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The ngargalula booroo is jimbin, beneath or under the ground, and all the animal and vegetable totems given to the child are first seen in the dream on the jimbin booroo, which is the booroo of all jalnga.

The totems which the ngargalula of the jimbin booroo brings with it, or shows to its father in the dream, need not necessarily grow upon or belong to the ground above the jimbin which becomes the baby's bootoo, but wherever these totems are on the baby's father's territory, the boy can sing or dream their increase; he is responsible for their plenty in due season.

Beedaboogan is Billingee's ngargalula booroo. Beneath this booroo (jimbin) are all the wallee and mai jalnga and the weapons belonging to him when he was ngargalula. Above the ground (kalboo) the mai which his father saw on the jimbin booroo does not grow, but in the immediate neighbourhood the waljoora (native bean) grows and Billingee is responsible for its increase. He does not sing the increase of the waljooroo, he only dreams that he chews it and spreads it abroad and sometimes walks along the jimbin maggoor and throws a handful all about. Many of the vegetable and animal totems are only dreamed by the persons whose totems they are; songs are sung for some totems, but every totem is not sung. For instance, Billingee had a nyeerrwa (cave), beelarra (spring), neeburda (shellfish), jooka (mudfish) and beedee (sea) as his jalnga, all given him by his father, his sea totemship was by inheritance since he was a seacoast native, but none of these totems had any songs connected with them. Everyone must, however, dream the increase of their totems, otherwise these will not be plentiful, and the persons responsible for them will be censured for their neglect to provide a sufficiency of such totemic animal or plant.

Amongst the coastal (Nor' West) natives, no totem ceremonies accompany their songs for the increase, nor is there a dream totem ceremony beyond that of chewing and scattering

the mai about the dream ground. The only exception is with the jeerungoo and beeloorn mai.

The booroo (ground) where the ngargalula came to the father, belongs to the child, the jalnga (totem) that was seen either in its hand, or in the vicinity of its booroo, is its personal totem which will be neither that of its father or mother. The child if a Boorong will have the Tchallingmer as its Class totem. The father gives it many other personal totems of certain marked features in the dream country between the ngargalula booroo and his own camp and when the father dies, the boy inherits his food totems. The mother gives the boy nothing.

Women may have personal totems which they brought with them as ngargalula or which their fathers will have dreamed and given them, and they may dream the increase of these, if they are edible totems, and they may also have a share in the dead father's totems, but in general women appear to have no status whatever amongst the Northern group, except during wallungarree time, when the mother-in-law is allowed deliberately to infringe the law of avoidance of her son-in-law. No women appear to take any prominent part in any ceremony in which wallee totemic songs are sung, though in certain ceremonies, women and children are included, and there are also mirrooroo women (women possessing the power of magic) but there are not many of these amongst the seacoast natives, and their mirrooroo qualities are not transmitted. They are more numerous amongst the pindana natives.