

Notebook 24

(Questions to William included here.)



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Capt. Fawcett and native regiment

Other explorers followed after these two men, whose first encounters with the natives were sometimes friendly, often otherwise, but in most cases the unfriendliness was due to misunderstandings on both sides. Suspicion of the strangers on the part of the inhabitants and perhaps the possession of a hasty temper on that of the intruder, but the greater number of these explorers maintained a friendly attitude towards the natives, and in only a very few instances was this friendliness taken advantage of.

Mention Forrest.

1. First meeting with natives
2. Conveniences for travelling between islands
3. Huts, mias, camp
4. War implements, weapons
5. Domestic utensils
6. Methods of making fires
7. Hairdressing, Body painting, Dress etc.
8. Vocabularies
9. Various modes of burial
10. Carvings, Paintings
11. Native Foods, Methods of preparing
12. Corroborees, Danzes, Songs, Games, Talent for Mimicry, etc.
13. Origin of Australian Race
14. Miscellaneous
15. Method of Hunting, Fishing (included in Native Food)
16. Native Sorcerers, Medicine Men, Diseases, Remedies
17. Native Customs, Tribal Laws, Smoke Signalling, etc.
18. Musical Instruments
19. Attempts at Christianizing and Civilising Aborigines.
20. Colours used by Natives in Painting, etc.
21. Ghosts and a Future State, a Deity
22. Native Folklore, Traditions
23. Native Rites, Circumcision, etc.
24. Native Traits, etc.
25. Genealogy of Natives
26. Lex Tallonis



The brother-in-law makes the grave and is paid for doing so.

The queendern, the top end of the meero, where the little bone is inserted. This is placed against a murderer's stomach; if it jumps away he is guilty, and they all stand round with spears and kyleys ready and he is speared. Sometimes he will bring meat and if that meat makes their throats sore, he is guilty.

(Placed in VI, 3a, P. 76)

Yoorda, the name given to Saddleback.



Questions for Mrs. Meares

Ask Mrs. Meares about the arm bones of the Roebourne natives.

How soon after they are dead are the armbones removed?

Immediately or when the bones are dried? (See Spencer and Gillen, 531) (As soon as they are dead the armbones are removed.)

Did Mrs. Meares ever see a real native funeral? Did the natives eat their dead or any portion of them?

Mobbangurra - doctor

Is it true that the first thing the Karriarra or Peedung natives do after killing someone is to cut open a vein or some part of the body from which the blood will flow freely? This is then caught in a yandee and all the natives concerned in the killing drink the blood. After drinking the blood, they then cut open the stomach and extract the caul fat, roast it, and divide and eat it. This custom is supposed to be common amongst the Nor' West natives down to about Roy Hill. South of Roy Hill it is not practised.

Do they bury the dead in trees?

Is the arm bone ever sent round to summon distant groups to take part in the final ceremonies? If so, and suppose it is a Boorong that has died, is it a Banaka that carries the message? (See Spencer 551)

Did Mr. M. ever see an avenging party go out? Who composed it?

Ask Mrs. Meares what was the shape of their spearthrowers.

The Warranunga were narrow and spoonshaped, similar to the Kimberley weapon, but how far south was that form in use?

walkahurra (dowak)



Walbarra  
wommeera





Howitt's Native Tribes of S.E.A.

Yerkla Mining People, P. 35

Prof. Spencer

Purula and Kumara pitch their camps on high rising ground, while Panunga and Bulthara fix theirs on low ground near a creek if one be present. (P. 45, see also Spencer, page 96.)

Yerkla Mining tribes (morning star people). Description sent to Howitt by W. Williams (P. 65 Howitt's Native Tribes of S.E.A.) (also 129 *ibid.*, description by D.E. Roe)

Write to Howitt about Yerkla and Totem names. Lang's nicknames or Howitt's. Does Howitt believe with Spencer and Gillen that exogamic marriage laws came after totemism? and that the primary function of the totemistic group was to ensure by magic a supply of the object which gives its name to the group?

D. Elphinstone Roe's contribution, (Howitt, P. 257)

Also write to Howitt re female descent and group marriage (Howitt 283) and 284, (also see P. 313 re medicine men)

Also 450, Yerkla Mining mode of disposing of the dead.

See 665 and 744 (Legends and scarring) and 761 (food).

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According to A.W. Howitt in a "Note on the use of Gesture Language in Australian Tribes" (Aus. Ass. for Adv. of Sc. Melb. '90, Vol. II P. 640) the Class names of the Aldolonga Tribe on the Finke River S.A. are

Bunanke	=	lizard
Burule	=	ant
Baltare	=	eaglehawk
Kumare	=	wallaby

The Class names are very similar to the Nor'West classes, but their connection with the animals mentioned cannot be confirmed as far as present inquiries have gone.

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Find where the "meening" come in, right through the State.

Is subincision compulsory? Cornally says it is not so.

What is the Tocah system called in various places?

Get the various names the tribes use for their rivers, or are the pools only mentioned? "Beela" is river amongst the Southern people and "Beela kala" are river people.



Where is the "Minnal yungar" tribe? Monger and Cornally mention it, the latter states that it adjoins the Ngardee mya.

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Is there any possibility of getting the meanings for Boorong, etc. or for the various tribes mentioned by Cornally (named as follows):

Circumcised

Irrawajeree  
 Chooraroo  
 Peedong  
 Kakara  
 Jakoorda  
 Thaawara  
 Agardee  
 Wajeree  
 Wannala  
 Malgarnoo

Uncircumcised

Thadgardie  
 Booteena  
 Byong  
 Nocalla  
 Nanda  
 Nandakoorla  
 Ingarda  
 Watardee  
 Ngardeemya  
 Mya  
 Talinjee  
 Cheewarlee  
 Pinnegoora  
 Ngalooma  
 Warrawanga

Be sure of the locality of these tribes.

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Are Mulgarna and Majarnoo the same people?

Cornally says the Mulgarna is a small tribe below Ryans, within 50 miles of Carnarvon, and the Majarnooos (turtles?) are Ingardas and join the Nandas. The Majarnooos are only a family or two on the tongue of land southwest of Shark's Bay.

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Was a boy ever called after his father? Why are there so many children of the same name on the Gascoyne? Bilbeegooroo seems to be a favorite name in one tribe. Would it belong to relatives (tribal brothers) or relations-in-law?

Where do the Norwest people begin to knock a tooth out? and where do they leave off? Also where do circumcision and subincision begin and leave off?

Do the tribes who knock their front teeth out also practise circumcision and subincision and vice versa?

Tell me all about the kajoorda and the kajoora.

Tell me all about the migern dance. Suppose a man brings in a kangaroo, will the migern natives dance the migern round him?



When your memory leaves you it is said that it goes away to Kooranup and then presently if you wait it will turn round and come back to you.

Goonga wata nyinning                      His back is turned to me  
"                      moona                      "

At Culham Dwaiaban ran away with a young man and when her baby was born it had kangaroo paws and feet. The husband had put bulya into her. The baby was killed and the woman soon after died.

In the Beverley district twins were born and their mother died, bulya having been put into her. The children were buried alive with their mother.

See Fanny and Baabur about these.

Must take these booklets with me.

Get duals from Fanny, also take list of natives left.

Find out Nyeerbukan's pedigree.

Was she Wunnigne's child? If so, she was a Didarruk, but Baabur's wife Nyeerbukan is a Nagarnook.

boordá dē lē-ruk (creek) dry soon

woon gijja nyinning = all alone by yourself

nyungar burt = natives none

bakkan jinnong = taste and see (if it's good)

mooh gwetch = no good, throw away.



Miscellaneous Items obtained from T. Carter, Point Cloates.

Talanjee, Byung and Ingarda tribes

Names of trees, shrubs, plants

- Wild peach = wol'goo
- Species of mulga = wee'arra
- Needlebush = kwa'arang (?)
- A bush = Min'ja
- Tree with pods bearing seeds like maize = toothawardoo
- Grey bush growing on beach = toondur-ara
- Toley poley bush = mallorang
- Spinifex = natcherree
- Wild black fig tree = pinja kundee
- Wild white fig tree = winjit
- Grass seeds (species of) = tchinterbee
- Species of white gum = weelo, koolleejee-koolleejee
- Native creeper, like convolvulus = katchoola
- Wild bean (like 7 years bean) = methoon
- Wild yam = booreda
- Green creeper, fruit containing white milky fluid = kool'ya, koggalē
- Species of Cape Gooseberry = tarra bajja
- Wild watermelon = ner'burra
- Species of orange-like fruit = moola wardoo
- Species of tree with yellow hard berries = nee'aloan
- Bush growing on beach, yellow berries = taibyn
- Wild "pig face" = yool'erra
- Small yellow currant-like fruit, bearing this peculiarity, that if seeds are crushed between the teeth they produce vomiting, diarrhoea, spasms of limbs, yet if swallowed whole, they are harmless = yannam



Diseases, Remedies, etc.

Wood ashes or sand is put on cuts or wounds. Sandalwood oil is smeared on face or body. Gum leaves on forehead for headache, and tying things tightly round the limbs for pain.

Legends, Folklore, etc.

The wonnamungera lives in deep sea holes and eats salt ?

Young girls looking at full moon will not grow any bigger.

If the flower of the pig face (yoolerra) is plucked, the sea will run over the land.

Burning sandalwood will prevent rain falling.

Pointing a finger at a cloud will prevent rain falling, unless the knuckle of the forefinger is doubled.

If becalmed at sea, natives fill their mouths with sea water and blow it out in spray in the direction from which wind is required.

Scraps of meat or bone burning on a fire attracts evil spirits.

The goatsucker or nightjar, as well as another very large bird, (Powerful owl?) which lives in caves on the ranges, will steal small babies at night.

Pregnant women must not eat emu flesh.

Unmarried boys and girls must not eat the eggs of the green turtles, only of hawksbill turtles and loggerheads. (Green turtles' eggs are the best and these the elders keep for themselves.)

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Nose piercing, ridges on shoulders, across chest, down thighs and on upper arms, common among Pt. Cloates natives.

Women mark their thighs.

No relations, or natives in same tribe (or family) allowed to live together.

When a man's hair gets too long in summer, he cuts it off, and gives it to some woman relation to make into girdles or neck ropes.

Names of weapons, etc. at Point Cloates :-

Boomerang = kylee; spears = pilarra, gijee; throwing board = meerooa; woman's stick = wanna; woman's wooden coop = yandee; bowl made from conch shell = menajee; wooden dagger ? = dowak; message stick = bumburra



Barter

Coast natives exchange large conch shells with inland natives (shells = monajee) which have been fashioned into bowls by burning away superfluous parts with hot coals, For wooden scoops (yandee).

Page 30Mode of burial, etc.

The body was usually doubled up as small as possible and laid on its side. Sometimes the thumbs were tied together to prevent the buried native digging his way out again. Bulya man (if present) gives an harangue to the corpse, desiring it to remain quietly where buried, and for all evil spirits to keep away.

Boiling Food

T. Carter states that the Point Cleates natives occasionally used the conch shells for boiling or stewing meat and fish and for rendering down turtle and dugong fat into oil which was much relished as a drink.

Cannibalism

T. Carter knew of 5 cases of cannibalism, between 1886 and 1890. One old man (Gascoyne district) dug up the body of a recently buried stout gin and cut off her thigh to eat. He was not wanting food as he had rations.

Two other natives killed and partly ate an old woman on Wooramal River and were tried for the offence at Geraldton 31/12/87.

A boy of about 12 who ran away from a station on the Minilya River to an uncle on the Ashburton river was killed and eaten by his relations and friends (1888).

Making Fires

A piece of hard wood, pointed, served as drill, the soft under part was part of the stalk of a large plant with blue flowers. A notch was cut in this stalk, and a little powdered charcoal was placed in the notch. Below the notch, on the ground, was very fine dry grass. A native, sitting down, pressed the soft piece of wood firmly on the ground with his feet and between the palms of his hand he rapidly twirled, pressing downwards, the hard wood drill. As his hands got to the bottom, another native, squatting



opposite, commenced twirling the drill, each taking it alternately so that the movement is practically continuous, until a spark of charcoal fell in the grass, which was instantly caught up and whirled round in the air till it burst into flames.

Hunting, Fishing

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Brush fences were made, leading to pitfalls (Lyons and Minilya Rivers). Good nets about 5 inch mesh were made by Nor'West Cape natives from spinifex and bark in which turtle and dugong were caught in the sea. They also made very good catamarans (bootcha) out of stumpy corkwood trees growing on ranges, by pegging together endways two straight lengths with hardwood pegs, and a thin stem piece curving upwards. Pegs were driven in sides at an angle of  $45^{\circ}$ , and interwoven with reeds (yanjit). The natives knelt on them and paddled out to the reefs, using their hands as paddles. Sometimes they went outside the reefs for three or four miles in the open sea to the Black Rock. (See Carter's vocabulary for sketch page 89).

Foods

Green turtle, fish, dugong and their oils. Good nets were made by N.W. Cape natives for catching turtle and dugong. The nets were made of bark and spinifex with a five inch mesh, the correct knot being made. Good catamarans (before described) were made till the arrival of the dingees of the white men. Rock kangaroos were much appreciated but the red kangaroo was tchajjee, both at N.W. Cape and Lower Minilya. Long tailed iguanas (monitors?) were eaten but the very large ones, say over 6 ft. were forbidden. Rock wallabies, birds, mangrove seeds, wild figs and other fruits, yams, grass seeds, spinifex seeds, etc. Oyster, crayfish and shellfish were never eaten. (Grey mentions this!)



Ghosts

Jingee, bookarra, yamatchee and joono are names of evil spirits.

A dead native's name must never be mentioned for fear of bringing his spirit back. Camp is moved as soon as a native dying on it has been buried, and it is never used again as a camp.

They have no idea of a beneficent deity, apparently only of devils.

Witchcraft

The bulya can cure diseases, drive away evil spirits, make winds, rains or storms. If a dying native in delirium utters the name of another, even if it is his best friend, that native is considered the one who bewitched him. A native who imagines himself bewitched will refuse to eat and will die.

Gesture Language

Holding the arms straight above the head with the finger tips nearly touching means that a female dugong has been captured. Standing erect and folding the arms round the body means that a male dugong has been captured.

Standing erect with raised arms which are moved up and down as in hoisting a sail means that a boat is in sight.

Smoke Signalling

When T. Carter was at Wandagie, 100 miles inland from Point Cloates, the natives had received signals that a "flock" of white men were walking on the beach, soon after news came of the wreck of the barque Benan at Point Cloates, with 30 hands. The natives of the Minilya could have only gained their information by long signals.

Height Measurements

T. Carter had three N.W. Cape natives working for him who stood from 6 ft. 3 to 6 ft. 4 and were stoutly and strongly built. All the Coast natives near Point Cloates were much more powerfully built and muscular than those from inland.



Games

Cats cradle was a game frequently played by the Point Cloates women.

Fur and hair belts

Human hair, wallaby and other fur were twisted into yarn by rolling on thigh or with miniature distaff. The yarn was worn in coils round the neck or waist with long ends hanging down. A woman would make one to give a man as a sign of affection.



J.H. Monger. Gascoyne

Notes sent with Vocabulary

Burial

The natives dig a deep hole (about 6 feet in length) always on the east side of a bush. They then drive under the bush at the bottom of the hole for about two feet, then sink about another two feet and in this last hole they place the body all rolled up in a knot. They then jump on the body, making all sorts of noises to frighten the devil away. They leave the hole open for a day or two after which they fill it up with all the dead man's belongings, also with little sticks broken up about a foot long, right to the top of the hole. They also leave some water so the dead man can get a drink.

Diseases

Consumption principally.

Cannibalism

Was in existence before the whites arrived.

Making Fires

Cutting a slit in a piece of cork wood and putting dry grass therein, then rubbing another stick across the slit at a great speed and pressure.

Ghosts

They reckon there is a devil but have no thought of a future state.

Witchcraft

Every tribe has a bulya man.



Ask Abraham why Doonong and Bunap who were both Tondarups were allowed to marry. Also ask him if he is a waljuk and a Tondarup. Does he know the jakok people.who were they?

Ask him where the Meenung people were and were there Ballarruks and Nagarnooks amongst them.

Is Abraham kootagen to Tondarup and Didarruk?

Ask him what is mata walla wallik. "Self sufficing", Baabur says it is.

Ask Bulyan questions on P. 3

Kan'gongur meenong, tribes to the east of Gingin.



Marriage Laws, Fitzroy

J.C. Annear furnishes a table of the class sections of the native tribes between Fitzroy Crossing and Margaret River crossing.

The table is as follows, the uniform spelling being substituted for Kalamba (Kymera) and Barrajarree (Paljeri)

Boorong	Banaka	Kymera	Paljeri
Jowangi	Jumbindee	Jowanda	Jungalla

The marriage laws are as follows :

<u>Male</u>	<u>Female</u>	<u>Children</u>
Boorong	Banaka	Kymera
Jowangi	Jumbindee	Jowanda
Banaka	Boorong	Paljeri
Jumbindee	Jowangi	Jungalla
Kymera	Paljeri	Boorong
Jowanda	Jungalla	Jowangi
Paljeri	Kymera	Banaka
Jungalla	Jowanda	Jumbindee

Mr. Annear is of opinion that the names Boorong, etc. have been given the natives by the white settlers, and that each Jowangi, etc. calls himself also a Boorong, each Jumbindee a Banaka, and so on, only because these names have been introduced by their white friends, but the coincidence of the marriage laws and laws of descent fitting in with each other in the double sectional names, does not bear out the contention.



First meeting with natives - Pelsart and Tasman

The first West Australian aborigine seen by white men, of which there is any record, was on June 14th, 1629, when Pelsart, whose ship the Batavia, was wrecked on the Abrolhos, proceeding to the mainland in search of water, "saw four men, who came up very near, creeping on all fours, but when our men approached them, they sprang to their feet and ran off in full career. These people were black men, stark naked, without the least covering."

Again on the 16th, "they saw at a distance eight savages, each carrying a stick in his hand, who advanced towards them within musket shot, but as soon as they perceived the Dutch sailors moving towards them, they fled as fast as they were able."

Tasman's description of the natives at Carnot Bay in 1642 evidences a close though inaccurate observation. "They were black in colour and having curly hair, malicious and cruel, using for arms bows and arrows, hazeygaays and kalawaays.....Their proas are made of the bark of trees and they use no houses."

The present inhabitants of Carnot Bay have the usual weapons of the natives, the spear, boomerang, etc., no such arms as bows and arrows having ever been found amongst the natives of W.A.

Vlaning comes here.

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Vlaning

Grey's Journal, vol. I, p. 385

In the year 1667 the Dutch Commodore Vlaning appears to have visited these coasts and to have ascended a river which might have been the Gascoyne. Vlaning does not appear to have seen any natives but "returning downward on Feb. 10th they saw foot-steps of men and children of the common size."

Vlaning 1696

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On the morning of the 5th January, Vlaning landed on the mainland probably somewhere about what is now called Cottesloe Beach, with a party of eight six men, fully armed, and marching eastward, came to what is described as "a large basin of brackish water, which was afterwards found to be a river." On the banks of this they four'



a hut, "of a worse description than that of a Hottentot", also footprints and other evidences of the inhabitants, of whom, however, they were unable to catch a glimpse.

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Vlaning, who visited the coast in 1696, does not appear to have had any personal communication with the natives, according to his account. "On the mainland we again saw smoke rising. On the 3rd after sunset, we saw a great number of fires burning, the whole length of the coast of the mainland."

On the 5th January an expedition was undertaken to the mainland. "We mustered what with soldiers and sailors and two of the blacks that we had taken with us at the Cape, 86 strong, well armed and equipped. We proceeded eastwards and after an hour's march we came to a hut of a worse description than those of the Hottentots. Further on was a large basin of brackish water which we afterwards found was a river on the bank of which were several footprints of men... In spite of our repeated searches however, we found no men. Towards evening we pitched our camp in the wood in a place where we found a fire which had been lighted by the inhabitants whom nevertheless we did not see."

In the report of this expedition, written in 1697, Vlanning's description of the region and inhabitants is extracted. "Generally speaking with respect to the South Land along which in conformity with their instruction they have coasted, and to which their accurate observations have been devoted, nothing has been discovered but a barren bare desolate region, at least, along the coast and so far as they have penetrated into the interior. Neither have they met with any signs of habitation, some fires excepted, and a few naked black men supposed to have been seen on two or three occasions at a distance, whom however they could neither come up with nor speak to."



Dampier

Dampier was the first Englishman known to have made the acquaintance of the natives of W.A. This was in 1888. The vicinity of Roebuck Bay, Lat. 18° 20' was the place of encounter, and unfortunately the meeting was a hostile one. The natives having been chased by the sailors, turned at bay, and though Dampier discharged his gun several times over their heads in the hope of frightening them, but when they found that no hurt resulted from the sound of the discharge, they merely ejaculated "pooch-pooch" and coming on with fresh vigour.

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Dampier shot one of their number. The rest, seeing him fall, desisted from the fight and Dampier with his men returned to the ship, the natives returning to the bush with their wounded companion.

Dampier seems to have been a keen observer, and to have noted the smallest object which came within his vision in the new country he was discovering. Of the natives he conceived a very poor opinion, for he says, "they all of them have the most unpleasant looks, and the worst features of any people he ever saw. The poor winking people of New Holland are the miserablest people in the world, differing but little from the brutes. Their eyelids were always half closed to keep the flies out of their eyes..... so that the poor natives from their infancy being thus annoyed with these insects they do never open their eyes as other people and therefore they cannot see far, unless they hold up their heads as if they were looking at somewhat over them."

Of their physical characteristics Dampier has not much to say. He admits that "they were tall and straight bodied, but the extreme thinness of their legs was painful to behold. They had great heads, round foreheads and big brows, great bottle noses, and full lips and wide mouths, the two front teeth wanting in all of them, men and women. Neither have they any beards. They are long visaged and of a very displeasing aspect, having no one graceful feature in their faces. Their hair is short, black, and curls like that of the negroes and not long and lank like the common Indians. The colour of their skins is coal black, like



that of the negroes of Guinea."

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Dampier seems to have been much disappointed with the natives. He speaks of "the earth being their bed, and the Heaven their canopy and no food except a small sort of fish which they got by making wares of stone across little coves or branches of the sea. These with cockles, mussels and periwinkles which they broiled on the coals were the only species of food they seemed to subsist upon." He does not mention how they procured their fires. After the presentation of some clothing they "stood grinning at him and at one another like so many monkeys," but anything in the shape of work in return for the presents they received they declined to perform.

Dampier has always been regarded as one of the most observant intelligent and trustworthy of the navigators of his time, but it is scarcely necessary to say that in this instance the merit of his description does not consist in being strictly accurate.



During Captain King's voyage on the West Coast in 1818, he made frequent landings and came constantly in contact with the natives. On February 26th the party being in the neighbourhood of Lewis Island three natives were seen in the water apparently wading from an island in the centre of the strait towards Lewis Island. The natives were however each seated on a log of wood which they propelled through the water by paddling with their hands. King determined to capture one of them, which after some time was effected, and the native was lifted on board. A Sydney native had accompanied King on this voyage and when the new captive saw a brother blackfellow he appeared somewhat pacified. Beads and a red cap were given him and biscuit but the unaccustomed taste was evidently unpleasant for he immediately spat it out. He drank some sugared water, and upon sugar being placed before him in a saucer he was at a loss how to use it.



A very singular feature in the character of the Australian aborigines is that, unlike other native races, when the truths of Christianity are made known to them and they are told they must make expiation and seek reconciliation with their Creator, they are unable to feel that deep sense of sin, which follows "conversion" and which many idolatrous nations readily understand and experience.

The utmost that the various religious bodies can accomplish is the gradual weaning of the native from his savage customs, but it is not possible to communicate the theory of "original sin" to them, nor to induce them to feel sorrow for an abstract idea, which it is impossible for them to grasp.

When they are made to understand that polygamy for instance is a sin, then they feel sorrow, but it is for themselves, since by its renunciation they lost the services of their wives. They will eventually fall in with the desires of their missionary friends and relinquish that and many other customs that are not compatible with "Christian living", but they can summon up no feeling of sorrow for past misdeeds, and any idea of a future life of happiness according to their good conduct, or a future hell which they are told will be their portion if they do not follow the moral precepts inculcated by the missionaries is absolutely foreign to them. They are to the end of their lives irresponsible beings, with <sup>only</sup> strong capacities/for temporary enjoyment and transient griefs.

While under the personal control of their spiritual directors, they are amenable to instruction but once removed from the mission influence they become children of the desert again, resuming as much of their old life as possible. On their return to the Mission they again readily fall in with its regulations, but "penitence" and a native are inconvertible terms.



Joowel's letter

Alf Biggs

Please I am quite right, doing very well, working Govt. line. How your wife Nelly William and how is my niece May Williams, Granny Williams, Fanny Williams and Charlie, your aunt Baiungan all right here getting Govt. rations. When you write to me send me order.

Noonong kongan

Joowel

Hoppy Brittain

About Yoonderup the change takes place.

Maam kardung, step father, a father taking his brother's children.

Jakbum's daughter Minnie a Wordungmat.



Spencer and Gillen, Northern Tribes of C.A. 330-331

Spencer and Gillen also state that the natives believe that children can be born without sexual intercourse taking place. The women believe that the spirit which in some places has its abode in certain stones, in others in the trunks of certain trees, enters the woman through the navel, and grows within her into the child. They firmly believe that their children are the direct result of the entrance into the mother of an ancestral spirit individual. The spirits living in the stones can either be made by magic to enter the bodies of women, or they will do so of their own accord. In the Warramunga tribe the women are very careful not to strike the trunks of certain trees with an axe, because the blow might cause spirit children to emanate from them and enter their bodies. They suppose the spirit to be very minute, about the size of a grain of sand.



QUESTIONS FOR WILLIAM AND OTHER SOUTHERN NATIVES.

To verify information received at Reserve.

I would say to William or other Vasse natives that I am "Woolgurt-a-moyer" or "Weelamung moyer", Weelam being Baabur's brother and Woolgurt his father.

Weelam was a Mt. Eliza man.

These must be used in the chapters on Social Organisation, Superstitions, Corroborees, Origin, Customs.

Kongan moogardain

Geej ber de le dee

wamunga berree beree

Yaga wardandee yaga wardandee

Moyer ung