

VI 3a

ADDITIONAL NOTES - BELIEFS,

MAGIC, etc.

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In various parts of the South there were certain places which were winaitch or sacred, the abodes of kaanya or janga - spirits. These winaitch places might be only trees or rocks, a sand bank or a hill, but whatever they were, the natives in passing them were careful to strew rushes or boughs upon them and so propitiate the spirits dwelling there. Any native going over one of these places and neglecting to make this propitiatory offering was sure to die.

In some of these winaitch places the kaanya was a bird whose voice was always heard, but whose form no native ever saw. There was a standing stone somewhere near York that had a bird as its kaanya. At Kootungup, near Wamarup Bar, a big Tuart tree was winaitch or koo-bar.

Winninup, near Busselton, had a winaitch sand bank, which no native would travel over.

That part of the river in Busselton that lies between the two bridges was winaitch and was supposed to have been inhabited by a waugal or mythical snake.

In some of these winaitch places, loud noises like the sound of a huge fire with a strong wind blowing upon it could be heard and if a native was venturesome enough to approach the place where the sound emanated from, he only saw a smoke circling round and round the spot. This smoke they believed to be the spirits or kaanya of dead natives who were covering up the place where the noise had come from.

Some of these spirits were quiet, others were boogur or sulky. The natives did not fear to hunt in the vicinity of quiet winaitch places, but they always carefully avoided those where the sulky spirits dwelt.

The site of the Osborne Hotel at Claremont was winaitch and a story is related of a corroboree having been held there some years ago by the Nor'West natives who were not aware of its evil reputation, but who suffered the consequence of treading on forbidden ground, for before the corroboree was ended, two of their

members suddenly collapsed and were taken to the hospital where they died of some mysterious illness inflicted by the offended winaitch kaanya. Now, the natives say the advent of the white man has driven all the kaanya away - jeedining = destroyed the place and meenya bomungur = killed the scent.

Balbuk = informantSWAN DISTRICT

On the eastern side of Gooseberry Hill, on the point of the hill there was a winnaitch place which was however only winnaitch to some members of the family group. If Balbuk's father, a Tondarup, killed a yongar, goomal, kweenda or any daaja, neither Balbuk, a Ballarruk, nor her father, a Tondarup, could eat it, but her mother, a Ballarruk, and Joobaitch's father, a Tondarup, and Joobaitch, a Ballarruk and other yungar could eat it. If either Balbuk or her father ate the daaja, the jenga would break their knees and make them crooked (maata nge'lin). Joobaitch's aunt (ngoogerdan), a Tondarup, father's sister, was also forbidden to eat it, but she had some in defiance of the warning and her legs were hit by the jenga and lumps formed on them and when the lumps went away, her legs were crooked.

The kalleepgur yungar (people belonging to the ground) kept the place swept and cleaned and after they did so, they frequently saw a lot of grey hair flying about which they know was the jerdal (grey hair) of the jenga. Balbuk and Joobaitch could give no reason as to why restrictions were placed on some members of the family and not on all.

At Jaggoelijoo, a place up the Helena River Hills, there is another level winnaitch ground, with a stone in the middle of it, and when a yungar sweeps this place, if he visits it soon after and finds pieces of meat on the stone, he knows that he must die, for the jenga are eating his flesh.

There are live jenga at Kweeaman, who watch for yungar who are travelling alone, and when the yungar stoop to drink, the jenga pulls all their hair out and leave them without any hair on their heads or bodies. If these jenga chase a Dandarraga district yungar he will try to cross a river, for the jenga stays by the water to look at himself and admire his shadow, saying, "Yoortha wandee," (I'm a fine fellow.) The jenga sings his own name as he looks at himself, "Mow mara ullatha weorajee kool."

THE WINNAITCH HILL AT CLAREMONT (W.A.)

In Nyitting times the hill at Claremont was the home of a woggal. Now this woggal was boogur (sulky) and would not allow any yungar to hunt on his hill. Moreover, when they passed along the foot of the hill, they had to strew rushes as they passed along. Those who neglected this propitiatory offering to the woggal died soon afterwards. No game was ever hunted in the vicinity of this hill, and no kalleepgur ever climbed it. Rushes were strewn as they passed its base, and those who neglected this, always died.

Then white people - janga - came and built their maias (house, hut) everywhere and at last a big hotel was built on the top of the hill, where the woggal had his home. At the opening of the inn, the proprietor wished to have amongst the attractions a corroboree. He asked the natives to come and dance for him, and he would give them food and clothing.

"No," said they, "we cannot make a kening on this hill. It is winnaitch, and the woggal would kill us."

"Nonsense," said the owner, "I've dug up all the place and there's no woggal there."

"You can't see it," said they, "but we know it is there and we won't make a kening on the woggal's boojur (ground)."

Then the proprietor found some natives who had been brought from the Nor' West by some squatters. He induced these to come and hold a corroboree on the hillside. From the base of the hill, some kalleepgur watched them and soon "one fell down, and then another," said Balbuk, who told me the story. and they were taken

From Notebook 24, P. 4

Bardill's information

The Claremont waugal (carpet snake) caught the nol (shadow) of the native who went on the forbidden ground and killed him. The white man's house (Osborne Hotel) saved the yungars from the Nor 'West, who held a dance on the forbidden ground, but the waugal killed two of them.

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WHERE THE BABIES COME FROM

Some babies sit down at Kaagubin near Mt. Stirling and any yog who wants a baby will go to Kaagubin where she will hear the baby voices. If she looks a long time at Kaagubin, one of the babies will go to her.

Miak, the Moon, is the chief baby giver, and when he is full, you can see the babies playing about. He is maam (father) for all yungar (men), for it is he who gives the babies to the yog (women).

Along the coast near Gebaming and Woojaring (Hopetown and Kojung-up districts) "ngoobaritch wabbaring", little babies, are playing all the day long, but they can only be heard by the yog who wants one of them.

All the Southern babies lived in some special rocks or stones or hills, and all the yog knew where they were, so if a yog did not want a baby, she avoided the place where the babies sat down. Always their voices could be heard by those who camped near the baby shrines and always the camp was quiet, so that the little spirit babies should not be disturbed in their playing. Sometimes the little babies had a janga (spirit) bird to guard their rocks and abiding places and if the bird's voice was heard in anger by any yungar or yog who passed the place and disturbed the babies, that yungar or yog died.

BWAIEE KOOLONGUR (CHILDREN'S ROCK)

There was a winnaitch stone in a cave off Beverley Road and if a woman looked at this stone as she passed, she became pregnant. Little children were in this stone and used to go into the gobbel of the women who looked at the stone. A great bird, "like an owl", once frightened the children and they all went away out of the stone to a place called Geling, southeast of Beverley, and when the women went to Geling, the little babies came to them.

Near the cave a yungar boy killed his mother and her kaanya remained there until the boy was passing the cave again, and the mother's kaanya caught him and was going to keep him, but some bulyas went to the cave and got the boy out and so saved him.

BIBBULMUN SPIRITS

In the southern corner of Australia the great Bibbulmun race lived and flourished for many ages. Their land was fertile in foods of all kinds, honey from the mungaitch and womulyu (manna) from the marri (eucalyptus), marrain, jaggal and julal (edible roots from the ground), and edible gum from the mungart (jamwood), all good and fattening foods abundant in their season. The groups or individuals whose totems were edible sang for the increase of their totem plant or fruit, fish, animal or bird, and performed the prescribed ceremonies. The mungaitch borungur (totems) placed a tiny ball of opossum fur rubbed with wilgi (red ochre) in the fork of the mungaitch tree, and at evenings mungaitch totem songs would be sung loudly or softly until the flowers were filled with honey. Then honey totem men sent out smoke signals or "invitations" to their friends to come to the honey feast and kening (corroborrees) and merriment reigned while the honey season lasted. The swan totem group sang and performed for the increase of swans eggs, the salmon totem men sang beside inlet or river on their kalleep (home ground).

All over the great Bibbulmun area there were certain stones, or hills or caves or rocks within which dwelt spirit babies and when a Bibbulmun girl or woman wanted a baby she went to the stone or cave or rock which was the spirit babies' kalleep, looking earnestly and quickly at it, and one of the babies came out of his kalleep and followed her to her kalleep. Kaagubin Hill, near Mt. Stirling, was full of these spirit babies whose voices could be heard playing and singing by the sorcerers of the group, but the babies never came out of their homes within Kaagubin Hill until some young mother wanted one, and the little baby who saw her waiting, stole out at night from his underground country and went inside his mother. In the spirit baby country neither death nor sickness ever entered, and there was no hunger in spirit baby land. No grown up person ever entered there, not even the sorcerers who only could hear the babies singing.

There were many other spirit beings amongst the Bibbulmun. There were the janga or januk - spirits of dead who returned to their earthly kalleep instead of going to Kurannup, the home of the Bibbulmun dead beyond the western sea. These janga were evil spirits and sometimes they caught a living Bibbulmun boy or man and made cruel sport with them, putting them into the fire and pulling them out alive, and putting them in again and again for their sport. (Janga was the term applied to the first whites seen by Bibbulmun.) Then there were the kaanya or wiurn - souls or spirits of the newly dead who lingered about their earthly kalleep for a while before going to Kurannup. Sometimes the kaanya of a young mother or father would not leave the kalleep where a loved baby was left behind and mourners would hear the kaanya restless and flitting from bush to bush where the baby lay, and the mother or father would lean over the baby who stretched out its little hands to them. Soon the little baby would pine and sicken, and the kaanya would become more restless until at last the little baby kaanya found father or mother, and there was no more rustling noise at night, for mother or father had taken the baby's spirit to their Kurannup home.

The woggul could transport himself through sea and air and ground to the furthestmost boundary of the Bibbulmun country. If he were lying at the bottom of Gabbi Kairl (Esperance road, water shaped like a boomerang), and a King-gil-yilling (Albany) Bibbulmun was eating forbidden food, or cutting meat with his daap (flint knife) the wrong way, Woggul saw him, and woggalung, sickness, would be sent at once into the stomach of the lawbreaker.

There was one great evil spirit-woman, called Wurrbin, who was feared by all Bibbulmun. Wurrbin walked about with Wurrbin nob, her daughter - she always carried a firestick covered with wiluk (red ochre). If she caught a man by himself she took all his meat food and then killed him with her firestick, and burned him, and he would never more be seen by his kalleepgur (home people).

There are many evil spirits.

The spirits of dead natives are called jooarrin (jooarree Broome word).

Ngabboongana is a female spirit, belonging to the sea, who makes a noise like thunder. She is like a half caste in colour.

Sometimes a jillem (native) will catch a ngabboongana and bring her to his camp. When she is there he lights two fires and makes breealjee (smoke). The ngabboongana lies between the two smokes, which are on either side of her and while lying between them she changes colour and becomes a real nallil (black woman). After that she is the wife of the man who caught her and put her in the breealjee.

Yarralallil is a female spirit who wears a forehead band "like a necklace of kangaroo teeth" which rattle as she runs. She spears natives with a long wooden spear and generally knocked them on the head; after cooking them she ate their brains. (Koongoolin = brains). She used to take boys away to a dark hole on the top of a hill and fatten them up and eat them.

Jarranyinjee may be either a male or female spirit which had horns like a bullock. It catches the natives on its horns (bandaral = horns). It digs a long hole or burrow through the ground "like a tunnel" and catches men, women or children and puts them in the tunnel and eats them.

When a man from another district joins the Turkey Creek tribe and marries a woman of that tribe, in order to learn the dialect quickly, the woman washes herself in water held in a wooden vessel. The man then drinks this water and learns to speak the dialect easily. If I went to Turkey Creek, a Jaggara (Banaka) man would wash himself in some water, which I would afterwards drink. This would enable me to speak his language fluently. I am a Ngowajarree woman.

The Cape Bedford (Q.) blacks believed that the first Europeans were the spirits of their deceased relatives, and Schurmann and Teichelmann state that the Adelaide natives used the word "pindi" to express European and "grave", apparently from the belief that the white men were resurrected natives. The Pennefather River natives also believed that the first white people/^{they saw}were the spirits of their dead relatives. Dr. Roth discovered that from the natives' belief that the vital principle (spirit etc) of their ancestors was re-incarnated in the white man, the same word is found to do duty for a European and a deceased aborigine's spirit or ghost from the Bloomfield to the Tully River (N.Q.)

The belief that the spirits of the dead linger in the branches of trees, etc., is also held by the natives of the Tully River (N.Q.).

WHERE THE DEAD BIBBULMUN GO

Koorannup-Nyeerganup is the place where the dead Bibbulmun nyoongar go. It is a country like their own, and has game and fish and food just as they had in their living country, and it is situated west of their waddarn (sea) under which their kaanya (spirit of the newly dead) must travel to reach it.

Now the beelgur of Manjoorup and Binjarup, whose kaanya left their bodies to go under the waddarn, were stopped in the middle of the sea by a janga karrak, stationed there in a hidden nest, who caught the kaanya and would not let it continue its journey to Koorannup. Karrak would turn the kaanya into a janga (spirit) which would come back and haunt the spot where it died. The karrak is a black cockatoo with red tail.

Many however succeeded in passing the karrak's nest by diving underneath it, and when they got to the other side of the nest, they travelled on and on and on until they came to the shallow waters on the Koorannup side of the sea. As they travel through the sea they sometimes catch a fish which they take with them, or perhaps when they have come out of the shallow water on the shore they may see a tamu and catch it. All their moorurt who have gone before them know that they are coming, and watch for them on the beach. As soon as they see him on Koorannup shore, they all come over to him, and taking the food from his hand, they cook it and give it to him to eat. As soon as he has eaten the food he falls asleep, and while he sleeps his Koorannup moorurt take off all his skin and his nails and when he wakes up he is just like the other kaanya.

Before Woolberr, the last of the Gingin district tribe, died, he spoke of Koorannup as a land of plenty, where game such as he found on his own ground was plentiful, and where the nyoongar were like the "white man's sheep", so many were they. Woolberr's wife and six children were long dead, but in his dreams he saw them in Koorannup, saw his woman with her wanna (digging stick), goeta (skin bag) and bwokka (skin cloak), just as she was

when he had her, but always she looks at him with her left eye only; all the rest of her she hides with her bwokka. The kool-ungur (children) are just as they were in his maia, but they wear no bwokka.

(see also VI, 1, P. 80)

THE COCKATOO AND THE SPIRITS OF THE DEAD

The following legend of the karrak (black cockatoo, red tail) was related by Ngalyart, a Murray River native. The karrak had a huge nest under the sea and here he lay in wait to catch the kaanya (spirits) of the natives as they pass through the sea on their way to Yurgannup Koorannup (or Yoogannup Koorannup), the home of the dead natives. The natives when they come near the nest often dive underneath it and so arrive safely at Koorannup but sometimes the karrak catches them and eats them and so they never get to Koorannup. "Karrak winnaitchung" is the name given to the place where the karrak sits down.

Balbuk told a similar story, but the bird was a parrot (kowerr). There are no karrak borungur.

S.W.

THE STORY OF BANJIL

Banjil, the wife of Binjerung, brought a little baby with her from the stone at Bokabiring, where she had gone to get it. Banjil was quite, quite young, and she loved and fondled her baby all the day. She rubbed it with fat and ashes and soft powdered charcoal until its little body gleamed again. Binjerung, who was very much older than Banjil, used to watch her playing with the baby, and he was not angry when he came home with meat from his day's hunting and found no roots or vegetable food waiting him, for he said, "By and by when koolong grows up, Banjil won't want to stay at the maia all day playing with him. They can play now," and so instead of being angry, Binjerung would go and get the wood and make the fire and cook his meat, giving Banjil as much as she wanted.

Banjil was the happiest little mother in all the place, and she would be glad when the older women came and called her "Mother". Banjil would smile up at them and rub and fondle her baby, and blow upon its neck for kisses. Sometimes her older sisters would bring some vegetable food and leave it at her maia for Binjerung, and in all the camp there was no one who did not like Banjil, for she was gentle and soft and kind to everyone.

Day by day the little baby grew and Banjil watched his growth, and suddenly baby stopped growing, and the fat went off his little legs and body and the sleekness went away with the fat and baby's eyes got bigger and bigger, and he would lie all day in Banjil's arms, looking up at her without winking. Banjil rubbed him with more and more fat, but his little body shrivelled up and his eyes got still larger, and he still gazed all day at Banjil. And as the days passed and baby grew still more thin, Banjil would rush frantically with him to her grandmothers, and to the bulyaguttuk, but they said to each other, "Baby has caught mulgar (magic), someone has bulyaed him, or he may have caught it on its way to someone else." The bulyaguttuk pinched the baby, and blew upon it and tried to suck the magic out of it,

but all was of no use.

One morning, Banjil held a dead baby in her arms, yet baby's eyes were still open and watching her. Binjerung's moorurt and Banjil's moorurt buried the baby in a little hole in the rocks near the hillside and they closed up the entrance and swept a path clean so that when baby's kaanya came out, it would go along the path to Koorannup. Banjil carried her little baby and laid it down, but made no loud moan or cry, only the tears kept falling, falling like rain. Banjil walked a little way back towards the camp with the others, and then leaving them she returned to the grave and going to a moojoor tree whose branches lay across the swept path, she gathered a small bunch of these, and tying them all together, she put the little bundle into her goota, for she now believed she had baby's kaanya with her.

She took it home with her, and all the time she sat in her camp she had the little bundle beside her, and at night it was by her side. Yet she made no loud moan as women always do over their dead, for she felt the kaanya tugging at her breast and her heart, day and night it pulled at her and it was gradually pulling the strings loose. And then Banjil's eyes grew big and the fat went off her bones and the tugging inside grew greater, for the kaanya wanted to go away to Koorannup, but it wanted to take Banjil too. And at last Banjil went away with the kaanya of her baby and they buried her as near to the baby as they might go, for one must not go to the place where there had been a burial for a certain time, otherwise the kaanya may be disturbed and lose its way to Koorannup, in which case it will turn into a janga and come back and haunt them. Banjil was put in the ground, and round the head of her grave they made a little semicircular mound. They then cleared the ground beyond where the feet pointed west to Koorannup, for the kaanya would go along the cleared path.

Half way between the grave and the camp they lighted a fire in case she should turn round and come back towards the camp instead of going on to Koorannup. But Banjil's kaanya and her

little baby's kaanya went on to Koorannup; and Binjerung went a long way away to some far away moorurt, for he could not again go near the spot where he had watched Banjil and her baby boy.

S.W.

THE JANGA AND THE YUNGAR

(Spirits of Returned Dead and Man)

Janga are spirits and will assume many shapes. Sometimes these spirits take the form of snakes, and work evil only, sometimes they are the spirits of dead yungar who did not go to Kurannup, but turned back when half way there to their own ground, which they haunted ever afterwards. These janga would choose a shady or thickly wooded spot or cave on their ground, and sit down there always, and after they were once seen, the place was avoided and became winnainjung or sacred ground. When their own moorurt passed near by, the janga would not hurt him if he strewed some leaves or rushes as he passed by, but if this service was neglected by the moorurt, the janga would send some magic inside him which soon killed him.

Sometimes janga chased any yungar they saw passing and when they caught him would kill and eat him. If a yungar were chased by a janga and he could pick up some nuts from the red gum tree, if he threw these behind him as he ran, the janga would stop to pick them up and so the yungar would have a chance of escaping. Or if the yungar could run towards a river and swim across it, the janga would be unable to cross the water after him, or perhaps when he reached the edge and looked into the water and saw himself, he would forget the yungar and let him go, for he would sing to himself like this :

Mow Marra ooladha wooraji koolo!
Mow Marra ooladha wooraji koolo!

Sometimes a yungar will be clever enough to escape from the janga. In Nyitting times a Malmaling yungar was out getting bardi and a janga suddenly came close to him and said, "What are you eating my bardi for?" The yungar was greatly frightened to find the janga so close to him, but he said, "I did not know they were your bardi. I am sorry that I took your bardi," but janga mouthed at him and caught hold of him quickly, for he wanted to take him home and eat him, so he put the yungar in his goota

(skin bag) and went off through the trees to his cave.

As they went through the trees the yungar tried to get out by catching hold of a branch and at last he caught hold of a thick bough and got out of the bag. Janga went on through the bush, thinking the yungar was still in the goota.

When he got to his kala (fire) he put the bag on the ground, got a stick and lifted the top of the bag very gently so he could kill the yungar when he put his head up out of the bag. But there was no yungar there to kill! The janga shook the bag and held it upside down, but there was nothing there. Then he became so angry with himself for letting himself be triaked by a yungar that he beat himself with his stick all over his body, and turned into a stone at Dargain, and now you can see the stone janga at Dargain with the marks of the stick all over it where the janga had beaten himself. Dargain then became winnainjung.

No yungar ventured near the Dargain stone janga and so until the white people came from over the sea, no yungar ever chased or caught an animal which they had speared and which took refuge at Dargain. As soon as it went on the winnainjung ground, the animal also became winnainjung and was left there. The white people being janga themselves could go into all winnainjung places without harm coming to them, and after a little the yungar thought that the Dargain stone janga could not harm them. One day a yungar chased a warr that he had speared and that had taken refuge near the stone, and he caught the warr and brought it home and divided it amongst his people, but shortly afterwards his mother and sister died, and until all the yungar died on the coming of the white janga to their country, no kalleepgur ever again caught or ate game that took refuge at Dargain.

THE JANGA AND THE YUNGAR

Janga (jenga or jinga) are the spirits of the dead natives that take bodily form and haunt certain districts and places. They differ from kaanya in that the latter is invisible and will not usually work harm, whereas the janga are generally boogur (sulky).

In Demma goomba time, a yungar went yongar ngardongin (kangaroo stalking) and did not return. His people wondered where he was and then they bulya'ed him (got the bulya to look for him by magic) to find out where he was and they saw red amongst the hills.

They went to the place where the bulya told them he was and they found him with the janga who were cooking him and then taking him out of the fire and making him alive again, so that they should have more play with him. His moorurt (own people) with the help of the bulyas got him away alive and one day they took him out kangaroo hunting, but when he raised his dowuk (club) to throw it at the kangaroo, his arm broke off because the bone had been burnt by the janga to charcoal and the young man died and went to Jinjanup-Kooranup (westward over the sea).

THE JANGA AND THE YUNGAR

A janga once went out to catch a yungar to eat and he caught a man who was eating a bardi (grub) and he put him in his goota (bag) saying, "Mannee munna nganna ngannain" (Who is eating my bardi?) and he carried the yungar away. He went through the trees with the yungar on his back and as they passed under the trees the yungar tried to get out of the bag. At last he caught hold of a branch and pulled himself out of the bag. The janga thought the yungar was still in his bag and he went along to his kala and putting the bag on the ground, he got his wanna and lifted the mouth of the bag very gently to kill the yungar, but he found nothing in the bag, and he was so garrung (angry) with himself that he speared himself and beat himself with his wanna all over his body and then he turned himself into a stone and at Darrgain you can see the stone with the wanna marks all over it.

There are other janga at Kergainbee, near Gingin, who drink the blood of the yungar they catch. They can be heard drawing in their breath after sucking all the blood.

THE KERRGAINBI JANGA

The Kerrgainbi janga always drank the blood of the yungar they caught there, and they could be heard far away drawing in their breath after they had sucked the blood from a yungar.

When the yungar had to pass Kerrgainbi on their way to the game ground, they must always adjust their bookas (cloaks), carry their wannas and spears with the points held downwards, and have something tightly held and fastened and their gootas hung properly on their backs. If anyone dropped his spear, or if a yungar or a yogga slipped in passing the place, they died. No game must be killed on the janga's ground at Kerrgainbi, and if anyone eats any daaja that may have been caught there, the janga broke their knees and made them mata ngelin (crooked legged) ever afterwards.

One day Ngoogurdan caught a goomal (grey opossum) near Kerrgainbi, and being very hungry she said to herself, "Janga may be asleep, and may not have seen me catch goomal." So she cooked and ate the goomal, and when she had finished eating it, she felt something hit her on the legs and soon afterwards big lumps formed on her knees and when these went away her legs were crooked and remained crooked till she died.

Yungar always swept and cleaned the approach to the winnaijung ground of the Kerrgainbi janga, and often when they went to sweep it before they passed that way to hunt, they saw a lot of grey hair flying about, which was the jerdal or grey hair of the janga. But if, when the yungar went to sweep the ground he found bits of meat on it, he knew then that he would soon die, because the janga showed him he was eating his flesh.

HOW A YUNGAR BECAME BULYAGUTTUKSouthwest

Doolyung felt that he was becoming different every day. Until he had grown up and become a man like all other yungar, he was just as they were. He hunted with them and played and fought and performed his allotted part in the various ceremonies. But there came a time when he began to dream strange dreams, and to see places in his dream that were far off. Each time he had those strange dreams and saw those strange visions, he would relate the dream and describe the vision to his moorurt and babbingur (relations and friends) and every time his dreams grew more odd, and he became so wrapped up in dreams and visions that he was to his people as though he were noolkart (mad) or katta wakkain (head no good).

He would be taken away in his dreams to places many, many days' journey away, and he would tell his friends what he had seen and heard while he was sojourning in those places, and would relate incidents that happened to him on the way and adventures that befel. And always at night he was taken to these places and saw the strange sights, being brought back to his camp in the early morning by those who had taken him away. All the time his body remained in camp apparently asleep, but it was only his body, he himself was away with those who were giving him bulya power.

During all his dreaming and visioning, he did not join the yungar in their daily hunting or in their evening games, for they recognised now that he was being apart from them, and were frightened of him, and they listened deeply to his recital of those things he saw and heard while his spirit was journeying. At last one morning he waked up quietly and spoke to no one, and then they knew that he would no more look like a noolkartburt yungar. From that time he became bulyaguttuk and could make people ill or well, kill or cure them, bring rain and go in spirit to any place he desired, or enter into any animal or bird, or take any shape he wished when he wanted to put bulya into an enemy.

He was also able to see the janga and watch them that they did no harm to his people, for some bulyaguttuk had power over the janga and could prevent them working evil on his people. He could make his people successful in hunting and fishing and in battle and could take the shape of a grub or mosquito or anything he pleased when he performed magic.

In one of his dream journeys, he was taken inside a shark, and in the shark's stomach there were a great many majjet teel (magic shark stones.) He was told to pick up one and he did so, and the majjet teel was in his hand when he came back from his dream journey. It was a piece of crystal quartz which could not be obtained in any portion of the jungar's country and when men saw the majjet teel they knew that he was given great bulya power and they were very proud and glad to have such a clever bulyaguttuk as their own relation.

Doolyung remained a bulyaguttuk until he died. Before dying he said to his son Ngweeagurt, "I am going to Kurannup. You sit by me and catch my bulya as it is leaving me and then you will have my bulya powers and be bulyaguttuk." Ngweeagurt sat down by his father and presently he heard the noise of the bulya inside his father. "Tch, tch, tch," it sounded, like a locust and then like kailis playing and he leaned over his father's mouth and caught the bulya as it came out with his father's spirit, and so became bulyaguttuk like his father.

Now Doolyung had been killed by a more powerful bulyaguttuk and the morning after he was buried and the place swept and prepared for his journey to Kurannup, Ngweeagurt and all the moorurt jungar went very early to the grave, each man taking his miro only, and all walked in single file. They dodged behind or between trees, so that the murderer should not see them, for the murderer would be sitting with the kaanya of the dead man, and when they reached a spot where they could see the grave Ngweeagurt saw a booyung (stranger) jungar sitting on the grave, and he named him to his people and sent bulya into the camp to which the murderer belonged, the bulya killing a number of the

murderer's family. Only Ngweeagurt could see the murderer sitting on the grave.

WARRINGAN'S REVENGE

Warringan was a very jealous yogga and though her korda beat her and beat her with his dowuk and his kaili, she still wished to keep him for herself, so whenever she saw him pay attention to other women, she invariably fell upon them and half killed them with her wanna. As she was his only wife, Jooerung was desirous of obtaining some more, and to that end he hunted assiduously and brought much game to the camp, most of which he sent to his mother's brothers possessing daughters of marriageable age who had been allotted to men who had either died or had sufficient wives of their own and therefore delayed to accept new responsibilities. Jooerung finally fell deeply in love with a big young widow and by paving the way with her father and mother with many presents of game food, and also by placating her husband's brothers, the eldest of whom would be entitled to her when the days of her widowhood were over, by gifts of kaili, hairbelts and karrarr, Jooerung made the way easy for his ultimate courtship of Maialau.

Warringan watched the growing interest between Maialau and Jooerung, measured the former's big, strong proportions, knew of her strength in other fights and her command of her wanna as a hitting and a thrusting weapon, and decided that a wanna fight would give all the advantage to Maialau.

Now Maialau was goomal borungur, that is, she had the goomal (opossum) for her "elder brother" or totem, as we call it, and every yungar and yogga knows that there is a spiritual "family" connection between all yungar and their borungur, so that if a goomal, warr or yonggar be found dying or dead, the finder knows that a goomal borungur man or woman or a warr or yonggar will soon die. Warringan did not wait for anything of this kind to happen. She went out as usual hunting for vegetable root and fruit food, and each morning she hunted in hollow trees and logs, and watched for the scratchings of a goomal, for she was anxious to catch one alive and put it to death slowly by piercing its body with a pointed bone or stick and leaving the stick in the wound, carry the goomal in her goota until it died, so that she could listen and be glad

over its sufferings.

One lucky morning she found fresh scratchings in a hollow tree, and putting her ear to the trunk, she made a slight movement and listened for a sound that would tell her in what part of the hollow trunk the goomal had made its nest. The slight sound the goomal made inside the tree, as it raised its head to listen to the small movement Warringan had made, told her that it would be easy to reach it, and very soon she had the struggling goomal in her grasp. She had a strong beendee (wooden skewer or pin) ready for her purpose, and with this she pierced the goomal through the tongue and throat, taking care that it should not be an immediate death thrust, but that the goomal should linger and suffer, yet be unable to cry out, so that she could keep it in her goota till it died, for she wanted to hear it gasping and feel it moving with pain in her goota. As the goomal suffered, so would Maialau and as it died so would Maialau die also.

Warringan put the pierced goomal in her goota, which she filled with the vegetables and roots she had gathered, and returned to camp. She placed the goota in a bush near her camp, so that the goomal's laboured breathing should not be heard by Joocerung, for had he heard he would have known instantly what Warringan's revenge was to be, and he could have thwarted her design by getting a bulyaguttuk to render her measures impotent by placing magic kula between the wounded goomal and Maialau. Warringan carefully kept the goota and goomal hidden and took them out with her during her daily hunt. Sometimes she would sit in the shade of a thick bush and taking the starving goomal out, would gaze over it, and think how soon Maialau would be suffering in the same way.

One morning she heard a yogga say, "Maialau won't come out hunting today. Her throat is mindaitch (sick)." Warringan went off by herself and sat down again to look at the goomal which she had not seen since the previous evening, when it was still alive. When she caught hold of it, she knew that it was dead; all the fat had gone off its bones and the skin was sticking right against them.

Maialau was big and fat, and Warringan said to herself, "Now I will see her getting thinner and thinner every day, and she will die just the same as goomal." She put the dead goomal in a hollow, first taking care to pull out the beendee, which she buried by sticking it into the ground.

Maialau's throat became very bad, but she did not sigh or moan, only she got leaner and leaner every day, for she could not eat even the soft warrain or still softer flesh of young birds and animals, which Joerung feverishly hunted for and brought to her people. Day by day she lay in her maia, but no one thought of Warringan killing the borungur until one day the bulyaguttuk of the local group was called in, and he told Maialau's people she was bulya-ed. He then went away by himself to find where the bulya came from, and seeing Warringan's tracks near by he followed them up and came to the hollow log where she had thrown the goomal. He picked it up with his spear and saw what Warringan had done.

He returned to the camp, but he did not tell Maialau's people what he had found. He only said that she would die for he had come too late to take the bulya from her. So Maialau starved to death just as the goomal did and Warringan rejoiced that the punishment was effective. But Joerung suspected her of compassing Maialau's death, and he beat her more fiercely than ever and one day he hit her near the heart so that she fell down senseless.

Now the bulyaguttuk was her own mother's own mother's brother, or what we would call maternal great uncle, and he came to where Warringan lay and sat by her till she came out of her swoon. Then he said, "You killed Maialau's borungur; now you will die yourself, for I saw a dead woorark (small marsupial, now extinct - Warringan's borungur), and it was a yogga woorark. Goomal bulyaguttuk has discovered your crime, and now you are bulya-ed." Something hurt Warringan's heart just then, like a beendee being stuck through it, and she died.

THE BOJJDING WOGGAL

In Janga goomber times, the days of great spirits or ghosts, called "old" times by the Murray River tribes, there was a woggal at Bojjerding, called Kondung. It lived in a big hole which was all soft darr-darr (white pipeclay) and only the kaleepgur could use the darr-darr to paint themselves in their dances. They dipped a long kowerduk (blackboy flower stem) in the hole and when they pulled it out it was covered with darrdarr. They dipped it in again and again until a big lump was attached to the kowerduk. The darr-darr was woggal's goona, and as long as kaleepgur only put in the kowerduk, woggal was pleased, but one day a koobong from another district put his kowerduk in to get some darr-darr, and the woggal was so angry that it bit the koobong and went away from Bojjerding to Minjelungin and made no more darr-darr for the Bojjerding people.

When Kondung went to Minjelungin, it sat down in a deep pool there and made a law that all yungar who cooked an opossum near the water should leave a portion of the cooked food for the woggal, or he would be bitten and would surely die, for this woggal could bite and punish all who disobeyed its command.

One day a yungar who had been out hunting, came to Minjelungin. He had caught a goomal and he sat down and made a fire with the kowerduk and cooked his opossum and ate it all without leaving any portion for Kondung. Woggal rose up out of the water and bit the yungar, but when he cried out that he had forgotten in his hunger to leave some aside for the woggal, Kondung looked about for the pieces it had bitten off, and it got some rushes and made a bed for the yungar and put the pieces back on his body and licked him and licked him until he was gwab (good, better) again.

Then he gave the yungar a miro gij (spearthrower and spear) and said to him, "Now go out hunting and catch plenty daaj and bring me some here every day, for my gij and miro will make you kill as many as you wish to carry here." Yungar said he would do what Kondung said, and so every day he went out for daaj and

always brought home what he wanted, for he never missed kangaroo or emu with Kondung's gij and miro. The woggal was greatly pleased that the yungar brought him so much meat, and this went on for a very long time. At last the yungar got tired of having to supply the woggal always with so much food, and one day instead of hunting, he ran away to another boojoor.

Woggal looked out for his return, but no yungar came back. Another sun came and the yungar didn't come, so woggal bulya-ed him (put magic in search of him), to see where he was, and then he saw the yungar on far away ground and knew he would not come back again.

Then Kondung said, "Now I must punish him for leaving me, and not bringing me the food he had promised," so Woggal been ngarril, been ngarril, been ngarril (scratched and scratched his ribs) and as he scratched, he saw the yungar scratching himself too. "Now," said Woggal, "he has got jip-jip (itch) and he will scratch until he dies," and so it came to pass.

The Minjelungin woggal had hair on its back and wings like fins. No one must drink from the pool if when he throws a stone in, bubbles rise to the surface. If the stone sinks quietly, he can drink. No maia may be built in the vicinity of the woggal's pool, for the saplings won't hold and the woggal forbade the yungar to touch the yoombuk (paperbark tree) near his pool, for that is his booka. But all the yungar avoided the pool and no one cooked any food there, fearing that Woggal might compel them to supply him with daaj, or he might come out and eat both yungar and daaj, for he was a boogur (sulky) woggal.

THE KARBOMUNUP WOGGAL

At Karbomunup Gabbi (now Peppermint Grove) in Nyitting time a woggal sat down. It was not a boogur woggal, as the natives could hunt kangaroo and emu and other game with which the place abounded. There were, however, certain rules they had to follow, and if they failed to do so the woggal punished them. If they camped at Karbomunup, they were not to scrape their spears at night, nor burn green wood, nor cut up game the wrong way, for there are certain Nyitting laws with regard to the proper skinning and cutting up of big game, and if these laws are broken, punishment follows.

One day some yungar had gone out hunting and they brought home several kangaroo and one was so hungry that he picked up his kangaroo, and without waiting to skin it properly, he cut a piece of the skin off a part he wished to cook at once, and the woggal was so angry that it killed all in the camp except one woman. She was left on one of the little rock islets near the water and always afterwards the yungar strewed rushes on the place where the yogga (woman) was saved.

Many legends of mythical ancestors and givers of totems centre round Cape Leeuwin, some of which are extremely vague.

I. THE LEGEND OF KOOTIJKUM

Kootijkum or Kootijbung was a yungar (man) who travelled along the coast in "demma goomber" times between Kwarramup (Cape Leeuwin) and Balbardup (Albany), going no further than between these two points. Tradition states that Kootijkum named the Ballarruk, Nagarnook and Tondarup subdivisions and that he gave them their oobarree (totems), giving his own name

Beebulmun items

Baabur and Nyilgee, informants

Kootijcum - Baaba can only give me very meagre information respecting this name. He "thinks" it is the oobarree of all the nyungars. Kootijcum is said to have named the four classes - Ballarruk, Nagarnook, Tondarup, Didarruk. He travels from Cape Leeuwin (Quarramup) to Albany (Balbardup) and back again, but his travels extend no further than between these two points. Who he is, or what his origin, Baaba cannot say. He was always a nyungar.

There is only one kootijcum left, an old man named "Wee-jang" living at Busselton. I hope to see him and gain some information respecting the original kootijcum.

Kootijcum - our ancestor, the ancestor of all the nyungar. He was evidently a blackfellow born at Cape Leeuwin and goes from Albany to Cape Leeuwin. He is the father of all oobarrees. He travels from Quarramup (Cape Leeuwin) to "Jinjoor" and Balburdup (2 hills at Albany) and back again and he doesn't go any further.

Kootijkum and Boonderung or Wandeenyung were individuals, "demma goomber yungar" (men long time ago). They were not mammangurra. Kootijkum or Kootijbung may be a contraction of Kootijburrong, bag bringing - a lot of female.

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THE LEGEND OF KOOTIJKUM

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Kootijkum was moorurt (kin) to the Ballarruk-Nagarnook people. There are no Kootijkum or Kootijbung now living. Kootijbung may be a contraction of Kootijburrong or "womb bringing", that is, bringing a lot of "mothers", and may have reference to an isolated family in which there was a number of women.

The Kootijkum were broad-faced, broad-framed people.

II. THE STORY OF BOONDERUNG

Boonderung was a demma goomber jungar who came to Kwarramup. He was a Didarruk and came from the sea. All the people he first met he named Didarruk from Deedarr, the sea. At last he had named so many Didarruk that there were only a few others left and he said to these, "Now you will be Ballarruk, and you will be Ngarganuk, and you will be Tondarup, but all the others will be Didarruk after me and there will always be more Didarruk at Kwarramup than any other.

Boonderung had two moyer (nephews), Minnijit and Daaran (robin and water rat) who were also at Kwarramup. While Boonderung was naming all the people, Minnijit sang the following song :

"Minnijittu minijittan ngan jinnung ngan."
(Robin, robin, me see (look at) me.)

and Daaran sang :

"Ngan jinnung Daaran, Ngan jinnung Daaran."
(Me see Daaran.)

Then all the women took up the names of Minnijit and Daaran and sang :

"Minnijittan Daaran now,
(Robin, water rat, coming)
Ngoogappa Darran Darran now,
(Sea breeze, water rat, coming)
Minnijitta nganya burrong, nganya burrong, wanna gunya,
(Robin, me catch hold of, catch hold of, stick put away)
Minnijittan Daaran now."

Boonderung went north from Kwarramup. He had some fire in a meetcha (banksia cone) but going too close to the water he let the meetcha fall in and the fire went out. Then he called out, "Wandinyung kal goo," (Wandinyung fire gone out,) and he was crying this as he went along when he met Dannart (a species of bandicoot) who had some fire with her. Dannart gave Boonderung some of her fire, and he said, "You come with me and be my yog." And Dannart who was a yeenung (widow) went with Boonderung. Wherever Boonderung went he divided all the people into the four classes, but he always made more Didarruk than any other class. And you can always find out how far he travelled by the Didarruk, for wherever there are Didarruk, there Boonderung went.

When he died he went to Kurannup from Kwarramup. All yungar must die on their own ground, for if they die on strange ground they will be amongst strangers at Kurannup. Boonderung travelled north where he died, and all the Didarruk that he had made were south of the place where he was buryaed. North of this place there are no Didarruk, only Jirdajuk (bird people), not sea people.

Kwarramup = Cape Leeuwin

Wandinyung = alternative name for Boonderung

Boonderung in the Broome district means the Sun's firestick used by the Langoor to hit the Jalboo.

(In some other places, Woorark (a species of wallaby) gives Wannunung or Wandinyung the fire and he in return gives Woorark some kangaroo and takes her to live with him.)

People of the Southwest

Gwa-lock was applied to some tall people belonging to the Swan district.

Nogonyuk or Nogonyuk appears to have been a contemptuous term applied to certain coastal Ballarruk in the Pinjarra and Perth districts. No special meaning can be obtained for the term, but the individuals designated Nogonyuk are always of a very low type.

Waddaruk : this term had also a local significance and claims a semi-legendary origin. A long time ago some people were digging for warrain amongst some hills of the Darling Range. They dug deeper and deeper until at last they had made a big hole in the ground (boojoor) and out from this hole came a lot of yungar men and women. Waddar was the name of one of those who came out of the boojoor and all his progeny were called Waddaruk. Waddar was a Ballarruk. When the Waddaruk fought with the other yungar, the offensive epithet "ngwoma goom", "boojoorgoom", (you came from the boojoor) was hurled at them.

Southwestern Beliefs

Some Swan district yungar believed they came from the east and that they were once birds to whose noieties they now belong.

Among the Murray district people the Ngangan (sun) is supposed to be a great log that the Demma Goombar sets alight and makes a fire for us.

The following legend comes from the Murray district and bears some resemblance to Spencer and Gillen's mythical ancestors :-

In Nyitting or Damma Goombar times, a walya (a species of wallaby) came travelling up north from the southward and on his way north he sat down to rest. The place where he rested is now called Kangoolup (Mt. John) and a big rock was formed where the walya had rested. Everywhere he walked he left shells and pebbles behind him and you can see the heaps of shells and pebbles now that marked Walya's journey north.

As long as the big rock at Kangoolup remained unbroken, there would always be a great many Mandura natives, but when the rock was broken the Mandura natives all died. If any yungar knocked the shells and pebbles about, the janga called out to them, "What are you knocking my food about for?" The kalleepgur (owners of the district) always made the shells and stones winnaitch, but they did not strew rushes in the vicinity.

BeliefsGascoyne district

There are circular shaped heaps of stones scattered about various parts of the Gascoyne district which were interpreted by one old native as marking the track of the Kajjoorda (the woggal of the south) in its journey to and from its pool. The heaps are about 3 feet in diameter and 3 feet or more in height. Some of the stones were very large. Round the heaps, a large ring or circle was formed which was edged with stones.

Cornally, informant

Notebook 3b, P. 3

GHOSTS

Bo-al-garra is the name of the evil spirit amongst the Agardee and Wadjerree people. Sometimes it is a human being, sometimes a serpent, it is an enormous being whatever shape it takes. It is amphibious living either on the land or in the water. It has just the same effect as the warda upon the natives who see it, for it also makes them ba-aba.

Juna is a similar being to the boalgarra and warda. This name goes from the Murchison thro' the Nor' West coast.

Jung'a is the name given by the Peak Hill, Nabberoo and Eastern Goldfields natives to the same spirit.

Jingee is the Champion Bay name for the same.

Moondung is the name given to the white man about 150 miles from Carnarvon, amongst the Irrawadjerree and Injarda and Peedung, the two latter are those adjoining the Irrawadjerree tribes. If you ask the Irrawadjerrees what is a moondung they will say it is a ghost, but they will not say a ghost is a moondung, the ghost is a ju'na or jung'a.

Page 4

Warda and boalgarra are two names given to ghosts and evil spirits by the Gascoyne, Peak Hill and Milgin natives. Warda (mentioned elsewhere) being a malignant spirit.

Juna or joona is the Nor'West name.

The southern natives never travel at night through fear of the evil spirits. After a native dies they say his spirit is the "jingi" or "jan-ga."

GHOSTS

The warda is the ghost of someone who is dead and has gone into a jingee and is coming round amongst the natives at night frightening them and putting boylya sometimes into them, thereby killing them.

They have frequently seen this warda, who appeared to be sometimes big and sometimes very little. Fire always issued from its mouth and sometimes its eyes were red as fire and at other times they were like snake's eyes. It always had a large ^{foot,} ^b foot, but no one could ever track the warda, notwithstanding its large feet and no one knew where it came from or whither it went. This warda is a malignant spirit and always brought harm to any native who saw him. If a native saw a warda he at once became "baaba" or insane, his madness lasting for a night and day. The warda was only seen at night and then by but one person only. The warda, jingee or juno, as it may be called, is one of the malignant spirits amongst the natives.

BeliefsNyeerrgoo (Victoria Plains)

The winaitch waterhole Nyeerrgoo which is in a sort of cave on the New Norcia run must be approached by the natives perfectly naked. If they did not take all their bookas off they would die. The dwerda janga who controls the water will breathe on the yungar who keeps his booka on and the water splashes over him and he dies.

There is a small round stone, a "quanda", the yungar call it, (a poisonous snake's egg) near this well.

(Monnop's information)

Binnaran, a Nyeerrgoo district dwerd borungur, states that near Wagin (Wejung?) there is a balga (species of grass tree locally called "blackboy") which had once been a yungar. This yungar offended the woggal of the district who turned him into a balga.

Ngweeaḡurt was a very clever mulgar and boylaguttuk and could obtain for the natives anything they desired. Once they were far away in the bush and had no tobacco and the mulgar told them to go over to certain bulrushes and they would find some tobacco and they did so and found a pound of tobacco. He may have made the journey to the white man's house like a mosquito or anything. He could turn himself into a blackboy or anything he pleased and could go where he liked. He lived at Wennerup and was a Waijuk, strong, well-made people, the Ballarruk breed.

GHOSTS, etc.

In the locality of Northampton, the natives have a tradition that at a certain spot, called by them Unenaerina, the spirit of a dead native was supposed to have appeared to the other natives. The aboriginal word with its meaning was included in a short vocabulary of W.A. contributed by the Colonial Secretary to "Science of Man" (1903/4, Sydney).

At Mitherra, in the same district, there is supposed to be a haunted cave in which the spirit of a dead native appears at night.

There were giants in the old days, giants of men who left their footprints on the stones and rocks of the North, and giant animals whose fossil remains have been found.

Southwest

From III 2 d, P. 20

BELIEFS

The passing of the auntie's shadow over her nephew's head
makes him bald.

EUCLA DISTRICT

According to Ibari and Jinnongain (Ugumarri) if a woman has had a boy baby and is carrying another, if the boy baby continues fat, then the new baby will also be a boy, for he will not take the "fat" away from his living brother. If it is a girl baby it will take all the fat from its brother before it is born.

Moonlight (Wongarri) has a mica yinma called yilbinji and thaggulu, a great woman charmer. The man dresses in birds' down, hair string, red and white paint and wears or flashes the mica in the sunlight where the woman he desires to charm is sure to catch the gleam. She sees it flash like lightning, rushes into the bush, cries, can't eat, sits down apart and cries again, and at the end of two days she must go to him and leave her own man.

Also Moonlight had a rainmaking bit of pearlshell, got from the N.W. coast.

THE DEAD MAN'S KOIRDIGurunjia (?)Munjinia wonga

The koiri of the dead man may be taken by a brother in the following way : A fire is lighted beside the grave. Near by is placed a miro. The brother spears the ground on either side of the fire to say he is ready to spear the murderer. When this is done, the koiri of the dead man rises out of the body and sits on the miro - his brother takes up the miro in his two hands and flattens the miro (on its hollow carved side) against his breast, and the koiri of his dead brother goes inside him and makes his search for the magic of the murderer easy.

A woman goes to the grave of her dead sister and places a wirra (wooden scoop) bowl upwards, on the ground. She then gets a widerr (kernel of native peach) and spins it in the bowl of the wirra, and while it "dies" in its spinning, the koiri of the dead woman comes out and sits in the wirra. When the widerr is still, the woman takes up the wirra and pressing its bowl to her breast, receives the koiri of her dead sister. She may carry the koiri about with her - but by and by it will leave her and enter a stone (Yulain is one of these spirit stones) and will probably enter another woman and be born again as a baby.

From Notebook 6a, P. 38

To burn anything belonging to a person will make that person very thin, and they will probably die. To make a fire near or beside a newly made grave, amongst Bangura's people, will burn the heart of the dead man, and his spirit also. (Maradhanu's tribe, not Wonggur's, as 3 fires were made at her grave.)

Nyirdain, informant

KO-IRDI

The spirit of the dead woman goes into her sister or brother and is carried by him or her in addition to their own. One ceremony : A young girl died, young and well liked and though the camp was moved the spirit of the girl called to her brother from the grave and he and his people could not leave the vicinity yet the spirit did not enter the brother. Then said Mamu, "Koiridi can't see where you are." All the family (Tharburda group) then seated themselves in a semicircle at some distance from the grave. A mound was made in front of the circle and a path was cleared from mound to grave. Along this Mamu walked and going to the grave stood naked and unarmed for a moment. Then he turned as if showing the way to ko-irdi and presently the brother felt ko-irdi go inside him and there was no more sorrow in the tharburda camp for koiridi went with them and merged into the soul of the brother. If there is no brother or sister left Baduwudha or Murgara stoops down and takes koiridi. At other times all the dead spirits of the man's or woman's tharburda come after the koiridi and haunt the vicinity till it comes out of the grave and goes away with them. Mamu often see these dead people and they say, "Let them take koiridi," and in this case also the living relatives will not sorrow for their dead.

The hair of the dead cut off and carried about is a great safeguard. It is sometimes twisted into string and in this way it will twine itself round the arms or legs of Jinna-arbil (slippered men) who come to kill and will deflect spear or boomerang so that they will go wide or recoil on the thrower. Kept loose it also warns of danger, particularly guarding them from bad koiridi or evil mamu. As monguri (head pads) they also prevent magic from coming and sickness and when worm,itch and other diseases are warded off. All these are magic diseases.

(Nūngūn - dead person's hair carried about.)

Warna waia gulu - magic of sea mist, white frost coming from south and the sea. Waia gulu - magic.

Old Paljeri men go in the afternoon to Gunajaniji and throw stones at a large one called moga; no women go there. Bulgara's father goes to Medhering pool where there is a stone kooja and he goes into the pool and gets some sand from the bottom of the pool and hits the kooja and plenty rain follows. He goes in the morning to the pool. He paints himself with bijura (red) and puts eaglehawk feathers (kulalya) on his arms and wogari (string belt) round his waist. He takes thauerda (boomerang), koojardee and miru and goes alone to the pool.

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The baby enters the mother above the collar bone. The baby comes from the moon and comes itself.

If my heart beats noticeably, my uncle is talking about me and wants to come to see me bringing plenty of womba with him.

If a pulse beats in my right thigh, my brother is thinking about coming to see me.

If a pulse beats in my right shoulder, my eebala is coming to see me.

If a pulse beats or a twitching is in my upper arm, my brother-in-law is coming to see me.

Billingee

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To dream of three people means some evil is about to befall, either a death or some disaster. Billingee dreamed three

Billingee Friday night Notebook 11e, P. 17

Eeballa bulluk
A sort of hallucination, in which you think you see someone coming or passing, you look and there's no one - that is eeballa bulluk.

Ngammuk eeballabulluk (ngamnee, my eyes)

something crossed my eyes.

Joca nyim'min (you see with) your eyes.

If your right or left shoulder quivers your eebala is talking about you also your tharleo who is Kymera, you of course being Boorong.

If your mother, mother's brother and tchallango are talking your heart and stomach quiver.

Your nim'ala (upper arm) (right or left) quivering means your brother-in-law is talking about you and wife.

Your thigh quivering, your brother and sister are talking about you.

If my heart beats noticeably, my uncle is talking about me and wants to come to see me bringing plenty of womba with him.

If a pulse beats in my right thigh, my brother is thinking about coming to see me.

If a pulse beats in my right shoulder, my eebala is coming to see me.

If a pulse beats or a twitching is in my upper arm, my brother-in-law is coming to see me.

Billinge

Page 92

To dream of three moons means some evil is about to befall, either a death or some calamity. Billinge dreamed three moons on Friday night and he knew then Joobytch was going to die. And he dreamed of the moon being all red like doogul, and that night his brother-in-law died in the hospital.

Notebook 11c, P. 19

Ding'arra lives where the walga comes from. He takes womba away and makes them clever like jalngagooroo. He teaches them koorongura, ballagoorong, nooloo and everything and they learn from him, but all the womba in his booroo (baanoo) stand up cooking their food and koolin (sleeping) and while the womba are with Dingarra they can do as he does and sleep while they stand.

Ngai wallung ngungarra - I am tired.

Billinge

Loomurn, where the dead Northern natives go.

Yamminga eebala made many things.

Marrar, a complex personality which may be man or woman. Lengo and Marrar's tracks can now be seen in the rocks near Weerraginmarree. Lengo was the yamminga womba who painted inside the caves. Marralba painted on rock faces and outside cave shelters.

Pleiades are beerin yeereejangee. They are jandoo with milgin.

Wardaba is an evil spirit belonging to the mangroves. White all over.

(Wardaba is an evil spirit.)

Jabbulya = mud. Ngarree and jocarree are also white.

ngarree = evil spirit

ngarril = cutting flint, used at initiation.

Dabulilāp is the name given by the dwert borāngār of the Deep River district to the home of the dead. They cross the bīldal burdāp (river) to go west to Dabulilāp.

When the big jindāng (star) falls and the sound of its fall is heard the dead nungar has crossed the river. Janāk bīla burdong kulinya = janak (over) the river has gone.

Whenever a star falls a native dies in the direction of the falling star.

Beelyaguttuk - a big navel - a good swimmer. If their mother throws the navel string into the water the boy is sure to be a good swimmer.

Benna - the morning star = daylight coming.

Yoongar yongar kaabin = battue.

cf. VI, 2, P. 5

The women cut their hair off frequently to make string, etc. They never allow anyone to take a small lock of their hair, for fear of their putting mulgar into it. Sometimes they cut a piece of man's or woman's hair off without their knowledge, if they desire to harm them. If they put this hair (which they twine round a piece of stick) into the fire, the owner of the hair will die at once. If they keep it in their noolburn for a time the owner will also get sick and die after a time. Yet kordamun can exchange hair as love token.

It might be said to be ghost worship, or a religion of evilly disposed spirits, coupled with a belief in and worship of his ancestors whom he thinks propounded all the laws he must obey.

His dances and ceremonies during which he attires himself in strange and uncouth trappings, and in which he goes through various performances of which he does not know the significance, accompanied by songs whose meaning he is ignorant of.

Are these merely the extravagant and meaningless antics of a savage people or are they the degenerate interpretations of what was once an esoteric cult?

Is the northern kalleegooroo or bullroarer, the most sacred object of native worship, just a carved piece of common wood, swung and sounded to please the savage ear or is it a relic of the mystic rites of their far off Caucasian ancestry : who can tell? In the north where the kalleegooroo plays the most important part of the life of the native its voice is the voice of Nalja, who is always represented as a "sulky" old man with white hair. Women shudder and hide when they hear his voice, and to see him is death.

..... herdes of humans that reached Australia, and actually the most important next to the extinct Tasmanians, in that they were the oldest surviving members of that first horde.

These investigations only began in the early 1900's when the Bibbulmun were almost extinct. There were but two Perth district aborigines then living, out of the census of 1500 which Gov. Stirling caused to be compiled in the early 30's and all along the Bibbulmun country which stretched from Jurien Bay to beyond Esperance, the writer hunted for the old record keepers of the totems and legends and myths of their groups and sat down in their maias in rain and sunshine and listened to their family histories and their religious beliefs and going steadily from group to group in winter and summer, steadily pursuing the one object of hearing all that could be told by the old men, the repositories of myth and legend and law and religion.

In the Caves district of the S.W., in the Murray district of Mandura and Pinjarra, amongst the great hills round Bridgetown and the valleys and lakes areas that are making that portion of the West the garden of Australia - the writer sat by lake and hill and stream and heard the legend of the group to which it belonged. Throughout that great area there was but one dialect, the local differences being but slight, a final syllable clipped amongst the Southern Bibbulmun and an initial letter or syllable added by the Northern Bibbulmun. Their country was evidently fertile from the time of their entry, as myth and legend seem to testify. Hence individual families were large, averaging perhaps 6 children. The women were allowed some initiative and the children comparative freedom. Initiation into manhood and womanhood was painless, nose piercing being the main operation and young boy and girl were ochred. The laws of their totems were the most important of all laws, but there were no material objects representing these totems other than the spirit (jang-ga) of the totem itself.

There was, however, a magic creature, greater than the spirit totem, and that was the waugul or great magic snake which, sometimes quiet, sometimes sulky, was called in by the spirit totem to punish

magically any of those who broke the totem law or mocked the totem or wantonly destroyed the young animal, bird, flower, plant, which might be the totem of the group. Earthquakes, upheavals, and subsidences followed wilful breach of totem laws, and fear of the jangga woggal was therefore greater than the fear of the spirit totem.

Legend relates that when mischievous boys of the kangaroo by killing mice & cutting them up & pretending they were kangaroo, totem mocked their father's totem/the jangga yonggar (spirit kangaroo) did not punish them because the kangaroo was their borunggur ("elder brother" - totem) but he journeyed to the woggal's home and laid the mockery before the woggal and the woggal and kangaroo went to the place where the mocking deed had been done at the camp of Dowingerup and woggal lifted up the ground and turned it upside down and in the hollow that it made, a big lake rose and spread and all the local kangaroo group whose sons had offended - all except a pregnant woman and her nephew - were drowned in the lake, and woggal and yonggar went back to their janggagarup (spirit homes) making a song as they went - and story and song were told kangaroo totem boys and so the laws were kept. But there was no visible emblem of spirit kangaroo or woggal except certain places of trees and caves and rocks and hills belonging to the spirit of the group totem or the woggal and these places etc. were winnaitch (forbidden) places, and no totemist walked over them or touched them or entered them, but when obliged to pass them when hunting or visiting neighbouring groups, the local totemists carried rushes and strewed these round the winnaitch places as they passed along in grave silence, with spears "turned back", the spirit totem saw that his law was kept and they had good hunting to reward them. But if their quarry ran to the winnaitch ground, the ground became sanctuary for it and the hunters left it.

So men and women and children kept their totem laws and so much was the human intermixed with his borunggur that when a man saw or dreamed he saw a dying or dead borunggur, he turned on his side and died, for his borunggur had told him he was going to die, and if he had kept the laws, the borunggur would show him the way

through the caves and under the sea to Kurannup, the home of all dead Bibbulmun beyond the western sea, and all who had kept the totem laws died quietly; their borungur was with them and they were not afraid of the journey to Kurannup. The kaanya (spirit of the newly dead) hovered over the place of death for a time, and sometimes the kaanya alighted on the Moojoor (*Nuytsia floribunda*) which was a kaanya tree and always winnaitch. No Bibbulmun ever lighted a fire with moojoor wood or broke a branch of the tree, and so when they heard a branch breaking they knew it was the kaanya of a mother or father waiting for the little baby left behind and when the baby died and its kaanya joined that of its parent, the two kaanya went happily into the sea to their final home.

And thus the Bibbulmun lived and loved and died and there was little cruelty except in cases of grave breaches of the marriage laws and the groups were healthy and numerous and food was found for all, for the young of the totems were left untouched and there was always plenty marrison (vegetable foods, honey, etc.) at all seasons for them. The kangaroo group visited the salmon (kalda) group in the kalda season, and the kooljak (black swan) group in the egg-laying season and the ngow (mallee hen) and bibilyer (turkey) and other friendly totem groups in their season.

The only magic object other than a pointed bone, dead man's hair, pointing magic stick, was a piece of teyl (white) or crystal, possessed of special magic properties because of its transparency and the fact that it could reflect the sun's beams when directed towards a person, made it of some value. There was no special secret place for it and it was usually carried in the thick hair of its owner or in his hairbelt.

The saying "cherchez la femme" is pre-Palaeolithic in origin and most of the Bibbulmun quarrels began with women, jealousy between sisters, or over children fighting.

And today from Jurien Bay to Esperance scarcely fifty true Bibbulmun could be mustered.

(Sent to be read at International Boy Scout Rally at Parangorup Rge, 1929. Receipt of this was never acknowledged by Mr. McKail.)

Bwaiee kond is a wineetch rock (or cave?) at Bwaiagutting, where a "dwerd yaggain" (wild dog) sits down. When a strange native passes near this rock, blood will sometimes run down from the rock and if the stranger sees the blood running he will die. The kalleepgur (home people) strew rushes round the rock and upon the flat rock or cave (kond) they put mahogany leaves. They always do this when passing the rock. They must not talk loudly when passing this place or the jenuk will talk loudly too and harm will come to them (Is this "echo"?) The natives always speak quietly when passing the wineetch place.

Ngangar bur'daing is the name given by the natives to the bwaia or stone. (ngangar = "mother", "star", "sun".)

In the Pilbara district where a doctor or sorcerer has been called in he stands over the patient for a little, making puffing noises the while. Then he will probably stand with one foot on the affected part, or will with his hands massage it for some time. Presently he stoops to the seat of pain and placing his mouth over it sucks the wound and spits out the obstruction which caused the illness. Sometimes pebbles, pieces of wood, etc. are supposed to be extracted from the wound, or a mass of blood will be gradually sucked out of the body.

When drawing out evil magic, the sorcerer takes it in his hands and runs with it to the foot of some tree, where he buries it. He then takes some healing magic from his own breast and puts it into the wound.

If suffering from neuralgia, headache, rheumatism, etc. they frequently bind the affected parts with runners or creepers of some kind, or a blow on the head, etc., would effect the cure.

BELIEFSSOUTHERN WESTERN AUSTRALIA

The Southern natives believed in the survival of the spirit after death. This spirit they called kaanya or janga. When the first white men came to these shores the inhabitants firmly believed they were the returned spirits of their departed relatives, and the name bestowed upon the white people was janga, or spirits of the dead. The natives attributed the change of colour in their returned relatives to their long journey through the sea. The country beyond the sea to which all the dead natives went was called in the South Koorannup and to reach Kooranup all the Southern coastal natives from Boologup (Bunbury) to Meenjanup (near Bald Head) had to pass through the caves which they called jangga-garup, or "the country of the dead". Another curious belief was that after the dead natives had passed through the caves and were on their way to Kooranup, they were stopped by an enormous manga (native weir) which stretched from Boologup to Queereejinup, Bunbury to Cape Leeuwin. At a small opening in the middle of this manga a Kooranup native named Yarr'goomburt was stationed, and all the dead natives were stopped at this opening by Yarrgoomburt, the guardian of the portal, so to speak, and asked the question whither they desired to go Kooranup for ever, or only wished to go half way. If the latter, then they had to return to janga garup again.

This belief, though in a different setting, was held by the Gascoyne natives, only instead of the janga karrup, or caves, it was a long tongue of sand formed by the flood waters of the Gascoyne, called Besjalang. Here the spirits of the dead natives rested until such time as they took their long journey over the sea. There was also a small island near the mouth of the Gascoyne that served as a halting place. From these two places, the spirit of the dead returned occasionally as spirits to their homes. In the South the spirits were often seen hunting by day over their old grounds and heard talking and laughing as they went through the bush.

In the far Northwest, amongst the Beagle Bay and other tribes the same belief of the survival of the spirit after death was

held. In the north too, the women believed that the spirits of their little children wandered among the trees and entering into the body of some little bird, came frequently to their mother's camp. All natives, good and bad, went to the country beyond the sea.

Their religious beliefs were the numerous superstitions with which their whole lives were surrounded and in which magic and sorcery played a principal part. The southern natives had an indistinct idea of a mammangurra, or all-father, whom, however, they buried with much ceremony after one of their principal corroborees called the jalgoo corroboree. It is curious that the Ngalooma and Karreearra tribes on the Sherlock and De Grey Rivers also speak of a mammangurra or all-father, giving exactly the same name as the Southern people. Bishop Salvado mentioned motogon as a sort of good spirit, but after patient inquiry I find that meetagong was the name given to a species of phosphorescent fungus which was supposed to be nyorleem or an evil spirit.

There were three grades of professional sorcerers amongst the southern people, the boylyaguttuk and the mulgarguttuk and mooceya or dandagaranna. The powers of the boylyaguttuk were somewhat more limited than those possessed by the mulgarguttuk, but the powers of all were only limited by the range of their fancy. The bullyaman could bring illness to his personal/and those of his people. The mulgarguttuk held communion with unseen spirits, made rain, caused an increase in the supply of mungytch (or flowering banksia), flew through the air at pleasure, and numberless other strange and wonderful things. The powers of the mooceya or dandagaranna were limitless.

A De Grey doctor informed me that he could make people sick and make them well again, and he used to carry a piece of magic quartz about with him as his "stock-in-trade" until he fell into civilised habits, when his magical powers departed from him.

In the Gascoyne district when a native doctor or kajoorda as he was called, wanted rain, he went to a deep waterhole perhaps 200 miles away, where a kajoora or great snake lived. The kajoorda dived to the bottom of the pool and held commune with the great snake,

returning to his camp before daylight. If the rain fell, well and good, if the drought continued, then a more powerful kajjoorda had diverted the rainfall to his country. In the South this mythical snake is called waugul, which is also the name of the carpet snake.

The natives lived in an atmosphere of superstition; unseen forces were always at work, and diseases of all kinds, whether brought on by over feeding or from whatever natural cause, were attributed to the magic of an enemy, and as a result of these endless superstitions, illness of any kinds, accident, disease or senile decay was regarded as a challenge by the enemy, and magic was again resorted to, to find out the whereabouts of this enemy and treat him in a similar manner.

It was also a belief strongly held by the Southern people that they were once animals, or birds, and were transformed into men. For instance, the Nagarnooks or Wējuks were emus, and even at the present time the few old natives still alive believe that the wejuk can change themselves into emus or human beings at will. In all their legends the birds and animals speak and act like human beings and some of these human beings have been metamorphosed into stars. The dark spot in the Milky Way was called the weja or emu. The Pleiades were jooka woorda, sisters. The two pointers of the Southern Cross were kongamoyer, uncle and nephew, the sun was a female and the moon was her husband, the stars were nobab - children. The eaglehawk, walja, was called mamman-gurra and was supposed by the southern coastal natives to have made all living things and divided them into noyyung and ngunning. He had a wife in the squeaker crow. Many legends have the eaglehawk as the central figure, but animals birds and reptiles figure in all native legendary lore.

Every native had a totem of some animal or bird or fish (only the coastal natives had fish totems). In fact the two primary classes, Wordungmat and Manytchmat, divided all natural objects between them, and every living thing and every tree, root and fruit was noyyung or ngunning. The word for totem in the south

was oobarree. On the Gascoyne and Ashburton it was walarree, and on the De Grey it was wooraroo.

It appears that marriages were independent of personal totems, as a man whose oobarree was a fish might marry a woman of his proper marrying class who had the same oobarree, they bestowed a different oobarree upon their children, usually from some circumstance attendant on their birth. I will give a few instances of this - Beyco means distended, swollen. Beeyooran, a female, was so called from the fact of her father missing the whereabouts of a kangaroo he had killed and finding it in the afternoon all swollen from the sun - the girl's oobarree was a kangaroo. Put'heeyan, a female, was named after a tame opossum which used to make a noise like "put put" - this girl's oobarree was an opossum. Baaburr-gurt's name was given him from his father's observing a sea mullet leaping out of the water and making a noise like brerr-baaburr - the kalda or sea mullet is Baaburr-gurt's oobarree, it was also his father's oobarree, and his father's brother's oobarree. Nilgee was named after a woorark or swamp wallaby which her father was about to kill, but the little animal ran away. "Yalgy-yukan," the father said, "if it had only remained a minute longer, I should have got it," and he called his daughter Nilgeean.

THE LORD'S PRAYER

Ya'yee eebala, koorrwal meejala, weedoo nyil'owel,
 Our father beyond the sky sit down, big name
 Our father which art in Heaven, hallowed be thy name;

Yarreedee yangera-bilnga jeea-goon booroo eebala.
 We are coming (to) your country, father.
 Thy kingdom come

Wandoo jarrada ngan'ga
 Tell us what speak
 Thy will be done;

Jimbin kalboo booroo; mai wannee arre mil'e'a
 Below the sky and ground; bread give us today.
 On earth as it is in heaven; give us this day our daily bread;

Wan'goor ing'alga maaloo maaboo
 Cry cry I no good
 Forgive us our trespasses

Maaloo yarreeree ngooroo beele jarroon womba
 No more we angry with other men
 As we forgive them that trespass against us

Maaloo millaga yargarda lalga ngan booroo
 Do not take us to a bad country (or place)
 Lead us not into temptation

Maara gabboo yangajallee
 Keep us away from there
 But deliver us from evil

Jeea booroo, jeea bindain
 Your country, your strength
 Thine is the kingdom, the power, etc.

Mr. A.C. Macdonald, in the course of a discussion upon a paper read before the R.G.S. Melb. May, 1897, said :-

"I claim to know that none but early Australian pioneers, squatters and surveyors, have any adequate conception of what the natives were in the beginning of the present century (19th). These people who fill my early memories with kindest recollections are nearly all gone. A mound of earth here and there, slowly and surely sinking to the common level, are all that will remain to remind us that they ever were. It has been the fashion to decry them as being the most degraded race on earth; but when we consider the natural meagreness of their surroundings, that life with them was a continual struggle; every meal had to be hunted for; that except the dog, there were no animals to domesticate, no natural plants capable of cultivation to supply a store of food; and added to these, a climate so genial as to call for little exercise of ingenuity, it need not surprise us that they were not more advanced. In character they were very human. They were never vulgarly intrusive. Civility towards them always assured respect from them. They were splendid mimics. I have seen them in their corroborees act the part of white men - having peculiarities - to the very life. They had always a large fund of common sense. I have seen them exhibit great love and affection for each other. Two young men were very great friends. "Whispering tongues had poisoned truth" - and a sudden enmity arose which blood alone could wipe out. They faced each other with weapons of war. The most dexterous sent his spear through a part of the body of the other. Honour being satisfied, the victor gave himself up wholly to nurse his old friend and late enemy. If the mischief maker had made his appearance, then, I fancy he would have had a bad time.

So far as crime and immorality are concerned, with the revelations of our own courts before us, I doubt if we are justified in throwing any stones at this unfortunate race, to whom we have given more vices than virtues.

The unselfish devotion of the black companions of Eyre, Kennedy and others, are familiar to all of us.

The aborigines have various superstitions. They believe in Supreme Being, in the shape of a malignant and powerful spirit which they term Jangar, devil. They named us Jangar (the devil) being white in their estimation. Boll-yer is another name for the evil spirit, and there are men in every tribe who are possessed with this bollyer, who has the power to inflict upon their fellow beings, all the sickness and woes that flesh is heir to. They also believe they possess the power to cure them. They think themselves immortal, so when sickness and death overtakes them, the bollyers or Drs. of a distant or unfriendly tribe is the cause of it, so the most cruel murders have been committed by the different tribes, by way of revenge. If they happen to pass where the dead has been buried, and commence to bleed at the nose, that is a sure sign, that the bollyer or spirit has entered and is for ever with them and gives them supernatural power. If they have an attack of headache they get a long rush and run up their nose to make them sneeze, and thus expel the bollyer, or devil, that causes it.

If you should put a green bough on the fire, the heat causes it to spit and crack, they will tell you not to do that, as that is the bollyer, who will be angry with them. They also believe that each and everyone has an immortal spirit; when a child dies, the mother will make a small hut of sticks and paper-bark, and make a fire, at some distance from where they sleep, and so prevent the ghost from paying them a visit during the night. All this I have seen myself. When a female conceives, in their opinion, it is not through sexual intercourse, but by some power or influence of the meekil (moon). The old natives were very tenacious in their opinion in this matter and very angry if you contradicted them.

The wogarl (carpet snake), also a large reptile, that lives in the water and lay on the bottom of deep water on the Serpentine. These reptiles have occasionally been seen by the white man. The very old natives when diving in these deep places, for land turtle, have seen them, in my humble opinion they are now nearly extinct. The old aborigines were very superstitious re the wogarl. Fork lightning they term wogarr, of which they were in great dread. There is a very high sandhill near the Serpentine, which they call

Beenyup. There is a very deep hole on the crown of the hill. An aged man, whose native name was Yun-mer (long since dead), when I was a lad, directed me to this large deep hole, he told me it was much deeper years ago, that it was made by an immense wogarl. I may mention another instance of this, several informed me that Garden Island was once a long time ago connected with the mainland, or nearly so, only separated from Point Perrin by a small creek, which they used to cross on a white gum tree (doot too boono) and that by some terrible catastrophe, was separated from the mainland, but they say it was the wogarl. They used to cross for hunting the wallaby (burngup) of which there are many on Point Perrin! the same as on Garden Island!

I have witnessed several battles, and saw one speared through the legs, after the fighting ceased, the man that speared him came forward, to have his leg pierced through. He stood firm, while this done, the man who was speared in battle and his relatives were in the native tongue, babbin, i.e. friends; when one is killed in battle he that killed have to make his escape or he would be killed too. The same with the women, they fight with the wanner, a long thick stick, they know their cuts and guards, if one strike the other and fetch blood, she has to stand and be struck in return till the blood flows, that is performed by a man, who strikes her with his dough-ark They are then babbin, friends. A female as soon as it is born is given away to some male friend, who claims her upon reaching maturity. There are other small matters, and many I have forgotten. I may add their practice, or habit, of polygamy. I knew a native who had six 6 wives. Many I knew had from two, 2, to four, 4. The bridge of the nose must be bored and the aperture kept open till it heals. Young men are not entitled to a wife till that is performed.

Your very obedt. servant,

M.A.O. FRASER, esq.
State Registrar,
PERTH.

W.H.

Northwest

Everyone goes Loomurn. If I murder a man his jooarree will come and nibble my mungoorl, and then I will feel him moving up my body. If he goes Baanoo he will take my heart and I'll die, but if he goes Loomurn (koolarra) his spirit will come into me, and no one can kill me then, and I put his jooarree on my spear.

K. Young, Duketon

LEGENDSCorroborees

The Duketon natives believe that they were taught their corroborees by a "dingo" which came out of the West, many years ago, and first showed them how to perform a corroboree or "Too'-ril-goo".

dwert borungur?

Monnop, informant

P. 84

The bworruga or korrgan (sparrowhawk) made various rockholes in the York district.

Baabur, informant

Magic

Mab-urn, Murchison word for bulya

Bul-tha, Northampton word for bulya

Wul-tha, Geraldton word for bulya

P. 85

Speak about Father White and the natives crushing the spirit out of the dying boy.

Nilgee stated that when she dreamed she had only a skirt on and no bodice, someone was speaking evil of her.

P. 28

If Nilgee died, they must kill another of the same skin, mobba malung.

If their feet are irritable a native is coming or if they feel drowsy a native is coming. Moolyee is prescience of death or disaster or some evil being about to befall.

Janga karup, the native name for the caves - the spirits' home; only kanyas went there, the spirits only lived there.

P. 32

All the Nagarnooks are moorurt to the waugulum (carpet snake) and they are also wejuk. They can change themselves into weja and then they can join a flock of emus and kill as many as they please.

The waugul and weja are moorurt and the waugul can change itself into the weja.

Meeka we-na yoo-al warrin
moon dead, come back again.

They believe the moon dies every month and comes up again.

Southwest

Yoolyeenan and Bunbunb, informants

Up York way a certain little bird comes crying and when the women hear it they call it the baby (jang'ilyung) jēda (bird) and if they want a baby they shout for it and the baby comes inside their mouths.

beebeen wan'ga - baby bird talking

kokkup wan'ga " " "

Cornally, informant

LEGENDS : CHAMPION BAY EAST.

Cornally asked an old nigger where they came from. They came from the north. At first there was nothing to eat, no fire, and they didn't know what to do. An old man like a white fellow appeared to them and said, "You've got no fire, nothing to eat. I'll make you kangaroo and game and vegetable and I'll tell you what to eat," which he did and there was plenty of game, but then as soon as he did this he vanished. There was plenty of game, but they only had a stone and a stick and couldn't kill them and then they wanted him to come and show them how to kill them. He came again and made them spears and wommeras and dowaks but they had to eat them raw, as they didn't know the use of fire. Presently about three weeks after, a young man appeared to them, and they told him their trouble, and he made them a fire and when they asked him who he was, he said he was the old man's son and that his father had sent him to them. They then asked him where he lived and he told them he lived in the moon.

NATIVE BELIEFS

When the Gascoyne natives heard the curlew (wee-loo) cry at night, they believed it to be the jingi or evil spirit and they usually huddled close together round the fire for protection. Fire was their greatest comfort and the heaviest punishment that could be inflicted upon a native was to compel him to sleep without a fire. In this case he generally knelt down and hid his face in the earth or sand or grass, flattening his body as much as such a posture would admit, and so slept until daybreak.

Cornally states that he often saw men and women, when pursued by the whites for cattle or sheep stealing, hide their heads in the bushes, ostrich fashion, believing that when their heads were invisible, the rest of their bodies were out of sight also.

The first half caste child whom Cornally remembers seeing in Champion Bay was also stated by the mother and mother to come from the moon and when asked why the child was a different colour they stated that that was not uncommon amongst them. Cornally has seen many fair men and women, almost more than half caste. He states that the eastern and interior natives were much fairer than those on the coast.

Gascoyne districtGHOSTS

The Gascoyne natives believe that the Kennedy Range is full of ghosts of a superior kind, who have flocks and herds and houses, the same as white people, an aristocratic tribe!

66

From "Additions to VI 3a, P. 47."

Guildford a ngooroo, buried at Guildford.

Beerdee gardunjarree, drowned or buried in the sea.

Goorballagoon jarree, buried in the ground (of) Goorballagon.

Gascoyne districtOMENS, SORCERIES

The natives are great believers in dreams and there is generally someone in camp who acts as interpreter.

A young girl dreamed of deaf adders and in the morning related her dream to her relatives. One of the older women told her she must not go out of the camp that day or she would surely be bitten by a deaf adder. The girl did go out but very soon came running back saying she had seen a deaf adder. The next night she again dreamed that she was bitten by one of the reptiles and such was her fear that she did not leave her camp for days until the effect of the dream had worn off.

Again, a young native, whose wife was about to give birth to her first child, dreamed that his unborn baby came out of his wife's mouth and said to him, "Nyindoo mamma" (you (my) father) and having said this, the infant returned to his mother again.

Page 169

The natives believe there is a baby in the moon and the dark spot in the moon is the baby looking at them. They believe that many of their dead natives go ^{to} the moon and become alive again there and go hunting and fishing, the same as they do here, there being plenty of game. Certain men, women and children go there, not all, some go to Beejalin, some to Kennedy Ranges, and the others go to the moon.

The Pleiades are supposed to be a man with spears.

The evening star is supposed to be a native waving a firestick to and fro to make it light.

Questions asked of Jubyeche, and his answers. (These form the basis of later accounts.)

104. What were their superstitions?

One of their superstitions concerns an aquatic monster called "Waugal", which now inhabits Lake Bannister. Jubyeche's story is that some little boys were left in the huts while their fathers went out for a day's kangaroo hunting. One of them said, "Let us catch some mice and kill them and skin them as our fathers are killing the kangaroos." So they caught a number of young mice and killed them and skinned them and cooked and ate them. When the big mice went to look for their little ones, they could not find them, but when they came to the camp they found the bones of their little mice. So all the big mice went to where the big black snake lived in the water, and asked him to come and punish the boys for eating the mice. The waugal came with them and when it came to where the boys' camp was, it turned the earth right over on top of them and buried them under it and made their whole camp into a big lake. The country used to be called Kaanganup and Dowingurrap.

They have many superstitions connected with their songs, etc. They must not sing the corroboree songs to the women. Jubyeche cannot sing his songs to Fanny. P. 55

105. Have they any account of the Creation, the Deluge, or any traditions of the origin of their race? P. 16

No, they have no stories of the Creation, nor the Deluge, nor do they know from whence the first blackfellow came. P. 56

118. Can Jubyeche give an account of the boylyas and their supposed powers? P. 17

When a boylya wants to kill someone he gets a small bamboo and magpie feathers and burns it and marks the stick and sends it along by - (must get this amplified). P. 58

123. Did Jubyche ever see a great light in the sky at night (Aurora Australis), or a big comet, or an eclipse of the sun or moon, and what did the natives think was the cause of these? P. 17

If they saw a curious light, a comet or anything unusual in the sky, it presaged a fight amongst the tribe in whose direction it passed over, and someone was usually killed in these fights. P. 58

125. Did Jubyche's tribe have rain making ceremonies? Describe them. P. 17

Jubyche can only say the boylya has something inside himself that gives him power to make thunder and bring rain. P. 59

133. What did Jubyche's tribe call pointing the bone, or the spear? P. 18

They called pointing the spear morrake.

The Bunbury tribes followed this custom. P. 59

134. What happened when the bone was pointed? How did the person die? P. 18

They got "sick all over" and soon died. P. 59

137. How used the boylyas work the magic? Describe method? P. 19

A native would walk about all right, and suddenly he would feel pain, and could not walk. At night he would dream that a boylya from another tribe was making him ill, and he would wake up and tell his friends. He would then probably get delirious and beseech the boylya to go away. He would say, "I know you are 'so and so'," but the native generally died under the influence of his fear and his tribe killed the person he had described as having performed the magic on him. P. 59

138. Has Jubyche had dreams about the boylyas? Have they had power to take men away in the night to places a long distance away? P. 19

No. They have no power to take men away, but the boylyas themselves take long journeys at night through the bush. They suddenly jump up and leap around the camp and then disappear into the bush. His mother makes a whistling noise to see if he is within hearing. No answer being returned, she beats with her hands on the skin back? sometimes

for two hours, and then again softly whistles and from faraway comes the answer "Ngia", and then a sort of groaning and sounds as if short breaths were being taken by a very tired person, then a thud, which tells his mother he has come to earth again, and presently he appears in the camp. P. 60

140. How did the boylyas make rain? Describe their methods. Is there any blood drawn in the process? P. 19

The boylyas made the rain. No blood is drawn in the process. P. 60

141. What else could the boylyas do? P. 19

Kill people by magic, make rain, make ill people well and go long journeys in the process. P. 60

143. What do the natives think about dreams? P. 19

Jubyche says Fanny (Yoolyeenan) dreams true. She dreamed her former husband was in a blackboy tree, one in which she had found a number of bardis; after she had filled all her bags with the bardis she saw Kyanga at the bottom of the blackboy, and he died some time afterwards. P. 60

145. How did the boylyas become boylyas? If a man is a boylya will his son be one too? If so, how is he taught to become one? P. 19

He begins by seeing visions, and then the spirits, chingi, take him away every night and during his period of being made boylya by the chingis he is what they call "mad". After a time he has become possessed of the boylya power, and is henceforth a boylya. P. 60

147. What is Jubyche's idea of the earth and the sea? P. 19

No answer.

148. How do they think the sun first came? and the moon?
and the stars? and lightning and thunder? Where do they
think the sun and moon rise and set? P. 19

Moolard, the evil spirit, caught the sun and put it away in a hole, the sun's sister came with a long stick and tried to get the sun out of the hole but the stick was not long enough and the sun had to leave her sister there. The sun and moon were married; the sun is female, the moon male. The moon did not distress himself about Moolard having taken his wife away, but continued about his business. P. 61

149. What do they believe concerning falling stars and comets?

A falling star either portends a fight or a death in the tribe. P. 61

150. What do they think of the rainbow? P. 19

"Nyurdong" portended more rain, and mulgarr (thunder)
mulgarr gurlong - lightning. P. 61

151. Does Jubyche know Orion? the Pleiades? the Milky Way?

No answer. (see 170)

170. Can Jubyche relate some family legends? P. 21

Woordytch, a head man who became a star.

Tan-ning-urra (Yokkan), the Pleiades

Wanna quellagur (Orion), a pointed stick

Ngangar (all the stars) (Legends given elsewhere) P. 63

172. Does Jubyche know the Yuka and Kogalow? P. 21

"Kogalow," Jubyche says, "is Nor'West for 'head'." P. 63

173. Also Unguenadah (flowers from which honey is extracted)?

174. Can Jubyche give any account of the evil spirit? P. 21

Jenga waugal, quonda, denning (the deaf adder?), noorna
(black water snake, yellow belly, Bunbury spirit).

These are mostly snakes and they usually come at night
and kill the blackfellows. P. 64

175. Can Jubyche relate any stories connected with his ancestors?

176. Have the animals, kangaroo, etc. any special (mythological)
names?

(No answer given to last two questions.)

177. Was there ever a personage in Jubyche's tribe who was con-
sidered the father of all the tribes? P. 21
No.

178. What do they call the Evil Spirit? and the Good Spirit (if any)? Does Jubyche know anything of Motagon, the Victoria Plains "spirit"? P. 21
- The evil spirit is "jenga" or "chingie". P. 64
179. Has Jubyche ever heard of Baiame?
- No.
180. Does Jubyche know the story of the wagtail and the wanna? P. 21
- No answer given.
181. Where do the "spirits" live?
- The waugul lives in deep pool. Jinga or chinga lives in the big rocks and big hills. P. 64
182. How did Jubyche's tribe account for thunder and lightning?
- An old man (the oldest man) has a broken leg and he had a great following of men, brothers and friends, and when he is angry he sends these along with the thunder and lightning to kill some of the natives. If he had not got a broken leg he would kill them all. He lives somewhere back of the sea where there are always clouds, where the rain comes. P. 64
183. Was Jubyche ever carried away at night by the boylyas?
- No.
184. Did Jubyche ever hear of koin or kohin?
- Kaanya, a spirit, the spirit of the dead. P. 64
185. What is Boorala? (see Howitt's Native Tribes, P. 504)
- Yuerda boert boorala = having a dust bath. Yugating = warm inside. Yandar dal (the branch the eaglehawk roosts on.) He tells the cockatoo he only eats meat. The cockatoo tells the eaglehawk he only eats rotten meat and nothing else (werritch always), nganneep, young joey good meat. (The eaglehawk says, "I eat all good clean meat, you only eat earth and roots - dirty.") P. 64

186. Does Jubyche know the bull-roarer? When is it used?
and is it kept hidden from the women? What would happen
if they saw it? P. 21

The mummerderra or bullroarer is used for rain making,
but only by the Nor'West people. If the Southern natives
used it, it would bring great thunder and perhaps kill them
all. The mummerderra had no special significance amongst
the Southern natives. Their women could see it if they
liked. P. 65

199. Does Jubyche know some stars move about and others stand
still? (i.e. difference between the fixed stars and the
planets). P. 22

(Deean is the evening star.)

Yes, but they have no names for the fixed stars.

Jubyche has an indistinct belief that the greater stars
are evil spirits that take the kaanya away from sick people.
P. 67

233. Is the office of boylya hereditary? Was there an hereditary
rainmaker to the tribe? P. 24

No, it is not hereditary. There was no hereditary rain-
maker in the tribes of the S.W.; whoever had a boylya could
make rain. P. 72

243. Has Jubyche any legend about the dark spots in the
Milky Way? (see Howitt P. 744-5) P. 25

Jubyche says his father told him that there was an emu
in the Milky Way, also a Waugal is up there and a river.
It may be noticed that on a moonless night, when the stars
are very bright, the exact shape of an emu's head and neck
may be seen. Some imagination may turn it into a serpent's
head. P. 73-4

Must try to remember Bulyen's story of the emu and her little ones, and the kangaroo and her little one. The latter says to her mother, "Ngy, nganya kuttikinjen," The mother straightens herself, looks, sees nothing and says, "Marr" (wind, etc. etc.) (Katta jowee jowee is the principal refrain of the emu.)

The Adjahdurah tribe of Yorke's Peninsula believed in the soul's existence after death. According to T.M. Sutton, Supt. Point Pearce Aboriginal Mission Station, "when anyone dies belonging to Koornarra (north) the soul goes away in that direction and vice versa." (The words koonarra and kooranup - the southern W.A. natives' name for heaven - are not dissimilar.) See Proc. R.G.S. (South Australian branch,) T.M. Sutton's Paper, P. 18.

Or would koornarra and kooneean (north) have any affinity?

Koolarra - west - all the dead natives (Broome district) go to.

Nylgee's information

The queendern, the top end of the meero, where the little bone is inserted. This is placed against a murderer's stomach; if it jumps away he is guilty, and they all stand round with spears and kyleys ready and he is speared. Sometimes he will bring meat and if that meat makes their throats sore, he is guilty.

BibbulmunFrom Notebook 26C P. 114

If the shadow of a woman went over her mother's brother (uncle) she would have to take his son. "Molla bomingbuk", this is called.

If a woman hits uncle or aunt (paternal aunt, maternal uncle) with a stick she will have to take their son - boornok bomering.

At Kwialup (Harvey, W.A.) there was a clear patch like an ants' nest swept clean. If your stomach tells you someone is dead, go to this spot and you will see his foot track. If a woman you will see her wanna (digging stick) and foot track.

Kallil (sergeant ant) cut up all the babies but Jeragurt (small lizard) made them alive again with his daaling (tongue).

At Minjilungin, if you cook a gumal (opossum) you must give the woggal some. Woggal once bit a man and Kondung (Woggal's woman) looked about for the pieces and bit off some rushes and made a bed for the man and daling daling (licked and licked him) and made him all right and Woggal then gave him a gij (spear) and mero (spear-thrower) and told him to bring him plenty of food. The yungar brought the food for a long time to the Minjilungin woggal and then he got tired and ran away and woggal bin ngaril, bin ngaril, bin ngaril (scratched and scratched his ribs), and the yungar got nyirak (mange) and scratched himself until he died.

Page 117

At Wurungup there is a spring with a woggal that spits out the fresh water that makes the spring and a little brook.

In the winter fish can be caught at the "mouth" and you can drink the fresh water in the middle of the salt water.

At Waralup there is another fresh spring (Moffat's Place) which jets out of the salt water.

From Additions to VI 3a, P. 17.

Subject to Correction.

Binnar is the name they bestow upon a comet, when they see a binnar they believe they must die. (Grey) According to Moore binnar is a "star of fire" and is also an omen of death.

From Page 60.

The natives believe that the kukubert, the small black goatsucker (*Agotheles albogularis*) restored the faculties of sight and smell to the kangaroos, who before that time were blind and without the sense of smell and hence easily approached and killed. They also say that this bird can afflict them with sore eyes. (Moore's Dictionary, P. 62.)

From Page 63

Baabur once inadvertently swallowed a goonok or jilgee when drinking, and was being rapidly choked when his "mōra" Doobee, a mulgarguttuk, came running over to him and pulled the goonok out of his ear.

Yarrgoo = seashell. Has Yarrgoomburt anything to do with the seashell?

Kailyung (Wagin) stated that a native once ate a snake's heart which made him boogur. Afterwards he rubbed himself all over with snake fat and was then supposed to possess snake magic and have power to kill all his enemies.

In the Southern district in the old days a noorn borungur who was mulgarguttuk could take the form of his totem and kill anyone who offended him.

In the Vasse district kal-ai-yongin means giving fire magic. Boolya-yongin = giving boolya, which may be fire or sickness or some other species of magic.

The mulgar makes the rain and thunder and lightning.

From Page 64

Yoogulba was the last Geraldton booldha or koolyarda (sorcerer). The spells and incantations of the aborigines have certainly a very ancient origin.

From Page 71

The Rev. J. Mathew is of opinion that the aversion to naming the

dead seemed to be a result of a kind of realism among the natives, whereby a person's name became through confusion of thought the same as himself. (Eaglehawk and Crow, 145)

From Page 72.

Ogle states ("Western Australia", P. 58) that although the aborigines "do not appear to have any knowledge of a God...there are traces of some indistinct notion of a future state of existence. A boy accused of theft denied the charge, and appealed to his parents who had long been dead, in corroboration of his declaration of innocence."

From Page 73

During one of Grey's expeditions the party came upon a tribe that had not before seen white men. They showed evident signs of fear at beholding the two white men. (Grey and Smith). One of the old men came up and regarded Grey with a sort of stupid amazement, without taking the least notice of the horses and other things which so powerfully excited the curiosity of the others. Grey was unable to account for the demeanour of the old native, who after a time went off for the purpose of collecting the women and children. Grey thus relates the scene that took place on their arrival, one for which he was quite unprepared.

"A sort of procession came up, headed by two women, down whose cheeks tears were streaming. The eldest of these came up to me, and (P. 74 looking for a moment at me said, "Gwa, gwa, bundo bai". ("Yes, yes, in truth it is him,") and then throwing her arms round me cried bitterly her head resting on my breast, and although I was totally ignorant of what their meaning was, I offered no resistance to her caresses, however disagreeable they might be, for she was old, ugly and filthily dirty. The younger one knelt at my feet, also crying. At last the old lady....deliberately kissed me on each cheek, just in the manner a French woman might have done; she then cried a little more and at length relieving me, assured me that I was the ghost of her son, who had some time before been killed by a spear wound in his breast.. As soon as she left me, my brothers and father (the old man who had previously been so frightened) came up and embraced me after their manner - that is, they threw their arms round my waist, placed their

right knee against my right knee and their breast against my breast, holding me in this way for several minutes....This belief, that white people are the souls of departed blacks, is by no means an uncommon superstition amongst them.....and when they see white people suddenly appear in their country...they....conclude these were at one period black men and their own relations."

From Page 75

Mrs. Millett (An Australian Parsonage, P. 79) says, "Of religion the natives appear to possess but the merest rudiments and no form of worship whatever - unless their manner of propitiating the bad spirit jingy can be considered such - though a faint type of a priesthood may be found in the Bollia men as those persons are called who pretend to throw Jingy's manoeuvres on given occasions."

"The first colonists who took possession of the country were supposed by all the poor savages to be the souls of their dead compatriots, who had returned with white faces. In some of the newcomers such strong personal resemblance to deceased native individuals was thought to be detected, that the surviving relations gave these strangers the names of the departed....My husband," concludes Mrs. Millett, "came in for his share of metempsychosis and was known amongst the older natives by the name of an aboriginal gentleman who had been speared in the back in some bygone battle."

In the Perth Gazette of Nov. 16, 1833, the editor states that the natives believe in the white settlers being the returned spirits of their departed race. "We are assured," says the editor, "that many of our people bear the names of the different tribes, resembling some of their chieftains."

From Page 76

Curr states that all tribes believe in the existence of beings which partake of the nature of both spirits and bodies. They fear them and attribute to them some of the powers which Christians ascribe to God. A Roman Catholic Missionary at New Norcia wrote the following to Curr in reply to a question on the subject. "The blacks of this Colony have a very remote and vague idea of a maker of all things, or rather of a great and strong man who made all things

by the power of his word. I cannot say whether they have really any knowledge of God or not." (Curr's A.R., vol. I, P. 44-5)

Curr has no faith however in the statements made by some writers as to aborigines holding certain religious beliefs, and is strongly of opinion that the natives on learning something of Christianity from missionaries and others, invented a few kindred statements with aboriginal accessories to please and surprise the whites."

The same writer however states that the natives believe that man has a spiritual part, though their ideas on the subject are hazy and confused. A man's ghost is accredited with all sorts of powers which the native himself did not possess while alive. Only the ghosts of men lately dead are feared. Even when the body has been burnt to ashes, the natives still fear the spirit or ghost of the deceased which they think lingers in the vicinity of the body for some time, and for this reason they always leave the spot where a death has occurred.

From Page 77

P. Chauncy states that the natives in the York district believed that if they were not buried there would be no future existence for them - they would never "jump up" again. When Barrabong and Yughite were sentenced to death in 1839 for the murder of Mrs. Cook and her child, they begged the soldiers to shoot and bury them rather than hang them, but the sentence was carried out, and in consequence of this belief of the natives, had a most deterrant effect, no other murder ever occurring in that district. (This statement is however not borne out by the testimony of the members of the York and Beverley tribes now existing.

In some places on the eastern coast this belief was also entertained by the natives, but that it is not held by the W.A. natives is evidenced from the statements of Jubyche and others, that "whatever the mode of death might be, the spirit is not killed with the body."

From Page 78
G. Aivert (Aborigines, P. 38-9) who collected his information from various sources, reliable and otherwise, states that the native legends are full of evil spirits and malignant demons which destroy men, women

and children. Amongst these he mentions "Mullion", a wicked being who lives in the Milky Way. "Bunyip", a terrific monster, fifty feet long, which inhabits lakes, river and swamps. "Bunnyar" a variety of Bunyip. "Piama" is, Calvert states, "a word which signifies the common ancestor of the black folk, and may be taken to indicate a beneficent deity, and there are periodical celebrations and ceremonies which seem to contain the idea of a supposed conflict between good and evil influences."

(To be deleted or corrected)

Of the above names, "Mullion" is unknown amongst the natives of W.A. "Bunyip" is the name given by the S.A. and N.S.W. natives to a mythical serpent which inhabits lagoons, etc. (Waugul is the West Australian name for the snake spirit which is supposed to inhabit pools and deep pools.) "Bunnyar" may be a corruption of Boylya or sorcerer. The name itself is not known to the W.A. natives. Piama, or Biama, according to the New Norcia missionaries, means "a grave", or a "residence". "Biama" or "Baiaimai" is also, the Rev. Dr. Fraser states, a word used by the NSW aborigines for "the great creator.....The sacred wand used at the Bora ceremonies is the gift of Baiaimai, the ground is Baiaimai's ground and the Bora ceremony was instituted at the command of Baiaimai."

From Page 79

It is a firm and universal belief amongst the aborigines that a man never dies a natural death, that however old he may be, his death is due to the bewitchments of an enemy or malevolent spirit, never to natural causes.

Lenormant in his "Magic in Chaldea" states that this is a very old belief and that there existed elaborate rituals for protection against the evil spirits.

The Australian aborigines have also their rituals. These are however not propitiatory but contemnatory of the actions of the evil spirits and no epithet is too severe and no action too contemptuous for them to bestow upon the various mythical personages to whom they attribute every mishap or illness (whether it is due to over indulgence in food, or to an accident), which befalls them.

Their incantations, addressed to the various spirits, are full

of ribaldry and every stinging epithet which their minds can devise, the utterance of which, when given on special occasions seems to fill them with a kind of fearsome joy, for while they are pouring the vials of their wrath and contempt upon the spirit who has most offended them, their minds are yet most actively alive to the probability of they themselves falling victims to the evil one's displeasure, and there is therefore a large element of fear mixed with their passion.

The Southern natives have a solemn burial service of Mammon, the details of which have not yet been ascertained.

(From Page 80)

According to the Rev. Dr. John Fraser, the "Initiation or Bora" Ceremony corresponds with the religious beliefs and practices of the ancient world, and he attempts to prove that the germ ideas which underlie the Australian ceremonies, are the same as those in many religions of antiquity and that these same ideas present themselves in ceremonies of similar import among nations now widely separated in places. Hence, he argues, there is a strong presumption that there must be a community of origin from which this community of belief springs, and a common source from which all these things have sprung.

Note : The name Bora is adopted by Dr. Fraser from its having been used in English books since the earliest settlements in Australia. He recognises that in various places it has various other names, but under whatever name it may be, he believes the Bora ceremony existed everywhere throughout Australia.

Dr. Fraser points the analogy first, between the Bora circles, of which he says there are two, and the "circle of the sun" which was the religious symbol of the Egyptians, Chaldaeans, Assyrians, Persians, Chinese and the earlier peoples of India. The "heap (or circle) of witness" is mentioned in Gen. XXXI, 47. In the Southern parts of Persia, originally inhabited by people of the Hamite race, there are at the present day large circles of stones which had been built by the Hamites. The Pantheon at Athens and the temple of Vesta (the Goddess of the sun-given eternal fire) in Rome were both

circular in form. At Rome for a hundred years from its foundation, worship of the Gods was celebrated in the open air, (the Bora). The temple of Janus, the oldest of the Roman Gods was merely a sacred enclosure until the First Punic war. In Britain the Druids constructed ring temples in various places, Stonehenge having two rings as in the Bora, but concentric.

The two Bora rings, the inner and the outer, have their analogies in many ancient religious rites enumerated at length by Dr. Fraser. The colours principally red and white, used in these initiation ceremonies have also a significance pointing to a remote connection with ancient rituals, as also the part which "fire" plays in the various ceremonies. The initiation rite being the most important of all the social regulations of the aborigines, its close analogy to the early religious ceremonies of nations widely separated from each other is to Dr. Fraser strong proof that the Australian natives are of the same origin as the rest of mankind, for they could not, out of their own inner consciousness, have evolved ceremonies so similar to, and which correspond in so many points with, the religious rites of the ancient world.

From Page 82

An instance of a possibly primitive form of propitiatory ceremonies being performed by the aborigines, is mentioned by Spencer and Gillen (Northern Tribes of Central Australia) who describe certain ceremonies in connection with the Wollunqua totem of the Warramunga tribe (Central Australia). The Wollunqua is regarded as a huge snake, still existing in a waterhole in the Murchison Range, and capable if it feels disposed, of coming out and destroying the natives. Spencer and Gillen believe that the series of ceremonies connected with the wollunqua are at least in part performed with the vague idea of pleasing and propitiating it. Their belief was confirmed when they visited the waterhole in company with two old/^{head-}men of the Wollunqua group. When these old men reached the margin of the waterhole, they stood "with bowed heads and told the wollunqua that they had brought up two great white men to see where he lived, and asked him to do us and them no harm."

(Propitiatory ceremonies may be traced amongst the southern people in the strewing of boughs etc. when passing winytech places.)

Stokes records the native belief (Disc. I, 60-1, 1837-43) that the first white men were "their former fellow countrymen who in such altered guise revisit the world after death." (An instance is related of a settler in Perth whose likeness to a defunct member of the Murray River tribe caused him to be visited twice a year by his supposed kindred, although they had to pass through sixty miles of an enemy's country in their journeys.

"Their religious opinions," says Stokes, "are exceedingly vague and indefinite....they do not regard the grave as man's final resting place....and....they believe in invisible and superior powers... From Miago...I learned their belief in the existence of an evil spirit, haunting dark caverns, wells, and places of mystery and gloom, and called Jinga....Miago...described its visible presence as that of a huge many folded serpent and in the night...his countrymen kindle a fire to avert the actual presence of the evil spirit."

From Page 84

Eyre states with regard to the religious beliefs of the aborigines, "A deity, or Great First Cause can hardly be said to be acknowledged and certainly is not worshipped by this people....Upon all subjects of this nature their ideas are indistinct and indefinite, as they are not naturally a reasoning people." Abstruse subjects could not be made comprehensive to them, and different tribes gave a different account of their belief so that it was impossible to say what they really believed. "All tribes of natives," continues Eyre, "appear to dread evil spirits having the appearance of Blacks...They fly about at nights through the air, break down branches of trees.... and attack all natives that come in their way, dragging such as they can catch after them. Fire appears to have considerable effect in keeping these monsters away and a native will rarely stir a yard at night, except in moonlight, without carrying a fire stick."

Races of Man, P. 264

Pesche quotes Eyre in his statement that the Australians believe that life might be indefinitely prolonged were it not curtailed by the malice of a wizard. This belief is certainly held by the W.A. natives, who never attribute a death to natural causes.

In Tylor's Anthropology (P. 354) it is stated that the Australian natives account for some kinds of sickness amongst them by saying that "the angry ghost of a dead man has got inside them and is gnawing their liver."

Dr. Wilson endeavoured to discover, from the native Mokare, who accompanied him in his excursions, whether they had any notion of a future state of existence, or a Supreme Being. Mokare however could not grasp the idea of a beneficent being, although he immediately recognised the devil, "whose sole occupation consisted in tormenting". Dr. Wilson had told him, as that coincided with their own ideas of the evil spirit, Mokare at once said "they had the same opinion." (Wilson's Voyages, P. 245-6)

King (King's Voyages, II, 124, 1821) makes mention of the lighted firesticks carried by the natives of King George's Sound which he supposed were intended for the purpose of making a fire and so passing the night near the vessel, but the natives doubtless were in fear of unknown spirits connected with their white visitors and therefore carried the firesticks for protection against them.

From Page 86.

J.S. Durlacher, who had many years' experience amongst the Nor^{West} natives, stated that they were great believers in the power of evil spirits, but did not seem to have much idea about good ones.

(Durlacher, N.S. P. 81-2) They believed in a storm spirit which they stated "lived far away to the eastward" and attributed the angry passions of a member of their tribe who was known by them to be contemplating murder to his being "badger mummer joonar gullarah", that is, "very angry and possessed by a juno (the evil spirit.)"

The Rev. G.C. Nicolay in his "Notes on the Aborigines of W.A.", P. 11, says "There are localities supposed to be haunted by an evil spirit called Ginga, which the natives avoid, as they do certain lakes said to be inhabited by a ferocious monster called Waugul." Nicolay also corroborates the statement that the natives believe that the spirit leaves the dead body and goes to the West.

Governor Weld also writes that "traditions of a triad of spirits, a legend of the deluge and an expectation of an universal conflagration are yet current among some of the native tribes especially in the north." There does not appear to be any corroboration of this statement from the various writers on the Nor'West natives.

J. Withnell mentions "a hallowed spot called 'tarlow' which consists of a stone or a pile of stones set apart and dedicated to birds, beasts and fishes. A journey must be made to this shrine by the family who own the tarlow in order to obtain the increase of the animal they desire. Unfortunately this statement, together with the idea of a beneficent creator called "Ghurker" whose wife gave birth to the first couple sent to populate the earth, cannot be substantiated, either by the natives of the Roebourne and Tableland districts or by any of the white men whose knowledge of the aborigines would enable them to gain accurate information respecting their beliefs. Bishop Salvado also mentions a creator, "Motogon", before alluded to. With these two exceptions there is no mention made by any writer on the W.A. aborigines of the native belief in a First Cause. Father Garrido in his statement re the "religious beliefs" of the natives indirectly contravenes his bishop's interpretation of the natives' belief in a Creator in a letter written to the Colonial Secretary in 1867 (20 years after the Mission was established). "It is useless to talk to them of the "Mammun-kumbar" weul or Great Creator who made all things etc." says Fr. Garrido. Had the natives been familiar with a spirit of the "Motogon" type the resemblance between his works and those of the "Mammun-kumbar" would have instantly struck them, even as Dr. Wilson's graphic description of the Devil to Mokare brought to that native's mind the attributes of his own familiar evil spirits.

From Page 88.

C.A. Paterson, writing of the natives inhabiting the coastal districts from Geraldton to Albany stated that they believed in, and possessed a reverence for, an Almighty being, whom they called mamma guarra, the father of all. (Helms' Anthropology, P. 288). (This word, curiously enough, was given by Willambong, a Nor'West

native, as that of her husband's "calling", he being a medicine man, or Mammagurra. Mrs. Meares states that it is a Nor'West word, but that it does not mean a "Creator", rather an all powerful medicine man. Mabburngurra has a similar meaning.

Mr. Paterson also mentioned "jinki", the evil spirit or terrifying agent much feared by the natives.

From Page 89

To be deleted or corrected

In the Perth Gazette of August 17, 1833, some anecdotes are given of the King George's Sound natives in which mention is made of Gyarnac (jaanuk?), an evil spirit that destroyed native game. When gathered round their fires at night after a day of toil (hunting) without success, the natives seemed to be conscious of Gyarnac's presence amongst them. The name appeared to be given by them to the spirits of departed bad men of their tribe. "The good men," the writer concludes, "are buried with due solemnity, their faces to the east, in a sitting posture, and ascend into the moon; the bad men, those who violate their moral code, which is not so lax in its principles as may be imagined, are speared and left in the bush for the dogs to eat."

Mr. Robinson of Bellevue states that Bulyeet was the name of an evil spirit that frequented the caves and Nyooalum the name of another spirit who wandered about at night.

From Page 90

Ghosts and a Future State :

Mr. Geoffrey Chambers states of the Peak Hill natives that "they have a devil called Jin-ge-man or Moon-a-ree - the women are not supposed to see him and if they see him they are killed by any native."

From Page 91.

Ghosts, a Deity, etc. :

According to R.J. Carlyon the Yuin natives have two spirits, one an evil one, called Mundong, the other, a good spirit called Wandoo. They believe that the spirits of the dead are almost always about the graves, but sometimes they go away from the vicinity of their burial places.

When the natives die they believe that they will go to another sphere good or bad according to their deserts.

From Page 92

The Rev. J. Flood states that the New Norcia natives professed a belief in "one great master." They had also a certain kind of belief in the transmigration of souls. If one of their number died, his spirit hovered about the trees. The Maura (New Norcia) natives performed a curious ceremony of blowing and sucking in the air, in the vicinity of trees where the spirits were supposed to dwell, believing that in so doing they sucked in the spirit of the deceased and so had a double soul or spirit. (See Dr. Salvado's account of this.) The Maura natives are also strong believers in ghosts, spirits hovering about which poison water, and kill any natives who interfere with them. They have no idea whatever of good spirits. (Another contradiction of Salvado's statement re Motogon.)

From Page 93

J. Whitchurch states that the Busselton natives had no idea of a God, but had a great fear of an evil spirit called Nyorlin. (Nyoalum?) They were superstitious, but had no definite idea of ghosts, or of a future state.

Page 94

Brinton (Races and Peoples, P. 67-8) believes that no race of man has ever been known to be devoid of religion, which according to them is "simply the recognition of the Unknown as a controlling element in the destiny of man and the world about him..... In all...the prevailing sentiment is fear of the Unknown,..... the Cult is of the nature of sorcery, certain formulas, rites...being held to placate the illwill or bad temper of the divinities."

From Page 95.

The Cape Riche natives believe in ghosts which they call We-in (Moir). In the vocabulary which Moir supplies, wain means dead, and wain-yung to dream. Their word for ghost is jay-nock.

From Page 96.

G.S. Woodley states that the Murchison natives believe that the dead can rise again and come back to earth, or become visible in any shape they like. They can be friendly or otherwise too, at their pleasure. Their beliefs vary in the different districts, just as do the European "ghosts."

From Page 97.

P. Hall, Hay district :

The Hay district natives, according to Mr. Hall, have a "Good Father."

From Page 98.

S.H. Meares, Tambrey.

The Injibandees (Tableland) natives, believe that the spirits of the dead come back as devils, and "walk about the face of the earth."

From Page 99.

The Kamilaroi legend of the manner in which the tribes there first obtained water, has its counterpart in that of the Southwestern people except that the Eaglehawk takes the part of the iguana and the Crow of the sandpiper. (See Mathew's Ethn. Notes on the Aborigines of N.S.W. and Victoria, P. 152 et seq.)

The Wawi (mythical serpent living in waterholes) is somewhat similar to the kajoora of the Gascoyne and Ashburton natives. (See Mathew's Eth. Notes on Aborigines of N.S.W. and Victoria, P. 162.) A "doctor" or clever man can go and see the wawi, so also with the kajoora - the doctor or kajoorda is the only person who can communicate with the kajoora.

Amongst the superstitious beliefs held by the southern natives, the Kooranup manga holds firm sway. Curiously enough, when a native approaches the manga on his way to Kooranup, and if he is passing "right through" he utters the ejaculation "dill-dill-dill-dill". Now these words are used by the Thurrawal tribe (according to R.H. Mathews in Eth. Notes on Aborigines of N.S.W. and Victoria, P. 144), in beseeching the Gūrangugang or small dark coloured lizard to rid them of some irritating substance which happened to get in their eyes. Mr. Mathews' definition of the word "dill" is "to open". The Southern natives had no meaning for the words used to Yarrgoomburt at the manga, they simply uttered the words quickly, and Yarrgoomburt stood away from the opening and let them pass through.

A curious similitude with regard to the Legends surrounds the magical obtaining of fire, is to be observed between the Wongaibon tribe (see Mathews' Eth. Notes on Aborigines of N.S.W. and Victoria, P. 149 et seq)

and the Southern tribes of W.A. Baabur's story of the two women who had the fire but would not let any one else have it, fits in with Mr. Mathews' Legends of the Wongaibon. The quidderuk or sparrowhawk (called girriki amongst the Wongaibon) also plays a part in the "fire catching". The legends are worthy of comparison and Mathews might be quoted side by side with the Southwestern legend. The sparrowhawk and pigeon together were instrumental in obtaining the fire according to Baabur. The slight difference in the version as related by Mathews shows the sparrowhawk taking the fire from the pigeon.

From Page 101.

In

The old Arcadian mythology the moon god is masculine and the sun god feminine (S. Laing's Human Origin, page 153) so this belief is also held by the Southern natives, who believe the moon is the husband of the sun.

The institution of the totem is wide spread. The natives firmly believed that animals and birds had thought and language and indeed that they themselves spring from these animals who are their demma goomber or ancestors.

Intermarriage between members of the same totem took place amongst the Southern natives, whose totems were not confined to the fauna, but water, honey-bearing trees etc. were also tribal or family totems, "gab borungur" (water totem), mungyten borungur (banksia totem), etc. The crests of some of the old families, as for instance, the double headed eagle of the German Emperor, may go back to the time when probably the belief was held that this mythical bird was an ancestor of the "family".

The principal divisions of the Southern natives, irrespective of tribe or locality are Wordungmat and Manytenmat. These are subdivided but none of the members of the Wordungmat subdivision can marry each other, nor can any members of the Manytenmat subdivision intermarry.

From Page 102

S. Laing in Human Origins, P. 117-8, on the Egyptian idea of a future life - "Their theory was that man consisted of three parts, the body, or ordinary living man, the ka or double which was a sort of shadowy

self which came out of the body and returned to it as in dreams, and the soul.....

The ka or double retained the old connection so closely as to live habitually in it, only coming out to eat, drink, and repeat the acts of its former life. Herbert Spencer explains that the ka is a natural inference from dreams and is found everywhere from interments of the Stone Age period down to the crude beliefs of existing savages." It is a singular circumstance that the spirits of the dead are called "kaanya" amongst the Southern natives of this State, and that the kaanya return to their old homes after death. Food is also placed for the kaanya near the grave, etc.

From Page 103

According to R.H. Mathews (Eth. Notes on Aboriginal Tribes of N.S.W. and Victoria, P. 95), the Wimmera River tribes and some in Western Victoria "have a spirit home which is called maiōga in some of the dialects and mung'o in others. All the clans have the same maioga which consists of an island a short distance off the coast of Victoria, about half way between Warrnambool and Portland. The native name of this island is Dhinmār.... Every deceased person, when buried, is laid with his head pointing towards this island. His spirit then provides itself with a firebrand..... The spectre then proceeds to the shore where the rock is situated, where he divests himself of any clothing or trinkets he may be wearing on his body, and disappears over the intervening sea to Dhinmar. The spirits of all the clans and phrat-ries go to this island, which they occupy in common, the same as they did in their native hunting grounds."

A somewhat similar belief prevails amongst the Gascoyne natives.

From Page 104Broome district

Wallangoona; the rainbow (biddooroo) is the wallangoona or tchooroo rising out of the water somewhere. Wallangoona puts his shade (beega) up when he comes out of the water and this shade is the rainbow (biddooroo).

From Page 111Beliefs and Customs

W. Hymus states that the natives of Pinjarra were very fond of drinking the warm blood of a newly killed kangaroo. When their dogs ran one down they rushed up to it and taking out its entrails baled out the blood with their hands and drank it. (?)

They believed that conception was due to the influence or power of the moon, and not to a sexual intercourse.

Beenyup Hill near the Serpentine has a very deep hole on the top, which the natives say was made by the waugul. Yunmer, an old Serpentine native, showed Mr. W. Hymus this deep hole and stated his belief in its formation by the waugul.

The old natives had a legend that Garden Island was at one time connected with the mainland. Some state that at one time only a small creek separated it from the mainland. The natives crossed this creek on a white gum log (?) to catch the wallabies which were very numerous, and were similar to those on Point Perrin, the nearest point to the island.

From Page 112.

Native Folklore, Traditions, Superstitions, Myths, etc.

The aborigines have many traditions and superstitions, and much folklore, the greater part of which is involved in so much obscurity as to render it doubtful whether it is understood even by themselves. It is a curious circumstance, however, and one that still further points to the community of origin of the Australian peoples, that the eagle and the crow have been made the principal characters in many of the traditions of the natives throughout the continent. In some places the eagle changes to the eaglenawk, but the crow is almost always his companion or opponent. Many native stories and legends circle round these two birds, who have been respectively turned into stars and into men, have produced fire and water, and performed many other wonderful miracles.

Legends are innumerable concerning these and other birds and animals, but the legends are for the most part obscure and unfinished. The native gives a coherent account up to a certain point and then the story drops abruptly and "he doesn't know the rest." As many of these stories and legends are handed down by tradition and probably date from a very remote period it may be that in the lapse of time some connecting portions have dropped out here and there and the present day natives have not had sufficient inventiveness to "fill in the gap."

From Page 114.

F.F. Armstrong also mentions other traditions which the natives held respecting their own origin (Perth Gazette, 29/10/1836). They believed their earliest progenitors to have either sprung from emus or been brought to this country on the backs of crows, but from whence they have no idea. They believe their women conceived in consequence of the infant being conveyed by some unknown agency from somewhere across the sea into the mother's womb. When a person is in a very deep slumber they say of him, "Now he is away over the sea," meaning that his spirit, which had come here as an infant had gone back to its own country. They have also a tradition that the white native population was once confined to the mountains, and migrated to the plains at a comparatively late period. They laughed at the idea of

the plain being covered by the sea before the migration. Armstrong states that the mountain dialect was always used for discussion between tribes as to quarrels, etc. and for all purposes of a public nature. They also said that at one time Garden Island was united to the mainland, the separation being caused in some supernatural manner by the waugal.

The waugal of the West Australians is somewhat analogous to the Laidley worm of Spindleston Hengk, and the Lambton Worm. The English peasantry had until very recently a firm belief in both these mythical monsters.

From Page 115.

Moore mentions "Waugalan" as the name given to some native maladies. A woman who miscarries or has any complaint subsequent to childbirth, is said to be waugalan or under the influence of the waugal. Moore thinks the waugal may be a lingering remnant of the tradition of the old serpent or evil spirit.

From Page 116.

Among the Irwin and Murchison tribes the natives have some superstition in connection with the talc which is found in parts of the district. They forbid their women and children to look upon the sheets of talc, which lie about in places near the rivers and in order to warn the women from the places where the talc is to be found they make certain markings upon the trees in the vicinity by which the women know they are on forbidden ground and so can carefully avoid the prohibited spot.

From Page 118.

Miago gave Captain Stokes a new reason to account for "Magellan's Clouds". "You see," he said, pointing to the sky, "little smoke." I assented at once.....he then continued, "Perth man tell me long, long time back, he make fire, smoke go far away up, far away, stop, and never go away more."

G.F. Moore states that the natives have a tradition that Rottnest, Carnac and Garden Islands once formed part of the mainland, and that the intervening ground was thickly covered with trees, which took fire in some unaccountable way, and burned with such intensity that the ground split asunder with a great noise, and the sea rushed in

between, cutting off those islands from the mainland. This is a savage's description of an eruption of subterranean fire. Moore observes that the Officers of the "Beagle" after an examination of that part of the coast, and also Abrolhos Island, were rather disposed to confirm than, overthrow this native tradition. (Armstrong also mentioned this tradition.)

From Page 119

Moore's Dictionary, 83.

Netingar is, Moore states, a term used by the natives to designate their ancestors, of whom they have a tradition that they were very large men. Some suppose that they came over the sea, others suppose that they came from the interior, from the north and north-east. Their general belief is that the spirits of the dead go westward over the sea to the island of souls, which they connect with the home of their fathers.

Nodytch, the departed, a word used by the natives when speaking of the dead, the personal name of the deceased being never mentioned. In the Nor'West when a man dies any namesakes of his are called "Juggaree". (Subject to correction.)

From Page 120.

Subject to correction.

The Southern natives have the following names for stars : Woordoitch is the name of a star supposed to have been a native. He has a brother-in-law of the name of Woor-dytene and a wife called Woor-jal-luk.

Bool-goot is a star who has a wife named Tdadum, another star.

Djingun is one of Woordytch's wives.

Godoitich one of the constellations.

Jindung the name of another star.

Julagoling, the planet Venus.

Mil-yarn, the stars.

Moo-nin-jin-ge-rung, the name of a star.

Nan-gar, the stars.

Nar-rag-a-ra, the name of a star.

Woo-la-je-rung, the Pleiades.

The above words are taken from Grey's Dictionary. He does not, except in two instances, mention the particular stars thus named by the natives.

The names given below and culled from Moore's Dictionary coincide somewhat with those mentioned by Grey.

Bulgut, a star, the wife of Tdadam.

Bwolluk (K.G.S.) the name of a star.

Dedam (or Diram) Two stars, male and female.

Djingun, a Star, one of the wives of Wurdytch.

Godaitch, one of the constellations.

Jin-dang, the name of a star.

Julagoling, name of the planet Venus.

Milyarm, the stars.

Muninjingerang, the name of a star.

Narra-gara, the name of a star.

Wul-la-jerang, the Pleiades.

Wurdoitch, the name of a star supposed to have been a native.

Wurdytch, also a star which was once a native.

Wurjallak, the name of a star (wife of Woordoitch?).

Yungar yulman giar, the name of a star.

From Page 122.

Mogorit, Jubyche's son-in-law and the husband of Binnaran, tells a story of a native who found three fat dingo puppies, and being hungry he cooked them and ate them. Presently the mother dingo came along looking for her puppies, and she howled greatly when she could not find them. She followed some tracks and came to the place where the native was, who had eaten the puppies, and as soon as she began to howl, the puppies answered her from the stomach of the man. She followed the man still howling and all the time the puppies kept answering her. The man at last got frightened and climbed a tree and the dingo sat at the foot of the tree and continued to howl. The father of the puppies came along looking for his wife and little ones, and the mother told him what had happened, so he went and gathered all the dingoes from round about, and they came to the foot of the tree and immediately began to root it up. They grubbed it right down to the roots and at length it fell over and killed the man and when the dingo mother went to look at him, her three puppies came out of him alive, and so she took them home with her.

(See versions of this in Legends Section.)

From Page 123.

The Southern natives vaguely recognised the difference between the fixed stars and the planets. Deean was their name for the evening star. Jubyche had an indistinct idea that the greater stars were the kaanya or spirits of certain natives.

From Page 124.

Giles, Australia Twice Traversed, P. 207, vol. II. To be corrected. Giles noticed that nearly all the Australian natives were familiar with the motions of the heavenly bodies, knowing the difference between a star and a planet, and all the tribes that he had been acquainted with, had proper names for each, the moon being a particular object of their attention.

From Page 125 To be corrected.

Dr. Salvado stated that the natives possessed few ideas relative to the stars. They distinguished however the approach of the seasons, by the disappearance of some stars, or constellations, as for example,

when the day breaks upon the horizon and the Pleiades appear, it is a sign for them that the season which they call jilbar (spring) is approaching.

From Page 126.

The Lachlan River aborigines (N.S.W.) hold a similar belief to the West Australians regarding the Milky Way. They suppose it to be a river in the sky, changing its position sometimes at night. The two dark spots in it are two emus, these haunt people and give them nightmare at night when they are asleep, especially those who have been forbidden to eat the flesh of the emu. (C.S. Kable, Eurambil. Science of Man, Jan. 22, 1900.)

From Page 127.

A legend is current amongst the Hall's Creek natives that a supernatural monster in serpent form made all the rivers as he travelled inland from the sea, which is his home. Once he camped for a long time at the lake into which Sturt Creek empties, and it is owing to his urine that the water there is salt. The saltiness of other lakes in that part of the country is ascribed to the same cause. This creature is known as Wonnaira in some districts and as Ranbul in others. (R.H. Mathews' Pamphlet, P. 219, information obtained from W.D. Stretch.)

From Page 128.

Roebourne and Ashburton

Yabbaroo states that the natives of the Nor'West believe in a mythical animal resembling a large dog, called by them Yirra-nyigee, which frequents sandhills and hilly country.

From Page 129.

Would the old myth of the waugal be a remembrance of crocodiles and alligators encountered by the last migrations which must have landed in the North or Nor'West?

Dr. A. Carroll thinks (Science of Man, 23/6/02, P. 73) the hand marks in red and white which are scattered over the Australian continent "relate to sorcery, the evil eye, etc. as in other lands, and they go back to the time when the black Dravidians from India introduced them into Australia from North to South."

From Page 130.

According to L.P. Hall, the Hay district natives state that the stars in the constellation Orion, represent a father leading his two runaway sons home. A fable exists in connection with this statement, says Mr. Hall, but it is not known to me.

To be corrected : There is also a fabulous monster Maget (or Wagel?) which lives in deep pools and makes rain, the monster also seizes native women and eats their brains.

A devil or evil spirit called Janda is said by them to glide through the forest like a sheet of white paper. When sneezing the natives say Janda-cooling - devil come.

From Page 131.

K. Young, Duketon. How the Marriage Divisions Originated.

The Duketon natives have the following tradition concerning their class divisions :-

A long time ago, an emu came out of the West and met a Booroonga man. He said to the man, "Your father is Turraroo, your wife is a Kurramarra and your children also are Turraroo." Similarly he told a Boolgooloo man that his father was a Kurramarra and his children also, and that he must marry a Turraroo woman. And so on with the other two classes.

At the same time a kangaroo went among the tribes further to the north and gave the people there the same instructions, but used the term "Eebalgo" instead of "Boolgooloo."

To be corrected. wej borungur? yongar borungur?

From Page 132. (Kenneth Young) Circumcision.

Another legend of the Duketon natives with reference to circumcision is as follows :- A kangaroo shewed them first how to knock out a tooth, and afterwards how to circumcise themselves. Sometimes afterwards an emu came along, and showed them how to perform the operation of subincision. In each case they were instructed that the operation had to be performed by the co-marital class mates of the candidates generally the brother of the intended wife.

From Page 133.

Religion.

The aborigines, when the first white men came amongst them, were a people free from idolatry. They made no sacrifices, had neither prayers nor priests, and had and still have no idea whatever of a Supreme Being, yet they believe in the after-existence of the soul and its transmigration from body to body. Amongst some of the native tribes of the North and Nor'West there exists the belief that procreation has nothing to do with the begetting of children who are, they say, the spirits of their ancestors which have entered into the bodies of their women and thus become re-incarnated. It has been said that amongst tribes who held this belief, when a woman was delivered of twins the infants were at once put to death as being something uncanny. The arrival of the European to these shores, and the consequent birth of half-castes amongst those various tribes which came in contact with "civilisation" has obliterated the old belief relative to re-incarnation, and few natives of the present day retain the "faith of their forefathers" in this respect.

J.O. Brown states that the natives of the Nor'West believe that the birth of a child is the result of a hawk having hovered about the camp at some period before the child was born.