

Message Stick from Willie Brim

1916 Just over one hundred years ago, my great grandfather Tji Auwin (*Toby Brim* 1867-1941) and all surviving Bama families (*Rainforest tribes*) were forcibly removed from their Bama Bulmba (*Rainforest homelands*) and incarcerated at Mona Mona and Yarrabah Missions. Please know that we fought to the death for these lands and waters, our culture, our children. 140 years of "colonialism" has devastated the ancient Gondwana rainforest and wildlife corridor sanctuaries, now stripped of precious old-growth species for generations of human profit.

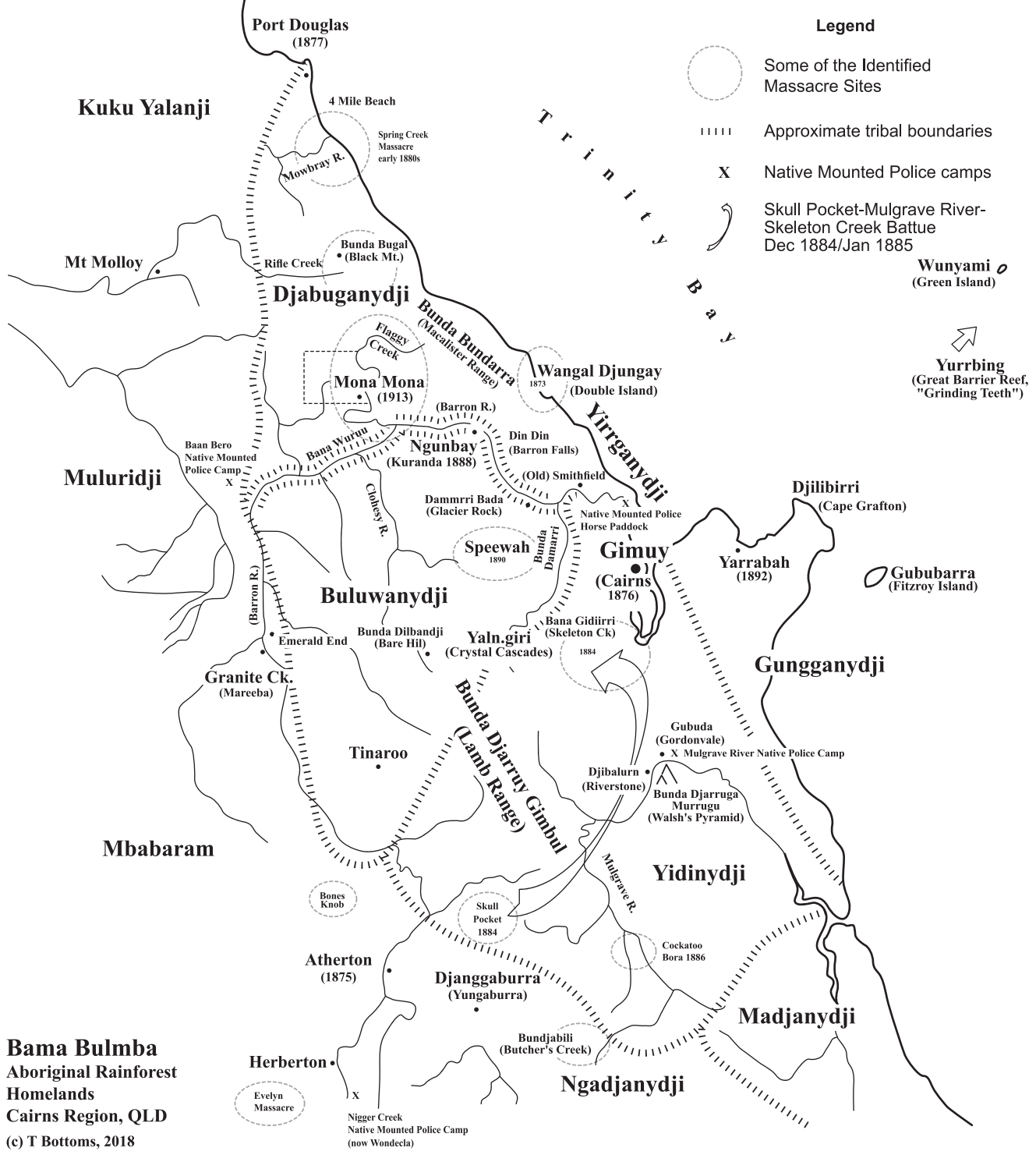
Ngunbay (*Place of the Platypus*, Kuranda) is our rainforest home. We love its creatures. We love the mountains. We love our insects. We love our trees. We love our fungus. We love our waters. We love the sounds of nature. We love each other. That's why we are all here in Kuranda supporting each other and the love for this land. Today, we all share this common belief like the first Aboriginal Rainforest People, the Djabuganydji, Buluwanydji, Yirrgandydji, Gungganydji, Yidinydji, Madjanydji, Ngadjanydji, Mbararam, Muluridji and Kuku Yalanji.

Bundarra, the *Cassowary*, is the Creator of All Life. For us, the spirit of the cassowary rises here in Kuranda. The cassowary is one of the world's oldest living creatures, before humans walked the Earth, and we should be blessed to have that sitting right in our backyards and as a spiritual token of this area.

Our voices are important on this country. It's our children who will live, learn and grow here. We live in one of the most unique places on the planet and if we don't protect it the best way we can we will lose it. This place is nothing without its nature. And it will be nothing if our Kuranda community, or tribe as I like to call it, don't find new ways to deal with old problems. Deforestation can never be the answer here. What will this generation leave the children of the future?

May Bulurru bless us all.
We welcome you in peace to Buluwai country.

Ngunbay Willie Brim
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CAIRNS REGIONAL CLAIM GROUP QC2016/008 - BULWAY



Bama Bulmba
Aboriginal Rainforest
Homelands
Cairns Region, QLD
(c) T Bottoms, 2018

1999 Djabugay Country - An Aboriginal History of Tropical North Queensland
2013 Conspiracy of Silence - Queensland's frontier killing times
2015 CAIRNS City of the South Pacific - A History 1770-1995
www.cairnshistory.com.au

Fight to keep name, art and culture alive



Rock of ages hides Bulwai 'creation' site

SEPT among grasses and ancient eucalypts in a dense rainforest, a fallen orange barrier and blocking a rotten log, a sign is set up. Willie Brim knows as the place of creation.

It is hard to believe something as ancient as his people could also be an adults - now has made Gundarra, a Djabuganydji warrior almost impossible to see in the "waiting room", are welcome to the birthing suite. On the roof of the small cave are hundreds of figures of women giving birth.

"Notice how the tree to the left is broken?" Willie says. "That's where standing circles happen and over here, these rocks are like old trees, for a lady to 'soak' in the land in our DNA - the ones at our people."

Over in the "waiting room", are more drawings, possibly made by previous family members who could bear the sounds of labour but were forbidden to see it.

All of this is contained in one angle holder - one of many similar rocks scattered in the scrub.

Just imagine what other secrets the humble forest may harbour if you knew what our people are.

Alta Pashley

Find out more about local history from Timothy Bottoms books:

LEFT: Cairns Post article 2010 noting 2002 Bare Hill Conservation Park Native Title claim
TOP RIGHT: Work continues on preservation of rock art sites Bare Hill
BOTTOM RIGHT: Willie Brim speaking on country in Kuranda
BELOW: Tji Auwin at his camp near Mona Mona (pictured third from right)
FAR RIGHT: Willie Brim performing 1980-90's



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www.bulwaicollective.org

