

Ltyentye Apurte Our Deadly Community!

Middle 1 Students, Ltyentye Apurte Catholic School

Santa Teresa
Ltyentye Apurte

Tidy Towns Overall Winner 2019
Australian Sustainable Community



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Ltyentye Apurte is in the Northern Territory. You say it like *L-ginger Porter*. Can you try and say it? It means a clump of beefwood trees. These trees can be seen all along the roads and hills. You can find our town 80 kilometres along a dirt road from **Mparntwe** (M-barn-twa) - Alice Springs. It is also known in English as **Santa Teresa**.





Ltyentye Apurte has a population of around 555 people. Most of them are **Eastern Arrernte** (arr-run-da). The main language spoken is Eastern Arrernte. Some people also speak other Aboriginal languages. English is our community's second or third language for most people. Eastern Arrernte is also taught at our school. Can you speak a second language?

There are four main sacred sites in Santa Teresa. It is important for us to learn about our **apmere** (ab-mar-a) - our country. These sites tell us stories about:

- Ltyentye Apurte - beefwood tree
- **Atyenhenge Atherre** (at-ch-eng-a-the-rra) - grandfather and grandson
- **Keringke** (ka-ring-ka) - kangaroo foot
- **mpwerlarre** (m-b-le-rra) - rainbow hill.

These stories are very important to know and pass down.



Ltyentye Apurte is red, yellow, and sandy. It has lots of rocks and rolling, big hills. Visitors should always ask the Ltyentye Apurte peoples before climbing any of these hills. They are sacred. This means that they are special to our community and important to our culture. Do you have any sacred sites in your town?

Ltyentye Apurte – our Deadly Community!

Come on a tour of our amazing community with us and learn all about this awesome part of Australia that we call home! The beauty, culture and history of Ltyentye Apurte is so important to our people. We live and breathe it every day. We hope one day that you can come and visit us and see why it is such a special place!



Author's Bio:

Werte! We are the Year 6 and 7 students of Ltyentye Apurte Catholic School. We love our community! It is full of culture, stories and beauty. We have lots of fun at school because we get to learn both ways - in Eastern Arrernte and English. Our class wrote this book as part of our learning and we are excited to share it with you. It is about our amazing community and what makes it so special. We hope you enjoy reading it as much as we enjoyed writing it. *Kele!*

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The First Australians

Gindaja The Cassowary

Trevor Fourmile



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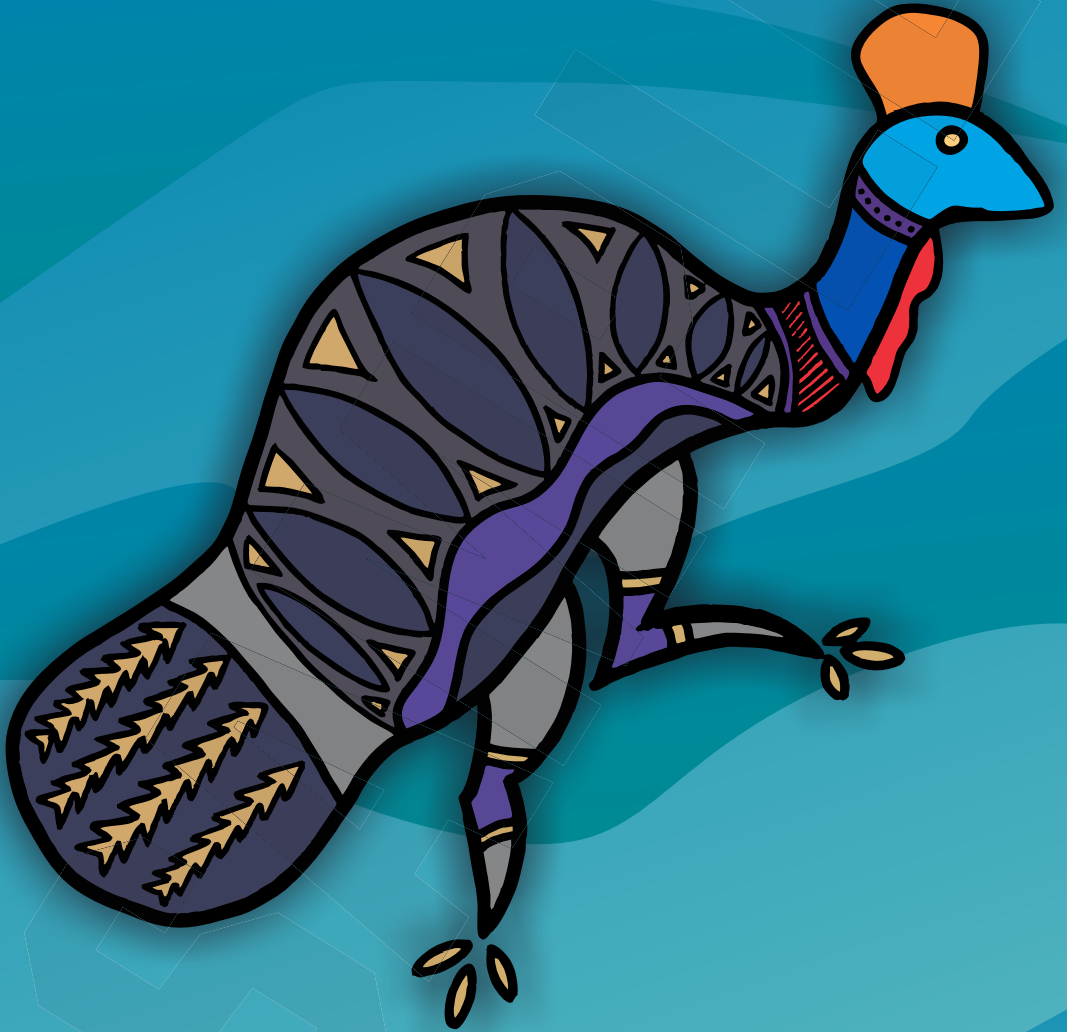
OUR
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Far North Queensland is home to the Yidinji people. Their main town is called Cairns. The Yidinji name for Cairns is **Gimuy** (ghee-moy). This means slippery, blue fig tree. The *Southern Cassowary* lives in the tropical rainforests near Cairns. It is a totem for the Yidinji people and very special to them. They call it **Gindaja** (gin-duh-ja).



In Yidinji story time, Gindaja had large wings and could fly. He lost his way and flew into a very big lake. He got stuck in the mud and flapped his wings but could not free himself. He lost his wing feathers and walked from the lake. The feathers he had left were black from the mud.



Today, the cassowary is a very large bird that cannot fly. It is a bit like an emu. The cassowary is the third tallest living bird in the world. It grows about 2 metres high. Only the ostrich and the emu are taller than the cassowary.



The feathers of a cassowary are very black and shiny. An adult cassowary has a tall, brown helmet on its head. It also has bright blue, purple and red colours on its neck. Even with all these bright colours, they can still be hard to spot in the rainforest.

Gindaja – The Cassowary

This book explains in detail the special characteristics of Gindaja, The Southern Cassowary and the importance of this bird to the local Yidinji people, past and present. Find out why this clever bird is called “the rainforest gardener”, why you should always keep your distance from them, and how its population is being protected for future generations.



Author's Bio:

Trevor Fourmile is from the Yidinji people of the Cairns area of Far North Queensland. His Yidinji name is Bumi which means “lightning flash”. Trevor works as a Community Engagement Officer at Hymba Yumba Independent School in Brisbane and loves teaching the younger generation his culture through traditional dancing, storytelling and writing children's books.

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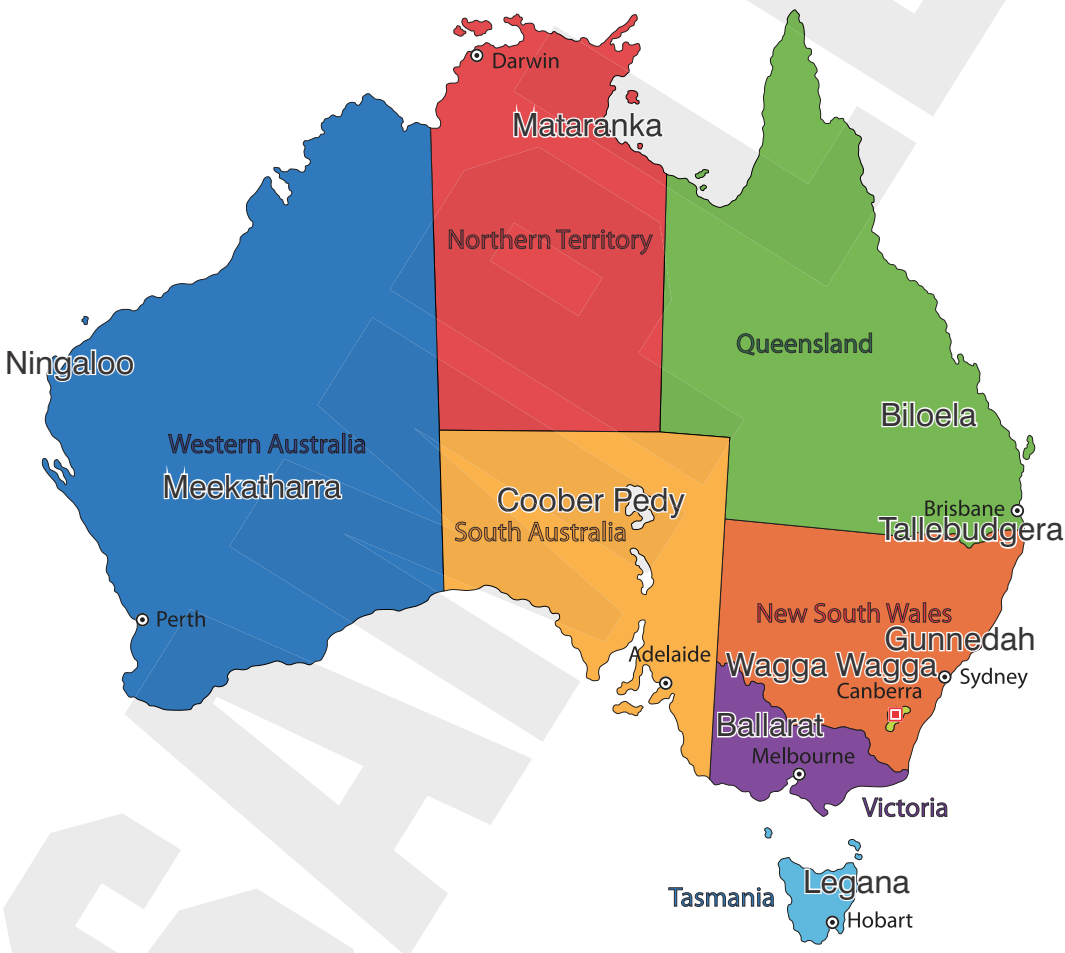
The First Australians

What's In a Name?

Sharlene Coombs

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No matter where you go in Australia, you will find towns and cities with Aboriginal meanings. One of our most important cities is our capital city, Canberra. Did you know that it means “**meeting place**” in the Ngunnawal language?





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Wagga Wagga is a city in western NSW. It is home to the Wiradjuri people. It means “**land of many crows**”.



Gunnedah is home to the Kamilaroi people in western NSW and means “**place of white stones**”. Today, you can find sheep stations in the area.





The Gold Coast in Queensland has many Aboriginal suburb names. Tallebudgera is one of them and home to the Yugambah people. It means “**good fish**”.



What's In a Name?

Australia has some very unusual place names. Have you ever wondered where they came from or what they mean? Come on a journey and discover some of the special Aboriginal names that have been given by our traditional First Nations people to the places around them.



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Messages in Art

Trevor Fourmile



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Hi, I am Trevor Fourmile, proud Yidinji man. Art is a very big part of my culture. It has been important to us for thousands of years. Our First Nations people were storytellers. They did not use writing to tell their stories. They told them orally. They told them through dance, and they told them through their art. Come and find out more about the meaning of the artwork in my poem, *The Colour Ochre Warrior*.





The Yidinji people were great warriors. The shield was very important to them. There were many different types of shields. This one was called Bigun. It was made from the slippery, blue fig tree. Bigun was used for protection, and to carry fruit and berries. It was also a place to display totems.



The warriors of my clan used to paint themselves with a lawyer cane design. The cane is used for food, as a paint brush, for making traps, and for shelter. The leaves are used for the outer layer of the hut. They were also used to make a skirt or a cassowary dance decoration. The white colour in the middle is the main ochre used for dancing.



The blue, red, and yellow are the colours of the cassowary neck. The feathers of the cassowary are shown in black. The cassowary is the giver of life in Yidinji culture. It eats and spreads the seeds of the rainforest trees. This makes more shade, food, and shelter for the Yidinji people. Without the cassowary, the rainforest wouldn't exist.

Messages in Art

Come on a beautiful, visual journey with Trevor Fourmile as he explains the important messages in the art of his Yidinji culture by studying the artwork of his poem, *The Colour Ochre Warrior*. Trevor's passion for his culture shines through in his writing and his artwork as he encourages others to learn more about the meaning and colour of Yidinji life, past and present.



Author's Bio:

Trevor Fourmile is from the Yidinji people of the Cairns area of Far North Queensland. His Yidinji name is Bumi which means "lightning flash". Trevor works as a Community Engagement Officer at Hymba Yumba Independent School in Brisbane and loves teaching the younger generation his culture through traditional dancing, storytelling and writing children's books.

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Place of the Sting Ray

Ken Jones

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Place of the Stingray is a very special place on the Limestone Coast of South Australia. It has been important to the Boandik people for thousands of years. It is also known as The Caves.





The Boandik people lived here for thousands of years. They lived off the food from the sea. Many of them hunted the stingray, which is how the place got its name. The ocean had more than enough food for everyone.





Lobster and abalone were hunted and seaweed was eaten. Cockles and whelks were collected off the rocks. The lakes and land provided lots of food. Eels and freshwater fish were caught and bird's eggs were collected. Fruit and yams were also gathered.





For many years, the Boandik people lived peacefully here. They looked after their land and ocean, only taking what they needed. However, things started to change in the early 1800's. Whalers and sealers arrived from other countries and hunted along the coast. Other settlers then arrived and started grazing cattle and sheep.

Place of the Sting Ray

Place of the Sting Ray is a true survival story as told by John Livingstone Senior, one of the original 1850's settlers. Also known as The Caves, it is a very important place in history for South Australia's First Nations people. The Boandik people lived peacefully off the land and the ocean until the European settlers arrived.



Author's Bio:

Ken Jones is a proud Boandik Elder from South Australia. Ken has always shown a keen interest in the importance of sustainability and the environment and his current work as an educator reinforces and extends his passion. His knowledge of Australian flora and fauna is extensive and his achievements are many and varied, including his award for **2019 NAIDOC Male Elder of the Year**, Boandik Community.

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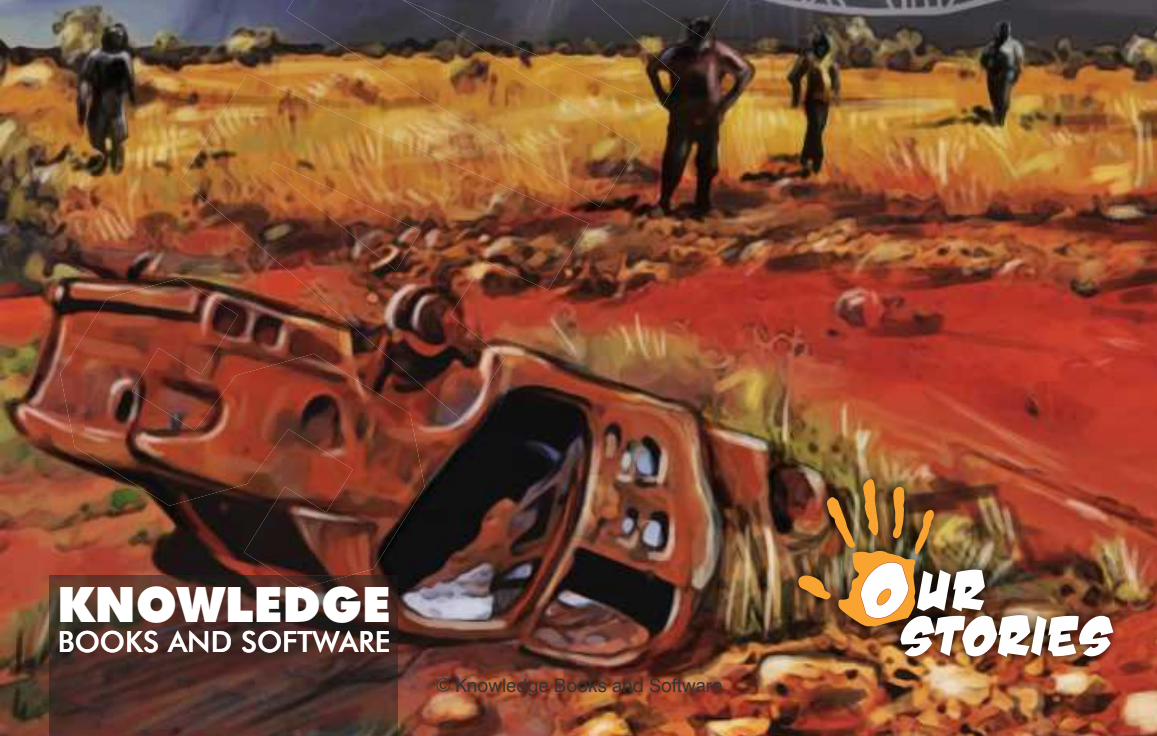
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Jungala

Dan Farrell



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Some people love the ocean. Some people love the mountains. I love the desert.



When I was a kid, I lived on a cattle station near the desert. It was in the country of the Anmatjere people.





When I left school, I became a 'sparkie'. This is an electrician. My brother and I got a job fixing an old roadhouse in the desert.





The old roadhouse had burned down a few years ago. It was just a big pile of old tin and bricks. There was hardly anything left.

Jungala

This is the true story of a generous Australian who helped his local First Nations people and was rewarded with a very great honour. The author was given his own Indigenous name and accepted as an honourable member of his local First Nations tribe. Dan Farrell talks with pride about this special name.



Author's Bio:

Dan Farrell now lives in Brisbane with his family. He has travelled and worked extensively across Australia. Dan is keen to share his many stories of his adventures in Outback Australia.

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The First Australians

Burabi

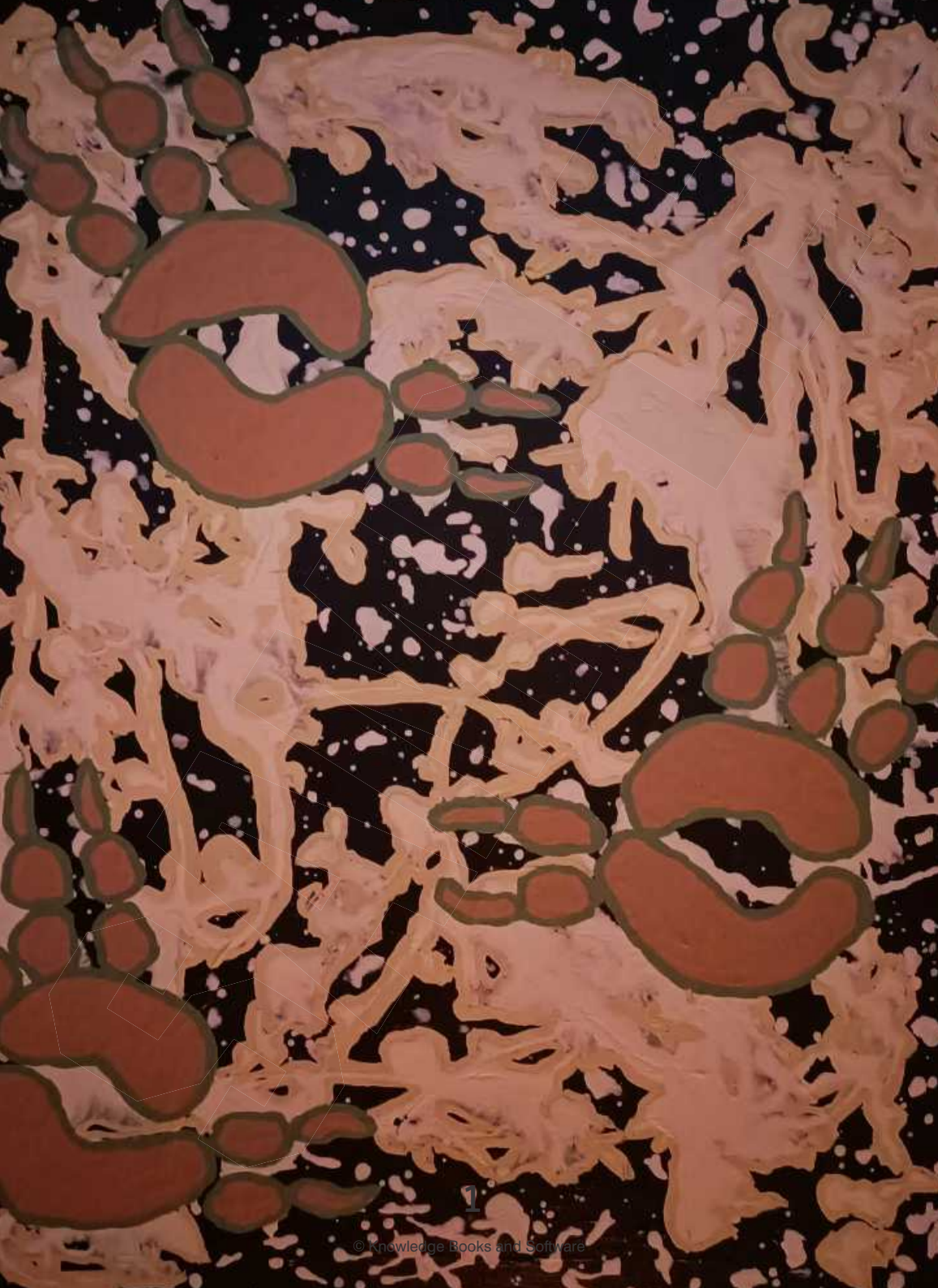
The Koala

Mark Tirris



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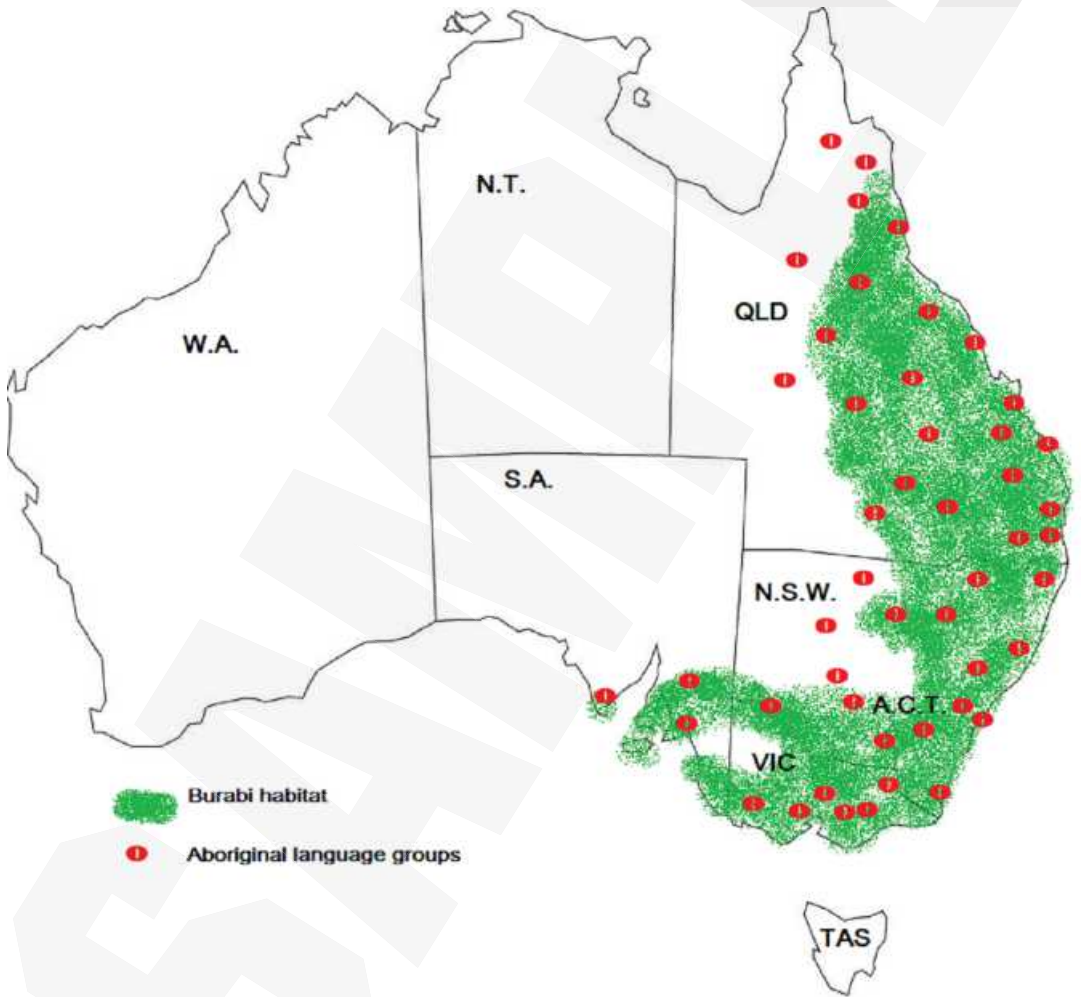
A long time ago lived a small boy whose parents had died. He moved and camped with his mean relatives. They would not give him much food or water. One day, everyone except the boy was out hunting and gathering. While the relatives were gone, he drank all the water. When the relatives returned, they were thirsty but had nothing to drink. In anger, they hit the boy and hurt him. He ran away and climbed a tall tree and made himself into a soft, furry koala. All he needed now were leaves and not water. He stayed high and safe where no-one could hurt him again.



When only the First Peoples lived in Australia, there were millions of koalas. Since then, lots of people have arrived from around the world and built roads and cities. The new people did not know about koalas. They wondered what to name these animals. Some people called them monkey bears. They climbed like a monkey and looked like a bear. They asked the Dharug people of Sydney what to call them. They gave them the name 'koala' which means 'no water' in the Dharug language.



Koalas are important to the First Peoples of Eastern Australia. Some people had them as a totem animal not to be eaten. To others, they were an important type of food. The people only took what they needed to eat. Different groups have different names for the koala. In this book, I call them burabi because I live in Bundjalung country. In Jagera you say, *dumbirrbibi*. In Yugarabul you say, *marrambi*. In Wiradjuri, you say, *barandang*.



First Nations people are alert to the animals and plants. They watch and learn from burabi. They learn about caring for children from the way burabi care for joeys. Small joeys stay safe inside the mum's pouch. When bigger, they ride on mum's tummy or back. When even bigger, they leave mum and find new trees to make their home. I used to have a job at a First People's place. It has the burabi mascot on its sign. My friend Greg started this place. He is an Aboriginal and Islander man. The burabi is like his special totem animal, so he protects them. This group helps Aboriginal and Islander families to care about each other and their children, just like burabi do.

Burabi The Koala

Our beloved koala is in danger and in some areas of Australia, it has disappeared completely. So many things have impacted on our koala populations, including drought, bushfires and disease. We all need to work together to save this iconic Australian animal from the threat of extinction.



Author's Bio:

Mark Tiris is a proud Wiradjuri (Central NSW) and European man. He is an active member of the Aboriginal Community around the Northern Rivers of NSW and is passionate about sharing his culture, art and stories. Mark is an experienced social worker, manages an Indigenous consultancy business and has master's degrees in both Indigenous Studies and Business Administration.

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