

Indian Island Cont'd.

Arorrurjuk (native well)

Nganjin Beach

Sulbul Point

Barröp perrupp

Birriull Point

Ngammangöllgan beach

Déréyül creek

Millin

Islands and reefs to the west of
Port Patterson

Pennichurruk [or] Binnitcherruk

Ollbikchik [or] Ullbarikchik [or] Albitchuk

Taitcherabüt [or] Daiterrobot

Donda [or] Dornda [or] Doldä

Ygebidjit

Imburrumaiunga [or] Yimborryummeunga

Bitcharra [or] Bitarr

Damminmurrē [or] Damminmurri

Mibuk

Wärremälli

Borkongormen

Nganyingal

Place names in 1979

The names we recorded are as follows:

Named sites in the claim areaCox Peninsula

Badberanbadberan

Bagadjad

Bagalg

Bagamanadjing

Bangaling

Banggalbandji

Banggarr

Bangiyili

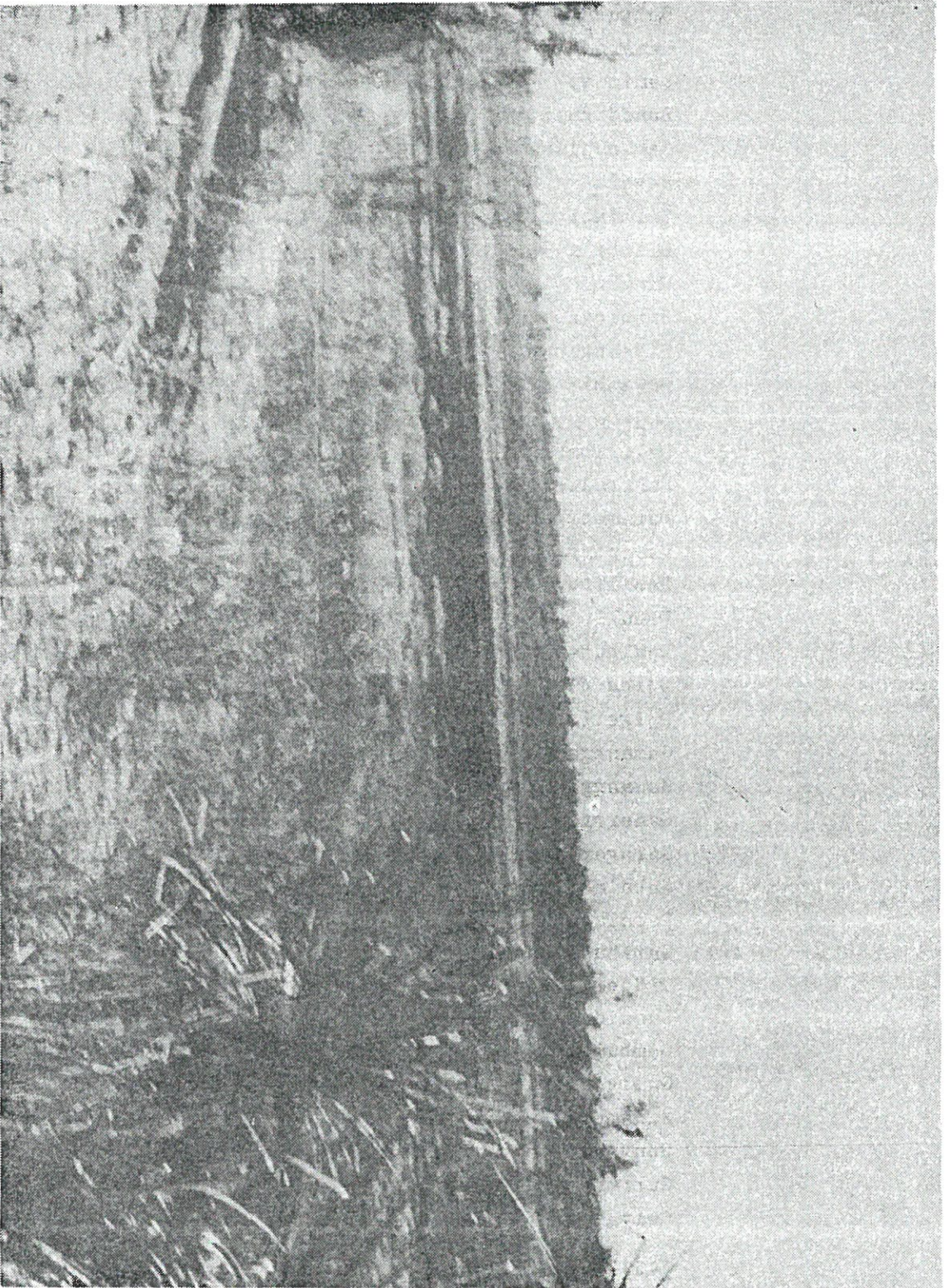
Barabugulbugul

Baramanggul

Bayagedbuy

Baydjing

Beley
Belurriya
Belyuen
Bemandjeli
Bemining
Bendjiguyi
Benindjila
Beyelu
Biddinbiyirrg
Bilibili
Binalg
Binbinya
Biyennganang
Buwambi
Dagwud
Daliribarrg
Danubulugiyam
Daramanggamaning
Dawening
Debilibu
Dibul
Djalguba
Djibung
Djigeridjigeridjmulamagin
Gamanggad
Gamanggamarrg
Gamerragal
Garngarnnyini
Gabalarrbanguyiyung
Gabalagwa
Garabugulbugul
Gidjerigidjerinyini
Gudaidjgudaidj
Gumbumbu
Gumiginbiri
Gunamerdj
Gunggul
Gurrmam
Gwiyalug
Idjibilaidj



Nganggin Plain, feeding ground for participants in ceremonies at Daramangga-maning nearby, on the north coast of the Cox Peninsula. It is a typical example of the black soil plains with sparse vegetation found inland on the Cox Peninsula.

Igimirrim
Imabulg
Imalug
Imandu
Imburr

Lamerabala
Mabulug
Madbil
Madjalaba
Madjela
Manganda
Manggalang
Maragad
Marimaru
Maydjad
Merriberrimam
Midjili
Migud
Milig
Mindimindi
Mindjidja
Mudju
Muldja
Murrmurrnyini

Ngalwadnyini
Ngamena
Nganggin
Ngurranyini
Nungiyil
Nungulmarra

Wanggigi
Waramanawagaidj
Waringy
Winganyini
Wudud

Indian Island Sites
Andjening
Babelbag
Binirindjal

Biriyul
 Bulbul
 Deriyul
 Djabilbilung
 Gabarl
 Garngarnnyini
 Gundjiyin
 Meyelu
 Milirin
 Ngalberawany
 Ngamanawalgan
 Ngambarrngayidj
 Ngandjin
 Ngarran-gudjug

Islands, Reefs etc. west of
Port Patterson and west of
Indian Island

Anyinggal
 Bagurar
 Balag
 Barrma
 Ben-gunyn
 Bidjirnyini
 Bininguridjan
 Sundirig
 Euridjibin
 Daminmiri
 Djedjelbuwidj
 Djimbi
 Djinbaga
 Djinil
 Luwun
 Ganbi
 Inggangalug
 Meyelu
 Mibug
 Midug
 Nanggilmag
 Nganyingal

Ngulbedjig
Nidirr
Nudjunbirr
Nyinangalag
Warrmali
Windir
Wulmarr
Wurrundju

Bynoe Harbour Islands,
Reefs etc.

Bamalang
Djiringili
Djungaranggalay
Guligi
Igibidjid
Imarranggul
Larrgadnyini

Outline of the sacred significance of the claim area

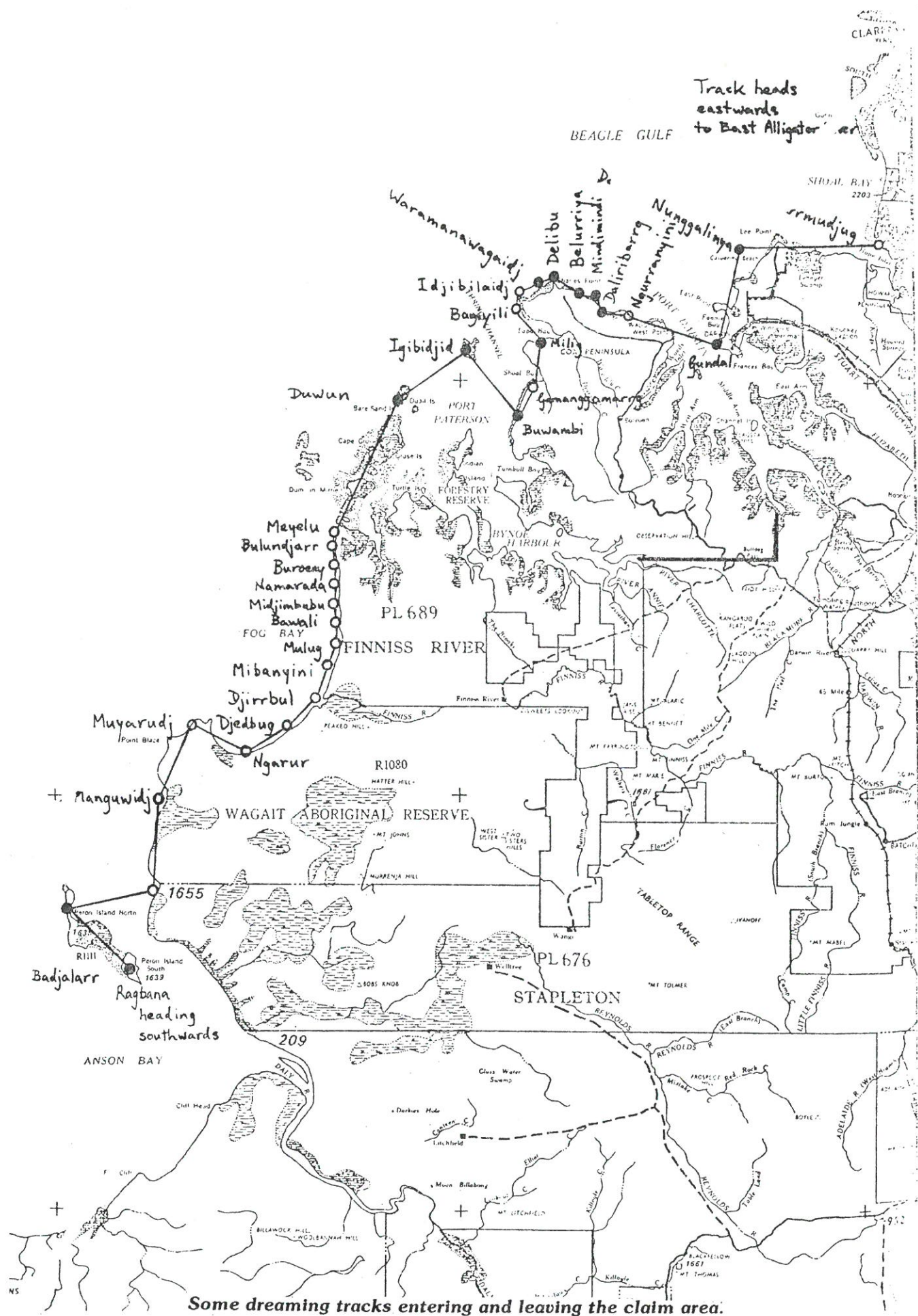
For the Aborigines of the area more than a physical description and listing of names are relevant. Their landscape is, indeed, hallowed in ways non-Aborigines are not able to guess at. So some indications of its significance are appropriate here in a chapter dealing with the nature of the land claimed.

When a substantial number of land claims have been prepared, especially for areas neighbouring one another, the inter-connections of Aboriginal mythology will become as apparent as other social links - marriage, ceremonies and trade - now are.

The dominant personage in the mythology of the claim area is a large sea creature, durlg* or dirula, sometimes translated to us as sea-monster or whale, who travelled from as far south as Badjalarr (or Peron Island as non-Aborigines call it) stopping at places such as Djirrbul (on Finniss River) and many other named localities which have no European name before reaching the island chain in the claim area and then via the island chain to Daramangamaning on the north coast of the Cox Peninsula and across the harbour to Old Man Rock off Casuarina Beach and beyond at least as far east as Shoal Bay.

Referring to Old Man Rock (or Dariba Nunggalinya) a well-known Arnhem Lander, Silas Roberts, has said (Bunji 1975) the Larrakia are not the only ones with an interest in Old Man Rock as a dreaming place. "Mr. Joshua says that Daribah Nunggalinya is also a dreaming place for the Oenpelli people". This is undoubtedly a reference to Lumaluma, the Whale, about which Berndt and Berndt say (1970:121):

* Probably best translated as The Great Spirit, since durlg is also the name for the patrilineal local descent group, as in ngadja durlg, my "totem" (or "dreaming") or spirit.



Lumaluma the Whale is also a dominant maraiin personage. He, too, came from the east, travelling overland, while accompanying him beneath the ground (some women say) came Ngaljod the Rainbow; and his mythology has many direct parallels with the eastern Arnhem Land Djanggawul.

The Whale, in Gunwinygu country, is said to have instituted sacred ritual, just as he did in the claim area. Details of this are still secret-sacred to our informants and will not be reproduced here.

However, another link may be highlighted in the Berndts' statement. The Gunwinygu personage called Lumaluma was said to be accompanied underground by the Rainbow. One of the principal dreaming tracks through the claim area is an underground one, after which the claim is named, Kenbi. Kenbi refers to a tunnel, or underground river. It also denotes a type of long-snouted crocodile, the didgeridu and the plant, bamboo (from which didgeridu were once made in this area). Elkin (1950b:68) says that the cult-hero, Waran, "made" the "dreamings" for the Wagaidj and "second to him in Wagaitj thought is the Rainbow Serpent, which is the 'shade' of all water 'dreamings'".

Western Arnhem Land people also have a myth concerning an orphan (Berndt & Berndt 1970:153). One of the principal mythical characters of the claim area, to be seen still in his present form as a rock, is Mangenda, the orphan.

Early references

References to Larrakia myths and other non-empirical beliefs appear early in the literature (Wilkey 1875:116; Parkhouse 1895b:642; Basedow 1906:18). Foelsche (1881b:15) says an informant named Lirrawah, of the Larrakia tribe, told him a myth he was reluctant to re-tell. It has since become a rich source of data for armchair anthropologists like Frazer and Ashley Montagu. The myth tells of the creation of the world, including the Larrakia people, of course, and accounts for the origin of the



Waring, Great Spirit, the entity responsible for shaping the land and sea in the claim area. This site, situated on the west coast of the Cox Peninsula, has special significance for the Aborigines of the area.

Wulna and Wulwongga tribes as well. Even in mythological time Larrakia relationships with their neighbours were so close as to admit them to the Larrakia moral order, it seems.

Another myth which mentions the Wagaidj people is recorded by Basedow (1906:4).

According to the legends of the Larrekiya it happened many years ago that a baby boy rose suddenly from the ground out of the burrow of a bandicoot He was seen by the people of the Larrekiya who invited him to come to their camp, but he refused. Sometime after when he had become a man, they again met him. Again he was asked to join the Larrekiya men in camp, but once more he declined. Thereupon the men became angry, and dragged him to a waterhole, and threw him into it. The stranger immediately sank, and five bubbles of air arose to the surface as he disappeared. The men sat down and watched the water, when suddenly the face of the man reappeared. The Larrekiya hurled a spear at him, and he was killed, because he had no father and no mother, but was an accomplice of the evil spirit, who, it is asserted by the old men of the Wogait, makes a big fire, from which he takes an infant and places it at night in the womb of a lubra, who must then give birth to the child.

Today the orphan, Mangenda, is a Y-shaped rock on the coast of Cox Peninsula, to be seen only at low tide. Our informants say they recall it as K-shaped, and insist that various catastrophic events caused the change.

Elkin (1950b:77) says:

The institution of ngirawat is credited to Waran who walked all about the Wagaitj country, making the creeks and hills, the animals and yams and so on. He also made men, women and children. Having finished his creative work, he called these human beings together round him on the beach near Indian Island. He told them where were the big "dreaming" centres and then added: "You men, women and children must learn to be kind, and you must teach everybody else to be kind... ."

Waran's work included the establishment of the "dreamings" - the dorlk and the centres with which they are connected Waran, too, "sleeps". Having made the sea and the two big reefs close together, he went out there and slept. Today, whenever a native passes by that spot in his canoe, he throws a fish or some tea or tobacco into the sea. For, though Waran sleeps, he is present in the thoughts of men, his memorials are observed and taboos kept. What he did in the "dreaming" matters now.



Waryny (see Plate 9). Side view.

People today say, "We still worship Wariny. It is still sacred to us. We are all frightened of it... Wariny was boss of that whole area. He is like God". When we visited the site of Wariny our Aboriginal companions chanted, sang and addressed it with reverence as "dariba".

R. M. Berndt recorded a myth for a cultural hero called Bayagedba (personal communication in 1979). Bayagedba was used as a synonym for Wariny by George Munggalu, the most knowledgeable man about the claim area. George knew the Wariny-Bayagedba myth.

Conclusions

Undoubtedly the mythology of people in the claim area which accounts for the origin of the land is linked to that of the people to the south and to the east. When the Wadjiginy, Ami and Manda people - so-called Wagaidj - moved north more permanently they, like the Gunwinygu of western Arnhem Land who likewise moved out of their own territory, "did not relinquish rights, they simply expanded. They did not go into unfamiliar country. Both people and country were already to some extent familiar through their shared and linked myths. The journey had been made before, 'enshrined in the movements of ancestral and spirit beings'" (Berndt & Berndt 1970:212). In central Arnhem Land Hiatt (1965:17) describes a situation, similar in some respects to that in the claim area.

Several [land-owning] units recently became extinct... .

People of the same moiety who owned neighbouring estates spoke of themselves as caretakers and in time may come to regard the sites as theirs (ibid.:20)

Migrant groups regarded themselves as joint owners of sites in the area where they now lived and were regarded as such by the original owners (ibid.:18)

* To M. Brandl and M. Walsh

About north-eastern Arnhem Land Williams (1978:6) says:

I was discussing with Daymbalipu Mununggurr, a leader at Yirrkala, principles of Aboriginal land tenure... . He drew a tree "The roots of the tree are its foundation. People may be likened to trees. As the trunk of the tree grows and branches extend out and leaves grow from them, so groups of people grow. These groups of people, though, remain attached to the original foundation site and founding group. Other groups of people also establish relationships with those of the foundation group They are also attached like the leaves of the tree. Then something may happen to the tree. Part of it may die off, or all of it may die. But the roots, the foundation, always remain, and from them a new tree will grow".

How this process is occurring in the claim area is discussed in chapter six where the matters of sites and their relationship with dur' groups, particularly that of the danggalaba clan, are described in some detail.