

Josephine Mick and Pantjiti Lewis with Alison Carroll

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00:00

Inma Mapanpa

ALISON CARROLL

00:18

I'm Alison Carroll from Ernabella.

0:26

I'd been experiencing chronic pain for a long time.

0:32

I couldn't get better.

I would go to the clinic to see the nurse.

0:41

The nurse would see me and I would say, 'I've been in constant pain for such a long time and can't seem to get better'

0:50

They would give me tablets for pain relief.

They'd give me the pain relief tablets and I'd take them.

1:00

But the pain relief tablets only give such limited relief.

The pain would subside a little but then it would come back. Chronic pain.

1:11

When I still couldn't get better, I really didn't know what to do.

How can I get rid of this pain? It's such severe pain.

1:20

And so, I decided to see a ngangkari. I went to the ngangkari and they asked me about what sort of pain I was experiencing. And I said I was experiencing extremely severe pain.

1:37

And that I'd been going to the clinic to take pain relief medication.

1:39

They were giving me pain relief tablets but it didn't improve the pain.

1:46

Maybe, a ngangkari could have try and feel what the problem is.

1:54

A ngangkari feels all around the area with their hands and then treats it.

They also press into the area.

2:04

And they say, 'I took some things out of your body here.'

2:11

The pain was here in this spot. It's been with you in this spot for a long time.

2:19

I took out some things. So have a feel and see if the pain is improved, or maybe not. Try it out.'

2:25

So, I was feeling and trying it out and I realised the pain has gone away.

2:32

It was totally gone. The ngangkari relieved me of the pain by using their hands. The pain had been in my foot.

2:40

And I was better. I couldn't feel the pain. It had gone.

2:45

But I had been in pain for such a long time

2:50

But now I'm pain free. The *ngangkari* healed me.

Yes.

PANTJITI LEWIS

3:00

Yes, my name is Pantjiti, Pantjiti Lewis.

3:03

I'm a Pitjantjatjara woman and I'm telling this story about pain, about sickness.

3:14

A sick person looks for a *ngangkari* and reaches the place the *ngangkari* is.

3:23

And the *ngangkari* touches them and asks them, 'Where is your pain?'

3:30

And they say, 'Yes, my pain is here

3:33

But I've got terrible pain

3:35

And I can't sleep and I'm not getting better'.

3:39

And the *ngangkari* touches the body, has a feel around and locates the sickness by touch.

3:50

They touch the area and say, 'Yes, your sickness is here'.

3:55

And once they've located the sickness by touch, they take it out using their tools.

They have tools or abilities: *mapanpa*.

4:00

Once they take out the sickness, they throw it to their spirit companion ... *mapanpa*.

4:17

And that sickness ... once the sickness and the associated heat is taken, the person recovers.

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4:29

The sickness ends.

4:32

The *ngangkari* has things to locate these by touch, their tools: *mapanpa*.

4:40

They have *mapanpa*, tools and abilities, and they use these to feel the patient.

4:45

And so, they are able to touch the sickness or pain and accurately diagnose, 'Yes, your sickness is here'.

4:54

And take it out precisely.

4:58

They take it and throw it away. If the spirit becomes out of sorts, they take it and restore balance.

If the stomach is sick, the spirit, the head,

5:12

Chronic pain, back pain ...

5:15

These are the things that the *ngangkari* is able to locate by touch and accurately remove.

And they take it and throw it away.

5:23

And that person recovers

5:26

And in the morning, having recovered, they are so happy.

5:30

And the *ngangkari* asks the person, 'What are you feeling today? Are you well?'

5:37

And if the person has gotten over the sickness, they reply, 'Yes, I'm well, all of the pain is totally gone.

I'm finished with it.'

JOSEPHINE MICK

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5:47

My name is Josephine Mick, a *ngangkari* woman from Pipalyatjara.

5:55 The *ngangkari*'s hand opens up

6:01

Heating the area with their powers.

The physical body is closed but we feel the area, the *ngangkari* feels around with their hand, and the hand is enabled and draws the inner matter out, like a magnet.

6:20

They gather the sickness together and draw it out of the body, any physical objects out,

And like this, burst it, and then like this,

They hold it to examine, it's invisible.

6:31

They throw it away and give it to their *anangitja*,

Their bodily companion, their helper. They work together in tandem.

6:43

My companion is an eagle.

I feed them.

6:49

I give them the discards.

I take them away on their own and throw the objects

Like this ... this our way that *ngangkari* do it.

7:01

After that, once they have done the work with their hands and the objects have been removed, they do another check with their hands, much like a doctor would ask questions of a patient.

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7:11

But the Anangu ngangkari does an internal scan like an X-ray with their hands. The doctor checks the body, looking at the back, the legs and so on, but it's only the spirit they can't see because our spirit is invisible.

7:41

Only a ngangkari sees it from outside the body and can take out the cause of the problem.

7:48

'Oh, here it is.' A ngangkari sees the spirit.

7:55

Also, from outside of their own body. They travel up high outside of their body like it's daylight.

8:05

The roof opens up as they lay there sick in bed, and my spirit can see a small red light emerging.

8:21

And I come down and take out that sickness by travelling there with my spirit.

PANTJITI LEWIS

8:30

Maybe there's an opening in the person's head, a serious headache, maybe they're getting migraines, the ngangkari touches it.

8:42

And when they touch it, they can feel it.

'Here's the opening.'

8:50

Maybe air is entering through the opening and causing a serious headache.

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And the ngangkari puts some pressure on the head and says 'Try talking'.

They talk and then they're able to get a sense of what's in their head.

9:11

And after touching their head, they take something out from the head.

They take it out and the pain disappears and after that, they blow on it.

9:14

They sing a song, put butter on the head and after that, blow on it and close it up.

9:20

And they don't get headaches again. The headaches finish.

9:24

Even if someone is experiencing stomach pain, it's the same. Singing and then blowing.

9:33

Maybe back pain or in the legs, the hands ... the ngangkari touches the area. Maybe after touching around all of the areas, they feel right around and say, 'I can't heal this, go and see the doctor.'

Really serious sickness

JOSEPHINE MICK

10:03 As a ngangkari

10:08

If there's been a serious sickness for a very long time, I can't touch it. Like for renal patients, poor things.

10:20

And if they have a serious sickness like that inside, we can't restore them, poor things. Like cancer.

10:33

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We can't heal those ones. Yes.

Those sicknesses are there over a long time, the three main ones:

10:47

Kidneys, heart, cancer. A ngangkar_i can't help in those cases. No.

10:52

Those three are strong.

Yes. That's all.