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Minjia (Lucy), informant

Kaanga and Koggalilla, crow and white cockatoo, fought. A road (jinna) lay between them and each fought on his own side (Must ask Kogo about this). It is prevalent in the Wongamarda tribe. Also the madhu and Karaara - dark and light. Curiously Minjia says all the kijja are karaara except Lena and Munmaiiji who are madheri. She is karaara and Bob is half Madheri. Adhunga, Igunga and others are karaara and Wongarri is madheri (?) At Woljina the Wongamarda sit down.

To which side do the curly haired belong, also straight haired? Minjia told me of the legend of the Thalba jinna (native cat's track) on the jidana ground. Once a jidana walked along from the coast to Buri. He left Guna behind him. Did he leave little snakes, or men and women? He went to Bari and is there turned into stone. Kogo knows this story also.

Katta biarn, fair haired

Katta maru, black

Yarri

Kogga buyeru, fair haired people

Footprints at Yuria and prints of people sitting.

Ngarralea

Dark skinned - ngūrūrū

Fair skinned - barrgarra

Mungi and Ngainggarri, informants

Wirrbing all sleep together and showed nunga how to sleep with their murdaru.

Dhuleri - bulerin - you two, man and woman, sleep together.

Wilu - makes them fight. He stole a wandi and went away

Kogarara with it and you can see the spear and the wilu near Tarcoola.

Ngaingarri and Mungi, informants

*Legend of the Cliffs of the
Bight at Sueda.*

Yugarilya and Jidarra

Yugarilya came from Jurdadharrā and killed mulana the snake there,
with kathagattu bring your stick

Oh minya, too small

Yugarilya sang :-

Wen go rardi,
Ngain ber nardi,
Guyur gurardi.

Yugarilya ran along the cliffs trying to catch Jidarra.

He died at Jurdadharrā.

Tuggama Island - Yugarilya hit him there.

Their kandula were too small. They chased Jidarra and he pushed
up the ground and made the cliffs so that he could hide under
them as he ran away from them. He ran along till he got near
Murdurung, then he got out and went along the road and pushed the
ground up and made more cliffs far away from the warnā. They
first thought he was a porcupine, but it was Jidarra all the time.

Mungi

Balgurda and Wardu met together and Balgurda tried to swim, put
his head in the water and fell (sank) down. Wardu said, "I'll
give you two thaggulu," and he put one at one side of Balgurda
and one at the other. Balgurda went in and swam all right, then
he gave Wardu biri (nails) and Wardu dug and dug and threw the
dirt away and made a deep hole for himself and worked at the hole
just like Balgurda when he first tried to swim. (Published)

Ibari

Kanga (Irdabili), Warding (turkey), little kanga (Delphinus)
can't walk, Nyuimbun (crippled).

II

Nunga was kundili's gijja and his murduru called her always
kundili and made her get gabbi gabbi and get baru (kallia).

"Boggon jibiri biri-ya

Mainala wandinya."

Kundili sang this song as she went to get kallia, taking a
big kaili with her,

"Kundili wai

Nyurabuna yarri
You strong arm

Burgaru."

She kills kallia with strong arm.

"Oh wanyul," all right.

She kills 1-1-2-3, then more and more and by and by she came to
a big clean kallia M ma bulerinya

(P. 85) in a big mob of kallia. She tried to kill him, but
he chased her, singing "Bulerinya bulerinya," but by and by her
gijja heard her running back and mama bulerinya chasing her, so
nunga and wiana hid in the wurli and speared him and Kundili
and her gijja and his murduru were yaddi, together.

(P. 84)

and then kali wuj wuj on his ngundi (back of neck). Kajji ngu
woggura, Ngundi doggal gu bunga, hit him at the back of the neck
Kundili hid herself in a waldhu and mama bulerinya couldn't see
where she went. Nunga kajjing ngang ngudharra.

(P. 85)

III

Mingara da yauali na
You can't hit me

Wajji wajji wajji wajji
No, no, no, no.

Two old men are fighting brothers (jilbi - old) and dodge each other till night. Then they got up and hunted baru and divided them and then fought again, singing Mingara da always. They knock off at sundown, have baru and sleep. By and by Waramulla (big mob) came along and stood in two long rows. One old man killed one mob and the other another waramulla, singing Mingara da.

They finished all the waramulla mob and they had enough fighting and lived happily - "jungun nyinning", "mates sat down".

IV

Singing mob

Mama dhugurr

Women and gijja always singing and beating hands on thighs.

Dhaggubirdi, dhaggabirdi (quickly)

Bau bau gabbi many times, then

Ba-a-u

Wau wau walga.

They finished up with this song :-

Jidiginar ilyirdi

Rungara nangur

Wau wau.

DHUGURR JILBI (Two Brothers)

Yauana speared water bag and made warna (sea) come.
By and by Nganggali came out.

Murgura had a bagginya (well) and hid it in the scrub every time he drank and Yauana had no gabbi. He tracked up and drank Ngaru mindil and he saw Ngarngi (a frog) coming along. He tracked him and came upon bagginya (might be maalu skin).

Yauana found bagginya and he said, "This is my water," and then he went back and dhamuning his wana and came back and speared Murgaru and all the sea came out. Then by and by Murgaru saw some Nganggali and he said, "Hill or water coming," and he was drowned in the sea.

Yuria Water (confused story)

Song of Kaanga to Walja. Yulbareri Dhugurr

Kā kā yambin yura yarru warranu

Kā kā yambin yura yarru warranu.

Kungara took Walja's murduru away. Karnga and all the mob cried out, Ka, ka, etc., and he took her to Yuria and then to Koorijilli R.H. and they sat down there. Kungara made a deep hole and he lay down and she lay on top. Walja made water and by and by Kungara heard a noise and he said, "Oh, it's raining over there at Kolone" and Kungara came to Waldhabi and had a big drink and it rained and rained and by and by Walja came and speared Kungara and took his own murduru and went back to Yuria.

From Kurijilla a creek (karu) went on to Krinjabi. Kungara ran and ran from Waldhabi and the gabbi followed him up and made karu.

Walja's wife was wilu and koongara ran away with wilu. Walja followed them up.

Koongara built on stony ground, also wilu.

YUGARILYA

I

Kanguru kanguru guna mulberje,
Kanguru kanguru guna jen-jen.

Yugarilya eats kongu and then sing above and dance, all women,
no nunga.

Yugarilya cut wanas or kadha and left them - they were too long.
These are now 2 stars in the N.E. They then cut around wana
and it was all right. Now it is near them in the sky. They
took the kaligali one away.

File Crested Bellbird.

II

Kirida kirida kiridan, kirridan kirridan.

The lubras and nunga go out for baru, leave their thaggulu
and kadha and kala all in one place and go along dancing
and singing Kiridung, kiridung. They were going Ulberara.
Dinner time came, no baru, only dancing. Go on kiridung,
kirridung. Other wiana (bilda) used to give them baru.
By and by nunga tracked them up and by and by saw the thag-
gulu and kaili and when the wiana saw they took their gulu
(skin) right off and cried out, Barradin, barradin. Now
they are barradin. They held the skin of their heads in their
hands while they sang, Karradin, karradin, then they put them
on again.

Those woman never bring baru as they tracked.

When the nungas sang out to them, "What are you doing here?"
the women cried out, "Barradin, barradin," and they are now
jida barradin (crested bellbirds).

Singing

Nyinna gabbi gabbi bur ma le,

Nyinna burona li.

Nganamurra - Mallee hen.

One nunga went on and killed plenty baru, went home, made kala, cooked meat, drank and slept.

He hears the above song before sunrise, far away he hears it.

By and by he hears it closer and closer. He looks round, can't see anyone, no tracks. Again he hears singing, but sees no one.

Goes back to his kala, cooks his baru, makes waru and sleeps.

Daylight again,

Nyinna gabbi gabbi,

close up he hears it but can't see.

Dinner time he walks along and sees Munda (dust) being thrown out like a wombat making a hole. "Hey, what you doing?"

Nunga sees Nganamurra. Nganamurra says, "Ngo, ngo, ngo," and goes away.

V

Buliri jilba jilba langai,

Boggali jilba jilba langai.

Two jilbi walking along. Another one come along and get baru.

They sing all night and morning. They had a big round tharli and carried it singing.

Nunga track them and found one jilbi making ngura, the other tharli.

So he killed the one making tharli and the other making ngura.

They are now imbu (spiders). The man who killed them was a

dhugurr nunga. He was a spider too.

Juin Juin Song

Birbin birbinyarra bulda bulda,
Ngarrmūlji ngarrmūlji.

The nunga lighted a fire and wanted to get the juin juin from the tree, night time. One of them got up in the tree and brought buni and all and killed all the juin juin and cooked them and ate them. The nunga then turned themselves into juin juin.

II

Bilarl (sooty bell magpie)

Latti lanā rabbura kurjō
Īlalbilalbī

Old woman making a wurli for the rain sings. (Old woman - bilarl)
She asks which way water comes in through the wurli. Inside young wiana, a dhalgara (young woman married) can't speak and points out with warda and shows where water comes. By and by old woman sees nunga bringing mālu. They give the old woman kuldu and junda (ribs and thighs) and their own murduru who can't speak eats plenty. Old woman is their mingari.
One day the nunga mukka comes back. Mingari leaves young woman (thalbu) and tracks them up. She was sharpening her wana and by and by she saw Mamu (Devil) catching them. She killed Mamu with her wana and took nunga back alive.
Nunga young bilal.

From Notebook 5c, P. 127

Minia and Nyanvila, informants

Yugarilya nunya'ed at Yuria and left white stone amongst the granite to mark the spot.

White stone was Ngunyi.

Anajiri

Bira gandil gandil - land snails

Gooning - "Gibraltar"

Koggalilla and Kaanga at this spot turned into stone - white and black.

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Minia

Koongara and Yanguna were man and wife and Walja and Wilu.

Koongara ran away with Wilu and Walja sat on the granite and straightened his kajju (You can see marks of knnes, kajju and mala on granite), and he went after Koongara and caught him up near Kuringabi and speared him there at Koorijilga and

thunder and rain came and killed him. At Yuria also the 7 sisters Nunyid and the white stone is where they dropped ? (last word not clear)

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Gungunya

Kala būnu - fire magic bone. I put it a little in the fire and point, and next day do the same, and when it is half black, and charred, the man gets minga and his inside burns him up.

Death
bone
at
Rucca.

RAIN-MAKINGEucPa.

I

In the '90' and Wonnunda areas, where rain was greatly needed, some of the men (wardaun) shook ngammardi jilyal ("wattle" tree branches) to and fro, to and fro, and that night rain would come.

II

If the above failed, or if guyamun tried to bring rain, they hit the largest waterhole they were camped near, with jilyal or jilgal (branches) and rain soon followed.

... bawala wamu (Ngurainya not there).

By and by Kara (spider) asked them whether Ngurainya took the meat to Buhalu. Baduwuda said, "Guya (no), maka kulbir bubalu (no kangaroo at uncle's)."

Kara now got very bada and at night he fastened a jilja on a kundi, and he warmed the kundi at his fire. He put jilja at one end and wardu (eyes) at the other. Then he pulled out a maring (bone) of the kangaroo and loosening the string, bubalu Kara sat down. One Baduwuda sat in front of him and the other behind. Kara nothing speak, but flicked his thumb and took out one bundalu (kangaroo leg bone) and put it on one side, and pulled out another bundalu and put it on the other side, and kangula (bubalu) Kara got the wardu (eyes) of the kulbir and warmed his hands at the kala and heated the wardu and presently the wardu got hot and opened and then takl bagl, takl bagl, the kangaroo were jumping about all night because their eyes were opened and now they could see.

Then in the morning, Kara said to the mining, "Winaga coming, Kaji yarnu," (when wind comes spear them). "Yabardi bala burdun," (Calm days don't spear them.) "Koguin (go without meat), Mala gunbu got kulbi," (all are glad for kangaroo is caught).

That is what mining say when anyone brings home kulbir.

Baduwuda went from Karawiji to Yan barinya Rockhole and stopped there a long time and then went Kaiali from Murdi-ining Plain. By and by they got tired and stayed Kaiali. One Baduwuda broke a waldari and made kundi from it and the second brother broke a gurara and made kundi from that tree, and they said, "By and by all mining make kundi from gurara and waldari." Now all mining make them from those trees.

Baduwuda are now in the sky to the Magellan's Clouds. When big clouds and great winds blow, Baduwuda go away. Kara is now the winter evening star. He comes close up to Ngurainya. Baduwuda go away after lambing time when the big winds and big clouds come.

Kulajii's Story of the Blind Madhuru

Madhuru had no eyes dhugur time and M'maingurra took some fire to where madhuru sat down and warmed and warmed and warmed their eyes and madhuru could see, and madhuru sang :-

Jilga burda, jirga burda

Wina ngana nganarri

Jilga burda

Wini ngana nganarre

Jilga burda.

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From XII 2A, 5, back page.

Story told by Karnduing and Mickey :

Kara - spider - made maduru blind. He wanted to make the mining bring plenty wurdija (fat) maduru, etc.

HOW THE MEL MEL AND KALINGUR FOUND FIRE

Biruin (the bandicoot) had kala and he wouldn't give it to the mining, but took it away to Kogara wari, a hill west of Eucla (Red Point).

Mining used to have the fire, and they could cook bilda, kailga, kulbi and every sort of duru (meat) with it. They never used to take the firesticks with them, for the trees and all the bushes had fire and there was no occasion to carry firesticks, for there was always plenty kala at the new wamu.

By and by they went hunting, and coming home at night-time, they threw the bilda down beside the kala, and presently put it on to cook. When it had time to cook they went to pick it up, but it wasn't cooked at all, it was quite raw. Kala would warm their hands but it wouldn't cook duru. Then they looked about and found jinna (tracks, footprints).

"Ngagalu took the fire (those people took the fire)," they said. They could not eat the raw meat and had to give it to the juju (dogs). Then they waited a little bit to think what they should do. They examined the tracks and found they were those of Biruin yagulu (mother bandicoot) and her two wandi (boys), and then they knew who had taken the fire.

Biruin and wandi had gone ngalguin - far away - a long way with the fire. Yarda or walja (eaglehawk) went away to try to get the fire back from Biruin, but he came back in the afternoon without it; it was ngalguin-ngalguin.

Then Melmel (like a hawk) and Kalingur came up to the Mining and said, "All you fellows gather together and stay in one place." Mining sat down and let the sun warm them. (jindu = sun)

Then Melmel and Kalingur flew high up, high up, and saw the fire a long way kaiali (north). Kala was "yugai jiman", standing straight up, like a spear. Kalingur went a long way up, as he didn't want Biruin to see him, for if Biruin saw

him and Melmel, she would take the fire and chuck it in the water. Biruin did not see them, and Kalingur quickly got the fire spear and chucked it a long way, and it burst and everything caught fire, all the bushes and trees and grass. Kalingur then killed Biruin and her wandi at Ngalbinya. "Nundu walyi, yula burda," - you are no good, go down in the hole - and he put her and the two wandi in the hole and put wiba (ants) beside Biruin. "Kala wanda mangu," he said, because the Biruin must not get the kala any more.

"Now you fellows have got fire," said Kalingur to the mining, and he went away and was kalingur.

Another Version of the Fire Story

Biruin (like a rat, marsupial, bandicoot ?) had fire at Nalbinya, and wouldn't give it to anyone. He stuck it in the ground, beside a long pole, and whenever anyone came along, he threw it into the bilia.

Tharndu (hawk) wanted to get the fire, so he got some bushes and held them in front of him as he came towards Biruin. While he was a long way off, Biruin's two wandi saw him and said, "M'malu, who is that mining?"

"No mining there," said Biruin, "only bushes."

By and by Wandi saw Tharndu moving again and they said, "Yagga, look," and their yaggulu looked and said, "Warda," (bushes). Tharndu came along the track koggara way. Kallingur came from bilia way, a long way. Biruin never saw him. Biruin and his yagga made a hole to put the fire in and Kallingur got close up and caught hold of Biruin by the ngarra (middle). Biruin caught up the fire and tried to throw it in the bilia, but Kallingur caught it up just as Biruin was throwing it, and he put it in all the trees. Then he hit Biruin with koondi and broke his kambu (backbone) and then he told Biruin that he must always dig holes in the ground and eat only ants and live in the hole. He must never steal the fire and baldhan ngabbia, have only ants for food, and live always in the hole.

Then Kallingur killed Biruin yagga and wandi with his koondi and after that, he and Tharndu, who was boobala for him, went away kaiala. The koonganea and Koggarawiri mob get the fire first from Kallingur.

Kallingur's yagga was Mirrmirr (little grey bird) and Jilying was Tharndu's yagga. Biruin no more got mother and father. They come from N.E. now. Biruin's yagga was first like a rat walking about, then she put smoke and murdarba all over her and changed into mining.

YAGIN THE MOON

Yagin was a man one time. He came from Kaiali and made a wari (road) from there to Kalabingabi. From there he went to Manderbila ngura (camp) and stayed there a long time. Then he went to Bilining and came back east (Kogara) to Durdadimbera and then to Gunarda, making a road all the way. The jinna (track) is still there and mining from kaiali can come along the yagin road.

Then Yagin went to the coast to Windabijing and made a ngura and road there and camped there. He put some Winda-bijing gabbi (water) into a yarlu (bark vessel) and took yarlu and gabbi to Yangunabi. He stopped at Yangunabi ngura a long time. Then he went straight up to Kalabingabi and from there to Yulyuru, Jindijibija. At all these places he made a ngura and camped there.

Then he went on to D'arba orgul, but he didn't camp there, he only gave it a name. He went on to Ngurarba and named it, and to Murdi-ining where he camped one night, and then on to Widurda where he drank of the water. Then to Ilarbula but not to camp and on to Guruwea where he camped two nights. From there he travelled to Murderia, and camped there and went back Kaiali to Binbung, Mingana, Ngald'ulu, Kausarduna, Binjebilina, Bildi and Yanburinya. He camped a little while and then went a long way kaialia (northward). All the roads he made are yagin roads, and he named the places he stopped at as he journeyed along, and at each of these places he left water, enough water for the mining to camp for one or two days. He carried the water in a yarlu to all these places.

Two mining mulba one time stole a wandi from Wonunda and took him east (kogara). Manarn, the wandi's mumalu, lived at Manarn wanda and when the wandi was stolen, he left his wamu and went after the mulba. He started from his kala in the morning and got to Ilgamba in the afternoon (over 250 miles). His sisters saw him and told him to "look out". He went along and along until he saw the wandi and the nunga asked him what he wanted.

"Bau, bau," he said, and he looked over at the wandi, and by and by they turned into stone, and you can see them now in the bilia at Ilgamba. It was land at one time, but after the wandi were turned into stone, the yoola (earth, ground, land, home) went down into the bilia and the twin rocks are the wandi Munnarn turned into stone on the wanda (hill) averlooking the wandi and he can still see them though he and they are boondong (stone).

Eucla district; Yarrgu (Bob) informant

Wilu (curlew) stopped near Penong and then wanted to come kalda. He came along and made a hill and camped there, and then he burned all the bushes on the plain. He stopped one night and then he went kalda, past Thardanu to Noonira. All the other mining sat down at Koggarawiri.

Wilu made a smoke night time and the koggarawiri mining went down to see him. They gave him dudu and then in the morning they made booyoo (smoke).

Wilu had got kajji. He asked them for yumeri (boy initiate) but the koggarawiri said, "No, we don't want to give you yumeri. You go away."

Wilu went back to his wommoo, and by and by a big mob came after him, and everyone tried to spear him. They all threw their spears at him, but he was too hard, like stone, and they couldn't spear him, and presently they had thrown all their spears and hadn't hurt Wilu.

Then Wilu, who had only one kajji, gathered all the spears and killed them with their own spears and then when that mob was finished and another mob came, he got a ngaldhari wiri and killed them all. They couldn't kill him.

By and by he became wilu (curlew). He had no yogga, he was kaianu (one, alone, single).

Dhaggalguin states that in dhoogoor times, dhudhu came from the east and burned all the trees on the plains, and ate all the mining there.

MANARN AND THE TWO MULBA

Karraja (a long time ago) two mulba (men) stole a wandi (boy) from near Bialbi, 3 miles east of Wonanda (Eyre). Manarn lived there and followed the mulba. They went east to Ilgamba. Manarn went to Manarn wanda (Manarn Hill) and made a wamu there.

"Kala burdi kala, nganau kala (fire, soon make fire, my fire)," he said, for the sun which was to come up by and by was still a long way off. He started for Ilgamba early.

At Warunguda Hill he killed juru (meat) and cooked it and was at Ilgamba in the morning. When he got near there, two of his sisters called out, "Look out, brother, a spark might come and fall on you. Kala might burst and fall on you."

"Kala maga, nothing come, that's my kala," he said to them.

At dinner time he killed the two mulba. Before he killed them he went to a baru (sandalwood) and took a long, long kaji nearly a mile long and he went close to the mulba and sent the kaji in between them and then he took them away and they turned into stone.

The twin rocks standing out in the sea from Ilgamba are the two mulba that Manarn killed. All that part of the sea was once land (yula), but now the mulba always stand in the water. When Manarn was going down the hill towards the sea, he dropped a little Manarn, and it stands on the hill now, looking at the two mulba. Manarn went up the "ladder" and told all the mulba to climb the ladder with him, but the ladder broke and it is now in the sky near walja mira (eagle - hawk's throwing board - the Southern Cross Pointers).

Another version of this story is as follows :-

Two kogara mining took a boy from Wonanda and Manarn thought they would come back with him. They found a waldu (kangaroo rat) and killed it and another and another, and as they came to each waldu nest they put their foot on it and held waldu till they killed him.

Presently they saw a big nest and the waldu all moving about in it underneath. The mining lifted up their feet and stamped on the waldu and all of them went down, down, down underneath the ground. Manarn tracked them and tracked them until he came to the hill where the wandi and mining had gone down. Wandi's father and mother cried and cried, all in camp cried for wandi. Father Manarn in the early morning took his firestick and kaji and went on to Ilgamba the same afternoon. He saw a big mob at Ilgamba and asked them, "My wandi here?" "Yes," they said.

Manarn was gunbu (glad) then. The others said to him, "You fight?"

Manarn said, "Not today, minyaga (tomorrow) I fight."

There were plenty of Manarn's people and family there, many sisters. Next morning all wanted to fight. Manarn walk along, walk along. One mob want one way and one want other way. Two mining stood up and Manarn threw his spear; "Kada (throw it a long way)," they said. Then they said, "Yadang (throw it up close)." Manarn didn't throw the kaji but went underneath the ground. All the mining watched him but he became duleri manarn and they threw stones at him but they couldn't kill him. Manarn turned the two mining into stone and in the middle of the ngamardi (wattle) olump he killed the wandi with a kundi, and made him into a stone also. There is a native waterhole there called Murun and wandi is this side of Murun. Now wandi is a Manarn (night hawk) and he has to fly about at night time (kangea) and not in the day time (bir burdu).

Myths

Karraja (a long time ago), all the juju (dogs) lived east at Jindu wanda and Nalnabi, kogara way. A big womu (camp) of juju were there. The juju ate mining at Bilyanabi swamp (north of the Head of the Bight). They drove the mulba round the swamp and killed them in a corner of it, Wininga.

A juju one day ate mining and was very sick and Dhugurr the mulba boss ate Jirangia the dudu boss. Now Jiringia's kaji is in the sky and so are Mirangia and his yagga. Mining then ate juju, they killed and ate them at Kandilyera.

Lucca Moon Legend.

Yagaingara (Pleiades) came from Kogara (east).

Yagain (Moon) came also from Kogara, making a road as he went westward. He used to eat mining and wandira (men and boys). He made a yalga (yard) and put them all in there and ate them. Ngangamaia, a "wilyaru" mob from kogarara bilia (sea) followed him and when he had eaten many wandiri and was full up, they killed him easily because he was so full.

"Bixa nyin kogara (stay there east)," they told him, and now he is yagin and gets up in the east and sits down.

Yanjoongurra were Wonnunda mining and Munnarn sent them up in the sky. Now they are Scorpio.

Magellan's Clouds, Boolbarroodoo, the larger, dhadhalba or Koordoodha the smaller.

Baduwadha sat down at Yeyurdal.

Wa wa wogea (which stars?)

Yaggangurra - Pleiades

Noonyan - central star of Peacock. East side Jiberling yanganeran his yagga whom he stole from the east and Kalda side Yooris whom he stole from kalda way.

Wirding goodha (now stars) made the hair under the armpits.

Myths, Eucla district (Karnduing, informant)

9 Willilambi (Twilight Cove)

Baluri guja or Baluri wuda Dugur (long time ago), mulba ate stingaree (kanbail) one day and when they ate it they were very sick and Konda bungu konda bungu (vomited). They told all the mulba they could eat Kaldagalda, kalba, wardunda (salmon), baramia (whisker fish?), madurning (mullet), burdinggara (whiting), baragurda (like snocker), but they must not eat kanbail. Ngulaliya, Ngulalada (behind followed) all those that came after them must never eat kanbail. Now no mulba will eat stingaree.

Baluriguja are now in the sky.

The Wa wa wogea (Southern Cross) mulba were never juru (kangaroo or meat) men. They used to eat iguana and ngamu (vegetable food). They came from the coast and were Kugurdam. They are now kubarning (bellbirds). All that coast mob, and walja and bulbardu are now stars (where the Southern Cross is).

Star Legend
Bulbaradu - Magellan's Clouds. All dead natives are taken away by Bulbaradu (the ^{bigger} smaller of the two).

^{moon} Yaggin and his ^{dhoo}dhoo came along the road killing and
 eating all the ^{men} mining until Mannarn (now bittern or mopoke)
 made a ^{spear} kajji and ^{spear}wardan and ^{club}killed and ate the dhoo. ^{dog}
 Now Yaggin and dhoo and Mannarn are for ever chasing each
 other across the sky, Yaggin the moon, and dhoo his
 stars, and Mannarn with kajji and wardan following them or
 being followed, as the seasons come and go.

Kallingur (diver or shag) made the first ^{Head Ornaments}wonningi when he
 was mining. ^{man}

Bilda made the first ^(Spear)bungal when he was mining. ^{man}

Koogurda made the first gooraara and thaggardu and kajji
 when he was mining.

Wirding goodha made the hair under the armpits and on the pubes.

HOW THE BADUWUJA KILLED THE YARDA

Baduwuja (stars) and Yarda or Walja mininya (eaglehawk) were men dhugurr (ancestral) time. Every time Walja sang out, Badu thought a wandi^{boy} died, and every time a branch broke off the baru (sandalwood), wandi^{boy} died.

One day, Badu came along and got under the baru ^{Sandalwood tree} and listened, listened, and ya'i (directly) Walja came along, came along, steadily, steadily, and Badu listened to him coming. If Walja had come quickly, he would have broken the tree that held the sky up. Walja came along saying, "Womu nganain (my camp)." He came and sat down and Badu heard him speaking. He looked about and about to see mulba ^(man) but he saw none. Then he ate his food and after he had eaten, he slept, and while he slept, Badu got a kaji ^(spear) and warden ^{spear & bow} and speared him and he went madu madu (up, up on top) and now he is in the sky and is called waljamiruna (Pointers of Southern Cross) and since he went away up, Bubalu, wandila ^{boy} and little wanyila ^{girls} are all safe, for he cannot kill them any more. They sent him up to the sky and made binjil (stars) of him. (Now the eaglehawks have special care of boys about to be initiated, and follow the mob which contains a youth. An eaglehawk accompanied a western mob to Fowler's Bay and though the Station people fired several shots at it, no one hit it. Shortly before the return of the mob westward, the eaglehawk was again seen and was accosted by one of the Western men who had not accompanied the others.

"Are mining coming?"

Walja signifies, "Yes,"

"A big mob?" Walja nodded

"Where you go? Kurila (south)?" Walja nodded again and flew away south.)

They killed the walja at Guilgamba wanda (hill) along Mirgarda near the coast, and all his bones are there, but his bones are now bundong (stones) and they all lie there (about 2 miles from Wenunda ^(Eya Sand Pakla) and 1 from Kalliambara).

Yardaum ^{Yarda takes his spears} cannot get many yarda now. They used to spear them too much and yarda then flew away and left them.

Mythical Names of Stars

Balbaradu ^{+ Kooroolooba} were two brothers and they used to kill wandi. ^{boy}
 At Bandarba near Murderia, they killed him with a meeji (knobbed club). Balbaradu are now Magellan's Clouds. They are in the sky west of Waljamiruna. All dead natives are taken away by Balbaradu the younger ^{larger} (small cloud).
 Waljamiru - Pointers of Southern Cross (miru ^{spearthrower} of eaglehawk).
 Kalia (emu) - dark spot near Southern Cross.
 Yinma (long carved flat board) - dark spot near Kalia.
 It is the nguarn (shadow) only of the yinma that is in the sky. The true yinma stands in stone at Bira ^{west of Quila?} ^{Biraibiri}
 Manarn's ladder, an irregular line of stars N.E. of Cross.
 An irregular line of stars N.W. from Milky Way represents the kaluna, ngain, mungardiya and other waterholes along the cliffs, the cliffs being the line, the stars being the waterholes. (Cliffs and waterholes are also drawn on Bob's ^(wardunela) weapon. Ngabba or Ngaldhamarra.)
 A small shadowy group of stars north from Waljamiru is called Jiringa's yagga, a woman who was killed by the two Baduwuja (brothers). Her navel, mimi (breasts) and wardu (eye) are above the shadowy group. Jiringa's kaji jina (spear tracks), 2 stars, are east of him. He killed all the Kuluna ^(30 miles to of London Bay) mob who are now (partly) Orion's belt, Pleiades, Jinyilagija, and others. Jiringa had many dogs who helped him to kill the Kuluna mob who were Kogarara. ^(Eastern people)
 The bright star in the Nor' West corner of Orion is the brother of Baduwuja (Rigel?).
 At B'rainbiri, in a sacred spot, stands the stone yinma whose shadow has gone up in the sky. It stands erect there, it is never moved, and is visited and greased over by the old men when initiation ceremonies take place in its vicinity.
 Ngurunya is a star which sets at 9 p.m. in March (Achernar).
 Kara (spider) is northeast and is the winter evening star. He comes close up to Ngurainya (Vega).
 Jinyilagaja - 2 stars S.W. of Orion.
 Baduwudha go away after "lambing season". When big clouds and big winds come, they go away.

JIRAWEA AND HIS DOGS

At Murdieran (near Wilson's Bluff), east of Eucla, Jirawea and his dogs came and used to eat the mining, the ^{men (Guelde Sealers)} dudu (dogs) catching the mining for him. His yagga (called Walgarum) had a big karrongu (stone) fastened with gum to a warda or koondi and the meat was cut up with this. Jirawea had made a road from Murdieran to Gabbi Jiring on the cliff and up and down this road he used to go with his dogs.

By and by Baduwuja (two brothers, one right-handed, the other left-handed) made a trap and yard beside the cliff, with two big moojij ^{Krabbled claws} and one brother sat at one side and one sat at the other side. As the dudu ^{dingoo} came through, Baduwudha caught them and killed them and chucked them away until the plain inside the trap was full of dudu. Then Jirawea came along with his kajji ^{Spears + Spearthrower} and miro and Baduwudha killed him and blew him up from the bottom of the cliff and now there is a blowhole which Jirawea was blown through. You can see it at Murdieran. ^{Murdierian}

Jirawea is now bilyal and in winter time you can see him and all his dudu in the sky (Achernar) just in a line with the blowhole. Jirawea and Walgarum had a wandi. Walgarum had the wandi inside her wila and Baduwudha got the karrongu and cut her open and, "Hello," he said, "here's a wandi," and he's got a tani ^(pubic towel) with him." Gidigidi was the name Baduwudha gave to the wandi. The wandi ran away and went inside a blowhole at T'analu to get out of the rain. He went to Kogulbirdi and Ngangarungunya and passed this place, making a road as he went along. He sat down at Bininji and T'analu was passed and Dhoorgunyilu (Yilaru country) noondi-warra was the road. He stopped at the cave (gooberarda) because he heard a mining ^(man) chasing a kangaroo. Two lubras sat down Nalbinya. Wandi ^(boy) was hung on the tree by the mining ^{men} (wadhu) now Peacock with his yagu wudha ^{women}, the two lubras ^{women}. Goobaradilla was where they left the boy.

Jirawea came down from the cliffs and came to M'mungurra (Orion). He left his mob of dogs behind.

He said to M'mungurra, "I'll fetch my dogs," and he fought M'mungurra and they ran away. Jirawea killed all the wandi and mining. Then Baduwudha got his koondi ^{claw} and left them at Wonnundera and came along to Kaldijiria where he made a little yard. He waited there until the juju came. He heard dhudhu (juju) and then he saw them running. Baduwudha and his brother made the little trap, and as the dhudhu came in one by one the brothers hit them on the head with their koondi and threw them away. Koordoolba (brother) was left-handed and they hit all the dogs until they finished them. Then they waited for Jirawea.

Jirawea came along and wanted to know where his dogs were, and Badu killed Jirawea. Then Jirawea's yagga came along and she had a great karrongu and koondi with her. Badu broke it and now all the karrongu are at Kalauerinya bidil marrainyu. Badu killed yagga and wandi and hunted them all away and now you can see Jirawea in the sky between his mob of dogs, and yagga near him and his spears too, and wandi a little distance away.

Yagga was killed at Wandhain. Kirdiba was the wandi and Dhangaiallun was the yagga.

They also killed Yaggin, the moon, at Wandhain and put him in the fire and cooked him and took his intestines out and ate them. Then Yaggin burst up behind and went away, to Thammurda.

Thammurduna birul birul - Yaggin went to Thammurda and he was moon there first.

Star Myths

Jinyila gujja - 2 stars near Orion, horns of the bull.

Jiringa - star north east of Orion whose kaji jinna (spear tracks), 2 stars, are east of him. Jirinya killed all the Kuluna mob, who are now (partly) Orion's belt, Pleiades, Jinyilagujja and others. Jiringa's wife is near him, a small cloud of stars being her navel and private parts - a sort of shadowy group, her breasts (mimi) and her wardu (eyes) are also there. Jiringa had many dogs which helped him to kill the Kuluna people who were kogarara. Now Jiringa and his yagga are stars, melal waran (shining). All the dead mining of Eucla district are now m'maingurra (Orion).

Jirawea or Jiruloo.

Once upon a time the mining^{had} had no kajji. Jirawea who came from koggara^{East} had a mob of dogs who ate up all the mining. The mining had no kajji, for Jirawea had them all, and he speared and ate whenever he wanted. Two badhwudha, one right-handed, the other left-handed, made a trap with moojij^{Knobbed clubs} near the cliffs and caught all Jirawea's dogs and killed them. Jirawea had a yagga^(woman) and wandi^{boy} and Baduwudha killed those as well, and when Jirawea came along they blew him through a blowhole at Murdiera near Eucla, and you can see his footprints there. (Yarrgu has drawn this legend.)

^{5 miles east of Balla. A fresh water spring is in the sand beach there.}
(Spider)
Kara was "mate" for M'maingurra (Orion). (He is opposite Bijil.)
Nangabbula is Aldebaran, Malamining, the head of Orion.

All these were Kalda mining.

Warrmula were also Kalda mining, now they are Piscis.

Jirawea is now in the sky with his kajja and his yagga and wandi.

Waljabooroo, Cross and Pointers.

Kammungummin (^{Southern} cross) used to be mining. They broke the warda (ladder) at Biabi and they took the bits away and mining fell down. There used to be a warda yuarn (like a ladder) and mining used to go up and down this and get gabbi, and kammungummin broke the warda and everything got burnt, woggea ^{wombel} got burnt in the jinna, ^{juu} and bilda got jira burnt and yarda ^{capuhark} got his neck burnt and Kallia ^{emuu} got his neck burnt and arm also, and now they can't fly. They used to carry yarla. Koogurda noondi were burnt. Everything that was there got burnt, ^{mum'narn} mumarn then told them to go as biras and he became mopoke.

Idilija (turkey) and kala (fire) are associated. When mining make a fire and go hunting, Idilija comes along and puts the fire out, or takes it away. By and by when mining return, there is no fire, only Idilija's tracks. These are followed along to the Plain and there the mining see Idilija with a long flat firestick. He hears them coming and picks up his firestick and runs away with it. They track him again and again and each time when they see him he lifts up the firestick and flies. At evening time he stuffs his ears and sleeps, and one mining goes under the ground and another mining goes overhead. Idilija still sleeps. They creep up and creep up and take the firestick from him and then they hit him on the kari (wings) and kambu and leave him. He is told then that he is to be a bird and eat bilyu-bilyu. Idilija had taken the fire first but the mining now got it back again. After that mining always took fire with them in winter time. At sunset Biruin takes the fire kogara^{east} way.

"Ngamardi beeril beeril ballundha ballundha," sang the ^{man} yaggin, as he went along the wandhain road to Thammarda. Kooroogan kallaga, Baduwudha took Yaggin's wila^{inside-stomach etc.} out and cooked it (kooroogan kallaga) and ate it and now Yaggin has no wila. Yaggin's road was from Wandhain to Thammarda.

At Kuluna there are footprints of dhoogoerr mining. At B'rainbiri Git-ap and wandi stole a kundain (yinma) and took it away ^{not here} kaiala. It turned into a stone and now stands on the plain somewhere near B'rainbiri.

Keogurda first made thaggawi (wooden scoops) and kajji (^{spear}) and bilda made the first bungal (^{spear}).

Wallainyoo (Vega) went about in Dhoogoor times. He came from koggara and went to B'rainbiri. Another dhoogoor mining called Wili had two yagga and he brought a big rain. Then he went down the coast and got a kangaroo and made a big fire and cooked the meat. Then the rain stopped.

By and by he saw a boori (stone) coming, and it was Wallainyoo. Wallainyoo said, "Gitibup, gitibup," and he asked Wili for madhooroo (kangaroo). Wili gave it to him. He gave him a leg and a piece of the back and Wallainyoo ate it, bones and all. Wili was frightened (bui). Wallainyoo took Wili's inma ^(Sacred board) from the tree and then he came back to Wili and pretended that he saw a jeedoo (louse) and when Wili looked for it, Wallainyoo broke his neck and cooked and ate him. Wili's two yagga had run away frightened. Then he tracked the yagga and when he came up to them he said, "Gitibup, gitibup, buldi, buldi." One yagga got yardi (magic) and went away to Beeloobeela. Wallainyoo had a wonningi (webbed head dress) and jimarri (cutting ^(cutting) knife) and boori (stone). He tried to cut the tree down but the tree caught fire and burnt him. He called out, "Warra maandala, gitibo, getibo," while he was burning.

Now he is the early morning star and he has the inma and jimarri with him. The inma he had cut from the tree. The two yagga by and by went along ngarrga looking for their bai- ^(Head of grass - Austrorip W.) igu (brother) and followed him to Ilgambi. They are now in the sky winter time yabbaroo (north) way. Their names were Wannoojea and Wannaujea.

WALAINYOO

(Karnduing's Version)

In dhoogoor times, a yardaum (eaglehawk totem man) camped beside a warda (tree) in bungalaum yoola (spear totem ground) and with a jimbarri (cutting ^{inhibition} knife) he cut a long yinma ^{Secret Island board} from the tree. He hung the yinma on a branch of the tree, and went away hunting. By and by a bungalaum came along and took away the yinma and speared the yardaum. Then the bungalaum put a nest (eaglehawk) in the tree and took the yinma and marked it (walga) towards the end in which the hole was made with yarda koordoodoo (eaglehawk's heart) and along the edges he made yarda banji (ribs) and all down the centre he made the stomach, belly, intestines, penis (wila, kalgara, etc) and at the other end he made the yarda noondi (tail).

Karnduing drew a representation of the warda, yarda minda (nest), yardaum (man) with jimbarri held near the root of the warda. Yardaum had his wonning^o on but that did not save him from the bungal (spear) of the bungalaum. The yarda inma is now held by the bungalaum somewhere near Dhoolina (90 Mile).

WALJAWOORDOO (EAGLEHAWK)

Waljawoordoo was a big walja a long time ago. In those days he was called walja, now he is yarda. Walja took all the wandi and wanya (boys and girls) and ate them up. He made a koogurda mindara (shade or shelter) and then he went half way and made a minda west of Wonnunda ^{Lypaci Sams Patch} road. It was a round minda and he got wandi plenty into it and ate them all up.

By and by Jinyala goodha got down Kooloona ^{30 miles E of Wonnunda} and nyinnain ^(S at - down) there and got kajji. ^(Spear) Miningji yoongami (mining gave them to him). He went down to Waljamundari and Nyinnajin there and boodha kaianu went on the bilia and the other boodha went a different way. Walja goobala and boodha went a different way. Walja goobala and boodha got his wardan and kajji and speared ^{spear} Walja and Walja flew up and up and up through the boondong, boondong, until he touched the sky where his minda was. Jinyala goodha followed him up and saw Koojal wandi in the walja minda and he killed these and cooked them up and ate them. Their yaggooloo sat down near them and Jinyala goodha killed Yaggooloo and ate her. Then he made a corroboree and by and by he made a warri (road). He touched Walja and Walja died. The wandi and yaggulu he killed were Walja's majji and wandi. ^{boy} ^{woman} ^{- wife} ^{boy}

Jinna wuloiji and Jinna anduji were two brothers. They are now stars, but where and what stars?

Noonyan was once mining and he had no ^{man} dhoombari bija yogga (betrothed wife) so he went koggara ^{east} and he yoorgooll (stole) a koggara yogga named Yooria. ^{eastern woman} Then by and by he went weelara (west) or kalda and stole another yagga Jibbiring Yangauena. He tried to steal another yagga Yallingjerrr (north) but mining speared him and he and his koojal yogga went Yeeraga (skyward) and now they sit down there, Noonyan in the middle and koggara yagga on his koggara side and wiloora yagga on his weeloora side (Aquila?). Ngabbobea is the angle of the V in the dog constellation. M'maingurra - Orion - are the Eucla mining in Dhoogur times. M'maingurra "kaabain". ^{men} Yaggaingurra - Pleiades. ^{women}

NGAU (mallee hen) SONG

Sung at Eucla series of ceremonies

Beega yila yilanga woggara noongurung
Ijerbē igerbē woggarne eebiga
Eebiga ila yila


JREEDARRA (snake) SONG

Barba barba woggarna
Larna ularna woggarnē.

MYTHS CONCERNING THESE

A koggara mulba (eastern man) lay down in the shade and while he lay down he felt sick (ngandain) all over and then his head went away (he remembered nothing). Then he woke up, but when he woked up he was walking a long, along, along kalda (west) and by and by he met a big mobburn ^{magic man} mulba who took him to Darbirdi and showed him some wilbi (water) with a big jidarra (snake) in it. The jidarra came up out of the water and swallowed him. The jidarra swelled and swelled because the mulba was inside his back, and it goonaed, goonaed (voided excrement) as it travelled east. Then it made a big circle and lay down inside that. A ngau's nest was near and it took all the eggs and scattered them about and there seemed to be bardujarri (many) eggs everywhere. Then the jidarra, ^{snake} went into the ground and a little bird came up and tried its wings and then flew away along the road koggara ^(east) way.

By and by the mulba woke up and his bones ached all over and he lay still and remembered all the journey he had taken and how the jidarra had swallowed him after it had eaten a kallee (emu) and he saw the ngau and the little bird coming up from the ground where the jidarra went down. He made the jidarra song then and the ngau song and then when he got up and was yaddoo (better) he told his people about the jidarra and the ngau and when the jidarra dance is performed, the women are ^{pointed} walgaed with the goona ^{excrement} of the jidarra (round white circles) ^{swales} and the performers carry vessels of ngau's food in their hands

head ornament of hair dress etc.  Woininggi

and dress themselves with ngau down. Woininggi and wreaths (?) are worn for the jidarra. This side (east) of Darbirdi he met the other mulba.

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Jidarra Song

Jalyimurra (jalyi - spit or sea froth)

I

Wallarding jiraa anee jijiba
Lala iknbanaa aneroo gunda.

II

Warnē warnē ra ngooraa
Maroodhanbulaa ranee
Biji biji maradna.

III

Barlara mor ra
Lara ra warna na
Aburda burdara ngarse jinda.

Tying the DogNgconeau ijanu

Binganing went out hunting one day and he could not get
 opossum nor kailga-kailga ^{sp. of quene or porpoise} nor anything. At last he saw a dog
 and he sneaked up to it and caught hold of it by the leg and
 the dog tried to eat him and ate his hand and Binganing took
 some hard things from his inside and gave it to the dog and
 doodoo ate it and by and by he tied its leg and his ^{woman, wife} yagga hunted
 for him. They lived in a hollow log and her ^{man} mining used to
 get wandi ^{bar} to go to the tree for water and he tipped them over.

At Kalgau-wunya there are two boori (stones) that were once a
 man and woman.

Karnduing, informant

90 mile"

There is a big tree at Yalugurra (70) inside which were a woman and dog. A man was out hunting and he went to look in the tree. He climbed up and tumbled in and dudu and woman got him and ate him.

Wardunda, informant

Munnarn, jillong, gammi-gammi, dungel, dharndu, walja, mirrmirr, jilyong (all birds), were mining ^{men} in Dhoogorr times and the young fellows were always chasing and fighting the old men and the old men tried to stop them and wouldn't let them do as they liked. Munnarn said to his own mob, "You come away with me," and he made a warda (ladder) and took his own mob up into the sky. When they had all got up, he said, "You come up too," (to the other mobs) and when they were nearly up he threw the warda away and they all fell down and when they all got up again they were jida (birds). Munnarn and his lot are now in the sky but the others are all birds.

One time Yaggin ^(moon) wanted to keep all the mining ^(men) alive like himself so he said to Munnarn, "I want you all to be like me. I die and I come up again and I want you to come back again too."

Munnarn said, "No, let the mining die and finish."

Yaggin said, "I want them to be alive again like me."

But Munnarn wouldn't and that is why all mining die now.

Munnarn and his mob are up in the sky, now, and Boolbarroodeo (Megellan smaller cloud) takes all the dead mining. He watches them when they are going and then he comes down and takes their wila (stomach, belly) and puts it up then with all the others.

Yaggin wanted the mining to be able to get up and follow along the yaggin warri (road) (going west).

Binganing or Bingaring (like a mopoke) drowned all the ^{men} mulba between Munderbila and ^{called Sdakin n. of} Wonunda. ^{Lyxai Saus Petk} He pulled the trees up by the roots (bili jilgal) and let the sea in and all the mulba were drowned. You can see them, where they have been turned into stone, and are now standing between Munderbila and Wonunda. The sea went back again, and left the place dry where it had drowned the mining. X

Kaldhala (groper) and Wardunda (salmon) were mining in ^{man} dhoogoor time. ^{(Kalgoo - Kalgoo or} Kailga-ailga (porpoise) was a snake. Woggea (wombat) and Balgurda (seal) were mining and they fought at Bialbi during a bijubiju. ^(Special corroboree) Balgurda went into the ^{Sea} bilia but Woggea thought it was too cold and so he made a hole in the ^{slimy ground} yoola and stopped there. He was brother for Balgurda at one time, but now he always makes a hole in the yoola. Balgurda is "wiladhurra's naaganea goonmunyerra". ✓

Bilda (opossum) made one bungal, and by and by he bled everybody, and then they knew how to spear at Dhoolina.

Koogurda made a warda (doggardi) kajji ^{spear} Jijilup way and half broke it at Mutarin? and Wardagujji.

Giniga (native cat ~~or~~ opossum) made a wilgoo ^(red ochred spear) kajji at Warringoodha and half broke it and then the spears all grew.

Koogurda at Bingarning and Koggarawiri made murdarba ^{red ochre} there, now bilia has covered it up at Bingarning.

Koodhal yagga drank birli (water from roots) and bilia ^{two women} came and speared them behind and yagga went away and made the cliffs. Kajji ^{spear} broke their back and the land rose up and rose up as they walked away from bilia.

Madhooroo (kangaroo) and kallee (emu) (men) fought and Madhooroo pushed Kallee in the fire and burnt his legs and arms and neck and when Kallee became a bird he couldn't fly.

Biruing got the fire for mining. (men)

2 kallagoorinji had the fire and got biruing to mind it, but he took it away to Nalbinya and stopped there.

Kalindirr and 2 kallerong wanted to take it away and Biruing threw it into the bilia, and Kalliunderra caught it close up to the bilia. Biruing fought Kalliunderra and Kalliunderra killed Biruing and took the fire away yandalya (north) and Moonyeroonya, Anbari, a big wind came from kailala ^{n.w.} and took the fire from Kalliunderra and all the trees were burnt and now there is only a big plain. Jininderra told Biruing they were taking his fire, and that is how Biruing knew. Kalliunderra nothing laugh, he wanted fire, but Jininderra laughed and told Biruin.

munnarn said
 mambo waning
 morning time wait till
 bom bo ngarrin
 now I'll sleep
 Mirining fire going
 about night time
 Bai au - brother she called
 Daaaja mombo
 wait till morning.

Gave them balgurda
 kardal wardunda
 Dulea.... (last word indistinct.)

Balgundera and Ngallilea :

Dhugurr Story

Wadhu Aquila
 his two women at either side
 Jirungia, Arcturus
 Nganga bilyari, Venus
 Kidi gidi killed Wadhu and his woman Walgarong.
 "Girdip", Kidi called Wadhu.
 Nunga ngarran, come and pick lice out of my head.
 Baduwudha killed Jirungia.
 Walgarong - Jirungia "scooled" his dogs on to her.
 "Kurdabab ju ju."
 Right handed Baduwudha killed one dog and left handed Baduwudha
 another. He cut their mundis off and burnt the dogs.
 Walgarong had a big karrongu but Jirungia had a kundi and broke
 the karrongu.
 Jirungia sent his dogs on ahead and they used
 Jinjagula, Baduwudha's spears, killed Jirungia.
 Babarragala - they threw the fire and it covered all the Plains.
 Walgarong told Jirungia she had killed and eaten ? what?
 One man kardidi because he had teeth like buri (stones).

Walgarong had a kandula and Baduwudha took it and sent it to
 Twilight. He told Walgarong she was no more yagga, she was
 Bilijal. She had a wandi inside her and Baduwudha cut her up
 and took out the wandi and burnt him too. Old man came to drink
 and he drank till he was sick. M'mangurra saw him.

Durdidinya - the old dhugurr name for the cliffs. All this
 near Israelite Bay.
 He (Baduwudha) had a little karongu and he threw it on the ground
 and called the..... (remainder of page torn)