Finleyguy was a very old man when he first met-muni in 1906, but he gave this story at my Katanning camp in 1938, which at that time he lived with his white friends. Men, women, children, white, and black, came to Tindale. He was the last member of the Atna. Two peoples say that the Islaa Islands Groups, these areas were divided by hunters in the Investigator in December 1906. He was with his crew, since the first 100 white people they had ever seen.

Then he called himself Bibbulmun. It Bibbul-nilu, the word Bibbul 'meaning breasts,' and 'nilu' is "belonging to" or "mean-a group with." Of "tongi," "family" woman.

The belief held by all the Bibbulmun Groups was that the "tongi" of their people was a country, which they called "Kurring" the "home" or "place" of their dead which lay beyond the Western Sea. Every man who died immediately began his journey under the sea to the Kurramyng, the North Bell Bay, on the under-sea road. This was a barrier to the Cockatoo's Nest, which the man must get through his ancestors before he could continue his journey. This obstacle overcome, he continued his journey, as he walked through near the shore of Kurramyng, he "looked aruwojai" and "jua" or "ammi" to the country.

As he slept, while Bibbulmun, he lay down and after he had eaten, he fell asleep. While he slept, his people removed his own dark skin. When he woke, he saw that he was white the same as all his Kurramyng kin. He had gone to paradise. He was living for fun as a Kurramyng, kin.
The only明确规定 of the "Sea's Hoard" meant "Long-3. 3. 3. 3. 3. " (the place) or "belonging to "Long-3. 3. 3. 3. " All Koonamysmen were "White Skinners" and the New Group's

Then, the Ribblemen groups was "Jangga" - Spirits of the Ocean. "Jangga" is a group of people, thus "Jangga".

They were given in "Kidder" persons, similar to the "Kidder"

that came from the "Kidder" natives whom they encountered. As

the miscellanea that came from the homes of the group near the ship. They are shy but not afraid. In fact, "Kidder" They were not afraid because their "Kidder" were accounted - the Spirits (Jangga). If their own dead, the during the four weeks stay of the ship

in Koolong Island. There "Kidder" was "Kidder" first search

on their return. The faces of the Jangga, makes their walk, the. To draw a resemblance to some of their own groups whom they still remember. Their visitors has returned to their own groups.

as "Jangga" to revind their own Koolong (Koolong home, hearth) to wander about. The area exchanged "Koolong" gestures & goodwill" with their Koolong, yet show

their earthly friends. They were "still alive" in Koonamysmen, still friendly, but with "different deals."

The crew readiness to comply with their gestures. They

don't forbid. Groups soon being approached by their Janggas

fear. Confronting every belief held by the men. The ever

every gesture made by the visitors,

Kidder, beautiful brain saw "in the world. Cell today, the

happy though. For he had of giving his well-behaved

friend & review to his Marines - with their Koolong.
Robinson's".

Particularly the Asow; their own "Spirit Women" were of female birth. Round these they sat, each person with a drumstick, of good strong wood. While this was beaten upon the rounds rhythmically, the words to the beat of which would be heard by all the group. The Jangga ("Spirit Women") would be sitting, but "excluded" by the Tabulalum group.

The quiet departure of these Tabulalum women does not prevent further contact between them. No women were seen throughout the day, but were probably within clear view of the Kurrumpara visitors and kept strictly away from the vicinity of the ship and its crew of "Jang-ga-mulik" ("Spirit People"). The Tabulalum people that were left behind on board the Investigator were being kept penned up, one of view. Perhaps, through jealousy, it is more that they discussed this subject in camp.

The Jangga ("Spirit Women") had been invited to go to the ship and enter the boat to have a glimpse after a few strokes of the bell. They refused initially, but once committed felt the task too complex to finish.

The quiet departure of the ship on January 3rd with the "Jangga Kalleepper" ("Spirit Home Jack") was in keeping with its quiet arrival. It left New Georgia Sound on January 3rd, 1834.
Returned to Kurarrump according to Robyn's groups belief, but leaving the Robyn group (now) the Tomuras Kurarrump Kining (party).

Every man among them from the oldest man to those younger ones who were geometric to join the show group, had been repeatedly habituating every aspect, every movement, every symbol. Show them their very own ceremonial colour, {Red, White, Black, Yellow, & Green} and the Kurarrump patterns. Some simple, blue's, too, and White Crossbands on top of the drigi. They remember the movements of each member in the line, the old men's elders. Giving the {their own club} recognition of the boy's superiores at their Club. Seeds between the two great ui [ ] length, but for their Desert Dance, the boy {has} now been made smaller longer. {Held enough to show any markings of rest while that signify-represent the markings on the Kurarrump clubs (marks)}.

Rebienian [error] described above. All through the four years that passed after's departure, the Kurarrump Kining were being deemed as 'studies' & practised by their own groups, and their related groups - and both of them.

Such a precious, wonderful Kurarrump Kining was the hard-valuable asset for the
Special little groups that obtained it at each 

of their tribal ceremonies it. Was the Churing 

kining. When the young boys were sent away. 

Their kined groups went with them accompanied 

by their father brothers, their brothers brothers, 

sisters (sisters) and other relations in law. The 

story of the Kuremung visitors at their Kining was 

carried to all their related groups. Some young 

Ceremony it was always good time for the young 

bedwar who were being taken to journey. 

This journey took time to show to each bedwar 

visit group, to remain awhile with his keepers. While the 

bedwar groups danced they and the man of the past 

visit - the story of the Kuremung visitors 

got told in cities these, in the camp. The Kuremung 

education was carried out in the camp. 

He learn the necessary lessons of his father. 

all the special relationships, all the rules. 

Of these with whom he must never new friends. 

Communication to the species, continued. 

Austenance of every woman tribe in every group. 

Its rules operated, not was approached as outside. 

Any woman asked at Chiringi the group. 

his predecessor had written before him. The men 

who preceded him wrote before him. Always, he 

no Chiringi. Again kept kuremung visits always, as he 

use was great. Seattle, Uluru. Arboreas, as he took. 

such groups his mother or grandmother. 

such groups his mother or grandmother. 

The woman, a baby child, when might be known. 

she was born child in her bed. Their blood relation in some cases might be known.
February 3rd
Special song of the group, it might be 'Rump Jacki
ity, I then produced the joy, then perhaps on some quiet
night, after their full meal from the group they were
walking—his big brother in law Knightley to the boy
'In song for them: I present a great quiet one to the
men the camp of the tremendous group voice of the
boys and young blood in the air at a sudden joy.

though the whole group.
And in the morning the bedawa departs to the next
religion group once all was in silence for them.
It so he would be shown, 'Tell his own person sitting
as per usual, then, then come the Rabu
journey back to his own father's people group,
followed by contributions from every group, those
who came laden with gifts the back good, for the
journey back was quickly made. Before he reached his father's home, the women were ready gifts
of fruit, cloth, and presents, in his hands, decorated
with flowers and make-up on breasts, arms, et c.
Then carry his younger brothers in love,
shoulders, & ask for the heavily laden Kangen.

Kangens were skin had been made to spread
the even rich beard with gifts from every group
visited on their horns to lovers or thrown
by his brother-in-law. A great reaping luxury
woven from every visiting group. The
beards were from the rug, a young's (Man)
...and presently move away with the other Bedau who had been raiding with the West Morebele Chiefs through their Bubblema people.

Then followed a morning lecturing by Cona, some beginning of the Kurumy, Kesiing. Dancing and singing took a long time & seemed to be pieces No Trace of the Kurumy, Kesiing, other than its two members. I heard many sit up by a high Civilized Woman, some gathering groups formed the Ndebele area. They are evidently relics of the 'Congose Vere'.

The dance is likely the dance of the women.

The women work hard to teach leaders. Among groups in the area during Ndebele ceremonies it is each Ndebele, first performer with a young boy on the group area. The father, related groups who are present. And some of the children engage or exchange would among their women, as above, every woman young they just ten she wears her son beretion. She is usually the leader of the various groups, grief paid her months in future go. This was the 'Wama', (women stick your women, stick your...). At all these special persons women hands the men gopi we. Strip a weapon or some such to the women, others. The women does all for both of the Victor, though local products it can be handed with the meeting...
6 a

Nebinyan
Kobbara jangga (Spirit - ship + Spirit men)