)

Wandu (Wandunya); Kōbōlijja (Wura now dead, was born at  
this waterhole)

Būjerdū; Miring; Bīdiring; Būldäljina; Bōdäljina;

Mūna-ārdija; Jūndi-ūldija; I'gūlma; Jūndi-ārdija;

Kūrr'gūnya (place of Kurrgu trees?); I'llārdi.

(Fowlers Bay group called groups of the above waters. I'iri.  
Was this term applied to a group that ate roots & fruit  
more than meat? Fowlers Bay called themselves Kūjwōda  
which means meat-eaters - not group name.)

Man, his relations etc.

- Aunt. (father's side) Kündilinyo
- Baby jiji (jijijarra implies. be a group, subname because of the word jiji)
- Blackfellow waddi: bündü; bädü; these three names 'met.' about Warradargana. (Bounded, Dan)
- Blackwoman wia (mother)
- Boy Käji
- Brother Kündara
- Brother in law. Märrija
- Daughter wëny; ündal
- Father mäma
- Father in law Kōmbarinya; ümari
- Girl wany
- Granddaughter kabbarli (ündal)
- Grandfather Thäm'muna (the law. father's father) & Baggali mother's father
- Grandmother kabbarli (applied to father's mother & mother's mother)
- Grandson baggali.
- Husband majji
- Man. waddi (Central), bundu (S.W.) Bounded, Dan, bädü (Bounded, Dan)
- Mother ngünjuna; wia
- Mother in law. ngünjia wānu mäka
- Nephew Kadha.
- Nephew jidua
- Sister Käng-gärü (closest) Mallang (youngest)
- Sister in law mülbä (potential wife)
- Son (little) bilyi
- Son in law ümari



3. Wonggai Wonggai

Marate Cate

Uncle Komimuru Komibarinya

Virgin ugara (little girl)

Widow birigudharra

Wife Waribail, gungga; kang-ga (woman)

Woman. Nyun'-nga; wiana; gung'-ga

Parts & functions of Body.

Auntle dāri

Arm (left) Yari dhāmbū dha

" right. Yari wōgū dha.

Arm upper mina; Yari mina

Back wūdabi; mūm'bul

Backbone wūdabi darrga; munjin

Head Kānja

Blood ar'gūlyū

Bone darrga.

Bowels jūni

Breast Katta gōgō; Katta gūgū

Breast mīmi; ībi

Breath to ngā-in marining

Calf of leg bū'ilgū

Cheek ngago; Kāndaru

Chest ngarriga (This word is applied to the cliffs of the Right  
by Right. Guala + Lowland by water)

Cheri Kāndaru;

Cry to ulainyi

Drunk to gabbi ngālgū

Ear hīna

Ear to ngālgū

Elbow nyigu; ngūnaru.

Eyeball Kārū gēlgā

4 Parts & Functions of Head of Cat

- Eyebrows Ang'giri: Kuru ngida
- Eyelash Kuru nyimbi
- Eyelid Kuru bi'-i'
- Eye Kuru.
- Face Ngalya
- Ear ganbi
- Fatigue bogu; baw'gu
- Finger marra
- Finger joint. marra munyail
- Finger nail biri
- Foot jinna
- Forehead ngalya
- Frowning. ngalya marra bain (sweat, muscle, etc.)
- Gums (of teeth) iljan
- Hair Katta taru
- Hand marra
- Head Katta
- Head. Kirdidi
- Head jinna darida
- Collar bone wilgi wilgi
- Rip bone Anggal. i'di
- Shoulder. jinna darrga
- Jaw. ang'giri darrga
- Kidney mirina
- Knee miridi
- Leg jalba
- Lip nyimi
- Liver munari
- Lung jairulyu
- Mustache Kanja
- Mouth ta (Chaud kalong)
- Muscle marra bain

5 Parts + Number of Body Parts.

- Neck of neck tūndi  
Navel nyūnjim  
Neck. mānyiri tūndi  
Nose mūlya; mūla (u ver, slight d's sound between l. & a)  
Arms mūlya wīringāru  
Palm of hand marra jūni  
Respiration āguri-āguri  
Breath junijarra  
Rib Kūndid  
Puberty āgāra tyis  
Rump māna; mūrna  
Seeing nōngain  
Shin dhalba  
Shoulder ālibiri; yāmbil  
Sinew marrbain  
Skeleton mīri  
Skull wārdu  
Skull Katta darrga  
Sleep ang-gu  
Smell to barnidi  
Sneeze to nyūnjiji būng'ani  
Sole of foot jinna jūni  
Speech, speak, wong-gai-i  
Spit to dhalyi waininyi  
Stink to wīnain  
Stomach jūni  
Teeth Kāndidi  
Temper ngālgī  
Thigh thūnda (khaas) jūnda  
Thumb & little finger marra dgarli; marra ngālli  
Wenels to gūmbūna  
Wenū marrbain.

6.  
Animals

- Animals. Inälä (?)  
Bandicoot. wälilyä; winderü; Kanjil  
Rat. Cat. gin'niga  
Dingo. kabba; in'nara  
Kangaroo. bigurda; narimul; marra; kulbir; wäru  
(Jemara)  
Kangaroo young in pouch. wäru kuling  
Moose. mombain  
Possum. wai'urda; wirierr  
Possum. jilga mürda (jilga thore)  
Rat. (marsupial) jung'ga; jülba  
Wallaby. mäla; gändu; karribji; dau'el.  
(other animals. wailburdi; gälä mürda;  
mül'gä; wäru jarru ja.

---

Birds

- Bird. jülba;  
Bird's egg ngöguru  
Bustard ngan'nerdi  
Crow kü'dal  
Eaglehawk wälja  
Emu kalläia  
Grasshopper kü'barü  
Hallechee ngännamürra  
Pelican bü'nürding' (?)

## 7 Reptiles

Iguana (mountain) indaga; nyindapa  
Snake gūna gūra

## Insects.

Barrio ( grub. ) māw'-gū  
Cricket. nēri-nēri  
Tunneling beetle. būdāal  
March fly mīla

## Elements.

Fire. Kaiā; Kala; Kai'an gūn'baraji.

Heat. būnūndā

Heat yābu

Moist būra

Seeds of plants. jilgālbi; jiljārbi

Shade. Kāng-gu

Star Kaddunya

Stone yābu

Sun jinder

Tree gūli (sheak) ~~to~~ boggurda (needleleaf acacia)

Water būnū; būnu gūrrūgu (mallee root water)

Conical helmet. (ceremonial decoration) jārli; tchārli

Ceremonial headdress. wīra-wīra

Ches bau (ornamented), tūlūnjū

8. Gen. Voc.

Colo. to be. yalda; nyin'nga

Head. for head. wil'garu (man) am'marga (woman)

Good balluna; karn'binga

Good no. gura mardo

Woman's apron' dhaddurdu; thaddurdu (H. hair)

Properities mulya dilurn; mula dilurn

Scar. fibari (ornament)

Shield warria

Sick jundaru dinnering; kal'garli juning;  
jundara (vomiting)

Soucer. moburn; ningari

'Spirit. juo juo to wam spiu. (new, sea)

Summer bunun Kald'uga buring'uga

Tail (feather) wibe

Winter yalda; nyin'nga

Short. Sentences

Come here walla

What is your name ini'nyira ngan'nuna; }  
ini'nyura ngan'nana. }

(Note. I have found contractions & abbreviations now & then. For instance Wulgawalga is the name of a variegated cherry plant. This fruit is eaten. This has been contracted in familiar conversation into wal'galga.)

In the shade come & sit. Kari'ga nyinnaru dhain

Water give me, or bring me. bunu narradhu narra (bunu is a new term for water)

9. Short Sentences, etc.

Where shall I find water. Gū'nu yal'gurda.

Tooth extraction - Nijir'nga Nijim'mang'ga

(Hist. degree of Broome initiation is nim'ma-nim'ma. I found several secret-words (initiation) similar to the Broome terms in the C.A. (border) dialects.)

Ornaments, etc., Decorations:

Necklace of hairstring & jarabai tassels dhadd'urdu

Chest-necklace of hairstring tū'ū'rijū

Necklace of hair string, dogs tails etc., tū'ū'jira

Forehead band (mens) wil'garu

Women's headstring or headband. am'margu

Women's apron of hair string fringe wāl'ba-ā'ba (contraction of wāl'ba ā'ba)

Mens fabric tassel mā'n'ga

Scars (totem or group) jī'bari

~~Helmet~~ "headress - Kā'n'dā'ga; biji-biji  
Helmet)

Names of weapons, implements, etc.

Spearthrower mī'rū

Shields wā'rri'a (not used except ceremonially)

"bullroarer" nyā'n'eri; nā'n'eri; bū'bi-bū'bi. bi m'ber'li.  
Kā'lli'gū'rū (this is a secret. Broome word also)

These names obtained at 4. 10. 1929.

Injōng'a's father's name Milbinya.

Milbinya's wā'tus: bū'n'dā'dhā; bū'dher'gū; bai'bung

Kolona Tom's father. Mū'n'bi'nya.

Mū'n'bi'nya's wā'tus: Kū'luna (Kolona White man's name)

Wā'guren; bū'n'dulā'n' (near Jinyiliimba)

Kā'jibon wā'iba; wā't'jābbi; wā'd'habbi. on Klavi about

ten miles from Cliffs, ~~west~~ of Nullarbor Station;  
Windunga; jā'r'derā'n; yā'llā'nibbi (ābbi + ibbi contraction  
of gabbi)

10. Miscellaneous. Names, Waters:  
west of Fowles Bay

Names of Mumbiny's Waters (cont.)

Wilbinurbi; Dkändura; & back to Kūlana. (as far  
as I could ascertain, these waters were Mumbiny's own  
family group waters.)

Jūilgarri (deaf Charlie) was a Wōng'gāniya Jiturna  
(Coast-side man). He was camped with a Jarnua named  
Jurney near Fowles Bay - but I could not get in touch  
with him. He knew the old Fowles Bay district - men -  
I am afraid he is long dead.



Waters of old Nyigala (Who died about 40 or more  
 died of real age at my camp last year. She  
 was the last female of her group. & only a son 'Daimen',  
 & grandson 'Bong'inya survive her. Daimen calls  
 a woman named Bandala his sister.)

Banjana; Kang'ulina; mi'ndilgäräna;  
 Bayärgäna; wi'ndärribi; ngäm'biläna; Källängä

Waters of Banyarda's or In'yüi's group. Inyüi was  
 paralyzed for years. She died two years ago at Fowles Bay,  
 & had been tending her herd at Fowles for some months  
 there, but she could not rest in the place all these  
 southern areas being strange country to her. She fled to  
 other areas whenever she could get a lift in motor or camel  
 or horse buggy. Her Totem was the jidarra (magic capre-  
 suate, the name being a boomer name also much in name  
 for some magic suate). Inyüi & her little group came  
 into "civilization" along Auld's Track north of Thirgarra  
 Water - on the N.W. edge of Kullabai (Kain) & came along  
 the Kain's northern edge & eastern edge to Fowles Bay & the  
 Bay. & Yalla. Her first name was Banyarda, which was  
 changed to Inyüi & changed back after she became paralyzed  
 to Banyarda. There is another Banyarda now near  
 my camp who arrived last year with her man Mann'ngui

Banyarda's  
 Waters

Küründünya (Wansu or marrura dhüjara (dhüjara - Totem) Jabbi.  
 Marrura a sp. of small marsupial)  
 jäggal gü'dina (jaggal - bicyclops); wäli jarrana;  
 jäbbäna böngü; Kürndaing'a bina (swamp) Kürndain also  
 a man's name; Kür'dalina; Ngäläng-ya; Ngärndüngä;  
 Ngärndüngä; Ar'deri jänina; Wädhägärina;  
 Jamminjā; dūringärina; Gü'nongünya; Ä'derinyä;  
 Mikanä; Jlyarinyä; Wädhängä; Djär'gulina;  
 Djäränänä; Bädänä (wonder this be Beldänä "Skabin name?)  
 Güla binyä; Bilan'nga; Minändüna; Ngü'bärna

Banyada's father group water, Cortes.

Ngōbarna mama (mama father, present, a present, Tokau water).  
 Rūbānā; Lūndādhāna; jūrū nī nīya; Allālinīya (nīya,  
 ana; a nīya; nīya; una; unyada, all Terunuaes); Gūnan dā nī mi  
 Wāldājākrana bina; Bīlīn'nga; Bārūnya; Jūldālinga;  
 Wīlīnya; Būlgi-ana; Anding Arndīn-nga or līndīn-nga

Note: In these Central Areas - with Cannibalism Centuries  
 old - I find that the group waters of the Killeis & Amexers  
 of the <sup>eastern</sup> Melanesians' women <sup>women</sup> will be included in their father  
 waters by the amexers <sup>children</sup>. And so, a multiplicity of  
 waters does not mean a large or important group. I  
 could not separate the waters as I must be always, fact face  
 with them regarding their cannibalism. But I record  
 all the names given me of waters & names. & when  
 I find similar names in other group waters - I often  
 find the "cannibal connection" in asking the relationships  
 between the persons giving the same names for their  
 father waters. This is my authority for above statement.  
 & makes it impossible to define a real group area (tho' I  
 think Kolona Tom's father's group waters are accurate.)  
 in the Central parts. The Fowler Bay & Big's Group area  
 before the Whites might have been accurately ascertained  
 while a member of the various groups was alive. But  
 when I camped there in 1914-15. The men I wanted  
 were attached to various farms & holdings whose owners  
 were rather jealous of missionaries (though I catch them,  
 all farms I was not a missionary, especially the German  
 missionaries at Kānīyība (Kooribba) near Enong. I had  
 tried to ~~go~~ away to the mission by native who was  
 giving satisfaction to the farmer. I encouraged all  
 native men to work for the farmer who was really  
 a good friend of theirs & deal very straightly with  
 them, in spite of their nomadic habits & their

13

Custom of leaving the farmer in the land. When the Spirit  
moves them to wander. The true explanation I have  
obtained from them regarding their often abrupt departures  
from a good home or camp was "When we feel 'hot inside'  
we must go far away or we will die." Primitive wanderlust  
& easily understood. That is why there are so many deaths  
in enclosed Missions, settlements, compounds etc., & who epidemics  
so quickly take toll. The Scourge at Kimmensbung Mission, the  
measles, influenza etc. at other Missions wipe out dozens.

I had influenza at ~~one~~ ~~mission~~ ~~in~~ ~~the~~ ~~area~~ & did not lose  
one patient - through these epidemics, & at a camp near  
Kataemung (along the line from Perth to Albany) measles  
caught the township, & some native groups, & to the  
camp, but while doctors & nurses were working to their  
limits, with every compact attention to their white  
patients, adults & children died daily in the town. My patients  
increased to 40. & I never lost one. That is a fact - & as  
can be confirmed in the Aboriginal Department files  
of 1910 (I think that was the date). The R. M. O. of Kataemung  
could not give me nurses or tent - for my patients. It was  
a wet period & I had no help whatever. I. House matured  
now - now & then in the evenings & often asked me -  
"What do you do? How do you manage?" & I would say  
"Ginning - Ginning my dear Dr. Ginning" - but really it was  
only my knowledge of the native within & without. I did not  
worry them or worry them or be any thing but cheerful  
& jolly in my attendance on them through every waking  
hour. I had some general medicine from the doctor - but  
only gave it - to one or two children, & as I gave it. I recite a  
little rhyme of my own childhood translated into Bibbidi-bobbidi

"Once a little emu" came hop, hop, hop.

And I said little emu will you stop stop stop.

I opened my mouth (but, two) & to say "how do you do"

But he shook his little wings & away he flew

& While I would be saying this, just like a child to a child (I  
 adore children, & the one who in my heart is for dear little  
 children companions), they took medicines & nourishment -  
 whatever I gave them - & pulled through. Every one & even  
 when I saw Ngung'ula dragging her blanket across the wet  
 ground to go & play with some others in another  
 Maia, I didn't worry her, but let her go - & saw that they  
 all had a good fire in their beehive shaped Maia.  
 There was one family a man, his two women & their five  
 little children in two small beehive shaped Maia.  
 All of them lying with their feet - to the entrance fire, & their  
 heads near the branches. To get at these without worrying  
 them to go on feeding them one by one, with just space enough for  
 my feet - only between each one! & the big fire at the entry &  
 close at my back was some fear, but my riding, skipping & dancing  
 all through my life gave me almost a blinding joy. I always  
 left comforted creatures behind me. Sanitation among  
 them had to go by the board for the time being, so that  
 as well as the discomfort I had to endure the appalling  
 stench. However, I would encourage them all to get better  
 quickly & have a new clean Maia & new clean clothes &  
 nice fresh "Nanni" (Mutton). & When all was over we burned  
 every Maia & had great bonfires & a very happy time.  
 The old woman - Nōtuman - said she would get better  
 'very quick' if I gave her a white nightgown & a chamber!!!  
 The Pesse family were settled on her own father's own wade &  
 group ground - & she belonged to Katakessing (Ketan up or  
 Ketaning - correct names, both up & ing being Kibbulu...  
 terminals in place names). She was a big fat creature &  
 I had a specially big fat nightgown made at Pesse's store  
 & brought it & the chamber to her. They performed a miracle!  
 On the next day - Sunday - Nōtuman set up, donned the  
 nightgown, put the chamber in a conspicuous place  
 near her fire, & waited complacently for my Sunday  
 visitors! The chamber received three gifts of money

fruit. et. & obeying my wish they, every one, behaved most-  
 factfully & robustly pulled through in a moment, almost.  
 And D. House said "What do you do?" but how could I make  
 him or any one understand? And now every one of these  
 long ago patients may be dead. Children & grownups - with the  
 Bible. I had something to work on. They were not  
 cannibals, their laws were strict, & they kept these laws  
 as long as they could, & the little children were glorious -  
 when they got better we played "quip & rime" & "roy" & "children"  
 & myself, my, & their grownups sat round & the tears of  
 love & pleasure & affection for me ran down their faces -  
 as I played with the little ones -  
 These poor little cannibal children have no child spirit -  
 at all. That I can reach. I've tried every little game - but  
 they are either afraid or ashamed of their own grownups - & I  
 can't create a child spirit. Where there never has been any  
 child ground.

I can translate little child rhymes - like "Mulberry bush" -  
 (Which I call "baggurra bush") & we have played this game here,  
 but the self-consciousness is so rapidly developed in these  
 babies, that they are ashamed when grownups are in their  
 neighbourhood. The day, one little girl child said to me when  
 we had played "baggurra bush" - "Why, you're a gijja (child)" a  
 lovely compliment from a child, but the little creature was  
 frightened of the "gijja" i.e. "Kabbarli" (Grandmother, my name among  
 them). These central little creatures' first conscious feeling is fear.

I wrote up the experience for "Science of Man" (Sydney) the  
 Journal of the Royal Anthropological Society, of which its founder  
 D. G. Carroll, made me a Fellow in 1905-6. I think, I notice  
 my name among the Fellows in the Journal of 1906.

This is mainly personal miscellany, but they're here & are in  
 the memory of these things brings joy to me in my present  
 weakness. There was one old fellow - Milligan I think his

16  
Name was. Who was slightly demented. He was old enough to be a  
serious case. but as he was pulling through, his dementia took the  
form of "slating" everyone in camp (except people who) for not having  
looked after him when he was well, & brought him food & things.  
He would begin in a low monotonous voice repeating his accusations  
over & over again until they got tiresome. This at midnight or  
thereabouts! So when all the camp was still in rest & sleep &  
before I went to my own bed. I made some bouillie for Mulyan &  
gave a nice strong dose of brandy in it. & Mulyan took the  
medicine & slept like a top till the day began. Everyone in  
camp thought it was my magic that stopped him but it  
was the Brandy man who filled the bottle who was the  
billy a guttik (sorcerer, Kibbulum disease).