

Notebook 6b

Notes about Coldea district
natives; the remainder has
been classified and placed
under various sections.

COLDEA NOTES

Jubandarri's poor half caste infant was born with a horrible scaly skin disease. It was three weeks before my labours to rid the infant of it and bring a clean skin (and its mother's love) were successful.

I had noted the employe (a bad white man) hiding Nyurdugulu in his hut during my visit to the siding for my mail. He enticed the poor creature, and her man Gindigi, with food. Nyurdugulu's first half caste baby, born not far from his hut, was his half caste progeny. Nyurdugulu again became pregnant to some white man (employe) down the line, as when she killed X's baby shewas wither at 408 or Barton where she remained for a time, hence X could scarcely be the father of the second half caste.

"Jo", a Cook siding employe, cohabited with Inyiga, who also killed his half caste baby, and Anajiri's half caste was begotten at Coldea Soak.

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Woggarni, woggadha or wogga angana - hit it (alluding to the
potstick and boiling of clothes.)

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Ngannanaba mai - my mai (food)

Nyuramba gogu - yours

Nyura m̄gagu "

Ngallijagu - ours

Ngallijugu

Karrerrga- a really wild native woman, hearing the monotonous notes of the mēlga (spotted ground thrush) said, "Din-din, mo-aing," (reiteration of the sound.) The English "ding-dong" must be a very ancient expression. Karrerrga had never heard it and so her expression is absolutely native. In the S.W. of W.A. the "ding-dong" sound was alluded to as "dong wūnannin! dong wūnannin!" and was uttered when what we call "bells" sounded in our ears. When such a sound came in Jamborit's and Morogurt's ears, both men, at separate times and far apart from each other, uttered the words, "dong wunannin". (They stated that the sound - "bells" - came from Kurannup, the home of the dead.)

I asked Karrerrga why melga makes that "dindin, mo-aing". "Gabbi ngarrin," (rain lying - or near, or soon coming), she replied.

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Mammudra - great toe.

Jinna ngogo - "foot cheek", the great toe joint - "sole".

Jinna nganju - the "sole" part of the heel. (Nganju is the native name for horse - is it because the hoof makes a nganju track?)

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Dhū - Gindigi's term for calling his woman Nyurdugulu to him, also his dog call.

Wonggan dhagu - tell or speak - the act of reciting or speaking of a circumstance.

Ko-rordain, gunaingi - mallee hen's eggs with almost full-fledged young ones inside.

Bilyulyu - fresh eggs (mallee hen's)

Gorordarn, gorordain, inggiri, nyiljara - all these terms are applied to mallee hen's eggs which are beginning to hatch.

Gorardarn - sturt pea (scarlet). Has this name applied to the scarlet Sturt Pea any relation to the blood and foetus of egg?

Shell of mallee hen's egg - mirr, mī-irr.

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Ijalunya, Moalana, Igungga, Wingin, Wanmara - all sisters.

Ijamurda, Jundabil, Walganya, old Mallainya.

Only Jundabil kuju won-ga one alive.

Igungga is Draijanu's ngunju.

Expressions of abuse and contempt :-

- 1) Guna wabbinya manu.
- 2) Mura nau
- 3) Ngunji nongainyi (squinting, "lie" seeing)
- 4) Murngga, munggau

Inya-uji is Ngallia, and Karrimu is maaluu and a Bijanjarra waddi;
so also is Murna-ambula.

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Ngannin dhana = Who else has gone?

(Inuin telling me the names of those who had gone hunting.)

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Gabbi inyinji barading = I smell water.

Warlba mamu unggaraing = big duststorm.

EMPIRE DAY 1924

FAMILY GUESTS

Dhambu (boy)

Karrerrga (f)

Mundurr, Dhambu's own father Wilgidi (girl child - died 1927)

(Karrerrga's and Mundurr's)

Jinnabulain, (Mundurr's own son)

Angamba, girl child - Mundurr father, Nyangauera mother (not present)

Balyeri (old man)

Inudha, his woman, young

Bomilya, Inudha's girl

Jiljinya or Magguin - initiated son

Draijanu, m. (now dead)

Ganbia (f.)

Wijingga, their girl

Jajjala (ill) (Now dead, July 8, 1924)

Biradhugurr-ingga (bachelor)

Karrimu - widower (killed his 2 women)

Nandari, his girl

Yannuna, his nephew

Irangandi or Guinmurdu - his initiated son

Yugarn (m.)

Bandala, his woman

Banginya or Nyiderr, their boy (not Yugarn's own)

Wadhingga, their little son (not Yugarn's own)

Jubandarri (widow)

Ganjida, her girl

Mobbinya, her initiated son

Warnanongu, her little son

Baddiwakk, her half caste baby boy

Empire Day Guests (continued)

Bajjing, f.

Munggumindil, her man (picked up) (now dead) (Another name
for Munggumindil = Bulgudarra, "too much
Jillia, her girl foot")

Inyadura - old woman

Banjuru, m.

Wini, his woman (pregnant)

Binuga, f.

Wailguri, her man (picked up)

Walauriru, her girl (now a prostitute)

Dhambu, her initiated son

Nyurdugulu, f.

Gindigi, her man

Ngunyarnga, her girl

Nyi-nyi, her baby girl

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Unurn mannainyi - making small.

Unurn barndi - taking bad smell or making smell good.

These two terms were used for the ceremony held over Jajjala's grave, before the grave was closed in. Have written this up in my diary 12/8/24.

Nyidinjanu - Moalana's new name, also Thallara.

Jinnunga ngalli argarding - Jinnunga came with it or brought it.

Juni wari - stomach or bowels empty.

Katamina's mob

(Kalbin or Ngannamurra dhugurr men and woman.)

Junda bunganga, m. marrudhu (brother-in-law)

Anggaji his woman, kangguru, sister.

Dilgala, ngunjularra

Jurduil

Jurdabi

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Bila, gurbarijja - spinifex group (of whom Murna-ambula is one).

Murunijja - the "Kalgoorlie" mob.

Manningu, informant

If miri kata (skull bone) or miri darrga (leg or arm bone) are deliberately burnt in a camp, everyone will die; if thrown in a fire, mother's sisters will die.

Dhambu, informant

Windilya and Ganjida (girls) are tharburda; Thana, Milyari
(blood relations).

Jillia, Walau-uru and Jinadhanu (girls) are ngandarra
(mates? in-laws?)

Mungain and Ganbadharra (boys) are thana miljaru (blood relations).

Dhambu is ngandarra to them.

Basedow's book

Ngadanji and ilbarinam - both terms given by Basedow to the inma
of the Arrunda - are these correct?

Knanimja - the "spirit" in Arrunda?

Tjurriga, Menuditja, Kakera, Ngadeja - Basedow says the four
subdivisions of the "Eucla Mining" are those. Nonsense!

he says Tjurrega man marries Menuaitja woman and children are
Kakera and so on with the others - Kakera marries Ngadeja and
children are Tjurrega. Must ask Ngailgulia or Karnduing
what this means -

(They "don't know". The Eucla men were "ingganyi" (playing)
with Basedow, "having fun".)

Yalliyalla is greatly disturbed. Jinnabulain came back from Karonie and suddenly fell very ill. The work people thought he was dying. I at once went to him and he certainly was dying. However, I dosed him with brandy (diluted) for some days and gave him light milk foods and really pulled him out of the jaws of death. The two men who came with him fled back towards Karona. Jinnabulain and Ginyin had gone to Karona to be scarred on the shoulder. They are now "jibaranya" (jibari - scars). Ginyin is all right, but venereal has caught Jinnabulain and inwardly, as there is as yet little outward sign, but he is developing it exactly as Jajjala developed it. After some ten days during which I daily tended him and was indeed pulling him through, Malbin coaxed him to go to Ooldea Soak, a $3\frac{1}{2}$ miles walk, and he was almost unable to stand! I caught them up about a mile away where the poor youth was resting from exhaustion. I had been taking food to him at the camp when Yalliyalla came to tell me he had gone to Ooldea Water. He was too weak to touch the food when I came up to him. Yalliyalla tried to stop Malbin from taking Jinnabulain, but she is guri (wife) to him, and moreover she wanted to go the Soak for her own bad reasons. Yalliyalla now fears that Moondoori will spear him and he is bringing me all the "poison magic bones" he brought from Kalgoorlie. Poor fellow, he asks me daily to tell Moondoor he "looked out" for Jinnabulain. Now the mob including Moondoor is returning by road from Tarcoola and there will be trouble I fear. Malbin's interference with my treatment and the fact that the natives all saw and believed that I had "made Jinnabulain alive again" may get her into trouble. Yalliyalla and Thanguna came to me this morning on their way to the Soak (30/4/25). They may try to bring Jinnabulain back, but I don't think he could manage the journey. How I wish I had a buckboard and pair of camels. I cannot now walk any distance. My late illness has taken away my strength and poor diet is

the order of the day. My illness cost some £10 and I could not afford that sum, also, I was unable to write an article during my illness, and unfortunately the "Australasian" lost the MS of "Jajjala's Burial Ceremony". Unless the mob can board a goods or the sugar train, it will take them some three weeks to get here. Kungunya is 218 miles from here.

The poison bones which Yelliyalla has handed over to me are :

Mujurara (kunga - woman) inmadhalgu

Daggarn (male) burns thali - hills

Windaru (belongs to Warmalonggu wongga) male,

(windaru, small marshyial)

Wilu (curlew), inmadhalgu

Milgara - inmadhalgu

Ginniga (native cat) inmadhalgu

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These took part in display for H.R.H. at Cook Siding :-

Jalguringa (old man)

Nganda dhugurr, m.

Jinna amba, m.

Ngugundana, m.

Nganggarongu, m. (one-eyed)

Katurburina, m.

Maljinya, m.

Binnardi, m.

Wibanji, m.

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Men

Balyari (old)

Tharnduring (old)

Marburnung

Murna-ambula

Mundur

Banjuru

Jinnabulain

Jurdar bungu, the "road" from the inma north and south or rather "river" a groove in the sand.

Bidili - the mound at the end of the jurdar bungu into which dhugurr (totem spirits) will go, a little road for them to walk along.

Young people at Tarcoola 1920

Wibanji (boy)
Murdinggiri (since initiated)
Thanduriri (baby boy)
Murningga (girl)
Abbi (Dolly's baby, a half caste)
Munbain (boy)
Gladys (half caste child)
Bubirdi (boy)
Wommari ?
Munnagarda ?

Men at Wynbring, 1920

Jinnaahbin
Dhalgurnga
Ngandadhugurr
Draijanu
Wigida (dead)
Yuldulngarri
Nganbinya
Danggul
Biradhugurr
Wongin
Wau-ari
Jujuna
Yailiyalla
Jimmirndi
Jajjala (dead)
Woggalyiri
Wailguri
Dhambu

Women at Tarcoola 1920

Gurding
Janjingu (dead)
Ganbia
Anajeri
Burilya
Bandila
Inyadura
Allongana
Kalbari

Bajjing
Munmong (dead)
Nyudhongga (dead)
Jigura (dead ?)
Injaambi (dead)
Warningga
Koning
Gubala
Kundain
Binuga
Anggalmurdu (dead)
Imandura (dead)
Bandila
Jinnari, Yungin
Nguldhunjanu
Kitijanu
Injibadu

Tharburda, Dunggu calls circumcision.

His mallulu (women kundili) beat him and are now umari.

Their boys are his tharburda now and he has to look out for them. Jillia, Jinadhanu are his mardungu.

Muyarnga, Murna-ambula's brother from Ngauaru gabbi.

N.N.E. Maalu and Wongunu dhugurr.

Thammubi calls Venus barndala.

Draijanu died 21/5/26.

Kulbir dhugurr - only Karimu now left of that group. Kulbir should have a long grave, not a bent knee one.

Juni lulu † a fat man with big stomach.

Munggamindil, m., Jundabil, m. and Milaga, f., died in one week, July, 1926. Mission medicine and slops hastened their end. Munggamindil's grave is on the north slope of the hill where I am camped (on the south slope). He was ngannamurra and is the last but three of the Boundary Dam ngannamurra dhugurr - about 45. Jundabil about 65 is buried off the road going south to Fowler's Bay, a good mile from my camp. Milaga is also buried north of the slope of the hill in front (south) of my tent, a little east of the pipe track. Draijanu is south of the railway line, but further east than Jundabil - also near a road. Nyummungga (Nunggamindil's woman) and Nalbin (Jundabil's woman) went away to Fowler's Bay with the coast mob, of which poor Milaga was one. Munjinya whose sister Milaga was, is now the last of his group.

(For further notes, see Burial, X, 1e, 11)

Dhalga ngarri or Dhalga wongga. Di-ingi's and Thuradha's wongga, west.

Nugara guara, betrothed.

Kālūr ngūra and jūrngū ngūra are the names applied by Banyarda to the new groups coming from N.E. of the Ranges? "Naked" and miri mawgun men. (cannibals) They come down from N.N.E. or direct north of Ooldea and go towards Tarcoola by back country and roads (native roads).

Ginyin, Irangandi and Mobbinya have made two inma (kundhaing), the longer one a milbarli one, the shorter kallaia. They made them for me, Feb. 1926.

Mala-arda, name given Mobbinya to flat and squat inma.

The new mob (than'a - "th" hard) that arrived at my camp in 1927-8 (November 18, 1927) :-

MEN

Ngurabilnga, Mujamujana, Windu Winduna, Gogoma, Ardana or Nyirumana, Katagori or Katurina or Umama.

BOYS

Biaringu, Nganggarinya

WOMEN AND CHILDREN

Nyidura, old	Jinawili, old and half blind
Bulgudhamuna	Barungunya
Umugana	Muninya or Mundana
Narrawijana	Biganina
Nyianana	Nyuranagu or Nyiranana
Albungana	Thanyarinya
Dambilyana or Dhambilyana	Manyigu or Munyigu or Anajina
Jibala, girl	Runguin, boy
Jurainya	Windilyana, girl
Narbananya, child	Ngabala, girl
Runguna, boy	Dhanyarinya ?
Umuranya or Umurunya	Juruinya
Albarlana	Dhangu
Tharbilying	Thamilyina
Inyalongu	{ Thardainya, girl
Mindarinya	{ Munari, boy
These three not down yet from the wilds 12/8/28	{ Gi-indunga, Yanuna's sister

Katagiri or Bulgadhanu and Gogoma speared Mindarinya

Narrumba = sisters, mothers, mob

Wanmalmugu or Wanmalgu = my own mob.

Two more men arrived 12/8/28 :- Barrajuguna, Mindarinya (Ngurdain). Their waters, Mingana, Warrawurda, Bananana, Gulbinyana, Wandilyalina, Buruninya, Djuranana, Wandunya, Wilbanana, Muruilnga, Baualina.

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Still in the Wild Areas

Dhardainya - Yannuna's mallaing.

Gi indunga - Yannuna's sister, and probably guri (wife) of his marrudhu.

Nyabarina - another woman of Mindarunya's group.

Their last human meat was a man.

Barrajuguna is Biaringu's koorda.

Mindarunya is Biaringu's koorda.

Mindurunya is Juginji's kimmuru.

Mala ngula, m., at Bunja gabbi and Guinmurda is at Mindilyarri gabbi.

Milardu gabbi - where Yannuna got 4 dingoes (puppies).

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Nganggara is abnormal. "He goes by himself" and will sleep alone at the camp he comes to at sunset, catches his own meat and cooks and eats it alone.

Saturday (August 11th, 1928) he came to me at sundown from Yuldil gabbi, leaving the others at Yuldil. He slept at the camp east and when I went to supply train he followed me and would have remained at the Siding if I had not made him return with me and go to his camp east. He is only 13, which makes his "lone hand" moving so unusual. The boy is not normal.

Angga is the name of the last man eaten by Murna-ambula's mob.

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Guinmurda is of Barrajuguna's little group.

Yunnga is a jilbi (old man) with two guris, named Jinna wonggana and Djulgijannunu.

Won-nguf is this Karrimu's second name?

Man-ngurrna is another man, I think, with Banyardana, his guri (wife). (They mix emu feathers with ogari (native tobacco or "white" tobacco) for chewing.)

Mai yung-gun-dhagu = food I will give.

Tjunguni = mix (the damper)

Kundula = flatten it (damper)

Marrgurning widini = hold it (damper)

Nagun dhagu = come and see