Egalge's Information (Southwest)
Re-nil-gup, Harris's place west of Broadwater Farm.
Ngamboorup beela, Broadwater itself.
Ngamboornup, Broadwater Farm, Alf Russell's place,
Kalgaritch, a place about a mile from a swamp with a little
island, where plenty mammal, deeda, ardan, ngoomat, mogurt,
and other little fish were found when the water dried up.
Gale's Place, a little bit south of it.
Me-dedup, a place close to Kalganitch and south of it,
Banson's old place.
Yoonderup, Busselton town

North West, Billingeas
Himmundarra, my shadow
Moona moona, beega, good shade of a tree.
Ngaliung ngala - half caste
Koballagoon, where Leeber is buried
Marrbangoon

1932
Did not want him, "too much like Faljeri" 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.
Leeber's ranjee went back to his booroo, Jajjala Waining, the
ranjee goes back to the man's booroo.
Billingeas's ngargalula that he dreamed (he isn't married and
has no babies) are in thebooroo near Broome, and if he dies with-
out getting a baby, his brothers may pick up his ngargalula some
time. The ngargalula—juts of 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
Nyeegonee  Derby
Karrajaree  La Grange
Yowera  Loomungun
Marrwai  East of Jallala (Broome)
Jabberjabber  East of Beagle Bay
Jookan  Broome dialect
Ngooalbal  Willie Creek
Nyoolnyool  Beagle Bay

There are not special ranjee in these places where women
and children have been turned into stone, nor are they wammawitch
(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 jammumungur and no one gave Leeber wallees and Leeber
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 wallees were
frightened and thought the ranjee womba were real thammunjoonoo
womba and they ran away. The ranjee went back to its booroo,
which was a baaloo, and now no strange womba can go near that
baaloo.

Leeber's ranjee is eebala to Billingeo's ranjee, and Lee-
ber's ranjee is Beedanoogaru. Before he goes into the mother
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. Lengogoorn might be ngargalula booroo but they do not belong to Lengo, they would get jalnga from Lengogoorn, 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, to Boorong Billingees at Beagle Bay and two Boorong Billingees near Broome.

The koogangooroo ngargalula are lammar malma (fairhaired) and are only found along the seacoast. The Pindana ranjee (not ngargalula) are nyimber malma (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 jammumungur is made, we we nguuroo.

**Southwest**

The ngarga wenee or jookarmig 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 kajjordoo of the Gascoyne) and there are jalngangooroo women, daughters of a jalngangooroo man.

Where is Billingees'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, Billingees'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.

Walngeree - lightning

(Nai-a) ny-a, thunder

(1900) information corrected later.

The ranjee is in the lightning (walngeree) 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. Leeberrr dreamed of a little ranjee crying in a nyerrma and it followed him and went inside Jardajib and Billingeey was born.

The nyerrma is Billingeey's booroo (country) and jalnga and is meercoroo (sacred; wimaithch, Southwest) to anyone except Billingeey and his father.

Manieegur, whip-snake, not so quick in its movements as the woolgardain, yet more sulky than the woolgardain.

Ngocori-ngocori, black snake. Nyool-nyool

Balleest, balleedee, carpet snake

Banningbooroo, very large carpet snake

Yeegal bara nganjoo - mother losing her child (girl child)
Yeegal bara jeera, mother who loses her little boy.
Yarr'amooyngoolranjee - mother who loses her boy, a big boy
Yarraboora boora, buried this morning

Billingeey's ranjee (spirit) goes back to its nyerrwa when Billingeey 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, "Yangoe nyilowel?" (What name?) and the ranjee says, "Kaimera or kaljeri," as the case may be. (Corrected later)

Beerinmal, small branch
Ngajjoom boola
The mullet has four names for four different species.
Kallooroo (my jalinga)
Kar'karrbee'lan (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 kumarda will name the children when they are little. Yooramurroc gave Billingeey his name.
Maggurn ngooroo, another yooramurroc gave him and Jeebagudoo, another yooramurroc gave him.
(When a young man is made maamboongane, his fathers or uncles give him another name.)
Jajjala booroo, belonging to Jajjala.
Koomballe - namesake
I would call my daughter-in-law goomalyoo, and she would call me yooramurroc, and she would call my brother eebala, My brother would call her goomalijoo, koolanil and kooleo, all names given to my son's wife by my brother.

Ask Billingeey 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 jalinga? Billingeey 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 waddseabuloo Boorong marry a Wijungarree Banaka? etc.