

Notebook 13

Notes compiled at Guildford 8/6/12

(Ashburton phratries etc. in this book)

Marriage laws of 4 classes in this.

GUILDFORD NOTES

Mingin maimira or maiabi mai mira is the name of Burangani's wongi.

Queensland Tommy, Burangani's list

				<u>Offspring</u>
Paljari	Gurgila, m.	=	Guberu, f.	Wangu
Kaimera	Guberu "		Gurgila "	Bunburi
Borongu	Bunburi "		Wangu "	Guberu
Banaka	Wangu "		Bunburi "	Gurgila

Burangani gives the following names of the tribes in the Kimberley districts :-

Karajari	-	La Grange Bay
Wadiabulu	-	Broome district
Nyigini	-	Derby
Bunuba	-	Fitzroy
Kunian	-	Mt. Dogul
Jaruru	-	Hall's Creek
Lunga	-	Wyndham
Burungana	-	West of Wyndham

Maiajagurdi maimira, near Burketown

Kalgurdungu	"	"
Gabi gabi mai mira	"	"

Dora Bateman Queensland

is wangu.

Gurgila, m. (Paljeri)	=	Guberu, f. (Kaimera)	-	Wangu (Paljeri)
Guberu (Kaimera)	=	Gurgila (Paljeri)	-	Bunburi (Kaimera)
Wangu (Banaka)	=	Bunburi (Burangu)	-	Gurgila
Bunburi (Burangu)	=	Wangu (Banaka)	-	Guberu
(Burketown classes) - Banjil - man, Banya - woman.				

Gōran - Minnie's (Northern) word for hail stones.

Dora's father and mother were Guberu-Guberu, brother and sister, therefore Dora is Wungu and a proper kord for Burangani. Dora is wungu and Charlie her man is wungu too.

Gen. Baden-Powell remarked that where the bushmen of Africa had only breakwind shelters they painted on rocks and in caves - those with better shelters not having this artistic faculty. Here in W.A., too, where only the breakwinds of small boughs or grass or shrubs or rushes are used, the aborigines paint on rocks and in caves, etc.

Monnop stated that Minung way were Bulyagurmat (red billed bird that haunts scrub and says, "Cheep, cheep," sharply.)
Tamarmat, yongarmat, manitchmat, kwuramat and wej mat.

Southwest

Yerdil (Henry Nyarn) says that Bebo is Gull's place, Bebemoor being the bend of the river. Nyirdabi is the name of the hill at Greenmount.

Doubtful story

Teddy Harris (half caste) told me the legend of the snake and the turtle. They fought with spears. The snake speared the turtle, but every spear glanced off his shielded front. Then the turtle tried to spear the snake, but he dodged him too quickly. Now when the turtle hears a noise it drops at once into the pool or river, and when the snake hears a noise he runs at once into his hole. They each think the other is going to spear him.

Teddy also told me of a pool which (in Onslow) forms a sort of "dome" of its waters at certain times, and of a pool near here which dried up after the woggal that inhabited it had been killed. The spring on the slope of Eden Hill is woggalguttuk also the spring in Hannesley's Chinese Garden.

Teddy also told me that in the Williams district when relations ran away they were brought back tied to a post and a bush was lighted near them scorching and burning them sometimes fatally. Lesser tribal offences - spearing in thigh.
Magic giving offences, spearing in chest.

Extracts, notes, etc. Paper for N.H.S.

The change amongst the tribes with regard to their social organisation and the fundamental agreement in regard to certain important matters.

Is the belief current that every individual is a re-incarnation of a spirit ancestor?

The members of totemic clans are responsible for the increase of the animals and plants which are their totems.

Are Intichinma (Spencer and Gillen's term) ceremonies (ancestral) practised?

The ascent and descent are so gradual as to be scarcely noticeable, except for the change in verdure.

Some of the tribal names mean "yes" or "no". Define the names yes, no, man.

The names are used by the tribes themselves and by their neighbours.

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The dialect is distinct, but every tribe understands something of its neighbour's dialect. This depends always on the friendliness of the neighbouring tribe, but each group mimics the dialects of its neighbours - a sort of casus belli.

Yamminga - ancestral times, Broome

Kuraa - long time ago, S.W.

There has never been an attempt to annex neighbouring tribal territory. The boundaries of each tribe are as well known to the members as their own home waters. Of course there have been intertribal quarrels, but these do not result in the acquisition of fresh territory, no matter which tribe is victorious.

His shrines are in his own country and he thinks perhaps that the other man's shrines would be "no good" to him.

Maiamba ceremonies where these ceremonies are performed, where cousin marriage is forbidden and permitted changes appear to come from the north. The elders take the lead in all ceremonies and superintend matters generally. They are eekos, girrji, yuloji, etc. etc., for the ceremonies only. I have seen them consulting. Nyilun came from Meekatharra to Peak Hill to discuss with Wiluru the junma and migurn ceremonies and the spot where they were to be held. The older men would remember where the ceremonies were best held. The older totemists carry out the ceremonies. In the Ashburton the men and women sing for rain. The rain totem group there was a large one. Totemic Initiation, Dulgu and Manga, performed at the same time. The older men of each contingent took charge of the young men and women and arranged sometimes the exchange of their women, keeping tally of every woman and the number of men and who they were.

The descent of the totem is from father to son. A few older men take charge of the jinma (sacred boards) and store them away in a safe place.

The local group or clan of any totem are the joint owners of that totem ground.

Every member of a tribal group stands in some definite relation to every other member and this system of relationship extends to tribes beyond their own group. The system although apparently a most complicated one, is practically simple.

Even where the marriage groups change, the group into which the children fall is the correct one in any tribe.

They count up to 3.

Their peculiar dread of distant magic.

They provide for the old until within a short time of their death. Broome groups and S.W. groups were the best "lawkeepers" until the white people came. Central areas are all without exception utterly decadent in everything.

In every tribe that I have come in contact with (except the central Australian), there is a very definite social organization, types of this organization varying in certain areas.

In the South

S.W. 2 subdivided into 2

Southern Cross, 2

Murchison and up to Broome, 4

East Kimberley, 8 or 16 (I am not quite sure of this, as I have only "hearsay".)

In the South, Manitch man is Wordang and vice versa. Children Manitch (paternal descent), or wordang (maternal descent).

In the S.W. also, but children Wordang.

In all places the totem of the group renders marriage forbidden between members, but that is also owing to the close family relationship of group.

A Manitch cannot marry every Wordang.

I have not met the piraungaru group relationship, that is Spencer and Gillen. "Beerabeer" is the nearest known to me and that is only a temporary arrangement.

The classes are arranged in tabular groups.

Every man is someone's brother, father, mother's brother, brother-in-law, nephew, grandson, grandfather, etc., and so with the women, blood or tribal.

My mother and her sisters by blood or tribal are my mothers; the same with my father, and my sisters and my brothers.

Sister-in-law is not always "wife".

If a Ngaiawonga man marries a Ngadawonga woman, their children are Ngaiia.

Manitch and Wordang are exogamous, but the children follow the father in paternal descent and mother in maternal descent.

The names particularizing the mother from her offspring.

Every Boorong woman has Banaka or Burgulu child.

Every Banaka woman has Boorong child.

Every Kaimera woman has a Paljeri child.

Every Paljeri woman has a Kaimera child.

The correct marriage and offspring laws.

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The group and blood relationships.

Father; father's sister; mother; mother's brother; brother;
sister; brother-in-law; sister-in-law.

- | | | |
|------------|----------------|------------------|
| A. Boorong | Brother | Sister |
| B. Banaka | Brother-in-law | Sister-in-law |
| C. Kaimera | Father | Father's sister |
| D. Paljeri | Mother | Mother's brother |

(No equivalent for "cousin". They are classified by their group into which they fall, as brothers and sisters - father's brothers' or mother's sisters' children, or brothers and sisters-in-law, fathers' sisters and mothers' brothers.)

Marriage prevents consanguinity and incest but besides consanguineous restrictions marriages are forbidden between a man and his wife's mother.

Rain Songs of Rain Totem Woman

I

(Heavy rain and wind)

Nguna wili wili burniji nguna,
 Wili wili burniji nguna,
 Wili wili burniji nguna,
 Wili wili burniji nguna,
 Jindiri jindiri yidirigu,
 Jindiri jindiri yidirigu. (bis)

II

(Frog Song)

Minura nguna ngarliriri,
 Minura nguna ngarliriri,
 Minura nguna bardaragu.
 Minura nguna,
 Yirdinga yila ngangurara,
 Yirdinga yila wunbarara,
 Jadura nguna dhirin-dhirin,
 Jadura nguna bunbarigu.

III

(Clouds shutting out sun)

Barnambarila wunbarara,
 Barnambarila wunbarara,
 Barnambarila kajariri,
 Yardaru nguna muri-muri,
 Dhuarnda nguna muri-muri,
 Dhuarnda nguna windibalu,
 Dhuarnda nguna badharingu,
 Dhuarnda nguna badha - a single spontaneous clap of
 hands ends song.

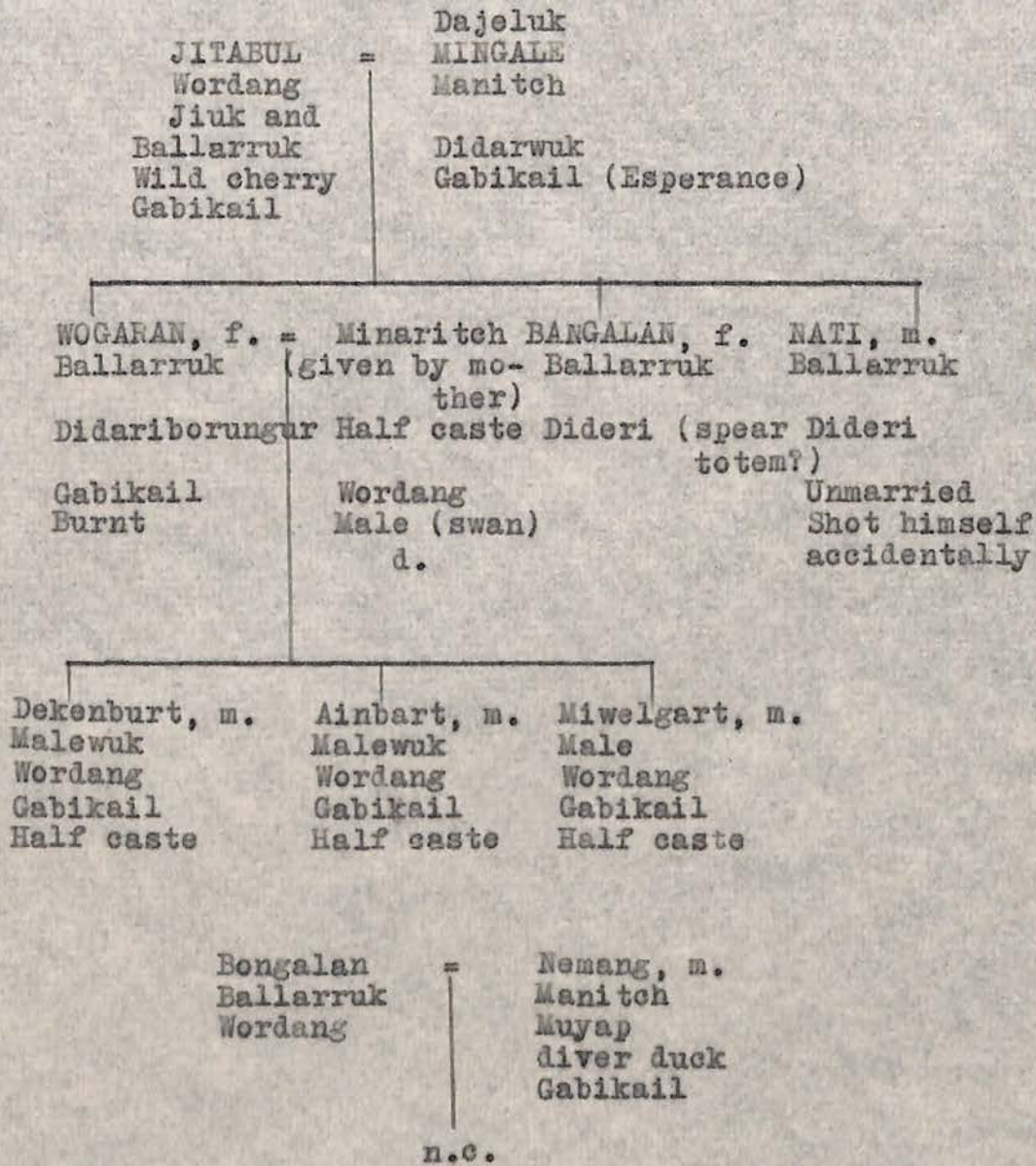
Gum made by mixing bika with burnt paper bark.

Durdap, Debungul's mother, Esperance, W. of Eucla

Bongalang

SouthWest

Gabi kail (Esperance)



The Vasse yungar chew the bida (sinew) to make it soft.

Ngilgi

Dajip's daughters, Yaragan and Burbugan

Nyanyagaitch (Milbarit) Getungit's daughter

Getungit, Dajip and Milbarit, 3 brothers of Yainbarn

Yainbarn, a Busselton man of Kurabilyap had a baby by ?, the baby named Nguguban, Wordang; its mother died shortly afterwards, leaving a little three months' baby. The father said he would rear her himself and he used to chew the meat for her "bakan gulyina yangin", biting soft and giving the baby the meat to chew. She grew up and was given dajeluk to Bangaitch of Dalamap (Augusta River), a Manitch. Augusta and William River, only one hill between them. Dajip brought up Yaragan the same way.

The first measles killed all of them.

Kajamen's mother had twins and one of them was killed.

Kariara group round Pt. Hedland and Yulebiji tells the story of the Waiamalu (pelican) and crane. They fought and the pelican had no bilara, but the crane had, and the crane's bilara hit the pelican in the thigh and that is why they walk lame and then they fought with firesticks and ashes and the pelican got a yandiful of ashes and threw it over the crane and that is why the crane is ash-coloured, and the pelican had chalk and charcoal (jilba and jinda). They were yungar at one time. The pelican is now white and black, The dog (wanja and yuguru) who was watching them spoke nyungar wongi and the pelican and crane flew (became birds).

Bilyerba - betrothed , Bailgu group 29

Bilyerwala " Tenna "

Dauera - totem " "

Certain spots where the tribes meet.