

14th June, 1966.

Miss Margaret Cunningham,
A.I.A.S. Research Fellow,
c/o Roper River Mission,
via Katherine,
Northern Territory.

Ethnomusicology Section

Dear Margaret,

When I heard your name in Canberra recently it had a familiar ring but not being aware of your connections with the S.I.L. and the A.I.A.S. the proper deductions were not made. How very nice to make contact with you again! I look forward to seeing you when you come south in August and hope that my own field trip will have terminated by that time. In any case please ring the University (544.0611, Ext. 2417) whenever you come to Melbourne.

I am very interested to hear that you are now at Roper River and wish you every success with your work there. Please remember me to Mr. and Mrs. Leske. There are still many songs to be gathered from some of the older men. Isaac, in particular, was very helpful during my last visit (1964) both as a singer and as a speaker of song texts. I wonder if Jeff is still at Roper.

The enclosed samples were collected in 1963 and although the related songs have been issued on disc by the A.I.A.S. I have hesitated to publish the texts as they now stand. Collected song material is very difficult to complete in all details. Dr. Capell has copies of them and I hope he will have time to correct them some day. Meantime, if you are able to improve on them - or find any meanings for them - I shall be very grateful. Please do not regard this as an extra chore however. I know how difficult it is to keep to daily schedules when working in the field.

I am also sending you tape copies to use with the song texts as this may be to your own advantage as well. It would be interesting to know which of these songwords belong to an 'archaic' or ceremonial order and which belong to current speech forms. I have collected many more texts of this kind,

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hundreds in fact. Those enclosed belong, however, to the record booklet which is almost due. Any help received will, of course, be acknowledged.

Boomerang - and stick (only) - accompanied singing is probably indigenous to the Roper River area. The didjeridu-accompanied singing I have recorded there is either Ngandi or imitations of songs belonging to the west (Beswick region). I should be glad to learn what your informants have to say about the southern and eastern boundaries of didjeridu-accompanied singing, also their terms for instruments and ways of playing them. If I manage to visit Borroloola this year I shall be making similar enquiries there.

The songs which you have collected from central and southern Queensland with texts and translations will be very useful indeed. I must also try to contact those two Research Scholars working in the Cape York area.

Thank you for Joy Kinslow's address. I had some discussions with her in Canberra last April about song texts and had hoped to see her again during the May Conference. I believe she left earlier than previously expected. I shall write, too, to the Glasgows and Mrs. Macdonald.

I do hope we can keep in touch from now on.

With many thanks, also my best wishes,

Yours sincerely,

(Mrs.) Alice M. Moyle
A.I.A.S. Research Fellow.

Tapes 1 and 2

Contents

(Spellings of titles and words may need correction. Song-words may not be separated correctly. Language of song may differ from the singer's own language as given. A general idea only of the type of ceremony at which these songs would be performed has been obtained. Any additional information here would be useful. It is safer to question the older men separately, as occasionally secret words may have to be divulged.)

Tape 1

1. Nipper sings Djanbaluwa. *(A supernatural being who revealed a dance to this song to a man named Paddy at Day waters.)*

(It was said that this song comes from the Djingili folk further south).

Remarks: Nipper seems to sing 'bangawa' but says ban-gu. The last text spoken by Nipper does not occur in this section of his song.

2. Yarangindjirri sung by Jeff and Roger. *(sect of curamen song)*

Remarks: Isaac seems to say yadawulyaray(ei), yet the word as sung is more like yadawulyara.

3. Joe sings Ngadidji.

This was called a "women's corroboree". Not known by the informants I was able to contact. *may belong to myth of Mungamungawana.*

4. Wandimulungu sung by Madi of Rose River. *(open part of Kurupai)*

Remarks: First word either Lulmara or Lunmara. Spoken words not obtained.

Tape 2

5. Jeff sings Djarrkun. *(sect of curamen song)*

Remarks: Isaac gives words only for first line (he seems to say "wandinya". In Item 4 Jeff seems to sing 'murula murula')

but Isaac says 'murunda murunda'. Words, as given by Isaac, for Jeff's item 17 seem to add to the confusion here!

6. Nora sings extracts from

(a) Golungara

(b) Djarada (live magic - waves)

Translations not obtained.

*dadi said to = dddy - woman's
husband! may be modern may
from old word, ^{+ unknown}*