

"Ranjee" lightning is Walngari.

"Ranjee" thunder is naia.

A man's "ranjee" is inside him. These ranjee will not hurt home people. When a man is dying his ranjee goes back into its own booroo (ground), 'a cave', 'shady tree' etc. Neither man nor ranjee return to Jimbinland.

The lightning ranjee is left-handed and a sorcerer stops the lightning with his left hand only.

All the time the Ngargalula is being carried by the woman it goes to and fro to Jimbinland and comes back again to the woman.

Yamminga, the great, great Ancestor, has filled Jajjala ^(Booroo) and Jimbin booroo with fish and birds and all kinds of food for the Jajjala men and all these spirit foods were in Ngargalula booroo, sea foods, plant foods and birds, and all little reptiles, turtles, porpoises, and great, great big mother fish that feed their own wee babies until they were able to swim and play, great carpet snakes were there too. All the little girl Ngargalula had to learn all about the fish and birds and animals when they began to grow up, because that was the Jajjala law. Women must gather all seeds and berries and small reptiles and bird's eggs and give these first to their men to eat. Little girls were taught by their mothers and little boys who were too young to be taken out hunting with their fathers, also went with the women, but the women and little girls had to give the little boys any food they cried for while out hunting. This was the food law of the Jajjala people and they were all a happy people and contented because Yamminga had placed them in such a good country.

The littlest boys might stay with their grandfathers or grandmothers and often their grandfathers would tell them stories of Yamminga time and of Yamminga care of all little boys who kept the Yamminga laws. Their grandfathers would tell them stories of the stars and tell them that long ago there were three countries belonging to the Jajjala people. There was Koorwal, the sky country, Kalb⁴, their own land that their people lived on and Jimbin country where the little Ngargalula lived. The three ranjee too were all "spirits". One ranjee spirit went inside a man and because of this ranjee the man could visit Jimbin country but in his dreams only. The lightning spirit and also a thunder ranjee spirit and a magic grandfather could catch the lightning and stop it from hurting his people.

2.
The third ranjee spirit was the spirit of a dead native who came back to his home and hid in caves or great trees and this ranjee would sometimes change into a woman's ranjee and a sulky ranjee but this woman ranjee was a wicked woman. Waterholes and little creeks would die when this ranjee came near.

Mothers can never see Ngargalula land nor dream of a Ngargalula baby. She only carries the little Ngargalula. No dead thing or ^{dead} baby ever came out of Jimbin country or went into Jimbin country. All the baby birds and animals and reptiles and fruits and edible things were in Jimbin land and the fruits and seeds came up to Jajjala always and the trees and bushes were laden with food and the birds will build little homes for their babies and the young reptiles and all the young living creatures of Jajjala booroo came up to earth ground ~~wixx~~ which they call Kalbu land.

The Koorwal, sky contry, was reached from Kalbu land up a long road made by Yamminga and from a great long sacred board which reached from Kalbu to Koorwal. Women and children used to go up this road to find the beautiful foods that were there until one day when some women were going along the road the women were tired and sat down half way. When the sun was going they were frightened and lighted a fire and fell asleep beside it and the fire burned through the great sacred board, and burnt it and those who had gone to Koorwal had to stay in Koorwal for ever and no more Kalbu people could go to the sky. This story wastold by the grandfathers to the little boys and girls and the old men always blamed the women for burning the road.

The Ngargalula know and play with all the animals and all the fishes in the rivers and there is a special friendship between the Ngargalula and the great great ^{Koolibal} Koolbal (turtle). They play with it on the beach or ride on its back down to the bottom of the sea and all the sea creatures come to them and swim alongside Koolibal and the big porpoise will join them and the Walga ^{Walga} ~~waly~~ (a brilliant little jajjala fish very good to eat) will romp round and about and the Koolibal and porpoise .

When the Ngargalula have come to their earthly fathers in dreams, the fathers will look round and see Ngargalula in all his brilliant colours swimming round the Koolibal and the father will say these are my Ngargalula boy's Jalnga and I will tell him all about these when he is my Kalbu son growing up.

3.
Land and water are in Jimbin just as they are in Jajjala(Broome) and these fish will always be his boy's friends and when the boy grows up and goes fishing he will catch many Walga walga and give to his father and grandfathers.

Whatever the father sees on Jimbin dream ground where the Ngargalula comes to him belongs to his boy and the boy can dream the increase of all these Ngargalula Jalnga that are edible foods.

The voice of the Beega ranjee is called "Lanbagoon" and sounds like the tapping of hard wood. The beega ranjee being the ranjee of a dead man was once a real man and lived in Jajjal land and all people avoided this ranjee but they could walk over the other ranjee because these go in and out of Ngargalula land. The people know who the man was who returned as ranjee beega and who died on Jajjala ground and they all avoid his beega. Strangers coming to Jajjala many not know the ranjee beega and if they go near it they soon die and the Jajjala people know that the beega ranjee killed him. Sorcerers who were brothers of the dead man who did not go to Loomurn, the western sea home of all the dead jajjala people ~~but~~ ^{do} came back as ranjee.