
In the yamming time of long ago there were three countries in Jajjale, the area that is now called Broom. There was the Sky (Kakam) Country, the Ground (Kahlpu) Country and the underground (jimbir) Country. This is the Jimbir Country, this story tells.

The Jimbir Country was the beautiful home of the Spirits. Spirit Nyargarala took young animals and young babies. These were little hills and lakes and rivers and murmuring streams. Lovely flowers grew near and priests. By the little streams and ponds the little Nyargarala sat and played with each other. With the tiny gumnuts and crab apples these little creatures lived along the banks, pulling the banks' green flowers and sweet-smelling baby bushes and the flowers to decorate their homes. Then leaves fell down and the leaves to decorate their homes. Then the leaves fell down and the leaves to decorate their homes. Then the leaves fell down and the leaves to decorate their homes. Then the leaves fell down and the leaves to decorate their homes.
groups on the sea beach to tell their little Nyargalula
friends to come treat with them in their shady branches
or sit with them in their edible plants. While the
sea-birch feeds on the Nyargalula, both times they
tried to throw each other into the flower. But the
flowers must lean over to touch their little baby grains.

Jinjunmi was filled with spirit-like flowers and
plants, all the groups of the edible plants. "I see a
bird that carves the woods in the Boston Country,
above them. Then the flower falls edible fruits.

Clusters grow in Boreasland. They also want to
be kelpwood. Without it, Winter will go up to
Boreasland again. The little Nyargalula knows it.

Boreasland always has flowers. During the Spirit-baby's
time. I ate every one, under the sea. But all the
trees and all people to abound, but the Boston
people only see Jinjunmi in their dreams.

Once a Nyargalula belonging to Jinjunmi came, tall
and very graceful. Jinjunmi in Boreasland knew
that the little Nyargalula knew this. To know all the
things. As soon as Jinjunmi knew this. "I knew
all the things. But I saw a little Nyargalula
standing close to them, and the Spirit-baby.

"Who is your father?" Nyargalula said. "You are my
father. I am Kimerere. You are my Boreasland father."

Then the Kimerere words looked round the place.
When Nyargalula was standing, the trees were
had edible fruit at some young ones. That is a
reason. That is a Nyargalula. He must be
nothing all these things. Nyargalula don't go
over to these his future earth, mother day

Day, t'gang inside he was born by his
mother. As he was born in Boston,

But for a little while he remains a Nyargalula until
a day came when he smiled at his earthly mother
and when he was no more Nyargalula.

All these things his father can read about the
Nyargalula in his dreams, because this Nyargalula
came, the wise men, just, wise. If his father knew
these things, these Johannes in the front of
Jagapalula's Story

The story of Jagapalula's baby

In the land of Jose, there lived a man named Jagapalula. His son was a brave and strong warrior. One day, while Jagapalula was standing near his home, he saw a little girl running toward him. She was crying and seemed very scared. Jagapalula asked her what was wrong, and she told him that her baby had been stolen by some evil spirits.

Jagapalula promised to help her find her baby, and he set out on a journey to search for it. Along the way, he met many different people who were happy to hear his story and offered to help him.

Finally, Jagapalula found the baby safe and sound in the arms of a friendly witch. She told him that the baby's name was Jose, and he had been stolen by the evil spirits because they wanted to take away his special powers.

Jagapalula thanked the witch and promised to protect the baby. He built a special home for Jose near his house and made sure that he was safe and happy.

From that day on, Jose became known as the bravest and strongest warrior in the land. He used his powers to help others and spread joy wherever he went.

The end.


Laws of Avoidance & Intermarriage when they were Nepapaleka.

In the present era, the Kpapaleka men came to the Kamene father.

If the present men were Boonum Kpapaleka and Anum Kamene, then as his father. If the present man was Kpapaleka little Kpapaleka said, "There is no brother, there is no father."

Kpapaleka men come up because Kpapaleka little Kpapaleka comes as their father.

As a brother, he has been to ancestors before him, but they could not be his father because Kpapaleka men do not say there are no brothers.

Baby Kpapaleka comes as their father.

As a brother, he has been to ancestors before him, but they could not be his father because Kpapaleka men do not say there are no brothers.


dar. It was decided that if the boy broke the marriage laws that had been set by his people, he would be killed by his brothers or his father for breaking their laws.

If he went away with a young woman and lived away from his family, he would be thrown away. Kpapaleka men are deep to the people who come to live. They dream that the people will not be able to live anywhere and they come back to their parents unless they come to live from the strange places. When a country he had fled to.

Every one of these Kpapaleka men had to pass through their trying times before they became full men like their fathers. During all these phases, they were separated from their mother & mother. They were always learning the laws of avoidance and the numerous responsibilities of Kpapaleka men.

Every one of these Kpapaleka men had to pass through their trying times before they became full men like their fathers. During all these phases, they were separated from their mother & mother. They were always learning the laws of avoidance and the numerous responsibilities of Kpapaleka men.
Kalleeegooroo, a name that carries with it some special significance. It seems that its creator, a man, saw the letter 'A' in his dream. He then explained his dream to his father, who also saw a similar vision. The Kalleeegooroo name was thus born, named after a dream experienced by a child. The story of the Kalleeegooroo family is a testament to the power of dreams and the importance of listening to them.

A great dream came true when a young man, inspired by his dream, went on to create Kalleeegooroo. He believed that his dream was a sign from the sky, and he embarked on a journey to bring his dream to reality. He traveled through Kalleeegooroo Country, visiting different places, sharing his dream with others, and encouraging them to join him in this journey.

The Kalleeegooroo family and their neighbors were inspired by this dream and began to work together to make it a reality. They planted trees, built roads, and created a sense of community. The Kalleeegooroo name became synonymous with hope and inspiration.

The Kalleeegooroo family continued to dream and to work towards making their dream a reality. They faced many challenges along the way, but they never gave up. They remained true to their vision and continued to work towards their goal. The Kalleeegooroo name became a symbol of perseverance and determination.

Today, the Kalleeegooroo family is celebrated for their vision and their commitment to making their dream a reality. Their story is an inspiration to us all, reminding us of the power of dreams and the importance of following them.
Every little baby that was born in the Great-Garabalula area of Western Australia (Brown, Orange River, Eundy Terns) was the incarnation of a spirit baby. All the Garabalula were common (Elders, while or Garabalula) to the boons. With their country (Jumbin) lay was also a canoe country. The canoe of the Garabalula was a little Garabalula floating on the water. The Garabalula always kept by the sea, in their Jumbin home. The canoe baby, Riaman Garabalula, had his canoe Jumbin home. He was the only canoe that has chosen his own father, the only canoe that he has chosen his own canoe. He is known by its presence within her. There is no canoe that has chosen a baby. Instead, it has always been decreed prior to the father, she is immediately sent away. Thus the canoe Garabalula, who is carrying as his husband, represents the fathership of the baby.
The little Jigargulucka Remains Connected with its spirit until it smiles at its earthly Mother. Gradually the spirit merges into the boy or girl. Its spirit does not return to its Jigargulucka home, even when it dies, or youth or adolescence or old age. Its spirit having been merged into the adopting tribe, it becomes, goes to the Kalbin, the place of the dead Jigargulucka. Which lies beyond the western sea. Therefore a Jigargulucka can never be remembered of any ancestor (Yammenga). Jigargulucka have Fred-in-jembin by Yammenga's in Yammenga Turin but they are not Yammenga Coming back again.

Their Jelbecini have Jigargulucka Turin. They also dream of that. If Jigargulucka Babies come to them, but the Jigargulucka are Good. The Jelbecini, Jelbecini, although the Pousoom Law Jorge are buried in their own graves for the spirits of all their ancestors. But Land may be dead. Spirit-returns from Land may be dead. Comes under Jumbiland, nothing dead, the thing old. It was dreamt with young spirit-babies to young birds, becomes all babies call playing in the dream. They Jambinca Turin. But the dead Land may be dead. He returns to the Jigargulucka land. Its Jigargulucka Turin. They come about ground and claim their father, Can describe. It Jumbiland again except in dreams. The little Jigargulucka, when the child returns, it is born there is the Jelbecini, when it is born, the child returns. It Jigargulucka Turin. It Jelbecini, from Jelbecini. They are not. The Haimera, if sleeping in the shade. A little Jigargulucka Comes & they hear in the dreams. Where is - Yang-gee ebabla joo? (What father you?) The Jigargulucka may reply: Lee-ber. (a Haimera). It becomes dinstinct The Lea-ber. So, it Haimera. It: father, when the Jelbecini orname Lee-ber. It is a Jelbecini. Jelbecini, when the baby is born, the place where it lays seen in the dreams. It is buried. It is miles away. "Woo-oh! Yes, Kabwara. Young Joh Kabbola. (The little baby was only born there)"
In our band is the dream ground. This has it counterpart in some part in the dreamer; our group area, its individual totem is added to from its own totem, its class totem (Kahvura, Briscyak, Paliyin Banaka) is determined by the class into which it enters when born, its unhereditary totem as that of its father (given sometimes during his lifetime), its father's totem.

When the young of these totems may become the son totems, when his father says, "O totem of my people, Toreba's totem." When he dies, his totem is abandoned from Toreba, because all the old Toreba went away with Toreba. In the following season, young Toreba was born, there were none.

Every Toreba knows all thoroughly familiar with every feature of hill, creek, rock or valley in the country of his father. That is how he dreams. The Digargalula, he easily locates its bores on any part of his own ground. The totem he has been in the group area, totem to which his water is near. Wherever there is water, there is the Digargalula, totem of totem. One totem is his totem, as his father's totem, as his group area.

This is no evidence in lane known or remembered by any totem of the country. If any invisible 'Sacred' object (and such a Halleesooma, etc.) is found in any Digargalula ground, when the father dreams, he will see not the ground in the weapon, implement, below that of his group people above ground, but he never even look for one of them 'dream' implement.

When the father dreams of a girl Digargalula he sees on his boats, the only vegetable totem, she will eventually have with the totem she is to. When asked what would happen if a girl were so, the totem Digargalula which the father had said the answer always was: "If the totem is a boy, the boy must come," girl baby, son totem as born to a dream.

In the case of a betrothal before birth, if a girl happens to come instead of the girl promised it is because the Digargalula a half wait come to the father. When the promise was made it. When it came it was a boy Digargalula the father could not change it.
Constance is, but very rarely, twin Ngargalula, always a boy & a girl - comes to the father in his dream, but apparently twins are rare in the North, as it is said that the boy will go into the mother's tent, while the girl will come looking for her brother & then go into another wife of the same man.

A man may dream of Ngargalula before he is married.

A Kellu man may be staying for a twin at a place some distance from his home ground, the dreams of a Ngargalula. A short while after his dreams a little bird, designated by a special name "jaerajea" (genera Tinj, for several birds so beerajea), alights near him. Does he know that this jaerajea is the bird your spirit? If the Ngargalula of his dream is the call, take it to "go & stay with your Mother" (a bidyaon goes to the doors, turns his head, presses without action, then with open mouth barks out.

There is a mysterious connection between a species of Turtle called "Kooliba" (Rh. is the species name of the Ngargalula. They are often seen playing together on the beach, the Ngargalula is rather inscrutably disposed at times. All turtles taken men are jalingongoro (coreran) & there is a turtle dance in which the male & female turtle are figures. The male turtle (beard) is a some fifteen feet long & the female broad & thicker than the male.

A kooliba taken man will see a turtle asleep on the beach & he goes over to it. He turns it on its back & then goes to camp & tells his friends of his find. When they hurry to the beach the Kooliba (turtle) has gone. The jalingongoro knows that the Ngargalula has taken his friend back to the sea again.
Two Kamin women, Warjallin and Murrula (oldest and younger sister), went out fishing one afternoon. Warjallin Caught a very curious looking fish. The fellow husbands of the women were not far away from the women. The men called them to come to see the strange fish they had caught. Warjallin Cut it open, and found the insides all brown colours & "like a baby", so that money then would Cast of eat it - & Warjallin threw it back into the sea.

When Murrula's man slept, he dreamed he was back at the place where the strange fish had been caught. To Ngargalula came to him out of the water & followed him in his dream. This came, when it went over to Murrula. This carried it. The fish was born. When it was born it was not only the same colour as the fish they had turned back into the water, but it had a cut down along the back in the same way as the sleeping had been made in the fish Warjallin had caught.

The baby was born at Jer-jingimik, but its head Ngargalula bosses was that part of the seas. When it had come to its father out of the water it died before it had left its baby head for its mother. After it, it its father was ashamed of it. The little baby had cafe almost forgotten of it. It was like a skeleton. The people among the people group was asked to take it out. But the man & woman hung on it. When the last little thing was gone, its mother & baby went to the sea. The fish come just kill it. As it was his Ngargalulka Baby.
The father must always dream of the Nyargalula baby before he can have any children. The mother can never dream of Nyargalula, she can only carry their unborn they follow their father home; they feed them to look after them until they become Balga (Slaves of initiation). When the young boy is taken away from his mother, sister.)

The three countries which the Pajjala people had in Yarrmala time were all good countries. Journey which was the country of Nyargalula. Only when the group of all Balga were all found, a country where they dead, coast, lake, and Jesus where no Booma ever came out, Kallbo. Which is the present day ground of the living people of people boat; or Kallbo (Booma) (Kaarval - the sky between which it Kallbo, there was once a road made of a great Kalegjeru (Canoe board), but Koorval. Kaagul was burnt one day by some women who were travelling between Kallbo, Koorval, and also camped halfway. They light a fire, if the fire burn the road, all the women were at Koorval had to stay there always. If there at Kallbo could never go to Koorval again. Dear the woman had built the road. There was born in Kallbo, ground go to Koorval or else come back. As bad Marjua (spirit), if you dead at Kallbo. Certain places on their Kallbo ground.

The story was then told to the firelight or moonlight by the old men of Kallbo land, and they always came. The women for burning the road, so woman can look up at the Kallbo area that was burned. It left up in Koorval. In Kallbo (Booma) woman will come look up at the back, and to the white dog, because they had been one. The women may know from Koorval. The old men were the. Certain of all Yarrmala law content, not written, but they knew the story. When the woman once meet or 10 minutes boys. Why there became glasses at the moonlight night after
after a long feast, a dance, or feast gathering. From bush or tree, or replica, grub, some of the men and old men told stories of the elders of the group. The older men began to talk of legends of stories from times of lightning (which had a Kanji “spirits”) in the old times. The old stories were passed on by the old men to the young, who listened with interest to them. All camp fire stories between the old men.

Younger ones drew shapes of animals on domes to paint. Women, especially, were the women who kept the fire outside in the evening. The fire kept the insects away. The fire was also used to smoke the food and to store food for the winter. In the winter, the women would gather the food that had been gathered from the summer.

Ancestral traditions were passed down from mother to daughter. The woman’s role was always important. In the days of the cattle, the woman’s role was even more important. She was responsible for caring for the cattle and for the children of the family. The woman’s role was also important in the decision-making of the group. The woman was often consulted on important matters.
The young boongana, having killed their two boongana, join them who were now carrying their own boongana. At the boongana, near the sea, is often a young boongana in the next stage of its growth. Adding to their position of the boys' ambition, there may be two boongana who have become leaders in law and order, other, of a great affection. They express their affection to one another. Among these other young boongana, two young boongana who have been hunting a young boongana, come running towards them. They feel a great fear for their lives and feel a great desire to get away. They feel a great fear that they will be killed. Their fear is great and they are getting near. All the boys express their fear, saying, "We will go on."
The other one said, "Yes, you go on."
I will stop. We will both stop."
This is what the young boongana were thinking."
The Pindana people live on the east of the Jajjalabore, in their bush country. They come out of the desert unless they come for barter of goods or for dances. The Pindana people have Ngargalula babies. This lives in a Ngargalula Country of their own. The Pindana Ngargalula babies were Nyimberlk Malma (Dark-haired). Then the Jajjalabore babies were Lammar Malma (Blond-haired). The Lammar Malma babies were always rubbed with soot by their mother's grandmothers. All their little babies were greased with charcoal (serge changing) to make them look like their fathers. Their hair was rubbed red.

The Pindana people's Country was the Country of Their Yarninga (Ancestor's Great Parents). It was underneath the Pindana Country. The Nyimberlk Malma Ngargalula lived near a Nyimberlk Malma Ngargalula Camp. They never came to a Sea-coast Camp to hunt Pindana Jambin. Anyone in his dreams.

Neither did a Lammar Malma Ngargalula come to a Pindana man. These dreams closed beneath the dark-haired, the playing on the Pindana ground.

If a Pindana man had dreams a proper Nyimberlk Malma Ngargalula to a Lammar Malma Baby came after he had dreamed his proper baby. The baby had been born away. The mother was sent for. The Sea-coast Camp who had dreamed the Ngargalula. She carried. The mother had to return to her brother's camp. Then she will be broken & ill. Or the father may either give another daughter to the Pindana man or, if he has not got one, will promise no. Because his daughter carries the Lammar Malma Ngargalula.

If a Lammar Malma Ngargalula cannot come to a Pindana man nor a Nyimberlk Malma Baby & a Sea-coast man, a man may dream of a Ngargalula that says not belong to his own Children's Class Division. It has sometimes happened that a Ngargalula did not come who is of a class suffering from the children of the
There ensued the most classic murder.

The screams there were drown—Deceit in both.

The first screams had the chills—Blood of the Kidney

The first screams had the brain—Blood of the Kidney

Then a mere groan.

There was great desire of the killers. Then a mere

Dearth.

Let the Kidneys of Thomas be killed to satiate the Kidney

Strength of that mean vampire his own.
Man Who Dreamed Died To Dream He Came as Yigarpalula. The following story illustrates this.

Wandagara was a Banaka, one day he was asleep with a sparrow on his marri. When he dreamt he was at Jinginirigan ta Yigarpalula. Came and there.

Wandagara said, "Yang gerlebeda jora?" (Who or the to you father) The Yigarpalula said, "Paljar, my father belongs to Maljarrapun water."

Wandagara knew that Maljarrapun belongs to a man named Leebra, who was often called (as was the custom) by the name of his birth ground.

For Leebra was a Paljar, therefore the Yigarpalula was a Banaka, and the word albanda (little brother) of Wandagara. The Yigarpalula however, followed their home and was carried by his wife to be the by the baby was born and must live. The Class Paljar as his father who dreams his was a Banaka.

Emotion after the baby was born and when he could walk, Wandagara met Maljarrapun (Leebra), at a big ceremony, it Wandagara said, showing his bay to Leebra. "Jeea joona walla, orgara labingi jor" (That is your Yigarpalula son Tjola knew you.) Maljarrapun laughs as the boy speaks. "He is Paljar now it cannot take him back from you, it as he watches the little boy running around his bay playing, Maljarrapun says. "He is not like me, he is like you, like your walk, like his walk like you." (Munala ngar ngorore, jee "jiggaro nyemin, jee ngorrro marrain, ngarala jirra marrain.) And so the bay occasions a Pagari played with his Banaka, father. The boy. When he grew up the was given a Kameria girl as his wife, his Yigarpalula children were Banaka like his own and father.

Wandagara's son, Yigarpalula Bal-nga (Tjula) eldest, Koolpal (Tjula), for his father has been their playing with the Koolpal in the beak.

When the Yigarpalula comes to the man in his dream, his little spirit baby knows all about the Christian and it will come the man it comes to. The proper title of relationship between them, yet Wandaga
to born it goes into the division that the father, the children belong to.

Dreaming of the Ngarpalala, is called boogarni. The Ngarpalala walk above Jumbini, but the dream can only see them in his dreams. They are the same as the Kallu bees, but they are only seen by the dreamer. The bees are known as Ngarpalala, and the dreams are seen by the dreamer. The bees are known as Ngarpalala, and the dreams are seen by the dreamer.

All men this dream, Ngarpalala must have a "Ranjee" (a Soul) Spirit, a something spiritual or invisible that we in our civilization have tried to create. There is another "Ranjee" which is the spirit of the lightning, and it can catch hold of the "Ranjee" (lightning) and hold it down, then the lightning would hurt anybody.

Yet another "Ranjee" is an evil one. It is the spirit of a dead native who expresses his desire to live. The spirit of the dead Jujjara, Jujjara, returns from the "halfway" and finds a large shady tree. It sends its spirit to the tree, and the spirit of the tree, the Jujjara. The spirit is always out of place, that he had to be always with the young people always. The "Ranjee" lives too in the thunder and lightning of storms. He also in caves, rocks, shrines, and many other places, and while must work and come home to return.

The "Ranjee" that must have it that enables them to see Jumbini Land and the Ngarpalala in their dreams. They go back to its own home when they die. The "Ranjee" that gives the man power to dream his Ngarpalala visions will remain always in the same place. Jujjara, who has "Ranjee" can dream his Ngarpalala. But the "Ranjee" does not go to Jumbini Land.

Leeberi's "Ranjee" went back to Leeberi beraro (from the "Jujjara" dwelling).
The 'Ranjie' Lightning in Walngi Re'ce, Walngi Re'

The 'Ranjie' Thunder 'mi' ci Nara.

When Wallinge died his 'Ranjie' (Spirit, Spiritual Presence) went back to its myera wal (cave). The 'Ranjie' returned to its home. All his 'Ranjie' (Spirit) if the man who dreams sees their 'Ngargalula' (Spirit People) and has then 'Ongamna' (Consciousness) in the man's bosom (heart).

If a man is feel married to the dreamer of a 'Ngargalula', but has unmarried his brothers may seize up this 'Ngargalula' and keep it as his house. A 'Ngargalula' (Spirit People) is a man canna. Dream of a 'Ngargalula', but he can dream on from the coastal area from man 'Ngalluma' (Dreamer) to 'Ngap Ngap' (Dreamer) [Edward Derby (Dreamer)].

There are no special 'Ranjie' in these places where the women or children have been turned into stone. The 'Ranjie' or 'Ngargalula' does not frequent these places. 'Ranjie' will not hurt 'Daana Booro' (Human People) 'Ngargalula'. Merges into the boy. Man is his man 'Ngargalula'. Then a man is dream up his 'Ranjie' goes away from his heart and back to its own bosom. 'Ranjie' is also on the dream bosom. 'Ranjie' was a 'Yammuriga Wumba' (Ancestor Woman) at one time.

'Ranjie' is left-handed ('Ngargalula') a 'Ngargalula' walks with his left hand.

All thetime the dreamer is carrying the 'Ngargalula' on his bosom (heart). Just like a guura (baby just born) Yeagana Jando, (Pregnant Woman)
A man has no ranjee if he doesn't dream of a baby ngar-galula. Wabbingan has no ranjee; Armitok got a ranjee.

Lamherrjin - birthmark

When they catch the wallee is the baby's booroo. Sometimes the baby will be marked in the same way as they marked or speared the wallee.

Eeballa bulluk, a sort of hallucination in which you think you see someone coming or passing. You look and there's no one - that is eeballa bulluk.

Ngammuk eeballabulluk (Ngammee, my eyes) = Something crossed my eyes.

Joca nyimmin (You see with) your eyes.

If your right or left shoulder quivers, your eebala is talking about you, also your tharlee who is Kaimera, you, of course, being Boorong.

If your mother, mother's brother, and tohallungoo are talking, your heart and stomach quiver.

Your nimala (upper arm) (right or left) quivering means your mother and sister are talking about you.
The ngargalula booroo is jimbin, beneath or under the ground, and all the animal and vegetable totems given to the child are first seen in the dream on the jimbin booroo, which is the booroo os all jalnga.

The totems which the ngargalula of the jimbin booroo brings with it, or shows to its father in the dream, need not necessarily grow upon or belong to the ground above the jimbin which becomes the baby’s booroo, but wherever these totems are on the baby’s father’s territory, the boy can sing or dream their increase; he is responsible for their plenitude in due season.

Beedahoogan is Billingee’s ngargalula booroo. Beneath this booroo (jimbin) are all the wallee and mai jalnga and the weapons belonging yo him when he was ngargalula. Above the ground (Kalboo) the mai which his father saw on the jimbin booroo does not grow, but in the immediate neighbourhood the waljoora (native bean) grows and Billingee is responsible for its increase. He does not sing the increase of the waljoora, he only dreams that he chews it and spreads it abroad and sometimes walks along the jimbin maggoor and throws a handful all about. Many of the vegetable and animal totems are only dreamed by the persons whose totems they are; songs are sung for some totems, but every totem is not sung. For instance, Billingee had a nyuerrwa (cave), beelarra (spring), neeburda (shellfish), jooka (mudfish) and beedee (sea) as his jalnga, all given him by his father, his sea totemship was by inheritance since he was a seacoast native, but none of these totems had any songs connected with them. Everyone must, however, dream the increase of their totems, otherwise these will not be plentiful, and the persons responsible for them will be censured for their neglect to provide a sufficiency of such totemic animal or plant.

Amongst the coastal (Nor’ West) natives, no totem ceremonies accompany their songs for the increase, nor is there a dream totem ceremony beyond that of chewing and scattering
the mai about the dream ground. The only exception is with the jeerungoo and beelooorn mai.

The booroo (ground) where the ngargalula came to the father, belongs to the child, the jalnga (totem) that was seen either in its hand, or in the vicinity of its booroo, is its personal totem which will be neither that of its father or mother. The child if a Boorong will have the Tchallingermer as its Class totem. The father gives it many other personal totems of certain marked features in the dream country between the ngargalula booroo and his own camp and when the father dies, the boy inherits his food totems. The mother gives the boy nothing.

Women may have personal totems which they brought with them as ngargalula or which their fathers will have dreamed and given them, and they may dream the increase of these, if they are edible totems, and they may also have a share in the dead father's totems, but in general women appear to have no status whatever amongst the Northern group, except during wallungarree time, when the mother-in-law is allowed deliberately to infringe the law of avoidance of her son-in-law. No women appear to take any prominent part in any ceremony in which wallee totemic songs are sung, though in certain ceremonies, women and children are included, and there are also mirrooroo women (women possessing the power of magic) but there are not many of these amongst the seacoast natives, and their mirrooroo qualities are not transmitted. They are more numerous amongst the pindana natives.
Wooqa babba kalwara
Yoongoo kabbboola
Little fellow only born there.

When a man is dying, his ranjee and jalunga go away from him. The noise they make when leaving him is called miffooroo. Ranjee belongs to lightning. One ranjee follows the rain, is the spirit of the rain and lightning. Another ranjee is ngargalula ranjee babba. If Billinge died, his ranjee would go to Wallaring or Jajjala. Ranjee and ngargalula are together on the Koojangooroo. When Maggundee was in Perth, two ngargalula came to see him, a boy and a girl. They are not born yet, they came as ngargalula to see him. If Maggundee died, without being married, these ngargalula might go to his brother. Ranjee go to their own booroo when the man dies. Ranjee was a Yammainga womba at one time. You can dream ngargalula without having children. You hear them crying in your dream. The lightning ranjee is like a womba sometimes. The ngargalula booroo is its own, not his Yammainga booroo. My ranjee won't go into another womba, when I am sick they go away. If I linger a long time, they come and see me. No one knows where the ranjee came from, my ranjee goes back to some spot if it is koojangooroo he will stay there and if Lindana he'll stay in it. Ranjee makes the thunder and lightning.

Wabbingan has got no ngargalula. There's a ranjee belonging to lightning and a ranjee belonging to ngargalula. Ranjee is lefthanded (ngalgarraman); jalungsangoooroo will stop the lightning ranjee with his left hand, also ranjee bringing ngargalula comes sometimes like a bird. The womba see the bird and then that night they dream of ngargulula. You can't see your ranjee until you are big enough to dream of ngargalula.
A Jajjala man could get a Weeraginmarree woman or a Loomungin woman or a Thalcoegupil.

I read some of Spencer and Gillen's totem origins and he said that his wife would go over to a goombara bush and bring forth a bob-tailed iguana.

Yamdal ngooroo, native almonds
Goornagala, a species of seed

Lesberr's "group" ground stretched from Willie Creek, Weeraginmarree, to Weerrara Creek, and Jajjala, Walning (Point north of Broome district where the sea breaks into "smoky foam")
Moorrjal winning ngabboo, Manjarrman, Minnaring, baaloo brook.
Almost from South of Beagle Bay to within a few miles of Broome.

Wonganada, a small river between Beagle Bay and Broome in Milarra's country. Milarra is a Boorong and a "babbula" to us.
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Wonganada, a small river between Beagle Bay and Broome in Milarra's country. Milarra is a Boorong and a "babbula" to us.
A man has no ranjee if he doesn't dream of a baby ngar-galula. Wabbingan has no ranjee; Armitok got a ranjee.

Lamberrjin - birthmark
When they catch the wallees is the baby's booroo. Sometimes the baby will be marked in the same way as they marked or speared the wallees.

Eeballu bulluk, a sort of hallucination in which you think you see someone coming or passing. You look and there's no one - that is eeballu bulluk.

Ngammuk eeballabulluk (Ngammee, my eyes) = Something crossed my eyes.

Joom nyimmin (You see with) your eyes.

If your right or left shoulder quivers, your eebala is talking about you, also your tharloo who is Kaimara, you, of course, being Boerong.

If your mother, mother's brother, and tchallungoo are talking, your heart and stomach quiver.

Your nimala (upper arm) (right or left) quivering means your mother and sister are talking about you.
Leeberr's ranjee went back to Leeberr's booro. The ranjee lightning is Walngere.
The ranjee thunder is Naai.

When Billingeet died his ranjee went back to its nome.
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 booro.

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 booro. 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 booro which is also on the man's booro. 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 Booro country was the only ground they could see and hunt over and live on, but it was a great country to live in. Yarninga 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 lighting 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 own ground haunting certain places. Then there is the sulky ranjee and there is no water where the sulky jandu ranjee sits down.