Yayee eebala Kalboor or Koorrwal meejala Koorrwal
Our father sky sit down beyond the sky

Weedoo nyilowel
Big (is thy) name

Yarreedyee yangera bilnga
We are coming

Jeea goon booroo eebala
(to) your country father

Wandoo jarrada nganga
Tell us what speak

Jimbin kalboor booroo
Below (the) sky and earth

Mai wanee arre milea
Bread give us today

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

Maaloo yarreeeree ngooroo beeloe jarroon womba
No we more angry some other men

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

Maara gabboor yanga jalleel
Keep us away from there

Jeea booroo jeea bindain
Your kingdom and power (strength)

Ngai nganga jimbin wanburn-da ngai boort gannaga
I die go underneath spirit I rise again (to the)
koorrwal kow an yee bilyoor
sky My spirit or heart goes up father I see him in the sky
(ebala gannajalla koorrwal
(beyond or above the sky)

Any song sung for beelooorn and jeerungoo mai? No song
What's Bandoor?
When do they have the turtle dance? Lallurn and minjingarree

Iwannah + Autuern
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.

Goonhiddee, an Ashburton Banaka, was also dumb.

Wandarung, a Mundabullangarra Faljerei, was also dumb.

Yoongurdoo ngaia = I am full (ngaia - 'I`

Ngajjee maigabboo ngooroo? = You want more mai.

Ingoondoo ngaia = I am full up

Wommalook, my booroo too, it is between Beedaboogan and Jajjala

Yangana mamma gunjin
           We'll stay together for company

Ngai meejala booyan
          I sit down by myself (lonely)

Banna meejala = When do you go back?

Kajala baiaagur = I go tomorrow

Maalo joo na minya = You're not going to get him

Joo na          Wanya = You can get him (or her)

Wallundee = You go and get him " "

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, ngooroo. Brother greeting sister — he sits down near his yalmee 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.

Baarloo (hair) made into a rope and twisted round and painted with doogul. Barmin wamma — asking the jalngangooroo to come and see the sick person.

Any season, marrowera can fight. Thammunjoonoo cover themselves entirely with karrmul. Younger ones put karrmul and reerrga and paint shields, munngoorl with karrmul and doogul. So painted, they cannot be seen by the thammunjoonoo.

Marrowera can be fought all day and in the dark. Lengbora, a man's name, but he has not the alligator for his jalnga.

Burdongan booroo was another man's name, but he did not have the burdonk (firestick) for his jalnga. He was called Burdonganbooroo from his ground.

Mirooroo cannot be put in and jalngangooroo cannot touch jeerungoo and beeloorn.

Noomera goordeagoordoo (Beeloorn and noomera are almost the same) (Neeedn't cook)

Wangai, kandoor (cook)

Gower-gower (cook)

Jarrda, evening star

At the balellee etc., operations, a yaggoo sometimes presses the boy to him (ngoojoor wanjo lean) to make his heart strong and not flutter. He does this before he performs the operation.

booga = stench, poison, booga = manowra
A woman could sometimes be given a nooloo in her dream which she told her man, and he made the dance which was passed on.

Tchoorur or joorur, the shell gauge by which the fine markings are grooved.

If a Kaurna woman is tharloo to a man named Billinge, some distance away, and another Billinge (also a Boorong), lives near her and she is his yooramurru, she calls him jalbain to distinguish him from the Billinge to whom she is tharloo.

Mingal lainb' - steal Beagle Bay
Mingal lainbee " Broome
Weerralb' spring Beagle Bay
Weeralbooo " Broome
Kalb' steep, high Beagle Bay
Kalboo " " Broome
Woora na ngan'k' - to tell a lie Beagle Bay
Woora nganga " " " " Broome

Rambar and jeegal - synonymous terms
Yalloor and tharloo " "
Jalbain - if I am tharloo to a young man named Billinge, and if there is another Billinge to whom I am yooramurru, not tharloo, I call that Billinge Jalbain, never Billinge.

Yeolyean and Bumbung Southwest

Up York way a certain little bird comes crying and when the women hear it they call it the baby (jangilyung) jedu (bird) and if they want a baby, they shout for it and the baby comes inside their mouths.
Beebeen wanga - baby bird talking
Kokkup " " " "
The kalloogooroo that is on the ngargalula booroo is left there. Joonga bilbil, name of little hawk that made the fire. Womba were womba once, then birds, then womba, and now all birds are beerajoocoo and womba are womba. Bejandoorramaburnda, the falling in of a bank. When Billinge was born, the bank fell in and covered over the waterhole. Loorra booroo, a valley in the depression or hollow of the valley. Billinge's booroo is Beedabooogan. Sister's Moonabarra Goorralgoon. The booroo is usually on the grandfather's and greatgrandfather's ground.

**XXX** Loongo burrunan, when your heart jumps, or you feel something is touching you, then a lot of womba are coming.

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

Kwardungan, Nyilgee'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 Winjadjar
We don't call our tohamunjuru and tharloo winjadjar, as we would call Arnold and his wife.

Telegram sent to New Norcia Mission, 1907

Daniel Mackintosh,
New Norcia Mission

JOEBYTCH VERY ILL. YOOLYEEMAN ILL TOO. COME QUICKLY
REPLY CANNINGTON POST OFFICE.

SANDY BINNERAN
The matrhee of the Wirabunna is probably equivalent to the
Pulthara and Purula of the Arunta, and the Karrari to the
sections Panunga and Kumara (see Spencer and Gillen).

Madhuri, Wtungmat, in S.W. (W.A.)
Karrara, Manitchmat " " "
Maatagur, being called over innocently to another camp, and
then provoked to quarrel. (S.W.)

Arnold's (a Paljeri) children will be our Wungamun. They will
be our grandchildren

Malbunya brother-in-law
Wallabillee " "
Marrera " "
Yaggoo " "
Ingalboc " "
Walgoora " "

Kaaloa, brother
Waljoora "
Babbula "

Kogga, uncle, wallaballin, mother and son
Bibbinya, uncle and nephew
Banaka and Kaimera are Bibbinyangooro, 
Paljeri and Boorong are Marrera
Kaimera and Paljeri are Malbanyangooro (same as marrera.
These terms are reversed) according to whom is speaking.)

North West

Goomaljoo, 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. Billingeese my
brother's son, is my walla. Mallaburra is my tchallaigo and
Billingee's tchallaigo and my Banaka husband is walla,