

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

The footprints of Lengo (nimbala) are at weerraginmarree, and further north are the stone forms of women, children and dogs, at Lengagoon, the creek next to and north of Weeraginmarree.

Loose doombara nganya.

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.

*just aero-flight!*  
Loose ingala = glying like a bird in your dream from the hills doombara nganya to the valleys, having the power of aerial motion.

Nganboogarree = 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 wallee 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 the other objects on the dream booroo are always jimbin and are dream weapons only, though the ngargalula see and touch them as ngargalula.

*Wallee Crack Caves*

You can see Marral and Lengo's tracks near Weeraginmarree nyeerrwa. Lengo's walla ate neameo fish and the lightning came and killed him and Lengo hit Marral with a goombara and turned her into stone.

*from Lengo's woman forbidden*



Billinge

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 <sup>of</sup> Ashburton Banaka, was ~~also~~ dumb.

Wandarung, a <sup>North of Melbourne & W.O. Aus</sup> Mundabullangarra Paljeri, was also dumb.

Yoongurdoe ngaia = I am full

Ngajjee mai gabboo ngooroo = You want more mai.

Ingoondoo ngaia = I am full up

<sup>between areas</sup>  
Wommalock, 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 baigur = I go tomorrow  
maalee 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

Maialee = born on the same ground ?

DUPLICATE



*Bullough*

In greeting after long absence, they rub or clasp each other to their breasts, ngoogoroo. 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.

Danmin wanna - asking the jalngangooroo to come and see the sick person.

Any season, marrowera can fight.

Old thammunjoonoo cover themsäaves entirely with karmul.

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

Marrowera can be fought all day and in the dark.

Lengeora 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 Burd-onganbooroo from his ground.

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

Noomera goerdeogoordeo (Beelcorn and noomera are almost the same) (Needn't cook)

Wangai, kandoor (cook)

Gower-gower (cook)

Jarrda, evening star

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

booga = stench, poison, booga = manowra

DUPLICATE



The kalleegooroo 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 beerajoonoo and womba are womba.

Eejandoorramaburnda, the falling in of a bank.

When Billingee was born, the bank fell in and covered over the waterhole. Loorra booroo, a valley in the depression or hollow of the valley.

Billingee's booroo is Beedaboogan

Sister's Koonabarra Goorrbalagoon

The booroo is usually on the grandfather's and greatgrandfather's ground.

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

Joobaitch

Meenung, S.E.

Koreen E.

Koggar N.E.

Yabbaroo N.

WadarudeeW.

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 tehmunjuru and tharloo winjadar, as we would call Arnold and his wife.

Telegram sent to New Norcia Mission, 1907

Daniel Mackintosh,  
New Norcia Mission

JOOBYTCH VERY ILL. YOOLYEEANAN ILL TOO. COME QUICKLY

REPLY CANNINGTON POST OFFICE.

SANDY BINNERAN



The matthuree of the Wirabunna is probably equivalent to the Bulthara and Furula of the Arunta, and the Karreri to the sections Panunga and Kumara (see Spencer and Gillen).

Madhuri, Wordungmat, 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

Wallabillee " "

Marrera " "

Yaggo " "

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

Goonalyoo, 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. Billingee my

brother's son, is my walla. Mallaburra is my tehallaigo and

Billingee's tehallaigo and my Banaka husband is walla.