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NGARGULULA

A special circumstance attaching to the cave, rock, spring and other non-edible totems, gives them a certain significance, and still more completely identifies them with their owners. If a cave in some district which is the ngargulala totem of a man, falls in, or a portion becomes loosened, the cave totem man will die. If the spring which is a totem dries up, the spring totem man follows it, if a rock splits or breaks, the rock totem man dies soon afterwards. If the totem is any kind of seed, and the seed fails to come in its season, the seed totem person will die.

Jalngangooroo and ordinary totem kins can sing and dream the increase of her totems whatever those totems may be. No woman, mirrooroo or ordinary, can sing the increase of any wallee or mai totem, her own or any other.

Leeberr, a modern Kaimera jalngangooroo, who was named after a Kaimera ancestor, had several totems, amongst them being the pajjalburra (porpoise) which was one of his ngargalula totems, his father having seen the ngargalula playing with the pajjalburra on the beach in his dream. One day, when Leeberr was lying ill in camp, some of his people went down to the beach, and found a great number of dead pajjalburra, and they came back to the camp and told what they had seen, and everyone in camp knew then that Leeberr was going to die, for his jalnga were dying too. In'nim-burarraga - the totem dying and going away with the man, is the expression used at these times. None of those dead pajjalburra was touched by Leeberr's people, who were all ne'amoo (abstinent) from porpoise for a season. The "fathers" and "mothers" of the pajjalburra were supposed to have died with Leeberr and only the young of these came the next season, but no pajjalburra were touched by any of Leeberr's relatives until the season following his death. The close identity of the ngargalula totem with the owner is manifest in this and many other instances.

When Leeberr was alive, he sang and dreamed all his wallee and mai totems. His Boorong sons could not sing or dream their Kaimera father's Class totems during his lifetime, unless he gave them one or more of these; they sang and dreamed their own totems only. But when Leeberr died, and the special totems belonging to him died with him, the young of all these totems became the Class totems by inheritance of all his Boorong sons and daughters in addition to their own.

Leeberr obtained his Class totems by inheritance from his Boorong father Burndoor, who dreamed Leeberr's ngargalula totems and gave them to him (that is, the totems that were seen on Leeberr's ngargalula ground by Burndoor, and which Leeberr afterwards saw for himself when he had "grown up" - yeega down.) These were Leeberr's individual totems, and he could and did give many of these to his children during his lifetime. If he did not give his individual totems to one or other of his children, these totems died with him.

Leeberr's father Burndoor, had doubtless given him some of his (Burndoor's) own individual or ngargalula totems, and Leeberr might pass these on to his sons, and thus what at one time were personal or individual totems became in this way hereditary.

When Leeberr died, certain of his totems died with him, and those that did not return next season were known to have followed their owner. Those of Leeberr's totems which came back next season were the inherited totems of his children. "Eebala jooarree walleeneejan eebagundee jalnga innigurriga." (Father dead, wallee totems belonged to them, "the sons, (having been) left (by, or inherited from, the father)), is the expression used by the ^{men} children who inherit the wallee totems of the dead man. Leeberr's other Class totems, amongst which were the loo-looloo (whale), walga-walga, beeree-nyan-gool (like salmon) and other large fish, were inherited by his sons and daughters but were only transmitted by his sons. These totems were amongst the Class totems of Kaimera and Boorong for ever. So with the class jalnga (totem) of Banaka men, which descend to

their Paljeri sons and so on for ever.

In dreaming the increase of my seed jalnga, I go to my ngargalula booroo in dreams. I pick up some seeds in my hand and throw them about, and when the blossoms come on the trees everyone knows that I have dreamed the increase. Every barrgana (winter) I dream the increase of my seed jalnga if those seeds are ne'al'burnoo, jammai, loornda and other kinds. At lallurn (summer time) some other mai jalnga (seed totem person) will dream the increase of wan'gai, beeragooloo, noomer-agoordoogooroo, beelorn, etc., and at munjungarree, or mund-bungarree (autumn) other mai jalnga will be increased by their totemists, wan'gar (grape like fruit), koongarra, mal'garning, walgajoonoo (wan'gar, when ripened by the walga or sun.) At barrgana the munga (honey) is plentiful, and also langoor (opossums) which thrive on the honey. These totems will be increased by their special human totemkins, for every season of the year has its totems, both animal and vegetable, and at the close of each season, the totems return to their own ground. Those to whom the various totems belonged were responsible for their increase, but marriages were irrespective of these jalnga. If I were a Jajjala Boorong woman, and had the gower-gower as my ngargalula jalnga, a Banaka man of my proper marrying class might also have the gower-gower as his ngargalula totem; the similarity of our totems not preventing our marriage. I will have my Class totems, which are those of the Kaimera-Boorong moiety, and my Banaka husband will inherit the Paljeri-Banaka Class totems which differ from mine. These Class totems can never be violated or infringed by marriage, since they belong to their respective divisions, and no marriages can take place within those divisions or Classes.

There are many non-edible totems which belong to jalngangooroo and ordinary totemists. Some of these totems are insects, all of which were men in Yamminga time, and when these insects became the totems of jalngangooroo, their "magic powers" are in his control. The red ant (yoorgula) and the sergeant ant

(leerra-gunda-gunda), jooga (mud eel) etc., were amongst these, and, like Leeberr's yeela or spirit dogs, they could be sent on a mission of vengeance by the jalngangooroo who have them under their special control. They are "jinna jalnga" (his own jalnga). The beelarra jalnga (spring totem), koombara jalnga (rock totem), nyeerrwa jalnga (cave totem), burnain jalnga (seaweed totem), weelocra jalnga (spearwood tree totem), etc., have in all cases investigated, been individual or ngargalula totems, the rocks, springs, etc., having been seen by the father on the dream booroo of the ngargalula. These are often given to the child with the wallee or mai jalnga also seen by the father. Every native appears to have a food totem of some sort, as well as a non-edible totem.

Bardanganbooroo was a Boorong womba whose country was Kooloomarree (near Carnot Bay). He had the jinjinboo (mosquito) as one of his totems, and when he died, the jinjinboo went away too. As Bardanganbooroo was not jalngangooroo, he could not work magic with the jinjinboo.

There is apparently no fire totem amongst the northern coastal natives. Joongo or nooroo are the usual names for "fire" in the neighbourhood of Broome, Beagle Bay, etc.

In the Broome district, wola jalnga (water totem) people dream its increase. A wola jalnga womba dreams he goes to his ngargalula booroo where the water is, and taking a mouthful of water, he spits it out all around him, and soon the ngoombal (clouds) come, and rain follows. Water conserved in tree boles is called balleejoonoo in the Broome district.