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Killinggi, who told in the Ngargalulla story learned all the lessons  
of his Broome father. He could not speak to his young sisters or young  
mothers & they could never try to play with him, his big brothers &  
father & grandfathers all helped him to learn the Jajjala laws that  
were made for them <sup>ancestors</sup> by the Gammungo spears of long ago.  
<sup>They</sup> ~~There~~ were many toy boomerangs & spears & spear-throwers - & the boy  
learned to ~~find~~ swim & catch fish & throw boomerangs at birds or  
animal & so become a good man, able to kill animals & reptiles  
& great birds & big fish. & while he is learning to do all these things  
he has to find the nests of the very small honey flies or bees that  
build nests on the tops of high trees, & he studied the tracks of every living  
thing, especially the oporun (Lang'oor) <sup>for Lang'oon loved honey</sup>  
Killinggi was always learning & his teachers were always strict.  
Teachers, when he found honey beehives he had to give the honey to  
his father <sup>& uncles</sup> & grandfathers, & if he caught a big  
fish, his grown up relations also had to share it. - with  
him.

He was a very little boy when he was taken into the <sup>young</sup> men's or  
camps, & was separated for ever from his <sup>the women's camps</sup> ~~sisters & mother~~ & he had  
to find his own food, grubs & small animals or reptiles.  
He became a great boomerang & spear-thrower & ~~the~~ <sup>he</sup> got all the  
grown up Broome men made & played & hit with boomerangs  
without losing the animal or bird aimed at.  
They played a great boomerang game of ~~send~~ sending their  
boomerangs up to a great height, & manoeuvring the boomerang  
so that it gyrates flatly at a great height. - never being  
set-aside - so that each competitor knew his own weapon -  
The weapon that remained highest & kept longest in the  
upper air.



The baby Ngargalulla's father looks all round the dream  
 ground where the baby is standing, & he sees food bearing  
 plants & fruit trees such as he knows are growing on his own  
 ground & all that he sees will belong to his Ngargalulla  
~~boy~~ boy ~~and~~ for these are the baby's jalnga which  
 learned white men call "Totems" & are part of the  
 food of the Jaga Kalbu men women & children, who live  
 on Kalbu. The <sup>boy's</sup> father keeps these in his mind, & when the  
 boy is grown his father will show him his "jalnga" food  
 bearing trees, seed bearing bushes. The boy learns that when he is  
 a man he must dream the increase of all the food of tree  
 & bush that his father saw on his Ngargalulla ground, there  
 may be a sweet fruit tree, & when this is in flower the young  
 man will ~~take some of the flowers~~ dream he is beside the tree  
 & always when the flowers are ripening out, the boy <sup>is in</sup> is in  
 his Ngargalulla land again, & in his dream he takes the  
 flowers from the tree & chews them & scatters them all about  
~~the~~ by & by when the flowers turn into sweet fruit or  
 plenty seeds to make nice cakes. all his fathers & mothers  
 who live together will say ~~how~~ how nice have <sup>many</sup> many  
 many trees full of sweet food for us. & when they <sup>begin</sup> begin to  
 come from the sun they break camp together & say  
 Plenty food will be yours & when they have finished  
 eating them they will call on dream on more  
 dream some more. & he dreams more & more  
 & his fathers & brothers <sup>people</sup> people are all glad for  
 him.



Ngargalulla

The Ngargalulla Baby's father looks all round the dream ground where the baby is standing and he sees food bearing plants and fruit trees, such as he knows are growing on his own ground and all that he sees will belong to his Ngargalulla boy, for these are the Baby's jalnga which learned white men call "totems" and are part of the food of the Kalbu men and women and children who live on Kalbu. The boy's father keeps these in his mind and when the boy is grown his father will show him his jalnga. The boy learns that when he is a man he must dream the increase of all the foods of tree and bush that his father saw on his Ngargalulla ground. There may be a sweet fruit tree and when it is in flower the young man will dream he is beside the tree and always when the flowers are ripening on it the boy dreams he is in his Ngargalulla land again and in his dreams he takes the flowers from the tree and chews them and scatters them all about. By and by when the flowers turn into sweet fruit or plenty seeds to make into cakes all his fathers and mothers who live together will say; "we will have many many trees full of sweet foods for us" and when they see rays coming from the sun they will laugh and say, "plenty foods will be ours", and when they have finished eating them they will call out and say, "dream more, dream more, and the young man dreams some more and more and his fathers and brothers and uncles are all gald for him.



In Ngargalulla land the big big turtle called Koolibal was the great great playmate of the Ngargalulla & their the little Ngargalulla would go into the sea & come back with Koolibal & a great many little babies would jump about him & fly over him or lie down with him & he would put out his head & nose round & round & have great play with his little Ngargalulla. Koolibal - the white people call the great-green turtle loves his little Ngargalulla friends & would go back with them into the sea & all their little fish & crab friends would play too. It was always ~~playtime~~ in Ngargalulla land. They never say of they were Ngargalulla - even when they were old & dead. & they increased their food "jalnga" so that the Kalbulans men had always plenty of fruits & honey & nuts, & roots (like potatoes) & every fruit & seed & vegetable in all Kalbu land ~~was~~ belongs to the men - who were all once Ngargalulla. They were glad to dream the riches of sweet-growing lands & were always dreaming the increase of their food.

Their Ngargalulla dream home was always in their hearts & often their big brothers & fathers would tell some special dream they had & would tell their dreams in the moonlight. The Ngargalulla country was just the same as Kalbu country when their fathers lived. But all the food & seeds, & honey & berries must be dreamed by the Ngargalulla men, & all the men must keep the law & never do any wrong.



The little Ngargalulla "Genie" (spirit) remains with them even when they become very old men. They were always happy to dream they were in their baby country & watching the Ngargalulla play with Koolibas or Gaffalwore (porpoise) \*

Sometimes when an old man dreamed he was in Ngargalulla land, he would see a great number of ~~the~~ dead fish on the beach, & when he woke from his dream he remembered the dead fish he saw & he told it to the old men, & the old men knew there was going to be a death among them. - They whisper to each other & said "Burndoor ~~is~~ will die". For Burndoor has the porpoise as his Jalnga (spirit - "Totem") & the Jalnga (porpoise) goes away before its owner the man.

Don't forget the dead fish in the night too, as the Kallappers read



Ngargalulla Land

The baby Ngargalulla in his fairy home of "Jumbie" is the happiest-little baby in ~~the~~ his world, <sup>of Jumbie</sup> among all his little fairy companions. They all move about in the air, or the deep sea or the sky & stars, & ~~they~~ frolic in the sea & the small creeks & in the flowering bushes round about their <sup>fairy</sup> ~~Jumbie~~ land, because they are spirit-babies there, & the whole land belongs to them & to their "spirits" of their friends the birds & animal & reptiles, <sup>and the other creatures</sup>. They are not seen by their little earthly sisters & brothers. When they visit their earth country - but when <sup>an</sup> earthly "grown-up" sees or feels some thing that is not visible to them, <sup>him & his men</sup> he will say "that must be <sup>a little baby</sup> Ngargalulla coming to see his sister or brother"; & the <sup>man</sup> will pick up a leaf or flower bud & throw it in the air & then say "go & see your sisters & brothers."

Calling for old old grandfathers

In some quiet moonlight-nights, after their day's hunting & having eaten of their fill of animal or bird & grubs & seeds & soft-fruit - <sup>which they have gathered from the earth & sea</sup> - <sup>which had been gathered by their women</sup> the grandfathers & older fathers & brothers <sup>will then</sup> who remember their own <sup>Ngargalulla country</sup> ~~Ngargalulla~~ <sup>land</sup> & who know all about their fairy babies in Jumbie, <sup>some old Tcham'moo (grandfathers)</sup> will begin telling stories about Ngargalulla that his old <sup>grandfather</sup> Tcham'moo told him when he was a little boy, & these stories <sup>would</sup> will be old old stories & full of magic. <sup>the spirit baby</sup> Ngargalulla ~~land~~ <sup>his people</sup> & he will tell them of the <sup>great</sup> "big big" <sup>net</sup> "fish" which <sup>the people</sup> they know as "Koor-dook <sup>net</sup> ngan" & the great-great-Dussum string-nets which they caught him with, all <sup>the men</sup> of them bobbing up & down in the deep water as the <sup>great</sup> "Koor-dook <sup>net</sup> ngan" <sup>tried</sup> to escape, & when they caught him at last - they made a great



big fire to call all their friends to the feast & they would all  
eat & listen with much laughter <sup>over</sup> the fight with the  
great ~~good~~ fish & all the younger men would <sup>whisper</sup> say to each  
other "we ~~must~~ <sup>will</sup> get a ~~big~~ <sup>moor-door-nyah</sup> ~~big~~ too."

And then came stories of the wiffoonoo - the great bats that <sup>come</sup>  
in flocks of <sup>Kalbulaid</sup> ~~of~~ <sup>feast on the</sup> ~~fruits which~~  
<sup>over a short</sup> ~~of~~ <sup>season</sup> ~~of~~ <sup>fruits</sup> ~~of~~ <sup>white</sup>  
these would be great-slaughter of these huge bats as they hung  
from the branches of the trees. And the big ~~Wan-goor~~  
(blue crane) that give them the <sup>blue crane dance</sup> ~~Wangoor~~ <sup>alone</sup> ~~moorloo~~ (Clame  
dance) & sometimes, if 'Grandfather' was in a happy mood.

he would suddenly stand up & perform some light-  
movements of the ~~Wan-goor~~ <sup>cranes</sup> ~~graceful~~ <sup>the group</sup> ~~body~~ <sup>manhood</sup> ~~When~~ <sup>women</sup> ~~the~~ <sup>be</sup>  
men told of their ~~young~~ <sup>days</sup> ~~of~~ <sup>of</sup> ~~manhood~~ <sup>the</sup> ~~old~~ <sup>been</sup>  
there was always great ~~silence~~ <sup>silence</sup> ~~in~~ <sup>by</sup> ~~the~~ <sup>the</sup> ~~camp~~ <sup>movements</sup>  
The women & young ~~few~~ <sup>girls</sup> ~~sat~~ <sup>apart</sup> ~~from~~ <sup>the</sup> ~~men~~ <sup>must</sup>  
the men & when some stories that the women <sup>number</sup> ~~the~~ <sup>of</sup> ~~men~~ <sup>of</sup>  
not hear were told, some older man among the men  
group would call out <sup>just</sup> "one word" which might mean  
"go away" or "hide your head": & another word would be  
said, if the women were allowed <sup>return to</sup> to listen again to the stories.

The little Gargalulla boy who had come to his father as a  
dream baby grew out of his babyhood very quickly. ~~He~~ <sup>she</sup> ~~still~~  
a very little boy, he learned that all his mothers & sisters  
& grandmothers were not allowed to play with him but  
had to ~~be~~ feed him with fat-grubs & other <sup>good</sup> ~~food~~ <sup>food</sup>  
Very soon he was encouraged to go among the men & his  
father's younger brothers ~~would~~ <sup>thrust</sup> a small turkey bone  
through his nose & told him he must not cry, ~~say~~ <sup>say</sup>



him that the women <sup>3</sup> took to manlike them, & they made him small boomerangs & spears, because these are man's weapons - & these were his own, & so began his ~~teaching~~ teaching. He was encouraged to go amongst the men & learn from them by contact with them, & was less & less in the women's <sup>company</sup> groups, the big brothers drew the tracks of every bird & animal & fish & he learned these lessons thoroughly & every little success was greeted with a shout of approval.

And so the little boy was grounded in the school of his own people. Through nine hard & grueling <sup>stages</sup> ~~stages~~ of his initiation into full manhood.

His grandfather encouraged him to seek their company & from them he heard many an ancient legend that had come down to them in "Yarninga time" - a dim ancestral period.

There were three special things they told him, but only after they had found that he had dreams of being in Jargagalalanda & a little Ngargalala had come before him & said "You are my father". He told his grandfather of his dream.

His grandfather Lee-ben knew now that his grandson had a "Kanjee" ("spirit", "soul") & the older men gathered together & the young man learned the significance of this "power" within him, which enabled him to dream of Ngargalala land, & see the spirit-babies there, that - would eventually come to him as his children.

There were two other kinds of Kanjee spirits, there was the Kanjee or spirit of Thunder & Lightning which took mass or female shape. The male <sup>spirit</sup> Kanjee controlled the forked lightning, the female spirit - controlled & manipulated the sheet lightning.



Sometimes the only words to occur in the lightning, the <sup>Thunder</sup> ~~magician~~ in the camp could see the lightning range, & would catch the forked lightning in his left hand & so prevent it from killing his people. The male lightning spirit is left handed. The female <sup>spirit</sup> ~~message~~ of the sheet lightning is more 'sulky' than the male <sup>lightning</sup> ~~lightning~~ spirit. Sometimes she would bring too much rain & a sorcerer will catch her & take the rope from her, with which she <sup>pulls</sup> ~~pulls~~ the sheet lightning to & fro. She is also left handed.

The third Nanjee (Spirit) is the spirit of a dead <sup>woman</sup> ~~man~~ which, instead of going to Loos'murn, the home of the dead natives beyond the great western sea, returns to its own ground, haunting certain shady places in its own group & area. This spirit was a real woman (man) & strange men passing near the spirit's shady place are punished with sickness & death, & all the 'home' people of the area avoid the Nanjee beega (spirit's shady place). The voice of the spirit of the shady place is called 'lan-ba-goon', & sounds "like the tapping of hard wood". The shade spirit (beega nanjee) is always a man, & comes back to haunt his own ground.

His grandfathers tell the young grandson all these things that he may learn during his years of learning how to be a good & strong man. He is always in the charge of some



of his father's people or his mother's brothers  
 (uncles) between them & the boy there is always  
 a special affection & warm friendship. They will  
 promise him a baby girl for his wife, & more than  
 one uncle may promise him a wife, but - during  
 all his years of learning to be a good man,  
 a hunter, & fighter, he is forbidden all intercourse  
 with his mother & sisters & all the women of ~~the~~  
 his people. All the women & children are the  
 burden bearers of the whole group, & must wait  
 daily & hourly on their menkind. Hunt, food  
 & success game - & crush lead for daupers. &  
 attend to every service required of them.  
 There is no <sup>personal</sup> ~~personal~~ contact - between the men  
 & women, boys & girls. The native woman's only  
 place in native economy is servitude towards  
 the male. Her inferiority begins with her childhood  
 & ends only in her death.







Wimmen & children also went up & down the  
Kalleegooroo road. but they had to be back  
either at Jajjala or Koorwal County before  
dusk. They could sleep at either place, but they  
must not stop half way on the Koorwal  
road.

They found good food in the Koorwal  
Country & always ~~came back before~~ either  
reached Koorwal & then they could ~~rest~~  
stay for the night - or Jajjala booro -  
They must not rest on the road.

One day a big group of women & young girls  
& children started ~~at the~~ Kather lalo for  
Koorwal. & lingered on the way - so that they  
were only half when ~~when~~ they saw  
the sun about to hide itself.

The women were too lazy to hurry, & as they  
always carried a firestick & then ~~found~~  
they said 'we had sleep here & go on to Koorwal  
tomorrow, & they lighted'



This can't be compared into by Margaretta  
The emphasis for the duration

British & Australian boys ~~begin~~ & indeed the children  
of all our White men, have to undergo period of educational  
training for manhood, from the very youngest. Amongst  
them who begin learning the letters of our alphabet, & go  
on to reading & writing & many other subjects to fit them  
for their place in the world, & the same ~~old~~ 'lessons'  
are carried out over the years of their manhood & each  
boy has his place in the world in which he is created.  
And through his years of probation he learns the laws  
& customs & prohibitions of his people & his State &  
Country, & he fits himself in his young manhood to  
take his position in the world he lives in, & becomes  
one of its citizens or countrymen, according to his personal  
abilities making or making his mark in the world  
of nations.

The little Nigargalulla, <sup>born</sup> Jimbin, when their first-letters  
Smile is given to their earthly mothers, lose their  
"spirit baby" ~~forever~~, ~~the little girl Nigargalulla~~  
~~girl baby~~ They are fed from their mother's breast, & are  
kept among mothers & grandmothers through their first-  
few years, & the first-letters <sup>by</sup> learn by themselves -  
is their infantile superiority & mastery towards  
even girl child in their father's groups, & their little girl,  
big girl, mothers & grandmothers are all subservient to him,  
& he is encouraged by the men of the group, & assist their  
mastery through ~~them~~ from their first walking  
years - women, girls, girl children, mothers, grandmothers  
& all their fathers' brothers girl children are subservient - &  
the boy during his earlier years & until he is about 5 or 9 years  
old. The men encourage his mastery, & allow him to approach  
their camps. There are his first "lessons". He is encouraged to  
come to the "Bachelor quarters" & amongst the married men & older  
men, & is initiated into his own privileges of these  
hood, & so at 5 or 9 years he is called Jimbin namin, & the duties  
of this first apprenticeship are decided. Their naminas - he has a big  
brother-in-law or some such, who begins to take him in hand



I have copied these pages & placed them in the box of the ...

Micropaludus

Braconidae

Lammar Palma.

The Larva of Micropaludus are  
White haired the Braconidae Micropaludus  
are Nijmbur Palma - black hair

There were three kinds of Rangji

- 1) The invisible Rangji spirit or soul which is  
invisible but enables him to control of Nijmbur
- 2) The Rangji or spirit of Thunder & lightning  
which may take shape of female shape. The male  
controls dark lightning, the female manipulates  
sheet lightning. Sometimes fire thunder or range  
fire be seen with lightning. Both other range  
of female are left hand (Nijmbur)
- 3) The Rangji or spirit of adaptation which kind  
of going to form return to its own ground hanging  
certain place on the ground, Sometimes the  
Rangji can be controlled by a July person belonging  
to the Sacred place,

The voice of the bees Rangji is called Carabagon.

It sounds like the lapping of hard wood.  
There is a garden near at Koorbaribur (India) Sulky. No  
male flies in to the garden into down, but she belongs to the water.  
is (Choo-la-gagoo) & is Lammar Palma & bebbagoo - (light  
haired & light brown in colour).



The ~~Elk~~ Country ~~is~~

~~The Elk Country~~

I see land & Elk & are all filled with myargelinda  
The meadow spirit birds playing & romping with the birds  
None are tame & Crane & Glossy Coloured bird

Buller's Woodpecker  
for some bird names etc



"Firewood"

1) idius from Eudy Islands & near "Broome" "Firewood"

Geer-geer (little hawk) put fire into, & Jiminein, wilga beador  
 & Merriwal, (Kooling-wirup, ~~Kandi~~ Kandi ~~leaf~~ Kandi leaf (mangrove)  
 Paperbark)  
 Womba (man) caught fire from all those. { Kallibur method }  
 Sewing method }

Langoor (Oporeum) was a Pandana (bush, island) Womba (man)  
 & he tried to make a fire "woongalga" (upright method) but  
 could not, he tried all those trees. Then he tried the Ngallee-  
 -mungal, & he got the fire by woongalga (upright method). Only  
 the Ngallee-mungal tree can make woongalga (upright method)  
 fire.

The Seasoar- (Broome area) Ngargallulla are Lemmer malma  
 (white or fair hairs) The island Ngargallulla are nyember-  
 -malma.

1) There were three "rangiee" (spirits, souls) & the rangiee  
 that is inside a man which enables him to see  
 Ngargallulla in his dreams & to dream of them.

2) The "rangiee" of thunder & lightning which may  
 take male or female shape, the male controls  
 forked lightning, the female manipulates  
 sheet lightning. Sometimes more than one rangiee  
 will ~~be~~ be seen in the lightning. Both these rangiee  
 male & female are lefthanded (ngalgabre man)

3) The rangiee of a dead native, which, instead of  
 going to Loomern (home of the dead beyond the western sea)  
 returns to its own ground, haunting certain places on  
 that-ground. Sometimes this rangiee can be controlled  
 by a gal'nga-ngoo'noo (sorcerer, having many rangiee inside  
 him), belonging to the same booro (ground, country)  
 The voice of the beega (ground) rangiee is called lambagoon  
 & sounds like the tapping of hard wood. There is a jandu  
 (woman) rangiee at Koora barribal (pindan, bush country) (pindan  
 bush country)



2) Items from Sunday Island & Broome peridan (bush country)  
a Sulky range, & there is no water where the Sulky Jandu Kanjee  
sits down, but she belongs to here where water is "wola jaggoo" &  
is "Laminar malma and babba-goonoo" light-hazel &  
light ("brown") in colour

How can it be: - When the ngargalulla take human  
shape they never can be ngargalulla again  
ngargalulla never go Loomum or ~~to~~  
Woolyoolyooloo, because they are living spirits & it is only  
the spirits of the dead that go Loomum  
All Coar. people are Joolbarada jarka (Northern)



*Broom*

NGARGALULA also *Kenja* (Spirits)

A man may be staying for a time at a place some distance from his home, and he dreams of a ngargalula. A short while after his dream a little bird, designated by a special name, jeerajeer (the generic name for small birds is beerajoonna) alights near him. The man knows that the jeerajeer is the bilyoor (spirit) of the ngargalula of his dream, and he calls out to it, "Tho'a meejala beebee ngan jeea," ("Go and stay with your mother,") and the bilyoor goes to the booroo where the man's wife is, and enters inside her.

In the jimbin booroo, the ngargalula sees all the totems, but when it becomes a child it cannot see them, and its father has to tell it what its totems are. If a ngargalula has been playing with a kangaroo or opossum, then such animal will be its own ngargalula totem. It is rather mischievously disposed at times, particularly when it is a seacoast ngargalula, as often a man will find a turtle on the beach asleep and turning it over on its back, he returns to his camp to inform his friends of his find. On his return the turtle will have vanished and then he knows that the ngargalula has taken its friend back to the sea again. The mysterious connection between the turtle and the ngargalula who are often seen playing together on the beach cannot be explained by the natives interrogated. They only know that the ngargalula is a special friend of the turtle, and all turtle totem men are jalngangooroo. There is too a special turtle dance in which the male and female turtle are the chief symbols. Only one species of turtle, the koolibal (big green turtle) appears to be the "special friend" of the ngargalula.

*includes some of this in Ngargalula*



The grown up ~~men~~ women & young people of Booro  
 laws (earth, ground) were able to go to ~~Kalbi~~ <sup>Koorwal</sup> (sky country)  
 & sit down there ~~for a while~~ <sup>to</sup> ~~to~~ <sup>to</sup> play & come  
 back again to Booro laws. ~~to~~ <sup>to</sup> Yamminga their  
 great great-ancestor of long ago had made a  
 road with his ~~big~~ <sup>big</sup> magic Kallee gooro (long  
 Saures carved flat-boards) from ~~Booro~~ <sup>Koorwal</sup> to ~~Kalbi~~ <sup>Koorwal</sup>  
 & up & down this <sup>magic</sup> road the Booro laws people  
 travelled. <sup>Now</sup> <sup>some women & children</sup> ~~they~~ had ~~to~~ <sup>to</sup> ~~late~~ <sup>late</sup> from Booro  
 & darkness came on them while they were still on  
 half way to ~~Kalbi~~ <sup>Koorwal</sup>. The women said "we will stop here  
 & go to ~~Kalbi~~ <sup>Koorwal</sup> in the morning, & they lighted a fire ~~to~~  
 for roasts & ~~then~~ <sup>then</sup> went to sleep, & the fire went on  
 burning & burning & burnt through the Kallee gooro  
 road & there was no more road for them. There ~~was~~  
 was on the ~~Kalbi~~ <sup>Koorwal</sup> side ~~we~~ <sup>we</sup> left ~~the~~ <sup>the</sup> ~~we~~ <sup>we</sup> had to go to  
~~Kalbi~~ <sup>Koorwal</sup> & those who were on the ~~Booro~~ <sup>Kalbi</sup> side returned  
 to ~~Booro~~ <sup>Booro</sup> & there was no more road to ~~Kalbi~~ <sup>Koorwal</sup>  
 for them. & by the ~~little~~ <sup>little</sup> children & young people  
 were told about the closing up of the ~~Kalbi~~ <sup>Koorwal</sup> Booro road  
 & their grandfathers showed them ~~where~~ <sup>where</sup> the Kallee gooro  
 road had been burnt by the women. It is now  
~~but~~ <sup>but</sup> you can see the ~~to~~ <sup>to</sup> burnt part of the ~~road~~ <sup>Koorwal</sup>  
 Kallee gooro road ~~now~~ <sup>now</sup> if you look at the dark ~~part~~ <sup>part</sup>  
 of the Milky Way in our sky because that is just  
 the place where the lazy women had lighted the fire  
 & gone to sleep & burnt up their ~~Kalbi~~ <sup>Koorwal</sup> road.  
 No woman or children can look up at that dark  
 spot in the sky any more, because Yamminga  
~~show~~ <sup>show</sup> the Kalbi track far away from them.

They did not know their road  
 & Koorwal was a big ~~place~~ <sup>place</sup>



over

The <sup>2</sup> Booro country <sup>was</sup> the only ground they <sup>could</sup> live in & hunt over. For Yammungas has filled the land with fish for them & the land with roots & plants & seeds & fruit trees & edible food of many kinds - a great bird & flying foxes & animals & reptiles gave them always plenty of food. There were many trees & bushes bearing sweet food all over their Booro land. Yammungas this Booro land was called Jajjala. When white people came & sat down there they called it Broome. As its Yammunga name was Jajjala. Great Captains & leaders there too & all the Jajjala people were happy & content because of the good food in their country & the great turtles & porpoises & big big fishes that lived in the sea & every day the little Jajjala girls & their mothers & grandmothers went out hunting for these good food - & every evening they returned with their little wooden bowls or string bags full of good things for their men. That was the load law of the women & girls. To hunt & bring home these roots & fruits to their men. Their husbands & fathers caught great & small fish from the sea on spears or large birds & animals living in Jajjala Country. They and boys went with their fathers or uncles - or a sharp with their old grandfathers & grandmothers who were too old to go hunting or fishing - and all the little boys & girls learned to always know to find the good & know which were good food & which were poisonous. Always the little girls learned from their mothers, & the little boys from their fathers & uncles & grandfathers or great grandmothers.

Small animal etc



3  
The women had closed <sup>named</sup> Kallbi land when they turned  
the Kalleqoro road, & so there was my Jajjala  
booros for the Jajjala people.

But there was another booros (ground, country) which all the  
men & women & girls & boys knew as their Ngary eulla  
country & that country was baby country over. It  
was the country of the babies spirits & was called  
Jimbiri, by the Jajjala ~~people~~ men women & children.

& it lay beneath their own Jajjala booros - & it is  
of this beautiful Jimbiri booros that I must tell  
you. There were no grown ups in Jimbiri only tiny tiny  
babies. The Jajjala people called those babies Ngary eulla  
& the little Ngary eulla lived there by themselves  
& all the baby birds & hearts & fishes & baby turtles & papans  
were the playmates of the little Ngary eulla & all were  
spirit babies & played on the land & in the sea & latched  
with the baby spirit birds & fishes & baby turtles & swam  
down into the sea & rode on the baby turtle backs or sat  
in the shady trees with his friends & the birds perched on  
the baby's shoulders & played with them. The Ngary eulla  
land was a fairyland or spirit-land & there were  
free babies of all kinds live.



J.W.  
North West, Billinge

Nimmundarra, my shadow

Moona moona, beega, good shade of a tree.

Ngallung ngalla = half caste

Koballagoon, where Leeberr is buried

Marrhangoon

1900

Did not want him, "too much like Paljeri" he had grown, but the boy should have been a Banaka.

Suppose a man is married and he never dreams a ngargalula, and no ngargalula follows him home, and yet his wife begins to carry a baby, he knows that baby is not his and he sends the woman away to the man whose ngargalula she carried. If the husband doesn't dream a ngargalula, the baby his wife carries is not his.

Unless the man dreams the ngargalula, his wife can never have one. Leeberr's ranjee went back to his booroo, Jajjala Walning, the ranjee goes back to the man's booroo.

Billinge's ngargalula that he dreamed (he isn't married and has no babies) are in the booroo near Broome, and if he dies without getting a baby, his brothers may pick up his ngargalula some



Broome area

{ Geer gear (little hawk) just fire into the Jimmaia tree

Wolga (2 kinds of wylga) & deer-wal

These woods have fire & womba (men) can make fire

by blowing sawing method

Also Koolingirup (paper bark) & Kandi-seeb (Mangrove)

When can get fire Kalliber (sawing) method  
from all these.

Langoor (opossum) was a Pindana Womba & he  
tried to make fire Wong-galga (upright method with  
but could not. He tried all these trees by Wonggalga  
method. Then he tried the Ngallee munggal tree  
& he got the fire from the Ngallee munggal  
only this tree will make - Wonggalga fire



*Broomall  
Area*

605 Miss from Broomall  
- Killeng's notes -

Ngargalula are infant living spirits whose home is jimbin (underneath the ground). Only Jalngangooroo can see ngargalula in their home, but the little spirits always come in dreams to the men whom they accept as their fathers. After they have shown themselves to the men, and have followed them home, they go inside one of the wives of their adopted fathers, who carry them for a time. After they are born, they merge gradually from the ngargalula into the boy or girl child, and are "no more ngargalula," for ngargalula are spirit children only. When they take human shape, they never can be ngargalula again. The sea coast ngargalula are lammar nalma (white haired), the pindana ngargalula being nyimberr nalma (black haired). Ngargalula never go Loomurn or Woolyoolyooroo, because they are living spirits, and it is only the spirits of the dead that go Loomurn.

The man to whom the ngargalula comes must, however, possess a "spirit" within himself before he will be able to see the ngargalula. This spirit or soul is called ranjee, and no man can ever dream of ngargalula unless he has a ranjee.

*When he dies his ranjee goes to its own cave, into the "shady tree" from where it had come. No ranjee can go to Jumbubasin*



As in the South, the Northern natives believe that there are three territories : Koorrwal, Kalboo and Jimbin, Koorrwal, where the natives went up on the kalleegooreo, <sup>road, made by Yarrunga</sup> and where they once could either stay or leave, Kalboo, the surface of the ground, where the present day natives live, and Jimbin, where the ngargalula and totems live. The jimbin ngargalula become kalboo womba and jandoo, but neither when they are jimbin or kalboo can they see the koorrwal womba, nor can they ever go koorrwal since the kalleegooreo was burnt. There is no evidence that the thunder and lightning ranjee ever belonged to the koorrwal womba (sky men).



Infantilest Foreword  
For same Dept

1/1  
Geerger (hewer) <sup>See above</sup> put fire into, Jimmain  
Wilga baalas (2 1/2 of trees, also ~~hatched~~)  
Kooling vrup (paper bark), Kandaee leeb (Mangrove)  
Kal-gal. + Womba can get fire Kallibus metha  
Jim all other Dawing method

Lampoor (possum) was a Jundana Womba the  
tried to make a fire woong aega (upright method)  
but could not do this as the ~~along~~ trees but ~~could~~  
Then he tried the Ngallee mungal the got  
the woong aega fire (upright ~~and~~ method) Only  
the Ngallee mungal tree can make woong aega  
fire.

### Lanberrijin birthmark

Murooro gandos. more numerous in the Jundana area,  
even if the good bushes + plants are not on the banks  
Dreaming places - they can dream for all of those  
in the group area.  
If you go to see them Ballinge dreams it is because he  
did not sleep for the increase he will walk along  
(no dream) the Jimbin magoon + throws a handful all  
around no song for increase of Totems  
Ballinge has ~~no~~ Nyerrwa (cave) beclara spring  
neebuda (shell fish), yooka mud fish. Sheelee (sea-  
all speak his father (See below under)

### Tchallingtoner

Quintinet of children to see at ~~and~~ their ~~ideas~~

When the white men came they changed all their  
Goy barragone (Winda) Bellug dreamed by Totems ~~was~~  
Munfungarri, Mundbungarri (Centrum)

Murruag irrespective of Totems

Jongo (or) ~~more~~ Murooro - fire

Woola Jalnga <sup>Woola Totem is ~~strong~~</sup> Ngombil  
Cloud come when the Totems ~~dream~~ + spit out  
the ~~idea~~ all around + about their place  
follows.