Bibbulmun area, J.W.A.

Bibbulmun Group area

Nobby's Hoo defects in 1801, 3 weeks after

Investigator. Das Carrelaw was

Keep George's Secret

Prince's Bay. Harbour.

Doubtful Island Bay.

Cape Leeuwin, Flinders Bay.

Flinders Island have Temple 1801

This is a half meeting place. King George Sound.

The Karamunj Kennis took the same course

from K. P. Cornwell as Kennis the Coromandel Group

returning after assorted war dances. He began her

She has been his father's secret, the performance

the Karamunj dances. He took Jack in the Drumura
dance.

Flinders Island 1801

Detachment of Hiltas from Sorel arrive at K. P. Cornwell

This detachment contained his last fleet from

Ambrum of Flinders first at Kennis. He lost

Karamunj was about 1200 or more when he was

at the Karamunj Camp in 1801.
Hebron was born 1801

Hebron was born in 1801

Hebron was born in 1802 at New Camp

Hebron was born in 1803

Hebron was born in 1804

Hebron was born in 1805

Hebron was born in 1806

Hebron was born in 1807

Hebron was born in 1808

Hebron died at New Camp, Halawny 1855
Rebinyan

entered into the Mundjina tribe (White Cockatoos Stock),

which made his blood adherent to them he could

talk quite freely about his group, conferring all my

finds taken from living young Rebinyan of the Coast

west of W. (900-5)

(Twenty 33 33)

Rebinyan must have been born some years after Hinde's

visit at before Major Suckling arrives at Albany (K.98)

1926(8), but every little male Rebinyan boy must begin

to finish his boyhood among the women's groups; Rebinyan's

young memories, coming in early at times, were all of his

memorial to his group; his experience, attitudes toward the women

of the 'young' place, the married place, and married place among

the men of his group.

I must give a short summary of this Southern Rebinyan

group so that their conduct and their reaction to Hinde's arrival

can be fully understood and appreciated. Rebinyan's memories

confirm

The Southern Rebinyan groups were the remnants of the first

(uncannised) groups that inhabited Australia from the

north. (I trace the pronominic affinity between

Rebinyan's ancestral group & the Dravidians of Upper India: the Kyd (or Khyd) boomerangs which came

to Australia via Celebes, Kattywara (Bombay) or Thibis (Egypt)

They were essentially the first humans arrived far these terrains.

so no sign or token to show that any other humans had reached

these lands. They had brought with them the laws and

customs they were living under & practiced in 1581.

They were 'tear eye' men, fiercer and darker type, 'croaking'

still showing all the tribe beliefs still living in Western Australia.
Kebeinyun was a very old man when I first met him in 1906-8 at my Katanning Camp, (W.A.)
He was one of the forty Aboriginal males I was under my care & tended, being so old-about
86 or more, his great strength, height, fine health & strong physique somehow made him a special
interest of the doctors which was carrying off young
while children & adults daily in Katanning at that period.
He was the only living member of the Kuip George
Sumner area, Western Australia, & these groups saw
fleets & the 'Investigator' in the morning of December
8th, 1861.
Kebeinyun lay in a leafy & easy breathing close to
my tent, his only desire, a nice fire log at the entrance
always asleep. This was easily managed through the
day & night.
I tended him specially through his attack & then
my task with the other patients necessarily
at least performed three times daily, enabled me to have
my evening meal & quiet rest. I went to Kebeinyun's
fire so that he also could have his evening
communion of tea with me.
Then Kebeinyun would respond to my quiet
reminiscences of his 'Kibbulman' group, without
questionings in my past as he knew I had been
The group's 'Pheriwas' were Merindarum (next means their 'Jami'), while Cockatoos were Worungmal (black Crow, Stak or crow) the only married & married pairs in the whole group. Their descent was paternal in the Albany area & continued from Bourlen. Each

Jhrely retained its characteristic type. Kkennjan was Frindun and the only other old Albany area man. Waddindjig was Worungmal. The Crow Black was a Corner of a que Fleck type. The White Cockatoos stand a quiet clear-skinned group, which can be observed in the Photographs. Of the old living member these photographs show the distinction.

They also had brought a 'Totonu System' with them, or they developed each a System as course of time. They called their 'Totonu', elder brother: 'Borrung' elder brother. 'Borrung' elder brother. Yet, every animal, reptile, bird: fish vegetable etc. was the 'borung-quee' in the group.

They perform for the increase of such animal (Kamarras): Bin Cerri (Mallee berries) largeземrems, fish, edible roots, such vital foods. There were ceremonies for all.

The little boys were early taught their vital lessons, thus their social System was kept in being till the extinction of the groups.

A range of hills in the groups area was called 'Borrung-eree', 'Borrung-eree', and 'the Shrine of Home.'
Sanctuary of all “boorung-gur” (potent piles). In this range of hills, a great magic snake called "Woggal" dwelt, and kept watch over all the groups so that their great tradition would be preserved, the due ceremonies for their preservation be performed at the proper times. The whole range of mountains were thus made sacred. "Tony Kangaroos," large or other large beasts, were kept separately from the rest human beings (brother) hunters, was never followed; and no native ever entered these ranges. Thus there was the law of intercourse amongst the human yet their living point; these laws were so strongly impressed upon the children (boys) that they were kept religiously, under the possession of the group.

Their belief in life after death was universal. The home of their dead lay beyond the Great Western Sea. It was called “Koorainups,” every dead man’s “spirit” (jang-ga) the moment it went out from him, went immediately westward under the sea to the home of all his kinsmen. Kooraunup.

Halfway through the sea a great Karrak (black cockatoo, white-tail) tried to stop the spirit, but this obstacle had to be overcome by the
The chief man passed through, and went on his way along the edge of the sea until he was reaching the Karamnup shore. He tried to catch a fish or some kind of food to take to his people who had gone to Karamnup before him. As he reached Karamnup, he saw his own people walking on the shore, all of them.

Jängiga (white jagu) and his "white spirits". They welcomed him and gave him food which he ate and then went to sleep. While he slept, his Jängiga Kelleep-gan (home) was filled with his "own group". When he came to his dark blue tent, then he woke from his sleep, he was a Jängiga like them, still a Karamnup.

The few Jängiga who did not get cattle died, overcame the Kallah-kut"mple, returned to their earthly Kelleep (home) - became evil Jängiga "haunting cows" and this was the "flinders of his bleuon." (as he rightly called it) - became the first "white Jängiga" group. To come back from their Karamnup home to revisit their own Kelleep, to where Hebingan's story to me of the Return of their "Bibbulmu Jängiga" now they were at once accepted...
by the living men. They saw them come from the "Kab'ara" ship's boat & "walk about" their earthly Kalleep.

They were shy but not afraid. They walked about without fear or halting just like their living Kalleep ("Kab'ara"). The living men watched them from "bushes & tree trunks", until they especially the elders of the group lost their fear, in the great wonder & delight that came to them as they realized that they were seeing "Jangga-yang-ar" (spirit men) belonging to their own Kalleep, who had returned to their old ground. Every movement of these "heavenly spirits" was noted; every face was studied & some resembled to a dead brother, father, was noted, & comments were made. They came toward the tent, unafraid.

The man (writes Flinders) when communication had been made, was admired for his manly behaviour. They gave him a beer that had been chewed & a handkerchief. They made signs that Flinders interprets as a desire from them that this group should return to the place from whence they came.

When they approached the tent 'with caution' Mr Purdie, assistant-surgeon, going up unarmed.
A communication was brought aboard.

Next day (23rd) a party of men landed behind N.W. Cape Howe, walked to W.R. Princess Royal Harbour and then West. The tide was gone far and a native was seen running before us, not far after an old man, he was anxious for us to go no further, was not able to prevail. We accommodated him as far as to make a circular round the wood. Where it seemed probable his family and friends were placed. The old man followed us, allowing us to give information of our movement. When a paroquet was shot he experienced neither fear nor surprise.

(This was probably a "general" camping area where the women, children, and people had a semi-permanent camp near some "woman fishing small estuary.")
On the 30th, landing and watering of the ship was completed & sails repaired.

They a few hundred of natives were seen; they were shy but not afraid, & during the stay of the 'Investigator' no disturbance whatever occurred although they visited the tents daily.

Writing a few days before his departure from King George Sound, Flinders says:

Our friends, the natives, continued to visit us, & the old men, several others being at the tents this morning, I ordered the marines on shore to be exercised in their presence. The red coats & white-crossed belts were greatly admired, being some resemblance to their own manner of ornamenting themselves, & the drum, but particularly the pipe, excited their astonishment; but when they saw these beautiful red & white men, with their bright muckets drawn up in a line, they absolutely screamed with delight, nor were their wild gestures & vociferations to be silenced but by commencing the exercises, to which they paid the most earnest & silent attention.

Several of these moved their hands involuntarily, according to the mates, & the old man placed himself at the head of a rank, with a short staff in his hand, which he shouldered, presented, grounded, as did the marines with their
Muskets in hand, I believe, knowing what he did.

Before firing, the natives were acquainted with what was going to take place, so that the Bolles did not escape much terror.

The native women were kept out of sight, as the men appeared to think they must be women in the ship.

That a similar jealousy actuated the Company of the Investigator.

The belief that there must be women in the ship, induced two of the Natives to comply with our persuasion of getting into the boat to go on board.

But their courage failing, they desired there landed, I made signs that the ship must go on ahead of them.

Our frequent and amicable communications with the Natives of this Country has been mentioned. The women however were kept out of sight, with no ensuing jealousy.