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Fragments of Myths and Legends

Ooldea district

Thangoora is a big dhoogoorr (ancestor) man in burnda or abū (stony) country.

Ulerū water. Kūngga (a woman) was travelling north. To carry water, she killed her boy, skinned him at Jinggūna and making a bag of the skin she filled it with water and brought it to Uleru, Mount Sir Henry (border of S.A. and N.T.) where she placed it, taking a little to another spot called Ulerinya. There are two waters there, but Uleru water, called also dinjija, is sacred and must not be used or seen by women, nor must the name dinjija be mentioned in their hearing. She threw away the bones of her boy, and wherever they fell they turned into <sup>shields</sup> oorajan and <sup>spear</sup> kajji and <sup>club</sup> kundi trees, etc. She is now kadju (stone) būrrgū bingū (or bungu).

Maalu, kanyala (or kanala), 2 species of kangaroo, and <sup>owlet nightjar</sup> jūrrjūrr who have been always mates, "nyurgandarri" or "mulba" came from the west (wilurarra) to Uleru and found the good water there and they said, "We will make our boys men here and we will have our inma (corroborees, ceremonies) here always. No woman must know the origin of Uleru gabbi. Kungga left a great many babies all about but Kungga and all the women near Uleru turned into kadju burnda (stone or flint "hammers") and are called būrrga būngu, close by.

Andingirinya waddi now own Uleru and district. <sup>All now dead.</sup>

<sup>women camps</sup> Yagga ngurana are Allinjerra (north) of them, <sup>Page 2</sup> Kuliburu, <sup>men's group</sup> wilurarra (west) and Jurgaluna ulbareri (south) of the Andingirinya. <sup>grey or white kangaroo</sup> Maalu went west from the Andingirinyi and made maiabirdi marra, gudharra and anberan waters and ate wonguna and yan-ngya (seed foods) and "walked about".

Kanala made <sup>water north</sup> a gabbi allinjerra called "woggulangana" and a stone <sup>rock kangaroo</sup> kanala stands besides this water. He also made "kulardana" water beside which plenty of womma (manna) is found on the trees, and Jundurnga gabbi, which is a large rockhole in stony country where womma also is found in plenty.

(continued)

At Kurunda water a stone boy sits down. He was once a wandi but during his initiation he cried for mai (vegetable food) and had to be killed and his stone image is now a warning to boys not to cry for mai during their initiation.

Wirongu or wilyaru wongga (wira = clouds, wilyaru = scars on chestnut-backed ground thrush body) were mēlga dhugurr (ground bird). They did not eat melga, which is a small bird. These people lived about Tarcoola, Bolder and Ooldilbina waters, and are all dead now. At Kardilga and Lingga waters, the groups owning these waters were great man eaters.

Manningu, informant                      Venus and Jupiter                      (see later version)

Kadu or Kata kudharra (two heads (men)) were travelling in dhugurr times and changed into grey kangaroo & red kangaroo of kangaroo). Maalu and Kulbir are Manningu's father's totems and their country is Waiagulu (Lake Wyola). Maalu, Kangala and Jurrjurr were owlet nightjar Habberi's dhugurr. Jurrjurr follows babba (dogs) in the sky during nyin-ngu nyin-ngu (cold) time allinjerra (northern sky). Jurrjurr (Canopus) belongs to the Jilbi wongga. Achernar is babba or ilga with all little babba guling (young dogs) following him. He belongs to another mob. (See booklet "Southern Stars"). Aquila is kaangga ngunju (crow mother) and Delphinus are kaangga wandi (crow boys). Vega is gibbera, Pointers dhurdung (club), Cross "walja jina" or walja mira (eagle's foot, or eagle). Pointers are walja mira - eagle's club. There is a sacred inna ("churinga" of Spencer), a dhugurr one at Dinjija or Uleru gabbi, Dangul's and Nabberi's father's gabbi.

Banggala wongga were neighbours of Wirongu and Wanbering wongga and traversed Tarcoola road, Ooldilbina, Jurrba and other waters, Moonaba Moondba and Yuria amongst them. They all mixed at Gawler Ranges and were thanadha (meet and mix = friends) there. Their distinguishing totem was wilyaru (body scars), the koogurda calling scars jibari.

Jinjaboola was half wanbering. (Present day "Wynbring" on E.W. Line. Jinjabula was the last member of the Ooldea group. Yooldil gabbi (Ooldea) was known throughout the Central area, perhaps over a thousand miles radius.)

Nadhabi, informant (Too civilised to be trustworthy informant.)  
 Nyiruna or Mingari, a very big kungga, travelled north, and wherever Mingari sat down to make guna (excreta) she left babies. She told them they must not speak or whistle or they would not live. The babies were called Yulana or Yulain (spirits). Nyiruna went into the ground allinjerra (north).

Warraja and Yulain waters are Adhungga's waters.

She is burna dhugurr (long tailed iguana). Her mother killed a burna that was travelling north and Adhungga came up where the burna was killed and grew up near Yulain gabbi. Her mother came from allinjerra and Adhungga was married to Mirrijin when she saw her first white man. Adhungga died 1921. Adhungga was madh'eri (darker of the marrying pairs : Madheri = Karaa'ra (fairer))

At Anmunggu gabbi a burnda dhugurr (ancestral stone image) of Nyiruna sits down. All the babba east of Anmunggu are dhugurr babba and are quiet and can be tamed and must not be killed. All babba west and north of Anmunggu may be killed for they are different. Babba are now in the sky near Kanyala and Maalu, allinjerra (north). They can be seen only at Anmunggu, not south of it (Ursa Major ?). <sup>owlet nightjar</sup> Jurrjurr babba are also near and Mingari's <sup>dingoes</sup> babba all in one part of the sky, north, near Kanyala.

There are ili (like quandongs ?) growing at Anmunggu gabbi, but kungga (woman) cannot eat the red ones there. There is a burnda kungga (stone woman) at another gabbi also called Anmunggu, and women can eat the ili growing east of that gabbi. The ili are white or black ? not red. There are also wongunu (seeds) and kalbari (roots) and warrdarrga (acacia pods, edible) and dharrulga (gall apples) and other <sup>vegetable foods</sup> mai at Anmunggu. There are two jurrjurr, one south (Canopus), one north (?). One comes up morning time, the other evening time.

Moloch horridus - mountain devil

Mingari put babies wherever she sat down, told them not to speak or whistle. Yulana were her children and when she left them in the ulalya balulu yulain (spirit stones, rocks, places) she went into the ground allinjerra (north).

Nguragu - ghost or spirit returning to his or her own ground.

Ngalla gulbin - dead, finished, but coming back.

Lake "Dey Dey" (dē dē) kungga (woman dhugurr) used to put carpet snakes (gunia or ganba ?) in her bag, and cook and eat them. She changed into a big yaggula (mallee<sup>red</sup>).

Lake Maurice (bina) was made by kalagudha throwing boomerangs<sup>red</sup> karli round and round. Arndingga and Kalagudha are dingo<sup>red</sup> babba country.

At Wilbanina a wilba (wallaby) was killed by milbarli (iguana)<sup>Page 10</sup> and at Igulnga Milbarli killed wirongarra (owl).

Waiagula (Lake Wyola) is nungagūlū dhūgūrr.  
greu kangaroo. nunga = men

Maalu nunga dhugurr near Kūrrgūna dam.

At Inminga is a mallee hen<sup>red</sup> ngannamurra kardal (grave).

At Nindelyarri a kaludhugurr sits down. (kooloo = louse?)

At Ilyarinya emu<sup>red</sup> kallaia killed dudu a dingo<sup>red</sup> nungadhugurr.

Ugara - nothing.

Natives believe that blowholes communicate with the sea.

Ngalda gabbi, water where tree roots afford chief food, north of Wondunya.

Wilba, big hill which Wilba made.

Karai, rockhole where Wilba was speared by Giniga. Wilba murdu - hills (Wilba = species of wallaby.)

Bira and Giniga fought at Jurunya water.

Ganggabi - water where Giniga rested for afternoon. <sup>Page 19</sup> He then went to Birargara. Early morning from here he saw two old men, one carrying waru dhaggulyu and carrying thandu - bag (string). Giniga fought Bira (moon) at Jurunya and now both are stone there. Bira had many babba or ilga (dingoes). Giniga sits down near the karu (creek). Murgaru - another name for Magellan's Clouds.

Kardugudharra and Milbarli killed Ganba at Dilgala's water.

Biju biju is the walja dance of the walja dhugurr people at walja dhugurr gabbi. Dhugalga, Anbering and Barlurinya are walja (eaglehawk) waters.

The giniga and bira stone images stand up when strange nunga (waddi = men) come. Waiurda (opossum), giniga (native cat) and kallaia (emu) are friends of Bira. Jung-gu a tunnelling wallaby that makes a sort of rabbit warren. They are at Munyeru well.

Kata wanya gabbi is at the other side of Munyeru and Lurriat (?) gabbi is allinjerra (north).

Bula wongga (border or N.E. of Kalgoorlie), a tribe now nearly extinct. Bula and ganba, both terms for venomous snake.

Mara ngalli "sits down" at Kalgoorlie.

Wa burnda - stone "woman", north of Wynbring.

Bilarnga is the dhugurr ngura of ganba (snake).

Jurunya " " " " " bira (moon).

He also camped at Burinya and at the karu (creek) near by, Giniga sits down (stone) by Bira. At Birdunya kallaia the emu sits down. Ngabbula the spiked lizard sits down inside and Karrbiji is also near by.

Bulbarradu (2) took water first, Karrbiji came behind. He took the water south. Burnda (stone) from Ooldea is the kanyala gulu (kangaroo skin) that Karrbiji carried water in to bring to Ooldea. He brought it from Wilurara and allinjerra. Thali - hill. At Eyre Sand Patch (Won'nunda) there was a tree which reached from the earth to the sky. Mulba (men) went up it for water and once mulba went up and the tree got burnt and the mulba who were up there had to stay. Bagginya = kangaroo skin bag.

native cat wallaby

Giniga took Wilba to Karrailya gabbi and opened the juni (or jarda, entrails) and left the jarda at Karrailga. Then he took Wilba to Moonjina ngura. Bira hit Giniga with wija-wija (club) Giniga threw Mulyardi and bilbaguru (spears) north.

- " " bungal, nyujan, kaliwara (spears) and walanu (kallee) south.
- " " yaggulu, nabbari and jindu (three sp. of mallee) east.

Mammardu gabbi and murnda are red with the blood from Giniga's nose where Bira had hit him and at Jurunga there is a ring of stone (?) where Bira the moon sat down.

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Giniga sent

- N. oojan kajji (spear) oojan or oorajan or nyoojan - all names for special spear, bartered throughout N.E. & Cent. Who brought all the ma to Ooldea? Giniga.
- kalliwara "
- S. bungal "
- kali and walanu Kali or kari, fighting boomerang, walanu = return boomerang.
- E. Yaggala kajji
- kurrigu "
- jindu "
- ngabbari "
- W. bilbaguru "

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Spears. These went allinjerra :-

yaldar 2, maru 3, minju 4, kaliwara 5,  
kumbarning 1, oorajan, mulyardi 1,  
bungal (west too),  
karburning 2, bilbaguru 3, jumbu 4 (these went kalguwara and wilurarra).



Part of Legend

Junbain brought karrar (pearlshell) from allinjerra. He killed Djalban, a kungga (woman), because she hid a kaili at Maalurn, and he couldn't find it. The kaili (boomerang) went Ulbareri (south). It followed Djalban. Dnaarl (marsupial) was frightened.

Junbain came to Barruna and Bundadha and made rain at Bundadha, then went north. The heavy rain exposed the kaili, and so he killed Djalban, bilarl (pied bell magpie) and Junggu (marsupial). <sup>cloud</sup> Wirongu (tribe) met them at Budjurga gabbi (near Barton) and fought Ngallea wongga allinjerra (north) of Budjurga and when they had fought they danced the Rain dance and made much rain and then Wirongu and Ngallea mixed (thoonadha) at Kurrgara, 2 wajjina waters. They went on to Kajjing and <sup>Tarcoola</sup> Tarkarla and all mixed and sat down at Tarkarla for a time. Then they went to Munga bilardi and made rain there and now there is big (plenty) water at Mungabilardi. Wilyanu ("scars") boss was Bira (moon) and he went wilurarra (west).

<sup>made after "Kris" pattern and bartered from north coast</sup>  
Karduwaga (flints with <sup>gum</sup> handles) and winda were Bira's spears  
<sup>(Malay Kris flints were curved like it.)</sup>  
when he fought Giniga and he also had the kaili. (boomerang)

Dangul belongs to Uleru (Mt. Sir Henry)

or  
Ayre's Rock,  
N.T.

and Karbaranjal waters.

Legend of Junbaing (this name not mentioned to women)

Junbaing came from Allinjerra, north. He sat down at Umbargana with a big mob, and when he went towards <sup>Tarkula</sup> Tarcoola he put the mob in his windabi (bag) and those who saw him thought he was only one man, but he was hiding his mob in his bag and carrying them over his shoulder. (Yambilnga = carrying on the shoulder) He came to Ngobarana and then to Maalurnga and saw a big mob there. He wanted some young guri (women, wives) and he made a big corroboree at Maalurnga where a big mob sat down. They caught wallaby and cooked them whole, without taking the entrails out. At Maalurnga Junbaing clubbed an old women and carried her away. She got his karli and hid it. Junbaing looked and looked for his karli but couldn't find it. He came to Burndadhu (near Barton Siding) and on to Bailbengu. Met another big mob there. He got the kaili, his dhalbu (calf of leg) got strong again.

All the way he went along he made rain. He went to Kajjin and on to <sup>Tarkula</sup> Tarcoola, gathered a big mob there and his own mob and made rain at Mungabila bina (swamp? ~~dam?~~) and he made so (P. 10) much rain that the water came on to Tarcoola and rose and rose and drowned Junbaing and all the mobs, everyone, and by and by Girrgin the hawk, flying over, saw only gabbi, no murnda (ground) no waddi (men). A rain corroboree was made in memory of Junbaing and was performed only by the men, no women could hear or see Junbaing inma. Special larra, <sup>sacred small boards</sup> kalliguru and kundhaing (carved <sup>large long</sup> boards, bullroarers etc.) were made and were kept sacred by Junbaing's descendants and the <sup>boomerang</sup> karli was hidden with the inma in some sacred spot. Karli and inma are still there, but all the rain mob are dead, but when great floods come in that area it is because someone must have seen the place where karli and inma are hidden, and the flood was sent to try and drown the white fellows or someone might have picked up some sacred object that had belonged to Junbaing, or perhaps seen the hidden karli near the rain hole, or they may have walked on or near the rain hole. Junbaing was "waddi bulga", big, great man. He travelled from North to South, as far as Tarcoola and was drowned there.

Another great rainmaker Nyindaga came from the N.W. (Yabbaroo) to S.E. He brought a jiwarr - big pearlshell and binbainyi - lightning followed him every night and thunder (underi) was loud and frightening. Small <sup>flints</sup> kandi were wrapped in down or wool or fur and attached to the beard. Murdiguri came from Nyindaga's country. There was a Nyindaga corroboree and during its performance a great circular space was covered with pipeclay and decorated and made to represent the great jiwarr (pearlshell) of Nyindaga. He brought rain and put it in rocks and holes and gabbi yuri (running waters) and trees. Junbaing and all his mob and all the waddi kungga and gijjara (men women and children) were drowned in the great flood the Junbaing had made at Mungabila and that ran and ran on to Tarcoola and was like a big lake there.

Published in Australasian.

Orion

Nyiruna's ngura were Arnongu and Arnmungga gabbi.

dingo

Babba ngura - Kallainya gabbi and Jalbunbi.

Mingari's gabbi - ? Jalbunbi.

Julgun - blood giving. <sup>dingo</sup> Babba showed them how to take blood from their arm veins without harm. They fought at Kallainya and fell down and finished. Two dogs were Mingari's dogs - their names were Būlgūgunya and Buberana.

(Kanninjerra - deep one  
 Mai yunggun dhagu = food will give.  
 Gunguni, tjunguni, mix it.

Maggundi, informant (now dead)

Allaru gabbi, northwest from Ooldea, has a legend connected with Mulgara and Jurrjurr (small rat and nightjar) who were man and wife. Jurrjurr and Mulgara travelled north and came to Allaru gabbi, but all round and about Allaru were yabu bulga, (big "stony" ranges) too big and precipitous for Mulgara to walk over, so she said to Jurrjurr, "I won't stay here, the hills are too big. I can't walk about on such high hills." Jurrjurr said, "If you don't like the big yabu I will break them up, and if they are broken into little pieces, will you stay beside Allaru water then?"

"I will," said Mulgara, so Jurrjurr made a great thunder and fire and lightning come and the yabu broke up and scattered all about and there were no more big yabu near Allaru. You can see the broken stones thrown about everywhere and Mulgara could walk about them easily. So Mulgara and Jurrjurr stayed at Allaru gabbi and that water and yabu is Mulgara's and Jurrjurr's gabbi and their ngura (camp) for all time.

Ugarilya, a lot of women. Wiruru's term for Pleiades.

(see previous pages where Ugarilya is a women's totem.)

Wilinya gabbi (binja "swamp") is gibara - turkey dhugurr gabbi. In dhugurr times gibara had taken away the fire from a Southern group and while carrying it to Wilinya gabbi, it burnt his feet and all the nails dropped out and fell on Wilinya and became kandi there. All kandi at Wilinya are gibara or turkey kandi (flint "knives").

Waiagula Swamp is umari (avoided). No one scratches for water there. If they do a burst of bad water like the sea rushes up at them. If game is hunted near Waiagula and the game reaches the swamp, it is left.

Maalu, Kanyala and Jurrjurr (see previous references)

The maalu killed Jurrjurr because he wanted to put <sup>stone, hills</sup> abu there and Maalu said, "Abu will hide the tracks," and he killed Jurrjurr and cut him up. Then Maalu threw his <sup>boomerang</sup> kaili all round about and made a big <sup>plain</sup> undiri so he could catch walilya, milbarli and other game and see their tracks. Jurrjurr gathered his bones and meat together and followed Maalu and Kanyala and they made an inma together at Burndiri and were friends. Maalu and Kanyala were <sup>mother's brothers = uncles</sup> Kommeru to Jurrjurr. Waru (fire) was the means by which circumcision was first carried out, but when Maalu was burning the boys it gave them such pain that they cried aloud, and some kungga (woman) travelling along, heard the cry and saw Maalu circumcising the boys with a firestick. She took off her Monguri (head pad) of hair and fur and shaking it out let some kandi (cutting flints) drop from it.

"Use these," she said, "and you will not make ula (boys) cry," and Kunggana went away leaving the kandi scattered about, so that everyone could use kandi for their boys and no more waru.

Jurrjurr wanted to throw his kajji and make abu and thali and jilga (trees) and Maalu did not want those and when he killed Jurrjurr he threw his kaili all round and made undiri (plain) and only minya murnda thali (small sandhills).

Maggundi, informant (now dead)

Magellan's Clouds

Larger Murgaru - very greedy. Won't let Anina his brother have gabbi. They are guldu dhunga (cowering together close up). When they hear Jinna-arbil coming (murderers). When a man is sick they call out, "Ilu ilu," (die, die). Milaga can look at Murgaru, but Maggundi can't. Ngungula can look also. He (Murgaru) will dhalyi warning (spit, spitting) on men or women whom he doesn't like or when he is badhaing (cross) and their hair turns grey. Dhugurr wuni - frightened of ghost or ancestor or dream or totem.

At Yulain gabbi, (dead man Maradhana's gabbi) <sup>children</sup> gijja come out. You can hear them laughing. When kungga go for water they keep their knees (murdi) together so that a baby won't go inside them. Baby will go inside through their namu (womb).

Maba ulu - the magic "poison" of the kaggarara men.

Two naked and ornamented and decorated men travel to the group with whose members they are at enmity, they scrape or peel a short stick and fill the peelings with magic poison; these they leave here and there and someone catches the poison, swells up and dies. Their doctors are ngangari.

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Milbarli gathered the dew off the leaves and plants and filled Wairdu's (whom he killed) entrails with the water, and placing the juni (gut ?) under a kurdiji, he went away, but ganba took the gut and when Milbarli came back the place - kardal - where he had left it was empty. Ganba took the "bag" of water ("gut" bag) and disappeared underground with it. (I must learn more about Wondunya water.)



Jupiter - katta (head only, a man with a head only). Two young men fed him and they were frightened seeing a waddi with only a head. He told them their spears and miro and jurding were no good and said, "Leave them there," and by and by when they came back with <sup>meat food</sup> kuga there were splendid <sup>spears & spearthrowers & clubs</sup> kajji and miru and jurding of good kurruga wood. Then a big mob came and tried to kill the two young men, but Katta helped them and all the mob were killed by him, not speared, they "fell down". Katta went up <sup>sky</sup> gaddina, and the boys are not far away. Then he told the boys to put him in Wanbanida's kardal (little furred animal's tunnel) and the boys did so.

(See Manningu, further back)

Inyauji, informant (incomplete)

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(Kanari and Ngalgaing, his other names) (Too civilised to be reliable.)

Aquila is kaanggu, crow.

Delphinus - kaanggarda, young crows also.

Wailburdi - rat?

Kallaia - emu

Milbarli - iguana (banded)

Gibbara - turkey

} Are these associated totems nowadays?

Kaangga and gibbara were <sup>brothers in law</sup> marrudhu and kaangga gave his two sisters, <sup>turkey</sup> the stars in Vega, to <sup>(crow)</sup> Gibbara.

Koggulongu - part of Scorpion. <sup>women</sup>

Mala - ? <sup>species of marsupial</sup>

These are all in that portion of the sky near Aquila, Vega, Scorpio and the babba (dogs) of Bira (moon), Ophincus, serpent. Bira is kommuru (mother's brother) for Inya uji, but Inya seems to have no sun legend, though he knows there are sun legends among the tribes west of his area.

(See previous account, P. 48 of this notebook)

*iguana - long tailed*  
Milbarli gathered the dew off the bushes at Wandunya, *gabbi* and put it in the guts of the *opossum* he killed and digging a kardal (hollow or grave) he placed the cleaned out "guts" filled with dew in the hollow. These he covered over with a kurdiji (shield) and went away. Ganba the snake had been watching Milbarli and when he went away, Ganba came to the kardal and lifting the kurdiji he picked up the juni (guts) and went into the ground with the water. By and by when Milbarli came back he saw only the hole where Ganba had gone through. He killed Ganba and took back the water, but it is still underground. *Wandunya water is a good permanent water - probably an underground stream.*

Aquila	kaangga	crow	
Vega	ngannurdi or Gibbara	wild turkey	
Magellan's Clouds	murgaru (large one), oimbi (small)		
Canopus	jurrjurr	owlet nightjar	
Scorpio's Tail	2 boys, their mother		
Sagittarius	frightened them		
Orion	Nyiruna		
Taurus	Mingari	Mountain devil's "sisters"	
Pleiades	Kunggara (women)	also mingari	
Mars	Koggalangu		P. 75
Venus	Katta	head only	
Jupiter	Katta	" "	
Pointers	Jurding	eaglehawk's club	
Cross in Argo	Jurding, walja jinna	eaglehawk's foot	
Delphinus	Nyumbu, mamu, kardidi		
Aquarius	Bailgu (fence)		

Mindilyari water is gabbi biarn, <sup>fair natives - biarn - fair, light-</sup> ~~half-caste~~ <sup>haired, light</sup> water. <sup>coloured.</sup>  
 Murgaru had fire and water but Oimbu had neither and that is why he is small and faint.

Eclipse "bira waldurning" was made by "waddingga" (man covering the sun with his hand or body.) Sun eclipse - jindu waldurning.  
 "Munja manu" - missed it.

Mülilga or sthambir sthambir - small worm-like snake with feet.  
 Only 's' sound in Central dialects.

Ibari, informant

Murgaru and yauina - old Dhugurr legends and Stages of Initiation.

Spirits : bijil, gringgi, koirdi (walks about after death in the air)

All these walk about after death - for a period long or short - then re-enter Yulain and are born again, which is why grandchildren are given the names of their grandparents.

Dindin moin; jundal ngarrain, Karrerrga alluding to the <sup>chestnut backed</sup> mēlga's song while <sup>clouds</sup> jundal were sailing (lying) across the sky). <sup>ground thrush</sup>

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Murgaru, au'-urūnya, Būlbarradu, all belonging to Karrbiji and <sup>sp. of marsupial</sup> spike backed lizard

Ngabbula . Ngabbula or ~~Karrbiji~~ killed all the kallaia dhugurr then he went koggarara. (east)

Ngabbula tried to kill Karrbiji and steal his waterbag and

Kallaia and Ginniga (emu and native cat) killed Ngabbula.

Karrbiji, Kallaia and Ginniga were all friends = thoonadha.

Yannunu, informant

The road <sup>father</sup> Karimu, <sup>sons</sup> Irangandi, Yannunu and <sup>girl (daughter)</sup> Mandari took to come into civilisation was a very circuitous track.

His <sup>grandfather's</sup> thanu's gabbi Kunggarana, where the ulalya of <sup>night hawk?</sup> kunggara (night-bird) sits down. Tharruru a statue stands upright near the water, but all the <sup>men</sup> waddi have gone. There are no more waddi at kangguru. Warranga gabbi, his <sup>grandmother</sup> kabbarli's and <sup>mother's brother</sup> kammuru's gabbi, also put there by kunggara. Nandari's father's gabbi.

Yunga a waddi is the only waddi left to look out for Warranga gabbi. Karradhana gabbi is next to Warranga - all these were west of Wardargana (Boundary Dam), then N.E. to Murgarua and S.E. to another Murgaru (large and small Magellan Clouds). Anana, left handed small Murgaru and Murgaru big one. One N.E. the other S.E. from <sup>Boundary Dam</sup> Wardargana - their <sup>emu</sup> kallala gana (gabbi) N.E. from Murgarana.

Mala was speared at Wardargana. (mala - species of small marsupial) Then north to Mingana gabbi and east to Widuga jirgali, east again to Burna nana gabbi, N.E. to Gulbinya gabbi, E.N.E. to Thunmurduna gabbi (camels came here some time), then east to Wandilyali, N.E. to another (name not remembered), then E. to another Wandilanya and N.E. to Wandunya.

From Wandunya they came to Kaliwarni bina - a big lake made by <sup>boomerang</sup> karli or kali. <sup>two men</sup> Kudharra waddi (you sink in bina (lake)), near by are gurjin - species of mud fish, dhugurr fish.

S.E. from karli warni to Dhurgurning gabbi.

Mala miri (water bag made from skin of mala) water was brought by murgaru from Auru. Auru got injiri gabbi (water roots) mangur (3 of them) and he drank until he was full up to his throat.

Murgaru stole Auru's water and Anala tracked him and saw the big water at Murgaru and he threw the water about, wasted it, and when by and by Murgaru came back to his water and saw it thrown about and wasted, he tracked Auru and caught him by his <sup>thighs and feet</sup> junda and jinna and threw the <sup>feet</sup> jinna away. Then he mended up (gathered up) the gabbi and put it back in Murgaru. Gurging and Murgaru stole my gabbi. Anal made a little <sup>digging stick</sup> wana, very sharp and tracked Murgaru up and hit the gabbi he had stolen and threw it all about.

Mulburiji, a big snake, ate every one.

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Waburnda, a woman, sat down, and a lot of nunga came and sat down near her. Waburnda ate nunga and threw them up again. She was all right. She is now a rockhole near Wynbring.

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Page 13

Bulburda took gabbi and put it into Murgaru.

Walburdi sits down at the Bina (lake). He came from allinjerra and turned into a bina and karu (Joe's). He made a ngura at Bina.   
 *swamp and creek*  
 *Joe's native name - Mulgarongu.*

Warmula, Kallaia's mate.

Burrguna gabbi - 3 *emu* kallaia made it. He sits down a long way koggarara. *Jo can't look at the kallaia (dark spot in Milky Way).*  
 *Mulgarongu*

-----

Page 14

Ooldea to Kalgoorlie.

Bilyinya country where the babies come from excrement. The nunga died at Walunya. They came from Ngaldana. The bony ones died there. Dhoogoor nunga ate all the young ones.

Jo, informant *Mulgarongu*  
 Another Story in the Making

Page 15

Nyirunya katta - morning star - make young men come quickly. Nganggur come out and it will be too late and girls too, quick marry them up.

-----

Mulgarongu (Jo), informant

Page 19

*native cat*  
 Giniga was Banaka.  
 *Opossum*  
 Waiurda, Kaimera.

*moon*  
 Bira, Willyaru (*cloud or rain*)

Burongu ate their babies, and finished, there are no Burongus.

Karrbiji, western people ?

Ngabbula *spike backed lizard*

Ngalla gulbin, dead, finished.

*emu*  
 Kallaia, Kaimera

Ngura-gu, ghost retur ning.

*curlew*  
 Wilu, Kaimera

Young giniga, Tharruru (*children of 'Banaka'*)

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Nyirunya, a big woman, sits down and takes babies from her inside and puts them everywhere. She tells them not to wongga, nor whistle, nor make a hissing or kissing noise. (Yulana were her gijjara). Nyirunya went into the ground allinjerra and is now either part of Orion or near him - Sirius?

Maalu (kangaroo) gabbi, maiabirdi marra-gudharra, Anberan (he made these waters and ate wonguna and ngan'ngya (walked about) Kalibila gabbi where he made a creek (Ida gaddin gabbi), Junda laua dhurra gabbi also, made <sup>boomerangs</sup> kali and sat down at Undirinya (all north).

Kanala - north	}	rock kangaroo
Maalu - middle		grey or white kangaroo
Jurrjurr - south		owlet nightjar

He threw the kali and made gabbi everywhere. He tied up the kali (wibu) and made and ate womma. <sup>Red kangaroo</sup> Kulbir put them (P. 32) kuladanna gabbi where there is great water and <sup>manna</sup> womma is got out of the ground.

Kanala gabbi, allinjerra, Woggulanganna (big burnda of Kanala), Kulardanna (<sup>manna</sup> womma), Jundurnga (big <sup>stone</sup> burnda and gabbi).

Jurrjurr gabbi <sup>owlet nightjar's water</sup>

Undirinya, maalu gets <sup>manna</sup> womma for them.

<sup>sp. of wallaby</sup> Wilba ate Joe's tooth.

Karai - rockhole, where Wilba was speared by Giniga, wilba murdu.

P. 9

Bira and Giniga fought at Jurunya.

P. 10

Ganga-bi, Giniga sat down there and called it that; then he went on birargara, early morning, go on, sees smoke, murdu murdi .... He sees old man carry waru dhaggulyu, fire stick, thandu, bag, nyura Bira and Giniga fight and die, they are now stone and are now at Jurna or Juruna camp at Boorinya.

before Jurunya.

Bira moon, bira goli - plenty babba (dog)

ilga = another term for dog.

Giniga sits down at the creek.

P. 12

They stand up when strange nunga come, <sup>oossun</sup> waurda and <sup>native cat</sup> giniga and <sup>emu</sup> kallia.

P. 14

Waburnda, north of Wynbring, Beelarnga a long way north.

Ganba (snake) sits down there.

Juruna, Bira (moon) sits down. He camps near Boorinya -

karu (creek) Giniga sits down near Bira.

Birdunya, kallia sits down. Ngabbula sits down inside.

Karrbiji sits down.

(Get this complete if possible)

P. 19

Coldea Range, where Giniga killed Wilba. He took Wilba to Karrailya gabbi and opened the <sup>entrails</sup> jarda, left jarda and then took Wilba to Ngoora at Moonjina ?

Murdi moordi moordi  
yugan!

Giniga speared Bira. Giniga named Gangabi water.

Bira hit Giniga with wija wija.

P. 21

Giniga bleeding from nose, ran away from Bira and all the ground is red at Mammardn. N. Bira sat down and there is a ring round Dhurunya where he sat down and a little way away sits Giniga.

Kurda manthu = entrails

Giniga was giving his guts the ..... (indistinct)  
Giniga planted all the trees, bungal one way, others all about.  
He threw all the spears and made them into different trees.



(continued)

Page 24

He was <sup>magic</sup> mobburn; he gave them all his jarda, insides; he kept three spears and killed Wilba <sup>wallaby</sup> with one and Malaguli - manu (like a rat) in a nest and he speared and <sup>vomited</sup> koondiled them and then he heard his own guts talking and he said, Brother wants me. His brother's foot was bad. He went back and met two old men sick. He didn't hurt them.

Page 25, 26

went on found track of lame one, tracked one, and tracked, only found camp, then he tracked on and found Bira and killed him as on previous .....

### Karrbiji Story

Page 16

Burnda from Ooldea is the kanyala goola (kangaroo skin) that Karrbiji carried water to Ooldea. He brought it from allinjerra.

Page 17

The water of Ooldea was one time on the surface. Karrbiji brought it there when one day he heard Ngabbula whistle. "Oh, what's that?" he said, and he covered up all the water.

Bagginya, north somewhere, the Ooldea water came from.

Wilu (curlew) stole a wandi from Kulbareri and took him away  
Koggarara. He wanted to be <sup>east</sup> beneri muna-ardu (big <sup>(boy)</sup> master of  
ceremonies) and have a wandi to give the Koggarara nunga, but  
wandi's tharburda and narrumba (relatives) followed wilu up  
and speared him near Joordadharra and he turned into stone there  
and you can see the burnda wilu (stone curlew) on Tarkula warri  
(Tarcoola road).

Page 3

Yugarilya (sisters) came from Jurdadharra with Kadhagutta (digging  
sticks). They were chasing mulanu whom they wanted to kill, but  
their kadhagutta were all too short.

Yugarilya sang :

Wēn gurārdū

Ngainbu ngardi

Guyur gurardi

(our sticks are too short to kill him. We run quickly to  
try to hit him but too short are our sticks.)

They chased Mulanu to Tuggama. There were two Mulanu or Jidarra.  
One went west and pushed up the cliffs to hide him in the water.  
He pushed the cliffs up till he came to Dhoolina and Ilgamba.  
He rested there and went on pushing the cliffs up, resting at  
two or three places till he came to Murdierung. Then he got  
tired of the water and came out on land and pushed the cliffs  
up inland for a long way, till he came to <sup>Willilambi</sup> Twilight Cove. He  
left the warna at Murdierung and went along the wini (plain)  
making nggarrgu (cliffs) far away from the warna. Yugarilya  
thought he changed into balongu (echidna, porcupine) but he was  
jidarra all the time, only he pretended to change. They sang  
again as they followed him :

Kanguru kanguru goona mul ber je

Kanuru kanguru goona jen jen

(older sisters from the same mother's womb)

Yugarilya lingered awhile to dance and eat Kongu so Jidarra got  
away from them.

There were no nunga with them.

They cut two kadha ohly long and crooked ones, no good, and Kanguru

(cont.)

left them behind as they were no good, being too long and crooked. These two kadha are now stars in the N.E. near Yugarilya (Pleiades). Then Yugarilya cut a good round kadha and made it all right and it is now near them in the sky. They threw the crooked one away and it is also near Yugarilya.

(One of front pages)

Burongu used to eat all their babies till there were no Burongu left. Mingari (mountain devil), a big woman travelled allinjerra and whenever she sat down to make goona she left babies and told them not to speak or whistle. The babies were called yulana. Nyerunya (Orion) went into the ground allinjerra and then went into the sky.

To face Page 11

Kurbaru nr. burna, like a magpie

Kambugudha

Aldebaran

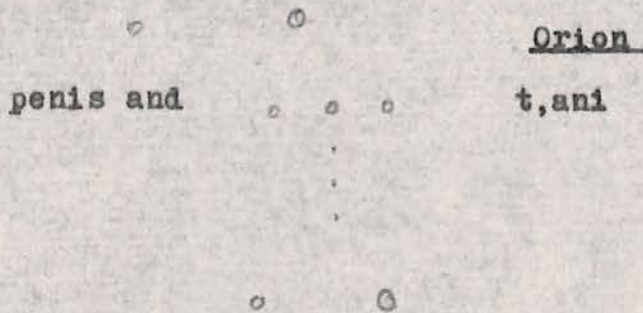
Taurus

oldest sister of

Mamu kungara (Pleiades)

all women

-----  
Nyirunya (man)



He went far.

Kungara (Pleiades)

The burna were men, S.E. of Orion, 2 burna, one black and one banded.

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To face Page 15

Achernar babba (dogs)

Canopus jurrjurr (bird)

Kaanga wia, Aquila

Her wandi Delphinus

Gibbera Vega

Dhurding pointers

club

Walja jina, eaglehawk's foot

Sirius is also Nyirunya

2 burna S.E. of Orion or are they the horns of the bull?

Page 27

Gibbera (turkey), Vega in Lyra

Kaanga - wia, Aquila kaanga wandi Delphinus

Koongara may be seen in the morning

Kallia killed Ngabbula

Karrbiji and Ngabbula are allinjerra  
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Page 61

Gunanguru - ordure of carpet snake which had been vanquished by  
Milbarli and Yungga and Kallaia? Now white stone near Wandunya  
gabbi.  
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Back Pages

When they drink wine, whiskey or hot tea they lose their sorceryship,  
but if they give up drinking the white man's drinks and go to ganba  
munda (magic snake's country) near Wynbring (Winbera native name),  
they can employ or barter for the services of a good sorcerer there  
to bring back their sorceryship to them.

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Yulurijja are at Bunja gabbi. (This is Djajjila and Dhambu's gabbi.)  
Mala (sp. of wallaby) brought gabbi to Bunja and Milbarli and Yungga  
and Mida (who are ngurgandarra - mates - banded iguana and long  
tailed iguana) helped Mala. They killed the ganba (big snake) that  
prevented the nungga from getting Bunja gabbi.

Junbain, a dhugurr nungga near Tarcoola, made too much rain. He  
was a great rainmaker and he drowned all the wiana (women).