

III 1a

Sundry collection of notes,
including :-

pedigrees

class divisions

relationship terms

and an article on

Aboriginal Marriage Laws and the White Man

Districts from which above notes have been obtained :-

Eucla, Balladonia, Central Australia

Southern W.A.

Parts of S.W.

Murchison, Eastern Goldfields,

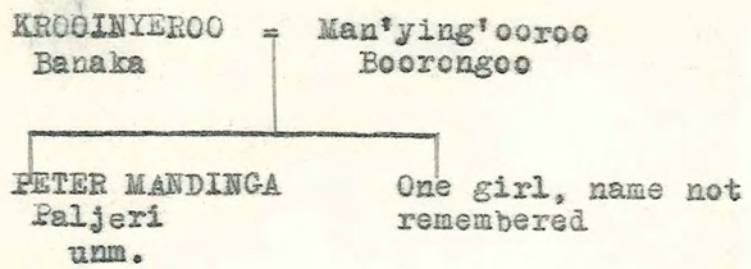
Nullagine

Roebourne

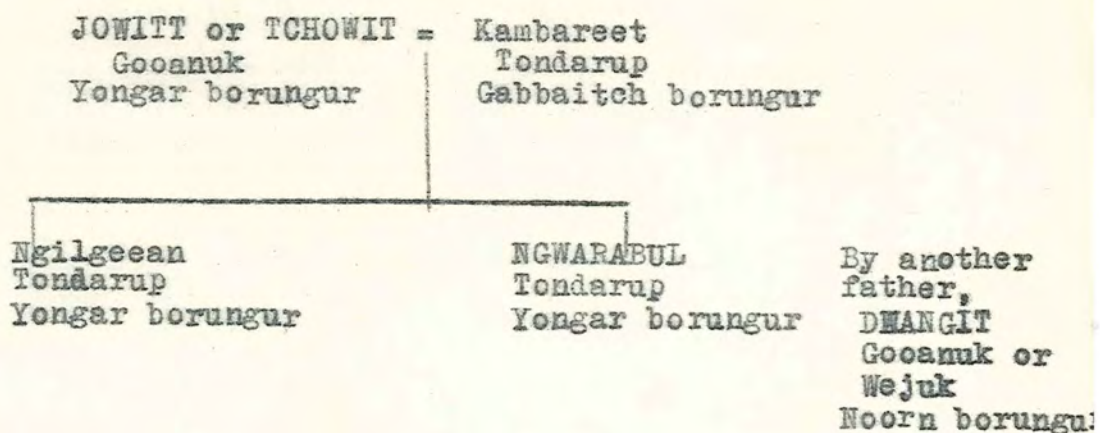
Derby Native's Pedigree

Brunswick Junction

Mun'gawilla booroo, near Fitzroy River

doubtful

(Sambo) Warrurt gives Ngilgee his love, and would like to see her.



Williams people of Yoonderup. They take the borungur of their
 father and the class of their mother.

Must send Chloe Eeljeean a copy of the book care of Pries.

Beerrgal half caste (William).

I have been given Wilgamaia - the haematite hill in the Barloweeri and Weld Ranges, by its last owner, also the area that is now Wiluna and that once was Yarnder and Mon-foo mai-amba by Jaal its last living owner.

Manowra dance, page 107-8, etc. ?

P. 2 - Initiation, southern.

Nose piercing, travelling and adoption into certain outlying inland tribe. Fundamentals are similar, the same people take charge of the boy, brothers-in-law and mother's brothers - the groups into which he marries. A Manitchmat boy will be taken in charge of his people as beedawong. A boy from Perth way taken to Mowera, Gingin, etc. in the north by his ngooljar or babbingur. It is a simple and painless process. (See initiation for fuller account.)

P. 8

What would Kaiar call an old, middleaged, young jiuik borungur?

What would Wirij call an old, etc. karl borungur?

People of the same borungur are murart.

41 Mir, kairl, gij borangar, in certain jirail, mungart, gij districts - can others make mir of these trees besides the borungur? Can yongar borungur hunt yongar better than those that are not yongar? Can a gij borungur marry a gij borungur? (No.)

All totemists must if possible get a name from their totem.

Illegal marriages, Manitch- Manitch and the borungur of these.

Wej, war, gumal, borungur won't shhot little wej nor war duting, nor war with little tiny war in pouch, nor little gumal. They are too much ashamed to do so.

P. 9

Williams

Get Williams pedigree.

Ask William re Woornanyung, Yoondeet, Doonan wangee, Doona komma, paternal and maternal descent, goomal and jeeuk and men and mungart totems, Manitch and Wordung and their subdivisions, jalgoo, where William went for beedawa. Did they eat or sing their totems. Where was William's father's country?

Doonan wangee only spoken at Capel, Minninup, brought by the first mothers there. Doona komma, Wagup (Donnelly)

Goomal borungur all dead. Yoornil is Tondarup, Baanyan his wife is Wejwak. Naabut is Hungaitch borungur. (Men and kwonnert borungur all dead.) They eat their borungur, but not walja.

Werrurt being a quiet man and nothing laughing at the women his nose wasn't pierced. William ran away. The young women laughed and made eyes at the boys & the boys returned the look & were pierced.

Jooga kening kakkar kening - women all dance at jooga.

Jooerung, Gingin

Wadarnda, west and north

Jowera or dowera, north

Angardee, north (Champion Bay)

Jung'onga or Jungeronga, south

Bindoon are Bibbulmun.

Jooera = York (called so by Gingin)

Jingaroo jingaroo wo, kylee music.

Jattamura = mammamat to Dool, a Gingin man.

Have made following alterations in tribes.

Waddeeabbul, towards Beagle Bay

Wyungarree, near Fitzroy Station

Koolarrabuloo, near Broome

Warramulla, Condon Road

With regard to the marriage laws of the Eucla natives A.C. Braden states that "no member of any tribe can marry in the same tribe, a wife must be obtained from some other tribe (group)."

"An Eyre boy (Mondy) married a young wife, but she decamped, and after her flight he married his mother-in-law. In the old days death would have been the penalty for this offence. It is also common nowadays amongst the Eucla tribe for a man to marry a woman with a daughter or two, and when the girl arrives at the age of puberty, the mother is abandoned for the girl. This practice is very common over circumscribed areas in Australia, although some tribes are against it, the penalty being death." Braden states that the Fowler Bay tribe spear to death for this offence.

My koytch maat is made of boordun boorn, stone mowen
burra boming - hit him.

Baanutwert, m. Wordungmat, a Murnongur, sea coast, wejuk
married

Boordukan, f., Manitchmat, warr.

No issue.

Kojman - corruption of "coast man" (?)

Oobajee, batteetch, maanjung = old man.

Kwel yungin = changing names.

Meeuk mol = halo round moon.

Narlung, red (marree) gum not edible.

Beebulmun are all ngagarnook, Ballaruk and Gooanuk.

Waleetch are aabijer and

Bolongju hill, Manitch and W.....

to the coast.

A young boy from the Nullagine district gave me the following class divisions and marriage laws, which he stated obtained in his district :-

Male	Female	Offspring
Kaimera	Banaka	Paljeri
Banaka	Kaimera	Boorong
Paljeri	Boorong	Kaimera
Boorong	Paljeri	Banaka

Wiradu (owl) WARDUWIRI'S kurdarn, also NGILYIR his father's.

Wirad,u is mobburn.

Anggajarra and his five wives came today (30/6/34). I had asked him if Umaji and Minyardu were all right (bal'ya) when he came the other day and today I find they are his wives.

Umaji

Minyarduna (pregnant)

Nyaalana (or) Julgianu

Minnila (formerly Gunmurda's woman)

Waddilyana (quite young)

Umaji is bi'nindi or bi'ningu for Nyualana and Waddilyana and Minyardu to Minnila, and they are kangguru (elder sisters) to their bininju or beeninu and so I find at last the meaning of the term beeninju or beeninu which is "younger sister", elder sister being called kangguru. This is a local variant in their group - as the Munjinja wongga call younger sisters mallaing. I am pleased to have found the exact meaning of the new term - it came down with Jinnawili's mob in 1929. Jinnawili used it between herself and Nyuduru, one being beeningi, the other kangguru, but as both seemed the same age I waited for clearer information

(Part of page torn here)

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(P. 16)

but he used the white word "naawt" (naughty) and evidently the Mission woman had used it towards him. That is neither right nor safe. I do not use such terms. The native and his "marriages" are his own affairs and as they have all been detribalized for centuries, and were all active cannibals until they reached Ooldea, a man pays for the women he annexes, if he has killed their man and shared the food with the others of his group.

Nyurdigulu's baby's name , Lil'bagu.

Borongurup

40 miles N.E. of Albany

40 miles N.E. of Borongur are Stirling Ranges.

Mt. Toolburnup, 3 peaked, 3400

Borongur 14 miles east of Mt. Barker. The Devil's slide.

Balganup pass. Karri and creek in pass

Castle Rock

The balancing rock in a little cove

Castle Rock battlement misses great huge boulders.

Jindirjindir gabbi + jindirjinjir and bird - dhugurr kunggan

Walgalga

Kanggara wadda mungga

Boggurda

Inma wiru wiru

Totems

Merderung (salmon), Bremer and Doombup (boyn ?) Esperance
and Kulgan

Karder (lizard) (Esperance)

Warr and yonggar, Two People Bay

Ngau - between Mt. Barker and Borongurup Range

Wakkal - W. of ngau

Weelar or maale - Mt. Barker

Norn - Stirling Range

Marri boorn gij, W. of Bremer at Penup creek

Maamur (iguana)

Tamar N. of ngau

Bibul

Boonurding and Delyugin, Frankland Rm

Murnong (eastern people) or Miming at Yerupan. ^{Murnonggur E.}

Jiriung and Mining northern people (nr. Mt. Stirling)

Borongurup

Yabaru or Northern people are so called by Borongurup.

Minunggur, southern people

Marragur W. and Kunniunggur W.

M inung or S. people - Binjabup

Yeraminup - Kerndingup

Bilagur, river people

Būyunggur - hill people, strangers

Waddarndi, waddarnam, seacoast people

Kurin, E. people

Bibul - all

Minung - S. people

Yabbaru W.

Jinjanup Albany

Minung and Waddarndi Bibbulmun, all along S. coast

Yilbarup - Nebinyan's ground (Two People Bay)

Ngalilwala kal - or bil - our home or river

Mooderdup - sand patch from K.G.S.

Kurdik - island (Breaker ?)

Munggup and belongup - E. of Norubap

Warangain Tarbay

Baiungerup Ellen Peak, Jamborit's father's run

Bwokkenbup Mt. Barker hill

ngūrup

Yiriling Candeup

Koorabup Denmark mill

Muligup from Mt. Barker, Denmark on

A sandy plain formed a good ground for yonggara matuk a kaabin
(kangaroo battue) and wakul watched the game from his boi on the hill.
Ngulok, white tailed black cockatoo
walitch, eaglehawk
butallung, pelican
ngulur, albatross
dondurn, fishhawk
waranung, porpoise
nyirigit and jijik, gull, also darndo.
Karrak, black cockatoo, vermilion band on tail.

AN ABORIGINAL SHRINE

Throughout all Australia, in the days before the white man, the aboriginal groups occupying the continent had, within their group areas, some spot, a pool, hill, tree, plain, rock, etc. which was sacred and forbidden ground to every member of the group from time immemorial.

Amongst the great Bibbulmun race, whose territory stretched from Jurien Bay to beyond Esperance Bay on the south coast, there were many of these sacred places, which no woman's feet had ever trodden; the elders and sorcerers/made a devotional pilgrimage ^{alone} to the shrine at certain periods. Some of these sacred spots were forbidden even to the elders who only approach the outer edge to strew rushes or fresh leaves upon it, or glance fearsomely for unusual signs or tracks which would tell them good or bad news of friends or relatives.

These shrines were sometimes a solitary rock, or a special tree, and all round these a cleared space was left of some twenty or thirty feet, and propitiation made to the spirit residing in rock or tree by strewing fresh green grasses or leaves along the edge, the older men clearing away the dried rushes of a previous visit, as the group passed to some fresh hunting ground within its territory. Neglect of this ceremony always brought death and disaster to the group or family neglecting to perform the ceremony.

Every group in the West had some special animal or plant from which it "claimed descent" so to speak. The kangaroo was the "elder brother" of the kangaroo group. Scientists have given the name "totem" to this peculiar relationship. The Bibbulmun called it borungur (borungur = elder brother; gur, plural) and every Bibbul child was born into its group totem - the totem of its father's people or its mother's people, as its local group tradition prescribed.

Waagul, noorn, waaleetch, jeerr, or jorrabit, all Manitch.

Jerril, marree, kardan

warnt, Manitch (Tondarup)

Moitch is Ballarruk, or ngoogunyuk, ballargum boorn

Docart, mungart, Manitch

Boy (zania), Manitch

Moojar, Didarruk

A root, jaak, like sandalwood, Manitch

Baaluk, Tondarup

Mungaitch, Wordungmat

Beel, Ngogarnook

MaaJ and Kwerding, Manitdmat

Jinjung, root like pumpkin, Manitchmat

Fungus, Ngwammelong, Manitchmat

Mēn, Wordung

Joobok, Tondarup, white one.

The sun is mother and is Wordungmat.

Moon is father and is Manitch.

Moon gives all the babies to the girls.

The stars are all Manitch.

Burdetan (Ngunyeran's sister) Manitch, warr, married

Bandung, m., Manitah, waaleetch (mooten)

No issue.

A weet borungur, Kwēnungirt of Dinnungup, dead

Burdetan married Welangurding, m., Wordung, wej first, and had
issue by Welagurding Burdongirt, m., Wordung, wej.

Mammunung also a weet borungur, brother to Kwenungait, dead.

All weetuk, dead.

Maangurt, a weet borungur, also dead, all Manitch.

Weet is Manitch.

Nannine

6 people have given this as the correct Wajari rule :-

Nyanneebirdee says that

Kaimera father

Boorongoo mother,

Boorgooloo kajja.

Boorongoo father

Kaimera mother,

Paljeri child.

Boorgooloo father

Paljarree mother,

Kaimera child

Paljarree father

Boorgooloo mother,

Boorongoo kajja

Mindula, Weld Range

Paljarree father

Boorongoo mother,

Boorgooloo kajja

Boorongoo mama

Paljarree yaago

Kaimera kajja

Boorgooloo mama

Kaimera yaago

Paljarree kajja

Kaimera mama

Boorgooloo yaagoo

Boorongoo kajja

ABORIGINAL MARRIAGE TABU LAWS AND THE WHITE MAN

The widespread practice of infant betrothal amongst the aborigines made marriage an individual legal and valid ceremony.

The infant was formally betrothed to the prospective husband, and from the date of her betrothal the man contracted certain duties and obligations towards the child's family which often lasted throughout the lives of his prospective parents-in-law. If the child died in infancy he might be given another baby from the same family, in which case his obligations continued. If not, the contract was terminated by the death of the betrothed child.

As emphasising the validity of these contracts, abduction of the girl by any other man was considered a crime and due punishment by group or tribe followed, or atonement made by the offender. Now in the aboriginal kinship system there are but two lines in every group within which betrothments and marriages could legally be contracted. In every W.A. and C.A. group which the writer has investigated, ^{only the children of} paternal aunts and maternal uncles could be legally "betrothed". The civilised terms "legal" and "illegal" may therefore be applied to native marriages, for marriages outside those degrees of kindred were illegal.

The girl on reaching puberty was formally or informally, according to local custom, handed over to her man and became his personal property. If he failed in the obligations attached to the contract, a "brother" of his by undertaking to fulfil these obligations might take the girl from him.

If the betrothed husband died before or after marriage his brother became entitled by inheritance to the girl and assumed all the duties connected with the betrothment.

There were no free or unallotted females in any camp. All betrothals were known to and recognised by the local group and the tribe ("tribe" being an aggregate of local groups). These betrothments were protected by the family, group and tribe.

There would be no reason for the man to supply his betrothed's family continuously with food, etc. if the child did not eventually become his individual property. He had to pay for her, but the girl did not pay for her prospective husband, so when handed over

to him she became the man's absolute property, and his complete individual right over her enabled him to dispose of her as he would, to maltreat her to the point of death, to lend or exchange her with other brothers, but running through all his transactions was his sense of absolute possession of her, coupled with his feeling of obligation to his parents-in-law and whatever gifts he received for his woman must be shared with her people.

Trade was carried on throughout the whole of native society. Trade in women, weapons, etc. There is nothing in the whole native economy that is not subject to exchange and barter.

Another important fact that counted in native domestic life is that sexual jealousy is secondary to what might be termed economic jealousy.

There were strict laws of tabu pervading every phase of native life. Food tabus, tabus of special places and waters, tree tabus, rock and cave tabus, tabus running through the whole life of the aborigine, from the newly born baby tabu with its mother, to the last spot where dead, old or young, had lain. Sexual tabu seemed to be due to the native apprehension of some magical danger between persons of opposite sexes. Hence the tabu which forbade union between persons other than those within the degrees of kindred before mentioned, except during certain ceremonies in which this feature had a special religious signification principally during the initiation of boys into manhood.

A tabu even existed between the man and his betrothed until the girl was formally handed over to him. It might be said that the magical or religious ideas of the aborigines were more or less interwoven with their relations towards their women.

Now the moment the white man entered into the natives' lives, all native and social and sexual tabus were broken. When the first low white took the young woman whom he fancied, his status in family and group was adjusted according to native laws. He chose his woman and automatically became her husband's brother with all the rights and obligations of husband, brother, son-in-law, etc. The food he gave his woman was distributed according to food laws. Her children and her sisters' children became his

children (the facts of birth were not known in any W.A. or C.A. tribe); her betrothed husband's family became her white husband's family also towards whom he had certain duties and all the tabus of his brothers extended to him. His belongings were placed on the usual exchange and barter list, his tomahawk, etc. exchanged for hairbelt or boomerang, turkey, etc., his other possessions picked up as their use became known but always with some native article in exchange.

Other "brothers" brought their women to him and more exchanges were effected, but though a native can value his own articles, he could not definitely value the white man's goods, and so quarrels crept in between the "brothers" and amongst their women and between the natives and the white man. So long as the white man took his women from among his brothers' wives, he incurred no bodily risk, but when his lustful eyes fell upon women who were tabu to him in his new relationships, when he forcibly took possession of one or more of these women, then the element of danger to himself came in. He broke down the great law, the sexual tabu that makes for tribal morality, to to speak, the law that forbids marriage except between the two lines before mentioned, and every new breach of this law placed his life in greater danger. When he still further committed the crime of taking to wife a young girl who stood in the relation of daughter to him, he incurred the just wrath of the whole tribe, for child or daughter rape was unknown in native society. The native system of consanguinity whereby a man's mother's sisters, down to the little baby, are all his mothers, forbids him to look upon any of these ^{as other than his mothers.} and so with his wives' sisters - their children are his children for in time he may inherit women and children. Hence when the white man ran amok in the group and picked up one or more of these women who were absolutely tabu to him, he committed a breach of native law punishable with death. No native can marry his "mother's sisters" or his "daughters" without incurring the death penalty. Many a white man has been killed for this offence of which he was probably ignorant or it may be defiant.

In recent years when a tribe or group was ousted by white settlement on its ground and such group settled down near by, the natives first tried to grasp the white social system, but when they saw a white man living in the same house as his mother or mother-in-law, mixing and playing with his grown up sisters (grown up sisters are tabu in any camp), when they realised that every native law regarding camp moralities, avoidances, etc. apparently set at naught by white people, tribal disintegration set in at once. The natives began at once to follow the white man's example and to break their own traditional laws and customs. The young natives whose passions were held in leash through dread of magical and real punishment took any young or elderly woman they could persuade to go with them and the couple hugged the white settlement for safety and never afterwards ventured far away from the whites. The elders of the group quickly lost their magic authority through the white man's drink and were no longer an ever present terror to the young men, and when the first breach of the tabu law went unpunished magically or really, the evil example was set, and the tribe became as a "mob of dingoes". But in every human heart there is a sort of relative conscience, so every native man who took his sister, his mother or his daughter to wife knew in his heart that he had committed an awful offence, and this was the principal cause of the extinction of all tribes in and near the white settlements. One notorious instance of tribal "running amuk" was furnished by the so-called Laverton tribe in W.A., in reality a collection of small groups of native law breakers from the fringes of civilisation in the Goldfields area. When white settlement was established in those areas, the natives north and east of the Goldfields, the Border Ranges (W.A.-C.A.) and other districts abandoned their own waters to come and sit down beside the newcomers. Their women were soon prostituted to death and recruits had to be brought in from all parts to replace them but still the women, young and old, died quickly from white and native vices combined. The old native restrictions were cast aside and men took any woman they could coax or steal, regardless of tabu. So that when the writer

visited the group in the late 1900's there was not a single "legal union" amongst the hundred or more collected about Laverton and Lancefield. Men had made wives of their own mothers, their own sisters, daughters. They crept as close to the little settlements as they dared and as their women passed out in agony they fought for those others still alive in camp, so that life became a dreadful nightmare of quarrelling, spearing, clubbing and any and every kind of warfare between those who still had women and those who had none. A few outlying groups which still clung to their waters and kept their native laws, heard of these outcast groups and joined together in a raid upon them but when the lawkeepers were arrested by the white lawkeepers while the lawbreakers posed as victims, an odd result, the curious fatalism that is in all primitive races and minds seemed to spread amongst the groups still clinging to their native laws and their numbers diminished rapidly until it is safe to say that there is not now one native living whose father's waters were within the Goldfields district. In their own isolated areas they dared not break the social and sexual tabus with their women but the white man's first lesson that any young native woman regardless of her relationship was fair game, was the forerunner of their downfall and ultimate extinction.

In all murder trials in which the natives are concerned, this aspect of the case that the white man has broken the native laws has never been brought forward as a factor, principally owing to the judicial ignorance of the existence of native marriage laws, social and sexual tabus, etc. Until these laws are roughly codified and consulted in cases of murder, the aborigines cannot be justly tried for acts that may have been only due punishment for a crime against the laws of their group and tribe.

ROEBURNEYowinbungoo informant

Pinder inderee was the name of the ceremony in the Roeburne and Tableland district when promiscuous intercourse formed the chief feature. The song "Pinder inderee, kanneendhaa
jiggal wandhaa,"

may have given its name to the function or the function to the song.

Ee'ree'rerringoo is Willie Arniticks' name.

Ballangwarra - relations-in-law (noyyungur)

Ngoogoonwarra - blood relations (ngunninggur)

Burnangarra - bullroarer)

Yeenma - long flat pointed stick) not seen by women

Boonangurra m. Boorong of Mindooroo, Onslow, was yoongoo thaaloo
(rain totem)

Your brother is asleep = ngoongoo ngarreegoo

Imperative appears to be ma in Roebourne.

Beerdawongoo 1 st stage initiation, nose piercing and shell and going travelling to camps of most distant relatives.

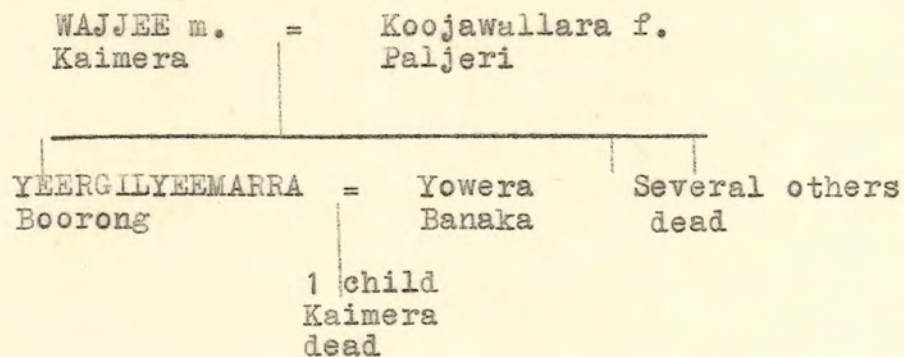
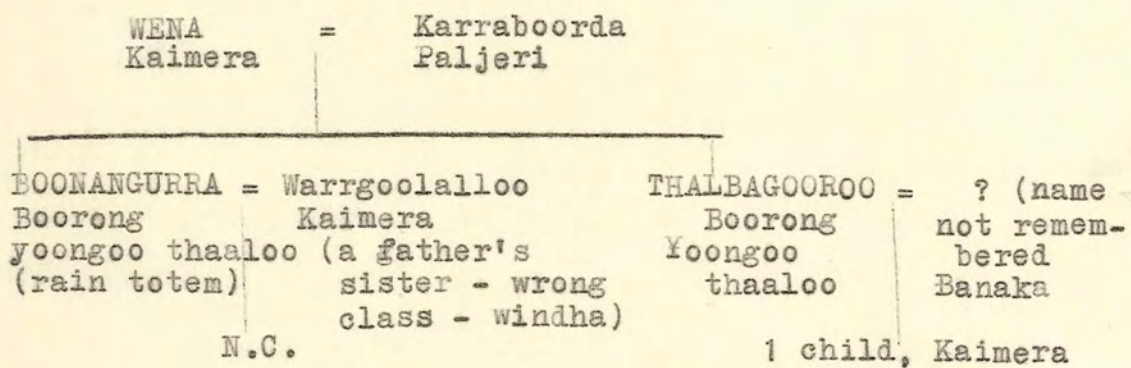
Boggalee 2 nd stage, when murda or red ochre is applied and manhood is reached.

Kandoongoo, De Grey River

Minderoo, Onslow

Yeeramuggeloo or Yeeramukkadoo - Roeburne

Bajjindhoorba, Cossack (where the steamers come)

A BAIJINDHOORBA (COSSACK) PEDIGREE (also Roeburne and Onslow)A MINDOOROO (Onslow) Pedigree

A YEERAMUKKADOO OR YEERAMUGGALOO
(ROEBOURNE) PEDIGREE

1st Generation

JINNABURDA, m., Paljeri
married
Mooralain, f., Kaimera
and had issue

Warrinbungoo, f. All Banaka
Warrering, f.
Mibburn, f.
Wagginbungoo, m.
Jajjeebungoo, m.
Koorabungoo, m.
Yowinbungoo or jillabungoo, m.
 balgoonjee thaaloo (carpet snake totem)

2nd Generation

YOWINBUNGOO, Banaka
married
Peeree, f., Kaimera (mother's sister, windha or wrong class)
No issue.

Wagginbungoo, m. Banaka
married
Nyeelilburdee, a Boorong, native name
and had issue
1 girl child, a Paljeri, native name not remembered.

Balladonia district

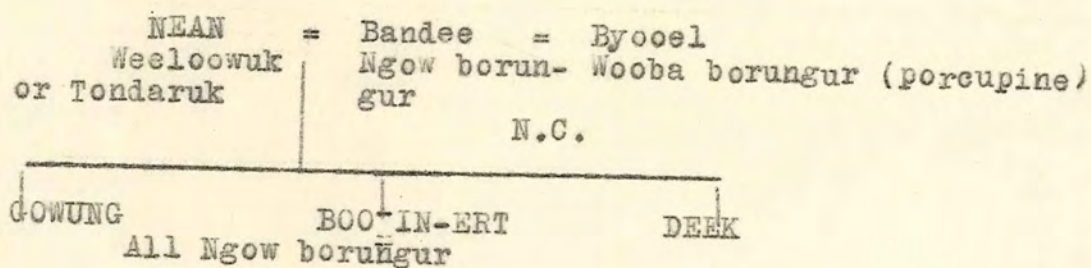
Subincision - mulba murna yē'ee

"Poor fellow" - Maaloorn

The "Weerrganjoo" of the Broome district people is called "Ngardaija" at Balladonia, nothing eaten but meat.

Jeer'un'dul'ngara, m. was a Jeergawuk and made the warma on Nodee's breast, although he was not her husband, only bē-bin guttuk (friend).

Nodee's youngest father was Nē'an



Bandee coming from a "different country", the children were given the borungur of their mother's brother (kongan).

Balladonia district

All banjoo borongurra are northwest of Balladonia, jangoo borongurra are close to Balladonia, meer meer borongurra are on the north side of Balladonia. There are no karrgain borongurra because Karrgain is "boss" of the fires.

Wardagoora m. Booronga married Goonaaloo, f., Kaimera
and had issue
Joondee, f. Paljeri

A Kardilga and Beerawa Pedigree
East of Ruckanarra

Mamboo, m. Booroongoo
married
Nungoonjarra, f., Paljarree
and had issue
Merdaburda, f. Kaimera, and others (all dead)

Merdaburda, f. Kaimera
married
Yanjinngarree, m., Boorgooloo
no issue

Booroongoo woman appears to be marrajee to Boorgooloo.
Kaimera woman is marrajee to Booroongoo.
Boorgooloo woman is marrajee to Paljarree.
Paljarree woman is marrajee to Boorgooloo.

Ngoorloo , wild people
Kaggara people at Leonora.

Ebarrga, Banaka and Boorgooloo are all the same.

Kaimera and Meelanga are the same.

Moogin is Kaimera, also Meelanga.

Boorong father has Tharrooroo son.

Tharrooroo father has Boorong son.

Boorgooloo father has Kaimera son.

Kaimera father has Boorgooloo son.

Boorong mother, Boorgooloo child.

Boorgooloo mother, Boorongoo child.

Kaimera mother, Tharrooroo child.

Tharrooroo mother, Kaimera child.

Windanya countryman, Broad Arrow

III 2m, P. 31

Windaarning, Boodarra or Broad Arrow.

If (I being a man) my sister marries wrong, I have got to
give her son to the Joowuk.

III 2m, P. 27

Broad Arrow, Canegrass, don't knock tooth out, "only little bit".

Kookynie, Leonora, Gwalia, knock tooth out, also Kurnalpi.

A little piece of wood is placed between the teeth and "eases"
the tooth which is then easily knocked out.

1st stage, moolongundain, nose piercing.

2nd stage, noorloor

3rd stage, bogardo

4th stage, yilda (can marry)

A hitch might come in the betrothals through the family giving the girls when her husband's family do not have any girls to give in exchange. Infant betrothals were combined with exchange of sisters.

A man might secure a wife in exchange for his sister's daughter or his daughter in certain cases. In some tribes the mother had an equal say with the father in the betrothal of their infant; in others, the father and in others the mother's brother.

All marriages were marriages by purchase. In the Roeburne and Twilight Cove areas true first cousin marriages were the rule

Boonyoo is a Yalliljerra native.

Our (we being Boorong) grandfathers are Meelanga.

Our " " " grandmothers are Boorongoo.

Thumb, mara mammardurra, mammardoora

1st finger, mara balga

2nd finger, mara balga

Great toe, jenna mammardoora

2nd toe, jenna ngaalee

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

Banaka catch Tharrooro.

Boorgeooloo catch Tharrooro.

Ebarrga catch Tharrooro.

Yallinjerra N.W.

Kaialium or Kaiali bija or Wili wili nyinarn, north and N.W.

Wongun yula - edible seed country, allinjerra

Biardi mining or hirlum - mallee root people

Wanmala or warrmala, N.W. people

Ngallee mining, Bob's and N. of Bob's

Wilyaru, name applied by Kardia nguru and winium.

Kundanum - Plain people

Kardia ngura = northern myall people (called by Wilyaru)

Jiwailbi bungalaum, Bijarda's people

"Koogardi" - Boundary between local groups or tribes.

Bibi wonga - bibi walga - markings

Warrbil wonga (warrbil - woman)

Kallamu wommu - titree people, all dead

Kobbarl ija - back country people

Yulbari munga - Bight, Fowler's

Yulbari

Kugudha N Ooldia people

Ngajju wonga - 90 dialect

Badu warriba

Mardu wonga

Bardu wonga

Kaiali wonga

Dirdu wonga

Badu or Nanabau wonga, border speech, Boongerin

Yallinjerra N.W.

Kaiali bija or kaialium or kailium