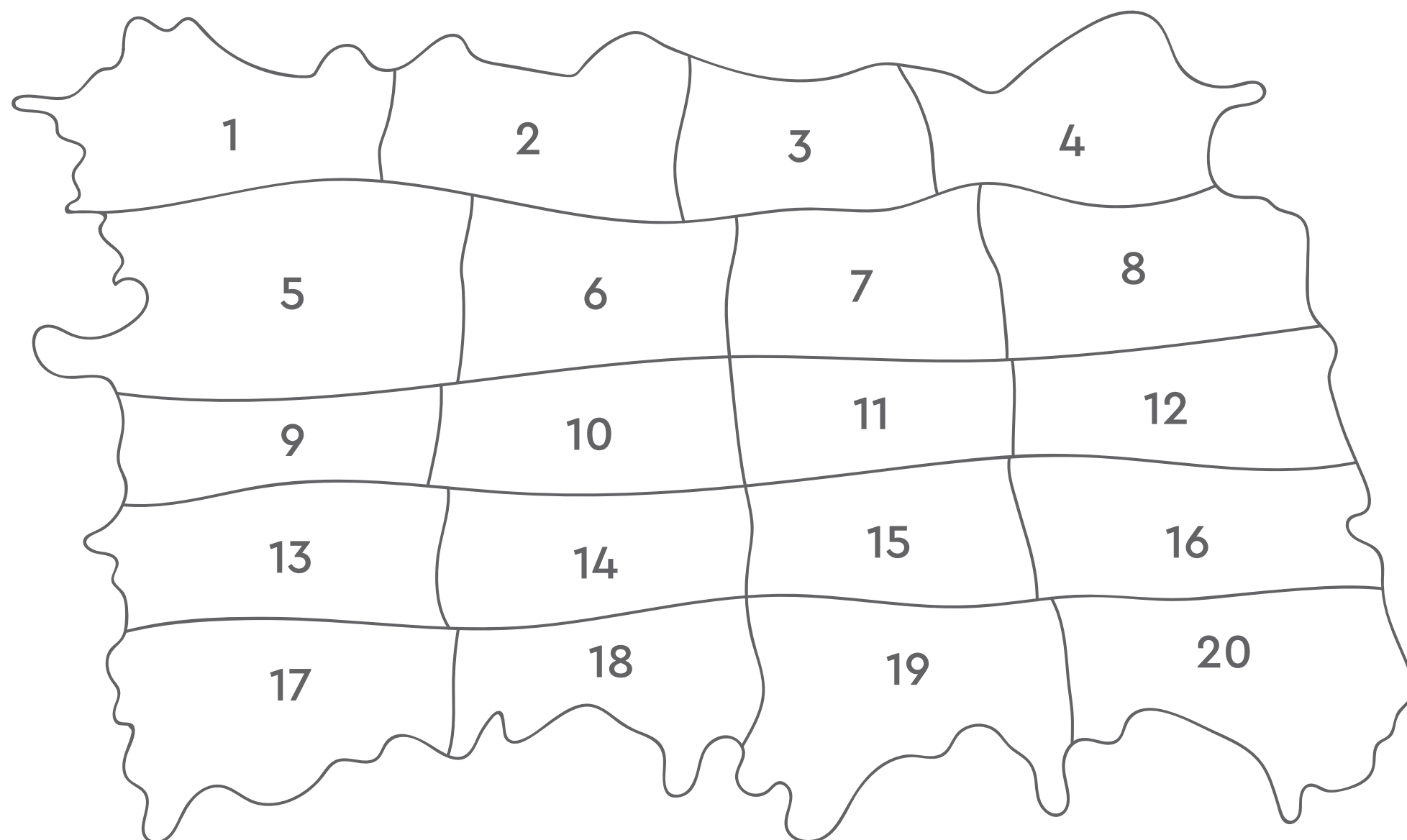


Community Stories



1

Rayleen Burns

Yuwaalaraay

"My design is about growing up in southwest Queensland when we kids tagged along with the adults searching for emu eggs. The eggs were blown out for carving and we made scrambled eggs out of the centres. We never took all the eggs from one nest leaving enough eggs to grow up."

2

Jacinta Jayne Bligh

Wakka Wakka, Cobble Cobble, Kullali

"My possum skin represents the Bunya nut and the Bunya Mountains – both are tribally significant to me and my mob. The mountain is often referred to in tongue as Booburragan Ngmunge, or 'mother's breast' and we view the bunya nut as mother's milk."

3

Joyce Watson and Rani Grace Watson Carmichael

Waanyi

"The goanna was always an important source of food in our part of the country (north-west Queensland) especially the lovely fat tail of the goanna. Shellfish found clinging to the rocks or embedded in the mud or sand along creeks, rivers and shorelines, also symbolises nourishing food for our mob."

4

John Long

Yugarabul

"Green eels on their journey travel up the creeks and as kids we used to gather up the baby eels. You couldn't see them as they went under the gravel and stones about an inch under the water. We knew when baby eels were travelling and dug in the sand collecting hundreds of eels. They were all cartilage, no bone, and we would roast them on a fire like fish sticks."

5

Jason Murphy

Jinibara

"Fishbone symbology is defining imagery for Jinibara Culture. The weapon and shields were adorned with the images as a distinguishing feature."

6

Dylan Mooney

Yuibera clan

"Both the sea turtles and freshwater turtles played a large part with the Yuibera people. Flat back, loggerhead, green and Hawksbill turtles were actively hunted by the men from the coast of Cape Hillsborough in the sea grass bed. Freshwater turtles were hunted by the women in the wetlands and swamps, and were roasted on hot coals. Turtle eggs also provided a food source."

7

Ailsa Walsh-Davidson

Lardil (Mornington Island) Kullili (Thargamindah)

Yuggera (Ipswich)

"Night hunting on Mornington Island"

"My Grandmother's land, where the men fish and find bush tucker at night. Directed by phases of the moon and stars they hunt with spears and nets to feed their families."

8

Melinda and Nurdon Serico

Gubbi Gubbi/Kabi Kabi

"Emu was good bush tucker for our people and highly prized for its meat. We used all parts of the emu like fat for medicinal purposes and feathers for ceremonies. We would all fish from the creek and freshwater catfish were the most plentiful. These and 'bobbies', our name for silver perch, were what we often ate. Our mother taught us that the catfish were called 'bala', her Gubbi Gubbi name for fish. They are found in all the eastern coastal rivers of Queensland and New South Wales. Drawing the 'bala' shows respect for the fish that sustained us during times when we and others did not have plenty."

9

Dylan Sarra

Bunda Tirabilang

"When the sun is full, the stars bright, the leaves are falling, grass is turning brown and the rains are moving on, mud crabs are on the last move before sleep, the mangrove worm is fat and the mullet are shining in the waters."

10

Tamika Hill-Williams

Kabi Kabi/Waka Waka

"My story is about how my people would follow pathways to the Bunya gatherings held at the Bunya Mountains in January and feast on the nuts. Also remembering my Nana telling a story of how she lived in Charleville when she was young and how she used to go out in the bush to pick wild berries and witchetty grubs."

11

Kyra Mancktelow

Qwandamooka

"My story represents the strong connection between the Qwandamooka people and dolphins, especially through fishing – with the dolphins chasing the fish into the nets of my people to capture. In reward, the Qwandamooka people would share some of their fish with the dolphins."

12

Carol McGregor

Wathaurung

"Our people had a deep understanding of their natural environment and managed and guarded all elements in every season. With many uses and preparations for plants, crossovers from food to medicinal purposes were common. My skin features Ruby Saltbush, Native Hibiscus, Cunjevoi, Casuarina, Eucalyptus, and Bracken Fern."

13

Tracey Ah Sam

"My grandmother's country is Cooktown and she is a Ku Ku Yalanji woman. This design is about bush tucker that is found in the Mossman Gorge.

White apple: this one has a big white fruit when it is ripe about the size of a golf ball. It tastes tart and is dry and crunchy like an apple.

Chestnut: like seeds are collected and eaten.

Alexandra palm: if you take the top off one it tastes good like cabbage.

Blue ginger: the blue fruit is a herb and the leaves we use to cook our meat in."

14

Laurie Nilsen

Mandandanji

"Growing up on the banks of the Bungil Creek in Roma, western Queensland we were taught at a very young age to always be careful when we went fishing or walking through grass because of the various poisonous snakes that inhabited the areas. Often we would be a long way from help if ever we got bitten and sometimes certain snakes would be quite territorial if they had young, so extra care had to be taken."

15

Deb Taylor

Gamilaraay

"This design is based on a story told to me by Auntie Minnie. She explained that when the hairy grubs formed long lines and could be seen travelling across the ground and up certain trees you know it's the time for the mullet to run. In Deception Bay area, a watchman would stand waiting and upon sighting the fish shoals would signal to people on the beach. They slapped the water, which signalled to the dolphins to round up the mullet and drive them towards the waiting nets."

16

Dominique Chen

Kamilaroi

"My family are Taylors and Sampsons from the Quirindi / Breezer (NSW) area

My grandmother left her Country to move to the city when she was only young. Her and my grandad, and all the kids, lived so meagrely that they would often eat nasturtiums sandwiches and 'hard timer' biscuits, made of cheap ingredients (flour, salt, milk, baking soda and oil). This was such a dramatic change from having access to bush foods; beef, goanna and fish back home. The skin shows three nasturtiums and 'hard timers', along with a map depicting the long-distance train line that separated Nan from her family and Country – a kind of 'life line' that was also used to send food to them from the bush."

17

Hal Oram

Muninjali, Jetimara, Kanolu

"My porcupine design is about when my uncle and I were travelling on a long road coming home from Woorabinda. My uncle noticed a hill of dirt and leaves and he had seen spikes. We stopped and saw a porcupine hiding."

18

Dianne Hall

Gamilaraay

"Ngunnhu (fish traps) have a strong spiritual connection to the father of creation – Baiame. Baiame allocated the traps to different family groups, making them responsible for their use and maintenance. They were teaming with freshwater mussels and crayfish – also attracting emus. The Ngunnhu were a place of gathering for big ceremonies and trade and there was feasting for all."

19

Melissa K Stannard

Gamillaroi

"From the deserts to the sea this land provided for us a nurturing mother and protective father, a oneness of love. Nourishment is all around when we take the time to look, listen and explore. Pay attention to the stories of old, the wise words of our elders and the land itself as they have much to tell us. Watch the seasons change and work in harmony with her bounty care for country, the creatures, plants and people...and life will be beautiful. Dadirri is an important part of my life and practice. I am grateful for all my teachers past, present and future."

20

Haylee Williamson

Jarowair

"Lilly Pilly's (riberry) fruit was eaten generally raw. A pulp made from the fruit was applied to sore ears too. Growing up I remember my Auntie Carol eating the berries whilst making a mixture to put on my brother's ears."

Harmony Otrupcek

Kamilaroi

"Every single part of the black boys are used and if the top leaves are rotten it has witchetty grubs in or under it. The grubs can be eaten raw or cooked and they also attract emus. Emus should be speared when hunted. These elements of bush tucker work together as a cycle of life, also individually represent a food/material group for Koori people."