

III 5 3, 1

RELATIONSHIP TERMS

North West of W.A.

Yauera tribe

KALURDU

X

JAMUN

X

Mimi

Kabarli

X

KOGA

X

EEBALA

GUYA

Iramurda

BABULA  
MARGARDU  
Ngumu  
Margardu  
Kurongul

YAGO

Januwongu  
Wumanba

X

X

BABA

X

TCHALANGA

WALA ?

WALA ?

MIMI

X

KABARLI

X

RELATIONSHIP TERMS

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LEOPOLD RANGE (Ngallara)

(for original, see  
III 2 n, p. 14)

Ngalugain	Son
Ngarranya	Mother
Manna	Brother
Manne	Sister

If Billinge stole or took a Banaka woman from another tribe, her husband would bring a lot of brothers, brothers-in-law, uncle, father, to fight him. All these collectively are called narrowera by Billinge, who will have his own lot whom he calls yallera maejala to meet the others. If they kill then all engage in battle; kylees, koorongada (big club), club and spear are used.

Billinge (Boorong) calls all Paljeri and Kaimera women yinnara. We can play with them.

All Boorong and Banaka men and women call the Paljeri and Kaimera men and women yinnera, and all the Paljeri and Kaimera men and women call all the Boorong and Banaka men and women yinnera.

Boorong and Banaka call their own people yarradoogarjarra, and Paljeri and Kaimera call their own people yarradoogerjarra.

Billinge would call an old Banaka woman Kabbarlee, a young one yalma, little one nganjoo, married Banaka woman jeemarree or tchallal, or yalma. All Banaka women who are related in a certain way are tchallal, "his own blood"  
All your own mother's relations marrara, sisters

All your other Boorong relations wanjalang, wandaling, older sisters

Billinge would call an old Kaimera woman (his father's sister) yooramooroo, a young one yooramooroo, and a Kaimera child nganjoo.

Billinge would call an old Boorong woman marrara, a young Boorong woman mandaling or wanjalang, or wanjalangjinna, children nganjoo.

Billinge would call an old Paljeri woman koomaljinna, young ones, koolanil, and Paljeri children nganjoo (nganjoowarra or jeeragurra, lot of children, boys and girls.)

Janna yaggoo ncoloo = Where brother-in-law dancing?

Kaimera and Boorong use the word nyooba when speaking of each other's wives.

Banaka man would say to Boorong man, Winjala nyoogonoo?  
(Where's your wife?)

Kaimera woman would say to a Boorong woman, Winjala walla?

Paljeri would say to Kaimera, Winjala nyoogonoo?

Kaimera would say to Boorong, "Winjala nyooba?"

Boorong would say to a Kaimera, Winjala nyooba?

Banaka woman would say to a Kaimera, Winjala nyoogonoo?

Kaimera woman would say to Banaka woman, Winjala koondal?

Boorong man would say to Banaka man, Winjala nyoogonoo?

Billinge would call some Paljeri wommgoomalyee.

When Billinge was maamboongana, he changed his name to Maggoorn-gurra. Jeebagurdoo was another name given to Billinge by Yooramurroo. Winjil - given by his uncle.

They are names of Boorong brothers belonging to other "fathers".

Kooraboaroo - if Billinge's namesake died they would call him kooraboaroo.

Joogaree is the Roebourne name; kwelabut in the South.

Yalboaroo - babbin

Kummerangin boongana is called reejeebarree. (A Boorong man will call a Banaka this.) Kaimera or Paljeri are not always called boongana by Boorong. They are called reejeebarra; when maamboongana they are doogulbarree; when they are balelee they are wondongoobarra, and vice versa with the other classes.

Billinge speaking

cf. version on Pp. 49 and 50 of III, 1.

Father	Eebal	
Father's brother	Eebala	
Father's sister	Yoorimurroo	
Father's mother	Kabbarlee	
Father's mother's sister	"	
Mother's father	Jammoo	
Wife's father's father	"	
Daughter's children	Babbagurra, nganjoogurra	
Daughter's husband's father	Tchallal	
Son's wife's father	"	
Husband's father's father	Jammo, tchammo	
Wife	Jeemarree	
Wife's sister	Jeemarree, yalma	
Father's father	Jammoo, tchammo	
Son's son	Tchammo	
Mother	Beebee	
Mother's sister	"	
Mother's brother	Kogga	
Daughter's husband	Tchallango	
Mother's mother	Kammarda	
Wife's mother's father	Tchammo	
Daughter's husband's mother	Wanjallin	
Son's wife's mother	"	
Husband's mother's father	Tchammo	
Wife's brother	Yaggoo	
Wife's father	Tchamminyerree	
Husband's father	" , kogga	
Sister's husband	Yaggoo	
Oldest brother	Kaaloo, walgoora	P. 28
Wife's father	Tchamminyerree	
Sister's son	Tchallango	
Sister's husband's father	Jamminyerree	
Son's wife	Goomaljin	
Husband's mother	Taaloor	
Wife's mother	"	

Sister's husband's mother	Taaloor
Son	Walla
Daughter	Babba
Brother's sons and daughters	Walla
Daughter	Babba
Sister's sons and daughters (brother speaking)	Tchallanga
Mother's brother's son (own)	Tchallal
Mother's brother's daughters	"
Father's sister's son (own)	"
Father's sister's daughter	"
Elder brother	Babbula
Father's elder brother's son	"
Younger brother	Koorongool
Younger sister	Marrura
Father's younger brother's children	Marrura
Elder sister	Wanjallin
Father's elder brother's daughter	Ngoonoo, marroora
Husband	Walla, yaggoo
Husband's brother	"
Husband's sister	Yalma
Brother's wife	Walla, yalma
Sister	Ngoonoo
Mother's mother's sister	Kummardee
Mother's mother's brother	Jammyn

I wouldn't call Billinge by name; I'd call him kambil (when his arm is tied up), and if he were jammunungur, I would call him that, and so on.

I being Boorong woman, would call all old Boorong men and women tchammoo. I would also call the next oldest tchammoo.

Young Boorong men and women I would call babbula and wandhallin-yinna.

My own sisters are marroora.

Little Boorong boys and girls are jeera and nganyoo.

All brothers - babbyn bulla.

I being Boorong woman would call all old Banaka and women yaggoonil or tchallalnil and all the younger men yaggoonil and the women yalma.

A young boongana Banaka I call ingalboo or kammarungin (he's got a goarn then) when he's jammunungur I call him gooramarrga. When he is ga.bil koondelljeharree, and when he is ballelee wondongoobarree, when he is maamboongana, I call him doogulbarree, when he is talloor, I call him yaggoo or tchallal.

I being Boorong woman would call all old Paljeri men and women jabbulyoo, yooramurra, jabbulyoo and kogga, jabbulyoo tchammo and the younger ones yooramurree and kogga and the little children babbajannoo.

I being Boorong woman would call all old Kymera men jabboolyoo eebala. I would say, Eebynbala, to all Kymera men and yooramoornel to all Kymera women.

Kymera mothers would be my tharloo or yaaloor, or yooramurree. The man to whom I give my Paljeri daughter is Kymera. He is tharloo to me and I am to him. He is rambar to my brother and my brother is rambar to him. His daughter will call me and my brother kammarda.



Billingee's mother-in-law and all her own sisters are his tharloo. He cannot speak to or look at them, and their own

brothers are his rambar, and he mustn't speak to his rambar, but this law is not so strict as with the tharloo (mother-in-law).

Boorong tehammoo would give Billingi his tharloo, the Boorong man's daughter being Kaimera, she would be Billingi's tharloo, probably given to him when he was little and she was a young woman. He must never speak to or look at her. When she marries her Paljeri husband, the girl child will be his wife, and Billingi's daughter would go back to his father-in-law's brother.

Rambar, yeeramolla lannee, or tharloo, the Kaimera brother of  
(he has come in)  
my tharloo would be so called by me, not to him, though.

I wouldn't speak to him or look at him, but I can speak a little bit to my tharloo (woman). My tharloo (Kaimera) marries Paljeri man, and their son (a Banaka) is my husband (yaggo); our child is Paljeri and I give that child back to the Kaimera (tharloo) brother of my mother-in-law, and that is why I cannot speak to him.

Billinge

I am a Boorong man, My son is a Kaimera, his tchammo (grandfather-in-law) is Paljeri, his kabbarlee (grandmother-in-law) is Kaimera, his tchamminyerree is Banaka, his tharloo is Boorong, his jeemarree is Paljeri, his nganjoo is Boorong and goes back to his Banaka tchamminyerree, Jabooloo (his father-in-law's brothers, who is his rambar.)

I am a Banaka woman, being married to a Boorong man. My son is a Kaimera and his marriage relationships are as above.

I am a Kaimera man. My son is a Boorong. His tchammo is Banaka, his kabbarlee is Boorong, his tchamminyerree is Paljeri, his tharloo is Kaimera, his jeemarree is Banaka, his nganjoo is Kaimera and goes back to his Paljeri tchamminyerree Pabooloo (his father-in-law's brother).

I am a Paljeri woman and being married to a Kaimera man, my son is a Boorong and his marriage relationships are those of the Kaimera man.

I am a Paljeri man; my son is a Banaka. His tchammo is Boorong, his kabbarlee is Banaka, his tchamminyerree is Kaimera, his tharloo is Paljeri, his jeemarree is Boorong, his nganjoo is Paljeri and goes back to his Kaimera tchamminyerree Pabooloo (his father-in-law's brother).

I am a Kaimera woman and being married to a Paljeri man, my son is a Banaka, and his marriage relationships are those of the Paljeri man.

I am a Boorong man, my daughter is a Kaimera, her tchammo is Paljeri, her kabbarlee is Kaimera, her tchamminyerree is Banaka, her tharloo is Boorong, her yaggoo is Paljeri, her son is Banaka and gets a wife from the daughter of the brother of her kabbarlee (grandmother-in-law), who is a Kaimera man and marries a Paljeri, their daughter being Boorong.

I am a Banaka man. My daughter is a Paljeri. Her tchammo is Kaimera, her kabbarlee is Paljeri, her tchamminyerree is Boorong, her tharloos is Banaka, her yaggoo is Kaimera, her son is Boorong, and he gets his wife from the daughter of her kabbarlee's brother who is a Paljeri and marries a Kaimera and begets a Banaka daughter.

I am a Kaimera man, my daughter is a Boorong. Her tchammo is Banaka, her kabbarlee is Boorong, her tchamminyerree is Paljeri, her tharloos is Kaimera, her yaggoo is Banaka, her son is a Paljeri and gets a wife from the daughter of her kabbarlee's brother who is a Boorong man who marries a Banaka woman and begets a Kaimera daughter.

I am a Paljeri man. My daughter is a Banaka. Her tchammo is Boorong, her kabbarlee is Banaka, her tchamminyerree is Kaimera, her tharloos is Paljeri, her yaggoo is Boorong, her son is a Kaimera and he gets his wife from the daughter of her kabbarlee's brother, who is a Banaka and marries a Boorong woman and begets a Paljeri daughter.

Billingi's brother's children call him ngabboo, but when he is talloor, they call him eebala.

My own grandfather is my tchammo.

My own grandmother (mother's mother) is my kummarda.

My own father is my eebal.

My own mother is my beebie.

My own brother is my pabboola.

My own sister is my narroocoo or wanjellin

My own son is my babba jaanoo

My own daughter is my nganjoo.

My own grandson is my tchammo.

My own granddaughter is my kummarda.

My own father's sister is my yooramurroo.

My own mother's brother is my kogga.

My own father's brother is my eebala (youngest ones ngabboo)

My own mother's sisters are my beebie, or jeejee.

All my little Boorong brothers are my koorongool.

I would call all little Banaka boys ingalboo.

I would call all little Paljeri boys tchallangurnel or babbagurra.

I would call all little Kaimera boys ngabboo.

I would call all little Boorong girls nganjoogurra.

I would call all little Banaka girls yalmagurra.

I would call all little Paljeri girls nganjoogurra.

I would call all little Kaimera girls nganjoogurra.

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Ngabboo, Billinge calls a Kaimera young man.

Tchallal is ngabberee in Roebourne.

Taaloor is tooa           "           "

Jeemarree is nooba or nupa in Roebourne.

Nooba may be wife or husband.

Tchallal - "jalwal" (Sandy's name for tchallal)

If Billinge being a Boorong and Sandy's kogga, were to marry a Roebourne Banaka, Sandy could marry his daughter, a Kaimera, the mother is followed always. If the mother comes from far away, the father may be the young man's own uncle - but he can marry the daughter.

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Yinnowarrijee - promised, not given, when a girl is promised and ~~not~~ given.

No young man can hold any familiar or close conversation with his younger sisters. A brother can ask his sister for food and can go near her camp and speak to her husband, but he turns his side to her.

If my husband brings food to my mother and father, my mother who is his tharloo won't eat it till the middle of the night, and if I have an ingalboo (brother-in-law) who is a boongana, he won't eat anything from my mother.

Billinge's yooramurroo (father's sister) would take his new wife over to his camp. His wife would call her bebbe.

Rambar ngarreenjoonoo - taking the wrong woman. A wrong marriage, killed in the old days, even if let alone for a time, they are always killed eventually.

Tchallingmer (pelican) is the jalnga of Kaimera and Boorong, and Joolbarda ngarrin (cfane) of the Banaka and Paljeri.

All the fathers and sons are Kaimera and Boorong for ever.

All the fathers and sons are Banaka and Paljeri for ever.

All the mothers and daughters are Boorong and Paljeri for ever.

All the mothers and daughters are Banaka and Kaimera for ever.

BBAJUNGUR, a Boorong.

Jukun tribe (N.W.)

Classes into which certain animals, birds, reptiles,  
are divided :-

Parjaning (kangaroo)	Karimba
Yeela (dog)	"
Nīmanbur (flying fox)	Banak
Karabulu (grey kangaroo)	Parrajai
Karauel (magpie)	Banak
Ngalugu (white cockatoo)	Parrajai
Wanber (crane)	Boorungu
Wangade (crow)	"
Tehibilyuru (duck)	Banak
Milginguru (white sea eagle)	Boorong
Waraguna (eaglehawk)	Kaimera
Winini (emu)	Banaka
Kurdurwain (native companion)	Karimba
Tchalingmer (pelican)	Kaimera
Kuljuwon (wattle bird)	Boorong
Jarambul (shark, large)	Karimba
Pajalbura (porpoise)	Karimba
Kulibal (turtle)	"
Inyanjun (frog)	"
Jalangurdi (long-tailed iguana)	Banaka
Bilēr'amurd (stump-tailed " )	Karimba
Kularding (sea snake)	Parrjar
Wūlgardain (whipsnake)	Banak
BalIt (carpet snake)	Karimba
Ngūna-nguru (snake)	Parrjar
Minjangur (land tortoise)	Karimba
Ngulu (wild bee)	Banak

Relationship Terms

Notebook 7a, P. 43

Kalurda	father's father
Kabarli	father's mother
Mini	mother's mother
Jammun	mother's father
Guya	mother
Eebala	father
Ngunu	sister, oldest
Margardu	youngest sister
Kurongarl	last one, sister
Babula	brother
Margardu	youngest brother
Eeramurda	father's sister
Wala	brother's daughter, son
Kogga	mother's brother
Jalanga	sister's child. man speaking
Babula	brother
Yago	husband
Yage	sister's husband
Januwonga, wumanba	brother's wife
Jallangu	sister's son
Jigal, biluru	sister's son's wife
Babula	father's brother's son
Margura	father's brother's daughter
Jalwal	father's sister's daughter
Jalwal	father's sister's son
Jalwal	mother's brother's son and daughter
Tarlu, rangan	husband's mother
Tchaminyeri	husband's father
Januwonga	husband's sister

Nganjariju	brother's wife
Ngadaiba	wife's brother
Muraiju	son
Kurndaibaiju	daughter
Ngajariju	brother's wife
"	husband's sister
Nganyiju	brother's wife's children
Mogul	father's sister
Yakan maiju	husband
Boaju	older brother
Kunjaaju	sister
Nganyiju	brother's child, woman speaking



Warringari tribe

T, amainju	father's father
Ngauaju	father's mother
Lirngai	brother
Ngalunga	daughter or son
Būlungul	sister
Ngaboin	father and father's brother
Kurai	mother
Ngaji	older brother (or tribal)
Kauangul	father's sister
Bari	brother
mollul	sister
Kuri-kuri	younger sister
Tamberum	father's sister's daughter
Nyamani	mother's brother's son
	wife
Ngulnga gurain, ngumbarna	husband
Ngauajinga - thardunda	
Barimurna	wife's mother
Nginbiman	daughter's husband

Northwest

Yoomalyoo, my kogga would call me.

Walla, my husband would call me, but it does not mean "walla"- son but "walla", well let's go.

I call my husband "walla" too.

Mallaburra is not my walla, he is my babba.

Billingee my brother's son is my walla.

Mallaburra is my tchallango and Billingee's tchallango and my Banaka husband's walla.

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Our mothers and fathers are winjadar

We don't call our tehammunjerree and tharloo winjadar, as we would call Arnold and his wife.

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Kaaloo, brother  
Wal'goora "  
Babbula "

Kogga, uncle

Wallaballin, mother and son

Bibbinya, uncle and nephew

Banaka and Kymera are bibbinya ngooroo.

Boorong and Paljeri are bibbinya ngooroo.

Boorong and Banaka are marrera.

Kymera and Paljeri are malbanya ngooroo (same as marrera)

These terms are reversed according to who is speaking.

Arnolds (a Paljeri) children will be our wun'gamin, they will be our grandchildren.

Mal'bunya, brothers-in-law  
Wallabillee " " "  
Marrera " " "  
Yaggee " " "  
Ingalboo " " "  
Walgcera " " "

Relationship TermsTchowee Tribe, Sunday Island

Father	koola	
Father's brother	kara	
Father's sister	ernor	
Father's mother	corley	
Father's mother's sister	jumm	
Mother's father's brother	"	
Mother's father	"	
Wife's father's father	"	
Daughter's children		
Daughter's husband's father	allorr	
Son's wife's father	rambar	
Husband's father's father	kullangoorda	
Wife , wife's sister	mullar	
Father's father	kullangoorda	
Mother	injib	
Mother's sister	ernor	
Mother's brother	kara	
Daughter's husband	rambar	
Mother's mother	kumarda	
Wife's brother	allaballa	
Sister's husband	"	
Wife's father	rambar	(P. 70)
Sister's son	alla	
Son's wife	allorr	
Husband's father	"	
Husband's mother	rangan	
Wife's mother	allorr	
Son, daughter	alla to the father and boar to the mot her	
Brother's sons & daughters	alla	
Sister's children	boar	
Mother's brother's son	charl	
Mother's brother's daughter	"	
Father's sister's son	"	
Father's sister's daughter	"	

(continued)

Elder brother	Oomburn
Father's elder brother's son	charl ?
Younger brother	borla
Younger sister	marrie
Father's younger brother's children	chari ?
Husband	umber
Husband's brother	"
Husband's sister	jenawong
Brother 's wife	mullar

MARRIAGE LAWS

A summary of Sir John Forrest's Paper on the Marriage Laws of the Aborigines of Nor'West Australia contributed to the Journal of the Aus. Ass. for the Adv. of Sc. (Melb. 1890, vol. II, P. 653) is herewith given.

The aborigines are divided into 4 families, the names of which are Boorungnoo, Banigher, Kimera and Paljarie. The two first can intermarry also the two last, but no other alliance is possible. The children do not follow either the father's or mother's family. If the father were Boorungnoo, the mother must be Banigher, and the children would be Kimera. If the father is Banigher and the mother Boorungnoo the children will be Paljarie. Similarly if the father be Kimera and the mother Paljarie the children are Boorungnoo and if the father be Paljeri and the mother Kimera the children are Banigher.

Hence :

male	male and female
Boorungnoo is father to	Kimera

Kimera is father to	Boorungnoo
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Banigher is father to	Paljarie
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Paljarie is father to	Banigher.
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female	male and female
Boorungnoo is mother to	Paljarie

Paljarie is mother to	Boorungnoo
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Banigher is mother to	Kimera
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Kimera is mother to	Banigher
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The grandchild in the male line is of the same family as his grandfather and in the female line is of the same family as her grandmother.

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A Boorungnoo man whose wife must be of the Banigher family, has a son who would of course be a Kimera, this Kimera's son marries a Paljarie woman and his son (the grandson of the Boorungnoo) is a Boorungnoo.

The direct line of male descent from a Boorungnoo man thus alternates from Kimera to Boorungnoo for ever. But if the offspring of a Boorungnoo man and Banigher woman is a girl, she is a Kimera of course, but she must marry a Paljarie man and her

children are Banigher, the same family as her grandmother.

Hence in the direct female line from a Boorunggnoo man and a Banigher woman, the female descent alternates between Kimera and Banigher for ever.

The son of a Kimera man and Paljarie woman is of course Boorunggnoo. He (the son) marries a Banigher woman and his children are Kimera, the same as their paternal grandfather. If the offspring of a Kimera man and Paljarie woman is a girl, she is also Boorunggnoo. She marries a Banigher man and her children are Paljarie, the same as her maternal grandmother.

Therefore the male offspring from a Kimera man and a Paljarie woman alternates from Boorunggnoo to Kimera for ever and the female offspring from Boorunggnoo to Paljarie for ever.

The male offspring of a Paljarie man and Kimera woman alternate from Banigher to Paljarie for ever and the female offspring from Banigher to Kimera for ever.

#### Relationships

As regards the relationships, Boorunggnoo and Kimeras and Banighers and Paljaries of both sexes mix together as fathers and children of one family (altho' they may never have seen one another before). Also Boorunggnos and Paljaries and Banighers and Kimeras of both sexes mix together as mothers and children of one family.

Boorunggnos and Banighers of opposite sexes and Kimeras and Paljaries of opposite sexes must not mix together, for these may marry each other and very little acquaintanceship or intercourse is allowed.

Forrest instances the case of a stranger arriving who is, say, a Boorunggnoo. As soon as his family is ascertained, all the Boorunggnoo women are his sisters, the Kimera women his daughters and the Paljarie women his mothers. All these gather round and welcome the stranger without any restraint, all being his relatives, whom of course he cannot marry. The Banigher women keep aloof for they are his potential wives. They do not join in the friendly welcome. This etiquette is always observed.