

In the Nyitting times of long ago, two goombar dwerda (big dingoes) travelled north from Balbarup. They walked a long, long way and at last came to a thick scrub. As they came nearer they heard a great noise coming from it, and quickly and quietly creeping in among the bushes they looked through the branches, and saw two nyungar (men) throwing boomerangs and playing with them and shouting to each other in play.

The two dwerda rushed out upon them and dwerda mama (father dingo) caught the biggest nyungar and ate him, and dwerda nangga (mother dingo) ate the other nyungar.

Then they went on travelling, but in a little while they both began to feel the nyungar scratching and scatching inside them, scratching and fighting so hard that the dwerda had to kardil (vomit) them out of their stomachs.

As soon as the nyungar were kardiled, they changed into two white stones like a woggal's (magic carpet snake's) eggs.

After they had vomited the two men, the dwerda were so glad to have their stomachs quiet again that they ran round and round the kwongan (plain). By and by they began to feel thirsty and looked about for gabbi, but there was no water anywhere on the plain.

"We must find water," said Mama dwerda, "let us dig for some. I will dig yabbaroo and koggara. (north and east)."

"Gwabba," (all right, good) said nangga dwerda, "but I will dig my way," and she dug waddarn-al-dalongin (along the road to the sea).

Mama dwerda dug deep and deep and deep but he could find no water and he lay down beside the dry hole, tired and thirsty and sulky. Nangga dwerda dug a long, long tunnel and at the end of the tunnel a great spout of water jumped up at her and played about her. "I've got the gabbi, I've got the

gabbi," she cried out as she jumped and played with the water she had found.

"Come and drink," she called to Mama dwerda, and Mama came and drank of the water in the tunnel that nangga dwerda had dug, and when they were filled they said, "This is Nyeerrgoo gabbi. The nyungar we ate did not like us and so they would not stay inside our stomachs. Now we will make a law that no nyungar shall fetch water out of Nyeerrgoo beeda (vein, hole, tunnel) unless he first takes off his noolburn (hair string belt), his woggari (forehead band of human hair string) and his ngulyambidi (nosebone) and no yogga (woman) must go into the tunnel unless she takes off her booka (kangaroo skin cloak). They must go in with nothing on them but their own skins and when they reach the water at the end of the tunnel the men must strike it with their marra gobbul (hand stomach - palm) and the women with their goordeen or yorla (wooden or bark scoops) and the water will then follow them to the ta (mouth, entrance) of Nyeerrgoo beeda and there they must drink and fill their vessels."

Then Mama and Nangga dwerda changed into janga bwai-i (spirit stones) and sat down one on each side of the ta (mouth) of Nyeerrgoo. If any nyungar broke the stone the water would come out and splash over him and he would die. The spirit (janga) of the dwerda went into the stones and watched men and women as they came to the water of Nyeerrgoo. If the janga saw anything on their bodies, they howled and howled in the ears of the offenders till they died.

It was the mother dwerda that found the water.

By and by two men having mulgarguttuk (thunder magic) named Binjeri and Jirgabbi came to Nyeerrgoo water and they saw the janga dwerda inside the stones. They sat down beside the stones and the janga dwerda told them how they had brought the water to Nyeerrgoo and the law they had made for men and women. Binjeri and Jirgabbi said to the janga

dwerda, "We will keep the law you made and we will make all our people keep it. You will be our borunggur (elder brothers - "totem") but it was nangga dwerda that found the water and so the mother dingo will be our borunggur."

And all the Bibbulmun living round the kwongan where Nangga dwerda had found the water were mother dingo totemists, and because the waters of Nyeerrgoo which the dwerda yogga (woman dingo) had brought were sweet and good, they did not eat mother dingoes, only father dingoes.

After Binjeri and Jirgabbi had given the Jangga dwerda's message to their people they died and went to Kurannup-Nyeerrgamup, the land beyond the western sea where all the dead Bibbulmun go.

For a long time the Bibbulmun kept the law. They ate mama dwerda, but they did not touch the mother dingo or her puppies. One day a nyungar who had been out hunting all day and had caught nothing was coming back hungry and sulky to his kala (fire) when he suddenly came upon a mother dingo suckling her two little puppies. "I am hungry and must eat," he said, and he hunted ngangga dwerda away and caught the two little female puppies and ate them.

When ngangga dwerda saw him eat her puppies she gave a great, great howl, so loud and so big that it was heard in the farthest kala (fire) of the dwerda. Then she called aloud to her puppies and they answered her by howling inside the nyungar. He was terribly frightened when he heard the puppies howl inside him, and he ran away fast and fast, trying to get away from the ngangga dwerda, but she followed and followed, howling and calling to her little ones.

And presently the nyungar heard a great trampling and looking over his shoulder as he ran he saw dwerda, dwerda, filling the kwongan (plain) and all running towards him.

Dwerda Mama and Dwerda Yogga had heard the mother's cry and they were all coming to help her. The nyungar ran and ran and ran, the water pouring down his face and covering his

eyes, and the little puppies calling louder and louder to their mother.

At last he came to a great tree and he climbed up to the very top where he thought the dwerda could not reach him. But the dwerda came running until they reached the tree, and they all sat round it until no jilap (grass) could be seen, only dwerda.

The puppies' mother sat close beside the tree calling to her puppies, who called back to her without ceasing.

Presently she began to dig at the roots of the tree just as the ngangga dwerda in the Nyitting times had dug for the water of Nyeerrgoo. The other dwerda watched her for a little while, and then they all began to dig round and round the tree, making the same sort of beeda (tunnel) that ngangga dwerda was making, and before the sun "went inside", the big tree fell with a great loud noise, and the nyungar fell and was splashed about like water, but the little puppies got up and went over to their mother.

Not far away from Nyeerrgoo, the great hole that the dwerda dug can be seen and all round about the hole are little red pebbles which are the blood of the nyungar which was splashed about into little drops because he broke the law which janga dwerda (spirit dingoes) had given to Binjeri and Jirgabbi.

Monnop ("dog walking by itself") and his sister Beenaran ("dog digging") were the last two dingo totemists of Nyeerrgoo gabbi, and when they died, the stones that held the spirit of the dwerda at Nyeerrgoo split and broke, and the janga came out and followed Monnop and Beenaran to Kurannup-Nyeerganup, where all the dwerda botunggur (dingo totemists) had gone before them.