



Transcripts of films - Community

BLM

Djulpan

Yolngu

Elcho Island,
Arnhem Land,
NT

Culture &
Community

Cyril Dhambutjawa Bukulatjpi: Hi my name is Cyril, I live at Elcho Island, I am 13 years old, also my totem is octopus and whale as well.

Jessica Malarra: Hi my name is Jessica, I am living at Elcho Island, Galiwinku, my homeland is at Djulkangay, and my moiety is Yirritja, and my totem is an Emu and a coconut tree. I recorded my uncle Djunga, he told me the story about the Djulpan and the Waramirri man on the canoe. The Djulpan is the stars, and how the Waramirri man travelled and the Waramirri man gave life colours, names, Law and then he sang a song after he told the story.

Djungadjunga Yunupingu: The heritage and the Culture has been told through song and the stories we have. And the performance they dance and sing is coming from the land for the children. Today's children are to learn about their own dignity, to learn about their own Culture, to learn about who they are because our colour and our Culture never change.

If we learn Balanda (white person) system all the time, and teach the children Balanda westernised Culture or westernised system, that is very difficult for them to experience.

Today we see Balanda and Yolngu working together. Education is very important, they can learn both and that's what they are looking for: to walk tall and straight in any society like everyone else in society is ... to learn both Yolngu and Balanda and stand strong in Culture.

I like the project, I like the program, one of the things that I was focusing on was taking the kids to the field, away from looking at theory at school all the time. I want them to be taken to the field where they could experience a life, a real life where the wind can speak to them, where the land can speak to them, where the water can speak to them. The environment of the nature can tell them who they are.

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Resources written by Alwyn Evans and Liz Thompson.

<i>Miiku and Tinta</i>	Umpila	Lockhart River, Cape York, QLD	Culture, Country & Community
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Patrick Butcher: I'm a resident of Lockhart River which is 850 kms north-west of Cairns. It's a small community of 800 people. From mountain, to the sea, to the reefs, the Country we're living in is very diverse, it's got sand dunes, rainforest. We've also got six language groups.

I know we've got different ways and means of expressing ourselves, some by dancing, by singing and also by writing stories, there are many ways and means we can get our stories out there. I think it's very vitally important to preserve and record these stories we see, and breathe the pictures that are depicted in these stories. And it is very important to me as a young Umpila man, passing this knowledge onto my children and in doing so they will do the same to their children and their children's children.

The story the kids have been working on, The Parrot Sisters, has been told to me on many occasions since I was little. Also I'm familiar with it because there's a dance to represent the parrot sisters going out into the mangroves to pick up mud shells. It's one of the kids' favourites because all the kids get involved.

I have a vision, I have a dream that one day we won't learn English all the time, we will learn our language and English will be our second language ... And it's about time we, the Indigenous people, share our stories with European again you know, because they're Australians no matter what nationality they are they're Australians. And so as Australians they should have a right to hear the first Australian stories as well.

They say Australia is a multi-cultural nation in the world, well bring it on Australia, let's do it.

Each of us has a role to play in this big beautiful Country of ours.

*The Story of
Girbar*

Saibai Thabu
Clan

Saibai Island in
Torres Strait

Community,
Culture &
Country

James Akiba singing Madhubal Song

Dana Ober: Saibai is about 5km off the Papuan coast. Saibai is a swampy and muddy island and it's a flat island, there's no hills on it. It's surrounded by mangroves. We have about 300 people, but people come and go. Sometimes it can swell up to about 350. We have two races of people, we have Aboriginal people who live in mainland of Australia, and we have Melanesian people including Torres Strait Islanders, and also Papua New Guinea.

The people closer to the mainland of Australia, werakularkgal, means they are part Aboriginal and part Melanesian.

We don't have a Dreaming in our cosmology, we believe in Ancestral spirits, because we believe they still look after us even though they've passed away. On Saibai we have seven clans. They have their own stories, most of the stories are of their ancestors and some are about their clan, where they originated from and how they got to Saibai.

James Akiba Snr: It's a real story from Dhamuway (Tham-u-way) clan...

Text: A woman named Girbar set out to fetch water from a waterhole.

She was surrounded by rain spirits, called Madhubal. They took her to the sky.

Climbing down a coconut palm. Girbar returned from the sky.

Girbar came back with important food crops.

She also had news on how to plant foods, according to the stars and tides.

Dana Ober: Well I think it's a very, very important story, particularly for the Thabu or Dhamuway clan, and also it's regarded as a very important story by the whole of Saibai people. And when she was returned, she came down the coconut tree which was shaped like a cross, and people always say that story forecasts the Christianity that was coming to the Torres Strait.

Dhuwa Yirritji* **Charlotte** **Elcho Island, NT** **Community*

by Jasmine and April.

In the Yolngu universe or the Yolngu world, Yolngu have two moieties and they are called Yirritja and Dhuwa. Everything in the Yolngu world is divided into two, Yirritja and Dhuwa.

People are the Yirritja.

The insects, animals, birds and everything in the Yolngu world is Dhuwa or Yirritja, even the natural forces such as the sun, the moon, the stars, thunder, lightning, the plants, rocks, grass, everything, you name it, is divided into Dhuwa and Yirritja.

And also we are related to everything in the Yolngu world that is Dhuwa and Yirritja, for example the sun is Dhuwa and the moon is Yirritja, the shark is Dhuwa and the dolphin is Dhuwa, the crocodile is Yirritja, the emu is Yirritja, the blue tongue lizard is Dhuwa, witchetty grub is Dhuwa, wild honey are Dhuwa and Yirritja.

Write things in the Yolngu world under the correct heading.

Dhuwa

Yirritja

***My Karajarri
People*****Wynston****Bidyadanga, WA****Community**

Wynston: My name is Wynston Shoveller. These photos you are looking at are of my family. They show the strong sense of community that exists today in my Country, Karajarri Country. I'm really proud of my family for fighting for our people, for having the courage to continue on with our traditional Culture and language.

It hasn't been easy, not for a long time. Some of our songs and stories can tell you what my family has been through like this next song that is explained by my grandfather Mulat and sung by my great grandmother Wittadong.

Mulat: This next song is called Ragaragu , that's the massacre song in Mowla Bluff. They killed these people over one sheep. The station owner got together and the police got together and hunted these people down, chained 'em up. They got the wrong people, they made those people make a big fire. They didn't know they were making a fire for themselves. They were all chained up and the police started to shoot them and the station owner shot them. They chucked all the bodies on the fire and in the morning the police would go there and crush all the bodies, the bones, with their feet you know. From the bones this song came out and travelled through the Country into my grandfather's dream, called Ragaragu.

Wittadong sings the Massacre Song.

Wynston: This song came out of the bones and travelled across the Country into my great great grandfather's dream. This is how many of our songs come to us in our dreams. In fact this is how many things come to us but I'll tell you more about it in the future.

Draw a scene from Wynston's story.

Thunderman**Cyril****Elcho Island, NT****Culture &
Community**

with his mother Mavis Ganambarr.

Cyril: This is the story of the Thunder Man. My name is Cyril and my totem is Octopus. The Thunder Man is from my mother's side. I am from Elcho Island I live here with my families.

Mavis: I'll tell the story then finish.

Cyril: Why are you making the Thunder Man anyway?

Mavis: When I was making that man – the real name of the Thunderman is a spiritual name. I started making Thunderman because my father said you should make weavings that are of spiritual men or people. Then I was sitting at home and started to make these weavings of Thunderman for the Art Centre.

I was weaving the Thunderman. The Thunderman stands with his spear. He is holding his spear and standing strong. And then the Thunderman calls out to all the clans. He calls to all the clans who must sing his song. The Galpu clan, Djarrmbapuyngu, Rirratjingu, Dativuy. And when the Thunderman stands tall he calls the clans to come closer with his spear – and they come closer.

Their singing makes the clouds gather and turn dark, making the rain drops fat and start falling as rain on the clans, talking to them.

And those new rains make all of the strange bush plants begin growing, food, bush tucker, lots of bush tucker. And the rain makes new bush foods so that people have bush food for the year because of the rains bursting from his spear. That's the end of the story.

Cyril: Then not long after Mum finished the story the Thunderman roared and the rains came and all the new shoots began to smell the rain. And this is the end of the story.



Our Culture and our language ... The language was taken away because the government didn't want the people speaking their language. They were forced to learn the English language, that's why lot of Paakantji language wasn't learnt because of it. If we spoke our language we were punished or beaten. Sometimes put in jail. Just wasn't allowed to speak it. I think they tried to learn us a different way and it was the wrong way, a lot of our language and Culture taken away. Not only us Paakantji people but Aboriginal people all over Australia .

When we were put on missions, a couple of old ladies kept speaking the language, and it's great we got a few of the Elders here now we can keep it going. It's important for our kids and important for the future of our kids. So government should fully support language in schools because it's important to reinstate language. If people lose their language they're a lost people and there'll be a lot of conflict. I think it's a good thing to have your language to know where you from, know where you are and where you going. You need to have your language to know who you are.

