

**MELBOURNE**  
International Arts  
**FESTIVAL**



2 → 20  
October  
2019

**Free event**  
**All welcome**



# Tanderrum

**Wed 2 October 6.30pm**  
**Federation Square**

Accessibility  



## About Tanderrum

*Tanderrum* is a ceremony bringing together the Wurundjeri/Woiwurrung, Boon Wurrung, Taungurung, Wadawurrung and Dja Dja Wurrung language groups of the Eastern Kulin Nation—a ceremony of celebration that reaches across Aboriginal time.

This sacred ceremony had been hidden since European invasion, until six years ago the Eastern Kulin brought *Tanderrum* back to central Melbourne to open the Festival. Since then this cross-cultural moment has become an essential and living element of the Festival and a Welcome to Country for local and international artists and audiences.

Through *Tanderrum*, Melbourne International Arts Festival and its visitors acknowledge the Law (Lore) of Creator Spirit Bunjil and pay their respects to the vibrant and living culture of this land. When local and international artists pass through the smoke, they agree to follow the Lore of the land and pay their respect to its Custodians before receiving permission to perform song and dance on this land. This is the Lore of Bunjil that has existed from time immemorial. When people accept the Lore of Bunjil they agree to learn our history and respect our culture.

### Wurundjeri/Woiwurrung

The five language groups of the Eastern Kulin share many customs, beliefs and language. The name of each group ends in ‘wurrung’ meaning mouth or lips, indicating that each group’s identity is based on its language. Wurundjeri is an exception to this rule as Wurundjeri was the last remaining clan group of Woiwurrung speakers and they now identify using the umbrella term Wurundjeri. The original clans being *Wurundjeri-balluk*, *Balluk-wilam*, *Marin-balluk*, *Kurungjang-buluk* and *Wurundjeri-wilam*.

The traditional lands of the Wurundjeri include the Birrarung (Yarra River) watershed from the Yarra Valley to Melbourne. In times of plenty, large gatherings occurred between different language groups, called Tanderrum. These were for trade, initiation, marriage exchange, to discuss politics and to have a feast and celebration in honour of friendship and the time of plenty.

An integral part of the Tanderrum is the highly valued walertwalert (possum skin cloak). Traditionally you are wrapped in one at birth, in initiation ceremonies, at marriage, and you are buried with your cloak. With the resurgence of Wurundjeri ceremony and cloak making, they are still being used in Wurundjeri ceremonies today.

### Boon Wurrung

The Boon Wurrung are the traditional people and custodians of the lands from the Werribee River to the south-eastern suburbs of Victoria. The Boon Wurrung were an extended language-based family group, consisting of six clans: Yaluk-ut Weelam, Ngurrak Weelam, Mayune Baluk, Boon Wurrung Baluk, Yawen Djeera and Yaluk Baluk. They were part of the larger confederation or nation of the Kulin (the people).

The Boon Wurrung has a very strong and detailed oral history that recalls events estimated to be 10,000 years old. The descendants of the Boon Wurrung continue to live in the greater Melbourne area and take an active role in maintaining and protecting their cultural heritage.

The land of the Boon Wurrung was protected by Bunjil, who travelled as an eagle, and the waterways were protected by Waang who travelled as a crow.

### Taungurung

The Taungurung people are closely affiliated with neighbouring tribes through language, ceremonies and kinship ties. Taungurung are part of the Kulin Nation. The Kulin Nation mob share common dreamtime ancestors and creation stories, religious beliefs and economic and social relationships. The Taungurung people share a common bond in moiety with the other tribes.

Our world was divided into two moieties: Waang (Crow) and Bunjil (Wedge Tail Eagle). The Taungurung people utilised the resources available in our vast Country. Our Ancestors had an intimate knowledge of their environment and were able to sustain the ecology of each region and exploit the food available.

### Wadawurrung

The Wadawurrung lived right across Wadawurrung country according to seasonal food sources, ceremonial obligations and trading relationships. The people conscientiously managed their land and waterways. They lived sustainably, cultivating root vegetables, bush medicines and other plants. They promoted grasslands and wild flowers by using controlled burns, eliminating the risk of wildfires. Fire was also good for hunting out game.

They were particularly good at cultivating and harvesting Old Man Weed, which is a very effective healing plant used for curing colds and chest infections.

The Creation Stories and the spiritual places which can be found right across Wadawurrung land are testament to the way the people lived in harmony with the environment. This strong sense of spirituality and connection with the land enabled the Wadawurrung people to survive in a constantly changing landscape. They continue this tradition today.

### Dja Dja Wurrung

Djaara means people of the Dja Dja Wurrung speaking language group. Dja Dja Wurrung people have lived on our traditional lands and cared for our Country over many thousands of years. For us, Country is more than just the landscape, it is more than what is visible to the eye—it is a living entity, which holds the stories of creation and histories that cannot be erased.

Our dreaming stories of Djandak (Country) explain the creation of our lands and how Dja Dja Wurrung people evolved. Bunjil (Wedge Tail Eagle), is our creator and helps us to understand our connections to each other through his law. Mindi, the giant serpent, is his enforcer implementing the laws and ceremonies that ensure the continuation of life.



# Wominjeka Narrm-dui

Welcome to Melbourne.  
Today you are welcomed to witness  
and share a glimpse of our culture.

## Final Dance

This year the final dance is to a song reclaimed from rare historical recordings of William Barak, Ngurungeta of Wurundjeri Country. This song, about the Victorian wetland songlines, has not been sung by the Kulin for over 100 years.

## Cultural Permissions

Permission is required to record and capture images of the ceremony and those participating. We ask you respect this request of the Traditional Custodians and their families.

*Tanderrum* is performed by five language groups of the Eastern Kulin Nations and directed by their Elders and the Tanderrum Steering Group.

### ELDERS

#### Wurundjeri/Woiwurrung

Aunty Julieanne Axford  
Aunty Gail Smith

#### Boon Wurrung

N'arweet Carolyn Briggs  
Aunty Fay Stewart-Muir

#### Taungurung

Aunty Bernadette Franklin  
Aunty Jacqui Stewart  
Aunty Patsy Smith

#### Wadawurrung

Aunty Voilet McPherson  
Aunty Marlene Gilson  
Uncle Bryon Powell

#### Dja Dja Wurrung

Aunty Fay Carter

### STEERING GROUP

#### Wurundjeri/Woiwurrung

Aunty Julieanne Axford  
Aunty Gail Smith  
Michelle Mills

#### Boon Wurrung

N'arweet Carolyn Briggs

#### Taungurung

Aunty Bernadette Franklin  
Uncle Mick Harding  
Joanne Honeysett

#### Wadawurrung

Tammy Gilson  
Corrina Eccles  
Uncle Bryon Powell

#### Dja Dja Wurrung

Aunty Fay Carter  
Wendy Berick  
Rodney Carter  
Kayla Baksh

### LEAD SINGERS

#### Wurundjeri/Woiwurrung

Melissa Mills

#### Boon Wurrung

Jodie Seiuli  
Bonnie O'Leary

#### Taungurung

Uncle Mick Harding  
Mitch Harding  
Joanne Honeysett

#### Wadawurrung

Corrina Eccles  
Ruby Gilson

#### Dja Dja Wurrung

Wendy Berick

### FINAL SONG—BARAK CORROBOREE SONG

#### Arrangement

James Henry

#### Choreographer

Daniel Riley

### NARRATOR

Uncle Jack Charles

#### Producer

J-Maine Beezley

#### Production Manager

Jake Jobling

#### Stage Manager

Lisa Parris

#### Assistant Stage Managers

Mark ten Buuren  
Garret Lyon  
Dylan Hoskins  
Tobi Sam-Morris  
Ngioka Bunda-Heath

Photos: James Henry

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