

**Daisy Bates Papers**  
**MSS 572.994 B32t**  
**Series 2: 'Native Testaments of old natives;**  
**Series 2.7 F draft, 4 p. Transcribed by Jane Walkley**

The "Kurannup kening" (Heavenly dance) was their interpretation of the review of Flinders' Marines in full regimentals as given them as a reward for their quiet behaviour, their of [sic] help in wood and water carrying and the kindly feeling between his mariners and the natives during the Investigators three weeks stay at princess Royal Harbour from Dec.1 1901 until (departed Dec 21? or earlier.

Immediately on his departure every man, young and old, began to practice the motions made by the troops. The action of the muskets, the marching, the uniforms and every motion was remembered as at the review an old or elderly man stood beside the lines of mariners, so that every motion of muskets, every tread of the mariners, could be remembered and copied at once. They believed Flinders and his men were the spirits of their own dead, returning from Kurannup to see their old boojoor (ground) and go back to Koorannup again. The dance was a koorannup dance they gave their "local brothers" before they returned to Koorannup. The Yunger (men) saw likenesses between the crew and their own dead. There were no women in sight during the ships stay. The fine character of Flinders and his crew under his instructions, behaving splendidly, brought the return complement of the Review from Flinders. The whole group immediately began to go through every motion of the heavenly dance, again and again until every [illeg.] item was shown. They perfected it amongst themselves and when they and their group, women included but kept apart from the men because the dance was a heavenly one and men only had brought it to them. It was never an earthly dance and had no name other than Kurannup kening (Koorā – far away; 'up', "place of" (n. used between vowels) (Koorā-n-up). If the directions Flinders called out to the mariners had also been, had also been imitated, Nebinyan could not utter them as he was a measles patient with 39 others at my Katanning camp (W.A.) and being the oldest patient I had his boughshed near my own tent so that I could tend him more frequently. It was in consequence of my keeping him away from the others all through the epidemic that he mentioned the Kurannup kening. I had spoken of the "Home of the dead" and the name "Kurannup" was their ancestral name for the Home of their dead beyond the Western Sea. They practised the dance daily for weeks probably until all those who saw it knew it perfectly. It must have been an uplifting period for all their local groups in that area. Related groups were then Northern Coastal natives to a point near where the Frenchman Vasse's skeleton was found near Busselton and eastward along the southern coast to somewhere near Eucla, where they went North East towards Boundary Dam.

Boundary Dam was on their old Travelling route where they took their special dances, "Wanna wa" etc all round the state of W.A. They may have sold or "bartered" it to each group they visited, and its barter may have been conducted only as far East as Esperance or Twilight Cove or at some place not peopled by the cannibals of the interior. Boundary Dam and Eucla were cannibal areas but I've not found any natives belonging to these southern groups indulging in cannibalism. In the Eucla area the only living native I found denies that he had eaten human meat but the "other fellows" ate it.

The Kurannup dance kept its Heavenly name as far east along the Southern Coast as Twilight Cove and I found it had reached Cape Leeuwin.

In 1826 a military station was established at Albany, 26 under Capt Molloy [illeg.] near Busselton (south of).

The Bibbulmun groups of the South West of Australia followed two laws of descent, the older of the two groups having paternal descent. And the groups north of Busselton having maternal descent; their group had also strict marriage laws and class divisions, the southern having paternal descent and two class ...the second (north of Busselton) having maternal descent and ...a four class groups. The group having paternal descent was the older and stricter group. North of Busselton the 4 class system obtained. The two class system was very simple. Its two divisions were named after birds and each bird represented a distinction in type of colour – Manitch (White Cockatoo) represented the fairer type and Wordong (crow) the darker type. There were no first cousin marriages permitted in either the two class group or the four class and paternal descent obtained in this two class division group, death being the certain punishment for a breach of this law. A crow married a white cockatoo, the children were crows. A cockatoo married a crow, the children were crows. In the four class division north of Busselton the Crow...[sentence incomplete]