

VII 3b

EUCLA MYTHS

complete



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Minjia (Lucy), informant

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 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. Adhunga, Igunga and others are karaara and Wongarri is madheri (?) At Woljina 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 and prints of people sitting.

Ngarralea

Dark skinned - ngūrūrū

Fair skinned - barrgarra



Munsi and Ngainggarri, informants

Wirrbing all sleep together and showed nunga how to sleep with their murdaru.

Dhuleri - bulerin - you two, man and woman, sleep together.

Wilu - makes them fight. He stole a wandi and went away Kogarara with it and you can see the spear and the wilu near Tarcoola.



Ngaingarri and Mungi, informantsYugarilya and Jidarra

Yugarilya came from Jurdadharra and killed mulana the snake there,  
with kathagattu bring your stick

Oh minya, too small

Yugarilya sang :-

Wen go rardi,  
Ngain ber nardi,  
Guyur gurardi.

Yugarilya ran along the cliffs trying to catch Jidarra.

He died at Jurdadharra.

Tuggama Island - Yugarilya hit him there.

Their kandula were too small. They chased Jidarra and he pushed up the ground and made the cliffs so that he could hide under them as he ran away from them. He ran along till he got near Murdurung, then he got out and went along the road and pushed the ground up and made more cliffs far away from the warna. They first thought he was a porcupine, but it was Jidarra all the time.

Mungi

Balgurda and Wardu met together and Balgurda tried to swim, put his head in the water and fell (sank) down. Wardu said, "I'll give you two thaggulu," and he put one at one side of Balgurda and one at the other. Balgurda went in and swam all right, then he gave Wardu biri (nails) and Wardu dug and dug and threw the dirt away and made a deep hole for himself and worked at the hole just like Balgurda when he first tried to swim. (Published)



Ibari

Kanga (Irdabili), Warding (turkey), little kanga (Delphinus)  
can't walk, Nyumbun (crippled).

## II

Nunga was kundili's gijja and his murduru called her always  
kundili and made her get gabbi gabbi and get baru (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 1-1-2-3, then more and more and by and by she came to  
a big clean kallia M ma bulerinya

(P. 85) in a big mob of kallia. She tried to kill him, but  
he chased her, singing "Bulerinya 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.

(P. 84)

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.



(P. 85)

## 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.



DHUGURR JILBI (Two Brothers)

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.



Yuria Water (confused story)

Song of Kaanga to Walja. Yulbareri Dhugurr

Kā kā yambin yura yarru warranu

Kā kā yambin yura yarru warranu.

Kungara took Walja's murduru away. Karnga and all the mob cried out, Ka, ka, etc., and he took her to Yuria and then to Koorijilli R.H. and they sat down there. Kungara made a deep hole and he lay down and she lay on top. Walja made water and by and by Kungara heard a noise and he said, "Oh, it's raining over there at Kolone" and Kungara came to Waldhabi and had a big drink and it rained and rained and by and by Walja came and speared Kungara and took his own murduru and went back to Yuria.

From Kurijilla a creek (karu) went on to Krinjabi. Kungara ran and ran from Waldhabi and the gabbi followed him up and made karu.

Walja's wife was wilu and koongara ran away with wilu. Walja followed them up.

Koongara built on stony ground, also wilu.



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 out, 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 woman 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).



## 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.

Two jilbi walking along. Another one come along and get baru.

They sing all night and morning. They had a big round tharli and carried it singing.

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

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

They are now imbu (spiders). The man who killed them was a

dhugurr nunga. He was a spider too.



Juin Juin Song

Birbin birbinyarra bulda bulda,  
Ngarrmūlji ngarrmūlji.

The nunga 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 nunga then turned themselves into juin juin.

## II

Bilarl (sooty bell magpie)

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 nunga 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 nunga mukka comes back. Mingari leaves young woman (thalbu) and tracks them up. She was sharpening her wana and by and by she saw Mamu (Devil) catching them. She killed Mamu with her wana and took nunga back alive.  
Nunga young bilal.



From Notebook 5c, P. 127

Minjia and Nyanyila, informants

Yugarilya nunya'ed at Yuria and left white stone amongst the granite 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.

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Minjia

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

Koongara ran away with Wilu and Walja sat on the granite and straightened his kajju (You can see marks of knes, 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 Yuria also the 7 sisters Nunyil and the white stone is where they dropped ? (last word not clear)

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Gungunya

Kala būnu - fire magic bone. I put it a little in the fire and point, and next day do the same, and when it is half black, and charred, the man gets minga and his inside burns him up.



RAIN-MAKING

## I

In the '90' and Wonnunda areas, where rain was greatly needed, some of the men (wardaun) shook ngammardi jilyal ("wattle" tree branches) to and fro, to and fro, and that night rain would come.

## II

If the above failed, or if guyanum tried to bring rain, they hit the largest waterhole they were camped near, with jilyal or jilgal (branches) and rain soon followed.



HOW THE KANGAROO'S EYES WERE OPENED

Karaja (a long time ago), Kangaroo had no eyes; Marna (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 bagl, 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 Magellan'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 big clouds come.



Kulajii's Story of the Blind Madhuru

Madhuru had no eyes dhugur time and M'maingurra took some fire to where madhuru sat down and warmed and warmed and warmed their eyes and madhuru could see, and madhuru sang :-

Jilga burda, jirga burda

Wina ngana nganarri

Jilga burda

Wini ngana nganarre

Jilga burda.

From XII 2A, 5, back page.

Story told by Karnduing and Mickey :

Kara - spider - made maduru blind. He wanted to make the mining bring plenty wurdija (fat) maduru, etc.



HOW THE MEL MEL AND 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).

"Ngagalu 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 (eaglehawk) 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)

Then 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 wiba (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 that 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 Mirrmirr (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 on to 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, Kauarnduna, 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.



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 nunga 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) informant

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 Thardamu 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 dudū 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 wommoo, 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 ngaldhari 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 juru (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 (eagle - hawk'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 (night hawk) and he has to fly about at night time (kangea) and not in the day time (bir burdu).



Myths

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 Jiringia's kaji is in the sky and so are Mirangia 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. Ngangamaia, 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.

"Biza nyin kogara (stay there east)," they told him, and now he is yagin and gets up in the east and sits down.

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

Magellan's Clouds, Boolbarroodoo, the larger, dhadhalba or Kooroodha the smaller.

Baduwudha sat down at Yeyurdal.

Wa wa wogea (which stars?)

Yaggangurra - Pleiades

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

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



Myths, Eucla district (Karnduing, informant)  
of Willilambi (Twilight Cove)

Baluri guja or Baluri wuda Dugur (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. Ngulalija, 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 <sup>bigger</sup> smaller of the two).



<sup>moon</sup> Yaggin and his <sup>dingoes</sup> dhoodhoo came along the road killing and eating all the mining until Mannarn (now bittern or mopoke) made a <sup>spear</sup> kajji and <sup>club</sup> warden and killed and ate the <sup>dogs</sup> dhoodhoo. Now Yaggin and dhoodhoo and Mannarn are for ever chasing each other across the sky, Yaggin the moon, and <sup>dog</sup> 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 <sup>head ornament</sup> wonningi when he was <sup>man</sup> mining.

Bilda made the first <sup>spear</sup> bungal when he was <sup>man</sup> mining.

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

Wirding goodha made the hair under the armpits and on the pubes.



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 men but he saw none. Then he ate his food and after he had eaten, he slept, and while he slept, Badu got a spear and spearthrower 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, Bubalu, 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 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 (about 2 miles from Wonunda and 1 from Kalliambura).

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



Mythical Names of Stars

Balbaradu <sup>& Koordoolba</sup> were two brothers and they used to kill wandi <sup>boys</sup>.

At Bandarba near Murderia, they killed him with a meeji (knobbed club). Balbaradu are now Magellan's Clouds. They are in the skywest of Waljamiruna. All dead natives are taken away by Balbaradu the younger (small <sup>larger</sup> cloud).

Waljamiru - Pointers of Southern Cross (miru of eaglehawk) <sup>spearthrower</sup>.

Kalia (emu) - dark spot near Southern Cross.

Yinma (long carved flat board) - 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 <sup>west of Eucla? Birainbiri?</sup> ?

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 <sup>wardunda's</sup> 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 <sup>30 m. W. of Fowler's B.</sup> 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 <sup>eastern people</sup> were Kogarara.

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

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

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

Kara (spider) is northeast and is the winter evening star.

He comes close up to Ngurainya (Vega).

Jinyilagaja - 2 stars S.W. of Orion.

Baduwudha go away after "lambing season". When big clouds and



Yarrgu, informant

JIRAWEA AND HIS DOGS

At Murdieran (near Wilson's Bluff), east of Eucla, <sup>men (Eucla district)</sup> 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 Baduwuja (two brothers, one right-handed, the other left-handed) made a trap and yard beside the cliff, with <sup>knobbed clubs</sup> two big moojij and one brother sat at one side and one sat at the other side. <sup>dingoes</sup> 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 <sup>spear & spearthrower</sup> 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 <sup>Mur'di-er-'ung</sup> Murdieran.

Jirawea is now bilyal and in winter time you can see him and all his dudu in the sky (Achernar) 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 <sup>pubic tassel</sup> tani with him." Gidigidi was the name Baduwudha gave to the wandi. The wandi ran away and went inside a blowhole at T'analulu to get out of the rain. He went to Kogulbirdi and Ngangarungunya and passed this place, making a road as he went along. He sat down at Bininji and T'analulu was passed and Dhoorgunyilu (Yilaru country) noondi-warra was the road. He stopped at the cave (gooberarda) because he heard a <sup>man</sup> mining chasing a kangaroo. Two lubras sat down <sup>boy</sup> Walbinya. Wandi was hung on the tree by the <sup>men</sup> mining (wadhu) now Peacock with his <sup>women</sup> yagu wudha, the two <sup>women</sup> lubras. Goobaradilla was where they left the boy.



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 she had a great karrongu and koondi with her. Badu broke it 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 Thanmurda.

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



Star Myths

Jinyila gujia - 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 <sup>Eucla men</sup> mining had no <sup>spears</sup> kajji. Jirawea who came from <sup>east</sup> 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 badhwudna, one right-handed, the other left-handed, made a trap with <sup>knobbed clubs</sup> moojij near the cliffs and caught all Jirawea's dogs and killed them. Jirawea had a <sup>woman</sup> yagga and <sup>boy</sup> 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.) <sup>5 miles east of Eucla a fresh water spring is in Spider the sandy beach there.</sup> Kara was "mate" for M'maingurra (Orion). (He is opposite Bijil.) Nangabbula is Aldebaran, Malamining, the head of Orion. All these were Kalda mining. Warrmula 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, <sup>wombat</sup> woggea got burnt in the <sup>foot</sup> jinna, and bilda got jira burnt and <sup>eaglehawk</sup> yarda got his neck burnt and <sup>emu</sup> 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, <sup>Mun'narn</sup> mumarn then told them to go as biras and he became mopoke.



Idiliija (turkey) and kala (fire) are associated. When mining make 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 <sup>east</sup> kogara way.

<sup>moon</sup> "Ngammardi beeril beeril ballundha ballundha," sang the yaggin as he went along the wandhain road to Thammarda. Kooroogan kallaga, Baduwudha took Yaggin's <sup>inside - stomach, etc.</sup> 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 Kuluna there are footprints of dhoogoerr mining. At B'rainbiri Git-ap and wandi stole a kundain (yinma) and took it away <sup>Nor' West</sup> kaiala. It turned into a stone and now stands on the plain somewhere near B'rainbiri.

Koogurda first made thaggawi (wooden scoops) and kajji <sup>spears</sup> and <sup>opossum?</sup> bilda made the first bungal (spear).



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 madhooroo (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 (bui). Wallainyoo took Wili's inma <sup>sacred board</sup> from the tree and then he came back to Wili and pretended that 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 jimbarri (cutting <sup>initiation</sup> 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 jimbarri with him. The inma he had cut from the tree. The two yagga by and by went along ngarrga looking for their bai-<sup>Head of Great Australian Bight</sup> igu (brother) and followed him to Ilgambi. They are now in the sky winter time yabbaroo (north) way. Their names were Wannoojea and Wannaujea.



WALAINYOO

(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 <sup>initiation</sup> knife) he cut a long yinma from the <sup>sacred totem board</sup> 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 kooroodoo (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 wonningo 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 <sup>Eyre's Sand Patch</sup> 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 <sup>30 miles E. of Fowler's Bay</sup> Kooloona and nyinnain <sup>(sat down)</sup> there and got <sup>spears</sup> kajji. Miningji yoongami (mining gave them to him). He went down to Waljamundari and Nyinnajin there and boodha kaianu went on the bilia and the other boodha went a different way. Walja goobala and boodha went a different way. Walja goobala and boodha got his <sup>spearthrower, spear</sup> warden and kajji and speared Walja and Walja flew up and up and up through the boondong, 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 <sup>boy</sup> wandi and <sup>woman</sup> yaggulu he killed were Walja's <sup>"wife"</sup> majji and <sup>boy</sup> wandi.

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

Noonyan was once <sup>man</sup> mining and he had no dhoombari bija yogga (betrothed wife) so he went <sup>east</sup> koggara and he yoorgooil (stole) a <sup>eastern</sup> koggara <sup>woman</sup> yogga named Yooria. Then by and by he went <sup>west</sup> weelara or kalda and stole another yagga Jibbiring Yangauena. He tried to steal another yagga <sup>jerra</sup> 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 yogga on his koggara side and wilcora yagga on his weelora side (Aquila?). Ngabbobea is the angle of the V in the dog constellation. M'maingurra - Orion - are the Eucla mining in Dhoogur times. <sup>men</sup> M'maingurra "kaabain". <sup>women</sup> Yaggaingurra - Pleiades.



NGAU (mallee hen) SONG

Sung at Eucla series of ceremonies

Beega yila yilanga woggara noongurung  
Ijerbē igerbē woggarne eebiga  
Eebiga ila yila

JEEDARRA (snake) SONG

Barba barba woggarna  
Larna ularna woggarnē.

MYTHS CONCERNING THESE

A koggara mulba (eastern man) lay down in the shade and while he lay down he felt sick (ngandain) all over and then his head went away (he remembered nothing). Then he woke up, but when he woked up he was walking a long, along, along kalda (west) and by and by he met a big mobburn mulba who took him to Darbirdi and showed him some wilbi (water) with a big jidarra (snake) in it. The jidarra came up out of the water and swallowed him. The jidarra swelled and swelled because the mulba was inside his back, and it goonaed, goonaed (voided excrement) as it travelled east. Then it made a big circle and lay down inside that. A ngau's nest was near and it took all the eggs and scattered them about and there seemed to be bardujarri (many) eggs everywhere. Then the <sup>snake</sup> jidarra went into the ground and a little bird came up and tried its wings and then flew away along the road <sup>east</sup> koggara way.

By and by the mulba woke up and his bones ached all over and he lay still and remembered all the journey he had taken and how the jidarra had swallowed him after it had eaten a kallea (emu) and he saw the ngau and the little bird coming up from the ground where the jidarra went down. He made the jidarra song then and the ngau song and then when he got up and was yaddoo (better) he told his people about the jidarra and the ngau and when the jidarra dance is performed, the women are <sup>painted</sup> walgaed with the <sup>excrement</sup> goona of the <sup>snakes</sup> jidarra (round white circles) and the performers carry vessels of ngau's food in their hands





and dress themselves with ngau down. head ornament of hair string  
 are worn for the jidarra. Wonningi and wreaths etc.  
 This side (east) of Darbirdi he  
 met the other mulba.

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Jidarra Song

Jalyimurra (jalyi - spit or sea froth)

## I

Wallarding jiraa anee jijiba

Lala innbanaa aneroo gunda.

## II

Warnē warnē ra ngooraa

Maroodhanbulaa ranee

Biji biji maradna.

## III

Barlara mor ra

Lara ra warna na

Aburda burdara ngaree jinda.



Tying the DogNgoonean Ijann

Binganing went out hunting one day and he could not get opossum nor <sup>sp. of iguana or porpoise</sup> 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 <sup>woman, wife</sup> yagga hunted for him. They lived in a hollow log and her <sup>men</sup> mining used to get <sup>boys</sup> 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, informant

There is a big tree at Yalugurra <sup>"70 Mile"</sup> (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, informant

Munnarn, jillong, gammi-gammi, dungal, dharndu, walja, mirrmirr, jillyong (all birds), were <sup>men</sup> 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 <sup>mooon</sup> Yaggin wanted to keep all the <sup>men</sup> 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 Boolbarroodoo (Megellan 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 <sup>men</sup> mulba between Munderbila and Wonunda. <sup>cattle station N. of Wonunda (Byre's Sand Patch)</sup> 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 Wonunda. The sea went back again, and left the place dry where it had drowned the mining.

Kaldhala (groper) and Wardunda (salmon) were <sup>men</sup> mining in dhoogoor time. <sup>Kailga-kailga or</sup> Kailga-aalga (porpoise) was a snake. Woggea (wombat) and Balgurda (seal) were mining and they fought at Bialbi during a <sup>special corroboree</sup> bijubiju. Balgurda went into the <sup>sea</sup> billia but Woggea thought it was too cold and so he made a hole in the <sup>stony ground</sup> 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 goonmunyerra".



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

Koogurda made a warda (doggard) <sup>spear</sup> kajji Jijilup way and half broke it at Mutarin ? and Wardagujji.

Giniga (native cat ~~or~~-possum) made a wilgoo <sup>red-ochred spear</sup> kajji at Warringoodha and half broke it and then the spears all grew.

Koogurda at Bingarning and Koggarawiri made <sup>red ochre</sup> murdarba there, now <sup>sea</sup> billia has covered it up at Bingarning.

<sup>Two women</sup> Koodhal yagga drank birli (water from roots) and <sup>opossum</sup> bilda came and speared them behind and yagga went away and made the cliffs. <sup>spears</sup> Kajji broke their back and the land rose up and rose up as they walked away from bilda.

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

Biruing got the fire for <sup>men</sup> mining.

2 kallagoorinji 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 billia, and Kalliunderra caught it close up to the billia. Biruing fought Kalliunderra and Kalliunderra killed Biruing and took the fire away yandalya (north) and Moonyeroonya, Anbari, a big wind came from <sup>N.W.</sup> 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 Biruin.



Bongurgum came to Bialbi for water.

WONUNDA  
Bialbi + Walja ate them all.

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.



munnarn said  
 mambo waning  
 morning time wait till  
 bom bo ngarrin  
 now I'll sleep  
 Mirining fire going  
 about night time  
 Bai au - brother she called  
 Daaja mombo  
 wait till morning.

AGave them balgurda  
 kardai wardunda  
 Dulea.... (last word indistinct.)

Balgundera and Ngallilea : Dhugurr Story

Wadhu Aquila  
 his two women at either side  
 Jirungia, Arcturus  
 Nganga bilyari, Venus  
 Kidi gidi killed Wadhu and his woman Walgarong.  
 "Girdip", Kidi called Wadhu.  
 Nunga ngarran, come and pick lice out of my head.  
 Baduwudha killed Jirungia.  
 Walgarong - Jirungia "sooled" his dogs on to her.  
 "Kurdabab ju ju."  
 Right handed Baduwudha killed one dog and left handed Baduwudha  
 another. He cut their nundis off and burnt the dogs.  
 Walgarong had a big karrongu but Jirungia had a kundi and broke  
 the karrongu.  
 Jirungia sent his dogs on ahead and they used  
 Jinjagula, Baduwudha's spears, killed Jirungia.  
 Babarragala - they threw the fire and it covered all the Plains.  
 Walgarong told Jirungia she had killed and eaten? what?  
 One man kardidi because he had teeth like buri (stones).

Walgarong had a kandula and Baduwudha took it and sent it to  
 Twilight. He told Walgarong she was no more yagga, she was  
 Bilijal. She had a wandi inside her and Baduwudha cut her up  
 and took out the wandi and burnt him too. Old man came to drink  
 and he drank till he was sick. M'mangurra saw him.

Durdidinya - the old dhugurr name for the cliffs. All this  
 near Israelite Bay.  
 He (Baduwudha) had a little karongu and he threw it on the ground  
 and called the..... (remainder of page torn)