Noel Wilton, storyteller

‘This story has been passed on to me by my grandfather, my father, my uncle and my elder brothers, and I’m going to pass it on to my younger generation. It’s come down through the male line because it’s an important story for men. It’s about \textit{initiation}, and men are really the ones involved in initiation. So men care for the story and hold the story, and men pass the story on.

‘There’s lots of Aboriginal groups in Australia, and we got different \textit{dialects}. Our stories show us our boundaries.

\textbf{Glossary:}

\textit{initiation} — the ceremonies and rituals that admit boys into manhood

\textit{dialects} — forms of a language spoken by particular groups of people or in a particular part of the country
They tell us what part of the Country belongs to us and what part of Country we belong to. This story teaches how our Country was formed by the serpents. In the evening, you can see the purple-green colour of the Muda serpents in the ranges.

‘I want to put this story in the book to let people know about our Muda, to let them know we are recording it for our children, that it’s still alive.’

**Muda**—the Adnyamathanha word for Dreamtime; in Aboriginal belief, this is the time long ago when special people, animals and spirits created the Country and all the things in it.
We call these stories Yuramuda; a time when the creation of everything began. A long time ago in the Flinders Ranges Muda, the ranges were flat with no hills, and the Adnyamathanha people lived on this Country.
Living down in a place called Pukalpula was Yulu, the Kingfisher Man. Yulu was the leader of all the ceremonies. Everyone was gathering at Wilpena Pound, waiting for Yulu to lead the ceremony. They grew tired of waiting for Yulu, and sent a message that Wala, the Wild Turkey Man, would lead the ceremony if Yulu did not come down.

ceremonies—acts performed on certain sacred occasions