

NOTEBOOK 4a

Sundry notes; the remainder of the notebook
has been classified under different headings -
see reference numbers.

Page 6

Ibarga boy calls his first cousin, a Taruru girl, turduna.

Page 7

Murchison

Jabun = wiabandi

Manjinji wonga - Laverton

No wirdi wonga

Birdi - string, sinew of tail

Manjinji, Marbain, string, sinew of tail

Ngaiuwonga Builgu

Ngaiuwonga

Boorongu = Kaimera

Burgulu = Paljeri

Ngadawonga

Paljeri = Boorangu

Kaimera = Burgulu

Mogura nyura

Mardanyu or Marda dara, policeman, because of the stone charm.

Page 8

Mibian

Kauingu's burna is malu country.

(Koyl's wife)

Mulyeru is malu kardaru.

(a Jaruru)

Page 13

Yangur wonga - Guildford

Malu burna - none at Lake Way

Yalabiri burna " " " "

Only jimari burna at Lake Way

Nganamara burna, Lake Dailat

Kala barna - Kudardi

Wugarungu and Mika

Mulawo

Jila burna Yuramarda

All dead near Balju.

(seed) Jinba burna, Muri's kurdaru near New England.

" Ngudarnu burna, Sandstone.

" Buli buli, Mindula, Field's Find.

(Binyiling), Yunmari near Magnet (15 miles Budarnu Lake) Naberu.

Page 14

Canning road - Wirdinya.

Jingara (Koyl) killed two men, Kaimera and Burgulu, belonging to Nullagine district. His brother died from the mobarn of these fellows and he had to revenge his brother. Wirdinit = lie tell them. He speared plenty jinababi, Jangari muri. Yedwood (policeman) and Tom Street chased Koyl to Wiluna, Yander, Dryblow and battery, Kolnej, and near Lake Way Kailbun was with him. They were all drunk.

Page 15

Kurgurdi = sleep.

Page 17

JINGURU, informant

Marda for yungalgu = stone for crushing.

Jindija's mardungu were Yalguru Pool burna, Maramakin and (Nanin) waiurda kurdaru.

Malu barna, Yarer near Tuckanarra, also Yulayula.

Bilbir - Yagardi was the last malu kurdaru.

Kulyu (root) kurdaru at Sandstone Road, Builgu native name.

Windallga (seed) kurdaru at Wirdaberri, near Sandstone.

Yurai - thaga (wooden vessel)

Wardabi kurdaru

Jinguru was the name of a long dead jimari kurdaru.

Page 18

JINGURU, informant

Yarda (Burang) was Jingara's bilyunu.

Kurolyu's sister, Wiluru's daughter, was Jingara's bilyunu too. She was killed by Wannala yamaji.

He waited at Wiluna and he waited and then he saw she was always going with white men and he said to her mother, "Let her go, I don't want her."

The other one went to Lawlers with a Lawlers' yamaji, a Kaimera. He took Kauin from Lawler. The miro was put down and he was bilyunu.

Ngunama (Burang) - Nyingaini's daughter, a bilyanu.

Kailbun (Burang) - also bilyunu.

Nambu given him by Malabindi, a Burong, bilyunu quite young.

Page 18 (cont.)

Ninga nungu Burgulu, wrong.

Malada too old to keep Minga, but he had not got her as mardungu.

Page 19

Jinguru's mother died with yalgu mobarn, Mili mili country, and Jinguru went to Mili mili country and killed. The blood came up and up from his mother's stomach and she died. He speared a Mili mili yamaji, a Burgulu, but did not kill, someone else came up and finished. He got 12 months for this. Wirtabiri he speared and Gunyan and Kalagurda, Jinguru Biani (dead) belongs to Yunmiri country.

Wirtbiri, Burangu, Biana, Burangu, Gunyan Burangu, brother to W. Kalagurda, Tharuru. No, they all speared Biani and Kalagurda finished him. W. on breast, mingo, Jinguru in shoulder (biri), Kalagurda finished him through the heart (joni), Gunyan yangal (buttocks). Page 20

Jinababi and Jinguru, Jangari and Muri speared Ngungu ngungu, Jinguru 1st, mingu.

Jangari 2nd, bimbil (side)

Muri 3rd, jirdi (back). (Joni ngalgan, liver)

Dinbara 4th, nganga (temple)

Jinababi, 5th, finished.

Mutchai, chest.

Why? because Biani killed Wirtabiri's brother and Jinguru was Wirtabiri's ngabari and Kalagurda was son to Wirtabiri.

They killed Ngungu ngungu because he mobarned their young brother.

Jinguru now spits blood.

Page 21

Nyin ngain, a Burangu, is now in Fremantle, consumptive.

Jinguru does not want to make known that he was sick.

He (Jinguru) was tracker at Nannine, Peak Hill, Cue, Lake Way and Darlot.

Page 30

East of Ngaiawonga, mariji = brother-in-law
Ngabari
wajira

Ngalungu

Balu marda = mates

Kurdaru walga = totem marks

See Baeljara's murndi. It's got bimara and marda kardaru.

Page 32

Kudardi is yalabiri.

Ngula = sorry ?

Page 34

Malu mambu - Windsor Castle at Paynesville.

Junjarnu, m., Kaimera

Ngirndil, m., Kaimera

were informers on Baeljara, Yandarga, Jergaguru, Warnmur, at Sandstone. They urged them on to kill Kajuguru and then informed on them. They did not see the spearing, at least Junjamin didn't.

Wubur and Ngajuli were in it too, but got away.

Bubil-gubil also, but he said no, he was away.

Page 36

Womburu and Jinguru.

If they are kambarni kambarni = twisting nose bone in fresh hole, and one melyern, they'll only have one nyalu, two mardungu, three mardung.

NATIVES AT ROTTNES

Lake Way	JINGURU	Kaimera
" "	JANGARI	"
Peak Hill	WOMBURU	"
Lake Way	JINABABI	"
" "	MURI	"
E. of Laverton	TURADA	Burangu
" " "	NYIN NGAIN	"
Cue district	JILGUGURU	Kaimera (Walanu kurdaru)
Kalgoorlie	YANDARGA	Jaruru
Two People Bay	YINGILIT	Manitchmat
Broome, Karajilin	GUNJERU	Parjari
	BAUELJARA	Burgulu
Ashburton	BALJAGURU	Banaka
	HARRY ESPERANCE	Nūngi, Wordungmat
S.	KARIJIL	Manitch
Guildford	YERDIL	Manitch
Canegrass	JURDAIN	Boorong
Northampton	WIARD	Nanda
Muljari	WANMUR (Star of the East)	Paljari (nanba kurdaru)
	KALANGA	

Page 42

Wanmur, informant (Star of the East)

Walgurdi - wrong marriage

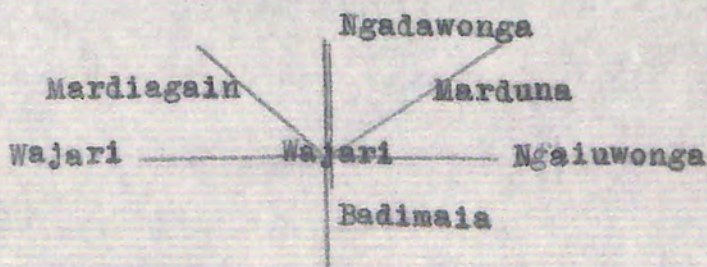
Wundal - sister and brother.

Ngalyi - burial place

Kudu - burna of dead people

Mila - jealous

T'ada - adulteress or adulterer



Mingo of Broome - jungumin = hermaphrodite

Page 46

Ngaiawonga

Jurdurara, } brother and sister

Wajirara } children, boy and girl

two boys, sons of brother and sister.

Page 70

N. Queensland (Dora Bateman)

Gurgila = Gubera - wungu

Bubira = Gurgila - Banburi

Wungu = Bunbari - Gurgila

Banbari = Wungu - Gubera

EIGHT GIRLS AT ROTTNEST - A TOUR OF THE ISLAND

One morning early we started from Bathurst Point with the intention of doing every bay and inlet on the island.

Full of courage we were, in facing the unknown. Of course we had done the coast by patches here and there, but a deliberate tour was only to be undertaken after mature council.

We were all good walkers, and at 6 a.m., each of us carrying a bottle of water and a few sandwiches slung in a small knapsack, we ventured on our quest. We never missed a cove, rock or a bluff.

At Little Armstrong, it being low water, we walked out over the reefs and did catch good jewfish and on that we lunched. After lunch we travelled on and rested at Lady Leake's Cave and Ricey Beach and on to Narrow Neck where we formed our first night's camp. We had arranged goods and camping gear should be carried. At Narrow Neck where we camped, after tea we set wallaby snares, and then proceeded to fish for crayfish at Abram's Point and caught 8 dozen by midnight. A tremendous jewfish got into the crayfish pot and we sat on it in turns till someone speared it and carried it back and cooked it for breakfast, keeping head and shoulders for the crayfish. Before breakfast our sportswomen went to the wallaby snares and found three, and then reset the snares. We made a pot of soup with the wallabies and helped ourselves whenever we felt disposed.

About 8 we started again from Narrow Neck to go round the north end, passing to Shingle Beach, a beach of coarse sand and round King's Head and Eagle Bay and at the Blowhole by Cape Vlannig where we had lunch. There is a big cave between King's Head and Eagle Bay, but deep water goes right inside the cave and unless we had a raft we couldn't explore it. This had to be left until our brothers came over and then we walked round Fish hook Bay and another nice bay to Sponge Beach, exactly opposite Narrow Neck, only a hundred yards of land between them. We reached here about 6 and went to our Narrow Neck camp where our camp gear was left, and rested, well pleased with ourselves.

We had delightful bathing places en route and here again we bathed and started fishing, over 5 dozen crayfish being potted, and a 5 foot shark, a tiger shark. We all hung on to it gallantly and pulled it ashore, the fish making a terrible to-do. About 8 p.m. we caught the shark.

We sent our things on to Mindabi Cave, just below the main lighthouse and at 7.30 we left the camp and had the nicest walk of all along Sponge Beach, Herring Bay (Mary Cove), Queen Island Bay and on to Salmon Bay. We lunched at Herring Bay and got some beautiful sponges and shells. At Mindabi at 5 p.m. we caught 1½ dozen crayfish and a few salmon and next morning our camping gear was sent on home and we took the worst walk of the lot, Salmon Point, Parker Point, Porpoise Bay, the finest on the Island. Just opposite the middle of the bay we came to a lovely cave where we lunched, and from there one of our party knocked up and was sent back on horseback, and we continued round Buckley Bay and Thompson Bay, reaching our Camp at 5.30.

At Cape Vlannig we saw numbers of young mutton birds, divers, and heaps of eggs of these birds, four wallabies the second night, and we found some seahorses and some miniature oak trees of sea weed and many beautiful kinds of seaweed and shells and lots of perculums, which are the doors of a large grey flat looking shell.

Notes from back of notebook

Ask Henry (Yerdil) or Yingilit or Karijil, Jarruru, Nguganyuk, Nguga, what trees does it grow on?

Does he know where killyagin is?

Guin a Tondarup was kwagan (a species of wallaby) at Jinjilap and was boylyagatak. What's kwagan? (see above).

How do they increase kordoru.

Walauuru - Burangu

Emu ? Kaimera

turkey ? Ibarga

 Taruru

Nyardumba a Burangu is the jilbi or boss.

Mombaljunu Kaimera is his ngabari.

Both at Lancefield.

QUESTIONS sent to Mr. Cusack, Tambrey, Tableland.

(Answers appended)

1. What colours did the natives use in their personal or other decorations?

Black, charcoal; white earth (decomposed trovatine); red, oxide of iron (wilgee); yellow ochre (yellow clay), also pollen of flowers (cassia, yellow).

2. Were there any paintings on the rocks or caves near Tambrey?

There are no coloured drawings in the district that I have seen.

3. Are the carvings on the weapons distinctive of the tribe or person?

I do not think so. I have seen the native designing the pattern and he had not the slightest idea what it would be like when finished.

4. What was the name of the long carved boards used for rainmaking?

Earriemarrie. The stick is placed in a pool of water for two days and possesses the power of sending water up to the clouds from whence it falls.

5. Spencer and Gillen said the Kymera and Boorong people always camped on the high ground, the Paljeri and Banaka on the flats. Is this possible?

No.

6. Do they believe that their babies are their ancestors re-incarnated? (Sp. and G. say all Australian natives believe this.)

No, unless the central natives are different. How about a man who had 30 or 40 grandchildren? He would have a different piece of himself in each child.

7. What do they call the "old times"? Sp. and G. called them "alcheringa".

I don't know.

8. Wooraroo is the De Grey name for totem. What is the Tableland name?

Don't know.

9. Have they any legends as to who first divided them into classes?

I don't know.

10. Were there any forbidden places in the Nor'West as there are in the South?

There are no forbidden places. The only places they are frightened of are the deep pools with black-looking water. They will not bathe in these.