

Notebook 26 C

Odd notes from various districts  
on various subjects



In these districts too, where the local group or hereditary borungur obtained, marriage could not take place between members of the same borungur, owing to the consanguinous relationship existing between the members of such local groups.

Balladonia

"Dog" therefore, appears to have become a mere district name, and is not an exogamous totem as is the dog totem of the Nyeerrgoo natives.

- 1 Karrearra, male descent of totem
- 2 Burduna, local group  
intertribal totemic div.

3 Broome

Karrearra exogamous

Ashburton non ex.

male descent

female descent

Vasse

With the exception of the sea, fire, wind and water, the South-western moieties appear to divide all natural objects between them. The terms used in speaking of these objects are noyyung and ngunning. The Manitchmat moiety to which certain objects are kin alludes to them as ngunning = my own, referring to the other objects as noyyung. These terms also express the human relationships existing between the moieties. All Manitchmat are ngunning to each other and noyyung to Wordungmat, and all Wordungmat are ngunning to each other and noyyung to Manitchmat. The terms signify "blood relation" and "relation-in-law" respectively. The exclusion of the sea, fire, wind and water from this general division is owing to their universality. Every native can make a fire, feel the wind and drink the water, and on the seacoast all members can fish or swim in the waters of their own areas.

(See Totems Section for the above information.)



Jamborit 3

Billeemardee 9

Yarrbungit 1

My name - Ngwoonean, gab borungur, running water.

Deedalukin = Mt. Jackson

S.W. Yorrungup, seagull

Ngainyanyan

Yoorabee

Mungoonyain, near Southern Cross

3's trousers, Ngaijjung

Yeederdingoo

Yowinbungoo

Jo Paterson

Wajjee

Kajjee

Kogurt

Myocarnbirdee

Harry

Mickey

Joonya

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Shields 4 Mr. Harris

" mine 2

Mr. Blake 1 ..... 7

Kailees 3 Bannan  
1 mine  
3 Arthur's

Meero mine 1  
Mrs. Blake 1

Shields 2 Mrs. Blake

Beendee 10

Wogarree 2 lots

Bungoons, ornaments for corroboree

Murchison

Thowerda, weerra, kailee

Bunburee

Ngainboro, woman

Ngooreen = swag, Roebourne

Kairawirnee, sorry

Munbib, pig face



9/- Micky  
3/6 Sandy  
1/- Mingo

Marble Bar

Kattawoggal is long carved stick

Noweree = man making

Yeemarree

Kolē'dee = kalleeooroo

Bangedee, spear

Tambellup

Wort beening

murreek bomain

Joolgur won jumping

Yarbungit 2nd

Billy 3rd

Yeerain 2nd relay race

N.W.

Jilba = white, koornan = black

Yeerain won Sheffield, Penny 2nd, Kaian 3rd, £3 in all  
£1

Kaian won Murdle, Joolgur 2nd, Mobel 3rd

Yarbungit maiden, Kaian 2, Dooilba 3

Quarter £4

Penny 1 Yeerain 2 White man 3

Yeerain £11-10, Kaian 7-10-0, Yarbungit £1

Joolgur  
Walyar or Waljar  
Dooilbar  
Mobel  
Yooardel  
Kaiar  
Warrin  
Ngaijjung

Wongur  
Kaian  
Yarbungit  
Noogar  
Nebin  
Ngoyner  
Yeenit  
Jamborit  
Keekarr  
Yerrain

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calico  
blue  
whiting  
18 train tickets

Bootawarra = whaler ship

Katanning

Kainya = crane  
Kainya = mother-in-law  
Kainya = ashamed



Jooloytch or Nooteerwur, a cripple

Nebin, Kogul, Phillips of Tambellup

Kaiar, Katanning, Won'gur

Yarrbungit, Mokar, Kaian want their tickets for Friday, rest for Sunday night.

Meerdar Kening

(see XI - Songs)

Ngoongar ee yabbur

booka na maia kowila kowila

mareega bootana katta eereja

baama bookala reen

Joolgur won jumping

Nookar 1, KARBUNGIT 2, Billy 3

Yeerain 2nd relay race

Today

See re reserved carriages, bread and butter, Keekarr ticket, spears and boomerangs from pavilion.

Dorum, yarlamun, sea breeze

Wombee dinaa  
goordoo garaa  
ah marba  
ranai



Mr. Hall states that the native names of the tribes in the Hay district were Wordungmat and Manichmat (crows and cockatoos) W.A. Spencer, A.J. Hassall and W.A. Knight of K.G.S. also state that the two principal class divisions are Wordungmat and Manitchmat also J.A. Muir of Deeside.

Marriage Laws

With regard to the statement made by R.H. Carlyon that after initiation a young man is never allowed to speak to his sister, Spencer and Gillen state that one of the commands given by the old men of the Thakomara Class (Warramunga tribe) to the boy who is undergoing initiation is that he must never go and talk closely to his elder sister. (Spencer and Gillen, 350)

Cornally states that as soon as the boy arrived at the age of puberty he very rarely spoke to his sister. As a matter of fact, he never saw the boy speak to his sister after he was grown up. The sister was just as fond of her brother and he doubtless of her although they never spoke to each other.



Notes on various subjects - rough outline

At the big assemblies it is usual for them to rake up old differences and end up with fights.

Before one of these dances they are kept for one or two days busy obtaining sufficient food to last throughout the ceremony.

Thyrus prepared of head sticks from green wood, eagle, emu and white cockatoo feathers, emu feathers are worn as appendage. birds' down from the white cockatoo or other bird. Shape of dancing ground is always circular or semicircular. A fire is placed at one end and the music and singing is called tchabbee-tchabbee. Boomerangs, scraping meeros or clubs. Sometimes the dancers have thyrus at other times they have shields, the latter being the more attractive, the red and white grooves of the shield against the black bodies showing up gaily in the fire-light. Sometimes the women join in the dances, but their movements differ from those of the men. They keep outside the male performers, but do not touch them when going round the circle. They sometimes hold their fighting sticks above their heads as they shuffle along in single file.

Eaglehawk plumes are worn in the war dance on head and arms, faces painted red and black. Before the war dance the women wail and cry and usually an old woman rushes in amongst the fighters and urges them to battle by her frantic tones.

Fires between them as they sleep.

Their cooking shows they know how to preserve all the nutriment in the meals they prepare.

Shelters, breakwinds made of bushes with places hollowed out to fit their bodies. A fire is lighted between each person, two fires thus doing duty for three people.

In the northern bush there is often heard at night a low cooing, which is probably the note of some love bird, but which the natives believe is the cry of the woggal as it rises from the depth of its watery home in response to the call of a sorcerer.



Fly veils are made by matting or twisting their hair in strings by means of spinifex gum, the hair hangs over the eyes in a sort of fringe. Others will tie twigs in their hair, allowing these to fall over their eyes.

I have frequently seen what is called kailee legged natives, whose legs curve outwards, leaving absolutely no calf to the leg, the calf being as small as their ankle.

The points of beauty in males and females.

Chest development in the north, limb development in the South. Their custom of meeting, shipping their spears, pointing them, then dropping them and weeping and hugging each other.

Mention their custom when one adversary only has been wounded in the duel. When he has recovered before he will make friends with the man who has wounded him that man must stand out and offer his thigh to the man he has wounded, who promptly sticks his spear in, sometimes twisting the spear while in the wound, leaving the head in the wound. They are then friends.

Their feet got blistered walking over the hot sand, making wounds like burns.

Yet notwithstanding this unusual chest development they are exceedingly subject to lung complaints.

Their keen sense of the ridiculous, any little peculiarity in white people noticed, mention Dummy. They reserve their mimicry of these peculiarities for their own camp.

Rafts of logs, or a single log.

Dugong are found at certain seasons schooling in the mangrove creeks and inlets, they root like pigs for food, hence their term seapig. Their flesh is a cross between pork and beef. They are sea mammals. The natives know their schooling season and keep watch for them from some hill close to the shore. Beating stones under the water. Signalling.

By sheer weight smother the last spark of life.

Women always cut and hack their heads and faces on the death of a relative. No real natives beg.

They generally try unusual white food on their women.



They often pull their beards and moustaches off, pulling each hair separately, grunting with every pull. Red is their favourite colour, next yellow.

Nets of spinifex fibre.

They have found out the properties of many of their native growths. Netting.

They not only know their own native tracks but certain station horses identified also by their tracks.



Wherever, or in whatever camp in these latter days, a Boorong or Banaka may find himself, he is always judged by his colour and physique, and he enters the class in which the fairer or darker colour - according to his own - predominates.

A Ballarruk from the South became a Boorgooloo on the Murdhison and Gascoyne and a Banaka further north and a Broome Boorong entered the Manitchmat division at Katanning. Many other instances of this reliance upon colour and physique in determining the class into which a strange native should enter, were observed in the various districts and led to the conclusion that such persistent discrimination cannot be coincidental, but must be a proof of the existence and coalescence at one period of two separate races, a fairer and darker people.

See references to this in Social Organisation  
Section, also that of Geographical  
Distribution.



In no part of the west so far as it has been investigated, are the elaborate magic totemic ceremonies described in Spencer and Gillen's Northern Tribes, to be found. Certain formulae were gone through for the increase of this or that totem, as for instance an opossum totem man scratching the toe marks of the opossum on certain trees upon which it was known to feed, or the mungaitch totem man picking a leaf or two and putting it in a small fork of the mungaitch and so on.

It may be that the social organisation of the tribes which exist in the ethnologically unexplored regions of the Western interior, will, on examination, reveal extensive magical ceremonies connected with the increase of food. So far, no indication has been received of such system, but as there was abundant food (roots, small game etc.) to be had in all the districts visited, it is probable scarcity of food, consequent upon a minimum rainfall that is at the root of Spencer and Gillen's elaborate totemic system. In the far interior of this State, the average rainfall is supposed to be very small, but as far east as Long. 123° in this so called desert interior, I have seen koolyoo roots (the tuberous roots of a running vine) from one vine only fill a wooden thagga (vessel) about a half stone weight of tubers being obtained from the single vine. The people of the koolyoo district would certainly have the koolyoo as their totem but all inquiries, aided with some little knowledge of their dialect, failed to discover totemic ceremonials in connection with this most important article of food. I found the class names Ebarrga, Tharroeroo, Boorong and Kainera amongst these people. Some were also Boorgooloo, but went into the Ebarrga division in the districts where that divisional word took the place of Boorgooloo.

There are white cockatoo totem people and crow totem people throughout the whole of the State, but I cannot up to date find even vestigial traces of a Crow totem clan or a white cockatoo totem clan.



A.R. Brown's Notes

Area I W. of 121°E and S. of 30°S.

I General geographical description of the area dealt with.

II General description of the tribes dealt with in two portions

- a. Manitch-Wordung
- b. Birang- Juamat

III Detailed description of tribes and districts under following heads :-

1. General description of tribes and districts and its boundaries. Present condition of natives. Names of informants.

Social organisation of tribe in district

Kinship organisation - marriage

Totemism

Initiation ceremonies, male and female

Beliefs, and ceremonies connected with Birth and Death and the soul and ghosts

Personal names and personal totemism

Magic

Myths and ceremonies other than those included in 4,5,6 and 8.

Grammar

Vocabulary, English - native arranged alphabetically

Food supply, hunting country etc.

Implements and utensils

Games

Dances and songs of a non-sacred character

Personal ornaments

Design (painted or carved)

Tribal government (punishment of offences etc.)

War

Trade



An Outline

Their Origin, Palaeolithic State

Culture, Nor'West paintings

Their Life, Manner of Namadic, their days, months, years

Their Laws, marriage, betrothal, justice, exchange, cannibalism

Social life, clothing etc. Goota

Hunting, abundance of native food,

Manner of making fire, laws relating to food

Kindness to children, care of female children until puberty,

Games

Life after death, spirit belief in a future, no idea of "Gad" knowledge, of right and wrong,

Caves in the Southwest, the Home of the returned spirits,

Fire as a safeguard against spirits, mention Breton and Irish customs, also ring of fire round native, also kangaroo paw.

Also mention natives in sky, ground and below

Winnaitch places

Superstitions, Ballya, sorcerers

Legends, Songs

Games, swimming, hockey, kala kambong, burying the nut, mention Baahur's game, girls' game, defending imaginary babies with their wannas, cat's cradle, guessing games, imitating animals and birds tracks, halo round moon.

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If a father or mother dies and a favourite child is left behind, the spirit of the dead parent returns for the child and wishes and wishes for it until it dies and joins them. A "wisht" baby.

Smoke to eject bulya.

Soldier ant and the jerragurt.

If a fog lingers, whistling, slipping, rainmaking (my nowinning can bring rain), jumping over a wanna, the land beyond the sea.

The Gingin women are buried with their bodies all covered, except their left eye which follows the sun from its rising to its setting. Only the left eye is visible.

The Gingin women who gathered the boughs and thought they held the spirit of her child kept them until the body had become skeletonized.

Children can be stolen by the janga and returned to their parents,



again, but they usually pine and die and again join the janga.

Termination - Albany burt

Buried alive incident

Teaching babies to walk and talk.

Preparation of boys and girls.

Property, arrangements of camps at big gatherings.

Avoidance of mother-in-law.

Jealousy of scars, mention fate of Dardanup woman.

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Natives have their own standard of right and wrong, which no argument of white man or missionary can change.

Hair cutting, manja bombing.

Sea road and river road and hill road

Songs, girl whose brother was going to spear her.

Boasters - Yungarungin murrerda

Song of K.G.S. Song of the Sea

Waddangaraa

Songs of exile, winds, waves, clouds, spirits, happy, miserable, quarrelsome, have performed a journey, birds, animals.

To me there is a weird charm in the songs but to fully appreciate them there must always be the harmonious surroundings of wild bush and thoroughly native environment.

Talent for mimicry, system of borrowing, scandalmonging, curious customs, (crushing the remaining sparks of life out of a dying man).

Their songs are always rhythmical with a certain harmonious equality of syllables which all native chants possess, no meaning to some of them.



Sent to Mrs. Fuller

Am forwarding kalliber, woongalga, larra (with mannowra markings), and a southern head ornament, called yai-yara, composed of feathers of tehokkal-tehokkal (cockatoo); handle is called beendee. Also ling'mēree and warrangujjee (2) and a very old boya mooarn (or "black stone") found in a swamp about 5 miles from Reserve, made long ago by Joobaitch's people. Whether it ever had a handle I cannot say. All go today registered parcel post.

Baaba

Nyeren goombonganee

When it's a boy instead of a girl.

Nyerinee given away before you were born.

Kweela kunnee, agreement to give the girl child.

Ginne bar'di bin = that's a story!

Joerrbil, Dool's yungar name

Yelba eatable fruit of byyu

Byyu nut, Korgyn = kernel

Wowin, fe. a Ballarruk, married Ngunyerree a Tondarup, and had issue

Genburdong, m. Ballarruk

Eenyangun or Eedagun, f., Ballarruk

Genburdong married Booyerman, a Ballarruk, and had issue

Winnee, f. a Ballarruk

Kwont, m. a Ballarruk

Mungajung, f. "

Balgupung chair

Kor yenna, their chair again give back

Yinna burda, nganung kala, yocal yenna - you come to my camp by & by.

Moler moler wuning = making a noise



Karangalyoo, Wannaroo way

Coolgardie men all dead.

Warrada , Boejoorn, Borgool

Jigarning alive, Beendoo is also alive.

Ngollarndee side inland natives Coolgardie way

Beedoogullee = away at Wagin from York, or Koggoorda

Genburdong is half Peedungoo and half Meenungur.

Wow'ila yungar at Cue

Ky-a-lee yungar near Yabbaroo

Coolgardie people, Koogarreema, Weeakunning ngyoo

Kojjaman, Coolgardie boy

Jakkety is a Kojjaman, so is father

Kojjaman all Kellerberrin and Coolgardie way

Jerdytch

Kala gootup smoke all over the place.

Wide gashes across chest and stomach = mardaring

Narrow ones = ngombyn

Jerrubin - you think I'm guilty.

Nyoooreengin - determined to destroy, when a yungar marries a wrong woman, a boyungur.

Danja - native wooden pear

Barrytch - the mungytch or honeysuckle, the small cones.

Big ones are meeja.

31/12/16

f.

m.

Milaga  
Dilgala  
Jurdabi  
Yurdu  
Nyulonga  
Aggi (boy)  
Alec "  
Nuni "  
Kanju  
Inyawa  
Ngunyunga

Nyurrbinga  
Warraning  
Manningu  
Wangarri  
Ngalgijanu  
Nyurdaring  
Mulgarongu  
Wombaji  
Jujuba  
Mallainya  
Walauuru  
Gungunya



North and Central Australia seem to be the subjects of so many adverse and consistently disparaging discouraging statements that it is just conceivable there may exist an active propaganda which has for its object the retardation of development of the Northern and Central areas, until the psychological moment arrives for the directors of the propaganda to show their hands, so to speak. Is it possible that there is in view a "republic" of the north at some favourable period in Australia's history? Australians might well ponder this aspect of the question re British colonisation or alien settlement. Since it was the British pioneers who blazed every track in Australia; they bought it with their courage and their blood and their lives, so this continent must remain for ever British.

In the early days of settlement in Australia there were croakers and pessimists just as there are today, but they were not then an organised party, and so the British pioneer adventured north and inland and learned his object lessons from land and climate, and bore his defeats with the pluck of his race and sometimes fell on the way, and those who followed his footsteps learned from his experience. When the pioneers went far north or far inland to found a new home, they had no guide but their own pluck and that spirit that has been shown by British colonizers all over the world.

Northern and Central Australia are as habitable by the British migrants of today as the now settled parts proved to those pioneer migrants of old time. The difficulties of settlement in these areas are neither greater nor less than the difficulties encountered and overcome long ago.

When the writer visited Beagle Bay and Disaster Bay in the 1900's where a Spanish Trappist mission had been founded by Bishop Gibney in 1890, 8000 banana trees, paddocks of sorghum, sugarcane, plots of arrowroot, cottonbush, vegetables of all kinds - grown to perfection - showed even then what that land was capable of. Specimens of all these were brought to the then Dept. of Agriculture in Perth, a Queensland expert pronounced the arrowroot as the finest specimen he had seen. A bullock killed went over 900 lbs.



Through the whole of Western Australia, including the so-called desert areas, water can be found at shallow depths. In the Ophthalmia Ranges, where such "bogies" names as De... Hill, Grave Creek, etc. have been given..... water was found at a de....

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and a mob of famished cattle took but three months to reach the forward store condition and travel the further six or eight weeks to the Goldfields markets. Little by little the British pioneer migrant in the west ventured further and further inland. He found Marble Bay Hadean in temperature at times, but so is Adelaide, and 80 miles away he found/land country six hundred feet above sea level, and springs and running streams there in summer time! a perfect climate, and then still further northeast and southwest and eastward he trekked following the gleam that the British have followed over the world.

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Away in the spinifex areas of the centre there are insignificant looking waterholes that have been the mainstay of spinifex aborigines, from time immemorial. Artesian waters that have forced their way, like the moundsprings of the Northern regions, which carry mineral mud up from the superincumbent strata. In the stony misnamed arid central areas there are permanent waters of similar capacity to Ooldea Water on the East-West Line with its output of 70,000 gallons weekly and subterranean lake like that struck at Kingunya during boring operations, both these waters perfect godsend to the Railway.

In an article published in the Australasian of July 23rd (or 28th) 1923, the writer enumerated some few of the many permanent waters that Sturt and Stuart, Maurice and Hann, Giles and Forrest, Carnegie and Warburton - all Britishers - missed in their trekking in the days gone by.

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Along and east of the route traversed by Canning in the hinterland of W.A. there are also permanent soaks - surface openings of the artesian supplies beneath. All round and about the Petermann, Mann and other ranges on and near the border of S.A. and W.A. and again on the border of S.A. and the N.T. are outlets in the shape of soaks or rockholes that have been standbys for hundreds of aborigines gathered round them from time immemorial for initiation and other ceremonies, just as Ooldea was, and Boundary Dam,



and Ooleroo and Wandunya and Yiloon and many another permanent water in the so-called "arid areas unfit for white settlement".

The early British pioneer knew nothing of "physical controls" and geology and rainfall and temperature were scientifically speaking sealed books to him, but when he saw his few sheep, cattle and horses thrive, he knew the land was good, and when he dug for water and failed he dug somewhere else until he succeeded. And if poison herbage killed his stock, he moved farther away or shifted them when he found that the plant was only poisonous after rainfall and he lived on damper and kangaroo and pulled in his belt many a time when even those rations were scarce, and he never squealed, because there was no one to squeal to, and even if there were, the British pioneer migrant was not the squealing kind, and he learned about the land he occupied, object lessons all the time.

Are there no young British Australian pioneers nowadays, ready and willing to venture into these central areas and Northern vacant lands and make of them what his forbears made of these central areas and so give the organised pessimistic cryers-down of these potential stock holdings farms and vineyards the lie direct?

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When agriculture, fruit growing, dairy farming etc. were first mooted in Southern W.A., "sour soil" was the cry then raised, and "experts" of all kinds prophesied failure, but the British migrant prepared the soil, seeded and planted and bought his nucleus of cows and sheep and today all over the sour soil region there are stud sheep and cattle farms, wheat fields, orchards and dairy farms that are rapidly transforming the southern W.A. into an Australian Kent.

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Surely the spirit of the British adventurer is not dead; it is only doped for the time being with the pabulum administered by Coueists, and such like "futiliters". The aborigines of the Central areas started their trek into civilisation along the first white man's tracks. They came behind Carmichael from the Mann Ranges in the 80's until today the writer meets the remnants of groups whose waters were Boundary Dam and other border waters. They entered civilisation by four gates - those near the MacDonnell



Ranges ventured towards the N. and N.W. The S.A.-W.A. border men are now amongst the degraded specimens one meets round the Goldfields. At Oodnadatta, the eastern gate, contingents from the S.A. and lower N.T. found their way, and here at Ooldea on the Trans line where I've been camped amongst them since 1919, and even at Eucla, W.A. in 1913, Fowler's Bay, S.A. in 1914-17, groups have come to me from their border waters, so that the (P.75) creation of a central Australian aboriginal reserve has come some forty years too late. I question whether 1000 natives could now be found in all that great reserve, for those who have come into civilisation have never gone back to their waters again.

Their beautiful permanent waters are now waiting for the young British pioneer to put up his tent or bough house beside them. The Central portions and the north will be taken up in good time by British pioneers and developed by them, for Australia is going to be for ever British and whether Red labor or yellow labor or green labor tries to hinder it will be British sinew and British money that will win, since it was the British pioneers who won it when the S.W. was first considered as potential wheat, orchard and dairy country.

The Great New Norcia Spanish Mission, now no longer aboriginal, for its native owners are dead, but an Imperium in imperio, was started by plucky little Bishop Salvado beside a blacks' waterhole in 1846. British Australians in the West whose fathers pioneered the Kimberleys and elsewhere are starting new holdings north of the W.A. portion of the Trans line. There seems to be rather a lack of pioneering spirit amongst the South Australians of today, but perhaps a Barwell boy or two of the old British breed will start adventuring into the unsettled and unexplored areas of the centre of his State when his manhood and Australian citizenship come to him. The "call of the wild" will surely come to these boys as it came to their pioneer forbears in days of old.



## Ethnology

See 24-26, 30 jadgee, also 36 diseases ??

The country between La Grange and Broome is ridgy, rocky, sandy and scrubby by turns. We found a bleached skeleton of a native between Wallal and the D e Grey, near Miardie Well.

The junction of the little and big Shaw marks the beginning of the Shaw Hills. Huge boulders of granite are thrown promiscuously about the river and at one place a huge mass of brown granite has a big portion of white granite poised on its apex. Spinifex grows up to the top of some of these hills and after a bush fire the resin it contains exudes over the rocks, giving them at first sight a "fused" appearance that made them at first sight seem of volcanic origin. Several old diggings are to be found along the Shaw below Lalla Rookh. I went up to the "North Pole" mine 10 miles south of Lalla Rookh and saw the old workings, the skeleton of the last man who worked in it being still above ground. The "Nansen" mine also abandoned is close to the "North Pole". I covered over 150 miles on foot in this Shaw country, amongst the hills and in the bed of the river. Above Lalla Rookh the granite and flint give way to lower hills of ironstone and quartz. The reefs about Lalla Rookh very much resemble the conglomerates now being worked on the Nullagine. I have picked up tin ore in the bed of the Shaw. These hills seem to carry all kinds of minerals within their stony hearts. "Lava flows" south of the Nullagine.



Granite Tombstone, New Norcia, 1/12/8

Sacred to the memory of Mrs. Mary Helen Cuper,  
formerly

Miss Pangieran of Bunbury,

Who having been educated and afterwards postmistress  
and the first telegraph operator in New Norcia,

Departed this life comforted by the Sacraments of  
the Holy Catholic Church,

at the age of 30 years, on the 12th January, 1877,

May her soul rest in peace

At her sorrowful husband's expences,

Benedict Cuper

Where once a meere and wanna and broken spear were  
placed over the dead is now a cross or headstone of  
marble or wood or ornamental stone

Wooden monument



1863

Sacratus ad memoriam Mariae Luodovicas, nativa ex  
A-O. B. Cuper dilecta uxor fuit quae circa XX<sup>m</sup> A<sup>m</sup>  
aetatis suae in hac missione quievit in Dno pridie  
nonas Febr A.D. MDCCCLXIII

R.I.P.



Donald Macdonald in Aus. 28/5/27  
Jaggal

'"Kangaroo lizard" stands on its hind legs and is supported by its tail when stationary.' (Nonsense) The racehorse or bicycle lizard. 'It is like a kangaroo in that the hind legs are very large and the fore ones small and in feeding it rests on the hind legs and part of the tail.' (Nonsense) At full speed and it can beat the fastest runner amongst the aborigines; it runs, not leaps or hops on its hind legs and the tail is carried well up in the air! (Must write up about jaggal.)

Moon close to Venus on June 3.

Mercury sets 45 mins. after sun.

Mars passes Venus on June 9, 15 eclipse.  
Moon

Venus a degree N. of Mars.

Canopus a pilot on the Manilaus!

wilbala, titree.

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9/5/34

Nyoorbin two little girls. New name  
and  
Dardana (Gindu's daughter)

I've told Minyarduna who is joomjarra (pregnant) to bring her wee baby to me when it is born, and I will give mother and baby food and clothing. I fear she may kill and eat it as she has killed and eaten her babies before she came down.

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20/9/34

Nyingi and Marn-ngur brought two inna from Ulbarera, the smaller one Nyiruna (orion), the longer one "Mimbin" from westward - border and east and N.E. Kalgoorlie.

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Guldu - Kurail, dividing fairly in half, gooldee keorail.  
Cent. Amst. dialect.

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Ganbinga. Eyes failed and dress not made.

Dharraing, did not make Dharraing's dress, eyes failed.

The with their eyes, or throw bits of pebble, stick etc.  
at each other, or perhaps some little bit of native treasure.

Fantail (flycatcher) nyittungit, gujjinuk, Rhipidura Lathani

John Drummond ran away with Dikkijan and Kabbingin speared him and  
killed him. James Drummond shot Kabbingur and refused to allow  
his relatives to bury him.

Any final separation from their ancestral habits leads to their  
speedy extinction as a race.

The aborigines question is getting more and more important.  
Brotherhood/<sup>and the equal rights of man</sup>is nonsense with primitive man until they possess  
civic consciences.

This little book is meant to be nothing more or less than a plain  
record of my life with the Australian natives as I lived it.  
Worn eyesight, but not work or jarred nerves, pockets empty, but  
heart still full. A fine life interesting and I hope, of some  
modest achievement.

Wauri Ngannamurra  
goon'manu mallee hen "spoon"

Yalliyalla girdi - spinifex gum  
karli, boomerang

Wombija and Wauri  
"wildi maugu" for pulling out grubs  
miri darrga, shin bone of eaten man, killing by poison bone  
part of collection



There is no one who will understand the curious mixture that is the Irishman of today better than the judge and the merchant and the lawyer.

Spaciousness and freedom of Aus. bush life.

Milbarli gathered the dew.

Whirlwinds along the slopes and hollows of sandhills.

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The world that you will come to and from where you will also plan home for a month or so and return again with renewed love for your adopted home - we are

and oh, bring a sense of humor with you.

Your boys will give pet names to birds and animals so that poets may sing of them or our Home poets. The birds and little animals will be a constant joy to them and the flowers and ferns of W.A.

The household  
amusements

the old pioneers

Conquering, holding, daring, venturing as we go the unknown ways,  
Pioneers, O Pioneers!

In the faith of little children we went on our ways.

There were three oceans in Jewish cosmology, one lay beneath the earth, one on a level with it, and a third stretched above it.

There were three landsurfaces amongst the Kimberley beliefs - one, jimbin, below the ground, one level with the ground, and one kalbin, above the ground.

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Ask Ngilgee who the women are whom Dool is after.

There's Dikkijan, "Seppion" tried for Eliza, and also Nyilgee.

Billingee wants crayons.

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A hurry in my thoughts, a turbulent and heated working of heart and mind, a confusion, a sense of being degraded by a mob, and as I almost ran towards the Royal carriage I found my right hand covering my C.B.E. order to save it from discourtesy.



could I have done better with them? I often asked them to go back to their own country, but "No," they said, "we can't go back; we would be stalked and killed by the relations of those we killed on our way down. We are safe with you. To go back we would again kill and eat our kind. When those whose brothers or fathers we killed and ate, come after us, you know them, Kabbarli, and make us all sit down together and tell us we must not any more kill and eat each other but in our own country we must kill and eat. All the old dhugurr (totem) mobs are only kuju kuju (few) now, little mobs and beegandharra (faction fighting) always."

I was in fact liaison officer and they felt safe always with me. As the years passed, they hurried the new little groups to me, so that I should first greet and then restrain them from avenging and killings. And I was to be there always to continue my liaison duties. And when I spoke of my own passing they chose my grave ground within the boughshed I had built. Near by it we had stood in quiet meditation when the great effigy of the serpent deity was brought for me to see. The place would have associations for them until they joined me in that country of their and my forbears. The little shed belongs to Kabbarli for all time.

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Broome

I do not think I have missed any detail of this most wonderful experience, when it will be examined and put to the proof before some survivor or descendant. An unimportant addition may be remembered, but I will be the yamminga mirrooru jandu.

"Kabbarli," said old Joondabil, "we can't go back to our own group waters - any fellows there would kill and eat us. We ate their mob, and only kuju kuju go about now."

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Can I end with two - The Cup Crow which came to me in my far away planet, and the little child pageant on which I gazed directly with little boys and girls round me.



- 1) The facts of daily life.
- 2) The emotional side of family relations
- 3) Magic religious ideas re kinship and sexual facts.
- 4) Customs rules regulations
- 5) Social morphology of aboriginal family.

Is kinship exclusively individual or exclusive group kinship.

Do these two exclude each other or exist side by side, family kinship and group kinship exist side by side.

There is individual relationship and individual family and individual marriage.

Social relations; first, family; 2nd, group; 3rd. tribe; 4th. their totemic group, near or distant - beyond that - "ngadharri" - mobs, strangers.

Blood relationship is recognised in every tribe, the uncontaminated aborigines distinguished between kinsmen and tribal relations (or blood and tribal). The view taken by Fison and others, of camps and groups; the apparent promiscuous mingling of men and women, the statement that in all camps and group of males is united to a group of females, is contrary to fact.

Individual Families, W. Aus.

Individual relationship exists still amongst the tribes in the interior but the first touch of civilisation - the first contact brings the mixed or group unions.

The Bibbulmun race of the S.W. were individual family groups and tribes. Probably previous writers got the idea of group marriage from the fact that in those groups where the surplus of women made polygamy practised, the sisters of the girl betrothed might also be his provided he obtains them by purchase or rather by his prowess in supplying meat food in quantity to their parents.

Individual and group relationships are co-existent, but each originates from a different source, and expresses two different sets of social relationship.

Analogous to our individual family.

Ideas on procreation and reincarnation.



- 1) guna wabbinga mama
- 2) mura nau! expression of abuse

Ngunji nongainyi

Ngarra wannini, wait a little

Mungga, an expression of contempt, a rudeness, a rude word.  
Munggau

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Instead of the individual family merging from the class, the class is merged from the family.

Birunu, Wordung, Burong, all these have merged from the primary relationship. The young woman was deflowered by all her first cousins except her actual betrothed in the circumcised areas, and by tribal brothers also.

Totemic origin precedes all others - all tribes have their origin from their totem, and their group names are totem names - kallaia, babba, malu, nganamurra. The totemists constitute an exogamous group - dhugurr, kurdurn, jalnga, borunggur.

Blood and tribal brothers and sisters do not hold close intercourse with each other unless there is a big difference in years between them, or during corroborees when they each form waliji for the other.

See p. 185 end of 1st par.      see 220 for spirit babies.