

IX 4b

QOLDEA DISTRICT

Weapons, Markings on Weapons,
Ornaments, Arts and Crafts,
etc.

Inma, Magic Bones, etc., used at initiation ceremonies, Ooldea area.

At the young moon the boys must be initiated and all dhoogoorr inma (songs, dances, bullroarers) must be performed to keep bad or evil magic away from the camp and the boys. The performances must go on through the novitiate and actual operation and for some time afterwards. The yirgabi or yirgami (blood relations) of the boys, in every group, must give the groups dhoogoorr inma for the boys and the camp generally.

Manningoo's inma (given to the Prince) had giniga and wailburdi walga (native cat and wallaby markings). On one side were the walga of Giniga the male, and on the other flat surface wailburdi the female with her womb in the centre.

Jujuna, Kalliji, Milili and Wongin also own this inma. The markings on Ginyin and Dhamboo (boys lately initiated) were wailburdi walga (Giniga and Wailburdi man and wife?)

Oorumbala, inma with woman markings (given to Mr. Roberts, who promised photograph of it.)

Mardargi inma (concentric circles) are namoo (wombs). These made babies for Mingari dhoogoorr women. Some of these were given to H.R.H.

Also miri darrga oolalya - pointing bones made by an oolalya (spirit) from his own darrga (bones). (These were given to H.R.H.)

Oolbararidha - belonging to the south.

E. restrata - abara, abra.

In Spencer and Gillen's illustrations (Northern Tribes of Central Australia, p. 146) the inma shows the jinna (feet) of the mingari women, the concentric rings being their kardidi (teeth). The lines and dots are the inma of the Tharrooroo (men), the hole for the string is winandharra. P. 148 (ibid) Manningoo stated that Fig. C was a tharrooroo inma, the circles were mardargi and the inma a woomari (sacred) one. Fig E (149) was a Booroong inma. From Fig. A to G the inma represent the mingari (*Meloch horridus*). Boonngain wongga, a northern group, own the kooroo (eye) on P. 158 (ibid), Witcha bokkani (water? near Musgrave Ranges.)

Kurjal, kutja, "cross" and performers (518)

Ngundal-ngundal, a headdress like woggal-woggal (521)

Nganggari, "doctor" (526), barrga (leaves placed on forehead), deeloorn (nosebone), walba-walba (belt), thalgoo ninjala (tail of species of marsupial) worn over the thani ("th" hard) or pubic tassel (526).

Nyoongun - dead man's hair (534)

Birdili or karrarr (large pearlshell)

Allunj - necklets or armlets made from dead man's hair, also called dringgoo-dringgoo (12 & 12, p. 534)

Yaggiri - headbands (4,5,6,7) burduroo or boorooro - head or neck string. (No. 6, p. 568)

Innindi - seed necklace. Dhalyir or jalyir, plume of white cock-
atoo feathers or white feathers of eaglehawk.

Ninjila, nyinjila - tail tips worn over penis.

Jaddurdo, dhaddurdo, woman's "apron" (570)

Ninjila and dhaddurdo are sometimes called walba walba.

kardoo woga - stone knife. Nan-ngoo - single-barbed spear (576)

Miroo - broad spearthrower, warden - long narrow spearthrower.

Mirungga rungani or boonboon, making fire by "sawing" with
edge of miroo or boonboon wood. (584)

Jungari - millstones (588)

Ilibi and kardoo woga - "knives" and sheaths (ground axes or "handled"
ones. Kadho - stone "hammer".

Bina durndurn eerawa (Nos. 2 & 3, p. 596) hooked boomerang.

Anggara (Nos. 1,3,4,5,) Minboo, thaggooloo, weerra, ngaddooroo (No. 2)

All wooden or bark vessels (608)

Wilgaroo rongguin, wilgaroo yaggiri (string making (613)

Mama (1) ganba (2) ngami (3) coloured drawings facing (615)

Kurdara - headdress for Moolungoo dance. Yandurga men upper and
Tharburda men lower picture. Walgara - markings on bodies (618)

Iri ela gabbi - rain making headdress (621)

Irl irl - honey ant, dhoogoorr walga (coloured, 631)

Dhoogala and jinjinji - grubs (Nos. 3 & 1 & 2 coloured, 632)

Wilyaree (641)

Orajan, Oorajan, Ngoorrjan, Nyoojan, Nyoorajan, are all names given in various localities from Laverton to, and beyond, the Musgrave and Everard Ranges, to spears made from tree roots. Sometimes a barb - made from wood of koorrgoo tree - is fastened on the oorajan.

The name also comes down to Eucla and goes eastward to Penong, Streaky Bay and up towards the Diamantina.

P. 15

Maradhanoo's mallaing (younger brother) Milyili, gave me some boordooroo (string made from human hair), Joojoona gave me oolalya darrga (spirit pointing bone) and inma with markings (walga) of ginniga and murnbil (native cat and pigeon). Jajjala (died July, 1924) also gave boordooroo. Wongin brought me inma (bullroarer) made from alyurda wood, with ginniga, kallala and dhingari (cat, emu and small animal ? on one side, and ginniga "circles" top and bottom on same side. Ginniga came in on the "woman's side" into Wongin's group. On the reverse side are ilga walga (dingo markings). Jajjala who is ilga dhoogoorr made the ilga walga.

Karbiandhoo is the sacred and secret name of the most sacred inma hidden near Ooleroo water. No women go near this spot.

P. 27

Kogurrba, name given to oolalya darrga, or spirit pointing bone, by Koga, a tha dheali or manginja wongga.

Manyu manyu - greedy or mean (Manginja tern).

Different Flints

Kandi kulilbijirra

Gidi kandi gidijarra

Kandi guju biarnba)
Kandi biarn) white ones

Milgardid bidu

Bundil bundilba

Bunyeru

Ahu yulain (hammer)

Abu warranyina (north)

Pearlshell - linggilyi, karrarrbi

Abu arigulyu - blood stone ?

Kandi birulba

P. 36

Arrunda, Guyani and Rabbuna tribes E. and N.W. of the Ngallea wongga used the kurdawoga or pointed and gum-handled flints in duels. An article in the Argus by Mr. G. Snison, with photographs of duel, was shown to Mulgarongu and other Ngallea men, who said their tribes never adopted the kurdawoga which came from the north. I wrote an article on this for the Argus.

Wana inda - long carved object, like long "miro", given by Jundabil.

Boogoo-boogoo, shaving "rosettes" placed above the ear on each side forehead band. Worn by young men. (P. 34)

P. 74

Runggani karli warlinalla - making the kaili come back.

Woggarna - fighting non returning.

P. 81

Milba - tassels of dog fur or other fur attached to beard -

"Money" to pay for women? Yes, "Milba" was native "money".

P. 78

Nanba (belt) or hair string necklace or some made up boorduroo (hair or fur string) must accompany murderer's slippers when being passed from one man to another. Mundurr gave Waiurda nanba (opossum fur belt) with muldharra and human hair string headband with another pair of muldharra. They make the muldharra oval shaped, but do not intertwine string in it, only fastening it to instep with string - that is Mundurr's mob's method - in other groups string is intertwined in the muldharra to make them firm over stony country - the untwined oval shapes are for sandy soft country.

P. 50

Ibari or Wanngarri, informant

Birin woggul woggul, wooden pointing sticks with gum at one end, "etched" with burned or carved fotem marks.

(See also initiation) :

P. 71

Katamuroo - chignon

Booili - sacred beard, mala - sacred inma (of slate)

Malagi - several small sacred flat stone objects.

Dhau-aroo - pulling out moustache.

Annindi - hair ring

Jibari, mulun - scars

Dhalgoo - white tails, "Money", also milbi or milboo.

Ubilbil walga on inma (stone) : is the noise of falling meteor "thunder"? Water spout? It is connected with the sky and with rain and with thunder and is of great magic power.

Wongga murdoo are at Thaleri gabbi.

Ili dhoogoorr gabbi : idha murdana or idja murdana.

(Ngaroo-ngaroo is the ili dhauaroo or dance of ili men.)

Loga, "shrine", sacred ground, sacred and secret?.

Logga, an inma.

Ulberoo, young boys just before initiation.

Banjura or Jimilgura's bogali was Mandadura.

Moolagunggi, sacred bullroarer, kundain, etc.

When a long kundain (moola gunggi) is to be made, several elderly men engage in its manufacture. A tall straight kurrgee (species of acacia) is chosen and cut right down, the branches are cut off, the long trunk is stripped of its bark and chipped and scraped flat, with pointed ends. Slightly concave on one side sometimes, and with dhoogoorr markings on one or both sides. All engage in the work and when it is finished, every portion of peeling, every scrap of root and branch are all piled in a heap and burnt, so that there is no sign except the fire place that a tree had grown there.

Bunjin Bismark - Bunjana gabbi.

Ula lijja - inma nyurdoo, the dance and the ceremonial object shown at dance.

Bijja lijja, the dance in which the long ceremonial object (see illustration) is carried on the heads of three men.



Miri burnu - poison bone jilbi (old) in contrast to the two mama and kungga bones. Jujubaing's miri burnu has two marks of a man and a woman having been killed by it, a very old burnu, only the very old ones are "miri" or "ulalya" (spirit bones). When given me, Jajjala (dead), Yalliyalla, Inyanji, Jujubaing, Jundabil, Guyana and another man, had to be present. Jajjala lighted the fire N.N.W., then a clean place was made on the ground, S. of the fire, branches were put down and on these the burnu was placed, pointing E.N.W. and S.S.W. or roughly N. & S. It is the most powerful killing instrument they possess. When I picked it up, I still had to keep the points away from Thanduring and the rest. They were all most frightened of it and warned me constantly, but when I took it and calmly put it inside my blouse, they were quieted, for now they know I have made it harmless for them (to do them mischief). Gurdal, the upper arm ulalya darrgu (spirit bone) of the Barndil water maaloo (kangaroo) men. Barndil is "gurdal" gabbi, also given by Banjuru.

P. 83

Wailguri has brought me another bone from the Wilyaru (E.) tribes which he calls moogoo. The sharp point is jirgali, the blunt anggali, the eaglehawk down covering it is jun-gu. So is the small arm bone. He does not know the name of the water belonging to it. It is jilbi (old) and very poisonous. It is cleaned and rubbed with jungu before being directed to its victim.

A flat poison bone is mama (father) markings may be wilyaru (ordinary). (Two terms for marking, grooving, etc. - wilyaru (N. and N.E. Central Australia), walga (W. and W. Central)).

A round bone is kungga (woman). One kungga bone was "responsible" for six deaths, 2 kungga, 4 waddi - 2 notches on one side (for the women), 4 on the other side (for the men) who were killed. Both are very powerful bones.

If the ends of the bones have been burned or blackened by fire, this makes them specially deadly.

Lilgur dhoogoorr walga :



giniga dhoogoorr walga
diagonal

Markings of maaloo dhoogoorr - Mula

P. 53

== == arms == == legs. transverse

wonggai

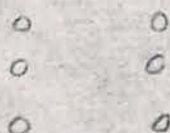


down legs and body and arms
perpendicular

P. 54

Winima, informant

Giniga walga



down legs

Djanba - "spirit" of wood at inma, like
Kamuraindi

P. 55

Wiongo

Juurrgoorbain

Karlija walga



on breast

P. 58

Milyili and Banjuroo brought me two small "magic" objects (stone)
called mālā.

One



Giniga (native cat)

the other



Giniga's guri (wife), wailburdi
(marsupial rat)?

both of which he called guriyarra (husband and wife). No walga
(markings) on either, nor must any be made on them. They are
"spirit" objects (belonging to mala totem?) Must find out more
about them. Mala and inma - they may be called by both names.

"Lagga" corroboree 13/6/23 at Coldea.

P. 72

On the wooden inma sent to Prof. Chant were the totem markings of
malaiongo, wombal (shake), giniga (native cat).

Nyindaga

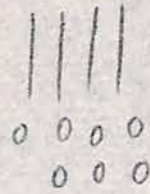


(giant iguana) and wailburdi (white banded
bandicoot)

The inma was also called malagi. Manyirdi also on it.
(manyirdi = a small animal)

Ngannamurra walga (mallee hen markings) on body

Inna =



Wanji



Miri wilgi darrga, (near collar bone) a very interesting object coming from the magic Uleru water which was brought there in a bag made from the skin of her son.

Women were never allowed to go near this water. Its sacred and secret name is Dinjija, ginjija or Tjin - all these terms being those used by men only.

The Karaju or abu waddi to whom the bone belonged were bigaringu, a frightening, killing and eating mob.

Walarimū and jila-ambi were two other terms used by Murna-ambula, the donor.

Dilurn (made of alyirdi wood by Kogo).

Markings walanu

Kallaia (emu) jinna

Wilu (curlew) jinna

Babba (dingo) jinna

Guri-guri (concentric rings)

Used in Laverton area.

Only walga markings at each end.

I sent this to Mr. Cromley, Mt. Gambier, 7/4/28

Yalliyalla brought me a "nyindaga" (monitor lizard) nambu (nambu = penis), the first bone nambu I've had in this area. He also brought a rib bone, kandil or kanjil of the nyindaga, a ngabbula (spike-backed lizard) bone and a milbarli (long-tailed iguana) bone. All most important. Yalliyalla calls all the bones generically "inma dhalgu."

Also a waiurda inmadhalgu, nganmurdi, juli juli and kamnia. Yalliyalla also gave me the inmadhalgu (miri darrga) of his own family group - bones of his ancestors given him by his father who received them from his father.

I have a mingari namu (mountain devil) (woman's organ) with lozenge markings -



obverse
all round the bone

all round the bone

Both ends of the bone have been burnt and are blackened.

The bone is about 2½" long.

Also a Karrbiji wibu (small marsupial's tail), a bone with transverse notches (19 on one side, 18 on the other) all along its length - pointed at both ends and a small black mark on points where it had been burnt slightly curved.

This bone and the ginniga bones and ngabbula are the sacred emblems (inmadna gu dhugurr) of the legend of Coldea Water - brought by karrbiji, who was chased by Ngabbula and fought for by Ginniga.

Two jirilya or jilgamurda (echidna) bones with diagonal markings and transverse lines.

All these bones have come down with their owners from the Ranges and border areas, far north and N.W. of Coldea Waters. The owners of the bones never went back to their waters and died south of the E.W. line.



Yalliyalla and Guyama brought me a kanyala yarri mawgūn (kangaroo arm "spirit" bone), also ginniga ulalya (2) bones, one the nambu (penis), the other "ginniga", "owner of penis."

3 stone or slate inma belonging to "Wilyaru waddi". They are marduwongga, wilyaru being the term they apply to the cicatrices (scars) on body - Ooldea and Ranges call scars jibari.

Abu kalbari - stone inma of edible root (kalbari) totem, Ranges area. The broad black unmarked inma is kungga (woman), the two decorated inma are waddi dhugurr. Karbungga general camp. Biradhugurr donor.

P. 45

A kungga was searching for ngalda (ngalda ardu - getting ngalda, kurrajong seeds), and saw the inma that had been put in the ngalda tree. Kungga mujura - woman broke inma and was killed at Bunjinbu gabbi by the kallaia mob east of Bunjinbu. They were having inma and she looked and saw.

P. 46

Miri darrga (human bone)

Inura babba nambu (dingo penis bone, long, thin)

Miri yambil (shoulder blade of eaten man, broad) Guyani and Kabbuna group had this for months.

Dibin markings on miru (spearthrower) diagonal, lengthwise - nyiberi. These are "border" markings, S.A.-W.A.

Ngalya wiru - a long narrow blade with handle like a miru used at Mulunggu ceremonies, about 3 feet long, grooved.

When used at Mulunggu dance, the ngalya wiru is pipeclayed, ochred and white down is put on it, stuck on with human blood. The mulunggu inma comes from the far north and returns there as a new dance in a generation or more.



Have made a parcel for C.T. Harris :

Flints, boomerangs, clubs, murderer's slippers, meteorites, poison bones, hairbelt of human hair and opossum/^{fur}string .

Dhugurr ginniga (native cat), miri darrga (human flat bone) with this bone the ginniga tears the victim with its claws and teeth and he dies in great agony. The bone belonged to the Wongai wongga.

2 flat bones, yambil (shoulder blade) and ngalya (forehead bone) from Yulain where the spirit babies come from. The bones are jiji (children) spirit bones and belong to the Wijabogganija. bijanjarra, ngaringjarra (all one group) who owned Yulain gabbi.

A long broad bone either breast or shoulder bone is an important bone. It holds ngalda (kurrajong seed), dhau-dhau (edible seed). It is kungga arrujarruja (female blind sandburrer) and belonged to the Wijaboggani and Munjinjarra group. Very powerful magic.

Mundurr and Murnaambula donors

Yarri miri darrga (two bones in lower arm), the longer one mama (father), the shorter kungga (woman). These belonged to Windarn dhugurr (marsupial totem).

Nyiruna nanbu (Orion's penis) "imi" ?, most interesting object. Nyiruna chases kunggara and Kambugudha.

(Pleiades - "many women" and Aldebaran, Kunggara's "eldest sister.")

A white man, the ganger at the Siding, had found the three inma and had taken them to his house. The natives came running to tell me. All their women and children were ordered away from the Siding. I sent a note to the ganger, telling him these were important objects to the natives, and he very kindly gave them back. The men did not bring them to me but took them to another hiding place. As I feared some other white man would find them, I told the men to bring them to me, and this morning (23/7/25) they were brought by Ginyin, Mobbinya, Jinnabulain, Bira-dhugurr, while Murnaambula, Yalliyalla, Amingurra, Mundurr and Dhaaguli came to arrange the new hiding place. They had covered the inma with blood. They were first laid on some fresh branches strewn on the ground. Then we all went over carrying green branches and when we got to the inma we leaned down and brushed them to and fro, telling dhugurr we were friends (branches always mean friendship). Then Murnaambula took one, I took the broad (woman) one, and Jinnabulain brought on the other. These inma represent a human - for they were placed "head" to the north and "feet" to the South. We took a long time over the ceremony. Then I gave all a very good meal - Jundabil, Guyama and others were on the hill nearby. All shared in the meal.

The young waddi would prefer to have the inma in one of their own hiding places, but as they would be quite willing to give them to any workman, the older men wish me to take charge. The inma are well hidden now and no one can touch them without my knowledge. Gave Murnaambula, who is still ill, some special medicine.

Several bones have been brought to me of late. The natives are getting frightened of the holders of these bones.

Jundi bunari guri-guri - spirit bones of dead leader or sorcerer.

Jundi walga jinggi

Guru - magic nose bone

Dhabbin - small bones (2) of mallee hen

Murda murdu kujani - sacred ceremonial

Ngaggulda gadding (carry under armpit)

Maliigi, Nuriri, Woggalwoggal - three terms for wooden

"pointing" object decorated. Worn hown fashion at Wanji-wanji.

Jilgamurda or jirilya miri (bones) inna dhalgu (worn or placed in boatshaped large object (made of spears, branches and hair or fur string.

— spear
— branches
— string

Nyiruna imi, Nyiruna (Orion) nambu (with groove). All

"nambu" have this groove, "subincision groove" really.

Dhabbin - two small miri darrga bones (burned at each end) of ngau or ngannamurra dhugurr (Dhabbin - eggs with chicks inside). Larger bone ngunju burdu - the ulalya darrga or spirit bone of ngunju (mother).

Long thick nosebone guru (a sacred and secret name). Guru is the Waldhajarra (male) of the dilurn (nosebone) worn by boys about to be initiated.

Dhulu, juli, Eucla bones, bring smoke.

Waddi many - shell

Waldurni - emu feather sheath

Gabbi idara - water flowing (straight lines along edge of inna, jigura or jibari, transverse lines.)

Stone objects - Kallaia kommarndu or jajjal kammarndi

Bone (flat) x jilbi yambil, yurangga migi.

Ginganja mob make ngunda (bags) of mala (marsupial)

Nyundunjarra, Warnalangu and Yagganguri mob.

Malla ardu - broad inma

Jilbi - long narrow inma

Kallaia - emu

Both these are "jilbi" (old man) inma

Ginyin, Mobbinya and Irangandi made two new inma - kallaia and milbarli (emu and iguana) and have put them with the above in the wardarra. The jurdarbung (sort of groove, "road", lane, trough) in the sand runs from the wardarra (tree) for about ten yards, and ends in the little mound called bidili (voin, tunnel) in which the "spirits" within the inma walk and play.

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

Mala-arda - name given by Mobbinya to flat, squat inma

Objects sent to H.E. Sir William Campion, ^{Notebook 6b, P. 59} April, 1926.

Dhulu - pointed carved burnu (Kogo donor), giniga, pointed at each end, inagudharra (one of two stars or kaldara)

Woggalwoggal, pointed one end, carved burnu (wood), donor Yugaru, inagudharra, giniga.

(Dhulu and woggalwoggal = mates)

Miri ngalyi, jiji ulalya (spirit baby forehead bone) from Yulain gabbi.

BONES

Jilbi maalu nambu - phallus old man kangaroo

P. 60

Nyindagal (monitor) nambu (phallus)

Wandaru (marsupial) nambu

Large miri darrga brought from N.W. of Oodnadatta. Curiously marked, each dot and small line meaning a death. He travelled practically all over Australia.

Head or shoulder bone (Ngalya or yambil) obtained from Arrunda mob.

Ngannurdi (wild bustard) nambu

Wilu nambu (west Central markings and dhugurr are birds, curlew, etc.)

Waiurda nambu (opossum phallus)

Mingari namu - mountain devil woman's organ - the only one in parcel. There were no male mingari and so there were no mingazi nambu.

Kandi (flints), bidul (chisel), miri mawgun (for cutting human meat) dhugurr ijja (special flint and shape), jimari (initiation) and general flints.

Kaili 1, jurding 2, muldharra 2, small wonninggi 2 (in sheath) nanba (belt)

These items were with the slippers :

Binirdi - skewer

Bindibindi - shavings

Kandi - flints

Ardagu - close furred slippers

Bugurdi - hair chignon

The footprints were Gummunda and Nauinya. They have gone back.

Kurai mara (Kai mara ?)

Draijamu calls the concentric circles on stone inma and wooden "mamburu", "kurai mara". Now amongst the Bibbulmun people, Kaimera (women) were those given them temporarily during the dhoolgeo kening - a dance that came from the N.E. to the Bibbulmun. A "Kaimera" meant a purchasable wife. All through C.A. the concentric circles on Kalleegooroo, inma, mamburu, mean "women", mean phallicism, mean the sexual use, not the economic use of women. "Kaimera" is the temporary woman allotted to men during certain ceremonies - it probably takes the place of pirraura in the Southern tribes.

To show how "mixed" the groups have become, two inma showed the following dnugurr (totems) :-

Inma jilbi (old man inma)

Manyirdi (?) animal

Mulai-ongu (wombat snake)

Nyindaga - monitor iguana (ranges area, not Ooldea)

Giniga - native cat

Mala - species of wallaby, pouched animal

Wailburdi - white banded bandicott

Presented inma to His Excellency Lord Forster with other curios.

Mimbu, jaggunba, 2 names for wooden water vessel.

Yurdi - band of fur string worn by women who have had their noses pierced and have been present at Ulberu ceremonies.

Jiji anggudharra - baby carried on "rump" or lower part of back by mother.

Minma - women's hair arrangement, pulled over and "bunched" round forehead and bound with single string.

Dhabburd - sapphire and other such plants

Jima - "mud curls"

P. 22

Gauer bungain - cutting hair in token of mourning for dead relative.

Kandingga - cutting with flint.

Munda bala - name given to the little hair ornament, made from dead man's hair, usually packed in the muldharra (murderer's slippers) and sometimes worn between slipper and sole of foot. Munda bala may also mean "true", "yes, it might be so", "just so".

P. 48

Ginganya mob made yundu (water bags) of mala (wallaby) skin.
Miri - water bag made of human skin.

Names of weapons to send to His Excellency, the Governor-General.

- (1) Ngundal-ngundal, ceremonial object, made from koerrgoo wood.
(See Spencer and Gillen, p. 521). Murna-ambula's gift;
used at Guberoo and Midurdoo inma.
Wailburdi jina and kadha walgala - wailburdi's feet and
children. Both jalbu ("pinkie") and wailburdi markings
are on marria and used as woggal-woggal (see 521, Native
Tribes of Central Australia.)
- (2) Warria, kuldhoo nguroo - shield
Markings on warria - gabbi idari - creek, waralba (animal)?
east and west of gabbi arnongoo (name of waterhole?)
- (3) Inma, sacred object, used at initiation. Hole placed at one
end, string attached, boys swing it to announce their
presence and keep women and children away from them.

Sent these to Mr. W.H. Gill, Melbourne :-

Dhaddurdo, woman's apron, thāni, man's tassel.

Kandi milgardoo bidoo, small flint for making groovings, etc.
bidoo = vein

Kandi biarn, white stone

Kandi guja biarnba, white quartz

Kandi bunyeroo, dark wine-coloured stone

Dhalyir, jalyir, jarramurra, grey-white flint

Ngabbula, the spike-backed lizard, used this kind, and showed
the natives how to use it.

Kandi gidjarra, kandi with gum attached.

Kandi kulil bijerra, dark smooth flint

Aboo arlgooloo, blood stone

Kandi

Kadjoo, hammer

Yellow and black mixed stone, and 3 jungari - upper millstones
and some nulu and hair belts.

Sent following to Gov. General, January 1st, 1921.

Kandi (2 lots)

1 kaili

1 miro

3 wirra and munboo (wooden scoops)

nuloo

Kogurrba

2 shields

3 inma

1 ngundal ngundal

P. 68

Gave chignon, flint, scoop, club, boomerang to Mr. Osborn.

Gave shell and two inma - guriyaria (giniga and wailburdi - the
larger inma is giniga, the smaller wailburdi his wife) to Mr.

Adamson. Young Birks had flints. Also gave Mr. Adamson bits
of opal. Gave Mr. Cleland scoop and meteorites, also Mr. Birks.

Bones, etc., sent to Dr. Cleland, 29/9/27

1. Nyiruna ngarrga (blade near ribs - human bone), also forearm bone, both belonging to Nyiruna (Orion and Sirius) Amungurra and Mundurr, both old men and both ilga dhugurr (dingo totem) brought these bones. Nyiruna and Sirius are for ever hunting Mingari, Kambugudha, Kunggara (mountain devil, "oldest sister" and women), Pleiades and V. in Taurus.
2. Dhugurr Girgingga inma nambu (ancestral hawk "sacred" penis).
3. Ilgagu kardidi (dingo's tooth - dhugurr) from Burrgunya gabbi which is dingo water - Nyiruna, Mingari and ilga (or babba - another term for dingo) are associated or united at this water - Nyiruna nambu was here (Yalliyalla)
4. Kōgurr, ilga nambu - dingo penis (Nyaddura)
5. Babba, ilga, inara nambu - dingo penis (3 names for dingo)
6. Karḍu waddi nambu bone.
(Boy at)man penis
initia-
tion)
7. Mulaiongu namu - wombat snake female organ bone.
8. Walgalga - edible plant or cave or ground drawing bone.
9. Mujurara kungga inma dhalgu - woman bone
10. Kungga nambu, inma dhalgu " "
11. Yambil (shoulder blade) jiji ("children spirit") bone from Yulain "where the babies come from".
12. Mamu (womb) made (ring shaped) of gum and red ochre in cover of wibia (emu feathers).
13. Ginningga nambu and ginniga "spirit" bone (2)
14. Katta uru - hair ready to be made into string.
15. Ulunj - necklace of fur string
16. Wibia with murrbain (emu feathers with sinew)
17. Wommulyu - birds' down
18. Kandi - flints

19. Kammarndi (liver), two of stone or slate, also left handed karli (1¼") of same kind of stone, ahugurr. (Jigurda gabbi - Nyadduru's gabbi)
20. Kalbi guru, inna or mirudi - "bullroarers"
21. Muldhurra - a bloodstained murderer's slipper
22. Maali nambu (great grey kangaroo penis)
23. Nyiruna (large square bone - breast or forehead bone)
24. Wailburdi (white banded bandicoot) jilbi (old man) from Warrdarrga (this bone previously sent.)

Moggura - short legged bandicoot.

The ginniga "biri" (nails or claws) and kardidi (teeth) markings on bones were the Wonggai-i group ginniga.

A Package of Curios prepared for Press Delegates.

Clubs (Jurding) 5 or 6	Kandi (cutting flints)
Miru (2)	Miri darrga (poison bones)
Kerli (4)	Kogurr - ornamented wooden pointing sticks
Wirra (1)	Woggul woggul " " " "
Iṅma (small) 2	Mamburi - message stick (1/2")
Muldharra (2)	Kallaia kommarndi (emu's liver) 2 stone flat objects
Nyulu (meteorites)	
Namba - hair or fur belt	Yaggiri - hair string forehead band
Kararr - small pearlshell	Kattamiri - hair string of dead man's hair
Katta uru - hair ready to be made into string	
Ulunj or amanga - head band or "ring" or "necklace" of furstring	
Monguri - head pad for carrying water scoops etc.	
Rainmaking ring (made of hair like a small monguri)	
Thali nganggal:hill rainclouds	

Forwarded or rather conveyed personally to his Excellency
the Gov. General at Ooldea Siding, the following native objects :-

5 karli (boomerangs)

1 pr. murderer's slippers (muldharra)

1 emu tail plume (worn as tailpiece)

1 belt of human hair string

1 tuft of feathers, worn as headdress

1 pointing (magic) stick

2 kalleegooroo (Spencer's churinga) with phallic markings

1 phallic emblem (penis), grooved with concentric circles
(female womb)

Stone phallic emblem with female womb groovings

Head pad of human hair string, a "ring" pad. (monguri)

Wirra - wooden scoops

Jurding - clubs

Jungari - upper millstone

Nanba - hair belt

Found in bina (swamp) N.W. of Ooldea Water

Sent to Mr. Knapp 7/8/23

Nyinjil darrga (inside bone of leg) - pointing bone

Miri jalba (leg bone of dead man - pointing bone, poison bone)

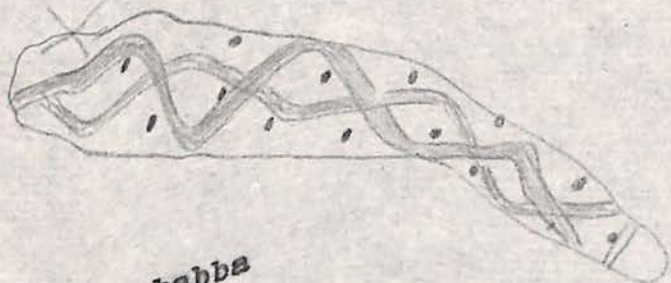
Round one mama, flattish one kungga (5 killed)

Muldharra or jinna arbil with burduru (string)

Miri b̄urnū - pointing stick

Ngalbi or wadha - emu tail

nala Wonggurna

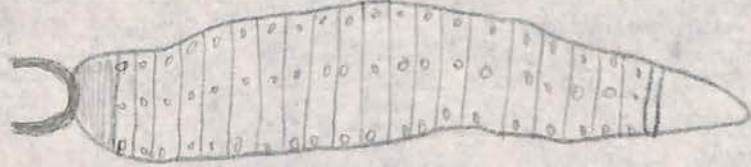


babba

Wonggurna

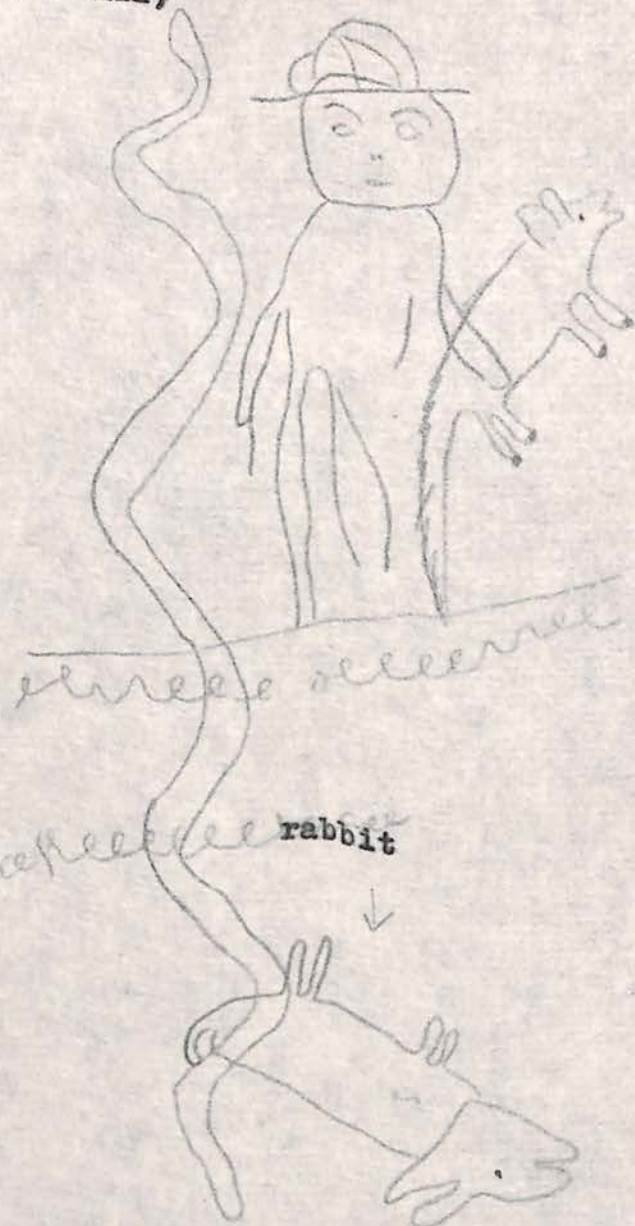


nala milbarli



(This has been traced from original)

snake



← balgula, fox

Back of Page 1

← rabbit

parrot



Dhalgu ninjala - marsupial tail decoration on tani - pubic tassel,
also walba walba - penis tassel.

Page 39

Kōgurrba, given to His Ex. Lord Forster, the dheali wongga term
for human pointing bone. Those given to H.R.H. were ulalya darrga
(spirit bones).

Page 50

Junbu, headdress of wirongarra, owl's feathers

Page 68

2 pointed sticks, markings on

Dhalbuna, ina gudharra, burduru woninggi of milbarli (long tailed
iguana) markings, also milbarli nyungga.

Page 69

Inma inginyi = roughly shaped club used to keep time to songs.

Page 70

Play at dancing, "go on and dance" = burningga nyinna gadding