

# Scar Trees



When a section of bark is cut from a tree to make the yuki, it doesn't harm the tree, but it sometimes leaves a scar. What do you think about this? How does it make you feel? Explain why.



Explore some different ways that people have represented and responded to the concept of scar trees.

Choose two or three texts:

- Listen to [Silent Witness: A Window to the Past](#) by Kat Clarke (start at 3:17)
- Read section from [Madhan warrugarra wirimbirra gulbalanha](#) by Paul Girrawah House (from “Scarred trees have always been an important part of my life” to “They are the voice and identity of the Ngambri”)
- Watch [Cultural Connections Episode One: Scar Trees](#) by Indigenous Health MeDTalk
- Read [The Scar-Tree of Wanneroo](#) by John Mateer\*
- Listen to [‘Scar Tree’](#) by Chris Sainsbury

For each text, consider:

1. What kind of text is this?
2. What is its purpose?
3. What are its features?
4. How do these features convey ideas or feelings about the scar tree?
5. How does this text add to or change your impression of scar trees?

“Like the trees, we don’t change, rather we transform.”  
- Paul Girrawah House

Write a short story about the scar tree pictured and its place in its community. Write from the perspective of the tree itself or a community member.



*‘The Spook Tree’, near Wanniasa Hills Primary School, Canberra, ACT. Jon Rhodes, 1998.*

\*John Mateer is a South African immigrant who writes about his encounter with a scar tree in Western Australia.



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