

History of Esquimaux & Southwestern Groups.

These unmercenary groups lived under an ordered social system. While the advent of the Whites in 1828.

Flinders' visit in 1801 gave them the first example of our British types during the four weeks stay of the Flinders crew & their crew. So much were they impressed daily

the country, with the visitors that the whole group believed they were also "Jang'ga" (spirits) of their own dead who had come back to visit their living group from their "Spirit-Home" (Heaven) which they knew as "Koo'annup" = the home of the departed dead which they lay beyond the Great-Western Sea.

at our own
them as their own
dead - come back
first to visit their Kalluap.
~~back to~~ +
walk over their old
Kalluap - (spirit) homeland.

2 descendant

From only the very old members of the 1881 Group
of Bibbulmun (Bibbul - bread "women" - "man" belonging to; "Mama")
Hebinyan, who dies at my Katanning Camp (S. W. A.) in 1908
ages about 66. & whose father & grandfather had seen
Flinders & his men in 1801. I learned the few
ideas remembered by Hebinyan of the "Jangga" who
came from Kooremup - their heavenly Kallee (Fire "home")
to visit their earthly country, & who left a Sacred
Memory ~~which~~ among the group which held with
Hebinyan his last member. The visit of their Kooremup
friends had been told to every young generation &
told as a religious "memory" might have been
passed on
to in the first years of Christianity.
I cannot believe the tale at its first telling, but
the telling never varies in its details. Hebinyan's camp
was seen by tents, as he has caught measles bugs
& I matches over him, & sat with him as he talked
& wandered through his early youth amongst the
friends related groups of his people. The "Jangga"
(spirits of the newly dead) were "Kabbara Jangga" (Kabbara
'ship' 'boat'?) & they walked about their Kallee (Fire
home) & his grandfather "walked about" & listened
& watched & heard the Jangga voices, but evidently
did not try speech with them. They were not afraid
of these friends Jangga, who would walk up to them
& give them a parcel, to show no sign other than
quiet friendliness, & neither Jangga (White man, spirits)
nor Yung'ari (man, living relations) held any club or

his old club, as he has seen the Koorannup keeping his
 Grandfather had copies & practiced until they are
 passed out. They always held the Kening in the
 warm weather. Flinders visit lasted from Decr 12
 till Jan 2^o 1802. ^{Hebinyan} his ~~father~~ Grandfather & Father
 perfected the dance & the children were always
 allowed to see it - ~~when they grow up~~ & it travels
 far - & was ^{much} among the Pibbaleum groups, & was
 shown at ~~the~~ ^{all} Beedawa ceremonies (Initiation of young
 boys into)

One can dwell upon Flinders & his Gentlemen
 as one reads his account - of his Ships visit
 to the ~~South~~ group's area, the ~~reason~~ ^{appears} he ~~gives~~ his
 crew is amply justified by the memories ~~in~~
 carried through every long generation of these
 Southern Pibbaleum. Hebinyan was the last
 of the group - & his last hours, as I sit beside
 him were, in their quiet - intensity of his dying thought
 He was going to join his long dead Kalleepgur
 & when he reached the Koorannup shore - he would
 find them all - his own Kalleepgur - on the shore
 waiting for him & they would speak him good &
 he would sleep. & in his sleep they would feel
 of ~~his~~ his dark skin & wake up a ~~young~~
 Koorannup Jangga like all his Koorannup Kalleepgur

(The beam) (spirit-fire) that must be lighted on the
 east side of the newly dead Yungar (man) so that
 his spirit-shower will sweep from its western
 journey + left the body quickly shaded. While
 the still living spirit winds its way to the
 sea's edge, there to begin its journey under the sea
 + make its own passage through the Great-
 Cockatoo's nest. Which it must pass through by its
 own endeavours before it can reach Kooremanup
 Shore.