



## Transcripts of films – Culture

BLM

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### *The Moon and the Gecko*

Paakantji

Wilcannia, NSW

Culture & Country

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**Murray Butcher:** It's important what stories we got left, to try and keep those stories and keep them alive.

**Jonathon:** Losing our Culture and traditional ways and that has affected all us younger people.

**Murray Butcher:** Today when you look up at the moon, if you look hard enough you can see the figure of a man holding an axe. That's the story of how the moon came to be in the sky.

It was a special time, a time of Creation; the stars came into being, the hills, the creeks, the rivers, the people and the animals. This one particular story is about Patchuka and Bunu, the moon man and the gecko, and there was this young gum tree. 'Uncle how about you climb up the tree and I'll wait down here?' Little Bunu he devised a plan to punish his uncle for being greedy to him.

Old uncle he climbs up into the tree. He was singing a song, a magic song, to make a big wind come up. He sang the song and he started blowing on the tree. This tree started growing. He tried to climb down but the faster he climbed down the faster the tree grew. The tree got so far up into the sky. 'Can you touch it?' He said 'Yes, I can reach it.'

The little boy said 'Well grab hold of it.' So the uncle reached out and grabbed hold of the sky and when he grabbed hold of the sky the little boy he made the tree start growing back down. He (the uncle) got stuck up there, he couldn't get down and he ended up getting turned into the moon.

**Text:** The wives were angry with Bunu for turning him into the moon. They set the dingoes on him, and ran into the sand hills and became bull ants. Bunu turned into the little grey gecko who lives behind the tree bark.

**Murray Butcher:** Well, Australia today according to the world is a very young Country where in fact Australia has always been a very ancient Country with ancient people. A people that had a history and still have a history of how this land came to be. Our history in Australia, it doesn't just start with the coming in of the first fleet. Our history began a lot longer ago than that, and what people need to be aware, and not to be afraid, that we have one of the longest and oldest countries in the world. There are many different Aboriginal nations within Australia. Paakantji nation is just one of them.

It would be good for the rest of Australia to come to terms with this, and to realise that there was a land with people before the first fleet. That there was a land with history, a living rich history, a history that is worth appreciating and worth looking after, because our people have looked after this Country for that long, without destroying it. In the last couple of hundreds of years many things have happened to make our Country unwell and we need to have a look, through Aboriginal people's eyes, to get an appreciation for the Country so we can make our Country well again.

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*Yulu's Coal*

Adnyamathanha

Leigh Creek,  
Flinders Ranges,  
SA

Community,  
Culture &  
Country

Song ... There's a fire burning underground, and today it's a place where all our coal is fine.

**Noel Wilton:** Where I am today? Where we're standing it's the dreaming site of Yulu's (The Kingfisher Man) coal, which is very important to me and my people, the Adnyamathanha people of the Flinders Ranges. I've been employed here for six months but in that six months I didn't feel good working out here. Because destroying my Culture, my Dreaming sites, I didn't want to do that. Working on top looking after the ground, putting things back in place, growing trees would have been a good job but destroying it, digging it up and leaving a big hole in the earth is not a thing I would want to do.

This coal here which has been mined, it's Yulu's coal. This is where Yulu lit his fire. The Elders told the mining company, 'If you mine here, you will dig up Yulu's fire, Yulu's Dreaming.'

When the mining company dug the pit, they found a fire setting, with two damper rocks and calcified logs.

**Arthur Brady and Casey:** Come on you guys I'm going to show you my Country / It feels beautiful out here looking at my Country, especially when I haven't been here before and yeah it just looks beautiful.

**Noel Wilton:** Today I'm taking you up to the site of the place where the kids were doing drawings of these Dreaming stories all week. So today we're going to see the site, the head of the Akurra.

**Arthur Brady:** All of us are going to make books about Yulu man, Wild Turkey and the two snakes, and how they turned into rocks. This is the back of the snake. Some people called it Arkurra (Rainbow Serpent), this is our Dreaming story here.

**Noel Wilton:** Alright you kids, see these hills here, this and the one in the back here, these are the two Arkurra, the big Dreamtime Serpent. This is where they lay down to rest while Yulu was coming down from the coal field. Now I want to tell you a story:

'Long time ago Flinders Ranges Dreaming, the ranges round here were flat, there were no hills and my people, the Adnyamathanha people, lived in this area where we still live today. One day everyone at Wilpena was gathering for a ceremony and they grew tired of waiting for Yulu to travel down to conduct the ceremony. Yulu lit a fire to let people know he was on his way. When he arrived, Yulu grabbed a fire stick from Wala, the Wild Turkey man, and threw it up into the air. That stick turned into a red star, Wilu, Mars, which we call Mars today. People looked up and saw the bright stars shining on the hill. This meant it was time to start the ceremony, but what they thought were stars, were the eyes of the two Akurras which followed Yulu down to Wilpena.

As the Akurra started to make a big whirly wind with a lot of dust, everyone ran, this way and that way, looking for a way to escape. Yulu man, the Kingfisher and Wala, the Wild Turkey man, tried to help the people, but the Akurra were too fast and they ate everyone. Only the Yulu man and the Wild Turkey man escaped. The weather changed, there was a big dust storm and rain, the dust covered the bodies of the people and also the snakes. Then the rain fell forming the hills, the creeks, and the mounds. Also the dust covered Yulu's fire and buried it for thousands and thousands of years until it was found. It's being mined today by Flinders Power.

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*The Danger Seed* Karajarri Kimberley Culture & Community  
*- Bidyadanga*

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**Mervin Mulat Mulardy:** This next song is about the Milky Way, about the stars. His mother Wittadong sings.

**Mervin Mulat Mulardy:** The song was handed down from my grandfather, a Narajin man; he passed these songs to my mum. It's very important to record these songs for our young kids to learn and to listen to and to keep these songs going. We got a lot of Aboriginal people who want to preserve these songs. For Karajarri people this is our religion, this is our background, these songs are part of us.

**Maureen Yanawana:** Use the old people because they have the knowledge and stories about Culture, and language and Country.

(He tells a story about traditional people travelling around and finding food.)

There was place Mowla Bluff where lot of our people got massacred and they were killed for a sheep. The station owner or police would get together and hunt these people down, Nykina, Managla and Karajarri people. They caught all these people and chained them up and told them to make a big fire and they didn't know they were making the fire for themselves. They were all shot, women, children, men, were all shot. Out of those bones, a song came out of those bones, and travelled across the Country, that came across to my grandfather's dream.

Wittadong sings...

**Write a synopsis of the story about traditional people that Mervin tells.**

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***Ngatji and the Paddlesteamer***      **Multiple producers**      **Wilcannia, NSW**      **Culture**

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By Adam, Ethan, Evelyn, Jake, Joel, Kizzie, Owen and Victor.

A story belonging to the Barlow Family

**Murray Butcher:**

(Murray singing)

Ok, this story we come down here at the Steamers (Point) for is a story about Ngatji (a Dreaming creature) and the paddle steamer, about how a paddle steamer came to end up in the bottom of the river at Steamers Point here. I think it's an important story because what the story does is to tie in European history with Aboriginal history. And it tries to marry those two histories together. I suppose in a European sense, the paddle steamer ran aground maybe because of a current or something like that, but in our beliefs, I believe, that that paddle steamer upset the Ngatji and old Ngatji, he got cranky ... And that's when he pulled the barge down and he sank that steamer to let them know that he was angry. It gives us an insight into the way our people looked and saw the world.

Anyway, what happened in the story is that when the steamer was coming around the point here, it ran aground and ran into the bank, and our old people said it was Ngatji that stopped the steamer and made it run aground. And what happened was that all the bales of wool went into the river and they couldn't get 'em out. So there was a mob of Paakantji people here camping around Steamers Point, and they got them people to dive down to get the bales of wool up. But before they could do that they got these special people to sing Ngatji to sleep so he wouldn't be able to hurt anyone. And these special people they were called mikika , mikika, that's the clever people.

**Murray singing**

They were sort of like doctors. They were people who can see, they were people you could go to for advice, and they knew all the Law and everything like that. They can see visions of things that can happen. Anyway, they sung this Ngatji to sleep so they could send someone down, because there was supposed to be someone. The Ngatji was supposed to have pulled a person down too, and he took him down into the Ngatji hole. The hole was that deep that nobody could get down and get hold of that person and get him out. They sent that fella down, I think he might have had a special stone or something he had to give Ngatji or something, just so he can release that person's body Ngatji had in the river. I think it must have been a clever man that went down when those other two fellas sung Ngatji to sleep. He gave the special thing to Ngatji to I suppose appease him, and he ended up getting that other fella's body out of the Ngatji hole, because there's no other way they could find him or get him out. And that's the story, I guess, as I know it.

And that's the story Uncle Murray told us.

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<i><b>Bilwal Medicine</b></i>	<b>Hosannah, Kirra and Holly</b>	<b>Jarlmadangah, WA</b>	<b>Culture</b>
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**Holly:** My name is Holly and I made this movie with Kirra and Hosannah and we also live in Jarlmadangah.

**Annie** collecting bilwal medicine: I'm going to get some more, going to go back that way, here look ...

We've got to wait for this fire to go down, got to steam it slowly.

Now what you got to do is get the hot coals, put them like that, got to have a clean pot, little bit of water now. Put a little bit of water first, got to steam slowly, alright.

Then, all this thing is going to melt and you got to stir it now. If it's really proper thick you got to put a little bit of water and stir it up slowly, just wait for that thing to melt.

**Holly:** Who taught you all these things?

**Annie:** Well, I bin learnt from my grannies, and my mother, father. They taught me, like bush medicine, how to use them where to find them, what tree you find those, so that's how I was taught by my old people and they told me how to use it.

Stir 'em, stir 'em, stir 'em, properly. See it's starting to get thicker, lovely. Oh look at it!

**Holly:** It's ready.

**Annie:** That's how it got to look see and then it's ready and then it's ready to go in the containers so we're going to pour 'em now.

It's good for like when you have boil when you have cold sores and when you have sores, if you have an itchy throat, you use that but you can add water, put it in a separate bottle.

You got your medicine around here, around the community, all you got to do is just walk down the road, you know what tree, some of them plants you got them around the school there, alright.

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**Thunderman**

**Cyril**

**Elcho Island, NT**

**Culture &  
Community**

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With his mother Mavis Ganambarr.

**Cyril:** This is the story of the Thunderman. My name is Cyril and my totem is Octopus. The Thunderman 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 Thunderman 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, Datiwuy. 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.

Draw Thunderman as you think he would have looked while roaring and making it rain.

**Reenie Pascal. Maningrida N.T.**

I'll tell a story and there are pictures that will go with it and it's all about young men's ceremony. After the ceremony, a few weeks later, we take the boys out into the bush. Then the young men are painted in termite nest and the women and the men all painted up in termite nest.

The termite nest will protect him in his early stage of ... as he becomes a man. It will protect him during the wet season, like in our way. We believe that during wet season there is spirit and the spirit might make him sick. The spirit is in that lightening. We call him (the spirit) moi, dragon, so when he goes fishing he doesn't get sick because we put that termite nest on him.

**William Watson, Jarlmadangah Community. WA**

It's like we say Caring for Country, it's not only going back to Country but also looking after it respecting it. When you go back to Country, waterhole, jila, you know there is a certain ceremony things that you have to do to recognise that Country so as you can be one.

When you are in Country even in other people's place, that special waterhole that rock hole that jila that jumu you have to recognise that important area. And there are certain rituals ceremonies about recognising the Country and the things that belong to that Country. You could have beings there that you have to make them happy and then that way that Country will look after you. That Country will embrace you, and say you're welcome here. So we're going back home once you're back there. Like I say, it embraces your, Country, like you going back to your family. Country is family so you look after it as you look after your family and he'll look after you. In our Culture some people are named after Country. Wherever you're from you're named after that Country, that certain waterhole, that certain sand hill, that tree that's growing there. So you are Country, and people recognise that person as he belongs to that area because that's where he comes from. He is named after that area, he been conceived in that area, something has given the mother and father that child from that area the spirit from there. So he belongs to that area so that his birthright.