

VII 1b

ADDITIONAL LEGENDS OF  
SOUTH-WEST WEST. AUST.

(As told by Yaburgurt,  
of the Murray district)

*VIIa. nd in pocket - )*  
*( reviewed later )*

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Wordung and Walja were konk-moyer (konk = mother's brother;  
moyer = sister's son)

Manitch was Walja's moyer.

Wordung killed Walja at Moondap, Kooyalup and Nanuboordup.

Wordung sat in the balga (blackboy tree) and watched Walja come back to the spoiled water, spoiled with the kooloo (lice) that Wordung had put in it.

Walja had a boy and girl.

At Weelegup Walja dropped blood, and now the yungar get wilgi or weeluk (red ochre) there. Walja died at Bingurda.

His koolongur (children) looked for him, but he was a long time coming.

They saw a yongar and warr (male and female kangaroo) and they knew that these did not belong to Wordung. They cried for their mamman (father) and Wordung mocked them. He was demma for the Walja koolongur.

Mooluwa and Jitti-jitti (mooluwa ? jitti-jitti = wagtail) were ngangan for waljagung koolongur (eaglehawk's children) and Wordung was Kord for these (Jitti-jitti and Mooluwa) after he had killed Walja.

In the yungar nyitting time, the following birds were yungar (men): Jeslok (squeaker crow), koorbart (magpie), manitch (white cockatoo), wej (emu), walja or walitch (eaglehawk), yongar (male kangaroo), warr (female kangaroo), barrjit (native cat). At the present day when these are seen, they may be yungar or birds.

At Dauingerrup, where the woggal drowned all the camp and the children who had offended the janga kangaroo by pretending the little mice they killed were kangaroo, the flood which the woggal caused, and which was boylya (magic) covered all the country and only two yogga (women) who were gobbelguttuk or gobbeluk (gobbel = belly; guttuk = having; - pregnant) and a moolyert (boy who has had his nose pierced) who was their babbín or koobong were saved. The woggal ate all the yungar.

Ngwogginyung a Koombarnup (Bunbury district) yungar and his two wives Yocardagur and Yerbundan and a moolyert named Ngoolil were travelling from the South. They had camped at Dauingerup in the night and next morning they started for the next camp north of them. Ngwogginyung found he had left his gij (spears) behind, and he sent his two yog back for them. When they reached Dauingerup they saw only a lake where the camp had been, and on a boorna den (log of wood) they saw two yog who were gobbelguttuk and the moolyert. They ran back to their man and told him, but when he came back with them they only saw yog kootagur - two blackboy trees that had been the gobbelguttuk yog they had first seen.

At Minjelungin about five miles from the Helena River, on the road to York, there also two blackboy trees which were once two gobbelguttuk women, but whether these were the same yog who had been saved from drowning could not be ascertained, since all the district natives are dead.

At Malmaling, in the Mundaring Weir district, a big woggal lives in the hill near the reservoir. The name of his home is Nyetta-gullong; it is two or three miles from Malmaling and is on the road to Minjelungin. (Possibly a version of the Dauingerup myth was current in this district.)

Janga goombur (janga = spirit; goombur = great, big) is the term applied to "old times," or "once upon a time".

At Bojjerdin, there is some soft dardar (white pipeclay) in a hole which was once the home of a woggal. The dardar is woggal-goona (excreta). When the natives want dardar for their ceremonies, they thrust a kauerduk (blackboy stem) into the hole, and the soft dardar attaches itself to the stick. This is repeated until a big lump of dardar is obtained.

The Bojjerding woggal had transferred its home to Minjelungin. It would bite and punish all yungar who did wrong.

If anyone cooked an opossum at Minjelungin, they had to leave a portion of the cooked food for the woggal or he would be bitten. The Minjelungin woggal once bit a yungar who had failed to leave a portion of his kill for it, but when it had bitten him, Kondung (name of woggal) looked about for the pieces, and bit off some rushes and made a bed for the yungar and licked and licked him until he was all good again. Then woggalgave the yungar his miro and gij (spearthrower and spear) and told him to go hunting and bring home plenty daaj (meat food). The yungar went out every day and caught plenty meat food and brought the woggal as much as he wanted. He did this for a long time and then he got tired and ran away to another boojoor (ground).

The woggal became very angry and been ngarril, beeng ngarril, beeng ngarril (sc. scratched his ribs, scratched his ribs; beeng-scratch or dig; ngarril = ribs) and as he scratched, the yungar got jip-jip (mange, itch) and scratched himself until he died.

How Kallil killed the babies and Jiragurt made them alive

In Janga goombur times kallil (sergeant ant) used to cut up all the babies with his kamba (a sort of bat, shaped somewhat like a cricket bat), but jiragurt (little black lizard) made them alive again with his daaling (tongue). Kallil had the kamba under his cloak (bwokka) and he called to the children "Come closer, come closer," and when they came he hit them with the kamba, but Jiragurt was always there to make them gwabba and dordok (good and alive) again. The kamba is now used for warrain, boya and other roots and was the fire shovel for getting these out of the ashes and also for covering the seed cakes and roots with ashes.

Jiragurt was deman and murrann or moran.

At Woorungup a woggal spits out the water and makes the spring and running brook which are there, and in the winter plenty of fish could be caught at the mouth of the spring. Although the salt water covers the spring, yungar could drink the fresh water in the middle of the salt water when they pressed their mouths close to the spot where the woggal spat out the fresh jets.

At Warralup, about twelve miles from Woorungup, there was another fresh jet which the woggal spat up through the salt water.

#### Meeka's dog

The star that comes up before the moon is Meeka's dog (dwert).

#### The Rainbow

Walgalung the rainbow is inhabited by white men. (In other districts white men are supposed to be rainbows.)

#### The Wau-oo (Mopoke)

Wau-oo made all the yungar (according to Yaaburgurt) and divided them saying that Ballaruk must only marry Tondarup or Diddaruk. Beenar (white owl) was moorurt to Wau-oo.

#### The Place where Dead Footsteps are Seen

At Kwialup, in the Harvey district, there is a clear patch on the ground like an ants' nest that has been swept. If yungar think anyone is dead, if they go to this spot they will see his jen (footprint). If a woman has died they will see her jen and wan (track and digging stick). Kwialup is about thirty miles south of Bunbury.

Doongunit of Yoonderup (Busselton district) was boylyaguttuk, and the karder (iguana - which was his borungur or totem) was inside him.

In the very early days of the settlement of Busselton, a little white boy was lost, and was searched for for days, but without success.

Jengarit, Doongunit's kongan, who was also mulgarguttuk and karder borungur, and had a karder inside him, said that the boy had been taken to the janga garup (spirit holes - caves) by the janga.

Doongunit said to the natives who were searching, "You watch me," and they looked at him and while they looked they saw him take a karder out of his gobbul (stomach, belly) and Jengarit also took a karder out of his stomach and the two karder went in front of Jengarit and Doongunit to the janga garup.

When they approached the cave they heard cries coming from it, and they sent the karder inside and gave them a bwokka (kangaroo skin cloak). The karder took the bwokka and carried the boy out of the janga garup, but the boy was very nearly made into a janga.

His white father said he was different, and the boy did not know his father.

Doongunit said, "Let me make him gwabba (all right, good)." The boy's father consented and Doongunit made a fire and put green boughs and leaves on it and he and the boy stood in the smoke and presently the boy was all right and knew his father. The two karder went back into the gobbul of Doongunit and Jengarit.

One day, when Yaburgurt was with Doongunit at the camp of the latter whose ngooljar he was, they both had had a very full meal and lay down to sleep. By and by Yaburgurt woke and sat up and looking over at Doongunit he saw his gobbul moving and presently a karder came out and began to look about him, sitting on Doongunit's gobbul all the time.



Yaburgurt lay down again and the karder got down and walked away. Doongunit waked up just then and said, "There's a wakkain (bad, wicked) yungar here, he won't kill you or me, but he will kill someone."

At night they all lay down in camp, Yaburgurt lying between his ngooljar Wooder and Doongunit.

Yaburgurt could not sleep and just as meeka was going down, he saw a yungar get up and go into the bush. Then he came straight to the camp where Yaburgurt and his friends were lying, Yaburgurt watching him all the time.

The yungar wanted to get at three yungar, but they were so placed he couldn't touch them. He then stood by the fire and rubbed his arms and body all over. Yaburgurt had his weapons ready, but the yungar didn't come near him and his sleeping friends. He rubbed his nose and walked away towards his own fire. He had not touched the three yungar he wanted, but in the morning they were all murrik bomain (neck or throat half strangled or twisted round). One of the yungar died, but the mulgarguttuk in camp made the other two gwabba (all right) and when this was done they murrik bomain'ed Mobin, the boylya-guttuk who had strangled the yungar. Mobin lived only three days after he was murrik bomain. Yungar may live a week after they have been murrik bomain but unless there is a good mulgarguttuk in camp who will help them, they die.