Wittadong Mulardy, storyteller

‘We never use that danger seed from this story I’m telling you, not for a long time. We worry, and we don’t grind that seed. When the dog bin fight, when they drop that seed, and that little thing bin walk away, well, the big end of the world bin come, like people bin turn into trees, and fire come up everywhere.’
Mervin Mulat Mulardy, son of Wittadong

‘All these songs and stories come from dreams, and they’re handed down. My grandfather came to my mum in a dream and gave her that story. My mum is very happy that a Pukarrikarra story from Karajarri Country is being put in a book and telling the importance of that Country—the importance of language and culture. It’s teaching the importance of food, what you got to preserve—like land, like the environment. Not to waste food and the important things of life.

‘Aboriginal people want to preserve these songs and stories, not only for themselves but for future generations. It’s very important to teach our younger kids our culture, because for Karajarri people, this is our religion.’
In the Dreamtime, the people made flour from the seed of the lirringkirk (lirr-in-girn) tree. That was one of the main foods. The law was: if you drop the seeds on the ground, you will be punished. It was a danger one, that one.
One day, Aboriginal women from Karajarri Country went out gathering gargado seeds. The women got hungry as they walked back from their long journey, so they gathered seeds from the lirringkirk tree to make some damper.

**gargado** — the Karajarri word for turkey bush, a flowering bush that grows in northern Australia

**damper** — bread made from flour and water and baked in the ashes of a fire