

BUSH CAMPIN YARN



MEDINA PRIMARY SCHOOL

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Acknowledgements:

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FOREWORD

Medina Primary School, in the metropolitan area of Perth, is located in the Town of Kwinana, on traditional Wadjak Noongar Boodja country.

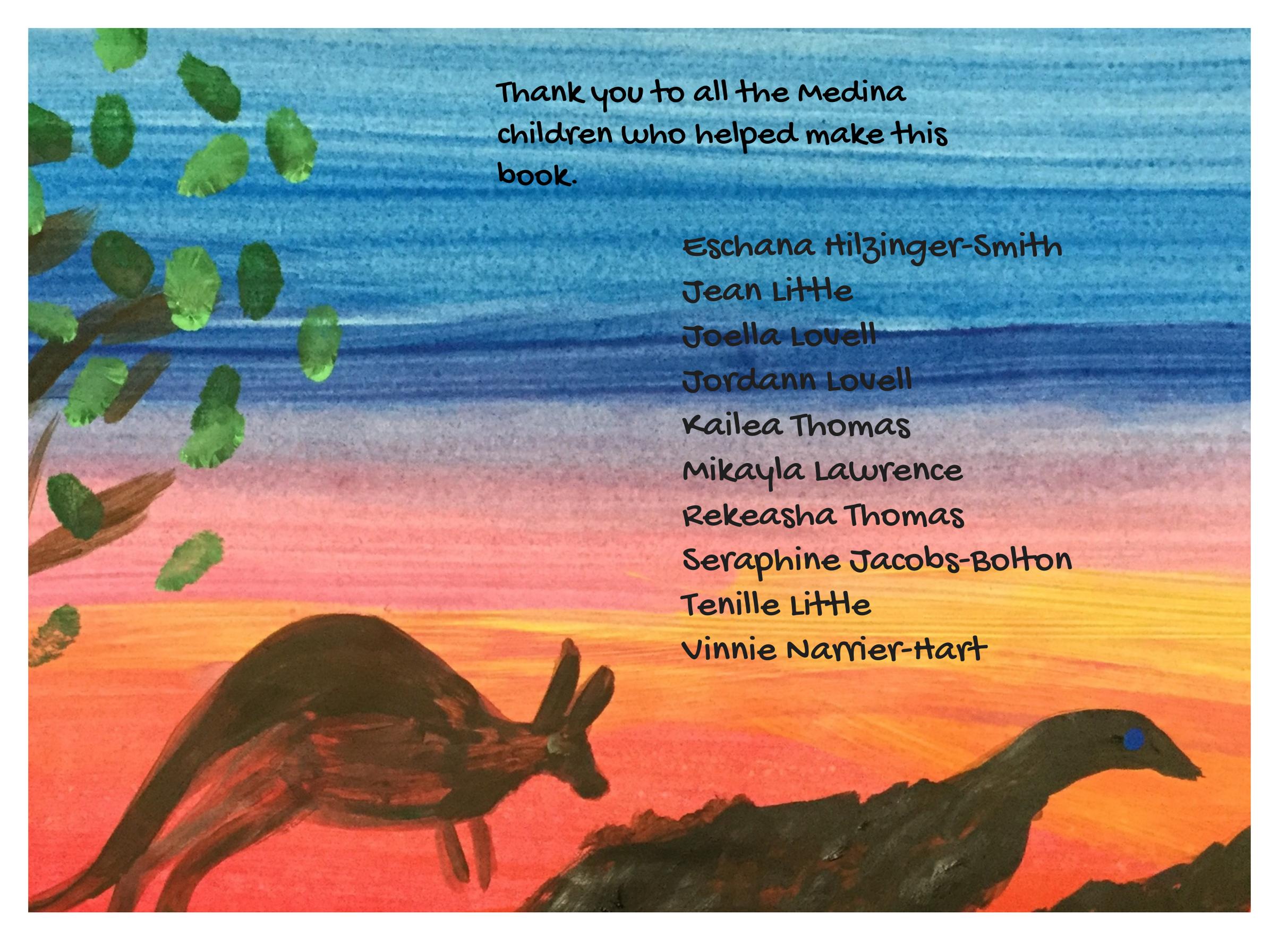
Medina Primary School is a small school with a rich culturally diverse student population including approximately 40% Aboriginal students. At Medina Primary School, family and community are valued. The students at Medina Primary School produced two separate books: Da Miytey Waalitj was produced by the year 4, 5 and 6 boys; and Bush Campin Yarns was produced by the year 4, 5 and 6 girls of the school. The Aboriginal students involved in the project were Noongar, Wongi and Yamaji students. They collectively created the stories. Because of their diverse backgrounds the Aboriginal words used in the stories are from Noongar, Wangkatja and Wajarri languages, which are part of the Aboriginal English used in the books.

Da Miytey Waalitj tells the story of a young Aboriginal football team travelling to the bush to play a footy match against another Aboriginal team. This is a fictitious account however, the authors were inspired by tales of footy games from older brothers and cousins participating in the Clontarf Football Academy.

Bush Campin Yarns tells the collective yarn of going into the bush and re-connecting with home country, culture and relations. Although a work of fiction it is inspired by a combination of true events.

Medina Primary School thanks Vivienne Little and Jade Hilzinger for their assistance in helping the students and staff members to further develop their understanding of Aboriginal English.

Fiona Blundell
Principal
Medina Primary School



Thank you to all the Medina
children who helped make this
book.

Eschana Hilzinger-Smith

Jean Little

Joella Lovell

Jordann Lovell

Kailea Thomas

Mikayla Lawrence

Rekeasha Thomas

Seraphine Jacobs-Bolton

Tenille Little

Vinnie Narrier-Hart



We'd 'ad longes dribe up to Kal from Perth
but we neber stopped at Kal long...
we still 'ad to get ta our boss bush camp.



We bumped on da dirt track... we 'it a roo...



e wasn't too mangle so we took 'im wid us...
feed fa night-time unna...

We got to da camp spot...
and da boys wenta get wood...



an us girls unloaded
da swags.

Da fire...
ees goin now
so we cook up our malu
'ave a feed...
we tired.
Our old Nans and Pops tellin' us Dreamin story.



Nex mornin...
e cold...
we 'ad dampa an sugarbag wid cuppa tea.





Den we girls goin djiba-djobaliny in da warda
'ole...
in da ribba.

In da ribba...
we catchin djilgies an turdles...
true!
Dat's our lunch feed.



While we girls swimmin...



da boys huntin
malu...

kalaya...

an bungarras.



We all 'eaded back ta camp late arvo.



When we get dere da boys are back too.
Dey got a good feed for night time... orse!
Pleny roo... emu.... an bungarra meat!

We all go gettin more wood to cook up all dis tucker.
We rode da modarbike for a while...
it's deadly!
Now it's all dark.



We 'ad a big feed.
Boys start up didge an tappin sticks...





we all start up dancing...
we do Waalitj Dance...
Djidi Djidi Dance...
and da Mans Huntin Marlu Dance....
las one...
Spirit Dance.

We all in our swags...
we tryna sleep...
we kids bit fright so our Nannas come an sittin wid us
tell us nice one story...
moorditj now.



Glossary

bungarras - goannas

dige - digeridoo

djidi djidi - willie wagtail

djilgies - small freshwater marron

djiba-djobaliny - swimming (Noongar)

kalaya - emu (Wangkatja and/ or Wajarri)

marlu - kangaroo (Wangkatja and/ or Wajarri)

moorditj - good, great

'orse - great, good

sugarbag - sugary "bush chewing gum" found on leaves

waalitj - eagle



Eschana

In preparing this story for publication, every effort has been made to preserve as many of the spoken qualities of Aboriginal storytelling as possible. The spelling sometimes deviates from that of Standard Australian English to follow the sounds that are typical of Aboriginal English, and the sentence breaks and punctuation are based on the structure and rhythm of spoken language. The line length is also a device that is used to emphasise rhythm, and the line breaks sometimes serve as visual signals (punctuation marks) separating grammatical (and conceptual) units. Full stops and capital letters are used less often than in Standard Australian English because of the preference in Aboriginal discourses to link (often visual) details to build an uninterrupted composite image or impression. The spelling and punctuation conventions used in this book are derived from a set of principles for the spelling and punctuation of Aboriginal English writing developed as part of the Two-Way Tracks to Learning project for the Department of Education. (Tracks to Two-Way Learning, Focus Area 8, Module 8.6.2 pages 50-51, Department of Education, 2012).