

A man has no ranjee if he doesn't dream of a baby ngar-galula. Wabbingan has no ranjee; Armitck got a ranjee.

Lanberrjin - birthmark

When they catch the wallee is the baby's bootoo. Sometimes the baby will be marked in the same way as they marked or speared the wallee.

Eeballa bulluk, a sort of hallucination in which you think you see someone coming or passing. You look and there's no one - that is eeballa bulluk.

Ngammuk eeballabulluk (Ngamnee, my eyes) = something crossed my eyes.

Jooa nyimmin (You see with) your eyes.

If your right or left shoulder quivers, your eebala is talking about you, also your tharloo who is Kaimera, you, of course, being Boorong.

If your mother, mother's brother, and tchallungoo are talking, your heart and stomach quiver.

Your nimala (upper arm) (right or left) quivering means your mother and sister are taking about you.

Broome area

A Jajjala man could get a Weeraginmarree woman or a Loomungin woman or a Thalgoogupil. Thalgoogunijil (?)

I read some of Spencer and Gillen's totem origins ^(by Billings & others) and they said that ^{the} ~~his~~ wife would go over to a goombara bush and bring forth a bob-tailed iguana. *"This was their misunderstanding & interpretation of Sp & G's statement"*

Yandal ngooroo, native almonds

Goornkala, a species of seed

Leeberr's "group" ground stretched from Willie Creek, Weeraginmarree, to Weerara Creek, and Jajjala, Walning (Point north of Broome district where the sea breaks into "smoky foam")

Moorral winning ngabboo, Manjarrman, Minnaring, baaloo brook.

Almost from South of Beagle Bay to within a few miles of Broome.

Wonganada, a small river between Beagle Bay and Broome in Milarra's country. Milarra is a Boorong and a "babbula" to us.

Yeeragooloo (mungoorl baaloo) which yields jeerungoo mai (jamwood seed) belongs to the rain and lightning ranjee and at lallurn when the seed gets ripe, the oldest man in the camp must first take some of the seed that had been gathered by the women, and now lay in vessels waiting for the ceremony and putting it on the koombara lallurnjoonoo (nether millstone, apparently used only at lallurntime) grinds it, then puts it on the coals, cooks it a little, takes a mouthful, bites and scatters it from his mouth all over the place. If this is done, a gentle wind will come and keep the place cool, if it is neglected, the wind will come, no leaves will appear on the trees, the mai will wither and fall off and walja will burn everything up. After the ceremony anyone can eat the mai. Sometimes two or three ranjee will be seen in the rain and the thunder and lightning.

The ngargalula is a baby first, then it grows up. Willy willys are meerijool (full of magic).

Meerijool mirrooroo and beegardain ngooroo, all mean the same thing.

Ranjee and ngargalula belong to the same booroo.

Ranjee never dies, neither does ngargalula.

Willie's baby will to Loomurn.

Ballelee will dream their own ngargalula and by and by if they marry, ~~that~~^{it} becomes their own ngargalula again, and when it grows up, it will dream its own ngargalula again.

All the time the woman is carrying the ngargalula, it goes to and fro on its booroo and when it is a wee baby, it goes about its booroo anywhere.

Moolyagurra, baby just born

Yeegana jandoo, pregnant woman

The eebala sees a kalleegooroo, lanjee, mungoorl, karrboorna and everytinga womba has on the ngargalula booroo. The ngargalula is also jalnga gooroo if the eebala is jalngangooroo. If the eebala is not jalngangooroo, the ngargalula won't be jalngangooroo. On the girl's booroo, the eebala sees mai, milgin. baaloo and all a woman gets.

Wooba babba kalwara

Yoonjoo kabboola

Little fellow only born there.

When a man is dying, his ranjee and jalnga go away from him. The noise they make when leaving him is called mittooroo. Ranjee belongs to lightning. One ranjee follows the rain, is the spirit of the rain and lightning. Another ranjee is ngargalula ranjee babba. If Billingee died, his ranjee would go to Wallaning or Jajjala. Ranjee and ngargalula are together on the Koojangooroo. When Maggundee was in Perth, two ngargalula came to see him, a boy and a girl. They are not born yet, they came as ngargalula to see him. If Maggundee died, without being married, these ngargalula might go to his brother. Ranjee go to their own booroo when the man dies. Ranjee was a Yamminga womba at one time. You can dream ngargalula without having children. You hear them crying in your dream. The lightning ranjee is like a womba sometimes. The ngargalula booroo is its own, not his Yamminga booroo. My ranjee won't go into another womba, when I am sick they go away. If I linger a long time, they come and see me. No one knows where the ranjee came from, my ranjee goes back to some spot if it is koojangooroo he will stay there and if pindana he'll stay in it.

Ranjee makes the thunder and lightning.

Wabbingan has got no ngargalula.

There's a ranjee belonging to lightning and a ranjee belonging to ngargalula.

Ranjee is lefthanded (ngalgarraman); jalngangooroo will stop the lightning ranjee with his left hand, also ranjee bringing ngargalula comes sometimes like a bird. The womba see the bird and then that night they dream of ngargalula. You can't see your ranjee until you are big enough to dream of ngargalula.

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 Lengogoon, the creek next to and north of Weeraginmarree.

Locee 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.

Locee ingala = flying 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.

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

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 os 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 booroo, 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 Billinge'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 Billinge 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, Billinge 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 mirroeroo women (women possessing the power of magic) but there are not many of these amongst the seacoast natives, and their mirroeroo qualities are not transmitted. They are more numerous amongst the pindana natives.

Extract from article "THE GREAT PLAIN'S EDGE".

The little mountain devil, inaptly named (as it is absolutely the most harmless of all living creatures) occupies a unique position in native legend. Mingarri never wished to mate with men. They lived by themselves, and kept a tribe of dingoes to keep all men away, the dogs killing and eating all the men they caught. Mingarri brought forth and reared their babies, but laid the injunction on each one as it grew up that "it must never talk or whistle" or the men would catch it. Nyiruna was a great hunter in those days, and he wanted mingarri very badly for his wives, and left food for them and tried to catch them, but the dingoes ate the food and chased Nyiruna away, and by and by, when mingarri went into the sky, Nyiruna followed them, and there he is, still chasing them round and round, while the dogs, who are all around mingarri, still keep him away. Mingarri have now no voice at all, because their mothers never let them speak in the old days.