

V 6b

ADDITIONAL NOTES

Various districts of W.A.

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Burdarr of Mekin, Dale River, was kal borungur.

Wandurn of Blackwood was kal borungur.

At branch of Dale River - Daalungup - there were kal borungur.

Ngelong ngeen maale borungur
they who swan

Mungarit of Dale River and his people were maale borungur.

Maalewur of York was maale borungur.

Dambilyelling - plenty maale this side Katanning near Koramul,
maale borungur there.

They sung for them yabbaroo way, but not South because there were
plenty emu duck.

NYILGEE'S INFORMATION

Ngaramballee ngoondee - calling a person by mistake.

Longar William

Goomal Dandarraga

Walj E. of York

Kwonnert, E. of York

Kwonnert seed was kept for the winter in kangaroo bags.

Merrijinning the place at York where the walj tries to nest.

Walj fled from York and fell now and again and made a hole wherever he stopped. but his nephews hunted and hunted him, and he flew to Williams where he died. He turned into wilgee, and that is why there is plenty of wilgee at the Williams.

TOTEMS - SOUTH WEST DIVISION

(lack of cohesion - anarchical ?)

3 chief divisions :-

- 1. Those relating to one moiety only
 - 2. Those relating to subdivisions.
 - 3. Those which have no relation to division, being purely local.
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- 1. Rain, relationship, power of magically increasing rain supply. 1 class of borungur, belongs to Manitchmat only.
 - 2. Ballarruk, Dang-ngail - manna from gum, cause its increase.
 - 3. Common to Wordung and Manitch. Mungaitch, kwonnert, swan, etc., magically increase.
 - 4. Spearwood and meero trees in a certain area belong to Wordungmat and only Wordung have the right to make spears from them.
 - 5. Certain borungur, trees, appear to have no relationship with the individuals, dog (simply a name) and bird (name only) allude to mythical origin of these two.

1 - 5 localised

3, 4, 5, chief division

- 6. Sea mullet not confined to class, not possessed by all people of locality, but inherited in the male line (nearest to totem)
- 7. Personal borungur.

Note :- Merderung may in the paternal areas be related to one moiety only.
 The change of descent took place from m. to p.

Boys during initiation, girls before marriage are restricted to foods, not necessarily borungur.

Nagarnook were wejuk in the Bunbury district, with power to change into the emu. They were Jirdajuk in the Victoria Plains district. Tork, Northam were yongar district. Goomalung and Dandarraga - goomal, also from Narrogin to Wandering. Gingin, Swan and swans' eggs
 Capel, Kalda and melok
 Denmark, mannur borungur (long tailed iguana) confined to Wordungmat, male descent of totem and kin (P. 28, S.O.)
 Kendenup, walitch, confined to manitch, male descent (P. 28, S.O)
 N.W. of Bremer Bay, weresome Didarruk spear totem people, the spear totem was hereditary and male descent of totem and kin. (P. 28, S.O)
 East of Beverley emu hereditary totem, male descent of totem and kin (30, S.O)

BARDIL'S INFORMATION

Nimmer and Yongarit - two Nagarnooks,
 Bunbury, Minninup, Dardinyup, wej borungur, mungaitch, also
 Wandering, wej. Yeemburt's family (Ballarruk)
 Narrogin, Wagin, wej, a district totem.
 Dandoolup (this side Pinjarra) Wandeemeerree, Pinjarra River.
 Noondeelee (river near Woongong. Serpentine River, all Wordung.
 Manitch were kwonnert and mungaitch borungur and all along the
 seacoast where the mungaitch was plentiful, the residents were
 mungaitch borungur. (The kwonnert was seed from both konil
 (wattle) and mungart (jamwood)).

Pinjarra people were warrain borungur also.
 Canning people were goomal, kwonnert and mungaitch.
 Guildford, Perth, etc., were Burngup borungur.

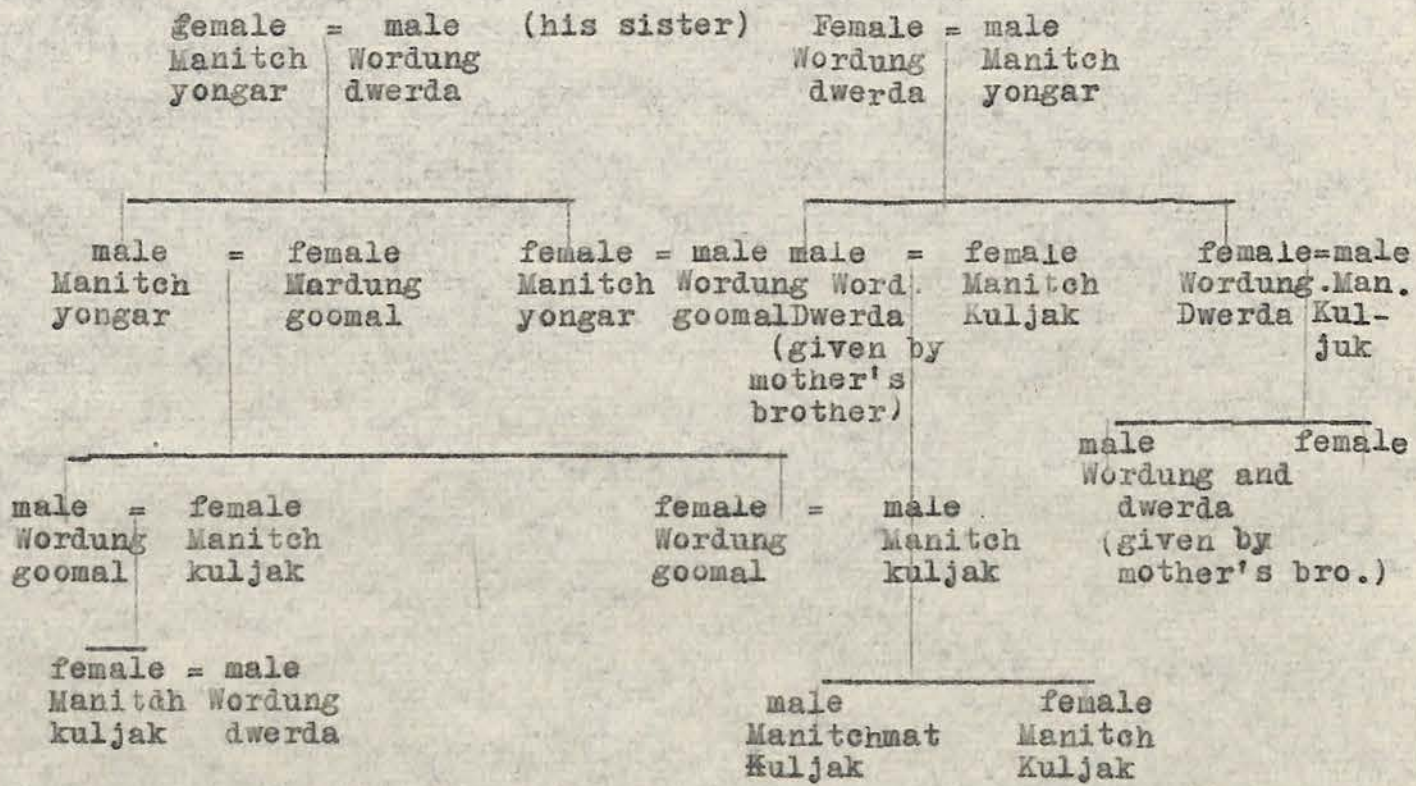
The Canning people, to make the kwonnert joorur (seed come) threw
 a little ashes near a clump of konil (wattle) before the rainy
 season, and always plenty seed resulted.
 Wandering had yongar and warr, also nyoombiling.
 Bardil is kwonnert and mungaitch borungur from his boojur.
 Yeemburt, a Ballarruk, of Wandering's family were wej borungur .
 At Dardinyup some Tondarup were wej borungur. Binjilup (of
 Dardinyup), his brothers Yoornil, Yeejarit and Gaalbil, were all
 wej borungur. Peejain was manitch borungur.
 Kaiarit of Narrogin and Wagin was wej borungur.
 Beeragunning. Some Nagarnook were wej borungur.
 Wandering family were manitch (hereditary) dagginwur.
 Mekin (Dale R.) Beerdarn's family were kal borungur.
 At Daalungup (branch of Dale River) there were kal borungur.
 At Blackwood Wandurn and his family were kal borungur.
 At Dale River Mungarit and his people were maale (swan).
 At Work Maalewur was maale borungur.
 at Dambilyelling, this side Katanning near Koramullee Hill there
 were maale (district) borungur, the swan being abundant.
 From S.O. Chapter.

According to Dr. Fison, all men of the same generation who bear the same totem are tribal brothers. This cannot obtain amongst the groups with female descent whose hereditary localised borungur alternate with their descent, for their phratry borungur prevents them from being tribal brothers.

The following table exemplifies this :-

District Nyeerrgoo
Localised hereditary totem = dwerda (dog)

Descent in group - maternal



(See Yaburgurt's genealogies for this.)

The januk borungur belonged to the Kargainying district only, the borungur having apparently originated at that place. There are only 19 januk borungur now living, 18 of whom are half-caste. The names given to the halfcaste progeny are not necessarily connected with their borungur, though two of their number, Dar-ingirt and Buyarit, have been given borungur names. All the older januk borungur, now dead, were given names having some connection with their borungur.

NOTES ON TOTEMS - NYAMEL DISTRICT

Dhargadhamurra - kalloongoonarra nooga (snake totem).

Nyeedha - thaggarlee nooga (big shell).

Dhooldhool and Poonjee - kalloongoonarra nooga.

Dhooldhool's children are all kalloongoonarra. Daughter = koondal
Son ngarraia

Koojeejoogabboo's nooga is karnoo or joodool (stingaree).

Koomeeringoo is the same as her father.

Mallabureena and Koondooma or Koorjarda his children, spearwood.

Woolbeeingoonoo's nooga is kalloongoonarra.

Naiarda's nooga is walla (small fish).

Maggoolyoo's nooga is marraiangoo (grub or bardee).

Koordangarra's nooga is poodangarra (big iguana).

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Hill kangaroo - weejoonoo - was Parrjarree or Banaka.

Plain kangaroo - mangooroo, Kaimera.

Warreenbina (big eaglehawk), Boorong.

Ngooloowanda (pelican), Paljeri.

All these were men in long ago times.

At Hillside, ngarraiambanoo, stones that were once women.

Is kangaroo somebody's nooka?

Mindoowanna, a Nyamel ngaiarda, a Parrjarree, is Weejoohoo nooka.

He has a Paljeri child, whose totem is also the mongeroo.

Totems. S. and S.W.

A S. Western man whose borungur is the opossum will hunt or kill the animal whenever he sees it and so with other animals.

A man whose borungur is the eaglenawk will also kill and eat the bird.

A person having a vegetable borungur of any kind knows the season when it becomes ripe, and feeds upon it during such season. If such totem bears blossoms, his children are forbidden to touch these, or great rain will come and the plant or tree will get sulky and refuse to bear that season. Yet the totem is so identified with the man, that when an opossum totem man finds his borungur dead, and sees no wound to cause death, he believes that he or some member of the totem will soon die, the totem going away before them.

The name of the totem animal is also not held sacred for people may speak of members of other districts by their totems.

Persons whose totems are poisonous believe that they can kill and eat these but that they can send them on errands of vengeance. The relationship is always a blood or "brother" relationship, but it is not yet discovered what the relation is between a man or woman and the inanimate objects which have been given them as totems. Clouds, moon, the stars and the moon have only appeared in two totems. Do the scars on the shoulders of the Sunday Is. and some Eastern Goldfields natives represent the eaglehawk's wings?

During initiation the boy must not eat of certain foods.

The youth is initiated by men of the tribe into which he may marry members of which may have one or more sisters of the youth.

No blood relation assists in his initiation.

The existence of individual borungur, those borungur will not hurt their owner, it will announce them to friendly tribes, it will warn them of danger. The individual totem is the first animal or object seen at the child's birth.

In hereditary totems intermarriage is forbidden between persons of the same totem.

Sub phratry free to marry into either subdivision of the other phratry.

The divisions or phratries have their recognised equivalents in other tribes, whose dialects may differ from them.

Traditions regarding the origin of tribal divisions.

Female and male descent of totem.

Descent in the male line "blood and property".

" " " female " "blood only"

Four northern classes indirect female descent.

Sometimes the father's totems are transmitted to the sons, sometimes the mothers.

In the S.W. each man has 5 distinct totems, his phratry, class, district hereditary and individual. One cannot gather which is the most important of these, the member gives equal allegiance to all. Fraser thinks this may be a rudimentary classification of natural objects.

The Port Mackay tribe in Queensland divides all nature between the phratries, so, with a few exceptions, wind and fire, the S.W. people are these sub totems?

Totems in a state of flux? constantly forming, or dividing or joining or becoming extinct.

Pure totemism is "democratic", all totemists are brothers.

As a religion totemism is a mystic union of the man and his "brother".

As a social system, it comprises the relations in which men and women of the same totem stand to each other and to the members of other groups.

The rule that a man may not kill or eat his totem does not hold here. He will kill it and not infrequently will give what he has killed to a koobong or friend.

Magical ceremonies for the increase of the animal or plant usually held in the beginning of the season. There is no supernatural being connected with these magical ceremonies. The ceremonies are generally performed fasting.

Each totem clan imagines that it possesses a direct control over the animal or plant which is its totem and it exercises this control in performing some ceremony for the increase of its totem.

The functions of a totem clan are to provide a good supply of its totem. Kalda people sing for the kalda and invite others who are not kalda borungur to partake of the increased supply, also the salmon, also the mungaitch. Members of the totem have however the first right to it.

Aspect of totemism magical, not religious.

They eat their totem but do not intermarry with women of the same totem as themselves.

They believe there is an intimate relation between them and several natural objects, affirming that these belong specially to them, answering somewhat to Mr. Howitt's pseudo-totems.

Was the woggal developing into a god?

Myths in explanation of totems and classes.

Animate and inanimate totems; edible and non-edible.

No monarchical rule amongst the S.W. people.

Men of one class always initiate boys of the other class.

Some southern sorcerers had "familiar spirits", norn etc., which went on errands of vengeance for them.
The same term is applied to all totems.

No group appeared to be able to initiate its own youths.

The southwestern division is very like the Kurnai, Yuni and Maryborough tribes. Were the minnijet and koobijet sex totems?

Levirate law obtained. Avoidance of mother-in-law and son-in-law.

A man must provide food for his wife's people and in their district or when they visit his country, always the best food as he would doubtless get another wife from the same people. The betrothed child must also be fed.

Change in the grouping of the classes so as to get them in with maternal and paternal descent is shown in the S.W. and neighbouring tribes.

Complementary or twin subclasses of the primary phratries.

A territorial limit to kinship areas and in marriage restrictions regarding these.

Brother and sister avoidance.

J.G. Fraser

<u>Phratries</u>	<u>Totems</u>	<u>Subdivisions</u>	<u>Totems</u>
Wordungmat	Crow	Ballarruk Nagarnook	Pelican Emu
Manitchmat	White cock- atoo	Tondarup Didaruk	Fish-hawk The sea

The terms noyyung and nguning are used to denote the relationship which every tree, shrub, root, etc. bears to the person who is speaking. For instance the red gum is a male, and is Manitchmat, it is nguning to me. The white gum is female and Wordungmat and is noyyung to me. The primary classes Wordung and Manitch divide all natural objects between them and every livingthing and every tree, root and fruit is noyyung or nguning.

Moiety (Phratry)

Alternating Class (Class)

Totem clan.

Bardil's information

Bardil stated that there were waleetch (walja = eaglehawk) borungur on the Dale River, also yongar and gumal borungur.

Waddarruk and Kō'ganook live near Beeragunning.

Gooanuks were gab borungur, also Kōganooks.

Eedalyuk were short people.

Jeedalyuk were long thin people living the Perth side of Bunbury, Pinjarra, etc.

Jeerungur = fat people, living between Pinjarra and Guildford.

Bijjeegurt (Maggie), Yoornil's wife, is the last of the Dardanup, Beringup and Minneegudding, Eedalyuks (?). Bijjeegurt is now dead.

Beerilup Bridge near Ascot.

Boolgan East Perth country.

Meedeelup - Roley stone.

Boonwarree, near Roley stone.

Ngangerum - white rock.

Minjelungain - near Helena River.

Dargain there was a stone ngagarning or where the koolongur sat down. Some Nagarnook were wej borungur.

Ballarruk	NYAGAP of Wandining	manitch borungur
	NGOGEEN (Bulleran Williams. Tondarup)	or Dōrinyuk
		gweril boy - Manitch ber.
	DOMAP	Got a Williams woman. Manitch
	JINNILWAR	"

All big men.

Tondarup, Dagginwar, Wandining, manitch borungur, was their fatherm Ballarruk, Nowerburt of Wandining their mother, wejuk.

Domap married Millegan, Didarruk, wej borungur of Kwindanu.

Jinnilwar died unu.

Wej borungur, Kaiarit, Narrogin, wejuk.

Two Nimmer of Bunbury Way and Minninup and Dardinyup, Nagarnook, Yongarit

All wejuk

Binjilup of Dardunup
Yoornil, Dardinyup, wej borungur
Tondarup, Peejain, Dardinyup, manitch borungur
Yoornil brother Yeejarit, Tondarup
Galbil, Tondarup

Jubytch's name Ngooweel was given him by his father from the
Burngup ngoowunga, burngup doubling backward and forwards.
Ngoowunga - Ngooweel - the burngup is his oobar. He is burngup
borungur.

Gunbil, Kyanga and Yoolyeenan's son was so called from the
hawk gun-gun - gunbil. The hawk is his oobar.

The borungur of the S.W. may be placed under three chief divisions :-

1. Those relating to one moiety only.
2. Those related to subdivisions.
3. Those which have no relation to subdivisions and are purely local.

Under the third heading will come hereditary, individual and other borungur.

As regards the religious aspect of totemism, the Southwestern system appears to have no religious side as such. The borungur is elder brother, but is the food of the individual whose borungur it is, thus at once separating it from all existing systems, as the universal signification of the totem is that it is sacred to the person whose totem it is who must show respect to it by not killing, or if it is an animal, or by not gathering or eating it if it is a root, fruit or seed.

There is also no special descent of the totemist from his totem, animal or bird, although the belief exists throughout the State that all animals and birds were once men and that all humans were once animals and birds. Yet when a totemist dies his relatives will refrain from eating his borungur for some time after his death. (Balbuk and the warr.)

Broome

Winninee jalnga dream their increase. They can sing for the
winninee, too. All wallee jalnga dream their wallee.
Two totems are certainly confined to two moieties, tahallingmer
and wanberr. See Sp. and G. 1st book, 120.

If \bar{I} dream of Billingee's jalnga he will come tomorrow.
Yoorgula (red ant) lerragundagunda (sergeant ant) were womba
yamminga time.

Questions asked of Jubyche, and his answers.

106. Had Jubyche's tribe any totems?

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Jubyche's tribes seem to have no animal or vegetable totems.

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142. What ceremony would be used to ensure a good number of kangaroo being killed, or a great many fish? Page 19

They had no special or totem ceremony for hunting, etc.

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Rough notes, Ashburton district From XII 2D, 4a, back pages

Majjoon thaaloo at Yoogool - Yardee Creek. Mr. Bird's house.

Kajardu and Ngajuri

Kangala or kandhala thaaloo (big root) at Amy Creek (Woogul)
at Yeereening, Mirdir, Ngalguja.

(Some Kaimera and some Boorong.)

Beebinjee people, mandargu, are thardoooola, dwolgo, bardarrga,
thaaloo, bardinya. They are sung hot time.

Kardara or beerangajjee and boodherdoong.

These people are also yoongoo thaaloo.

Kaimera and Boorong.

Kajjarrdoo kanyara

Ngajjooree, Walyoon.

Wandhana where

Ngangabul kooja (hill) breea.

Tharnadee (salt water) seacoast.

Warreeda thaaloo, Beera's place (find on map).

They, kahyara, are called wearrjee, warreeda kajja = warreeda
brother, mambooloo, walyoon are called.

Ngarragooldhoo = Landon Creek

Kajjarrboo thaalook

Warree-erra kanyara are called.

Ngoogoojee walyoon are called.

Moogoolee people near Minderoo west of Moolaingan, bardoomurra,
weeroo (parrot), koolyeeree thaaloo.

Maggoorung - rain

Kajjarrdoo kanyara

Ngajjooree - walyoon

Jeerdarra (iguana) thaaloo at Ngoongoolmurna, a hill near Glen Florrye.

Waderi, m., Wirdari, f.

Wallerree, wilarree - walyoon.

(continued)

They go to the river to sing for yoongoo.

Burnagurrin boogarree na, rain come up.

Ngooldha burnagarrin boogarra.

Ngoolala = finish him.

All yoongoo thaaloo sing for rain, hot time. They belong to Beebinjee's rock where they go to make more rain. Minderoo people all yoongoo thaaloo. Kajurdu, Ngajuri.

Boongoordee thaaloo

Kajurda or Kanyara

Ngajuri, Wardeera, Walyoondoo, all belong to Wooramaloo (Globe Hill Station).

Woggura, wongana at Yirinning

Fish (koolamba, jibara, bilgura, etc.) at Nyabardaurdi.

Kaimera and Boorong (father and son)

Jeerebardee kajjan or thaaloo (own brother)

Binjooloo country close up.

Yanneeree kowiree of Yannaree

Mirdir, ngaljuji

Meerdeer men, ngalgoojee, women

Mansfield's Station, Wardandoo

Woorrgaja Station

Baalee thaaloo are at Woorrgooja hill, with roots.

Weejerook country, a little creek

Baalee taken Yauru, m., Kadurda, f.

Bardora thaaloo Winning Pool
Boorong only.

Kardauerung man, Wirdari, woman

Feedan Creek, Angelo Chitty

Wongala or woggeora thaaloo at ? Yarrgong, men, Yirbiji, women

At Thoerdothoordo, wongana thaaloo

Minderoo Station

Baalee mooga, bilgeeroo (fish)

Koolamba thaaloo, jeebara.....