

In Janga goomber times, the days of great spirits or ghosts, called "old" times by the Murray River tribes, there was a woggal at Bojjerding, called Kondung. It lived in a big hole which was all soft darr-darr (white pipeclay) and only the kaleepgur could use the darr-darr to paint themselves in their dances. They dipped a long kowerduk (blackboy flower stem) in the hole and when they pulled it out it was covered with darr-darr. They dipped it in again and again until a big lump was attached to the kowerduk. The darr-darr was woggal's goona, and as long as kaleepgur only put in the kowerduk, woggal was pleased, but one day a koobong from another district put his kowerduk in to get some darr-darr, and the woggal was so angry that it bit the koobong and went away from Bojjerding to Minjelungin and made no more darr-darr for the Bojjerding people.

When Kondung went to Minjelungin, it sat down in a deep pool there and made a law that all jungar who cooked an opossum near the water should leave a portion of the cooked food for the woggal, or he would be bitten and would surely die, for this woggal could bite and punish all who disobeyed its command.

One day a jungar who had been out hunting came to Minjelungin. He had caught a goomal and he sat down and made a fire with the kowerduk and cooked his opossum and ate it all without leaving any portion for Kondung. Woggal rose up out of the water and bit the jungar, but when he cried out that he had forgotten in his hunger to leave some aside for the woggal, Kondung looked about for the pieces it had bitten off, and it got some rushes and made a bed for the jungar and put the pieces back on his body and licked him and licked him until he was gwab (good, better) again.

Then he gave the jungar a miro gij (spearthrower and spear) and said to him, "Now go out hunting and catch plenty daaj and bring me some here every day, for my gij and miro will make you kill as many as you wish to carry here." Jungar said he would do what Kondung said, and so every day he went out for daaj and

always brought home what he wanted, for he never missed kangaroo or emu with Kondung's gij and miro. The woggal was greatly pleased that the jungar brought him so much meat, and this went on for a very long time. At last the jungar got tired of having to supply the woggal always with so much food, and one day instead of hunting, he ran away to another boojoor.

Woggal looked out for his return, but no jungar came back. Another sun came and the jungar didn't come, so woggal bulya-ed him (put magic in search of him) to see where he was, and then he saw the jungar on far away ground and knew he would not come back again.

Then Kondang said, "Now I must punish him for leaving me, and not bringing me the food he had promised," so Woggal been ngarril, been ngarril, been ngarril, (scratched and scratched his ribs) and as he scratched, he saw the jungar scratching himself too. "Now," said Woggal, "he has got jip-jip (itch) and he will scratch until he dies," and so it came to pass.

The Minjelungin woggal had hair on its back and wings like fins. No one must drink from the pool if when he throws a stone in, bubbles rise to the surface. If the stone sinks quietly, he can drink. No maia may be built in the vicinity of the woggal's pool, for the saplings won't hold and the woggal forbade the jungar to touch the yoombuk (paperbark tree) near his pool, for that is his booka. But all the jungar avoided the pool and no one cooked any food there, fearing that Woggal might compel them to supply him with daaj, or he might come out and eat both jungar and daaj, for he was a boogur (sulky) woggal.