Wantharra thawuunh (greetings friend) and welcome to Binthi bubu (Binthi Country).

We, the Binthi Warra, are one of the 32 clans of the patrilineal Guugu Yimithirr Nation that has two moieties—*ngurrgarr* (red tailed black cockatoo) and *waandarr* (white cockatoo).

ganthaan Binthi Warra Bama-ngay Binaa Nganthanun; Muguul-Muguul-ngay, Bama-ngay Ngamu-Gurraaygu; Nganthaangu Bada Gurra Bubu, Galmba, Magu-badaay-gu'

-'Forever honouring and respecting Elders, each other and Country.'

Our vision statement:

aspiring to manage and protect its sacredness using traditiona and modern techniques to shape a sustainable environment fo future generations and to showcase to the world."

'We are the custodians and renowned leaders of our country

## Connections between clans and Country

The Binthi Warra are a waguurr-ga (inland) sub-tribe of the Guugu Yimithirr. We belong to the waandarr (white cockatoo) moiety.

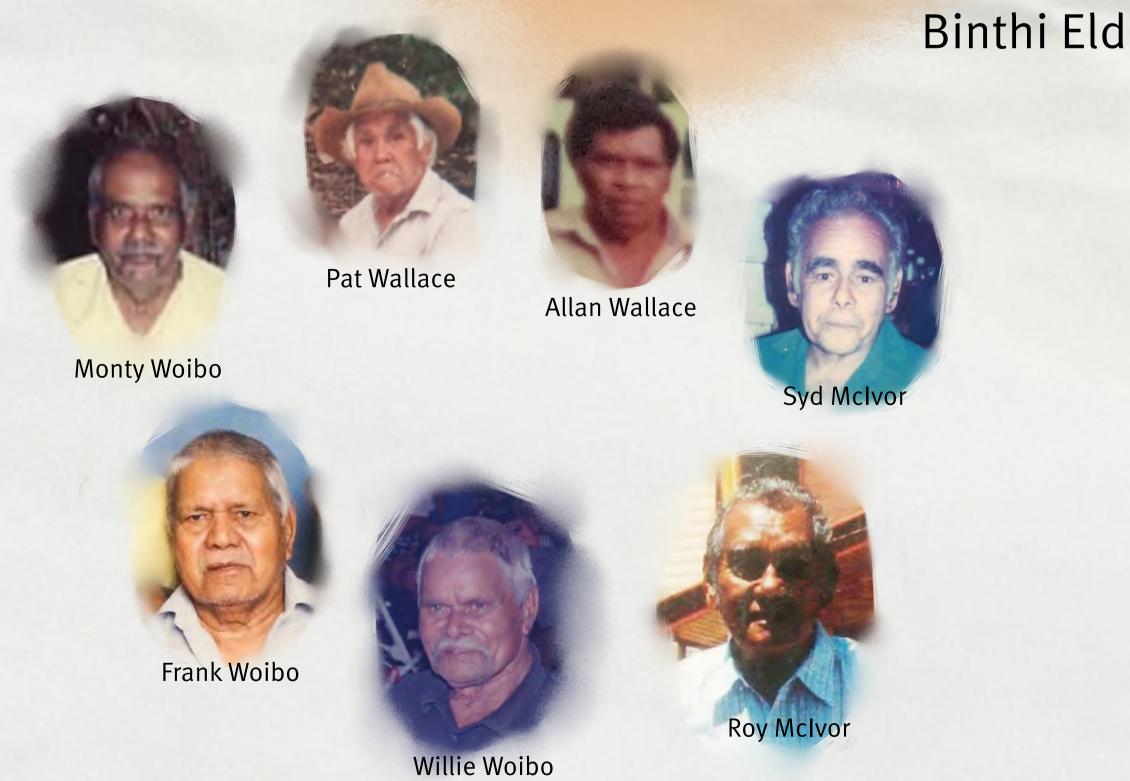
The clans of the Guugu Yimithirr Nation are all connected, sharing resources with each other. Traditionally, message sticks were presented at tribal boundaries as a respectful gesture called maarlindahmu. Other clans would visit to hunt and gather or participate in ceremonies.

While the Binthi Warra are not a coastal sub-tribe, we are still seafarers. We share knowledge of the seasonal calendar and hunting grounds of thalunthirr (coastal) clan's areas.

## Managing our abundant and sacred country

Binthi Country is our hunting and gathering grounds surrounded by sand dunes, sandstone escarpments, fisheries, mangroves, rainforests, Our language is a reflection of our Country swamps and woodlands.

'Binthi Warra are walanh mala minha-ngay (caring and sharing good hunters) and not matharr (greedy, lazy and selfish hunters). We take only what we need -not what we want during the seasons. As responsible hunters and gatherers, we leave only our footprints so that our birds, mammals, fish and shellfish are also healthy.



# Gulture protected through millennia

The Guugu Yimithirr Nation is made up of 32 clans, all sharing the same language. and culture. It helps our people hold and hand down ancient knowledge by respecting our Elders, each other and our Country.

Binthi Country is teeming with wildlife and jijirr-ngay (birdlife). Many of the words used to name birds and animals in Guugu Yimithirr are onomatopoeias—words that imitate the sounds associated with them. Some animals are significant and have special meanings. When we see them and hear their sounds, we take note.

The storm bird, tharnga (channel-billed cuckoo) warns us to expect bad weather. The Ngurrgarr (red tailed black cockatoo) warns us to prepare for heavy rain and flood Kooga (kookaburra) tell us to expect good and calm weather, safe for seafaring."

Places and knowledge held sacred

We identify our sacred sites as either thaman or yiirmbal, or both of these words.

Thaman (forbidden ground or private property) are areas with an abundance of food, trade items or other resources. Access to these areas is managed by the clan.

Yiirmbal (supernatural deity, the Creator) are the spirits associated with dangerous or sacred places. They may take the form of gigantic animals and spirits, but they can also manifest as powerful destructive forces. Yiirmbal can punish everything from serious wrongdoings to simple disrespect.

'In my country, there is a significant river, the McIvor River, and creeks and lagoons feed into. Water means life in the land and it supports other life forms-eels, fish, lily pads, ducks, geese, pigeons and all kinds of other birds and animals. Lagoons were the refrigerator of the past, a thamaanplace of plenty."

Binthi Elder.

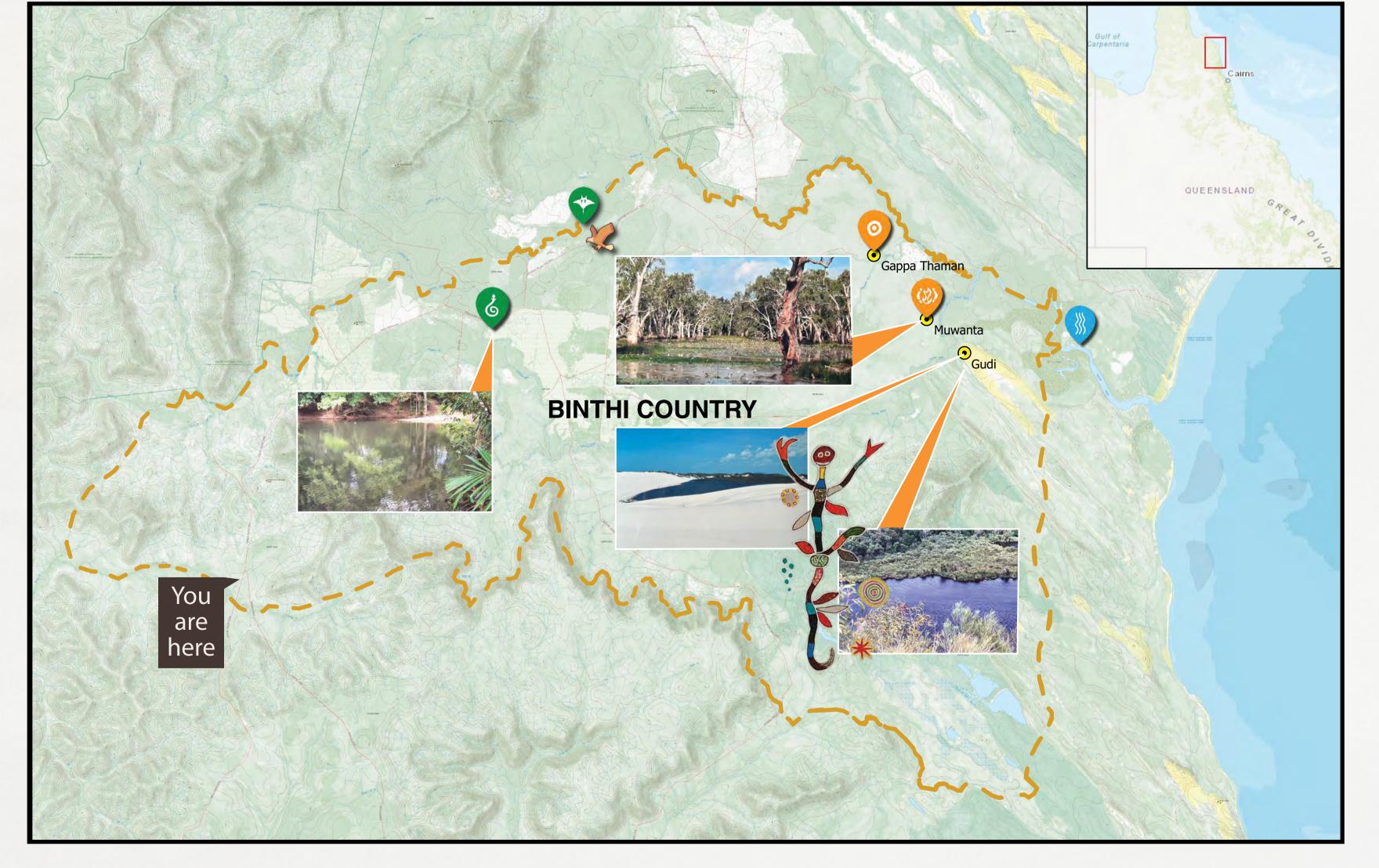


## Honouring and Respecting Elders, each other and Country

We are the proud descendants of old Paddy McIvor, King Johnny McIvor and his sons Bathadaar (Willie Wallace), Munarra (Paddy McIvor) and Woibo; and their kin.

They taught us to always honour and respect Elders, each other and Country.





Ceremony site Place name Rainbow serpent site Rainbow Serpent Site

Enjoy visiting our beautiful and sacred bubu (land).

Our dry season is from April September and wet season October to March.

roughout the yearly cycle, we animal behaviours can all be clues and indicators of the resources available and *mambathirr* (fat) on our country. Our main flowering season extends from May to December.

over tens of thousands of years. It allows us to live seasonally, harvesting particular plants and animals when they are available and abundant. This intricate knowledge is important to managing and

> This is our seasonal plant calendar story about the wanarr (orange wattle) flower. It blooms from June to August during our dry season. This is also our gumbaamu (cold dry climate) period and the *danyjiin* (east/south easterly) winds blow from June to July. In August wungarr (springtime to the hot dry climate period) overlaps and the south easterly winds

> > Thank you for respecting Binthi Country and helping keep it clean. We hope you enjoy your visit and wish you safe travels on your journey.

The waan (mud crab), barrbal (black bream), balin-ga (echidna),

thuwan-ga (freshwater mussel), ngulumuga (salt-water mussel),

nurrabal (barramundi) and margu (oyster) are fat and edible.

le know the wugay and wayaarr (yams) are ready for harvesting when

ve see its leaves dry and fall off. We always replant the top of the tubers o

the yams so that they can reshoot for the next season's harvest.

Other 'calendar plants' also bloom at the beginning, midd

nhtha (sand mullet), thuga gundil (orange footed scrub fowl egg season)



We are a homeland-based, not-for-profit Indigenous organisation, working on behalf of our Binthi War www.binthi.weebly.com. on behalf of our Binthi Warra community. Contact us through our website

We have three totems, known

as bing.a-thawuunh-ngay

(noun and plural). They are