

Ngargalula. ^{Jajjala - Broome} The Country of the Spirit Babies.

In the Yammunga time of long long ago. There were three countries in Jajjala, ^{of which white people} the area that is now called Broome. There was the sky (Kalba) ^{country of the} Country, the ground (Kalbu) ^{country of the} Country, & the underground (Jimbin) ^{country of the} Country, & it is of the Jimbin Country this story tells. ^{The country was}

The Jimbin Country was the beautiful home of the Spirit Babies, ^{called} "Ngargalula" & all young animals & young birds & young plants. There were little hills & slopes & plains & rivers & murmuring streams & lovely flowers & grasses & seeds & fruit. By the little streams & pools the little Ngargalula sat & played with each other & with the tiny fishes & crabs & ^{all the} many little creatures living along the banks, & all along the banks grew flowers & sweet-smelling baby bushes & all the flowers & ^{smaller} seeds plants opened their leaves & leaves down to touch the babies as they played on the clear stream on its way to the sea. The little birds sang to them & called to them & all the tree Ngargalula wones sit with the birds on the tree branches or ^{hid} ^{among} the thick, leaved shrubs & birds & tiny animals & reptiles wones all play with each other among the leaves & Ngargalula wones float with the leaves along the creeks & streams & when they came to the sea. ~~all~~ the little sea creatures came up to them & fondled them & nothing could ever hurt the little Ngargalula or any of their birds, or animals or reptiles, because no ^{no hurt} ^{no} ^{any} ^{men} ^{can} ^{be} ⁱⁿ ^{the} ^{ground} ^{of} ^{the} ^{sea} & set with the Jimbin. ^{Ngargalula} ^{can} ^{on} ^{the} ^{ground} ^{of} ^{the} ^{sea} & set with the ^{Ngargalula}

There was no dark night in Ngargalula land. Sun & moon & stars ~~came~~ sat down with the babies & the little snakes & reptiles & turtles & all sea creatures fondled the little Spirit-babies. Their own little Ngargalula Jimbin was the loveliest of all the three countries of the Jajjala people, for neither sorrow nor grief nor evil nor death ever came to Jimbin land & no grown up from Kalbu bones (of ^{earth} ^{country}) or Jajjala booros (ground country, ^{Broome}) ⁱⁿ ^{Koorrwal} ^{(sky} ^{country}) could visit Jimbin except in dreams. When the Jajjala booros men dreamed of Jimbin they saw the babies playing with the land & sea creatures - going down with them to the bottom of the sea & floating with them among the deep deep sea fishes, & they babies wones stroke their little deep sea friends, & swam with them all along the bottom of the deep sea - & little Ngargalula wones join the porpoises & turtles in their play in the sea or on the beach - & the birds wones come & join the

groups on the sea beach & tell their little Ngargalula friends to come & rest with them in their shady branches or sit with them beside some edible Jelau-fruit the weebirds fed on - & Ngargalula & birds would play & hunt chasing each other round the flowers & the flowers would lean over & touch their dear little baby grains. Jimbiri was filled with spirit-babies & flowers & plants - all the young of the edible foods of trees & bush & Jelau - that grew in the Booro country above them; & when the flowers & all edible foods stopped growing in ^{Yamala} Booro-land they all went down to Jimbiri-land ^{to go} until it was time to go up to Booro-land again. The little Ngargalula ^{could} see Booro-land always, for they were spirit-babies & were free to go everywhere under the sea - & in all the trees & all round & about; but the Booro ^{people} could only see Jimbiri in their dreams - ^{But} every grown up person in Booro-land was once a Ngargalula belonging to Jimbiri land, & all the little Ngargalula knew this & knew all the ^{grown up} ⁱⁿ ^{Booro} ^{land} & so when the Ngargalula wanted to go to Booro-land they would go up & would always choose ^{their own} father from the Booro people, & this would be his own father & he would first go to his new father in dreams. The Booro ^{man} perhaps was sleeping under a tree & in his dreams he saw a little Ngargalula standing close to him & he said to the spirit-baby. "Who is your father?" & Ngargalula said "You are my father." I am Kaimeri & you are my "Booro" father" & then the Booro man would look round the place where the Ngargalula was standing, & he would see some good edible food or some young eels or turtles or jupones & the dreamer would remember every thing he saw round & about - the Ngargalula, & while he was noticing all these things. Ngargalula would go over to where his future earthly mother lay asleep, & going inside her he was carried by her until by & by he was born in Booro-land. But for a little while ^{after he was born} he remains a Ngargalula until a day came when he smiled at his earthly mother & then "he was no more Ngargalula." All the things his father saw round & about - the Ngargalula in his dreams, became his Ngargalula - ^{forever}, the edible seeds, fish, birds, & his father knew where these things were plentiful in the tract of

Ngargalula went into his mother through the new
 Galaga

This was the first time the spirit-babies were born in the Booro-land.

3

Kalbu Broome
~~Broome~~ that resides on top of Ngargalula baby's
Jimbiland, & he said "those things I saw when Ngargalula
came to me are all his my little son's "Jalnga" (which white
people call "Totems") & by & by when he grows up a big man
he will dream the increase of all ~~the~~ ^{his} edible Jalnga
became that is the spirit-power that every little
spirit-baby brings with it from Ngargalula land
& its earthly home on Jajjalaboo. Kalbu.

When Ngargalula grew up to manhood & dreaming time,
he dreamed the increase of his Ngargalula Totems &
no one else could dream the increase of them but
himself because they belong to his ^{baby} Ngargalula
that had been seen there by his father he had chosen
& if his Totem were a favourite food of his people
they would eat & eat & come to him & say "dream
more dream more" so that they should have
plenty of it in its season. Whatever the food might
be, herb or flower or seed or edible root.

If the Ngargalula Totem were some special, like
seed he would dream he was in Jimbiland
again sitting near his Totem & he would pluck
the seeds & chewing them would scatter & be
all about him, & when his ~~Broome~~ ^{Kalbu} ~~brothers~~
people & friends would see beautiful rays
coming from the setting sun, they would laugh
happily & say "Yecagili seeds will be many"
No little Ngargalula who became an ^{Kalbu} ~~brother~~ boy or
girl ever hurt. Their Ngargalula Totem or the
young of animals or birds or reptiles Totem & so the
Ngargalula Totem foods were always plentiful.

^{Kalbu}
No ~~Broome~~ man could dream of a Ngargalula baby
unless he possessed a "kanjee" (soul? spirit?) within
himself, & no man would claim a baby as his if
he did not dream the Ngargalula came to him in his dream
When Wallungan of Jajjalaboo accompanied a white
man from ~~the~~ Jajjalaboo ~~to~~ Perth in the early days before
of the white men's coming, he dreamed while in Perth
that a Ngargalula came to him, told him he was
his father, & Wallungan looked round in his dream &
saw a great lot of Wanjilain (long edible bean)
near the Ngargalula & when he returned to Jajjalaboo
some years later he knew the little boy his woman carried was
his own Ngargalula dream baby.

Kalbu

All the Ngargalula babies knew all the ~~Broome~~ ^{Kalbu} ~~brothers~~
of their jimbil

laws, & avoidances & Totems. While they were Ngapalula
 & no Ngapalula ever came to the Borong father ^{careless} father ^{stir}
 If the dreaming man was Borong. Ngapalula said "I
 am Kamira & you are my father," & if the dreaming man was
 Kamira little Ngapalula said "I am Borong & you are my father,"
 for Kamira & Borong ~~are~~ ^{were} fathers & sons forever.

If the dreaming man saw the Ngapalula on the sea
 beach, he looked round & about, & while he looked a hute
 or porpoise would come up beside Ngapalula & play
 with the baby, & the ~~Borong~~ ^{Kalbu} ~~law~~ man would say "There
 are Ngapalula's Jalinga." Baby Ngapalula could see their
 sisters & brother who had gone to ~~Borong~~ ^{Kalbu} ~~law~~ before
 him, but they could not see him if he was Ngapalula,
 & he would go inside their mother, & if he had chosen
 a Borong father, his mother would be a Boronaka
 mother, & he would be a Kamira baby. If he was a
 Borong Ngapalula then he came to his Kamira
 father & went inside a Pakjari mother.

Many Ngapalula babies came to ~~Borong~~ ^{Kalbu} ~~law~~ for
 the Jajjalabana men kept. Their strange marriage
 laws & lived good lives.

Every ~~Borong~~ ^{Kalbu} man knew that if he broke the strict
 marriage laws that had come down to his people
 from far off Yamminga tin, he would be killed by
 his brothers or his father for breaking their great
 marriage laws, & even if he was a long way away
 with a ~~strong~~ woman, & found some distant water
 to sit down beside, no Ngapalula baby would ever
 come to him in his dreams & he would be thrown
 away by his ~~Borong~~ ^{Kalbu} ~~law~~ people forever.

The babies that my w. come to him would be picked
 up anywhere, & they could have no Totems unless he
 gave them a Totem from the strange waters of the new
 country he had fled to.

~~Borong~~ ^{Kalbu} ~~land~~ boys had to pass through nine trying
 stages before they became full men like their fathers.
 & during all these stages they were separated from
 their mothers & sisters, & were always learning the
 laws & avoidances, & the Totems & responsibilities of
~~Borong~~ ^{Kalbu} ~~land~~ men.

Every one of these nine periods has its own special
 lessons to be learned, and at one period of his probation
 the young learner was given a sacred board called
 Kalbig

Kalleegooroo, carved with Yammunga markings & with some special Totem mark that his father had seen when the little spirit baby came to him. The Kalleegooroo ~~was~~ never to be seen by women or children. The boy kept it with him night & day in his period of solitude & the spirit within the board protected him always.

A great moment came when as a young man, he first dreamed of his ngarpalula booro & saw the babies playing round about him. And when he told his dream to his Thammoo (grandfather) the ~~old~~ men knew that their grandson had a Tanje (Soul? spirit?) & was a worthy Booro man.

By then when all his probation periods were over & he was Thalloorgure a fully initiated man. The little ~~ngarpalula~~ ngarpalula girl babies who had come to their fathers in dreams & had been born into ^{Kalbu} Booro land & had been betrothed to him, would be grown up & given over to him, & he would again dream of his ngarpalula country & a baby would come to him & he would say "Who is your father?" & the baby would say "I am Booro. You are my Kaimera father."

The Kalleegooroo or sacred boards that the boy was given to comfort his solitude ~~boards~~ had a great history which he learned when he became Thalloorgure. For it was a great great long Kalleegooroo that has been set up from ^{Kalbu} ~~Booro~~ ^{Koorwal} land (east land) to ^{Kalbu} ~~Booro~~ ^{Kalbu} (sky land) to make a road so that ~~Booro~~ ^{Kalbu} men & ^{Kalbu} women & children could go along the road from ~~Booro~~ ^{Kalbu} to ^{Koorwal} ~~Kalbu~~ back again to ~~Booro~~ ^{Kalbu}. Along this road they travelled, but the women & children did not know that it was a Kalleegooroo road. They went to ~~Booro~~ ^{Koorwal} but always reached ~~Booro~~ ^{Koorwal} or ^{Kalbu} before the sun had set. One day some women & children were going to ^{Koorwal} ~~Kalbu~~ but they were lazy & walked & sat down & walked a little, & then they saw that the sun was setting & they were afraid to go further, & they sat down & lit a fire on the road & the fire they made burned the Kalleegooroo so that ~~the road was no longer there~~ ^{the road was no longer there} & those who were in ^{Koorwal} ~~Kalbu~~ had to remain there always & those at ^{Kalbu} ~~Booro~~ were also prevented from going to ^{Koorwal} ~~Kalbu~~ any more.

Where the Kallegooro road was burned is now
 that white people call the "Dark Spot" in the "Muddy
 Way" & no young boys or girls can ever look towards
 that spot because it is part of the Kallegooro
 that had made the road from ~~Broom~~ ^{Koorwally} to Kalbu.

When the white man came to Jaffala booro all the
~~of Kalbu~~ ^{Kalbu} ~~people~~ were very frightened, & though the
 men sleep dreamed, & the Ngarpalula came to
 them in their dreams, it was only a little while
 until the ~~people~~ ^{Kalbu} ~~men~~ died & went to Jooman
 the home of the Jaffala dead beyond the Great
 Sea that beats the shores of the country that is
 now Broom.

Every little baby that was born in the great
 northern ^{coastal} area of western Australia (Broom, Beagle Bay,
 Sundy Island) was the succination of a spirit-baby
 - a Ngarpalula, & all these coastal Ngarpalula
 were Lamma Nalma (White or Fairhair) & the booro
 under Smith their country (Jimbin) lay was also
 coast country. The forefathers of the ~~Broom~~ ^{Kalbu} people
 would often see the little Ngarpalula playing with
 a turtle on the beach. The Koolibas (Great turtle?)
 was specially connected with & attached to the little
 Ngarpalula. & when a Esserer saw a Koolibas
 asleep on the beach & went towards it to catch it,
 & turn it over - he would see Ngarpalula pulling
 the turtle back into the water.

The little Ngarpalula always kept by the sea in
 their Jimbin home - & no other babies than Lamma
 Nalma babies were to be seen in Ngarpalula land.
 Only men could see them, no woman could see
 Ngarpalula land - she only carries the baby who
 has chosen its own father, & she only knows that
 he has seen the Ngarpalula. When she is conscious
 of its presence with her.

Should it happen that the woman carries a baby
 without its having been dreamed first by the
 father, she is immediately sent away & find the
 man whose Ngarpalula she is carrying as the
 husband repudiates the fatherhood of the baby.

4

since the Ngargalula do not first come to him.
The little Ngargalula remains connected with its
'spirit' until it smiles at its earthly mother.
Gradually the 'spirit' merges into the boy or girl.
Its spirit does not return to its Ngargalula booro
any more, & if it dies in youth or adolescence or old
age, its spirit, having been merged into the body
of the booro, give it has become, goes to Loomuru the
place of the dead ^{Kalbu} Jajula booro which lies beyond
the western sea. Therefore a Ngargalula can never
be a reincarnation of any ancestor (Yammunga).
Ngargalula were first in Jimbini by Yammunga
"in Yammunga tui" but they are not "Yammunga"
coming back again.

When Jelciais were seen in Yammunga tui
they also dream that Ngargalula babies came
to them, but the Ngargalula are not the reincarnation
of Jelciais, & although the ^{Kalbu} Booro laws people
were buried in their own ground, for the spirits
of all their ancestors went to Loomuru & no dead
spirit-returns from Loomuru & nothing dead
could enter Jimbini land, nothing dead, & nothing
old - it was perfect with young spirit-babies &
young bird animals all babies & all playing
in the sea on their Jimbini land & all the birds food & what
grew on Kalbu in their season, they back to Jimbini after their fruits had been eaten & came back
Joarree is the name given to the "spirit" of the
newly dead." Later, when the body has become skeleton
it is given other names, but no dead ^{Kalbu} Booro land man was ever
"re-incarnated" in Ngargalula land. Its Ngargalula once they
come above ground & claim their father, can never return
to Jimbini land again except in dreams. The little Ngargalula
enters the class into which it is born. There is no death ^{Jimbini land} again.
A Kaimera man is sleeping in the shade & a little Ngargalula
comes to him in his dream. He asks it - Yang'gee eebala joa?
(What father you?). The Ngargalula may reply "Leebear" (a
Kaimera), & it becomes at once the Booro son of its Kaimera
father, whose name is known by name - Leebear. When a Ngargalula
also, no matter where the baby is born, the place where
it was seen in the dream is its booro (ground, land, earth)
even if it is born a thousand miles away. "Woo ba
babba Kal'wara yoonjoo Kaboola" (The little baby
was only born there)

Its own booro is the dream ground which has its counterpart in some spot in the dreamer's own group area, & its individual Totems come with it from its own booro. Its 'class' Totems (Kaimera, Booroo, Paljirio or Banaka) are determined by the Class into which it enters when born, & its inherited Totems are those of its father (given sometimes during his lifetime.) Its father's Totems go away with him for a time, but the young of these Totems ^{may} become the son's Totems when his father ^{inherits} ~~ret. gov. o~~ ^{to own} ~~to own~~ Pajjalburra (porpoise) was Leeberr's Totem & when he dies, his Booroo son abstains from Pajjalburra, because all the old Pajjalburra went away with Leeberr. In the following season young Pajjalburra only were eaten.

Every Pajjala-booro man is so thoroughly familiar with every feature of hill, brook, rock, or valley in "the country of his father," that when he dreams of the Ngargalula, he easily locates its booro on some part of his own ground. The Totems he has seen on the ground may or may not be plentiful just on that-ground, but wherever such Totem (see etc) is, in the group area, that seed Totem is the Ngargalula Totem & its owner can dream its Misias on his father's group area.

There is no evidence known or remembered by the old Pajjalabooro men of any visible 'Sacred' object (such as Kalleegooroo etc) being found on any Ngargalula ground. When the father dreams, he often sees on the ground the weapons, implements, utensils etc, of his group people 'above ground,' but he never even looks for one of these 'dream' implements. ^{Concludes a dream}

When the father dreams of a girl Ngargalula - he sees on her booro the mai, & vegetable Totems, she will eventually have, & which she collects in their season. ^{but these are not important}

When asked what would happen if a girl came instead of the boy Ngargalula which the father had seen, the answer always was: "If the father sees a boy, the boy must come." ^{girl babies are often promised as wives to young men}

In the case of a betrothal before birth, if a boy happens to come instead of the girl promised, it is because the Ngargalula had not come to the father when the promise was made & when it came & was a boy Ngargalula the father couldn't change it.

Sometimes, but very rarely, Twins Ngargalula - always a boy & a girl - come to the father in his dream, but apparently Twins are rare in the North. as it is stated that "The boy will go into the mother & later on the girl will come looking for her brother" & will go into another wife of the same man.

A man may dream of Ngargalula before he is married.

A ~~Booro~~^{Kalbu} man may be staying for a time at a place some distance from his home ground, & he dreams of a Ngargalula. A short while after his dream a little bird - designated by a special name "jeera-jeera" (The generic term for small birds is beerajona) alights near him. He knows that the jeera-jeera is the "bilyoo" (Shaman's spirit?) of the Ngargalula of his dream. & he calls out to it: "Go & stay with your mother," & the bilyoo goes to the booro where his wife is, & enters inside her either through her mouth or navel.

There is a mysterious connection between a species of turtle called "Kooliba" who is the "special friend" of the Ngargalula. They are often seen playing together on the beach, & the Ngargalula is rather mischievously disposed at times. All turtle totem men are Jalngangooro (sorcerers) & there is a turtle dance in which the male & female turtle are figures, the male turtle (board) being some fifteen feet long & the female broad & shorter than the male.

A turtle totem man will see a turtle asleep on the beach & he goes over to it. & turns it on its back & then goes to camp to tell his friends of his find, but when they hurry to the beach the Kooliba (turtle) has gone, & the Jalngangooro knows that the Ngargalula has taken his friend back to the sea again.

The Queen Fish & the Queen Baby

Two Kaimira women. Wanyallin & Maruwa (oldest & youngest-sister) went out fishing one afternoon & Wanyallin caught a very curious looking fish. The Paljiri husbands of the ^{Sisters} women were not far away & the women called to them to come & see the strange fish they had caught. Wanyallin cut it open, & found the inside all brown coloured & "like a baby," so that none of them would cook or eat it - & Wanyallin threw it back into the sea.

When Maruwa's man slept the same night he dreamed he was back at the place where the strange fish had been caught. A Ngargalula came to him out of the water & followed him in his dream to his camp, where it went over to Maruwa who carried it - till it was born.

When it was born it was not only the same colour as the fish they had thrown back into the water, but it had a cut down along its breast in the same way as the opening had been made in the fish Wanyallin had caught.

The baby was born at Jir-nginngan, but its own Ngargalula bosro was that part of the sea coast where it had come to ~~the~~ its father out of the water.

It died before it had left its baby hood, for its mother feared it, & its father was ashamed of it, & the little baby was left alone & neglected in the camp, & at last it died. But when it died it did not go to Loomurn, but went inside its mother again & tugged & tore & bit at her vitals. It had changed into a "weerra ngearing neelerr" (spirit-child with sharp teeth), & its fingers were like sharp claws. It was thin like a skeleton. The Jaengangara of the mother's group was asked to take it out - & buried of the mother & burn it. & he tried & tried to do so, but its teeth & claws hung on, & would not let go, & at last its young mother died & mother & baby went to Loomurn. The father could not kill it. As it was his Ngargalula baby

The father must always dream of the Ngargalula baby before he can have any children. The mother can never dream of Ngargalula, she can only carry them when they follow their father home. + feed them + look after them until they become "Balgai" (Stage of initiation when the young boy is taken away from his mother + sisters) XX

The three countries which the Gajjala people had in Yamminga tuis were all good countries, Jimbiri which was the country of Ngargalula only - + where the young of all totems were to be found; a country where no dead could enter + from where no dead thing ever came out;

Kalboo. which is the present day ground of the living people of Gajjala booro; or Kalbu booro. (Brooms)

Koorwal - the sky. between which + Kalboo there was once a road, made of a great Kalleegoo (long curved board), but - Koorwal 'Road' was burnt - one day by some women who were travelling between Kalbu + Koorwal, + who camped halfway + lighted a fire, + the fire burnt the road, + all those who were at Koorwal had to stay there always, + those at Kalbu could never go to Koorwal again. For the women had burnt the road, those who die on Kalbu ground go to Joomoon or else come back as bad Nanjee (spirits of sulky dead) + haunt certain places on their Kalbu ground.

The story was often told in the firelight or moonlight by the old men of Kalbu land, + they always blamed the women for burning the road, + no woman can ever look up at the Kalleegoo that was burnt, + left up in Koorwal. No Kalbu (Brooms are) woman or girl comes look up at the dark spot in the Milky Way, because that was the spot where those lazy women had set down a lighted fire instead of going on to Koorwal. The old men were the custodians of all Yamminga law + custom + avoidance, + they knew those of the stars which were once men or women or boys, + why they became stars: On moonlight nights after

After a day's work hunting or fishing or food gathering
 from bush or tree or reptiles, grub, etc. & the men
 were all "filled" (Stomachs full) & the elders of the group
 would begin old tales & legends of stars & sun & moon & the
 lightning (which had a name - "Epiri") & then it, &
 all would sit or lie down & listen but then I saw
 stories were told, of mountains, tales & tales of magic
 hunting. Age old tales they had heard from their
 old grand parents & the old tales would be carried
 on by young or older listeners who had listened eagerly
 to them. All camp discussions between the old men &
 young men in various stages of initiation were to
 strictly observed. Women & children had their
 own boundary in the group, the laws of avoidance
 between women & men, & between each degree held
 by the young boys & men, the women & children
 (Jamae) always kept behind. In the Jajala area
 in Kalbar area. There was always plenty of food -
 the fish in the sea, the great birds, flying foxes -
 the fumes & feathers creatures. Every vegetable
 food had been gathered from Yamming's
 (Ancestral) land, its qualities known -
 Cannibalism was always practiced for
 the sake of human meat - was outstanding
 more especially young human meat. One night I heard
 the story of two young boys & a young man as
 the 1st period of their initiation into full manhood
 they were stalked by another group in revenge for two

1. etc.

11. b.

Their own people having killed & eaten two
 boongana. From there they were now chasing their own
 boongana. At the boongana period the hair is often
 a yard in length as it is the next stage to Maam
 boongana or Talloogun. When the hair is worn
 in a thick mat ~~to a small knot~~ ^{it is allowed to grow only}
~~at the~~ ^{at the} ~~there~~ ^{there} period of the boys ^{embellish} there
 may be two boongana. Wholes will become brothers
 in law to each other. & a great affection will exist

Amongst these others long young men,
 Two young boongana who had been resting after
 hunting - suddenly saw a group coming towards
 them. They rose instantly & raised for each two
 spears ^{helix} ^{spears} but no spears. They ran
 swiftly in great fear - kept their spears
 were getting near. All the spears to spears arrows in
 madness, one of the young boongana was trying, for a
 great affection always obtained between such boys
 the other said to him 'do you try?' he said: 'Yes, you go on
 quickly & I will stop. We will both stop & then these
 pursues were still some distance away. The young boongana
 Whorahai had been streaming behind them as they flew
 & copped & laying their spears on the ground
 on their side by side & faces their enemies ^{at} ^{at} ^{at}
 speared them & carried them away to their group -
 The long hair of boongana is greatly valued for hair
 & hair etc. which is banded shaggy ^{around} the center
 the center. The young boongana feet & hands were
 a great fear - for the enemy. ~~It was a great fear~~ ^{It was a great fear} & said don't wait the spears &
 the enemy

Pindana Ngargalula.

The Pindana people live on the east of the Jajjalaboro, in wild bush country & they could not come to the Seacoast. unless they came for barter of goods or new dances. The Pindana people has Ngargalula babies, who lives in a Ngargalula country of their own. but the Pindana Ngargalula babies were: nyimber nalma (dark haired), while the Jajjala Coast babies were lammar nalma (fair haired). The lammar nalma babies were always rubbed hard & often by their mother & grandmother; all their little bodies were greased & charcoaled (keverga charang) to make them look like their fathers, & their hair was reeraged too.

The Pindana peoples country was the Country of their Yamminga & hammo (ancestral grandparents) & it was underneath the Pindana Country that the Nyimber nalma Ngargalula lived, for a Nyimber nalma Ngargalula can never come to a Seacoast man, nor will Pindana Jimbin appear in his dreams.

Neither will a lammar nalma Ngargalula come to a Pindana man whose dream child must be dark haired, & be playing on Pindana ground;

If either a Pindana man had dreamed a proper Nyimber nalma Ngargalula & a lammar nalma baby came after he had dreamed his proper baby, the mother & baby were sent away, & the mother must find the Seacoast man who had dreamed the Ngargalula she carried. Mother & baby will return to her mother's camp. When she will be beaten & illused; & the father may either give another daughter to the Pindana man or if he has not got one, will promise one, because his daughter ~~cannot~~ had not carried the Pindana man's own Nyimber nalma Ngargalula.

If a lammar nalma Ngargalula cannot come to a Pindana man nor a Nyimber nalma baby to a Seacoast man, a man may dream of a Ngargalula that does not belong to his own children's Class Division. It has sometimes happened that a Ngargalula will come who is of a class differing from the children of the

C 11.
These enemies who
who speak there comes down a man of
the first speakers had the choice - Doctors of the
bodies ~~the~~ brain blood - a heart blood or kidney
There are great desires of the kidneys. When a man
lets the kidneys of the man he kills he ~~possesses~~ the kidney
strength of that man as well as his own

.. it is then ^{to} be ^{as} each man
.. of the meat, but

man who dreamed him, & to whom he came as Ngarpalula. The following story illustrates this.

Wandagara was a Banaka, & one day he was sleeping beside a spring near Weerraginmarri, when he dreamed he was at Jirnginngan & a Ngarpalula came to him there.

Wandagara said "Yang-gee eebala josa" (Who or what is your father?) The Ngarpalula said "Paljari, my father belongs to Maljarragoon water."

Wandagara knew that Maljarragoon belonged to a man named Leeber, who was often called (as was the custom) by the name of his birth group.

Now Leeber was a Paljari & therefore the Ngarpalula was a Banaka, & the wooba babbusa (little brother) of Wandagara. The Ngarpalula however followed him home & was carried by his wife & by & by the baby was born & must enter the Class Paljari as his father who dreamed him was a Banaka.

Some time after the baby was born & when he could walk, Wandagara met Maljarragoon (Leeber) at a big ceremony, & Wandagara said, showing his boy to Leeber, "Jee a jona walla, ngana lainbi joo" (That is your Ngarpalula son I stole him from you). Maljarragoon looked at the boy & said, "He is Paljari now & I cannot take him back from you," & as he watched the little boy running round among his boy playmates, Maljarragoon saw "He is not like me, he is like you, like your walk, I see him walk like you." (Maalo ngai ngooroo, jee a ngooroo nyemini; jee a ngooroo marrain; nganyala jinna marrain) And so the boy remained a Paljari & stayed with his Banaka father, & by & by when he grew up he was given a Kamiera girl for his wife & his Ngarpalula children were Banaka like his own father.

Wandagara's own Ngarpalula jal-nga (Totem) was the Kaalibal (Turtle), for his father had seen him playing with the Kaalibal on the beach.

When the Ngarpalula comes to the man in his dream, the little spirit-baby knows all about the class divisions & it will give the man it comes to the proper title of relationship between them. Yet Wandara

is born it goes into the division that the father
 other children belong to.

Dreaming of the Ngargalula - is called booganni
 The Ngargalula walk about Jimbui, but the man can
 only see them in his dreams. The Jimbui booro is the
 same as the Kalbu booro, but only the Jimbui booro
 is Ngargalula country only.

The foods that the Ngargalula ~~are~~ given are on the
 Jimbui ground, but when the boy is a man & dreams
 his Totems these will grow & multiply on the Kalbu
 land because the boy dreams their increase & then
 they must come up for they are his Ngargalula Totems.

All men who dream of Ngargalula must have
 a "kanjee" (a soul spirit - a something spiritual &
 invisible that we in our civilization have still
 no true name for.)

There is another "kanjee" which is the spirit of the
 lightning & a sorcerer can catch hold of the
 (kanjee) wal'ngere (lightning) & hold it down,
 then the lightning won't hurt anybody.

Yet another "kanjee" & an evil one is the spirit of a
 dead native who instead of going to Loomwen
 the home of the dead Jajjala Jerec. returns from
 "halfway" & finds a large shady tree, & under its
 thick branches he will ~~live~~ remain to haunt
 the people of the booro. He returns to do evil
 always - & the places that he haunts must be avoided
 by the young people always. This kanjee lives
 too in the thunder & lightning & burns trees down.
 He is also in caves & rocks & springs & many other
 places; all which must be avoided by men women & children.

The kanjee that men have & that enables them to see
 Jimbui land & the Ngargalula in their dreams goes
 back to its own "home" when they die. The kanjee that
 gives the man power to dream his Ngargalula babies
 will remain always on the same ground as the man
 who had kanjee & dreamed Ngargalula, but the kanjee
 does not go to Jimbui land
 Lecher's kanjee went back to Lecher's booro (ground) "Jajjala
 walning".

The "Kangie" lightning is Wal'ingē-ree, Wal'ingē'ree
The "Kangie" Thunder's voice is Nai-a.

When Billings died his kangie (spirit; 'spiritual possession')
went back to its nyera wa (cave). The kangie returned to its
home. All the kangie ('spirit?') of the men who dreamed
these ngargalula babies & who had their special personal
kangie - returned to their kangie home. Which is always
in the man's booros (ground)

If a man is not married & he dreams of a ngargalula
but does not marry, his brothers may pick up ~~at~~ his
ngargalula some time, as the ngargalula keeps to its own
booros. A Jajjala (Braunonia) man cannot dream of a Pudu
ngargalula. but he can dream one from the coastal area
from near Ngallema (Peebanna) to Nyool-nyool. (Beagle Bay)
& towards Derby. (Proprietary area).

There are no special kangie in those places where the
women or children have been turned into stone. The
kangie or ngargalula does not frequent these places.
Kangie will not hurt laana booros (home people)
ngargalula merges into the boy & man & is no more ngargalula.
When a man is dying his kangie goes away from him
back to its own booros. Which is also on the man's booros.
Kangie was a "Yamminga womba" (Ancestral man) at one
time

Kangie is left handed. (ngalgarraman) & a Jajnga nyooos
(sorcerer) stops the lightning with his left hand.
All the time the woman is carrying the ngargalula. it goes
to & fro on its booros (Jimbii). Moolya gurka (baby just born)
Yeegana Jandao (pregnant woman)

(obtained from Folio 25. No. Wash Section)

A man has no ranjee if he doesn't dream of a baby ngar-galula. Wabbingan has no ranjee; Armitak got a ranjee.

Lanberrjin - birthmark

When they catch the wallee is the baby's booroo. Sometimes the baby will be marked in the same way as they marked or speared the wallee.

Eeballa bulluk, a sort of hallucination in which you think you see someone coming or passing. You look and there's no one - that is eeballa bulluk.

Ngammuk eeballabulluk (Ngamnee, my eyes) - Something crossed my eyes.

Joca nyimmin (You see with) your eyes.

If your right or left shoulder quivers, your eebala is talking about you, also your tharloo who is Kaimera, you, of course, being Boorong.

If your mother, mother's brother, and tchallungoo are talking, your heart and stomach quiver.

Your nimala (upper arm) (right or left) quivering means your mother and sister are talking about you.

The ngargalula booroo is jimbin, beneath or under the ground, and all the animal and vegetable totems given to the child are first seen in the dream on the jimbin booroo, which is the booroo of all jalnga.

The totems which the ngargalula of the jimbin booroo brings with it, or shows to its father in the dream, need not necessarily grow upon or belong to the ground above the jimbin which becomes the baby's booroo, but wherever these totems are on the baby's father's territory, the boy can sing or dream their increase; he is responsible for their plenty in due season.

Beedaboogan is Billinge's ngargalula booroo. Beneath this booroo (jimbin) are all the wallee and mai jalnga and the weapons belonging to him when he was ngargalula. Above the ground (Kalboo) the mai which his father saw on the jimbin booroo does not grow, but in the immediate neighbourhood the waljoora (native bean) grows and Billinge is responsible for its increase. He does not sing the increase of the waljooroo, he only dreams that he chews it and spreads it abroad and sometimes walks along the jimbin maggoor and throws a handful all about. Many of the vegetable and animal totems are only dreamed by the persons whose totems they are; songs are sung for some totems, but every totem is not sung. For instance, Billinge had a nyeerrwa (cave), beelarra (spring), neeburda (shellfish), jooka (mudfish) and beedee (sea) as his jalnga, all given him by his father, his sea totemship was by inheritance since he was a seacoast native, but none of these totems had any songs connected with them. Everyone must, however, dream the increase of their totems, otherwise these will not be plentiful, and the persons responsible for them will be censured for their neglect to provide a sufficiency of such totemic animal or plant.

Amongst the coastal (Nor' West) natives, no totem ceremonies accompany their songs for the increase, nor is there a dream totem ceremony beyond that of chewing and scattering

the mai about the dream ground. The only exception is with the jeerungoo and beeloorn mai.

The booroo (ground) where the ngargalula came to the father, belongs to the child, the jalnga (totem) that was seen either in its hand, or in the vicinity of its booroo, is its personal totem which will be neither that of its father or mother. The child if a Boorong will have the Tchallingmer as its Class totem. The father gives it many other personal totems of certain marked features in the dream country between the ngargalula booroo and his own camp and when the father dies, the boy inherits his food totens. The mother gives the boy nothing.

Women may have personal totems which they brought with them as ngargalula or which their fathers will have dreamed and given them, and they may dream the increase of these, if they are edible totems, and they may also have a share in the dead father's totems, but in general women appear to have no status whatever amongst the Northern group, except during wallungarree time, when the mother-in-law is allowed deliberately to infringe the law of avoidance of her son-in-law. No women appear to take any prominent part in any ceremony in which wallee totemic songs are sung, though in certain ceremonies, women and children are included, and there are also mirrooroo women (women possessing the power of magic) but there are not many of these amongst the seacoast natives, and their mirrooroo qualities are not transmitted. They are more numerous amongst the pindana natives.

Wocba babba kalwara

Yoonjoo kabboola

Little fellow only born there.

When a man is dying, his ranjee and jalnga go away from him.

The noise they make when leaving him is called mittooroo.

Ranjee belongs to lightning. One ranjee follows the rain, is the spirit of the rain and lightning. Another ranjee is

ngargalula ranjee babba. If Billinge died, his ranjee would go to Wallaning or Jajjala. Ranjee and ngargalula are together

on the Koojangeeroo. When Maggundee was in Perth, two ngargalula came to see him, a boy and a girl. They are not born yet, they came as ngargalula to see him. If Maggundee died, without being married, these ngargalula might go to his brother.

Ranjee go to their own booroo when the man dies. Ranjee was a Yamminga womba at one time. You can dream ngargalula without having children. You hear them crying in your dream.

The lightning ranjee is like a womba sometimes.

The ngargalula booroo is its own, not his Yamminga booroo. My ranjee won't go into another womba, when I am sick they go away. If I linger a long time, they come and see me. No one knows where the ranjee came from, my ranjee goes back to some spot if it is koojangeeroo he will stay there and if pindana he'll stay in it.

Ranjee makes the thunder and lightning.

Wabbingan has got no ngargalula.

There's a ranjee belonging to lightning and a ranjee belonging to ngargalula.

Ranjee is lefthanded (ngalgarraman); jalngangeeroo will stop the lightning ranjee with his left hand, also ranjee bringing ngargalula comes sometimes like a bird. The womba see the bird and then that night they dream of ngargalula. You can't see your ranjee until you are big enough to dream of ngargalula.

A Jajjala man could get a Weeraginmarree woman or a Loomungin woman or a Thalgoogupil.

I read some of Spencer and Gillen's totem origins and he said that his wife would go over to a goombara bush and bring forth a bob-tailed iguana.

Yandal ngooroo, native almonds

Goornkala, a species of seed

Leeberr's "group" ground stretched from Willie Creek, Weeraginmarree, to Weerara Creek, and Jajjala, Walning (Point north of Broome district where the sea breaks into "smoky foam")

Moorrjal winning ngabboo, Manjarrman, Minnaring, baaloo brook.

Almost from South of Beagle Bay to within a few miles of Broome.

Wonganada, a small river between Beagle Bay and Broome in Milarra's country. Milarra is a Boorong and a "babbula" to us.

A Jajjala man could get a Weeraginmarree woman or a Loomungin woman for a Thalogoogupil.

I read some of Spencer and Gillen's totem origins and he said that his wife would go over to a goombara bush and bring forth a bob-tailed iguana.

Yandal ngooroo, native almonds

Goorngala, a species of seed

Leberr's "group" ground stretched from Willie Creek, Weeraginmarree, to Weerara Creek, and Jajjala, Walning (Point north of Broome district where the sea breaks into "smoky foam")

Moorrjal winning ngabboc, Manjarrman, Minnaring, baaloo brook.

Almost from South of Beagle Bay to within a few miles of Broome.

Wonganada, a small river between Beagle Bay and Broome in Milarra's country. Milarra is a Boorong and a "babbula" to us.

A man has no ranjee if he doesn't dream of a baby ngar-galula. Wabbingan has no ranjee; Armitck got a ranjee.

Lanberrjin - birthmark

When they catch the wallee is the baby's booroo. Sometimes the baby will be marked in the same way as they marked or speared the wallee.

Eeballa bulluk, a sort of hallucination in which you think you see someone coming or passing. You look and there's no one - that is eeballa bulluk.

Ngammuk eeballabulluk (Ngamnee, my eyes) = Something crossed my eyes.

Joca nyimmin (You see with) your eyes.

If your right or left shoulder quivers, your eebala is talking about you, also your tharloo who is Kaimera, you, of course, being Boorong.

If your mother, mother's brother, and tehallungoo are talking, your heart and stomach quiver.

Your nimala (upper arm) (right or left) quivering means your mother and sister are talking about you.

Leeberr's ranjee went back to Leeberr's booroo.

The ranjee lightning is Walngeree.

The ranjee thunder is Naia.

When Billingee died his ranjee went back to its came.

All the ranjee of the men who dreamed their Ngargalula babies and who had these special personal ranjee returned to their ranjee home which is always in the man's booroo.

If a man is not married and he dreams of a Ngargalula but dies unmarried, his brothers may pick up his Ngargalula some time as the Ngargalula keeps to its own booroo. A Jajjala man cannot dream of a Pindana but he can dream one from the coastal area to Beagle Bay and towards Derby.

There are no special ranjee in those places where the women and children have been turned into stone. The ranjee or Ngargalula does not visit these places. Ranjee will not hurt home people. Ngargalula merges into the boy or man and is no more Ngargalula.

When a man is dying his ranjee goes away from him back to its own booroo which is also on the man's booroo.

Ranjee is left handed and a sorcerer stops the lightning with his left hand.

All the time the woman is carrying the Ngargalula it goes to and fro on its Jimbin.

The Booroo country was the only ground they could see and hunt over and live on, but it was a great country to live in. Yamminga had filled the seas with fish for them and the land with foods and plants and seeds. Great carpet snakes lived their too and they were all happy and contented because of the good foods, and also because of the turtles, porpoises and fish that lived in the sea and every day the girls, mothers and grandmothers went out hunting. Every evening they returned with their little wooden bowls full of good things for their men to eat. That was the food law for the women and girls to hunt and bring home these roots and small fish or spear large birds and animals living in Jajjala country. The young boys went with their fathers or uncles or stayed home with the grandfathers. All the little boys and girls learned from their mothers and fathers how to find the good food.

As in the south the Northern natives believe that there are three territories : Koorwal, Kalbu and Jimbin.

There is no evidence that the thunder and lightning ranjee ever belonged to the sky men.

There were three kinds of Ranjee.

1. The invisible ranjee spirit or soul which is inside him and enables him to dream of Ngargalula.
2. The ranjee or spirit of thunder and lightning which may take male or female shape. The male controls the lightning and the female the thunder. Sometimes more than one ranjee will be seen in the lightning.
3. The ranjee or spirit of a dead native which instead of going to Loomurn sits in its own ground haunting certain places.

Then there is the sulky ranjee and there is no water where the sulky jandu ranjee sits down.