

VI
[47]

Brosme Area Steins

caves

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

Willie Creek

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

belonging to Lengo's

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) (above ground), they go jimbin; ^{underneath the ground} when the man dreams, he goes jimbin, and he throws the ^{his bones & flowers} mai jimbin; the same ground is jimbin that is kalboo. ^{above ground} 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.

Loose 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. ^{children} 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 ^{Kelbo} 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.

Willie Creek Caves

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

*Lengo
Mythical
Magicians*

OUR FATHER

Yayee eebala Kalboo or Koorrwal meejala Koorwal
Our father sky sit down beyond the sky

Weedoo nyilowel
Big (is thy) name

Yarreedee yangera bilnga
We are coming

Jeea goon booroo eebala
(to) your country father

Wandoo jarrada nganga
Tell us what speak

Jimbin kalboo booroo
Below (the) sky and earth

Mai wanee arre milēa

Bread give us today

Wangoor ingalga maaloo maaboo
Cry cry I no good (Forgive us our trespasses)

Maaloo yarreeree ngooroo beelee jarroon womba
No we more angry some other men

Maaloo millaga yargardalalga ngan booroo
Don't take us to a wicked place

Maara gabboo yanga jallee
Keep us away from there

Jeea booroo jeea bindain
Your kingdom and power (strength)

Ngai nganga jimbin wanburn-da ngai boort gannaga
I die go underneath spirit I rise again (to the)

Koorrwal kow an yee bilyoor eebala gannajalla koorrwal
sky My spirit or heart goes up father I see him in the sky
(beyond or above the sky).

Duplicate

Pointing or rubbing their nose downward, means a white man.
Stroking an imaginary beard is a ^{man}womba, pointing to the breast
means a woman, rubbing nose downwards and also pointing to
breast is a white woman.

Goonbiddee, an Ashburton Banaka, was ~~also~~ dumb.

Wandarung, a ^(Broome)Mundabullangana ^(gamma)Paljeri, was also dumb.

Yoongurdoco ngaia = I am full

Ngajjee mai gabboo ngooroo = You want more mai.

Ingoondoo ngaia = I am full up

Wommalook, my booroo too, it is between Beedaboogan and Jajjala ^(Broome)

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 baiagur = I go tomorrow
Maaleo 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

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 ^{SOLCARRK} jalngangooroo to come and see the sick person.

Any season, marrowera can fight.

Old ^{grandfather} thammunjoonoo cover themselves entirely with karrmul.

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

Marrowera can be fought all day and in the dark.

Lengoora a man's name, but he has not the alligator for his jalnga. ^{tride}

Burdongan boonoo was another man's name, but he did not have the burdonk (firestick) for his jalnga. He was called Burdonganbooree from his ground.

^{magic} Mirrooroo cannot be put in and ^{SOLCARRK} jalngangooroo cannot touch "jeerungoo" and "beeloorn." ^{vegetable} "joo"

Noomera goordeegoordoo (Beeloorn and noomera are almost the same)
(Needn't cook)

Wangai, Kandeor (cook)

Gower-gower (cook)

Jarrda, evening star

At the balallee etc., operations, a yaggoo sometimes presses the boy to him (ngoojoer wanjo lean) to make his heart strong and not flutter. He does this before he performs the operation.
booga = stench, poison, booga = manowra

DUPLICATE

The kalleegocroo 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.

Ejandoorramaburnds, the falling in of a bank.

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

Billingeer's booroo is Beedaboogan

Sister's Koonabarra Goerrbalgoon

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

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

Jobaitch

Meemung, 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 Eulyin's hair. (father's sister)

Our mother and father are Winjadar

We don't call our tchamunjuru and tharloo winjadar, as we would call Arnold and his wife.

Telegram sent to New Norcia Mission, 1907

Daniel Mackintosh,
New Norcia Mission

JOBYTCH VERY ILL. YOOLYERNAN ILL TOO. COME QUICKLY
REPLY CANNINGTON POST OFFICE.

SANDY BINNERAN

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

Maahuri, 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 " "

Yaggoo " "

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

Goomalyyoo, 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.