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TOTEMS

EUCLA AND BALLADONIA

TOTEMS

BALLADONIA AND FRASER RANGE DISTRICT - EUCLA DIVISION

1. Totemic divisions only - no phratries
2. Localities of these "totemic" divisions
5. Intermarriage between these "totemic" divisions and neighbouring tribes - rules concerning.

Pedigrees in illustration

6. Southern Cross pedigree, showing variety of totems.
Totem descends through father - Russell Range.

8. SOUTHERN CROSS DISTRICT
District occupied by Beerungoomat and Joowuk phratries
Phratry totems never eaten
Pedigree

9. Pedigree showing mixed totems
11. " of area along line of demarcation between circumcision and uncircumcision.
12. " showing non-edible totems
13. " descent of totems

MURCHISON DISTRICT

16. Pedigree showing Lake Way non-edible totems
Hereditary and personal totems
17. District totems of various localities.
18. Red ochre as district totem
Seed foods as personal totems.

In the Balladonia and Fraser Range families (Eucla division) the divisions have been designated Totemic only, as they do not appear to have phratries nor any division apart from the totems of their respective districts, of which several have been obtained.

Some of these totems apparently extend over a wider area than others. Some are more plentiful in the districts in which they obtain, and are consequently of importance since they can support a large population, yet wild fruit people will not eat their own totem but that of, say, mallee hen, or seed totem people.

So far as the information which has been obtained goes, no particular totem can be said to be general or have the distinction "phratry" attached to it, as the totem ceases to be important outside of the boundaries of its habitat.

X Marriage appears to be within the totem. The girls will sometimes follow their mother's totem, the boys taking their father's totem, This arrangement making it appear that the mother's brother has some control over his sister's female children.

The information obtainable of the tribes of the Eucla Division is however too meagre to form any reliable data, and hence the pedigrees showing the various totems, and the change of descent of the children from their fathers' and mothers' totems, must suffice until further evidence is available.

According to Jimmer, a dwerdawuk, one of my Balladonia district informants, the Meenung people adjoining the "Totemic" divisions became ngwarrawak, and Jeeukwuk (or jeergawak) when they were adopted into the Totemic divisions, that is, a Meenung Manitchmat became Jeeukwuk, and was circumcised by the Jeeukwuk, and had the jeeuk as his district totem, and a Meenung Wordungmat went into the Ngwarrawak division, was circumcised by the Ngwarrawak, and had the ngwarra as his district totem.

The dwerdawuk people appear to have inhabited the Balladonia district, dog forming one of their principal foods. Baiunya and Dralinya are dwerdawuk country.

North of Balladonia and east of Fraser Range the Goomalwuk people's district was situated. These intermarried with the Dwerdawuk of Balladonia, and the children took their totems either from their father or mother, or they were given a different district totem according to local circumstances. (It is assumed that the various totems were district totems.) The Ngwarrawak totemic district appeared to be west of Balladonia and Fraser Range.

Coast people in the Eucla division had the merderung (sea mullet) as either an hereditary or a district totem.

All these people circumcised, subincised and had a tooth knocked out, and their young girls underwent "vulvotomy" before marriage.

Personal totems, which might be edible or otherwise, were given to children, and names appear to have been bestowed either from a deformity, from some incident happening at birth, through dreams, or from an hereditary totem (Ngoogerr, and her daughters Noogunyang and Ngoburngul, were almost certainly named from some special product, also In'ngil, whose mother was Yarriman, a very big woman). Some ceremonies were performed for the increase of certain edible totems, but no account of these could be obtained without a personal visit to the district.

At Mt. Ragged (Boorecalba), a joondee (mythical carpet snake) took possession of the hill, and used to eat all the natives who hunted there. The hill was, in consequence, avoided by all the

natives until a mobburnguttuk (medicine man) went up the hill, caught the joondee and killed and ate it. The hill was then free for the natives to climb. The joondee was not a totem, only a "spirit" joondee. The mobburnguttuk who killed it was merderung borungur (sea mullet totem). Boggulyarra was the hill where the snake sat down.

There are banjoowuk (turkey totem people) northwest of Balladonia, jangoowuk (bandicoot totem people) west of Drollinya, and meer-meer borungur (sparrowhawk totem people) north and northeast of Balladonia. The legend (Drollinya district) of How the Natives Obtained Fire relates to these totems, and shows how marriages were arranged between certain totems. (The karrgain - pigeon - does not appear to have either district or totem kins.)

In the district north of Balladonia there are great treeless plains, and these are supposed to be the plains where the jangoowuk was sent by the meer-meer, as there is no wood on the plains with which a fire can be made, and so the jangoowuk cannot make any fire.

It may be surmised from this legend that the bandicoot totem people could only seek wives amongst the turkey totem tribes, the pigeon and sparrowhawk totem people also inter-marrying. It may also be that in some of these treeless districts the natives did not cook their food, and that for this reason they call themselves Baaduk - blood drinkers, feasting principally on the blood of the beasts they killed, but South West of the Balladonia district, towards the Thomas River, the worma (scars) of young men who died or were killed in battle, were cut off and eaten by their male relatives, who also sucked the blood from the veins, and sometimes from the cheeks of the newly dead. The worma eating and blood drinking were supposed to give them increased strength, and also to lessen their grief for their dead relatives.

At Mt. Ragged (Booreealba) a woman of the wild cherry (jeeuk) totem married a gooyana or ngammin (wild grape) man. Some of their children were jeeukwuk (the district totem given to them by their mother's brother), others followed the gooyana or ngammin totem (district) of their father's people, and were ngamminwuk. The ngamminwuk did not eat ngammin but ate the jeeuk. Similarly, the jeeukwuk refrained from eating their own totem, but ate the ngammin.

In the Balladonia district the girls frequently followed their mothers' totems, the boys following their fathers. A dwerdawuk man married a goomalwuk woman, the sons of the union being dwerdawuk, the daughters goomalwuk. Should the dwerdawuk man also take a ngamminwuk woman, his sons by her would be dwerdawuk, and his daughters ngamminwuk. Again, should he take a third woman, a weeloowuk (curlew totem) his male children would be dwerdawuk, his female children weeloowuk, but in all these cases local circumstances may interfere.

If the women's people are numerous and strong, the mother's brothers may alter the line of male descent of the district totem, the male and female children being given their mother's totems. In this, as in other native laws, there is no hard and fast rule.

Whether these people have phratries, or whether they simply follow their district totem, is a matter that cannot be settled without personal inquiry amongst them.

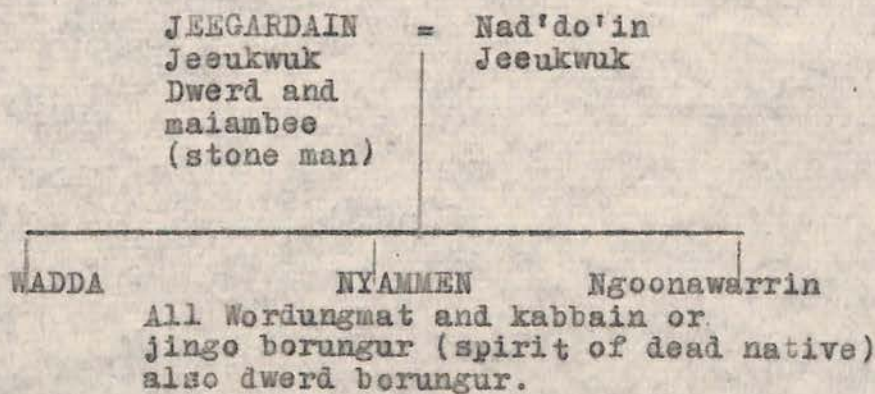
They have been called "Totemic" in lieu of a better name, and also because certain areas appear to have separate food totems and totem kins. Strictly speaking, they are district totems only, and therefore cannot be called phratries or classes, being too numerous for such classification.

It has been shown in the pedigrees that when the members of the Totemic divisions intermarry with those people having other divisions, they do not enter any particular class; the jeeukwuk, weeloowuk, ngamminwuk, goomalwuk, etc. etc., intermarrying with Wordung or Manitch in the Southwest, with Beerungoomat and Joomat in the tribes west and northwest of them, and with Kaimera, Boorong, Eebarrga or Tharroeroo in the tribes north of them. In some in-

stances I have found that the jeeukwuk enter the Manitchmat phratry only, but no particular distinction appears to be made, and it must be remembered that it is only since white settlement took place in the Southwest, that a circumcised man of any neighbouring tribe could enter into an uncircumcised tribe.

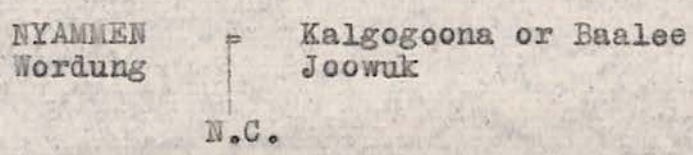
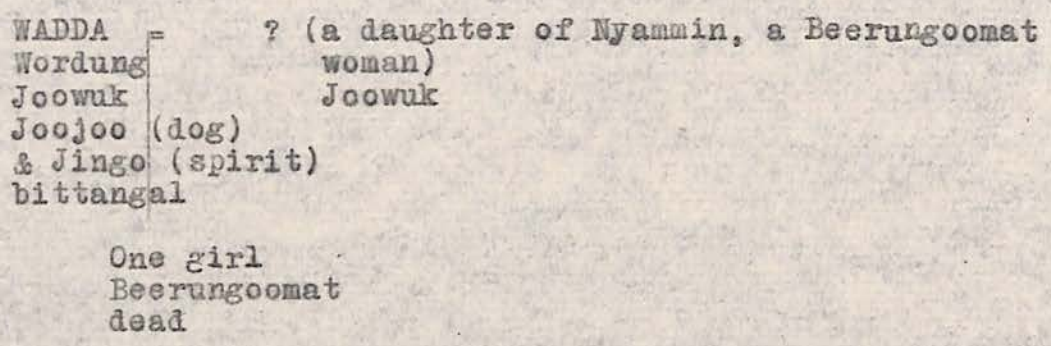
The Totemic divisions, therefore, as far as known, differ from all their neighbours, as a Wordungmat of the Southwest who is adopted into the Southern Cross Division, can only enter the Jooamat phratry, the Manitchmat entering the Beerungoomat phratry. Similarly, a Wordungmat or Manitchmat entering the northern classes, cannot do so indiscriminately, one or the other of these divisions only are available for them, the older men deciding into which the newly adopted men can enter. I have usually found that the Manitchmat either enter the Boorong or Eebarrga moieties.

A Gorragurran (S.W., near Kokenerup) pedigree, obtained at Southern Cross shows interesting totems. The pedigree is a mixture of Eucla Division, Southwestern Division, and Southern Cross district Division.



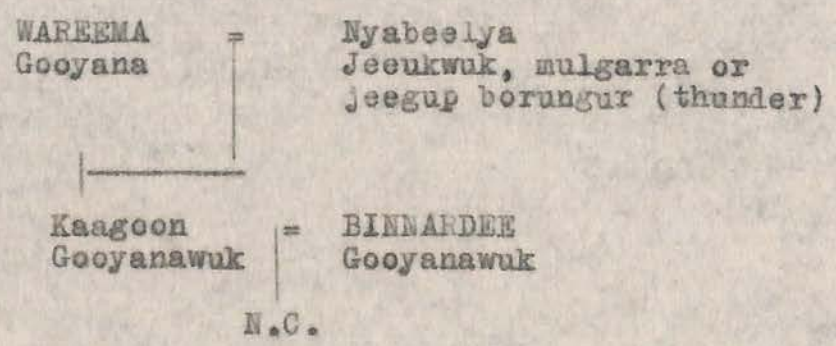
Wadda's parents for some reason had fled towards Esperance which brought their children into the Esperance phratry. They rested during their flight at Gooyungunning, where there are several stones shaped like men, one stone representing a man holding a koondee (club) with both hands across his shoulders. As the stone men refrained from harming Jeergardain, he adopted them as his personal totem, and gave his children a spirit totem, through some vague connection in his mind between the stone men and "spirits of dead natives", who could not harm their borungur. The dog (dwerd) was Jeergardain's hereditary totem, and passed to his children. The family wandered northwards towards the

Goldfields, and their sons Wadda and Nyammen were adopted into the Jooamat phratry, made noolurr (circumcised and subincised) by Mt. Jackson district natives, and were given Joowuk women for their wives.



It would appear from the fact of Jeergardain having to leave his people that his marriage was wrong, in which case not all the totemic divisions can marry within themselves, or he may have taken a woman within the forbidden degree of kindred. According to Jeergardain's statement he had married wrong, but other natives stated that Jeeukwuk can marry Jeeukwuk, provided the relationship is not within the prohibited degree, and therefore it must have been the "blood tie" that was set aside by Jeergardain in his choice of a wife.

In the Balbinia district the gooyana or ngammin appears to be the district totem, the marriage of the second generation in the following pedigree being within the totem :-



and Manitchmat) in this respect also, as the totems of the Southwestern people are generally their daaj (meat). No further information of this interesting division was available.

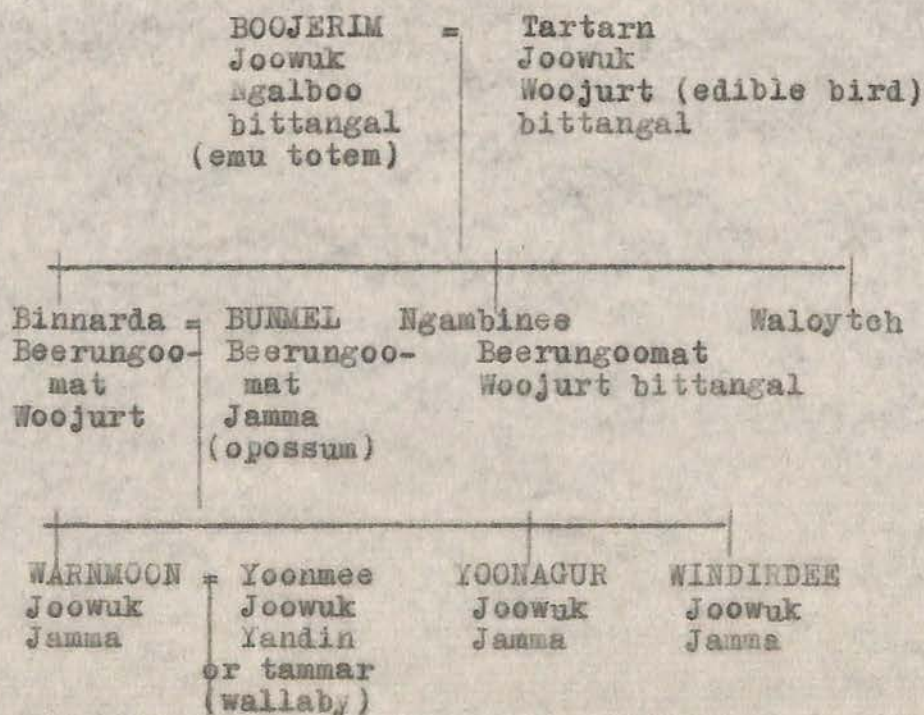
In the districts occupied by the phratries Beerungoomat and Joowuk, Jooamat, Teeoomat or Jeeoomat, the totems were not eaten by their owners, but relatives could eat each other's totem. A jamma (opossum) bittangal ate ngalboo (emu) and vice versa.

The phratry totems were never eaten, and were so peculiarly identified with their human totemkins that if a Beerungoo man killed a "teeoo" (the note of the golden bee-eater is "teeup-teeup") bird, a teeoo man killed either a Beerungoo man, woman or child, in retaliation. A "trial" usually preceded the killing.

All Beerungoomat are beerungoo bittangal (totem people) and all teeoomat or jooamat are teeoo bittangal.

In the extensive area covered by these two phratries, marriage occurred within the phratry and also within the phratry totem. The totemkins varied in descent, and were district, hereditary and personal. Personal totems died with their owner. No particular rule was followed as to the descent of male or female totemkins. The descent mainly depended upon local circumstances, or the importance or otherwise of the respective families.

A Bungalbee Pedigree (N.W. of Southern Cross)

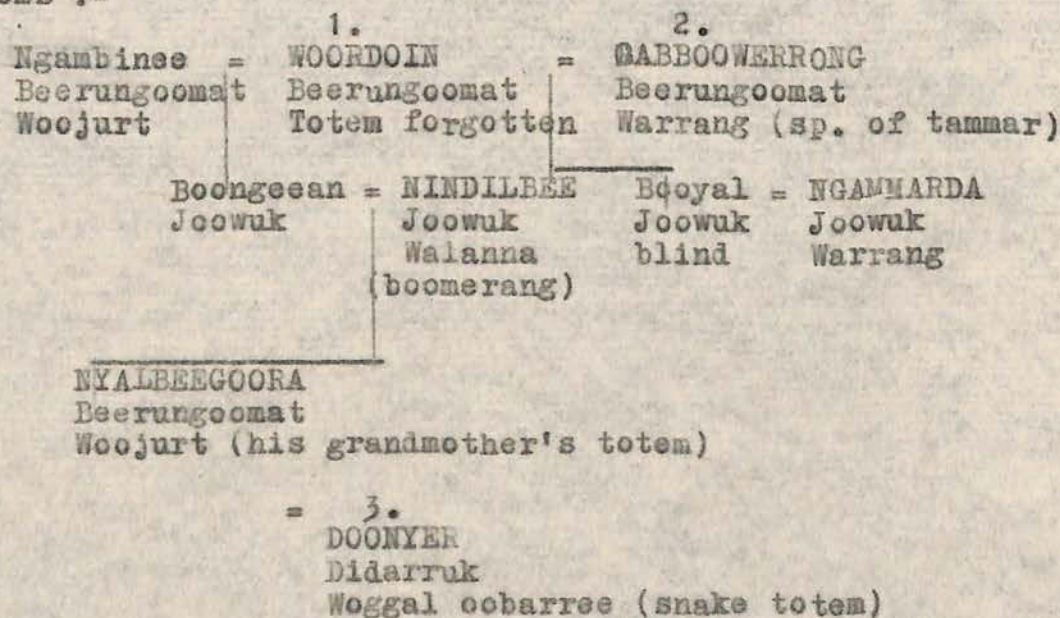


The ngalboo (emu) is a district totem in the Bungalbee area. To dream of a ngalboo, a ngalboo bittangal is coming.

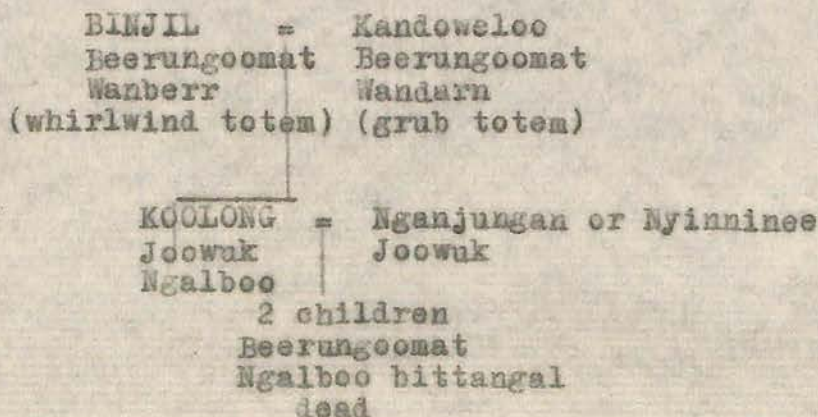
During my visit to Southern Cross, I found a member of the Joowuk moiety and ngalboo bittangal named "Koolong" in the last stage of consumption. Gweeya, a Beerungoomat "uncle" (mother's brother), from another district who arrived at Southern Cross during my stay, told me he dreamed that he saw some ngalboo walking towards him, and when they came close to him they tumbled down. When Gweeya arrived at Koolong's camp he told his dream to Koolong and his people, and so sure were all of Koolong's death coming soon, that they were only waiting the event preparatory to moving on to Mt. Jackson.

In the Mt. Jackson district a species of seed-bearing kurrajong tree grew plentifully, and was a district totem of both Beerungoomat and Joomat - ngaagarr bittangal (kurrajong seed totem).

The pedigree of Ngambinee, Boojerim's second daughter, shows mixed totems :-



A Karratiibbin (Southern Cross district) pedigree



In the following Mt. Jackson pedigree the man, a Beerungoomat, married his daughter, a Joowuk who was also of his totem kin. The pair would have been instantly killed in the old native days.

| | | |
|--------------|---|-------------------------|
| JIDDURLMUN | = | Walbitch (of Boorabbin) |
| Beerungoomat | | Joowuk |
| Joojoo (dog) | | Joojoo |

NGARNDIN
Beerungoomat
Joojoo

(The child followed the mother, "throwing aside" the father, a system of native illegitimacy)

A Wilgowin (Mt. Jackson district) Pedigree

| | | |
|-----------|---|---------------------|
| JIRRIDMAN | = | Bailbern or Bilburn |
| Joowuk | | Joowuk |
| Kaajee | | |
| (spear) | | |

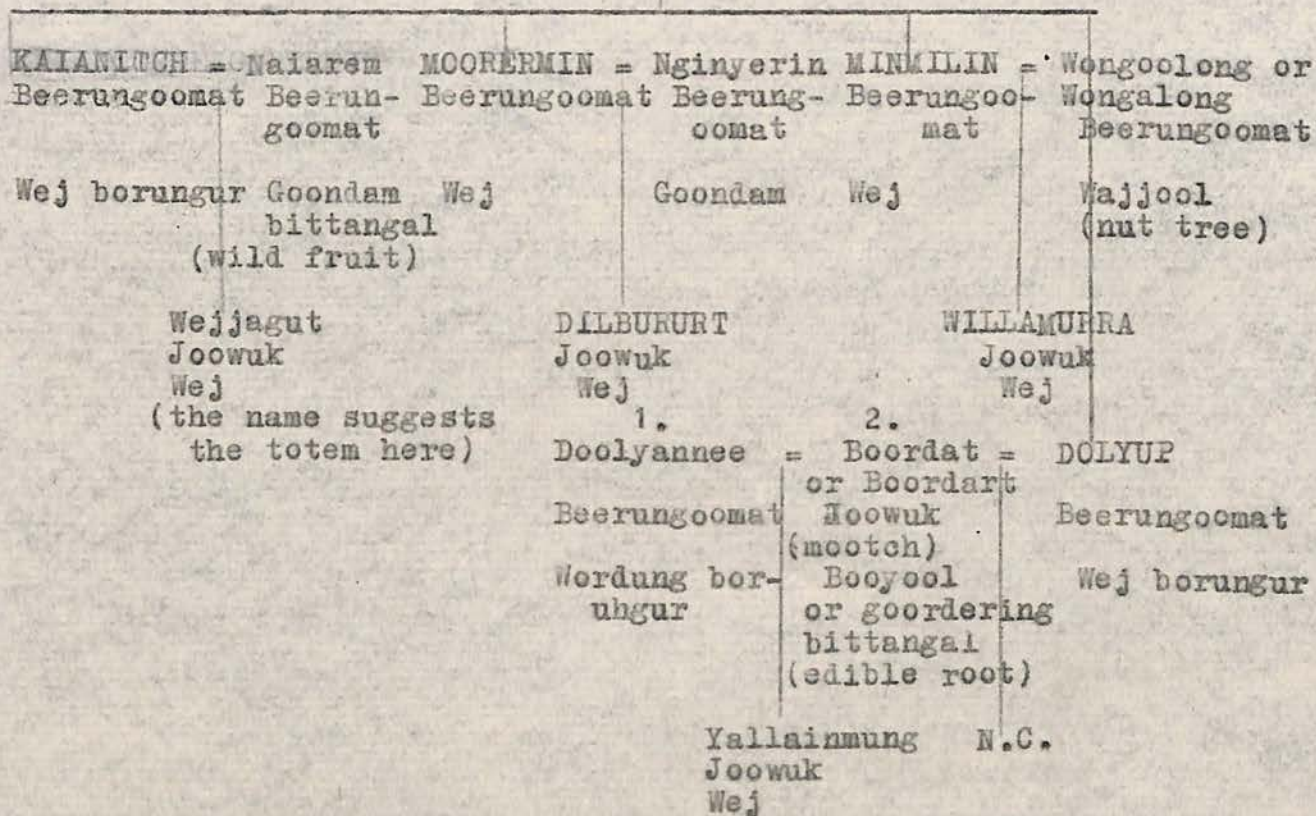
| | | | | |
|-------------|--------------------|--------------------------|-------------|-----------------------------------|
| Ingarda | KOBBAL or NOORDAIN | NEBBUNGIT | BOODEEWOOLA | FRANK |
| Kaddart | Jamma (opossum) | ilber-ilber | Kaddart | Maggoorung |
| (white ant) | | (tree with edible roots) | | (tree from which spears are made) |

All Beerungoomat

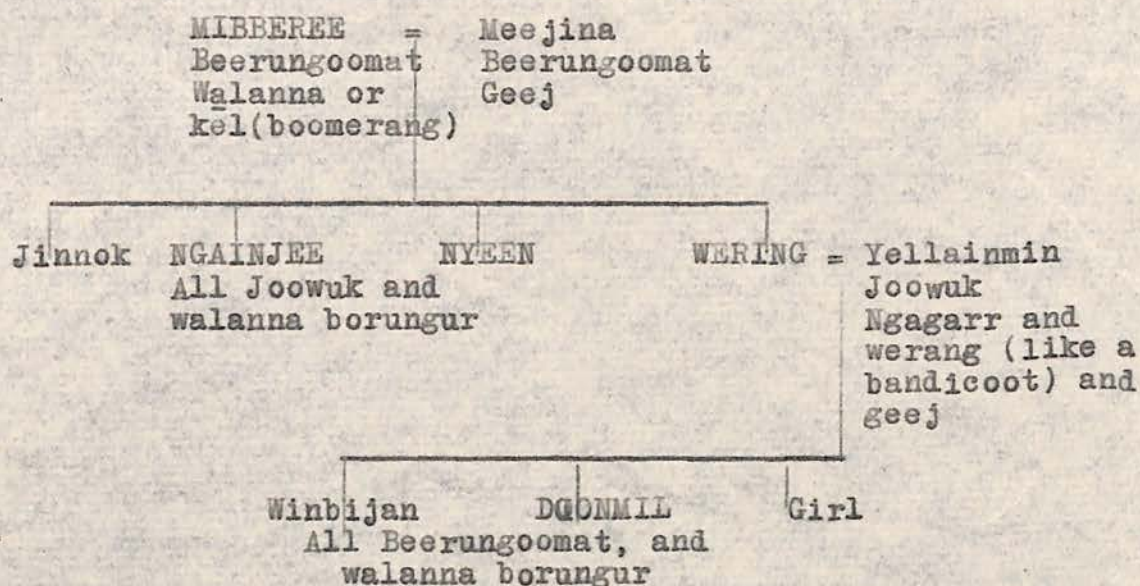
At Yogguragain (hill near Burraboppin), the western dialects encroach, the line of demarcation between the circumcised and uncircumcised people being west of this district.

A Yogguragain Pedigree

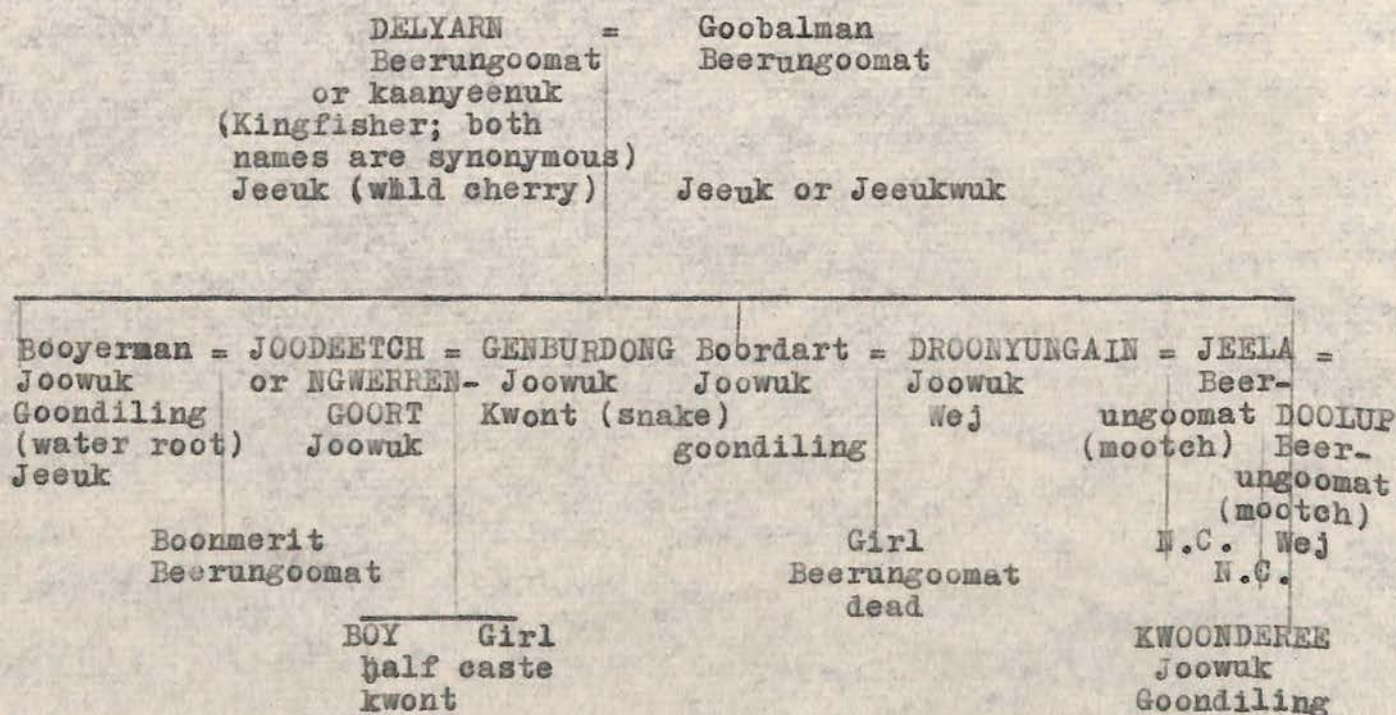
GWAJWOORDEE = Moojaa'ee
 Joowuk Joowuk
 Wej or ngalboo Booyool (edible root)



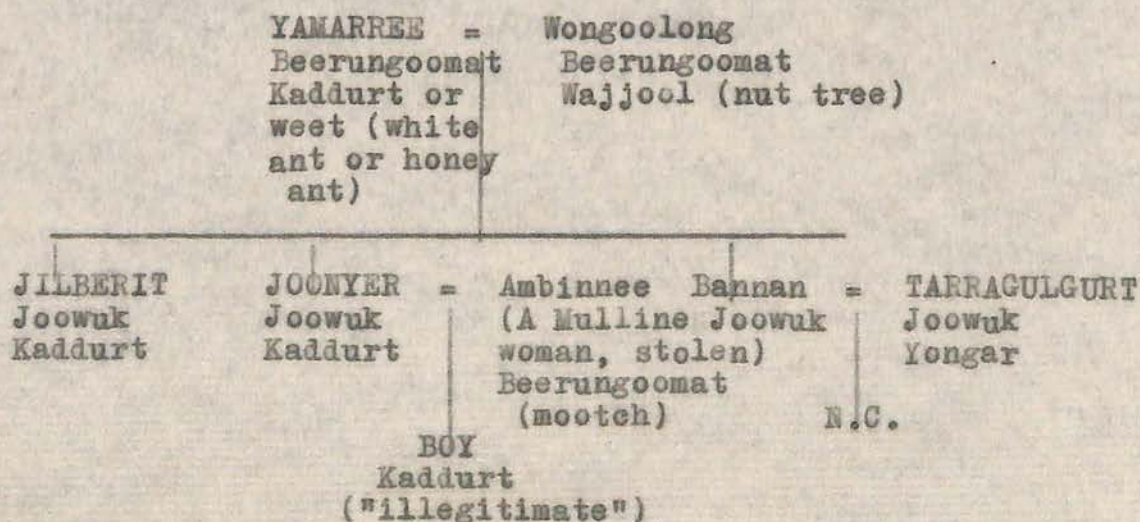
In a Jilyabee (Southern Cross district) pedigree many of the totems are non-edible.



The following pedigree comes from Yajaaling (Meenung country, East of Kellerberrin.)



In a Joowardain pedigree the descent of the totem is paternal.



In a Jilyabee (Southern Cross district) pedigree many of the totems are non-edible.

MIBBEREE = Meejina

Walanna is a "come back" and "play" boomerang, made from guraara (prickly acacia) tree, the name having a thousand mile radius -

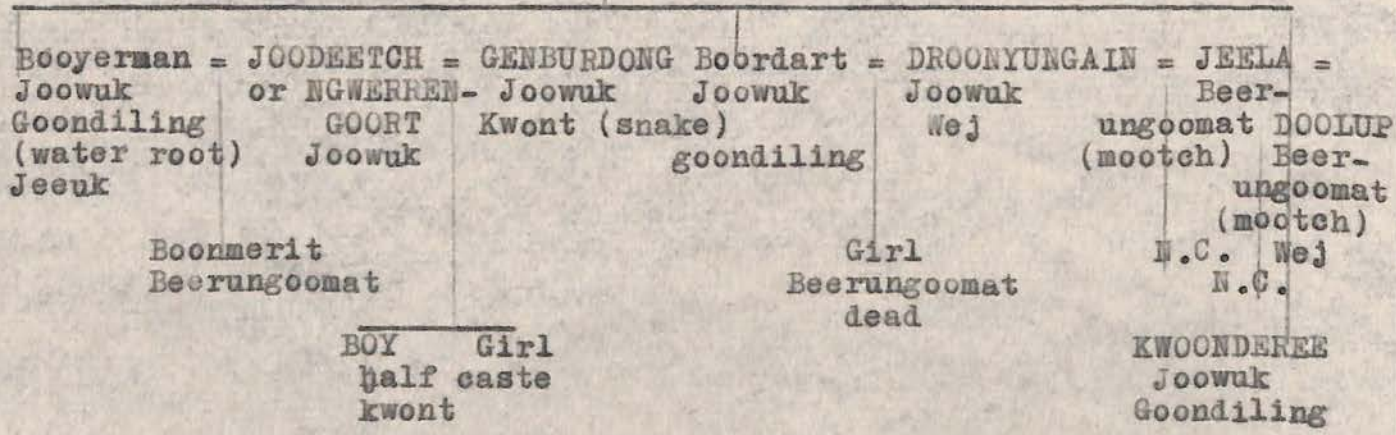
Ooldea - Geraldton
S.A. W.A.

"gooraara"

Walanna borungur
Walanna borungur

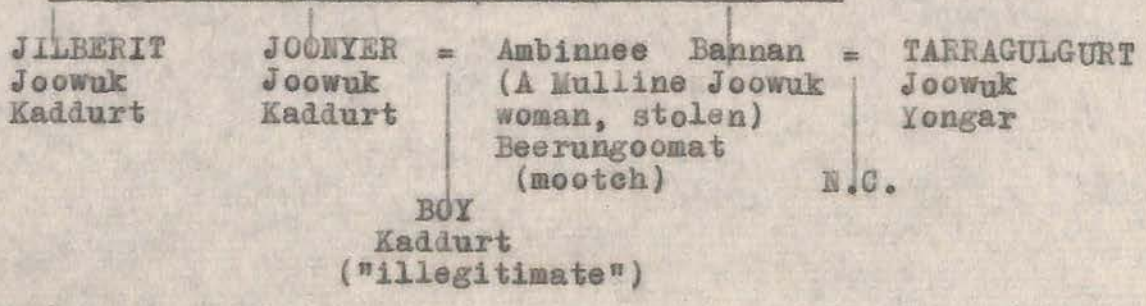
The following pedigree comes from Yajaaling (Meenung country, East of Kellerberrin.)

DELYARN = Goobalman
Beerungoomat Beerungoomat
or kaanyeenuk
(Kingfisher; both names are synonymous)
Jeeuk (wild cherry) Jeeuk or Jeeukwuk

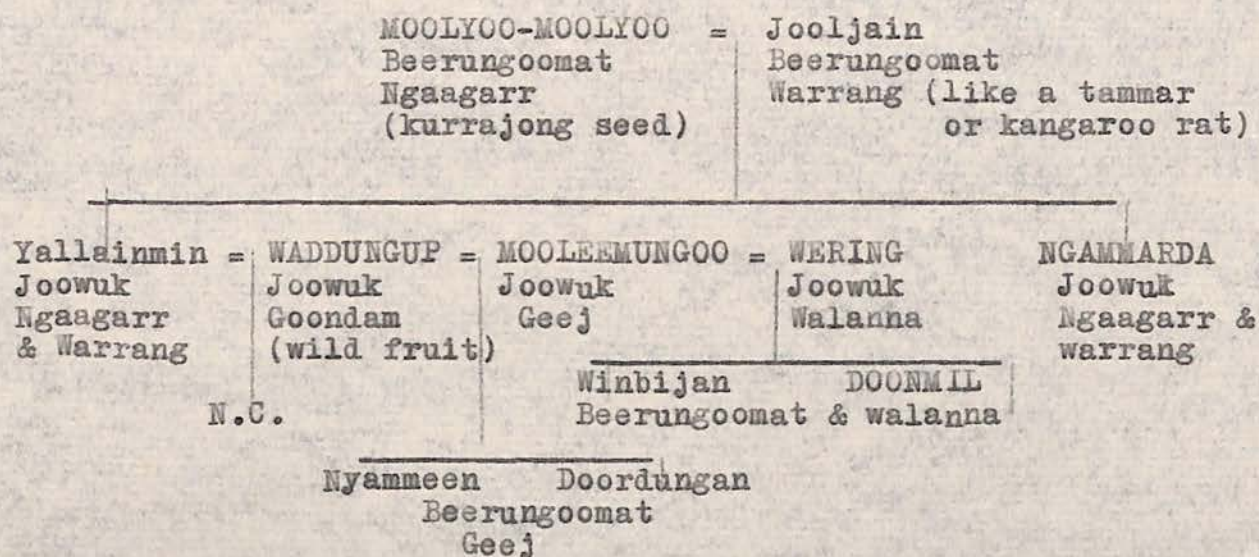


In a Joowardain pedigree the descent of the totem is paternal.

YAMARREE = Wongoolong
Beerungoomat Beerungoomat
Kaddurt or Wajjool (nut tree)
weet (white ant or honey ant)



In the Southern Cross district the kurrajong seed was a district totem, but the children of the first generation take their mother's totem also.



Generally speaking, the descent of the totem (district or hereditary) was paternal amongst the Beerungoomat and Joowuk phratries. An exchange of sisters was also made, a kurrajong tree district totem man obtaining a warrang ("kangaroo rat") district totem woman, a warrang district totem man getting a kurrajong totem woman in return, or the kurrajong totem man might obtain a wife from the spearwood and walanna (boomerang) wood district, his sister being given to a geej (spear) totem man.

Women were stolen or captured from other groups, near or distant, according to the courage of the raiders in venturing into unfamiliar country, the totems of these women either becoming entirely submerged, or, in the event of a friendly interchange of women, being given to the progeny of the women.

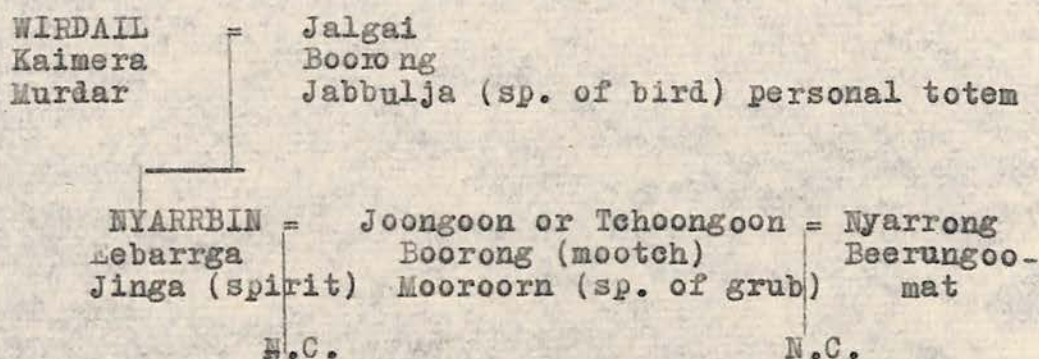
Sometimes, as has been shown, both the father's and mother's totems were given to the offspring, and again, neither the father's nor mother's totem will be given to the children, but the totem of perhaps another district which the parents may be visiting at the birth of the child.

Changes of this kind will have occurred throughout endless generations of natives, and it is more in accordance with the facts obtained, to conjecture that the present totemic system, primitive as it is, is an advance upon an earlier and still more primitive system, than that it is a retrogression from the

elaborate and complex systems evolved in Central Australia.

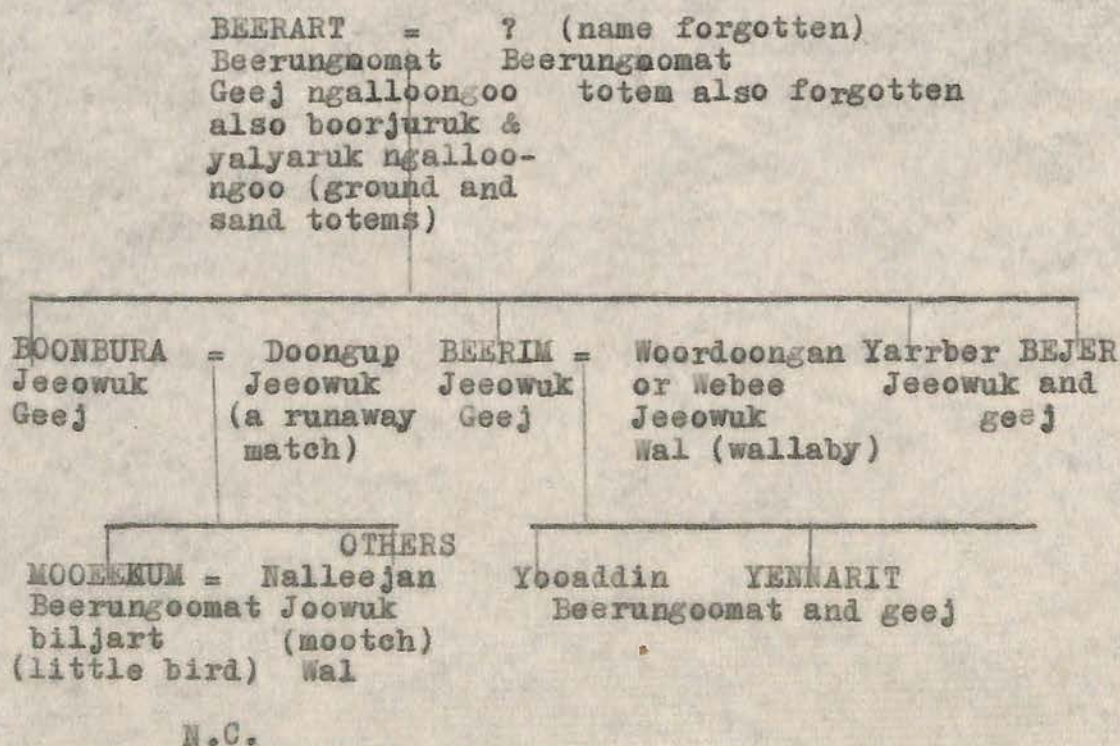
Red ochre has been a district, hereditary and personal totem. It was a district totem in the Weld Range district; it was hereditary in the Swan district, and at Black Flag (Eastern Goldfields district), and it was a personal totem in the district south of Menzies.

A Wangai (near Broad Arrow) pedigree gives an example of the personal totem (murdar = red ochre).



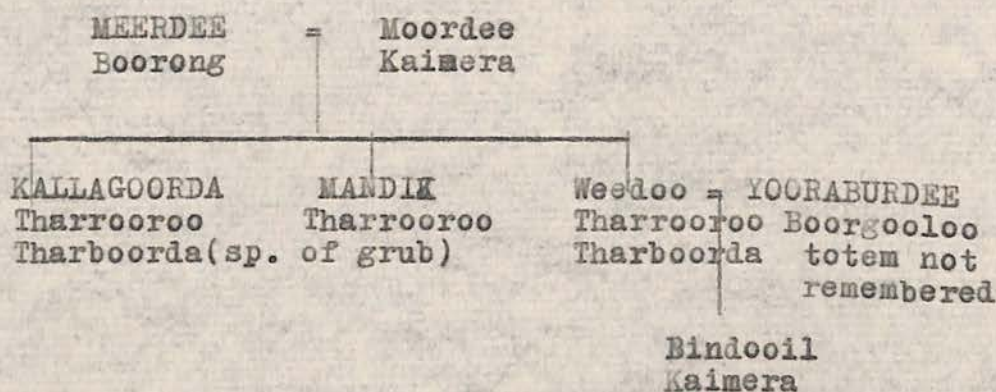
In the Eastern Goldfields districts, there are also district totems, hereditary and personal totems. The descent of the totems varies as in the Southern Cross district. It may be paternal, maternal or outside the family and district, according to local circumstances. In the district northeast of Kellerberrin, the wallaby and geej are district totems, the women being interchanged between the men of the respective districts.

A Kammining pedigree (N.E. of Kellerberrin) gives an instance of this :-

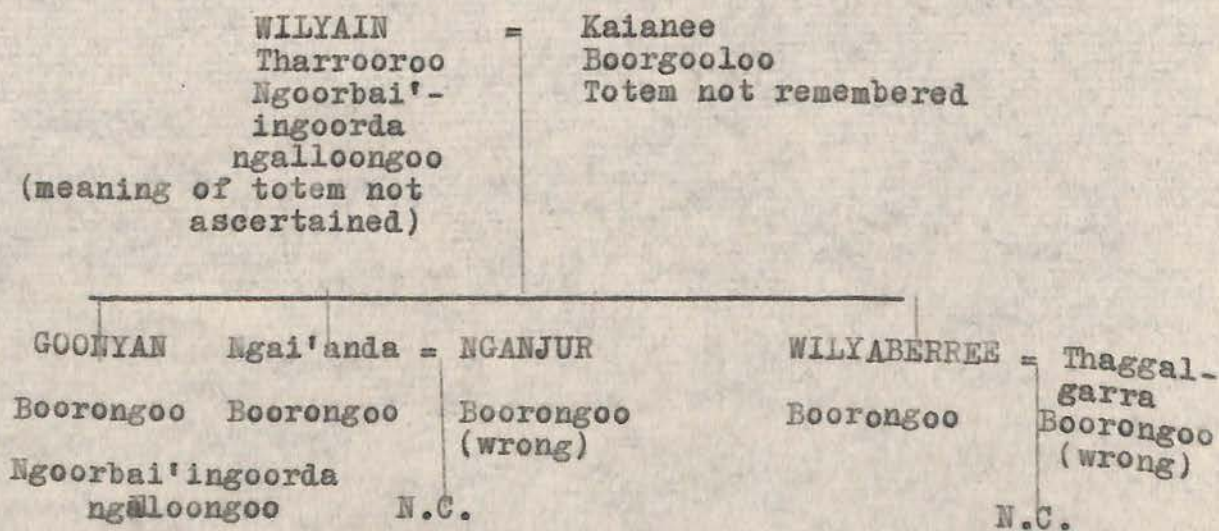


A Yoolalla (near Menzies) pedigree gives the totems of the children, the fathers' and mothers' totems not being mentioned. It is not usual to mention the names of dead parents. In all districts I found a reluctance in this respect, and in many cases I had to go some distance away with my informant who would then whisper the name in my ear. In some of the districts (as in the Yoolalla pedigree) the native willingly mentioned his parents' names, but he would not tell me their totems, "as they were dead." His own totems were neither his father's nor his mother's, but were given him by mother's brothers' people.

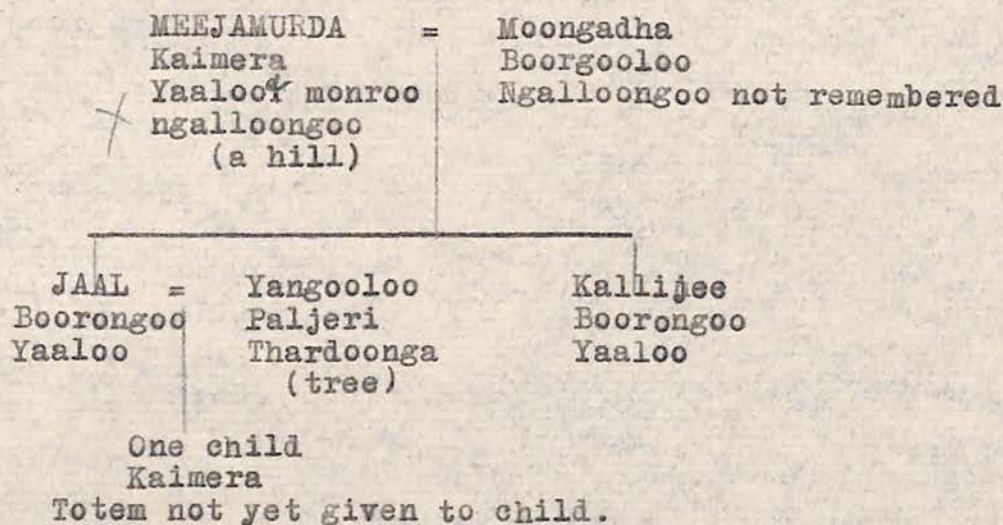
YOOLALLA PEDIGREE



In a Goondhoonoo (Lawlers) pedigree, there appears to be an hereditary totem with paternal descent.



A Yarnderee pedigree (near Lake Way) shows non-edible totems. The yaaloo (gum tree) is a district totem.



Amongst the isolated tribes lying between the 28th and 30th degrees of latitude, and about 114° and 115° longitude, district, hereditary and personal totems obtained. Animal and vegetable food totems, as well as non-edible totems, belonged either to the district or were hereditary, or were given with the name at birth.

Along the coast the dwellers were wattarn borungur (sea totem people) and had certain fish as hereditary totems. In some of the timbered areas, weapon-making woods were the totems of the people living in such districts. The ngoggilyerra (Leadbeater's Cockatoo) was a personal totem of a Nunnagurdee man of the Northampton district. They apparently did not eat their personal totems in this district. If the owner of an edible (personal) totem arrived at the camp, and his ngalloongoo was being cooked, he ran away from it so that he should neither see it nor smell it. If, when he was hunting other people's totems, he saw some young of his own totem, he immediately left the vicinity, but when he returned to the camp, or should he meet a friend of another totem, he mentioned to him "where his ngalloongoo sat down", and his friend went and killed the young ones of the totem. Kangaroo, opossum, gum, birds, grubs, lizards, and on the coast many species of fish, might be found amongst the so-called isolated tribes. At Berkshire Valley there were bardee (grubs) totem people. Three equivalents for totem were found amongst the isolated groups, borungur (from the S.W. dialect), yoongarra (from S. and S.E.) and ngalloongoo from the N.E.

A Yarnderee pedigree (near Lake Way) shows non-edible totems,
The yaaloo (gum tree) is a district totem.

| | | |
|----------------------------|---|----------------------------|
| MEEJAMURDA | = | Moongadha |
| Kaimera | | Boorgooloo |
| Yaaloo ⁴ monroo | | Ngalloongoo not remembered |

yaaloo and mon'roo, meaning the "shrine" (maiamba) of the
jeemari (initiation black flint). Monroo is the secret name
of the shrine area.

Jaal gave me yarnder and moonroo as he was the last owner.

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MSS. P. 85

Retyped P. 18

"Vegetable foods and seed foods are the principal personal totems.."

What does "personal totem" mean in this case?

(Brown)

At Carnamah there were iguana totem people (kardar yoongarra) the totem being either district or hereditary. East and north east of Berkshire Valley at Jeeberding, the wommilyerra (manna - the dangail of the South) was a district totem.

West of Marah and northeastward towards Dongara, the moolyert or boolee (a species of snake), was a district totem, the local equivalent - boolee - giving its name to the people of the district.

Zamia nuts (baioo) were the hereditary totems of some families adjoining the boolee totem people. Moolai'juk (white ant totem people) lived in a white ant area, the insect being the district totem. The jeelok (squeaker crow) was the personal totem of a moolaij borungur.

The yakkan (turtle) also jamwood gum (bajjong or bujjong) were totems of people living in the neighbourhood of Jurien Bay, but whether district or hereditary could not be stated.

At Edelsland peninsula, a small local group (now extinct) consisting of a few families, lived almost entirely on majjarnoo (turtle) and were called majjarnoo by the neighbouring tribes. The turtle may have been either their district totem or their hereditary totem. Along the western seaboard the district and hereditary totems appear to have been eaten by their totemists, and many of their personal totems were also eaten by their owners, just as in the southwestern division, but in the inland districts of the upper Murchison, and Gascoyne Rivers, the hereditary and personal totems were not usually eaten by their totem kins, but this law was not absolute in any tribe. The edible district totems were generally eaten. Tribes were, however, met with in the inland districts who ate all their totems except those of insignificant birds and animals, and certain small and poisonous snakes, these being generally the "ngalloongoo" of the medicine men of the group.

Seed district totems, such as the gooraara (prickly bush seed) in the Cue district, the boolee-boolee (seed of a certain plant) in the Weld Range district, and others, were eaten by

their own totem kins. The boolee-boolee was the seed of a species of salt bush growing in some claypans about four miles from Mindoola (Weld Range). It was also said to grow in similar soil in the Yalgoo district. These claypans are covered with water during the rainy season. At the harvesting of this seed, which occurs about the end of October, visitors come from a forty or fifty mile radius, and remain until the last seed pod is gathered. The owners of the ground (now represented by one family) reap another kind of harvest at this period, in the multitude of "presents" given to them in exchange for the seed, and bartering is carried on both in weapons and women during this period. Red ochre (dooarree) from the Weld Range native "mine" is also bartered for during the boolee-boolee feast. The gooraara is also an important totem as it not only supplies edible seed, but the wood of the tree makes the best boomerangs (walanna). The dooarree mine was given me by its last owner.

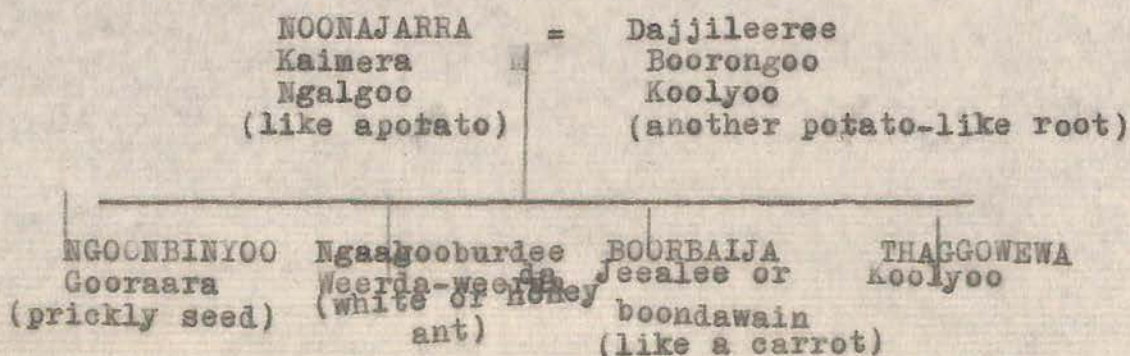
The red ochre was the district totem of the people living at Barlooweeree, where the "mine" is situated, but there is only one descendant of these once numerous local families now living - Eedilyee, a Boorgooloo, Karreedee and his family are the last of the boolee-boolee (district) ngalloongoo. Eedilyee gave me his mine.

The dewrandee (black cockatoo, red tail), koondoowa (porcupine), waioordoo (opossum), marroowa (native cat, or small marsupial), weeta-weeta (white ant) were the personal totems of some members of a Gabbion (Murchison) family : the yowerda (kangaroo) is the hereditary totem of some Boorong and Kaimera (fathers and sons) at Beenamarree (Cue district) the wife of one of the Boorong men

Some of these people having the bardoorra (turkey) as her personal totem. had the Roebourne district social organisation, others had changed class division S.E. of Roebourne. Vegetable foods and seed foods are the principal personal totems

in some parts of the Murchison. The following pedigrees are examples :

A Thowl Pedigree (Milly-Milly Station)



MSS. P. 87

(Brown's comments)

Retyped P. 20

"The kalbarree.... may have been a district or hereditary totem."

Why?

Last par.

Quote the numbers of instances on genealogies in which
this account is based.

P. 21, line 4

"since the intermarrying pair possessed it..."

Is this the only reason for the supposition?

Thowl Pedigree (continued)

Second generation

| | | | | | |
|-------------|------|----------------------------------|---------------|------|-----------------|
| NGOONBINYOO | = | Oobernongoo | BOORBAIJA | = | Eeraminarra |
| Boorgooloo | | Paljeri | Boorgooloo | | Paljeri |
| Gooraara | | Kalbarree (seed) | Weerda-weerda | | Tchabbee |
| | N.C. | | | | (little lizard) |
| | | | | N.C. | |
| THAGGOWEWA | = | Marloo | | | |
| Boorgooloo | | Paljeri | | | |
| Koolyoo | | Janjeeree and jeelgarra (bushes) | | | |
| | N.C. | | | | |

The bee'alee (galah cockatoo), minee-erra (centipede) and wattoo-wattoo (butcher bird) were personal totems of some Milly-Milly Boorong and Kaimera.

The prevalence of seed totems, personal and otherwise is shown in many of the Murchison pedigrees, seed of many kinds being the principal food of the Murchison natives during certain parts of the year. The rainfall in this district is not always reliable, and hence the supply of animal food may be scanty at times. The natives of the Murchison district are cannibals, and will eat both enemies and friends. Several have been committed to Rottnest Island prison for stealing and eating the children of their own local group or tribe. It is just possible that, as in the Bunya-Bunya district of Queensland, when the meat food became scanty during seasons of drought (which afflict the Murchison district more than any other part of the west), that the longing for flesh food became too great to resist, and consequently the natives turned upon their own kind and tasted human food, and liking the taste of it, have continued to kill and eat children, even when plenty of other meat food was available.

MSS. P. 83

Retyped P. 21

Middle of page :-

What is meant by personal totem?

A WABBAR PEDIGREE (near Mt. Magnet)

YOOLADHARRA = Injidee
 Boorgooloo Kaimera
 Kalbarree (seed) Ngoodharna (seed)

| | | | |
|---|---|---|--|
| 1. MEETCHEL-NGURDEE Warngoa (bullfrog) | 2. Nyelgannee Karreea (spin- ifex seed) | 3. Yowanoongoo Dharnaiangoo (paddy kelya- vegetable) | 4. WEELGA Kalbarree |
| | | All Paljeri | |
| | | | 5. WEEDANGOOROO Dhardunga (tree seed) |

1. MEETCHEL-NGURDEE = Karrowin
 Boorong
 Jonga ngalloongoo (seed)

N.C.

2. Nyelgannee = JOONDHARNOO
 Boorong
 Windanga (seed)

N.C.

3. Yowanoongoo = WARDOOWANARRA
 Boorong
 Mungarda (jamwood seed)

N.C.

4. WEELGA = Ingannee
 Boorongoo
 Dhoordeea (ground vine with seeds)

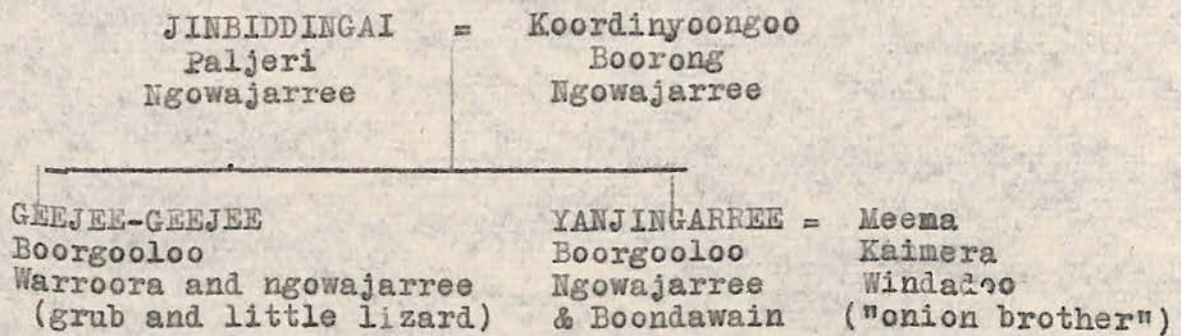
N.C.

5. WEEDANGOOROO = Yooreengooga
 Boorong
 Kaagoo (crow)

The kalbarree appears to be a plentiful seed in the Mt. Magnet district, and may possibly have been a hereditary or district totem. Gooyong (edible gum) is an hereditary totem in the Barabee district. At Barlooweerie and Doocarreebarloo (Weld Range) besides the red ochre district totem, the following are personal totems of members of some families :- Bardoora (turkey), yallee-beeree (emu), moonjal-moonjal (bird). In the district about Boolardee, atKallakoojarra, the yalleebeeree appears to have been at one time an important totem as it descended through the Jaal states because the women found the emu's nest & caught the birds mother. It was probably a district totem of the woman's people. Also in the Moolgoolgoo (Tuckanarra, Murchison) district, the marloo (male kangaroo) was the totem (hereditary) of Boorgooloo mother and Boorongoo children.

At Koolardee (west of Cue) the geergoorda (hawk), windadoo ("onion brother"), kooraara (seed) and marroowa (native cat or

small marsupial) were personal totems amongst some Kaimera brothers and sisters, and at Junga Pool (Yalgo-wooroo, 16 miles from Tuckanarra), the ngowajarree (ground grub) appeared to be a district totem, since the intermarrying pair possessed it, and gave it to their children.



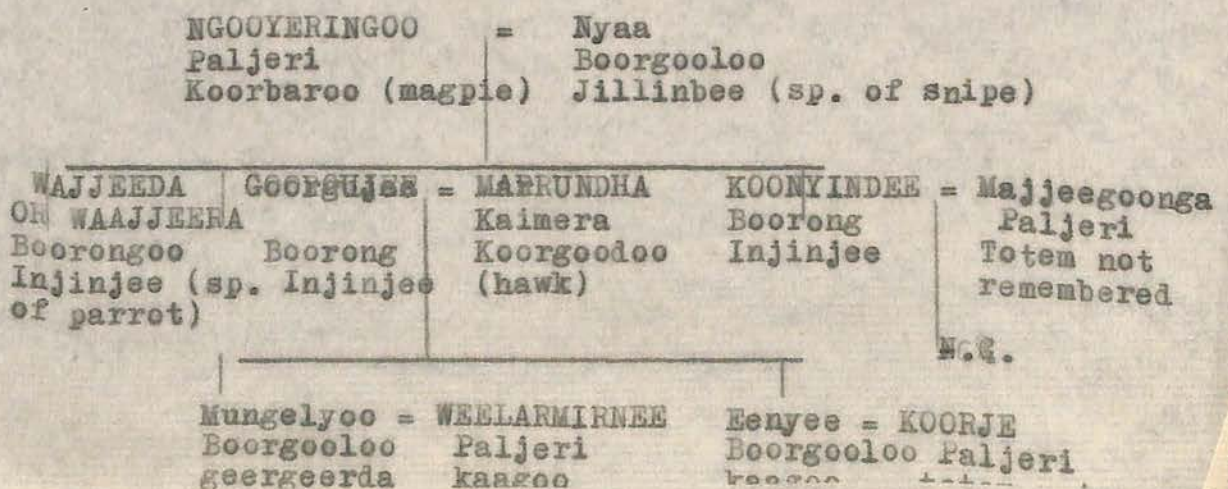
Ngowajarree is the name given to one of the Hall's Creek subdivisions, and represents the females of the class which corresponds to the Boorong Division in the districts west of Hall's Creek, but whether the word bears the same meaning at Hall's Creek as it does in the district west of Cue, could not be ascertained.

The moon (weelarra) is the personal totem of a Ngoq'a'dhan-goo (Nannine district) Paljeri, and also of a Sanford River Paljeri. The cutting flint, with which the operations on initiated boys are performed (jeemarree) is the personal ngalloongoo of a Yoorabardoo (Abbots, Peak Hill district) Boorgooloo. He belonged to the monroo maiamba, near Wiluna, L. Way.

The baggoo-baggoo (little bird), milyoora (snake), warlba (species of kingfisher), nyeen-nyeen (little bird) are all personal totems of some Nyingarree (Peak Hill district) natives.

Northeast of Peak Hill and towards the head waters of the Gascoyne and Ashburton Rivers, the following pedigrees are illustrative of the variety of personal totems:-

A WARNGUN (N.E. of PEAK HILL) PEDIGREE

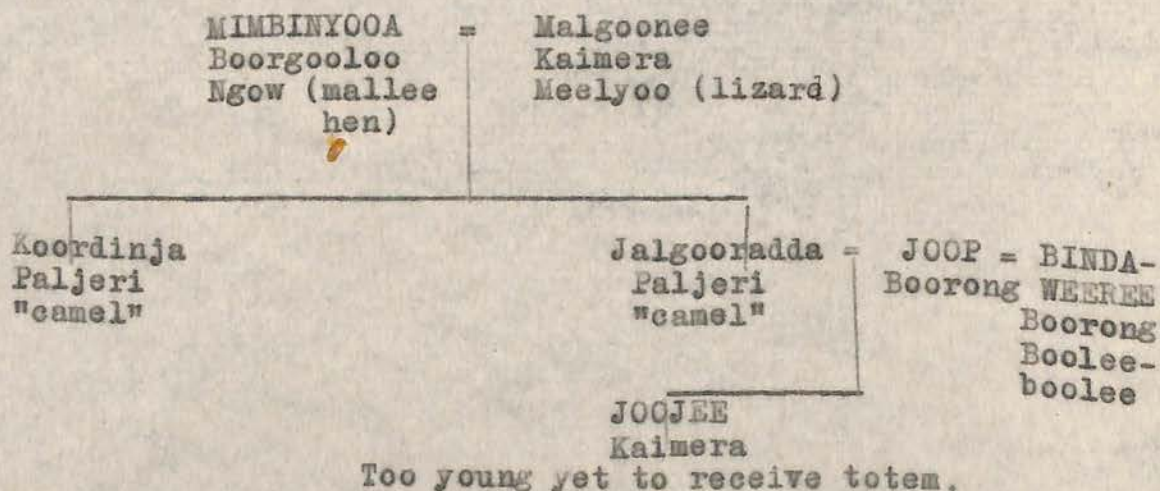


At Koondakaldhoo (Mutchison River), the thannindee (waterhen) is apparently an hereditary totem, descending from Boorong father to Paljeri children and vice versa. In the Mutchison district the children do not formally receive their personal or hereditary totems until both boys and girls have been initiated. Their totems (district) are theirs by birth.

At Kajjeemarree (Mt. Fraser, Murchison) the minjil (mountain devil - moloch horridus) was the personal totem of a Paljeri man (minjil is the Broome district equivalent for the pubic tassel worn by initiated boys and men).

At Nookawarra a Boorongoo man had four ngalloongoo, the beegoorda (kangaroo) being one of them. These were given the boy at his initiation, by mother's brothers, and brothers-in-law, and may have been either the district or hereditary totems of these, or the men may have seen the totemic animals, etc., during the boy's initiation.

In the Boolardee district, a local pedigree shows the introduction of the camel as a totem, the only "foreign" totem discovered in the West. Malgoonee had a premature birth on her first sight of the camel. Herself and baby being "all right", the camel was adopted as the totem.



The yalleebeeree appears to be a district totem in the Burnakoora (Murchison) district, the father and mother both possessing it. It is however passed on to their son only, the daughters taking the bardoora (turkey).

