

# welcome to country

AUNTY JOY MURPHY AND LISA KENNEDY

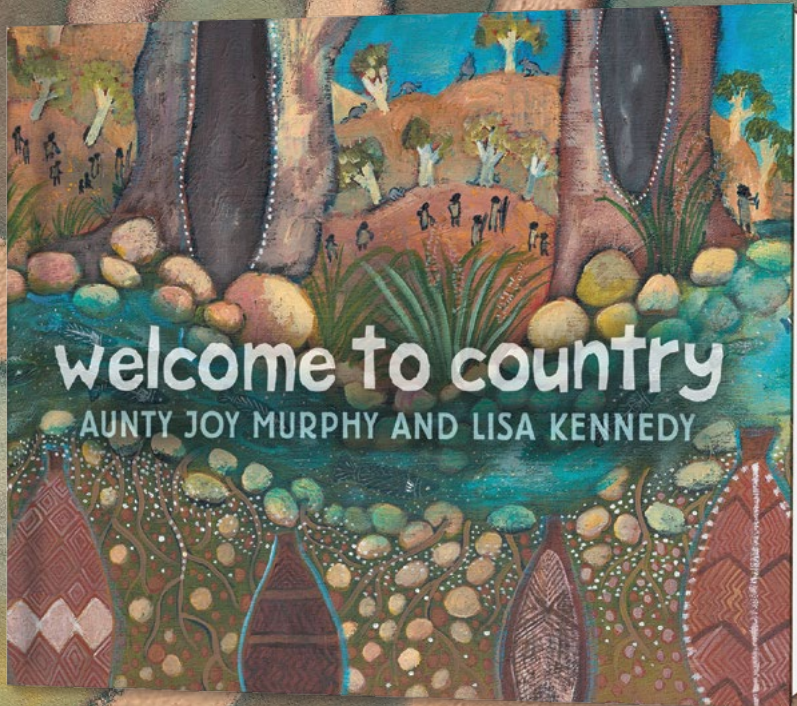
Teacher notes by ROBYN SHEAHAN-BRIGHT

## TEACHER NOTES



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**Wominjeka Wurundjeri balluk  
yearthenn koondee bik.  
Welcome to the traditional lands  
of the Wurundjeri People.**

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The importance of acknowledgement of Australian Aboriginal custodianship of country lies at the heart of this evocative text. Aunty Joy Murphy, a respected elder of the Wurundjeri People, shares her people's heritage with her readers. Lisa Kennedy's stunning artwork is a fitting accompaniment to these powerful words. This book invites respect for the traditions of Aboriginal people.

Welcome to Country.



## Author / AUNTY JOY MURPHY

I believe this is the first time a *Welcome to Country* has been published as an illustrated book and it is wonderful to see it brought to life by the beautiful artwork of Lisa Kennedy. The most important factor in Aboriginal culture is respect and this is what the *Welcome to Country* is all about. In traditional times, if you wanted to enter someone else's community you needed to show them respect by asking their permission – just as you would knock on the door of a house you were visiting and wait to be invited in. After months of deliberation the liwiks (elders) of the host community would give permission for the yannabil (visitors) to enter community country on the understanding that the visitors would abide by the lore of the land. My people were seasonal travellers. Travelling by the seasons allowed them to be self sufficient. The host community would have already provided for themselves and their families. They would share with the visitors for a particular time. *Welcome to Country* is a reminder that we should all be generous and share what we have, and that we should only ever take what we need.

Joy Murphy Wandin AO is the Senior Aboriginal Elder of the Wurundjeri People of Melbourne and surrounds. We show respect for her and other Elders by calling them Aunty or Uncle. Aunty Joy has had numerous government appointments including as a member of the Equal Opportunity Commission of Victoria and of the Anti-Discrimination Tribunal. She is a storyteller and a writer and is passionate about using story to bring people together and as a conduit for understanding Aboriginal culture. *Welcome to Country* is her first book.

## Illustrator / LISA KENNEDY

I was very excited to be asked to illustrate *Welcome to Country* by Aunty Joy Murphy. I love working on projects which reclaim and pass on culture – especially projects using language, story and art. Before I began the illustrations, I looked at the paintings of ceremony by William Barak, artist, Elder and leader of the Wurundjeri. By looking at how he painted, and what he painted, I was able to see what was important to him and what he wanted to pass on. It was then my challenge to find a way to express this living culture in a contemporary way in my illustrations. I wanted to show the physical and the spiritual connection to Country and Ancestors using imagery accessible to a wide audience. I drew from my own connection to Wurundjeri country. I grew up near the Maribyrnong River and later my own children were born near the Yarra River. I went back to some of those special places to listen to the spirits of the Ancestors and the land. I listened to Bunjil the eagle and creator spirit, to the trees, to the river. As a child I related to the land through all my senses. I remembered the rough textures of rocks and the bark of trees. The warm, wet, squishy mud under my feet. Icy cold water, slippery riverstones, warm fires, soft animal fur. All these things are what the Old People would have felt. I drew from the vivid colours of the land, to the sounds, the vibrations, the tastes and the smells. For the illustrations, I used layers of paint with the under layer showing through to create depth of colour and a tactile quality. For me working on *Welcome to Country* was a spiritual journey with Aunty Joy and her Ancestors.

Lisa Kennedy is descendant of the Trawlwoolway People on the north-east coast of Tasmania. Lisa was born in Melbourne and as a child lived close to the Maribyrnong River. Here she experienced the gradual restoration of the natural river environment alongside cultural regeneration and reclamation. Through sense of place she feels connected to the Wurundjeri country and all that entails – the water, the land, the animals and the ancestors. The experience of loss and reclamation is embedded in her work.



# welcome to country

## A. CRITICAL LITERACY: BEFORE AND AFTER READING THE BOOK

- Invite students to discuss and write a brief summary of what they know of the heritage of their local area's First People.
- Discuss the cover and what it says to you before and after reading this book.

## B. THEMES & CURRICULUM TOPICS

This text might be studied in association with the Foundation – Year 10 Australian Curriculum <[www.australiancurriculum.edu.au](http://www.australiancurriculum.edu.au)> as explored in the following sections. A list of Australian curriculum content able to be addressed through studying this text is available from [classroom.walkerbooks.com.au/welcome](http://classroom.walkerbooks.com.au/welcome).

### Australian Aboriginal Heritage & Welcome to Country

**ACTIVITY:** Aunty Joy Murphy Wandin is a Wurundjeri Elder descended from William Barak, her great-uncle, and her grandfather Robert Wandin, both of whom were "Wurundjeri Ngurungaeta" or "head man". [See *Aboriginal Australians as Historical Figures* below.] She is often invited to conduct welcome ceremonies to remind people that they are standing on Wurundjeri land. "She then welcomes them, using as her symbol of goodwill a small branch of the wurun. The wurun she has in the front yard of her home in Healesville is shedding bark, great pink strips of it maybe 10 metres long that trail in the wind. She was born in Healesville, a place of tall trees and magnificent birdsong - bellbirds, mostly, but also magpies, kookaburras and the mimic call of the lyrebird. Occasionally, she sees an eagle overhead." (Flanagan 2003) Listen to Aunty Joy's welcome: 'Wominjeka (Welcome to Country) - Joy Murphy' YouTube June 17, 2010 <[www.youtube.com/watch?v=NeBWUlrpVW8](http://www.youtube.com/watch?v=NeBWUlrpVW8)>

**ACTIVITY:** Listen also to: "Wurundjeri Welcome to Country" performed by Wurundjeri Elder, Colin Hunter Jr' YouTube March 20, 2013 City of Yarra <[www.youtube.com/watch?v=CzLbdw3d7UU](http://www.youtube.com/watch?v=CzLbdw3d7UU)> and 'Welcome to Country by Bill Nicholson from Wurundjeri Tribe' YouTube January 15, 2010 Women's Health Goulburn North East <[www.youtube.com/watch?v=wjQnMYEmPQM](http://www.youtube.com/watch?v=wjQnMYEmPQM)>

**ACTIVITY:** Research the history of the Wurundjeri People and their country. "The Wurundjeri-willam were the original occupants of what are now the northern suburbs of Melbourne. Their name comes from the Aboriginal word wurrun, which means 'white gum tree.'" *Wurundjeri-willam: Aboriginal Heritage of Merri Creek* Merri Creek Management Committee <[http://mcmc.org.au/index.php?option=com\\_content&view=article&id=31&Itemid=216](http://mcmc.org.au/index.php?option=com_content&view=article&id=31&Itemid=216)> [See also, for example, Ellender, Isabelle and Christiansen, Peter; *The People of the Merri-Merri: the Wurundjeri in Colonial Days* Editor, Tony Faithfull. (Merri Creek Management Committee Inc., 2001) and 'The Aboriginal History of Yarra' City of Yarra, 2016 <<http://aboriginalhistoryofyarra.com.au/>>]

**ACTIVITY:** In this text, the leaf of the Manna Gum is used as a symbol of welcome. "We invite you to take a leaf from the branches of the white river gum. If you accept a leaf, and we hope you do, it means you are welcome to everything, from the tops of the trees to the roots of the earth." The connection to waterways and the significance of the tree that is depicted are also both integral to the Wurundjeri welcome. "We the Wurundjeri are the Manna Gum People – Wurun, the River White Gum, and Djeri, the grub that lives in the tree." The word "Wurundjeri" is derived from the words "Wurun" and "Djeri". Discuss these references and symbols with students. eg. The Manna Gum also represents shelter; the Djeri is a sustainable food source and the scar trees represent sustainable practice. [See also *Aboriginal Food, Bush Lore & Sustainability* below.] Investigate this statement.

**ACTIVITY:** Identify the elements in this text specific to Wurundjeri People and use that as a springboard to investigate and research the First People of your students' local area. Invite students to discover its "welcome to country" message. (This book might act as a "template" for people from other regions to share their history.) Compare to Bararrwanga Laklak and Family's *Welcome to My Country* (Allen & Unwin, 2013) or Ezekiel Kwaymullina and Sally Morgan's *My Country* (Fremantle Press, 2012).

**ACTIVITY:** Invite an Aboriginal elder to conduct a "welcome to country" ceremony at your school.

### The Dreaming: Aboriginal Spiritual Beliefs & Stories

**ACTIVITY:** "The Dreaming" refers to the belief system, religion and law of Indigenous people. Their stories are called "dreaming stories" or "dreaming narratives". Research this topic further.

**ACTIVITY:** Listen to: 'Walking Birrarung with Dean Stewart' YouTube April 24, 2008 WaterStories <[www.youtube.com/watch?v=UIUHjQIQyA](http://www.youtube.com/watch?v=UIUHjQIQyA)> and 'The Yarra River Story - Dean Stewart' YouTube April 25, 2008 WaterStories <[www.youtube.com/watch?v=fkMehS-igo](http://www.youtube.com/watch?v=fkMehS-igo)>

**ACTIVITY:** "Bunjil the eagle is our creator spirit. Bunjil created man, woman and child from the land." Investigate the spirits important to Wurundjeri culture. Compare this to other Aboriginal picture books that depict birds as spiritual guides.

**ACTIVITY:** Research "Songlines," which trace the journeys made by Aboriginal ancestors, reflected in stories and art. [See also *Visual Literacy*.]

**ACTIVITY:** Possum skin cloaks (Walert Gum) were a vital part of Aboriginal people's lives before Europeans arrived. [See *Bibliography*.] Since 1991 there has been a cultural reclamation project in Victoria aimed at making cloaks to wear at significant ceremonies. Research this topic further. [See also *Worksheet 1*.]

## Aboriginal Languages

**ACTIVITY:** “Our language is the Woiwurrung Ngulu.” “Woi – the way we pronounce our words; Wurrung – language”. ‘Our Aboriginal History: Wurundjeri Story’ City of Whittlesea

<[www.whittlesea.vic.gov.au/about-whittlesea/our-aboriginal-history-wurundjeri-story](http://www.whittlesea.vic.gov.au/about-whittlesea/our-aboriginal-history-wurundjeri-story)> Investigate Aboriginal languages via the Victorian Aboriginal Corporation for Languages (VACL) website <[www.vaclang.org.au](http://www.vaclang.org.au)> and any education and publishing programs restoring their usage. [See the Language Maps on the websites of the VACL and Australian Institute of Aboriginal and Torres Strait Islander Studies (AIATSIS) <<http://aiatsis.gov.au>>] The language and the translation on the final page is of great significance in this text. Woiwurrung is a living language, now a VCE study design. Language maps do not include “Wurundjeri” but rather the language group “Woiwurrung”. [See also: ‘Aboriginal Countries and Languages of Australia’ YouTube July 13, 2013, <[www.youtube.com/watch?v=5tlkVMP124A](http://www.youtube.com/watch?v=5tlkVMP124A)>]

## Aboriginal Land Ownership

**ACTIVITY:** “On 6 June 1835, just under two years before Melbourne was officially recognised as a settlement, John Batman, the leader of the Port Phillip Association presented Wurundjeri Elders with a land use agreement. This document, now referred to as the Batman treaty, was later given to the British government to claim that local Aboriginal people had given Batman access to their land in exchange for goods and rations. Today, the meaning and interpretation of this treaty is contested. Some argue it was pretence for taking Aboriginal land in exchange for trinkets, while others argue it was significant in that it sought to recognise Aboriginal land rights.”

‘The Aboriginal History of Yarra’ City of Yarra, 2016

<<http://aboriginalhistoryofyarra.com.au/>>. Research this agreement and its outcome.

## Aboriginal Food, Bush Lore & Sustainability

**ACTIVITY:** Australian Aboriginal people have sustained themselves for thousands of years by propagating and collecting foods, hunting animals, fishing and managing land. This book depicts some of these practices and the implements used. Identify these in the text.

**ACTIVITY:** The warning that “...you must only take from this land what you can give back” is the basis of all sustainability programs and an important law of the First Peoples. The djeri or grub, for example, is a sustainable food source. Research foods such as quandong, pencil yam, murrmong, bunya nut, wattle seed, finger lime, emu or goanna. Use these examples as a starting point for further research on Aboriginal food.

**ACTIVITY:** Aboriginal people are also known for their ability to create natural herbal medicines. Research witchetty (witjuti) grubs, tea tree oil or kangaroo apple.

**ACTIVITY:** Aboriginal scarred trees also feature significantly in this text. Aboriginal people “removed bark from trees to make canoes, containers and shields and to build temporary shelters.” ‘Aboriginal scarred trees’ Glenelg Hopkins CMA <[www.ghcma.vic.gov.au/cultural-heritage/aboriginal-tools/aboriginal-scarred-trees](http://www.ghcma.vic.gov.au/cultural-heritage/aboriginal-tools/aboriginal-scarred-trees)>. Trees were also scarred for spiritual purposes. “We are part of the Land and the Land is part of us.” See the double-page spread that accompanies this quote. It contains a row of shields at the bottom of the page and a row of scar trees at the top. Observe this image and the other “scar trees” throughout this book. What significance do scarred trees have in this text and in Wurundjeri culture? Investigate this topic further. [See also *Worksheet 3*]

## Aboriginal Australians as Historical Figures

**ACTIVITY:** Research the life of William Barak, a recognised Elder and leader of many accomplishments, and a “Wurundjeri Ngurungaeta” or “head man”. [See: Barak, William (1924–1903) by Patricia Marcard Australian Dictionary of Biography Volume 3, (MUP), 1969 <<http://adb.anu.edu.au/biography/barak-william-2930>>] View his artwork, Corroboree © 1885 at National Gallery of Australia: <<http://artsearch.nga.gov.au/Detail.cfm?IRN=104077>>

**ACTIVITY:** Research the life of Robert Wandin (also known as Wandoon), the son of Annie Borat, Barak’s sister, and Aunt Joy Murphy Wandin’s grandfather. [See: ‘Robert Wandin (1855–1908)’ Victoria Department of Premier and Cabinet’ <[www.dpc.vic.gov.au/index.php/aboriginal-affairs/projects-and-programs/leadership/victorian-aboriginal-honour-roll/victorian-aboriginal-honour-roll-2015-inductees/robert-wandin-1855--1908](http://www.dpc.vic.gov.au/index.php/aboriginal-affairs/projects-and-programs/leadership/victorian-aboriginal-honour-roll/victorian-aboriginal-honour-roll-2015-inductees/robert-wandin-1855--1908)>]

**ACTIVITY:** Research the life of Simon Wonga (1824–1874) [See: ‘Simon Wonga’ State Library of Victoria <<http://ergo.slv.vic.gov.au/explore-history/fight-rights/indigenous-rights/simon-wonga>>]

**ACTIVITY:** Research the lives of other Aboriginal Australians. [See: ‘List of Indigenous Australian historical figures’ Wikipedia <[https://en.wikipedia.org/wiki/List\\_of\\_Indigenous\\_Australian\\_historical\\_figures](https://en.wikipedia.org/wiki/List_of_Indigenous_Australian_historical_figures)>]

## Contemporary Aboriginal Experience

**ACTIVITY:** Investigate the achievements of contemporary Aboriginal Australians, such as:

<b>Actors</b>	Leah Purcell, Deborah Mailman, David Gulpilli, Ernie Dingo, Aaron Pedersen
<b>Doctors</b>	Dr Kris Rallah-Baker, Dr Kelvin Kong, Dr Mark Wenitong
<b>Designers</b>	Alison Page
<b>Singers, Composers, Musicians</b>	Geoffrey Gurrumul Yunupingu, Kev Carmody, Archie Roach, Jessica Mauboy, Dan Sultan, Casey Donovan, Maroochy Barambah, Troy Cassar-Daley, William Barton, Christine Anu, Stephen Page
<b>Sportspeople</b>	Cathy Freeman, Adam Goodes, Evonne Goolagong Cawley, Jason Gillespie
<b>Journalists and Writers</b>	Kim Scott, Alexis Wright, Melissa Lucashenko, Stan Grant, Sally Morgan, Anita Heiss, Tara June Winch, Herb Wharton, Jackie Huggins, Ellen van Neerven, Sam Wagan Watson
<b>Artists and Illustrators:</b>	Bronwyn Bancroft, Arone Raymond Meeks, Richard Bell, Tracey Moffatt, Dub Leffler, Brenton E McKenna, Michael Nelson Tjakamarra, Kathleen Petyarre
<b>Leaders and Public Intellectuals</b>	Noel Pearson, Lowitja O'Donoghue, Mick Dodson
<b>Directors and Arts Administrators</b>	Wesley Enoch, Rhonda Roberts
<b>Filmmakers</b>	Warwick Thornton, Rachel Perkins, Wayne Blair

Please note that when researching individuals, students can discover mixed messages. This investigation should be a collaborative classroom activity with direct involvement between student and teacher:

**ACTIVITY:** Stereotypical perceptions persist of Aboriginal Australians being confined to remote communities, constrained by disadvantage. However, there have been significant organisational achievements by Aboriginals, including:

<b>Bangarra Dance Theatre</b>	<a href="http://bangarra.com.au">http://bangarra.com.au</a>
<b>Australian Indigenous Doctors Association</b>	<a href="https://www.aida.org.au">https://www.aida.org.au</a>
<b>National Indigenous Cricket Championships</b>	<a href="http://www.nicc.cricket.com.au/events">http://www.nicc.cricket.com.au/events</a>
<b>Indigenous All Stars</b>	<a href="https://allstars.nrl.com/landing">https://allstars.nrl.com/landing</a>
<b>National Aboriginal Design Agency</b>	<a href="http://nationalaboriginaldesignagency.com.au">http://nationalaboriginaldesignagency.com.au</a>
<b>National Centre of Indigenous Excellence</b>	<a href="http://ncie.org.au">http://ncie.org.au</a>
<b>Cape York Partnership</b>	<a href="http://capeyorkpartnership.org.au">http://capeyorkpartnership.org.au</a>
<b>Magabala Books</b>	<a href="https://www.magabala.com">https://www.magabala.com</a>

Invite students to investigate these or other Aboriginal organisations.

## C. ENGLISH LANGUAGE & LITERACY

### Narrative Voice & Person

**ACTIVITY:** This text is written in first person plural rather than singular voice – “we” not “I”; “our” not “my” – reflecting the Aboriginal understanding of community ownership. A story does not belong to a single person, but to a community. Discuss this concept.

### Cyclical Structure

**ACTIVITY:** This is a cyclical story about the past (heritage), present (welcome) and future (regeneration). How are these ideas reflected in the written and visual text?

### Style & Use of Language

**ACTIVITY:** Aboriginal writing derives from an oral tradition. How is this reflected in the style of this text? Choose a sentence and analyse how it works.

### Writing Exercises

**ACTIVITY:** Describe the meaning you have taken from this text in your own words.

**ACTIVITY:** Re-write: this sentence “*We feel the roots of this land beneath the soles of our bare feet*”.

### Further Reading Ideas for Class Discussion

**ACTIVITY:** Read memoirs by Aboriginal Australians and Aboriginal picture books, fiction and non-fiction. [See *Bibliography*.]

## D. VISUAL LITERACY

**ACTIVITY:** Examine the cover’s intricate painting of country. Design your own cover in this style. [Note: Participants in this activity need to understand that they are not creating Aboriginal art, but rather are utilising a style of artwork. Art is only Aboriginal when created by an Aboriginal person.]

**ACTIVITY:** Examine the endpapers. What does the pattern symbolically suggest?

**ACTIVITY:** Investigate each spread and relate images and sub-text to words.

**ACTIVITY:** Aboriginal art employs “repetitive symbols sometimes used by artists when they are building a structure... symbols repeated across the painting to create a kind of network. ... a symbolic representation of the songline.” (Vroth 2015) Research and identify symbols or “iconography” in this text. Invite an Indigenous artist to demonstrate the use of such symbols. Invite students to tell a story visually using these symbols.

[See also: Keeler, Chris and Couzens, Vicki Meerreeng-An ‘*Here Is My Country*’:



*The Story of Aboriginal Victoria Told Through Art* (Koorie Heritage Trust Inc., 2010) and *'Meerreeeng-An Here Is My Country'* Culture Victoria  
<http://www.cv.vic.gov.au/stories/aboriginal-culture/meerreeeng-an-here-is-my-country/>]

**ACTIVITY:** Dots, lines and circles are often used in this text. Encourage students to notice that sometimes the landscape is depicted as if looking down from above, like an aerial map.

**ACTIVITY:** Identify the various forms of art used in this text such as cross-hatching. Explore such forms of Aboriginal art like dot, stencil, x-ray, cross-hatching, rock, bark, sand and body painting, with students. [See also *Worksheets 1, 3 and 4.*]

**ACTIVITY:** Aboriginal art also includes making and decorating artefacts, such as sculptures and ornaments (emu eggs, poles, masks), containers (baskets, coolamons, dilly bags, water carriers), body adornments (necklaces, armbands, forehead bands, fabrics, possum skin cloaks, head-dresses, skirts, breastplates), hunting, fishing or fighting implements/weapons (shields, boomerangs, spear-throwers, clubs, nets, hooks, spears, traps, canoes), tools (axes, blades, grinding stones) and ceremonial items (message sticks, music sticks, Churingas/Tjuringas, bullroarers, didgeridoos). They are made using carving, weaving, stitching, burning, painting, printing and etching techniques, employing materials such as shells, animal skins, feathers, timber, stone, bark, woven cane, reeds, grass, fibre and clay beads. Identify any of these artefacts in this book. Create an artefact using any art techniques discussed above.

## E. GEOGRAPHY

**ACTIVITY:** Conduct an enquiry-based unit of work on the aspects of geography that are revealed in this book.

**ACTIVITY:** Identify plants and animals which appear in the visual text. For example, the Lyre bird, the Goonawarra (Black swan, indigenous to the area) and Wah the Crow (Bunjil's helper), are visually represented in the book. Grasses and plants are also depicted throughout the text, and various flowers feature in the final spread. Relate these to the geography of SE Victoria and research further:

**ACTIVITY:** Investigate how the land and the water relate in these images. The river and the waterhole are depicted throughout the book. The river traces the topography of the land and provides the link (continuity) between people and places; the water hole is both a place of sustenance and a meeting place. The Yarra River is integral to Wurundjeri culture. Investigate its geography. [See: *'The Yarra River Story - Dean Stewart'* YouTube April 25, 2008 WaterStories <[www.youtube.com/watch?v=fkMhehS-iqo](http://www.youtube.com/watch?v=fkMhehS-iqo)> and *'Walking Birrarung with Dean Stewart'* YouTube April 24, 2008 WaterStories <<https://www.youtube.com/watch?v=UIUHjQIQyA>>]

## F. FURTHER IDEAS USING TECHNOLOGY

**ACTIVITY:** Create a book trailer for this book. [See: *'6 Tips for making a book trailer that works'* The Reading Agency <<https://readingagency.org.uk/young-people/003-skills/5-tips-for-making-a-book-trailer-that-works.html>> and *'Book Trailers'* Creating Multimodal Texts <<https://creatingmultimodaltexts.com/book-trailers/book-trailers/>> and Banks, Tristan *'How to make a Book Trailer'* March 213, 2016 <[www.tristanbanks.com/2016/03/how-to-make-book-trailer.html](http://www.tristanbanks.com/2016/03/how-to-make-book-trailer.html)>]

**ACTIVITY:** Research the cultural background to this text online using references from the Bibliography.

## G. WORKSHEETS

Four worksheets, along with a bibliography/further reading document, are available at the *Welcome to Country* website [classroom.walkerbooks.com.au/welcome](http://classroom.walkerbooks.com.au/welcome).

Note: Participants in these visual art activities need to understand that they are not creating Aboriginal art, but rather are utilising a style of artwork. Art is only Aboriginal when created by an Aboriginal person.

### Worksheet 1: Figure Painting and Collage

Use the sketch of Aboriginal figures in possum-skin cloaks (based on an illustration by Lisa Kennedy) to create a painting or collage. Compare to William Barak's nineteenth-century images *Corroboree* <<http://artsearch.nga.gov.au/Detail.cfm?IRN=104077>> and *Untitled (Ceremony)* <<http://www.cv.vic.gov.au/stories/aboriginal-culture/william-barak/untitled-ceremony-painting-by-william-barak/>>  
 Make a classroom gallery of the various images created by students.

### Worksheet 2: Comprehension Quiz

### Worksheet 3: Cross-Hatching Activity Hand Stencil Painting

Use Lisa Kennedy's drawing of shields, which might have been created from a scar tree. Use cross-hatching to decorate this shield.

### Worksheet 4: Fish Painting

Decorate Lisa Kennedy's sketch of fish using her illustration style, or a style of your own.

## About the writer of these Teacher Notes

**Dr Robyn Sheahan-Bright** operates justified text writing and publishing consultancy services, and publishes regularly on children's literature, Australian fiction, and publishing history. She was inaugural director of and is a Life Member of the Queensland Writers Centre, and was co-founder of Jam Roll Press. In 2012 she was recipient of the CBCA Nan Chauncy Award for Outstanding Services to Children's Literature, and in 2014 she received the Queensland Writers Centre's Johnno Award.



Welcome to the traditional lands  
of the Wurundjeri People.

We are part of this land  
and the land is part of us.  
This is where we come from.

Wominjeka Wurundjeri balluk  
yearmenn koondée bik.

Welcome to Country.



**Koorie Heritage Trust Inc**

'Gnokan Danna Murra Kor-ki'

#### KOORIE HERITAGE TRUST

The Koorie Heritage Trust Cultural Education Unit has reviewed this work.

Pauline Sloane *Curriculum Development Coordinator*

Rob Hyatt *Cultural Education Unit Manager*

[www.koorieheritagetrust.com](http://www.koorieheritagetrust.com)

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