

Notebook 3b

Information received verbally from James Cornally, who resided amongst the natives in the Gascoyne and Ashburton districts for about 20 years. Cornally "shepherded" the first flocks of Gooch, Bush and other squatters.

Miscellaneous notes

(See Northern Totems in this MS.)

Cornally states that Wal-ye-yoor-oo is the name of a place near Mt. Augusta. W. Williams in a communication to Curr (Curr's A.R., I, 403) stated that an ascent into the Milky Way was called Wal'-ye-yoo-roo. (See also note below.)

Any place south from the Nor'West Cape, Ashburton, Gascoyne and until the boundary of the Mya tribe is reached is called ka'-kara. This name is also given to a tribe about Lake Way and Lawlers, and is also the Southern natives' word for Eastern tribes. Amongst the Southern natives ka-kara or kog-gar is East. Meenung is the word for south amongst some of the Northern natives and for East and Southeast amongst the Perth natives. It commences along the coast below the De Grey and continues right along towards Eucla. Cornally states that the name is also amongst the circumscribed in the east about the same parallel of latitude as Champion Bay where he is of opinion the name commences.

In many camps there were women who, owing to a preponderance of females, had no husbands. These women supplied what might be called the immoral element in a camp and were often soundly beaten by jealous wives. Wal-ye-goo-roo was the name given to women of this kind.

(Note :- Has this any connection with note above - P. 17?)

(See P. 91 for further note.)

If a member of the tribe persists in committing murders - such as killing two or three of his wives, or any member who offends him - who becomes a camp bully in fact, the natives refrain through superstitious fear from hurting or spearing until his conduct at length becomes so outrageous that at the risk of whatever might happen to them if they killed him, they make up their minds to kill him and suddenly fall upon him, not only killing but eating him. Some 40 spears might be put into him. Cornally knew a native named Meelabarra, who killed three of his wives at various times and who was eventually killed and eaten by the other men of the tribe.

Another native had killed his five brothers and his father at different times and a young brother who had seen those murders, but was too young to avenge them, waited until he grew up and then killed his brother. His superstitious fears frequently came in the way of killing the murderer. He would follow him up, but the jingee would whisper to him, "Don't go near him. He is not yet asleep." Many times the boy was prevented in this manner, but at length his kalara (anger) became so great that he risked everything and killed him.

CUSTOMS

The boy's hair was tied up as soon as he is initiated, he tied it up with string, as the other natives did and also wore the manda-badgela or belt.

Cornally knew an old man named Millee-barra, who was bald - he was a Champion Bay native - walla-pirt-killy was the name given to a bald head at Champion Bay and mugga-been - bald head, is the Gascoyne and eastern Gascoyne name.

Cornally also knew a very old Gascoyne woman who was also bald, but that may have occurred from carrying the thagga.

With regard to the statement made by various travellers throughout the State that their native "boys" were supplied with "wives" in every camp through which they passed, Cornally states that in all tribes there were bad women - wal-ye-goo-roos and it was these women who were used by the natives who travelled through the country. A travelling native soon found out the locality of these walyegooroos from the loose younger members of their tribes, for in savage as in civilised countries there always exists amongst men a certain freemasonry with regard to outcast women. The women themselves frequently made the first approaches to the stranger.

The following pages (104-127) contain questions to Cornally, and answers to most of them are to be found either in the foregoing or following pages, classified under various headings, as the index numbers denote.

Questions for Cornally or any Nor' West natives.

Mr. Cusack might give me some help with these.

Questions for Mr. Cusack.

(The "Arunta" tribe)

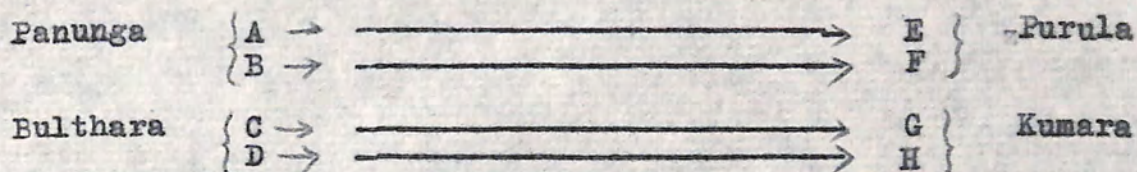
Ask Mr. Cusack if he noticed whether the Kymera and Boorong people camped on high ground among the rocks, that is supposing there is high ground close at hand and if the Banaka and Paljeri tribes camped down on the flats. (Spencer, Northern Tribes of C.A. 96)

Is it also the rule when all the sections of these tribes meet for the members of one moiety (say Boorong and Banaka) to camp close to one another and in such a way as to separate them from the other moiety (Kymera and Paljeri) by some natural feature, such as a creek?

Spencer says (P. 96) that it is in the performance of sacred ceremonies that the division is seen most clearly. On these occasions only those who belong to the moiety of the tribe with which the ceremony is associated are allowed to come anywhere near to the ceremonial ground during the time of preparation....

The descent so far as the moiety is concerned is strictly paternal and in regard to the Southern Arunta, where there are only the 4 sub classes above mentioned a Panunga man marries a Burula woman and the children pass into the Bulthara sub class. In the same way a Purula man marries a Panunga woman and the children are Kumara. Amongst the Southern Arunta a Panunga man is not allowed to marry any and every Purula woman. This is represented in the following diagram where A and B represent the two groups into which the Panunga men and women are divided; C and D those into which the Bulthara are divided, E and F those into which the Purula are divided and G and H those into which the Kumara are divided.

Diagram

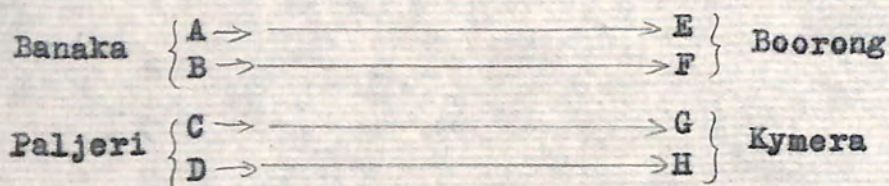


Panunga A stands in the relationship of husband or wife to Purula E, maternal grandmother or maternal grandmother's brothers to Panunga B, and father's sister's children to Purula F (these are not eligible as wives to Panunga A but they are to Panunga B.) Purula E are father's sister's children to Panunga B men.

If I belong to Panunga A then my husband or wife who belongs to Purula E calls all of the women in that group (and his or her own level in generation) by the name of elder (or younger) brother or sister; all of them are husbands or wives to me. The group of women in Purula F who are father's sister's children to me are maternal grandmother or maternal grandmother's brothers to my wife.

While the descent is counted in the male line - that is, the children come into the same moiety of the tribe as that to which the father belongs - yet at the same time they pass into the half of that moiety to which he does not belong. This secures the result that the children of a brother and sister may not marry one another. For example if there be a Panunga A man and woman brother and sister, their children will be respectively Bulthara D and Kumara G and these are not intermarriageable.

With reference to the relationship mentioned by Mr. Cusack, can he state if there are exceptions to the marriage of every Banaka man with every Boorong woman? The following diagram will represent this. A and B represent the groups into which the Banaka men and women are divided, C and D those into which the Paljeri are divided, E and F those into which the Boorong are divided, and G and H those into which the Kumara are divided :-



Banaka A stands in the relationship of husband or wife to Boorong E, maternal grandmother or maternal grandmother's brothers to Banaka B and father's sister's children to Boorong F. If I (being a man) belong to Banaka A, then again, my wife, who belongs to Boorong E, calls all of the women in that group (and her own level in generation) by the name of elder sister if they be older than herself, and younger sister if they be younger. All of them are (potential) wives to me. The women of Boorong F who are father's sister's children to me are maternal grandmother or maternal grandmother's brothers to my wife.

Has Mr. Cusack ever found that re-incarnation of ancestors is a belief of the northern blacks? That is, that procreation has nothing to do with conception?

Who first taught them their various ceremonies?

Howitt shows how the complete eight sub-class system can be evolved from the four sub-classes :-

Panunga	{ Panunga	Purula	{ Purula
	{ Uknaria	Ungalla	
Bulthara	{ Bulthara	Kumara	{ Kumara
	{ Appungerta	Umbitchana	

(Howitt's Native Tribes of S.E.A., P. 119)

The fact (says Howitt) that the old name is still used for one half of a sub class, while a new one has been given the other half, is very significant of the manner in which the segmentation of the class divisions has been made by deliberate intention.

Did the Nor'West natives have rainmakers or ceremonies for making rain?

Totems

What did the natives think of the first white man they saw?

Will Mr. Cusack describe the initiation ceremony?

Does Mr. Cusack know any gestures language used by the natives?

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When a man takes a wife from another tribe, is he free to hunt over his wife's country as well as his own? How far away can he claim wives?

Did they pierce the septum of the nose, knock out teeth etc.?

Were they cannibals from choice?

Are there any mound springs near the tableland?

Have they any legends as regards springs?

Who performs the ceremonies of circumcision and subincision on the boy?

What do they do with the dead man's possessions?

Can Mrs Cusack obtain the names of all the dress, ornaments, etc. worn by the Injibandis?

Can she tell me also re native women.

See Mr. C. re Yabaroo's word Coola malgo (to put together, mix) and his word chilli malgo - taking a wife.

What is the name of the breast ornament the natives wear? Yabaroo says Choozooomboc. Can Mr. C. explain marrojano?

Moochi (creeping) Pinderri (stars) (Yabaroo).

Any connection with moochi pinderi corroboree?

Yabaroo says "marrojuno" is good fellow.

Ask Cornally is Cadjeri used on the Gascoyne for the Dooah system.

Ask Cornally who knocked out the teeth in the Wadjerree tribe?

Was it compulsory? Was it also compulsory amongst the Irrawad-
jerrees? How did they knock the tooth out? Describe method.

What did they do with the teeth when they knocked them out?

What time of the year do they knock their teeth out?

What do they do with the tooth that has been knocked out?

Was the drawing of blood practised by the tribes and for what
purpose was it drawn? fixing the down on their bodies? or
their implements?

Are the natives at any time placed under a ban of silence which
must not be broken until some of the older men rub them across
the mouth with feathers, a sacred stick, or some other object?

(No.)

Were the women allowed to witness the ceremonies of circumcision
and subincision? (No.)

Does Cornally remember the ceremony of circumcision and sub-
incision, and how the boy was held and by whom? and whether fur
string was placed in his mouth to prevent him crying out?

Is there any special ceremony used when the boy is taken away
from his mother and the women?

Can Cornally tell me any legends connected with animals which
turned into men?

Have they any tradition as to why a Boorong cannot marry a Boorong, etc?
What accessories to his trade does the kajoorda have? and what
the boylas?

What did they think the moon was originally, and the sun and the stars?
According to Spencer (Northern Tribes, p. 412) the moon first
instructed the Boorongs, Banakas, Kymeras and Paljeris how to
marry straight.

Who taught them the game with little bits of bark? Had it any story in connection with its beginning? (See Spencer and Gillen, 422)

See if Cornally knows anything about it and the Thaballa or Laughing Boy totem.

What did the natives think caused the whistling in their ears?

Page 114

Would the wallunqua of the Warramunga tribe be the same as that of the Southern tribes of W.A.?

Were there any "standing stones" on the Gascoyne that the natives held superstitions about?

Did Cornally ever hear of a native wearing any special foot coverings (kurdaitcha) when on a journey of revenge? When they are going out to kill someone what is the procedure? Are any of their wooden instruments sacred to them and are they hidden in some special spot until required?

Have they varieties of names for the bullroarer?

Is the bullroarer used in all the tribes and is it sacred amongst all of them?

Who first gave them their bullroarers?

Page 115

Has Cornally ever seen the natives moisten the kaolin to paint themselves with?

Did Cornally ever hear any suggestion of a connection between the whirlwind and bullroarer?

Can Cornally tell me anything about the rainmakers?

Did Cornally ever ask the natives why they circumcised and sub-incised? Have they any traditions concerning these rites?

Page 116

Gnanji is the name given by Messrs. Spencer and Gillen to a tribe which inhabits the tract of country out to the east and northeast of the Ashburton Range (Lat. 17°). Nganji is the Gascoyne term for abstinence from certain flesh foods. Is there any connection between the two?

Is there much licence amongst the natives at special corroborees?
Has Cornally ever known any ceremony where all the men and women had unlimited and promiscuous intercourse with each other - taking no heed of forbidden classes?

About the walarrees - can a man of the kangaroo walarree marry a woman of the kangaroo walarree?

Where did the women think their babies came from?

Has Cornally ever known them to say that such and such a baby is some ancestor or other?

Do they think they were once the animals whose walarrees they now are?

Did they ever have premature births amongst them?

Any accidents during childbirth? What caused the accidents?

Suppose a Boorong marries a Boorong and they are forgiven. What will the children be?

Is the rite of atna-ariltha-kuma performed on the young women in those tribes that are circumcised and subincised? and have those men who performed the operation had access to her?

Which of the tribes would Cornally call the largest?

Is intercourse with forbidden women allowed on certain occasions? on the gathering of a large number of tribes? Are any women told off to attend on the men at the corroboree ground during these ceremonies? The idea was that this sexual intercourse assisted in some way in the proper performance of the ceremonies?

When Cornally travelled through the Gascoyne and Ashburton with a native boy, was the boy offered the use of the women of his lawful marrying class in the camps which he passed?

Ask Cornally if he noticed in a large camp composed of Boorong, Banaka, Kymera, Paljeri, whether the Kymeras and Paljeris camped on high ground and the Boorongs and Banakas on the flats. In the performance of sacred ceremonies is there any marked division between the classes?

How do they differentiate between tribal and blood relationships?

Did they have any special names for the Paljeri, etc. women as a whole?

If Cornally were a Kymera man what would he call his own and his sister's children? and what would he call his brother's children?

Suppose Cornally had a sister and she was also a Kymera, what would she call her own and her sister's children? and what would she call her brother's children?

Page 120

Did Cornally ever notice any remarkable development in the breasts of the men amongst the various tribes?

Which of the tribes had the greatest average in height of men and women, and which the least?

About what was their chest measurement?

Has a man actual marital rights over a woman of his proper marrying class? Can Cornally state positively that there is no such thing as group marriage.

Has he ever known of a Kymera man not being able to marry certain Paljeri women? Are there subdivisions amongst the Boorongs, etc?

As all these tribes are connected, would they not form a nation?

Was there any generic name for this nation? The Irrawadjeree might be a nation composed of what tribes?

The Mya might be another, composed of?

Who gives the woman away? Is there any special ceremony?

In some C.A. tribes the man's whiskers are cut.

Page 121

Ask Cornally if, when the young women are handed over to their husbands, they begin to wear a head band, or apron, or anything to mark the event?

Tell me about the children, from their birth up. Did they turn their toes in?

How did the women manage during menstruation?

Is there any special arrangement made? and a young girl on her first menstrual period, what special rules are followed? Is she isolated, etc?

What time does a boy child accompany the men and leave the women?

What time is he withdrawn altogether from them? Is the boy's hair tied up?

Did Cornally ever see a bald native?

Tell me other methods of hairdressing.

Tell me what sort of hair the Byong, Mya etc. had and how each tribe dressed their hair.

About how many scars will men and women have on their bodies?

Page 122

Ask Cornally who will be the singer of the new song and corroboree and who will issue the invitations, etc. and what part do the old men take in it.

Does Cornally ever remember any man amongst them who became a kind of master; because of his superior ability; was any special regard paid to good beelarra or kyley makers and throwers, good hunters, etc.?

When the visiting tribes arrive at a big corroboree who welcomes them?

Suppose Cornally was a Kymera and married to a Paljeri and travelled thro' the various tribes, can he give me the relationship he would bear towards the other tribes? also what they would call him and he would call them. What relationship did he stand in with those tribes he visited?

How does a visitor, who has called on a peaceful errand, announce himself?

Page 123

Ask Cornally the different words for yes and no amongst the various tribes (in order to show that the tribal names have no reference to the words for yes and n.) Spencer and Gillen allude to this, P. 10.

Did Cornally ever try to obtain from the natives the reason or origin of their different tribal names? Why Byong and why Talinjee, etc.

Has Cornally known Byong men amongst the Chooreeroos?

How far distant north has he met the most southern tribe he knows?

What tribe was the Canning native adopted into?

How would Cornally divide the life of a native, from a boy up?
and also from a girl?

What walarree would a little baby have? the walarree of its
mother? or father? Would the girl baby's walarree be that of
its mother and the boy baby's walarree that of his father?

How large did they say the kajoora was?

Where did the kajoora first come from?

Has Cornally ever seen them make rings and various other patterns
on the ground at any of their ceremonies? at the Beera-beera?

Ask Cornally have they any name for the man who makes a woman
elope with him against her will. He is a "bad lot". Would
they not have some expressive name for him?

(He would be wadhee or wamboe = no good.)

What do they call circumcision? is it agardee?

Forrest draws the line of circumcision from Point Culver on the
south coast to the Geraldine mine on the Murchison river.

Did the natives ever tell Cornally that the moon was a man and
a Boorong? (See Spencer and Gillen, 412)

Did the same marriage laws and class names prevail amongst the
Champion Bay, Carnarvon and Onslow natives who only practised
Peerdawong, as amongst the Agardees and Migern natives?

Willambong is a Paljeri and her people do not circumcise.

Had they any legends as to the origin of animals, or walarrees?

What pool did Moochin's kajoora live in and how far was it
from his camp; where was the main camp?

Ask Willambong if her own brother, a Paljeri, married a Kymera
woman, could their son marry Willambong's daughter?

Did the Nor'West coast or inland natives ever have a finger
amputated?

Ask some Nor'West inland native re the name Choeraroo. Yabaroo
calls the upper Ashburton tribes choeraroo. Young (Kenneth) gives
it as the class (marriage) name of the Eastern Goldfields (Duketon)

tribe spelling it somewhat differently "Turraroo" and Nyilgee says the name Turraroo means "coming from the north".
Get particulars re circumcision and subincision; always note hair and facial type.

Cornally never knew a boy who was given his father's name. He might be called by a name belonging to another native. There were several "Bibbeegooroo"s even in one tribe, but these were all "tribal relatives" and not tribal "father and son". The one exception was the "kajoordoo" title which was borne by son and father alike (?)

Page 164

The natives of the Nor'West object to tell their names, fearing some harm might be done to them through magic associated with the enemy's possession of their name.

Page 204

Cornally states that to his belief most of the native names have been handed down from far back generations, the native himself being unable to give the meaning of his name. There are a few exceptions to this in names such as : Ee'-ja (female name) equivalent to an expression of surprise, as of! ah!

Yool-gee - flour - is
another woman's name.

Bul-boo is also a female
name and is the word used for a light (hunting) spear.

Cornally

The bullroarer was only held sacred amongst the circumcised natives.

A Watardee native could not take his wife and settle down amongst the Agardees unless he became circumcised. An Agardee man could not go and reside permanently amongst the Watardees, as he was a circumcised man and they were not. He could visit them but he must not stay there permanently.

Cornally knew several cases where an uncircumcised native joined the Agardees, married an Agardee woman and stayed amongst the tribe and raised a family there. In one case the man was a Roebourne native and ran away from some drovers on the Murchison, where he joined the Agardees, became circumcised, married and reared a family.

When visiting a distant friendly tribe a native always took a bamburra, no special bamburra. He walked to within 30 or 40 yards of the camp until he was within sight of the people and sat down then with his back to the camp, for about 10 minutes. After he had sat there for the time, he was probably recognised by someone in the camp who went over to him and called him by name. The visitor at once rose and they both embraced and then he was led over to the men's portion of the camp and his news retailed. The bamburra was only shown should the visiting native have discerned any hostile intention towards him. He then pulled the bamburra out of his hair and showed it to them and then whatever the sentiments towards him might have been, when he held up the bamburra he was safe, for the bamburra was the true token of friendship when shown openly.

If the native was a perfect stranger, he sat down in the same way. After a time one of the camp natives rose and went to him and asked him his name, country, father, mother. When these were given the interlocutor would probably recognise some of the relatives or parents. When he did, the young man pulled the bamburra out of his hair and showed it to him, and the old man said "Kulby", get up, and then they embraced and the young man is led over to the camp and seats himself amongst the men while the old man gives his pedigree. Old men and women then remember his father or mother and they all tell him his pedigree or where they met his people. Then an old man or woman brings a thagga containing food and the young man eats it. Food is given no matter what time the stranger arrives. Friendly visits are always made in the day time, never at night.

(Cornally's information, Gascoyne district)