Some Aboriginal Tribes of Western Australia.

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In this short article it is intended to show the rules of marriage and descent, a few of the totems, a brief vocabulary of the language, and some of the customs of certain aboriginal tribes inhabiting an immense extent of country on the sources of the Fitzroy, Margaret, and Ord Rivers, in Western Australia.

The people of each tribe are classified into eight sections, which intermarry one with the other in conformity with fixed laws, which will be understood in studying the subjoined table and its explanatory letter-press. The people composing a section do not collect into certain localities by themselves, but are mixed indiscriminately with all the other sections. Some of the principal tribes bearing the eight section names given in the table are the Kisha, Gunyan, Lungar, Nining, Jarrau and Walmaharri.

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<tbody>
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<td>A.</td>
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<td></td>
<td>Changura</td>
<td>Nungala</td>
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<td></td>
<td>Chauan</td>
<td>Nauuru</td>
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<td></td>
<td>Chagara</td>
<td>Nauajerri</td>
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<td>Chambin</td>
<td>Nabungarti</td>
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<td>B.</td>
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<td></td>
<td>Chungala</td>
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<td></td>
<td>Chuaru</td>
<td>Nauana</td>
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<td></td>
<td>Chauarding</td>
<td>Nambin</td>
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<td></td>
<td>Chabalyi</td>
<td>Nagara</td>
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A Changura man takes a Nungala woman, who is his tabular or regular spouse; but he has the alternative of marrying a Nauuru.
maiden instead: or, he can, in certain cases only, choose a Nauana as his wife.

Similarly, a man of the Chauan section, whose regular or tabular wife is Nauuru, can marry Nungala as an alternative; and in rare cases, may take a Nangili spouse.

In examining the statements contained in the last two paragraphs in connection with Table No. 1, it will be seen that Changura and Chauan may exercise their choice over the same two sections of women; and moreover, they can exchange their sisters with each other as wives. In other words, Changura and Chauan can mutually exchange their wives and sisters. These remarks apply to each of the other pairs of sections in the 'Father' column of the table, in both phratries.


These natives have names for the eight points of the compass, and these points are so familiarly fixed in their minds 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; north-east, kaira; east, karnira; south-east, kara; south, golanira; south-west, golarra; west, kalanira; north-west, kalara. Up any creek or river is known as kangara, whilst down the stream is kanimburra.
A legend is current amongst these blacks that a supernatural monster in serpent form made all the rivers as he travelled inland from the sea, which is his home. Once he camped for a long time at the lake into which Sturt Creek empties, and it is owing to his urine that the water there is salt. The saltiness of other lakes in that part of the country is ascribed to the same cause. This creature is known as Wonnaira in some districts and as Ranbul in others.

Mr. N. H. Stretch, a long resident in Western Australia, has under my directions, collected the Ninjng equivalents of the following phrases:—The man and his wife—Mauan umbir. The sister and her brother—Kaulu naje. I saw the brother of my friend—Chalache ingo nia nia naje. My wife saw her brother—Umbir anninga nia nia najengo. I gave the fruit of the tree to my daughter—Mungari ana yungo kutu bununga. The dog will eat some of the opossum—Gunyar wonnan kiri. You have taken the skin of the big kangaroo—Uto manning uro nyundo. I am eating a yam—Mungari unnung unnungo. You have eaten the porcupine—Nyundo unning unningo bugauru. We will eat the black duck—Alliba unnung unningo guraba. I want these men to carry water from the creek to our camp—Ngappa mundellula kilyila moraura kangalu. Eat some of this kangaroo—Unjalu jache yunganing. I should like to give the bandicoot to our children—Ane yungo yutobru allinga jinga.

The foregoing phrases were taken down carefully by my friend, who is a very reliable observer, but as he did not sufficiently know the grammar of the language there are some manifest defects. The expressions are, however, of value, and contain several root words of very wide prevalence in Australian speech.

Nouns are declined for number and case by the addition of suffixes. The declension of adjectives is similar to that of the qualified nouns. Verbs and pronouns are inflected in an exhaustive manner, and are subject to numerous modifications. Prepositions and adverbs have their places in the language.
On the Lennard and Lower Fitzroy Rivers, on Jurgurra Creek, and thence along the coast to Broome, Condon and Roebourne are a number of tribes possessing an organisation with the following four section names:

<table>
<thead>
<tr>
<th>Phatry</th>
<th>Father</th>
<th>Mother</th>
<th>Offspring</th>
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<tbody>
<tr>
<td>A</td>
<td>Kaiamba</td>
<td>Parajerri</td>
<td>Parungo</td>
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<tr>
<td></td>
<td>Panaka</td>
<td>Parungo</td>
<td>Parajerri</td>
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<tr>
<td>B</td>
<td>Parajerri</td>
<td>Kaiamba</td>
<td>Panaka</td>
</tr>
<tr>
<td></td>
<td>Parungo</td>
<td>Panaka</td>
<td>Kaiamba</td>
</tr>
</tbody>
</table>

Among the totems of Kaiamba and Panaka are the opossum and bush-rat, whilst Parajerri and Parungo have the storm-bird and shark.

A Parajerri woman is the regularly appointed spouse of Kaiamba but he can occasionally marry a Parungo belonging to a distant tribe where there is no blood relationship. Panaka can, under like circumstances, take a Parajerri as his conjugal mate, although Parungo is his regular wife. The same rule applies to the men of the two sections in Phratry B.

It is important as well as interesting to show the equivalence of the four sectional divisions in Table No. 2 to the eight divisions in Table No. 1. The section name Kaiamba is equivalent to the two sections Changura and Chauan in Table No. 1; Panaka to Chagara and Chambin; Parajerri to Chungala and Chuara; and Parungo corresponds to Chauarding and Chabalyi.

Circumcision and cutting open the male urethra are in vogue in all the tribes treated of in this paper. At their ceremonial and magical dances they use the mirralu, a flat thin board varying in length from about four feet to twelve feet or more, from three to six inches wide, and ornamented by carving on both sides.

**Vocabulary.**

The following is a short vocabulary of the Kisha dialect, Hall's Creek, Western Australia. The English words are in the same order as those in Mr. E. M. Curr's vocabularies, for the purpose of facilitating comparison.
SOME ABORIGINAL TRIBES OF WESTERN AUSTRALIA.

Kangaroo, gieri
Opossum, nunguin
Tame dog, chula
Wild dog, maringu
Emu, narabarel
Black duck, juelul
White cockatoo, labain
Crow, wongunnel
Egg, gumbilyul
Foot-mark, jumbilla
Fish, gunderri
Lobster, mulgural
Mosquito, gulingi
Fly, bunal
Snake, ngamari
The blacks, mullaeuing
A blackfellow, geraugen
A blackwoman, namininni
Nose, manalge
Hand, murla
Two blacks, bungarri
Three blacks, murguin
One, rundi
Two, buba
Three, gunji
Four, wularri
Father, ngabwain
Mother, gural
Elder sister, nagil
Elder brother, nagain
Young man, nakinji
Old man, kangain
Old woman, nallina
A baby, nalinunning
Children, woninneking

Head, tumwing
Eye, mulji
Ear, garding
Month, thurding
Teeth, mindiwing
Hair of head, gambaring
Beard, thauring
Thunder, malngiring
Grass, mungaring
Tongue, tullaling
Stomach, jarring
Breasts, female, gumwing
Thigh, ballaring
Foot, jambaling
Bone, guji
Blood, gulji
Skin, wongari
Fat, mulinguain
Excrement, garning
War-spear, kallimbing
Womera, ngaualil
Shield, guarri
Tomahawk, wumal
Sun, bandal
Moon, carnging
Star, wordal
Light, dili
Dark, maubain
Cold, warn gum
Heat, pubburra
Day, dirrundun
Night, mubain
Fire, marning or thumbnail
Water, kurning
Smoke, wongain
Ground, ballowing
Wind, gurngulling
Rain, jardain
Demon, juaring
Boomerang, karribil
Rocky hill, ngari
Wood, marning
Camp, tawm
Yes, uai
No, ngoan
I, mariji
You, marribi
Bark, jerrarungburra
Bad, gulguring
Sweet, nauering
Food, maii
Hungry, gurinyinya
Thirsty, thuandu
Eat, jangary
Sleep, bugaringa
Drink, wulagara
Walk, mariarga
See, thoma
Sit, roraringa
Yesterday, gadinberri

To-day, { muggin muggin
To-morrow, { kishua
Where are the blacks? { burrinbai jarlimbai
I don't know, ngoanberri jarlimbai
Plenty, malgum
Big, nering
Little, winnuwaring
Dead, brauar
By and bye, margi margi
Come on, maribin
Milk, gumwing
Eaglehawk, gunberring
Wild Turkey, julgul
Wife, wombernukkel
Copulation, { ballimberaid
Sodomy, { thurinbumarling
Masturbation, thurinbumarling
Penis, nauing
Woman's pudende, ginti
Urine, burriwonji
Circumcision, wongaring
Subincision, jabuting
Similar operation on women, tulbaugamburraunain

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