



Curtin University

The First Sunrise



Workshop 3. NPSC1003

Lecturer by Vanessa Corunna (Associate Lecturer) Centre of Aboriginal Studies

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CRICOS Provider Code: 00301J

Kaya/ Wanju Hello and Welcome,

My name is Vanessa Corunna, I am a Nagonook woman. I am of the bark people who build the shelter. My Nanna's clan totem is the long neck turtle. My totem is waljer / waalitj (eagle).



I would like to acknowledge the Whadjuk Noongar people whose land we are standing on and recognise the strength, resilience and capacity of the Noongar people where Curtin University is situated.

I pay my respect to their vibrant and endless culture and the leadership of the Elders past, present and future.

This country (boodja) where Curtin University is situated has belonged to the Whadjuk Noongar people for thousands of years and is a place of learning for all people now and Curtin University is very proud to continue on this very long tradition.

I want to acknowledge the N'yetting-ngal, my language word for the Dreaming.
Picture Vanessa Corunna



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Learning outcomes for this Lecture

- To learn about one of the oldest cultures in the world; various concepts, ideologies and cultural ways.
- Learn different aspects of various cultural practices that can be viewed as being scientific and can be utilised to compliment western science and vice versa.

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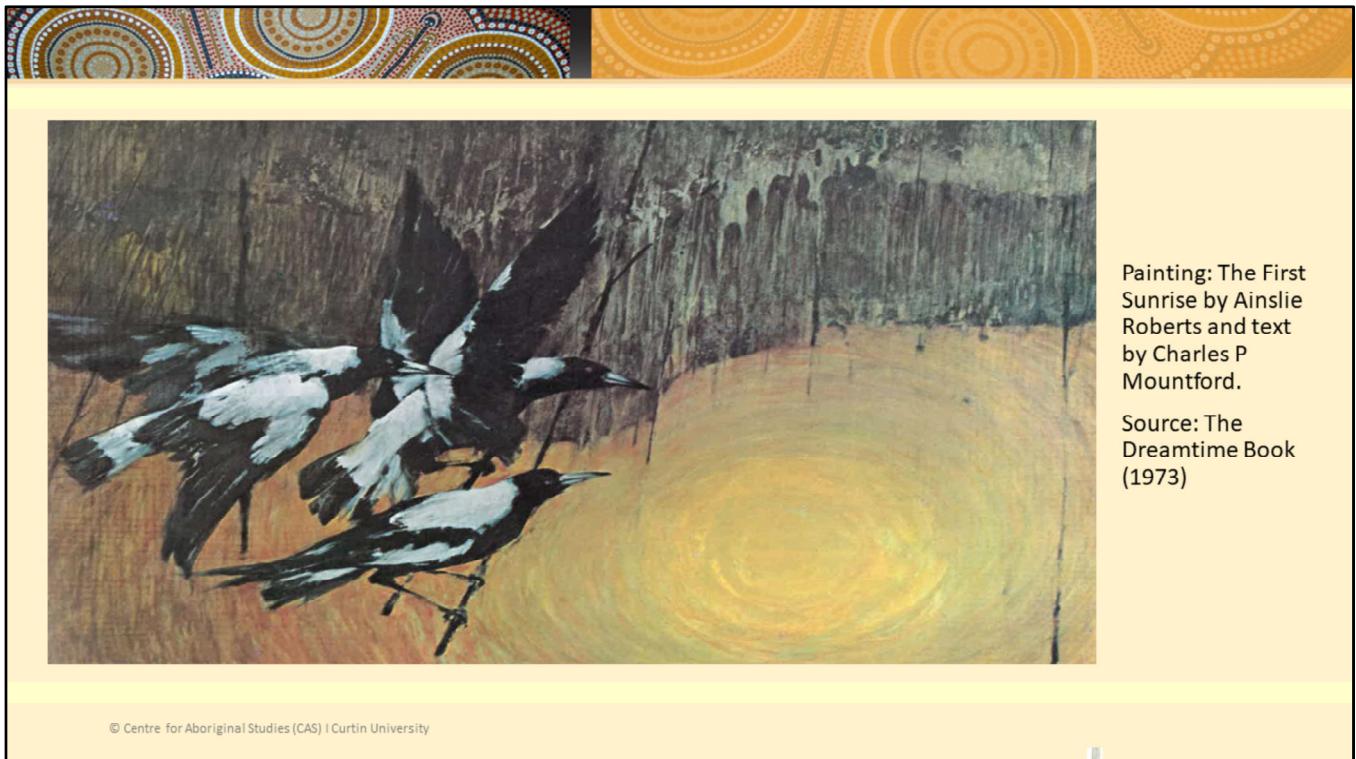
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Read learning outcomes.

Recap: So far, this unit has introduced us all to the importance of Aboriginal protocols concerning 'acknowledgement and welcomes' to country. We have all been introduced to the concept of totems which we will continue to discuss as we move forward. Last week we discussed western science and touched on traditional knowledge e.g. tradition land burning; including the concept of White Privilege and bias.

This week we will be learning about the Dreaming and introducing you to the concept of yarning in our workshops.

I will be referring to Anthropological and Aboriginal perspectives for this lecture.



Painting: The First Sunrise by Ainslie Roberts and text by Charles P Mountford.

Source: The Dreamtime Book (1973)

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Picture: If we look at this painting, we can see the magpies (koolbardies in my language). This is a painting by the non-Aboriginal Australian painter Ainslie Roberts who painted many Dreamtime paintings. This one is about the magpies and how they worked together holding sticks up to the sky to make their camp bigger. They stretched so high with their sticks that they erupted the sky to reveal the first sunrise.

This lecture is about the First Sunrise. I thought this is really appropriate because this is The Dreaming – the Beginning.



Early Concepts - Dreamtime' and 'Myth

- Early anthropology recorded Aboriginal peoples stories of their Ancestral hero's and their past times and how everything is interrelated (Elkin, 1964).
- 1899 Dream-time the word is recorded in science by anthropologists Spencer and Gillian (Elkin, 1964).



Picture from: <https://www.nytimes.com/2017/07/19/science/humans-reached-australia-aboriginal-65000-years.html>

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The words ", lets consider them.

Early anthropologists recorded Ancestral Heroes and their past times as being connected to everything in Aboriginal culture (Elkin, 1964).

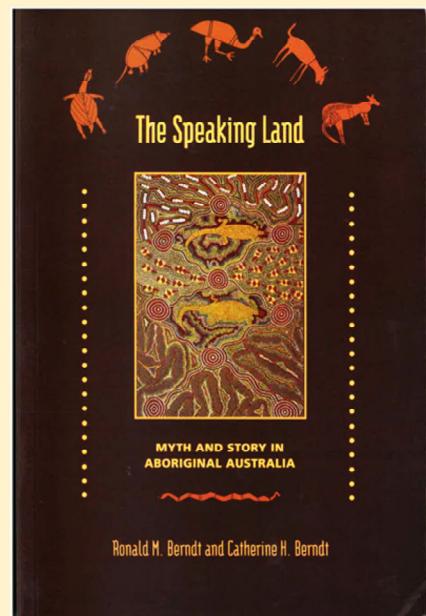
1899 Concept of dream-time noted in Spencer and Gillian's classic the Nature Tribes of Central Australia (Elkin, 1964);

Dreamtime refers to Ancestral Spirits. Represented in songs, art, dance, language and story.

Myth

Myth has two meanings;

1. ...something that is believed to be true but is false;
2. “the emphasis on belief, and assessment of true-or-false is seen as a separate issue” (Berndt and Berndt, 1994:1) .



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Google of ‘Myth’ is a concept associated with a traditional story, early history of people, explaining social, natural phenomena, supernatural events

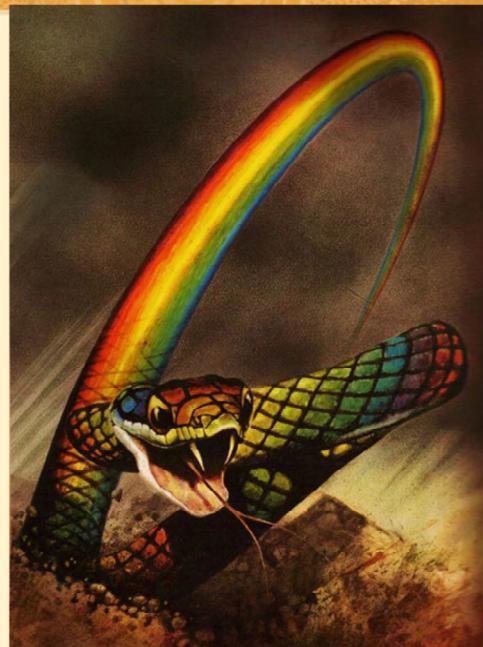
https://www.google.com/search?q=myth&rlz=1C1GCEA_enAU850AU851&oq=myth&aq s=chrome..69i57j69i59j0l6.4214j0i8&sourceid=chrome&ie=UTF-8

Book good resource for Aboriginal stories of the Dreaming and totems.

Beliefs – Stories

- The Dreaming stories – Mythical Beings with supernatural powers Aboriginal worldview of the Dreaming is sacred.
- Usually stories told by adults.
- Good and bad mythical characters.
- Stories of everyday life, how to behave and be respectful.

(Berndt and Berndt, 1994:3).



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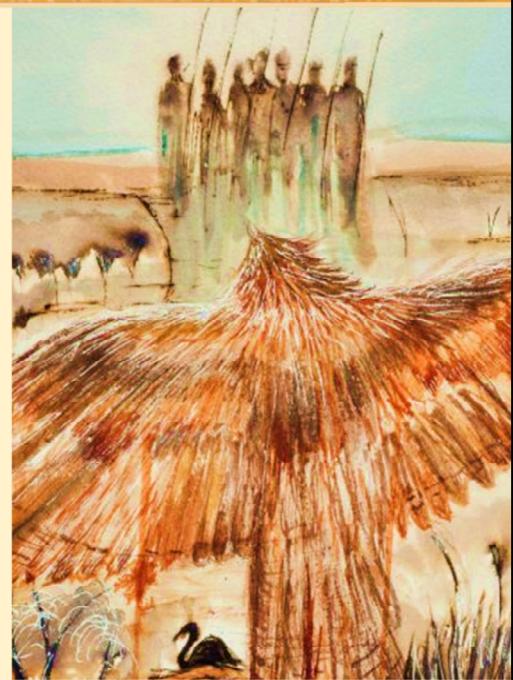
Oral tradition – thousands of years handed down stories.

Anthropologist concepts of the Dreaming

WEH Stanner "A central meaning of the Dreaming is that of a sacred heroic time long long ago when man and nature came to be as they are".

"Aboriginal people in explaining their totem, the place of their birth from his Spirit came – his Dreaming"

"Unchanging stories, valid for all time (Berndt, C & Berndt, R 1994:5).



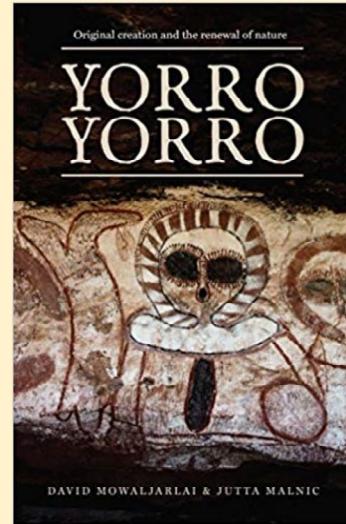
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Western thoughts about the Dreaming?

WEH Stanner "A central meaning of the Dreaming is that of a sacred heroic time

Aboriginal concepts of the Dreaming

- David Mowaljarai and Jutta Malnic (2017)
“Yorro Yorro – from the Beginning to the present and onwards”.
- *...everything on earth brand new and standing up...it is a continual creation and renewal of nature in all in its forms. He gave us everything*



Understandings of the Dreaming are diverse in Aboriginal culture. In WA 131 language groups.



Noongar Concepts of the Dreaming



<https://www.facebook.com/TheSwanValley/photos/a.311615655332/1015562605557533/?type=3&theater>

"Spiritual beliefs are part of all aspects of life throughout Noongar Country"

"The land is not rocks, rivers, trees, animals and soil, all ripe for the taking; it provides an expression of the Dreaming"

(Ballardong NRM Working Group)

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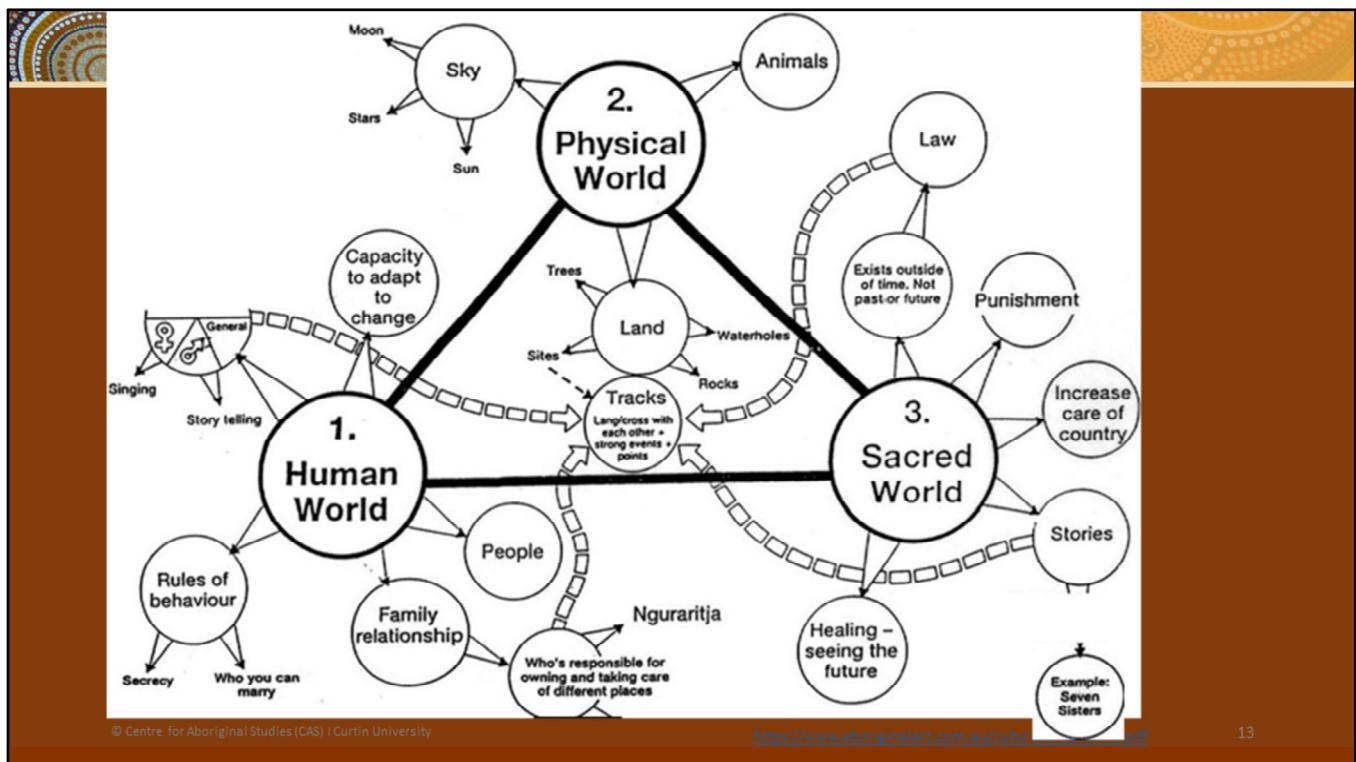
Painting by Elder Phil Narkle displaying the country and the sunrise and sunset.



Swan River – Derbarl Yerrigan



- Swan River, Canning River
- Registered Mythological site
- Associated with the Dreamtime
- Creation Being – the Waugal



Dreamtime chart – Discuss briefly

See some of the interconnections which are all part of the Dreaming – human world Kinship – relationship obligations, marriage laws and customs, birthing law. Physical World sky, stars, sun, moon, animals tress, water all are important feature of the Dreaming. Scared World - Laws governing all areas of life in how we behaviour. Punishment when doing wrong, Healing in the scared world.

Australian Diversity of language groups and each has their own understandings of what is the Dreaming. For example in Noongar country ancestors are known in language as the Nyetting gal. In other regions such as the Central Australia Walpiri we hear the term for the Dreaming is 'Jurkapa'.

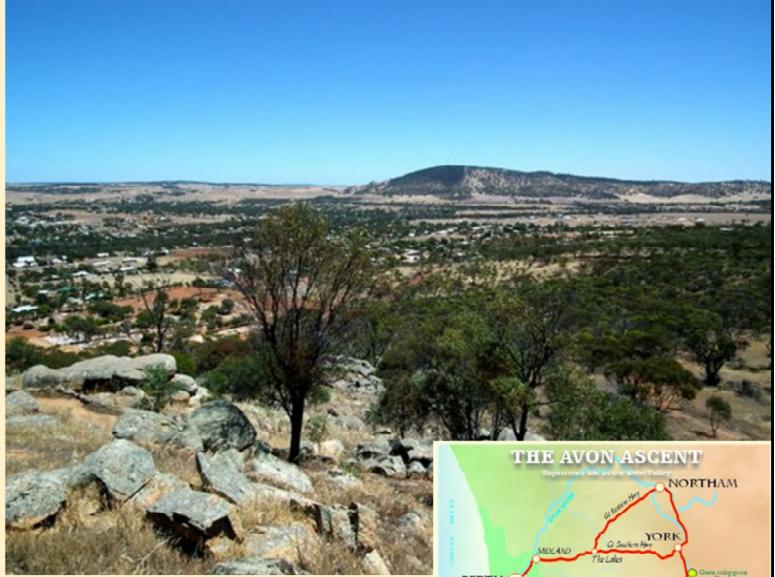
Case Study 1. York Ballardong

- Dreaming sites: Walwalling (Mt Bakewell) and Wongborel (Mt Brown).
- Location: York town
- Hills represents – Walwaling is the hill that cries. Wongorel is sleeping woman.
- Cultural significance – Lore, Respect, and Kinship.

<https://www.yorkwa.com.au/Tourism/avta/index.htm>

https://www.tripadvisor.com.au/LocationPhotos-g495089-York_Avon_Valley_Western_Australia.html

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The Noongars gave these names to the hills because of what happened a long time ago. This is in the dreaming.

Traditional Burning - Years and years ago one family of the Noongars came here to live in York. They cleared some of the trees away and burned the bushes and the grass. Every year they would burn the grass and when the new grass would grow the kangaroos would come and eat the new sweet grass.

Hills cultural significance:

The story of these two hills are culturally significant for the teaching of Lore and Kinship. Story about Wundig Wilura. Hills people and valley people



Mt Brown Hill – Sleeping Woman - Wilura

- Wilura hill looking out toward Mt Bakewell where her love Wundig.
- The Mubarn man said the two loves would never unite again until the hills came together and the river runs between them.



Source: https://www.flickr.com/photos/benevolent_son71/5478225364/

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Case Study 2. Perth Wadjuk

- Ancient Owl Stone – Symbolise the Dreaming.
- Location: Red Hill near Susannah Brook.
- Cultural significance – a totemic site. Rock is a representation of the ancient hawk owl.

<https://anthropologyfromtheshed.com/project/report-owl-stone-aboriginal-site-red-hill-northeast-perth/>

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This rock feature is considered a powerful ancestral owl who is believed to have metamorphosed into stone at *Boyay Gogomat* on the hillside overlooking the Susannah Brook (McIntyre) <https://anthropologyfromtheshed.com/project/report-owl-stone-aboriginal-site-red-hill-northeast-perth/>

Refer students to the Anthropology Shed. Anthropologist Ken and Barabara McIntyre.

Diagnostic done on grinding stones – plant residues

Sacred Site – Protection.

Science, Policy and Ancient Owl



- Aboriginal Heritage Registrar
- Anthropologists, archaeologists, chemists, engineering, environmental sciences etc..
- Mining Company.
- Picture - Upper grindstone (or muller) found in association with basal grindstones, Red Hill camp (ID 27113). Photo courtesy of the 'Swan River People native title group' 2012.

<https://anthropologyfromtheshed.com/aboriginal-sites-are-an-important-part-of-the-heritage-of-the-whole-community/>

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Grinding Stone

- UWA testing confirmed usage by identifying evidence of residue.
- One of several archaeologically-verified grindstones forming part of Site 27113 (Red Hill camp) which is soon to be destroyed by quarrying. Photo courtesy of the 'Swan River People native title group.'

<https://anthropologyfromtheshed.com/aboriginal-sites-are-an-important-part-of-the-heritage-of-the-whole-community/>



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Continue Ancient Owl Stone



Traditional Owners Elders comments:

“I am part of the Spiritual Dreaming when it begun”

“The Standing Stone has been there since the beginning of time”.

“That old owl is a living stone to us. We can feel its spirit giving life”.

<https://anthropologyfromthered.com/aboriginal-sites-are-an-important-part-of-the-heritage-of-the-whole-community/albert-corunna-at-the-owl-stone-red-hill-2009/>

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Elders comments about the stone.

Picture of Elder Albert Corunna

This site is in a mining site. Traditional Owners and anthropologists and archaeologists have done site surveys mapping out the area. Scientific testing has been done on stones to determine if they were used in the past for grinding. They were. Scientists have working relationship with the traditional owners to gain traditional knowledge and understandings about such sites to try protect them.



Anthropology From the Shed



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Website - knowledge and insights into Western Australian Aboriginal cultural history, with a special emphasis on traditional Nyungar culture.

Noongar traditional knowledge and science.



Conclusion

- This presentation has presented Aboriginal and science's such as anthropology and archaeology views of the traditional knowledge and the Dreaming.
- Case studies demonstrate the survival of traditional knowledge and how it relates to science.
- Legislation requires sciences to be inclusive of traditional knowledge's.
- Think also about the Ballardong hills and how they relate to the Dreaming and obligations in kinship and respect.



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