Kajja kajjamai is a series of nyeerrwa from Beedaboogun to Billamurragon where there are some curious holes which Billingee says have no bottom.

The footprints of Lengo (nimba) are at weerraginmarree, and further north are the stone forms of women, children and dogs, at Lengogoon, the creek next to and north of Weerraginmarree.

Loosa doombara nganya.

The ngargalula boocoo is real and the wallae and mai growing on it are also real, but the ngargalula do not walk kalboo (above ground), they go jimbín; when the man dreams, he goes jimbín, and he throws the mai jimbín, the same ground is jimbín that is kalboo. The ngargalula goes about jimbín, but in your dreams only you see him. The jimbín boocoo is the same as the kalboo boocoo, but the jimbín boocoo is ngargalula boocoo.

Loosa insala = flying like a bird in your dream from the hills to the valleys, having the power of aerial motion.

Nganboogarree = nightmare

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

Yalla Crackara

You can see Narral and Lengo's tracks near Weerraginmarree nyeerrwa. Lengo's walla ate heemoo fish and the lightning came and killed him and Lengo hit Narral with a goombara and turned her into stone.
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 Banaaka, was samo dumb.
Wandarung, a Mundabullangarra Paljeri, was also dumb.
Yeongurdoo ngaia = I am full
Ngajjée mai gabbo ngooroo = You want more mai.
Ingoenlloe ngaia = I am full up
Wommalook, my booroo too, it is between Beedaboogan and Jajjalaa
Yangana mamba sunjin
We'll stay together for company
Ngai meejala booyan
& sit down by myself (lonely)
Banna meejala = When do you go back?
Kajala baigur = I go tomorrow
yaaloo joo na minya = You're not going to get him
Joo na
Wanya = You can get him (or her)
Wallunllee = You go and get him ""
Wallinya = You go and get him
Haalalsee = born on the same ground?
In greeting after long absence, they rub or clasp each other to their breasts, ngoogorooc. Brother greeting sister - he sits down near his yalmeec and his sister and mothers come behind him and cut themselves and cry. He can go near his eldest sister's nyecrwa (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.

Narwine wamna - asking the jalngangooroo to come and see the sick person.

Any season, marrowera can fight.

Old thammunjoonoo cover themselves entirely with karrmul.
Younger ones put karrmul and reergga and paint shields, mungoorl with karrmul and doogul. So painted, they cannot be seen by the thammunjoonoo.

Marrowera can be fought all day and in the dark.

Lengoora a man's name, but he has not the alligator for his jalgna.

Burdongan boorcoo was another man's name, but he did not have the burdonk (firestick) for his jalgna. He was called Burd-longanboorcoo from his ground.

Mirrooroo cannot be put in and jalngangooroo cannot touch jeerungoo and bealorn.

Noomera goordaegoordoo (Beelorn and noomera are almost the same) (Needn't cook)

Wangai, Kandoor (cook)
Gower-gower (cook)
Jarrda, evening star

At the baalee etc., operations, a yaggoo sometimes presses the boy to him ngoogoor wanjo lefan to make his heart strong and not flutter. He does this before he performs the operation.

booga = stench, poison, booga = manowra
The kallegooroo that is on the ngargalula booroo is left there. Jeeonga bilbil, name of little hawk that made the fire. Womba were womba once, then birds, then womba, and now all birds are beerajoonoo and womba are womba. Bejanicorraburnda, the falling in of a bank. When Billinggee was born, the bank fell in and covered over the waterhole. Locorra booroo, a valley in the depression or hollow of the valley.

Billinggee’s booroo is Beedahoogan
Sister’s Koonabarra Georbalgoon
The booroo is usually on the grandfather’s and greatgrandfather’s ground.

MBAKBAB Loongo burrungan, when your heart jumps, or you feel something is touching you, then a lot of womba are coming. "Jeekasitch"

Meenung, S.E.
Koreen E.
Koggar R.E.
Yabbaroo M.
Nadarudeew.
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 Winjadar
We don’t call our tohamunjuru and tharlee winjadar, as we would call Arnold and his wife.

Telegram sent to New Norcia Mission, 1907

Daniel Mackintosh,
New Norcia Mission

JOOBYTCH VERY ILL. YOOLYEBAN ILL TOO. COME QUICKLY
REPLY CARRINGTON POST OFFICE.

SANDY BUPPERAN
The matthuree of the Wirabunna is probably equivalent to the
Balthara and Furula of the Arunta, and the Karrari to the
sections Panunga and Kumara (see Spencer and Gillen).
Malhuri, Nordungmat, in S.W. (W.A.)
Karaara, 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
Wallabillie " "
Marrera " "
Yaggoo " "
Ingalboo " "
Walgoora " "
Kaaloo, brother
Waljoora "
Babbula "

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

North West
Goomalyoo, 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. Billingeoo my
brother's son, is my walla. Mallaburra is my tchallaigo and
Billingeoo's tchallaigo and my Banaka husband is walla.