

Notebook 6d

A further sundry collection of notes
written at Ooldea.

Ooldea Notes from 1919
to 1927.

Important

To be placed in large black
deed box in living tent.

Jinawili

Nyuranda marrandi, "you take it (flour, etc.) off your hands."

Sent to Rev. Henson
Club Vicarage,
Bunbury

Boomerang
Ireland

Bullroarer 2 28/8/31

Miro

Muldharra

Nanba

Boorduroo

Nyooloo

Sent wonninggi to Mr. Bingham, Cedar Rapids, 29/3/31

Dilgala

Anggaji

Umaji, not yet come down, a small mob left behind. (Jan, 1932)

(later note - arrived 1933)

Oolgat, marsupial ?

Balgula "

Mulgara "

Marrura "

Ardana is babba dhugurr, maanngur (nauain) marrura dhugurr.

Keili

Kandi

Nyooloo

Meero, old and marked with native tobacco

Jurding

Nanba

Karrarr

Eenna

Muldharra Sent to Mr. Kennedy, Collins St., Melbourne.
6/6/30

New arrivals 21/11/30

Barradjugurra

Gindi, his woman

Durdana

another girl, Dharinya

baby

Big boy, Durduwarda

Walilya, arrugu, Balgula, 3 names for one animal.

Karbini - wind it round (string).

Sent to Mr. Dove, Tasmania, 24/10/31.

Burduru

Kandi

Wiril, 2 small poison bones from Boundary Dam

Dilurn

Jungari, 2

Bindibindi

Kalda

Wongunu

Judururu

Back of PAGE

Wiril, leg and arm bone (magic) (portions of) brought from Boundary Dam (Wardargana area) and bartered from Milyilyi.

Sent this to Mr. Stuart Dove, Devenport, Tasmania.

MUNJINGGA WONGGA, Munjinjarra.

Barradhugurana gabi west of border

Mingana

Wardarguna

Jugabina

Inigurana

Kujundarana

Oolalnga

Jundurnga (Gindu's mamara gabbi west of border)

Oonboonbunya

Eelbuna

Jundalana

Mob of 5, 21/11/30

Gundu and baby

Darduna

(see P. 8)

Barrajuguna

Dharanya

Durduwardana

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"Oorndalya"

Names of trees with curious buds, pale green stems and trunks and (one) firshaped needle, leaves (drooping).

The other pale green broadish leaves, a very prettily shaped tree or bush, green buds come out on crown (top).

Some trees (male ?) had no buds.

Only one name for both trees - oondal = daughter ?

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Inquire at Siding.
Election Forms.

Take up Cheque book and bowl.

Tell of dog's raid on my butter, etc. during my absence.

I can't collect the new mobs now and tell them what not to do in civilisation.

Information contained elsewhere

Milaga	Yilyayinda tribe	Winkanguru	Tribes, where are they?
Wanmara		Yaurorka	
Yarri		Dieri	
Wirura (dead)			
Adhungga (dead)			Fighting with kardowoga was called ilyawunda.
Dilgala			
Mulgarongu			Flaking flints by making them hot and throwing water on them.
.....ula (dead)			
.....undi (dead)			Yurakalla ground knives ?
Bamburl			
Binjawa			Arunta called their duel knife ilkilla ?
.....			
.....			
Mundurr			
Karrerrga			Food distributed to these from Sunday, 1/7/21
Dhimbuna			
Kallija (dead)			
Yagguin			
Jinnabulain			
.....njiga (dead)			
.....unggula			

Separate names for some girls and boys

Weejala - Wijing-ga (f.), Ganbia's daughter.
 Bonginya, Dilbala (m.)
 Alli, Jirgula (f. dead)
 Wallau-uru, Kalgula, Bundi (f.), Binuga's girl
 Jillie, Wanadharra (f.), Bajjing's girl.
 Binjawa, Gubirdi, Jung-guldha (f.), mother dead
 Thanduna, Ngogundhana, Narnginya (m.)
 Nalbin, Miljing-ga (f.), mother of Windilya.
 Windilya, Bilda ana (f.)

Ask Maggundi
Kadimakala and Mura mura
Nuba, and pirraru

Sending to Cleland
Jundala
Kūlābi
Boggurda imara (pods)
" kalga (seeds)
Warrdarrga (seed pods)
Wīduga (root)
Malungari mara
Windalga
Bundi libiri
Dharrulga (mulga apples)
Dhau-u, kurrugu
Buya (sweetgrass), walduri and(wardargana Dam)
windjulain (pods of same, or bean)
Kurrugu monger, gu-ongu (gum ?)

(Sent to Dr. Cleland)

Wailburdi
Dargain
Kanjil
Windaru
Karrbiji
Djunggu
Dauari
Mala
Waiurda
Ginniga
Barrjerda
Djalgu
Nyingiri
Kuli ngurara
Murrja
Dinburdinbur (like walilya)
Mulgara
Murrja
Arruju
Djua
Balgula
Wardu
Mulgu

Djalarn
Junggalbi
Julain
Midiga
Ulyungu, djunggu
Junagi
Yalba
Walyu
Wilba
Yuru, wailburdi
Kulumurulain
Dhaggura ? (reptiles ?)
Warnini ?
Kurdieru
Karrbiji
Walyu
Minggiri
Balganjarra
Muta
Ulgin
Dhuyali
Arrajarruja

Windaru a totem pointing bone,
walga (markings) kungga mama
windaru inma.

Of course there is a risk in pioneering but did any pioneer ever put risk into his ideals.

Every man, woman and girl is custodian of British tradition.

Families share farming with their sons and daughters.

Sir James Mitchell and the first Civil Service Group farmer.

A good dilution of classes in all trades, personal contact gives understanding.

Inyalonga's mother is here and Nyidura's daughter ?

Ulbulana, western water.

Unbuluni

Mindari

Torn page

.....dead

relationsupon

them during their short stay and they

gladly departed from what to them was the graveyard of

their kalleepgur (home folk) to linger amongst white

strangers with whom they had

no such melancholy associations.

They have long since found their

dwerda borunggur kin in Kurannup-

Nyeerganup, there to repeat

their old hunting days and perform

their ancient dances and

listen to the myths and legends

told by their fathers as they sit li....

their kurannup fires in.....

the old nyungar way.

They are dolers

No permanent homes nardoo

Their country, waters, laws, customs, arts, women, children their
exploitations.

Cannibalism.

& mind[?] for

their dogs and pets

extravagance

water

It is an odd thing but the most civilizable are gone.

The half caste - farm work for station hand.

Back of page

Jurding

Karli

Monguri

Miri darrga

Weerra

Muldharra

Nanba

Nyooloo

Sant to Miss Tanish.

Empire Day Breakfast

Mundurr
Bajjing
Allongana
Binuga
Gauadhugu
Thenguna
Nalbin
Jubandarri
Thangarri
Walauuru
Kanjida
Mimbudha
Binjawa
Angamba
Nyanguera
Baiali
Ganbadharra
Nyiderr
Ginyin
Murdiguru
Biradhugurr
Wailguri
Mungumindil
Murna-ambula
Amangurra
Jundabil
Yalliyalla
Guyama
Mobbinya
Dhambu
Jinabulain
Warnanongu

Nyanyain is condal to Thangari

...it is when the missionary retires after his day's work that the greatest vigilance is needed. The writer remembers the gentle Trappist Superior of Beagle Bay locking the women and girls in the storeroom on a night when some Malay pearlers had come into the Bay and finding in the morning not one woman. There was but one window some 15 or more feet above the ground yet they all got out and when we had collected them again they entertained us with their mode of escape.

In every mission and institution we are breeding a coloured outcast population whom the full blooded black detests and the white people disdain. The Governments deem these castes to be aborigines and thus confusion arises. The half castes are disliked and distrusted by white people. They have even less moral stamina than the purebred aborigines and they and their children and grandchildren are an ever constant charge upon the States because in the few cases where they have the will to work they have not the strength. As they are neither black nor white, they are necessarily set apart. The aborigines repudiate them as people without a father and therefore without a totem, who know nothing about aboriginal food laws, social laws and laws of relationship, avoidance, etc. The dislike is instinctive and ineradicable and it is only a very degenerate native man or woman who will willingly marry a halfcaste.

Every male is proud of his "clean" skin and proud to see that same clean skin in his "spirit" children. Babies that were born deformed in any way were killed as every deformity or slight peculiarity in the baby was attributed to magic. Now a halfcaste baby is therefore an outcast in every group - it can claim no father, no uncle, no brothers, and chief of all, it has no relationship with the animal or bird. Its mother may become greatly attached to it, but its mother's sisters refuse to be its tribal mothers. Its true father may be white man, Afghan, Manila, or any of the thousand and one low castes who consort with native women, but native men who love and guard white children of station owners never willingly regard a half caste baby, and

when half caste men with white training enter a native camp, unless they conform to the communal food laws of the group and the social laws which they may or may not know, they are soon hunted away or killed.

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Their lot is pitiable. It might be remedied by themselves if they had the will and determination to make their own way in the world as many and many an illegitimate white child has to do and succeeds in doing, but they seem to have no settled or home instinct - the Mission or Institution with all its formalities and restrictions is the only home they know and to it they and their families must return after their failure to make a place for themselves in town or country. The monotony of work of any kind is in perpetual warfare with the nomadic instincts inherited from the aboriginal mothers and low caste white waster fathers.

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They are not aborigines and for this reason. The facts of birth were never known to the aborigines before the coming of the white man. Spirit babies came out from cave or hill or rock and the aboriginal spirit baby first came in dreams to the man who was to be its father (Kimberley area), or its mother's brother (Eucla area) before it went inside the woman who was its carrier only. Hence the teaching of original sin can never have any meaning for them. Amongst all the aboriginal groups there are two types or moieties, a lighter and darker type. The Bibbulmun of the S.W. called these moieties White Cockatoo and Crow, the former being applied to the fairer type of South Central Aus. they were madhuri and karaara, the latter being the fairer. In Eastern Australia there were Eaglehawk and Crow, the eaglehawk being the fairer type and the only lawful marriages/^{were} between each of these two moieties. E & C etc etc. No one could marry within the moiety on pain of death in the old days.

The Central Australian Reserve may be compared in a sense to Poonindi, Murrundi, Ramahyuk, Victoria Plains and other dead or changed Mission Reserves. Year by year the few aborigines within it are entering civilisation to escape from the conditions now existing within the Reserve. If that great area were occupied with stations and other holdings and the same type of kindly station owner presided therein, of whom South Australia may well be proud, the lot of those aborigines found within the reserve would be far happier than it is today. Station people with very few exceptions have always recognised their responsibility towards the aborigines and have often fed and cared for twenty "group relatives" to obtain the services of perhaps one young man. Every station owner and farmer knows that the full blooded aborigine is incapable of continuous work. For all their healthy looking physique, they have never been a virile race and whether they are "coddled" or neglected their extinction is certain. The only good thing we can do is to remember this and to bear patiently with the men of the Stone Age who are so surely passing away from us.

..and living his own simple life amongst them cleanly, decently, showing by example only what is best in civilisation while carefully considering and the best of their own laws with these poor primitive people. One ounce of example shown is worth tons of precepts. The Central Reserve in S.A. and W.A. should be thrown open for white settlement and the fiction of a thriving aboriginal province anywhere in Australia dropped. If we can reach out from station and holding/^{within what is now wasted land,} to those derelicts who are wandering up and down by the deserted waters in this great Reserve, if we can make their passing easier, we will be doing them the only service we can render them.

Bishop Salvade found that telegraphists, skilled tradesmen, farmers, stockmen, musicians, could be successfully trained amongst the true aborigines. He reared and trained six native boys for the Dominican Brotherhood and possibly took them to Rome and two/more
or

of these received the Habit of the Order from the hands of Pope Pius but these died while still in Europe. The Bishop himself records the fact that he could not make the aborigines live. Twenty five years constant unwearying work amongst them has shown the writer also that her work of caring for a dying people has been that.....

(Insertion here - Page 35)

She has tended the last blind native of Ooldea Water, the last Tarkula road blind woman, one of the few remaining members of the mallee hen group of Boundary Dam, the wombat and dingo groups of the great Bight and the West coast, Perth, Gingin, Kellerberrin, New Norcia, and many Bibbulmun derelicts of once great groups.

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.....of the white man's relationship system the native absorbed has reacted disastrously through the years on his own domestic relations.

When it is understood that brothers and sisters are separated at an early age and never speak direct to each other or approach each other for the term of their lives; when it is known that every child, male and female, calls all its father's brothers fathers and all its mother's sisters its mothers, and all their children its brothers and sisters - some little idea of the intricacy of this relationship alone and the tabus connected with it, will be obtained. Our white laws of blood relationship, the love and companionship of brother and sister unhampered by any restriction carried on from childhood to manhood and womanhood, can never be thoroughly grasped by the native, who sees white sisters and brothers occupying the same house.

Again the native marriage restrictions are destroyed by the white man for the social customs of civilisation - wherein a man can call on the wife of his friend and stay in the house of his sister and sister-in-law, mother or mother-in-law, are abhorrent to the true native. This is real tragedy, following all endeavour of Mission of yesterday and today. All native mission men, women and children are in deadly and continuous fear of their "wild" friends and relatives. At the Finke River Mission in Central

Australia and the Northern Missions, there was the same deadly fear (and at B. Bay during the writer's visit there), and as cannibalism exists in both these areas, the intensity of that fear can be imagined. The native mission men of the Central and Northern areas know it is lawful to kill and eat a transgressor (& women) of the two fundamental laws of blood and marriage relationships (P. 38) But even so the onus of the breakdown of the native laws cannot entirely be said to rest with Missions, for these laws were being broken by the aborigines themselves in country where the white man has not yet settled. Investigations/In Cent. Aust. every adult member of a group that has come out of the wilds is unlawfully married.

(Insertion, Page 37)

oo

the writer has been told time and again that unlawful marriages have been taking place for a long long time and that cannibalism has also increased and it is partly in consequence of this, that the central group waters have been and are being deserted by their owners. The quick deaths of the women and girls in civilised areas also necessitates/continual reinforcements. Civilisation has brought abortion and sterility as well as the diseases that cause their death and incestuous marriages are now the rule. The old avoidances of sisters, mothers, mothers-in-law, daughters and daughters-in-law is superseded by incestuous marriages.

P. 38

It will be seen from the above how vitally palaeolithic and twentieth century customs clash, and there is no remedy. When the writer had mastered their laws, customs, religion, she followed the only method possible in the tragic tangle, by coming in amongst them, respecting the best of their laws and forming a code of laws which deal with the complicated system now in vogue in every derelict group?.....

We will not realise that the aborigines are a conservative unchanging, unchangeable people.

In the 50,000 years more or less since they arrived in Australia, they have continued and remain the same primitive communal groups that entered the continent, and if the skeleton and camp of one of these first comers ever happens to become exposed thro some upheaval of ancient river valley or submerged area, the skeleton will be seen to be one that has its prototype today in any of our Museums and the chipped implements of that far-off time will be of the aborigines of today.

If only for a moment we put ourselves in their position - if through some sudden cataclysm we were suddenly thrown back to the Stone Age of these aborigines, would not our passing be even more tragically quick than theirs? Why if twentieth century civilisation had come per saltum to our woeaded Briton forefathers of long ago, there would be no great British Empire today. We have taken 20 centuries to reach our present standard yet we have tried to force that standard on a palaeolithic people in a day, as it were.

There are no earnest missionaries today as there were in the early days of Australian white settlement, but how many of the missionaries died broken hearted at the failure of their efforts. All were filled with the white light of Christianity and some, like the late Rev. Strehlow of Finke River, died at their posts, convinced of the utter hopelessness of their endeavours to retain the pure bred aborigine amongst the peoples of the world. All round the coast of Australia even in places far from civilisation the aboriginal inhabitants have disappeared. From Beagle Bay, Broome, Port Hedland, Carnarvon, Geraldton, and right along to Fowler's Bay, full blooded groups have gone, their places being taken here and there by fresh infusions from inland areas. The exodus of the Cent. Aus. aborigines from their dhugurr waters is continuous and inevitable. One great factor in this continuous outward movement is the entire breakdown of the old aboriginal marriage laws of consanguinity - these have never been considered by missionaries tho' Bishop Salvado endeavoured to keep marriages within the native law. (Insertion P. 43)

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All the mission teaching in the world will not convince the law-abiding aborigine that a marriage between a Christianised and civilised man and woman is legal if according to his law they are tribal brother and sister or tribal mother and son, or tribal father and daughter to each other.

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Again the law of tabu unconsciously broken by the missionary from the first congregation he collected round him. The white man's laws and customs of blood relationships and marriages and the simple social amenities amongst white relations, friends and acquaintances differ so fundamentally from the native laws with their strict avoidances and tabus, that the knowledge

.....ssionary can be charged with the disappearance of the aborigine - it is the impact of the two cultures, stone man and twentieth century man. From the fact that halfcastes are deemed to be aborigines. They are not and never will be the half caste fears the true blood and the full blood hates the coloured breeds. Every station owner is aware of that fact.

At Beagle Bay in 1900, 10 years after its inception, there were but 2 half castes, a boy of 16 and a girl of 12. Today there are hundreds of castes of all shades and races in Beagle Bay and Broome. Of the Point McLeay native groups which the Rev. Taplin presided over in the 50's, the writer found 300 castes and only 10 purebreds in 1914, and the purebloods had no progeny, so that when they died their place was taken by fresh importations from northern areas or castes. Central Australia and especially that portion now included in the Centralaboriginal Reserve has been losing its native inhabitants since the first white men - Pelsart's Dutchmen on the west and Leichhardt on the ?- traversed it. oooo

Boundary Dam was the centre of a numerous group of mallee hen dhugurr numerous group. The permanent waters at Ayer's Rock and places far inland held large dingo, kangaroo, emu and other groups. Today there are some six Boundary Dam mallee hens alive, and as many dingoes, emus, kangaroos, etc., all derelicts wandering along the E.W. Line and the west coast of S.A. The Central Ranges and towards Karonie and the W.A. Goldfields and the Ranges and splendid waters within the aboriginal Reserve have given up most of their inhabitants to civilisation and death.

....and other Missions and Institutions sprang into being. In Victoria, Ramahyuk and other Reserves were set apart, and New South Wales and Queensland also inaugurated Missions and Reserves for the Preservation and Betterment of their Aboriginal inhabitants.

No one seems to realise that the Aus. race is sui generis resembling no other race in the whole world since they themselves are the most ancient.

Their final extinction is only a matter of time, it is not a question of missionary endeavour or enterprise.

Bishop Salvado was given a whole province to run, and every trade and profession was taught to the 250 natives he found there in '46.

It may be mentioned here that all permanent waterholes, creeks, springs, pools, animals, birds, were owned by groups of natives who called themselves dingo men, kangaroo men, emu men, mallee hen men, wild bustard men, and so on, each group believing that the animal or bird was the group's ancestral blood relation, beside whose waters the group sat down by right of such relationship.

To this peculiar belief of human animal relationship the very inadequate term "totem" has been applied by scientists, but the aboriginal term strictly and clearly defines the relationship between the human and animal or bird. The great Bibbulmun race which occupied the whole of the S.W. corner of Australia, called these animals, etc. their bo-rung-gur - "elder brothers". The Central Australian aborigines call them "dhugurr", meaning ancestors, dream time, etc. So intimate is this relationship between the group and its bo-rung-gur (jalnga, kordorn, dhugurr, wommu, are W.A. and C.A. dialectic terms for the same ancestral relationship) that if a dingo man wantonly kills or maims a young kangaroo man, the act is resented and revenged as if it were an assault committed on himself or some other member of his group.

Each group kept the law of its own borunggur or dhugurr, initiated its boys in accordance with dingo, kangaroo or emu tradition. The ancestral animal, bird or reptile was the only rule of the group, the state of every group being otherwise that of absolute communism. There were no chiefs, no human rulers, no dictators other than the borunggur. The elder men transmitted the borunggur laws to the young boys who when they became old passed the laws on to their children and grandchildren.

oo Every group is factional more or less; every group thinks every other group inferior to it, dingo will fight kangaroo; emu will fight dingo and does. The blood totem group wars with the lice group and there is always a grievance between the groups, which has made it easy for me, being an Irishwoman, to understand and adjudicate or stand by and let them have their little Donnybrooks for diversion. As a matter of fact every group and every few remnants of a group are every once active little Donnybrooks in themselves.

..... and to wantonly and deliberately injure or destroy a borunggur in front of its human relation was to call for retaliation by wounding or killing - an aboriginal *casus belli*.

It is necessary to mention this system of human-animal relationship in dealing with the aborigines, as every action of their lives hinged on this belief. Their borunggur was their special food, yet was also their special guardian spirit and the absolute ruler and director of their lives. Near the borunggur waters were stones, hills, caves, etc. which held the spirits of their dead - re-incarnated again and again as living babies and when they were dying away from their group waters their borunggur appeared to them, which is the reason why all aborigines who have kept their ancestral laws die quietly - their borunggur is beside them. Amongst circumcised tribes, long wooden boards carved with designs representative of the "dhugurr" of the group are the sacred visible emblems of the dhugurr animal, bird or reptile and these are shown or reverently handled and during the most momentous periods of the boys' lives, the very boards, with their crude designs representative of emu, dingo, etc., have spirit..... so to speak, and are placed so that the head and feet within the board. No woman or young boy or girl....see these. Were a woman to look upon them, even accidentally, she was killed in a horrible manner. Many a woman, girl and boy have died of fright from having accidentally seen one of these sacred boards.

1a) W.A. has done more for their betterment... than any other State. She began with a Methodist Mission in the early 30's, and her efforts still continue though she has continually to break fresh "human" ground. Bishop Hale's work begun in the 50's is still carried on in the Half Caste Mission at the Swan. New Norcia (Victoria Plains) begun in '46. Monnop was the last Dingo man of that fertile area, Woolberr of the great Gingin district, Swan totem, Jubaitch of the great metropolitan area, and Genburdong. The early missionaries, like those of today could have no other object than the welfare and preservation of the race.

In 1846 Bishop Salvado started a Roman Catholic Mission amongst them. A little later, Bishop Hale founded a C.E. Home at the Swan. In 1850 Mrs. Cam field gave her means and her personal services towards educating and Christianising the aborigines in the Albany area. In the ensuing years, kindly station women in outback areas were filled with a desire to better the lot of the aboriginal women and girls. John Forrest made them a special care in the 80's. In the 90's a band of Trappist missionaries established a Mission at Beagle Bay. In the early years of S.A., Poonindi, Nyirung, Point McLeay, Point Pearce, Penong, Finke River.....

In the Despatch case of every British officer sent out to administer the new found British colony that is now Australia were special instructions relative to the Welfare of its Aboriginal inhabitants and old States records show that these instructions were fully carried out. Missionaries came out with the first fleters and missionary endeavour began with their arrival. Yet we are still debating over the best methods for the preservation of the aborigines, while the remnants continue to move steadily towards their extinction.

Ignorance of native social and domestic laws and rules of conduct, mission contact of persons tabu to each other. Every native believes that every white man who enters a white woman's house is her husband and a...

the breakdown of relationship restrictions of the law of food distribution, the magic religious guardianship of these laws, and the magic punishment for breach of them.

The entire change of native daily life and pursuits

the native is incapable of prolonged regular work. Every station owner recognises this. The writer has so obeyed this law that when a Bishop and his Chaplain and chiefly men called on her, she could not receive them within her tent and had to relegate them to the boughshed.

The little glimpse given of the Social Organisation of the aborigines, their totem system which causes each little group to believe itself primus inter pares, even amongst the derelicts of the groups who have abandoned their waters within the Great Central Reserve there are quarrels and disagreements and constant clashes over the few women left to them and the superiority of their respective groups plus the half castes segregated within the Dream Province.....

Every group would be an active little Donnybrook in itself!

It is argued that Papua, New Zealand and the islands of the Pacific have developed under Christian teaching but long before these races were evolved the Australian aborigines were grouped beside their ancestral waters. These animal ancestral beliefs are interwoven within lives.

If a half caste finds himself in native surroundings and understands the native social and food laws, he repudiates his mother's relations and refuses to obey the food laws.

Division of human meat - marnngur

Mode of dividing human food :

Milji, kurra

Yarri, kadha or mallaing

Junda, mama, marruju

Katta, boggali

Nambu
Kumarndi } nganggara
Munari

Walga yanilajji on tharra

" ngambirbungun on kurdigi

bigagu, sulky walga

Marn'ngur (m.)

His inma (sacred totem board) with the markings of his totem - mar'rura (small furred animal)

Ngurabilnga

Winggalga tree ? (wood)

Walilya walga

Walilya markings.

Nyurrbinga

Waiala
bina dhugurr
walga

Mundurr kallaia, Ngura, kallaia walga, though he is ilga dhugurr.

Long inna, Vannuna, Juginji, Mobbinya, makers.

Wibu dauarl

Nyuel or Ammungurra, maker

Djauarl walga or dauarl walga.

Barrajuguna and Mindari

Inna or kundhain, Ginniga walga

Also bubu bubu, ginniga walga

Barrujugina made vertical marks,

Mindari transverse marks.

These marks are also "associated" with nyirunya legend.

Walju walja, Barrajugina

Banjula

Bira (moon) markings.

Mulurunga

Dargaminja or Nyurrbinya (2 names)

Bugurdi chignon stage, 1st stage.

Kata-ara, long hair, 2nd "

Kattamaru, hair cut 3rd "

Wanburinya

Kurubin

Wardargi

wana wiri

Ngurebilnga and ?

Guyama and Yalliyalla made these wilu (curlew) dhugurr walga (markings) on these larra.

When a hole is made at the thin end of the larra, it is then a bullroarer - "bubi bubi".

Marrura walga

Marnggur (2)

Dingari walga, Mardargi

Nyulu, broken with kandi by dead man

Dingari walga, waiurda (opossum) markings.

Arrajarrujarra walga, Mindari

Rarrajuguna (maker)

Larra -

mingana gabbi

ming-arri walga (mountain devil markings)

min'ga, ants

ming-ari, anteaters only

ningana - ant water

Djanmurda - Windawind

and Ganba walga, Biarninga

dhugurr

gabbi bina

ililju gabbi

karu

Undurna, Undurne, Ngurabilnga

Waiola

other words indistinct.

Biarningu

Bina and babba dhugurr walga

Arrived 29/8/32

Winduru means a long way away.

Balgawuluna, f.

Ibagana

Nyigana, m.

Ngurbilina, m.

Buadhana, m.

Ngiliwila, m.

Umaji

Igargana

Ngulbingana

Ngaingana

Junu nyinari, blood relations

Tharndu, string bag

Engilyi, brothers, one of whom assists in the operation of the boy.

Telunguni - mix damper

Kundula, flatten it

(These occur elsewhere and in

Marrgurning widina, hold it

vocabulary)

Gingin, leader initiation ...?

Nongalonu

Ngulurinya or Kandinina

Nyigudhanu

Dhabbarinya

All men.

Nyigudhana
Ngandiwuna
Manajina
Inbirdina
Anggadnina
Guinya
Manyindana
MIwanga
Ngunyanya
Gujudina
Nyuninga
Birungabala
Jinnaangguni
Ana idu

Waddilyina
Minyarduna
Balgunana
Kandinina
Malarana
Umajina
Durnmilya
Nyubingana
Yundjinya
Bunggalana
Dhalguna
Guberdina
Ngadhanana
Dhabbardina
Dhanminga
Nyuninga

Djumina
Nanarana
Dhanminya
Ninggalana

Back of page

Ngadhanana
Gubirdi
Dhabburdina
Munajina
Waddilyana
Minyarduna
Inbidina, baby
Dhanmilya, boy
Djuminya, baby
Balgawana, f.
Dhalgudhina, f.
Urbungina

The new mob on its way :-

Junburr, Djulgia, Guna-umbin, girl.
Gumbili, f., Banggunu, Wanyara, girl
Anggajerra , Waddilya, Minyadu's sons,
Gunbura ula, Nannarana , boy
Bugarmanail, boy, Tharrarr "

NATIVES NOW IN CAMP 2/8/32

Mindari, Nabbari, his woman, Marburning, her lame boy and Munari another smaller boy and her girl baby Ngilgia	5
Thalburdiggin (or Ngurabilnga), his woman Dhambilya, her boy Yanggunguna, her baby girl Jibala, her daughter.	66
Windu windu, his woman Burungunya, her boys Dhangguna, and Albongana, her girl Milurrgari, Jubandarri (2nd wife), Warnanongu her boy and Buranganya's baby girl	7
Mujamujana, his woman Nyirana, her boy Gillinggi, Munyin (2nd wife), her boy Thanarri and little boy Wardurunggal.	6
Mundurr, his woman Nyanngauera (ate her baby), Karrerrga, (his 2nd wife)	3
Gunmurda, his woman Nunmila, her boy Thamana and a baby (She ate her previous baby)	4
Murna-ambula, Biarningu, Mulur, men	3
Old Jinnawili, Anggaji, Nyidarn - all old -	3
New groups	
Barngoninga with baby, Ibalgana with baby and I think another woman with baby. Two girls, one little, three boys, 4 men (of first group (15th) and four of 2nd group (25th). Have not yet got the names correctly of these two mobs.	19
Jinnawili is Dhalburdaggin's mother and Nyidura is Mujamujana dhanduwindu's mother and Anggaji is the mother of Ibalgana and Andibilnya (girl) (I am not sure of this)	
Nyirana's little brother in 2nd new mob	1
	1
Djurain, a boy, has no mother, his father was eaten by the group on their way down (Mujamujana's mob)	1
	<hr/> 58
Marngur & his woman Banyarda	2
	<hr/> 60

Bob Carter ?

Maurice, Munjinga and Ellen

Yalata

Birdingga

Burton (Station)

Mobbinya

Kannadha (Guyana)

Barana

Bunjana Kallaia gabbi

Ngabaru

Murjana

Wandunya

Turned round to Mijjining

and Murgaru and then White Well

Then back to Murgaru

Mijjing and Wardarra

Juranina

Indi (dug out water)

Waranjurdin

Miduringen

Kulardain rockhole

2 waters north name forgotten

Then Wari-wari

(Back of page)

Ngabara

Wej's yalgu
back to White bird ?

Uleru

Bagginya

skin bag story, two jilbi took the skin and the southern sea
devoured all.

Kulalnga

Jidana

Gunauldinya

Karnilnga

Wongonngu gabbi

Yaga ngura were ngadhari.

Wambulyana

Tililyina

Jundurnga (Gindigi saw him)

Anbarunya

Gunauldinya

Ijaramurdina

Guyama's korda Wogura saw him here.

Yalliyalla saw him at Wardarga.

Mundari saw him Wilbanya and Jugabina gabbi

Windu windu and Mujamujana saw him at Wandunya.

Guni ungguna Inmingga

Windu windu's gabbi Mujamujana.

Yulain

Marrura

Dhugurr

walga

Guinmurda

Marungu

Mabu

nunggani

mukka

jilbi

- 1 long inma, bira (moon) and dauarl walga, Banjara ?
Yannuna, Jujinji, Mobbinya makers.
- 2 long Murnaambula and Milyilyi makers
- 3 long Gininga, Mundurr, kallaia walga (Ngura kallaia)
- 4 shorter Mindari's and Barrajuguna
budi buba and giniga and nyiruna.
- 5 shorter Ngurabilnga walilya walga
- 6 " waiola and bina walga, ngura walga
- 7 miro with mingari walga
- 8 Marngur marrura walga
- 9 Yulain and Marrura walga, Guinmurda and Marngur
- 10 Nyurrbinya daugawunya, waiola and bira walga dugurr.
- 11 Wanbarinya, Gurubin, Wanawiri, Ngurabilnga.
- 12 Buga walga (sulky)
- 13 Nganneri walga and ginniga Biaringu
- 14 Barrajuguna's mingari larra
- 15 Mindari and Barrajugina, ginniga and mingari
- 16 Wiludhugurr walga , Guyama and Yalliyalla
- 17 Dauarl walga, Amungurra

P. 2 (inma and larra)

Page 91

- 18 Mindari, Mardargi walga (woman's womb)
- 19 & 20 Mardargi larra, Marngur mata
- 21 Walja dhugurr walga, Barrajugina
- 22 Tharra (shield) Biarningu, ganba and djunmurda walga.
- 23 Kurdigi, Jinnabulari
- 24 Winduwindu and Nganggara's miro
- 25 Miro with mingari walga
- 26 I can't remember this
- 27 Milbarli made by Moondoor
- 28 Ganba made by Mujamujana
- 29 Warra and bimba 3
- 30 Nanba (several)
- 31 Jinnaarbil
- 32, 33 "

- 34 firestick and saws for firemaking
- 35 feather plumes or headdress
- 36 "Tail" ornaments
- 36 Mong'uri - head pad, used by a woman when carrying water, etc. in their weerra (wooden water vessel)
- 37 Jungari (upper millstone) , walu, lower millstone
- 38 Marrbain, sinews of kangaroo's tails, native "thread".

Page 93

Inna

Mala dhugurr,

inna - associated with milbarli.

Burrajuguna, Ngoingo and Mindari brought it 6/9/31.

Page 94

Walar-indil, Ngannamurra, Waia walga

Yalliyalla

Page 95

Larra (bubi bubi)

with ginniga markings.

Burrajuguna and Mindari made it.....

Page 96

Walar indil, Ngannamurra walga (Yalliyalla)

Page 97

Jilbi walga, old man marking

Amungurra or Nyuel.

Mardargi 2 made by Mindari and Burrajugina

Page 98

Guinmurda, bubi bubi bullroarer with jilbi and mingari and yulein walga (markings).

Dhugurr walga (ancestral)

Page 99

Giniga dhugurr walga (2)

Mindari, Burrajugina

Page 100

Yulala or ulalya or i-walya - spirit markings

Yalliyalla, and Guyama.

Gabe billycans to

Jurduil

Nyidura

Dhabbira

Inyadura

Burungunya

Nabbari

Gindii

Banyarda

Jinawili

Nyirana

Nyala

Murdiguru

Jinnaunga

Nyulonga

Thanngarri ?

Natives at Siding 20/12/30

Nabbari, f. (all women)

Jurduil

Kanjain

Dhabbira

Dilgala

Inyadura

Nyigala

Jubandarri

Nyidura

Jinawili

Burungunya

Nyirana

Manyin

Gindu

Banyarda

Dharinya

Dardana

Dhambilnga

Mujumujana, m.

Winduwindu

Amungurra

Mindari

Barrajuguna

Nyirrbinya

Inyanya

Wombija

Nyirangandi

Yan'nana

Moondoor

Ardana

Katageri

Guimurda

Marnngur

Ngurabilnga

Boys

Durduwardana

Ganbadharra

Nganggara

Maljina

Christmas Day, 1930

My Guests

Gindu, Barrajuguna, Dharinya, Dardana and baby.

Biarningu, Bonginya, Ardana, Jurain.

Inyadura, Dhabburi, Doris

Nyidura, Burunganya Munyin, Jurduil

Windu windu.

Page 105

Kanyala, Yari mangun inma.

Page 106

Juli juli (small marsupial ?) inmadhalgu

Cent. Aus.

Page 107

Milbarli (a tailed iguana)

inmadhalgu

Locality Cent. Aus.

Yalliyalla donor.

Page 108

Various names for blade spear :-

yuri-yuri; windu; kardaia (species of wood of which spear is made).

Page 109

Nyirana, informant

Ngarradha, ground parrot

"Tezoporus wallicus"

Zonoeeginthus bellus, firetailed finch. Finches nyiri-nyiri

Chestnut breasted finch, Dinalola cagtanio thorax.

Yarrainba

Balindiri plants, bushes

I'duin

Condala and Guramurra

Ngingarr gurubin
frog..... ?

Gindilga, grasshopper

Page 111

Manggunjarra

Page 112

dardu booraboora

murunba

ngauila

waldari

boggurda

kurrugu

buleri

Mungunji

Banjuru

Mimbadha (boy)

Page 114

Two pointing bones, blood stained, used as "Mulya gunji".

Fascination of the dialects and local group naming, etc.

kudharra how kuling came and when the writer
gabbi has read a whole
 on one word.

bulu wongga nyulnyul wongga

A word, a phrase, a relationship term, a local tribal name.

How did the Perth word kooling reach the Central and border areas?
There were two ways and these open up the investigation either
via Victoria Plains.....

Page 117

Marngur C.A. (border of W.A.)

edible grass, yarra

Page 118

So much bodily activity requiring to be used in the accompaniments,
the singing and breathing are what one might call abdominal sounds
always from aboriginal throats.

Page 119

In 1899 a white woman and her son were discovered in the Ranges
on the east side of Cambridge Gulf. News of the discovery was
sent to the Government in Perth, but whether the matter was ever
inquired into, no information/^{is} obtainable, and evidently the news-
papers of the day were not acquainted with the fact of a white
woman and her son living in native camps. Sergeant Sherry was
one of the police who captured the white man, young, somewhere
about 20 years of age. From what the police could learn the
boy and his mother were saved from a wreck and had lived with the
natives ever since. The police took them to be Norwegians. There was
no effort made to try and find the mother, although her history
would have been vastly interesting to her own nation.

Stunted mulga

Rumours of the King's Son filled Nabberi with a passionate desire to emulate the Prince and achieve a position which would enable him to royally distribute from his abundance to admiring and adoring subjects. Now Nabberi's people were marauders always. Fierce storms of passion and hate swept them at intervals and they raided the crow people and kangaroo people regardless of alliances and though in many cases they were beaten back with loss and slaughter, the raid gave them mawgun - meat food in the many dead they carried back with them. They were always a lazy people and preferred the fruits of others' labour to their own, and although they had maaluu and mita and kanyala and kaanga and other women amongst their wives and so were kundiri, yet kinship held no sway with them when they hungered for the easily got meat of a dead friend or enemy.

The thin crust between hunger and anarchy.

Whenever the dog people visited other folk such levy was made on the local food supply that their advent was not welcomed. They were enormous eaters.

One's own shadow mingling with the long shadows of evening.

The violet afterglow which is only seen to perfection in desert areas, spreads its glorious mantle over the plain, the million windows of the heavens open and in their clear light the trees are silhouetted against the gorgeous transparent background.

Nearby the thud thud of clubs beating on the ground and the stomachic cadences of aboriginal songs come softly in the silence. All the music of the wild folk is in these sounds of beaten earth, etc. speaking of the primal cadence of sound. The earliest musical instruments of man, the roughly fashioned stave that beat time on the hard earth and the open palms of the women beating their inner part of their thighs or groin.

Plants and animals make the most of the short period in which they can grow and reproduce.

The ^{tus-}/socks of grass do not grow together, each tuft is separated from its neighbour so that in a small area one can count the number of tussocks.

And for weeks and months on end no cloud passes over the sky.

Porcupine grass. In long continued drought the permanent waters had to be sought and human food was eaten.

The men speak of neighbouring tribes either by a certain word or the group totem term. Also they allude to the men east as Koggararra, west as Wilurarra, North as Allinjerra and South as Ulbarga.

The trees are again growing round and about the Soak.

1st generation

Man	Wife	Offspring
Purula	Panunga	Kumara
Kumara	Bulthara	Purula
Panunga	Purula	Bulthara

Maradhana's journey to civilisation :-

What waters before Bunjana?

Mirrga

Ilyarina

N.E. Jirgalu

Jagdgurdi

through Ooldea water

Gurundu

from

Bunjana - he had Mallura to Bulinya and Kulbir (game) and quandong, grubs, malleehen, turkeys, eaglehawks, rabbits and a rush to Ooldea.

Gibara brought gabbi from Gururda to Baru.

Page 123

Strange hollow moanings from the blowholes which rise and fall and fill the air with sound.

The spirit of the Plain entrance.

Page 124

the small area which rain shuns

Balsillie should come here . There were no native rainmakers at Ooldea.

That wonderful feeling of infinity which the Southern desert stars gives to one.

Page 125

Realities of stunted salt and blue bush and low shrubs; the unrealities of mirages, lakes of water studded with palms and islands - trees upside down. This world of silence and moving shadows.

Ngundal ngundal, headdress like woggalwoggal (521)

Casuarina decaisneana, desertoak.

For weeks on end not a cloud hides the intense brightness of the sun.
The disturbing element produced in any tribe by the advent of the
white man.

Is Murna-ambula a Gubaru man (echidna)?

The Great Plain's northern edge has a more inviting aspect
than the Southern.