

## THE ORIGIN OF THE SUN

South West aboriginal mythology Koora-koora (a long time ago) Nunghurn (the Sun) was a nyung-ar (native) and everywhere was dark, there was never any daylight. At this time there lived a boogur wokine yokka (a sulky, evil woman, a she devil or witch) who had a daughter, a quabba mandicarra (a pretty young woman). This mandicarra was as pretty and good as her mother was ugly and bad.

The yokka persistently chased Nungkurn, trying to catch him, to gobble up.

One day the yokka pressed Nungkurn more closely than before and he was on the point of giving up in despair, when he saw but a short distance ahead, a karup (hole) in the ground. With a supreme effort he rushed to the hole and jumped down into it, just escaping the yokka's clutches.

Furious at thus loosing Nungkurn, she tore off a koombarra bookal (big kangaroo skin cloak) she was wearing, and threw it over the hole, to keep him imprisoned.

She called her daughter, who was told by the yokka to lay her arms across the bookah to prevent Nun-gkurn from escaping. Telling her also that she was going away to gather a heap of waien (dried foliage of grass trees, or black boy palm, the foliage resembling rushes) and that if she allowed Nungkurn to escape while she was away, she would kill her when she returned. The mandicarra spread her arms over the bookah as her mother had directed and the yokka went away to carry out her evil designs against Nungkurn.

Chuckling to herself, she said, I will make a koombar kala (big fire) over the hole and tungerin (cook) Nun-gkurn. I have him safe now. He cannot get out.

× She gathered waien, until she had a heap as big as koombarra katu (a big hill).

Now when the yokka had gone away, the mandicarra felt curious, and thought she would just peep down the hole at Nungkurn. Lifting up a corner of the bookah she peered down and saw him. In Nungkurn's myingurt (face) she read an appeal and her cunyip koolt barung djinning (soft heart was touched) and she decided to free him.

Opening up the bookah a little more, she tabal (whispered) hurriedly ual yera, ual yera, morna, yoduc kuling, yera wurra wurra (come up, come up, make no noise, run away up).

The mandicarra lifted the bookah, so as to allow Nungkurn to come out. He quickly made his way up to the opening and very stealthily crept out.

Mandicarra said "wurt-kul murdilch" (go quickly). Then Nun-gkurn went like dururruk (wind) to Ngurdi (the West). At first yoduc kuling (running) then baiee kuling (flying) yera wooree (up high).

As soon as Nungkurn had gone the mandicarra rearranged the bookah and spread her arms over it as before.

After a while the yokka returned with a huge heap of waien. She asked the mandicarra if Nungkurn was still there.

The daughter kina-barda-bin (told a lie) saying "kyar" (yes) Nungkurn bururra darup (down in) walkul murracool uardi (not come out) hole kal bubon myerrin murditch (light fire quickly).

While the yokka piled up the waien the mandicarra took the burritch (fire kindling sticks) and kurrongin (twirling the fire stick between the palms of the hands to produce the first spark) quickly kindled the lighting material. The yokka then started the fire on the windward side of the heap of waien and the flames leapt up and up. Away away in the distance Nungkurn turned and saw the great blaze and the mandicarra looking in that direction at the same instant saw the reflection of the light on Nungkurn's myingurt (face). Still on and on went Nungkurn until he lost sight of the kala bocee (fire and smoke). When at last the fire had burned out the yokka came again to the hole to find as she expected the cooked body of Nungkurn. Though she saw the bodies of many cooked kangaroos, wallabies opossums and bandicoots down in the hole she could not see Nungkurn. The mandicarra said, he must be there he did not come out.

Then the yokka got a big long hooked stick to reach away down the hole, to try and hook him out. She poked and prodded for some time but could find no trace of him.

Nungkurn never rested but travelled on and on and never tired.

Having been so intent on her search for Nungkurn, the yokka failed to notice a strange faint light appearing away in the East. Mandicarra saw it but said nothing. The light slowly increased, then the mandicarra said to her mother djinung murlong beratch (see bright light) and pointed Eastward. The yokka raised her head out of the hole (she having been lying on the ground with her head down the hole so as to see further into it) and looking in the direction the mandicarra pointed was struck with wonder at the strange sight.

They both watched intently as the light increased and spread over the country. Then over the far away hills they saw at first a bright blaze, which slowly rose above the hills, until it appeared as a koombarra murlong gnerling myingurt (a big bright round face).

In the utmost surprise the yokka exclaimed "Nungkurn". In well feigned surprise the mandicarra asked "Yarn yarn" (where, where). The yokka pointing to the bright face, which had now risen clear up over the hills answered bookan Nungkurn (there is Nungkurn). So every day since the yokka made the big fire which shined on the face of Nungkurn, as he turned in his flight, and looked back on his old enemy, he comes up from behind the far away eastern hills and nyesngin boolar benung boolar moonak Budya (gives plenty light plenty warm to Earth) and at night follows the same track as he took in his flight from the yokka, going down out of sight into the moourn wattern (blue sea) wurra wurra Ngurdi (far away West).

To carry out her deception the mandicarra said "Wungun gninya, yarn Nung-kurn wurt-kul munacul?" (Tell me how Kungkurn got out.

The yokka told the mandicarra that Nungkurn wurtkul koombarra burra, darup boornah, nurracool melga. (Nungkurn got into a big root and up the trunk, inside the bark and out of the leaves of one of the big trees growing near the hole, and that she could never catch him now.