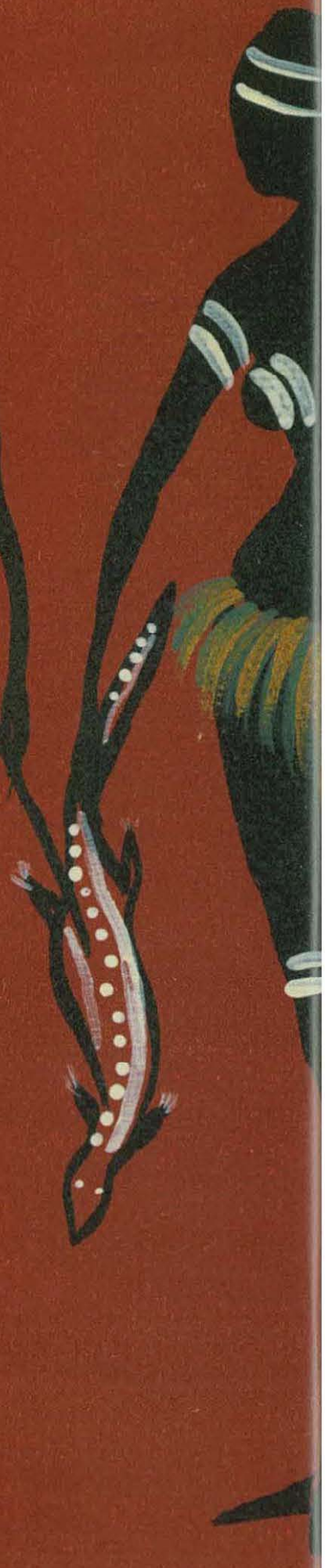
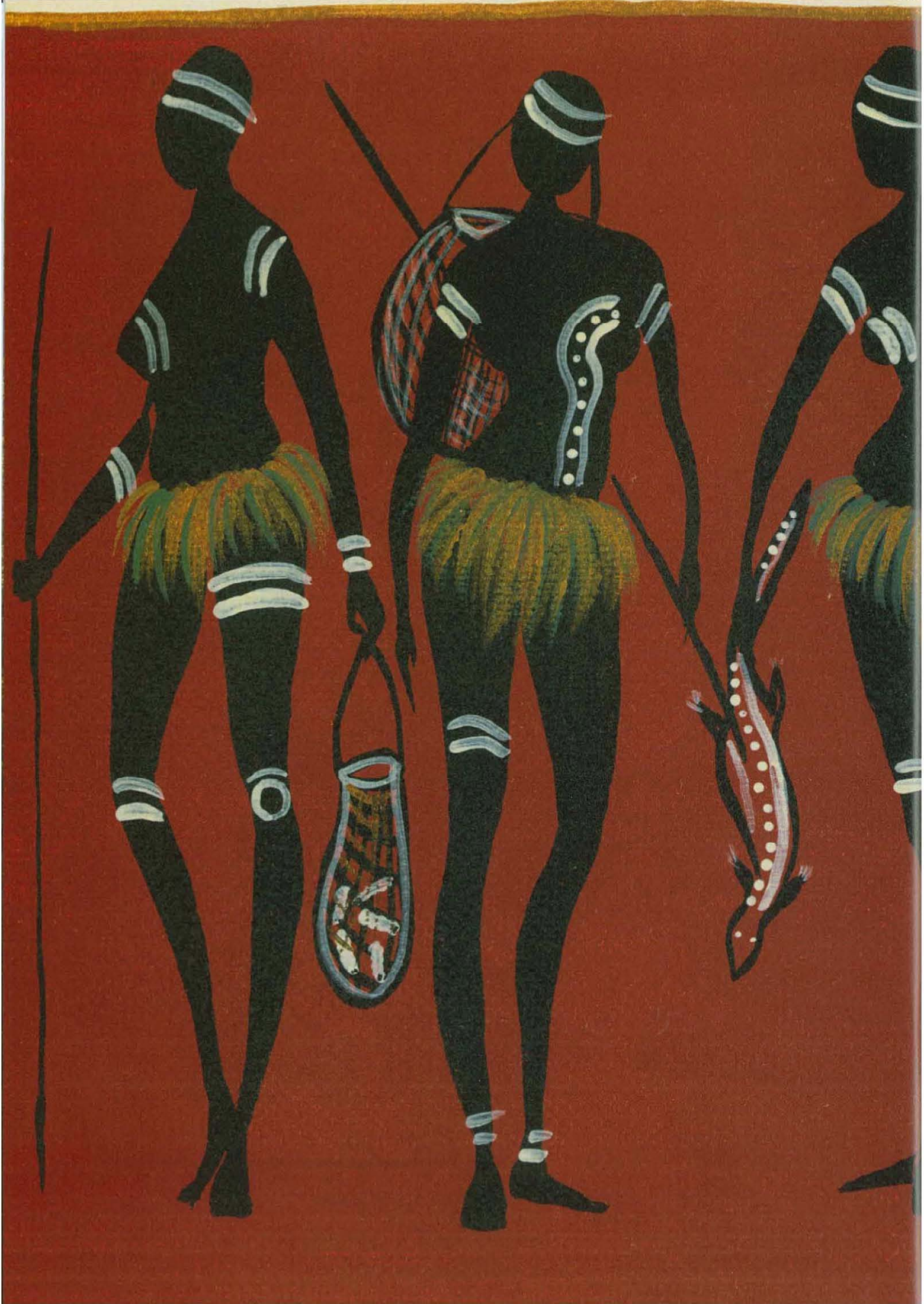


With the permission of relatives, the names and photos of several deceased people have been included in this publication. All proceeds from the sale of this book return to Yalanji organisations to support ongoing land management and cultural projects.

Yalanji

Warranga Kaban





The illustration features three Indigenous women in black silhouettes against a solid red background. They are adorned with white body paint in various patterns: horizontal bands on their foreheads, necklaces with white dots, armbands, and leg bands. They wear skirts made of yellow and green brushstrokes. Each woman holds a long, thin spear. The woman in the center is shown from the back, while the woman on the right is shown from the front. The woman on the left is partially cut off by the edge of the page.

Dedication

This book is dedicated to all the Elders who contributed their stories, wisdom and knowledge, and to the memory of those who have passed on...



LITTLE RAMSAY PRESS

First published in Australia by **Little Ramsay Press 2004**

PO Box 4761, Cairns, Queensland, 4870, Australia

Phone: (07) 4055 1163

Email: ramsaypress@ozemail.com.au

The book is acknowledged as written by:

Rosemary Hill, Adelaide Baird, David Buchanan, Charlie Denman, Peter Fischer, Karen Gibson, Jimmy Johnson, Alma Kerry, George Kulka (Snr), Eddie Madsen, Alec Olbar (Jnr), Lizzie Olbar, Jack Pierce, Judy Shuan, Ena Shipton, Harry Shipton (Snr), Jimmy Smith, Rene Sykes, Eileen Walker, Wilma Walker, Peter Wallace, Bobby Yerry, Dolly Yougie, Doreen Ball, Edward Barney, Raymond Buchanan, Ronald Buchanan, Harold Denman, Reuben Fischer, Roy Gibson, Leah Talbot, Elizabeth Tayley, Norman Tayley, Dawn Walker, Francis Walker, Kathleen Walker, Marilyn Wallace and Lily Yougie.

The book was translated by:

Doreen Ball, Eileen Walker, Francis Walker, Kathleen Walker, and Lily Yougie.

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© Seasonal Charts prepared by Jacqui Smith of CIX Sales.

Graphic Design by Stephen Lane, Matthew Coghlan & Bob Withrington @ Mak Advertising.

Scans by Highscan, Cairns.

Printing by Everbest, China.

ISBN 0-9580984-1-7

Hill, R., et al. 2004. *Yalanji-Warranga Kaban. Yalanji People of the Rainforest Fire Management Book.*

Cairns: Little Ramsay Press.

I. Kuku-Yalanji (Australian people) - Social life and customs

II. Fire management rainforest

Acknowledgments:

For acknowledgements see page 11.

This project has been supported by:



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The Researchers by Rosemary Hill

Many people have contributed to this book. The idea of the book first came alive as part of collaborative fire research between *Yalanji* people and myself starting in 1995. Some of this research contributed to my doctoral thesis completed in 1998 with James Cook University. Both content and collaborative process has been reported on in the academic literature (see references pg 110).

The senior *Yalanji* traditional owners conducting the research were passionate about wanting to pass on their knowledge of country and fire to younger *Yalanji* people. Key senior co-researchers included Alma Kerry, George Kulka (Snr.), Peter Fischer, Harry Shipton (Snr.), Eileen Walker, Jack Pierce, Charlie Denman, Alec Olbar (Jnr.), Dolly Yougie, Bobby Yerry, Jimmy Johnson, Rene Sykes, Ena Shipton, and Wilma Walker. A little part of the wonderful stories of these people's lives are in the book. Peter Fischer in particular described to me the sort of book he wanted, with pictures, and written in *Yalanji* language. Adelaide Baird and David Buchanan, who worked alongside me as co-researchers at Wujal Wujal and Mossman respectively, also strongly supported the idea of a book for *Yalanji* people from the research.

The senior *Yalanji* people's idea of the book was a good one, but it needed to have the support of all *Yalanji* people. The first step in developing the book was taken in late 1999 when I went around talking to *Yalanji* people in Wujal Wujal, Mossman, and China Camp. Everyone was very enthusiastic about the book, so long as the right cultural protocols were followed to approve its content. The next step involved developing a joint submission between Wujal Wujal Aboriginal Community Council, Bamanga Bubu Ngadimunku, the Cape York Land Council and the Rainforest Cooperative Research Centre (CRC) for funding support from the Natural Heritage Trust (NHT). This submission laid out the cultural protocols that would be followed.

The funding submission was successful and we started the book project in 2001. The first stage in the cultural protocol was to invite all *Yalanji* people to a big meeting at Cape Tribulation in October 2001. At this meeting a Management Committee of *Yalanji* people was appointed to oversee the whole project. The Rainforest CRC agreed to provide the book project with an in-kind contribution of my time, and also granted further funding-the CRC's strong support and recognition of the importance of strengthening Indigenous peoples' knowledge systems was crucial throughout the project. In addition, the Australian Conservation Foundation supported my continuing involvement in the book as part of my job of Northern Australia Program Coordinator from 2003-ACF's interest and encouragement is greatly appreciated.





The Management Committee *by the Committee*

Roy Gibson, Harold Denman, David Buchanan, Raymond Buchanan, Edward Barney, Reuben Fischer, Ronald Buchanan, Elizabeth Tayley, Lizzie Olbar, Adelaide Baird, Marilyn Wallace, Norman Tayley, Eileen Walker, Dawn Walker and Doreen Ball accepted the nominations from the *Yalanji* meeting to be part of the Committee. We were not all able to attend all the meetings. Great sadness also came to our group when Dawn Walker passed away. After a while the Walker family asked Janice Walker to take her place. Jim Brooks from the Cape York Land Council was a corresponding member. The Management Committee met several times, and made all the decisions about the book. We held most of our meetings at Cape Tribulation, as the half-way point between Wujal Wujal and Mossman.

We took the Committee work very seriously, as getting the book right is important business for us. We asked Rosemary to write the first Plain English version, and Steven Nowakowski to be the photographer. We also appointed Leah Talbot, a *Yalanji* woman working at the University, to be our research assistant, and she helped with all the Committee work. We conducted more field work to get photos and information. The Committee asked the Wujal Wujal Language Group to translate the book. Mak Advertising was asked to do the graphic design and Karen Gibson to supply artwork. We made formal presentations of the draft book to public meetings held at Mossman and Wujal Wujal, and left a mock-up of the book in the communities for all interested people to review.

We made a second application to NHT (jointly between the same four organisations) for further funding to print the book. This second submission laid out the protocols for use of any funds generated by selling the book. Everyone agreed that all funds would return to the two *Yalanji* organisations, Bamanga Bubu Ngadimunku and Wujal Wujal Aboriginal Community Council, to support land and sea management, and language programs. We approved the final version to be printed by Everbest.

Above Left: Field work at Wujal Wujal (Photo: R. Hill)

Above Right: Management Committee members at Cape Tribulation. From left- Edward Barney, Roy Gibson, Raymond Buchanan, Rosemary Hill, Kathleen Walker, Steven Nowakowski, Leah Talbot, Marilyn Wallace, Francis Walker, Doreen Ball and Eileen Walker.



The Translators by the Wujal Wujal Language Group

Francis Walker, Eileen Walker, Lily Yougie, Doreen Ball, and Kathleen Walker started the Wujal Wujal Language Group with the assistance of the Wujal Wujal Aboriginal Community Council and Kate Prout in 1998. Our first project was to develop a new version of the *Kuku-Yalanji* Dictionary. Lynette Oakes had published a dictionary back in 1992 but it was hard to get and needed some corrections.

We all love working on *Yalanji* language books. It is hard to see so many of our young people not speaking the language properly. We feel more *Yalanji* language should be taught at school. We need more materials to help our young people learn language. *Yalanji* people are the experts on our language. If we have any doubts about words, or how to spell them, we talk around the community and with the elders.

We were very excited to be asked to translate the book. It was a big challenge for us because we hadn't done a whole book before. Francis is the Coordinator for our group. We shared out parts of the book, so our name appears beside the sections we each translated. Francis put it all onto the computer, and kept us all organised! She is on email too, so we were able to email our work to Cairns when it was finished. We are looking forward to doing more *Yalanji* books and materials for our young people, and the school.

The Photographer by Steven Nowakowski

I am really excited to be part of this book project. I was asked to take the photographs with a very strict condition that all the photographs belong to the *Yalanji* people. I believe over time these images will show future generations, both European and Indigenous, how rich, diverse and important traditional knowledge and culture is to this island home we call Australia.

I feel very privileged to have had the chance to step inside the *Kuku-Yalanji* culture and experience the true essence of traditional life. Above all else, my experiences with the *Yalanji* people have given me a new insight into the Australian bush, and what it can provide in terms of food and shelter. I have found that the *Yalanji* people's intimate knowledge of their respective lands to be extraordinary, and I am greatly indebted to have the opportunity to catch a glimpse of this wisdom.

As well as my photographs, the book also includes some photos taken by Rosemary Hill, Rupert Russell, Suzette Coates and some historical photos collected from the John Oxley Library and the Mason Family.



Formal Acknowledgements

We, the authors, artists, translators and photographers, would like to thank the following organisations for supporting this project over many years:

Australian Conservation Foundation Inc., Bamanga Bubu Ngadimunku Inc., Bama Rainforest Aboriginal Association (Bama Wabu) Inc., Balkanu Cape York Development Corporation, Cape York Land Council Inc., Cape York Natural Heritage Trust, Cooperative Research Centre for Tropical Rainforest Ecology and Management (Rainforest CRC), James Cook University School of Tropical Environment Studies and Geography (TESAG), Wet Tropics Management Authority, Wujal Wujal Aboriginal Community Council Inc.

We would also like to acknowledge the following people who contributed to the book in many different ways by attending meetings, contributing information, or just general help. We hoped we have not missed anyone.

Yalanji people and family members:-

Mr Bobby Ball
Mr Jacky Ball
Mrs Jenny Ball
Mr Jimmy Baird
Mr Kevin Baird
Mrs Lorraine Baird
Mrs Polly Baird
Mr Robert Baird
Ms Cecilia Barry
Mr George Bremer
Mrs Aggie Burchill
Mr Jay Burchill
Mr Alec Creek
Mrs Marie Creek
Mr Joseph Cummins
Mr Anthony Davis
Mr George M. Davis
Mr Billy Denman
Mrs Eva Denman
Ms Laurel Denman
Mrs Katie Diamond
Ms Donna Henning
Mr Bamboo Friday
Mr Cedric Friday
Mr Colin Friday
Mrs Gladys Friday
Mrs Ruby Friday
Mr Daryl Gibson
Mr Jimmy Henry
Mr George Kulka (Jnr.)
Mr Michael Kulka
Mr Alwyn Lyall

Mrs Annie Madsen
Mrs Rhoda McAllistair
Mr Darren Nandy
Mr Patrick Nandy
Mrs Telida Nandy
Mrs Emily Olbar
Mr Jimmy Olbar
Mr Gerhardt Pearson
Mr Noel Pearson
Mr Raymond Pierce
Mr Rodney Riley
Mr Edward Roberts
Mrs Mabel Salt
Mr McGinty Salt
Mr Alfred Smith
Mr Herbert Smith
Mr Andy Solomon
Mrs Christine Solomon
Mr David Solomon
Mrs Elizabeth Talbot
Mr Desmond Tayley
Mr Bennett Walker
Mrs Mary Wallace
Ms Agnes Walker
Mr Henry Walker
Ms Janice Walker
Mr Linc Walker
Mr Stanton Walker
Mr Conrad Yeatman
Mrs Barbara Yougie
Mr Youngaman Yougie

Others:-

Mr Richie Ahmat
Dr Chris Anderson
Ms Sharon Anderson
Mr Jim Brooks
Dr Jill Carstairs
Ms Suzette Coates
Mr Mike Graham
Dr Peter Griggs
Dr Graham Harrington
Mr Nigel Hedgecock
Mr Tony Irvine
Mr Bruce Lawson
Mr John Madsen
Professor Helene Marsh
Mrs Anne Mason
Mr Paul Mason
Professor Geoff McDonald
Mr Dwayne Mundraby
Mr Vince Mundraby
Ms Melissa Nursey-Bray
Ms Kylie Pursche
Mr Bruce Rampton
Mr Ray Rex
Ms Cheryl Roberts
Dr Dermot Smyth
Ms Lisa Stagoll
Ms Marita Stinton
Professor Nigel Stork
Associate Professor Steve Turton
Associate Professor Peter Valentine
Ms Diane Ward
Mr Russell Watkinson
Mr Terry Webb
Mr Ray Wood



Kaban Jakalbamun

Ngalkalji, madjaji, jukar, dulngkuburr, wuburrdurr, wunay kalbaliku karangkaldarr Mossman, Annandarr wawubajanga bubu bural Nganjin Naka-Nakamun Yalanjina bamanga. Ngana yaluy ngadimunkuku. Kuku jawun karrandamun Nganjin Naka-Nakamun Yalanji bama mankuruburrur yilkinga dungan dungay wuburrdurr jankanga bunjuruburr. Ngana Yalanji bama nyiku yaluy kujil kujil junkurrjiku ngujakuramunkuku balkan nyiku nyikumunkuda. - Translated by Doreen Ball



"Kuku-Yalanji" nganjingakuda Yalanji warra kuku. Nganjina kanbalanga bamanga kuku walindurr.

- Translated by Lily Yougie

Above: Yalanji families Ena Shipton, Adelaide Baird and Emily Olbar, walking Cedar Bay Beach. (Photo: R. Hill)

Yalanji warra bama nganjin wubulku jawun-karraji, yamba nganjin maja nganjinanunku bubuku. Bama wanya maja yinyangka bubuku janaku balkawaka. Bama yinyamun bubumun janaku maja-karra. Yundu binalmangka yunungku Yalanji munku bubuku, yundu yunu bubu warrmbabunga yinyamun yunu jawun-karra warrmbabunga yala bubu yununku wawumalda.

- Translated by Kathleen Walker

Note from the Translators:

Please note that there is not a direct correspondence between English and Yalanji words. These translations take the whole meaning and put it into Yalanji language.

