

NGITTUNGIT AND KOBIJET

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WAGTAIL AND ROBIN

All the caves in the South West of Western Australia were janggagarup (spirit holes) and no jungar ever went near them while he lived, for if he did so the janga of the cave which might be yonggar (kangaroo), dwerda (dog) or other spirit animal would seize hold of him, and either turn him into a janga or eat him. Only the kaanya (spirit, soul) of dead natives went through the janggagarup on their way to Koorannup.

In Nyitting times, there was one big janggagarup near the waddarn (sea) and in this garup lived a lot of man-eating dwerda. Every day these dwerda and left the garup and caught waddarngur or bulgur (coast men or river men) and carried them back to the garup to eat them, and each evening every dwerda returning to the garup had a jungar in his mouth. The big mamman or father dogs always carried an old man in their mouths, and when they reached the garup they cooked and ate the jungar they had caught. The poor waddarngur and bulgur were too frightened to light fires and so used to eat raw food, because when the dwerda saw the fire, they caught all the jungar who sat beside. Great fear was upon every one and they cried and cried, but they could do nothing against the cruel dwerda for the dwerda were janga.

One day Ngittungit and Kobjijet sat down together. They were ngooljarguttuk and koobongur (mates and brothers-in-law) and Ngittungit said, "Our moorurt are all getting lean and no good because of the dwerda in the goomber garup (big cave). We must go and kill all the dwerda there, so that Moorurtung can make their fires and cook their food properly instead of having to eat it raw." "Gwabba," said Kobjijet, "We will go tomorrow morning, before the dwerda come out, and we will catch them as they come out of their garup."

Although Kobjijet said this, he was greatly frightened of the dwerda, but he did not like to tell his ngooljai how frightened he was. So very early next morning, Ngittungit and Kobjijet went down to the garup and sat down to wait, but poor Kobjijet became

so much afraid that he sat on a tree near by. Ngittungit did not notice that Koobijet had gone away from him for he was watching thegarup. He knew that the dwerda came out gen-ga-gen (one by one), so when the first one came out, Ngittungit hit him on the nose with his dowuk, and chucked him away, and he hit the next one and chucked him away, and when the big mamman dogs came out, they were also hit on the nose and thrown away. Behind the last big mamman, a little dwerd yog (slut) was coming out and Ngittungit lifted his dowuk to kill her but she avoided the dowuk and ran back into the garup.

Ngittungit ran after her and searched all over the garup, but he could not find her, and that is why there are dwerda now, for if Ngittungit had killed the dwerd yog, there would have been no more dwerda. Koobijet sat in the tree all the time and watched Ngittungit kill all the dwerda and he was too frightened to come down and help his ngooljai.

When Ngittungit finished killing all the dwerda, except the yog, he was very proud, and as he went to the Waddarngur and bulgur he called out, "Jitti jitti jitti," and told them they might make their fires and cook their food now for he had killed all the dwerda. The jungar were goort gwab (heart-good - glad) and they made a Ngittungit and Koobijet kening (corroboree, dance) and told their children that they must never hurt or kill Ngittungit and Koobijet who had saved them all from the wakkain dwerda of the jangagarup.

If the Koobijet comes now to a maia, some one is sure to die, but if the Ngittungit comes, he only brings a message to say that some moorurtung are coming to see them.

Koobijet was ashamed that he had let Ngittungit kill all the dwerda by himself and by and by he said, "I will go and kill the janga boogur (hostile or sulky spirit natives) who also eat the jungar." Ngittungit was very sorry for the jungar and he cried, for the jungar were frightened of the janga boogur and would not light their fires. Koobijet went to the janga boogur's sister's maia while her kord (husband) was away, and sat down beside her.

The children saw him and came towards him, saying, "Kongan yenna," ("Uncle has come,") and Koobijet caught them and killed them all and put them into the fire to cook. When they were cooked he went to his moorurting (relations) and said, "Come and carry the meat I have cooked for you," and when they went for the meat, there was none there, only branches, but they knew then that Koobijet had killed all the janga boogur and that they could now light their fires and not be afraid of being caught and eaten.