

A few S.W. Indian names of Busselton area,
S.W.

Ngilgee's information (Southwest)

Nē-nil-gup, Harris's place west of Broadwater Farm.

Ngamboorup beela, Broadwater itself.

Ngamboornup, Broadwater Farm, Alf Bussell's place,

{ Kalgarith^{teh}, a place about a mile from a swamp with a little
island, where plenty nemmal[?], deeda, wardan, ngoomat, moyurt,
{ and other little fish were found when the water dried up.

(Gale's Place, a little bit south of it.)

(Mē-dedup, a place close to Kalganitch and south of it,

(Danson's old place?)

Voonderup, "Busselton"th town

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Ngil'gi-an: Life Story

Born in the 1850's, died about
1920. Her father's group were in the
Ankurba area, north of Albany?

Ngil'gi was a Tonderup, of the Manitch-
"ma" ("White Cockatoo" stock) of family. The
fairer of the two primary breeds.
Wardungial. (Crow stock) the darker type.
were the only fundamental marrying
pairs. Tonderup + Didaruk subclass of Manitch.
Thalleruk & Nagarruk subclass of Wardungial.

Agilgis Story will need Circumstances only, she was
the most colorful aborigine of her group & sex, really
well educated in the same class as the children of that
people who adopted her as a wee baby, she always inclined to
her own race & colour. Her father's group area was near
Augusta in the South of W.A. but with the advent of Major
Lockyer's Troops to the Albany & Southern districts, her
people's land area was covered with white settlers &
their herds, & much trouble ensued between the two
races - until the old group passed away. Ignorance of the
Native marriage, avoidance of blood relations, & other of their
group laws, hampered both white & black. The young members
of the group whose marriage laws were more strict - broke their
law at once after the death by hanging, of one of their men
who had killed a girl who tempted him to do as he wished
when she was really his tribal sister & whom he had refused -
but whom she followed him & his maker - joked about the "day"
following him, he had to turn back & open her, & was hanged for
what was a lawful act - in his own group.

The hanging of a man for keeping his own people's own laws -
showed his young intimates that if they took a "sister"
to wife & kept near white settlements - they were safe from
their own group.

The absolutely straight systems of betrothal marriage
between the two nations - white cockatoos & Crow really
kept the natives law abiding throughout the centuries of
their existence in the South of W.A. If any occurred that that centuries
& a man white cockatoos man married a girl with a white cockatoos
girl or a black were killed by their white cockatoos brothers -
The breach & the hanging occurring early in the settlement of the
was the beginning of the end of these groups & the turning of
the "Christian marriages" of these many couples -

* ~~Daanung~~ 1
 * Daanungana Koggara mulla jiddi
 jinjam daanung ~~koggara~~ ^{ana} Koggara
 mulla jiddi, jinjam daanung,
 Kēla bōma jerrung, Kēla bōma jerrung
 Kēla bōma jerrung.
 Great wind coming from the east (Koggara)
 the strong & wild wind (male) & the soft-
 rolling clouds (female) the strong
 wind tearing them apart - as a Kēla (booming)
 tears the branches on its wild way.

2
 Chaus: Yanida yanida guffi bōma building
 Kōma building, "hitting & tearing at clouds"

This song ^{may} ~~must~~ also be connected with
 the "Museum" Penning idauci found on
 Flinders & his Marines when Flinders
 visited King George Sound etc Dec 12 1801 &
 January 3 1802

921. Ngilgi "Jecimba" Song? South West Aus.

Dar'nung-ana Kaggara Mullajadi (Kē'la = boomerang)
Jinjām dar'nungana Kaggara Mullajadi
Jinjām dar'nungkē'la boma jerrung. Kā'la bōmā jerrung.

Kaggara Mullajadi Kaggara Nyerimbala
Yaggala allijunga, Yaggala Nyerimbala
Yaggala Goolbiljanga
Yaggala mulingyana
Yaggala allejunga
Yaggala allejerrum

Yogi yagga, yaggala
women, women.

Yanda yanda gajji bōma burding
They refer to the great-number of women. count

From Kaggara Kev-
" allejerrumi " what? were these "Kuramup Kening Song?"

Kē'la boma jerrung
boomerang tearing the clouds

Also some of the ~~trampole~~ to a
Wama Wa (or Wanji-wanji) songs of the
Ancient-Primmaman Kening that Mahe
States in S.W.A. or P. E. a in the copy
Apo.

Yoolyeenan and Bunbung

(Southwest) (Speaking)

Up York way a certain little bird comes crying and when the women hear it they call it the baby (jangilyung) jeda (bird) and if they want a baby, they shout for it and the baby comes inside their mouths.

Beebeen wanga - baby bird talking

Kokkup " " " "

DUPLICATE

Yowera alleejing

Yoggala alleejeerum

Yoggala alleejer

Yanda yanda gujja

Boma burding

Women picking up their wannas to help the fight

നോളി's ലാലേ,

Southwest (Kumalor, etc)

DUPLICATE

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cont

Jigdig's father's Group
Southwest Port Augusta area

Jeerimba Song

(Ngilgee's Song)

Southwest

Daning ngana
I'll throw it

Koggara mullajiddee
Towards the east

Jinjam dana
Little spears throw

Ngana koggara
Eastward

Melajiddee

Janjam dana

Kela boma jarram
Throwing kela sideways (northward)

Yogal alijung
Women another

Yogala mulinyanga milinyup

Yogala nyeerimbal nyeerimba

Yoggala goorbilyunga goorbilyup

Song of "battles
between the birds &
the clouds"

Kela - boomerang

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A woman could sometimes be given a nooloo in her dream which she told her man, and he made the dance which was passed on.

Tchoorur or joorur, the shell gauge by which the fine markings are grooved.

If a Kaimera woman is tharloo to a man named Billingee, some distance away, and another Billingee (also a Beorong), lives near her and she is his yooramurroo, she calls him jalbain to distinguish him from the Billingee to whom she is tharloo.

Mingal lainb'	- steal	Beagle Bay
Mingal lainbee	"	Broome
Weerralb'	spring	Beagle Bay
Weeralboo	"	Broome
Kalb'	steep, high	Beagle Bay
Kalboo	" "	Broome
Wooranangan'k'	- to tell a lie	Beagle Bay
Wooranganga	" " " "	Broome
Hambar and jeegal	- synonymous terms	
Yalloor and tharloo	" "	

Jalbain - if I am tharloo to a young man named Billingee, and if there is another Billingee to whom I am yooramurroo, not tharloo, I call that Billingee Jalbain, never Billingee.