



# Sharing Stories of Our Changing Country



## A Kwinana Community Resource



### Our Noongar Seasonal Calendar

Artwork and story by Erika Fernandez - Yamatji-Naaguja Wajarri and Chilean-Mapuche

In the very centre of the artwork is a campfire, a symbol of togetherness, yarning and learning. It is also a symbol of healing, cleansing and passing down knowledge. The people around the fire represent us now and our ancestors who came before us. The feet represent our journeys and the imprint we leave during our time here. The hands are a symbol of our identity. The brown hill in the purple circle shows the challenges we have faced and continue to face, but also the strength to overcome them. Around the purple circle is flowing water to symbolise Kwinana beach, a significant place for our community. Purple flows through the artwork as spirituality flows throughout our lives and into the seasons as the environment changes. Each season has its own story and significance, transitioning into one other as time passes each year.



The WA Cultural Expert Group for the Healing Country Project

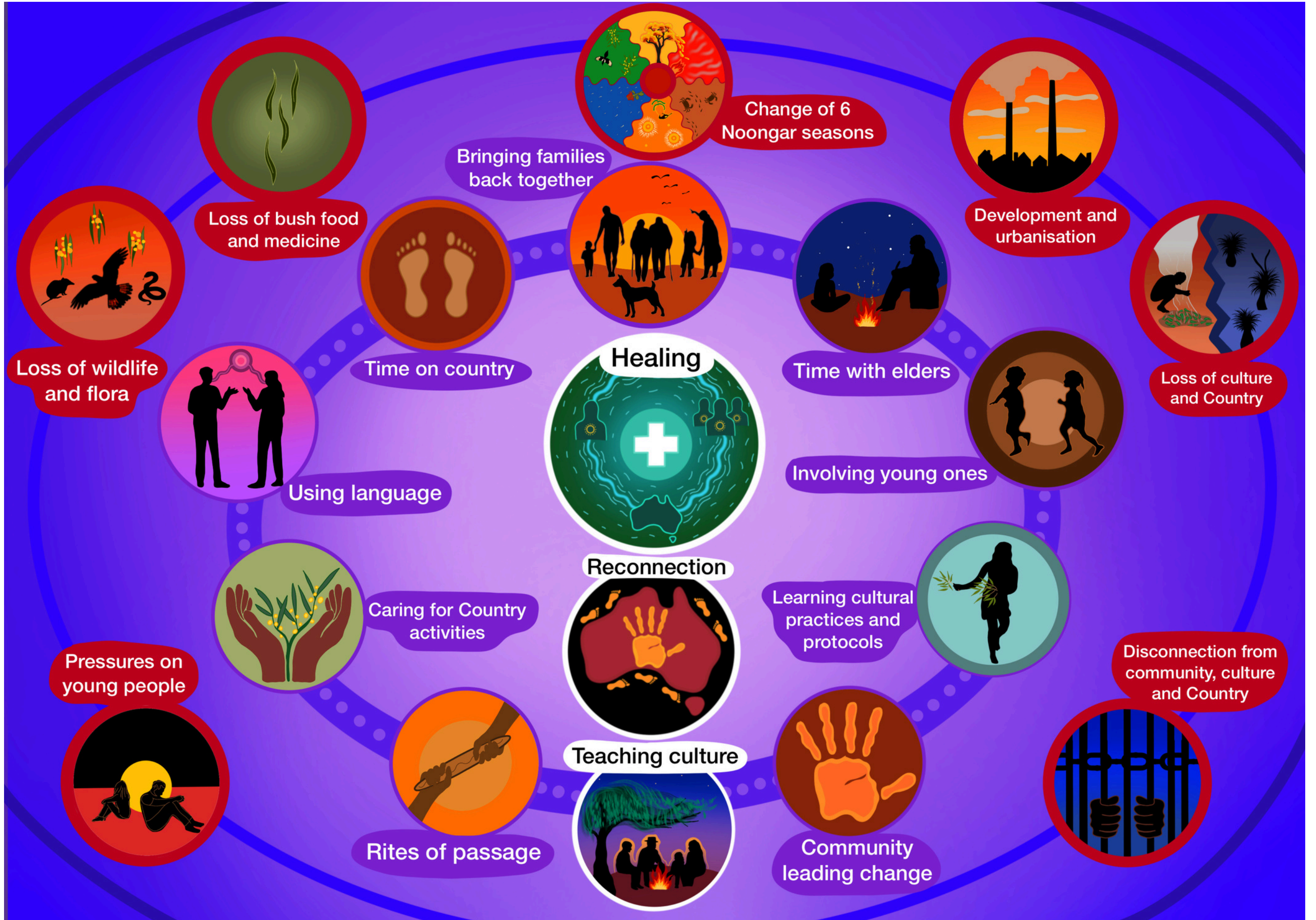
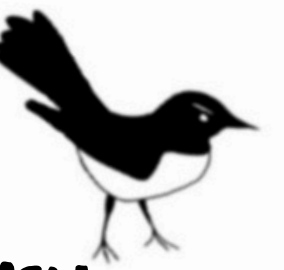




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More information on the Healing Country Project is available online at: [www.healingcountry.com.au](http://www.healingcountry.com.au)

Artwork by Erika Fernandez - Yamatji-Naaguja Wajarri and Chilean-Mapuche

### Spirituality through Yarning - Our Stories for Healing kin, community and Country

As told by Aunty Lyn Dimer - Yamatji

This artwork shares the key themes that have impacted the Noongar community of Kwinana through their storytelling of local changes to climate.

The outer red circle designs show the negative impacts on our people and Country, and what that means to us as Aboriginal people.

As we move into the centre of the circle, we can see that there is healing that needs to occur and the purple designs show how can we move towards healing. This is through the reconnection of family and kin to land and culture, and environment. In having the healing and reconnection, it enables Elders from our communities to actually provide better cultural teaching and cultural ways.

The inner white designs show the way we can work towards engaging our community better to return to culture, reconnection and healing with our mob. To look after each other and care for our land and Country, so that we maintain our bush foods and medicines to help us on our journey of healing and reconnection.



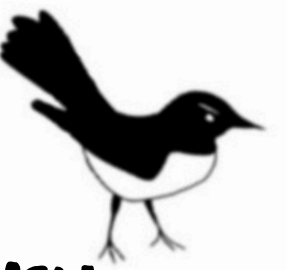
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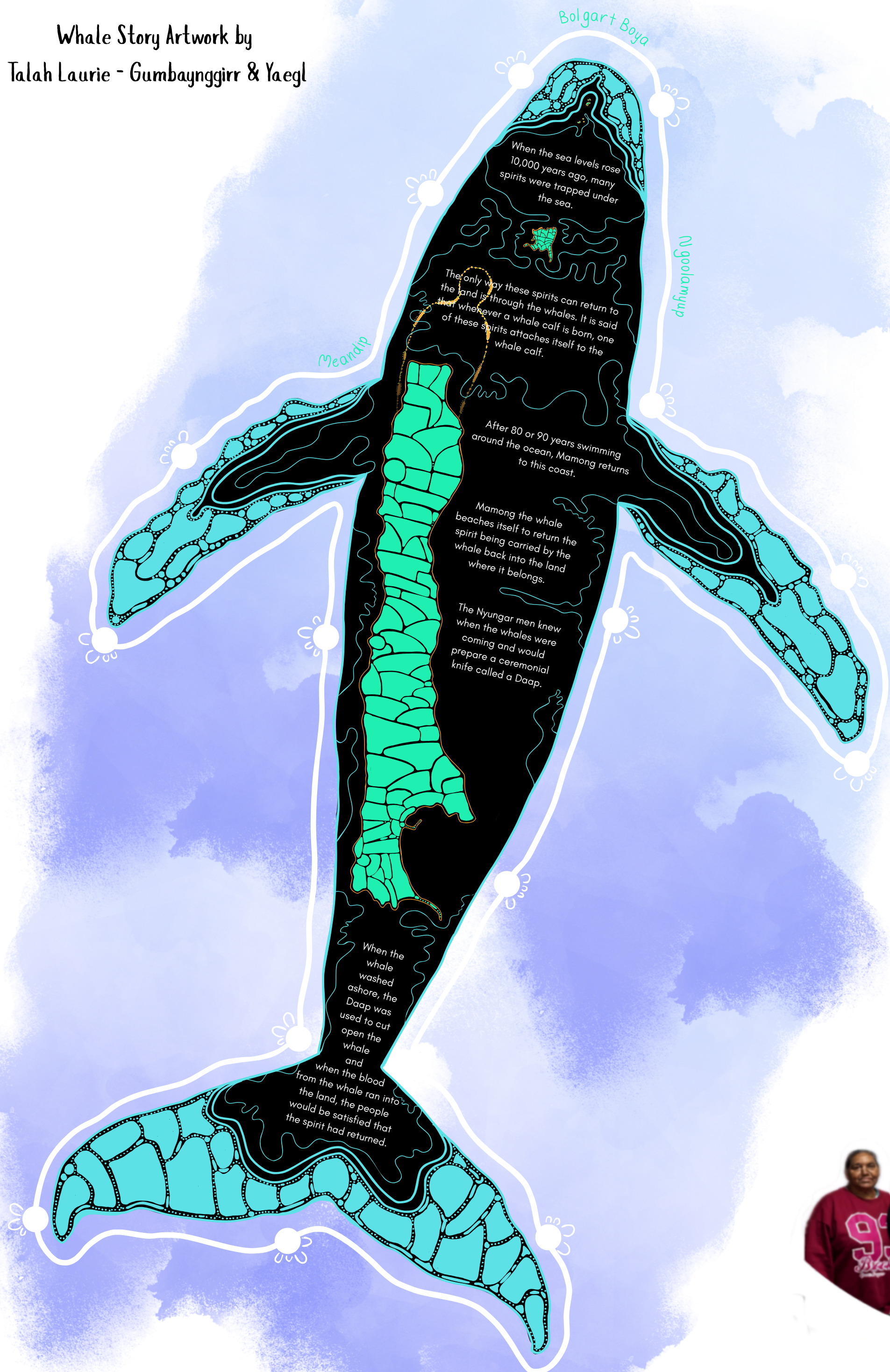


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Whale Story Artwork by  
Talah Laurie - Gumbaynggirr & Yaegl



### Mamong - The Whale Story

As shared by Uncle Noel Nannup - Nyooongar & Yindabarndi

When the sea levels rose 10 000 years ago, many spirits were trapped under the sea.

The only way these spirits can return to the land is through the whales. It is said that whenever a whale calf is born, one of these spirits attaches itself to the whale calf.

After 80 or 90 years swimming around the ocean, Mamong returns to this coast. Mamong the whale beaches itself to return the spirit being carried by the whale back into the land where it belongs.

The Nyungar men knew when the whales were coming and would prepare a ceremonial knife called a Daap.

When the whale washed ashore, the Daap was used to cut open the whale and when the blood from the whale ran into the land, the people would be satisfied that the spirit had returned



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