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cont.
12p.

Bibbulmun Date of Huiders visit 1801. Area
Hebunyan Group area
Visited by Huiders in 1801. 3 weeks & day here.
Investigator was Carver here

P.T.O

King George's Sound
Princess Royal Harbour
Doubtful Island Bay.

Cape Leeuwin & Huiders Bay
Huiders must have King George's
seen this Bay, but.

His first contact meeting was with King George's Sound.

The Kooramup Kermis took the same route
from K.G. Sound & all across the Continent. group
returning either eastward or westward. Hebyan has
only seen his father's graduate, the performance
the Kooramup dance. He took part in the Womawa
dance

Huiders visited K.G.S 1801

Detachment of Kildes (James Eyre) arrived at K.G.S. ¹⁸²⁶ 1826.

This detachment evidently has not heard from any

members of Huiders visit & review. in fact.

Hebyan was about ~~80~~ 70 or more when he saw
at the Kooramup camp in 1808

Flinders arrived 1801 remained three weeks
 1801. Flinders
 Heberlein's Father Grandfather Grandmother Says Flinders & was there ^{ance}

Heberlein might have been born in the 30's

Flinders arrived 1801
 Heberlein was 1908 at my camp
 Heberlein was ~~1823~~
 Heberlein was ~~107~~ years between
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He might ~~be~~
 have been born in the 1830's or 40's

~~1831~~ ^{years} - Origin of Kenney
~~31~~
~~1832~~ Heberlein was dead at my Camp Kalamang 1835

~~1841~~

Hebinyan

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entered into the Manitchmat phratry (White Cockatoo 'Stock'), which made me his blood relative. ~~To whom~~ he could talk quite freely about his group, conferring all my birds taken from living young to the Bibbulmun of the South West of W.A. (1900-8)

Hebinyan must have been born ^(twenty or thirty) some years after Glider's visit. ^{perhaps} before Major Lockyer arrived in 'Albany' (K.G.S.) 1926 (?), but every little male Bibbulmun boy must begin + finish his boyhood among the men's groups, + Hebinyan's young memories, coming in spite at times, were all of his 'mother', + his group, + his superior attitude towards all women; + his 'young' place, + 'manhood' place, + 'old man's' place among the men of his group.

I must give a short summary of ~~the~~ this Southern 'Bibbulmun' group so that their conduct, + their reaction to Glider's arrival, can be fully understood + appreciated, + Hebinyan's memories confirmed.

The Southern 'Bibbulmun' groups were the remnants of the first (uncircumcised) groups that entered Australia, from the North. (I ~~have~~ ^{found} ~~only~~ ^a pronounced affinity between

Hebinyan's ancestral group + the Davidians of Upper India; ^{the Kyp' (or Kyla) boomerang, javans + ...} which came to Australia via Celebes, Kattyawar (Bombay) or Thebes (Egypt)

They were ^{the} ~~the~~ ^{people} ~~the~~ ^{people} undoubtedly the first human arrivals ^{in that area} for there is no sign or token to show that any other human had reached those Southern Seas. ~~But~~ They brought with them their laws + customs they were living under + practicing in 1801.

They were ^{the} ~~the~~ ^{two} ~~two~~ ^{types} ~~types~~ ^{of} ~~of~~ ^{the} ~~the~~ ^{Group} ~~Group~~ ^{derelict} ~~derelict~~ still living in ^{South} Western Australia - still showing ^{the} ~~the~~ ^{few} ~~few~~ ^{of} ~~of~~ ^{the} ~~the~~ ^{Group} ~~Group~~ ^{derelict} ~~derelict~~ still living in ^{South} Western Australia -

Rebinyan was a very old man when I first met
him in ~~1905~~ 1906-8. at my Katanning Camp. (W.A.)
He was one of the forty Natives - all measles patients -
under my sole care & tendance, & being so old - about
86 or more; his great strength, height, fine health &
strong physique somehow made him a special
victim of the disease which was carrying off young
White Children & adults daily in Katanning at that period.
He was the only living member of the Keip George's
Sound "area, Western Australia, whose group saw
Flinders & the "Investigator" on the morning of December
8. 1801.

Rebinyan lay in a leafy & cosy bunkroom close to
my tent, his only desire, a nice fire log at the entrance,
always alight, & this was easily managed. Through the
day & night.

I tended him specially through his attack, & when
my tasks with the other patients, necessarily
performed ^{allegedly} three times daily, enabled me to have
my evening meal & quiet rest, I went to Rebinyan's
fire so that he also could have his evening
pannikin of Tea with me.

Then Rebinyan would respond to my quiet-
reminders of his "Pibbulman" group, & without
questioning on my part, as he knew I had been

The group's phratry ^{of} were Meritchmal (mat "means 'stock'
"Jamies") White Cockatoos & Wordingmal- (black crow stock (or mat)
~~the~~ were the only married & marrying pairs in the whole
(North or that area the descent was maternal)
Pibbulum Group. Their descent was paternal, in
the Albany area & northward to near Kunlton, & each
phratry retained its characteristic type. Tebryan was Meritchmal
& the only other old Albany area man. "Wardien'yie" was
Wordingmal. The crow stock was a coarser, opaque flesh type
the White Cockatoos stock a finer clearer skinned group. Which
can be observed in the photographs of the old living
members whose photographs show the distinction.

They also had brought a "Totemic System" with them, or
they developed such a system in course of time. They called
their "Totems" "elder brothers". Böring "elder brother" "örung"
-ger "elder brothers" & every animal, reptile, bird, fish
vegetable etc etc, was the "örung-ge" of the groups.
& ~~at~~ ^{for} their larger food Totems ^{Kangaroo} certain ceremonies
were performed for the increase of such animal (Kangaroo),
bird (curlew), (Mallees hen etc), large & small, fish, edible
roots, & such vital foods. There were ceremonies for all
them & periods of abstinence from them & these ceremonies
& their periods were as old as their phratries.

The little boys were early taught these vital lessons, & thus
their social system was kept in being till the extinction
of the groups.

A range of hills in the ^{southern} groups area was called
Börung'etup "Bö" rung'-etup, & ~~was~~ ^{were} the "Shrine" Home"

'Sanctuary' of all "bo-xung-gu" (Totems plural). In this range of hills, a great magic snake called "Woggal" dwell, & kept watch over all the groups, so that their great food ~~totems~~ ^{+ Totems} would be preserved, & the due ceremonies for their preservation be performed at the proper times. The whole range of mountains were thus made sacred & any kangaroo, mouse or other large beast who took sanctuary from the his human bo-xung (brother) hunter, was never followed, & no native ever entered those ranges.

This then was the law of existence amongst the humans & their living food & these laws were so strongly impressed upon the children (boys) that they were kept religiously under the penalty of the groups.

Their belief in a life after death was universal. The home of their dead lay beyond the Great-Western Sea, & was called "Kookaninup" & every dead man's "spirit" (Jang-ga) ^{calls} the moment it went out from him ^(through his windpipe) went immediately westward under the sea, to the home of all his kin = Kookaninup. Half way through the sea a great Karra-koo (black Cockatoo, White Tail) ^(nest) ~~was~~ tried to stop the ~~the~~ spirit, & this obstacle had to be overcome by the

Jang'ga ^{of the}

Dead man. He passed through & went on his way along the floor of the sea until he was reaching the Koorannup shore. He tried to catch a fish or some kind of food to take to his people who had gone to Koorannup before him, & as he reached ~~the~~ Koorannup, he saw his own people wading on the shore & all of them

were Jang'ga (~~white people~~ "White spirits") They welcomed him & gave him food which he ate & then went to sleep, & while he slept ~~the~~ his Jang'ga Kalleep-gur ("home" "fire side" ^{his} own group) pulled off his dark skin & then he woke from his sleep he was a Jang'ga like them (a ^{Koorannup} ~~beastly~~ spirit)

The few Jang'ga who did not get overed, overcome the Karral ^{of people} ~~stoppage~~ returned to their earthly Kalleep (home) & became evil Jang'ga "haunting ~~over~~ ^{+ dark places}

And this ~~is~~ is when Flinders & his "Gentlemen" (as he rightly called his crew) - became the first "White Jang'ga" group to come back from their Koorannup home to revisit their own Kalleep: & where Reberyan's story to me of the return of their "Bibbulman Jang'ga" & how they were at once accepted

(his own ancestors)
by the living men, who saw them come ^{over} from the
"Kob'bara" ship? boat? & walk about "their earthly
Kalleep."

"They were shy, but not afraid" wrote Flinders... ~~What~~ ~~the~~ ~~is~~ -
"They ^{the heavenly visitors} ~~walked~~ about" without-fear or halting just-like
their living Kalleepgur ("home folk"), & the living men
watched them from bushes & tree trunks, until they -
especially the elders of the group - lost their fear, in
the great-wonder & delight - that came to them as
they realized that they were seeing "Jang-ga
"Yung-or" (spirit-men) belonging to their own
"Kalleep", who had returned to their old ground.
Every movement of these "heavenly spirits" was
noted; every face was studied, & some resemblance
to a dead brother, or father, was noted & commented on.
They came towards the tents, unafraid.

"The man" (writes Flinders) when communication had been
made, "was admired for his manly behaviour & they
gave him a bird that had been shot & a handkerchief."
They made signs that Flinders interpreted as a desire
from them that this group should return to the
place from whence they came."

When they approached the tents 'with caution'

"Mr Purdie, assistant-Surgeon, going up unarmed,

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a communication was brought-about."

Next day (23rd Dec) "formed a party to visit lakes behind ~~the~~
West Cape Howe, walks N.W. of Princess Royal Harbour & thence
West. - had not gone far when a native was seen
running before us, soon after an old man, he was anxious
for us to go no further, was not-able to prevail - we
accommodated him as far as to make a circuit round
the wood where it seemed probable his family & friends
were pleased - the old man followed us, hallooing
to give information of our movements, & when a "parquet"
was shot he experienced neither fear nor surprise."
(This was probably a 'general' camping area where
the women & children & old people had a semi permanent
Camp near some "woman fishing" small estuary.)

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On the 30th wooding & watering of the ship was completed & sails repaired.

They a limited number of natives was seen; they were shy but not afraid, & during the stay of the "Levestepaten" no disturbance or attacks occurred although they visited the tents daily.

Writing a few days before his departure from King George

Sound, Heider says:-

Our friends, the natives, continued to visit us, & the old man, with several others being at the tents this morning, I ordered the marines on shore to be exercised in their presence. The red coats & white-crossed belts were greatly admired, bearing some resemblance to their own manner of ornamenting themselves; and the drum, but particularly the fife, excited their astonishment; but when they saw those beautiful red & white men, with their bright-muskets, drawn up in a line, they absolutely screamed with delight; nor were their wild gestures & vociferations to be silenced but by commencing the exercises, to which they paid the most earnest & silent-attention.

Several of them moved their hands involuntarily, according to the motions; and the old man placed himself at the end of a rank, with a short staff in his hand which he shouldered, presented, grounded, as did the marines with their

muskets, without, I believe, knowing what he did.

Before firing, the natives were acquainted with what was going to take place, so that the volleys did not excite much terror.....

The native women were kept out of sight, as the men appeared to think them must be women in the ship, & that a similar jealousy actuated the company of the Investigator.

The belief that there must be women in the ship.

induced two of the natives to comply with our persuasion of getting into the boat to go on board, but their courage failing, they desired to be landed, & made signs that the ship must go on shore to them.

'Our frequent & amicable communication with the natives of this country has been mentioned. The women however were kept out of sight, with seeming jealousy.