

In the Nyitting (cold) times of long ago, Norn the black snake was a Manitchmat yoongar (man) and Yaggain the turtle was a Wordungmat yog and the wife of Norn. Their kalleep (homeground) was beside Bikbirdin water.

Norn hunted daaj (meat food) every day and Yaggain gathered grubs, marrain, vegetable foods, seeds, roots and fruit, and they lived very happily together.

One day before Norn returned from hunting, Went the black opossum came to Yaggain's maia (hut) where she sat sifting seeds. He said to Yaggain, "You come with me to my maia and I will give you plenty daaj and you shall be my kord. Norn is mulya-burt (no nose). Look at me. I'm a fine handsome fellow." Yaggain looked at him and said, "No, why should I go away with you when I've got my own kord (wife or husband) who brings me plenty daaj and whom I like greatly? I want no goort-guttuk (lover)."

Went tried and tried to coax Yaggain but she would not speak again to him and by and by he went away.

When Norn came back from hunting he looked round his kal (fire) for that is the first thing a yoongar does when he returns to his maia; he looks about for any strange tracks and he need not ask his kord if anyone had been to see her as the tracks always tell him. So Norn at once saw Went's tracks going towards his kal, but they had stopped halfway and he knew that Went had not gone into his maia. Norn threw his daaj on the ground and said, "What did Went come here for?" Yaggain said, "He wanted me to leave you and go to his maia and be his kord, but I told him I wanted no goort-guttuk, and he called you mulya-burt (no nose)."

Norn was very pleased with Yaggain, and gave her a bigger helping of daaj (meat) than usual, but he was very angry with Went for trying to coax Yaggain away and for calling him mulyaburt, and Norn bit his beard and spat it out in his anger and said, "I will follow Went and spear him." Yaggain was

goort-gwab (heart good = glad) for she knew that if Went were not speared, he would come back again and carry her away by force, thinking that Norn was too wai (frightened) to follow and fight him.

Norn took his spears and followed Went's tracks north-west, and came upon Went sitting beside his maia and sharpening his spears.

"Get up and fight me," said Norn.

"Oh! mulya-burt," jeered Went, and he got up slowly.

Norn was so angry that he sent his spears one after another at Went and he threw them so quickly that Went had to dance all the time to dodge them, but at last one of the spears ran through his heart and he died.

Norn laughed loudly as he saw Went dancing to avoid his spears and when he returned to his maia he showed his moorurt (relations) how Went danced to his spearing, and Norn made a dance and called it Dwidaaruk kening because it came from Norn the black snake who made Went the black opossum dance to his spearing.

When Norn and Went changed again into men, the dwiddaruk kening was bartered amongst the Bibbulmun north and south and east by Norn borunggur (black snake totem brothers) and their relations, but when it came to the kalleep (home ground) of Went borunggur (black opossum totem brothers), they would not barter for it, and no Went borunggur learned the dwidaaruk kening because it told of the Nyitting time when Norn the black snake made Went the black opossum dance to his spearing.