

1995

Kwobba-Keip Boya: The place of pretty water and rocks

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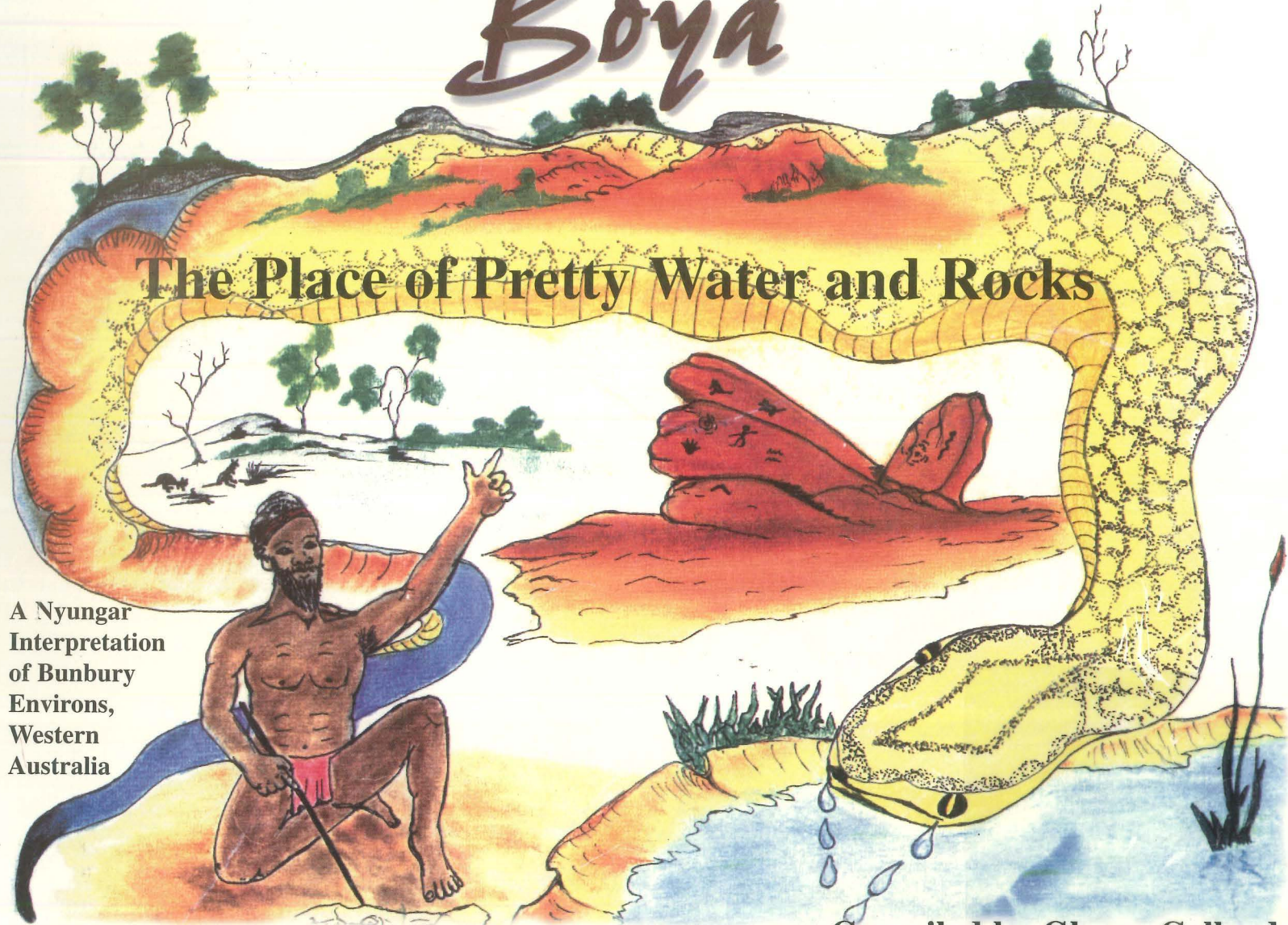
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Kwobba-Keip Boya

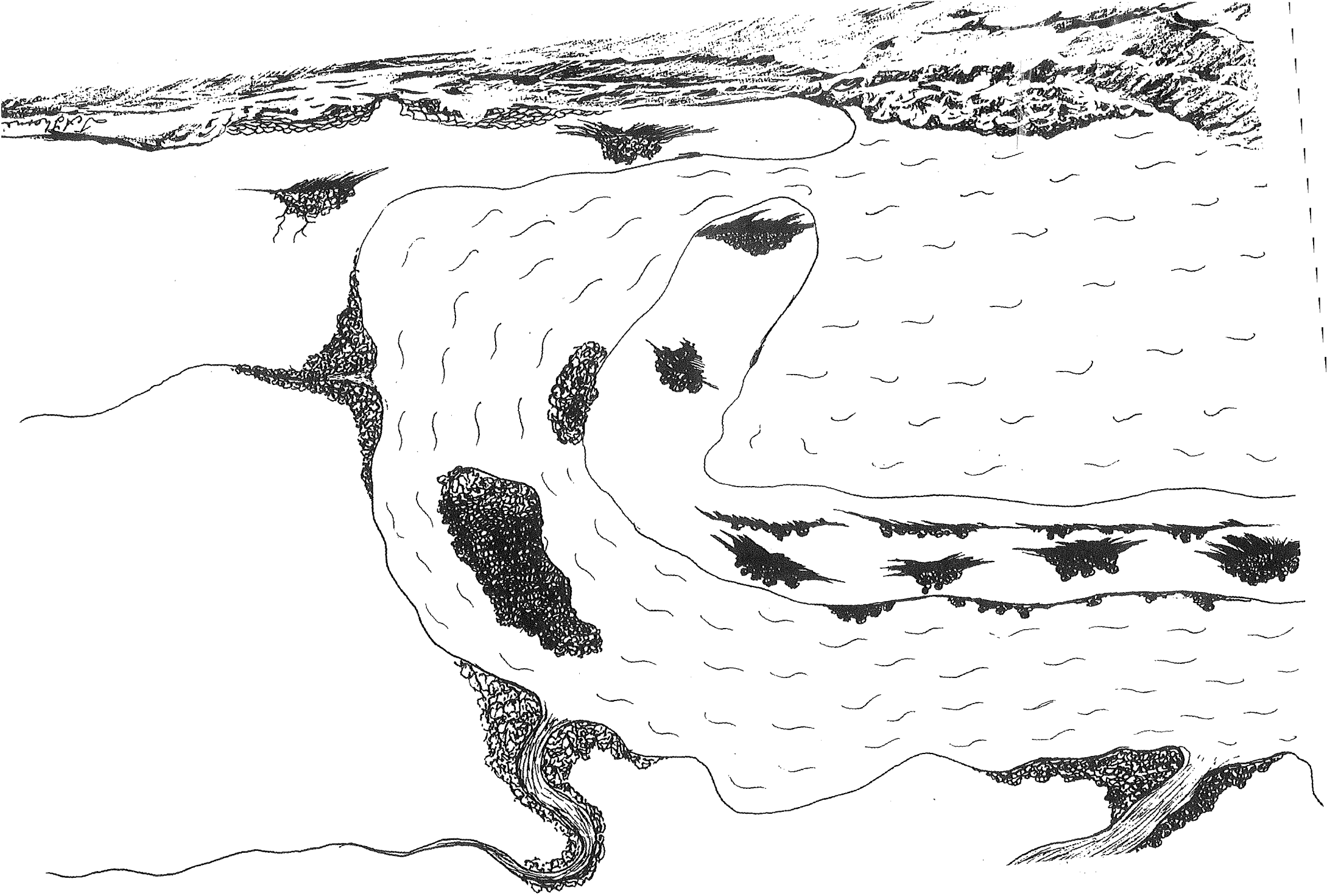
The Place of Pretty Water and Rocks



A Nyungar
Interpretation
of Bunbury
Environs,
Western
Australia

Compiled by Glenys Collard

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004991
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COL



Living Things

Sun
moon
stars
milky-way

birds
animals

trees
land
hills

rivers
rocks
water
holes

wind
rain

People

Everything
has a
meaning

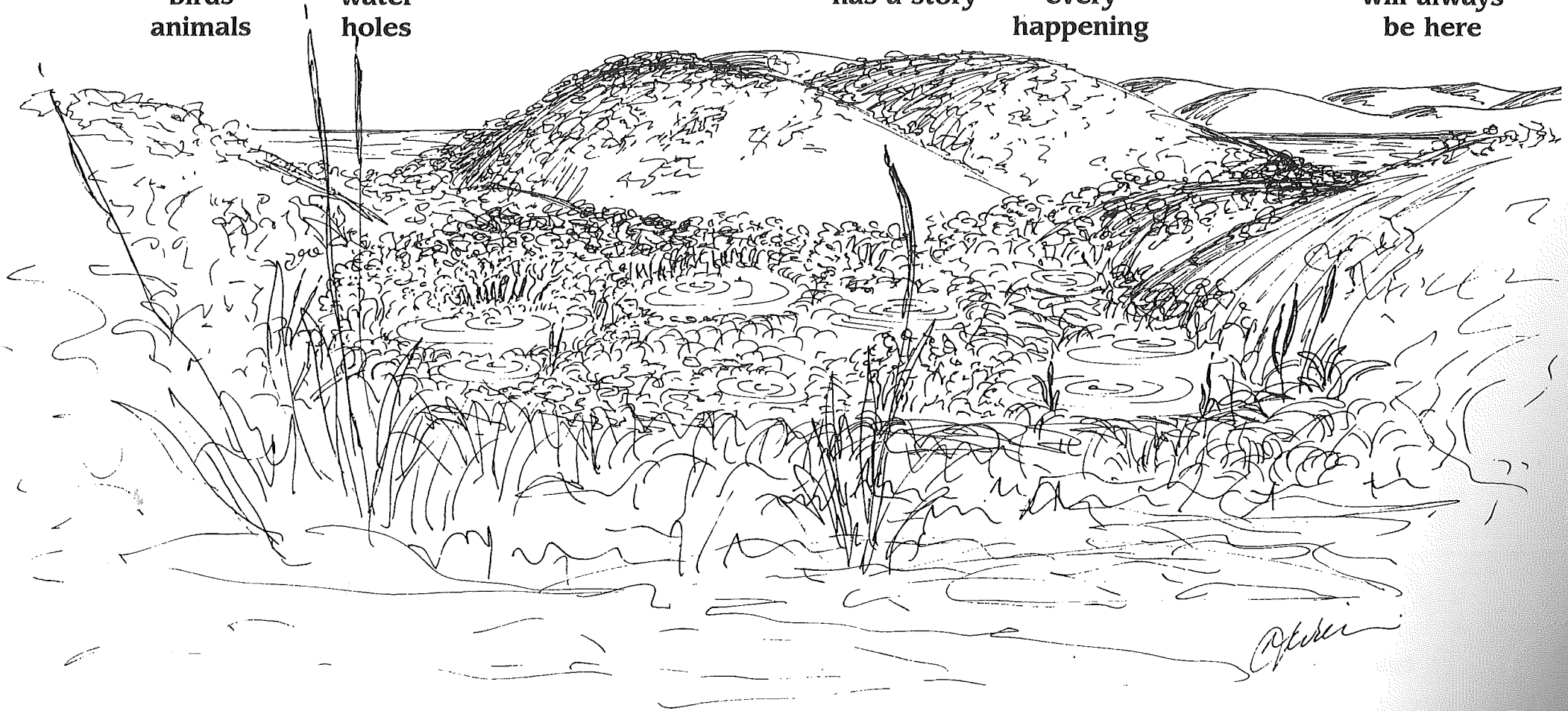
everything
has a story

a story
relating to
every
event

every
happening

the lores
were set
the rules
laid down

they've
always
been 'ere
they're
still 'ere
an'
will always
be here



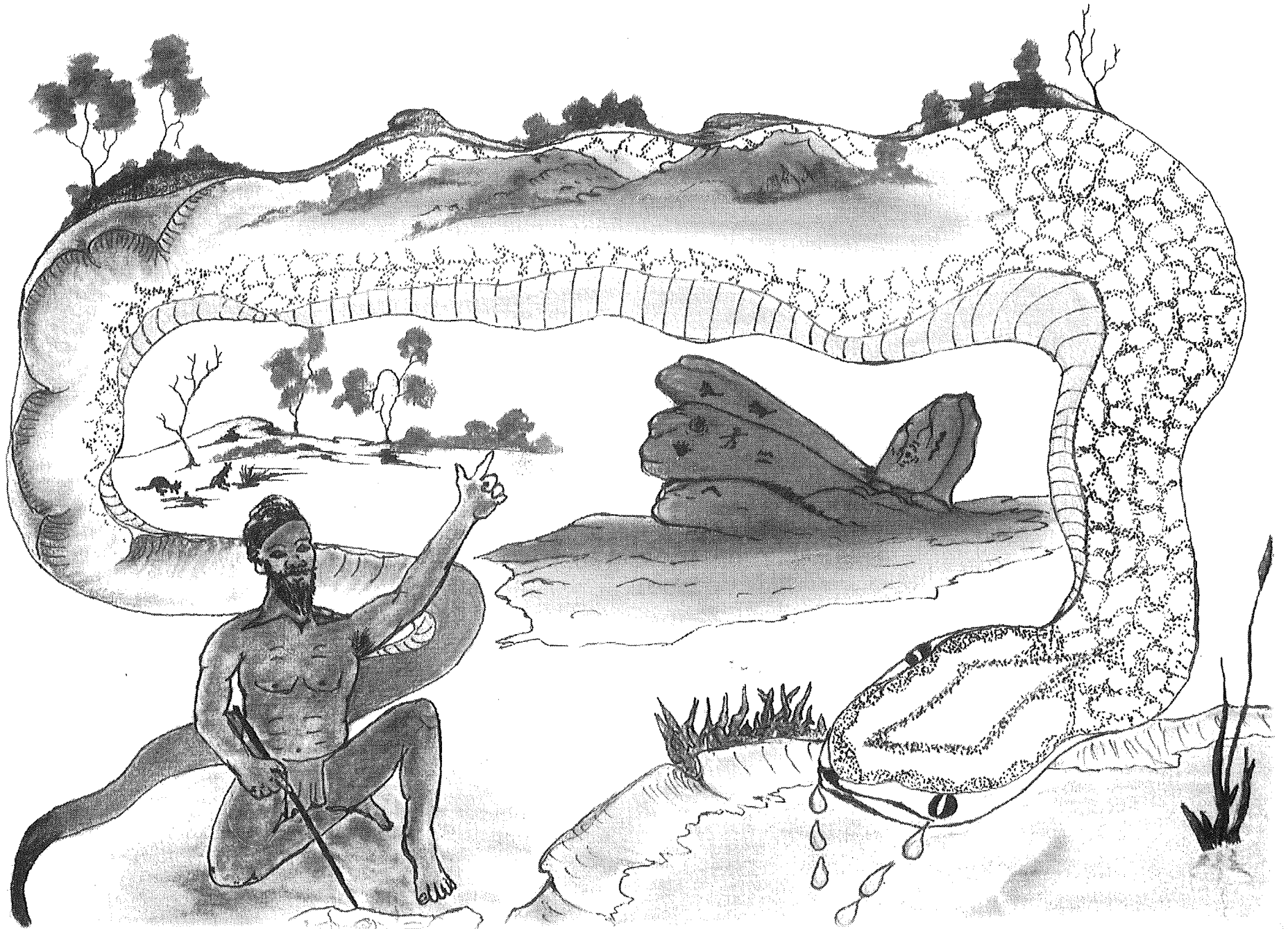
Artist's signature

Nyungar 'Then-Now-Forever' Kura

Long time ago
when we was little
fullahs
our fathers used to
take us 'round
all 'round
this country
our country
when it started gettin'
hot
we'd
start travellin'
toward the sea
we would start lookin'
for food
food
that the sea bought in
gatherin' fresh food
for when
we would meet up
with other
Nyungar families
we'd share stories
trade tools
sing songs
share dances
an'
have
special ceremonies

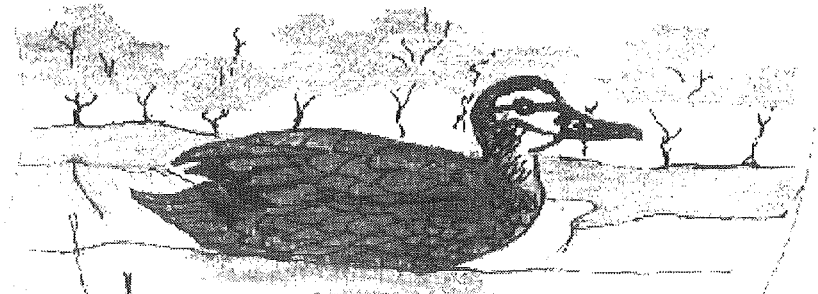
when the cold winds started
to blow
we would start
our travel back up towards the hills
soon the
rains would come
we needed to
hunt kangaroo
an'
possum
to make rugs
and cloaks from their skins
we'd spend time
at different places
longer
when the old fullahs
did their business
they would sing us songs
tell us yarns
'round the fire
an' tell us yarns 'bout
our old fullahs
'bout the places they'd camp
the country they'd walk
they'd talk about the
Waakal
and how it keeps the water fresh
so that we have
plenty to drink

they told us where we can walk
where we can't
what we can say
what we can't
what we can do
and
what we can't
they told us why some
birds sing and why some cry
why
some have colours
an' others don't
they taught us how to look
after our land
they'd show us our boundaries
and told us
never to cross over
without permission
they told us
what would happen
if we did
they taught us
to be proud
they taught us to
stand tall
they taught us to
look after our land
and that
our land
would look
after us

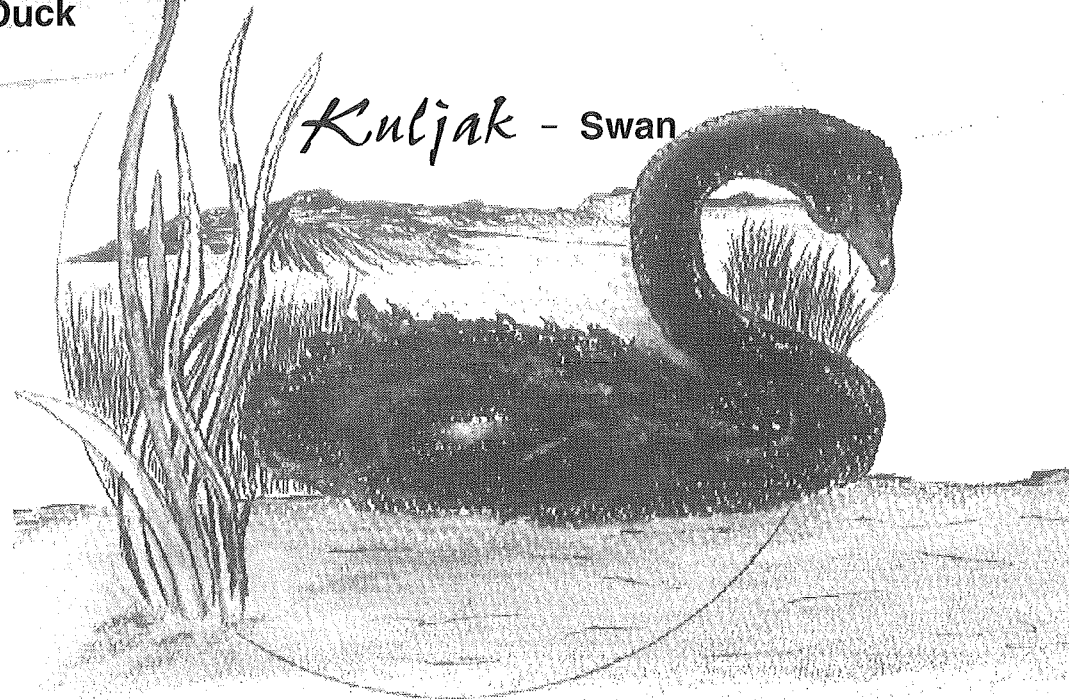




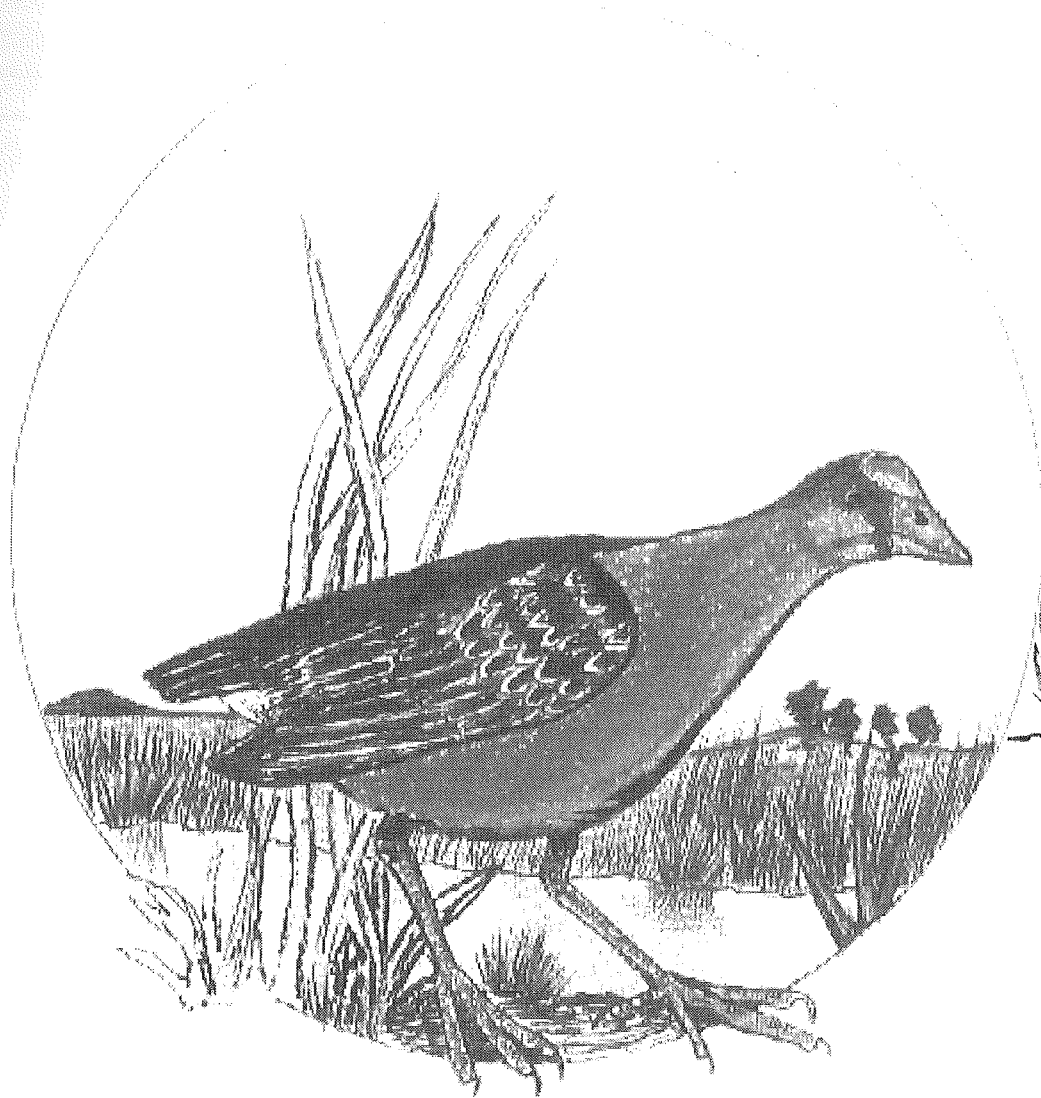
Kurak - Mountain Duck



Nyuneruk - Grey Duck



Kuljak - Swan



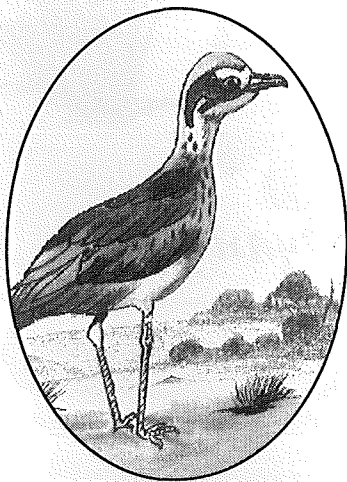
Kulima - Swamp Hen



Wyan - Heron

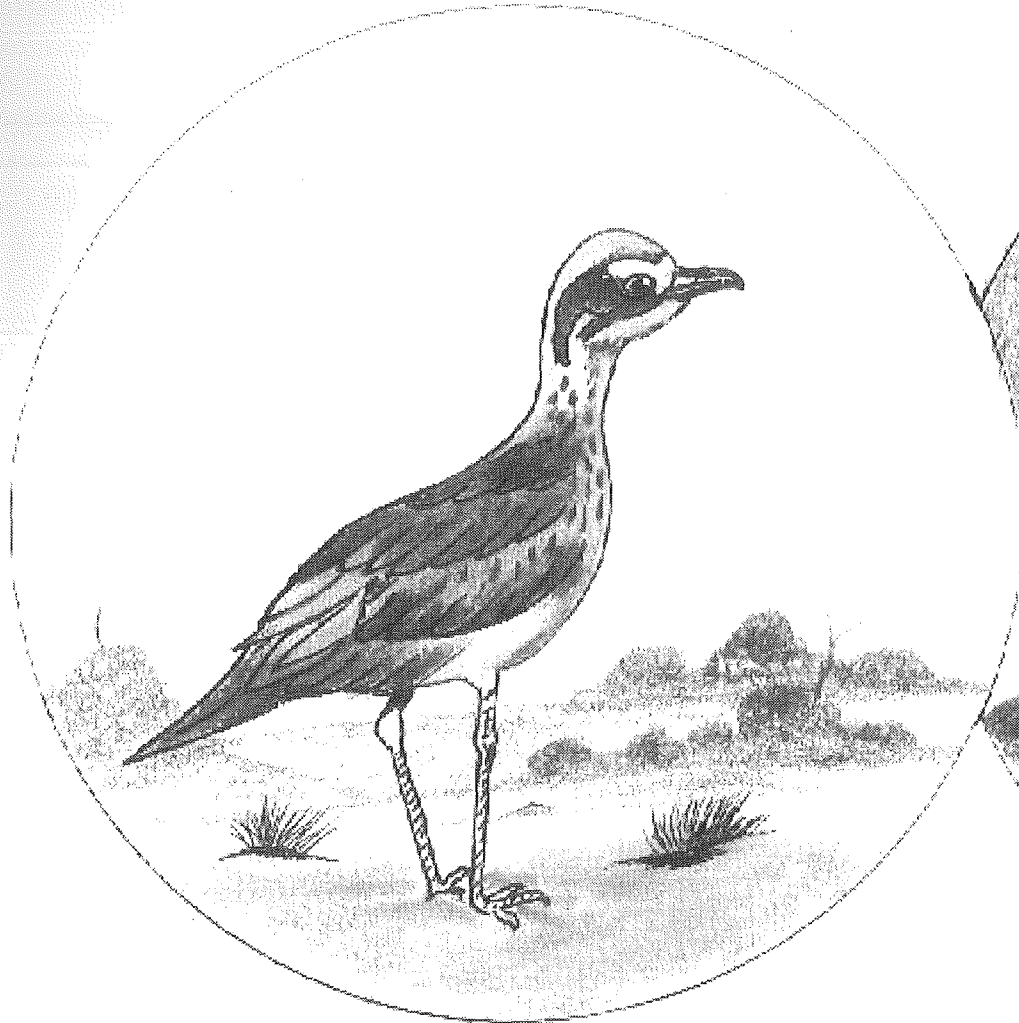
The Wirlo

The Wirlo is
a messenger bird
known also as the
death bird
when the wirlo
comes to our camp he comes for a
reason
'e might come to tell us
that someone is
very
very sick
or
that someone close to us
or our family
has died



wirlo
starts
cryin'
cryin'
an
cryin'
makin' the hair on our
neck stand up
wirlo starts
flappin his wings
flappin'
flappin'
an
flappin'
he begins dancin' on one leg
dancin'
dancin'
an'
dancin'
'round
'round
an
'round
the edges of the fire

flick
flickin'
'an
flickin'
flickin' ashes
into the air
rockin' his head
side to side
side to side
cryin'
cryin'
an'
cryin'



Wirlo - Curlew

Kuljak - Swan



Wyran - Heron



Jillimilyan - Heron (small)



Kulima - Swamp Hen

Kuba - Robin



Kulbardi - Magpie



Waitj - Emu



Wirlo - Curlew



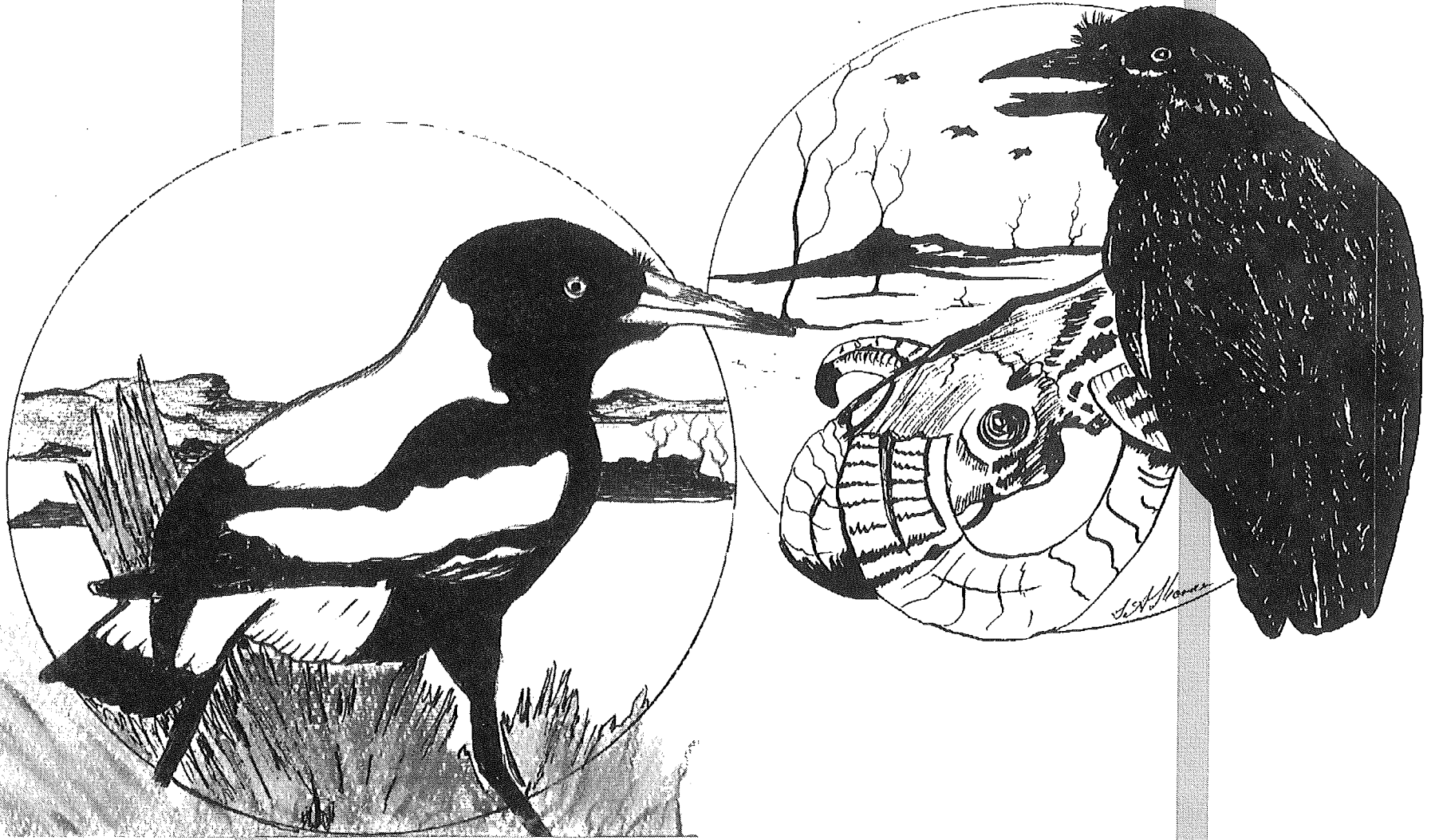
The Crow and the Magpie

The crow an the magpie
once were brothers
they were always
jealous of each other
afraid one
was gettin'
more than the other
they
quarrelled
an'
fought
for years
an' years
finally
they were
told to leave
the camps
by the old fullahs
an'
to go
deep into the
bush and sort out
their differences
once they had done
this
they could return
to their families
where
they would live
happily
together

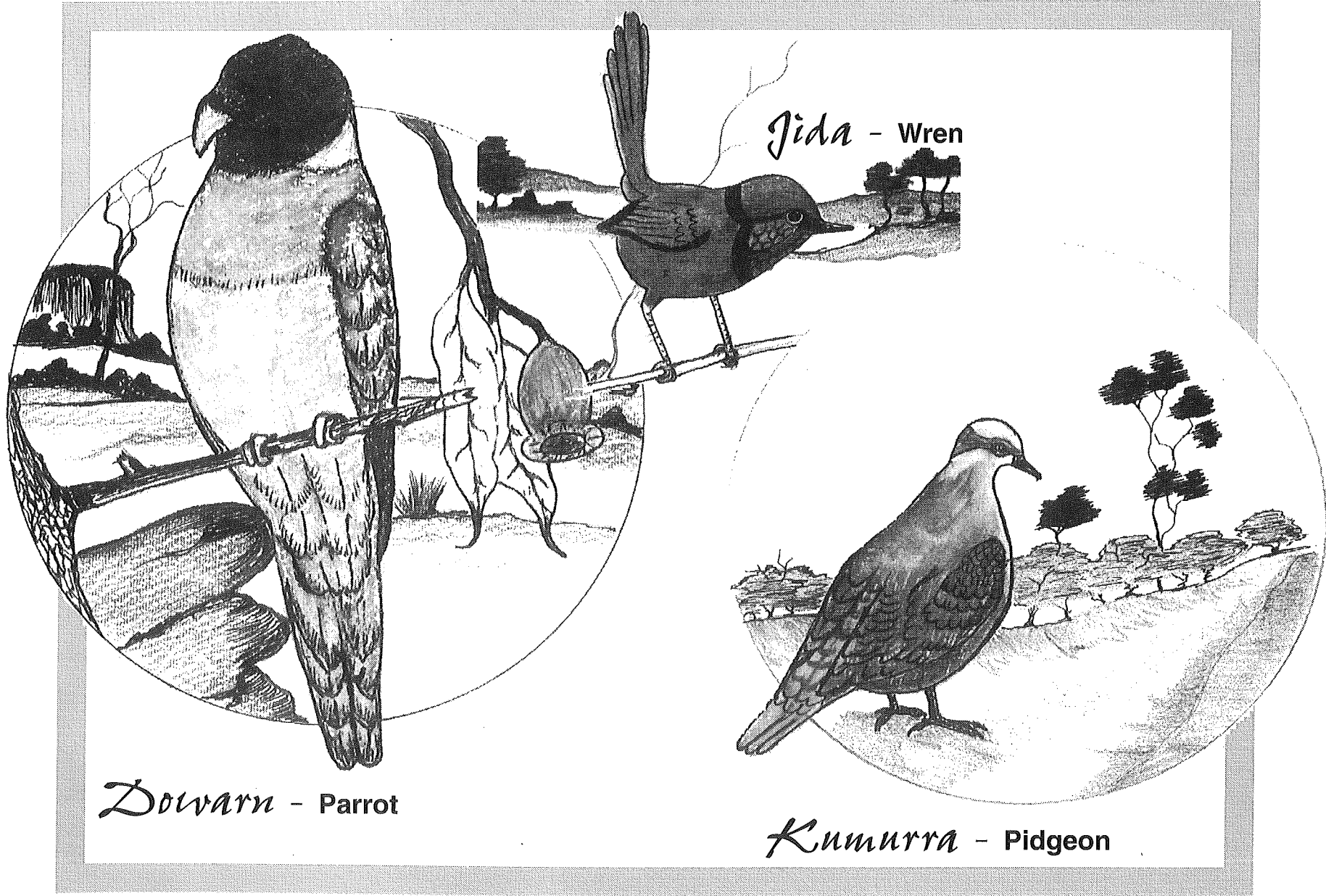
crow an' magpie
left for the
bush
grumblin'
an growlin'
blamin' each other
as they
went
their families
waited
waited
an'
waited
for their
return
one mornin'
when the sun had just
begun to rise
crow an' magpie
came crawlin'
into the main camp
wounded
an'
bleedin'
rugged
an' very sick
their families
'woke an'
ran to them
takin' them
into their huts

after
restin' several days
crow and magpie
told the old fullahs
of the savage
fight that they had
in the
bush
magpie told of how
crow pushed
him into the fire
durin' the
fight
an' burnt his
coat
this is why magpie
now has
white markin's
crow and magpie
could no longer
be brothers
they had to go their
separate ways
they
still fight
and
bicker
when they meet
or
come close
together

Wardung - Crow



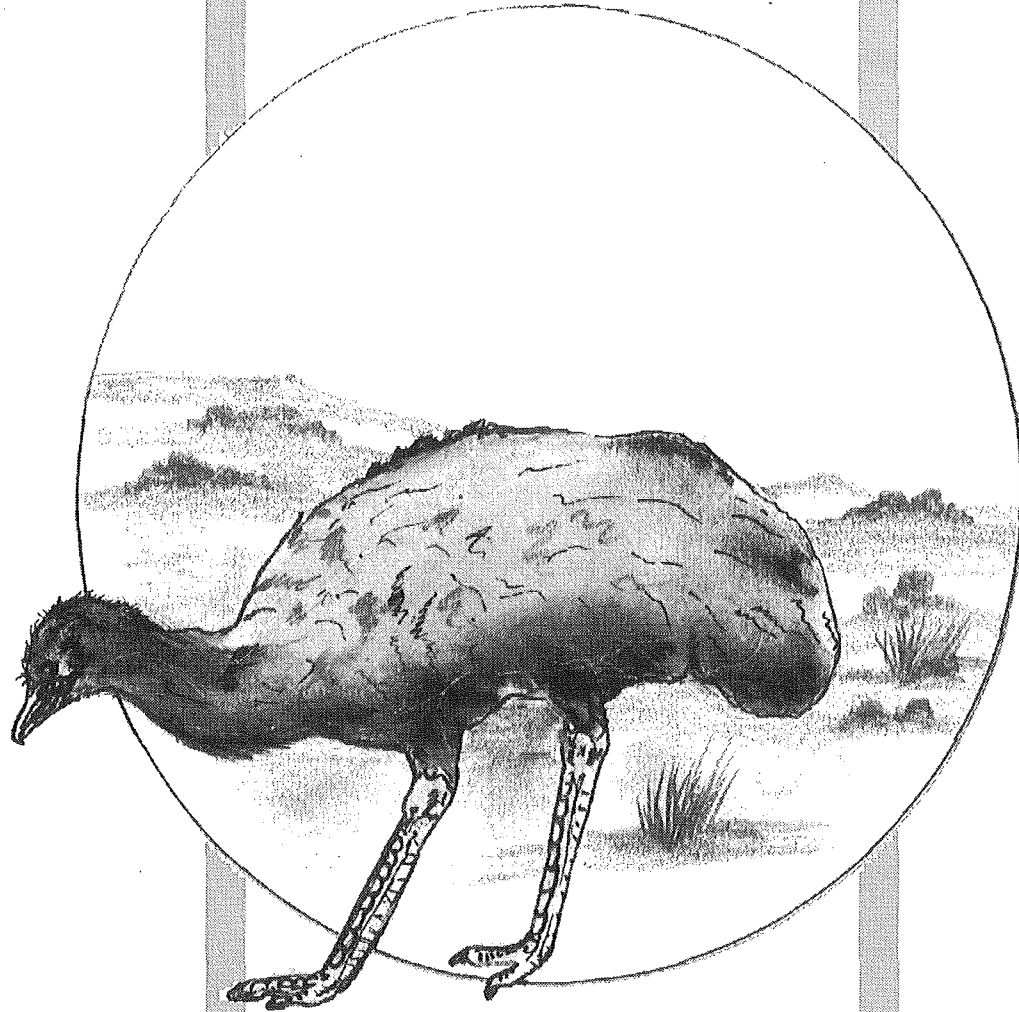
Kulbardi - Magpie



Jida - Wren

Dowarn - Parrot

Kumurra - Pidgeon



Waitj - Emu

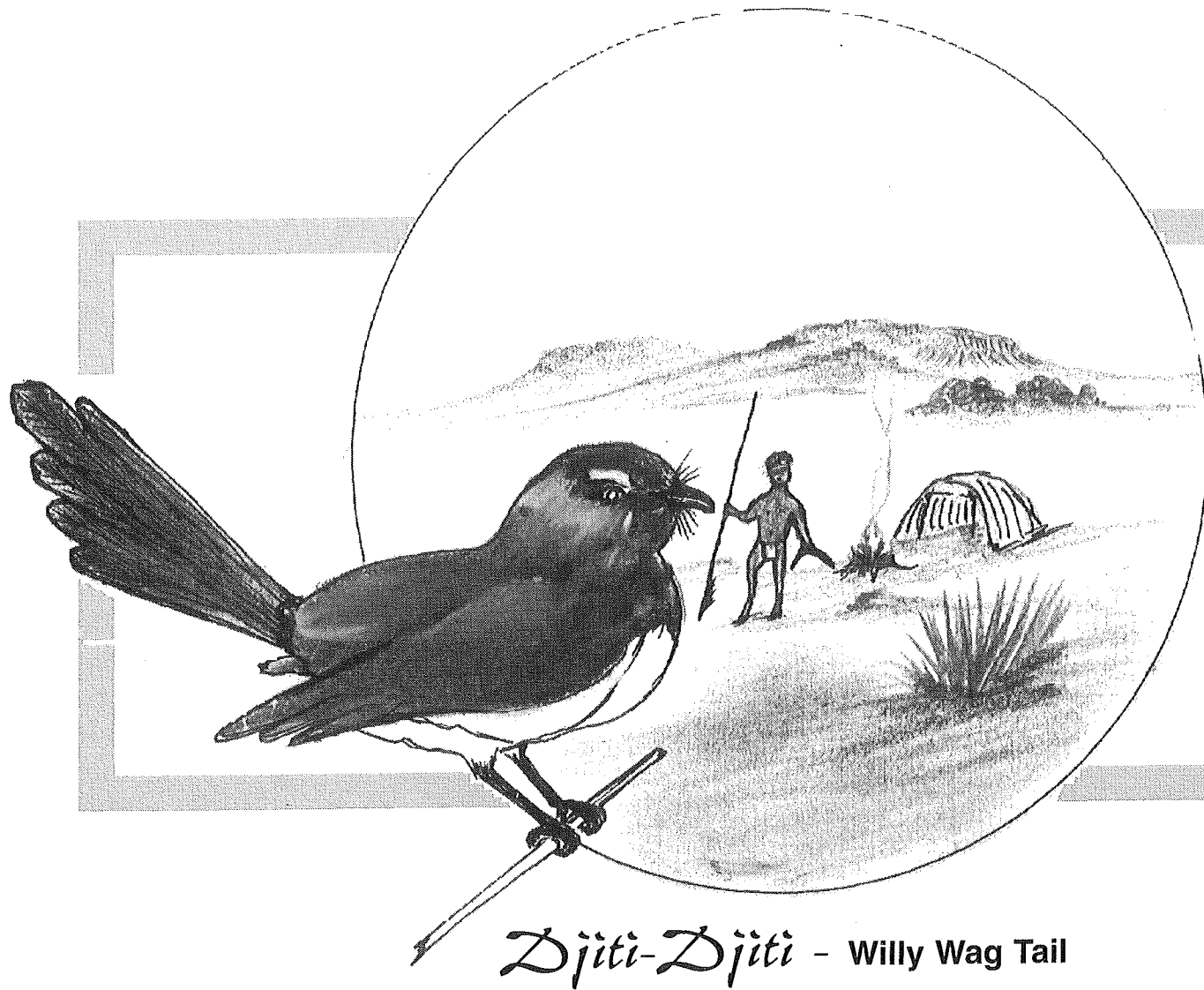
The Djidi-Djidi

Djidi-Djidi
vists our camp
he sits and watches
waits
an' waits
waitin'
for the right time
the time
when he can catch
us off guard
dancin'
an' dancin'
'round
an'
'round
whistlin' as he moves

he's cheeky
an' daring
coming
closer
an'
closer
to the camp
drawin' attention
to himself
by
whistlin' louder
an'
louder
whistlin' an' whistlin'

whistlin'
out to
the little Nyungar kids
callin'
callin'
an'
callin'
'em further
an'
further
away from the main
camp

but
we know 'im
and we look out
for 'im
lookin'
listenin'
an' watchin'
watchin'
out for
our little
fullahs
making sure they
aren't lead
away by
'im



Djiti-Djiti - Willy Wag Tail

Fire

Fire is an
essential
part of Nyungar life
old fullahs
used it
for many things
an'
still do
a fire must always
burn
and be kept burnin'
for many many reasons

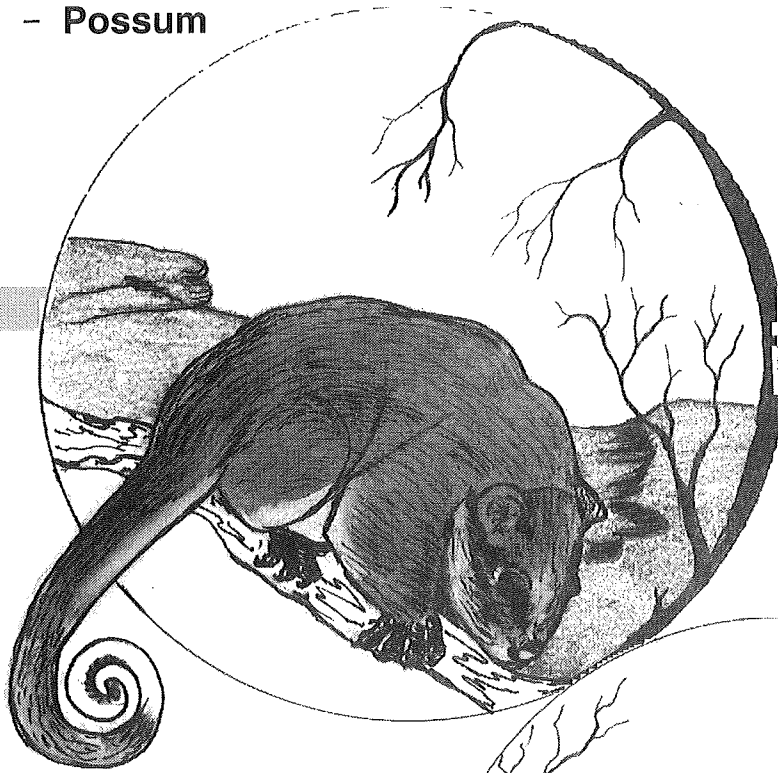
one reason was to
keep
evil spirits away
also to
talk
to the dead fullahs
through the fire
askin'
them for their help
askin'
for them
to come an'
fix them up
when they're real real crook
Nyungars would lay
'round the fire
for three or four days
crook
an' believed that
when they started getting
better
that it was
from the
fire
the fire
an' the dead fullahs
they was like a doctor

cured
they would
talk to the fire
believing
it
cured them
giving them
the
strength
to go
on
an'
on
an'
on

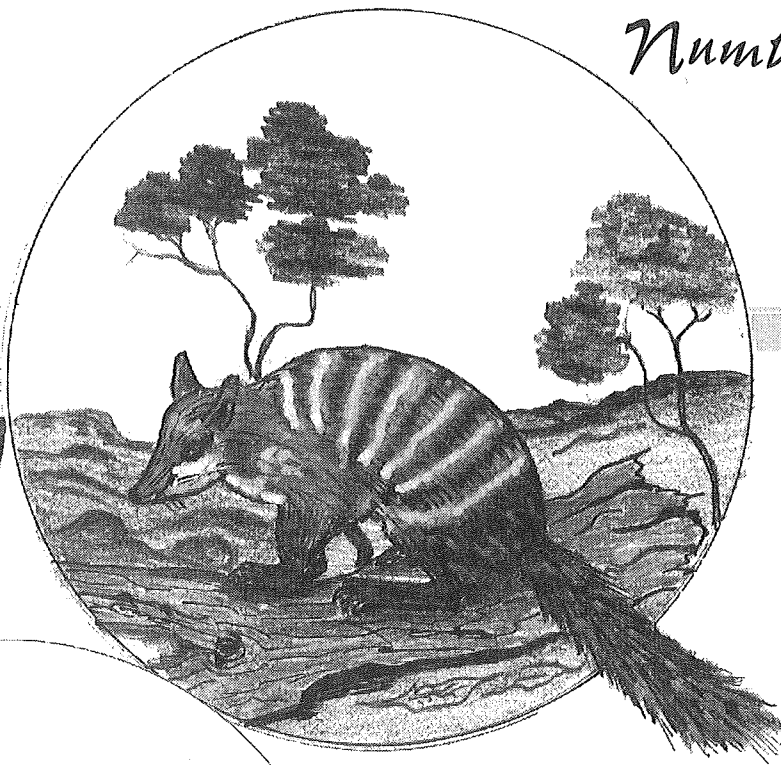


Kaarl - Fire

Kumal - Possum



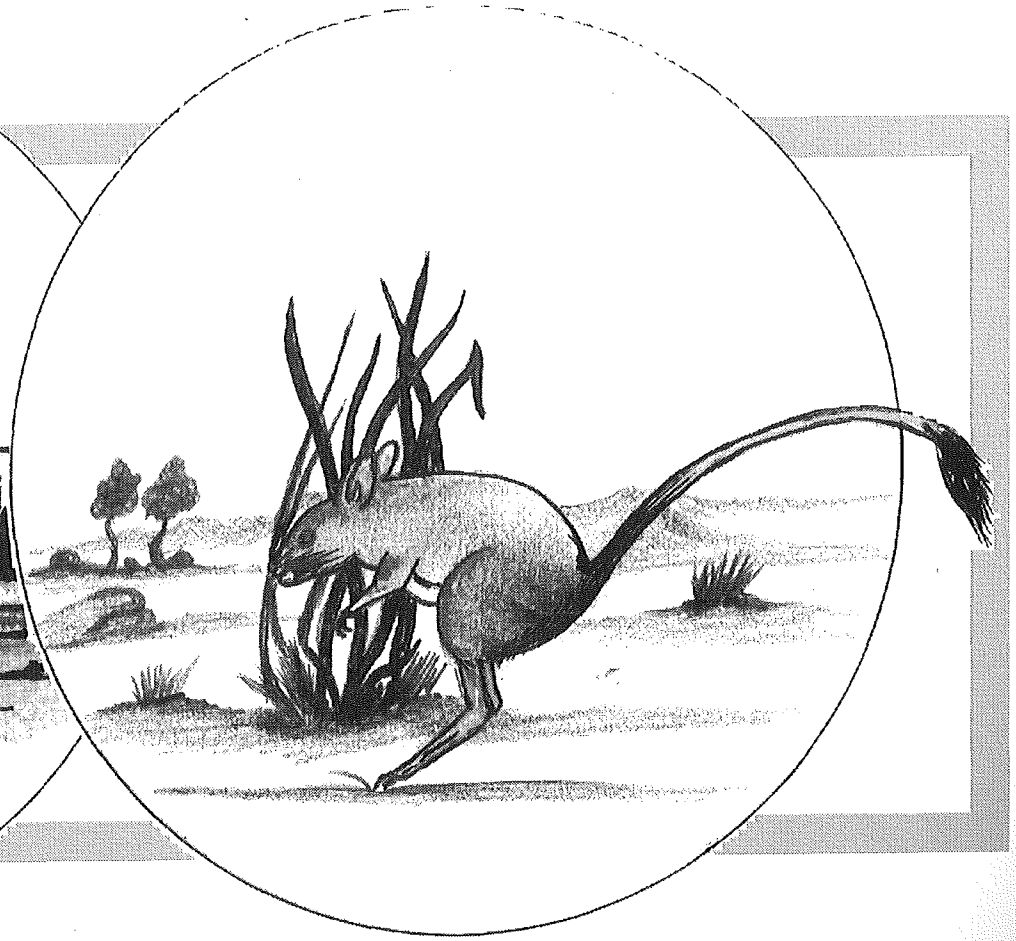
Numbat - Numbat



Tjuditj - Native Cat



Woily - Woylie



Budi - Kangaroo Rat

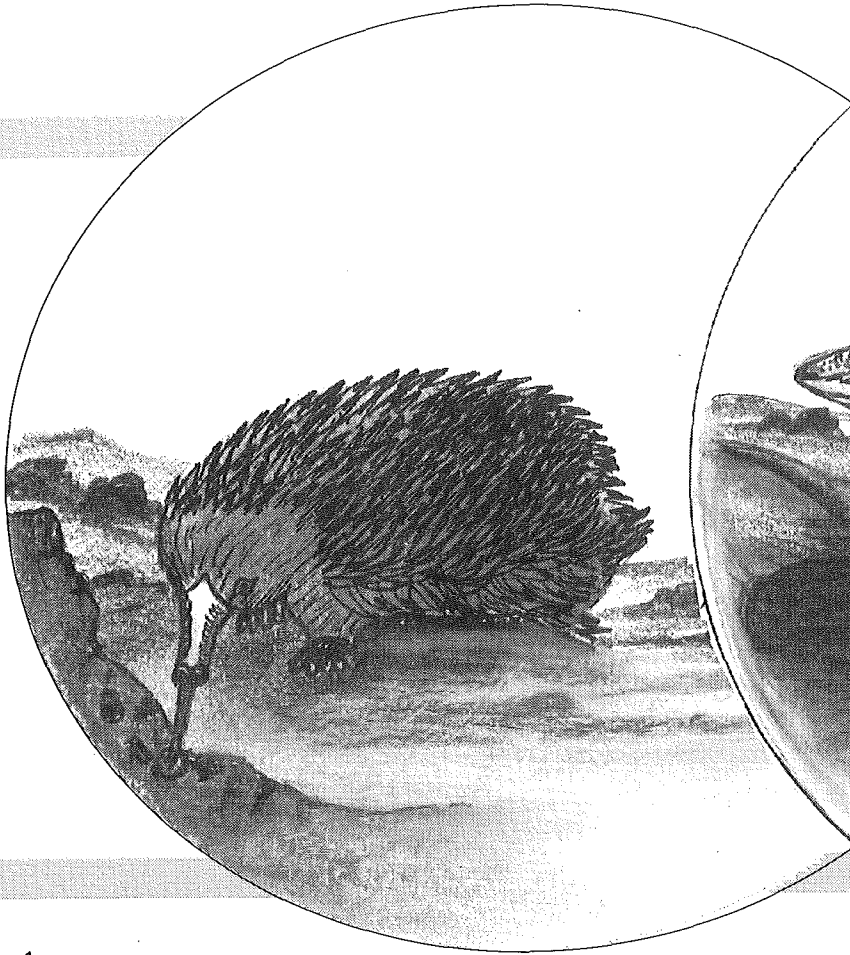
Goanna and Echidna

Goanna and Echidna
like all
birds an' animals
are killed
an'
prepared
in very special ways
before being
cooked
an'
eaten

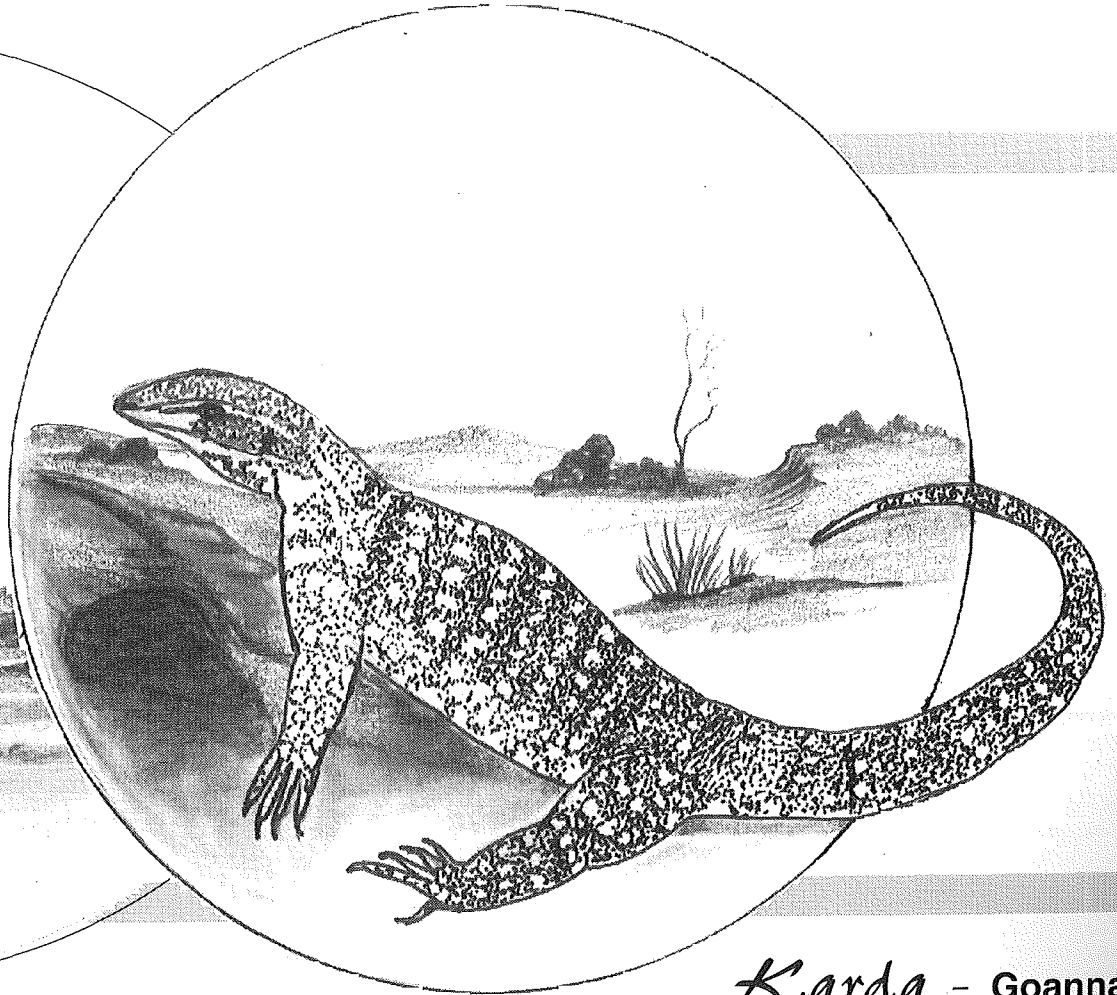
we are taught these rules
as we
grow up
we
watch our Elders
an' how
they prepare
'em

If we don't follow
the rules
when preparing
the foods
then we can't
eat
it

if
we were to
eat it
we could
become
very
very
sick
or
even die



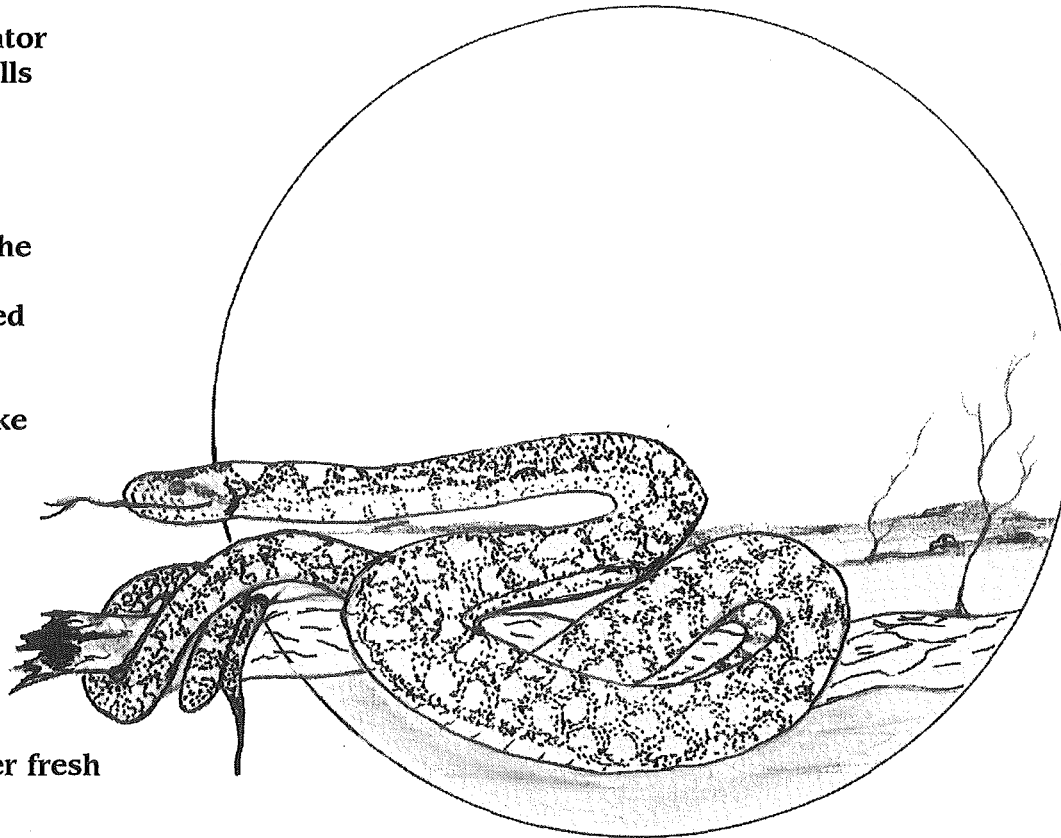
Nyingarn - Echidna



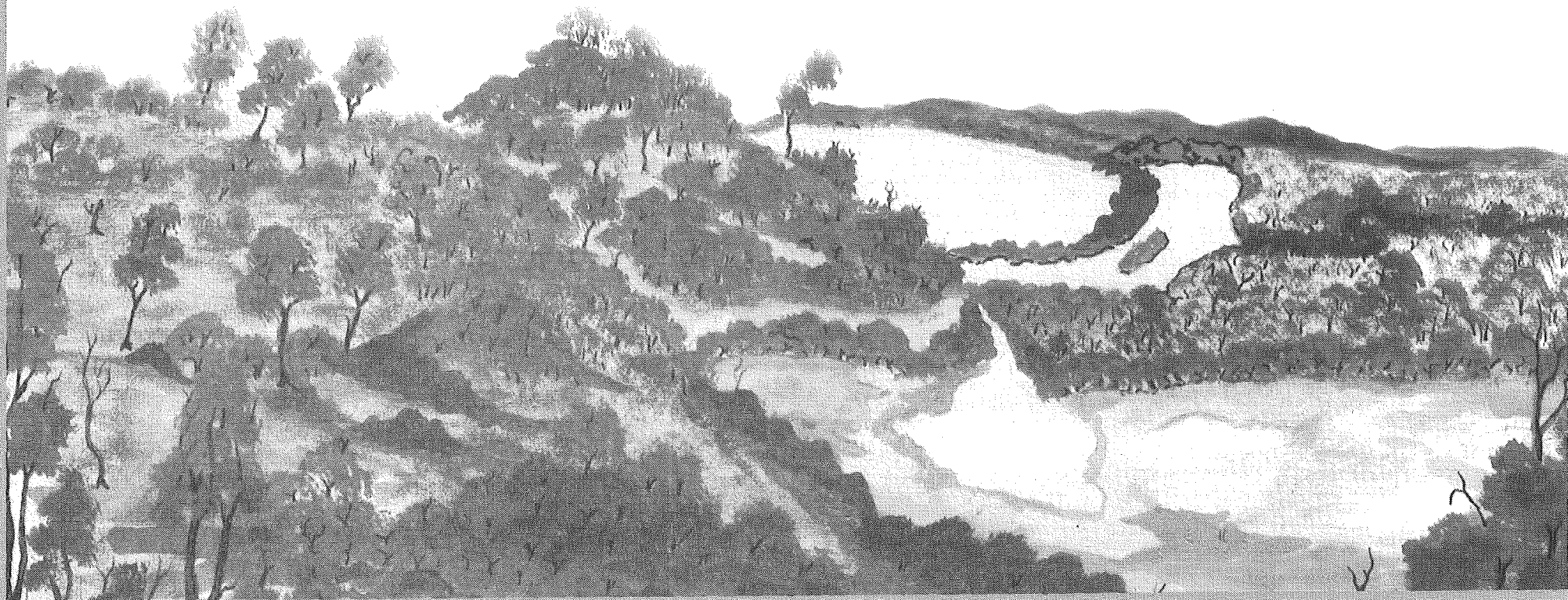
Karda - Goanna

Waakal

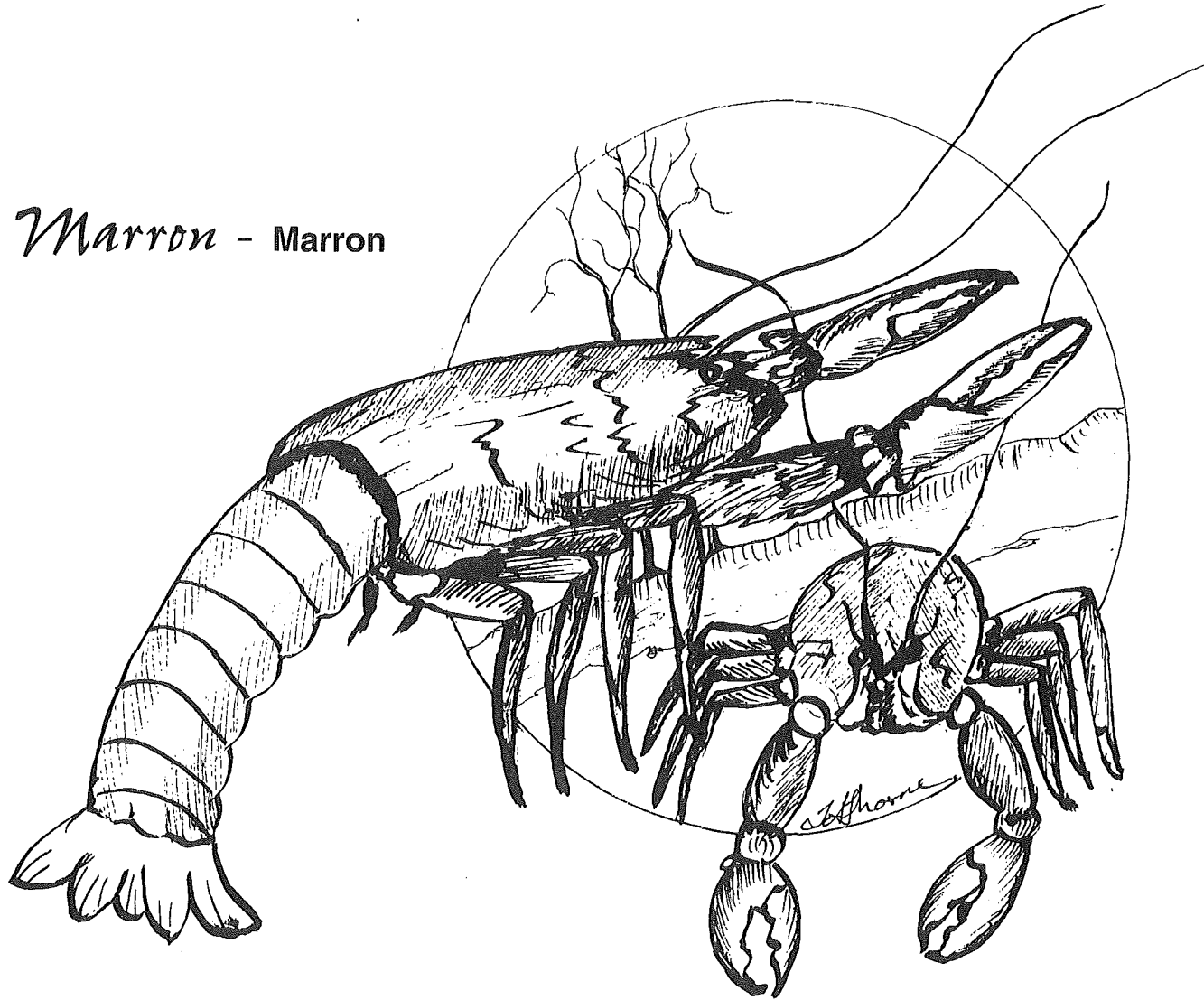
Waakal
is
the Nyungar creator
it created the hills
the birds
animals
an'
rivers
it also created the
baby Waakals
sometimes called
carpet snake
or
fresh water snake
it is
believed
that
where there is
fresh water
there is a
Waakal
the
Waakal
has to keep that water fresh
an'
doesn't allow
anything to spoil
it
like salt



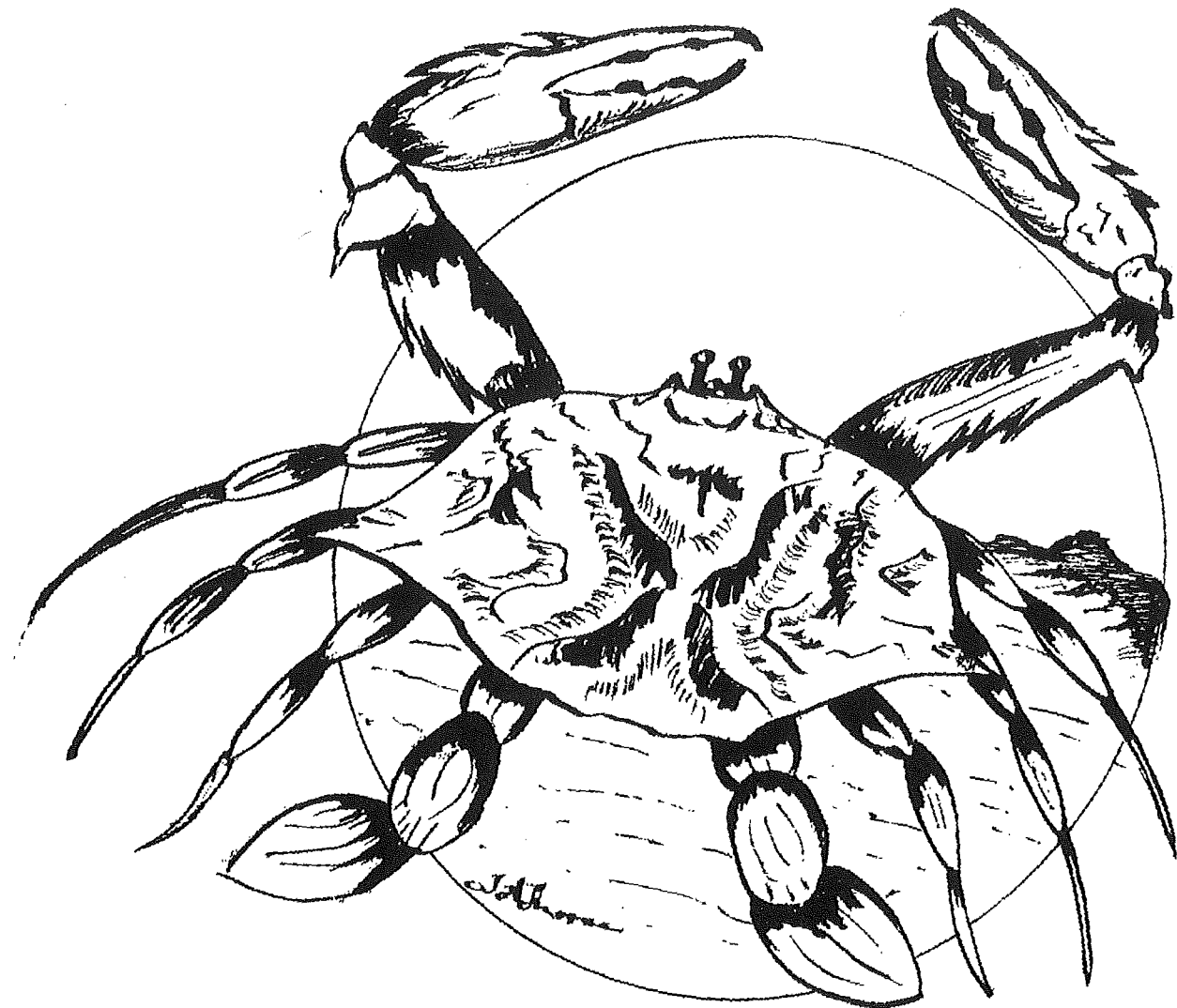
when
a
Waakal
is
killed or dies
a fresh water-hole
dries up
Nyungars
are taught
at an early age
to respect
and
look
after the
Waakal
and that the
Waakal
will in return
look after them
there is no
one
Waakal
there are many
many
Waakals
all over
Nyungar country
keeping
the water fresh
fresh
for us
to drink



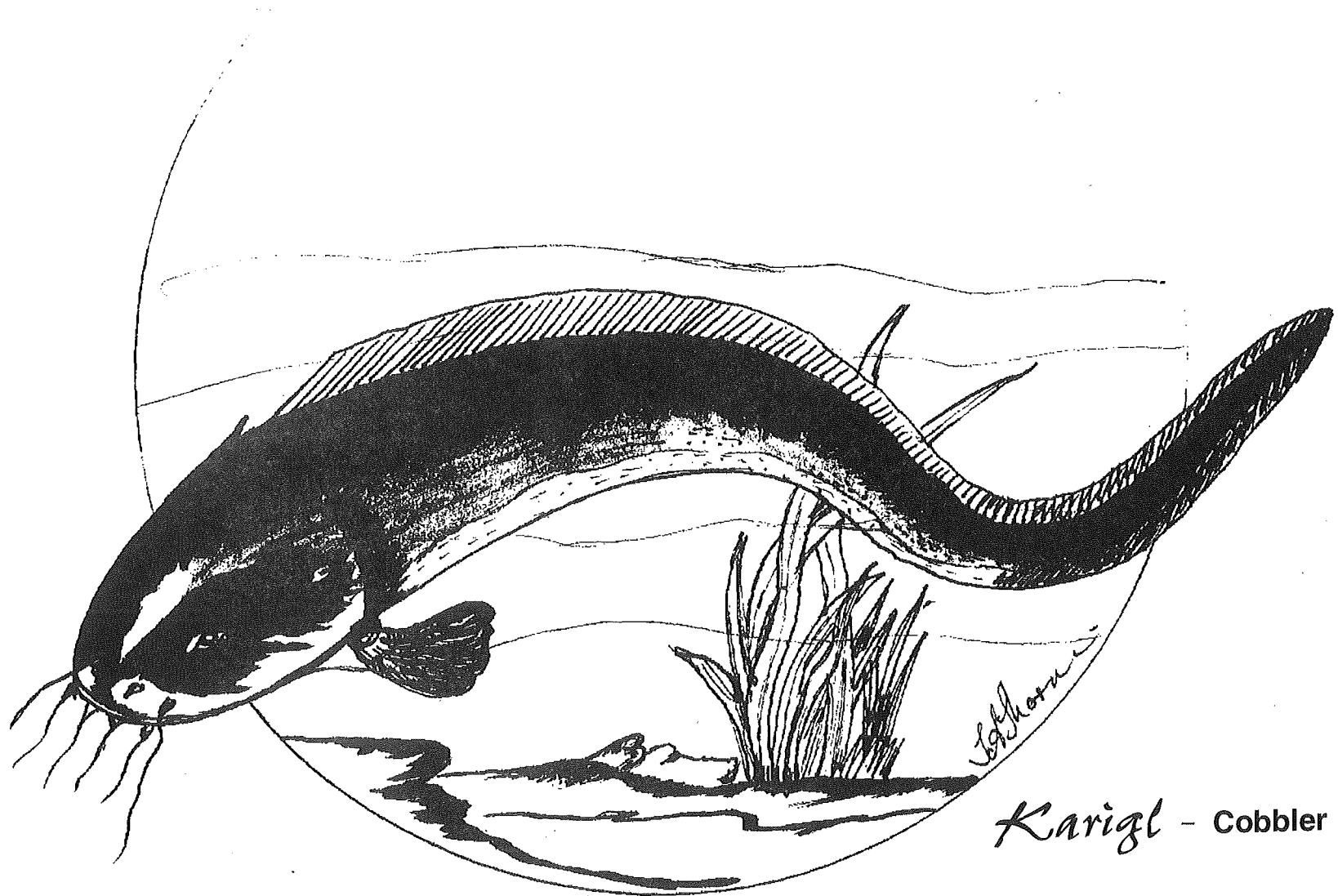
Marron - Marron



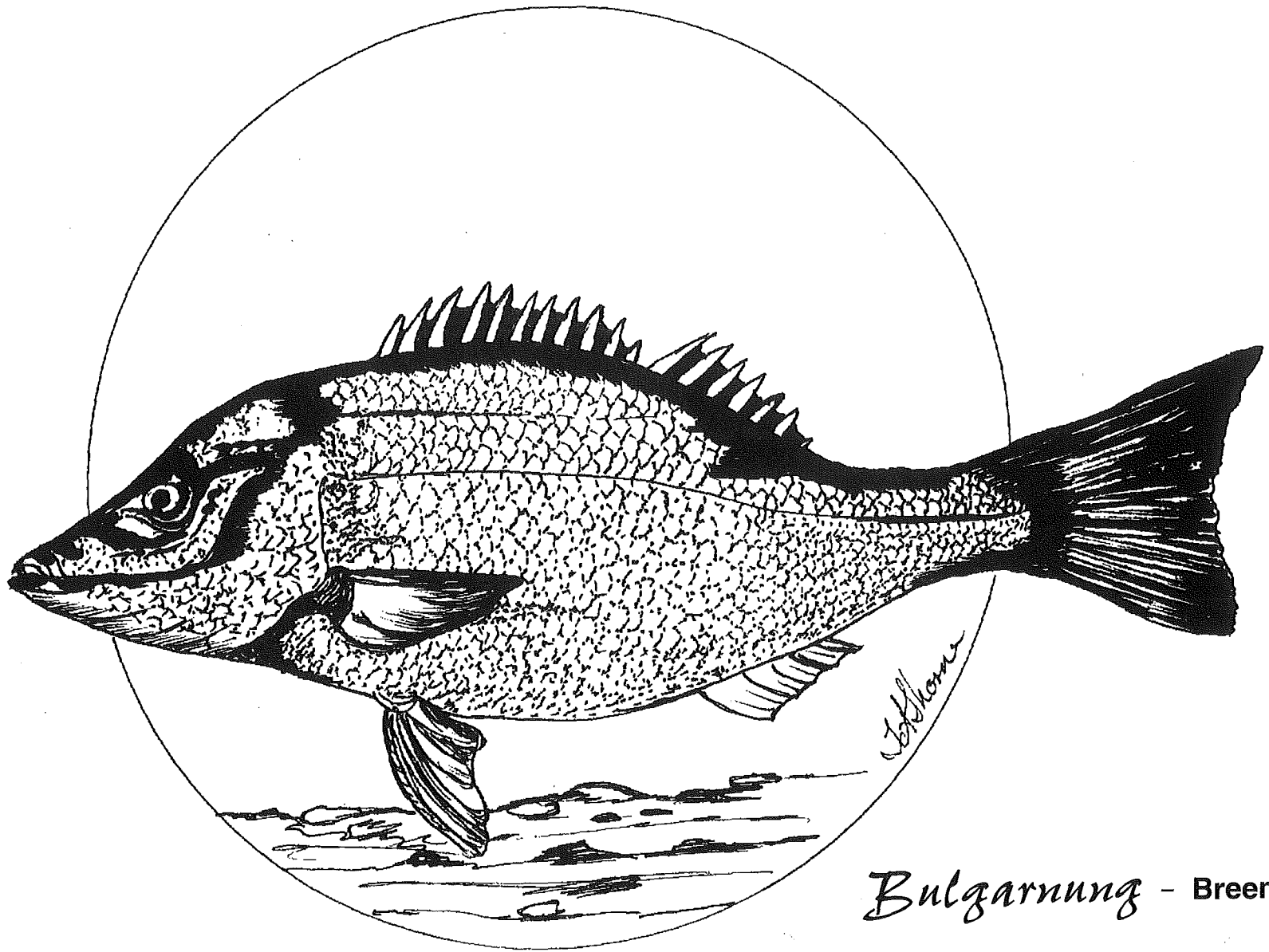
Djilki - Gilgie



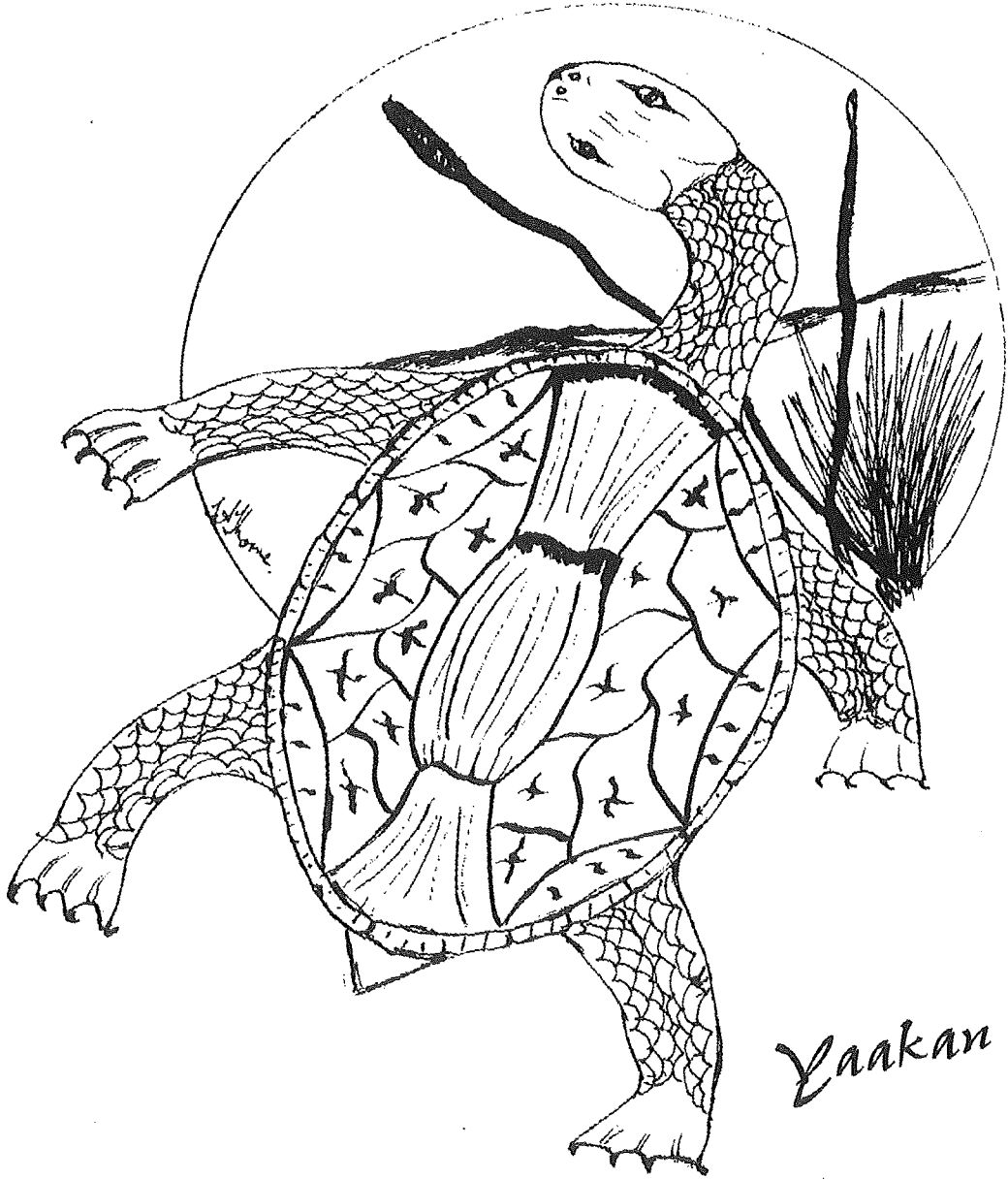
Karri - Crab



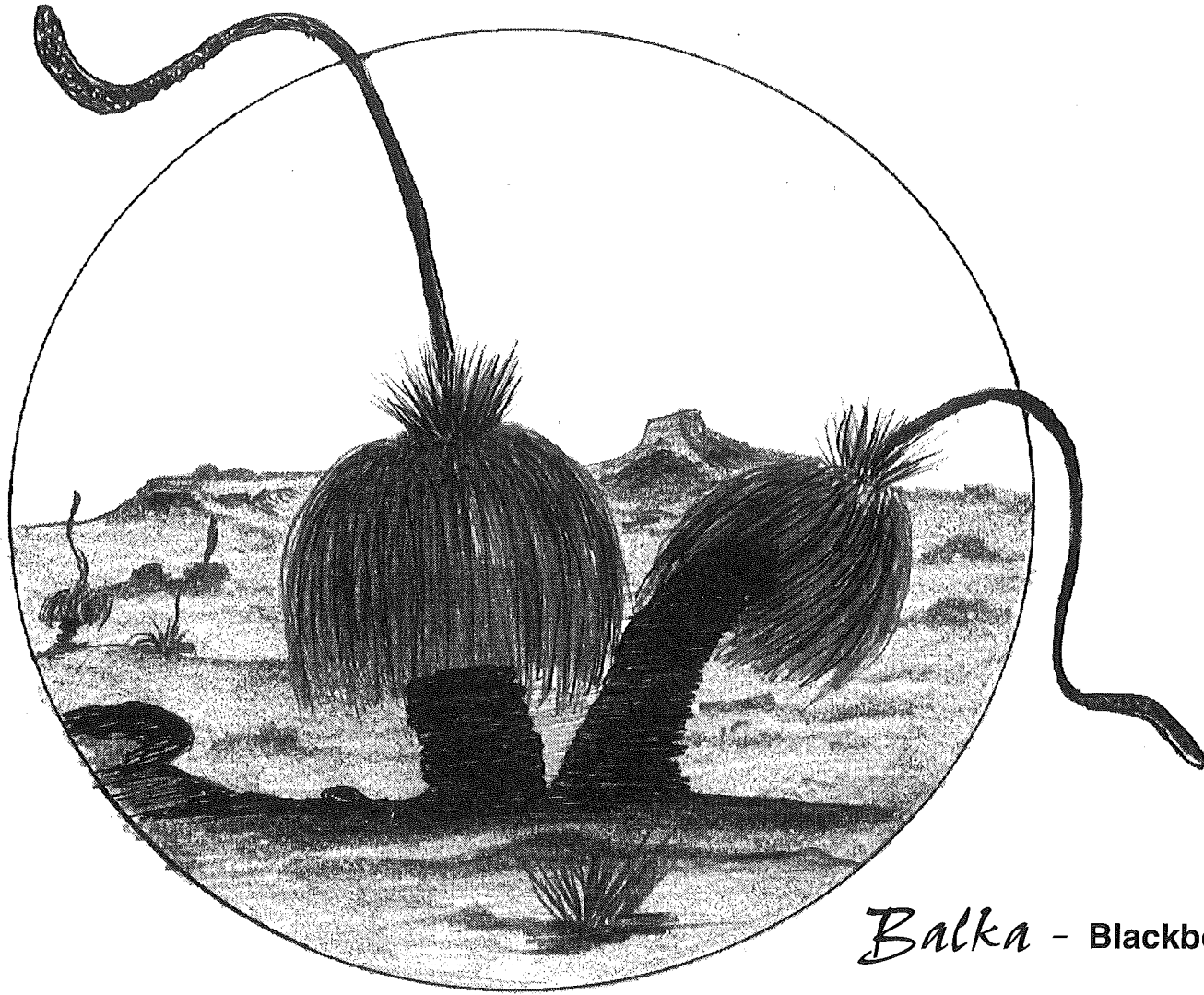
Kariel - Cobler



Bulgarnung - Breem



Yaakan - Turtle



Balka - Blackboy

Paperbark Tree

Paperbark
was used for
many many things
bark was stripped from
the tree
an' placed on the
ground
to lay on
bark was also used
for food
food
was placed on the bark
then eaten
also
food was wrapped
in paperbark
so it could be
carried
in
a bag

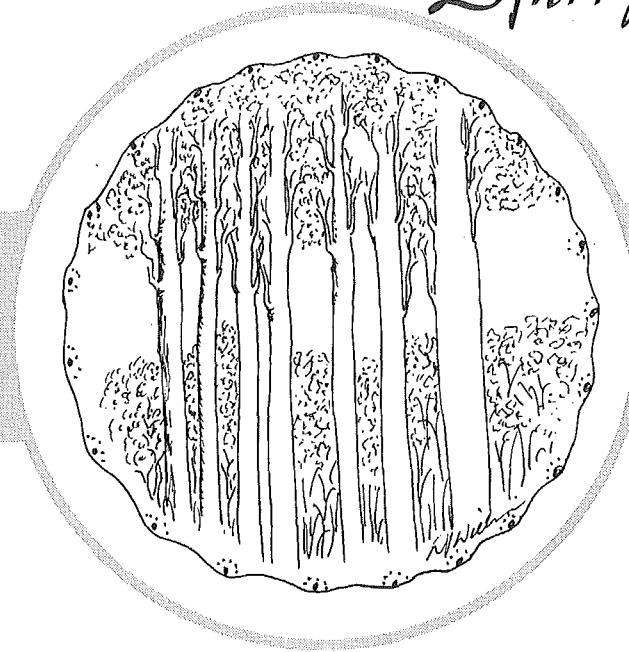
The Black Boy

Black boy rushes
were a main source
for building mia mia's
an' the rushes were
laid on the ground
for sleeping on
rushes were also used
for sweeping the ground
'round the camp
the black boy stick
was also used for
lighting fires
by
rubbin'
rubbin'
'an
rubbin'
the sticks
together
rubbin'
them
until smoke
appeared
'an then
a spark
made a
flame

Budi - Kangaroo Rat



Djarryl - Jarrah

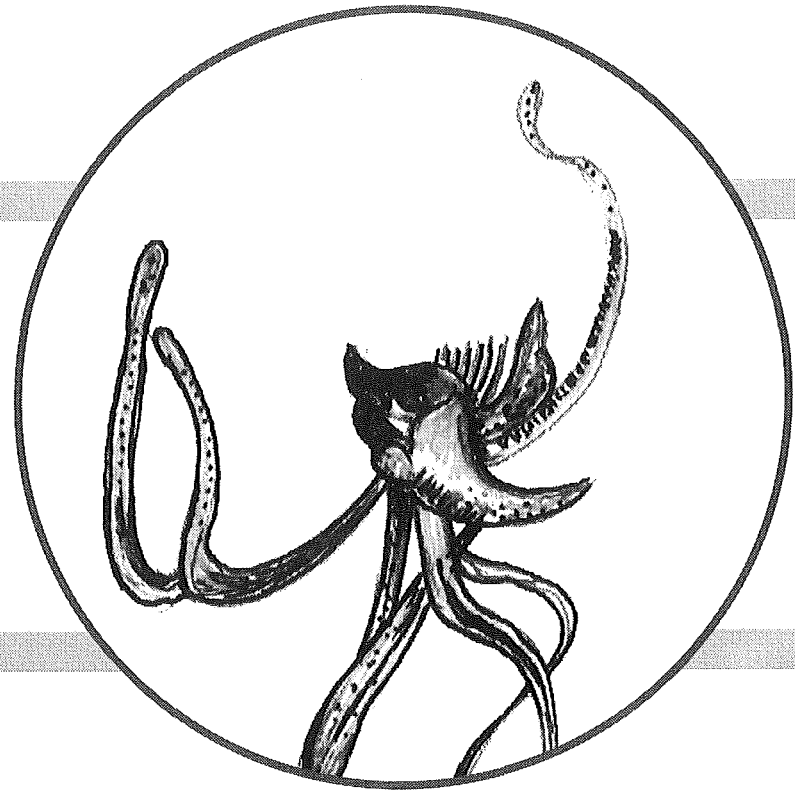


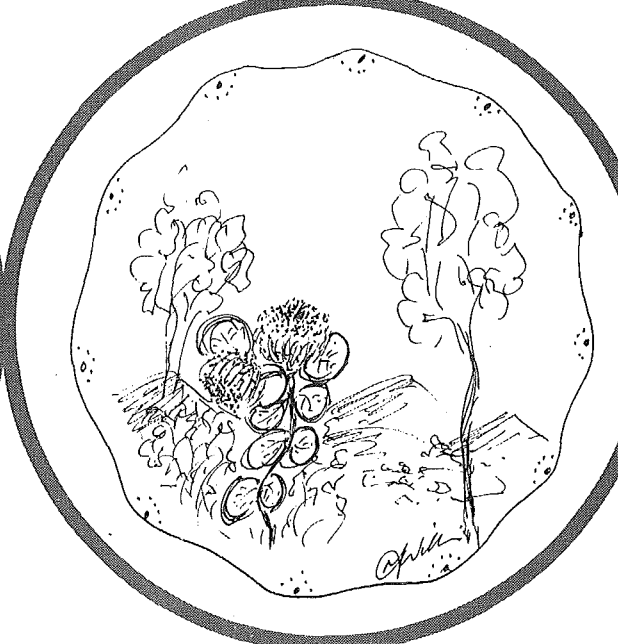
Balka - Blackboy

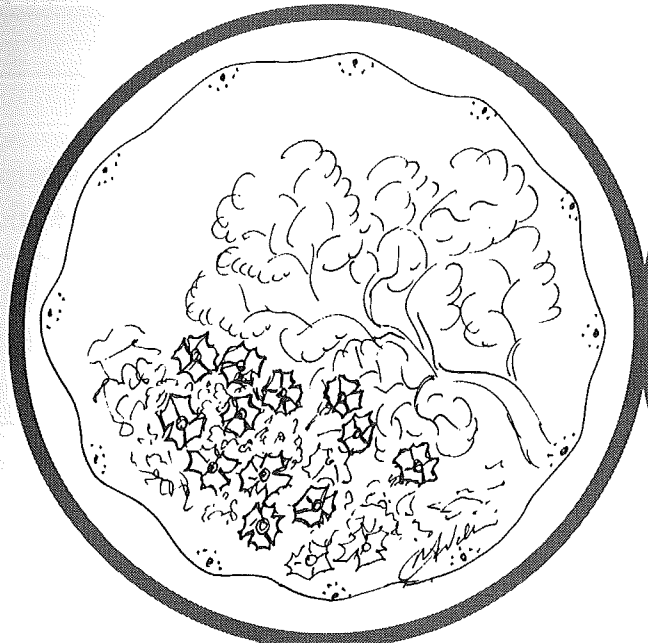


Mordong - Paper Bark







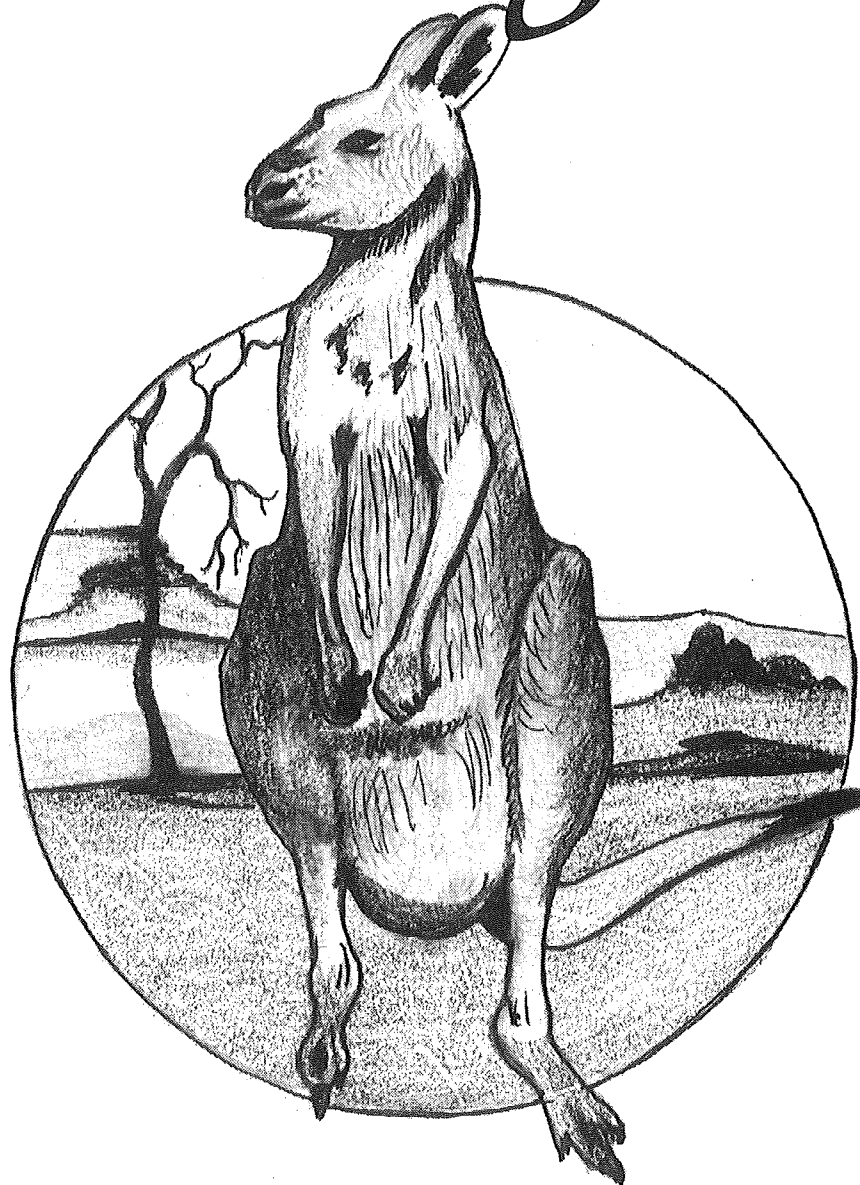


Kangaroo

The kangaroo is
a very
important
animal
an'
is one that
Nyungars
used
for many things

they used the
skin
to make cloaks
an' rugs

all
parts of the meat
are specially
prepared
an' eaten

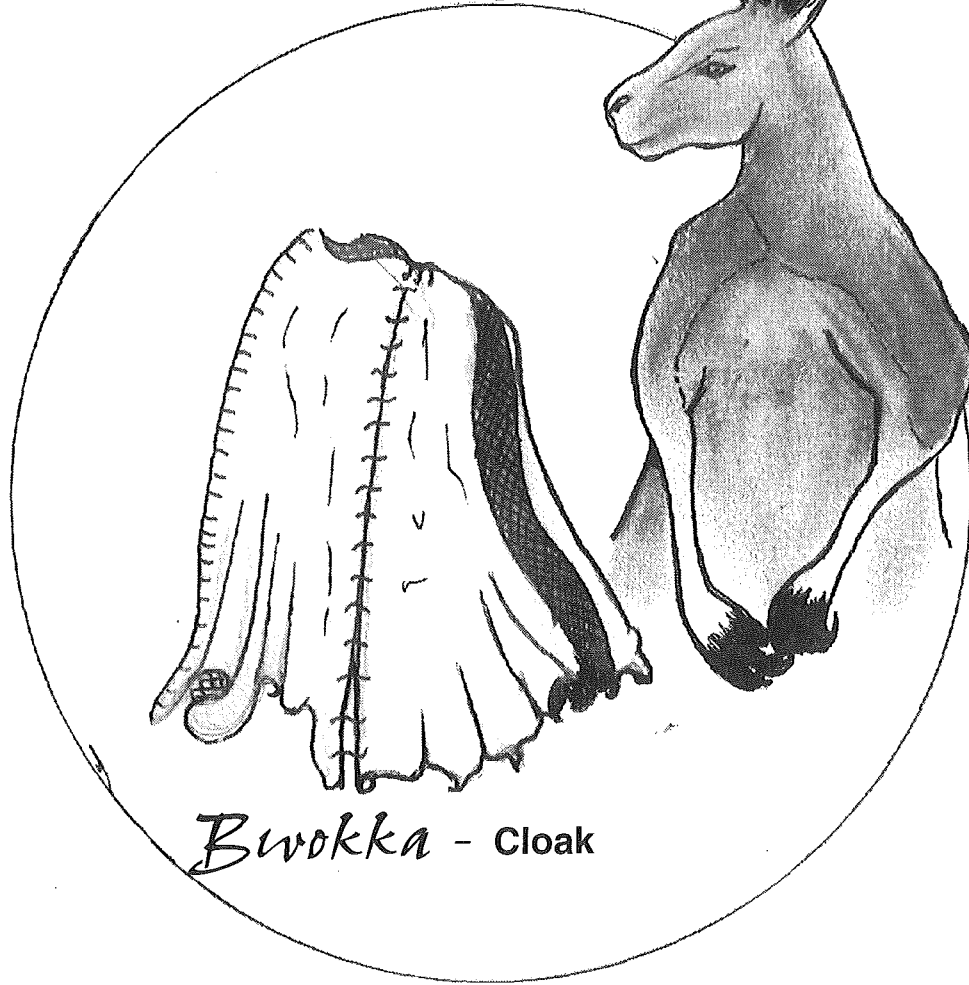
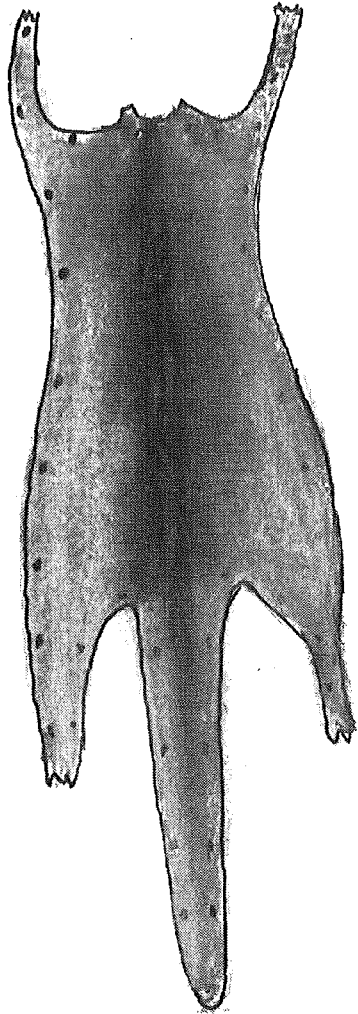


sinews
were used to bind
together things like
axe heads
an' handles
or used like a glue
it's
heated up
and used to stick
different parts
of
tools together

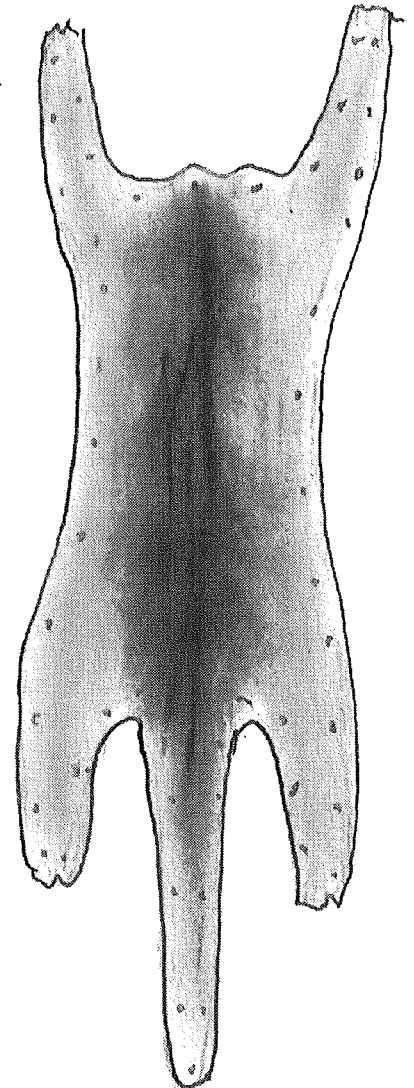
sinews an' bone
are
also used to sew
together
cloaks an' rugs
an' pouches

they're
also used for makin'
carry bags
for food
or for carryin'
children
in

Yongka Kangaroo



Bwokka - Cloak



DECEMBER 1836

The numerous and well beaten paths near the bank of the estuary indicated the constant presence of considerable numbers [of people]. Indeed, nowhere had I hitherto seen, even on the Murray, where the natives are numerous, such distinct paths as here (p. 75) ...

As the night advanced ... I went to sleep in full security, although aware that I was completely in the power of the natives if they wished to injure me, as our place of repose was clearly defined by the bright flaming fire of the Blackboy logs we had heaped up to counteract the effects of the fog rising with the night from the low wet swamp on our left, and the stinking mud and seaweed on the edge of the Estuary on our right (76-77).
....

On the following morning ... we proceeded along the edge of the Estuary for some miles, partly along the sand which was here hard and firm, and partly along a Native path near the edge. As we advanced party after party of Natives joined us, hallooing, screeching, and receiving us with most boisterous symptoms of joy, much of which I would willingly have dispensed with, as every accession of numbers occasioned halt to explain who we were, where we came from, where we were going to, what we had in our bags et cetera et cetera. (78-79)

Seldom during the day had I fewer than one hundred Blacks about me, and often nearer two hundred. (79) ...

... we came upon the Collie River which flows into the Estuary at a low flat point, in two branches of considerable depth and width, the only way of crossing which was by the bar formed at its mouth, where the bottom is of hard sand. A long and tiresome wade brought us to the little island in the centre of the river from whence we again struck out into the Estuary and passed to the left bank by the sandy bar ... (p. 80)

On the left bank of the Collie I found about 150 natives assembled to receive us, belonging to another tribe. These, in addition to about a dozen followers from the former party, all joined me and we advanced towards the Preston together. (p. 81)

After following the edge of a bay for about a mile and a half, we turned into the Bush by a well beaten path a little to the left ... We passed through a magnificent tract of land for about two miles, abounding with most luxuriant grass, growing under flooded Gums, Stinkwood and Broom, on a soil rather light in places but in others black and rick. I have as yet seen no place better calculated for a dairy or arable farm than this, lying between two considerable rivers ... Through this luxuriant meadow country we passed, coming several times upon the Preston which winds very much, nearly enclosing in its bends some large and rich alluvial flats. (p. 81)

A little above this the path we were following through the rich low flats brought us to the Native crossing place ... About a mile higher up I found a crossing place ... I had to ascend, unloading the horses and making the Natives carry all the things over (p. 82).

I halted for about an hour and a half on the left bank of the Preston, in a rich flat where my horses soon filled themselves with grass A large party of Natives collected round me during my halt and sat down in circles round the fires they had kindled, watching all my movements most carefully and making at the same time an overwhelming noise, talking and laughing most vehemently (p. 83).

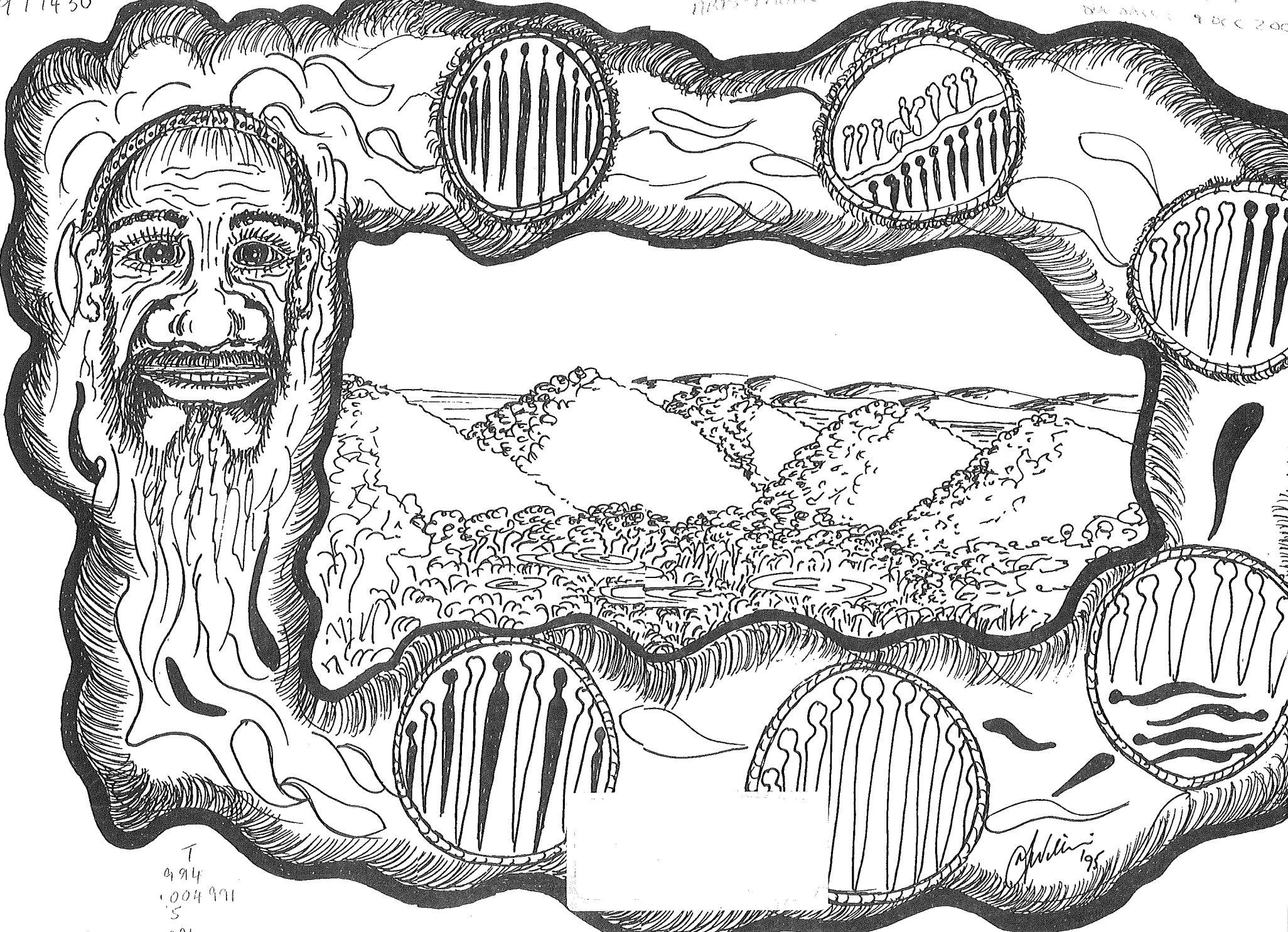
From: Early days in Western Australia: Being the letters and journal of Lieut. H. W. Bunbury, 21st Fusiliers.
Edited by C. W. Bunbury & W. P. Morrell. (1930). London: Oxford Press.



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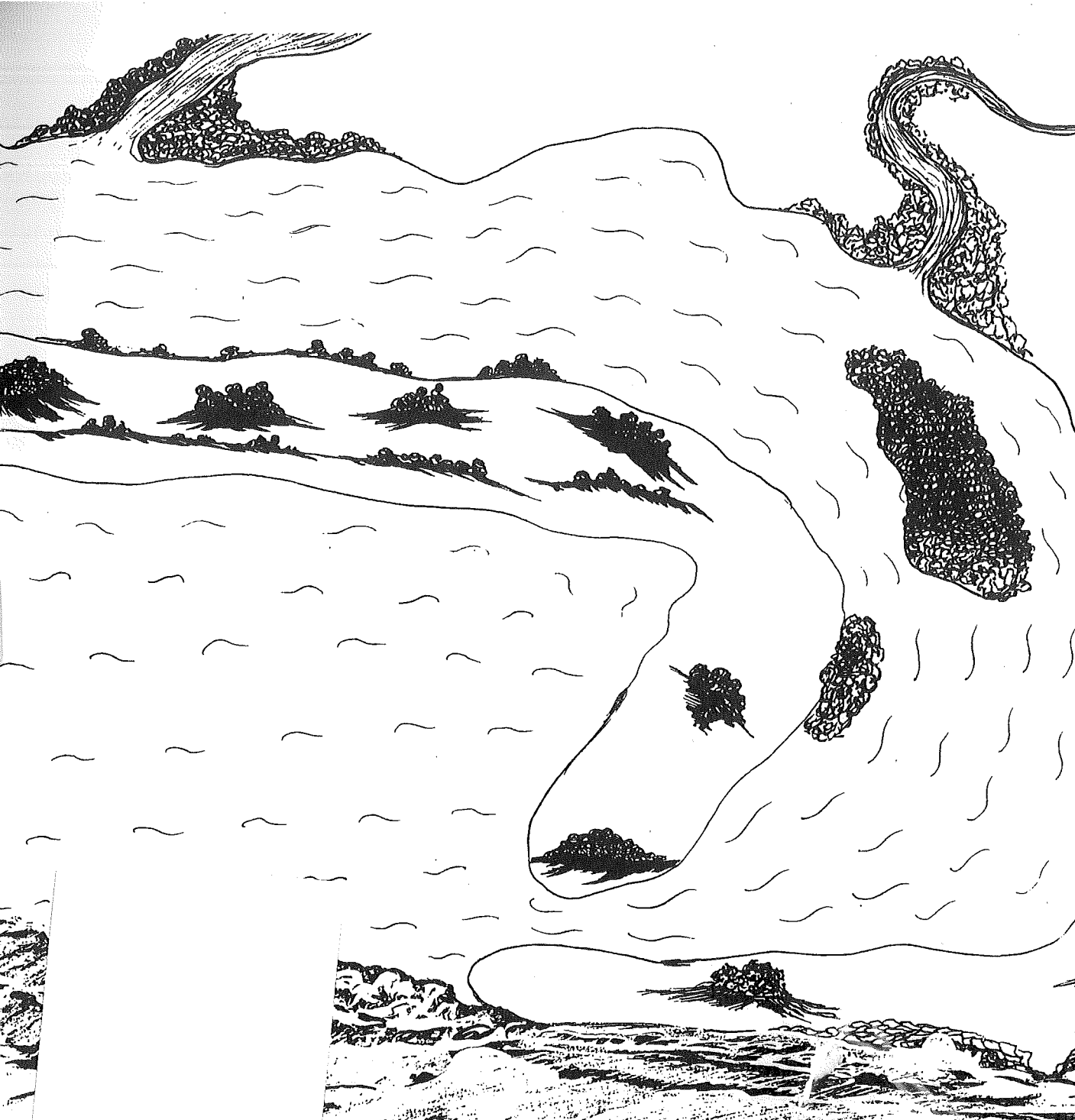
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William 195



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Neville Williams - Nyungar Artist

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ECU, Bunbury WA.

Big Swamp Steering Sub-Committee

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Kurangkurl® Consultancy

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