

67 draft sketches

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From Ne-bun-yari ^{mountain} ~~mountain~~ "Ne-~~Ne~~ Memories of
 Flinders visit - to their group area the following
 notes were compiled by me, in 1981-82 at my Katenung Camp
 & three years after Flinders' visit to his people's country.
 The groups ~~which~~ contacts with Flinders occupied
 the whole of the Southern (T.S.W.) Area, one of the most fertile
 areas in Western Australia; & as far as I can
 ascertain from the ~~the~~ ^{two} deserts remaining in or
 near their old "homes", ^{Spiny} "Kaleep" ("Simplest" "home" "from"
 "Kal" a "Ka" la - "ji", "honi", "hard") there had been ~~no other~~
 group or people in that area before their own occupancy.
 They belonged to the unarmoured horses that entered
 Australia from the North (?) ~~East Coast~~ & making their
 fires (Kala) at the various water holes etc. & continuing
 their wanderings Southward, ^{Psychrographus?} ~~at the~~ for inland to the
 go! they rested at permanent water but the Sea was
 always west of them, near or far, but west. The fire
 comes travelled perhaps more quickly than the horses
 that came after them, but then they were turned South
 & they wished to have a long long distance between them now
 & those who ^{might} ~~would~~ follow after. There were evidently no
 inhabitants before their entry & in the long long time they
 travelled - perhaps always within "Emell" "of the Sea" the
 group journeyed until it reached the ~~Sea~~ the SW.
 & South Sea.

Gabryun & Sorbingy's journey to the
 question!

Perhaps at the source of
 the 'Kala' rivers.

The "Bokung" ~~at the~~ ^{the} - a chain of mountains running roughly
 east & west, were named by them, & the meaning of the
 word given by all the Southwestern & Southern Coast groups
dialekt

I meant the "Home" of their ^{or place} "bo"rang-gu" which means the
 place of "being" (eldu brathu) "borunggu" (eldu brathu) (called
 by the American Indians Tobur). ~~U.P.~~ "U" means "place
 of" as distinct from their "Kallep" "gin, health, home, cash
 group having its own group, "Kallep" where they sit down or
 travel as we see some hunting, & see which they traveled
 from and to ^{with some other groups, visits to various} Borunggu was never occupied by any "Kallep"
 (family) group. ^{as far as I could ascertain,} It had not been
 explored up to the time of my investigations in 1905-8 &
 beyond its name, nothing more of it was known by
 Hebinjan or the men per man ~~and~~ Wandiniamamong
 who belong to his ^{Kallep} flock at Middle Beach which had been
 the ^{Kallep} camp of his own family group, & probably was ~~the~~
 their camp when Hudson's Gutsamen were there as ^{from}
 penetrating into their Kallep, ^{their father being} & ^{by the} ^{gentle} ^{substitution}
^{may} by making a circuit - round its vicinity.

Borunggu was a sacred place throughout its whole ^{group}
 area. ^{the} place that took shelter in the Borunggu area was
 never followed, it had taken sanctuary & was sacred

Borunggu was the abode of "spirits" only, but "Totem"
 spirits only, & was left sacred for those spirit-^{patrons} to
 dwell in. Here & there along its length there were places
 where children & babies voices could be heard, ^{sometimes} & ^{the}

Even there baby voices would be heard by a young girl
 wife who wanted ^{to} see the little baby. & she would go
^{to stand} in front of the Baby Rock & taking some little branches
 with her would hold them to her. ^{and saying} "young ^{word}" & the
 little boy or girl baby would see her & come to her & by & by
 the ^{the} little baby would come from her body where it had

have seen

hidden itself ^{perhaps} & while she was loosing it she might ^{see} a small animal or bird near the baby rock & she would tell her people, & the bird or animal ^{would} become the baby's own belonging. Which she would never touch - as this is a Barungump & therefore not a place to fear, except when one of any edible totem ^{was} killed & eaten without the proper circumstances attendant on its eating. Barungump was therefore a 'Sanctuary' for every thing living that sought refuge in its hills & caves.

It must be emphasized here, that all the first-comers amongst the Western Australian aborigines, brought their group laws & customs with them. I have some evidence in leading that the Southern Australian men were Australia's first arrivals (see my notes in Commonwealth Archives.)

They were a fairer & darker type, & were divided into two marrying classes, the fairer were called themselves Manitch - mat (Manitch - White Cock also: 'Mat' ^{stock} ^{of family}) & the darker were called themselves Wor dung mat (black crow) ^{stock}.

^{blonde} ^{features} These groups were the 'marrying pairs', but no first-cousin (cross-cousin) marriages were allowed in that primitive group, until the white people came. 'Rebonyant' has 'father in law' 'Wandinyit' both I take most emphatically to me: & amongst all these Southern groups from along the South & South West coast & eastward from Albany area I found only one group, the Willilamb (Twilight Cove) whose lawful marriages had been 'cross-cousin'. There were only three men alive when I visited the area, Worrigan, his own mother's brother, & his own mother's own brother's son - all three belonging to the fairer (White Cock) & the

1/4 "Jaimey" ^{distinction between Wapigwan & Wapigwan (Gidloo 2m)}
strongest ^{likeness} between all three.

Hebinyan group kept their ^{own} strict marriage laws throughout
& was, to the outside eyes, yet always showing "Jaimey"
likeness. The way two photographs of these old Algonquin
Area groups Hebinyan & Wandimic show the two distinctive
types, & very curiously so. I found among all the
Sook Western groups, ^{every part of} including the country where they
had settled there was a distinct feeling among the
White Cockatoo men that they (to even their "Doman kin")
were "superior" in type & colour to the Crow men with
"modern" White Cockatoo men & women, I never be asked
to observe their clear skin with the fine red blood coming
through their faces & bodies, the opaque skins of the
Crow men & their "stocky" bodies being contemptuously
alluded to. Wandimic felt this inferiority to the last
& preferred his old Kalleep at Middleton Beach until his
death (about 1911) at enmity with both white & black.

These were the people Flinders met in December 1801, a
strong fine looking type of men - having observing
their own laws which were in the case of their codes,
death was their penalty for a breach of their marriage
laws & the punishment was carried out, so that they
were a fine sturdy & intelligent body of men & women.
"They were shy, but - not afraid" wrote Flinders, Flinders
& in truth they were not ^{afraid} for they saw in these
white men the spirits of their own dead men, coming
back from Kooraminup the home of their own dead
which lay beyond the western sea.

5 The young navigator & his men confirmed the
 belief throughout the stay of the "Leopoldo" &
 every man on that boat "lived up" to that
 belief in the memory of Nebinyan's father's ^{grandfather}
 After the departure of the "Leopoldo" all set
 to work to learn the movements & the designs
 on the ^{Sangha's} bodies & every "musket movement"
 was also repeated. Nebinyan's "dowry" reproducing
 probably every motion made by the marines & in
 their musket exercises. How they reproduced
 the noise of ~~drum~~ ^{the} fire could not be
 ascertained - but as according to Hingus they
 "screamed with delight" at the ^{right of the} ~~sound~~ of these
^{musket} ~~instruments~~ ^{guns} there must have been some
^{gains resembling} ~~imitation~~ ^{some} ~~imitation~~ ^{imitation} attempt. Aboriginal
 "drums" were ^{circular} earth mounds ^{pitched up about} ~~about~~ ^{about}
 & about two feet or ~~less~~ ^{in height} at the top.
 Round these ^{cut-} ~~new~~ ^{new} groups were short thick clubs
 & axes with which they pounded the
 mounds keeping time with their ~~axes~~ ^{clubs}
 & their ^{drumming} ~~song~~ ^{song} ~~sound~~ ^{sound} could be
 heard a long distance away - seeming to
 come from beneath the ground.
 I cannot say that the club strokes were an ~~an~~
~~improvement~~ of the first attempts & ~~imitated~~ ^{imitated} the drum of
 the marines.