time. The ngargalula feeds on its own booroo. A Jajjala man could not dream of a fullagine ngargalula, but he can dream one from a booroo near Roeburne, and at Beagle Bay and Derby.

Various dialects

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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 oobala wallee were frightened and thought the ranjee womba were real thammunjoonco womba and they ran away. The ranjee went back to its booroo, which was a baarloo, and now no strange womba can go near that baarloo.

Leeberr's ranjee is oobala to Billingeess's ranjee, and Leeberr's ranjee is Beedancogaru. 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.

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

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

CORRECTED LATER

Name of Wallawailong son when jammunungur is made, nguuru ngurooboo

Southwest

The nganga wence 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 kajjooroo 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, "illinger'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.

Walngere - 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. Leeberrr dreamed of a little ranjee crying in a nyeerma and it followed him and went inside Jardajib and Billingege was born. The nyeerma is Billingege's boorooc (country) and jainga and is meerooroo (sacred; winitch, Southwest) to anyone except Billingege and his father.

Mandeegur, whipsnake, not so quick in its movements as the woolgardain, yet more sulky than the woolgardain.
Ngoori-ngoori, black snake. Nyool-nyool
Ballest, ballesdee, 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'amooygoool'anjee - mother who loses her boy, a big boy
Yarraboorra boora, buried this morning

Billingee's ranjee (spirit) goes back to its nyeerrwa when Billingege 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, "Yangee nyilowel?" (What name?) and the ranjee says, "Kaimura or Paljeri," as the case may be. (Corrected later)
Beeramal, small branch
Ngajjoom boola