

Notebook 230

Early MSS.

A Collection of Miscellaneous Notes

From various sources

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According to Sydney Hadley, the Sunday Island natives divide the year into the following seasons :-

January and February	mungulla
March	erelboo
April	ngalladay
May & June	challalay
September & October	cooloo
November & December	lalleen

The days are named as follows :-

Today	bannigarra
Yesterday	perdee
Few days ago (?)	perdarra
Long time ago	arronjerrie
Tomorrow	nooridgee
Day after	nunnajorr
And the day after (?)	nyoonagawar

Time, according to W.H. Bird, is calculated by the Sunday Island natives as follows :-

Today	bannagarra
Yesterday	perdie
Few days previous	perdiarra
Tomorrow	nooridijee
Next day	nyoonagawarra
Long time ago	arronjerrie
Long time hence	arrabra

Seasons

Mungalla
 Errelboo
 Ngalladang
 Barrgunna
 Challalay
 Cooloo
 Lalleen

To be corrected

The Four Seasons named by the Maura natives (New Norcia) are :

Spring	chatebara
Summer	pee-roach
Autumn	bon-mara
Winter	mo-kair

The names given by the New Norcia natives for certain trees growing in the district are :-

York gum	T-wutta
Jam	Mungut
White gum	Wownda
Banksia	mun'gutch
Jarra	Jer-rell
Flooded gum	Koo-lunn
Sheoak	quail-a
Prickly tree	Paynta
Wild potato	Corna

The extent of tribal country over which the Maura (New Norcia) tribes possessed hunting privileges was about 25 miles square. The natives of this district numbered about 200. Of these there are very few left, the children at the Mission being nearly all half caste. A few of the older pureblooded natives reside at the Mission, the greater numbers of these left having joined other tribes beyond the influence of the Mission.

The native names of the tribes were (according to Rev. J. Flood) Maura, Dundarriga, and Bindoon (?). The territorial limits of each tribe are strictly defined. Certain trees and hillocks marking the boundaries. Any trespasser found crossing these imaginary boundaries was killed.

Rev. J. Flood states that the average height of the New Norcia natives was about 5' 5". The tallest man was about 5' 11". Some of the natives were quite as well developed as the average white, but the majority were much thinner. Their condition depends greatly upon the quality and quantity of food.

Physical Characteristics

Amongst the northern tribes the colour of the women is sometimes lighter than that of the men. For instance the two fullblooded (Tableland) native women now residing at Benmore Midland Junction are of a much lighter tint than their husband who comes from the same district. Amongst the Southern tribes, Jubytch has the distinct chocolate colour characteristic of the race. The women of the South are not lighter coloured than the men, if anything they seem to be slightly darker.

Native Traits, etc.

J. Whitechurch states that the Busselton natives were slower in maturing than the whites, the young men not getting whiskers until they were about 24 years of age, otherwise their growth was similar to that of Europeans, their height varied from 5' 6" to 5' 10".

H. Williams stated (Howitt's S.E.A., 762) that physically the Yerkla Mining were a medium sized people, small boned, slender in build, athletic and smart looking; their complexion was of a dark copper colour and their hair black, bushy and curly.

(To be corrected.)

K. Young whose vocabulary is taken from the Murchison district (Annean Station) and corresponds in many particulars to that compiled by R.J. Carlyon, furnishes the following names for the points of the compass :-

North, yabberoo
 South, Meenung
 East, Beedung
 West, weelo
 Northeast, wur'dal
 Southeast, wun'mulla
 Northwest, in-ga-da
 Southwest, kad'-je'-na

R.J. Carlyon of Yuin (Greenough River) gives the following names for the points of the compass :-

north - yabaroo
 south - mining ulba
 east - maliyarra
 west - weelunga

According to W. Williams, the extent of tribal country claimed by the Yerkla Mining was from about 100 miles east to about 40 miles west of Eucla, along the coast, and as far inland as they dared to go. Owing to the barren nature of the country on the North, North-west and Northeast, the Yerkla Mining rarely went out in those directions farther than 25 or 30 miles, where lies the great Nullarbor Plain, the Southern edge of which is about 25 miles from the coast. The natives have a tradition that once, long ago, during a wet season, some of the tribe went out in a northwesterly direction, but seeing footprints of men and marks of fire and distant smokes, they fled back to the coast. Another reason the natives give for not venturing far upon the Nullarbor Plains is that they say they are inhabited by a gigantic snake, which devours every living thing that is so unfortunate as to fall in its way. It does not even spare stones or trees, and its hideousness is beyond description.....Two lesser tribes on the coast to the west of the Yerkla Mining speak a dialect of their language. Beyond are aliens, only known to them by names meaning "long nose" and "snake men".

The names given to the points of the compass by the Sunday Island natives are :-

North - al'lang
 South - ban'all
 East - ar'dee
 West - kool'arr

(Sydney Hadley & W.H. Bird)

Curr says with reference to the cardinal points given by the Murchison natives, "Looking at the cardinal points we find malley-earra = east, and that the tribe who live to the east of the Cheangwa people call themselves muliarra. No doubt the same word differently spelt. Again we have minungoola = south, and we know the tribes to the south, possibly immediately to the south, call themselves Minung and that goola appears near in the additional words. From this," Curr concludes, "we are led to doubt whether this, or any tribe, has equivalents for the cardinal points." As has been shown, almost every tribe had names for the four cardinal points, some having had names for eight points. The Cheangwa names, given by Perks, are as follows :- (Curr's A.R. I, 374)

North - koearra or gabra
 South - minungoola
 East - malleyearra
 West - weelungoo

It is interesting to compare these names with those given by Drage as the names of certain tribes.

 The names of the four seasons given by J. Perks, Cheangwa, Murchison, are as follows :-

Spring - eandagoola
 Summer - ngalbarrawa
 Autumn - thulebarra
 Winter - woothunga

(To be corrected)

 The names of the cardinal points, as used by the Wonunda (Eyre's Sandpatch) tribe are as follows (Graham Williams) :-

North - kyilla	Northeast - goorna-booroolo
South - koorilla	Southeast - yarode
East - kokkara	Southwest - wonboddy
West - kulda	

The Cape Riche natives have the following names for the seasons :-

(Moir) spring = may-nung
 summer = bea-rok
 autumn = mon-gin-ong
 winter = moker, mogar

Their cardinal points are as follows :- (Moir)

 north = ular
 south = we-rit
 east = murnong
 west = wordick, also land breeze, & west wind

The family or tribe is called morit, which also means "related".

The names of the various colours known to the Cape Riche natives

are:- (Moir) red = obie-lung
 black = moon
 brown = merder-merder (?)
 white = barart

Jubyche gave the names of the various winds as follows :-

 maar dwerga = the north wind
 maar kutting = the south wind
 maar nongart = east wind
 maar winnegul = the west wind
 booyal kunning = southwest wind (Bunbury)
 jeeral = Nor'West wind
 wagarr = light wind (breath)

Mr. C.A. Paterson stated that the natives had a correct knowledge of the cardinal points of the heavens. The names given by him are :

 yiral = north
 buyal = south
 gungal = east
 wurdal = west

A day is expressed by a sun. If a native wishes to say two days, he says kuyal gnunga (two suns). The time of the day he describes by the position of the sun. If he, therefore, makes an appointment,

he will point in the direction where the sun will be at the time, and expresses himself thus, "gnunga alli gnatch yul" (sun there, I come).

The points of the compass as given by J.O. Brown, formerly of Roebourne, are :-

North = yabberoo

South = chinghie

East = erajew

West = woolajew

In computing time they use the following words :-

Time, past = balallie yilla

Time, future = minnawarra

Time, present = eegilla or yeegilla

Tomorrow = toondakallie

Yesterday = coonjerrie yilla yanda
 one past day

J.S. Durlacher supplies the following Nor'West names for the cardinal points :-

wardandoo or irrajoo = east

wolboorar or chinghi = south

kowarree or woolajoo = west

yabbaroo = north

Dr. Wilson makes mention of a "love token" which Mokkarē discovered in a native encampment inland from King George's Sound. It was "a lock of hair, interwoven with some network which he (Mokkare) informed us, a fair, or rather a sable damsel had his; and it was the business of the enamoured swain to find it out, when he was rewarded for his assiduity by the favour of his mistress."

(Wilson's Voyages, P. 253)

W.H. Stretch, North Kimberley, states that the names of the 8 points of the compass are so familiarly fixed in the minds of the Hall's Creek natives that in directing another person where to find anything they call out the compass point in the most natural manner. The following are the native names of the points, commencing at the north :-

North = kainira
 Northeast = kaira
 East = karnira
 Southeast = kara
 South = golanira
 Southwest = golarra
 West = kalanira
 Northwest = kalara

Up any creek or river is known as kangara, whilst down the stream is kaminburra.

(To be corrected. Have found Stretch very unreliable in his statements.)

E.R. Parker states that the York natives called the four cardinal points of the compass as follows :-

Geering = north
 Booyung = south
 Kokkar = east
 Wunnikal = west

A. Oldfield gives the cardinal points of the compass amongst the Watchandi tribes as follows :-

erato = north

euna = south

angalo = east

watchu = west

Probably there is some connection between the Watchu, the equivalent of west, and the name of the tribe. (To be corrected)

A.K. Richardson, writing of the Nickol Bay tribes states that a sentence is made interrogative by the addition of the word wyee at the end. In the same way the termination dune determines a sentence to be negative. "I am sure," says Mr. Richardson, "they have thousands of words. I have forgotten hundreds that I know. They have words for everything that comes under observation, or is within their comprehension."

The native wells which Warburton came upon during his journey across the desert are described as "little holes sunk in the sand with a slight curve, so that the water was often invisible from the surface, and being thus shielded from the burning sun the evaporation was less and the liquid cooler. The average depth of the wells was about 5 feet, though some attained a much greater magnitude." Out of about 50 attempts made by Colonel Warburton to obtain water, only one was successful, although in the selection of likely spots experience and desert craft were brought to bear. The native has the advantage of the European in this respect, although it is but instinct which enables him to discover the locality from which water may be obtained.

During Grey's term of office as Resident at King George's Sound, he was frequently called upon to adjust native grievances as well as differences as to ownership of the produce of the land, which occasionally cropped up between the aborigines and the settlers.

"One evening," he states, "a native came to me....and said, 'Djanga kain nganya goree bomb-gur.' (A white man has just struck me); at the same time he showed me his side which was severely bruised. I accompanied him to the beach and there found a number of liberty men from some American whalers walking about. There were also several natives on the beach who were in a state of great excitement and came hurrying up to me.....The natives were soon satisfied that strict justice would be done them, and as the sailor who had struck the native was a man belonging to the Russel, commanded by Captain Long, who had previously taken me to Shark's Bay, it was arranged....that the offender should be brought before me at 11 o'clock the next day to answer to the charge. At the appointed hour.....the natives assembled. I called therefore upon Taal-wurt for an information which was as follows :

Colony of Western Australia to wit	The information and complaint of Taal-wurt, Tdon- darup, in the said Colony, made before me, Geo. Grey, one of H.M. Justices of the Peace in and for the said colony, the 15th day of February in the year of our Lord one thousand eight hundred and forty. The said Taal-wurt, Tdon- darup complaineth and saith : 'Nganya kupa yoor-ril gool-gur, boye bomb-gur'. (I in the water carelessly walked along, a stone struck me.) But at this point his eloquence totally deserted him, and he was pulled back by his friends, who pushed forward another native, and who stated as follows :- Bin-doll Mongalung saith : 'Wal-bur wat-to Taal-wurt : Djanga taalwurt kyle-gut bombgur. Taalwurt djanga neyp bombgur, kyle-gut Taalwurt neyp bombgur, Waum djanga Taalwurt matta boern boola bombgur. Taalwurt yoor-ril watto, waum djanga narrail ngobbarn boye koembar bombgur.'
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(Along the beach was walking Taalwurt; one of the dead struck him under the ear. Taalwurt then very slightly struck this one of the dead; under the ear Taalwurt very lightly struck him. Another

of the dead then struck Taalwurt very forcibly on the legs with a stick; Taalwurt went walking along quickly; another of the dead in the ribs with an exceedingly big stone, extremely hard hit him.)

A murmur of applause ran through the assembled natives. The ngob-burn boye, koombur bombgur or exceedingly big stone, extremely hard hit - was evidently.....a masterpiece of eloquence, and the contrast between this and the neyp bombgur, very gently struck. of Mr. Taalwurt, undoubtedly evinced its superiority.....but as Taalwurt was a stout able fellow....I did not place implicit faith in this poetical narration. I had no doubt that Taalwurt had been first struck and was thus the injured party, but now I knew he had returned the blow. I was also sure he had given at least as good a one as he had taken. The case therefore did not tell in Taalwurt's favour as much as I expected it would, and on the offender being produced I found he was a native from Timor, and not much more civilised than his opponent. The mate of the vessel..... stated that the man bore an excellent character and....was willing to make any compensation Taalwurt might require. Before the case came on I had explained this to the King George's Sound native, who compounded the matter for half-a-crown."

The names of the seasons given in Grey's Dictionary (P. 55) are as follows :-

Jilba - the spring, about September. "dubak-ngan-now-eeen", "eating dubak" (a small root, in season in September and October. It produces a beautiful flower, somewhat resembling the hyacinth.) This season (jilba) is preceded by maggore and is followed by kumbarung.

Dulbar - the season of April and May. "Dulbar mya warrow-eeen", "we make huts in Dulbar". It follows the season of boornoore and is followed by that of Maggore.

Berok - the summer season. This season follows kumbarung and is followed by boornoore. "Nganga moordooeen," "the sun is powerful".

Maggore - this season follows dulbar and is followed by jilba. "Nganga nu-map", "the sun is not powerful" - winter - the months of June, July and August - the rainy season.

Boornoore or Boornoore - the autumn of Western Australia (April and May). It follows the native season "Berok" and is followed by dulbar. "By-yu ngannoween", "the season for eating by-yu".

Kum-bar-ung - the season which follows jilba and is followed by that of "Berok" (about October). "Mun-gyte backan-eeen", "the mungyte eating season".

Grey's names differ somewhat from Moore's :-

1. Jilba, spring, about September
2. Kumbarung, about October and November (?)
3. Berok, summer
4. Boornoore, autumn (April and May)
5. Dulbar, autumn (?)
6. Maggore, winter, June, July, August

G.F. Moore gives the following names for the seasons :-

(Moore's Dictionary, 13-14)

Birok - the summer season, December and January. This season follows kambarang and is followed by burnoru. This is the very height of summer, when iguanas and lizards abound. The aborigines seem to distinguish six particular seasons. They are :-

1. Maggoro - June and July, winter
2. Jilba - August and September, spring
3. Kambarang - October and November
4. Birok - December and January, summer
5. Burnoru - February and March, autumn
6. Wan-yarang or Geran - April and May.

Moore, commenting on the native seasons says, "It would be curious should a more perfect knowledge of their language and ideas give us to understand that to each of these seasons some definite portion of time was appointed, as sixty or sixty-one days; in which case their year would be made to consist of 360 or 366 days; and it might prove, on further research, that this, and some others of their customs, were fragments splintered off from some ancient fabric of knowledge and civilisation with which they were formerly connected."

The natives of the Peak Hill district, according to Mr. G. Chambers calculate months by moons.

Weelarra cood-e-ya = one moon; weelarra cootarra = two moons;
weelarra mungul = three moons; over three moons is yalba or plenty

Mr. Chambers attempted to obtain the names of the months from the natives, but as the calendar months are entirely unknown to the aborigines, whatever meanings the names may possess it is certain that they are not the correct translations of January, February, etc.

The names are :- January, mul-bu-ga
 February, wen-nug-ou
 March, Jyl-gun-da

F.W. Wedge, formerly of Beedarie Station, near Port Hedland, gives the following native names for summer and winter only :-

Summer- waller-meller
Winter = moo-thoe

In the Perth Gazette of March 9th, 1833, some strictures having been passed as to the uselessness of the native as a worker, a person named Lyon wrote a letter to the press, stating that, to show how the natives could work, the whole of the timber for the building of the Bush Inn was carried to the site by them. They carried in one day 8000 feet.

The natives reckon time and distance by sleeps, not so many days, but so many bidjars (sleeps).

F.F. Armstrong said that the Swan tribes were in the habit of communicating with at least ten surrounding tribes, viz. three to the Perth Gazette, northward, two to the northeastward, two to the 5/11/36, P. 793 eastward, besides the Canning, Mangles and Murray tribes.

Their rate of travelling when in pursuit of an enemy or in flight was between thirty and forty miles a day. On hunting excursions and while peacefully passing from place to place, and having at the same time to provide their food, their highest average rate did not extend fifteen miles a day.

F.F. Armstrong, Native Interpreter, 1835-6, endeavouring to ascertain the number of each family or tribe, took down the name of every individual in most of the Swan tribes. Munday's Perth Gazette Nov. 12, 1836 P. 797 tribe contained about 30, Yalgonga's 32, men, women and children. None of the tribes of the Swan River exceeded 40 individuals at most. The total number, including women and children who are in the habit of visiting Perth, Fremantle, Guildford and Kelmscott was estimated at 700. A tribal territory averaged about ten miles square of country.

Giles thus describes a native dam which he discovered in lat. 29° 19' 4", Long. 128° 38' 16" and to which he gave the appellation of Boundary Dam. "The little dam was situated on a piece of clay ground where rain water from the foot of the sandhills could run into the lake and here the natives had made a clumsy attempt at storing the water, having dug out the tank in the wrong place....at least not in the best position for catching the rain water.

P. 173) The dimensions of this singular little dam were very small; the depth was at its most satisfactory feature. It was, as all native watering places are, funnel shaped, and to the bottom of the funnel I could poke a stick about three feet.....the surface was not more than eight feet long by three feet wide, its shape was elliptical."

J.S. Roe, Surveyor General in 1836, mentions an instance which proved that the King George's Sound natives and those of far-outlying districts, communicated with each other before the advent of the whites. The natives had stolen a bridle from one of the exploring party's camps, together with other articles. Perth Gazette Aug. 13^r '36 P. 746 "That they communicate with their countrymen round the settlement is shwen by the fact, that in consequence of my having made some of the latter acquainted with the above robbery and threatening to shoot the thief if I fell in with him on my return to Swan River, they by some means contrived to obtain restitution of the bridle and to restore it to the Government Resident at Albany on the day after my departure."

A resident of King George's Sound in 1834 contributed several interesting articles to the Perth Gazette of that year on the manners, customs etc. of the K.G.S. aborigines. As regards the seasons "Mondyeunung" was the name given to the period extending from the latter part of October to the middle of January. It was evidently the season when the "Mundja" or annual fair was held, as the inland natives had brought in parrakeets and cockatoos in exchange for coastal delicacies such as the mungyte (the honey of the banksia).

Perth Gazette (The middle of July is the end of Mokkar - P. 340)
 Aug. 9, 1834
 P. 335 "The native season of Mondyeunung," the correspondent
 further adds, is succeeded by Peeruck, which continues till about
 the 20th March."

Grey supplies the following names for the seasons, at King
 George's Sound :

Makore (maggore, winter?)

Main-ung-ul - the season which follows makore (spring?)

Mon-jen-ung - the season which follows mainungul.

(To be corrected)

According to Dr. Scott Nind, the names of the seasons at King
 George's Sound, beginning with June and July, or winter, are :-

Mawkur, winter

Meerningal (meen or meern, season?)

Maungernon (manja, fair, time?)

Berne, summer

Meertilluc

Pourner, autumn

Journal Geog. Soc.
 Vol. I, P. 50, 1831

The Winds

S.W. = bernang

N. = cheerlung

E. = yerlimber

S. = meernan

N.W. = woertit

The following names of Nor'West natives, collected by "Yabaroo", are interesting from the similarity of the affixes to those of the South, as for instance "Golambiddi", the southern term for "a young man" and Midgegooroo, the name of a Perth native, who was shot by the soldiers in 1833.

Names of Nor'West Natives

Banubiddi	Janjeering	Nobigeroo
Bandabiddi	Jomgoroo	Tooanbiddi
Bannawalala	Monagoroo	Woondagoroo
Cheirbigeroo	Moorabiddi	Weilagaroo
Chiabiddi	Nyeirgah	Walarra
Coondaring	Nyeeragoroo	Wanyabiddi
Carragigeroo	Yarrabiddi	Withagoroo
Eirjah	Naleobiddi	Weirgigeroo
Gnoiabiddi	Nandigeroo	Warlagoroo
Gnanthering	Nyanjigorro	Yingagoroo
Junagoroo	Peitagoroo	Yackoo-biddi

The former name of Roebourne was Yirramuckadee, and of Cossack Bajinooravan (?)

To be corrected.

According to "Yabaroo", the Nor'West natives have names for seven varieties of spinifex, the seed of which they use as their principle corn. The names are :-

toocalga, the roughest edible kind for stock

wadadi, the grassy spinifex

yoomboo, the eaten headed

thoonthoocarra, the edible coast spinifex

wintha, buck spinifex

miaburna " "

peridin, porcupine or thistle buck

The native names for the cardinal points in the Roebourne and Ashburton districts are also supplied by Yabaroo :-

<u>Roebourne</u>	<u>Ashburton</u>	<u>English</u>
Irrejoo	Wahrandee?	East
Woolajoo	Cowarri ?	West
Chinki	Walburra	South
Yabaroo		north

(Referring to previous page : Is not wahrdandoo west and cowarri east?)

The native names for some Nor'West rivers are as follows :-

Weila, The Gascoyne

Mindiroo, Ashburton

Multhowarra, The Robe

Yardie, The Cane

Maithering, Lyons

Koolumba, Fortescue

Wanarang, Lyndon

Minilya, Minilya

Muliano, Yanaril

Mundabullangana, Yule

Meidoolgoo, Henry

"Yabaroo" (North) supplies the following names of Nor'West tribes :

Binnigora, Central Ashburton

Biong, Gascoyne and Lower Minilya

Balgoo, North of Roebourne

Cheeraroo, Upper Ashburton

N-galla, Beagle Bay

Ngaloona, Cossack and Roebourne district

Karriarra, Northeast of Roebourne

Mardathoni, Cossack, Flying Foam, etc.

Miah, Gascoyne, Lower Minilya

Mandabalonga (Yule?), Northeast of Roebourne district

Nocella, Lower Ashburton and N.W. Cape

Nocanamaronga, Cane, Robe and Fortescue Rivers

Poordoona, Lyndon and Minilya

Tarkarri, Lyons and head of Minilya Rivers

Talanjee, Parts of Ashburton, Henry and Yanarie Rivers

Warriwonga, Lyons, etc.

(These names are with one or two exceptions, corroborated by Cornally.)

W.H. Stretch, of Hall's Creek, states that the principal tribes in that district are the Kisher, Gunyan, Lungar, Nining, Jarrau and Walmaharri. (To be corrected)

According to Peschel, the Australians have names for 8 different winds.

Moore estimated that there were about 3000 aborigines frequenting the located parts of the colony about 1840.

Edward Cornally who resided for 22 years on the Gascoyne, confirms many of Yabaroo's tribal names, the difference being only in orthography and location. The tribe belonging to the mouth of the Gascoyne River and for about 140 miles along its banks was the Mya tribe. At Wandagee Station on the Minilya River, the Byon tribe was located. The Talinjee tribe owned the country watered by the Henry and Yanarie Rivers and the neighbourhood of the Lyons River was the home of the Boortena tribe.

Yabaroo places the Mardathoni tribe near Cossack, Flying Foam, etc. but Cornally states that this tribe Mardatoona lived 10 miles south of Wandagee and another tribe called the Kallellie Wardu was located between the Byon and Talinjee tribes. (Walbarring, the De Grey native, places the Mardathooni further north.)

The Byon tribe bartered with the Talinjee, Mya and Boortena tribes, and Cornally states that the new songs and corroborees always came from the North, and were generally brought to the Byon tribe by the Talinjees and were passed on to the tribes south and east.

The Byon tribe, in whose country Cornally lived for so many years, numbered about 250. The extent of country occupied by them was about 50 miles east and west and about 60 miles north and south.

The natives thought the warda caused the whistling in their ears, "the warda" they said, "who wanted to make them insane." (baa-ba) In stony country the bungarras or cheestarra camped singly. According to Cornally, the boilyamen placed the big solitary boulders in various parts, why, he doesn't know.

When going out to kill a native the natives greased themselves all over and without wearing their manda badjela, they took with them thecrabandies and a witba and a spear, or two. They usually went out in parties, of 4 or 5, sometimes 2 and sometimes only one went. They wore no belt or armlet or anything. Their time was usually

just before daylight. These vendettas took place as the result of abduction or boylya-making some relative/died^{who}.

The Juna, Witba, thoorabandee, bullroarer and kyley are all as a rule made from the mulga which is harder and takes a better polish than other woods.

Sydney Hadley obtained the following names for trees, etc. from the Sunday Island natives.

White gum = maroolui

Red box = ngalngoroo

Paperbark = peedor

Wattle = wongl

Wild fig = kooree

pandanus palm = edul

Red wattle = lingmiddie

Leichhardt Pine = leoradoo

Cypress pine = goody goody

Mangrove = poordan

Yams or roots

Ngeorarra

Koolngarie

Karringum

Errelm

Koomenon

Karinjen

W.H. Bird also furnishes the above names with the addition of the native equivalent for wild apple tree = ellarra.

H. RUSSEL, during an expedition from Coolgardie to the Barrow, Cavanagh and Warburton Ranges, met several families of aborigines in various parts of the route. "The men were well built fellows....

of fair physique and in good condition." At Barrow Range there
 Journal was a fair sized camp of natives. Several of them
 E.G.S. had a distinctly Jewish cast of features, others again
 (A.) Vict- had a distinctly Jewish cast of features, others again
 oria were more of the negro type...One of them stole half
 Vol. XVII a side of bacon, but on the whole we found them hon-
 P. 64 et seq. est and good natured....They have eyes like hawks....They are gen-
 erally in camps of 8 or 9. Where the tribal division comes in it
 would be difficult to say....The same tribe extends from within S.A.
 to the Barrow and Cavanagh Ranges and we found that those we met at
 Melango Creek were also of the one tribe, as they knew the names of
 the waterholes at Mount Squires and in the Cavanagh Range.....
 Our friend Melango, his two sons and another gentleman were there
 (on Malango Creek). They stopped all night in our camp. After
 much merriment and laughter and a good supper, they scratched 4
 beds in a row in the sand, lit fires on each side of each bed,
 and retired. They sleep on the flat of their backs, with their
 knees up in the air and one or other got up several times during
 the night to replenish the fires. Old Jack...was the best dev-
 eloped native I ever saw, being 41 inches round the chest (to say
 nothing of 41½ inches round the waist), height about 5' 7" and
 very muscular and powerful.

 According to R.H. Mathews, "masturbation and sodomy was in more
 general practice in the Kimberley district and Northern Territory
 than elsewhere." Corroboration of this statement has not been
 obtained. (Mathews, Phallic Rites, etc. of S.A. Aborigines,
 read October 5, 1900.)

 Spencer and Gillen state that amongst the Arunta nation there is a
 Northern belief that there are certain stones which are supposed
 Tribes of to be charged with spirit children, who can, by magic,
 C.A. be made to enter the bodies of women, or will do so of
 P. 330-331 their own accord. In the Warramunga tribe the/ trunks of certain
 trees, with an axe, because the blow might cause spirit children to
 emanate from them and enter their bodies. They imagine that the

spirit is very minute, about the size of a small grain of sand, and that it enters the women through the navel and grows within her into the child."

Traditions, Legends, etc.

The Arunta, Urabunna, Warramunga and other tribes believe that there are special individuals amongst them who are supposed to have the power of seeing the spirits. The latter also every now and then show them sacred ceremonies. These more fortunate individuals then perform them for the benefit of their fellow men or rather for their own benefit, as such performances are associated with the giving of food, hair string etc. to the performers. The Urabunna tribe call the Nanja tree or rock wathilli, a word bearing a not very remote resemblance to the walarree of the Gascoyne natives.

Nganji means abstinence from flesh food amongst the Gascoyne natives and in the Arunta tribe nanja means a tree or rock supposed to be especially associated with an ancestral spirit individual, every individual having his or her nanja tree or rock at the spot where the old ancestor left his spirit part behind when he went down into the ground.

Ngoolgurt = abstinence from certain foods (Jubyteh's word)

The aborigines have a kind of secret language amongst themselves somewhat similar to the "Thieves' Latin" of school boys. In almost every tribe this language is spoken. It seems to be confined to the men and it also varies with the dialect of each tribe.

F.F. Armstrong stated (Perth Gazette, Oct. 29, '36) that the natives believed their earliest progenitors to have either sprung from emus or been brought to this country on the backs of crows, but from whence the legend does not add."

It was invariably believed that their women conceived in consequence of the infant being conveyed...from somewhere across the sea into their mother's womb."

F.F. Armstrong in the Perth Gazette of Oct. 29th, 1836, (P. 790) stated that a tradition was current amongst the natives "that the whole native population of this country was, in distant ages, confined to the mountains that the different tribes now occupying the plain between the mountains and the sea are the descendants of a very few families, who migrated into the plain at a comparatively late period."

W. Harris, half-caste, also mentions a legend bearing upon this subject, which he professes to corroborate from geological evidence. He states that Mount Saddleback is the cradle of the race, the surrounding valleys having been at one time covered by the sea.

The natives also stated to Armstrong that "the language of the mountain tribes was at one time their universal tongue. They have also the tradition that Garden Island was formerly united to the mainland, but they attribute its separation to the waugal." Baabur also mentions this legend, and Joobyche.

Spencer and Gillen relate that amongst the coastal tribes (Gulf of Carpentaria) "at the present day the rainmaker goes to the N. T. of waterhole, secures a snake, kills it and places it C.A., P. 631 on the bank by the side of the hole. Then he makes a little arched structure out of grass stalks twined round with fur string. He fixes this in the sand, so that it forms a little arch over the body of the snake and after singing it for some time, the clouds come up and the rain falls."

Spencer and Gillen mention the reluctance of the Arunta to disclose their names from a vague belief that anyone knowing their name has power to work them harm. The Northern people of W.A. N.T. of object to tell their names owing to their fear of some C.A. 585 harm befalling them from someone possessing a knowledge of these names.

It may be worth while to mention that on Rottneest, Garden Island and on one only of the Abrolhos Group there existed a small species of wallaby which was not found on the mainland. Would this be in favour of Jubytch's tradition that Garden Island and Rottneest were once part of the mainland?

C.J. Annear states that "except in cases of death there is no mode of justice. All are equal, that is as far as the men are concerned.

A child is seldom touched or beaten for doing wrong. Any wrong it does it, on the contrary, the cause for praise and laughter. I have seen children throw sand in their mothers' eyes, and throw stones and anything handy at her, and the whole of the camp laugh. I have known them to be encouraged and told to thieve by their elders. It very often happens that the elders will instruct a child how to steal a certain thing, knowing that if the child is caught or found out he will only get a thrashing and will not be sent to gaol.

I have seen scores of fights and women thrashed owing to immorality; there is no questioning about it. Should a man become suspicious that his woman has cohabited with any black man during his absence without his knowledge, the first thing he does is to give the woman an unmerciful hammering. On one occasion I knew a man to thrash his woman with a piece of iron. No inquiries are made as to the guilt of the woman. I have often heard them say that the cause of the thrashing was not a reality. Sympathy or leniency amongst blacks is almost unknown, and when it is shown by whites towards them, especially by the whites, it is accepted as cowardice.

"The elders appear to have great influence over the young," C.J. Annear (of Fitzroy) states. "It is possible to gain information from a young native provided you get him clear away from, and without the suspicion of the elders, but not otherwise. In one or two words or a look the elders appear to have hypnotised the younger ones. On one occasion a young girl told my wife and myself about natives killing and eating horses. I tried later on to get some more information for the benefit of the police. An old man was close by and heard me. He said a few words, and a look passed between the two, and from that time I could not get a word from the girl on the subject."

C.J. Annear states that "a newly born child is supposed to come from an alligator or something of the kind; the native tells his woman that he has seen the alligator and had arranged with it to bring her a child."

"A child born in any tribe close here (Fitzroy) is considered as belonging to the tribe. Thus a Warranarrie tribe child is a Warranarrie, etc."

The customs of circumcision, subincision and a certain operation performed on young females "to ease confinement" are practised by the Fitzroy River natives. (C.J. Annear)

Totems

W. Harris, half caste, states that every native had a totem of some kind. The totem of his family was the emu, but one totem did not necessarily belong to the same family, sometimes different members had different totems. Harris's native name was Wir-dill, which he says means "an emu sitting".

(Ask Jablbert about the following.)

When any member of Harris's family died all the family were forbidden (ngul-gart?, ngoolgart?) to eat emu for a period which lasted until some old man or woman, a relative who was not fasting from emu, or whose totem the emu was not, rubbed a piece of emu's fat across the mouths of those who were fasting when the ban was removed. This method of breaking the fast must always be done suddenly, and without those on whom it is performed being aware of it beforehand. Sometimes those fasts were continued for years. At all other times the natives freely ate of the food of the bird or animal that was their totem. In some places it formed the principal food.

The Perth Native School was inaugurated September 1840, under the support of the local Government and the Wesleyan Society.

According to the Rev. Nicholas of Broome the marriage laws and class divisions of the Broome, Beagle Bay, King's Sound and Derby natives are as under :-

Man	Woman	Offspring
Borongo	Panaga	Karimba
Panaga	Porongo	Parechar
Karimba	Parechar	Porongo
Parechar	Karimba	Panaga

Origin

W. Harris, half caste, puts forward a theory with regard to the origin of the Southern aborigines. Mount Saddlesack (formerly called "Mokine" is considered by Harris to have been the "cradle of the Southern race". At one time, many ages ago, there was a great inland sea which covered all the low-lying portions of the Southwest leaving only the tops of the high hills visible. Apparently this great sea was the result of a sudden disturbance of the earth's crust, as Harris speaks of "the remnant of the first inhabitants living on Mokine, who were the only people saved from the sudden inrush of the sea, and from these Mokine indigines the whole of the southern people are descended.

At Moogooloo (Mount Brockman), Harris is of opinion that the sandridges which are to be found for many miles at the base of this mountain, were once the bed of the sea and that they are not due, as geologists state, to the action of the wind. Harris thinks that confirmation of this statement will be found on examination of those sandridges which are nearest to Moogooloo, when it will be seen that they contain the detritus of the various formations of which Moogooloo is composed, which has been washed away from its sides by the action of the sea beating against what was then the shore.

A Kalgoorlie aborigine informed Mr. W.D. Campbell that the long patterned boards, called by him dancing boards, represent a dark patch in the Milky Way, the story being that "Father and Mother walk about (travel) with little black boy, and by and by little fellow take them round and stop one place and no more seen. Mother steps in camp looking after tucker. Father follow him up and find out that the boy had picked up a "coondang" and taken it away. They had flown away into the sky and now form the dark patch in the Milky Way.

Mr. J.A. Panton in his Paper on Australia Deserta read at the R.G.S. Meeting (Melb.) August, '95, mentions the discovery by Mr. Maitland Brown, a prospector, of a fairskinned race of aborigines in the district east of the Virginia Ranges. Mr. McPhee exhibited an Albino aborigine found in about the same longitude as the Virginia Ranges, but about 200 miles north.

According to Mr. G. Simpson the Hampton Plains natives appeared to have lived almost entirely on bardees or grubs. They also roasted the fruit of a climbing plant something like a gourd. They occasionally ate the quondong. When hungry they went forth with a strong stick about $1\frac{1}{2}$ inches in diameter and 6 feet in length and dug under the jam trees for bardees.

Mr. George Simpson describes the Hampton Plains natives as being a sort of brown-black in colour and of a height much below the average. One native being only 5' 1" in height, who had however two wives one of whom was 5' 5" and the other 5' 4". There were no pug noses amongst them nor thick lips, their walk and general bearing being very graceful.

The Busselton natives calculated the days as Beeja-kain (one (night's) sleep), meeka kain (one moon - a month), beeruk kain (one year, from summer to summer).

Dr. Wilson remarked that each day at noon, which they seemed to know with great exactness, the King George's Sound natives, wherever they might be, kindled a fire and by this means obtained knowledge of each others' situations. (Wilson's Voyages, P. 282)

When the men come back from hunting, they send possums, birds and iguanas and other game they have caught to their wives and mothers and children. The old men are the messengers, the pieces of meat are wrapped up in grass, or bark or leaves and the messenger knows each bundle and to which woman it belongs. When they arrive at the women's camp they call out the names of those women for whom they have presents. The women in return make cakes of seeds and roots and have these all ready to send back to the men by the messenger. After the time of separation, which lasts for a month, is over, the old men bid the women prepare themselves.....

A contributor to the Perth Gazette of August 16, 1834, writing on the subject of the King George's Sound natives, thus further describes Manyet who accompanied him in an excursion to the interior P. 340) of K.G.S. "Manyet.....received and duly appreciated the mental treat of travelling over unknown and far distant ground, seeing, touching and even collecting and preserving portions of trees which he had hitherto only known to exist in name. His vanity revelled in the idea that he had penetrated farther from King George's Sound than Nakina, or any of his acquaintance, and he treasured up in his memory a detailed recollection of the various incidents and scenery, arranged in the form of a Diary, where each day was designated by some leading distinctive mark in the place of numerals, as the killing of a kangaroo (1st day), shoot white cockatoo (2nd day), cow meal (see a bullock) (3rd day), and such like."

When a wanna waga was held in Perth, the natives came from Gingin, York, Northam, Toojee, Moore River, Dandaraga, Beverley, Pinjarra, Bunbury and Vasse, not south of the Vasse. Below the Vasse they did not come, and not farther north than the Greenough Flats and Northampton and Champion Bay.

According to Prof. Tyler, the primitive stage of tatteeing is shown in Australia where gashes are made and wood ashes rubbed in so that the wounds heal in a knob or ridge. The incisions are kept open for a period, being powdered with charcoal or ashes. When the ridges are considered well advanced the wounds are allowed to heal.

Nannine

When they see a son whom they haven't seen for some time, the mother cries and wails, beginning in a long low tone and gradually rising and lowering until she is finished.

Bishop Salvado states that some of the natives divided their year into six different seasons and others into four called by them

Memoril	Cielba (jilba), Mocer (maggore), Ponar (Boornoore)
Storiche	
Dell'	and Piroc (Berok), Spring, Winter, Autumn and Summer.
Australia	
P. 303	Dr. Salvado adds that the Arabs, as attested by

Tomlins (Universal History of the Nations of Antiquity, 1843) divided the year into six seasons, the first of which was called the flower or the herb season. It is worthy of observation that the Australians say also of the season of autumn that it is the season in which the new plants grow and the flowers fade and fall.

The months, continues Dr. Salvado, are distinguished by the moons, without however giving them a particular name or dividing them into weeks and the days in another way are only distinguished by the greater and smaller elevation of the moon.