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77  
draft: 7 leaves

Notes on Tebonyan's story of  
Flinders' arrival in King George Sound  
Oct 1801

1a

Tebonyan was a very old man then & Juis-mel-kui  
in 1906, but he gave me this story at my Katanning camp  
in 1908, which at that time held 40 & nears 50  
men, women & children under my sole care & tutorage. He was  
the last member of the ~~Aboriginal~~ Two Peoples Bay & Doubtful  
Island Groups whose areas were visited by Flinders in  
the Investigator in December 1801, & who, with his  
crew, were the first white people they had ever seen.  
Their <sup>own</sup> people called themselves Bibbulmun & Bibbul-uk  
the word 'Bibbul' meaning 'breast' & 'mun' is "belonging to"  
& meant a group with ~~the~~ (or) "many women".

The belief held by all the Bibbulmun groups was that the  
"Heaven" of their people was a country, which they called  
"Kuremup" the "home" or "place" of their dead which lay beyond  
the "Western Sea", & every man who died immediately began  
the journey - under the sea - to <sup>his</sup> Kuremup ~~the~~ Home.  
Half way on that under-sea road there was a barrier  
called Great-Cockatoo's Nest, which the ~~man~~ man must get  
through by his own endeavours before he could continue  
his journey. This obstacle overcome, he continued his journey,  
as he ~~walked~~ ~~through~~ neared the shore of Kuremup, he  
looked about & caught a fish as a snail to preserve to  
his Kuremup people who <sup>would be</sup> assembled on the shore to greet  
him. ~~They had food ready for him which he ate & then~~  
~~he ate it.~~ While he slept he saw that they were all <sup>Janigga</sup> <sup>spines</sup>  
white Bibbulmun, & he lay down ~~to~~ after he had eaten, he  
fell asleep, & while he slept, his people removed his own dark  
skin & when he woke he saw that he was white. The same  
as all his Kuremup kin who had gone before him & were waiting  
for him in Kuremup, ~~the~~

1910

1910  
The group saw him first  
when he had eaten the meat & sleep.

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The only meaning I can find of the word "Korramup" - meant a "long, long <sup>ago</sup> ~~time~~" ("up" place) <sup>or</sup> "belonging to" "Long ~~time~~ ago". All Korramup men were white skinned & the name given them by the Hébinyan groups was "Jang'ga" - "Spirits of the dead"; "Jang-ga" <sup>or "Janggamuk"</sup> a group of newly dead "Jang'ga". There was <sup>enough</sup> no one in Hébinyan persons <sup>who was</sup> ~~present~~ <sup>remains</sup> in the ~~land~~ <sup>islands</sup> that came from the close relatives whom they encountered, or who tried to <sup>"sounded"</sup> set down the word of exclamation that came from the throats of the group near the ship. They were shy but not afraid - <sup>was</sup> Hébinyan. They were not afraid because their visitors were <sup>their own people</sup> ~~the spirits~~ - the spirits (Jang'ga) of their own dead, & during the four weeks stay of the ship in King George's Sound, these 'shy' low-feelers <sup>searched</sup> ~~men~~ <sup>the elders of the group</sup> ~~examined~~ the faces of the <sup>their Korramup</sup> Jang'ga, noted their walk, etc. & saw a resemblance to some of their own people whom they <sup>had</sup> ~~also~~ <sup>remembered</sup>. Their visitors had returned to their own <sup>islands</sup> ~~ground~~, as "Jang'ga" & revisit their own Kalleep (Kal' Jero, home, hearth) & <sup>very</sup> wander about - the area & exchanged "kind gestures & friendliness". With their <sup>partly</sup> Kalleep gun, & show their earthly friends that they were "still alive" in Korramup, still friendly, but with "different dialects". The crew readiness to comply with their gestures when some forbidden ground was being approached by their Jang'ga <sup>friends</sup> confirmed every belief held by the men who were taking note of every gesture made by the visitors. Hébinyan's beautiful brain saw "as we would call today the happy thought" - he had of giving his well-behaved friends a review of his "Marines" with their red & white

Rebinyan &

uniforms, their baynets shining in the sunlight; their drum  
~~drums~~ <sup>drums</sup> (particularly the ~~drum~~ <sup>drum</sup>; their own "drums" <sup>drums</sup>  
 were of gulo-leath. & drums then they set each man with  
 a 'drumstick' of good strong wood, which was ~~played~~ <sup>beaten</sup> upon  
 the ground rhythmically, in unison, & the sound of which would  
 be heard by all the groups. The gulo notes <sup>might be</sup> ~~were~~ Kurannup  
 sounds, & were evidently not "imitated" by any Bibbulmun  
 groups.

~~The quiet departure of their Kurannup friends was in  
 keeping with their entry on sight of them.~~

No women were seen throughout Glendens & Laydown  
 of ~~the~~ but were probably within long view of the  
 Kurannup visitors & kept strictly aloof from the  
 vicinity of the ship & its crew of "Jang-ga nuk" (spirit  
 people). The Bibbulmun though there were <sup>spirit women</sup> ~~some~~ <sup>who</sup>

<sup>Jang'ga yog</sup> <sup>"Jang'ga yog" women</sup> on board the 'Investigator' & were being  
 kept designedly out-of-view 'perhaps' through jealousy,  
 & it may be that they discuss this subject in camp, &  
 one Jang'ga (man) & his mate who had been invited to  
 go to the ship ~~or~~ entered the boat to have a glimpse  
 as they shot of the "Jang-ga yog" ("spirit-women") 'lost-head'  
 after a few strokes of the oar, & signed profusely to  
 be set down on shore again, while the boat's crew understood  
 & at once complied with.

The quiet departure of the <sup>ship</sup> ~~boat~~ on January 3<sup>rd</sup>  
 with its "Jang'ga Kallep gur" (spirit-home fact)  
 was in keeping with its quiet arrival. It left  
 King George Sound on January 5<sup>th</sup> 1802.

4 Hebrayan.  
+ returned to Kuramup according to Hebrayan groups' belief, but leaving the Pabbamun Gungay (man) & the wonderful Kuramup Kening (Saves).

Every man amongst them from the older men to those "Young ones" who were permitted to join the "Glow" group, had been repeating & imitating every aspect - every movement, every symbol. Show them ~~in~~ their very own Ceremonial colour - Wigi (red ochre) & Jipalay & the Kuramup patterns were simple, Wigi's "Tao" & White Crossbands on top of the Wigi; & They remembered the movements of each member in the Kants, & the old men & elders <sup>then</sup> during the ~~at~~ their own clubs in <sup>close</sup> imitation of the bayonet exercises. ~~All their clubs were between 2 1/2 & 3 feet in length, but for this reason, since they may have been made somewhat longer, & thick enough to show any markings of red & white that might represent the markings on the Kuramup clubs" (marks)~~

~~Hebrayan presence & growth of, among~~  
~~All through the twenty four years that passed after~~  
Hinder's departure, the Kuramup Kening was being learned & studied & practiced & shown to their own groups, & ~~at~~ their related groups <sup>west & north</sup> west of them.

Such a precious & wonderful Kuramup Kening was the most valuable asset for the

5- Tubinyan.

Special little group that obtained it - & at each  
 of their Tribal Ceremonies it. Was the <sup>would be</sup> <sup>special</sup> ~~Crowning~~  
 King. When the young boys were ~~sent~~ <sup>Taken</sup> away -  
 their kindred groups east & north of them accompanied  
 by their mothers, brothers, & ~~their brothers & sisters~~  
 (in law "Uncles-Kouk") & other relations in law the  
 story of the Kuramup visitors & their King was  
 carried to all their related groups. and much  
 Ceremony & always good will for the young  
 'bedawa' who were being taken & presented to all  
 of <sup>this</sup> ~~their~~ outlying Kii & Kuid <sup>and</sup> to be shown to each bedawa  
~~tribe~~ Group, & to remain awhile (with his keepers) while the  
 Group danced & sang & made much of <sup>Bedawa's</sup> ~~his~~ special  
 visit - & the story of the "Kuramup" visitors  
 was told to excite interest in our camp. The Bedawa's  
 'education' was carried out in our camp. He  
 learns the necessary <sup>laws</sup> 'lessons' of his father's people -  
 all the special relationships, all the rules of avoidance  
 of those with whom he must never have direct  
 communication, & the species, contents & place  
 avoidance of every woman & girl & child in every group.  
 He neither speaks, nor was approached or <sup>addressed</sup> ~~spoken to~~  
 any woman or girl or child in any of the groups  
 his predecessors had visited before him. The men  
 in charge of him kept him under watch always, but  
 there was great friendliness & respect, as in such  
 & such groups his mothers or grandmothers might  
 have been born there - <sup>and those men who had charge of bedawa (from</sup>  
~~bedawa-kin) would~~ <sup>have</sup> their blood relations in some camp & from  
 that the women & baby (the unborn) might be from  
 as one bedawa.

6 February.  
Special songs of the groups, might be sung Jackson,  
& then wonderful intense joy when perhaps on some quiet-  
night - after their full meals from the group they were  
visiting - his big brother in law might say to the boy  
"You sing for them: & presently a great quiet - wonder  
over the camp - & the tremendous group voice of the  
be'da wa' would flow on the air & a surge of joy <sup>run</sup>  
through the whole group.

And in the morning the be'dawa departs to the next  
related group & much was in readiness for & him,  
& so he would be shown "to all his own proper relations"  
as far as such went, & then came the return  
journey back to his own father's people's group,  
followed by contingents from every group visited  
who came laden with gifts & bade good, & so  
the journey back was quickly made <sup>before</sup> ~~at~~ <sup>just before</sup>  
he reached his father's Kal (his home) he would be  
welcomed all over his body, & would wear many gifts  
of fur string & feathers on his body & decorated  
with <sup>be'dawa</sup> markings on breast, & arms etc  
& ~~then~~ <sup>then</sup> carried on his father's brother in law's  
shoulders to a spot where a heavily tanned kangaroo  
skin of seven kangaroo skins had been made & spread  
& covered with be'dawa gifts from every group  
visited & on this he would be lowered or thrown  
by his brother in law, & a great rejoicing dancing  
would come from every visiting group - The  
be'dawa <sup>quickly</sup> rose from the rug, a young'er (man)

17. Kibungu

& presently move away with the other beads. No  
had been seen - north & west - & not east through their  
Bibbulmun people.

Then followed dancing & chanting & of course  
some beginning of the Kuramup Kening.  
Dances of such significance took a long time to  
perfect. & I could find no trace of the  
Kuramup Kening other than the two songs  
I heard sung in <sup>the</sup> ~~the~~ by a highly civilized <sup>well known</sup> woman.  
These father group owns the Post-Deposita area.  
They are evidently relics of the "Compass Vener"  
of the first-acton of the Heaven Dance.

The ~~same~~ <sup>dance</sup> ~~visiting~~ <sup>groups</sup> brought - such leader, & many  
groups to the <sup>area</sup> during Beedawa Ceremonies -  
& as each Beedawa final performance at the  
young boy own group area - all other father  
related groups who are present - with good  
for barter & exchange would bring their  
women, & at these times every woman ~~young~~  
& old put aside her warms - her own protection, &  
she is chosen by the ~~men~~ men of the visiting  
groups & gifts paid her according to her rank  
"This was the 'Wanna wa' (Women stick you -  
Women stick them?); At all these special persons  
& women were bartered the men giving in return a  
weapon or some such to the woman's power. The women  
were all for barter of the visitor (though local products  
would also be bartered with the visiting group).

6.9.

S.W.

Nebinyan

Kobbara Jangga (Spirit-Ship & Spirit-men)