

LEEBERR, A GREAT SORCERER

Leeberr was a Kaimera and a great womba Yamminga time. He was jalngangooroo (a man having many totems, a sorcerer). The loolooloo (whale) was one of his jalnga and it had moogurdag (scars) on its body, just as he had. Pajjalburra the porpoise was also Leeberr's jalnga.

One day Leeberr, who was a great fisherman, went down to catch some fish. He wanted to catch a pajjalburra because he would then have plenty to give his friends. When he reached the barda, what did he see? A great number of pajjalburra coming up out of the sea, crawling on to the barda, and everyone of them dying there. Then Leeberr said, "I am going to die now, for my jalnga have come up to show me that I am to die." Innim burarraga - all the jalnga died before the man. They came to "ne-ang-alli" - the tidemark on the shore.

One day Leeberr, who was a ^(Boorong district) Jajjala booroo womba (Jajjala district native) went from Jajjala to Beedaboogan to hunt. He found plenty wallee, and having made a Kalleebur ^(Sawing method of fire making) nooroo (fire by kalleebur method) by splitting a piece of the ngalleemoongal tree, putting some dried marra (grass) in the opening he had made, and then sawing it across the split part with a wooba baalu - 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 with his load of wallee. Kalleebur nooroo is quicker than woongalga (upright method) and the wood ^{that} must be used for the woongalga nooroo is not as plentiful as the kalleebur baalu. While Leeberr slept he dreamed that a ngargalula (spirit baby) who was lammar nalma (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, "Yangee eebala jooa?" ("Who is your father?") The ngargalula replied, "Kaimera, I am Boorong and you are my eebala (father)." Leeberr was Kaimera and his son should be Boorong. In his dream he saw the ngargalula following him home to his camp where his wife

Leeberr went back to his camp at Waljooragoon, and that night he again dreamed that the ngargalula came to him and stood between him and his wife Jardajib, and when he woke in the morning and looked about him, the ngargalula had gone, for Jardajib had then begun to carry it. By and by the baby ngargalula came at Jajjala and was lembar nalma (fair-headed) like all seacoast ngargalula, the pindana (inland, bush) ngargalula being nyimberr nalma (dark-haired). Jardajib rubbed its little body with reerga (charcoal) and its hair, many times a day, for all ngargalula must be so rubbed to make them like womba. While ngargalula was a wee wee baby in Jardajib's arms, he was still ngargalula, but when he began to see and know and smile at Jardajib and Leeberr, he was no more ngargalula, for the ngargalula had merged into the little boy child - babba. When the boy could understand, Leeberr told him where his booroo was and what the jalnga were that he had seen there beside the ngargalula, and by and by when Bilingi became old enough he dreamed and saw his own booroo and jalnga in his dreams and then he knew them to be his own. When ballielli he could dream their increase, and when jammunungur he could see his dream kalleegooroo and later on, when he was a talloogurra - an elder and a fully initiated man, taking his equal part in the initiation of other boys, having had his own ngargalula dream, he might then make a kalleegooroo similar to his dream one, and mark it with the markings that represented the jalnga of which he dreamed the increase. These jalnga were greatly liked by all the womba and jandu and children of Bilingi's tribe, and often they would come and say to him, "You dream plenty waljuru and woolngur, we like them and we want to eat much of them," and Bilingi would dream nightly in the flower season of the waljuru and by and by Beedaboogan would be covered with the good mai and many fathers made him tharlu and gave him a baby to grow up for his wife, or promised him the first little ngargalula girl that would come to them.

The ngargalula ground may be underneath some real part of the hunting grounds of the boy's yammainga tchemma (ancestral grandfathers) but not necessarily so. It will always however be on a "countryman's ground and on the seacoast, for a nyimberr native ngargalula will

never come to a koojangooru womba, nor will pindana booroo appear in his dreams. Neither will a lammar nalma ngargalula come to a pindana womba, whose dream child must be nyimberr nalma and be playing on pindana booroo. If a lammar nalma baby were really born after the pindana womba had dreamed his proper nyimberr nalma ngargalula, he will send both mother and baby away, and the girl must find the koojangooroo womba who dreamed the ngargalula she carried. She and her lammar nalma baby will return to her mother's camp where she will be beaten and ill-used, and the father may either give the womba another daughter, or if he has not got one, he will promise one to the pindana womba, because his daughter would not carry the womba's own nyimberr nalma ngargalula.

Not far from Beedaboogan there was a beegardain ngooroo (sacred ground - forbidden) where many initiation ceremonies had taken place. The wallungarri and wallawallong ceremonies were performed there. Bilingi's wallungarri and wallawallong ceremonies were not held on his ngargalula ground, but at a place called Munganalla near Wallagingoon. There were not enough womba at Beedaboogan to make him ballelli, so he was taken koomian (north) or Waddiabul. After the waljuru season was over it returned jimbin until the next season came round, but if the man died between the seasons, it did not come up the following season, or only very little that had not gone jimbin.