

A man has no ranjee if he doesn't dream of a baby ngar-galula. Wabbingan has no ranjee; Armitak got a ranjee.

Lanberrjin - 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 (Ngamnee, 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 tharloo who is Kaimera, you, of course, being Boorong.

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.

A Jajjala man could get a Weeraginmarree woman or a Loomungin woman or a Thalgoogupil.

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.

Yandal ngooroo, native almonds

Goornkala, a species of seed

Leeberr's "group" ground stretched from Willie Creek, Weeraginmarree, to Weerara Creek, and Jajjala, Walning (Point north of Broome district where the sea breaks into "smoky foam")

Moorrjal winning ngabboc, 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.

Wooba babba kalwara

Yoonjoo kabboola

Little fellow only born there.

When a man is dying, his ranjee and jalnga go away from him.

The noise they make when leaving him is called mitbooroo.

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 Wallaning or Jajjala. Ranjee and ngargalula are together

on the Koojangeoroo. 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 Yamminga 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 Yamminga 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 koojangeoroo he will stay there and if pindana 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); jalngangeoroo 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 ngargalula. You can't see your ranjee until you are big enough to dream of ngargalula.

Yeeragooloo (mungoorl baaloo) which yields jeerungoo mai (jamwood seed) belongs to the rain and lightning ranjee and at lallurn when the seed gets ripe, the oldest man in the camp must first take some of the seed that had been gathered by the women, and now lay in vessels waiting for the ceremony and putting it on the koombara lallurnjoonoo (nether millstone, apparently used only at lallurntime) grinds it, then puts it on the coals, cooks it a little, takes a mouthful, bites and scatters it from his mouth all over the place. If this is done, a gentle wind will come and keep the place cool, if it is neglected, the wind will come, no leaves will appear on the trees, the mai will wither and fall off and walja will burn everything up. After the ceremony anyone can eat the mai. Sometimes two or three ranjee will be seen in the rain and the thunder and lightning.

The ngargalula is a baby first, then it grows up. Willy willys are meerijool (full of magic).

Meerijool mirrooroo and beegardain ngooroo, all mean the same thing.

Ranjee and ngargalula belong to the same booroo.

Ranjee never dies, neither does ngargalula.

Willie's baby will to Loomurn.

Ballelee will dream their own ngargalula and by and by if they marry, that becomes their own ngargalula again, and when it grows up, it will dream its own ngargalula again.

All the time the woman is carrying the ngargalula, it goes to and fro on its booroo and when it is a wee baby, it goes about its booroo anywhere.

Moolyagurra, baby just born

Yeegana jandoo, pregnant woman

The eebala sees a kalleegooroo, ranjee, mungoorl, karrboorna and everythinga womba has on the ngargalula booroo. The ngargalula is also jalnga booroo if the eebala is jalngangooroo. If the eebala is not jalngangooroo, the ngargalula won't be jalngangooroo. On the girl's booroo, the eebala sees mai, milgin, baaloo and all a woman gets.