Kajja kajjamai is a series of nyerrwa from Keelaboogun to Billamurray on where there are some curious holes which Billinge says have no bottom.
The footprints of Lengo (mimbalu) are at Weeraginmarree, and further north are the stone forms of women, children and dogs, at Gembogoon, the creek next to and north of Weeraginmarree. 

Loose doombara ngana.
The ngargalula booroo is real and the wallee and mai growing on it are also real, but the ngargalula do not walk kalboo (above ground), they go jimbin. When the man dreams, he goes jimbin, and he throws the mai jimbin; the same ground is jimbin that is kalboo. The ngargalula goes about jimbin, but in your dreams only you see him. The jimbin booroo is the same as the kalboo booroo, but the jimbin booroo is ngargalula booroo.

Loose ingala = flying like a bird in your dream from the hills doombara ngana to the valleys, having the power of aerial motion.
Ngurboogarree = nightmare

All ngargalula belong to jimbin and only when they become babies are they kalboo. Their booroo is jimbin, the karrboorna and other objects seen by the father are jimbin. These never come up, but the mai and wallees that are also jimbin when dreamed by the boy will come up kalboo and will not only grow on the ngargalula booroo but on other places as well. The boy makes the karrboorna just the same, but the ground and the weapons and other objects on the dream booroo are always jimbin and are dream weapons only, though the ngargalula see and touch them as ngargalula.

You can see Marral and Lengo's tracks near Weeraginmarree nyerrwa. Lengo's walls ate neamoo/fish and the lightning came and killed him and Lengo hit Marral with a goombara and turned her into stone.
OUR FATHER

Yayee eebala Kalboo or Koerrwal seejala Koerrwal
Our father sky sit down beyond the sky

Weedoo nyilowel
Big (is thy) name

Yarreedee yangera bilnga
We are coming

Jeep goon booroo eebala
(to) your country father

Wandoon jarrada nganga
Tell us what speak

Jimbin kalboo booroo
Below (the) sky and earth

Mai wanee arre milaa
Bread give us today

Wangoor ingalga maaloo maaboo
Cry cry I no good (Forgive us our trespasses)

Maaloo yarreeee ngooroo beelje jarroon womba
No we more angry some other men

Maaloo millaga yargadalalga ngan booroo
Don't take us to a wicked place

Maara gabboo yanga jalle
Keep us away from there

Jeep booroo jeep bindain
Your kingdom and power (strength)

Ngai nganga jimbin wanburn-da ngai boort gannaga
I die go underneath spirit I rise again (to the)

Koerrwal kow an yee bilooyor eebala gannajalla koerrwal
sky My spirit or heart goes up father I see him in the sky
(beyond or above the sky).
Pointing or rubbing their nose downward, means a white man.
Stroking an imaginary beard is a womba, pointing to the breast
means a woman, rubbing nose downwards and also pointing to
breast is a white woman.

Goonbiddee, an Ashburton Banaka, was eemo dumb.

Wanderung, a Mundabullangara Paljeri, was also dumb.

Yoongurdoo ngaia = I am full

Ngajjee mai gabbo ngooro = You want more mai.

Ingoondoo ngaia = I am full up

Wommalock, my boorooc toe, it is between Beedaboogan and Jajjala

Yangana mamma gunjin
We'll stay together for company

Ngai mesjala booyan
& sit down by myself (lonely)

Banna mesjala = When do you go back?

Kajala baiagur = I go tomorrow
maaloj joo na minya = You're not going to get him

Joo na

Manya = You can get him (or her)

Wallundee = You go and get him " n"

Wallinya = You go and get him

Maiallee = born on the same ground?
In greeting after long absence, they rub or clasp each other to their breasts, ngoo-goroo. Brother greeting sister—he sits down near his yalme and his sister and mothers come behind him and cut themselves and cry. He can go near his eldest sister’s nyeerrwa (cave, shelter) but sit with his brother-in-law, and if a sister-in-law comes over, he cannot face her nor talk to her. They talk with no women, young or old in the camp.

Baaloo (hair) made into a rope and twisted round and painted with doogul.

Banmin wamda—asking the jalngangooro to come and see the sick person.

Any season, marrowera can fight.

Old thammanjooono cover themselves entirely with karmul.

Younger ones put karmul and reerrga and paint shields, mungenorl with karmul and doogul. So painted, they cannot be seen by the thammanjooono.

Marrowera can be fought all day and in the dark.

Longoora a man’s name, but he has not the alligator for his jalnga.

Burdongan boooroo was another man’s name, but he did not have the burdonk (firestick) for his jalnga. He was called Burd-onganbooroo from his ground.

Mireeoro cannot be put in and jalngangooroo cannot touch jeerungoo and beeloon.

Noomera goordeoogooree (Beeloon and noomera are almost the same)

(Neans’nt cook)

Wangai, xandoor (cook)

Gower-gower (cook)

Jarrda, evening star

At the baalee etc., operations, a yagoo sometimes pressures the boy to him (ngoo-goor wanjo lëän) to make his heart strong and not flutter. He does this before he performs the operation.

booga = stench, poison, booga = manowra

DUPLICATE
The kalleegoorooy that is on the ngaguralula boorooy is left there. Joonga bilbil, name of little hawke that made the fire.
Womba were womba once, then birds, then womba, and now all birds are beerajoonoo and womba are womba.
Bejandooramaburnda, the falling in of a bank.
When Billingeey was born, the bank fell in and covered over the waterhole. Loorra boorooy, a valley in the depression or hollow of the valley.
Billingeey's boorooy is Beedaboogan
Sister's Koonabarra Guorrbalgoon
The boorooy is usually on the grandfather's and great-grandfather's ground.

Meenung, S.E.
Koreen E.
Koggar N.E.
Yabbaroo N.
Wadarudes W.
Kunning S.W.

Kwardungan, Kyilgee's babbin name. She changed her name with a William River woman, her "aunt", It was at the cutting of (father's sister) Bulyin's hair.

Our mother and father are Winjadar
We don't call our tchamunjuru and tharloo winjadar, as we would call Arnold and his wife.

Telegram sent to New Norcia Mission, 1907

Daniel Mackintosh,
New Norcia Mission

JOORITCH VERY ILL. XOOLYKNAN ILL TOO. COME QUICKLY
REPLY CARRINGTON POST OFFICE.

SANDY BIMMERAN
The matruruee of the Wirabunna is probably equivalent to the Bulthara and Purula of the Arunta, and the Karrari to the sections Faniuca and Kusara (see Spencer and Gillen).

Madhuri, Wordungat, in S.W. (W.A.)

Karaara, Manitchmat " " "

Haatagur, being called over innocently to another camp, and then provoked to quarrel. (S.W.)

Arnold's (a Faljeri) children will be our Mungamun. They will be our grandchildren

Malbunya brother-in-law

Wallabillee " "

Marrera " "

Yaggo " "

Ingaboo " "

Walgoo " "

Kaaloo, brother

Waljoora "

Babbula "

Kogga, uncle, wallaballin, mother and son

Bibbinya, uncle and nephew

Banaka and Kaimera are Bibbinyangooroo.

Faljeri and Boorong are Marrera

Kaimera and Faljeri are Malbanyangooroo (same as Marrera. These terms are reversed) according to whom is speaking.)

North West

Goomaloyoo, my kogga would call me.

Walla, my husband would call me, but it does not mean "walla", "son", but "walla, well let's go" I call my husband "walla" too. Mallaburra is not my walla, he is my babba. Billingeey my brother's son, is my walla. Mallaburra is my tehalliaigo and Billingeey's tehalliaigo and my Banaka husband is walla.