

THE COUNTRY OF THE SPIRIT BABIES.

When I was a ^{very} little girl, and that is a long time ago, some "grown-ups" must have told me ~~a~~ fairy stories which I loved, because I was a lonely child and wanted company to play with. All the stories

~~to~~ ^{to} me were of fairy children or fairy animals and birds and ^{Fairy trees} wolves and things that were nice to every child who was a good child, who never hurt any of ^{the} little creatures ^{that} loved them. I ~~was~~ taken

^{There were} ~~to~~ haunted bushes and lovely little flowereing hollows ⁱⁿ that were 'fairies' playgrounds where fairies might be seen sometimes by a little girl, who loved ^{all} little birds and animals ^{didn't} ~~and~~ ^{never} ~~hunt~~ ^{them}.

Our ^{dear} beloved Homeland which the "grown-up", ^{called} ~~Great~~ Britain, has little fairy places all over it. A place called "Cornwall" was full of ^{magic hawthorn bushes, + caves which must be shunned of little girls & boys,} ~~the~~ and other places called Wales, Scotland and Ireland, and the ^{island} ~~land~~ of the Man who had ^{wonderful} ~~three~~ feet, and many "hidey" places where little creatures only came out ~~to see me~~ in the Moonlight.

I was never afraid to go and look for them but I never saw any of them, though the stories about them were always entrancing to me. They always came to me in dreams and after when I was being told a story, sitting by the window in the moonlight, I would see something floating or flying about, ^{and} ~~or~~ someone would say "they all love the moon and play about in her light." ^{but} ~~I~~ could only think I saw the shadow of their little wings.

All sorts of little fairy creatures were to be seen by children, and stories of fairy tales were kept in the minds and hearts of the "grown-ups" ^{who had heard the stories from their dear mother + grandmothers} and I know if you were to go to-day to a Welsh place, called by a big name, "Peumaumawr", there will be a little Welsh woman, very, very, old ^{(who will be wearing} ~~and wearing~~ a darling little white cap on ~~top of~~ her head and on top of the cap ^{she has} ~~wearing~~ a big black hat; ^{and} she will welcome you by saying ^{githae-g-guk} "Sithaeiduk", which means "how do you do", and you will say "thank you", ^{gith' ex' ee' duk} and I am sure, if you ask her ^{very} nicely she will tell you a fairy story that she had been told when she was a little child like you.

If you love fairy stories ~~as I did~~, you will always listen to them even when you are growing old. And that is how I learnt this beautiful story of the little fairy black babies of their own land in the North West of this great land of Australia that British people found for England. ^{the story} It was told to me by Billingsgi, whose father, Leilzua, owns the big area that is now known as the "Broome" area, north

2. Billinggi

Billinggi was a Spirit Baby of "Jimbin"^{Broome}, a fairy land ^{that} was owned by little Spirit Babies called "Ngargalulla". In this ^{Jimbin} country the babies lived with all their little brothers and sisters, + fairy birds, + animals, + fishes, floweres and trees. Billing'gi was a little Ngargalulla baby there, ~~all Jimbin land belonged to the Ngargalulla~~

Grown-ups call Billinggi's people "the black or dark people of ^{Broome} North West Australia". Billinggi's ^{people} lived in the ^{place} which white people call "Broome", but his ^{own} baby land was ~~the~~ ^{at the land} ~~dreamland~~ ^{Ngargalulla Country} that all the little black babies came from and which ^{they} ~~is~~ called Jimbin. No black ^{man}

^{grown up} ~~can~~ see Jimbin except in dreams because the Babyland ^{is} underneath the ground, ~~it belongs to all the little black baby spirits~~ ^{belonged to little Ngargalulla babies plus all dark}

In the "Yammings" time of long, long ago ^{there were} three countries in Jajjala, ~~the area which white people now call "Broome"~~ ^{by the great deep sea for his people}

There was the "sky" country (Koorrwal), the "ground" country (Kalbu) and the "underground" country (Jimbin), and it is of the Jimbin ^{country} ~~that~~ this story ^{was told me by Billinggi} tells. ^{who has once been a little Ngargalulla baby}

Jimbin was the beautiful home of ^{all little baby} ~~the~~ (Spirits, ^{which were called} babies - "Ngargalulla" - and of all young baby animals, baby birds and baby ^{fishes} plants. There were little hills, + plains, + rivers and murmuring streams and lovely trees, flowers and grasses, + seeds, and fruits, + ~~by~~ the little streams and pools the Ngargalulla sat and played with each other and with the tiny fishes and crabs and all the little creatures living along the banks, and all along the banks grew floweres and sweet smelling baby bushes.

~~The~~ The floweres and sweet smelling plants opened their leaves and leaned down to touch the babies as they floated down the stream. All the little birds sang and called to the Ngargalulla and they ^{could} ~~would~~ go a sit with the birds on the tree branches, or hide among the thickly leaved shrubs. The birds, + tiny animals, and reptiles would play with each other among the leaves and the Ngargalulla would float with the ^{little sea birds} ~~leaves~~ along the creeks and streams, + When Ngargalulla came to the sea the little sea creatures came up to them and ^{swam} ~~pondled~~

^{for} ~~with~~ them, ~~and~~ nothing ever hurt the Ngargalulla or the birds or animals, ~~for~~ ^{no} ~~anger,~~ nor ^{pain} ~~hurt~~ of any ~~kind~~ or death, ever came to Jimbin. ^{the fairy babies then}

There were no dark nights in Ngargalulla land. The sun, moon and stoars sat down with the ^{Ngargalulla} babies, and the little snakes, reptiles and turtles and all the sea creatures ^{played little sea games with them} ~~played~~ the little spirit babies.

No grown-ups from ^{Kalbu} ~~the~~ ^{Jajjala} ~~Broome~~ (earth country) could visit Jimbin ^{Bascoo} ~~except~~ in dreams. When ^{Jajjala} ~~the~~ ^{Ngargalulla} ~~Broome~~ men dreamed of Jimbin ^{land}

in their dream

they saw the babies playing with ~~the~~ land and sea creatures - going down with them to the bottom of the sea and floating among the deep sea fishes and the babies would stroke their little deep sea friends and swim with them. A little Ngargalula would join the porpoises and turtles in their play in the sea or on the beach and the birds would come and join the groups on the sea-beaches and ~~and~~ ^{wave} their little Ngargalula friends to come and rest with them in the ~~the~~ shady branches, and Ngargalula and the birds would play at chasing each other round the flowers and the flowers would ~~lean~~ ^{all} lean over and touch ~~their~~ ^{the} little baby friends. ~~the little crabs~~ ^{the little crabs} would come up to their ~~little baby friends~~ ^{to play with them on the beach}

Ngargalula

Jimbin was filled with Spirit babies and flowers, ~~plants~~ ^{plants} and all the young ~~of~~ ^{the} edible foods of tree and bush that grew in ^{the land of their fathers} "Jajjala" ^{Boeroo} "country above them. When the flowers and all edible foods ~~stoped~~ ^{stopped} growing in ~~Boeroo~~ ^{Boeroo} land they all went down to Jimbin land ~~and~~ until it was time to go up to ~~Boeroo~~ ^{Boeroo} land again. The little Ngargalula could always see ~~the~~ ^{the} land for they were spirit babies

and were free to go everywhere, ^{in the sky} under the sea, in all the trees and all around about, ~~but~~ ^{the} grown-up man could only see Jimbin in ~~his~~ ^{his} dreams. Every grown-up person in Broome was once a Ngargalula, belonging to Jimbin-land and all the little Ngargalula knew all this, and knew all the grown-ups in Broome. When the

Ngargalula wanted to be a real ~~person~~ ^{earth baby he} they would go up ~~and they would~~ ^{to Jajjala, Jajjala} and always ~~choose~~ ^{choose} their own father, and ~~to~~ ^{to} their real father in his dream. The Boeroo man was, perhaps, sleeping under a tree and in his dream he saw a little Ngargalula standing close to him, and he said,

"Who is your father", and the Ngargalula said "You are my father". Then the man ~~would~~ ^{he} look round the place where the Ngargalula was standing

and he would see some ^{some} good edible foods or some young ~~animal or vegetable~~ ^{animal or vegetable}. The ~~dreamer~~ ^{father} would remember everything he ~~saw~~ ^{saw} round and about and while he was noticing all these things, Ngargalula would go over to where his future earthly mother ~~lay~~ ^{was} asleep and going inside her he ~~was~~ ^{is} carried by her until by and by he was born in Broome, a little ~~dark baby~~ ^{dark baby}.

For a little while after he was born he remained a Ngargalula, until ~~one day~~ ^{one day} he smiles at his mother, and then he ~~was~~ ^{is} no more, but a wee little ~~dark baby~~ ^{dark baby}.

All the things his father saw round and about the Ngargalula in his dreams ~~become~~ ^{belong to the little baby} his Ngargalula ~~to~~ ^{to}.

Ngargalula (2 "u" lulla)

own spirit babies & wishes to go to Jajjala

Jajjala 4
Jajjala Boorong

His father know where these things ~~were~~ ^{are} plentiful in ~~the~~ ^{in my dream} part of Boorong.
~~He~~ ^{he says} said those things I saw when Ngargalula came to me, are all my little son's ^{jal-nga} ~~totems~~ and by and by when he is a big man he will dream the increase of all his ^{grown up respects} ~~edible~~ ^{foods} because that is the spirit power that every little spirit baby brings with it from Ngargalula land to its earthly home, ~~x~~ ^{To dream the increase of his jal-nga food.}

When Ngargalula grew up to manhood and dreaming time he dreams the increase of his ^{jal-nga foods} ~~totems~~ and no-one else ^{can} ~~could~~ dream ^{how things} but himself ~~because~~ ^{for} they belonged to his ^{own} baby-ground, ^{and} had been seen there by his ^{own} father whom he had chosen. If his ^{jal-nga} ~~totems~~ were a favourite food of his ^{father's} people they would eat and eat and come to him and say "dream more, dream more" so that they could have plenty of it. If ^{his} ~~the~~ Ngargalula ^{jal-nga} ~~totem~~ were some specially liked seed he would dream he was in Jimbin land again sitting near his ^{jal-nga} ~~totem~~ and he would pluck the seeds and chewing ^{or fruit or fruit-a vegetable} them would scatter ^{And by by} all about him. When his people and friends saw beautiful rays coming from the setting sun they would laugh happily and say "Yeergili seeds will be many". No little Ngargalula who became an earth boy or girl ever hurt their Ngargalula ^{jal-nga flowers or fruit} ~~totems~~ or the young of ^{any} animals, birds or reptiles, and so their ^{jal-nga} ~~totem~~ foods were always plentiful.

~~But no~~ ^{Malejjala men} man could dream of a Ngargalula baby unless he ^{had} ~~possessed~~ a "ranjee" ("spirit", "soul") within himself, and no man could claim a baby ^{as} ~~of~~ his own if he did not dream the Ngargalula came to him in his dreams.

When Wallungan ^{of the Jajjala Boorong} ~~of the Jajjala Boorong~~ accompanied a white man from ^{Jajjala Boorong} ~~Jajjala~~ to Perth, in the early days of the white man's coming ^{to Australia}, he dreamed while in Perth that a Ngargalula came to him ^{and} told him he was his father, and Wallungan looked around in his dream and saw a great lot of ^{Jajjala} Wanjulain (long edible bean) ^{growing} near the Ngargalula. When he returned to ^{Boorong Jajjala} ~~Jajjala Boorong~~ some years later he knew the little boy his woman ^{had} ~~carried~~ was his ^{own} ~~man~~ Ngargalula dream baby.

All the Ngargalula babies know all about their ^{Jajjala's} ~~Jimbin~~ laws and avoidances and ^{jal-nga} ~~totems~~ while they ^{are} ~~were~~ Ngargalula, ~~no~~ ^{is a} Ngargalula ever ^{man} comes ~~to~~ the wrong father. If the dreaming man ^{is a} ~~was~~ Boorong ^{man} Ngargalula ^{will say} said, "I am 'Kaimera' and you are my father" and if the dreaming man ^{is a} ~~is~~ ^{will say} Kaimera (the little Ngargalula ^{said} "I am a Boorong and you are my Kaimera father", for Kaimera and Boorong ^{are father} ~~were~~ fathers and sons for ever.

The ^{Jajjala} ~~Boorong~~ ^{man's} laws were very strict - & if any man broke these laws they were ~~killed~~ ^{by their brothers}.

If the dreaming man ^{sees a} ~~saw~~ Ngargalula on the sea beach he ^{looks} ~~looked~~ round and about, ~~and while he looks~~ ^{& sees} he saw a little turtle or porpoise come up and play with the little Ngargalula, ~~and the man would say~~ "They are ^{my} ~~my boy's~~ ^{Jal-nga} Ngargalula's ~~totems~~."

leave this out
 Baby Ngargalula could see their brothers and sisters who had gone up to earth before ^{them} ~~him~~ but they could not see him because he was a Ngargalula, and he would go inside their mother and if he had chosen a Boorong ^{woman} father his mother would be a Banaka and he would be a Kaimera baby. If he was a Boorong Ngargalula then he ^{would} ~~comes~~ to his Kaimera ^{in his dream} father, and goes inside a Paljan mother.

Many Ngargalula babies came to ^{their fathers' fathers in dreams} ~~Kalbu land~~ for the Jajjala booroo men kept their straight marriage laws, ~~and lived good lives.~~

Every ~~Kalbu~~ man knew that if he broke the strict marriage laws that had come down to his people from far off "Yamminga time" he would be killed by his brothers or his father, for breaking their great marriage laws. Even if he ran a long way away with the wrong woman and found some distant ^{waters} ~~places~~ to sit down beside, no Ngargalula baby would ever come to him in his dreams and he would be thrown away by his ~~Kalbu land~~ people for ever. The babies that might come to him would be "picked up ^{babies} ~~from~~ anywhere" and they could have no ^{Jal-nga} ~~totems~~ unless he gave them a ^{Jal-nga in} ~~totem~~ from the strange ~~laws of the~~ new country he had fled to.

alphus
~~Kalbu land~~ ^{Boorong Jajjala} boys had to ^{live} ~~pass~~ through ^{many} ~~nine~~ trying period before they became ^{"real men"} ~~full men~~ like their fathers. During these ^{years} ~~stages~~ they were separated from their ^{young} ~~brothers~~ and sisters and mothers and were always learning the laws and ^{prohibitions, Jal-nga} ~~avoidances~~, ^{all the} ~~responsibilities~~ of ^{Boorong men} ~~Kalbu land~~ men, and ^{their} ~~superiority~~ over all women.

Every one of these ^{long} ~~nine~~ periods had its own special lessons to be learned, ^{by the boy} and at one period of his probation the young learner was given a sacred ^{emblem} ~~board~~ called "Kalleegooroo", ^{a long flat board} carved with Yamminga markings and with some special totem mark that his father had seen ^{in his dreams} when the little spirit baby came to him. ^(It would be a little Kalleegooroo that he ever carry & hide) The boy kept it with him night and day in his periods of solitude and the spirit within the board protected him always. The Kalleegooroo must never be seen by women or children.

A great moment came when as a young man he first dreamed of his Ngargalula-booroo and saw the babies playing round and about. When he told his dream to his grandfather, the old man knew his grandson has a ranjee (soul, spirit) and was a worthy booroo man.

By and by when all his probation period was over and he was a fully initiated man, ("Thalloorgurra") the little Ngargalula girl babies who had come to their fathers in dreams and had been born into Kalbu-land and had been betrothed to him would be grown up and given over to him. He would again dream of his Ngargalula country and a baby would come and say, "I am Boorong and you are my Kaimera father." The Kalleegooroo or sacred board that the boy was given to comfort his solitude had a great history, which he learned when he became a man. It was a great, great long Kalleegooroo that had been sent up from earth land to sky land to make a road so that Kalbu man and woman and children could go along the road from earth to sky and back again. Along this road they travelled but the women and children did not know that it was a Kalleegooroo road. They went to and fro but always reached Kalbu before the sun had set. One day some women and children were going to sky land but they were lazy and walked and sat and walked a little and then they saw that the sun was setting and they were afraid to go further so they sat down and lighted a fire on the road. The fire they made burnt the Kalleegooroo so that the road no longer was there and those who were in the sky land had to remain there always and those on Kalbu were also prevented from going to the sky any more. Where the Kalleegooroo road was burnt is now what white people call the "Dark spot in the Milky Way" and no young boy or girl can ever look towards that spot because it is part of the Kalleegooroo that had made the road from Koorwal to Kalbu.

X When the white man came to Jajjala-booroo all the Kalbu-land people were very frightened and though the men still dreamed and the Ngargalula came to them in their dreams it was only a little while until the Kalbu man died and went to Loormurⁿ the home of the Jajjala beyond the great sea that beats on the shores of the country that is now Broome.

Every little baby that was born in the great northern coastal area of Western Australia (Broome, Beagle Bay, Sunday Is.) was the incarnation of a spirit baby - Ngargalula- and all these coastal Ngargalula were white or fair haired and the booroo under which their country lay was also coastal country. The Sorcerers of the Kalbu people would often see the little Ngargalula playing with a turtle on the beach. The Koolibal, great turtle, was specially connected with and attached to the little Ngargalula and when a sorcerer saw a Koolibal asleep on the beach and went towards it to catch it and turn it over he would see a Ngargalula

7. *Babies of Coasa people were lammar nalma fair-haired babies of island (Pindaw) people were nyimbera-nalma black-eyed haired*
pulling the turtle back into the water.

The little Ngargalula always kept by the sea in their Jimbin home and no other babies other than ^{fair-headed hair} lammar-nalma babies were to be seen in Ngargalula land. Only men could see them, no woman could see Ngargalula land, she only carried the baby who had chosen its own father and she only knows that he has seen the Ngargalula when she is conscious of its presence within her.

Should it happen that the woman carries a baby without its having been dreamed first by the father she is immediately sent away to find the man whose Ngargalula she is carrying, as the husband repudiates the fatherhood of the baby since the Ngargalula did not first come to him.

The little Ngargalula remains a spirit baby until it smiles at its earthly mother. Gradually the spirit merges into the boy or girl. This spirit does not return to its Ngargalula land any more and if it dies in youth or adolescence or old age its spirit goes to Loomurn, the place of the dead Jajjala ~~booro~~ which lies beyond the western sea. Therefore a Ngargalula can never be a re-incarnation of any ancestor. Ngargalula were put in Jimbin by Yamminga in Yamminga time but they were not Yamminga ~~coming back~~.

When pelicans were men in Yamminga time they also dreamed that Ngargalula babies came to them but the Ngargalula are not the re-incarnation of pelicans. Although the Kalbu-land people were buried in their own ground the spirits of all their ancestors went to Loomurn and no dead spirit could enter Jimbin land.

"Jooarree" is the name given to the "spirit of the newly dead". Later when the body had become a skeleton it is given other names, but no dead Kalbu-land man was ever "re-incarnated" in Ngargalula land. The Ngargalula once they come above ground and claim their father can never return to Jimbin-land except in dreams. The little Ngargalula enters the class into which it is born.

A Kaimera man is sleeping in the sands and a little Ngargalula comes to him in his dreams. He asks it "Yang'gee'eebala jooa", (who is your father), the Ngargalula may reply "a Kaimera" and it becomes at once the Boorong son of its Kaimera father. Also no matter where the baby is born the place where it was seen in the dream is its booro even if it is born a thousand miles away. Its own booro is the dream ground which has its counterpart - in some spot in the dreamers own group area and is

its individual totems come with it from its own booroo. The class totems (Kaimera, Boorong, Paljeri or Banaka) are determined by the class into which it enters when born and 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 inherited totems when his father goes to Loomurn.

Pajjalburra (purpose) was Leeberr's totem and when he died his Boorong son abstained from the purpose because all the old purposes went to Leebeer. In the following season young purposes only were eaten.

Every Jajjala booroo man is so thoroughly familiar with every feature of hill, brook, rock or calley in "the country of his fathers" that when he dreams of the Ngargalula he easily locates its booroo on somepart of his own ground. The totems he has seen on the ground may not be plentiful but wherever such totem is that seed totem is the Ngargalula totem and its owner can dream its increase on his father's group area. There is no instance known or remembered by the old Jajjala-booroo men of any visible 'sacred' object 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 weapons.

When the father dreams of a girl Ngargalula he sees on the booroo the Mai (vegetable totem) she will eventually have and which she collects in their season. When asked what would happen if a girl came instead of the Boy Ngargalula which the father has seen, the answer always was if the father had seen a boy the boy must come, girl babies are often promised as wives.

In the case of a betrothal before birth, if a boy happens to come instead of the girl it is because the Ngargalula had not come to the father when the promise was made and when it came and was a boy Ngargalula the father could not change it. Sometimes but very rarely, twin Ngargalula (always a boy and 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 and later on the girl will come looking for her brother and will go inside another wife of the same man. A man may dream of Ngargalula before his is married.

A Kalbu man may be staying for a time at a place some distance from his home ground and he dreams of a Ngargalula. A short while after his dream a little bird designated by a special name "Jeera-jeera" alights near him. He knows that the Jeere-jeera is the spirit of the Ngargalula of his dream and he calls out to it: "Go and stay with your mother" and the spirit goes to the booroo where his wife is and enters inside her.

There is a mysterious connection between a species of turtle called "Koolibal" who is the special friend of the Ngargalula. They are often seen playing to-gether on the beach and the Ngargalula is rather mischievously disposed at times. All turtle totems are sorcerers and there is a turtle dance in which the male and female turtles are figured. The male turtle being about some fifteen feet long and the female broad and shorter than the male. A turtle totem man will see a turtle asleep on the beach and he goes to camp to tell his friends to come and see his find. When they hurry to the beach the Koolibal has gone and the men know that the Ngargalula has taken his friend back to the sea again.

THE QUEER FISH AND THE QUEER BABY.

Two Kaimera women, Wanjallin and Marrura, (oldest and youngest) went out fishing one afternoon and Wanjallin caught a very curious looking fish. The Paljeri husbands of the sisters were not far away and the women called out to them to come and see the strange fish they had caught. Wanjallin cut it open and found that inside was all brown coloured and like a baby so that none of them could cook or eat the fish and it was thrown back into the sea.

When Marrura's man slept that night he dreamed he was back at the place where this strange fish had been caught and a Ngargalula came to him out of the water and followed him in his dreams to his camp. The Ngargalula went over to Marrura who carried it until it was born. When it was born it was not only the same colour as the fish but it had a cut down along its breast in the same way as the opening had been made in the fish Wanjallin had caught. The baby was born at Jirnginngan, another area - but its own Ngargalula booroo was that part of the sea coast where it had come to its father out of the water.

The baby died before very long for its mother feared it and its father was ashamed of it and the little baby was left alone and neglected in the camp. But when it died it did not go to Loomurn but went back inside its mother again and tugged and tore and bit at her vitals. It had changed into a "weerra ngeering neelerr" (spirit baby with sharp teeth) and its fingers were like sharp claws and it was thin like a skeleton. The Jaengangooroo of the mother's group was asked to take the baby out and burn it. He tried and tried to do so but its teeth and claws hung on and would not let go and so at last its young mother died and so mother and 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 only carries them when they follow their father home.

The three countries which the Jajjala people had in Yamminga time were all good countries.

JIMBIN (under to earth) which was the country of Ngargalula only and where the young of all totems were to be found - a country where no dead could enter and where no dead thing ever came out.

KALBU which is the present day ground of the living people of Jajjala-booroo or Kalbu booroo (Broome)

KOORWAL - the sky country between which and Kalbu there was once a road made of a great long carved board but Koorwal road was burnt one day by some women who were travelling between Kalbu and Koorwal.

The story was often told in the firelight or moonlight by the old men of Kalbu land and they always blamed the women for burning the road.

After a man kills another and eats his kidneys he has the kidney strength of the man he has eaten as well as his own. When they had eaten to stomachs full the elders of the group would begin the old tales and legends of stars, moon and sun and lightning (which was a spirit). All would sit round and listen to these stories. These stories had been heard from the old grandparents and they would be carried on by young listeners who had listened eagerly. All camp restrictions between the old men and young men in various stages of initiation would be strictly observed. The women and children always kept behind the boundaries of the groups.

One night I heard the story of two young boongana (young men in the 7th period of their initiation). They were stalked by another group in revenge for two of their own people having been killed and eaten. At the boongana period the hair is often a yard long as it is the next stage when the hair is worn in a thick mop. These two young men who had been resting after hunting suddenly saw a group coming towards them. They rose instantly and raced for their lives. They ran and ran in great fear but still the enemy were getting nearer. All the enemy had spears in readiness. One of the young men was tiring and as a grezat affection always obtained during these periods the other man said to the tired one "Are you tired?" "Yes, you go on quickly and I will stop". "We will both stay", said the other and while their pursuers were still some distance away they sat down and rested. They sat side by side on the ground and

faced their enemies, who at once speared them and carried them away to their group. The long hair of Boongana is greatly valued for hair string which is braided. These young boongana were a great feast for the enemy.

PINDANA NGARGALULA

The Pindana people lived on the east of the Jajjala-booroo, in wild bush country and they could not come to the sea coast unless they came for barter of goods or new dances. The Pindana people had Ngargalula babies of their own who lived in a Ngargalula country of their own. These babies were dark-haired while the Jajjala coast babies were fair. The Pindana people's country was the country of their ancestral grandparents and it was underneath the Pindan country that the Ngargalula lived. A Nyimherr Nalma Ngargalula can never come to a sea-coast man neither will a sea-coast Ngargalula come to a Nyimherr Nalma. If when a Pindana man has dreamed of a proper Ngargalula and a fair-haired baby came to the mother, both mother and baby were sent away and the mother must find the sea-coast man who had dreamed of the Ngargalula she carried. Mother and baby will again return to their own camp where she will be beaten and ill used and the father may either give another daughter to the Pindana man or if he has not got one will promise one because his daughter had not carried her man's own Ngargalula.

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 different class. The following story illustrates this.

Wandagara was a Banaka and one day he was sleeping beside a spring near Weerraginmarri, when he dreamed he was at Jirnginnanand the Ngargalula came to him. Wandagara said "who or what is your father?" the Ngargalula said "Paljeri, my father belonged to Maljarragoon Water" Wandagara knew that Maljarragoon belonged to a man named Leeberr, who was called by the name of his birth ground. Now Leeberr was a Paljeri and therefore the Ngargalula was a Banaka and the little brother of Wandagara. The Ngargalula however followed him home and was carried by his wife and by and by the baby was born and must enter the class Paljeri as his father who dreamed him was a Banaka.

Sometime after the baby was born and when he could walk Wandagara met Leeberr at a big ceremony and Wandagara said, showing his boy to Leeberr "That is your Ngargalula baby, I stole him from you". Leeberr looked at the boy and said "He is Paljeri now and I cannot take him back from you". and as he watched the little boy running round among his playmates he said

"He is not like me, He is like you, I see him walk like you."

And so the boy remains a Paljeri and stayed with his Banaka father and by and by when he grows up he was given a Kaimera girl for his wife and his Ngargalula children were Banaka like his own father.

Wandagara's own Ngargalula totem was the Koolibal (turtle) for his father had seen him playing with the Koolibal on the beach. When the Ngargalula comes to the man in his dreams the little spirit baby know all about the class divisions and it will give the man it comes to the proper title of relationship between them. Yet when it is born it goes into the division that the father's other children belong. Dreaming of the Ngargalula is called Boorgarri. The Ngargalula walk about Jimbin but the man can only see them in dreams.

The foods that the Ngargalula is given are on the Jimbin ground but when the boy is a man and dreams his totems these will grow and multiply on the Kalbu land ground because the boy dreams their increase and they must come up for they are his Ngargalula totems.

All men who dream of Ngarglula must have a ranjee (soul). There is another ranjee which is the spirit of the lightning and a sorcerer can catch hold of the lightning and hold it and only then the lightning will not hurt any one.

Yet another ranjee and an evil one is the Spirit of the dead native whom, instead of going to Loomurn the home of the dead people, returns halfway and finds a large shady tree and under its thick branches he will remain to haunt the people. He returns to do evil and always haunts the places, the places must be avoided by the young children. This ranjee lives too in the thunder and lightning and burns trees down. It is also in canves and rocks and springs all of which must be avoided by the women and children.

The ranjee that men have that enables them to see Jimbin land and the Ngargalula in their dreams goes back to its own home. When they die the ranjee that gives the man power to dream his Ngargalula babies will remain always on the same ground as the man who had a ranjee and dreamed Ngargalula but the ranjee does not go to Jimbin land. Leeberr's ranjee went back to Leeberr's booroo.

The ranjee lightning is Walngeroo.

The ranjee thunder is Maia.

When Billinggi died his ranjee went back to its camp.

All the ranjee of the men who dreamed their Ngargalula babies and who had these special personal ranjee returned to their ranjee homes which are 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 Pindanabut he can dream of one from the coastal area to Beagle Bay.

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 not 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 ont 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 goods, and also because of the turtles and fish that lived in the seas and every day the girls, mothers and grandmothers went out hunting. Every evening they returned with their little wooden bowls filled with good things for their men to eat. That was th food law for the women and girsl to hunt and bring home these roots and small fish for their men. The young boys wnt with their fathers or uncles or stayed at home with the grandfathers. Allthe little boys and girls learned from thei r mothers and fathers how go find the good food.

As in teh south the Northern natives believe that there are three territories.

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