

DAISY BATES COLLECTION

EUCLA MYTHS.

Folder VII: 3b. Typescript.

Duplicates from Section VII: 3b.

Crow and white cockatoo (Kaanga and Koggalilla).

Story of Kundili.

Two brothers (Dhugurr jilbi). (2 copies)

Yugarilya.

How the kangaroo's eyes were opened. ✓

How the mel mel & kalingur found fire. ✓

How the mel mel & kalingur found fire: another version. ✓

Yagin the moon. (2 versions) ✓

Two mining mulba. ✓

Wilu the curlew. ✓

Manarn and the two mulba. ✓

Manarn and the two mulba: another version. ✓

Myths - Jiringia and his dogs, Yagain the moon, Various.

Myths about food restrictions.

Yaggin the moon and Mannarn the mopoke.

How Baduwudha killed the yarda. 2

Mythical names of stars.

Jirawea and his dogs. (3 versions)

Turkey and the kala.

Wallainyoo (Vega). (2 versions)

Waljawoordoo (Eaglehawk).

Tying the dog.

Sundry fragments.

Minjia (Lucy)

Kaanga and Koggalilla, crow and white cockatoo, fought, A road (jinna) lay between them and each fought on his own side (Must ask Kogo about this). It is prevalent in the wongamarda tribe. Also the ^{madheri} madhu and Karaara - dark and light. Curiously Minjia says all the kijja are karaara except Lena and Munmaiiji who are madheri. She is karaara and Bob is half Madheri. ^{is madheri} Adhunga, ^{is madheri} Igunga and others are karaara and Wongarri is madheri (?) At Waljina the Wongamarda sit down.

To which side do the curly haired belong, also straight haired? Minjia told me of the legend of the Thalba jinna (native cat's track) on the jidana ground. Once a jidana walked along from the coast to Buri. He left Guna behind him, Did he leave little snakes, or men and women? He went to Bari and is there turned into stone. Kogo knows this story also.

Katta biarn, fair haired.

Katta maru, black

Yarri

Kogga buyeru, fair haired people

Footprints at Yuria also and prints of people sitting

Ngarralea

Dark skinned - ngururu

Fair skinned - barrgarra

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Euler

Bulerinya (bird)

Ihari

Kanga (Irdabili), Warding (turkey), little kanga (Delphinun)
canetwalk Nyuimbun (crippled)

II

Nunga was kundili's gijja and his murduru called her always
kundili and made her get gabbi gabbi and get barn (Kallia)

"Boggon jibiri biri -ya

Mainala wandinya."

Kundili sang this song as she went to get kallia, taking a
big kaili with her,

Kundili wai

Nyurabuna yarri
You strong arm

Burgaru.

She kills kallia with strong arm.

"Oh wanyul", all right,

She kills 1-1-2-2, then more and more and by and by she came
to a big clean kallia n ma bulerinya

and then kali wuj wuj on his ngundi (back of neck). Kajji ngu
woggura, Ngundi doggal gu bunga, hit him at the back of the neck .

Kundili hid herself in a waldhu and mama bulerinya couldn't see
where she went. Nunga kajjing ngang ngudharra.

in a big mob of kallia. She tried to kill him, but he chased

her, singing "Buleringa bulerinya", but by and by her gijja

heard her running back and mama bulerinya chasing her , so

nunga and wiana hid in the wurli and speared him and Kundili

and her gijja and his murduru were yaddi, together.

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III

Mingara da yauali na
You can't hit me,

Wajji wajji wajji wajji.
No, no, no, no.

Two old men are fighting brothers (jilbi - old) and dodge each other till night. Then they got up and hunted baru and divided them and then fought again, singing Mingara da always. They knock off at sundown, have baru and sleep. By and by Waramulla (big mob) came along and stood in two long rows. One old man killed one mob and the other another waramulla, singing Mingara da.

They finished all the waramulla mob and they had enough fighting and lived happily - "jungun nyinning", "mates sat down".

IV

Singing mob

Mama dhugurr

Women and gijja always singing and beating hands on thighs.

Dhaggubirdi, dhaggabirdi, (quickly)

Bau bau gabbi, many times, then

Ba -a-u

Wau wau walga.

They finished up with this song :-

Jidiginar ilyirdi

Rungara nangur

Wau wau.

*hinda
(also in songs)*

YUGARILYA

I

Kanguru kanguru guna mulberje,
Kanguru kanguru guna jen-jen.

Yugarilya eats kongu and then sing above and dance, all women,
no nunga.

Yugarilya cut wanas or kadha and left them - they were too long.
These are now 2 stars in the N.E. They then cut a round wana
and it was all right. Now it is near them in the sky, They
took the kaligali one away.

II

Kirida kirida kiridan, kirridan kirridan.

The lubras and nunga go out for baru, leave their thaggulu
and kadha and kala all in one place and go along dancing
and singing Kiridung, kiridung. They were going Ulberara.
Dinner time came, no baru, only dancing. Go on kiridung,
kirridung. Other wiana (bilda) used to give them baru.

By and by nunga tracked them up and by and by saw the thag-
gulu and kaili and when the wiana saw they took their gulu
(skin) right off and cried our, Barradin, barradin. Now
they are barradin. They held the skin of their heads in their
hands while they sang, Karradin, karradin, then they put them
on again

Those women never bring baru as they tracked.

When the nungas sang out to them, "What are you doing here?"
the women cried out, "Barradin, barradin," and they are now
jida barradin (crested bellbirds).

or babblers:

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Singing

Nyinna gabbi gabbi bur ma le,

Nyinna burona li.

One nunga went on and killed plenty baru, went home, made kala, cooked meat, drank and slept.

He hears the above song before sunrise, far away he hears it.

By and by he hears it closer and closer. He looks round, can't see anyone, no tracks. Again he hears singing, but sees no one.

Goes back to his kala, cooks his baru, makes waru and sleeps .

Daylight again,

Nyinna gabbi gabbi,

close up he hears it but can't see.

Dinner time he walks along and sees Munda (dust) being thrown out like a wombat making a hole. "Hey, what you doing?"

Nunga sees Nganamurra. Nganamurra says, "Ngo, ngo, ngo", and goes away.

V

Buliri jilba jilba langai,

Boggali jilba jilba langai.

alamu

Two jilbi walking along. Another one come along and get baru. They sing all night and morning. They had a big round thaili and carried it singing.

Nunga track them and found one jilbi making ngura, the other thaili.

So he killed the one making thaili and the other making ngura.

They are now imbu (spiders). The man who killed them was a dhugurr nunga. He was a spider too.

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Juin Juin Song

Birbin birbinyarra bulda bulda,
Ngarrmūlji ngarrmūlji.

The munga lighted a fire and wanted to get the juin juin from the tree, night time. One of them got up in the tree and brought buni and all and killed all the juin juin and cooked them and ate them. The munga then turned themselves into juin juin.

II

Latti lanā rabbura kurjē
īlalbilalbī.

Old woman making a wurli for the rain sings. (Old woman - Bilarl)
She asks which way water comes in through the wurli. Inside young wiana, a dhalgara (young woman married) can't speak and points out with warda and shows where water comes. By and by old woman sees munga bringing mālu. They give the old woman kuldu and junda (ribs and thighs) and their own murduru who can't speak eats plenty. Old woman is their mingari.

One day the munga mukka come back, Mingari leaves young woman (thalbu) and tracks them up. She was sharpening her wana and and by and by she saw Mamu (Devil) catching them. She killed Mamu with her wana and took nunga back alive.

Nunga young bilal.

Native graves at Koorabi and elsewhere.

Lonely white graves - Nunderu, Koorabi (Gurney's children),

6 at Nunderu, 3 Weirs, 1 Holt, 3 Winters

~~6 at Nunderu, 3 Weirs, 1 Holt, 3 Winters~~

6 at Nunderu, 3 Weirs, 1 Holt, 3 Winters.

Such a vivid bit of green (Irish) near the Nunderu graves.

HOW THE KANGAROO'S EYES WERE OPENED

Karaja (a long time ago), Kangaroo had no eyes; Harna (ancestor or boss) had shut them up. Two Baduwuda wandi went out one morning to get kangaroo and they caught a yalba (doe) and cooked it and then took it to their camp. Ngurainya (the owl) was told to take the cooked meat to bubalu's camp. Baduwuda told him to take it. Ngurainya went half way but didn't go on to Bubalu's camp; he went to his own wamu Kogara way. Baduwuda caught two more kulbir and took them to their wamu.

By and by Baduwuda came to Bubalu wamu, but Ngurainya maka bubalu wamu (Ngurainya not there).

By and by Kara (spider) asked them whether Ngurainya took the meat to Bubalu. Baduwuda said, "Guya" (no), "maka kulbir bubalu," (no kangaroo at uncle's).

Kara now got very bada and at night he fastened a jilja on a kundi, and he warmed the kundi at his fire. He put jilja at one end and wardu (eyes) at the other. Then he pulled out a maring (bone) of the kangaroo and loosening the string, bubalu Kara sat down. One Baduwuda sat in front of him and the other behind. Kara nothing speak, but flicked his thumb and took out one bundalu (kangaroo leg bone) and put it on one side, and pulled out another bundalu and put it on the other side, and kangula (bubalu) Kara got the wardu (eyes) of the kulbir and warmed his hands at the kala and heated the wardu and presently the wardu got hot and opened and then takl bagl, takl gagl, the kangaroo were jumping about all night because their eyes were opened and now they could see.

Then in the morning, Kara said to the mining, "Winaga coming," "Kaji yarnu," (When wind comes spear them). "Yabardi bala burdun" (Calm days don't spear them.) "Koguin" (go without meat), "Mala gunbu got kulbi," (all are glad for kangaroo is caught.)

That is what mining say when anyone brings home kulbir.

Baduwuda went from Karawiji to Yan barinya Rockhole and stopped there a long time and then went Kaiali from Murdi-ining Plain. By and by they got tired and stayed Kaiali. One Baduwuda broke a waldari and made kundi from it and the second brother broke a gurara and made kundi from that tree, and they said, "By and by all mining make kundi from gurara and waldari." Now all mining make them from those trees.

Baduwuda are now in the sky to the Magelian's Clouds. When big clouds and great winds blow, Baduwuda go away. Kara is now the winter evening star. He comes close up to Ngurainya. Baduwuda go away after lambing time when the big winds and clouds come.

HOW THE MEL MEL & KALINGUR FOUND FIRE

Biruin (the bandicoot) had kala and he wouldn't give it to the mining, but took it away to Kogara wari, a hill west of Eucla (Red Point).

Mining used to have the fire, and they could cook bilda, kailga, kulbi and every sort of duru (meat) with it. They never used to take the firesticks with them, for the trees and all the bushes had fire and there was no occasion to carry firesticks, for there was always plenty kala at the new wamu.

By and by they went hunting, and coming home at night-time they threw the bilda down beside the kala, and presently put it on to cook. When it had time to cook they went to pick it up, but it wasn't cooked at all, it was quite raw. Kala would warm their hands but it wouldn't cook duru. Then they looked about and found jinna (tracks, footprints). "Ngagulu took the fire," (those people took the fire) they said. They could not eat the raw meat and had to give it to the juju (dogs). Then they waited a little bit to think what they should do. They examined the tracks and found they were those of Biruin yagulu (mother bandicoot) and her two wandi (boys), and then they knew who had taken the fire.

Biruin and wandi had gone ngalguin - far away - a long way with the fire. Yarda or walja (eaglenawk) went away to try to get the fire back from Biruin, but he came back in the afternoon without it; it was ngalguin-ngalguin.

Then Melmel (like a hawk) and Kalingur came up to the mining and said, "All you fellows gather together and stay in one place." Mining sat down and let the sun warm them. (Jindu = sun)

Melmel and Kalingur flew high up, high up, and saw the fire a long way kaiali (north). Kala was "yugai jiman", standing straight up, like a spear. Kalingur went a long way

up, as he didn't want Biruin to see him, for if Biruin saw him and Melmel, she would take the fire and chuck it in the water. Biruin did not see them, and Kalingur quickly got the fire spear and chucked it a long way, and it burst and everything caught fire, all the bushes and trees and grass. Kalingur then killed Biruin and her wandi at Ngalbinya. "nundu walyi, yula burda," - you are no good, go down in the hole - and he put her and the two wandi in the hole and put wibaa(ants) beside Biruin. "Kala wanda mangu," he said, because the Biruin must not get the kala any more. "Now you fellows have got fire," said Kalingur to the mining, and he went away and was Kalingur.

Another Version of the Fire Story

Biruin (like a rat, marsupial, bandicoot ?) had fire at Nalbinya. and wouldn't give it to anyone. He stuck it in the ground beside a long pole and whenever anyone came along, he threw it into the bilia.

Tharndu (hawk) wanted to get the fire, so he got some bushes and held them in front of him as he came towards Biruin. While he was a long way off, Biruin's two wandi saw him and said, "M'malu, who is that mining?" "No mining there," said Biruin, "only bushes."

By and by wandi saw Tharndu moving again and they said, "Yagga, look," and their yaggulu looked and said, "warda," (bushes). Tharndu came along the track koggara way. Kallingur came from bilia way, a long way. Biruin never saw him. Biruin and his yagga made a hole to put the fire in and Kallingur got close up and caught hold of Biruin by the ngarra (middle). Biruin caught up the fire and tried to throw it in the bilia, but Kallingur caught it up just as Biruin was throwing it, and he put it in all the trees. Then he hit Biruin with koondi and broke his kambu (backbone) and then he told Biruin he must always dig holes in the ground and eat only ants and live in the hole. He must never steal the fire and baldhan ngabbia, have only ants for food, and live always in the hole.

Then Kallingur killed Biruin yagga and wandi with his koondi and after that, he and Tharndu, who was boobala for him, went away kaiala. The koonganea and Koggarawiri mob get the fire first from Kallingur.

Kallingur's yagga was Mirrurr (little grey bird) and Jilying was Tharndu's yagga. Biruin no more got mother and father. They come from N.E. now. Biruin's yagga was first like a rat walking about, then she put smoke and murdarba all over her and changed into mining.

YAGIN THE MOON

Yagin was a man one time. He came from Kaiali and made a wari (road) from there to Kalabingabi. From there he went to Manderbila ngura (camp) and stayed there a long time. Then he went to Bilining and came back east (Kogara) to Dundadimbera and then to Gunarda, making a road all the way. The jinna (track) is still there and mining from kaiali can come along the yagin road.

Then Yagin went to the coast to Windabijing and made a ngura and road there and camped there. He put some Windabijing gabbi (water) into a yarlu (bark vessel) and took yarlu and gabbi to Yangunabi. He stopped at Yangunabi ngura a long time. Then he went straight up to Kalabingabi and from there to Yulyuru, Jindijibija. At all these places he made a ngura and camped there.

Then he went on to D'arba orgul, but he didn't camp there, he only gave it a name. He went on to Ngurarba and named it, and to Murdi-ining where he camped one night, and then onto Widurda where he drank of the water. Then to Ilarbula but not to camp and on to Guruwea where he camped two nights. From there he travelled to Murderia, and camped there and went back Kaiali to Binbung, Mingana, Ngald'ulu, Kauarn-dana, Binjebilina, Bildi and Yanburinya. He camped a little while and then went a long way kaialia (northward). All the roads he made are yagin roads, and he named the places he stopped at as he journeyed along, and at each of these places he left water, enough water for the mining to camp for one or two days. He carried the water in a yarlu to all these places.

YAGIN THE MOON

(Eucla district)

Yagin the moon was a man a long time ago. He came from the north and made a wari (road) from there to Kalabingabi. From there he went to Manderbila ngura (camp) and stayed there a long time. Then he went to Bilining and came back east to Dundadimbera and then to Gunarda, making a road all the way. The jinna (track) is still there and men from the north can go along it.

Then Yagin went to the coast to Windabijing and made a camp and road there and stayed there. He put some Windabijing gabbi (water) into a yarlu (bark vessel) and took it to Yangunabi where he stopped a long time. Then he went straight up to Kalabingabi and from there to Yulyuru, Jindijibija. At all these places he made a fire and camped.

Then he went on to D'arba, but he didn't camp there; he only gave it a name. He went on to Ngurarba and named it, and to Murdi-ining where he drank of the water. Then to Ilarbula, but not to camp, and on to Guruwea where he camped two nights. From there he travelled to Murderia, and camped there and went back Kaiali to Binbuing, Mingana, Ngald'ulu, Kauarn-dana, Binjebilina, Bildi and Yanburinya. He camped a little while and then went a long way kaialia (northward). All the roads he made are moon roads, and he named the places he stopped at as he journeyed along, and at each of these places he left water, enough water for men to camp for one or two days. He carried the water in a yarlu to all these places.

Eucla district

Two mining mulba one time stole a wandi from Wonunda and took him east (kogara). Manarn, the wandi's mumalu, lived at Manarn wanda and when the wandi was stolen, he left his wamu and went after the mulba. He started from his kala in the morning and got to Ilgamba in the afternoon (over 250 miles). His sisters saw him and told him to "look out." He went along and along until he saw the wandi and the munga asked him what he wanted. "Bau, bau," he said, and he looked over at the wandi, and by and by they turned into stone, and you can see them now in the bilia at Ilgamba. It was land at one time, but after the wandi were turned into stone, the yoola (earth, ground, land, home) went down into the bilia and the twin rocks are the wandi Munnarn turned into stone on the wanda (hill) overlooking the wandi and he can still see them though he and they are boondong (stone).

Eucla district

(Yarrgu - Bob)

Wilu (curlew) stopped near Penong and then wanted to come kalda. He came along and made a hill and camped there, and then he burned all the bushes on the plain. He stopped one night and then he went kalda, past Thardanu to Noonira. All the other mining sat down at Koggarawiri.

Wilu made a smoke night time and the koggarawiri mining went down to see him. They gave him duru and then in the morning they made booyoo (smoke).

Wilu had got kajji. He asked them for yumeri (boy initiate) but the koggarawiri said, "No, we don't want to give you yumeri. You go away." Wilu went back to his womnoo, and by and by a big mob came after him, and everyone tried to spear him. They all threw their spears at him, but he was too hard, like stone, and they couldn't spear him, and presently they had thrown all their spears and hadn't hurt Wilu.

Then Wilu, who had only one kajji, gathered all the spears and killed them with their own spears and then when that mob was finished and another mob came, he got a ngal-dhari wiri and killed them all. They couldn't kill him.

By and by he became wilu (curlew). He had no yogga, he was kaianu (one, alone, single).

Dhaggalguin states that in dhoogoor times, dhudhu came from the east and burned all the trees on the plains, and ate all the mining there.

MANARN AND THE TWO MULBA

Karraja (a long time ago) two mulba (men) stole a wandi (boy) from near Bialbi, 3 miles east of Wonanda (Eyre). Manarn lived there and followed the mulba. They went east to Ilgamba. Manarn went to Manarn wanda (Manarn Hill) and made a wamu there. "Kala burdi kala, nganau kala (fire, soon make fire, my fire)," he said, for the sun which was to come up by and by was still a long way off. He started for Ilgamba early.

At Warunguda Hill he killed jutu (meat) and cooked it and was at Ilgamba in the morning. When he got near there, two of his sisters called out, "Look out, brother, a spark might come and fall on you. Kala might burst and fall on you." "Kala maga, nothing come, that's my kala," he said to them.

At dinner time he killed the two mulba. Before he killed them he went to a baru (sandalwood) and took a long, long kaji nearly a mile long and he went close to the mulba and sent the kaji in between them and then he took them away and they turned into stone.

The twin rocks standing out in the sea from Ilgamba are the two mulba that Manarn killed. All that part of the sea was once land (yula), but now the mulba always stand in the water. When Manarn was going down the hill towards the sea, he dropped a little Manarn and it stands on the hill now, looking at the two mulba. Manarn went up the "ladder" and told all the mulba to climb the ladder with him, but the ladder broke and it is now in the sky near walja mira (eaglehawk's throwing board - the Southern Cross Pointers).

Another version of this story is as follows :-

Two kogara mining took a boy from Wonanda and Manarn thought they would come back with him. They found a waldu (kangaroo rat) and killed it and another and another, and as they came to each waldu nest they put their foot on it and held waldu till they killed him.

Presently they saw a big nest and the waldu all moving about in it underneath. The mining lifted up their feet and stamped on the waldu and all of them went down, down, down underneath the ground. Manarn tracked them and tracked them until he came to the hill where the wandi and mining had gone down. Wandi's father and mother cried and cried, all in camp cried for wandi. Father Manarn in the early morning took his firestick and kaji and went on to Ilgamba the same afternoon. He saw a big mob at Ilgamba and asked them, "My wandi here?" "Yes," they said.

Manarn was gunbu (glad) then. The others said to him, "You fight?" Manarn said, "Not today, minyaga (tomorrow) I fight."

There were plenty of Manarn's people and family there, many sisters. Next morning all wanted to fight. Manarn walk along, walk along. One mob want one way and one want other way. Two mining stood up and Manarn threw his spear, "Kada," (throw it a long way) they said. Then they said, "Yadang," (throw it up close). Manarn didn't throw the kaji but went underneath the ground. All the mining watched him but he became duleri manarn, and they threw stones at him but they couldn't kill him. Manarn turned the two mining into stone and in the middle of the ngamardi (wattle) clump he killed the wandi with a kundi, and made him into a stone also. There is a native waterhole there called Murun and wandi is this side of Murun. Now wandi is a Manarn (nighthawk) and he has to fly about a night time (kangea) and not in the day time (bir burdu).

Karraja (a long time ago), all the juju (dogs) lived east at Jindu wanda and Nalnabi, kogara way. A big womu (camp) of juju were there. The juju ate mining at Bilyanabi swamp (north of the Head of the Bight). They drove the mulba round the swamp and killed them in a corner of it, wininga.

A juju one day ate mining and was very sick and Dhugurr the mulba boss ate Jirangia the dudu boss. Now Jirangia's kaji is in the sky and so are Jirangia and his yagga. Mining then ate juju, they killed and ate them at Kandilyera.



Yagaingara (Pleiades) came from Kogara (East).

Yagain (Moon) came also from Kogara. making a road as he went westward. He used to eat mining and wandira (men and boys). He made a yalga (yard) and put them all in there and ate them. Nangamaia, a "wilyaru" mob from kogarara bilia (sea) followed him and when he had eaten many wandiri and was full up, they killed him easily because he was so full.

"Bira nyin kogara - stay there wast," they told him, and now he is yagin and gets up in the east and sits down.



Yanjoongurra were Wonnunda mining and Munnara sent them up in the sky. Now they are Scorpio.

Magellan's Clouds, Boolbarroodoc, the larger, dhadnalba or Koordoodha the smaller.

Baduandha sat down at Yeyurdal.

Wa wa wogea (which stars?)

Yaggangurra - Pleiades

Moonyan - central star of Peacock. East side Jibering yangaueran his yagga whom he stole from the east and Kalda side Yooria whom he stole from kalda way.

wiring goodha (now stars) made the hair under the armpits.

Myths

Eucla district
(Karnduing)

Baluri guja or Baiuri wuda Dogur (long time ago) mulba ate stingaree (kanbail) one day and when they ate it they were very sick and konda bungu konda bungu (vomited). They told all the mulba they could eat Kaldagalda, kalba, wardunda (salmon), baramia (whisker fish?), madurning (mullet), burdinggara (whiting), baragurda (like snooker), but they must not eat kanbail. Ngulaliya, Ngulalada (behind followed) all those that came after them must never eat kanbail. Now no mulba will eat stingaree.

Baluriguja are now in the sky.

The Wa wa wogea (Southern Cross) mulba were never juru (kangaroo or meat) men. They used to eat iguana and ngamu (vegetable food). They came from the coast and were Kugurdam. They are now kubarning (bellbirds). All that coast mob, and walja and bulbardu are now stars (where the Southern Cross is).

Bulbaradu - Magellan's Clouds. All dead natives are taken away by Bulbaradu (the smaller of the two).

Myths

Eucla district

Ngarrulea

Yaggin and his dhoodhoo came along the road killing and eating all the mining until Mannarn (now bittern or mopoke) made a kajji and warden and killed and ate the dhoodhoo. Now Yaggin and dhoodhoo and Mannarn are for ever chasing each other across the sky. Yaggin the moon, and dhoodhoo his stars and Mannarn with kajji and warden following them or being followed, as the seasons come and go.

Kallingur (diver or shag) made the first wonningi when he was mining.

Bilda made the first bungak when he was mining.

Koogurda made the first gooraara and thaggardu and kajji when he was mining.

HOW THE BADUWUJA KILLED THE YARDA

Baduwuja (stars) and Yarda or Walja mininya (eaglehawk) were men dhugurr (ancestral) time. Every time Walja sang out, Badu thought a wandi died, and every time a branch broke off the baru (sandalwood), wandi died.

One day Badu came along and got under the baru and listened, listened, and ya'i (directly) walja came along, came along, steadily, steadily, and Badu listened to him coming. If Walja had come quickly, he would have broken the tree that held the sky up. Walja came along saying, "Womu nganain (my camp)." He came and sat down and Badu heard him speaking. He looked about and about to see mulba but he saw none. Then he ate his food and after he had eaten he slept, and while he slept Badu got a kaji and warden and speared him and he went madu madu (up, up on top) and now he is in the sky and is called waljamiruna (Pointers of Southern Cross) and since he went away up Eubalu and wandila and little wanyila are all safe, for he cannot kill them any more. They sent him up to the sky and made binjil (stars) of him. (Now the eaglehawks have special care of boys about to be initiated, and follow the mob which contains a youth. An eaglehawk accompanied a western mob to Fowler's Bay and though the Station people fired several shots at it, no one hit it. Shortly before the return of the mob westward, the eaglehawk was again seen and was accosted by one of the Western men who had not accompanied the others. "Are mining coming?" Walja signifies, "Yes." "A big mob?" Walja nodded. "Where you go? Kurila (south)?" Walja nodded again and flew away south.)

They killed the walja at Guilgumba wanda (hill) along Mirgarda near the coast, and all his bones are there, but his bones are now bundong (stones) and they all lie there (about 2 miles from Womunda and 1 from Kalliambura.)

Yardaum cannot get many yarda now. They used to spear them too much and yarda then flew away and left them.

HOW THE BADUWUJA KILLED THE YARDA

Baduwuja (stars) and Yarda or Walja mininya (eaglehawk) were men in the dhoogeorr (ancestral) times. Every time Walja sang out, the Badu men thought a boy died, and every time a branch broke off the baru (sandalwood), a boy died.

One day a Badu came along and got under the sandalwood and listened, and directly the eaglehawk came along, came along, steadily, steadily, and Badu listened to him coming. If the eaglehawk had come quickly, he would have broken the tree that held the sky up. He came along saying, "Womu nganain (my camp)." He looked about to see men but he saw none. Then he ate his food and after he had eaten he slept, and while he slept the Badu got a spear and killed him. Then he went madu madu (up, up on top) and now he is in the sky and is called walja-miruna (Pointers of Southern Cross). Since he went away little boys and girls are all safe, for he cannot kill them any more.

Now the eaglehawks have special care of boys about to be initiated, and follow the mob which contains a youth. An eaglehawk accompanied a western mob to Fowler's Bay and though the Telegraph Station people fired several shots at it, no one hit it. Shortly before the return of the mob westward, the eaglehawk was again seen and was accosted by one of the Western men who had not accompanied the others. "Are my people coming?" Walja signified, "Yes," "A big mob?" Walja nodded. "Where you go? Kurila (south)?" Walja nodded again and flew away south.

They killed the eaglehawk at Guilgamba wanda (hill) along Mirgarda near the coast, and all his bones are there, but his bones are now bundong (stones) and they all lie there.

Balbaradu were two brothers and they used to kill wandi. At Bandarba near murderia, they killed him with a meeji (knobbed club). Bulbaradu are now Magellan's Clouds. They are in the sky west of Waljamiruna. All dead natives are taken away by Bulbaradu the younger (small cloud).

Waljamiru - Pointers of Southern Cross (miru of eaglehawk)

Kalia (emu) - dark spot near Southern Cross.

Yinma (long carved flat board) - long dark spot near Kalia.

It is the nguarn (shadow) only of the yinma that is in the sky. The true yinma stands in stone at Bira

Manarn's ladder, an irregular line of stars N.E. of Cross

An irregular line of stars N.W. from Milky Way represents the kaluna, ngain, mungardiya and other waterholes along the cliffs, the cliffs being the line, the stars being the waterholes. (Cliffs and waterholes are also drawn on Bob's weapon. Ngabba or Ngaldhamarra.)

A small shadowy group of stars north from Waljamiru is called Jiringa's yagga, a woman who was killed by the two Baduwaja (brothers). Her navel, mimi (breasts) and wardu (eye) are above the shadowy group. Jiringa's kaji jina (spear tracks) 2 stars, are east of him. He killed all the Kuluna mob who are now (partly) Orion's belt, Pleiades, Jinyilagija, and others. Jiringa had many dogs who helped him to kill the Kuluna mob who were Kogarara.

The bright star in the Nor' West corner of Orion is the brother of Baduwaja (Rigel ?)

At B'rain biri, in a sacred spot stands the stone yinma whose shadow has gone up to the sky. It stands erect there, it is never moved, and is visited and greased over by the old men when initiation vorroborees take place in its vicinity.

Ngurunya is a star which sets at 9 p.m. in March (Acharnar)

Kara (spider) is north east and is the winter evening star

He comes close up to Ngurainya (Vega).

Jinyilagaja - 2 stars S.W. of Orion

Baduwaha go away after "lambing season". When big clouds and big winds come they go away.

Mythical Names of Stars

Balbaradu were two brothers and they used to kill boys. At Bandarba near Murderia, they killed them with a meeji (knobbed club). Balbaradu are now Magellan's Clouds. They are in the sky west of Waljamiruna. All dead natives are taken away by Balbaradu the younger (small cloud).

Manarn's ladder is an irregular line of stars N.E. of the Southern Cross. An irregular line of stars N.W. from the Milky Way represents waterholes along the cliffs, the cliffs being the line, the stars being the waterholes.

A small shadowy group of stars north from the pointers of the Cross is called Jiringa's wife, a woman who was killed by the two Baduwaja (brothers). Her navel, mimi (breasts) and wardu (eye) are above the shadowy group. Jiringa's kaji jina (spear tracks), two stars, are east of him. He killed all the Kuluna mob who are now (partly) Orion's Belt, Pleiades, Anvilagija, and others. Jiringa had many dogs who helped him to kill the Kuluna mob.

JIRAWEA AND HIS DOGS

At Murdieran (near Wilson's Bluff) east of Eucla, Jirawea and his dogs came and used to eat the mining, the dudu (dogs) catching the mining for him. His yagga (called Walgarum) had a big karrongu (stone) fastened with gum to a warda or koondi and the meat was cut up with this. Jirawea had made a road from Murdieran to Gabbi Jiring on the cliff and up and down this road he used to go with his dogs.

By and by Baduwaja (two brothers, one right-handed, the other left-handed) made a trap and yard beside the cliff, with two big mooji and one brother sat at one side and one sat at the other side. As the dudu came through, Baduwudha caught them and killed them and chucked them away until the plain inside the trap was full of dudu. Then Jirawea came along with his kajji and miro and Baduwudha killed him and blew him up from the bottom of the cliff and now there is a blowhole which Jirawea was blown through. You can see it at Murdieran.

Jirawea is now bilyal and in winter time you can see him and all his dudu up in the sky (Achernai) just in a line with the blowhole. Jirawea and Walgarum had a wandi. Walgarum had the wandi inside her wila and Baduwudha got the karrongu and cut her open and, "Hello," he said, "here's a wandi, and he's got a tani with him." Gidigidi was the name Baduwudha gave to the wandi. The wandi ran away and went inside a blowhole at T'analu to get out of the rain. He went to Kog-ulbirdi and Ngangarugunya and passed this place, making a road as he went along. He sat down at Bininji and T'analu was passed and Dhoorgunyilu (Yilaru country) noondi -warra was the road. He stopped at the cave (gooberarda) because he heard a mining chasing a kangaroo. Two lubras sat down Nalbinya. Wandi was hung on the tree by the mining (wadhu) now Peacock with his yagu wudha, the two lubras. Geobaradilla was where they left the boy.

Eucla district

Jirawea came down from the cliffs and came to M'mungurra (Orion). He left his mob of dogs behind. He said to M'mungurra, "I'll fetch my dogs," and he fought M'mungurra and they ran away. Jirawea killed all the wandi and mining. Then Baduwudha got his koondi and left them at Wonnundera and came along to Kaldijiria where he made a little yard. He waited there until the juju came. He heard dhudhu (juju) and then he saw them running. Baduwudha and his brother made the little trap, and as the dhoochoo came in one by one the brothers hit them on the head with their koondi and threw them away. Koordoolba (brother) was left handed, and they hit all the dogs until they finished them. Then they waited for Jirawea.

Jirawea came along and wanted to know where his dogs were, and Badu killed Jirawea. Then Jirawea's yagga came along and koondi with her. Badu broke it and she had a great karrongu/and now all the karrongu are at Kalauerinya bidil marrainyu. Badu killed yagga and wandi and hunted them all away and now you can see Jirawea in the sky between his mob of dogs, and yagga near him and his spears too and wandi a little distance away.

Yagga was killed at Wandhain. Kirdiba was the wandi and Dhangaiallun was the yagga.

They also killed Yaggin, the moon, at Wandhain and put him in the fire and cooked him and took his intestines out and ate them. Then Yaggin burst up behind and went away, to Thammurda.

Thammurduna birul birul - Yaggin went to Thammurda and he was moon there first.

JIRAWEA AND HIS DOGS

(Eucla)

At Murdieran (near Wilson's Bluff) east of Eucla, Jirawea and his dogs came and used to eat the natives, the dudu (dogs) catching them for him. His wife (called Walgarum) had a big karrongu (stone) fastened with gum to a handle and the meat was cut up with this. Jirawea had made a road from Murdieran to Gabbi Jiring on the cliff and up and down this road he used to go with his dogs.

By and by Baduwudha (two brothers, one right-handed, the other left-handed) made a trap and yard beside the cliff. One brother sat at one side and one at the other side. As the dogs came through, Baduwudha caught them and killed them and threw them away until the plain inside the trap was full of dudu. Then Jirawea came along with his spear and thrower and Baduwudha killed him and blew him up from the bottom of the cliff. Now there is a blowhole which Jirawea was blown through. In winter time now you can see Jirawea and all his dogs in the sky (Achernan) just in a line with the blowhole.

Jinvila - 2 stars near Orion, horns of the bull.

Jiringa - star north east of Orion whose kaji jinna (spear tracks), 2 stars, are east of him. Jirinya killed all the Kuluna mob, who are now (partly) Orion's Belt), Pleiades, Jinyilagujja and others. Jiringa's wife is near him, a small cloud of stars being her navel and private parts - a sort of shadowy group, her breasts (mimi) and her wardu (eyes) are also there. Jiringa had many dogs which helped him to kill the Kuluna people who were kogarara. Now Jiringa and his yagga are stars, melal waran (shining).

All the dead mining of Eucla district are now m'maingurra (Orion).

Jirawea or Jiruloo

Once upon a time the mining had no kajji. Jirawea who came from koggara had a mob of dogs who ate up all the mining. The mining had no kajji for Jirawea had them all, and he speared and ate whenever he wanted. Two baduwudha, one right-handed, the other lefthanded, made a trap with moojij near the cliffs and caught all Jirawea's dogs and killed them. Jirawea had a yagga and wandi and Baduwudha killed those as well, and when Jirawea came along they blew him through a blowhole at Murdiera (near Eucla) and you can see his footprints there. (Yarrgu has drawn this legend.)

Kara was "mate" for M'maingurra (Orion) (He is opposite Bijil)

Nangabbula is Aldebaran, Malamining, the head of Orion.

All these were Kalda mining.

Warrmulla were also Kalda mining, now they are Piscis.

Jirawea is now in the sky with his kajja and his yagga and wandi.

Waljabooroo, Cross and Pointers. Kammungummin (Cross)
used to be mining. They broke the warda (ladder) at Biabi
and they took the bits away and mining fell down. There
used to be a warda yuarn (like a ladder) and mining used to
go up and down this and get gabbi and kammungummin broke
the warda and everything got burnt, woggea got burnt in the
jinna and bitta got jira burnt and yarda got his neck burnt
and Kallia got his neck burnt
and arm also, and now they can't fly. They used to carry
yarla. Koogurda noondi were burnt. Everything that was
there got burnt, mumarn then told them to go as birds and he
became mopoke.

Myths

Idiliija (turkey) and kala (fire) are associated. When mining makes a fire and go hunting Idiliija comes along and puts the fire out, or takes it away. By and by when mining return there is no fire, only idiliija's tracks. These are followed along to the Plain and there the mining see Idiliija with a long flat firestick. He hears them coming and picks up his firestick and runs away with it. They track him again and again and each time when they see him he lifts up the firestick and flies. At evening time he stuffs his ears and sleeps, and one mining goes under the ground and another mining goes overhead. Idiliija still sleeps. They creep up and creep up and take the firestick from him and then they hit him on the kari (wings) and kambu and leave him. He is told then that he is to be a bird and eat bilyu-bilyu. Idiliija had taken the fire first but the mining now got it back again. After that mining always took fire with them in winter time. At sunset Biruin takes the fire kogara way.

"Ngammardi beeril beeril ballundha ballundha," sang the yaggin as he went along the wandhain road to Thammarda. Kooroogan kallaga, Baduwudha took Yaggin's wila out and cooked it (Kooroogan kallaga) and ate it and now Yaggin has no wila. Yaggin's road was from Wandhain to Thammarda.

At Kulun a there are footprints of dhoogorr mining. At B'rainbiri Gât-up and wandi stole a kundain (yimma) and took it away kaiala. It turned into a stone and now stands on the plain somewhere near B'rainbiri.

Koogurda first made thaggawi (wooden scoops) and kajji and bilda made the first bungai - spear.

Myth

Wallainyoo (Vega) went about in Dhoogoor times. He came from koggara and went to B'rainbiri. Another dhoogoor mining called Wili had two yagga and he brought a big rain. Then he went down the coast and got a kangaroo and made a big fire and cooked the meat. Then the rain stopped.

By and by he saw a boori (stone) coming, and it was Wallainyoo. Wallainyoo said, "Gitibup, gitibup," and he asked Wili for madhoo-roo (kangaroo). Wili gave it to him. He gave him a leg and a piece of the back and Wallainyoo ate it, bones and all. Wili was frightened (biu). Wallainyoo took Wili's inma from the tree and then he came back to Wili and pretended he saw a jeedoo (louse) and when Wili looked for it, Wallainyoo broke his neck and cooked and ate him. Wili's two yagga had run away frightened. Then he tracked the yagga and when he came up to them he said, "Gitibup, gitibup, buldi, buldi," One yagga got yardi (magic) and went away to Beeloobeela. Wallainyoo had a wonning (webbed head dress) and jimarri (cutting knife) and boori (stone). He tried to cut the tree down but the tree caught fire and burnt him. He called out, "Warra maandala, gitibo, getibo," while he was burning,

Now he is the early morning star and he has the inma and jimarri with him. The inma he had cut from the tree. The two yagga by and by went along ngarrga looking for their bai-igu (brother) and followed him to Ilgambi. They are now in the sky winter time yabbaroo (north) way. Their names were Wannoojea and Wannaujea.

WALALNYOO

(Karnduing's Version)

In dhoogoor times, a yardaum (eaglehawk totem man) camped beside a warda (tree) in bungalaum yoola (spear totem ground) and with a jimbarri (cutting knife) he cut a long yinma from the tree. He hung the yinma on a branch of the tree, and went away hunting. By and by a bungalaum came along and took away the yinma and speared the yardaum. Then the bungalaum put a nest (eaglehawk) in the tree and took the yinma and marked it (walga) towards the end in which the hole was made with yarda koordoodoo (eaglehawk's heart) and along the edges he made yarda banji (ribs) and all down the centre he made the stomach, belly, intestines, penis (wila) kalgara, etc.) and at the other end he made the yarda noondi (tail).

Karnduing drew a representation of the warda, yarda minda (nest), yardaum (man) with jimbarri held near the root of the warda. Yardaum had his wonningi on but that did not save him from the bungal (spear) of the bungalaum. The yarda inma is now held by the bungalaum somewhere near Dhoolina (90 mile).

WALJAWOORDOO (EAGLEHAWK)

Waljawoordoo was a big walja a long time ago. In those days he was called walja, now he is yarda. Walja took all the wandi and wanya (boys and girls) and ate them up. He made a koogurda mindara (shade or shelter) and then he went half way and made a minda west of Wonnunda road. It was a round minda and he got wandi plenty into it and ate them all up.

By and by Jinyala goodha got down kooloona and nyinnain there and got kajji Miningji yoongami (mining gave them to him.) He went down to Waljamundari and Nyinnajin there and boodha kaiamu went on to bilia and the other boodha went a different way. Walja goobala and boodna got his wardanand kajji and speared Walja and Walja flew up and up and up through the boochong, boondong, until he touched the sky where his minda was. Jinyala goodha followed him up and saw Koojal wandi in the walja minda and he killed these and cooked them up and ate them. Their yaggooloo sat down near them and Jinyala goodha killed Yaggooloo and ate her. Then he made a corroboree and by and by he made a warri (road). He touched Walja and Walja died. The wandi and yaggulu he killed were Walja's majji and wandi.

Jinna wuloiji and Jinna anduji were two brothers. They are now stars, but where and what stars?

Noonyan was once mining and he had no dhoombari bija yogga (betrothed wife) so he went koggara and he yoorgooil (stole) a koggara yogga named Yooria. Then by and by he went weelara or kalda and stole another yagga Jibbiring Yangauema. He tried to steal another yogga Yallinyerri (north) but mining speared him and he and his koojal yogga went Yeeraga (skyward) and now they sit down there, Noonyan in the middle and koggara yagga on his koggara side and wiloora yagga on his weeloora side (Aquila ?)

Ngabboora is the angle of the V in the dog cow title

Tying the DogNeonean ijanu

Binganing went out hunting one day and he could not get opossum nor kailga-kailga nor anything. At last he saw a dog and he sneaked up to it and caught hold of it by the leg and the dog tried to eat him and ate his hand and Binganing took some hard things from his inside and gave it to the dog and doodoo ate it and by and by he tied its leg and his yagga hunted for him. They lived in a hollow log and her mining used to get wandi to go to the tree for water and he tipped them over.

At Kalgau wunya there are two boori (stones) that were once a man and woman.

Karnduing

There is a big tree at Yalugurra (70) inside which were a woman and dog. A man was out hunting and he went to look in the tree. He climbed up and tumbled in and dudu and woman got him and ate him.

Wardunda

Munnarn, jillong, gammi-gammi, dungal, dharniu, walja, mirrmirr, jilyong (all birds), were mining in Dhoogoorr times and the young fellows were always chasing and fighting the old men and the old men tried to stop them and wouldn't let them do as they liked. Munnarn said to his own mob, "You come away with me," and he made a warda (ladder) and took his own mob up into the sky. When they had all got up, he said, "You come up too," (to the other mobs) and when they were nearly up he threw the warda away and they all fell down and when they all got up again they were jida (birds). Munnarn and his lot are now in the sky but the others are all birds.

One time Yaggin wanted to keep all the mining alive like himself so he said to Munnarn, "I want you all to be like me. I die and I come up again and I want you to come back again too." Munnarn said, "No, let the mining die and finish." Yaggin said, "I want them to be alive again like me."

But Munnarn wouldn't and that is why all mining die now. Munnarn and his mob are up in the sky, now, and Boolbarroodee (Magellan smaller cloud) takes all the dead mining. He watches them when they are going and then he comes down and takes their wila (stomach, belly) and puts it up then with all the others.

Yaggin wanted the mining to be able to get up and follow along the yaggin warri (road) (going west).

Binganing or Bingaring (like a mopoke) drowned all the mulba between Munderbila and Womunda. He pulled the trees up by the roots (bili jilgal) and let the sea in and all the mulba were drowned. You can see them, where they have been turned into stone, and are now standing between Munderbila and Womunda. The sea went back again, and left the place dry where it had drowned the mining.

Kaldhala (groper) and Wardunda (salmon) were mining in dhoogoor time. Kailga-kailga (porpoise) was a snake. Woggea (wombat) and Balgurda (seal) were mining and they fought at Bialbi during a bijubiju. Balgurda went into the bilia but Woggea thought it was too cold and so he made a hole in the yoola and stopped there. He was brother for Balgurda at one time, but now he always makes a hole in the yoola. Balgurda is "wiladhurra's naaganea goomunyerri."

MYTHS

Bilda (opossum) made one bungai, and by and by he bled everybody and then they knew how to spear at Dhoolina.

Koogurda made a warda (doggardi) kajji, Jijilup way and half broke it at Murd and Wardagujji.

Giniga (native cat) made a wilgoo kajji at Warringoodha and half broke it and then the spears all grew.

Kugurda at Bingarning and Koggarawiri made murdarba there, now bilia has covered it up at Bingarning.

Koodhal yagga drank birli (water from roots) and bilda came and speared them behind and yagga went away and made the cliffs. Kajji broke their back and the land rose up, rose up as they walked away from bilda.

Madhooroo (kangaroo) and kallia (emu) fought and Madhooroo pushed kallia in the fire and burnt his legs and arms and neck and when kallea became a bird he couldn't fly.

Bituing got the fire for mining.

2 kalia goorinji had the fire and got biruing to mind it, but he took it away to Nalbinya and stopped there.

Kalindirr and 2 kallerong wanted to take it away and biruing threw it into the bilia and Kalliunderra caught it close up to the bilia. Biruing fought kallunderra and Kalliunderra killed Biruing and took the fire away yandalya, north, and Moonyeroonya, Anvari, a big wind came from kalala and took the fire from Kalliunderra and all the trees were burnt and now there is only a big plain. Jininderra told biruing they were taking his fire and that is how Biruing knew. Kalliunderra nothing laugh, he wanted fire but Jininderra laughed and told Biruing.

Henry's drawing on yinma

Quida

Yarda kurdudu (near hole) "heart of eaglehawk"

Ribs - banji (half circle), stomach - kambirdu (transverse lines)

? Lower belt - yarda kaigara

Tail - nundi

A yardaum camped near a warda (tree) from which he had cut a yinma, which he hung on the branch. While he was away hunting, Yarnduing came along and stole the yinma and afterwards stole the yardaum.

Ngaingarri

Mālu - Kangaroo - showed them how to get blood from their arm veins. The malu song, sung at blood-letting times, is as follows :-

Malun jurū tu, jurū tu,

Malun jurū tu, jurū tu,

Li dampi dampī, li dampu dampī,

Malun jurū tu, jurū tu, etc.

Yooria

Walja follow koongara who took his woman and speared koongara and the marks of the kajji on rock. He speared him at Korain gabbi near gabbi there.

Minjia

Encla

Yugarilya nunyaed at Yuria and left white stone to mark the spot.

White stone was Ngunyi.

Anajiri

~~Bira gandil gandil - land snails~~

Gooning - "Gibraltar"

Koggalilla and Kaanga at this spot turned into stone - white and black.

Eucla
(also in stems)

No one can eat the totem in front of the totemist.

When juju man dies, Juju walk away. Jujum have juju
inside them.

If I dream I see many bungai then Karnduing is coming.

He has the shadow of the wardan inside him.

Eucla
(also in Weapons)

Karnduing

Bob's markings. Bob is kalgulum
Kalgula walga (Kalgulu = edible root)



Bungal markings, Henry's (Karnduing)
Henry is bungalum (a species of spear)



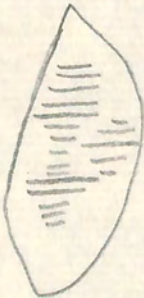
At Kuluna there are footprints that Dhoogorr (an ancestor) made.

At Barainbiri, Gitap a wandi stole a kundain (yinma) and took it kaiali (north) where it turned into a stone and stands upon a plain,

Ngauam markings

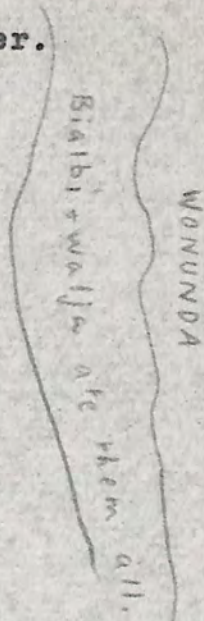


Spear markings
Kajjum or bajjum



At Berainbiri a sacred totem board? stood erect and was never moved by the totemists. The spot is cleared and kept sacred from all except old men who go to the place at certain times and grease the "pole" or board. It is never moved. I have not seen it, as I could not visit Berainbiri.

Bongurgum came to Bialbi for water.



KARNDUING

bongurga ate and cooked
Dhulia and went along
gabbi. They were
mining.

Once there were 2 waterholes at Wongaru, one m'malu and yaggalu. Mama birgulun and yogga birgulun and the Bilda was kalda and came along to birgala wammu and was mate for birgala. Bilda belonged Doolina. Bilda came to Bialbi for water. Munnarn had a ladder (warda) at Bialbi. He laughed at the walja, karrgain, yarda, bongoorra. Munnarn told the birgalun to go up the warda and fetch water and he burned inside. He was too "cheeky" and laughed at everyone, walja, nyilla nyillong, karrgain. Munnarn then went up (now stars, once yagga, yaggaingurra, Pleiades) and is now with Wiranyoo, baduwooda and Boolbarroodu in the sky. He took his warda with him, no it broke and now you can see the broken pieces there.

Yagga killed all the dogs, went west as far as Bialbi and then were Pleiades. Munnarn told them to catch the dogs that came from Koggara and kill them at Yalgobi (beyond the Point where the white sand is.)

MALLALEA, informant. Corrected in Miscellaneous dialect book.

DHUGURR JILBI (Two brothers)

Eucla

Yauana speared water bag and made warna (sea) come. By and by Nganggali came out.

Murgura had a bagginya (well) and hid it in the scrub every time he drank and Yauana had no gabbi. He tracked up and drank Ngaru mindil and he saw Ngarngi (a frog) coming along. He tracked him and came upon bagginya (might be maalu skin).

Yauana found bagginya and he said, "This is my water," and then he went back and dhamuning his wana and came back and speared Murgaru and all the sea came out. Then by and by Murgaru saw some Nganggali and he said, "Hill or water coming," and he was drowned in the sea.

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Minjia

Koongara and Yanguna were man and wife and Walja and Wilu. *Lucla*

Koongara ran away with Wilu and Walja sat on the granite and straightened his kajju (You can see marks of knees, kajju and mala on granite), and he went after Koongara and caught him up near Kuringabi and speared him there at Koorijilga and thunder and rain came and killed him. At Yaria also the 7 sisters Nunyi and the white stone