

At my camp near Kataumig (Western Australia) ^{South}
 in 1966-7, the Nibinyan, about 80 or more, was the
 last & only ^{living member} ~~representative~~ of the old Southern Group of Bibbulmin
 who ^{lived & owned} ~~occupied~~ the ^{area} (now known as Albany, Augusta, etc.)
 when a strange object - ^{the "Kobbara"} ~~interfered~~ the waters now known
 as "Princess Royal Harbour", & out from this object - (which
 Nibinyan's grandfathers called "Kobbara" (bro? shif?)) ~~and~~
~~of the Kobbara came "Jangga"~~ (Spirits of their dead people?)
 walking as they themselves walked, but white ~~the~~ "Jangga"
 The frightened men watched from their hiding bushes & saw
 these Jangga moving about as though they belonged to
 the place, without fear or halting, like "Kallep-gar" ^{(Jivon}

see here

Nibinyan's grand parents' group were the ^{discovery of the} ~~first~~ ^{comers}
 to this Southern area, crossing the continent from some northern
 point & evidently keeping near the west coast all the
 way down from north to south. How long ago - none ~~could~~
 They had ^{had} ~~had~~ lives & flourishes at their stopping point - right
 on Western Australia's ^{South West} ~~South West~~ Coastal areas. They brought
 their own strict social systems with them. Their two
 "phratries" were 'White Cockatoos' & 'Crow', between whom
 marriage was legal, & their descent - from each class was
 paternal. They had also an ordered system which
 forbade what we call "Cross Cousin" marriages, by
 which ^{no} ~~no~~ ^{family} ~~group~~ could intermarry within itself &
 as the group's numbers ^{increased} during those long
 ages, the younger members ^{of this generation} ~~of this generation~~ were ^{apportioned}
 certain areas, north ^{west} ~~west~~ ^{west} ~~west~~ of the first comers by
 their elders & ^{westward} ~~westward~~ along the northern coast.

until at the time of my investigation (about 1966 or thereabouts) this original group which Federal descent had covered the whole of what S. & S Western portion of Australia to some point below Bunbury. All were Bibbulmun & all had kept their strict marriage law so that when I learned of these primary classes of the White Cockatoo & Black Crow. I was shown how to distinguish the types from Coloni, & type.

These Bibbulmun ^{also} extended their group areas eastward along the coast - & was still "White Cockatoo & Black Crow" when I met their last pure descendants - too old men - at Esperance Bay in 1912. This was their eastern boundary.

Breaches of this marriage law meant death.

They had established their group areas northward seaward, & they ^{had} made the special 'food' products of ^{these} their areas.

Their "eldest brothers" - bo-rung'gur (called "Totems" by American Indians) fish totems - Kalde (sea mullet) - Me'lok (salmon) because their 'borunggur' when they saw the fins - spoke of these fishes into ^{their} estuaries etc.; animal totems - Kangaroo, etc. - Gnu, Malleekun. Were ^{borunggur} totems of groups in the group

areas where these were plentiful, & songs were made & sung for the increase of these eldest brothers (borunggur)

They were an ^{unincorporated} ~~unincorporated~~ people, but every Bibbulmun boy, ~~but every~~ boy had to undergo a long period of

preparation & teaching before he was allowed "manhood" in his group. He was taught all his duties; avoidance,

of women; kinships, duties to his own group, relations, & to his relations in law, etc. & when the time came that his elders thought him sufficiently grounded in these vital

"Lessons", he was sent, under escort, of brother-in-law brother & or mother's brother (uncle) on a visit numerous prolonged to every "associated" group of his father & mother's people. Stopping at each group which made occasion to welcome the young lad as "Beeda-wa" (beeda-wa) (beeda-blow-wa "vein", (blood-relationship) "wa" a term meaning a "^{temporary} dispensation" of "blood relationship", & allowing (in the beedawa's "honour") promiscuous intercourse between the boy's guardians & each group visited - the boy himself being partly hidden ~~himself~~ from the group being visited, especially from its women & the girl children who must not look at him or speak to him. His guardians come associated with the group during the visit - & all women do well feed the boy's guardians as some young boys taking beedawa: food to him; & small rejoicings might take place, & perhaps some baby, born unborn, might be promised for the boy, who would thus be made "daajelik" (brother) to the baby. All the groups visited of the Beedawas guardians were "relations" "relations in law" to the boy's own group, thus following the Pibbulmum laws which in this way avoided "cross cousin" marriages.

When the beedawa had been taken to the outermost group, the return journey to his own father's ^{group} own area was made, & members of every group began to call their food, & "presents" for the Beedawa's group, & follow the Beedawas return journey which was made quickly & with no stoppages.

to give for banks

The boys own group made its own preparations for the return, collecting its food, presents, ^{articles} objects of barter etc., the occasion being "timed" so that the edible tubers of the boys own people would be most plentiful - Wallaschen season, salomon season, mullet season etc. - + dances. (Called Kē "ning" in the S.W. of W.A.) ^{day of the} would be practice & arranged, & on the return of the bedawa he & his guardians would be decorated ^{with} their respective emblems etc. - take, white dipulas, feathers, & Ochres Kampars skin rug (4 skins made one good rug) would be placed where the bedawa group would stop & deliver the boy - on to the Kampars rug. So in bedawa ^{now} but - Yung-ax (man)