Jeerimba Song (Ngilgee's Song)  Southwest

Dan'ung ngana
I'll throw it

Koggara mullajiddee
Towards the east

Jinjam dana
Little spears throw

Ngana koggara
Eastward

Mullajiddee

Jinjam dana

Kela boma jarram
Throwing kela sideways (northward)

Yogalaalijung
Women another

Yogala mulinyanga milinyup

Yogala nyeerimbalanyeerimba

Yoggala goorbilyunga goorbilyup

Any song sung for beeloon and jeerungoo mai? No song

What's Bandoor? He was an ancestor of the Ngilgee (Perron) people

When do they have the turtle dance? Summer (manjingga)

Spring = Wurrung-gara; manjingga

Summer = Kalurni and minji'arree

Autumn = minji'arri

Winter = barm 'gana

Kalda, (Kalda) Sedmon, 1906

Boma burding
Yandu yanda gujji picking up their wannas to help the fight.
Ngilgee's information (Southwest)

Ne-nil-gup, Harris's place west of Broadwater Farm.

Ngamboorup beela, Broadwater itself.

Ngamboornup, Broadwater Farm, Alf Bussell's place,

Kalgaritche, a place about a mile from a swamp with a little island, where plenty nemmal, deeda, wardan, ngoomat, moyurt, and other little fish were found when the water dried up.

(Gale's Place, a little bit south of it.)

Mededup, a place close to Kalganitch and south of it,

Danson's old place?

Voonderup, "Busselton town"
Angiljan Life Story

Born in the 1850's, died about 1920. Her parents were in the Augurs area. Nothing along the Njilpi ever a Tondarup, of the Maritche family. The father of the two prominent tribes. The only Fundamented Marryin Ballad "Maygarne" published in Wardi.
Philips's story will need condensation only. She was the most colourful episode of her group, and really well educated in the same class as the children of those people she adopted as a wet baby. She always insisted on her race's colour. Her father's group was near Augusta in the South of N.S.W., but with the coming of European settlement, the Lortleigh's troops, the Albany and Southern Districts, her people had once been coerced with White settlers to their treaty, much trouble occurred between the two races, until the old group was beaten away. Lortleigh's wife, a Nanny, married a European. She was a mother of the group. Her marriage caused deep aversion. Because her husband died after her death, she was hanged by the neck of one of her people who had killed a girl. She had killed him and her lover. She was hanged in the middle of the village. She was hanged in the middle of the village. She was hanged far and wide. The hanging of a man for keeping his own people, a boy, showed his young sedition that if they took a lesser man to be kept near White Settlements - they were safe from their own group.

The absolutely straight systems of brotherhood, marriage, between the two Johnstones, White Cockatoos or White.

They were enemies, warring throughout. The Cockatoos or their enemies with the South Country. If any occurred they took their enemies to a tree, while Cockatoos were married out of White Cockatoos and girls or any people killed by White Cockatoos. The reason for the hanging occurring early in the Settlements. She was the beginning of the end of these, groups. She formed the Christian marriage of her own couple.
From the "Koromiri Dance" of 1882:

The Koromiri Dance have been practiced for many moons, and months away from our people. Nothing could be remembered by just any one 'song' that have been composed by the elders of the Groups. The principal theme of the dance itself have been very faithfully remembered. It produced & practiced many times, might have.

The only portion of such songs accompanying such a heavenly dance were "Remember & seeing" joyfully by Ngāti Porou.

Whoever remember much of it?

Augarta groups have remembered them.

"Ito - Ita Tigaarunga Ngāra-Renga"

Dad o maara to ara genining (containing)

Nuk iro "jina re" a ra genining

Nuk iro Korona were genining

"Ito Tigaarunga Ngāra-Renga"

Captain on a Rough Sea

Jigilge has been near the Brancld Pointies of the

Sto the Porou, I hazard from the name.

School between the Porou. This side of the moon travelled with the young white children

through their childhood & girlhood."
Doomning, 1
Daamung ana Koggara mullajjali
jinjam daamung ana Koggara
mulja jaddi jinjam daamung.
Këla bëna gërrung, Këla bëna gërrung
Këla bëna gërrung.
Great wind coming from the east (Koggara)
Great wind coming from the west (male) and
the strong wild wind (male) of the storm.
Rolling clouds (female). The strong
wind tearing them apart as a Këla (storm)
tears the branches on its wild way.

2
Chorus: Yandë yandë yërrë bëna bëndëng
Këna bëndëng, bëndëng, bëndëng.

This song may also be connected with
the "mereng" dancing dance focused on
Florence de la Meriace. When Florence
died, King George Emma on Dec 12, 1801 &
January 3, 1802.
Also some of the transport to a
woman we [or 'waraji wajari'] group of the
ancient 'waraji' women. That means
Studer in S.H.A., or S. E. A. in the London
op.
Yoolgeen and Bunbung (Southwest) [Speakers]

Up York way a certain little bird comes crying and when the women hear it they call it the baby (jangilyung) jeda (bird) and if they want a baby, they shout for it and the baby comes inside their mouths.

Beebeen wanga - baby bird talking

Kokkup " " " "

DUPLICATE
Boma burning
Woman picking up their wamma to help the fight
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Mālajiddee

Janjam dana

Kela boma jarram
Throwing kela sideways (northward)

Yogal alijung
Women another

Yogala mulinyanga milinyup

Yogala nyeerimbal nyeerimba

Yoggala goorbilyunga goorbilyup

Long of battles
Between the wind & the cloud.

Kela - boomerang
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Yoggala goorbilyunga goorbilyup
A woman could sometimes be given a nooloo in her dream which she told her man, and he made the dance which was passed on.

Tchoorur or joorur, the shell gauge by which the fine markings are grooved.

If a Kaimera woman is tharloo to a man named Billinge, some distance away, and another Billinge (also a Boorong), lives near her and she is his yooramurroo, she calls himjalbain to distinguish him from the Billinge to whom she is tharloo.

Mingal lainb'-steal Beagle Bay
Mingal lainbee " Broome
Weerralb'-spring Beagle Bay
Weeralboo " Broome
Kalb'-steep, high Beagle Bay
Kalboo " Broome
Woora na ngan'k'-to tell a lie Beagle Bay
Woora nganga " " " Broome
Hambar and jeegal - synonymous terms
Yalloor and tharloo " "
Jalbain - if I am tharloo to a young man named Billinge, and if there is another Billinge to whom I am yooramurroo, not tharloo, I call that Billinge Jalbain, never Billinge.