

LEEBERR, A GREAT SORCERER

One day Leeberr, who was a Jajjala district native, went from Jajjala to Beedaboogan to hunt. He found plenty game, and made a fire by splitting a piece of the ngalleemoon-gal tree, putting some dried marra (grass) in the opening he had made, and then sawing it across the split part with a sharpened piece of hard wood which he had carried in his hair for the purpose so that very soon smoke came and then fire. He cooked some of the food he had caught, ate it and lay down for a little sleep before returning to Jajjala. While Leeberr slept he dreamed that a ngargalula (spirit baby) who was white haired, and was not black, but brown-coloured, came to him and sat down beside him. In his dream he said to the ngargalula, "Who is your father?" The ngargalula replied, "Kaimera, I am Boorong and you are my eebala (father)." In his dream he saw the ngargalula following him home to his camp where his wife was. The ngargalula entered her and by and by a baby was born at Jajjala which was the ngargalula Leeberr had seen in his dream at Beedaboogan. The baby was not black when it was born, but reerrga (charcoal) was rubbed on it until it looked like black. Although the real baby was born at Jajjala, Beedaboogan was its own ground, for it was there the ngargalula had come to Leeberr. Leeberr called his son Bilingi after a "far-away father's brother." All the places between Beedaboogan and Jajjala where the ngargalula had followed Leeberr were the jalnga (totems) of Bilingi, nyeerrwa (rock caves), koombara (rocks), bidi (sea), jooka (mudfish) and neeburda (oysters), for Leeberr was a koojangeeroo, or seacoast man.

When the ngargalula "sat down" beside Leeberr it had flowers of the waljuru (long bean) in its hand, and the waljuru was the ngargalula totem which Bilingi was able to make plentiful and therefore give more vegetable food to the women of his family. While Bilingi was a tiny baby he was still ngargalula, but when he grew out of his wee babyhood he was "no more ngargalula". When he grew up he dreamed he was on his own ngargalula ground, and he picked up the bean he saw

there and bit it and spat the pieces all round and about him. Then a great deal of bean came up, and after that first dream he always dreamed its increase.

When Bilingi died, he went westward over the sea to the place called Loomurn where all the old seacoast natives go. He could not go back to his ngargalula ground, for nothing dead can ever go "jimbin", which is where the ngargalula ground is, under the land and under the sea where there is bush and plain and water and food and where the ngargalula and totems live and where nothing ever dies. When Bilingi died the bean went away from Beedaboogan where it had been so plentiful, for the totem goes away with the dead man.