

The Waiawonga people believed that their dead (called Tehangara) go Mungeri - which is a big hill far away. They do not return after they have gone to Mungeri; but they hover for some time over their own districts before they go away, and when they are finally leaving for Mungeri they make a whistling noise as they go. Tehangara always whistle (wurui) when they are going to Mungeri, and the Wondigulongu (sorcerer) of the local group who hears them, calls out to them, "N,inda wurui muna." (You whistle not.)

Winyirdi, a Waiawonga, also stated that the country east and south of the Waiawonga, particularly Yarnderi (Lake Way district) country, is full of Tehangara, who kill every Yamaji they catch hold of.

WAJIDA

Names of ghosts, spirits amongst the Waiawonga

(most of these come from the north)

- Bijil
- Mundang
- Jangara
- Bajabuga
- Jinarundi
- Manduri
- Juna
- Budulya

According to Jal, a Naiuwonga, the Waiurda (opossum) was a yamaji (man) wijari (long time ago) and had a Maruwa (species of bush rat) as his Mardungu. They lived amongst the marda at Balu (Ranges) until they became kuga (animals, meat food, etc.)

Yalabiri (emu) was a Ngainwonga nyalu (woman) wijeri and Kagu (crow) was her mardungu. They turned into kuga also.

Maiamba yalabiri and imeri (long carved flat pointed stick) are in the sky where they were put a long time ago.

The warida jina (eaglehawk's foot) was also put in the sky maiamba time. All bundara (stars) were marda (stones) at one time.

Kardu or Kardunga was a Balu ( ) yamaji wijari, now he is the Southern Cross.

Kardu put the buli (snake) kuro (clay pan) and yalabiri (emu) mulba (in the sky). All the yamaji that are there now mulba have been put there by Kardu.

There are several marda yamaji (stone men) called Jibu at Jibun (Waiunwonga country) and also on Nyumburu's harna. The marda yamaji often fight with the yamaji and spear them, but no yamaji can spear the marda yamaji.

The buli is now represented by the dark wavy line, near the Milky Way; the clay pan is the Coalsack; the emu adjoins the Coalsack and wavy line.

Ngadagurdain, a Ngadawonga, stated that biargo (black cockatoo, red tail) was yamaji, Maiamba time. A warura or bogar laid some eggs and covered them up. Biargo wandi (woman) were away in the bush, but presently came back and saw the eggs. They sat round them and lifted the cover up and then all the eggs fell down and broke. The women all fell down too and now they are up in the sky. They turned into biargo and went up bila (skywards) but some remained down on the earth and that is why there are biargo. The biargo who went up bila, now form the constellation Orion.

Yagarongu was a woman, Maiamba time. She came from the west and made all the mili-mili (rock or "ngamu" holes) as she came along, and she also made Maiamba barunga (edible creeper seed) She got a big round stone and placed it near the mili-mili and made a fire there and cooked the barunga after she had pounded them up with the marda (stone). Some yurla men came behind and watched yagarongu breaking up the seed on the round stone and as they watched her the stone sank down in the barna (ground) and baba (water) came up, like the mili-mili Yagarongu had made. This mili-mili is near Minderu. Then Yagarongu went away and all the Yurla were very sorry and stood up and were turned into gum trees.

The Ngadawonga state that mala gali galia first brought fire to the yanaji. He was a yamaji maiamba time. He brought the fire to Nyingari and put it in the bush at Minderu wila (Minderu Creek or River.)

The Ngaiuwonga have the following legend :-

(sun)  
Karongu/was balbura (very hot) and had three jada, but Malagulju killed Karongu and wilara (moon) who was her maidung and they fell down and turned into maiamba. Malagulju had plenty nyarlu (women) and wida wida (honey ants). He lived in the sky (mulba) The nyarlu could see the young men walking about and they cried for them but Malagulju kept them all to himself, and he is up in the sky now and the nyarlu are burndara (stars).  
Janjibala are men and women who live underneath the ground.

According to one old Tuckanarra wajari, the story of creation is as follows :-

There were once three big men only in the world, and one day these men went up a hill, putting sticks upright in the ground as they went. They went up another hill and put some more sticks in the ground as they went along. Presently these sticks turned into men and women, the man being on one hill and the women on another. As soon as these men saw the women they ran towards them and carried them all away with them.

Then the three big men put another stick in the ground and plenty water came.

In the Wald Range district there is a famous native mine from which the coveted red ochre has been obtained by the wajari of the district for many hundreds of generations.

The approach to the mine, which lies on the top of one of the hills, of the Range, is circuitous and weird. The track winds in and out amongst narrow valleys, which, green and well-wooded as they are, engender a strange eerie feeling owing to the apparent absence of any life in the vicinity. This district once possessed a comparatively numerous native population, but one man now represents the tribe in whose country the mine is situated. Just before the last turning is passed, there are two dark odd-looking outcrops of iron ore on the steep slope of the last hill before the mine is reached. According to Idiongu, a Burguu, the last direct owner of the red ochre mine, these two outcrops are two mundang or spirits of long dead owners who are now watching over the road to their mine.

The names of these mundang are Iliri or Jugulgura and Darbidi or Miril. Near the hill where these mundang are watching, is a pool called Danganu, where a Jila (mythical snake) sits down with his wife. Jila also guards the mine and climbs the trees in his neighbourhood so that he can see "far away".

The mundang appear to be sleeping on the slope of the hill, but if a strange native tries to pass and obtain or steal the red ochre, the recumbent mundang stand up and face him, and he soon dies. Sometimes one of the mundang visits the mine, and if you camp near the place at night, you can hear him running down the hill, striking his kundi (club) with his miru (spearthrower) in his journey over the path.

When Idiongu, a Kaimera, was born, he was covered all over with duari (red ochre) and was said to have come out of Duaribarlu (red ochre hole). His father was Bo'ana a Burgulu, his mother Ilijingu being a Paljeri. When his mother gave birth to him he was covered with duari and the mundang who guarded the place were his friends.

Boana and all his people are now dead, and Idiongu is far away so, except for the mundang, there is no one now to guard the mine. If a great many natives go together to the mine, they will not be touched or hurt by the mundang, but if only a few go, the mundang and jila will kill them. These mundang are somewhat similar to the janga of the South and ranjee of the North in that they were once living in the districts which their spirits now guard.

The mine has always been held sacred from women and children and was used as a hiding place for the imeri (long carved flat sticks) and other objects used during initiation. These were stored in some of the "drives" or "pockets" of the mine.

Animals, eggs, snakes, birds, etc. all made of, or turned into, stone may be seen in the mine. You must get the ochre quickly as, if you are very slow, a big Winju (wind) comes slong, and you very soon die. If a stick cracks, you will die. There are three springs near the mine, but they are only known to Idiongu. When he visits his home he can go and see Miril and Ijiri, who were his ancestors.

Ijiri and Miril did not go to the home of the dead; they remained mundang in their district and now keep guard over the mine.

The Weld Range natives believed that Nyumi (the owl) was the father (maman) of all yanaji (natives).