

XI 1b, iii

ADDITIONAL EUCLA DISTRICT SONGS  
AND CORROBOREES.

Originals in various notebooks -  
see index numbers.



SUMMARY

Page

1-2	List of Eucla corroborees
3	<u>WANJI-WANJI</u>
5	Songs of Wanji-wanji
6	Relationships during wanji-wanji
10	The Storehouse of the yinma
11-16	Various corroboree and initiation songs of Eucla area.
17-22	Songs connected with myths and legends.
23	Old Binilya's Song (Wironggu wonga)
24	Dinah's Song (Yuria district)



CORROBOREES

EUCLA

Koolbir (kangaroo dance) came from kaiala

Wongala (crow dance) came from koggara

Kallea (emu dance) came from koggara

Yarda (eaglehawk dance) came from Wonnundera (Lyre)

Wirldirdi, jilga, mamma - mythical beings after whom a dance is named. Jingara is rockhole where wirldirdi originated

(see myths)

Turkey and dog dance = wadhurda or dhoodhoo yini

Muluga - corroboree from N.E. (symbol = shaved "horns")



Eucla district

Warri wanji wanji - name of series of corroborees

Bija bija " " " " " Women's dances,  
Promiscuous intercourse  
obtaining.

Kandauera and Wanji wanji - 2 corroborees, Man and woman.



NyerdainCORROBOREES, etc.EuclaWanji wanji

They pay for the women in jiwari, etc., and these are given to their own husbands. Those who use the women go naked.

Wardildu, the invitation at Wanji wanji dividing the men and women between each other.

Mobbij - invitation to corroboree.

Birinbunga, mallik - corroboree

P. 3

Karrgumulunga - a new corroboree of the Wongga men from the far north east. Nyerdain says that the Wanjiwanji came first from N.E.

Mulgara - song sung before women

P. 13

P. 17

Ngango bau - you hear and close your eyes (term used by Pompey - corroboree.)

"Yoodoo" - don't look, cover your face. " " during corroboree

Mitamila - woman mate, yoomeri - man mate, operator

Girrgawiri - certain elders who take active part in operation on youth.

P. 18

P. 19

Jooirdi dharrdharru - giving presents after seeing new corroboree

Mobbij or mobbish - token given when brother and sister have seen new corroboree together. I give things to him readily, he to me, when he has given me mobbij (shavings).

Ngango bai - close your eyes and don't look

Boonoo, bone of leg used to point magic; cango inside a man and kill him; pointed at both ends; was once "mining"; can go like a bullet"; given me by Goordooma, another by Yarrga.

Goonoo - a black pointed bone or stick, similarly shaped to boonoo. Can be used to "point" evil magic (given me by Yarrga.)

Ini moorning - going to dance

Yocalea yoongur jini - giving the message or invitation to the corroboree.



Nyirdain, informant

From Notebook 5c, P. 1

WANJI WANJI (see my Eucla diary and notes)

At the Wanji wanji ceremony, the men must "pay" for their waliji (temporary wives) with whatever goods they possess, principally hair string, but kaili, pearlshell, kundi, kajji may also be given. Nyirdain had Nyurrgu and Yauila as waliji at Eucla.

Wardildu is the term the Badu apply to the "procession" of brothers and sisters who go through the ngura (camps) after the performance, each choosing the waliji for the other. Wardunda called it Mobbij, not wardildu.



GaueraWANJI WANJI SONGS

## I

Karrga ngadhurna dha paljarri

Karrga ngadharna ngaiugu.

## II

Dhangari indardara in ganai-i  
Cannibal

Malundara dhardara anganai-i

## III

Jiwardila jimmarda,

Gura gura jimmarda

## IV



All yaggulu go round kaiala and get their own thamilba and kabbarli and form a group apart from their daughters and mothers. When Bungal gave Myrtle to Bijarda, they went together to hunt for ngamu (vegetable food). Ibari had Kangula given to him by Jiduma and Kangula gave Jiduma umaji. Ibari is Eva's waliji and Ugumarru her kabbarli. Bunjeri and Punch had Wardulea at the Wanji-wanji and later fed at her fire. When Wanji-wanji was over, Jiwardi (string) is given by the men to the women who were their temporary wives during the Wanji-wanji.

Page 74.

At the Wanji-wanji in S.A., Bungal gave Myrtle to Bijarda, and Ugumarri to Wirrgain. Bungal herself was given to Myrtle's brother. Kangula had Bijarda and Jiduma having no sister, Kangula acted as his sister and gave him umaji. If there are no sisters, the brothers-in-law get a murdurn for their brothers-in-law, always a woman of their sister-stock. Wardulba - brothers. The mothers form a group of their own, also the kabbarli. Moonlight led the wiana, first Eva, then Ugu, then Umaji, then other kalda bijja, all thamilba, kabbarli, yaggulu (mothers) form their own group.

Page 75

At the Wanji-wanji in Kurabi, S.A., Moonlight led the women round the various camps after the singing and dancing were over. Then immediately behind him came Eva and Ugumarri. Eva is walaji to Moonlight and Kabbarli to Ugumarri. Umaji, Eva's thamilba, also came behind Ugumarri. All the women in this group must be thamilba and kabbarli - all waliji. Their yaggulu must form their group of thamilba and kabbarli. In this dance the yaggulu went kaiala. The women are kalda bijja, western women, in this one group. The women must now find temporary murdurn for their waliji marria (brothers), hence Eva gave Myrtle her thamilba to Bijarda (Eva's brother). She gave Ugumarri to Wirrgain (Bijarda's own brother) and Eva had Myrtle's brother.



(continued)

Kangula, Wirrgain's own wife, also went to Bijarda; Moonlight, Ugu and Eva picked the women from each camp as Moonlight led them round. Jiduma gave Kangula also to Moonlight, Jiduma (Eva's own man) having Kangula gave Umaji to Jiduma. If there are no sisters, the brothers-in-law get the murdurn for their brother~~W~~-in-law.

Old brother, wurdulba

Young brother, bai-igu

Myrtle and Eva and Bijarda went into the bush to find ngamu. Bijarda and Myrtle went off together and later Myrtle returned and found ngamu with Eva.

Page 77

If there are no sisters, the brothers-in-law must get the murdurn for their brothers-in-law. "Wurdulba" girl calls oldest brother. Kangula gave Umaji to Jiduma. Eva gave Myrtle to Bijarda, and Ugu to Reuben and Eva had Myrtle's brother and Kangula had Bijarda (Reuben's brother?).

(this seems to be a repetition)



12/10/15

At the Wanji-wanji held in the hay paddock, Ugumarri had Guyama, Marburning, Unberongu and Gunima and Moonlight had his walaji, Mannindi and Thanguni. There were no more waliji for him to have. There were present at the corroboree :-

Unberongu, Mannindi, Gunyimi, Kandibunu (m), Wawuri (m.), Dhāguli (m.), no lubra, Wilgurda (m.), Ihunga (f.), his m.,  
 Katajiri (m.), Bilga for Ngunya, Manminga (m.), Junbaing (m.),  
 Katadhani (Junbaing's lubra), Yurdia (Maanyu's lubra), Inyadadhu (Kuradhuna, wife, left behind), Nyuinya (m.), Dhalbadhugur, (Wongalma's mother), Dhangul, Kalba, his woman, Guyima, Thanguni, Marburning and Burilya, Runguin, Nalbin and Inyadura, Thanduri, and Kalba (wife), Jujubaing and Injardu, Umaji and Amungarra, old Anajiri and Ngallerrga (her majji), Anajiri and Wijil and Dhainba.

Ura and Ngallerrga (now dead), Mallainya, Murdigura and Nguinba, (and Kardijima), Nyurrninyi and Jurdabi, Nimbaddhu and Mallunga (his woman), Thanguna and Guyama, Wongin (Kirdijanu), no woman, Winima (m.), Yalliyalla and Kungudhu (his woman), Nyanyela and Minjia, Mudhina or Mujuna (f.), Inyin, Dani (dead) and Kundain (his woman), Nyirdain, no woman, Nuhmunga (Yalliyalla's woman), Ibari and Ugumarri, Kumundura (Ura's mother), Thangarri, Murdijanu or Ngalgain.



Sundry Notes from Notebook 5cPage 34

Kundawuru or Kundaguru, Corroboree  
Wanji wanji, all danced at Talala.

Page 37

Bulgala yerondina - dance

Page 64

The men must all relinquish their possession of their own women during Wanji-wanji, but only waliji can have marital relations, never marria, kaing or mannudhu.

Page 105

Ngaingarri, informant

Mālu - kangaroo - showed them how to get blood from their arm veins. The malu song, sung at blood-letting times, is as follows :-

Malun jurū tu, jurū tu,  
Malun jurū tu, jurū tu,  
Li dampi dampī, li dampi dampī,  
Malun jurū tu, jurū tu, etc.

Page 123

Yarrigan, informant

Wanji wanja.

Narrumba and waliji are tharburda, these keep together.  
Nandarrga, name applied by intermarrying pairs to other pairs' narrumba, and waliji marry each other. These will call the "mobs" into which they cannot marry "nandarrga".  
One mob, tharburda, these also keep together.



Babbulu - going round the camp to collect the mining to visit the koondain.

Yirgawuring, "Yirgarni" (initiation term) - the boy's mother's people.

Ngarralea and Yarrgu with spears and warden made a complete circuit of the Kalda camp, striking the trees near each wom-moo as they passed it. All the women then came last to Wardulea's camp and the men collected in a group and trotted west for a little then turned round, making a curve and came along north to the foot of the cliffs where the koondain, etc., are stored.

Two smokes were lighted close to the store house and for a while we all sat in the smoke, to make us "yaddoo". Then we halted between the two fires and sat down while Ngarralea, Mallalea and others went on to grease the koondain. Yarrgu has lighted another fire between us and the storehouses. The men sit in groups, Bob and Charlie, Frank and Kundagi, another and Jiduma, Punch, Balgundera, another.



DHOOGOR SONGS

(Ancestral)

Inyili or Wardulbi (Bobbie), about 65 or 70.

I

Mangoor mangoor koolarda  
 Nauila naiularda  
 Mangoor mangoor koolarda,  
 Nauila naiularda.

II

Koolē bubbidhai birē  
 Marringai yinnarna  
 Igardi koolē marringe yinnarna birē  
 Igurdi kuli bubbidhai birē, etc.

III

Wanyē boormail boormaldha  
 Dauē dauerē larnai  
 Wanyē boormail boormaldha,  
 Dauē dauerē larnai.

Nunda, wadhurda and dhooohoo yini (3 dances)

Mating season for kailga - January, February. They can  
 only be eaten as purgatives at this time.



Ngardi-i Corroboree Song

(Sung by Jirawirding, a Kailgam)

## I

Kajina inbarara

Ngarungararle

Bilda rarajiba.

## II

Wirni wirni-la

Wara wō ngalo

Ngagalarna bajana.

## III

Ngulbara la ayale

Ngai-i alarde la.

Localities from which corroborees come :-

Wongala (crow), kalia (emu), kogara (east), kulbir (kangaroo),  
 kaialu (north), yarda (eaglehawk), wonandara (Eyre district).

(Sung by Karndyng)

## I

Sun travelling

Kogara song

Jindu kajal kajal muberna

Larnai ngagula

Ngaaranga.

## II

Sunset song

Kogara song

Munga ȳla ȳla ngār

Dirdirā bungālā

.Walu gulbā gulbanyi

## III

Daylight Song

Eucla song

Jindu yila yilanga

Yalgarana, Narandala,

Walu buyu buyu ini (walu = caterpillar)



Sung by Kalugurra

Nyilee daree, nyilee daree

Wardu ngadhā, kundabi namā.

Songs sung at Midarra corroboree

## I

Balgara ngadharri,  
Another road I'll go.

Kandura nangoo  
Don't want this road.

## II

(Sung by one mining and several yogga)  
and one mining dancing

Marra bindera nganye

Dugaldharra woordoo.



D'ud'u song

Ijala's songs Bandararana

I

Yagonga ngajē bandararana

Yagonga ngaje bandararana

Yauera yararain banai

Yauera yararain banā

II

Womad'a wananduin bana

Marirdin marirdin bana.

III

D'urgardin jurgā

Jurgardin jurga

Ngalainba durnā-I

Ngalainba durna-i.

IV

Balaji balanda

Manbi manbila

Wilambaruna

Wilambaruna



Yalliyalla, informant

Notebook 5c, P. 122

Initiation Smoke Song

Kalduga - Smoke Song  
 Karruji nga nu (twice)  
 Burguru bu ri "  
 Jalyu bardi burdu  
 Barri na urda, Yalda leri, etc.

Bandu uri nyungumba  
 Wilainbigu (brother go)  
 Mabindi womana buradhagu (little girl)  
 Nyunbula jimba (young girl)  
 (incomplete)



Early morning, boys form a line and look over to the other side of the women. They make crooked ohignons and put walga on their foreheads and noses. They danced all together, and mama and wiana all sang :-

Nardbi narulbi,  
Wiru ra ngaanya,  
Baduma ma na.

## IV

Burgu na wililbu,  
Nganyi būleri  
Jimbagi imbala,  
Marrubarruba,

## V

Magu gadhadha lambur (twice)  
Miri bu mira lambur.

## VI

Mara bīdain bīrdain (twice)  
Mira wandi wandi "

## VII

Guna indiri (twice)  
Jiji jugu jugu.

All Mama dance

## VIII

Wilurara, wilurara, boggara yayerling,  
Gadi, mamur nalurn gadaii  
Mamur nunjuru gadain.

(tapping breasts as they sing)

## IX

Thalai le nganyai ya yil,  
Gadai, thalai la nganyi,  
Mundā na idhadhala,  
Le nganyai ya yil gudai.



YUGARILYA.

## I

Kanguru kanguru guna mulberje,

Kanguru kanguru guna jen-jen.

Yugarilya eats kongu and then sing above and dance, all women, no nunga.

Yugarilya cut wanas or kadha and left them - they were too long.

These are now 2 stars in the N.E. They then cut a round wana and it was all right. Now it is near them in the sky. They took the kaligali one away.

## II

Kirida kirida kiridan, kirridan kirridan.

The lubras and nunga go out for baru, leave their thaggulu and kadha and kala all in one place and go along dancing and singing Kiridung, kiridung. They were going Ulberara.

Dinner time came, no baru, only dancing. Go on kiridung, kirridung. Other wiana (bilda) used to give them baru.

By and by nunga tracked them up and by and by saw the thaggulu and kaili and when the wiana saw they took their gulu (skin) right off and cried out, Barradin, barradin. Now they are barradin. They held the skin of their heads in their hands while they sang, Karradin, karradin, then they put them on again. Those women never bring baru as they tracked.

When the nungas sang out to them, "What are you doing here?" the women cried out, "Barradin, barradin," and they are now jida barradin (crested bellbirds).

## Singing

Nyinna gabbi gabbi bur ma le,

Nyinna burona li.

One nunga went on and killed plenty baru, went home, made kala, cooked meat, drank and slept,

He hears the above song before sunrise, far away he hears it.

By and by he hears it closer and closer. He looks round, can't see anyone, no tracks. Again he hears singing,



(continued)

but sees no one. Goes back to his kala, cooks his baru, makes waru and sleeps. Daylight again,

Nyinna gabbi gabbi,

close up he hears it but can't see.

Dinner time he walks along and sees Munda (dust) being thrown out like a wombat making a hole. "Hey, what you doing?"

Nunga sees Nganamurra. Nganamurra says, "Ngo, ngo, ngo," and goes away.

V

Buliri jilba jilba langai,  
Boggali jilba jilba langai.

Two jilbi walking along. Another one come along and get baru. They sing all night and morning. They had a big round thaili and carried it singing.

Nunga track them and found one jilbi making ngura, the other thaili. So he killed the one making thaili and the other making ngura. They are now imbu (spiders). The man who killed them was a ahugurr nunga. He was a spider too.

Juin Juin Song

Page. 97

Birbin birbinyarra bulda bulda,  
Ngarrmūlji ngarrmūlji.

The hunga lighted a fire and wanted to get the juin juin from the tree, night time. One of them got up in the tree and brought buni and all and killed all the juin juin and cooked them and ate them. The nunga then turned themselves into juin juin.

II

Latti lanā rabbura kurjō  
Ilalbilalbi.

Old woman making a wurli for the rain sings. (Old woman - bilari) She asks which way water comes in through the wurli. Inside young wiana, a dhalgara (young woman married) can't speak and points out with warda and shows where water comes. By and by old woman sees nunga bringing maliu. They give the old woman kuldu and junda (ribs and thigh) and their own murduru who can't speak eats plenty. Old woman is their mingari. One day the nunga mukka comes back.



(continued)

Mingari leaves young woman (thalbu) and tracks them up.  
 She was sharpening her wana and by and by she saw Mamu (Devil)  
 catching them. She killed Mamu with her wana and took nunga  
 back alive.  
 Nunga young bilal.

Page 84

Mingara da yauali na  
 You can't hit me,

Wajji wajji wajji wajji.  
 No, no, no, no.

Two old men are fighting brothers (jilbi - old) and dodge each  
 other till night. Then they got up and hunted baru and divided  
 them and then fought again, singing Mingara da always. They  
 knock off at sundown, have baru and sleep. By and by Waramulla  
 (big mob) came along and stood in two long rows. One old man  
 killed one mob and the other another waramulla, singing Mingara da.  
 They finished all the waramulla mob and they had enough fighting  
 and lived happily - "jungun nyinning", "mates sat down".

Singing mob  
 Mama dhugurr  
 Women and gijja always singing and beating hands on thighs.

Dhaggubirdi, dhaggabirdi (quickly)

Bau, bau gabbi (many times), then

Ba-a-u

Eau wau walga.

They finished up with this song :-

Jidiginar ilyirdi

Rungara nangur

Wau wau.



Kulaiji's Story of the Blind Madhuru

Madhuru had no eyes dhugur time and M'maingurra took some fire to where madhuru sat down and warmed and warmed and warmed their eyes and madhuru could see, and madhuru sang :-

Jilga burda, jirga burda,

Wina ngana nganarri

Jilga burda

Wini ngana nganarre

Jilga burda.



NGAU (MALLEE HEN) SONG

Sung at Eucla series of ceremonies.

Beega yila yilanga woggara noongurung

Ijerbē igerbē woggarne eebiga

Eebiga ila yila.

JEEDARRA (SNAKE) SONG

Barba barba woggarna

Larna ularna woggarnē.

For myths concerning these, see the following, (also Legends)  
VII, 3

A koggara mulba (eastern man) lay down in the shade and while he lay down he felt sick (ngandain) all over and then his head went away (he remembered nothing). Then he woke up, but when he woke up he was walking a long, along along kalda (west) and by and by he met a big mobburn mulba who took him to Darbirdi and showed him some wilbi (water) with a big jidarra (snake) in it. The jidarra came up out of the water and swallowed him. The jidarra swelled and swelled because the mulba was inside his back, and it goonaed, goonaed (voided excrement) as it travelled east. Then it made a big circle and lay down inside that. A ngau's nest was near and it took all the eggs and scattered them about and there seemed to be bardujarri (many) eggs everywhere. Then the jidarra went into the ground and a little bird came up and tried its wings and then flew away along the road koggara way.

By and by the mulba woke up and his bones ached all over and he lay still and remembered all the journey he had taken and how the jidarra had swallowed him after it had eaten a kallea (emu) and he saw the ngau and the little bird coming up from the ground where the jidarra went down. He made the jidarra song then and the ngau song and then when he got up and was yaddoo (better) he told his people about the jidarra and the ngau and when the jidarra dance is performed, the



(continued)

women are walgaed with the goona of the jidarra (round white circles) and the performers carry vessels of ngau's food in their hands and dress themselves with ngau down. Wonningi and wreaths are worn for the jidarra. This side (east) of Darbirdi he met the other mulba.

JIDARRA SONG

Jalyimurra (jalyi = spit or sea froth)

I

Wallarding jiraa anee jijiba  
Lala innbanaa aneroo gunda,

II

Warnē warnē ra ngooraa  
Maroodhanbulaa ranee  
Biji biji maradha.

III

Barlara mor ra  
Lara ra warna na  
Aburda burdara ngaree jinda.



Old Binilya's Song

An allinjerra (northern) refrain.

Ngardē'dinā darrulā ūrdā

Mōn barē' mōn barē'

Ū gardē dinā mon barē

Ī garde dīna' daggurdā ūrdā

Mūn barē mūn barē.

Ngarde dina, etc.

Poor Binilya, blind and helpless, was the last of her group, the Wirongu wongga, whose "run" was Tarcoola (darkula) "road" and Bolder and Yuria and Winbera. I tended her for eight months and health failing me, I left her to go to Adelaide. Thrown on the cruel mercies of the few scattered members of other groups now haunting the West Coast, with no one to cook her Govt. rations, she did not live very long after my departure.



Dinah's Song

(Her father's gabbi - Murderua)

Jijī wabbura lā ngarī ngurā  
Garda-dhanā minā, gardadhana ngurā,  
Gardadhana minā, gardadhana ngurā



A man may leave his spear or any personal belongings near a former murduru's camp.

Kurđiji = man with wooden cymbals

Girrgirr and Geerrgeerr - these bird noises are made by special messengers to call to initiation or totem ceremonies. They are heard some distance away and the old men go at once to them.



Women's dance and song.

biju biju marinaa

Janya mari jarda jarda

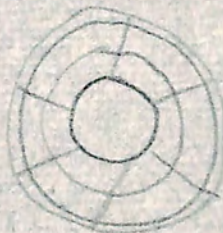
Maru banyala mara binyali

Waialandi nā waialandi ni

Binya binyali.

Biju biju, women's corroboree seen at Eucla.

Waninga



Biju biju dance

Binja bada ma

Kara lilinji.