



Scav Trees

DHURDHAANY-BU BUNDADHAANY-BU

Uncle William Ingram, Elijah Ingram and Bernard Higgins

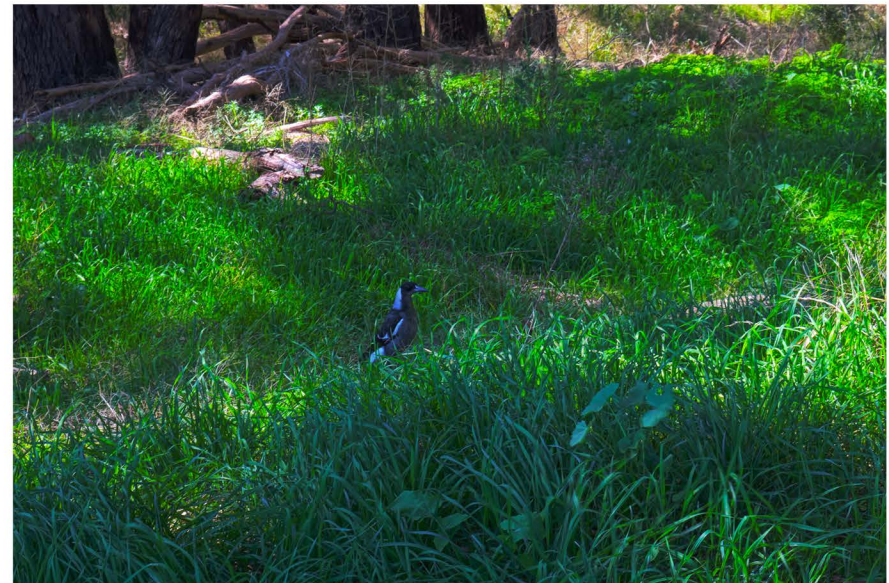
SCAR TREES

Sounds

a as the a in ‘above’	aay as the y in ‘sky’
aa as the a in ‘father’	any as the ain in ‘main’
i as the i in ‘pin’	aany as in ine in ‘dine’
ii as the ea in ‘bead’	dy as the g in ‘page’
u as the u in ‘put’	ng as the ng in ‘sing’
uu as the o in ‘or’	uny as the oin in ‘coin’

This book and the accompanying film is made possible by the work of Uncle Stan Grant, Sr. and Dr. John Rudder. The creators want to acknowledge that the Wiradyuri words used in this book and the film were sourced from their books:

A New Wiradjuri Dictionary (2010) and *A Grammar of Wiradjuri Language (2014)*, Restoration House, Wagga Wagga



To create a gulaman, Wiradjuri people would go on ngurambang and look for a madhan that is waluwin.

Near the Marrambidya, one of the bula ngumbaay bila of Wiradjuri ngurambang, Uncle William Ingram and his wurrumany approach the madhan and begin the process of marking out the gulaman.

gulaman = coolamon

ngurambang = country

madhan = tree

waluwin = healthy

Marrambidya = Murrumbidgee River

bula ngumbaay = 3

wurrumany = son



A gulaman is a holding vessel that can be used to carry many things.

These things can include gudha, dhangaang such as waylang and dhingalang, galing, and murrang.

gulaman = coolamon

gudha = baby or child

dhangaang = food

waylang = fruit

dhingalang = berries

galing = water

murrang = mud



A gulaman can be cut from the mundhay of any madhan as long as the madhan is waluwun. We do not remove a gulaman from a madhan that is dealing with ngiyadyanha or full of gabang because we do not want to cause the madhan to die.

A gulaman is commonly removed from the madhan during yiraybang. The madhan we are removing the gulaman from today is a yarra.

gulaman = coolamon

mundhay = bark

madhan = tree

waluwin = healthy

ngiyadyanha = disease

gabang = insects

yiraybang = summer

yarra = river red gum



Wiradjuri culture was passed down from our balgabalgargalang and this practice still happens dhalang. Wiradjuri, and the other First Nations People in Australia, belong to the oldest surviving culture on Earth. We have passed down our knowledge for over 60,000 years and it hasn't been lost to the maradhal.

Dhalang, Uncle William is explaining to me and Elijah the importance of only cutting the mundhay to the heartwood of the madhan to ensure we do not cause any lasting damage to the madhan.

balgabalgargalang = Elders

dhalang = today

maradhal = the past

mundhay = bark

madhan = tree



As Elijah cuts away at the madhan he is being careful not to cut into the heartwood with his bargun. In the maradhal they would have used guwingal to cut into the mundhay.

He begins the process of removing the mundhay from the madhan. He removes enough mundhay from around the gulaman so that he can reach his garrigaan in to pry the gulaman off the madhan.

madhan = tree

bargun = steel axe

maradhal = the past

guwingal = stone axe

mundhay = bark

gulaman = coolamon

garrigaan = fingers





Removing a gulaman from a madhan is a slow process.

Wiradjuri culture treats ngurambang with marunbunmirra and yindyamangidyal.

Yindyamarra is a core aspect of Wiradjuri culture. To be gentle, to respect, to be polite, to honour and to do so slowly.

gulaman = coolamon

ngurambang = country

marunbunmirra = love

yindyamangidyal = respect

yindyamarra = To be gentle, to respect, to be polite, to honour and to do so slowly



Once the gulaman is off the madhan any remaining mundhay is stripped off the heartwood. This is an important step in ensuring the madhan remains waluwin and free from ngiyadyanha.

It is extremely important to Wiradjuri culture that you only take what you need and do whatever you can to ensure that ngurambang is alive and waluwin for the generations that follow you.

gulaman = coolamon

madhan = tree

mundhay = bark

waluwin = healthy

ngiyadyanha = disease

ngurambang = country



The next step in protecting the madhan from ngiyadanha and gabang is by rubbing murrang onto the heartwood.

The murrang also helps the madhan blend into the dhalawala to protect it from anyone who may try and damage it while it is weakened.

madhan = tree

ngiyadyanha = disease

gambang = insects

murrang = mud

dhalawala = forest



To finish the creation of the gulaman it is treated in guyang.
The guyang dries one side of the gulaman. When left to sit,
this process of having one guyal side and one gidhaa side cause
the gulaman to bend.

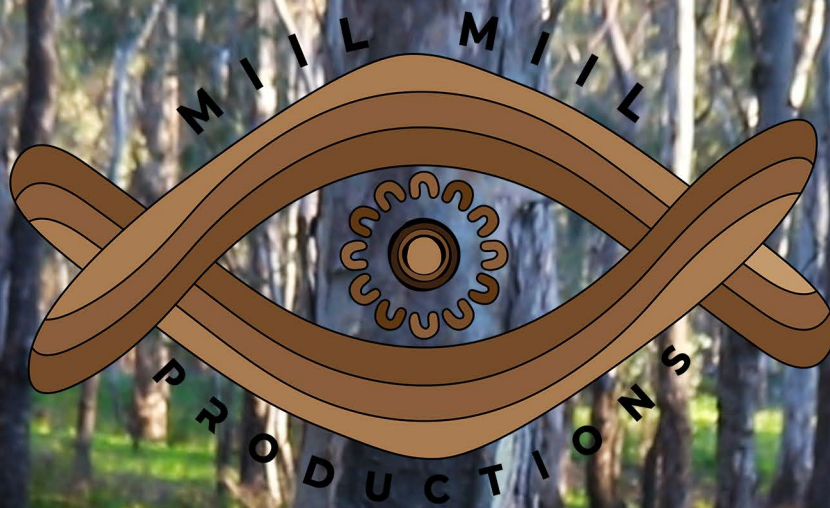
gulaman = coolamon

guyang = fire

guyal = dry

gidhaa = wet





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