

wilam

A BIRRARUNG STORY

AUNTY JOY MURPHY & ANDREW KELLY

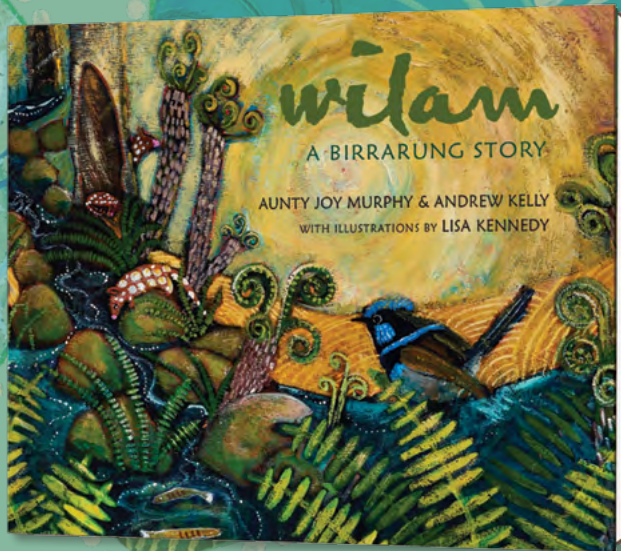
WITH ILLUSTRATIONS BY LISA KENNEDY

TEACHER NOTES

Teacher notes by Andrew Kelly and Lisa Kennedy

black dog

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As ngua rises, Bunjil soars over mountain ash, flying higher and higher as the wind warms. Below, Birrarung begins its long winding path down to palem warreen. **Wilam – home.**

Yarra Riverkeeper Andrew Kelly joins award-winning picture book duo Aunty Joy Murphy and Lisa Kennedy to tell the Indigenous and geographical story of Melbourne's beautiful Yarra river, from its source to its mouth; from its pre-history to the present day.



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* was her first picture book with Lisa Kennedy.



ANDREW KELLY has always lived close to Melbourne's Yarra River. He studied Australian history, geography and archeology and is now the Yarra Riverkeeper. He is a passionate advocate for Yarra — not only for its protection but for its improvement as a sanctuary for wildlife, for ensuring the continuity of Indigenous Australian culture, and as a place for everyone to enjoy. Andrew is a member of the Birrarung Council.



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. Lisa's first picture book with Aunty Joy was *Welcome to Country*.

These teachers notes were written by Andrew Kelly and Lisa Kennedy with the assistance of Aunty Joy Murphy, Sue Lawson and Simon French.



Koorie Heritage Trust Inc
'Gnoka 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

A. CRITICAL LITERACY: BEFORE AND AFTER READING THE BOOK

- Invite students to identify the traditional owners of the area of the school, or of their home area,
- Discuss and write a brief summary of what they know of rivers and waterways in their local region and of the heritage of their local area's traditional owners.
- Discuss the cover and what it says to you before and after reading this book.
- Discuss the endpapers (front and back). On the front endpapers are platypus and river stones and on the back endpapers are anchovies. Why might the particular species have been chosen? What might be the significance of the directions in which the animals and fish are swimming?

B. THEMES & CURRICULUM TOPICS

This text might be studied in association with the Foundation – Year 10 Australian Curriculum 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.

Australian Aboriginal Heritage

ACTIVITY: The book begins with a quote from William Barak, who was Aunty Joy Murphy's great great uncle. Aunty Joy is descended from Barak's brother Robert Wandin. Barak was "Wurundjeri Ngurungaeta" or "head man" for much of the time of the early European settlement of Melbourne and the Yarra Valley. Barak was a great man, an athlete, an artist and a statesman. He is the ancestral figure who guides the Elders in passing on culture. His presence is embedded in the cultural landscape and felt by the people especially the children. As the settlers dispossessed the Wurundjeri-Woiwurrung and other tribes of the Kulin Nation, the tribes were forced to move far away from their ancestral land as it was taken over by settlers. Barak petitioned the Victorian Parliament on behalf of his people to return to their country. This was agreed to and land at Coranderrk (which means 'Christmas Bush' in Woiwurrung) was set aside. This too was later taken from the Wurundjeri-Woiwurrung, but only after they had established it as one of the most successful farms in the country. Barak said, 'You may take my country, but you will never take my dreaming.' Watch this trailer from the production of the Coranderrk a co-production between Ilbiferri Theatre Company and Belvoir: www.youtube.com/watch?v=Mlje4iNOjos

And watch this SBS Coranderrk from First Australians www.sbs.com.au/ondemand/video/656131651856/coranderrk-1835

In pairs, research William Barak and Coranderrk and write a report.

ACTIVITY: Bunjil

Who or what is Bunjil? Why does the book begin with Bunjil?

'Bunjil soars over the mountain ash, flying higher and higher as the wind warms.'

There are two descent lines (or moieties) in the Wurundjeri-Woiwurrung, Bunjil and Waa. Bunjil is the wedge-tailed eagle and the creator spirit, and Waa is the raven and is the protector of the waterways. When you are born into the Wurundjeri-Woiwurrung you would inherit your group from your father. You could only marry someone who belonged or belongs to the other group. A Waa person could not marry a Waa person but could marry a Bunjil person. Explore other First Nation people's creator spirits. Compare the differences and similarities these creator spirits have to Bunjil.

ACTIVITY: Waa

Read the following text in the book:

'Waa flies along Birrarung with his brothers, making his slow high call, drawing out the last note so everyone can hear'

Waa, the raven (sometimes called 'crow', though there are no crows in southern Australia), is not only the guardian of the waterways but the discoverer of fire. He is a trickster figure. He stole the secret of the fire from the Karatgurk (in the Greek tradition the Pleiades). In doing so he burnt his feathers black. Explore other stories from other indigenous Australian groups around Australia, and from other traditions around the world. Compare their differences and similarities to Waa.

ACTIVITY: Create a Venn diagram comparing Bunjil and Waa's similarities and differences.

ACTIVITY: Stereotypical perceptions persist of Aboriginal Australians being confined to remote communities, often constrained by disadvantage. Yet some 65% of Indigenous Australians live in towns and cities and there are many successful indigenous organizations, businesses and people based in towns and cities. Here are but a few:

Wurundjeri Tribe Council www.wurundjeri.com.au/Koori_Heritage_Trust
<http://koonieheritagetrust.com.au/>
 Bangarra Dance Theatre <http://bangarra.com.au>
 Gondwana Indigenous Children's Choir www.gondwana.org.au/
 Magabala Books www.magabala.com
 Urban Colours www.urbancolours.com.au/
 Indigenous Architecture and Design Victoria <http://iadv.org.au/>

Invite students to investigate these or other Aboriginal organisations in towns and cities.

ACTIVITY: Naming the Birrarung.

Yarra is a mis-naming of the river. The story goes that one of the first non-Aboriginals to arrive in Melbourne was a surveyor named John Helder Wedge. He asked one of the Aboriginal men what the name of the river was, pointing to a small waterfall across the river, where Queens Bridge now stands. The man replied 'Yarra Yarra' agreeing in his understanding that the river flows over the falls. The name stuck. Can you find the traditional names of waterways and other places in your area? Make a list and see if you can find out what they mean. Birrarung means 'river of mist and shadows'.

ACTIVITY: John Helder Wedge

Listen to this story on ABC Radio National about John Helder Wedge and the treaty that is alleged to have been 'signed' with Wurundjeri Elders. This was the only treaty signed in Australia. Listen to this ABC program on John Helder Wedge: https://abcmedia.akamaized.net/rn/podcast/2011/06/hht_20110605.mp3

There has been a movement for a treaty between governments and Indigenous Australians. Research the Uluru Statement of the Heart. Watch this video of the reading of the Statement.

www.youtube.com/watch?v=zREKuT6GUqU

Also watch the video about the proposed Victorian rep body for Aboriginal Victorians: www.youtube.com/watch?time_continue=156&v=pyvMnlg6Jul

Research treaties with first peoples, such as the Sioux and the Cherokee, in North America, and the Treaty of Waitangi in New Zealand. Have they been respected? Are they now being respected? Research traditional rep bodies around the world, for example, the Sami people from Northern Europe.

ACTIVITY: Scar tree

Scar trees can still be found in Melbourne, and across Australia. River red gums are frequently scarred. Scar trees are culturally significant to Indigenous Australians. Discuss what is a scar tree? Do you know of any? Where? Did you see any in the book? Discuss instances. Write an opinion piece on Aboriginal people's ability to take from the tree but not kill it. What are other examples of using the environment sustainably, both by Indigenous Australians and by other Australians?

ACTIVITY: Wonderings...

Students write on sticky notes what they are wondering about the river. These are added to a display board. Students listen to this story on ABC Radio <https://abcmedia.akamaized.net/rn/podcast/2018/06/bf1201806161006.mp3>

'Walking Birrarung with Dean Stewart' YouTube April 24, 2008 WaterStories www.youtube.com/watch?v=UIUHjQ1QyA and 'The Yarra River Story - Dean Stewart' YouTube April 25, 2008 WaterStories www.youtube.com/watch?v=fkMhehS-igo

What 'wonderings' have been addressed? What do students still want the answer to? Discuss ways of finding out more.

ACTIVITY: Indigenous Australian Relations to Rivers.

'We, the Woi-wurrung, the First People, and the Birrarung, belong to this Country. This Country, and the Birrarung are part of us. The Birrarung is alive, has a heart, a spirit and is part of our Dreaming. We have lived with and known the Birrarung since the beginning. We will always know the Birrarung. Bunjil, the great Eagle, the creator spirit, made the land, the sky, the sea, the rivers, flora and fauna, the lore. He made Kulin from the earth. Bunjil gave Waa, the crow, the responsibility of Protector. Bunjil's brother, Palliyang, the Bat, created Bagarook, women, from the water. Since our beginning it has been known that we have an obligation to keep the Birrarung alive and healthy—for all generations to come.'

These are the words at the start of the Yarra River Protection (Willip-gin Birrarung murrn) Act 2017. The words 'Willip-gin Birrarung murrn' mean 'Keep the Birrarung Alive'. The Act was passed in the Victorian Parliament in September 2017. A fundamental part of the act is to bring indigenous Australian 'Caring for Country' into an urban setting. The Act helps empower Wurundjeri people to look after their river Birrarung/Yarra. Watch this video of Wurundjeri Elders speaking to the Legislative Assembly of the Parliament of Victoria before the Bill that led to the Act was discussed: www.youtube.com/watch?v=ySxoOvxZ8wY Research the idea of 'Caring for Country' and its importance to indigenous Australians and role in looking after our environment.

Humans and Creatures Living Together

ACTIVITY: Animal homes.

Wilam shows many animals that live in and around the Birrarung/Yarra. Choose several animals and discuss how their home suits their needs. As a class, go outside and look for homes of creatures (some might be very tiny: trees, fallen bark, embankments, under rocks or stones, puddles of water, etc.) Look carefully but be careful not to disturb creatures and their homes. Beware of touching spiders and other insects that might bite and beware of snakes. Discuss each animal's home and how it suits their needs. Why might spiders, ants and insects sting or bite?

ACTIVITY: Look for other evidence of animals and creatures such as cocoons, feathers, bird poo, animal scat, nests, footprints, scratchings, holes, spider webs, curled leaves, hollows in branches, eaves of buildings, etc. Walk through a sandpit or dirt and investigate the footprints you leave behind.

ART ACTIVITY: Footprints (1).

Take large sheets of paper and either (a) dip your bare feet in dark poster paint and walk across the paper to leave footprints; or (b) trace

around your bare feet with pencil and paint in the outlines. Imagine these are your footprints from walking across the land – think about living creatures and plants that you might see. Draw or paint these creatures and plants around your footprints. If you are surrounded by buildings, imagine what animals might have been living there before the buildings and draw or paint them in your footprint painting. Write the animal names in English and Woivurrung.

ART ACTIVITY: Footprints (2).

Choose a bird or animal from Wilam and imagine what its footprint looks like. Take a sheet of paper and draw or paint the footprints across the page in a dark colour. Think of all the things your creature needs to survive including the food it needs to eat, water to drink, its home, etc. Draw or paint these around the footprints. Write the name of your creature in English and Woivurrung on the painting.

C. ENGLISH LANGUAGE & LITERACY

ACTIVITY: Narrative Voice & Person

Compare the way this text is written in the third person with the way that 'A Welcome to Country' is written in first person plural rather than singular voice – "we" not "I"; "our" not "my" – reflecting the Aboriginal understanding of community ownership. How does the rhythm of writing of 'Wilam' compare to the rhythm of 'Welcome to Country'. Do both forms of language, the third person and the first-person plural reflect this equally? Can you write a page of each book in the manner of the other book?

ACTIVITY: Cyclical Structure

Stories generally go in a direction (as books do) they have a beginning a middle and an end. This is a cyclical story about the past (heritage), present (welcome) and future (regeneration), though the river flows only in one direction from the beginning of the book. How are these ideas reflected in the written and visual text? Does the idea of the book being a single day from dawn to dusk reflect this?

Style & Use of Language

ACTIVITY: Rewrite a page

Different languages have different structures. Woivurrung does not use the word 'the'. ('The' is called the definite article.) As part of the writing process 'the' was removed before the Woivurrung words. This gave the text a mythic timeless quality. Plurals (when a word refers to more than one) are not as frequently used in Woivurrung as in English, sometimes plurals are written by doubling the word in Woivurrung. In the writing of the book the plurals were taken off the endings of Woivurrung words. 'Wallert' instead 'Wallerts'. This adds to the mythic timeless quality. Rewrite a page of the book adding 'the' before the Woivurrung words and then read it aloud. How does it sound compared to the

original text? Now add the English plural 's' to the end of the Woivurrung words. Read it aloud again. How does it sound compared to the original text and the previous rewritten version?

You can learn more about Victorian Aboriginal languages at the Victorian Aboriginal Corporation for Languages site www.vaclang.org.au/ and The Australian Institute of Aboriginal and Torres Strait Islander Institute has useful material and links for indigenous languages across Australia <https://aiatsis.gov.au/explore/articles/indigenous-australian-languages>

ACTIVITY: Poster of Woivurrung words

Read together the glossary of the Woivurrung words in the text and their English meanings. Allocate students a word to illustrate as a poster using Lisa's artwork for inspiration. Label with both English and Woivurrung language.

ACTIVITY: Students investigate the language of the traditional owners of the area in which they live. Are there any words that are similar to the words in the glossary of *Wilam*? Write a short story about the place you live replacing key words in English with the words of the traditional owners of the country you live in. Here are some helpful links www.ourlanguages.net.au and <http://www.vaclang.org.au>

Writing Exercises

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

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: Look at the cover and the way the elements have been assembled. Dots have been used to highlight the water. The illustrator, Lisa Kennedy, combines different layers in the one picture, using symbols and more naturalistic artwork in her painting. Design your own cover in this style.

[Note: Participants in this activity are not creating Aboriginal art, but rather are experimenting with a style of artwork. Aboriginal art can only be created by an Aboriginal person.]

ACTIVITY: Carefully look at each page spread. Explain your understanding of what the author and artist are expressing. Share your ideas with the rest of your class. This could be a small group exercise that is presented to the rest of the groups on completion.

ACTIVITY: Aboriginal art uses repetitive patterns when they are building a structure...symbols repeated across the painting to create a kind of network. (Wroth 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': <https://cv.vic.gov.au/stories/aboriginal-culture/meerreeng-an-here-is-my-country/> Culture Victoria Classroom, walkerbooks.com.au/welcome

ACTIVITY: The Wurundjeri-Woiwurrung, and other indigenous Australians, are well known for their incised patterns, often used in carving artefacts and on trees, message sticks, totem poles and implements and weapons. Identify patterns in the book that could have been used in carvings. Create an artefact using these patterns.

ACTIVITY: On the page that begins 'In the evening light ...', the people are wearing possum skin cloaks and there is one spread out with the image of Bunjil on it. These cloaks are a very significant part of the world of indigenous Australians in south-eastern Australia. Watch this video <https://open.abc.net.au/explore/19>. The cloak in the Museum of Victoria which is dated from 1853 is made of 83 skins. Patterns are incised on the smooth side of the skins and the cloak is worn with the fur on the inside. Working in a group draw a design for a possum skin cloak. Each pair may create a design on a single piece of paper and then the design can be assembled. The size of the cloak may depend on the number of members in the class.

E. GEOGRAPHY

ACTIVITY: Water shapes the landscape by eroding it as it drawn downhill by gravity. The river creates and follows the topography of the land. The river begins in the mountains and finishes in the sea. The river and its wetlands are both an economic place of sustenance and a cultural place with spiritual meanings 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-igo and 'Walking Birrarung with Dean Stewart' YouTube April 24, 2008 WaterStories <https://www.youtube.com/watch?v=UIUHjQIQyA>]

ACTIVITY: The book begins with the rain falling on the leaves on the trees in the mountains and ends with the water flowing into the bay. The river flows in one direction in the book. The story is cyclical though dealing with the past, present and future of the Birrarung. The river constantly flows but where does the water come from. The final page alludes to a cycle though it is not stated:

'Freshwater, which begins its journey as parramin falling on djerang, mixes into palem warren.'

Where does that freshwater come from? Research the water cycle and the way evaporation lifts the water from the bay and ocean and carries it to the mountains.

ACTIVITY: Using the appendix, identify plants and animals, which appear in the visual text. Use sticky notes to label the plants and animals. In small groups, take a spread and research the plants and animals they have identified. Using this data create a class graph of where each species is predominant.

ACTIVITY: Catchment

The catchment is the area of land that collects rainwater that drains into the river. A drop of rain that falls in the catchment will drain into the river and follow the river to the sea, if it does not evaporate. How many tributaries can you identify on the Yarra? Name as many as you can. The catchment of the Yarra/Birrarung is some 4,000 square kilometers and some 2 million people live in the catchment. Find a map of the Yarra catchment. Where do the people live? Where is farmland and is there forest?

ACTIVITY: Birrarung Wilam

Indigenous Australian cultures are thriving, living cultures. The second last page of the story showing Bunjil painted on a possum skin cloak is set at Birrarung Wilam. This park celebrates the ongoing cultural and physical connections of indigenous Australians to place, to their homelands. Research the artwork at Birrarung Marr and see what you can discover about each of the artists and about each of the artworks.

ACTIVITY: Water supply

The Yarra and its tributaries supply more than 70% of the Melbourne's water. The upper forested catchment is protected to ensure that it continues to supply enough water to Melbourne and to ensure the high quality of the water supply. Water is critically important to people and to the economy of Melbourne and the Yarra Valley. Where do other cities get their water from? What will happen as the climate dries? What happened to the water supply in the city of Capetown in 2018? Write a report on the future of city water supplies.

ACTIVITY: Estuaries

On the final page of the book Lisa Kennedy has painted the estuary of the river. The river here is a mix of fresh and salty water. Biologically it is a very rich area, and many fish larvae come here to mature. Further up the estuary, freshwater flows over the saltier water that is being pushed in by the tides. This type of estuary is called a saltwater wedge. People who fish catch salt water fish from the bottom of the river as much as 10km upstream. Research the different sorts of estuaries and why estuaries are such an important part of the ecology of bays and rivers.

ACTIVITY: Mangroves

Lisa Kennedy has depicted mangroves on the final page. Mangroves live on the edge of salty water. Mangroves grow in the estuary of the Yarra/ Birrarung at specific places. Australia has the third largest area of mangroves in the world. In the Australian tropics there are 41 species, but this is reduced to only one species when you are as far south as the Yarra and that is the White Mangrove. Mangroves have special adaptations. Research what these special adaptations are and make a poster explaining them.

F. SCIENCE

ACTIVITY: Explain and discuss the concept of an ecosystem. It is a delicately balanced system of mutual relationships between living things in their environment: plants, insects, animals, birds, water and soil.

ACTIVITY: Examine the page where "Tadjerri sleeps snuggled in a nesting box." Look at all the living things in this artwork and think about how they might need each other in this environment.

ACTIVITY: Imperial blue butterfly.

On the same spread as the previous activity, find an Imperial blue butterfly (*jalmenus evagoras*.) Find a photo of this species online to help identify it in the illustration. What type of tree/plant does the Imperial blue butterfly need to lay her eggs on? (acacias). What does "vulnerable species" mean? Why might it be a vulnerable species? When her eggs hatch what are they called? (grub/larvae/caterpillar). Find the Imperial blue's larvae/caterpillar in the illustration, find an ant close by and look carefully. What role might ants take in caring for the caterpillar? (protection from predators). What does the caterpillar provide for the ants (food to eat, a sugary sweet substance). What is this food called and how is it made? (commonly called Honeydew the larvae are studded with tiny glands which secrete this nectar). Visit <https://australianmuseum.net.au/learn/animals/insects/common-imperial-blue-butterfly> for more information.

ACTIVITY: Research and draw the life cycle of the imperial blue butterfly.

ACTIVITY: What other creature in the illustration depends on the acacias for its food? Why?

ACTIVITY: How are humans impacting or interacting with this environment? Are they having a positive or negative impact?

ACTIVITY: Examine the spread with the warin/wombat. Find the pardalote nest. Why do they nest there? Describe the shape of their

beaks. Why do you think they are shaped that way? Visit <https://australianmuseum.net.au/learn/animals/birds/spotted-pardalote> for more information.

ACTIVITY: Examine the spread that begins "As ngua sets, wadjil floats on the surge ...". Find the spoonbill. Describe the shape of their bill. Why do you think they are shaped that way? What type of environment do they need to survive? How adaptable would you consider them to be to different environments? Visit <https://australianmuseum.net.au/learn/animals/birds/royal-spoonbill-platalea-regia> for more information.

ACTIVITY: Find an orange-bellied parrot on the same spread as the previous activity. Where has it come from and why might it be in this environment? What might a healthy environment as a habitat be for the orange-bellied parrot? What species of plants might you find in a healthy ecosystem necessary for the survival of the orange-bellied parrot? Why is it one of Australia's most endangered species? Visit <https://australianmuseum.net.au/learn/animals/birds/orange-bellied-parrot-neophema-chrysogaster> for more information.

ACTIVITY: Investigate another bird from *Wilam*. What features does it have to help it find food?

G. VISUAL ARTS

ACTIVITY: Explore designs Lisa Kennedy has used in *Wilam*. Also explore designs from artworks by other South Eastern Indigenous artists, both contemporary and past. Discuss why you think the Kennedy has used particular materials and techniques to tell the story of *Wilam*.

ACTIVITY: Use your research from the previous activity as inspiration for your own artwork of butterflies in their habitat. Use different materials, techniques and processes to explore visual conventions when making artworks of butterflies, for example: collage, paint, drawing, 2D hanging mobiles, etc. Present your artwork to the class, telling the story of how you went about making it.

ACTIVITY: Investigate the colours of different flowers and leaves of plants in the habitat of the orange-bellied parrot (see **F. Science** for more activities relating to the orange-bellied parrot). Create an artwork from your studies with any medium featuring the orange bellied parrot.

ACTIVITY: Make a poster to create awareness of protecting vulnerable habitats and species.

H. FURTHER IDEAS USING TECHNOLOGY

ACTIVITY: What would a book trailer for *Wilam* look like? What would you include and what would you leave out? In pairs make a book trailer for *Wilam*. The Reading Agency recommends 6 tips to keep in mind when making a book trailer:

1. Write a script.
2. Start strong.
3. Keep it steady.
4. Simple ideas are sometimes the best.
5. Don't just summarise the plot.
6. Choose music carefully.

For more info go here: <https://readingagency.org.uk/young-people/003-skills/5-tips-for-making-a-book-trailer-that-works.html>

[See: www.youtube.com/watch?v=2CYYp-4esQI and 'Book Trailers'

Creating Multimodal Texts <https://creatingmultimodaltexts.com/booktrailers/> book-trailers/.

I. WORKSHEETS

WORKSHEET 1: Comprehension Quiz

WORKSHEET 2: Line Pattern Activity.

Use lines to create patterns to decorate Bunjil and the background.

WORKSHEET 3: Platypus Painting.

Decorate the platypuses using a style of your own that reflects the flavor of Lisa Kennedy's art.

Note: It is important for students to appreciate that they are only using styles of artwork. Art is only Aboriginal when created by an Aboriginal person so the students are not creating Aboriginal art, unless he or she is an Aboriginal person.

ANSWERS TO COMPREHENSION QUIZ

1. Home; 2. The Eagle - creator spirit; 3. Yarra; 4. Platypus; 5. As a sign of respect; 6. Sunrise/sunset; 7. Two; 8. Boroin; 9. Many; 10. Lisa Kennedy.

J. APPENDIX List of species (each page from left to right)

FRONT COVER	SPREAD 1	SPREAD 2	SPREAD 3	SPREAD 4	SPREAD 5	SPREAD 6
Water fern Shield fern Eucalypt Tiger quoll Barred galaxia Soft tree fern Superb blue wren Endpapers Platypus	Bunjil – wedge-tail eagle Mountain ash Silver-top ash	Mountain ash Leadbeater possum Sooty owl Clematis Soft tree fern Pink robin Silver wattle	Soft tree fern Shield fern Water fern Quoll Galaxia Yellow Robin Boroin – splendid blue wren (female and male) Clematis Frogs Powerful owl Fungi Myrtle beech	Yellow-tailed black cockatoos Alpine ash Mountain ash Silvertop ash Exotic conifers (including pines and cypresses) Silver wattle Common brush tail possum Common ring tail possum	Manna gum River red gum Forest grey kangaroo Yam daisy Bulbine Lily Fringe lily Mat rush Great white egret Swamp hen Ibis	River red gum Platypus Lamandra longifolia Austral indigo Happy wanderer Bulbine lily Silver wattle Prickly moses Musk daisy bush Sun orchid Giant Yarra crayfish Ducks
SPREAD 7	SPREAD 8	SPREAD 9	SPREAD 10	SPREAD 11	SPREAD 12	
Raven	Wombat Spotted pardalote Yam daisy Austral indigo Sacred kingfisher Magpie Mat rush Fringe lily Australian painted lady Reeds Blackfish Bulbine lily Dragonfly Gecko	Eucalyptus Tadjeri – sugar glider Imperial blue butterfly Caterpillar Silver wattle Mat rush Fiery jewel butterfly (male and female) Silky hair streak butterfly (male and female) Ant	Wood duck Wattles Gums Reeds	Gums Water rat Rainbow lorikeets Black swan	White mangroves Great white egret Orange-bellied parrot Bunjil – wedge-tailed eagle Marbled gecko White-faced heron Spoonbill Splendid blue wren (male and female) Rainbow lorikeet Swamp paperbark Shrubby glasswort Beaded glasswort Pig face Tern Little cormorant	

Comprehension Quiz

Name: _____

1. What does the word 'Wilam' mean in Woiwurrung?

2. Who is Bunjil?

3. What is the name commonly used today for the Birrarung?

4. What sort of animal is dulai-wurrong?

5. Why is Aunty Joy Murphy addressed as Aunty?

6. At what time of day does the book begin? At what time of day does it finish?

7. How many times can you find Bunjil in the book?

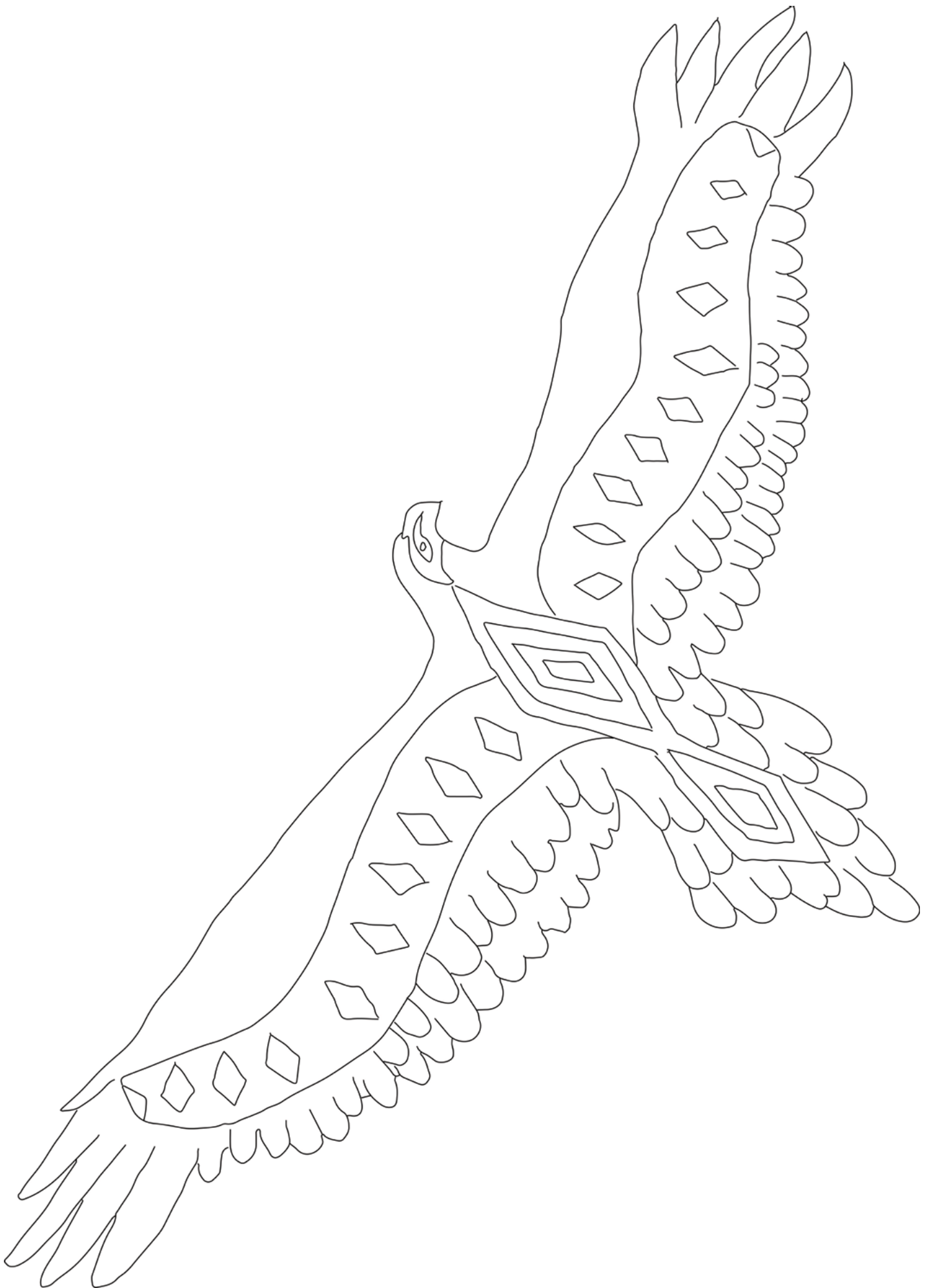
8. What is the name of the bird on the back (and front) cover in Woiwurrung?

9. Finish this sentence: 'Wilam is the home to ...'?

10. Who illustrated *Wilam: A Birrarung Story*?

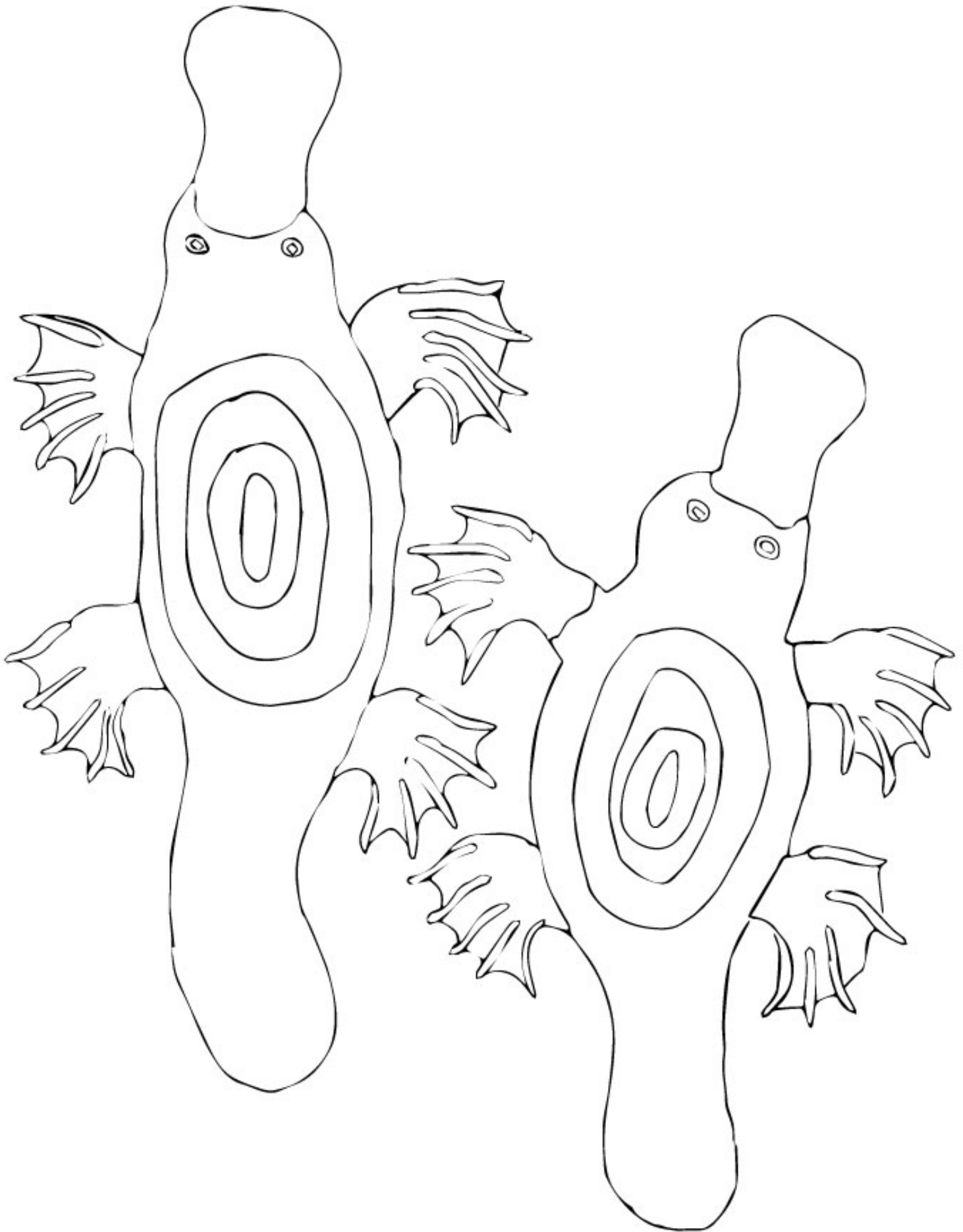
Line Pattern Activity

Name: _____



Platypus Painting Activity

Name: _____



PRAISE FOR WELCOME TO COUNTRY

“With both narrative and informational appeal, it will contribute well to school libraries and is perfect for stimulating classroom discussion about place, beliefs, traditions and human relationships to the environment.”

Books + Publishing

“This is an invitation to readers to embrace a sense of their country that not only puts its long Aboriginal history first, but values what that history can offer to us today. Recommended for readers five to fifty.”

Reading Time

“Welcome To Country is an important narrative for teachers in schools and kindergartens and for families to share. Highly recommended.”

ReadPlus

“This beautifully realised picture book...is a lyrical yet simple welcome to the traditional lands of the Wurundjeri People of Melbourne and the surrounding areas.”

Magpies

“This stunningly illustrated book has a deep yet simple text, which introduces its central concept through poetic language and earthy, evocative landscapes of blended colours and shapes of people and landscapes.”

The Conversation

