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JITTI JITTI AND WEJ

WAGTAIL AND EMU

Jitti jitti was a yungar kura, and wej was only a bird. Jitti jitti lived at Koddalilling and Yujungup. He had two wives. Ngow (mallee hen) and Debburn (squeaker crow.)

Jitti jitti went out hunting and in the afternoon he saw a wej and sneaked up to it and speared it in the heart - kurt tal-lurn-do . Wej got up and ran slowly to Yujungup, where he began to vomit blood (kardil ngup.) The ngup is now wiluk (red ochre) and plenty is found at Yujungup. From Yujungup Wej ran to Ji'ogudain and kardiled there, leaving more wiluk, then to Kambaling or Kambalap where he again vomited blood, and left plenty wiluk. Whenever he tried to rest, Jitti jitti came up and frightened him and made him run again. At Bolunulling he kardiled and tried to sit down but Jitti jitti "tchu'd" him. At Korining he vomited so much that he was very nearly dead. He went from there to Kulbing and died at Kulbing just before sundown. He had run about a hundred and ninety miles. He was on the coast side.

When he died Jitti jitti, who had followed him all the way, took the melung (fat) out of his kidneys and heart to bring it home to Ngow and Debburn. When he turned Wej over, the melung and ngup (fat and blood) ran out in such quantities that he couldn't get it all up and now there is always plenty wiluk at Kulbing.

Wej died far away from his bujur which was at Korijing, Duri-iring and Biganing (east of Narrogin). Now if any yungar rolls a stone down Duri-iring Hill, a big mulyin (meteor) will fall, for the hill is janga wej bujur (spirit emu's ground.)

The ngulak belonged to the hills of the Stirling Range. They shouted to each other = Ngulak ngolagading, across the hills from Bwokenbap (Mt. Barker) to Dalyarap and from that hill to Borurding and across to Nyitumarding and on to Kauar bulong duling and Bilyibilyiring and Bilyiring and Ngabaragain and Warangap and to Muangap, Wunining and Ngamalap or Ngamaling, and over to Wulitch nyinain and Barangarin (Ellen's Peak) and a little hill beside it, Walinjap. All along these hills the ngulak danced and called to each other, "Ku, ku, ku, ku," they shouted - they were ngulak ngolagading.

Malgar was a nungar with big bib (breasts) like a yog. He lived at Yogeragain, and he said he wanted to travel round and round. "Ngain ben kuling babilying kulu bargulyu wungula wungula wungula," - I would like to walk round and round and round. Then he shouted out, "Mad mad mad," which is the noise the wej makes. Malgar's voice was so strong when he finished his words that the sounds, "mad mad mad," went on for a long time.

While he was making that noise a dwert chased him thinking that he was wej. While Malgar was running he first dropped a wan (woman's stick) and the place where he dropped it was called Wandap kwerdering. Then as he ran he dropped his bwok (cloak) and the place is called 'Bwokingab. Then he dropped his koytch, and that is now Koytch Koytching Lake. At another place he dropped his dap and it is now Dabuling. He dropped another wan at Wan baiaring and at another place he dulyun kwerditch ("relieved nature") and that is Dulburning. At another place he dropped sweat and "mist" (dwait -vapour) and that is dwail werding. Then he shouted "Waiwering" and Werangin that place is called. He was killed at Werangin and the dwert carried him to Kuling. The dwert went on to Dwertakin and the two big stones there are called dwert bukal (dog's back).

When the first winter thunder comes the nungar say, "Borong kor gul",
(eldest brother coming back again.)

Manitch first came from Wurdoming, and Wordang came from Darndaling.
Wordang killed Walitch at Binwirning, and at Belukin Hill Walitch
followed Wordang up and killed him, and that is where they turned
into birds. They were nungar before that.

At Fanny's Cove there are two round pools which white people call
the "Spectacles." Nungar call them konk-moyer. *under the pines*

The wiu or Ngumbab lay between the bujur and mar (earth and clouds)
which pressed upon him.

"Mar yira yira," he cried. ("Clouds go up! go up!")

"Bujur ngarda ngarda," ("Earth go below, go down,")

and when they had done so he said,

"Karba warla ngau," - wiu stands up to look always.

It was the Birungu (species of "bee eater") who made the wirap dance.
(Birungu are now at Norseman, Southern Cross, etc.)

Birungu is Manitchmat.

Wej and bibilyer (turkey bustard) are wordangmat and are brother
and sister. Bibilyer is the eldest one.

Yonggar is Manitchmat and was nungar kura.

Gumal is wordang " " " "

Karder is wordang.

Kwont is wordang. He came from Duritring.

Norn is Manitch.

Yagain is wordang.

Dubitch (species of snake) is wordang.

The Pleiades are called Yogalarung and represent a number of women. They are jiuk borungur (wild cherry totem). Danart was one of these and jiukwuk.

The three stars in line above Scorpio's "tail" are supposed to be kutup (species of eaglehawk) and his two wives, Woilbait (species of wallaby which forms its nest above ground) and burdibart (species of wallaby or "boodie rat" which burrows its nest underground.) Kurup the bird now makes a noise like, "Ku, ku," in memory of the time when he was nungar (man) and used to chase yonggar (kangaroos). He drank the kangaroo's blood always. He was ngup (blood) borungur, and he made the noise, "Ku, ku, ku," when he was yonggar ngardongain (hunting kangaroo singly).

Kagabin, near Mt. Stirling, is full of spirit babies (kagub) and any woman who goes there and looks at Kagub will get a baby. Miuk (the moon) is also the baby giver, and when he is full you can see all the babies. He is the maam (father) of all nungar (men) for it is he who gives the babies to their women. He has many, many babies.

Along the coast near Gebaming and Weejaring (Hopetoun and Kojonungur districts) many little spirit babies may be seen playing by the sea. Ngubaritch (or bidagur = seacoast people) wabaring = children or babies playing by the sea.

The Southern district natives believed that away to the north of them (about Meekering) there is a tribe of little people or pigmies, called Mammara, who fight and talk like nungar (men). They wear many ornaments, bulgari, dwert daier, wej ngornt (plumes), etc. If a Manitch goes towards them, they tell him to go along further he is Manitch. If a Wordung comes to their camp they welcome him. They know Wordung and Manitch when they see them.

Mammara will show their kening (corroborees) to a visitor whom they take a fancy to. The visitor thinks he is asleep and dreams all he sees, but he remembers the song and dance when he wakes.

If, however, the Mammara dislike a visitor, they take off his skin without letting him know, and he is not aware of it until he has returned to his own country. Then he falls sick, and as soon as the boylyaguttuk (sorcerer, medicine man) sees him he knows at once what is the matter with him, that he has no skin, although the sick man's own people do not see that the skin has been taken off. The boylyaguttuk takes the wiurn (spirit) of the sick man with him to the mammara country, in order that he might point out the Mammara camp where the visitor had stayed. The wiurn goes with him, points out the camp, and the boylyaguttuk takes away the skin. He returns with it to the nungar and puts it on him and the sick man immediately gets well.

Kwent or Went (Bandicoot) is konk (mother's brother) for Girl girl (hawk) and Mungalbumming (sparrowhawk or pigeon). Kwent had fire and none of the others had any, and they were always looking out to see where he kept the fire and to take it from him. They often asked him for some fire but he said he had none, nothing, no fire. Ke kept the fire in his bookal (back), "bookal-al-a-kal nyin. (the back of him the fire sat down) and they saw the smoke coming from him. At last they hunted him and hit him with their kairl (boomerangs) and he dropped the yooarl woolain (bark fire). They picked it up quickly and put fire in all the trees and now all the nungar can have fire. Kutup, Dongaruk (wattle bird), Beewar (like wattle bird, only red-billed), yamba (like a kutup), ngoola (black cockatoo, white tail), mungal bumming and girl-girl - all these helped to get the fire from kwent koorna moolul (long ago).

Girl girl, mungalbumming, dirbirdi (three species of hawk) and kauer (parrot) were such good fighters in the days when they were nungar that when they were turned into birds, they could kill an emu. At Kingilyilling (Albany) they were watched by some natives chasing and eventually killing an emp. Mungalbumming and dirbirdi (ringnecked) were Walitch's moyer (nephews). Ngau was Walitch's kord. The moyer made the konk give them fresh water.

The woggal (carpet snake) plays an important part in the spiritual life of the native. The janga woggal (spirit snake) has its abode in certain pools, hills, trees, seamps, lakes, etc., which exist in the Southern areas; it is powerful to punish, to reward, to assist, to make ill or well, and is accredited with all the powers pertaining to a God. Its retreats are winniung (tabu) and it is the only creature to whom propitiatory services are rendered by the group of the districts in whose tree, swamp, hill or crevice, it has established itself. These services may only consist in strewing some clean rushes round the stone or tree in which it is supposed to dwell, or in sweeping away bits of rubbish, etc., that may have blown on its ground. Whatever they may be, they must be termed propitiatory since their practice is to ensure the good will and friendly offices of the woggal.

There are many remarkable and peculiar shaped stones, etc., which are said to have been woggal at one time.

At Wandering there is a stone woggal which marks the place where a great fight had once occurred, when the nungar who had fought were turned into wogga. At Wandering there is a pool and if nungar look at it and it appears dry, those nungar will soon die. If the pool seems full of water, they will live.

In the Collie district there is a pool which was the home of a janga woggal. A nungar and yog (man and his woman) speared the woggal, not knowing that it was a janga woggal and it went into the pool and died and the nungar and yog were turned into stone. They can be seen near the pool.

At Moolying (Parker's farm) there is a stone woggal and around its vase, rushes were strewn in the old days to gain the good will of the woggal.

In the Baandi district there was a spring which was always winniung, and from which no nungar could drink, because a woggal had its home in the spring and sat up in the middle with its head showing above the water. (five miles or so from Dudlakain)

Jinukin, Duri-iring and Binwirning were woggal boojoor (ground), the woggal of these districts being Manitchmat, and friendly to all his kalleepgur. (local groups, "countrymen")

In the hills of the Stirling and Borongerup Ranges, there were many sacred woggal spots, which frontime immemorial were avoided by the natives of the district. The woggal was always friendly to them, but there were certain boundaries over which even they must not pass, and if they were hunting, and their quarry took refuge in these sacred spots, it was left unmolested, for it had reached sanctuary (winniung boojoor).

In the Kendenup district there is a majjet or winniung marri (tabu gum tree) near which no strange nungar must go or he will die. Kalleep or kaladuk (home people) may go past it in safety, provided they do not linger near it, nor speak loudly while passing it, they must also shed a few leaves or a branch near the tree as they pass. If they do not follow this rule they will fall ill. In this district also there is a waterhole which has a woggal moolying, and no strangers can drink from the waters of this pool.

At Yiraminup (southern district) a majjet woggal has its winniung boojoor and no one must go there; as the kaladuk pass the boojoor they strew dalgar (blackboy rushes) beside it to make a fresh bed for the majjet, and they can thus pass its ground in safety.

At Nunujup Lake, eight miles from Tenterden, there is a winniung majjet woggal, and when a nungar passes along the lake, should he see the woggal he will surely die.

In the lake which the janga woggal had made when it had upset the camp and drowned the children who had mocked the food laws, you can see at the bottom of the lake the shadows of the trees and the place where the children had played with the Karn-ding (bush mice). *Similar legends of Lough Neagh, in Northern Ireland*

Walitch and wordung were konk and moyer, and kwurr (brush kangaroo) and wej were also konk-moyer (uncle-nephew).

Wej came from Duri-iring and Walitch from Jinukin. There is a high cliff at Jinakin near Nambin, where the walitch got killed, by his moyer wordung.

Manitch came from the west, and Wordung came from Belukin Hill N.E. from Katanning, but kooraa, kooraa (long time ago) both walitch and wordung came from koggar (east).

Wordung got his eyes burnt out from drinking salt water near Fanny's Cove, and he killed Walitch and Ngau there because they would not tell him where the fresh water was.

If a karder (iguana) is killed and turned on his back and his intestines taken out, heavy rain will come next day.