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Fragments of Myths and Legends

Golden district
Thangoora is a big dhouogorr (ancestor) man in burnda or abū (stony) country.

Uleru water. Kangga (a woman) was travelling north. To carry water, she killed her boy, skinned him at Jingunjua and making a bag of the skin she filled it with water and brought it to Uleru, Mount Sir Henry (border of S.A. and N.T.) where she placed it, taking a little to another spot called Ulerinya. There are two waters there, but Uleru water, called also dinjila, is sacred and must not be used or seen by women, nor must the name dinjila be mentioned in their hearing. She threw away the bones of her boy, and wherever they fell they turned into corajarn and kajji and kundi trees, etc. She is now kadju (stone) būrrgū bingū (or bungu).

Maalu, kanyala (or kanala), 2 species of kangaroo, and jurrjurr who have been always mates, "nyurgandarrri" or "mulba" came from the west (wilurarra) to Uleru and found the good water there and they said, "We will make our boys men here and we will have our inma (corroborees, ceremonies) here always. No woman must know the origin of Uleru gabbi. Kangga left a great many babies all about but Kangga and all the women near Uleru turned into kadju burnda (stone or flint "hammers") and are called būrrgga bāngu, close by.

Andingirinya waddi now own Uleru and district. All now dead.
At Kurunda water a stone boy sits down. He was once a wandi but during his initiation he cried for mai (food) and had to be killed and his stone image is now a warning to boys not to cry for mai during their initiation.

Wirongu or wilyaru Wongga (wira = clouds, wilyaru = scars on body) were melga dhugurr (ground bird). They did not eat melga, which is a small bird. These people lived about Taraoola, Boldar and Goldilbina waters, and are all dead now. At Kardilga and Lingga waters, the groups owning these waters were great man eaters.

Manningu, informant Venus and Jupiter (see later version)

Kadu or Kata Kudharra (two heads (men)) were travelling in dhugurr times and changed into maalu and kulbir (two species of kangaroo). Maalu and Kulbir are manningu's father's totems and their country is Naiagulu (Lake Wyola). Maalu, kangala and Jurrujurr were Nabberi's dhugurr. Jurrujurr follows babba (dogs) in the sky during nyin-ngu nyin-ngu (cold) time allinjerra (northern sky). Jurrujurr (Canopus) belongs to the Jilbi Wongga. Achernar is babba or ilga with all little babba guling (young dogs) following him. He belongs to another mob. (See booklet "Southern Stars"). Aquila is kaangga ngunju (crow mother) and Delphfinus are kaangga wandi (crow boys).

 Vega is gibbera, Pointers dhurding (club), Cross"walja jina"or walja mira (eagle's foot, or eagle). Pointers are walja mira - eagle's club.

There is a sacred imma ("churinga" of Spencer), a dhugurr one at Dinjija or Ulern gabbi, Dangul's and Nabberi's father's gabbi.

Banggala wongga were neighbours of Wirongu and Wanbering wongga and traversed Taraoola road, Goldilbina, Juruba and other waters, Moonaba Moonaba and Yuria amongst them. They all mixed at Gawler Ranges and were thanadha (meet and mix - friends) there. Their distinguishing totem was wilyaru (body scars), the koogurda calling scars jibari.

Jinjableola was half wanbering. (Present day "Wynbring" on S.W. Line. Jinjableula was the last member of the Goldie group. Yooldil gabbi (Goldies) was known throughout the Central area, perhaps over a thousand miles radius.)
Madjabi, informant (Too civilised to be trustworthy informant.)

Nyiruma or Mingari, a very big kungga, travelled north, and wherever Mingari sat down to make guna (excreta) she left babies. She told them they must not speak or whistle or they would not live. The babies were called Yulana or Yulain (spirits). Nyiruma went into the ground allinjerra (north).

Warraja and Yulain waters are Adhungga's waters. She is burna dhugurr (long tailed iguana). Her mother killed a burna that was travelling north and Adhungga came up where the burna was killed and grew up near Yulain gabbi. Her mother came from allinjerra and Adhungga was married to Mirrijin when she saw her first white man. Adhungga died 1921. Adhungga was madh'eri (darker of the marrying pairs; Madh'eri = Karaa'ra (fairer)

At Amunggu gabbi a burnda dhugurr (ancestral stone image) of Nyiruma sits down. All the babba east of Amunggu are dhugurr babba and are quiet and can be tamed and must not be killed. All babba west and north of Amunggu may be killed for they are different. Babba are now in the sky near Kanyala and Maalu, allinjerra (north). They can be seen only at Amunggu, not south of it (Ursa Major ?). Jurrjurr babba are also near and Mingari's babba all in one part of the sky, north, near Kanyala.

There are ili (like quandongs ?) growing at Amunggu gabbi, but kungga (woman) cannot eat the red ones there. There is a burnda kungga (stone woman) at another gabbi also called Amunggu, and women can eat the ili growing east of that gabbi. The ili are white or black ? not red. There are also wongumu (seeds) and kalbali (roots) and warrdarrga (acacia pods, edible) and dharry-ulga (gall apples) and other mail at Amunggu. There are two jurrjurr, one south (Canopus), one north (?). One comes up morning time, the other evening time.
Koloch horridus - mountain devil

Mingari put babies wherever she sat down, told them not to speak or whistle. Yulana were her children and when she left them in the ulalya balulu yulain (spirit stones, rocks, places) she went into the ground allinjerra (north).

Nguragu - ghost or spirit returning to his or her own ground.

Ngalla gulbin - dead, finished, but coming back.
Lake "Dey Dey" (d3 d5) kungga (woman dhugurr) used to put carpet snakes (gunia or ganba ?) in her bag, and cook and eat them. She changed into a big yaggula (mallee).

Lake Maurice (bina) was made by kalagudina throwing karli round and round. Arndingga and Kalagudha are baba country.

Boomerangs.

Dingoe

At Wilbanina a wilba (wallaby) was killed by milbarli (iguana) and at Igelunga Milbarli killed wirongarra (owl).

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Maiagula (Lake Wyola) is mungagulu dhugurr.

Mala u nunga dhugurr near Kurrguna dam.

At Inninga is a maleringurra kardal (grave).

Emu

At Mindelyarri a kuludhugurr sits down. (kooloo = louse?) Dingo

At Ilyarinya kallaia killed dudu a mungadhugurr.

Ugara - nothing.
Natives believe that blowholes communicate with the sea.

Ngalda gabbi, water where tree roots afford chief food, north of Wondunya.

Wilba, big hill which Wilba made.

Karai, rockhole where Wilba was speared by Giniga. Wilba murdu - hills (Wilba = species of wallaby.)

Bira and Giniga fought at Jurunya water.

Ganggabi - water where Giniga rested for afternoon. He then went to Birargara. Early morning from here he saw two old men, one carrying waru dhaggulyu and carrying thandu - bag (string). Giniga fought Bira (moon) at Jurunya and now both are stone there. Bira had many babba or ilga (dingoes). Giniga sits down near the karu (creek). Murgaru - another name for Magellan's Clouds.

Kardugudharra and Milbarli killed Ganba at Dilgala's water.

Biju biju is the walja dance of the walja dhugurr people at walja dhugurr gabbi. Dhugalnga, Anbering and Barlurinya are walja (eaglehawk) waters.

The giniga and bira stone images stand up when strange nunga (waddi = men) come. Waiurda(opossum), giniga (native cat) and kallaia (emu) are friends of Bira. Jung-^{gu} a tunnelling wallaby that makes a sort of rabbit warren. They are at Muyeru well.

Kata wanya gabbi is at the other side of Muyeru and Lurriat (?) gabbi is allinjerra (north).

Bula wongga (border or N.E. of Kalgoorlie), a tribe now nearly extinct. Bula and ganba, both terms for venomous snake.

Mara ngalli "sits down" at Kalgoorlie.

Wa_{|\text{burnda}} - stone "woman", north of Wynbring.

Bilarrnga is the dhugurr ngura of ganba (snake).

Jurunya " = " = " = bira (moon).

He also camped at Burinya and at the karu (creek) near by, Giniga sits down (stone) by Bira. At Birdunya kallaia the emu sits down. Ngabbula the spiked lizard sits down inside and Karrbijji is also near by.
Bulbarradu (2) took water first, Karrbiyi came behind. He took the water south. Burnda (stone) from Golee is the kanyala gulu (kangaroo skin) that Karrbiyi carried water in to bring to Golee. He brought it from Wilurara and allinjera. Thali - hill. At Eyre Sand Patch (Wun'mundra) there was a tree which reached from the earth to the sky. Mulba (men) went up it for water and once mulba went up and the tree got burnt and the mulba who were up there had to stay.

Bagginya = kangaroo skin bag.

native cat wallaby

Giniga took Wilba to Karrailya gabbi and opened the jundi (or jarda, entrails) and left the jarda at Karrailga. Then he took Wilba to Moonjina ngura. Bira hit Giniga with wija-wija (club) long curved boomerangs return boomerangs.

Giniga threw Mulyardi and bilbaguru (spears) north.

- bungal, nyujan, kaliwara (spears) and Walamu (mallees)

- yaggulu, nabbari and jindu (three sp. of mallees)

Mammardu gabbi and murra are red with the blood from Giniga's nose where Bira had hit him and at Jurunga there is a ring of stone (?) where Bira the moon sat down.

Notebook 6e, P. 12

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Giniga sent

N. ocjan kajji (spear) ocjan or ocrajan or nycojan - all names for special spear, bartered throughout N.E. & Cent. Who brought all the ma to Golee?

Kali and walanu Kali or karli, fighting boomerang, Walamu = return boomerang.

S. bungal #

E. Yaggala kajji jindu ngabbari

W. bilbaguru

Spears. These went allinjera :-

yal dar 2, maru 3, minju 4, kaliwara 5, kumbarning 1, ocrajan, mulyardi 4, bungal (west too), karburning 2, bilbaguru 3, jumbai 4 (these went kalguwara and wilurara).
Part of Legend

Junbain brought karrar (pearlshell) from allinjerra. He killed Djalban, a kunyga (woman), because she hid a kaili at Maalurn, and he couldn't find it. The kaili (boomerang) went Ulbareri (south). It followed Djalban. Damaarl (marsupial) was frightened.

Junbain came to Barruna and Bundaadh and made rain at Bundaadh, then went north. The heavy rain exposed the kaili, and so he killed Djalban, bilarl (plumed bell magpie) and Junggu (marsupial). Wirongu (tribe) met them at Budjurga gabbi (near Barton) and fought Ngallea wongga allinjerra (north) of Budjurga and when they had fought they danced the Rain dance and made much rain and then Wirongu and Ngallea mixed (thoonadha) at Kurrgra, 2 mawjina waters. They went on to Kajjing and Tarkarla and all mixed and sat down at Tarkarla for a time. Then they went to Munga bilardi and made rain there and now there is big (plenty) water at Mungabilardi. Wilyarri ("scars") boss was Bira (moon) and he went wilurarra (west).

Made after "Kris" pattern and bartered from north coast. Karduwaga (flints with handles) and winda were Bira's spears (Malay Kris flints were curved like it.) when he fought Ciniga and he also had the kaili. (boomerang)

Dangul belongs to Uleru (Mt. Sir Henry)

or Ayre's Rock, N.T.

and Karbaranjal waters.
Legend of Junbaing  (this name not mentioned to women)

Junbaing came from Allinjerra, north. He sat down at Umbargana with a big mob, and when he went towards Tarcoola he put the mob in his windabi (bag) and those who saw him thought he was only one man, but he was hiding his mob in his bag and carrying them over his shoulder. (Yambilanga = carrying on the shoulder)

He came to Ngobarana and then to Maalurnga and saw a big mob there. He wanted some young guri (women, wives) and he made a big corroboree at Maalurnga where a big mob sat down. They caught wallaby and cooked them whole, without taking the entrails out. At Maalurnga Junbaing clubbed an old women and carried her away. She got his karli and hid it. Junbaing looked and looked for his karli but couldn't find it. He came to Burndadhu (near Barton Siding) and on to Bailbongu. Met another big mob there. He got the karli, his dnalbu (sailf of leg) got strong again.

All the way he went along he made rain. He went to Kajjin and on to Tarcoola, gathered a big mob there and his own mob and made rain at Mungabila bima (swamp? dam?) and he made so (P. 10) much rain that the water came on to Tarcoola and rose and rose and drowned Junbaing and all the mobs, everyone, and by and by Girrgin the hawk, flying over, saw only gabbi, no murnda (ground) no waddi (men). A rain corroboree was made in memory of Junbaing and was performed only by the men, no women could hear or see Junbaing imma. Special larra, kalligura and kumundaing (carved large boards, bullroarers etc.) were made and were kept sacred by Junbaing's descendants and the karli was hidden with the imma in some sacred spot. Karli and imma are still there, but all the rain mob are dead, but when great floods come in that area it is because someone must have seen the place where karli and imma are hidden, and the flood was sent to try and drown the white fellows or someone might have picked up some sacred object that had belonged to Junbaing, or perhaps seen the hidden karli near the rain hole, or they may have walked on or near the rain hole. Junbaing was "waddi bulga", big, great man. He travelled from North to South, as far as Tarcoola and was drowned there.
Another great rainmaker Nyindaga came from the N.W. (Yabbaroo) to S.E. He brought a jiwarr - big pearlshell and binbainyi - lightning followed him every night and thunder (underi) was loud and frightening. Small kamii were wrapped in down or wool or fur and attached to the beard. Murdiguri came from Nyindaga's country. There was a Nyindaga corroboree and during its performance a great circular space was covered with pipi-clay and decorated and made to represent the great jiwarr (pearlshell) of Nyindaga. He brought rain and put it in rocks and holes and gabbi yuri (running waters) and trees. Junaing and all his mob and all the waddi kunga and gijjara (men women and children) were drowned in the great flood the Junaing had made at Hungabila and that ran and ran on to Tarcoola and was like a big lake there.

Published in Australasian.
Nyirana's ngura were Arnhung and Armungga gabbi.

Babba ngura - Kailainya gabbi and Jalbunbi.


Julgun - blood giving. Babba showed them how to take blood from their arm veins without harm. They fought at Kailainya and fell down and finished. Two dogs were Mingari's dogs - their names were Bulgulgunya and Buberana.

(Kanninjerra - deep one
Nai yunggun dhagun = food will give.
Gunguni, tjunguni, mix it.

Magundi, informant (now dead)

Allaru gabbi, northwest from Oldea, has a legend connected with Mulgara and Jurrjurr (small rat and nightjar) who were man and wife. Jurrjurr and Mulgara travelled north and came to Allaru gabbi, but all round and about Allaru were yabu bulga, (big "stony" ranges) too big and precipitous for Mulgara to walk over, so she said to Jurrjurr, "I won't stay here, the hills are too big. I can't walk about on such high hills." Jurrjurr said, "If you don't like the big yabu I will break them up, and if they are broken into little pieces, will you stay beside Allaru water them?"

"I will," said Mulgara, so Jurrjurr made a great thunder and fire and lightning come and the yabu broke up and scattered all about and there were no more big yabu near Allaru. You can see the broken stones thrown about everywhere and Mulgara could walk about them easily. So Mulgara and Jurrjurr stayed at Allaru gabbi and that water and yabu is Mulgara's and Jurrjurr's gabbi and their ngura (camp) for all time.
Ugarilya, a lot of women. Wiruru's term for Pleiades.
(see previous pages where Ugarilya is a women's totem.)
Willinya gabbi (binja "swamp") is gibara - turkey dhugurr gabbi.
In dhugurr times gibara had taken away the fire from a Southern group and while carrying it to Willinya gabbi, it burnt his feet and all the nails dropped out and fell on Willinya and became kandi there. All kandi at Willinya are gibara or turkey kandi (flint "knives").

Waigula Swamp is umari (avoided). No one scratches for water there. If they do a burst of bad water like the sea rushes up at them. If game is hunted near Waigula and the game reaches the swamp, it is left.
Maalu, Kanyala and Jurrrjur (see previous references)
The maalu killed Jurrrjur because he wanted to put abu there and Maalu said, "Abu will hide the tracks," and he killed Jurrrjur and cut him up. Then Maalu threw his kaili all round about and made a big undiri so he could catch wailiya, malbarli and other game and see their tracks. Jurrrjur gathered his bones and meat together and followed Maalu and Kanyala and they made an imma together at Burndiri and were friends. Maalu and Kanyala were Kommeru to Jurrrjur. Waru (fire) was the means by which circumcision was first carried out, but when Maalu was burning the boys it gave them such pain that they cried aloud, and some kungga (women) travelling along, heard the cry and saw Maalu circumcising the boys with a firestick. She took off her monguri (head pad) of hair and fur and shaking it out let some kandi (cutting flints) drop from it.

"Use these," she said, "and you will not make uln (boys) cry," and Kunggana went away leaving the kandi scattered about, so that everyone could use kandi for their boys and no more waru.

Jurrrjur wanted to throw his kajji and make abu and thali and jilga (trees) and Maalu did not want those and when he killed Jurrrjur he threw his kaili all round and made undiri (plain) and only minya murnda thali (small sandhills).
Maggundji, informant (now dead)

Larger Murgaru - very greedy. Won't let Anina his brother have gabbi. They are guldu dhunga (cowling together close up). When they hear Jina-arbil coming (murderers). When a man is sick they call out, "Ilu ilu," (die, die). Milaga can look at Murgaru, but Maggundji can't. Ngungula can look also. He (Murgaru) will dhalyi warning (spit, spitting) on men or women whom he doesn't like or when he is badhaing (cross) and their hair turns grey. Dhugurr wuni - frightened of ghost or ancestor or dream or totem.

At Yulain gabbi, (dead man Maradhana's gabbi) giija come out. You can hear them laughing. When kungga go for water they keep their knees (murdi) together so that a baby won't go inside them. Baby will go inside through their namu (womb).
Maba uju - the magic "poison" of the kaggarara men.

Two naked and ornamented and decorated men travel to the group with whose members they are at enmity, they scrape or peel a short stick and fill the peelings with magic poison; these they leave here and there and someone catches the poison, swells up and dies. Their doctors are nganggari.

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Milbarli gathered the dew off the leaves and plants and filled Wairdu's (whom he killed) entrails with the water, and placing the juri (gut ?) under a kurdi, he went away, but ganba took the gut and when Milbarli came back the place - kardal - where he had left it was empty. Ganba took the "bag" of water ("gut" bag) and disappeared underground with it. (I must learn more about Wondunya water.)
Inyauji, informant

Jupiter - katta (head only, a man with a head only). Two young men fed him and they were frightened seeing a waddi with only a head. He told them their spears and miro and jurling were no good and said, "Leave them there," and by and by when they came back with kuga there were splendid kajji and miru and jurling of good kurruga wood. Then a big mob came and tried to kill the two young men, but Katta helped them and all the mob were killed by him, not speared, they "fell down". Katta went up gaddina, and the boys are not far away. Then he told the boys to put him in Wannabida's kardala (little furred animal's tunnel) and the boys did so. (See Wanningu, further back)

Inyauji, informant (incomplete)
(Kanari and Agalgaling, his other names) (Too civilised to be reliable.)

Aquilia is kaanggu, crow.

Delphinus - kaanggarda, young crows also.

Wailburdi - rat?

Kallaia - emu

Milbarli - iguana (banded)

Gibbara - turkey

Are these associated totems nowadays?

Kaangga and gibbara were marrudhu and kaangga gave his two sisters, the stars in Vega, to Gibbara.

Kooguloungu - part of Scorpion. women

Mala - ? species of marsupial

These are all in that portion of the sky near Aquilia, Vega, Scorpio and the babba (dogs) of Bira (moon), Ophicusus, serpent. Bira is kommu (mother's brother) for Inya uji, but Inya seems to have no sun legend, though he knows there are sun legends among the tribes west of his area.
(See previous account, P. 48 of this notebook)

**iguana** - long-tailed

Milbarli gathered the dew off the bushes at Wandunya, and put it in the guts of the waiurda he killed and digging a kardal (hollow or grave) he placed the cleaned out "guts" filled with dew in the hollow. These he covered over with a kurdiji (shield) and went away. Ganba the snake had been watching Milbarli and when he went away, Ganba came to the kardal and lifting the kurdiji he picked up the juni (guts) and went into the ground with the water. By and by when Milbarli came back he saw only the hole where Ganba had gone through. He killed Ganba and took back the water, but it is still underground. *Wandunya water is a good permanent water - probably an underground stream.*
Aquila  kaangga  crow
Vega nganmurdi or Gibbara  wild turkey
Magellan's Clouds murgarn (large one), olimb (small)
Canggus jurrjurr  owlet nightjar
Scorpio's Tail 2 boys, their mother
Sagittarius frightened them
Orion Nyiruma
Taurus Mingari  mountain devil's "sisters"
Pleiades Kunggara (women) also mingari
Mars Koggalangu
Venus Katta  head only
Jupiter Katta ""
Pointers Jurding  eaglehawk's club
Cross in Argo Jurding, wálja jinna  eaglehawk's foot
Delphinus Nyumbu, manu, kardidi
Aquarius Bailgu (fence)

Mildilyari water is gabbi biarn, "half-caste" water. Fair natives - biarn - fair, light-haired, light-coloured.
Murgarn had fire and water but Oimbu had neither and that is why he is small and faint.
Eclipse "bira waldurning" was made by "waddingga" (man covering the sun with his hand or body.) Sun eclipse - jindu waldurning.
"Munja manu" - missed it.
Mülliga or sthambir sthambir - small worm-like snake with feet. Only 's' sound in Central dialects.
Ibari, informant

Nurgaru and Yauina - Old Dhugurr legends and Stages of Initiation.

Spirits: bijil, gringgi, koirdi (walks about after death in the air)

All these walk about after death - for a period long or short -
then re-enter Yulain and are born again, which is why grandchildren are given the names of their grandparents.

Dindin moir; jundal ngarrain, Carrerrga alluding to the melga's
song while jundal were sailing (lying) across the sky.

Kurgaru, au'-urunya, Bulbarradu, all belonging to Karrbiji and

Ngabbula. Ngabbula or Karrbiji killed all the Kallaia dhugurr
then he went koggarara. (east)

Ngabbula tried to kill Karrbiji and steal his waterbag and
Kallaia and Ginniga (emu and native cat) killed Ngabbula,
Karrbiji, Kallaia and Ginniga were all friends - thoonadha.
The road Karimri, Irangani, Yannum and Mandari seek to come into civilisation was a very circuitous track.

His thamed's gabbi Kunggarana, where the ulaiya of Kunggara (night-bird) sits down. Tharruru a statue stands upright near the water, but all the waddi have gone. There are no more waddi at kangguru. Warranga gabbi, his Embbarri's and Kammuru's gabbi, also put there by Kunggara. Mandari's father's gabbi.

Yungu a waddi is the only waddi left to look out for Warranga gabbi. Karradhana gabbi is next to Warranga - all these were west of Wardargana (Boundary Dam), then N.E. to Murgarua nd S.E. to another Murgurua (large and small Magellan Clouds). Anana, left handed small Murgurua and Murgurua big one. One N.E. the other S.E. from Wardargana - their kallaia gana (gabbi) N.E. from Murgurana.

Mala was speared at Wardargana. (mala - species of small marsupial) then north to Ningana gabbi and east to Widuga jirgali, east again to Burna nana gabbi, N.E. to Gulbinya gabbi, N.E. to Thumurunda gabbi (camels came here some time), then east to Wandilyali, N.E. to another (name not remembered), then E. to another Wandilanya and N.E. to Wandunya.

From Wandunya they came to Kaliwarni bina - a big lake made by karli or kali. Kudharra waddi (you sink in bina (lake)), near by are gurjin - species of mud fish, dhugurr fish.

S.E. from karli warni to Dhurgurung gabbi.

Mala miri (water bag made from skin of mala) water was brought by murgaru from Auru. Auru got injiri gabbi (water roots) and he drank until he was full up to his throat. F. 138 Murgurua stole Auru's water and Anala tracked him and saw the big water at Murgurua and he threw the water about, wasted it, and when by and by Murgurua came back to his water and saw it thrown about and wasted, he tracked Auru and caught him by his junda and ginna and threw the ginna away. Then he mended up (gathered up) the gabbi and put it back in Murgurua. Gurging and Murgurua stole my gabbi. Anala made a little waka, very sharp and tracked Murgurua up and hit the gabbi he had stolen and threw it all about.
Coldsea district

Mulburiji, a big snake, ate every one.

Wabarnda, a woman, sat down, and a lot of nunga came and sat down near her. Wabarnda ate nunga and threw them up again. She was all right. She is now a rockhole near Wynbring.

Bulburda took gabbi and put it into Murgaru.

Walburdi sits down at the Bina (lake). He came from allinjerra and turned into a bina and karu (Joe's). He made a ngura at Bina.

Warmula, Kallaia's mate.

Burrguna gabbi - 3 kallaia made it. He sits down a long way koggarara. Je can't look at the kallaia (dark spot in Milky Way).

Coldsea to Kalgoorlie.

Bilyinya country where the babies come from excrement.

The nunga died at Walunya. They came from Ngaldana. The bony ones died there. Dhoogoor nunga ate all the young ones.

Jo, informant Mulgarongu

Another Story in the Making

Nyirunya katta - morning star - make young men come quickly.

Ngangur come out and it will be too late and girls too, quick marry them up.

Mulgarongu (Jo), informant

native cat

Giniga was Banaka.

Opossum

Wajurda, Kaimera.

Moon

Bira, Wilyar (cloud or rain)

Karrbiji, western people?

Ngabbula snake, backed lizard

Kallaia, Kaimera

Gurlew

Wila, Kaimera

Young giniga, Tharruru (children of 'Banaka')

Nyirunya, a big woman, sits down and takes babies from her inside and puts them everywhere. She tells them not to wongga, nor whistle, nor make a hissing or kissing noise. (Yulana were her gijaara). Nyirunya went into the ground allinjerra and is now either part of Orion or near him - Sirius?
Maalu (kangaroo) gabbi, maiabirdi marra-gudharra, Anberan (he made these waters and ate wonguna and nganjunga (walked about) Kalibila gabbi where he made a creek (Ida gaddin gabbi), Junda laua dhurra gabbi also, made kali and sat down at Undirinya (all north).

Kanala - north rock kangaroo
Maalu - middle grey or white kangaroo
Jurrjurr - south owlet nightjar

He threw the kali and made gabbi everywhere. He tied up the kali (wilu) and made and ate womma. Kulbir put them (P. 32) kuladanna gabbi where there is great water and womma is got out of the ground.

Kanala gabbi, allinjerra, Woggulanganna (big burnda of Kanala), Kulardanna (womma), Jundurnga (big burnda and gabbi).

Jurrjurr gabbi owlet nightjar's water

Undirinya, maalu gets womma for them.

sp. of wallaby milba ate Joe's tooth.
Fragments of the Bira and Giniga Story from Notebook 6F.

Karai - rockhole, where Wilba was speared by Giniga, wilba murdi.

Bira and Giniga fought at Jurunya.

Ganga-bi, Giniga sat down there and called it that; then he went on birargara, early morning, go on, sees smoke, murdu murdi .... He sees old man carry waru dhaggulyu, fire stick, thandu, bag, nyura Bira and Giniga fight and die, they are now stone and are now at Juruma or Juruna camp at Boorinya.

before Jurunya.

Bira moon, bira goli - plenty babba (dog)
ilga = another term for dog.

Giniga sits down at the creek.

They stand up when strange munga come, wauruda and giniga and kalla.

Waburnda, north of Wymbring, Beelarna a long way north.

Ganba (snake) sits down there.

Juruna, Bira (moon) sits down. He camps near Boorinya - karu (creek) Giniga sits down near Bira.

Birdunya, kalla sits down. Ngabbula sits down inside.

Karrbiji sits down. (Get this complete if possible)

Ooldea Range, where Giniga killed Wilba. He took Wilba to Karrailya gabbi and opened the jarda, left jarda and then took Wilba to Ngoora at Moonjina?

Murdi moordi moordi yugan!

Giniga speared Bira. Giniga named Gangabi water.

Bira hit Giniga with wija wija.

Giniga bleeding from nose, ran away from Bira and all the ground is red at Mammadya. N. Bira sat down and there is a ring round Dhurunya where he sat down and a little way away sits Giniga.

Kurda manthu = entrails
Giniga was giving his guts the .............. (indistinct)
Giniga planted all the trees, bungal one way, others all about. He threw all the spears and made them into different trees.
He was mottled; he gave them all his jarda, insides; he kept three spears and killed Wilia with one and Malaguli - mamu (like a rat) in a nest and he speared and vomited them and then he heard his own guts talking and he said, Brother wants me. His brother's foot was bad. He went back and met two old men sick. He didn't hurt them.

went on found track of lame one, tracked one, and tracked, only found camp, then he tracked on and found Bira and killed him as on previous ......

**Karrbiji Story**

Burnda from Ooldea is the kanyala goola (kangaroo skin) that Karrbiji carried water to Ooldea. He brought it from allinjerra.

The water of Ooldea was one time on the surface. Karrbiji brought it there when one day he heard Ngabbula whistle. "Oh, what's that?" he said, and he covered up all the water.

Bagginya, north somewhere, the Ooldea water came from.
Wilu (curlew) stole a wandi from Yulbareri and took him away (boy)
east of Koggarara. He wanted to be buneri muna-ardu (big master of ceremonies) and have a wandi to give the Koggarara nunga, but the wandi's tharburda and narrumba (relatives) followed wilu up and speared him near Joordadharra and he turned into stone there and you can see the burnda wilu (stone curlew) on Tarkula warri (Taree, now Taree).  

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Yugarilya (sisters) came from Jurdadharra with Kadagutta (digging sticks). They were chasing mulanu whom they wanted to kill, but their kadagutta were all too short.

Yugarilya sang:

Wun gurardu
Ngainbu ngardi
Guyur gurardi

(our sticks are too short to kill him. We run quickly to try to hit him but too short are our sticks.)

They chased Mulanu to Tuggama. There were two Mulanu or Jidarra. One went west and pushed up the cliffs to hide him in the water. He pushed the cliffs up till he came to Dholina and Ilgamba. He rested there and went on pushing the cliffs up, resting at two or three places till he came to Murdierung. Then he got tired of the water and came out on land and pushed the cliffs up inland for a long way, till he came to Tullilongbi. He left the warra at Murdierung and went along the wini (plain) making nggarrgu (cliffs) far away from the warra. Yugarilya thought he changed into baiongu (echidna, porcupine) but he was jidarra all the time, only he pretended to change. They sang again as they followed him:

Kanguru kanguru goona mul ber je
Kamuru kanguru goona jen jen

(older sisters from the same mother's womb)

Yugarilya lingered awhile to dance and eat Kongu so Jidarra got away from them.

There were no nunga with them.

They cut two kadha only long and crooked ones, no good, and Kanguru
left them behind as they were no good, being too long and crooked. These two Kadha are now stars in the N.E. near Yugarilya (Pleiades). Then Yugarilya cut a good round Kadha and made it all right and it is now near them in the sky. They threw the crooked one away and it is also near Yugarilya.
He went far.

He burnt men, S.E. of Orion, 2 burns, one black and one
bands.

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Abornar babba (beagle)
Canopus jarrjurt (bird)
Herschel Delphina
Gibbera Vega
Malma Jinn, eagle
Hunting pointers
Sirius-is also Hyrihyu
2 burns S.E. of Orion or are they the horns of the bully.

penis and
tail

To face Page 11

Aldebaran
Kambuguna
Kurbarnur. Burn, like a male
all women
oldest sister of
Kungara (Pleiades)

Muru

Hirangu

Hyrihyu (Orion) went into the ground alljirra and then went

Erynuw (Orion) used to eat all their babies till there were no Eru

Mingari (mountain devil), a big woman travelled alljirra

and whenever she sat down to make good she left babies and told

them not to speak or whistle. The babies were called yuluma.
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Cibbera (turkey), Vega in Lyra
Kaanga - wia, Aquila kaanga wandi Delphinus
Koonga may be seen in the morning
Kallaia killed Ngabbula
Karrbi ji and Ngabbula are allinjerra

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Gunanguru - ordure of carpet snake which had been vanquished by Milbarli and Yungga and Kallaia? Now white stone near Wadunya gabbi.

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When they drink wine, whiskey or hot tea they lose their sorceryship, but if they give up drinking the white man's drinks and go to ganba munda (magic snake's country) near Wynbring (Winbora native name), they can employ or barter for the services of a good sorcerer there to bring back their sorceryship to them.

Yulurijja are at Bunja gabbi. (This is Djajjila and Dhambu's gabbi.) Mala (sp. of wallaby) brought gabbi to Bunja and Milbarli and Yungga and Mida (who are ngurgandarra - mates - banded iguana and long tailed iguana) helped Mala. They killed the ganba (big snake) that prevented the nungga from getting Bunja gabbi.

Jubain, a dhugurr nungga near Tarcoola, made too much rain. He was a great rainmaker and he drowned all the wiana (women).