At my camp near Kalamania (Western Castra). In 1906-7 - old Tabinyan about 80 years was the last only representative of the old Soutcuan Groups of Bibbfania who comprised the area. (now known as Albany, Augusta, etc.)

Then a strange object - aukat. The blacks knew as "Tremis Fyrala Kallara", and from this object, Tabinyans grandfathers called "Kallara" (Pen? Shy?) took the locality as "Jangga" (Spirits of their dear pager) walking as they themselves walked, but while "Jangga" The frighten men watch the from their hiding bush-nets there gangga moving about as though they belonged to the place, without fear or halting, life Kallara for their Tabinyans grandfathers group were the first-comers to this southern area, crossing the continent from some northern point. Admiringly keeping near the Great East. All the way down from Mount St. Pierre then close ap 3 days. Centres. They felt lives & flourished at their stopping point. Repl.-

On Western Austhein South East coastal areas. They brought their own social system with them. Their two "Shreevir" (Dor White Akbar & Crow) between whom marriage was legal, & their slaves. James Elow was Paternal. They had also an ordered system which forbade that the call cross cousin's marriages. By which the group came together, within itself as the group's number increased. During these comp. Ags. the younger numbers live apart near more certain areas. North of some of the first-comers by their elders & others along the southern coast.
until the time of my investigation (about 1906) all these ripbulumma groups with redened descent had covers the whole of that S. J. S. Western District of Australian & some points below Bundaberg. All were ripbulumma. I had seen their skin-marriage laws. So that these became my other primary classes. Of the white cockatoos & black cows. I was shown how to distinguish the type from each other once. They ripbulumma extended their group areas eastward along the coast—these called 'white cockatoos, black cows.' When I enquired their last gene descendants. Too old to ask at experience. They established their group areas northwards, & then they made the special good products of their areas. Their other brothers — bo-runggur (called patama by aborigines) fura patama, kalda (see muller). Maeok (salmon) became their 'boringgur.' When they saw the fire— these fires into several big groups. These groups were different areas. When these were black-faced, t songs were made singing for the increase of these other brothers (boringgur). They were an uncontrolled people, but every ripbulumma boy had to undergo a long series of preparation. Training before he was allowed 'manhood' in his group. He was taught all his duties—avoidances, women; rituals, duties to his own gene relations, to his relations in law, etc. Then the times came that his elders thought him sufficiently grounded in these vital
lessons, he was sent under escort. If brother's brother or mother's brother (male) or a close relative's relatives to every "distorted" group of his father's mother he would stop at each group with some occasion to welcome the group as "Beeda-wa" (blood relationship) or "Vein" (blood relationship) or "Vein" (family relationship) or "Vein" ( descent and generation). If close relationship Thin the blood's "honor" of the kinship's relationship between the boy's guardian and each group visited. The boy semi-judicial being partly hidden known from the group being visited, especially from its women and girls and children who must not look at him or speak to him. This guardian's group associated with the group during the visit at all times as well as the boy's guardian as some young boys. Taking the baby's hand and Huang, the small rejoicing might take place, as perhaps some baby born a member, might be promised for the boy. The words then to be made "daajelik" (cousin) to the baby. All the groups visited of the Beedawa guardians were "relations" relations to the boy's own group. Thus following the Ribbulmin marriage laws which in this way avoids "cross cousin" marriages.

When the Beedawa has been taken to the other welfare group. The return journey this son father's own area is made. Members of every group begin to called their group's presence for the Beedawa's group and follow the Beedawa return journey which was made quickly with no stoppage.
The boys own group made its own preparations for the return, collecting its food, presents, objects of trade etc., the occasion being "Eidaw" so that the edible portions of the boys own game would be most plentiful. Reiterates reason, relation, season, smaller-reasons - 1st dance (called Kôning in the S. W. of S.W.A.) would be practice exercises. On the return of the leadaw he this guardian would be decorated with their respective leadaw decorations, while pipers, fiddlers, & others Kempars play songs (Yakis man on gourd). Would be places where the leadaw group would stop & deliver the APP-ON to the Kempars, leadaw, & man leadaw Yungur (Man).