These unselected groups lived under an ordered social system until the advent of the Whites in 1828.

Flinders' visit in 1801 gave them the first example of our British types during the four weeks' stay of the surveyors of that era.

So much true they impressed daily:

The anchor with the blacks that the whole group behaved.

Surprising and they were still Gangga (spirits) of their own dead.

Who had come back to visit their living group from their 'Spirit Homes' (Heaven) which they knew as 'Koolamups' - the home of the Aboriginal dead spirits.

All once seen.

Therefore our dead come back.

Fare to visit their Koolamups.

Walk across their old homeland.
From one of the very old members of the 1801 Group of Bobbarama (tribe) descend, and thus it is dedicated to those who came beyond my Katanning Camp (S. to N.) in 1908.

Abbey, who died at my Katanning Camp (E. to W.) in 1908, aged about 86. Whose father and grandfather had been Helderst his men in 1801. I learned the few items remembered by Abbey of the Jangga who came from Kosarap to visit their earthy Country. Who left a Sacred Memory among the groups which held with Abbey this last member. The priest of their Kosarap friends had been told to every young generation and told as a Religious Memory that it had been passed on in the five years of Christianity.

I cannot believe the tale at its first telling, but the telling never varies in its details. Abbey's Camp was near the tent as he has Camps. Mearesberg and he watches over him. It took him as he talked and wondered through his earthy youth amongst the groups related to his people. The Jangga (spirits of the newly dead) were Rabbare Jangga Ebbaren. They walked above their Kalleeg (fire home) and his grandfathers walked above and listened to watch and hear the Jangga voices, but even the did not try speech with them. They were not afraid of these friends Jangga. Who would walk up to them and join them a pace, to show no sign other than quiet, friendly manner. Neither Jangga (Shade men, spirits) nor Yung'ar (men, living beings) held any club on
spear a weapon of any kind threateningly, though the forge
gave them two bits they had shot. Which became accepted.
I sook and the other as the White Jangas attended
to their duties. The Rubuija came only to the needs of
* Rubuija's elders told their children of youngJepo.
The story of their own ancestors. The had come from
Kosnemy, back to their own Kalleep (Fielding Grove).
Every day Rubuija had some elder Memory of
his grandparents story to tell him. On one day when he
was feeling some strength inside him he told me
The fate of the Kosnemy Kinging. Their
anga
from 'Kalleepga' (field people) showed them.
The 9;pin dance' of Kosnemy Kinging.
I said & him 'If I will get you some buli? Jepo;
(crocodile teeth, j epo) & you will Grants yourself.
Any note seen of our grandfathers hand themselves
for the Kosnemy Kinging. I brought the clothe
Rubuija covered his face with the crocodile &
then took the crocodile, he made the White
Crossbands his grandfather used to make on
the buli. The rest of the Rubuija, Marines;
then I fell them the fenders, the foresters
To give them pleasure. Give them a chance & his Marines as a reward for their fine behavior.
I said I saw how Joone proof. I said 'Can you
remember what they did with their Adorns (Ado)?
The fore I the Kovalance Crafts.
his new club, as he has seen the Koorainjup. Kooingi his
Grandfather has copies & practices until they are
jamed out. They always hold the Kooingi in the
warm weather. Flessen visit lakes from Dec 12
Feb 1802. His grandfather & father
respects the dance & the children were always
allowed & seen it when they grew & it traveled
too. I went though the fribuluum group & I was
shown at the fribuluum grammar (tribal & young
portion)

She can dwell upon flessen & his Gentlemen.
As she near his account of his ships visit.
the group she was the face he know his
crew in simple justified by the memory of
Carrie Thomson every lump, generation of the
Southern fribuluum. Rebrigan was the last
of the group & his leader hour as I was by
him down & their gain & intensity of his dying though
He was going to join his long dead Koorainjup
& when he reached the Koorainjup shore he saw
find them all his son Koorainjup in the shore
wading for here & they would see him pray of
he wore asleep, I in his sleep whether wore free
he became his dark skin & wake up a joo.
Koorainjup gangga hit all his Koorainjup Koorainjup
The beam (sun's eye) that must be lifted on the
land side of the newly born Yungas (man) so that
his sun's shine (sun's eye) swerve from its western
journey to set the body quietly asleep. Where
the still cone's spirit (sun's eye) went in its way to the
left edge, there to begin its journey under the sea
to make its own passage through the great
Cocytus's sea. Which is done just as through by its
own intention, before it can reach the morning
shore.