

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)  
Ngeogappa 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 jungar must die on their own ground, for if they die on strange ground they will be amongst strangers at Kurannup. Boonderung travelled north where <sup>he</sup> died, and all the Didarruk that he had made were south of the place where he was bulyaed. North of this place there are no Didarruk, only Jirdajuk (bird people) not sea people.

Many legends of mythical ancestors and givers of totems centre round Cape Leeuwin, some of which are extremely vague. Two are here given :-

Kootijkum or Kootijbung was a yungar who travelled along the coast in "demma <sup>goolyram mader</sup> 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 to some of them.

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.

Another Southern legend relates to Boonderung (Boonderung in the Broome district means the Sun's firestick used by the Langoor to hit the jalgoo.)

Boonderung was a Didarruk and when he came to Cape Leeuwin he named all the people whom he first saw Didarruks. His two nephews were Minnijet and Daaran. They also came from Cape Leeuwin. When Boonderung had named a great many Didarruk, he divided the rest of the people into Ballaruk, Nagarnook and Tondarup and that is why there were so many Didarruk at Cape Leeuwin.

While Boonderung was naming the people, Minnijit sang, "Minnijitto minnijittan ngan jinnung ngan".

Minnijit (robin) minnijit me see me .

and Daaran also sang,

"Ngan jinnung Daaran"

Me see(or look) Daaran (water rat)?

The women also sang the following :-

"Minnijitta Daaran now." Robin, Water rat coming.

"Ngoogappa Daaran Daaran now," Sea breeze, water rat, coming.

"Minnijitta nganya burrong, nganya burrong, wannung nganya"

Robin - me - catch hold of- me-catch hold of-stick-me .

"Minnijitta Daaran now." Robin, water rat, coming.

Boonderung was sometimes called Wandeenyung and when he was coming from Cape Leeuwin, he had some fire in a meetcha (a banksia cone) but he let it fall into the water and he said, "Wandeenyung kal' goo" (Wandeenyung fire gone). He met Danart (a species of bandicoot) and she had some fire and gave it to him and he asked her to come and live with him ("Yocal'ee yenna") and Danart who was yeenung (widow) went with Wandeenyung.

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

Kootijkum and Boonderung are individuals.

A very interesting Southern legend relates to the coming of the first Didarruk who was a Demma goombar yoongar named Boonderung.

(see above)

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

*Murray River in Western Australia*

Amongst 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 o r Demma 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 Kangooolup (Mount 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 Kangooolup 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.

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 <sup>Central W.A. natives</sup> (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.

The winytoh waterhole Nyeerrgoo (see Monop's information) 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 jungar who keeps his booka on and the water splashes over him and he dies.

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

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

Ngweeakurt was a very clever mulgar and boylyaguttuk and could obtain for the natives anything they desired. Once the natives 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.

Gwa-look was applied to some tall people belonging to the Swan district. Nogonyuk or Ngoogonyuk 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 <sup>{ native food}</sup> 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 jungar 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 other jungar

the offensive epithet "ngwown goom" "boojooroom" ("You came from the boojoor") was hurled at them. *boojin early ground-*

Kootykum were Ballarruk and were broad faced, broad framed people. They lived on the South-west coast. Kootykum is said to have given all the oobarrees <sup>Eskens</sup> to the natives, He travelled between Kwarreemup and Balbardup. He was not Memmangurra. *Father's people -*

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 Yurgannap 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.