

Section VII  
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The legends of the Southern districts are equally interesting, and not infrequently point a moral of some kind. The period is generally the days when animals, birds, etc., possessed the earth, and when there were apparently no humans. There appears to be no gradual transition between birds, etc., and humans, either of these changing directly into the other, according to the legends;

Miak the Moon was a nungar (man), kura (long ago) and Ngank the Sun was his yog (wife). They had two children, Mardyet and Bootul or Bolangur. Bootul, the big star in the west (Venus) is Ngank's daughter. Miak and his daughters were jiuik borungur, and Ngank was wit borungur. Every evening Bootul follows her mother home, and comes up after her in the morning.

Miak made the first nungar and the first yog. He was maam (father) to all of them. He used to give babies (nob) to the nob, kura.

Miak had two ngooljarwun nungar who hunted for him. These nungar used to catch plenty yonggar, but instead of giving him the gung and good parts of the yonggar, they gave him dowel (thigh). He was very sulky and beat his dogs in his anger, and the dwerd knew why he beat them and they watched for the nungar as they returned from hunting, intending to kill them. But Miak knew what they were about to do, and as the nungar were wit borungur, and Manitch,<sup>he</sup> did not want to kill them, so he called out to the dogs who were in hiding, "Yuarr! yuarr! burdain jo, burdain jo," and the dogs came out of their hiding place and returned to Miak. Miak could die and come alive again, but neither the nungar who caught the yonggar, nor the yonggar could come up after they were dead. The first Miak died at Baramurning and came alive again there.

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HOW THE NUNGAR (NATIVES) GOT FIRE

Kooraa, kooraa (long time ago), Went the Bandicoot had fire and would not give it to anyone. Gilgil (sparrowhawk) and Moritch (pigeon) watched him and watched him until they caught him, and then they hit him on the back with their kairl (boomerangs) and took the fire from him.

Then they made a big kal (fire) all around, and all the places they started fires on are now lakes. They burned Jinukin, Wejung, Tambelying, Kurndiring and all these places have big lakes where the fires had been made by Gilgil and Moritch. The fires had made great holes in the ground at Meenagallup, Koregugup, Ngulyajin, Gwabin, Baije-arap, Noring, Kwerdiagaring, Minapin, Karaling, Wardering, Yualbarning (Jerramungup district), and Ngaiening - all these are lakes made from the holes left by the great fire.

Then Gilgil and Moritch put the fire in Milirn, Mungart, and many other trees all of which are now kal boorn (fire wood, or trees). Moritch went one way and Gilgil another, and some of Gilgil's fires were made where the following lakes now are : Beedining, Balli-ungin, Weeni-ilyungain, Booregain, Milyirning and Wiagullungup.

Gilgil and Moritch were ngoolyarwuni (brothers-in-law).

MEEKA AND YONGGAR

In the Nyitting times of long ago, Meeka the Moon and Yonggar the kangaroo were friends, and used to sit down together and talk about things. Meeka always talked very fast, but Yonggar was a slow talker. One day they talked about death, and Meeka said to Yonggar, "What happens when you die?"

Yonggar wanted to hear first what happened to Meeka when he died, and so he answered slowly, "Nyinduk wong, nyinduk wong," (You tell, you tell) and Yonggar pursed his mouth and spat and turned his head from side to side and ate the grass and waited for Meeka to tell him what happened when he died.

Meeka was very clever, and he wanted to make Yonggar speak first, so he said very quickly, "Nyinduk wong, nyinduk wong," and then he tickled Yonggar to please him. Yonggar liked being tickled (joop joop dorning) and he laghed and played about and then said very slowly, "Ngain a ja dordibung guttuk werinyin, ngoondin kwej ngoon delun, boorda ngain dordibung guttuk." (When I die I go murra murren (nowhere, anywhere) and my bones get white on the ground, and jellup the grass grows over them and covers them up.)

Then Meeka the Moon laughed big and loud and said very quickly, "Birbirung guttuk ngain wernyin warinyin, wernyin warinyin, wernyin warinyin, Barramurning nyin." (I die, I die, I sit up again, I die, I die, I sit up again, I die and come alive again and go home to Barramurning, my own country.)

Now if Yonggar had not spoken first and hade made Meeka tell him what he did when he died, all the Bibbuomun people would have been able to come up again after they had died, the same as Meeka the Moon.

WOMMULYU, IRDABILYI AND KARDER.

Wommulyu was a man kooraa (long time ago), and was Wordung and Jiuk borungur (wild cherry totem), and Irdabilyi was Manitch and weet (ant) borungur, and was Wommulyu's kord (wife). Karder (iguana) was brother to Irdabilyi and was also weet borungur.

One day Irdabilyi had gone out to gather bert (grubs) and brought home a yorl (paper bark vessel) full. Her two children who were boys and were Wordung and Jiukwuk, wanted the grubs and they tried to take them away from their mother, but she would not let them have them and hunted the boys away. She wanted to keep the bert for Wommulyu. The boys cried as they were going away, and presently they were out of sight.

By and by Irdabilyi wanted them to come in, and she called them and called them but they did not answer her. Then she said to Karder, "You go and bring moyer back," but Karder was lazy and said, "Ngain beet bab," (I am tired) and he lay down and went to sleep.

When Wommulyu came back from his hunting, he asked his kord where koolongur (children) were, and Irdabilyi told him the boys wanted to eat all the bert, but she would not give the food to them, and hunted them away, and when she asked Karder to look for them he said he was too tired. Wommulyu then went to look for his koolongur, and he tracked them and tracked them until he came to a big lake, and there he found them in the lake with the water up to their necks. He called out to them, and stretching his long beard across the water to them he told them to catch hold of it and he would pull them out. The boys did so, but they were stuck in the mud and couldn't hold on, and they went down and down and soon they were downed in the holes they had got into. Near Ngai-yin-up (about 60 miles north of Brammer Bay) is the spot "bwaluk gool yoggarta" (bwaluk = brothers) where the two brothers got drowned, and now at Berungup, close to Ngaiyinup, there is a hill with two springs beside it, and these two springs are the bwaluk.

Wommulyu (Vega) was very angry with Irdabilyi and he speared her through the heart, and now you can see Irdabilyi (Aquila) in the sky with the spear through her body. Karder followed her up there, but Wommulyu did not spear him because he was ngoolyarwuni (brother-in-law). Karder (Delphinus) is four-starred, and shaped like a small Southern Cross. Irdabilyi can be seen east, near the Milky Way (three stars in line), and the larger star is Irdabilyi and the two smaller ones are the point and end of the spear which Wommulyu thrust through her. Karder is a little more east than Irdabilyi, but Wommulyu is away towards the North, one big star shining by itself.

(My informant, Wirijan, was Manitch and called Irdabilyi her maan yog, Karder was Wirijan's maam mat and Wommulyu was her konk.)

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SUPERSTITIONS

If a nungar pulls young grass near a majjet (woggal or magic carpet snake) winniung (forbidden) spring, heavy rain will fall in a day or two.

If any nungar roll a stone down Duri-iring Hill (Tray-surin on a map), a big moolyin (meteor) will fall.

Nungar will sometimes throw a firestick into the air to stop the rain.

A baby cried one time and would not stop crying, and all the nungar and yog (men and women) who heard it turned into stars.

Yoolarl or Yeelart (Magellan's Clouds) is a species of iguana with white stripes on its body, which is pegging skins out - yoolarl bwok donarning (pegging - or piercing - the skins out).

Konk and moyer (uncle and nephew) (mother's brother and sister's son) are the terms applied to the Pointers of the Southern Cross, the Cross itself is called Ngank nob (mother and daughter). The dark spot in the Milky Way is a yak (native shovel) - the "coal sack".

Norn (black snake) is Manitch and came from Bikbirdin. Yagain (turtle) was Norn's kord (wife) and was Wordung. One day Went (bandicoot) came to Yagain's camp and wanted her to go away with him, but Yagain said, "No," and when her kord came back from hunting, she told him that Went had come to her camp and wanted her to go away with him. Norn went after Went and speared him through the heart, at a place called Doordaruk ken (now a kind of dance). Went called Norn "malyaburt" (no nose).



Yoolbiring is gij boordon country (heavy "war spear" wood) and is winniung boojoor (forbidden ground), and if any other than gij borungur hunt yongar there, and hang up the daaj (meat) or leave it without cutting it up in the proper manner, a big dwel (fog) will come down at once from the hill and heavy rain will fall and drown the nungar who have offended against the food law. The daaj must be cut up and laid against the fire, and then neither rain nor fog will come. If a yongar is killed and left, it must be turned on its stomach, and covered over with bushes. If this is not done such great rain will fall as will drown the nungar camping in the vicinity. If the yongar is caught for food it must be cut up, but if it is only skinned and left, it must always be turned stomach downwards and covered over with bushes. In winniung boojoor all edible animals that are killed and not eaten must be covered up or heavy rain will fall. There are no Yulbering nungar left now and no one therefore can tell the strange nungar hunting over the country, the straight food rules they must follow. (Yulbering is the largest of the three hills near Two People Bay, south coast.)

Jitti-jitti and the Invaders

In the Nyitting times of long ago there was no sea, only lakes and swamps. Jitti-jitti the wagtail lived in this fine country where then there were plenty of good things to eat, fish and fruits and roots and honey. One day Jitti-jitti went a long way north, travelling away from his own home. He stayed away a very long time, and while he was away a number of yungar (men) came and settled down in Jitti-jitti's country, though they knew it was his. They built their maias and got very fat and strong on the good food that belonged to Jitti-jitti.

One day they looked north and saw Jitti-jitti coming home. "Here's a kalleepgur (owner of fire, hearth) coming," they said, and they went and caught good fish and cooked them and offered them to Jitti-jitti, but he was so angry with them for coming on his own home ground without his permission, and settling upon it as if it were their own kalleep that he would not touch the fish they had cooked. He did not speak to them, but went over to the lake where they had caught the fish and taking his biggest spear he thrust it into the middle of the lake, down and down, and then splashed the water all about.

As he splashed the water it rose higher and higher and drowned all the people who had invaded his home. By and by Woggal the Carpet Snake who was Jitti-jitti's great friend came up and made hollows with his big body and the hollows he made became rivers and creeks to carry the waters Jitti-jitti had made with his spear to the sea, and the water rushed along these and made the sea.

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JUTITCH AND NGULAK

Jutitch (native cat) had two wives, Ngau and Wej. He was always teasing the Ngulak (black cockatoo, white tail), saying, "Ngulak kata kiank," (cockatoo big head), so the Ngulak hit him dwonk men (back of the ear) and killed him at Wujaring, and that is why all jutitch have flat heads. Ngulak came from Bwokenbing Hills which is Ngulak's country. Wujaring was Jutitch's country.

Jutitch's wife Wej used to get plenty roots, seeds, fruit and small game, and one day when she came home, a Gumal came to her camp. Before he left her he decorated her with wilak, (red ochre) and by and by when Jutitch came back he saw the wilak and asked wej where she got it.

"I found it," said Wej, but Jutitch saw Gumal's tracks and he told Wej to make a big fire and when he had made it he threw her into it. Wej screamed and got out of the fire but her arms were burnt and that is why Wej have only a little bit wing.

Jutitch then tracked Gumal, but Gumal had collected mir gen - a crowd of brothers, and they speared Jutitch and that is why all Jutitch have white spots all over them. Jutitch hit Gumal on the back near the tail and that is why all gumals' backs are all flattened.

The dark patch in the Milky Way is called Wej Mor (emu's own father). By some district natives this is supposed to be the wej that Jutitch tried to burn, but wej escaped and went up into the sky.

Southern Cross

The Southern Cross district natives give a slight variation of the Jootetch story. According to them, the Jamma (opossum) and ngalboo (emu) eloped, but Jootetch (the wild cat) ran after the emu and caught her near Kammoonning (Charlie Hill). Ngalboo's brothers ran after Jootetch and speared him and that is <sup>why</sup> native cats are all marked. The jootetch went into the top of the manna (Yerk Gum ?) tree. Afterwards the jootetch turned into stone, and now the stone can be seen at Kammoonning. All Kammoonning people are jootetch bittangal (wild cat totem people).

THE TWO BROTHERS AND THE SPIRIT WOMAN

Once upon a time (koo<sup>sw</sup>raa, koo<sup>sw</sup>raa,) there were two brothers, Bwaluk borong (the elder) and Bwaluk kuling (the younger). One day Kuling went out daaj ngardongin (running down singly kangaroo or emu), leaving Borong at their kal (fire, home). He ran down a warr (female kangaroo) and speared it with his gij munggar.

As he had run a long, long way, he was very tired and hungry. Presently he smelled fire and going very softly he saw a lighted firestick covered with wiluk. He stole the firestick and went to the spot where he had left the warr lying, and taking the liver out he threw it on the fire to cook.

Presently he heard a scream like a child crying, and then a little voice said, "Gaiung, ngelling kal wa?" (Mother, our fire where (is it)). Kuling looked up and saw a wurrbin (spirit woman) with her wurrbin nob (daughter) coming towards him. Wurrbin nob smelled the meat and screamed for it and Kuling cut off a forequarter and threw it to the wurrbin nob who instantly swallowed it and again screamed for more. Kuling threw the other forequarter and wurrbin nob swallowed it and again screamed; then he threw the back and the ribs and the thigh and the tail, all of which the wurrbin nob swallowed, and still screamed for more. There was a little ngannup or duting (young warr) in the pouch and Kuling wanted to keep this for himself, but wurrbin nob screamed louder and louder and the wurrbin mother said, "This is your betrothed wife. Give her meat." (Daajeluk kord bordinyuk, daaj yongin.)

Kuling threw the duting to wurrbin nob and having now no meat left he became very angry, and picking up a firestick, he beat wurrbin and her nob, beat them and beat them until they were in little pieces. A little bit of wurrbin nob's tongue was left alive, and the tongue came and fastened itself on Kuling's leg. Wurrbin called out from her head which was lying near by, "Hold him, hold him till I gather all my bones,"

and wurrbin nob's tongue held Kuling while her mother picked up her head and arms and legs and put them all together again. Then she got the nob's bones and joined them and put the flesh on them and when she had done thus, wurrbin lifted up the firestick and beat Kuling into little pieces and made a big fire and burned his bones and flesh in it.

Borong went to look for his brother and tracked him and tracked him, whistling and shouting for Kuling, but no answering whistle or shout came from Kuling. Borong was mulgar-guttuk (having thunder magic) and the thunder magic took him to the place where wurrbin had burned his young brother. He made the thunder magic flood all the ground round about the fire, and when this was done, Kuling came up alive out of the magic thunder water, but he could not walk any more, for his bones were charcoal, and Borong had to carry him on his shoulders, from kal to kal.

When he went out hunting for meat food, Kuling was still carried on his shoulders, screaming like wurrbin nob. Whenever Borong came near the meat, Kuling's screams frightened the game away, so that Borong could no more bring big meat to his kal. Borong got thin and hungry and weary from carrying Kuling always, but he was not sulky with Kuling.

One day he asked Kuling, "Do you want to go yēling mau-aling (up in the sky)?" "M-m-m," said Kuling.

So Borong carried him where he wished to go, and they are now in the sky, Borong standing up, with Kuling still on his shoulders (Bwaluk yaggurding bwaluk - brother standing with brother). White men call them Scorpio's Tail. Close to Borong are Bordiburt and Wailburt, his two wives (two small stars near Scorpio's Tail), and wurrbin and her nob and the ochred firestick (Antares) are there also. And all round them are the fires and the pieces of wurrbin and wurrbin nob's flesh and also of Kuling (nebulae of Milky Way), and a little distance away, the thunder magic water may be seen lying dark and quiet in its place in the sky.

Eorong and Kuling, Bordiburt and Wailburt, Wurrbin and nob and the fires and the bones and flesh and the magic thunder water, were all pointed out to the Bibbulmun children by their fathers who told them the story of the two brothers and the spirit woman.

JITTI JITTI AND WEJ

(Wagtail and Emu)

Jitti-jitti was nungar kurā and Wej was wej. Jitti-jitti lived at Kodaliling and Yujangap. He had kujal kord (two wives), Ngau (mallee hen) and Debarn (squeaker).

Jitti-jitti went out wej ngardongain, and in the afternoon he saw a wej and sneaked up to it and speared it in the heart = kurt talarn dō. Wej got up and ran slowly to Yujangap where he began to vomit blood (kardil ngup). The ngup is now wiluk (red ochre) and plenty is found at Yujangap. From Yujangap wej ran to Ji'ogadain and kardil'd there, leaving more wilak, then to Kambaling or Kambalap where he again vomited blood, and left plenty wilak. Whenever he tried to rest, Jitti-jitti came up and frightened him and made him run again. At Bolanaling he kardil'd and tried to sit down, but Jitti-jitti "tchu'd" him. At Korining he vomited so much that he was very nearly dead. He went from there to Kulbing and died at Kulbing just before sundown. He had run about a hundred and ninety miles. He was on the coast side.

When he died, Jitti-jitti, who had followed him all the way, took the melung (fat) out of his kidneys and heart, to bring it home to Ngau and Debarn. When he turned wej over, the melung and ngup (fat and blood) ran out in such quantities that he couldn't get it all up, and now there is always plenty wilak at Kulbing.

Wej's bujur was Korijing, Duri-iring and Bigaring (east of Narrogin). Jiti-jiti's country was Kodaliling and Yujangap.



WALITCH AND WORDUNG

(Katanning Version)

Walitch had fresh water in a hole at Binwirning and would not give any to Wordung, nor show him where the hole was. They both went out hunting one morning in different directions. Walitch went on ahead very quickly and going to the hole, he got his mulyert (nose bone) and putting one end in water he drank out of the mulyert.

Wordung was not far behind and he saw the water that Walitch was drinking from and he said, "Kongan ngin birt nganin gab." ("Kongan drinks the water like that!") When Walitch had finished drinking he went away, and Wordung got a mulyert and drank from the hole the same as Walitch. Then he took a big mouthful and squirted (bilbarn) it all over everywhere, and Wordung said, "Wuna warbilbil wuna war, wuna war boy ngura." ("Everywhere now water will be found, in the rocks everywhere and in the rockholes.") Wordung then scratched himself and put plenty lice (kulu) into the hole.

Walitch came behind and saw the hold disturbed and he said, "Moyer wera, ngana gabang kuling kula bul." ("My moyer wicked, my water is now full of lice.") He stooped to drink some of the water, and as he stooped, Wordung who was watching him came and speared him, and Walitch flew away to Jinagap and there he dug a hole and lay down and died, Walitch bin wenering - Walitch dug and died.

If Wordung had not got the water from Walitch, all the Manitchmat would have good water, because they were Walitch's kulong (friends), but Wordungmat would have only bad (salt) water to drink.

Wordung speared Walitch at Binwirning, but although he was speared near the heart, Walitch took his spear and followed Wordung to Belukin where he killed him and it was at Belukin they both changed into birds. They were yungar until then.

THE NGULAK'S HOME

The ngulak belonged to the hills of the Stirling Range. They shouted to each other, "Ngulak ngolagading," (cockatoos shouting), across the hills from Bwokenbap (Mt. Barker) to Dal-yarap and from that hill to Borurding and across to Nyitumarding and on to Kauar bulong duling and Bilyibilyiring and Bilyiring and Ngabaragain and Warangap and to Muangap, Wunining and Ngam-alap or Ngamaling, and over to Wulitch nyinain and Barangarin (Ellen's Peak) and a little hill beside it, Walinjap. All along these hills the ngulak danced and called to each other, "ku, ku, ku, ku," they shouted - they were ngulak ngolagading.

MĀLGAR

Mālgar was a nungar with big bib (breasts) like a yog. He lived at Yogeragain, and he said he wanted to travel round and round. "Ngain ben kuling babilying kulu bargulyu wungula wungula wungula," (I would like to walk round and round and round.) Then he shouted out, "Mād mād mād," which is the noise the wej makes. Mālgar's voice was so strong when he finished his words that the sounds, "mād mād mād," went on for a long time.

While he was making that noise a dwert chased him thinking that he was wej. While Mālgar was running he first dropped a wan (woman's stick) and the place where he dropped it was called Wandāp kwerdering. Then as he ran he dropped his bwok (cloak) and the place is called Bwokingāb. Then he dropped his koytch (native axe), and that is now Koytch-koytching Lake. At another place he dropped his dap ("knife") and it is now Dabuling. He dropped another wan at Wan baiaring and at another place he dulyun kwerditch ("relieved nature") and that is Dulburning. At another place he dropped sweat and "mist" (dwail - vapour) and that is dwail werding. Then he shouted (Waiwering) and Werāngin that place is called. He was killed at Werāngin and the dwert carried him to Kuling. The dwert went on to Dwertakin and the two big stones there are called dwert bukal (dog's back).

When the first winter thunder comes the nungar say, "Borong kor gul," (eldest brother coming back again.)

Manitch first came from Wurdoming, and Wordang came from Darndaling. Wordang killed Walitch at Binwirning, and at Belukin Hill Walitch followed Wordang up and killed him, and that is where they turned into birds. They were nungar before that.

At Fanny's Cove there are two round pools which white people call the "Spectacles". Nungar call them konk-moyer.

See also Myths Bk. P. 47

The wiu or Ngumbab lay between the bujur and mar (earth and clouds) which pressed upon him.

"Mar yira yira," he cried. (Clouds go up! go up!)

"Bujur ngarda ngarda," (Earth go below, go down), and when they had done so he said, "Karba warla ngau," (Wiu stands up to look always), but he could not do so when the clouds and earth pressed upon him.

It was the Birungu (species of "bee eater") who made the wirap dance. (Birungu are now at Norseman, Southern Cross, etc.)

Birungu is Manitchmat.

Wej and bibilyer (turkey bustard) are wordangmat and are brother and sister. Bibilyer is the eldest one.

Yonggar is Manitchmat and was nungar kura.

(kangaroo)

Gumal is Wordang " " " "

(opossum)

Karder is wordang

(iguana)

Kwont is wordang. He came from Duri-iring

(bandicoot)

Norn is Manitch

(black snake)

Yagain is wordang

(turtle)

Dubitch is wordang

(species of snake)

The Pleiades are called Yogalarung and represent a number of women. They are *jiuk borungur* (wild cherry totem). *Danart* was one of these and *jiukwuk*.

The three stars in line above Scorpio's "tail" are supposed to be *kutup* (species of eaglehawk) and his two wives, *Woilbart* (species of wallaby which forms its nest above ground) and *bur-dibart* (species of wallaby or "boodie rat" which burrows its nest underground.) *Kurup* the bird now makes a noise like, "Ku, ku," in memory of the time when he was *nungar* (man) and used to chase *yonggar* (kangaroos). He drank the kangaroo's blood always. He was *ngup* (blood) *borungur*, and he made the noise, "Ku, ku, ku," when he was *yonggar ngardongain* (hunting kangaroo singly).

See also Myths Book, P. 48

*Kagabin*, near Mt. Stirling, is full of spirit babies (*kagub*) and any woman who goes there and looks at *Kagub* will get a baby. *Miuk* (the moon) is also the baby giver, and when he is full you can see all the babies. He is the *maam* (father) of all *nungar* (men) for it is he who gives the babies to their women. He has many, many babies.

Along the coast near *Gebaming* and *Weejaring* (Hoptoun and *Kojonungup* districts) many little spirit babies may be seen playing by the sea. *Ngubaritch* (or *bidagur* = seacoast people) *wabaring* = children or babies playing by the sea.

THE MAMMARA

The Southern district natives believed that away to the north of them (about Meekering) there is a tribe of little people or pignies, called Mammara, who fight and talk like nungar (men). They wear many ornaments, bulgari, dwert daier, wej ngornt (plumes), etc. If a Manitch goes towards them, they tell him to go along further he is Manitch. If a Wordung comes to their camp they welcome him. They know Wordung and Manitch when they see them.

Mammara will show their kening (corroborees) to a visitor whom they take a fancy to. The visitor thinks he is asleep and dreams all he sees, but he remembers the song and dance when he wakes.

If, however, the Mammara dislike a visitor, they take off his skin without letting him know, and he is not aware of it until he has returned to his own country. Then he falls sick, and as soon as the boylyaguttuk (sorcerer, medicine man) sees him he knows at once what is the matter with him, that he has no skin, although the sick man's own people do not see that the skin has been taken off. The boylyaguttuk takes the wiurn (spirit) of the sick man with him to the mammara country, in order that he might point out the Mammara camp where the visitor had stayed. The wiurn goes with him, points out the camp, and the boylyaguttuk takes away the skin. He returns with it to the nungar and puts it on him and the sick man immediately gets well.

HOW THE SOUTHERN NATIVES GOT THE FIRE

Kwent or Went (bandicoot) is konk (mother's brother) for Girl girl (hawk) and Mungalbumming (sparrowhawk or pigeon). Kwent had fire and none of the others had any, and they were always looking out to see where he kept the fire and to take it from him. They often asked him for some fire but he said he had none, nothing, no fire. He kept the fire in his bookal (back), "bookal-al-a-kal nyin. (the back of him the fire sat down) and they saw the smoke coming from him. At last they hunted him and hit him with their kairl (boomerangs) and he dropped the yoobarl woolain (bark fire). They picked it up quickly and put fire in all the trees and now all the nungar can have fire. Kutup, Dongaruk (wattle bird), Beewar (like wattle bird, only red billed), yamba (like a kutup), ngoola (black cockatoo, white tail), mungal bumming and girl-girl -- all these helped to get the fire from kwent koorna moolul (long ago).

Girl-girl, mungalbumming, dirbirdi (three species of hawk) and kauer (parrot) were such good fighters in the days when they were nungar that when they were turned into birds, they could kill an emu. At Kingilyilling (Albany) they were watched by some natives chasing and eventually killing an emu. Mungalbumming and Dirbirdi (ringnecked) were Walitch's moyer (nephews). Ngau was Walitch's kord. The moyer made the konk give them fresh water.

The woggal (carpet snake) plays an important part in the spiritual life of the native. The janga woggal (spirit snake) has its abode in certain pools, hills, trees, swamps, lakes, etc., which exist in the Southern areas; it is powerful to punish, to reward, to assist, to make ill or well, and is accredited with all the powers pertaining to a God. Its retreats are winniung (tabu) and it is the only creature to whom propitiatory services are rendered by the group of the districts in whose tree, swamp, hill or crevice, it has established itself. These services may only consist in strewing some clean rushes round the stone or tree in which it is supposed to dwell, or in sweeping away bits of rubbish, etc., that may have blown on its ground. Whatever they may be, they must be termed propitiatory since their practice is to ensure the good will and friendly offices of the woggal.

There are many remarkable and peculiar shaped stones, etc., which are said to have been woggal at one time.

At Wandering there is a stone woggal which marks the place where a great fight had once occurred, when the nungar who had fought were turned into woggal. At Wandering there is a pool and if nungar look at it and it appears dry, those nungar will soon die. If the pool seems full of water, they will live.

In the Collie district there is a pool which was the home of a janga woggal. A nungar and yog (man and his woman) speared the woggal, not knowing that it was a janga woggal and it went into the pool and died and the nungar and yog were turned into stone. They can be seen near the pool.

At Moolying (Parker's farm) there is a stone woggal and around its base, rushes were strewn in the old days to gain the good will of the woggal.

In the Baandi district there was a spring which was always winniung, and from which no nungar could drink, because a woggal had its home in the spring and sat up in the middle with its head showing above the water. (five miles or so from Dudlakain)



Jinukin, Duri-iring and Binwirning were woggal boojoor (ground), the woggal of these districts being Manitchmat, and friendly to all his kalleepgur. (local groups, "countrymen")

In the hills of the Stirling and Borongerup Ranges, there were many sacred woggal spots, which from time immemorial were avoided by the natives of the district. The woggal was always friendly to them, but there were certain boundaries over which even they must not pass, and if they were hunting, and their quarry took refuge in these sacred spots, it was left unmolested, for it had reached sanctuary (winniung boojoor).

In the Kendenup district there is a majjet or winniung marri (tabu gum tree) near which no strange nungar must go or he will die. Kalleep or kaladuk (home people) may go past it in safety, provided they do not linger near it, nor speak loudly while passing it, they must also shed a few leaves or a branch near the tree as they pass. If they do not follow this rule they will fall ill. In this district also there is a waterhole which has a woggal moolying, and no strangers can drink from the waters of this pool.

At Yiraminup (southern district) a majjet woggal has its winniung boojoor and no one must go there; as the kaladuk pass the boojoor they strew dalgar (blackboy rushes) beside it to make a fresh bed for the majjet, and they can thus pass its ground in safety.

At Nunujup Lake, eight miles from Tenterden, there is a winniung majjet woggal, and when a nungar passes along the lake, should he see the woggal he will surely die.

In the lake which the janga woggal had made when it had upset the camp and drowned the children who had mocked the food laws, you can see at the bottom of the lake the shadows of the trees and the place where the children had played with the Karn-ding (bush mice).

Walitch and wordung were konk and moyer, and kwurr (brush kangaroo) and wej were also konk-moyer (uncle-nephew).

Wej came from Duri-iring and Walitch from Jinukin. There is a high cliff at Jinakin near Nambin, where the walitch got killed, by his moyer wordung.

Manitch came from the west, and Wordung came from Belukin Hill N.E. from Katanning, but kooraa, kooraa (long time ago) both walitch and wordung came from koggar (east).

Wordung got his eyes burnt out from drinking salt water near Fanny's Cove, and he killed Walitch and Ngau there because they would not tell him where the fresh water was.

If a karder (iguana) is killed and turned on his back and his intestines taken out, heavy rain will come next day.