

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

Lanberrjin - birthmark

When they catch the wallee is the baby's booroo. 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.

Joca 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 tehallengoo are talking, your heart and stomach quiver.

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

A Jajjala man could get a Weeraginmarree woman or a Loomungin woman or a Thalgoogupil.

I read some of Spencer and Gillen's totem origins and he said that his wife would go over to a goombara bush and bring forth a bob-tailed iguana.

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 ngaboo, 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.

Woeba 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 mitboeroo.

Ranjee belongs to lightning. One ranjee follows the rain, is the spirit of the rain and lightning. Another ranjee is

ngargalula ranjee babba. If Billingeo died, his ranjee would go to Wallaning or Jajjala. Ranjee and ngargalula are together on the Koojangeeroo. 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 boeroo 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 boeroo is its own, not his Yamminga boeroo. 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 koojangeeroo 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); jalngangoeroo 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.