

## PINDANA NGARGALULA.

The Pindana people lived on the east of the Jajjalaboaroo, 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 haired. The Pindana people's country was the country of their ancestral grandparents and it was underneath the pindana country that their Ngargalula lived. A Nyimherr Nalma Ngargalula can never come to a seacoast man neither will a sea coast Ngargalula come to a Nyimherr Nalma. If when a Pindana man had dreamed of a proper Ngargalula and a fair haired baby came the mother and baby were sent away and the mother must find the seacoast 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 Barraka and one day he was sleeping beside a spring near Weerraginmarri, when he dreamed he was at Jirnginngan and a Ngargalula came to him. Wandagara said "Who or what is your father?" The Ngargalula said "Paljari, my father belongs 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 Paljari and therefore the Ngargalula was a Barroka 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 Paljari as his father who dreamed him was a Barraka. 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, like your wald, I see him walk like you." And so the boy remains a Paljeri and stayed with his Barraka father and by and by when he grew up he was given a Kaimera girl for his wife and his Ngargalula children were Barraka 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 knows 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 Jumbin 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 Ngargalula must have a ranjee (spirit) 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 wont hurt any body.

Yet another ranjee and an evil one is the Spirit of the dead native who, instead of going to Loomurn the home of the dead Jajjala 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 always and the places he haunts must be avoided by the young children. This ranjee lives too in the thunder and lightning and burns trees down. It is also in caves 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 Walngeree.

The ranjee thunder is Naia.

When Billinge died his ranjee went back to its came. *out to Jimbin*  
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 Findana 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.

*hydrogen* 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 urn ground haunting certain places.
- Then there is the sulky ranjee and there is no water where the sulky jandu ranjee sits down.

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