

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.

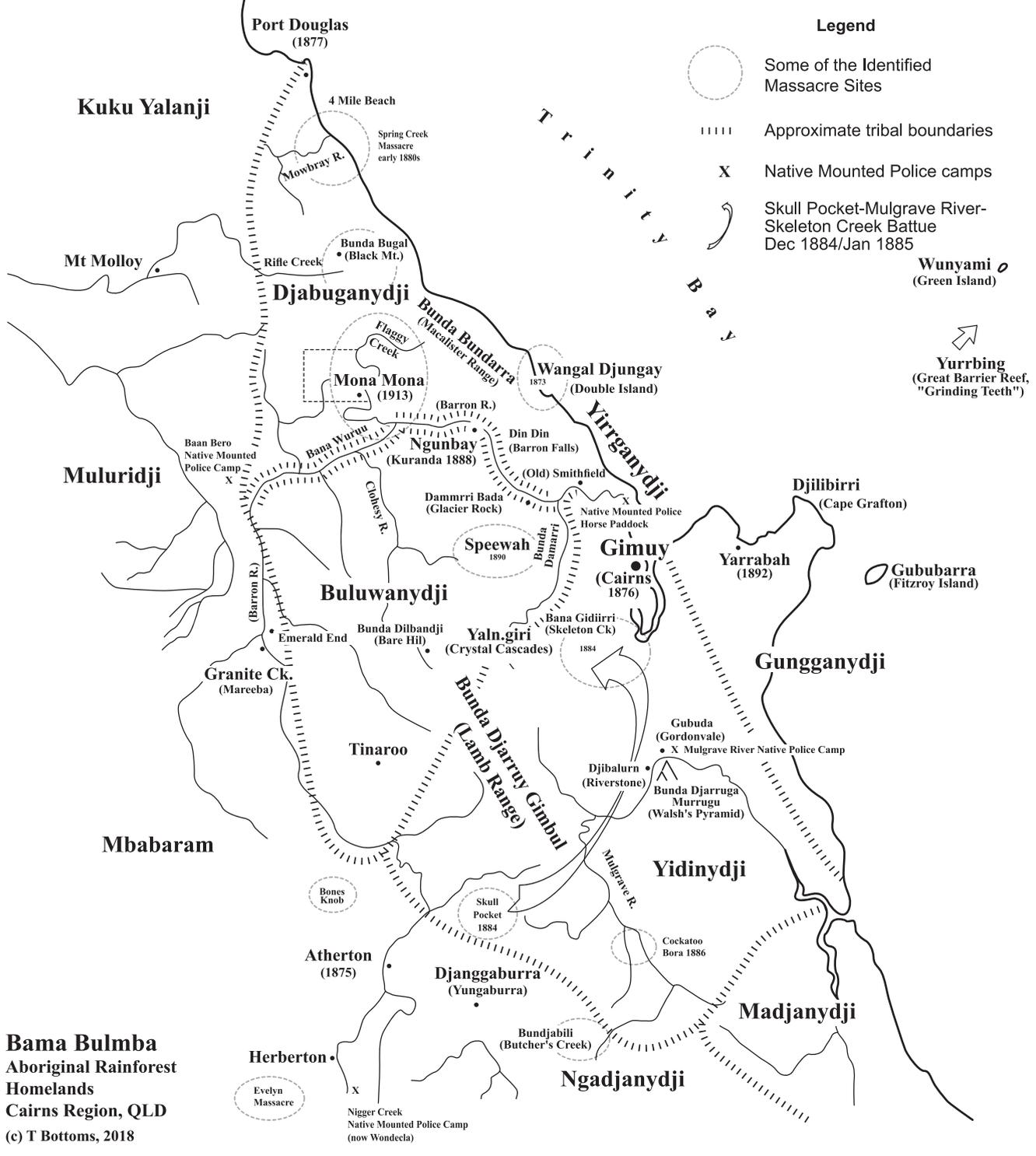
Ngunbay (*Place of the Platypus*, Kuranda) is our rainforest home. We love its creatures. We love the mountains. We love our insects. We love our trees. We love our fungus. We love our waters. We love the sounds of nature. We love each other. That's why we are all here in Kuranda supporting each other 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
BULUWAI TRADITIONAL OWNER / CULTURAL CUSTODIAN
BULUWAI INDIGENOUS CORPORATION: 8867
CAIRNS REGIONAL CLAIM GROUP QC2016/008 - BULWAY



Bama Bulmba
Aboriginal Rainforest
Homelands
Cairns Region, QLD
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Find out more about local history from Timothy Bottoms books:

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

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Fight to keep name, art and culture alive

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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Rock of ages hides Bulwai 'creation' site

SEPT among grasses and ancient eucalypts a huge boulder, surrounded by a fallen orange banyan tree and blocking a rotten log bridge, is an area Willie Brim knows as the place of creation.

It is hard to believe something so ancient to his people could also be an oasis - there has made Gundarra, a Dreamtime warrior almost impossible to see.

If you weren't looking for him, you wouldn't know he was there. No one knows how old the figures, painted in red ochre, is and there is speculation as to what they are. The past have already been taken back by the rock which will see it full of water and reveals just like an "epic" underneath Gundarra and it becomes clear exactly why the spiritual place is hidden.

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 boulder - one of many similar rocks scattered in the scrub.

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

— Tji Auwin

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BELOW: Tji Auwin at his camp near Mona Mona (pictured third from right)

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