



Yarning through the Years

Living in Balance with Country in Kwinana



A Community Resource Sharing Stories
of Our Changing Country

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

Cover artwork story: 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.



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Uncle Kevin Spratt

Aunty Rayleen Indich & Sharina Indich

Paul Garlett

Other sources of climate data



Dedication to the Kwinana community

This document is dedicated to the Aboriginal families living in and around Kwinana Country. It is informed by the stories of climate change over many years through the eyes of local Nyoongar people living on Whadjak Boodja bordered with Binjareb Country.



Acknowledgement of People and Country

This community resource has been developed through the heart of the WA Cultural Expert Group for the Healing Country Project.



The Healing Country project is funded by the Australian Research Council (#IN220100084) and NSW Health.

All community resources and more information on the Healing Country Project is available online at: www.healing-country.com.au



Group members of this project

Uncle Noel Nannup, Uncle Roger Turvey, Aunty Lynn Coomer (Chairperson), **Joanne Taylor, Aunty Lynette Dimer, Professor Brad Farrant** and **Aunty Roslyn Indich**.

Uncle Lindsay Calyun and **Aunty Benita Indich** who left for personal health reasons. We want to acknowledge and thank both people for graciously giving time, commitment and dedication early in the project's beginning.

Thank you also to the Elders group that meet every Thursday at the Medina Aboriginal Cultural Centre (MACC) for your participation allowing the project group to share this journey of the project through the group allowing group members to share their knowledge of growing up on Country and talk openly about climate change through the years adding value to this booklet for family and community.

Kwinana storytellers for the Healing Country project: **Paul Garlett, Grant Nelson and Aunties Doreen Nelson, Rachel Fitzgerald, Winnie Freemantle, Kevin Spratt, Dorothy Getta** (deceased) and **Raylene and Sharina Indich**.

Thank you to the project's support team, Veronica Matthews, Kris Vine, Talah Laurie, Jo Longman; and past research staff members Jacob West and Jack Collard.

And finally, a very special thanks to **Aunty Lynette Dimer** for leading the project work across Whadjak Boodja, including undertaking *ALL* data collection through yarnings, managing the WA Cultural Expert Group and co-designing *ALL* aspects of this project.



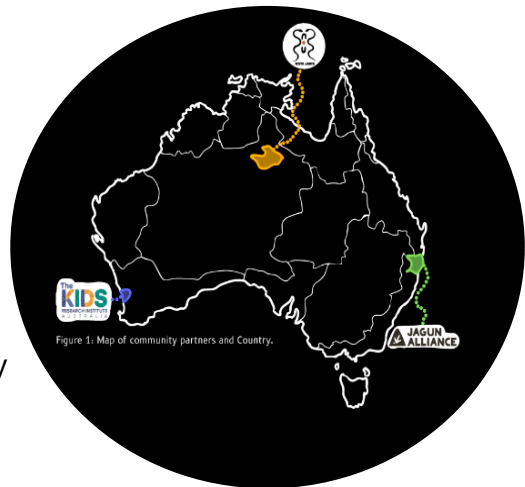
The Healing Country Project

Aboriginal and Torres Strait Islanders have cared for Country over millennia. Knowledges and caring practices have been impacted by colonisation and now further by our changing climate.

Healing Country is a community-led research project taking place across 3 diverse Aboriginal communities – Warumungu in NT, Bundjalung in NSW and Whadjuk Noongar in WA – and aims to weave together local Knowledges with environmental and health data to help communities develop solutions and advocate for climate actions.

This booklet is a way community members of Kwinana in WA want to share their cultural knowledge, history and changes to Country to all Kwinana residents.

This resource is complementary to the projects *Story-data Maps* website & the *Kwinana Community Climate Action Plan*.





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

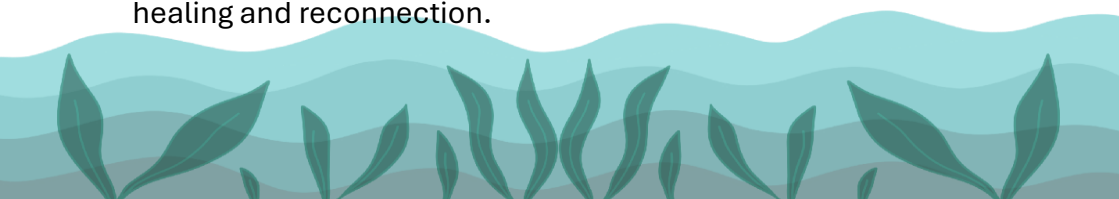
As told by Auntie Lyn Dimer - Yamatji

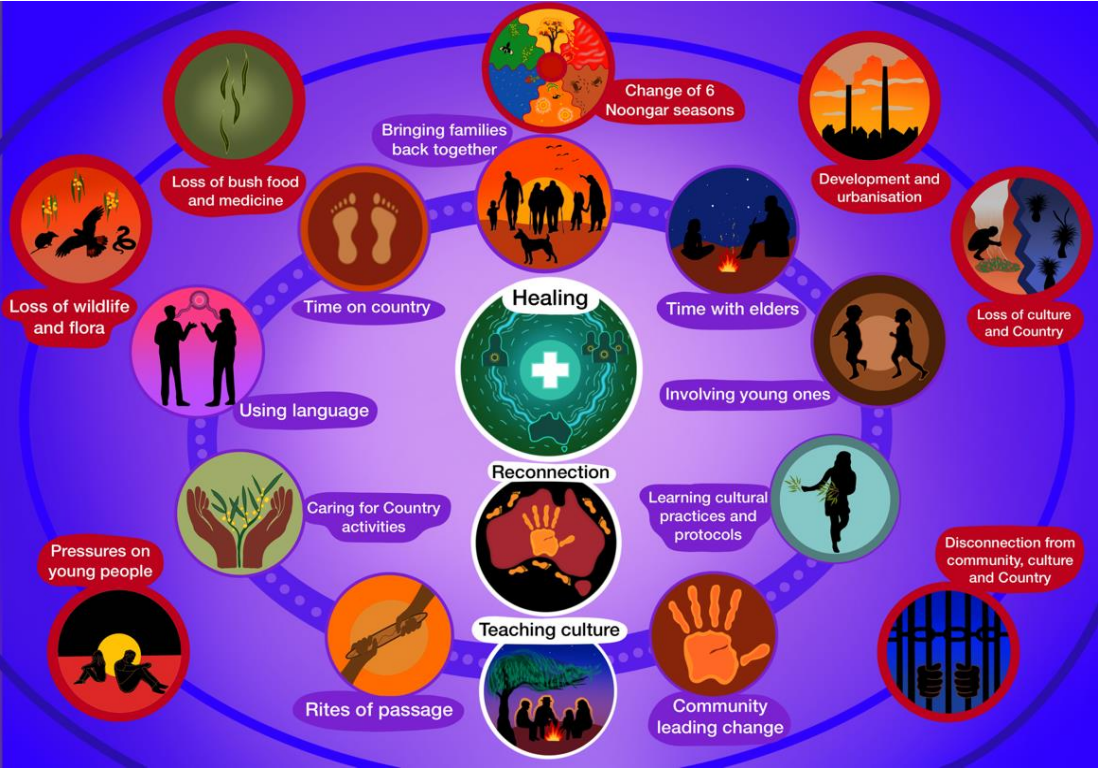
This artwork shares the key themes that have impacted the Noongar community of Kwinana through their storytelling of local changes to climate.

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.





Stories of Kwinana's Changes to Country

Here we share parts of the yarns from each of the Kwinana community members involved in this project – *our Kwinana storytellers*. All stories and photos have been shared with the full consent of the storyteller. This research project was also approved by the Western Australian Aboriginal Health Ethics Committee (#HREC1171) and adheres to the principals of Indigenous Data Sovereignty and Indigenous Cultural and Intellectual Property rights.



Uncle Noel Nannup

Nyoongar and Yindabarndi

On the changes to ancient Aboriginal campsite
around Kwinana Beach area due to sea level rises



Uncle Noel: Yeah a massive campsite there.. Yeah now it's been overrun by industry that's right but there is a major song line ... campsites around that particular one [Kwinana Beach]. There were six main ones and the old ones, four of them are under the sea. When the sea level rose, we had to move inland, we couldn't access them anymore,

so formed an agreement because we had to move inland with the neighbours Ballardong over the ridge. ... and that meant we had to encroach on their [tribal] land and of course the agreement was made and the amicable arrangement allowed marriages to take place.

....

Researcher: You were talking about the six campsites and four of them are now under the sea. And you were saying that there



was consultation done between groups ... Is there a sense of how long ago those stories are coming from...

Uncle Noel: They're recent. They're only the last 10,000 years. The Dordenup story is now dated at 70,000 and the original event is dated at 52,000.

Knowledges of whale migrations, songs and healing

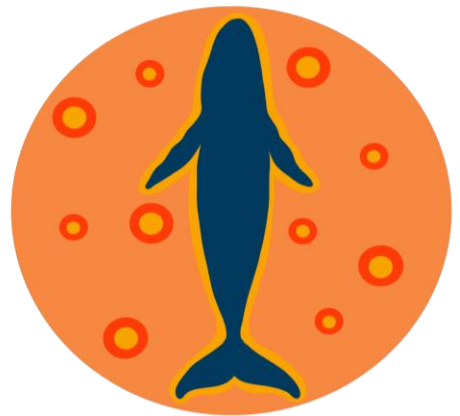
You know, in March every year, the mighty blues come up from the ice. They've been really down deep. The pressure down deep is enormous. Whales are designed so that their bones can bend and expand and blubber encases everything in their body. They eat the tiniest little things called Krill which are a crustacean and they grow exponentially or really quickly when the water temperature is a bit warmer and they've been migrating this path for millennia from down the south coming up to the south coast of WA when they get close, what the experts now call upwell, takes place. So they have to come up to the surface. Coming down the coast from the tropics is a warm tropical current called the Leeuwin Current, which comes right the way around. And we call the ocean Wadarn. South they call it Mambakoort, and Mambakoort for them that's my ancestral lineage from say um Bunbury right the way around to Esperance, they actually lie on the beach and they listen to the wave hitting boom Mambakoort, Mamba is a man, Koort is his heart, so it's like a heartbeat and they listen to it and there's



a rhythm and when you're in that rhythm that's also the rhythm for healing and also the important other aspects of life are all riddled in through all of that and of course you've got the peace and tranquillity and you can just meditate and then you're in the zone and that's when the spirit infiltrates you and you're just at one with everything. It's Moorditj.

...

So when we talk about this map and those beautiful whales arriving in March, they find themselves up against the shoreline. The ancient shoreline is now 150 metres below the surface of the current sea level here in Western Australia. I say 150 because that's what I was told when I was young. But in



actual fact, the people today say it's only about 130 metres. But the water has risen, and by rising, it means that a special place our people used to go to, which is 70 k's off the shore, in the continental shelf, was accessible when the sea level was low, 7,000 to 10,000 years ago. And then gradually the sea level began to rise, and it took 3,000 years. It took from 7,000 years ago to 10,000 years ago to rise that distance I mentioned, 130 metres we'll say to appease the scientific realm. And those



experts, I took them out with me on a boat to the place. And I said to them, you know, I was told that when the whales call, how people could feel the vibration and hear the whales calling. And with their three or four years of research, they were able to conclude that I was right.



Whale Story Artwork by
Talah Laurie - Gumbaynggirr & Yaegl

Talah Laurie - Gumbaynggirr & Yaegl





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.

Mamong - The Whale Story

*As shared by Uncle Noel Nannup
Nyongar & Yindabarndi*

Aunty Lynn Comer

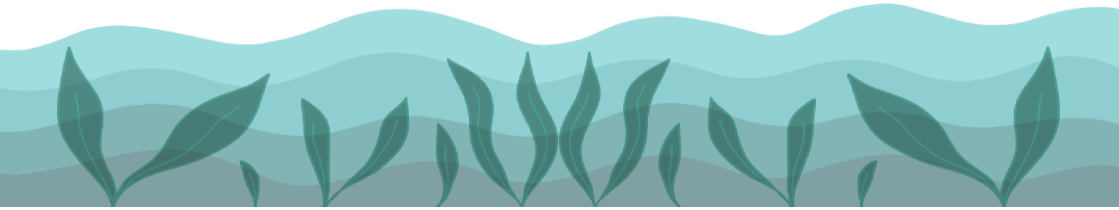
Wileman Ngalla Kaarla Boodjar



Observed changes of
plants, animals and land
clearing

Aunty Lynn Coomer: Well when the hot seasons here over the last number of years or few years well, you see a lot of snakes, but you don't see snakes no more, you see a lot alongside the roads

as well, you don't see them no more, you don't see many, many of the roadkill no more, you know that's with the kangaroos as well as, but what I've noticed also is that in the built up areas, residential areas along the roadside down near where the bushland is, some of our Kwenda [our bandicoots] are coming out and they're getting, their getting because they're moving, they're being moved out of their environment, cause they're coming to the backyards of peoples places, they're getting run over, because they're looking for a home, what else? When driving out of Kwinana I've noticed dead trees amongst some of the live ones, I haven't seen many like with the rain that we've



just recently had, and the next day it, it's a sunny day and you're near the bush and you're going for a walk, you don't see many spider webs no more, not as many spiders as you used to see either.

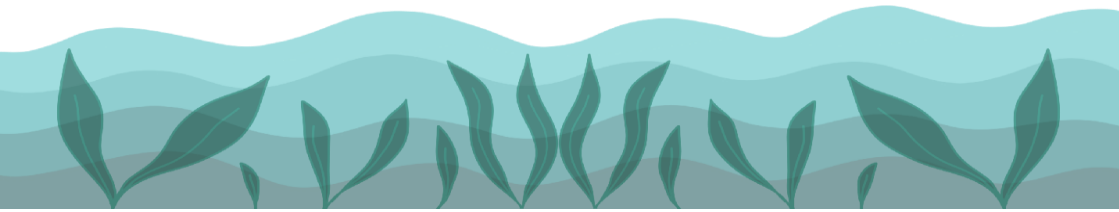
Aunty Lyn Dimer: So, they'd glisten in the sun.

Aunty Lynn Coomer: Yeah! You just don't see that no more, but I haven't been doing a lot of bush walking at this point and time, but here in Kwinana so close to the shopping centre, going the back of the shopping centre, they've cleared a lot of land, where they're building and it's just so sad to see, cause there used to be a lot of animals that were living in the bush down there, and I know we used to have a lot of the red tail [cockatoo] and the white tail [cockatoo] coming into the community.

Any climate adaptations need to involve local community

Aunty Lyn Dimer: How do we help with trying to sustain or keep those birds in an area without losing them altogether.

Aunty Lynn Coomer: For me, to see more of for a start, we don't have any programs or anything up and running that really involves Aboriginal people. From primary school age up to high school and college age and also within the community



because you are never too old to learn. And take on things if you really are connected to Country and have a Ranger Program.

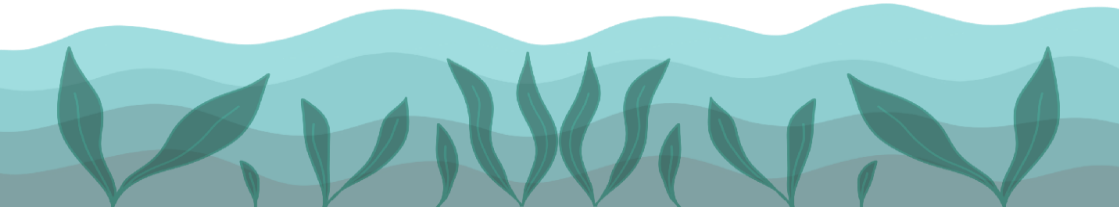
Aunty Lyn Dimer: So, targeting the kids or targeting the older people?

Aunty Lynn Coomer: Well we start with our children first, so you have people that go in and work with the children, then you have people who are working with the community as well, so, you know you'd have them set up in primary schools, you have them set up in community and then you'd have them set up on site for the students, so they don't leave the school grounds, because of their studies, but if they'll have to eventually, once they have to go out and do hands on. You know look and understand, so you need the right people to be doing this outreach work with everybody.

Aunty Lyn Dimer: So, for excursions?

Aunty Lynn Coomer: You can keep having these excursions, have excursions, you don't need really transport because look at all the bush around here.

Aunty Lyn Dimer: We don't have to go far.



Healing together by spending time on Country

Aunty Lynn Coomer: You know when the seasons are right or whatever, what's wrong with having kangaroo tail in the ashes, cooked while you're out there, have that big yarnning circle, do what you have to do, when its tucker time, sit around the big yarnning circle and enjoy everything.

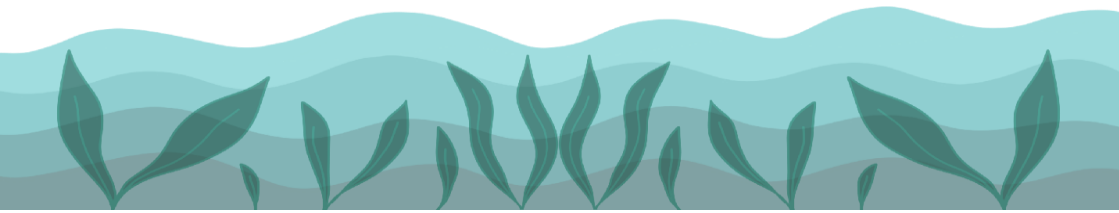
Aunty Lyn Dimer: And enjoy.

Aunty Lynn Coomer: It's reuniting and kindling, that kinship again, which we don't really have, now the only time we really have, this kindling kinship is when unfortunately, we're all doing grief and loss.

Aunty Lyn Dimer: And it should be there all the time, not only at funerals. So, our caring and sharing has also gone with the changes to our Country and our people.

Aunty Lynn Coomer: Yeah, absolutely, absolutely, it's all about our own health and wellbeing, we've lost that good food for thought, that good health and wellbeing, it's turned into Maccas, we now know it's toxic. I don't know what the statistics are in terms of the deaths in custody, suicidal.

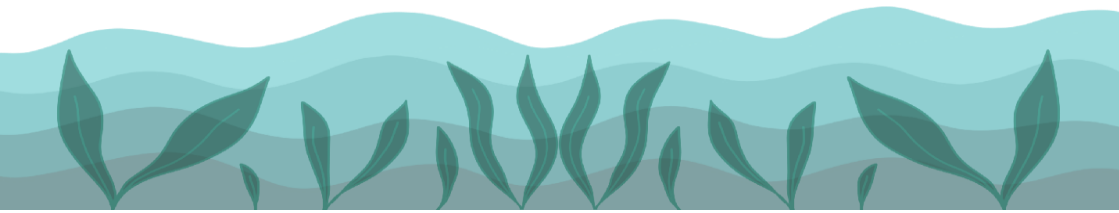
Aunty Lyn Dimer: So, our mental health and wellbeing is also being affected. And so, with healing, we talk about healing being on Country. It helps us to heal.



Aunty Lynn Coomer: Well look when mob go out to the bush, they all gone, they just go running, you and the kids running and climbing the trees and they'll go as far as they can, they know the Country, if they know the Country, they know their rights and parents will let them go. Or they'll stop and if they do know that they've walked past a particular tree they know that tucker. But if they don't know they will miss it.

Aunty Lyn Dimer: Yep, most definitely.

Aunty Lynn Coomer: So, it'll be good to bring all these things back to teach, I would like to know what is, what could be this way in Kwinana now. What we need is bush tucker plants that we can eat, so that once you get the hang of it then we can show and teach how to do it, we can take it to the schools and continue. So, people give you the tools when we have these connections with the schools and that, and could you imagine, we could see the kids enjoying themselves.



Aunty Roslyn Indich

Yued, Yamatji, Wongatha



Loss of gum trees providing food and medicine

Aunty Roslyn: My name is Roslyn Indich. I'm from Yued Country and I think we're related all through the other countries. But I lived here most of my life, here in Kwinana. We're going to talk about the trees, gum trees.

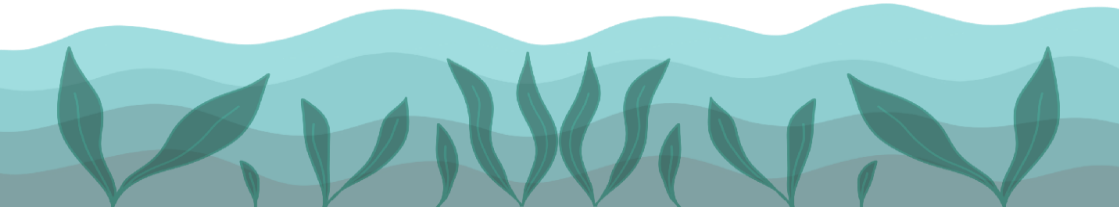
Well, the gum trees, they come out in summer and they resource, feed, medicine and use it as a glue. And the gums come out in summer. At the moment you can see the trees are dead. And there's no gums. Very dry and dead.

Carl: What are these ones?

These are...Jarrah? Wattle. Wattle, I think. Yeah. Wattle. Yeah.

Carl: So it's unusual that they're dying.

Yes, it's unusual. A lot of them trees are dying. And the other trees... I think they're dying from climate change. Them sort of trees. And these other sorts of trees, they're well alive.



Jarrah trees. You can see there's no gums on them. There are other trees over here, the different sort of trees.

These are the trees with gums, but you can see there's none on these trees. Like I said, they always come out in summer.

Aunty Lyn: So, it becomes not just a medicine.

Yeah, glue. The gluing wood or anything that needs putting together. Medicine, good for your stomach. And they're not good for babies because they can block up their little bellies.

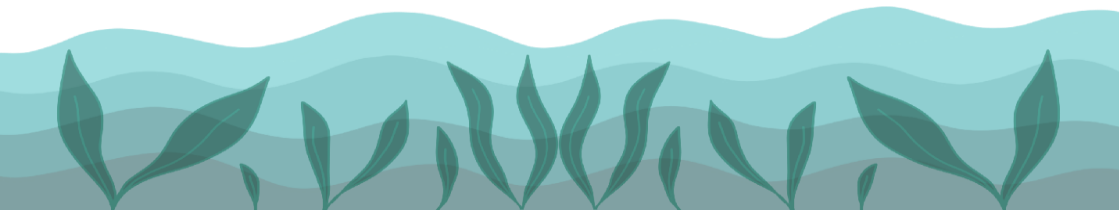
Carl: So, what do you think is changing?

They're dying. Most of the trees are dying. The climate's changing. Not much water, but don't really know but I reckon climate change.

Carl: You reckon it's getting hotter or drier or?

I think it's getting hotter, I reckon. Not enough rain. Not enough rain.

Aunty Lyn: Do you teach the children?



Oh, the kids, they come down here. They love eating the gums as well. They race us. They love them.

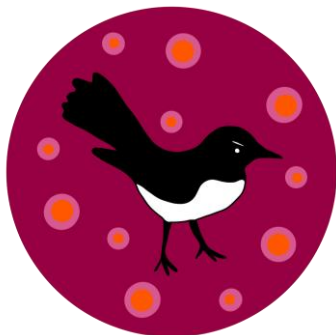
Significance of Sloan's Reserve, Leda

Carl: Some of these trees seem pretty old.

Yes, they're very old. ... We all had houses here. We lived here. And it was a great place to be. Out of the house and into the park, yarning, barbecuing, telling stories, kids playing.

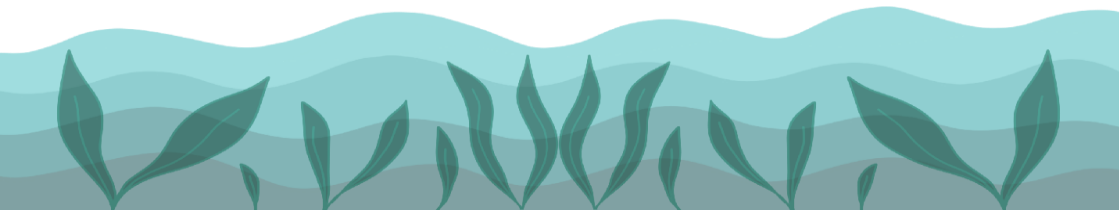
Aunty Lyn: Was it a healing place for families?

It is, it was, and it still is a healing place. Young and old. And people still come back down here, although we moved out of the area. But we still used this place for the schools. The schools come down here and we take them on little walks through the bushes and tell stories. So very important to the school as well.



...

This is a historical place. You can, a lot of times you can see spirits. Especially that old house up there. Ancestors, yes. It is a very spiritual place. You can see them at nighttime.



Uncle Roger Turvey

Ballardong, Whadjuk, Noongar



Importance of spending time on own Country

Uncle Roger Turvey: Healing Country is very important as a Aboriginal Islander person, we all need to know who's our mob, where we're from, what Boodjar, what land we're from, what tribe we're from, but also what family connections,

because it's very important. It's not what you know and who you know. It's actually knowing who you are. Because it's you that's important. And you need to be fully immersed in whatever tribal sub clan group you are. So you need to know your own background before you can help someone else Indigenous.

And healing Country is very important. If you know your Country, it's good to regularly go down, put your foot on the sand. If you can't put your foot on the sand, then get someone to get some water to throw from the river, the Creek or the Billabong. You need to just feel the breeze of your spirits, of the ancestors on your land where you come from.



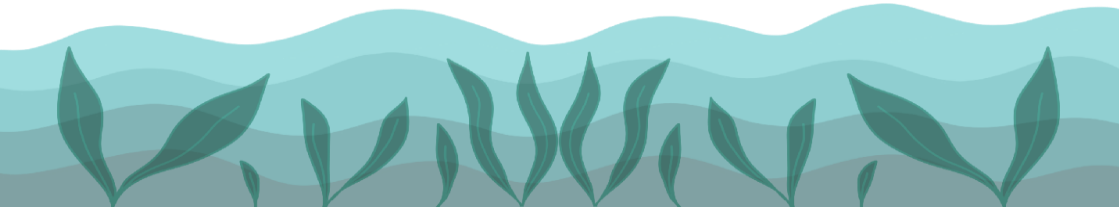
And visiting significant places like going to cemeteries. Of course, where your loved ones are buried. Going to places where your loved ones or your family lived, or where they've travelled through or their stories about locations in your Country where your family's from. And then just sitting down and don't be in a hurry to come back. So if it's just out of Perth, you're going for a day, make a full day of it. Don't go for an hour. And even if you go to a funeral try to divert yourself by going to a cafe or go to the wake, at least you're getting the yarning. You're getting the stories. You're back on your land with your mob.

Yeah, so if you go to a funeral in the Country, don't rush away. If it's too far from Perth, stay overnight, but make sure you visit someplace that's significant to your mob, your family, and then take time out on land with others.

On seasonal changes, health impacts from development

Aunty Lyn Dimer: So, with our climate change, do you think it's had a big impact on the health and wellbeing of our community mob?

Oh, yeah, well, the health and wellbeing is because the climate is changing. The weather's different. So you know when you got the flu, it was just the flu was the standard you got during

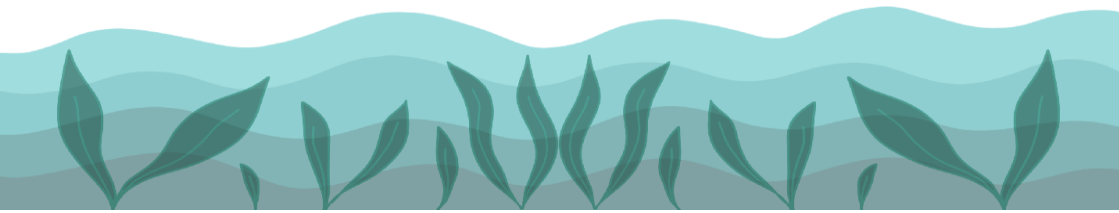


winter, now you can get the flu any time of the year because the seasons have changed, because pollution in the air, Perth is just non-stop building building so there's a lot of there's lots of.

Dust in the air, which is causing people to get asthma, people, other respiratory problems, and I think so with the climate changing, it's some of it's, it's not our fault, it's the weather pattern. It's what we're doing to the land. We're destroying the land and we need to slow down. We don't need to build as much as we need to, but the Whadjuk people of this land. I'm only talking of this land where we're now sitting, they need to reorganise what they're doing and think about the long term of it and it's not only disrupting the stuff on land

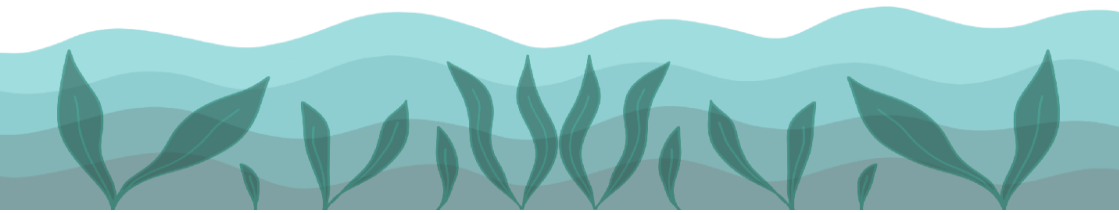
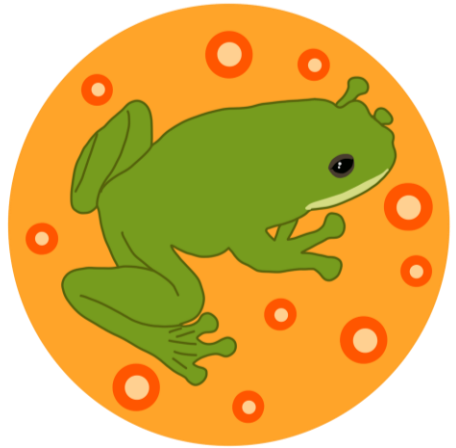
Need to record and honour the knowledges from Elders

You've got to make time to talk to the old people. While they're here, because we need to write their stories down. We need to get someone from that family to talk to Aunt Mary, Aunt Sue, Uncle Bob. We need to, Granny White. We need to get the stories. They're there and they need to talk to their children to pass the stories, because that's the real accurate stories of what happened in the land and their stories have been passed on. They've got stories passing from their grandparents and



great grandparents, hopefully. So orally the old people need to be put on a pedestal.

We need to get all the knowledge we can in a nice way. Asking them what's going on. Because if we don't ask them any questions, that's an opportunity lost and an opportunity missed.



Aunty Doreen Nelson and Grant Nelson *Whadjuk Ballardong*

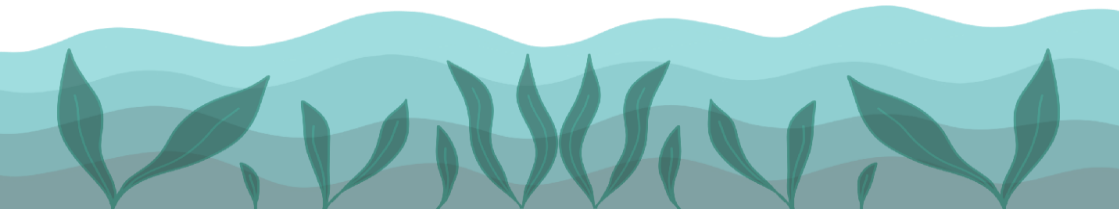
Living a lifestyle according to the seasons



Aunty Doreen Nelson: Noongar people lived with the six seasons, so they knew everything that was going on in that season. And when it really got hot up in the central places like the Wheatbelt areas. They would come down to the beaches here, you know, because they know that there was a lot of fishing, and there was a lot of that salmon and that running you know.

So, they knew everything like that. They were so, had so much knowledge on the Country and the climate and they lived their lifestyle to that, you know, according to those six seasons.

Younger fellas know about the six seasons in Noongar Country. But it's not very important to them. You know. There's no, not significant to them, not like in the past when Noongar people just moved around with the seasons.



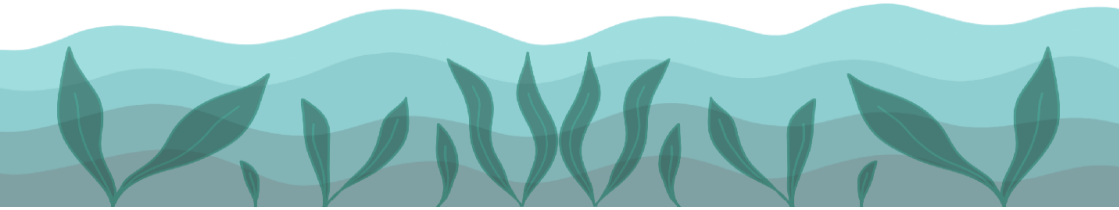
Country is Healing

Well because, our lifestyle has always been about connection to Country, you know, so taking Elders and not only taking Elders, but then, like I said we do, we take all the families, you know get all the families and go [on a trip to Country]. So all the young people learn too, about how it was, the different lifestyle we had up there to what we got down here in the cities. Yeah. So that needs to happen.

Aunty Lyn Dimer: So, you're also saying the lack of access to the land and the Country is having a big impact on our overall health?

Oh yeah, that's very important. Yeah. We tried, we try to get like some of the services, Aboriginal ones anyway, to have a bus that goes up to Country, you have, to take people back the country, because that's a healing thing, you know, like I said, whenever we go to back to our home country, where all our ancestors are buried, we feel that good. We feel really good. Like it's given us strength to keep going.

You know, but that doesn't happen very much Because we're too busy here in the city and people don't want to go back to the country, they want to go back there, but there's no opportunity for them to do that. We're really pushing for that at the cultural centre.



Winnifred Freemantle

Boonwurrung

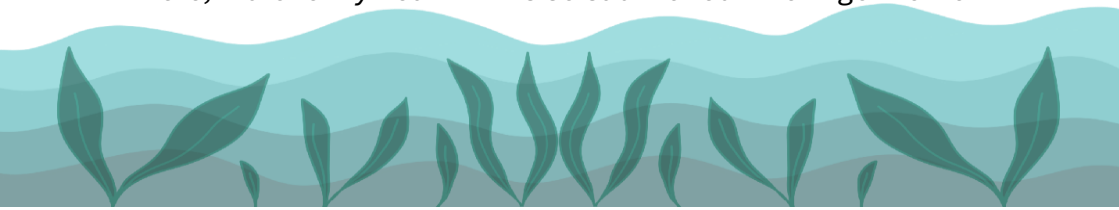
What losing our land feels like

Winnifred Freemantle: I loved the area where they all had white flowers, but since they put the petrol station there, I don't know any more. I was hoping they wouldn't put the petrol station there because I used to drive past there with my husband and see the flowers getting beautiful, so yeah. ... all those flowers, they were amazing. ... I was sad. When I drove there, or my husband took me there, I think it was 2 days after they cleared the land before they put the concrete down. I was sad. It broke my heart.



Aunty Lyn Dimer: So a part of you was in that land?

Oh yeah, it broke my heart that day. I said to my husband to get me out of here, and I was in tears. Now I go to the petrol station and I stay out, I said to my husband no, don't ask me to go there, it broke my heart. ... It's so sad. I cried when I got home.

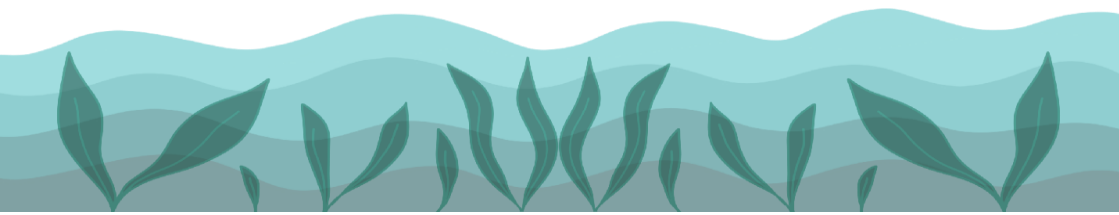


Loss of culture – the ongoing impacts of the stolen generation

Mum never got the chance to talk about our culture you know, because when we moved away, her, my grandmother, never talked about it much. But I think Mum would have had the chance to talk about it, if her Mum would have told her things about our culture and anything like that but they never got the chance to do that.

Aunty Lyn Dimer: So do you think it was because of the stolen generation, not being allowed to talk?

Yeah, I do, I do, because my Mum's mom. ... was the stolen generation. And they [separated family], didn't find each other, for about 5-10 years later, before they found out what was going on, they had a brother, he was the stolen generation, but those guys, they're not with us now, they passed away years ago. But yeah, if they had of got together to talk about the stolen generations, I would have known about it, but they never got the chance. Which partly makes me feel sad really, not knowing what was going on in the stolen generations, back in those times. But, yeah.

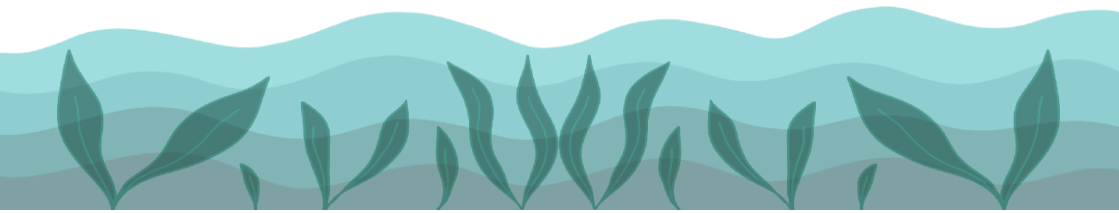


Aunty Lyn Dimer: But also,
because the stories from our
old people are important for
learning and for knowing the
past and looking into the
future, that's been lost.

Yep, yep.

Aunty Lyn Dimer: Which is sad

Yep.



Aunty Rachel Fitzgerald

Gnalla Kaarla Boodja, Whadjuk & Ballardong

Our changing seasons
and changes to bush
foods

*Aunty Rachel Fitzgerald:
Climate change is the
weather. It's all different now.
Because I noticed when the
sun comes out, it just burns
you.*

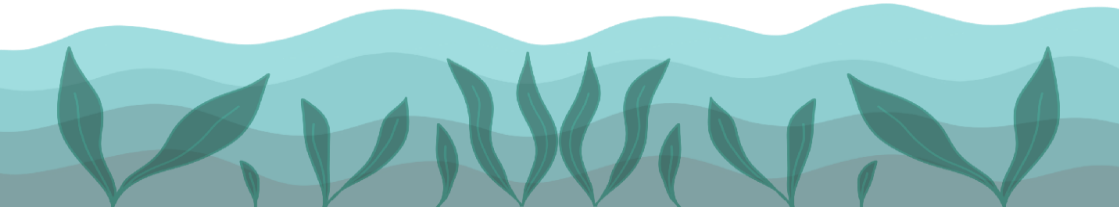


Aunty Lyn Dimer: Yeah.

*And it never used to do that. It was hot, but now it seems to go
right through your skin. You can feel it, in the heat. What was the
other? With the seasons, they sort of changed. It's not like
winter, summer, spring and autumn. It's not like that anymore.
Sometimes you get more rain than anything and cold. Other
times you get a lot of hot weather. So where is the spring?*

Aunty Lyn Dimer: Yeah.

*And that is a time that you enjoy life. Because it's not hot and it's
not cold.*



Aunty Lyn Dimer: Yeah.

But you can't do that anymore. It's changed. You know.

Aunty Lyn Dimer: So, growing up with your dad protecting and shielding you, that's what made you aware of the changes in the different seasons and the climates.

Yes, yes. Because he used to always say, and he went by the flowers in the trees. When they come out, the Christmas tree, that comes out Christmas time.

But we used to go through the bush to travel, so he would name everything, the gums, when we were allowed to pick gums. When you can go and get a porcupine or when you can get a kangaroo, get the bush tucker. This is when it comes out. Don't go before, because you're not going to find anything.

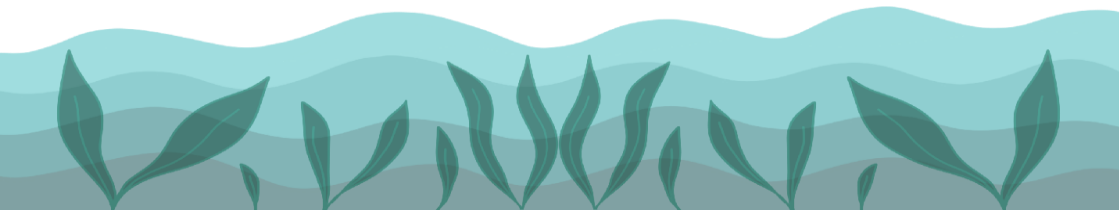
Aunty Lyn Dimer: You're not going to get anything there yeah.

So that's how we actually lived and ate a lot of bush tucker. Because that's the only food there.

Aunty Lyn Dimer: But we were also healthier mob.

Oh yeah, we was healthy and we was happy. I mean, sheep. We just ate every bit of that sheep, no matter what it was.

Aunty Lyn Dimer: Yeah, from the head to the tail.



Yes, that's right, you know. Never wasted, wasn't allowed to waste. No. And if we did have the bones left out, they'd go to the dog.

Aunty Lyn Dimer: Yep.

So, it wasn't wasted anyway.

Aunty Lyn Dimer: Yeah.

Passing on Culture and importance of Language

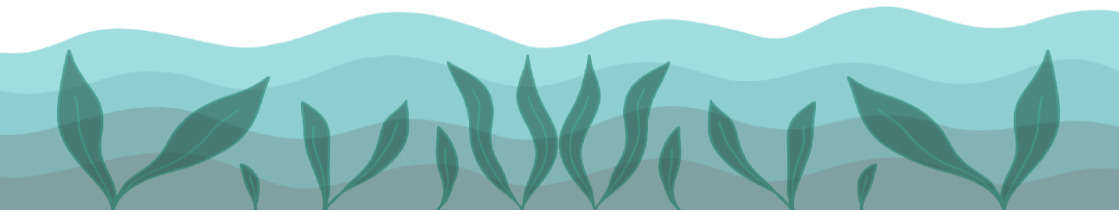
But even of today's culture, well, you're not even living the culture yourself, really. You can say it. But you've got to do it.

Aunty Lyn Dimer: The real culture is missing.

In the real life. We was lucky, I suppose, because we had a father that knew the culture. He followed his father and his grandfather, and they taught him the language. So importantly talking language.

Aunty Lyn Dimer: Yep, yep. So, do you still have a relationship to Country?

Oh, yeah. I know where to go and what to do. Yes, I do. But with my father, which was, left a lot of things for us to go back on to and read we can't get rid of it because he was one of these guys that knew it all and still got it. We still, we've got, we



do another book now so he's got, he'll have four books yeah and he's got about a hundred, this is the dream time stories.

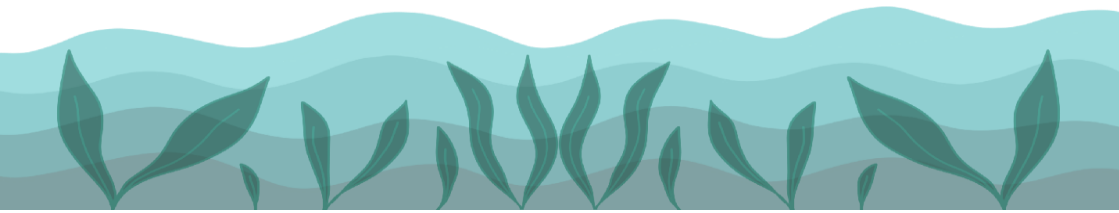
Aunty Lyn Dimer: So, did you hear any of those stories in regards to the sky and rivers?

Yes, yes. He's taught us from kids; we got sick of listening to the yarn. And then people turn you down, oh, we heard that over and over and over again.

Because old boy just went, you know, sit around and fire and telling us yarns. So, we still hold that and we respect it.

The thing that I'd say about language, you got to know how to say it and you got to know what the meaning is and that is my argument because I know.

Aunty Lyn Dimer: Yeah, because if you say it the wrong way



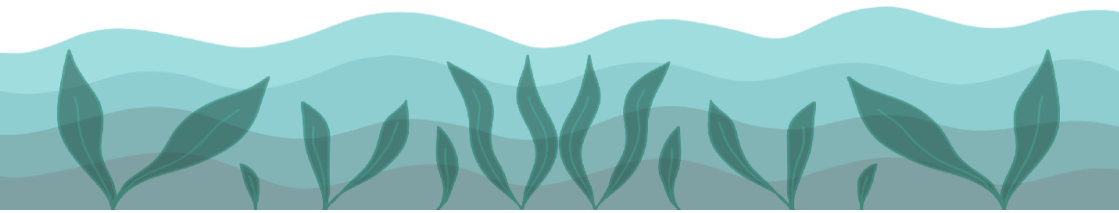
Yeah, if you're going to name something you say it properly and tell people what it means because there are all these words of Noongar language is very close and it could mean something else you know even the naming of suburbs. Make sure you say it properly and know the meaning of it. That's all I can say. I am not interfering with you of naming things but stop and listen and say this is what it means and says it properly.

So that... That is my argument with people of today because I was taught it growing up. And to say it properly. Because there's a lot of words.



Aunty Lyn Dimer: Yeah, but our mob should be taught the language properly. And the meaning.

Yes. Yeah. Yeah.



Uncle Kevin Spratt

Pingelly (Mother)

Gnalla Kaarla Boodja: Derby (Grandmother)

Balladong Beverley/Pinjarra (Dad)

Seasons and Bush Foods

Uncle Kevin Spratt: Well, when you grow up, see, you grow up with them [the Noongar seasons]. You

know when it's going to rain.

Well, it's summertime. Then

you get the spring rains. It

used to rain every month of the year back in the day.

When I was a kid. And now I

know that when it rains, the first rain, mushrooms come up. And the emus lay their eggs.

Yeah. That's the first bit of rain you get. And after that, everything starts growing

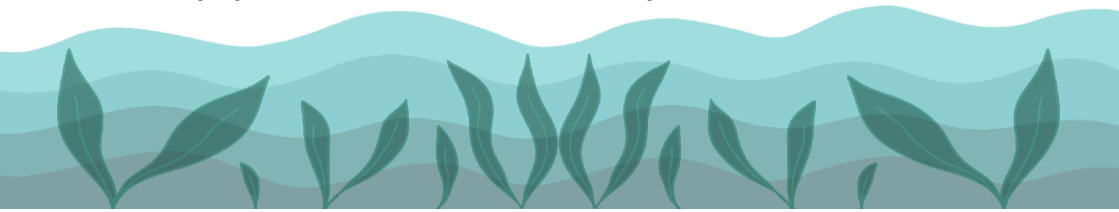
then. You get the spring, all the flowers come up. And then all the bush tucker.

Well around the Pinnuli area, we used to get those creeps just to grow up from the

ground. Down below it looked like a big spud.



Aunty Lyn Dimer: So that was like our yam.



Yeah, that's all right. Look like a big, we should dig him out, oh you got to dig him out. They as big as this room sometimes. You got to pull that root down.

Aunty Lyn Dimer: Yeah, yeah, yeah. Big enough to feed a village.

But you get them in all different sizes and that. One bigger the spud and the other is smaller. And that white flesh. And it's like watermelon.

Aunty Lyn Dimer: Wow, sweet.

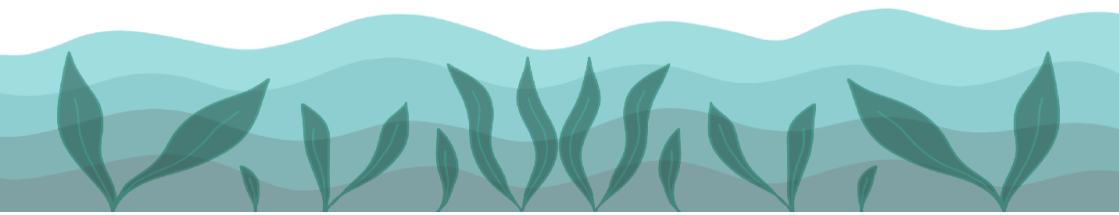
Yeah, sweet. If you get the old one, it's a bit yellow, but you can cook that too.

Aunty Lyn Dimer: Yeah. And does it have the same taste?

Oh, they'll be different cooked, yeah. I just can't remember now, haven't had them for years. Cause, all you've got on the reserve, you can see the season changing in the bush there you see.

The changing seasons and accessing bush foods

Aunty Lyn Dimer: So, when the seasons change, what is the most things that you noticed?



Well, you see the flowers, they're changing. Not so much about the animals though, but oh, you get the... Winter time, or spring time, all the animals are born. Birds nesting and everything, having their chickens. And all the young are around that, all the young things that are born.

Aunty Lyn Dimer: Yeah, yeah. So that helped you understand what season you were in.

Well, not season, animal season, we see those carrying their joeys. they had them joeys already see, summertime seen.

Aunty Lyn Dimer: And what about when hunting was happening?

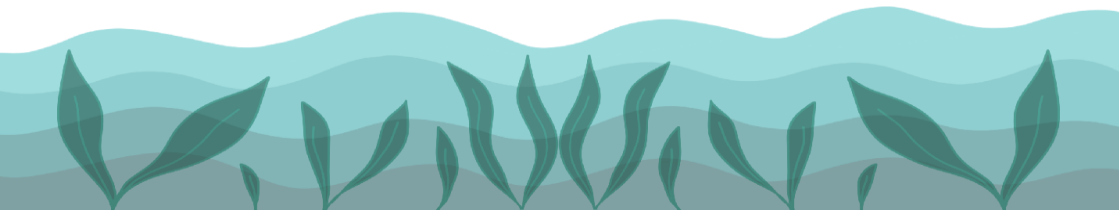
Oh yeah, we used to hunt, but we'd never shoot the doe with a joey. Yeah, you see one of the joeys, you can see it. In the pouch, yeah. So, you don't shoot it, you shoot a younger one like the one year before. Like 12 months old. But if only the young boomers, you know, yeah. They'd shoot them. But you got to eat them on the day, see? Because they're very rich. And we had no fridges.

Aunty Lyn Dimer: Yeah, yeah, no fridges.

So, we'd cool it up and eat it that day, yeah.

Aunty Lyn Dimer: Wow, so you shared it with others?

Oh, the family, yeah.



...

My grandmother said, see. And when we'd go out and she'd tell our grandfather, bring back, bring a brush back for me. You see them little brushes. Cause they don't eat grass. They eat all the herbs in the bushes... It's more on the tamer. Yeah. You'll see them, but they protected they are now, yeah.

That little brush, see, eat the herbs, and that's medicine when you're eating. Yeah, cause my grandmother gets sick, she'd tell grandfather, get one for her. So, we'd go through the bush, she said, don't forget, on the way home, we're gonna get a brush for grandmother.

Aunty Lyn Dimer: Like the little brush that your grandmother asked to bring back. They only eat special Herbs.

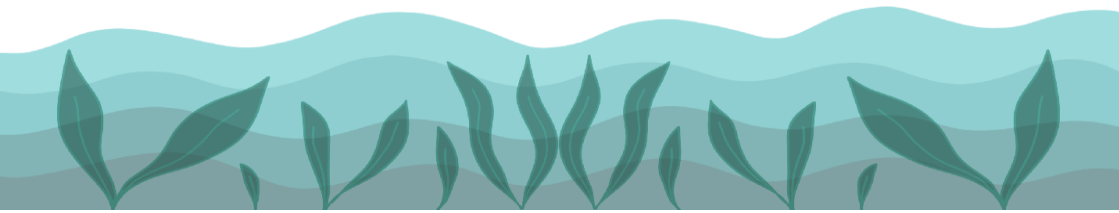
Herbs in the bush, no grass. That's just to make it better because of herbs in the bodies.

Aunty Lyn Dimer: Yeah, and then it went through the body and through the system.

It'd come good after she'd have a feed of that. Yeah, just cook it up in the camp oven and she's right next day. Yeah.

Aunty Lyn Dimer: Yeah. Because it's all so healthier for us.

That's right.



Aunty Lyn Dimer: To eat our Yonga. And it costs so much to get out of the shops today. A lot of us don't even buy it anymore.

But we can't go and hunt them now.

Aunty Lyn Dimer: No. And why can't we hunt them?

We're not allowed there. There are a lot of farmers right next door. Yeah, because you only got to hunt in certain places.

Right. You've got to find out where that is. Where we used to hunt before, it was all capped in the area for the dams.

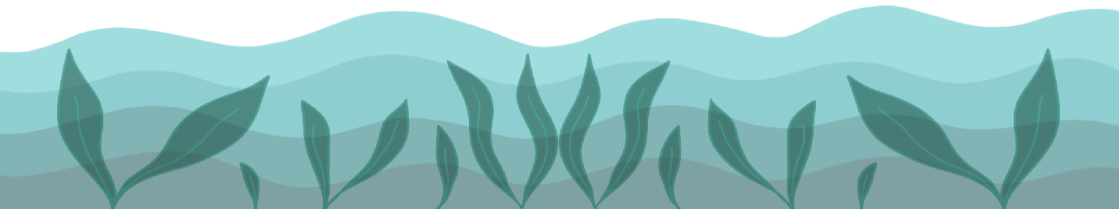
Because we got pulled up one day by one of the farmers, but them farmers, they're honorary Rangers too. If the bush joins the farm.

Aunty Lyn Dimer: So do you think there's still dams and things around that you can go to and swim in and get food from?

No, they're all fenced off now. Maybe up north, you know, like Yamaji country. Still clear up there.

Aunty Lyn Dimer: But you can't go anywhere here.

Not nothing down here.



Aunty Raylene Indich & Sharina Indich

*Wadjuk, Yeud, Wadyl, Kepp, Gnalla Karla
Boodjar*

Changes to our Sea Country

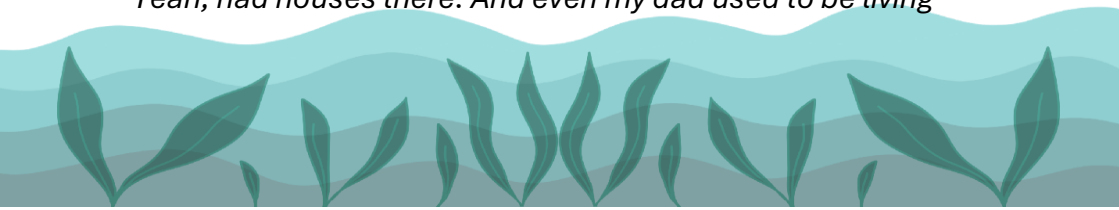
*Aunty Raylene Indich: As for
Kwinana Beach, we've been
going there for years and years,
since we were kids. Everything's
changing, and now they're going
to put that port there, they're
going to close so much of it off.*

*And they're saying in the waters,
kids don't like to go swimming
because of the jellyfish and
stingrays coming in close. Little kids don't want to go into the
water. And all the Noongar's around town here, had a few
meetings to try and stop the thing happening, the Port and
everything being built over there. Cause of closing the beach.
For instance, Elders who lived there, had homes there, we used
to go down there all the time, summertime weekends.*



Aunty Lyn Dimer: So they used to live on the beachfront?

Yeah, had houses there. And even my dad used to be living



down there ... years ago.

Aunty Lyn Dimer: So, what made them move from the area?

Well, the refinery thing, they knocked all the houses down.

Aunty Lyn Dimer: Right, so the mining company, with the refineries they needed the land, so they asked the local people to move on.

Yeah. They actually wanted to close that beach down, but, Medina mob and the Noongar's they argued and they had meetings, they were going to close it all off together.

So yeah, It's the fishing not the same, the crabbing, like you say the waters, the waters and.

Aunty Lyn Dimer: So, with the waters do you think they are getting hotter, colder?

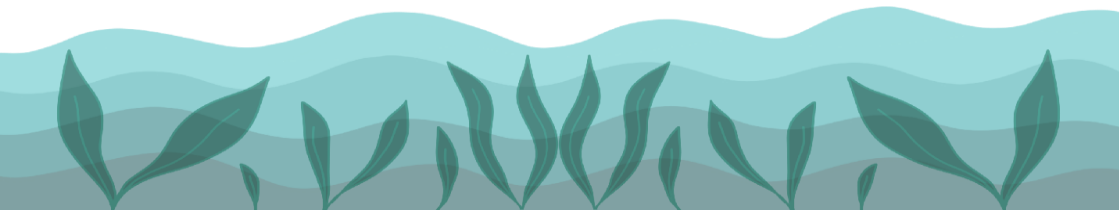
Warmer, hey warmer. I reckon that's got a lot to do with stingrays coming in close along the shore, in the shallow yeah.

Aunty Lyn Dimer: So, it's changing the sea life that's coming in.

Yeah, I reckon.

Aunty Lyn Dimer: And scaring the kids!

Sharina: Yeah, and sharks coming in too.



Lot of sharks being around the place.

Aunty Lyn Dimer: Yeah especially down the river.

Yeah, sharks have been in Rockingham.

Lack of access to Country and Bushfoods

Aunty Lyn Dimer: Do you think our mob go out on Country much?

Sharina: Hardly

Aunty Raylene Indich: Nah, not like they used to

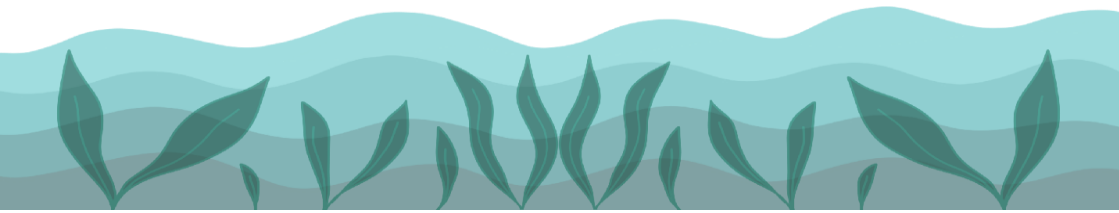
Aunty Lyn Dimer: And why do you think they don't go back out on country?

Well ... they don't do it no more because it's all been built up, all houses everywhere.

Aunty Lyn Dimer: So, it's further to travel

For feed, they can go miles and they don't get what they want.

Aunty Lyn Dimer: So you can't get bush foods close by?



Sharina: Even crabbing and fishing too.

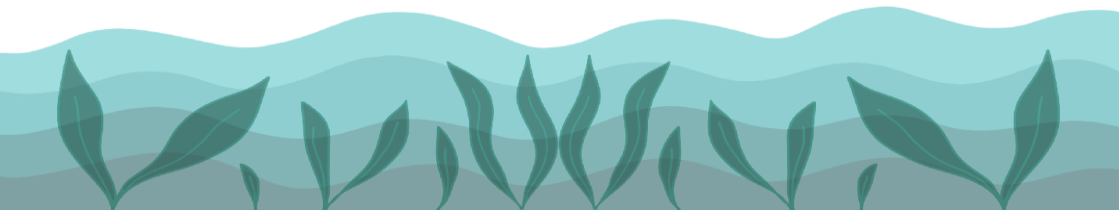
Aunty Raylene Indich: Yes, even that.

Sharnia: Not much, hardly any big catches, not nothing now.

Aunty Raylene Indich: Yep we used to go crabbing and fishing, hardly get anything now.

Sharina: They got to go all the way out to the ocean now to get the big ones.

Aunty Raylene Indich: Especially when it was the season, they used to be packed, but we hardly get any now.



Paul Garlett

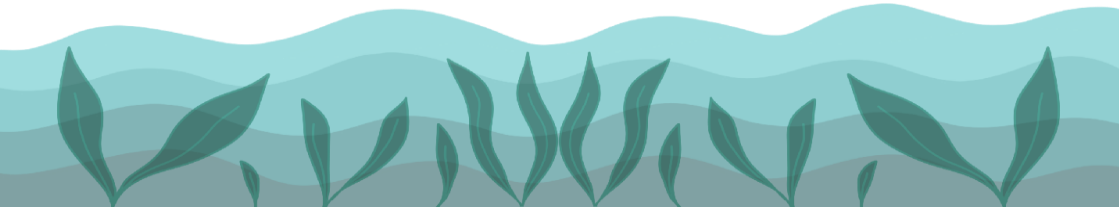
My cultural connections extend across Noongar Country, myself being born in Ballardong with connections to Whadjuk, Yeud, Ngala Karla Boodja

Listening to Country

Paul Garlett: You know we just need to start being aware that this [climate change] is happening. You know it's that awareness needs to be out there. For

Aboriginal people we don't follow the four seasons we follow six seasons, so we know when we should be burning off, when seeds are starting to flower, when we can go out to bush for bush medicines, when we can go out and pick the seeds to come back and grind to make wheat or make, make rubs you know like medicine rubs and all that like with the oils and the orchids and all that you know, so yeah.

We need to start planning, mapping out six seasons, what resources happen in which season, so what seeds are



flowering in that season what food source is happening in that season, when is it going to be drought, when is it going to be rain, when is it going to be dry and you know we also have our fire season so we need to prepared when we doing proper burn offs, so that our resources are growing and revitalising the Country so yeah.

Heatwaves and Health

Aunty Lyn Dimer: What are the changes you noticed to the climate here in Kwinana?

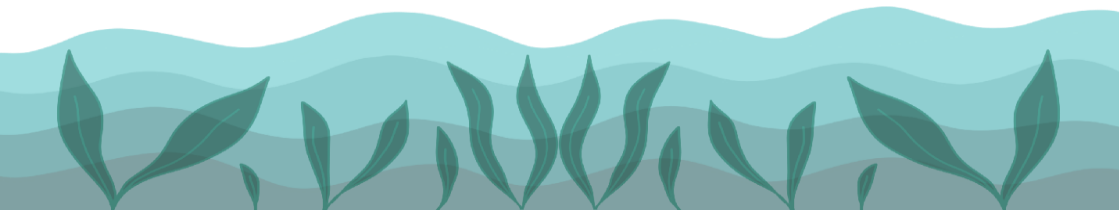
Heatwaves, we're having a lot more heat waves and I feel like it's because there are more buildings are going up and more houses are going up. A lot of land is being um cleared for those spaces; they're getting rid of a lot of our trees which is then making it hotter. So I think a couple of weeks ago I saw a chart where those heat waves are, you know, we've got some down here in Kwinana, we've got some up in Kalamunda, Midland, Midland is really hot and no trees there see um but yeah. Trees are life. We need trees otherwise there will be no wind.

Aunty Lyn Dimer: Yep, yeah that's true and when they clear the land they take away all that green canopy.

Yep

Aunty Lyn Dimer: And don't replace it

No, they don't



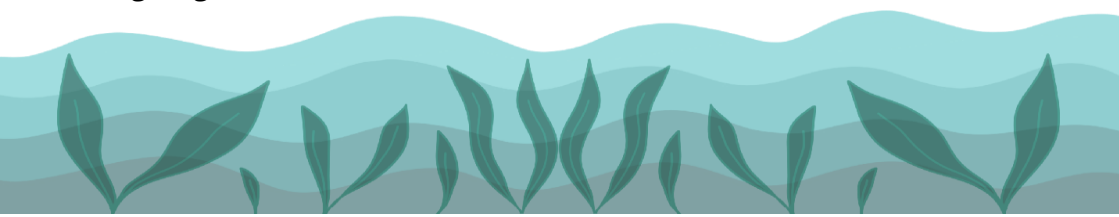
Aunty Lyn Dimer: Adding to the heat that we feel

Yep, whether we're walking, sitting in a car, sitting in our homes

Ways of keeping our cultural knowledges

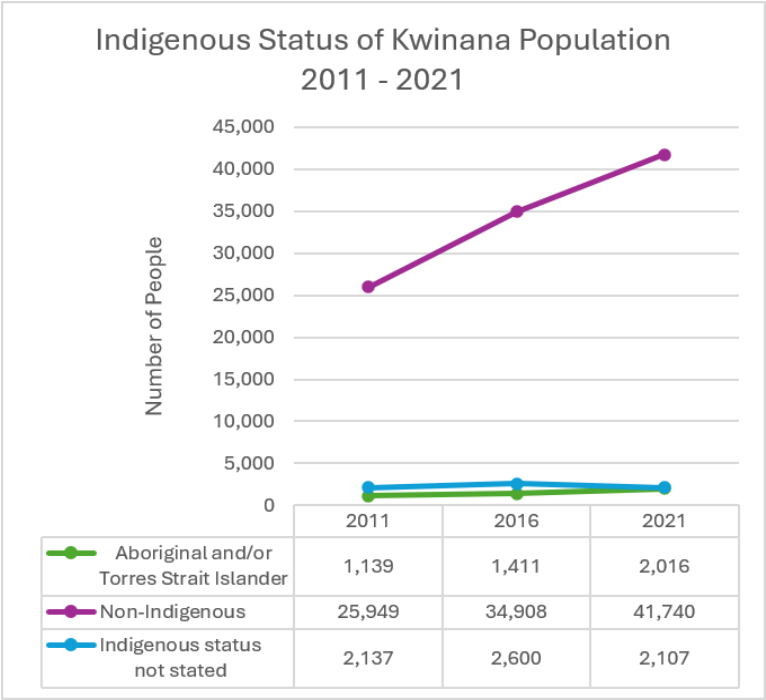
I don't know about climate change having an impact on it at the moment but I think that there needs to be knowledge passed on, as for myself I haven't been on country to know what these plants are um what the seeds looks like what the flower looks like what the tree looks like, I think that stuff needs to be passed on because we know for a fact that Elders and family know where these places are and you know if they don't pass it on and knock on wood something happens to them and that is another library burnt down. That we cannot get a hold of so um yeah, I think a lot of people need to start telling their stories, telling their ways.

I think every month we should be having seasonal yarns where we have Elders, Youth, we have families meeting for a yarning space, so that we are then sharing knowledge, we are doing cultural practices. We are, well, going back our old ways, you know, and I think we need those yarning places cause we need to share, it's all about sharing and giving.

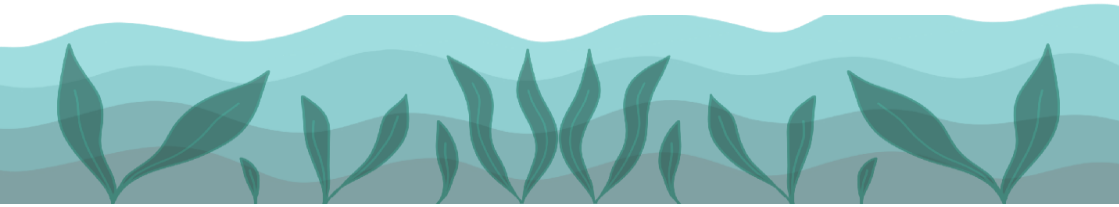


Other sources of climate data

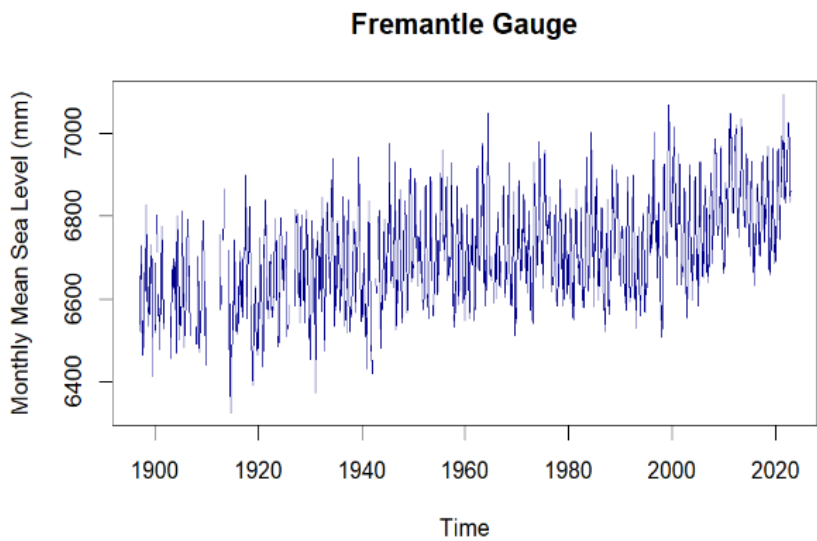
Population of Kwinana – Since 2011 there has been a steady growth in the region’s population, mainly of non-Indigenous residents rising from about 26,000 in 2011 to around 42,000 in 2021. The Aboriginal and/or Torres Strait Islander population also increased over time, from about 1,100 to just over 2,000. In contrast, the number of people whose Indigenous status was not stated rose slightly to 2016 but then fell back by 2021.



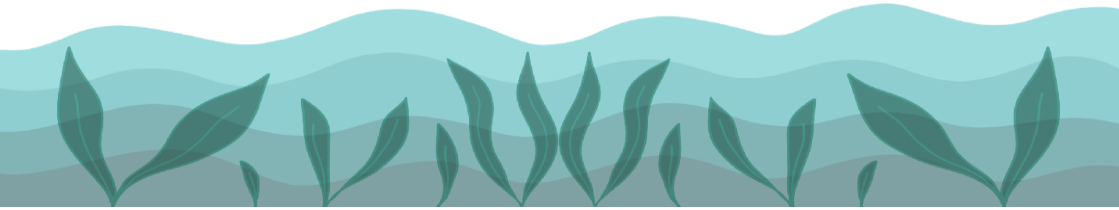
Source: ABS 2021 Census Community Profile of Kwinana, LGA54830



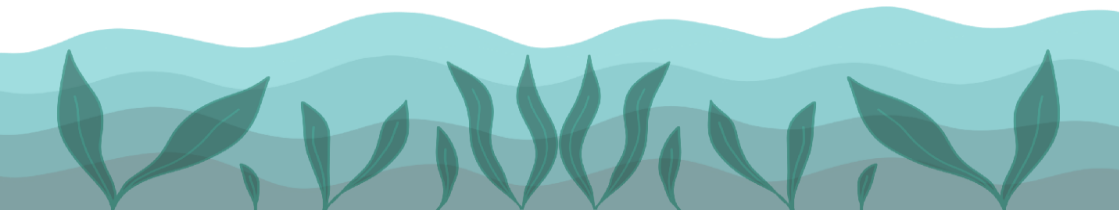
Sea Level Rise - This data is from the Fremantle tide gauge, the long-running reference for the Perth area, and shows the trend for the monthly average sea level, which is shown to be rising steadily over the last 120 years.



Source: PSMSL - Australia’s National Tidal Centre; Healing Country Quantitative Data Report

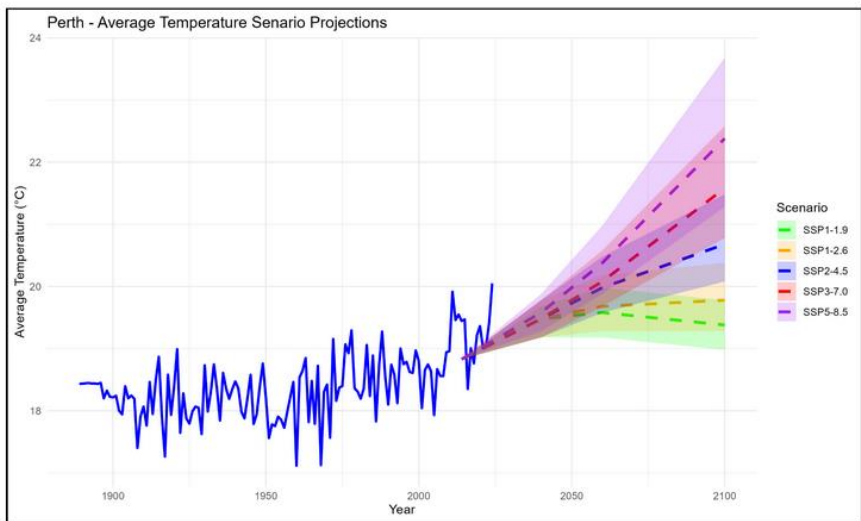


Average temperature trends - The different future scenarios each represent a projected trend of average temperature dependant on our future greenhouse gas emissions, or air pollution, and their associated levels of global warming. These scenarios range from decreasing our emissions significantly (SSP1-1.9), to making no changes equalling very high emissions (SSP5-8.5).

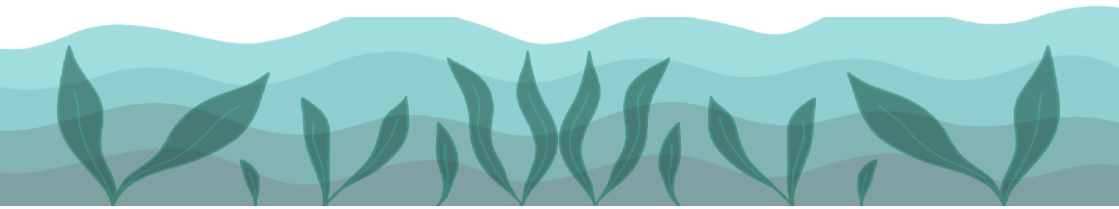


This graph shows that Perth's average temperature has increased slightly over time and is expected to keep rising in the future. From the late 1800s to recent years, temperatures fluctuate but slowly trend upward averaging about 18°C to around 19–20°C. Looking ahead, all scenarios suggest further warming, with temperatures continuing to rise through to 2100. The increase is small under low-emission (or air pollution) scenarios but much larger under high-emission scenarios, where average temperatures could reach well above 22°C. Overall, the trend is a steady warming, with faster increases expected in the future depending on our global greenhouse gas emission (or air pollution) levels.

Average Temperature Projections – Perth, WA

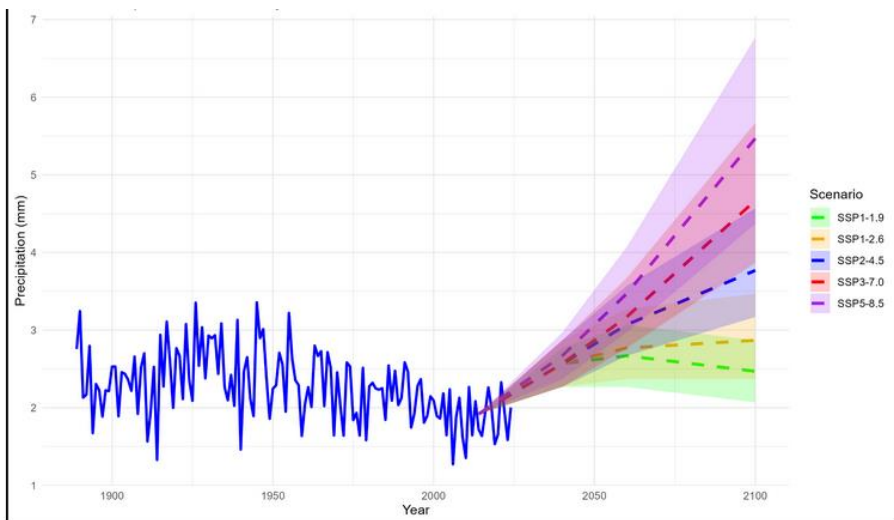


Source: Healing Country Quantitative Data Report



Rainfall trends - The chart shows that rainfall around Perth has generally decreased slightly over time since the late 1800s with variation from year to year. Most future scenarios suggest rainfall could increase, with very large rises by the year 2100 if we don't make changes to our greenhouse gas emissions (or air pollution). Alternatively, for the scenarios where we significantly reduce our global emissions (or air pollution), rainfall stays about the same or even falls slightly. Overall, the past shows a gradual decline, while the future is uncertain but likely to bring bigger changes.

Rainfall Projections – Perth, WA



Source: Healing Country Quantitative Data Report

