

VI
[20]

SW

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,

Kalgaritch, a place about a mile from a swamp with a little island, where plenty nermal, deeda, warden, ngoomat, moyurt, and other little fish were found when the water drained up.

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

Me-dedup, a place close to Kalganitch and south of it,

Danson's old place.

Yoenderup, Busselton town

North West, Billinge

Nimmundarra, my shadow

Moona moona, beega, good shade of a tree.

Ngallung ngalla = half caste

Koballagoon, where Leeberr is buried

Marrhangoon

1900

Did not want him, "too much like Paljeri" he had grown, but the boy should have been a Banaka.

Suppose a man is married and he never dreams a ngargalula, and no ngargalula follows him home, and yet his wife begins to carry a baby, he knows that baby is not his and he sends the woman away to the man whose ngargalula she carried. If the husband doesn't dream a ngargalula, the baby his wife carries is not his.

Unless the man dreams the ngargalula, his wife can never have one. Leeberr's ranjee went back to his booroo, Jajjala Wainig, the ranjee goes back to the man's booroo.

Billinge's ngargalula that he dreamed (he isn't married and has no babies) are in the booroo near Broome, and if he dies without getting a baby, his brothers may pick up his ngargalula some

time. The ngargalula ^{keeps} ~~jest~~s on its own booroo. A Jajjala man could not dream of a Nullagine ngargalula, but he can dream one from a booroo near Roeburne, and at Beagle Bay and Derby.

Various dialects

Bardee	Swan Point
Tchowee	Sunday Island
Nyeegenee	Derby
Karrajarree	La Grange
Yowera	Loomungun
Warrwai	East of Jallala (Broome)
Jabberjabber	East of Beagle Bay
Jookan	Broome dialect
Ngoombal	Willie Creek
Nyoolnyool	Beagle Bay

There are not special ranjee in those places where women and children have been turned into stone, nor are they winnaitch (forbidden, S.W. word) necessarily. The ranjee or ngargalula don't specially frequent any of these places.

Ranjee will be in beegardain ngooroo, or meerijool places and will not hurt home people (laana booroo). One time a man made two jammunungur and no one gave Leeberr wallee and Leeberr was so angry he sent his own ranjee and the ranjee brought a lot of other womba (ranjee womba) and they brought their lanjee and mungoorl and all the womba who hadn't given eebala wallee were frightened and thought the ranjee womba were real thammunjoonoo womba and they ran away. The ranjee went vack to its booroo, which was a baaloo, and now no strange womba can go near that baaloo.

Leeberr's ranjee is eebala to Billingee's ranjee, and Leeberr's ranjee is Beedanoogaru. Before he goes into the mother

he
he is ranjee, then/is ngargalula, and when he is born he is
ngargalula, when he grows up he dreams his own ngargalula
totems, or ranjee and by and by that ngargalula is his own
walla again.

Lengagoon might be ngargalula booroo but they do not belong to
Lengo, they would get jalnga from Lengagoon, and he would be
called Lengo booroo, but they have no special or mysterious
connection with Lengo.

If the father is jalngangooroo, the sons will all be
jalngangooroo too. Sometimes the living will be named after
the dead (after grandparents mostly), and several Billingees
were at Broome, Carnot Bay and Beagle Bay, two Banaka Billingees
at Carnot Bay, two Boorong Billingees at Beagle Bay and two
Boorong Billingees near Broome.

The koojangooroo ngargalula are lammar nalma (fairhaired)
and are only found along the seacoast. The Pindana ranjee
(not ngargalula) are Nyimberr nalma (dark haired), the pindana
ranjee are the same as the ngargalula, only the name is different
and the colour.

CORRECTED LATER

Name of Wallawallong son when jammunungur is made, ~~XXXX~~ nguroboo

Southwest

The nganga wenee or jockarmig is not a totem although it is
not eaten in the South. It is supposed to contain the spirit
of our mother or sister. Would it be a sex totem?

All the sons of a jalngangooroomare jalnga too (resembling the
kajjcooroo of the Gascoyne) and there are jalngangooroo women,
daughters of a jalngangooroo man.

Where is Billinge's ngargalula now? That ngargalula cannot
be his son's by and by because that would be himself, and if
his ngargalula is at Beedaboogan, will his son's ngargalula
be at Beedaboogan too? and his son's sons, (No, Billinge's
ngargalula merged into himself and is no more ngargalula.)
There appears to be no "sex" totem. The line of descent runs
through males, the women only carry the children.

Boogarree is the ordinary dream, but ranjee is a sort of dream spirit. It lives in the thunder and lightning, and burns trees down. It is also in caves, in trees, springs and many other places.

Walngēree - lightning

(Nai-a) ny-a, thunder

(1900) information corrected later.

The ranjee is in the lightning (walngere) and is rather a mischievous spirit. It cries in the dreams of men and women and enters into the bodies of the women and becomes a child. Leeberr dreamed of a little ranjee crying in a nyeerrma and it followed him and went inside Jardajib and Billinge was born. The nyeerrma is Billinge's booroo (country) and jalnga and is meerooroo (sacred; winaitch, Southwest) to anyone except Billinge and his father.

Mandeegur, whipsnake, not so quick in its movements as the woolgardain, yet more sulky than the woolgardain.

Ngeorl-ngeorl, black snake. Nyool-nyool

Balleet, balleedee, carpet snake

Banningbooroo, very large carpet snake

Yeegal barra nganjoo - mother losing her child (girl child)

Yeegal barra jeera, mother who loses her little boy.

Yarr'amoo'ngeol'anjee - mother who loses her boy, a big boy

Yarraboora boora, buried this morning

Billinge's ranjee (spirit) goes back to its nyeerrwa when Billinge dies. The spirit returns to its home. The ranjee cries and follows the man (in his dream, boogarree) and the man asks him what are, "Xangee nyilowel?" (What name?) and the ranjee says, "Kaimera or Jaljeri," as the case may be. (Corrected later)

Beeramaal, small branch

Ngajjoom boola

The mullet has four names for four different species.

Kallooroo (my jalnga)

Kar'karrbee'an (fish and lanjee) (white breast, fin and tail)

Minnawin (found near mangroves)

Joordabarrijinnoo (about a foot in length)

Karrajoonoo (little ones)

Jallooroo, another species, like a mullet

Yooramurra (father's sister) and kummarda will name the children when they are little. Yooramurroo gave Billinge his name.

Maggurn ngooroo, another yooramurroo gave him and Jeebagurdoe, another yooramurroo gave him.

(When a young man is made maamboongana, his fathers or uncles give him another name.)

Jajjala booroo, belonging to Jajjala.

Koomballee = namesake

I would call my daughter-in-law goomalyoo, and she would call me yooramurroo, and she would call my brother eebala, My brother would call her goomalijoo, koolanil and kooloo, all names given to my son's wife by my brother.

Ask Billinge re Leeberr's hunting property.

Was there ever any courting?

At balgai time is there promiscuous intercourse?

The kalbyn was bird and man too. All were animals, or birds, and men besides. Are there any kalbyn jalnga? Billinge doesn't know.

What was the name of the man who made the first kalleegooroo yamminga time?

When they stole things, who punishes them?

Did they ever point the bone? Yes.

What makes the mobburn leave a man? Sickness? Yes.

Can a waddecabuloo Boorong marry a Wijungarree Banaka? etc.