

Notebook 22

Notes from Jinguru :
Murchison area

(Most of these notes occur in
other versions under
classified headings.)

Initiation of women

Jilguguru's information

Bilyunu mardungu sits down with yuloji at Kangu bārna.

Kumbarnu and mama are yuloji, also bilyunu mardungu.

Girrgi are mardungu.

Balyubiri are mardungu.

Kuju, actual operator and women who hold her legs.

Ngalinya = ngalungu.

Yuloji put her down in his own place where he sits down with her bilyunu mardungu.

Jinguru's information

Kūlba - operation on women

Girgi, seated on her chest

Yuloji, kurdadu, sit with yuloji.

Mardungu lie face downwards and girl is placed on top of them.

Juari 2.

Jurdaju and yago sit down with yuloji.

Juari make wari of birilyi (charecoal) and girl sits on it.

Jilguguru

Gunjal, gundal = the black stone

Daramāra = shell, Baeljara

Jinguru wants me to see all those

Nyinga nungu
Kalbuin
Kauin
Jinguru
Jangau
Muri
Jinababi
Their brother
Biljulju (Tommy)

For native prisoners

Cocoa
Sugar
Egg plum jam
Milk

Jinguru

Kaiungu's burna, Mibian, is malu burna.

I'll call Jinguru by his own name.

His three wives are :-

Kaiun	Kailbun	Ninga nyungu
Burangu	Kaimera	Burgulu
Mt. Sir Samuel	Mulia	Mibian

Nyularn, Jinguru's brother is looking out for Kaiun and Kailbun while Koyl is in jail.

Jinguru is from Yander and is Jimari kurdarn.

Jinguru killed two men, Kaimera and Burgulu, belonging to Nullagine district. Jinguru's brother died from the mobarn of these fellows and he had to revenge his brother's death.

He was chased to Wilunu Yarnder and near Mt. Sir Samuel and they caught him at Lake Way. Kailbun was with him. They were all drunk.

Jinguru is the name of a long dead jimari kordarn.

Yaida (Burong) was Jinguru's bilyunu (Kurolyu's sister) and Wiluru's daughter was Jinguru's bilyunu too, but she was killed by Wanmala yamaji. Jinguru had waited and waited at Wilu-una for Wiluru's daughter, but she would not come away with him. White people had too much attraction for her. She would go with Mongun.

Dundun = young girl, also maru wurdi.

Mardadharra, or murdanyu = policeman

Sometimes Jinguru would go with Kumba or mobs to fight the other tribe.

T,alya barndi, lies

Wulanyia, kurninjela, sorry

Ngaiugu ngura womba womba

Jurda, sulky

Wiluwuna, Lake Way

Kunaingu and Yalgujibi, Cork tree and Mailchange

Balja, Abercrombie

We got water from Yara and Yurarn and from Walyan and Ngugar (kurrajong root)

Nyingura, wild grapes
 Kuligan, Mt. Sir Samuel
 Wandi, Lawlers
 Kargunda, Kathleen Valley
 Yaluwurda, Gum tree

They were enemies, Womba wogolo (far away men).
 Burna ballurdu wombanga, their country was far away.

Marda - stone

The magic may come from E. or W., N. or S., but from whichever district it comes, that district must be raided and one of its members killed.

Kurdali make nosehole
 Ngabari cut right shoulder.
 Komuru cut left shoulder.

Then the other bilyunu went to Wandi with a Wandi yamaji, a Kaimera, and so I went over there and took Kauin from Lawler. She was a Mt. Sir Samuel woman, a Burangu. I put down my miro near her camp and when I did that she was bilyunu and he must fight me who wishes to take her away from me.

Nganama, a Burangu, Nyingain's daughter, was also my bilyunu and Kailbun was bilyunu too.

Nambu was given me by Malbindi, a Burangu(?). She is quite young. I have not yet claimed her.

Ninga nungu is Burgulu. Malad, a was too old to keep her so I took her, not as mardung though. I only keep her.

Jinguru's mother died with yalgu mobarn in Mili Mili country. The blood came up and up from her stomach and she died and Jinguru went to Mili Mili. He speared a Mili Mili yamaji, a Burgulu, but he did not kill him. Someone else came up and finished him. I was 12 months in jail for that. But first Wirtabiri speared, 2nd, Gunyan, 3rd, Kalagurda. Gunyan, a Burang, was brother to Wirtabiri. Kalagurda was Tharuru.

They all speared Biani, who was a Burangu and who belonged to Yunmiri country. Kalagurda finished him. Wirtabiri speared him in the breast (mingo), Jinguru in shoulder (biri), Gunyan (yangal) buttocks and Kalagurda through the heart (joni).

Then Jinguru, Jinabab, Jangari and Muri speared Ngungu ngungu, Jinguru in mingo, Jangari Bimbil (side), Muri (jirdi - back), Dinbara in temple (nganga), Jinababi joni and Ngalgari liver.

Why? because Biani killed Wirtabiri's brother, a Burong, and Jinguru was Wirtabiri's ngabari and Kalagurda was Wirtabiri's son, a Paljeri.

They killed Ngungu ngungu because he mobarned their younger brother, with blood magic.

Jinguru now spits blood.

They must put totem on mirudi and yinma.

AN ABORIGINAL VENDETTA

It is a moot question whether the ends of justice are truly served by the application of the white man's laws to the black man's misdemeanours, particularly when, owing to his ignorance of legal English, the prisoner is unable to confess his so-called crime, or the motives that led to it, and the Judge is also similarly debarred from the elucidation of certain points which the generally meagre evidence supplied by the "interpreter" may occasionally lead him to think might tell in the prisoner's favour.

It should always be remembered, when native offences are brought within the "civilised" limelight, that the old Biblical dictum, "An eye for an eye" stands first and foremost in the native system of justice (or as the natives render it, "I kill, you kill,") this vendetta obtaining amongst them from time immemorial, and that many apparently unexplainable crimes committed by one person, or by a number of natives, can be traced back to some real or "magic" injury inflicted upon some member of the tribe.