



Education Pack

**KNOW
Y.**

ourknowledgeourland.com.au



YABURGURT (GEORGE WINGAN)
SOURCE: MANDURAH COMMUNITY MUSEUM
PHOTOGRAPHER: UNKNOWN

Section One

Section One

Aboriginal and Torres Strait Islander viewers are respectfully advised that this education pack contain images and voices of deceased persons.

Acknowledgement

We acknowledge Mandjoogoordap Bindjareb Noongar traditional owners and community, and pay respect to Elders, past, present and future for they hold the knowledge of an ancient culture, and aspirations for future.

Thank You

This package was produced in consultation with Elders George Walley, Barbara Pickett, Shirley Viti, and the Yaburgurt Reference Group.

Additional thanks to:

Joseph Walley, Senior Elder (deceased) for the Wagyl Dreaming story.

Sarah Booth, Dr Bill Allen, Chrissie Minissale, Dr. Neville Green and Bernadette Perry for their valuable advice.

A special thanks to Anthea Fitzhardinge, Barbara Pickett and Susan Girak for content development.

Content Overview

This education package is designed to engage school-aged students (pre-primary to lower secondary) and the wider community in the Mandurah area. The intention is to raise the profile and recognise the contribution Yaburgurt, a significant Binjareb Elder, has made to the Peel Region and so the content of this package is specific to Yaburgurt's country and the Binjareb/Noongar people. Given that this package is presented online there is a possibility that Yaburgurt's profile will be raised beyond the local area. Therefore, the aim is for students to investigate Yaburgurt and Noongar culture and/or for teachers to develop programs that explore local culture and history in a way that is appropriate to their specific context.

The premise of this package is to challenge the dominant historical perspective of early contact between Aboriginal and non-Aboriginal people in the south west of Western Australia, which is framed within a British colonial lens. To achieve

this, students are asked to reconsider history from a 21st century context, to uncover cultural bias and stereotyping that has shaped Western Australian history. In this package students and teachers have access to:

- Oral histories from a Noongar perspective including audio and transcripts;
- Contemporary Noongar artwork that represents Noongar history and culture visually;
- 19th and 20th century historical documents (primary source data); and
- 19th and 20th century historical documents (secondary source data).

Goals and Aims

The Australian Curriculum recognises the fundamental role education plays in preparing young people for living in the 21st century and draws on the Melbourne Declaration on Educational Goals for Young Australians.

This curriculum is a guide please check Government of Western Australia School Curriculum and Standards Authority.

<http://www.scsa.wa.edu.au/>

MELBOURNE DECLARATION ON EDUCATIONAL GOALS FOR YOUNG AUSTRALIANS

[HTTP://WWW.CURRICULUM.EDU.AU/VERVE/_RESOURCES/NATIONAL_DECLARATION_ON_THE_EDUCATIONAL_GOALS_FOR_YOUNG_AUSTRALIANS.PDF](http://www.curriculum.edu.au/verve/_resources/national_declaration_on_the_educational_goals_for_young_australians.pdf)

Section One

The goal is for students to “become successful learners, confident and creative individuals, and be active and informed citizens” by:

- Thinking deeply and logically, and by obtaining and evaluating evidence in a disciplined way;
- Making sense of their world and recognising how attitudes and beliefs are shaped;
- Developing personal values and attributes such as resilience, empathy and respect for others; and
- Understanding and acknowledging the value of Aboriginal cultures and possess the knowledge, skills and understanding to contribute to, and benefit from, reconciliation between Aboriginal and non-Aboriginal Australians.

Adapted from (Ministerial Council on Education, Employment, Training and Youth Affairs [MCEETYA], 2008)

The aim of this package is to:

- provide a framework to assist teachers to increase competence and capability to design and implement programs that teaches a deeper understanding and appreciation of Aboriginal and Torres Strait Islander histories and cultures;
- provide teachers with a resource utilising culturally appropriate materials that do not reinforce stereotypical views of the Binjareb/Noongar people and culture;
- provide teachers with a framework from which to gauge if materials, resources and their program is culturally sensitive, avoids bias and stereotyping; and

- encourage students to be critical thinkers and to be aware of cultural bias and stereotypes through document analysis and other activities.

Curriculum Links

An understanding of Country/Place, People and Culture through Aboriginal and Torres Strait Islander histories and cultures is the overarching curriculum priority to support students to develop the General Capability – Intercultural Understanding Learning Continuum:

- Recognising Culture and;
- Developing Respect and Interacting and Empathising with Others.

Aboriginal and Torres Strait Islander histories and cultures <http://www.australiancurriculum.edu.au/crosscurriculumpriorities/Aboriginal-and-Torres-Strait-Islander-histories-and-cultures>

GENERAL CAPABILITY – INTERCULTURAL UNDERSTANDING LEARNING CONTINUUM

[HTTP://WWW.AUSTRALIANCURRICULUM.EDU.AU/GENERALCAPABILITIES/PDF/INTERCULTURAL-UNDERSTANDING](http://www.australiancurriculum.edu.au/generalcapabilities/pdf/intercultural-understanding)

Please note: The assumption is that teachers have explicit knowledge of their students' learning profiles and an understanding of their particular classroom's dynamics and interests. The activities in this package are expected to be part of an integrated curriculum and are deliberately open ended to encourage teachers to adapt or modify any of the activities presented to suit their classroom context.

The table shown on page 7 could be used as a starting point for whole school programs that integrate Aboriginal and Torres Strait Islander histories and cultures into their teaching programs.

The table is partially populated with links and examples based on activities and themes presented in this package. They are only suggestions and teachers should feel free to adapt or modify any activity to suit their purpose and their students' year level.

Teachers and/or schools may make other links depending on access to local Aboriginal history and culture through contacts with the local community.

Cultural Protocols and Considerations

The Department of Education (WA) and Catholic Education should be the first point of contact for consultation with the Noongar community. They will advise on how to engage in effective consultation with Noongar Elders and how to observe cultural protocols relating to teaching Noongar art in classrooms.

If in doubt seek clarification.

The South West Aboriginal Land and Sea Council is another point of contact for advice.

- The stories made available for this package are suitable for classroom study; however, certain aspects of Noongar culture are sacred and not suitable for classroom study. If unsure please seek advice.
- Be aware of making generalisations about Aboriginal art and present students with examples of Noongar art before researching artworks from other regions. Each language group has a distinct artistic style and tradition specific to their area, including symbols, composition and viewpoints. Examples of Noongar art can be found on the Art Gallery of Western Australia website .
- The Dreaming is significant to Noongar culture and is represented through art. Many symbols used denote sacred/ spiritual events, which may not be reproduced for classroom use or be appropriated by non-Aboriginal people.
- Copying Noongar art is culturally inappropriate; however, researching Noongar art through responding is an appropriate way to introduce students to traditional and contemporary Noongar art.
- Noongar art may be the inspiration for students to design symbols and produce artworks that tell personal stories related to themes including Country and Identity.

SOUTH WEST ABORIGINAL LAND AND SEA COUNCIL
[HTTP://WWW.NOONGAR.ORG.AU/](http://www.noongar.org.au/)

Section Two






School-Based Curriculum Planning

Teachers Please Note:

The following table is an example of how the activities in this package and local content may be linked to the first strand of the Intercultural Understanding Learning Continuum in the Australian Curriculum.




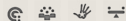


Schools and/or teachers are encouraged to complete the grid with their own content.







Curriculum Links – General Capabilities and Cross-Curriculum Priorities

-  Critical thinking and creative thinking
-  Personal and social capability
-  Ethical understanding
-  Aboriginal and Torres Strait Islander histories and cultures
-  Sustainability

Intercultural Understanding Learning Continuum

Recognising culture and developing respect

Level 1	Level 2	Level 3	Level 4	Level 5	Level 6
Typically by the end of Foundation Year, students:	Typically by the end of Year 2, students:	Typically by the end of Year 4, students:	Typically by the end of Year 6, students:	Typically by the end of Year 8, students:	Typically by the end of Year 10, students:
Investigate culture and cultural identity					
share ideas about self and belonging with peers	identify and describe the various groups to which they belong and the ways people act and communicate within them	identify and describe variability within and across cultural groups	identify and describe the roles that culture and language play in shaping group and national identities	explain ways that cultural groups and identities change over time and in different contexts	analyse how membership of local, regional, national and international groups shapes identities including their own
Example <ul style="list-style-type: none"> Identify the language(s) spoken at home and describe something special about themselves or their families Listen to and learn about the Dreaming Stories unique to the Peel Region Curriculum Links <p>English (ACELA1426) English (ACELA1428) English (ACELT1575) History (ACHHK004)</p> 	Example <ul style="list-style-type: none"> Identify students' family background and their ties to Mandurah through oral histories, photographs and family memorabilia Curriculum Links <p>Year 1 English (ACELY1656) English (ACELY1657) History (ACHHK030) Year 2 English (ACELY1666) English (ACELY1667) History (ACHHK044)</p> 	Example <ul style="list-style-type: none"> Investigate Noongar trading practices and how Noongar people communicated across tribal boundaries Curriculum Links <p>Year 3 English (ACELT1594) History (ACHHK060) History (ACHHK061) Geography (ACHGK015) Year 4 English (ACELA1490) History (ACHHK077) History (ACHHK078)</p> 	Example <ul style="list-style-type: none"> Locate 19th century documents and newspaper articles, to identify events during Yaburgurt's life, where conflict occurred because of Curriculum Links <p>Year 5 English (ACELA1504) English (ACELY1698) English (ACELY1701) History (ACHHK094) History (ACHHK095) History (ACHHK097) History (ACHHS102) History (ACHHS103) History (ACHHS105) Year 6 English (ACELA1517) English (ACELA1525) English (ACELY1708) History (ACHHK114) History (ACHHK115) History (ACHHK116) History (ACHHS120) History (ACHHS121) History (ACHHS122) miscommunication and cultural misunderstandings</p> 	Example <ul style="list-style-type: none"> Investigate the role the visual arts plays in challenging cultural understanding by examining artworks from Noongar artists and identifying the visual strategies they use to engage viewers Curriculum Links <p>Year 7 Visual Arts (ACAVAR123) Visual Arts (ACAVAR124) Year 8 Visual Arts (ACAVAR123) Visual Arts (ACAVAR124)</p> 	Examples <ul style="list-style-type: none"> Determine the process undertaken to achieve land rights in south-west Western Australia Curriculum Links <p>Year 9 Civics and Citizenship (ACHCK079) Civics and Citizenship (ACHCS087) Year 10 Civics and Citizenship (ACHCK093) Civics and Citizenship (ACHCS099)</p> 

Explore and compare cultural knowledge, beliefs and practices					
Identify, explore and compare culturally diverse activities and objects	Describe and compare the way they live with people in other places or times	Describe and compare a range of cultural stories, events and artefacts	Describe and compare the knowledge, beliefs and practices of various cultural groups in relation to a specific time, event or custom	Analyse the dynamic nature of cultural knowledge, beliefs and practices in a range of personal, social and historical contexts	Critically analyse the complex and dynamic nature of knowledge, beliefs and practices in a wide range of contexts over time
<p>Example</p> <ul style="list-style-type: none"> Investigate traditional Noongar food and have an Elder come to class to cook some Compare traditional Noongar food with what is eaten at home and/ or on special occasions <p>Curriculum Links</p> <p>History (ACHHK002) History (ACHHK004) Geography (ACHGK003) Design Technologies (ACTDEK003)</p> <p></p>	<p>Example</p> <ul style="list-style-type: none"> Listen to and learn about the Dreaming Stories unique to the Peel Region <p>Curriculum Links</p> <p>Year 1 English (ACELT1586) Dance (ACADAR004) Visual Arts (ACAVAR109)</p> <p>Year 2 English (ACELT1591) Dance (ACADAR004) Visual Arts (ACAVAR109)</p> <p></p>	<p>Example</p> <ul style="list-style-type: none"> Compare traditional Noongar Dreaming stories with creation stories from other cultures <p>Curriculum Links</p> <p>Year 3 English (ACELT1599) English (ACELY1679) Drama (ACADRM031) Drama (ACADRM033) Visual Arts (ACAVAM110) Visual Arts (ACAVAR113)</p> <p>Year 4 English (ACELT1602) Drama (ACADRM031) Drama (ACADRM033) Visual Arts (ACAVAM110) Visual Arts (ACAVAR113)</p> <p></p>	<p>Example</p> <ul style="list-style-type: none"> Explore the cultural identity of people living in the Peel Region during Yaburgurt's lifetime and compare the beliefs and practices of Binjareb Noongars to non-Aboriginals living in the area <p>Curriculum Links</p> <p>Year 5 History (ACHHK094) Geography (ACHGK028) Dance (ACADAR012)</p> <p>Year 6 History (ACHHK116) Geography (ACHGK036) Dance (ACADAR012)</p> <p></p>	<p>Example</p> <ul style="list-style-type: none"> Explore the trading practices of Aboriginal people in particular the Noongar people and their trading partners <p>Curriculum Links</p> <p>Year 7 History (ACOKFH003) Geography (ACHGK041)</p> <p>Year 8 Economics and Business (ACHEK028)</p> <p></p>	<p>Example</p> <ul style="list-style-type: none"> Engage with texts in Renee Barton's participatory installation artwork Story Threads (2015) that reveal Noongar women's personal experiences, histories and ancestral knowledge, to gain insight into the way culture shapes perspective <p>Curriculum Links</p> <p>Year 9 Visual Arts (ACAVAR130) Visual Arts (ACAVAR131)</p> <p>Year 10 Visual Arts (ACAVAR130) Visual Arts (ACAVAR131)</p> <p></p>

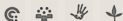




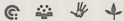
Develop respect for cultural diversity					
Discuss ideas about cultural diversity in local contexts	Discuss ideas about cultural diversity in local contexts describe ways that diversity presents opportunities for new experiences and understandings	Identify and discuss the significance of a range of cultural events, artefacts or stories recognised in the school, community or nation	Discuss opportunities that cultural diversity offers within Australia and the Asia-Pacific region	Understand the importance of maintaining and celebrating cultural traditions for the development of personal, group and national identities	Understand the importance of mutual respect in promoting cultural exchange and collaboration in an interconnected world
Example • Observe what is happening in the environment – Noongar seasons Curriculum Links Science (ACSHE013) Geography (ACHGS001) Geography (ACHGK003) Dance (ACADAM003) Drama (ACADRM028) Visual Arts (ACAVAM106) 	Example • Observe what is happening in the environment – Noongar seasons Curriculum Links Year 1 Science (ACSSU019) Geography (ACHGK006) Geography (ACHGK008) Dance (ACADAM003) Drama (ACADRM028) Visual Arts (ACAVAM106) Year 2 Science (ACSSU030) Geography (ACHGS013) Geography (ACHGS014) Dance (ACADAM003) Drama (ACADRM028) Visual Arts (ACAVAM106) 	Example • Investigate traditional Noongar culture and present a report on what life may have been like for Yaburgurt and his family prior to British colonisation Curriculum Links Year 3 History (ACHHK060) History (ACHHS067) History (ACHHS068) Geography (ACHGK015) Design (ACTDEK012) Year 4 English (ACELY1686) Science (ACSSU072) Science (ACSSU073) History (ACHHK077) History (ACHHS083) History (ACHHS084) Geography (ACHGK023) Design (ACTDEK012) 	Example • Trace the development of the fishing industry in Mandurah and the contributions from the diverse cultural groups have made to the Peel Region over time. Curriculum Links Year 5 Maths (ACMSP118) Maths (ACMSP119) Maths (ACMSP120) Geography (ACHGS036) Economics and Business (ACHEK001) Economics and Business (ACHEK002) Year 6 Maths (ACMSP147) Maths (ACMSP148) History (ACHHK115) History (ACHHK116) Geography (ACHGS043) Economic and Business (ACHEK010) Economic and Business (ACHES012) 	Example • Investigate how Noongar people living in the Peel Region, in the 21st century, have maintained cultural traditions and retained their cultural identity Curriculum Links Year 7 English (ACELT1619) English (ACELY1721) English (ACELY1723) Dance (ACADAR019) Drama (ACADRM043) Drama (ACADRR046) Music (ACAMUR098) Visual Arts (ACAVAR124) Year 8 English (ACELT1626) English (ACELT1806) English (ACELT1807) English (ACELY1734) Dance (ACADAR019) Drama (ACADRM043) Drama (ACADRR046) Music (ACAMUR098) Visual Arts (ACAVAR124) 	Example • Critique Mandurah's annual Stretch Festival; identify past events that have promoted collaboration, mutual respect and cultural exchange within the community; and suggest ideas for future festivals Curriculum Links Year 9 Economic and Business (ACHES047) Design Technologies (ACTDEP052) Media Arts (ACAMAM073) Year 10 Economic and Business (ACHES059) Design Technologies and (ACTDEP052) Media Arts text (ACAMAM073) 

TABLE ADAPTED FROM: ACARA. (2013). INTERCULTURAL UNDERSTANDING LEARNING CONTINUUM, PP. 8-9.

Assessment

Please Note: Teachers are encouraged to adhere to the K-10 Guiding Principles outlined by the School Curriculum and Standards Authority, to design assessment instruments based on their specific set of circumstances.

Principles of Assessment

- Assessment should be an integral part of Teaching and Learning
- Assessment should be educative
- Assessment should be fair

- Assessments should be designed to meet their specific purposes
- Assessment should lead to informative reporting
- Assessment should lead to school-wide evaluation processes

INTERCULTURAL UNDERSTANDING LEARNING CONTINUUM
[HTTP://WWW.AUSTRALIANCURRICULUM.EDU.AU/GENERALCAPABILITIES/PDF/INTERCULTURAL-UNDERSTANDING](http://www.australiancurriculum.edu.au/generalcapabilities/pdf/intercultural-understanding)
 CURRICULUM ASSESSMENT OUTLINE: ASSESSMENT PRINCIPLES AND REFLECTIVE QUESTIONS
[HTTP://K10OUTLINE.SCSA.WA.EDU.AU/MEDIA/DOCUMENTS/OUTLINE_DOWNLOADS/GUIDING_PRINCIPLES_K-10_OUTLINE.PDF](http://k10outline.scsa.wa.edu.au/media/documents/outline_downloads/guiding_principles_k-10_outline.pdf)

Section Three

Support and Advice

Department of Education, Western Australia (WA)

To seek support and advice your first port of call should be the Aboriginal and Islander education officer (AEIO) at your school.

If your school does not have an AEIO then other useful contacts include:

Aboriginal Education Team

South-Metro Regional Office

Telephone: 08 9336 9563

Aboriginal Education, Department of Education (WA)

Catholic Education, Western Australia (WA)

To seek support and advice your first port of call should be the GECKOS co-ordinator at your school.

GECKOS and School Community Consultant, Bunbury

Telephone: 08 9726 7204

Aboriginal Education K-12, Catholic Education (WA)

GECKOS website

Sourcing Culturally Appropriate Teaching Resources

Please refer to the Department of Education (WA) website for help to identify cultural bias in teaching resources

ABORIGINAL EDUCATION, DEPARTMENT OF EDUCATION (WA)

[HTTP://WWW.DET.WA.EDU.AU/ABORIGINALEDUCATION/APAC/DETCMS/NAVIGATION/REGIONAL-WEBSITES/KIMBERLEY/REGIONAL-CONTACTS/](http://www.det.wa.edu.au/aboriginaleducation/apac/detcms/navigation/regional-websites/kimberley/regional-contacts/)

ABORIGINAL EDUCATION K-12, CATHOLIC EDUCATION (WA)

[HTTP://INTERNET.CEO.WA.EDU.AU/RELIGIOUSEDUCATIONCURRICULUM/ABORIGINALEDUCATIONK-12/PAGES/DEFAULT.ASPX](http://internet.ceo.wa.edu.au/religiouseducationcurriculum/aboriginaleducationk-12/pages/default.aspx)

GECKOS

[HTTP://GECKOS.CEO.WA.EDU.AU/PAGES/HOME.ASPX](http://geckos.ceo.wa.edu.au/pages/home.aspx)
DEPARTMENT OF EDUCATION (WA)

[HTTP://WWW.DET.WA.EDU.AU/ABORIGINALEDUCATION/APAC/DETCMS/ABORIGINAL-EDUCATION/APAC/TEACHING-RESOURCES/EIGHT-WAYS-IN-WHICH-BIAS-SHOWS-UP-IN-TEACHING-RESOURCES.EN?CAT-ID=9193413](http://www.det.wa.edu.au/aboriginaleducation/apac/detcms/aboriginal-education/apac/teaching-resources/eight-ways-in-which-bias-shows-up-in-teaching-resources.en?cat-id=9193413)

Framework

This table is an example of a framework to assist teachers to source culturally appropriate material to develop a program within the Peel Region.

Questions	Examples
Have Aboriginal people participated in the development of the resource material?	<ul style="list-style-type: none"> • Are there Aboriginal voices presented in the material, e.g. as authors, as a source of information, or as a quote? • Is the history of British colonisation of Australia presented with both points of view being represented? e.g. the “Pinjarra Conflict”, “Battle of Pinjarra” or “Pinjarra Massacre”; and “settlement” or “invasion” • Does the material address the cultural diversity in Aboriginal societies? For example, the Noongar tribe is comprised of a number family groups e.g. Binjareb Noongars? • Is the diversity of Noongar society and culture acknowledged?
Does your program refer to Australian history as a shared history?	<ul style="list-style-type: none"> • Does your program give a true account of both the Aboriginal and non-Aboriginal history of the Peel Region? Including Aboriginal resistance? • Does your program address issues of social justice? • Does your program provide a balance of views in its account of a particular history or histories? • Does your program give a balanced view of Aboriginal societies in regards to traditional, 19th century/early 20th century and contemporary cultural practices? • Does your program address contemporary issues such as reconciliation and identity?
Does your program use appropriate terminology?	<ul style="list-style-type: none"> • Avoiding inappropriate terminology (unless used to highlight cultural bias in 19th century and early 20th century documents) e.g. Western ethnocentric terms, generalisations, racist terms and biased historical interpretations.
Authenticity of resource material	<ul style="list-style-type: none"> • Is the material up-to-date? Or primary source data reflecting the historical context in which it was written? • Is the material accurate? • Does the material over-generalise? • Are illustrations and photographs positive and accurate portrayals of Noongar people and relevant to the text? • Are photographs accompanied by captions which name the Noongar persons and/or groups and where they come from?
Balanced nature of materials in the website	<ul style="list-style-type: none"> • Are stereotyping and racist connotations present? • Is the diversity of Noongar society acknowledged? • Does the resource emphasise sacred and profound aspects of Noongar culture to the exclusion of other cultural groups? • Does the material use derogatory terms that offend Noongar people? • Is the material biased and/or does it distort the real issues?

Framework

Noongar participation	<ul style="list-style-type: none"> • Does the resource acknowledge Noongar participation in the research, writing and presentation process?
Does your program refer to Australian history as a shared history?	<ul style="list-style-type: none"> • Does your program give a true account of both the Aboriginal and non-Aboriginal history of the Peel Region? Including Aboriginal resistance? • Does your program address issues of social justice? • Does your program provide a balance of views in its account of a particular history or histories? • Does your program give a balanced view of Aboriginal societies in regards to traditional, 19th century/early 20th century and contemporary cultural practices? • Does your program address contemporary issues such as reconciliation and identity?
Accuracy and support	<ul style="list-style-type: none"> • Have the materials been endorsed by local, regional, state or territory Aboriginal Education Consultative Groups (AECG) or endorsed by other Indigenous groups? • Are the materials acceptable to the local community? • Do the materials utilise appropriate terminology?
Exclusion of content of a secret or sacred nature	<ul style="list-style-type: none"> • Does the website show and/or talk about secret or sacred items? • Does the website use the name of a deceased person?



GEORGE WALLEY PERFORMING AT STRETCH ARTS FESTIVAL,
MANDURAH 2015

Topic One:

Yaburgurt (circa 1824-1915)
(George Winjan)



Know his name.

IMAGE OF
YABURGURT
WITH WIFE

Yaburgurt Tondarup (family name) was born in Mandjoogoordap at a campsite called Koolin-Yinnup, located in an area that is now known as Halls Head, Mandurah. Yaburgurt's totem Yabaruk Kooyading, translated as 'sea booming', is a sea totem. Local settlers called him 'George' so Yaburgurt is also known as George Winjan; however, in early records his surname was also recorded as Wingan, Wingen and Wigin. Nevertheless, it is respectful that he be remembered and referred to as Yaburgurt Winjan because this is the name that he was given by his parents.

Overview



READ

The Binjareb Noongars and local historians surmise that Yaburgurt was probably born in 1824, in a culture that thrived and was undisturbed for many thousands of years. However, he grew up in an era of unprecedented change in Western Australia, commencing with the establishment of the Swan River colony in 1829 and with the opening up of Pinjarra in the 1830s.

“The impact of British colonisation was personally devastating to Yaburgurt as he recalled what happened during the Pinjarra Massacre in 1834.

They rush camp: they shoot-em, shoot-em gins, shot-em piccaninnies and they shoot-em dogstoo. Yaburgurt was a young boy of about 10-years-old when he survived the massacre that claimed the lives of his mother (Kaller), brother and many of his people.”

Pinjarra was the nucleus for Winjan’s people and Yaburgurt’s father was the most important man in the group. Winjan Ballaruk (family name) – also referred to as ‘Old’ Winjan or King Winjan was born in Mandurah. King Winjan was said to have been appointed titular King by the colonial governor, James Stirling, in the hope that Winjan would keep peace among the Murray River Aboriginals. All the territories with place names that ended with an “up” were governed by King Winjan.

According to Jesse Hammond (1856-1940), who had a life long association with Aboriginal communities in Western Australia, King Winjan lived to a very old age:

“In the early days I used to see him four or five times a year and talk to him at Pinjarra, Mandurah and Fremantle. He died at Mandurah in the early ‘eighties. When he took ill he was camped in Perth, near the corner of George and Hay Streets, which was still bushy in those days. A number of natives, principally women, made a sort of stretcher of bush sticks and carried him 50 miles to Mandurah, where he died a fortnight afterwards. He must have been a great age at the time of his death. My grandfather had known him as far back as the ‘thirties, and he told me that Winjan seemed to be in his seventies’ then.”
(Hammond, 1934/1980, p.20)

Hammond had a closer relationship with Yaburgurt Winjan:

“I knew his son, George Winjan, who became chief after him, even better and often talked with him about the blacks.”
(Hammond, 1934/1980, p.20)

“Only five years after Yaburgurt’s birth the Swan River settlement was established.”

British Colonisation – 1829

Only five years after Yaburgurt’s birth the Swan River settlement was established. In the first year of settlement Thomas Peel arrived expecting to receive a land grant of 250,000 acres (1,000km²), which was dependent on a number of conditions including arriving with 400 settlers before the 1st November, 1829. Having arrived in December with 200 settlers; the land grant between the Swan River and the Canning River was no longer reserved. Instead he was granted land from Cockburn Sound south to Peel Inlet.

Initially, he tried to establish a small settlement named Clarence, at what is known today as Woodman’s Point south of Fremantle. The land, being harsh, and comprising of limestone and sand dunes was not conducive to farming. Although most of the colonists were young and healthy individuals, they were not adept at working in the environment due to a lack of local knowledge. In addition many succumbed to widespread illness during the first winter, with 30 settlers dying, resulting in the settlement being abandoned. This was a major issue for Peel as it highlighted his limited leadership skills and inability to attain knowledge and resources for the benefit of the settlement. For example, not far was a lake with fresh water and the ocean was close by for fishing and crabbing but, these areas were not utilised by the fledgling colony. *“His failure to look after his people was viewed...as a serious dereliction of duty...and one uncaring for the plight of those under his charge” (Richards, 1993, p. 4).*

Mandurah being abundant with fresh fish, game and water seemed an ideal location for Peel to establish another colony. At the time, it was a day’s journey, from the original settlement, by sea and two or more days by horse and cart, travelling across very harsh and inaccessible country. Therefore, Mandurah remained isolated until 1843 when a road was built and a ferry punt was constructed across the estuary. Peel’s attempt to establish a successful colony was yet again unsuccessful. Even with the availability of food and the road opening up the region, there was still a variety of reasons that hindered the settlement’s success.

Peel lacked support from his peers and was also challenged by the Binjareb Noongars who no longer had complete access to traditional lands and sacred sites. Rising tensions between the Noongar population and settlers culminated with the Pinjarra Massacre on 28 October, 1834.

Time of Change

Yaburgurt grew up in a time of great change, being confronted with a foreign culture colonising this land. The result was the dispossession of land and systemic oppression from colonial administration. This created a sense of dependency on the colonial welfare system, which had an enormous impact that affected cultural practices.

Life and death of Yaburgurt Winjan

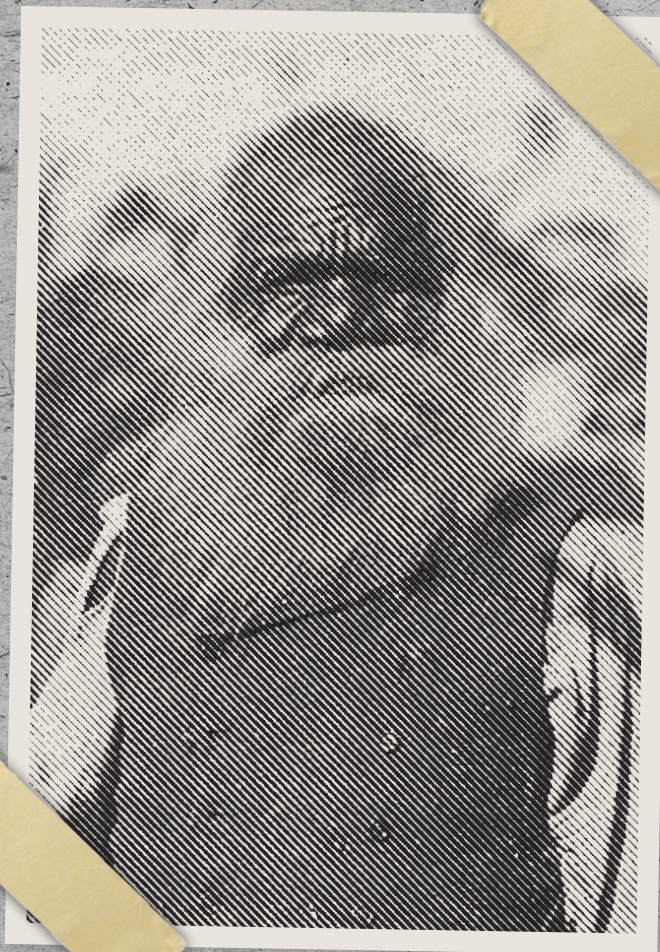
There are limited detailed accounts of Yaburgurt’s full life. We do know he and his wife Nyalyart, also known as Susan, spent time in Mandurah, Pinjarra, Fremantle, Perth and Canning, where family connections and cultural obligations took them. They both lived and survived the epidemic of diseases brought by the colonialists such as influenza, Colds, Typhoid, Syphilis, Measles, Dysentery, Whooping Cough, Chicken Pox, Cholera, Diphtheria, and Smallpox to name a few.

Yaburgurt also spent some time in jail as a result of a fight with another Aboriginal (Monang) in which Winjan flung a weapon at the assailant’s leg to disable him. The weapon caught a major artery and Monang bled to death. Yaburgurt was sent to jail and later released and employed to carry mail. Dealing with the mail was seen as a trusted job demonstrating that the community trusted Yaburgurt.

He was known for having a close and harmonious relationship with one of the Peel region’s oldest settler families, the Sutton family, who would help him with work and food, when he was experiencing hard times and in return, he would help them with advice about the land and the seasons. In March 1915 he became ill and died and requested (pre death) to be buried in a Christian cemetery. He was buried in the Anglican Church Cemetery. Ironically, this is where Thomas Peel is also buried

Significance of Yaburgurt Winjan

Obviously the longevity of his life is remarkable, but there is a thread of cooperation and tolerance through his personal story that we aspire to in present day Mandurah. In effect Yaburgurt was one of the first Aboriginals in the Peel region to embrace reconciliation.





ABORIGINAL TRIBAL BOUNDARIES IN WESTERN AUSTRALIA
MAP TAKEN FROM: SOCIAL STUDIES TEACHERS' GUIDE: YEAR 5, 1981, P.115



NOONGAR TERRITORIES OF THE SOUTH-WEST BASED ON TINSDALE (1940)
TAKEN FROM: NEVILLE GREEN, BROKEN SPEARS, 1984, P. 8

IMAGE OF
YABURGURT



Suggested Activities

Topic One:

Yaburgurt (circa 1824-1915)
(George Winjan)

Please Note: Teachers please choose an appropriate activity for your students' year level and feel free to adapt or modify any activity to suit your purpose.

Upper Primary – Lower Secondary Research





Investigate traditional Noongar culture and present a report on what life may have been like for the Binjareb Noongars before British colonisation.





Teachers

Refer to the Historical Skills Scope and Sequence ¹² to determine the appropriate Historical Skills and Key Concepts for your year level.

Students

Complete the following table so you can plan and complete your research.

Know. 	How. 
<p>What do I know?</p> <p>List</p> <p>What you know about traditional Noongar practices and customs.</p>	<p>How do I find out?</p> <p>Resources</p> <p>Where will you source information to find the answers?</p> <p>Examples</p> <p>Access your local library and museum for historical texts and photographs for local information. Go to the State Library and State Museum websites for access to online resources including historical texts, photographs and oral histories.</p> <p>What else?</p>
Want. 	
<p>What do I want know?</p> <p>Ask yourself</p> <p>What are the gaps in your knowledge?</p> <p>Examples of Resources</p> <p>food, water, shelter, clothing and tools</p> <p>Ask yourself</p> <p>How did the Noongar people manage their resources?</p> <p>How did the changing seasons impact them?</p> <p>Culture & Customs</p> <p>social structure, beliefs, ceremonies, laws, education and trade</p> <p>Ask yourself</p> <p>How do we know about traditional life prior to British colonisation? What are the defining characteristics of Noongar culture?</p> <p>What else?</p>	<p>Learned. </p> <p>What have I learned?</p> <p>Final Presentation</p> <p>How will you present your findings?</p> <p>Discuss this with your teacher before you start collecting information.</p> <p>Do you have to write a report or are there other ways you can show what you have learned? If so, what do you have to consider prior to collecting and presenting the information?</p>

<p>Action. </p> <p>What action will I take?</p> <p>How does your new knowledge:</p> <ol style="list-style-type: none"> 1. Recognise Noongar culture and develop respect? 2. Help to interact and empathise with others? 3. Challenge stereotypes and prejudices? 	<p>Think. </p> <p>How does this information influence me?</p> <p>Example</p> <p>How does the information:</p> <ol style="list-style-type: none"> 1. Inform my knowledge and learning on Aboriginal culture? 2. Add value to learning in the classroom? 3. Help me challenge and interpret my learning?
<p>Question. </p> <p>What new questions do I have?</p> <p>Examples</p> <p>How has Noongar culture changed or remained over time?</p> <p>What was the nature and consequence of contact between the Noongar people and/or explorers and colonists?</p> <p>What else?</p>	<p>Links. </p> <p>¹² <i>Historical Skills Scope and Sequence</i></p> <p>http://www.vcaa.vic.edu.au/documents/auscurric/history_scope_and_sequence_ausvels.pdf</p>

Historical Detective



THINK

Historians and newspaper journalists do not always get it right. Some people believe this is a photograph of King Winjan because historical records, including J. E. Hammond's book *Winjan's People* and several newspaper articles in the *West Australian* 1934 say so. On the other hand, others say that the photograph is of Yaburgurt because the man in this photograph looks very similar to other photographs of Yaburgurt.

Decide if the photograph is of Yaburgurt or his father and make a case to support the argument.

What do I know?

List

What you know about traditional Noongar practices and customs.

Who is this man?

IMAGE TAKEN FROM: J. E. HAMMOND,
WINJAN'S PEOPLE, 1934/1980, P. 10



Topic One

Yaburgurt (circa 1824-1915)
(George Winjan)

Biography

Need	Noongar People	British Colonists	Contemporary Australian
How do people shelter?			
Where does food come from?			
Where would a person sleep?			
From whom do people learn?			
How do people move from one place to another?			
How is a message passed on?			
What type of clothes do people wear?			

TABLE ADAPTED FROM: SOCIAL STUDIES TEACHERS' GUIDE:YEAR 4, 1981, P.137

Investigate and write a critical biography of someone who lived in the Peel region during the 1800s and discuss how they worked to improve relations between the Binjareb Noongars and the colonists.

HINT: approach the local library and museum for information.

Comparing Cultures

People over time and culture have universal needs; however they meet those needs by using whatever they have available from the environment or existing technology.

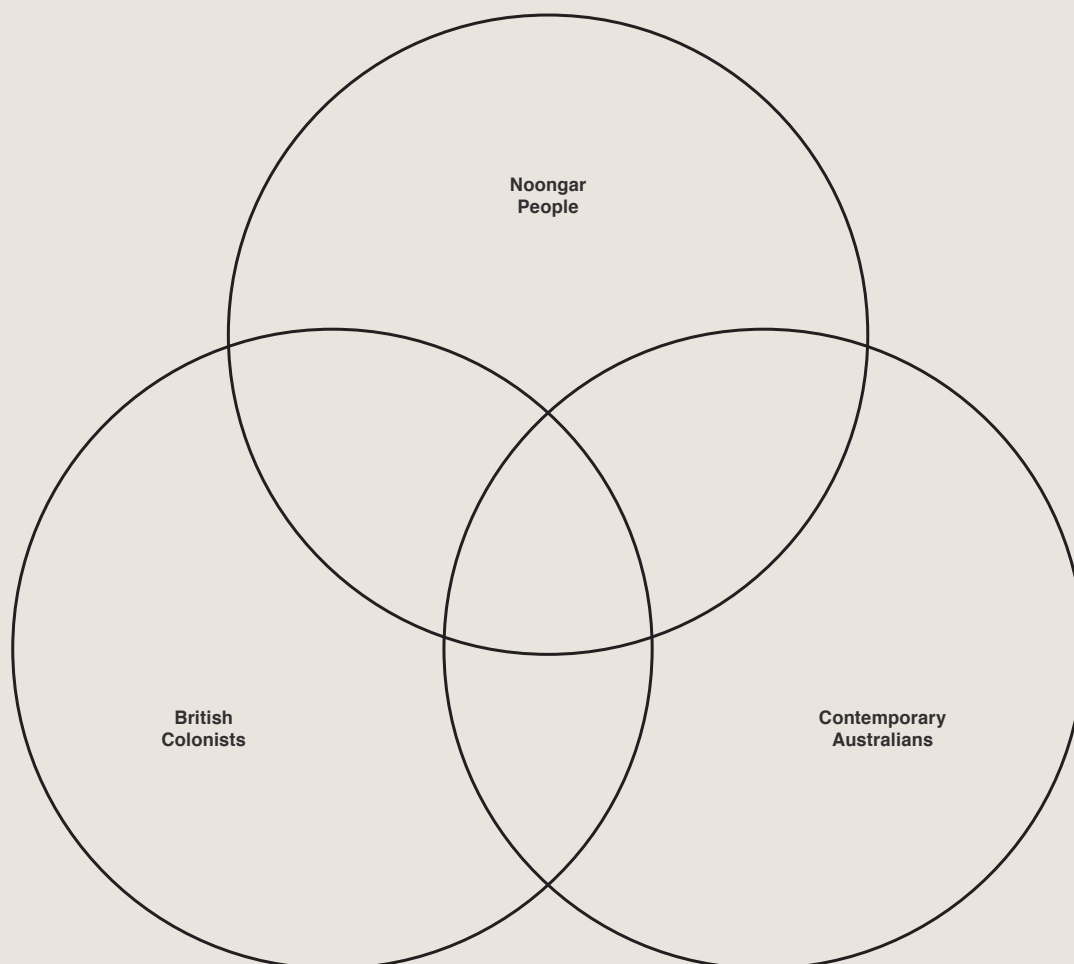
PART 1 – Complete the above table to compare the culture of traditional Noongar people, British colonists and contemporary Australians.

Table adapted from: Social Studies Teachers' Guide: Year 4, 1981, p.137

Biography

Topic One

Yaburgurt (circa 1824-1915)
(George Winjan)



PART 2 – Complete the above Venn diagram to identify the similarities and differences between the three groups

Topic Two:

Noongar Dreaming

Know the Dreaming

Yaburkurt

Education Pack



SHARREE KEARING
2015, MOORT DREAMING
DYED FELTED MERINO WOOL

Noongar Dreaming

MANDJAR DREAMING
STRETCH ARTS FESTIVAL OPENING EVENT 2015



WATCH MANDJAR DREAMING:
[HTTPS://WWW.YOUTUBE.COM/WATCH?V=AM-AVZII5Q0](https://www.youtube.com/watch?v=AM-AVZII5Q0)

Dreaming stories explain creation and are told to pass on traditional knowledge, values, laws and beliefs through the generations.

Prior to presenting the Dreaming stories have students investigate the role they play in Noongar culture by:

- Defining the term Dreaming
- Summarising how Dreaming stories and their connection to country, beliefs, laws and values
- Explaining how and where Dreaming stories are told
- Describing how Dreaming stories are passed through the generations
- Discussing how today's society influenced by Noongar Dreaming



READ

In the Beginning...

As told by Joe Walley. 2006

There was a terrible drought. Food and bush and meat became hard and tough and rank. So three old people from the tribe, Elders, went down to the sea. They began to pray to their creator for water on and through the land so that the creeks and bushes will have some fluid through it, sap begin to get into trees and a bit of life and tenderness in the meat. They called upon their creator, and the creator came out of the water. Was in the form of a snake, which they called Wagyl. Here it was told as being more lime green, smokish grey so it was unnoticeable in the water. It came out of the sea, went in the inlet and went into the estuary which it formed. When it got out there, it went to have young ones. In the estuary, which formed the estuary (having the young ones). They stayed there until they got a bit bigger, and then went to form the Murray, Harvey, and Serpentine river. Formed the lakes around the area. The mother, Wagyl (Marja) she missed the young ones, and thought they'd gone south for some reason. She went down, and came up at Lake Clifton and looked around.

Went down to Lake Preston, and looked around.
Kept going around through that way which created
the flat land up until the estuary at Australind.
She went in through the Estuary and back right
around into the ocean, looking. She never found
them. Those little ones actually went up. They were
fat when they left and they started going uphill
and forming the rivers right through the swamps,
the resting places. They kept going until they
were getting famished, starved and they started
dissolving. When they dissolved right out, right at
the end of the swamps they died and went down.
The underwater springs were created by the young
ones going back to their heaven, the ocean. As
they went back underground they formed our
underground water and springs.

They believed that when the young of the Wagyl
became water, the bush got more moisture, more
sap, and the sap flowed into the animals, and the
animals weren't so rank and became fat and tender.
Seasons started working again, the six seasons.

...the Wagyl became water...

Suggested Activities

Topic Two:

Noongar Dreaming

Re-tell a Dreaming Story

Pre-Primary

- Students re-tell a Dreaming story in their own words.
- Story sequence – draw a Dreaming story in sequence

Lower Primary

- Students re-write a Dreaming story in their own words.
- Story sequence – draw and label of a Dreaming story in sequence

Lower Primary

- After listening/reading a Dreaming story students identify the structure of the story and use that information to plan, write and illustrate their own Dreaming Story.

Upper Primary

- Before creating their own story have students analyse the structure of Noongar Dreaming stories found in this website or from other sources. Then compare Noongar Dreaming stories with a creation story from another culture.
- Include relevant information in the table below

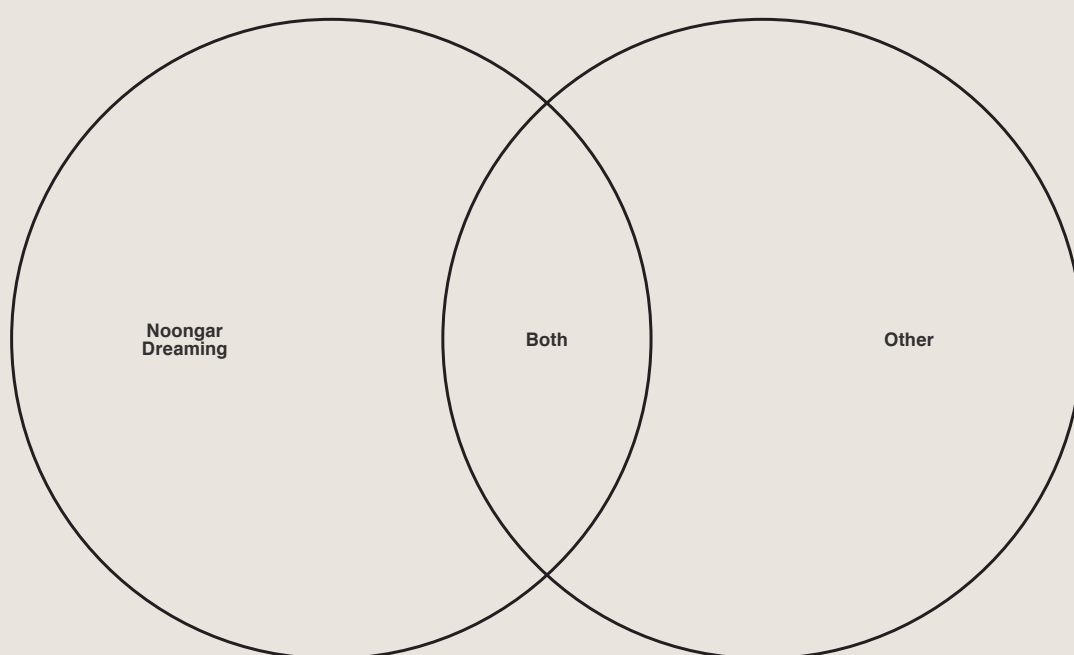
Create a Dreaming Story

Students create their own Dreaming story that reflects the genre and style of Dreaming stories. Include a message in the story, for example, a moral or social rule, how to look after the land, or an explanation of creation. Take into account the environment, animals' behaviour and characteristics, personalities of spiritual beings.

Need	Noongar Dreaming	Other
Brief synopsis		
What?		
When?		
Where?		
Who?		
Why?		
How?		
What else?		

USE THE INFORMATION ABOVE TO COMPARE
THE TWO STORIES

Re-tell a Dreaming Story



Re-tell or Create a Dreaming Story

USE THE INFORMATION ABOVE TO COMPARE
THE TWO STORIES



THINK

Pre-Primary – Lower Secondary

Re-telling or creating a Dreaming Story can be achieved through other modes depending on student and teacher interest.

Teachers please choose an appropriate activity for your students' year level and feel free to adapt or modify any activity to suit your purpose.

Individual Activity/Project

- **2D artwork** – paint or draw a visual narrative that re-tells or creates a Dreaming story.

Please consider protocols when presenting Aboriginal art in a classroom. It is inappropriate to copy and use traditional symbols in student artwork. However, artworks can be studied and be used as the inspiration for developing personal symbols to a story visually.

- **Comic strip**

Create a comic strip

- **Graphic novel**

Produce a graphic novel

Group or Class Activity/Project

- **Play** – write a script to produce a theatrical performance, puppet play or radio play. Please consider the different conventions for each genre and ask students to plan appropriately. For example, set design, costumes/masks/make-up, and sound effects.
- **Animation** – use students' illustrations to produce a stop-motion animation

Topic Three:

Vocabulary Development

Know his Language

Yabur-gurt

Education Pack



Vocabulary Development



READ

In the South-West corner of Western Australia there are 14 recognised Noongar dialects and Noongar is spoken by 30, 000 people. Even so, Noongar is considered to be an endangered language but there is a determined effort to revive the language by recording songs and language and working with Elders to visit schools.

Guest Speaker

Invite a Noongar Elder from the local community to teach students some Noongar language through songs and stories.

Glossary

Introduce Noongar vocabulary to students.

Compile a list of Noongar words and group into themes. Depending on the classroom topic, vocabulary lists will differ.

Refer to a fluent Noongar speaker and/or a Noongar/English dictionary for help.

- Noongar Dictionary: Noongar to English and English to Noongar – compiled by Rose Whitehurst.
- Illustrated Dictionary of the South-West Aboriginal Language – Wilf Douglas

Vocabulary Development

- Students devise crosswords, word sleuths, riddles and/or codes to practice Noongar vocabulary with classmates.

Word Games

- Students play a range of traditional word games to learn and practice Noongar vocabulary, for example, Hangman, Word Bingo and/or Concentration etc.
- Students adapt a board game or television game show format to learn and practice Noongar vocabulary, for example, Scrabble, Pictionary, Family Feud and/or Wheel of Fortune etc.

BRACKNELL, C. (2014), WAL-WALANG-AL NGARDANGINY:
HUNTING SONGS (OF THE AUSTRALIAN SOUTH-WEST),
AUSTRALIAN ABORIGINAL STUDIES, I, PP.3-15.

NOONGAR DICTIONARY: NOONGAR TO ENGLISH AND ENGLISH
TO NOONGAR – COMPILED BY ROSE WHITEHURST
[HTTP://WWW.NOONGARCULTURE.ORG.AU/WP-CONTENT/
UPLOADS/2013/07/NOONGAR-DICTIONARY-SECOND-EDITION.PDF](http://www.noongarculture.org.au/wp-content/uploads/2013/07/noongar-dictionary-second-edition.pdf)

Suggested Activities

Topic Three:

Vocabulary Development

Design A Game



THINK

Upper-Primary – Lower Secondary

- Students design a game to learn and practice Noongar vocabulary or a game based on a Noongar Dreaming. Students should decide on the format and genre of their game early on, as this will determine the design of the final product.

When designing a board game ask students to:

- Investigate game genres to come up with a Theme and to work out the Mechanics of the game.
- Students ask themselves the following questions during the planning stage so to help them determine the level of detail, complexity and competitiveness of their game.
- How many players? What is the minimum and maximum number of players?
- How long should your game take to play?
- Is this a game of luck or a game of skill? What will your players learn from playing your game?
- Do you have basic instructions or are they very complex? These will need to be tested with your friends to make sure they are easy to follow.
- How does your game end? How do you decide who is the winner?
- Play your game on your own first to work out if you need to make any changes.
- Design a prototype and test it out.
- Create a rough draft to test if your basic idea works, work out what pieces you need.
- Test your prototype with your friends.
- Ask your friends if they can understand the instructions and rules, can they break the rules, is the game fair for every player.
- Ask your friends if they can suggest a way to make your game easier and/or more interesting to play.

- Take into account all the feedback your friends have given you and make any changes if necessary.
- Retest the prototype. Play the game with a different group of friends and make more changes if need be. The more times you test your game the more opportunities you have to refine your game.

Create your final product.

- Determine the 'look' you want. You may want an individual one-off artistic piece or you may turn to your computer for a commercial store-bought look.
- Include additional pieces such as dice, token, markers, cards and a set of rules.
- Decide how you will package a game. Are you going to put it in a box?

Hint – No matter what style you choose for your final product, presentation is important.

Generating Ideas and Choosing a Format

The framework above can be used to help students plan and produce their game. Depending on the students' ages and the classroom context the teacher may decide on a particular format or allow students greater freedom in the planning process.

The teacher may decide if students work individually or in groups.

The following list is an example of game formats and is by no means exhaustive.

Feel free to add to this list:

- Board game
- Card game
- Dice game
- Television game show
- Interactive role-play game
- Video game
- App

Topic Four:

The Barragup Fish Mungah

Know his Land

Yabur Gurt

Education Pack



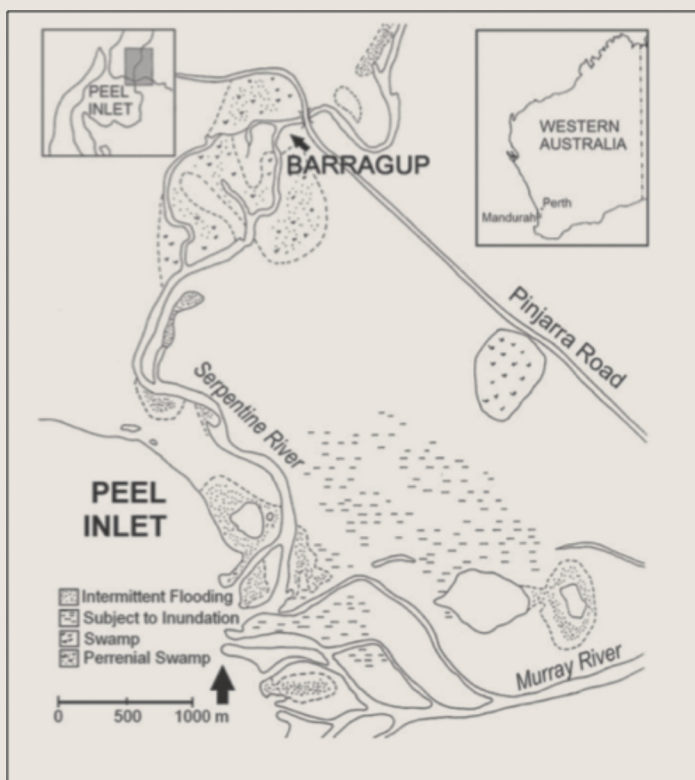
Gloria Kearing
(2010)
The Fishing Run

This painting depicts my family run and when the fish run. The Aboriginal Law says that no-one can catch fish with eggs. If they did the fish wouldn't breed and break the cycle, so people had to wait for the fish to lay their eggs and on their way back we were allowed to catch them.

The Barragup Fish Mungah

"The dark lines are my Grandfathers' and Grandmothers' lines, and then there's a bit of a lighter one, that would have been my Mum and Dad and uncles and aunties, and then the lighter one still, it's my brothers, sisters and me, and how we walked up the pathways to catch the fish, and how we visit different family members. And the white ones represent the ancestors that still follow these pathways. And I've got lots of little white spots, that's the eggs that the fish have already laid, and as you look you can see a couple of fish still coming up the river to lay their eggs – they've got their eggs in them – and there's rocks on each side where they catch them as they come back. They can't move through because of the fish coming through, and that's when they get them."

GLORIA KEARING, INTERVIEWED BY MARY ANNE JEBB,
10TH AUGUST 2010



LOCATION OF THE BARRAGUP FISH MUNGAH

MAP TAKEN FROM: MARTIN GIBBS, AN ABORIGINAL FISH
TRAP ON THE SWAN COASTAL PLAIN: THE BARRAGUP MUNGAH,
2011, P. 6

The Barragup Fish Mungah



READ

Traditionally, fish were caught in a number of ways:

- Individuals would spear fish from the banks and shallows of rivers and estuaries;
- Groups would drive fish into shallows or into brush barricades;
- Tidal weirs made from stakes, brush and/or stone were situated on estuarine and tidal river shores e.g. the Kalgan River; and
- Mungahs (fish traps) made from sticks and branches were placed in (tidal)

The Binjareb Noongars lived in the Murray-Peel region. During the year they generally lived in small family groups and travelled within the region to source food and water. There were several annual

events where people gathered together to take part in various ceremonial, trading and social activities. Those gatherings would take place during a time, and in an area that could support up to several hundred people for an extended period of time for up to a month. One annual event occurred after the first rains in Makuru on the Serpentine River, when sea mullet and Australian salmon were caught in their thousands. This was the Barragup fish mungah. There are many written descriptions of fish traps. Some date back as early as 1791 when Vancouver and others explored King George Sound. In the 1930s Jesse E. Hammond recalled the fish mungah located on the Serpentine River.

Structure of brushwood believed to be a fish trap, Murray River, Western Australia, circa 1900.



PHOTOGRAPHER: NOT KNOWN
IMAGE TAKEN FROM: MARTIN
GIBBS, AN ABORIGINAL FISH TRAP
ON THE SWAN COASTAL PLAIN: THE
BARRAGUP MUNGAH, 2011, P. 8

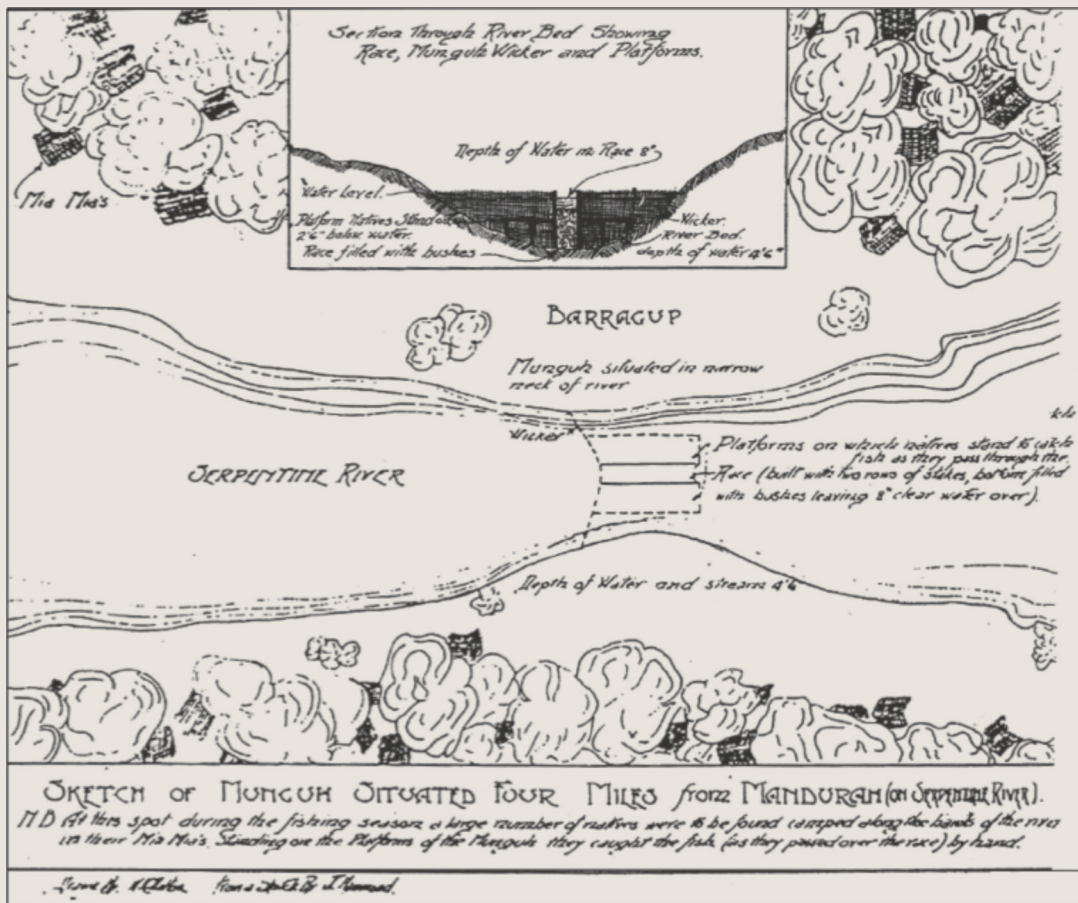
The Natives' Fish Trap

One of my most interesting boyhood experiences was watching the natives catch large numbers of fish in what they called a "mun-g-ah", or trap. They closed the river across from each bank with sticks and bushes, leaving a narrow space in the centre. Here a race was constructed with parallel rows of stakes in the river bed and the bottom of the race was full of bushes until there was only a small depth of about eight inches of clear water above the bushes for the fish to swim through. A platform was made about two feet six inches below the surface, on each side of the race, and on this the natives stood and caught fish by hand as they swam through the race. They threw the fish to the land, where others took them away, roasted them and ate them.

The settlers used to go down to the "mun-g-ah", which was constructed in a narrow neck of the water about eight miles from the settlement, and buy from them a cartload of fish, for which they paid half a pound of tobacco (then only 5s. a pound), a few pounds of flour and some tea and sugar—less than 10s. in all. When asked to, the natives would open up the fish and take out the entrails for the whites, which they used for many purposes.

As soon as the fish were cleaned, the settlers packed them in salt in the carts, with rushes, straw or green bushes, hurried home and smoked them. When smoked, the fish were hung up threaded on long sticks like native spears, and left in a dry place, where they would keep for almost any length of time. The fish caught in the blackfellows' "mun-g-ah" played a big part in feeding the settlers in those early days of the Murray River settlement, especially in the winter when fish could not be caught higher up the river on account of the fresh water from the hills.

It was the salting of the fish by the whites that gave the natives their first experience of salt. Some of the white people had more salt fish that they could use, and gave them back to the blacks. After a while the natives did not object to the salt, and later became quite fond of salt pork.



SKETCH OF THE BARRAGUP FISH MUNGAH LOCATED APPROXIMATELY 6.5KM FROM MANDURAH.

IMAGE TAKEN FROM: MARTIN GIBBS, AN ABORIGINAL FISH TRAP ON THE SWAN COASTAL PLAIN: THE BARRAGUP MUNGAH, 2011, P. 7

Suggested Activities

Topic Four:

The Barragup Fish Mungah

Design a Game



THINK

Please Note: Teachers please choose an appropriate activity for your students' year level and feel free to adapt or modify any activity to suit your purpose.

Upper Primary – Lower Secondary

Comprehension and Design

Drawing from the written descriptions and images of the Barragup Fish Mungah, students work in small groups to build a scale model of the fish mungah.

Comprehension and Writing

Imagine you were an early settler in Mandurah, write a letter to someone in Perth and describe what happens at the Barragup Fish Mungah.

Your letter should be from a settler's perspective and describe your first visit to the fish mungah.

Your letter should be approximately four paragraphs and may include the following information:

- Describe the weather.
- What did you see, smell and hear?
- What time of day did you go to the fish mungah?
- How did you interact with the Noongar people? How did you communicate, in Noongar, English or some other way?
- What did you trade? How did you go about trading for fish?
- What part did you play in preparing fish? Do you have a recipe to share?
- How did the fish taste? Does it remind you of the meals you had in England?

Research

- Describe traditional fishing practices in the south-west of Western Australia.
- Discuss the impact of dietary changes, since British colonisation, have had on Aboriginal health.

Timeline

Research the development of fishing in Western Australian.

Begin with traditional fishing practices and

investigate recreational and commercial fishing to the present day and present information on a timeline.

Lower Secondary

Report

Prepare a report, including maps and images, on the Barragup fish mungah.

The report may focus on one or some of the following:

- The physical dimensions and characteristics of the fish mungah;
- Ceremonial and social activities; and/or
- Food collection and distribution.

Starting Point

The following references provide a good starting point for the report.

Dix, W. C. and Meagher, S. J. (1976). Fish traps in the south-west of Western Australia, Records of the Western Australian Museum, 4(2). 171-187.

Gibbs, M. (2011). An Aboriginal fish trap on the Swan Coastal Plain: the Barragup mungah, Records of the Western Australian Museum, 79(supplement), pp. 4-15.

Green, N. (Ed.). (1974). Nyungar – The people: Aboriginal customs in the southwest of Australia, Perth, Australia: Creative Research and Mt Lawley College.

Green, N. (1984). Broken Spears, Perth, Australia: Focus Education Services

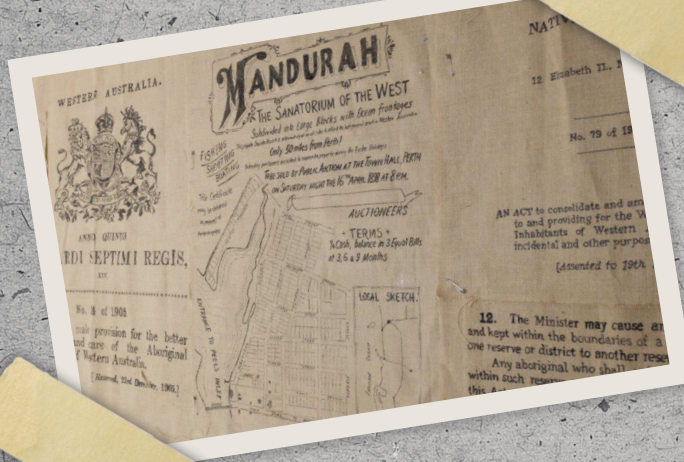
Hammond J. E. (1934/1980). Winjan's people: The story of the south-west Australian Aborigines (Facsimile ed.). Hesperian Press: Victoria Park, Australia.

Hammond, J. E. (1936/1980). Western pioneers: The battle well fought (Facsimile ed.). Hesperian Press: Victoria Park, Australia.

HINT: Check out the reference lists from books and articles for more information.

Topic Five:

Trading



Know his Way

Yaburkurt

Education Pack

PRIOR TO FIRST CONTACT WITH EUROPEANS, THERE WAS A WELL-ESTABLISHED PRACTICE OF TRADE AMONG THE NOONGAR PEOPLE. THE BARRAGUP FISH MUNGAH WAS A PLACE OF TRADE WHERE DIFFERENT GROUPS WOULD MEET TO TRADE VALUABLE RESOURCES. THE NOONGAR PEOPLE WOULD TRADE FOR ESSENTIAL MATERIALS THAT DID NOT EXIST IN THEIR OWN COUNTRY.

ONE EXAMPLE OF TRADING WAS SPEARWOOD. SPEARWOOD, FOUND BETWEEN MANDURAH AND BUNBURY WAS PRIZED FOR ITS QUALITIES. COMPARED WITH WOOD FROM UP NORTH, IT WAS EASY TO WORK WITH AND PRODUCED STRAIGHTER AND LIGHTER SPEARS. THE SPEARWOOD WOULD BE TRADED FOR THE SHARP-EDGED STONES THAT WERE FOUND AS FAR UP NORTH AS THE MURCHISON AND GASCOYNE.

AS A PRACTICE OF 'PAYING THEIR WAY' VISITORS TO NOONGAR COUNTRY WOULD OFFER GIFTS FROM THEIR OWN COUNTRY. THE GIFTS WERE THINGS THAT DID NOT EXIST IN NOONGAR COUNTRY. SOME STONES AND OCHRES COULD BE TRACED AS FAR AWAY AS ULURU.

STORY THREADS
PROJECT BY ARTIST
RENEE BARTON

Trading

[A] sign of the relations between the tribes was that they seemed to get various articles from one another. For instance, I know that the South-West natives got hard stones from some country as far away from the South-West, but I did not know what country or how far away it was. After I had been told this by the natives in the South-West, I went to the Upper Murchison, and there I saw the same class of stones. As very sharp-edged stones were of great values to the natives, like gold to the white people, great efforts were made to get them at any cost, and I can quite understand that stones from as far north as the Murchison and Gascoyne could have been taken to the South-West. Yet these natives did not know from what country or over what distances these stones had come. Of course, they also had other stones that were found locally . . .

While on the Gascoyne, in 1873-74, I found evidence of exchange with the South-West natives. The natives on the Gascoyne had blackboy gum and red tail feathers and white tail feathers of the red-tail cockatoo, which I had never seen or heard of north of Perth. They also had spears which I am sure were made in the South-West of the sort of spearwood that only grows along the South-West coast, in dense thickets between Mandurah and Bunbury. This spearwood makes a much lighter and straighter spears [sic] than would further north, and is much easier to work. Knowing this wood so well, our natives from the South-West, as well as white members of the party, recognised the spears. We also saw several koilies of the South-West on the Gascoyne, and this left us with no doubt that some sort of exchange was carried on. The blackboy gum we saw on the Gascoyne may have been got some 300 miles further north than the northern boundary of the South-West

Suggested Activities

Topic Five:

Trading

Design a Game



THINK

Please Note: Teachers please choose an appropriate activity for your students' year level and feel free to adapt or modify any activity to suit your purpose.

Upper Primary – Lower Secondary

Investigate Noongar trade and exchange.

- Compile the information into a table to establish Noongar trading practices.

Resource	Use	Place of Origin	Trading Partners	Destination

Use the information above to indicate on a map Noongar trading practices.

Further Research

Investigate Noongar trading practices and how Noongar people communicated across tribal boundaries.

When explorers visited Australia in the 17th, 18th and 19th centuries they made contact with local Aboriginal tribes. What was traded during those encounters?

Trading practices between the Noongar people and the British colonists up to the turn of the 20th century.

Topic Sax:

Noongar Seasons:

Know the Seasons

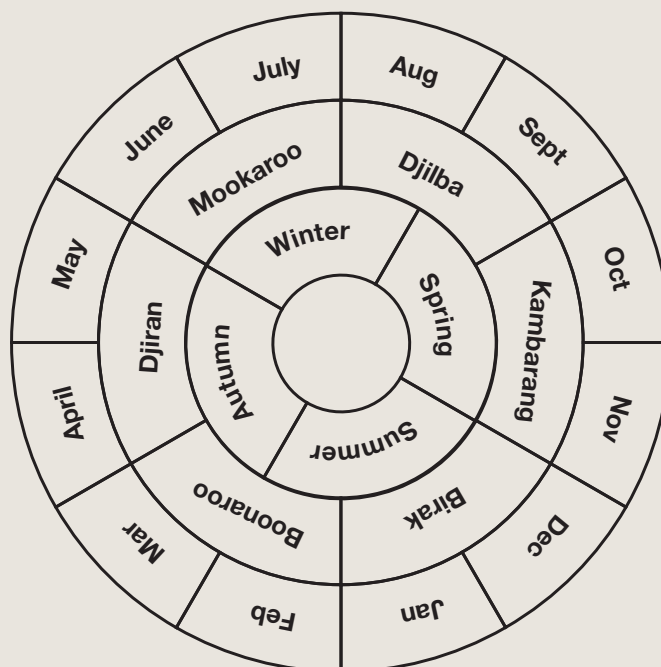
Yaburgurt

Education Pack



YABURGURT 6 NOONGAR SEASONS
ACTIVITY PACK

Noongar Seasons



A COMPARISON OF NOONGAR AND AUSTRALIAN SEASONS

Australian seasons in Noongar country

When the British colonists settled in Western Australia, they maintained many of their ideas, traditions and customs, including their idea of dividing the calendar year into four distinct seasons – summer, autumn, winter, spring. This model was adopted from the northern hemisphere but did not match what was happening in the southern hemisphere. Rather than taking into account the different climate zones across Australia, the seasons were simply reversed and south-west Western Australia has a temperate climate.

Noongar seasons

Traditional life was nomadic and dependent on the seasons and the availability of food and water. In Noongar country there are six seasons - birak, bunuru, djeran, makuru, djilba and kambarang. Each season lasts for approximately two months but unlike the rigid timeframe observed for the four European seasons, Noongar seasonal changes were marked by changes in the weather as well as observing the changes occurring in the environment. This knowledge was built over many thousands of years.

There have been some noticeable changes in the seasons. Once birak was the season for burning off bushland to “to force kangaroos, wallabies, goannas and small marsupials out into the open to make hunting easier” (Blackwood Basin Group, 2009, p. 37). Presently, birak is in the middle of bushfire seasons and to light a fire during December and January is dangerous (B. Pickett, personal communication, June 2, 2015).

Additional Information

Active awareness in the south west: An education package for Noongar culture, resource and land-use studies (traditional and contemporary) – Blackwood Basin Group, pp. 35-44

Broken Spears – Neville Green, pp. 9-14

Noongar Seasons: Fact Sheet – Water Corporation

Suggested Activities

Topic Six:

Noongar Seasons

Noongar Seasons



READ

Please Note: Teachers please choose an appropriate activity for your students' year level and feel free to adapt or modify any activity to suit your purpose.

Pre-Primary – Lower Primary

Observations

Informal – Introduce the Noongar seasons to the students and throughout the year ask them to observe the weather conditions. In particular, ask students to take notice of any changes in the weather, insect or bird activity and trees or flowers.

Link student observations with the Noongar seasons.

Example

Noongar Seasons: Fact Sheet – Water Corporation
<http://www.watercorporation.com.au/~media/files/teachers/lessons-and-teaching-resources/lesson-plans/activity-sheets-and-fact-sheets/noongar-seasons.pdf>

- Weather Conditions – take note of constant conditions throughout a season and the changes that mark the transition to the next season.
- Students take into account what they see and feel rather than rely on instruments (thermometer, rain gauge, weather vanes etc.) and/or weather reports.
- Are students noticing any changes in the morning, during the day or at night? e.g. the mornings are crisp, it's too wet to play outside, it's too hot to sleep etc.
- Ask students to take notice of their own behaviour
- What types of clothes are they wearing? Have you noticed you are putting on more clothes to keep warm or wearing fewer clothes to keep cool?
- Is it harder or easier to wake up in the morning or go to bed at night? Why?
- What types of foods do you feel like eating?
- What sports are you playing?
- Insect Activity – notice the behaviour of the ants.
- How many different species do you notice? How do they interact with each other?
- How much activity do you notice?

- Where are they building their nests?
- What are they carrying to their nests?
- Bird Activity – observe a native species that lives in or near your school
- What do you notice the birds doing?
- Reptile Activity – observe a non-poisonous species that lives in your school
- What do you notice the reptile doing?
- Plant Activity – observe a native tree or bush in your school garden
- What do you notice about buds, flowers and/or nuts?
- What do you notice about the leaves?
- What do you notice about the bark?

Further Research

Exploring the Noongar seasons through the Arts

- Find examples of traditional and/or contemporary dance, music and visual arts based on the Noongar seasons;
- Observe the behaviour of an insect, bird or reptile. Mimic their gestures/behaviours and interactions with one another.

Through dance, drama, media, music and/or visual arts researched information to:

- Respond to and interpret traditional and/or contemporary art forms based on the Noongar seasons;
- Explore animal behaviour and improvise with ways to represent the Noongar seasons;
- Refer back to Noongar music, dance and art forms to prepare a performance or display based on one or all of the Noongar seasons.

PLEASE NOTE: Copying Noongar art is culturally inappropriate. However, researching the general themes found in Noongar art, as a way to guide students to produce their own unique new artworks, shows respect for cultural protocols.

Noongar Seasons

Formal

During each of the Noongar seasons have students spend a week observing the weather conditions, changes in plant and animal activity (refer to observation example above) and take notice any changes that occur to complete the following table.

Information collected may include, field notes, observational drawings, photographs and digital recordings.

Noongar Season	Calendar Months	Weather Conditions	Changes in Plant Activity	Changes in Animal Activity
Birak	December/January			
Boonaroo	February/March			
Djiran	April/May			
Mookaroo	June/July			
Djilba	August/September			
Kambarang	October/November			

Upper Primary – Lower Secondary

Research the Noongar seasons and make observations to complete the following table.

Apart from relying solely on written resources and maps other information collected may include, inviting a guest speaker to talk about the seasons,

taking field notes during school excursions and/or camps, observational drawings and photographs and digital recordings.

Noongar Season	Calendar Months	Weather Conditions	Changes in Plant Activity	Changes in Animal Activity	Significant Occasions	Location
Birak	December/ January					
Boonaroo	February/ March					
Djiran	April/ May					
Mookaroo	June/ July					
Djilba	August/ September					
Kambarang	October/ November					

Comprehension and Design

Design a set of commemorative stamps to represent the six Noongar Seasons along with background

information to be included in the Annual Collection of Australian Stamps.

Planning

Stamp Design	
Size and Shape	<p>Stamps are usually square or rectangular shaped.</p> <p>If you decide to choose another shape then consider how the stamps will be mass produced.</p> <p>HINT: research tessellations.</p> <p>Consider the size of your stamp and whether there will be enough room on an envelope to write the recipient's name and address.</p> <p>HINT: find the average dimensions of Australian postage stamps.</p>
Value	<p>What is the value of your stamps?</p> <p>Consider if your set of six stamps will be of equal value or different values.</p> <p>HINT: investigate the current value for Australian stamps.</p>
Country of Origin – Australia	
Subject	<p>Noongar Seasons</p> <p>What will be the theme of your design?</p> <p>Will it be changes in plants, weather conditions, animal activities or a combination of all three?</p> <p>Will your design be abstract or realistic?</p> <p>Will you have a colour or symbol to tie your collection together</p> <p>How will you design stamps with a Noongar theme and at the same time still be respectful of cultural protocols?</p> <p>What font will you choose for your collection?</p> <p>HINT: choose a font that is simple and easy to read.</p>

Background Information

The themes for Australian stamps reflect Australia's culture, heritage and achievements.

Your background information should include:

- a brief description of each of the six Noongar seasons; and a brief explanation of your design choices

Lower Secondary

MONTHS	MIGRATION	FISHING	KANGAROO and POSSUM	PLANTS and ROOTS*	BIRDS	MISCELLANEOUS
DECEMBER	Large groups utilising the coastal lakes, rivers, estuaries and harbours for food.	Family groups working together to 'herd' fish into shallows. Marron, gilgies, frog and turtle in swamp. Tailor and mullet speared.	Burning countryside group hunting	Banksia blossom Roots*	Bronze wing pigeon	Wattle, gum Penguins and seals clubbed.
JANUARY						
FEBRUARY						
MARCH	Family groups travelling inland to avoid the heavy coastal rain and damp conditions.	Fish weirs at Albany, Augusta and Mandurah.	Climbing trees for possum	Bohn* Yanjidi* Yandyett* Red gum blossom soaked in water. Zamia nuts treated.	Boomerang thrown into flocks of cockatoos and pigeons.	Grubs in red gum bark.
APRIL						
MAY						
JUNE						
JULY AUGUST						
SEPTEMBER	Family groups merging for collective hunting and gathering nearer the coast. Forming large groups.	Group fishing in inland lakes Cobbler and mullet speared in rivers.	Solitary hunting of kangaroos and possums. Possums	Meen* Jeeta* Meen* djakat*	Emu speared while nesting.	Frogs Whales sometimes beached.
OCTOBER						
NOVEMBER						
		Collective fishing. Fish weirs and spearing.	Pits, traps and bush entanglement used.	djubak* Banksia blossom	Birds eggs Young parrots in nests. Swan and ducks nesting in swamps.	Certain snakes and lizards.

A CALENDAR OF NOONGAR ACTIVITIES
TAKEN FROM: NEVILLE GREEN, BROKEN SPEARS, 1984, P. 13

Neville Green noted that he compiled the information in the table below from various sources including NIND (1830), BARKER (1830), COLLIE (1830), ARMSTRONG (1836), CLARK (1841), MOORE (1884) and MEAGHER (1974).

Approach your local library and museum to begin your search to locate the original sources of information.

Starting Point

These references were sourced from the footnotes in Broken Spears.

Armstrong, F., Manners and Habits of the Aborigines of Western Australia

Barker, C., King George's Sound Journal 1829-1831

Clark, N. W., in Exploration Diaries, W.A.A. PR 5441

Collie, A., Anecdotes and Remarks Relative to the Aborigines of King George's Sound

Meagher, S., The Food Resources of The Aborigines of the South-West of Western Australia

Moore, G. F., Diary of Ten Years Eventful Life of and Early Settler in Western Australia

Nind, I. S., Descriptions of the Natives of King George's Sound (Swan River Colony) and adjoining Country

HINT: Some of this information can be found in Nyungar – The People: Aboriginal customs in the southwest of Australia edited by Neville Green

Freelance Research

Write your own article with the aim of selling it to a magazine such as Australian Geographic or National Geographic.

In your article set out to describe the six Noongar seasons and include maps, tables, charts, photographs etc.

Mapping

Read Joe Walley's account of the bidi (trails), food and seasonal travel and pinpoint the locations he mentions on a map.

Further Research

The six Noongar seasons are only applicable to the south-west corner of Western Australia.

Australia is a large continent with a range of climatic conditions. For example, the CSIRO have worked with Aboriginal language groups in northern Australia and have developed a series of seasonal calendars.

- Compare the Noongar seasons with the northern seasons. What are the similarities and differences?
- Investigate other Aboriginal seasons in Western Australia and/or Australia. From the information gathered create a seasonal calendar.

For each season include the following information:

- A description of the season
- Changes in plant activity
- Changes in animal activity
- Available foods

[HTTP://MUSEUM.WA.GOV.AU/RESEARCH/RECORDS-SUPPLEMENTS/RECORDS/FOOD-RESOURCES-ABORIGINES-SOUTH-WEST-WESTERN-AUSTRALIA/ACCESSIBLE-VERSION](http://museum.wa.gov.au/research/records-supplements/records/food-resources-aborigines-south-west-western-australia/accessible-version)

JOE WALLEY'S ACCOUNT

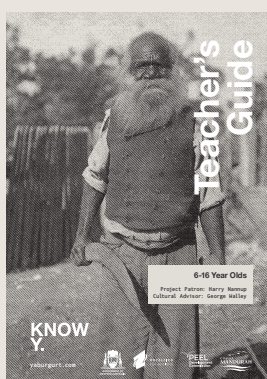
[HTTP://WWW.DERBALNARA.ORG.AU/_LITERATURE_150784/SIX_SEASONS_ON_THE_COAST](http://www.derbarnara.org.au/_literature_150784/six_seasons_on_the_coast)

CSIRO INDIGENOUS CALENDARS

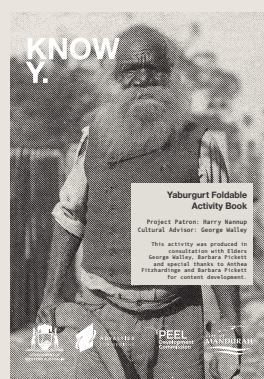
[HTTP://WWW.CSIRO.AU/EN/RESEARCH/ENVIRONMENT/LAND-MANAGEMENT/INDIGENOUS/INDIGENOUS-CALENDARS](http://www.csiro.au/en/research/environment/land-management/indigenous/indigenous-calendars)

Other Yaburgurt Resource Material

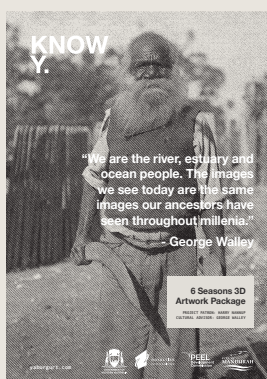
There are other resource materials available to support this education pack:



Teachers Pack: with three detailed activities for teachers.



Yaburgurt Foldable Activity Book: Seven quick activities from 'join the dots' to 'designing a totem' enables young people to engage with Yaburgurt's story in a fun and accessible way.



Yaburgurt 6 Seasons 3D Artwork Package: Read about the six Noongar seasons and create a personal mobile 3D artwork that reflects a large scale public artwork designed by artist, Peter Farmer and place in Mandjar Square, Mandurah.

Education Resources for Teachers

Melbourne Declaration on Educational Goals for Young Australians

http://www.curriculum.edu.au/verve/_resources/national_declaration_on_the_educational_goals_for_young_australians.pdf

Australian Curriculum Links

Cross-Curriculum Priority/Aboriginal Torres Strait Islander Histories and Cultures

<http://www.australiancurriculum.edu.au/CrossCurriculumPriorities/Aboriginal-and-Torres-Strait-Islander-histories-and-cultures>

General Capability – Intercultural Understanding Learning Continuum <http://www.australiancurriculum.edu.au/GeneralCapabilities/Pdf/Overview>

Historical Skills Scope and Sequence

http://www.vcaa.vic.edu.au/documents/auscurric/history_scope_and_sequence_ausvels.pdf

Department of Education (WA)

Aboriginal Education – Home Page

- This comprehensive resource is part of the Department of Education (WA) website and includes up-to-date information relevant to teachers, including policies, teaching resources and lesson plans.

<http://www.det.wa.edu.au/aborigenaleducation/detcms/portal/>

Eight Ways in which Bias shows up in Teaching Resources

<http://www.det.wa.edu.au/aborigenaleducation/apac/detcms/aborigenaleducation/apac/teachingresources/eightwaysinwhichbiasshowsupteachingresources.en?catid=9193413>

Catholic Education Resources

Aboriginal Education K-12 – Home Page

- This comprehensive resource is part of the Catholic Education (WA) website and includes up-to-date information relevant to teachers, including policies, teaching resources and lesson plans.

<http://internet.ceo.wa.edu.au/ReligiousEducationCurriculum/AboriginalEducationK12/Pages/default.aspx>

GECKOS

<http://geckos.ceo.wa.edu.au/Pages/Home.aspx>

South West Aboriginal Land & Sea Council

<http://www.noongar.org.au/>

<http://www.noongar.org.au/images/pdf/forms/>

[IntroductiontoNoongarCultureforweb.pdf](#)

The Aboriginal Education K–12: Resource Guide

- A comprehensive resource which includes a guide to evaluating Aboriginal resources for classroom use; reviews of Primary and Secondary fiction, drama, poetry and internet sites; and curriculum links.

<http://www.curriculumsupport.education.nsw.gov.au/schoollibraries/assets/pdf/aboriginalresourceguide.pdf>

Active awareness in the south west: An education package for Noongar culture, resource and land-use studies (traditional and contemporary)

- This resource has useful advice for non-Aboriginal teachers for classroom programming and planning relating to traditional and contemporary Noongar culture. Curriculum links are applicable to the Western Australian Curriculum framework; however, they can be easily adapted to suit the Australian Curriculum.

Deadly Discovery Backpack

- This is a loanable resource available from the Mandurah library. The Deadly Discovery Pack is part of The Better Beginning Family Literacy Program which aims to develop early literacy skills of pre-school children. The resource is designed to reflect historical and contemporary Aboriginal culture.

<http://www.better-beginnings.com.au/programs/aboriginal>

[http://www.betterbeginnings.com.au/sites/default/files/resources/documents/Deadly%20Discovery%20Backpack%20\(Handbook%20for%20parents\).pdf](http://www.betterbeginnings.com.au/sites/default/files/resources/documents/Deadly%20Discovery%20Backpack%20(Handbook%20for%20parents).pdf)

Kaartdijin Noongar – Noongar Knowledge: Sharing Noongar Culture

- This comprehensive website is an invaluable resource for teachers, including Noongar protocols, education resources and curriculum links.

<http://www.noongarculture.org.au/noongar-lore/>

Social Studies Teachers Guide – Years 1-10

- The guides are Western Australian curriculum documents from the 1980s and were written and illustrated before equity guidelines were in place within the Department of Education (WA). Some material could be sexist or biased but they include background information and lesson ideas that could be easily adapted for today's context.

Art Gallery of Western Australia

<http://www.artgallery.wa.gov.au/>

State Library of Western Australia

<http://www.slwa.wa.gov.au/>

Trove: Australian Newspapers Online

<https://trove.nla.gov.au/newspaper>

Western Australian Museum

<http://museum.wa.gov.au/>

References

Please Note: The examples of historical documents are not exhaustive. Students and teachers are encouraged to search for additional sources and follow their own leads of enquiry. For example, the State Library of Western Australia and Trove are excellent starting places to locate e-resources and access to historical documents. Local resources may be located in local libraries, local museums and from community members.

The Aboriginal Education K–12: Resource Guide. (2003). NSW Department of Education and Training. Retrieved from <http://www.curriculumsupport.education.nsw.gov.au/schoollibraries/assets/pdf/aboriginalresourceguide.pdf>

Blackwood Basin Group. (2009). Active awareness in the south west: An education package for Noongar culture, resource and land-use studies (traditional and contemporary), (2nd ed.). Boyup Brook, Australia: Blackwood Basin Group.

Bracknell, C. (2014). Wal-Walang-al Ngardanginy: Hunting songs (of the Australian south-west), Australian Aboriginal Studies, (1), pp. 3-15.

Curriculum Programmes Branch. (1981). Social Studies Teachers' Guide: Year 4. Ministry of Education, Western Australia.

Curriculum Programmes Branch. (1981). Social Studies Teachers' Guide: Year 5. Ministry of Education, Western Australia.

Dix, W. C. and Meagher, S. J. (1976). Fish traps in the south-west of Western Australia, Records Western Australian Museum, 4(2), pp. 171-187. Retrieved from <http://museum.wa.gov.au/sites/default/files/FISH%20TRAPS%20IN%20THE%20SOUTH-WEST%20OF%20WESTERN%20AUSTRALIA.pdf>

Douglas, W. (1996). Dictionary of the South-West Aboriginal Language. Claremont, Australia: Edith Cowan University.

Gibbs, M. (2011). An Aboriginal fish trap on the Swan Coastal Plain: The Barragup mungah, Records Western Australian Museum, 79(supplement), pp.

4-15. Retrieved from <http://museum.wa.gov.au/sites/default/files/2.%20Gibbs.pdf>

Green, N. (Ed.). (1979). Nyungar – The people: Aboriginal customs in the southwest of Australia. Perth, Australia: Creative Research and Mt Lawley College.

Green, N. (1984). Broken Spears. Perth, Australia: Focus Education Services.

Hammond, J. E. (1934/1980). Winjan's people: The story of the south-west Australian Aborigines, (Facsimile ed.). Victoria Park, Australia: Hesperian Press.

Hammond, J. E. (1936/1980). Western pioneers: The battle well fought, (Facsimile ed.). Victoria Park, Australia: Hesperian Press.

Jebb, A., & Allbrook, M. (2010). Indigenous signage project: concept for Bilya cultural trail. (Final Report to the Mandurah Community Museum).

Richards, R. (1978). The Murray district of Western Australia: A history. Pinjarra, Australia: Shire of Murray.

Richards, R. (1993). Murray and Mandurah: A sequel history of the old Murray District of Western Australia. Mandurah, Australia: Shire of Murray and City of Mandurah.

Walley, J. (2006). In the beginning . . . the Wagyl became water . . . Unpublished museum panel. Mandurah, Australia: Mandurah Community Museum.

Whitehurst, R. Noongar dictionary: Noongar to English and English to Noongar, (2nd ed.). Perth, Australia: Noongar language and Culture Centre.



HERRON POINT
IMAGE: ROSS DE HOOG

For more information:

Libraries, Learning, Arts and Culture
City of Mandurah
PO Box 210, WA 6210
(08) 9550 3842
artsculture@mandurah.wa.gov.au
ourknowledgeourland.com.au

