Anangu talking about identity

We have a tourist program at Angatja. Tourists come to Angatja for three days and everybody sleeps around the little wiltjas (bush houses). Sometimes they all go for Ngintaka (perentie) and Eileen sings about Ngintaka Dreaming and tells a story about Ngintaka, which Lee Brady translates into English. Sometimes they all go to a cave and everybody stays there while Eileen starts singing Ngintaka Dreaming story.

When we all go back to the tourist camp, Leah, Rene and I teach them how to dig for honey ants and some of the tourists take photos of the honey ants. Then the community makes bowls, nulla nulla pulka (big sticks) and necklaces for the tourists. Sometimes there are Inma (dancing/ceremonies) at night time about mamu (spirits/ghosts) ngintaka and honey ants dancing.

Gary sells paintings to the tourists. He cleans the tourist camp before they arrive. We sometimes teach about maku (witchetty grubs). We also take the tourists to the Anagatja rock hole.

Yaritji Roberts – Angatja community

My name is Susan Lambina and I live in Indulkana community. Indulkana is on the Anangu land and it is very important for Anangu people. I live with my family – my husband and eight children. I have five boys and three girls who range in age from 3 years to 20 years of age.

In Indulkana I work at the school as an Anangu co-ordinator with the principal. The Principals across the Anangu Lands don’t always understand what is going on or what is happening because they don’t know the Anangu way. The Anangu co-ordinator knows how to talk to the Anangu children and to their families when there are problems or important information to share. The Anangu co-ordinator understands the culture in a way that educators new to the community will never be able to, so this is a very important job for the school and the community.

I would very much like the students of Indulkana school to get a good education and finish school and be able to study any course that they choose to. When people from the lands get sick or go to the towns or cities some of them don’t understand English and this makes it very difficult for them. I want to see young people get jobs in towns or in cities to assist Anangu people with speaking and understanding English. These young people who are learning English at school know their Grandparents’ language and they will be able to aid communication.

On the weekends I always go out with my husband and we teach all of our children how to look for tjala (honey ants) and how to find maku (witchetty grubs). My husband teaches the boys how to cook and cut malu (kangaroo) and emus and other bush meat like turkey and goanna. We also talk about how to look for food – this traditional knowledge came to us from our Grandparents and now we will share it with our children. I always tell traditional stories; these instruct kids on how to look for bush foods and meat. The young people in the community need us to talk to them, to share knowledge – they can’t learn it by themselves.

Susan Nupi Lampina – Indulkana community
Ngayulu ini Christine DeRose mununa Indulkana-la kuula-ngka kuwari kutju term 4 year nyangangka tjaataringu.

Panya nganana mukuringangi tjitji tjuta nintintjinkitja wanka walytjaku kulu. Panya teacher pirinpa tjuta pitjayi munuya tjitji tjuta pulkara nintini English, math munu warka kutjupa-kutjupa tjuta kaya wirura mulapa nintiringani.

Ka nganana wangkara kuliningi uti nganana ngapartji wangka walytjaku kulu nintinma tjitji tjuta. Tjana pulkaringkula English-ku nintingku munu wanka walytjaku ninti tjungu warkarinytjaku piranpa tjutangka munu Anangu walytja tjuta alpamilantjaku.

Munu tjitji malatja-malatja nintintjaku paluru tjanangapartji. Panya nganampa wangka kunpu ngarakatintjaku rawa.

**Christine DeRose – Indulkana community**

**An idea for a new church**

Anangu from Kalka are saving money from their pay – $5 each every week – a church offering – to save for a new church. The money is saved in a bank in Alice Springs. We have already saved $1000 from renting the Tillun Tillun house. Every pay people save $5 each. We had this idea because the Pipalyatjara church is too far away. We want a new church building here in Kalka where it is close – for funerals and for church.

The church will be for Kalka and Pipalyatjara. Maybe people from Pipalyatjara will start saving soon. The church will have a main area, an area to have kapati after church and a Sunday school. The men, women and young women and young fellas can go to church and the little children can go to Sunday school. The church will be for communion, baptism, Sunday school and church time – same like in the cities – like any church. The church is one way of teaching.

**Anangu tjukurpa**

The old way of teaching is that the old ladies would sit and tell tjukurpa. Important women would teach the young girls. The women still know these stories and they still teach them. The girls sit around not talking and listen and watch – learning ideas and stories. Like tjukurpa kanka kakalyalyanyatjara munu wati kutju puluaa kuri (the crow, the cocky and the eagle). It is like a story from the bible.

The ladies use a wire in the dirt to tell the story and draw the story in the dirt. This is a story to teach. The girls learn the story and use it to keep the culture going and keep the culture strong – later they teach it to their children. It is the same for men and boys. All the children they sit and listen listen listen listen listen listen. The ladies they tell tell tell tell tell tell. The children sit upright and listen. Some kids might go to sleep for a while and others keep listening. Stories like the maku story or the wayanu story. They do this like when camping out. Men teach the boys. Boys listen to the men. Some stories are funny and the kids laugh. Stories to help the children learn – like how to make spears or how to get meat – Malu or ngintaka. Old stories about how to live your life. The children say ‘hey these are good stories!’ and they learn good ideas from their family.

This story here is about culture – about getting strong culture in your mind. It is really important for children to learn stories and have strong ideas and strong minds.

**Mr and Mrs Paddy, Lucy Nelson, Cynthia Thompson and Yaluritja Paddy**

– Kalka and Pipalyatjara community