

When the ngargalula are asked, "What your father?" he says, "Paljeri," or "Kaimera," it does not matter as he goes into the proper class when he follows his new father.

Wabbingan's father dreamed that a little ranjee or ngargalula came to him, and he asked him, "What your father?"

Maggundee (mangrove nuts) the ngargalula was picking up and cleaning in the water.

Maljara goonbooroo, was the name the ngargalula gave of his kogga, who he said was a Paljeri. Wabbingan was a Banaka as a ngargalula. Leeberr was his father, but he is now a Paljeri as Wondongarra was his father and he was a Banaka.

Kalwarra yoonjoo - "only born there", that is not his booroo, his booroo is where his father dreamed him. I begin to understand how it occurs that a Paljeri ngargalula can become a Kaimera when born. If I, being a Boorong man, dream of a ngargalula who tells me his father was Paljeri, and if he follows me home, he becomes a Kaimera when he is born, but I have stolen him from his proper father, whom when I meet I tell I have stolen a Paljeri ngargalula and he is now a Kaimera. The ngargalula may be anything, Kaimera, Paljeri, etc., but if he follows me home he becomes Kaimera.

Joolburda jarra - coast people, E.W.

Beeda kala " " S.W.

The ngargalula knows the class of the man he follows, and calls him by the title due to him, as for instance, a Boorong man dreams a ngargalula comes to him and he asks the ngargalula "Yanga babba jooa?" ("What boy you?) "Ngai Kaimera jooa ngabbo." ("I Kaimera, you youngest father.) or "Ngai Paljeri, jooa kogga." If the ngargalula follows him home and goes into his woman, it will be a Kaimera. It does not know anything when it comes, but by and by, when it grows up, its father will tell his brother-in-law, "That's your boy. I stole him."

Now Leeberr was a Paljeri and therefore the ngargalula was a Banaka and the wooba babbula (little brother) of Wandagarra. 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 was a Banaka.

Some time after the baby was born when he could walk, Wandagarra met Leeberr or Maljarragoon at a Wallungarri ceremony and Wandagarra said, showing his boy to Maljarragoon, "Jeea joona walla. nganna lainbi joo." ("That is your ngargalula son. I stole him from you.") Maljarragoon looked at the boy and said, "He is Paljeri now and I cannot take him back from you, and as he watched the little fellow running round among his playmates, Maljarragoon continued, "Maalu ngai ngooroo, jeea ngooroo nyeemin, jeea ngooroo marrain, nganjala jinna marrain." ("He is not like me, he is like you, like your walk, I see him walk like you.") And so the boy remained a Paljeri and stayed with his Banaka father, and by and by when he grew up he was given a Kaimera girl for his wife and his ngargalula children were Banaka like his own father. Neither man nor baby can ever turn back into a ngargalula.

The ngargalula^{who} are in the jimbin below the sea often come up to the beach to play with the Koolibel (turtles) who are their special friends. Wandagarra's own ngargalula jalnga was the koolibel, for his father had dreamed that he had seen him playing with a koolibel on the beach. One day when Wandagarra was talloorgurra and a jalngangooroo he went down to the beach to catch a turtle and he saw one lying asleep on the beach. He walked quietly along towards it in order to turn it over on its back, when he saw a ngargalula half in the water reaching its hand over the koolibel whose shell it seized and thus dragged it back into the water. Being a jalngangooroo, Wandagarra could see the ngargalula doing this. The koojangooroo jalngangooroo will often see the ngargalula wandering along the shore, or playing with the koolibel.

The ngargalula enters into the class into which it is born, whatever its class or division its class may have been as ngargalula, but when the ngargalula comes to the man in his dreams, it always gives him the title of relationship between them. It will call him father if it is a Kaimera ngargalula and he is a Bo orongu and it will call him Kogga (mother's brother) if it is Kaimera and he is Banaka and babbula (brother) if it is Kaimera and he is Kaimera too and tchallal if he is Paljeri and it is Kaimera for it is his ingalbu or youngest brother-in-law. Yet when it is born it goes into the division that the father's other children belong to.

Sometimes two ngargalula, a boy and a girl, or perhaps two boys, will come to the womba, but often only one of them will be carried by his wife. By and by, however, the ngargalula girl will come, for she will want to see her little brother, or the little boy may come, and may be either be carried by the same mother, or by another mother, but he will come to the same father, or he may not come to him again as ngargalula, but he will recognise it as his own, for it had come to him with its brother.

What will happen if a boy ngargalula comes to a womba and a girl baby is born instead? "That could not happen," said Wandagarra, "if I see a boy the boy must come. Sometimes a baby girl is promised or betrothed to a man before even its ngargalula has come to its father, and when the ngargalula comes and is a boy instead of a girl, the young man has to wait, as when it came to the father it was a boy ngargalula and he could not change it." The dreaming is called boogarri.

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, and feed them and look after them when they become babies and until they become balgai. (first degree of initiation)

The place where the baby is born is not its booroo, "wooba babba kalwara yoonjoo kabbula" - "the little baby is only born there," its own ground is the place where its father had seen it in dreams, and from where its jalnga or totems come. There are three countries or booroo amongst the North West Kimberley coastal natives. Jimbin - which is ngargalula and totem ground only, from which no dead can come and to which no dead thing can go;

Kalbu - which is the present day ground of the living natives; and

Koorrwal - the sky, between which and Kalbu there was once a road made of a great kalleegooroo, which however got burnt by some women who were travelling between Koorrwal and Kalbu and who ^{had} camped half way and lighted a fire which burnt the road, a wooden one, made from a giant kalleegooroo (bullroarer). All those who were at Koorrwal had to stay there, and those at Kalbu could never go Koorrwal again, for the women burnt the road.

Those who die on Kalbu ground go to Loomurn, or else come back as ranji (spirits) and haunt certain portions of their Kalbu ground.

If a little girl ngargalula comes to the father, he sees on its jimbin booroo mai, milgin, moorngoo (rope made of human hair), baalu (string), warndal, binjin (wooden vessels) etc.