

# YINDYAMARRA TO OUR COUNTRY



Written and illustrated by Stage 2 students  
from Koorinal Public School



## *Creative Catchment Kids*

Creative Catchment Kids is an initiative of Wirraminna Environmental Education Centre. It aims to improve engagement between our funding partners and school students by providing opportunities for positive and authentic ventures that encourage students to develop creative solutions to agriculture and natural resource management issues.

**[www.wirraminna.org/creative-catchment-kids/](http://www.wirraminna.org/creative-catchment-kids/)**

## *Wirraminna Environmental Education Centre*

The Wirraminna Environmental Education Centre is located in Burrumbuttock, north of Albury in southern NSW. Since 1995, the centre, which is adjacent to Burrumbuttock Public School, has provided opportunities for discovery and learning about the natural environment, the ecology of the local woodlands and the beauty of native plants.

**[www.wirraminna.org](http://www.wirraminna.org)**

## *Enviro-Stories*

Enviro-Stories is an innovative literacy education program that inspires learning about natural resource and catchment management issues. Developed by PeeKdesigns, this program provides students with an opportunity to publish their own stories that have been written for other kids to support learning about their local area.

**[www.envirostories.com.au](http://www.envirostories.com.au)**

# YINDYAMARRA TO OUR COUNTRY

*'Yindyamarra' means 'Respect' in Wiradjuri*

**Authors & Illustrators:** Stage 2 students

**School:** Koorinal Public School

## *Our Culture*

In 2016, students involved in the Creative Catchment Kids program researched and wrote stories about Aboriginal culture in their local communities. The program was generously funded by the Department of the Prime Minister and Cabinet through the Indigenous Advancement Strategy.

Creative Catchment Kids is part of Enviro-Stories, a Peekdesigns education program.

### **Acknowledgement**

We would like to acknowledge the Traditional Owners of this land and thank them for sharing their knowledge and culture with the wider public.

Aboriginal & Torres Strait Islander people should be aware that this document may contain images and/or names of people who have since passed away.



# FOREWORD

We planned a trip to Wirraminna Environmental Education Centre and while there, we met a Wiradjuri Aboriginal artist named David Dunn. The children and staff enjoyed this experience. The Stage 2 teachers decided to explore the students' interests and plan a unit about "Our Country".

**OUR DREAM...** Mr. Owen Dunlop offered us a chance to be part of the 'Engage in Literacy Program'. We felt honoured and knew instantly that we could combine our students' interest in Aboriginal culture with our school focus of improving students' writing through producing a book.

**SO WE BEGAN...** We formed into student collaborative learning teams. Each team took responsibility for a page in the book with a specific focus. What a pleasure to see our students working together, planning, drafting, discussing, writing, illustrating and using technology to produce their pages.

We invited a guest speaker, Aunty Joycelan, to visit our Stage 2 classes. She talked about the process to adapt and illustrate Dreamtime stories to make them suitable for young readers.

During our learning, we planned a day visit to the Riverina Environmental Education Centre near Wagga Wagga. It was a truly hands-on experience! We met Mr. Tony Rudd, a Kamilaroi man with so much to share. The students proudly talked about what they knew, asked lots of questions and thoroughly enjoyed the day!

I would like to thank everyone involved in our journey to produce this book.

*Ms. Kim Baker - Book Coordinator  
Stage 2 teacher, Koorringal Public School*

# ACKNOWLEDGEMENTS

## **Stage 2 Teachers**

Mr. Tim Harris - Stage 2 Assistant Principal

Mrs. Edwina McLaren - Stage 2 teacher

Ms. Julie Smith - Stage 2 teacher

Mrs. Tamara Edmunds - Stage 2 teacher

Ms. Kim Baker - Stage 2 teacher

## **Supported by**

Mrs. Beverley Jenkyn - Acting Principal

Miss Hayley Bell - Aboriginal Education Coordinator and classroom teacher

Mr. Owen Dunlop - Executive Officer, Petaurus Education Group (Wirraminna Environmental Education Centre)

Mr. Darron Watt - Relieving Principal, Riverina Environmental Education Centre

Mrs. Joycelan Williams - Wiradjuri woman

Mr. David Dunn - Wiradjuri artist

Mr. Tony Rudd - Aboriginal Community Liaison Officer

Members of the Aboriginal community

# ABORIGINAL PLACES

Aboriginal language has been around for thousands of years. In our area and across Australia many towns and city names are derived from Aboriginal languages.

## MEANINGS OF PLACES

**Adelong** - along the way

**Balarang** - place of swamp oak

**Ballarat** - resting place

**Berri** - a wide bend in the river

**Cootamundra** - guudhamung, meaning turtle

**Canberra** - meeting place

**Coolamon** - basin shaped dish

**Echuca** - meeting of the waters

**Geelong** - land or cliffs

**Grong Grong** - very bad camping ground

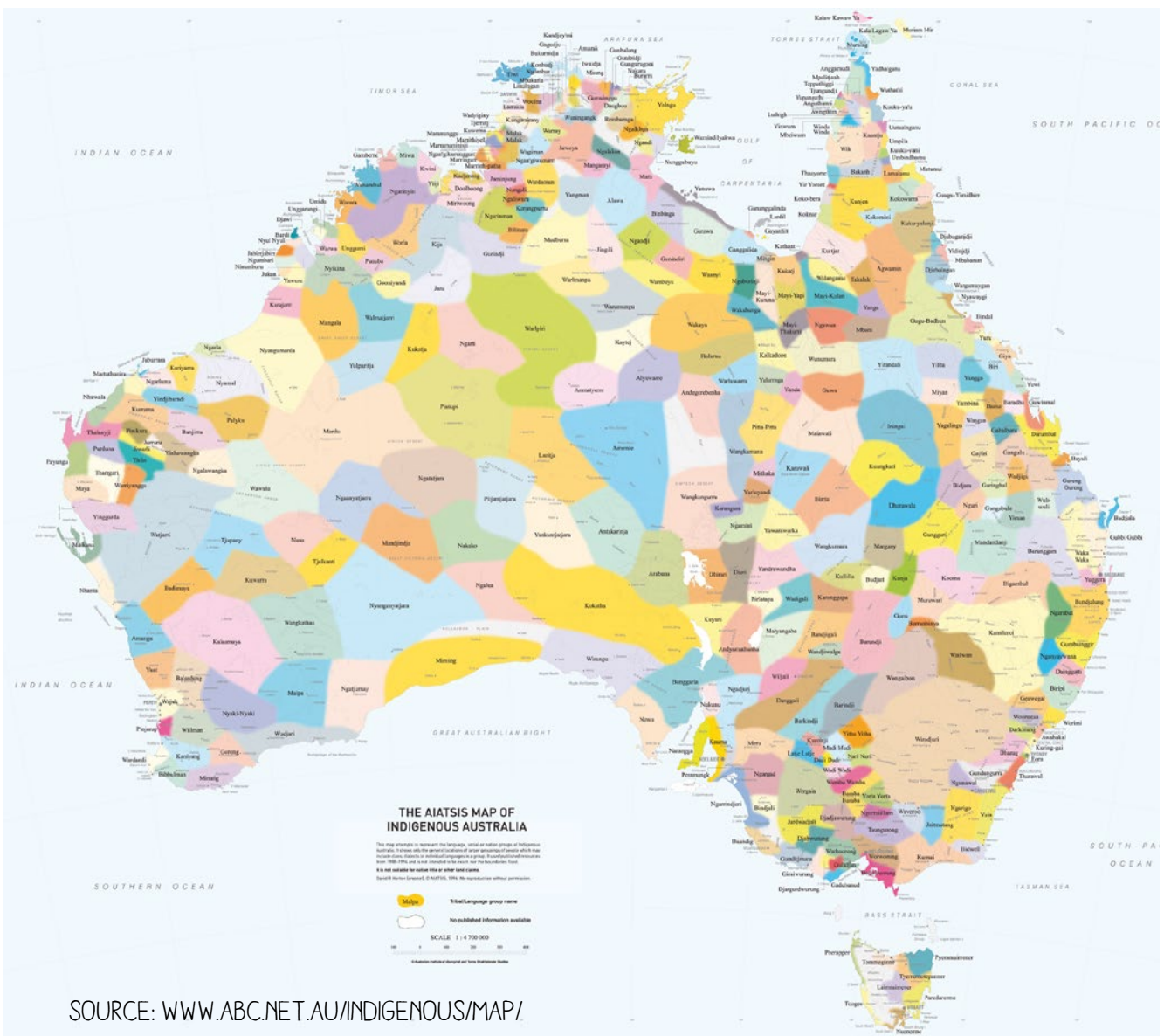
**Jindabyne** - valley

**Parramatta** - heads of water

**Wollongong** - seas of the South

**Wagga Wagga** - dancing man, or place of many crows

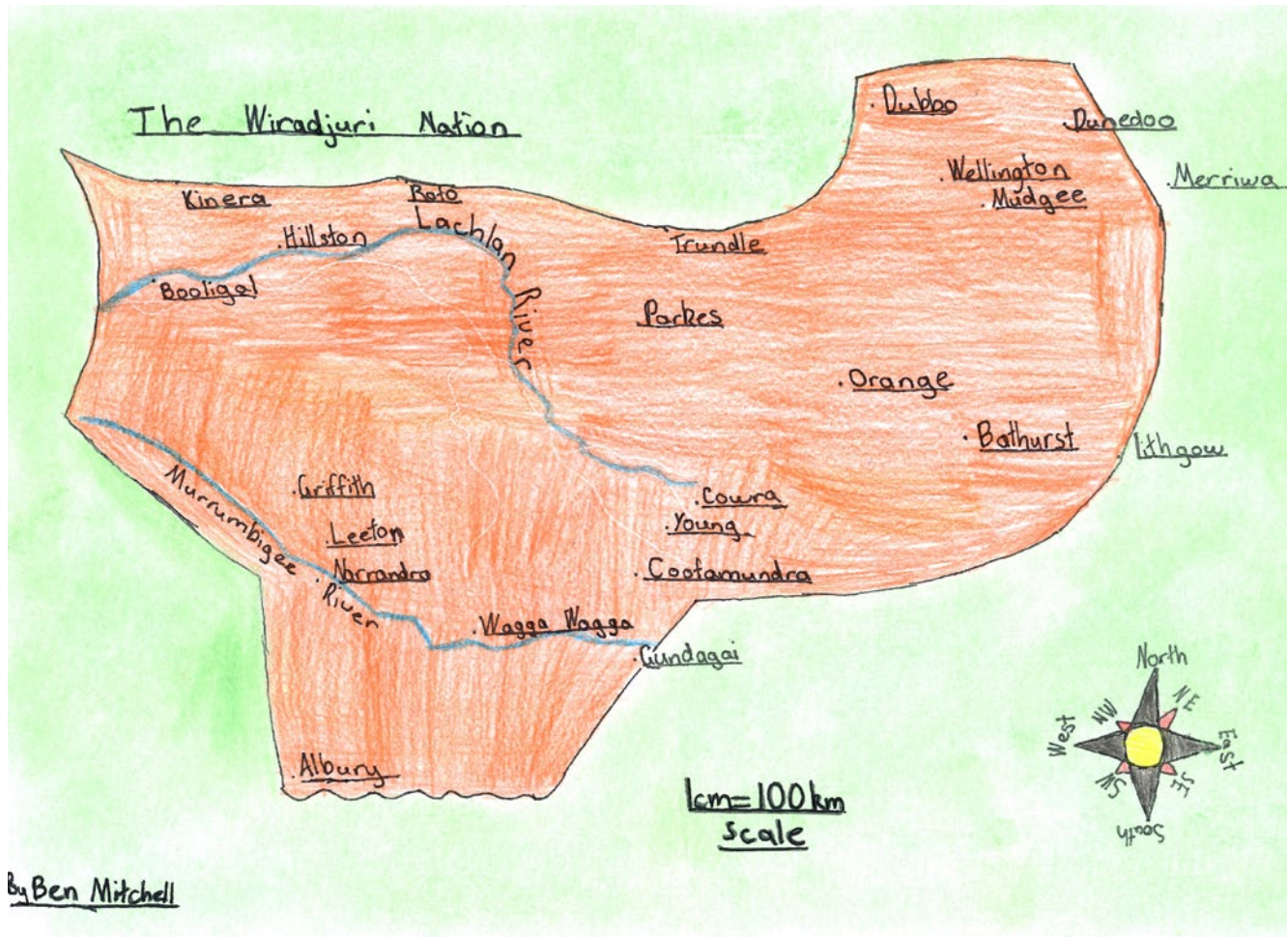
**Yanco** - sound of running water



SOURCE: [WWW.ABC.NET.AU/INDIGENOUS/MAP/](http://WWW.ABC.NET.AU/INDIGENOUS/MAP/)

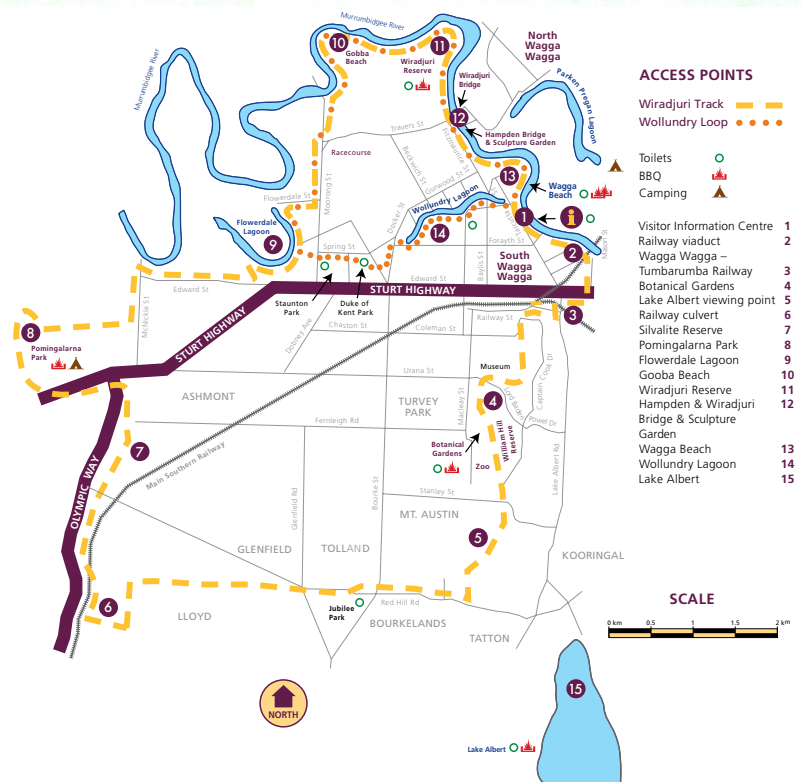
# LOCAL ABORIGINAL PLACES

Wiradjuri is in the Riverina. It is a very large area compared to other Aboriginal regions. The Wiradjuri region has lots of local towns including Wagga Wagga, Orange, Bathurst, Tumut, Cowra, Griffith, Narrandera, West Wyalong and Young.



## THE WIRADJURI WALKING TRACK

One of the many cultural areas is the Wiradjuri Walking Track. The Wiradjuri Walking Track is about 42 kilometres long. Some of the starting points for the track are located at the Wagga Wagga Beach and Information Centre.



# STAGE 2 VISITS WIRRAMINNA



# RIVERINA ENVIRONMENTAL EDUCATION CENTRE

Koorinal Public School visited this special place. The centre helped us to learn about Aboriginal culture. We had an awesome, amusing and amazing time.

Tony talked to us about the Aboriginal culture. He showed us the music that some Aboriginal people play. Sydney and Quentin played the didgeridoo. He also showed us the weapons that they used to hunt. Tony told us about the animal skins they used for clothes. He showed us the rope that the boys used for climbing Uluru.



Tony, Darron and all the other staff showed us how to make huts with sticks, bark, leaves and branches. We had to line long sticks on top of the other sticks and put the bark and leaves on. Auntie Joycelan went around and helped some people make their hut. They took photos when we were finished. It was so much fun!



We used spears and boomerangs, to hit the targets. The targets were an emu and two kangaroos. We had to be taught how to throw a boomerang and the spears.



We can't wait until next time!





# ABORIGINAL TOOLS



## COOLAMON

Coolamons are bowl shaped wooden structures that are made out of the bark of trees. They used the bark off the branches or roots of the trees, leaving a mark called a tree scar. They were used by Aboriginal women to carry fruit, vegetables, berries, nuts, shellfish, babies and sometimes even water. Coolamons were shaped using sharp rocks and then decorated. To stop it from breaking, they covered it in animal fat.



## SPEAR

Spears are made from dried grass, trees and flowers. Spears are used to hunt animals such as kangaroos, wallabies and lots more. Spears were mostly carried by men. They have several different types of spears; each one is a different type of weapon. Different spears are thrown by hand and some are thrown using a woomera.



## BULLROARER

A bullroarer is an Aboriginal version of a mobile phone. It is whirled in the air by a piece of string and because of a little hole in the top and bottom, it makes a whistling sound. Each bullroarer makes a different sound. It is used to signal a meeting and to call people home. The bullroarer is made of the branches or roots of a tree, but only the bark is used. The bullroarer was then dot painted.



## CLUB

The clubs are one of the deadliest Aboriginal weapons and were used for killing animals for food, such as kangaroos, emus and fish. It's brown and made from the bark off the roots or branches of trees. It looks like a stick with a ball on one end.



## BOOMERANG

The Aboriginal name for boomerang is Baddawal. They used red gum wood to make a boomerang. A boomerang is about 40cm long. A way to decorate your boomerang was to dot paint it. There are two types of boomerangs, a hunting boomerang or a playing boomerang.

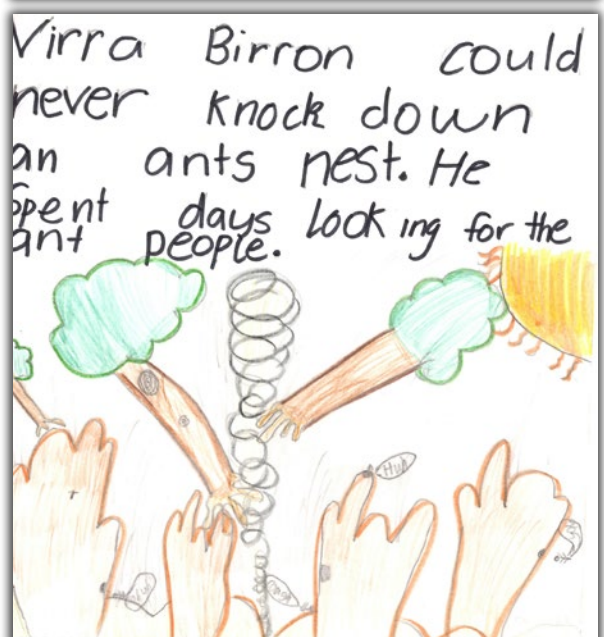
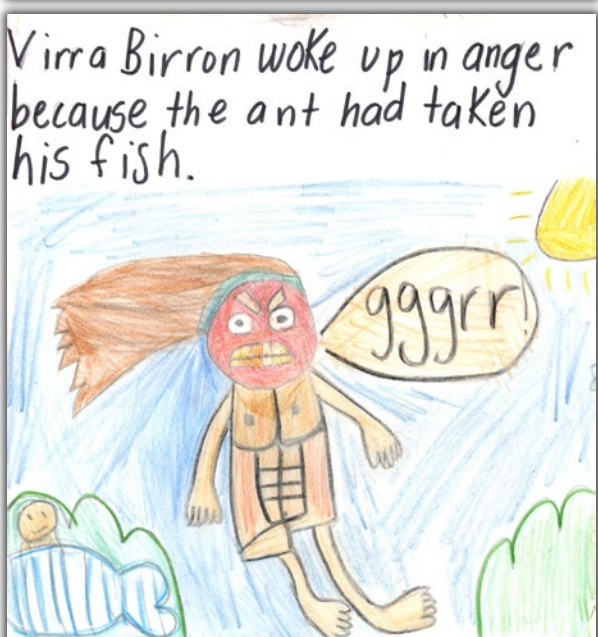
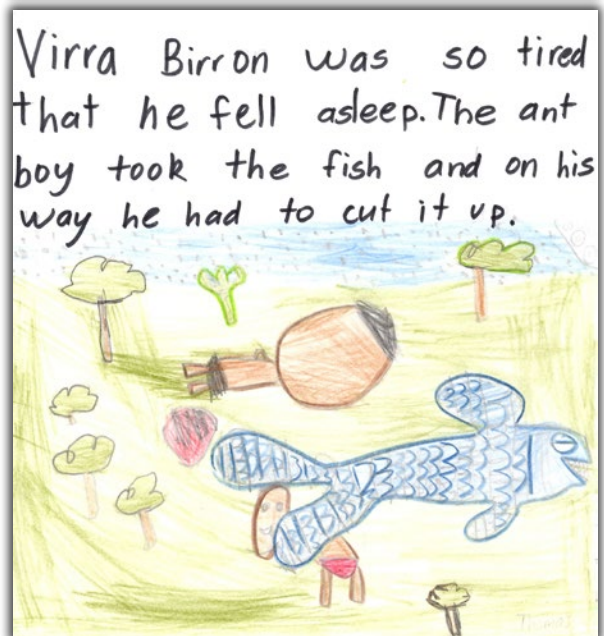
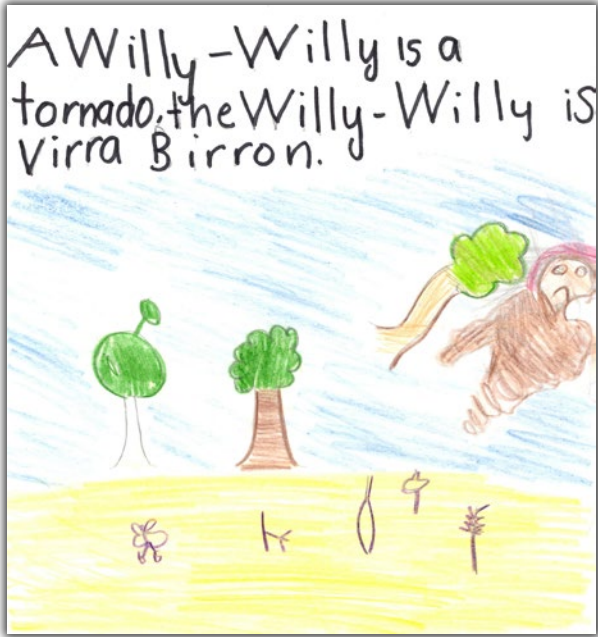


## WOOMERA

A woomera is a wood stick that helps men to throw spears. They give the spear more force. Aboriginal people invented the woomera and it is made from a hollow tree. It was used for a knife, chisel, digging stick, to cut cooked fish, to carry things and as an engraver.

# THE WILLY-WILLY AND THE ANT

Original story by  
Cecilia Egan and  
Elizabeth Alger.



# AN INTERESTING INTERVIEW



## WHAT IS YOUR NAME?

Aunty Joycelan Williams

## WHERE DID YOU GROW UP?

Orange which is in New South Wales, Australia.

## WHAT SORTS OF JOBS HAVE YOU DONE?

- Teaching (teacher for 20 years)
- Fruit picking (grapes, apples and cherries)
- Cleaning people's homes and ironing

## IF YOU COULD GIVE KIDS SOME ADVICE, WHAT WOULD YOU TELL US?

Learn to respect yourself and hopefully you will be able to respect others and learn from all ages. Do the best you can and don't forget to smile to everyone.

## DO YOU KNOW ANY DREAMING STORIES?

- Gobbagumbalin and Pomingalarna
- Big black crow searching for what?
- The love of a mother.
- No black flowers!
- Gugaa Wiradjuri totem.
- A rock and a tree.

## HOW DID YOU LEARN THE DREAMTIME STORIES?

Other Aboriginal elders.

## WHAT DOES 'ELDER' MEAN TO YOU?

It means you are acknowledged and accepted by the community.

## WHEN YOU ARE AN ELDER, WHAT DOES IT FEEL LIKE WITH ALL THE RESPONSIBILITY?

All I can do is my best to show others that if you respect others they hopefully learn to respect others too. This may help to make a better community in peace.

## HOW DO YOU PASS ON YOUR KNOWLEDGE?

- Speaking to others
- Showing my Dreamtime stories
- Giving Dreamtime performances
- Share the Wiradjuri language
- Aboriginal dancing
- Aboriginal arts

## HOW DOES SOMEONE BECOME AN ELDER?

Be someone that can do good things for people to assist people who need help. By sharing my knowledge and to teach the young to respect one another.



# A SPECIAL VISITOR RECOUNT

We had a special visitor on Thursday and it was Aunt Joycelan who is a Wiradjuri woman. Aunt Joycelan talked to Stage 2 about her culture. She came to visit and to share some Dreamtime stories.

Aunt Joycelan used to be a teacher, she now enjoys sharing her culture with students. She paints her own clothes in Aboriginal style. Aunt Joycelan has written many stories. All her stories are about Aboriginal life; one is how the snake made the river.

First, Aunt Joycelan showed us one of her drafts for a book she is writing. A draft is a scribble on a piece of paper, it has ideas of what the story is going to be about.

She is converting a Dreamtime story into a children's book. This story is based on Pomingalarna and Gobbagumbalin. Two tribes lived on opposite sides of the river. A boy and a girl, one from each tribe, fell in love. Because they were in different tribes, they were not allowed to get married. They tried to run away, and sadly, they got speared in the river. There was a river full of blood.

Then, Aunt Joycelan showed us the paintings for her book. The paintings were of the Aboriginal Dreamtime. After that, we took a class photo. Aunt Joycelan turned away to show the paintings on her clothes. She is not allowed to show her face in photographs because it can take some of her spirit away.

Next, Aunt Joycelan showed us how to do a three sentence story. The story started as, "The cat sat on the mat". We practised using describing words.

It was very interesting hearing Aunt Joycelan's stories. We loved her visit and we had fun. We wish she was with us every day at Koorungal Public School.

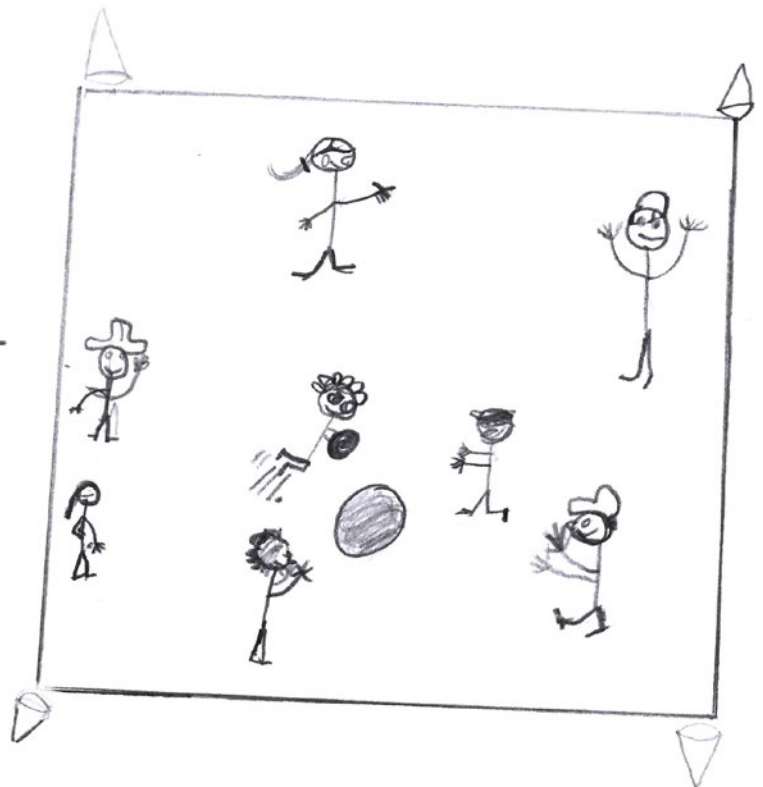
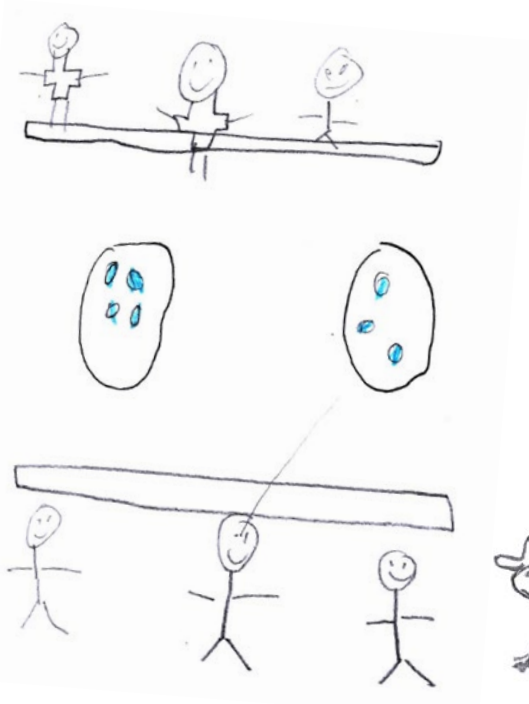
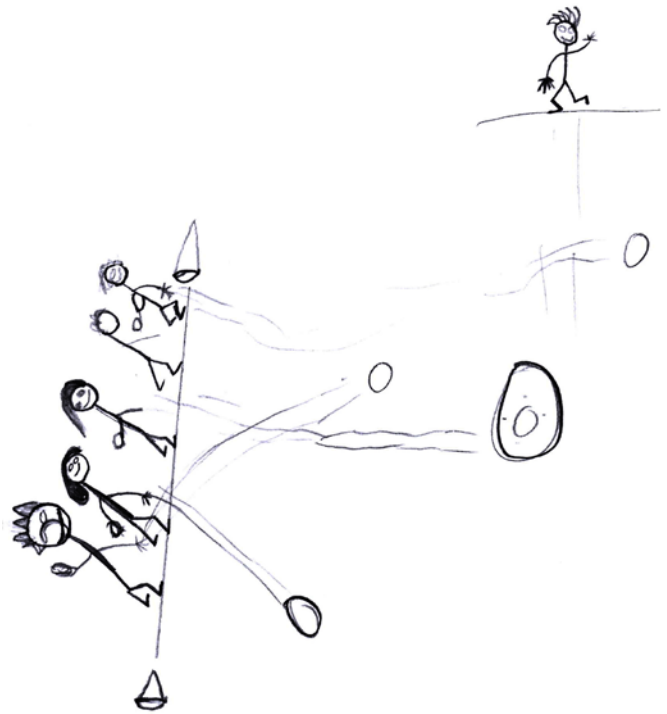


# ABORIGINAL GAMES

## GORRI

Gorri is a bowling ball or disc game played by Aboriginal boys and men in all parts of Australia. A piece of bark (disc) was rolled by one of the players for the other boys to use as a target for their short spears.

To play the game, a player throws a ball and the rest throw short spears at the target. The closest player to hit the ball wins.



## KEENTAN

This is a keep away game of catch ball and was played by both Aboriginal girls and boys. The action of the players jumping up to catch the ball looked like a kangaroo, so this game is also known as 'kangaroo-play'.

When this game is played in teams, the ball is thrown from one player to another on the same team. The other team tries to intercept the ball while they are off the ground. If the ball is dropped or knocked to the ground, the other team scores a point.

# WHY THE KOALA HAS A STUMPY TAIL

Once there was a koala and a kangaroo and they were best friends. One day, the weather was burning hot and Kangaroo had an idea. "When I was little, my mum dug a hole for hours until the hole filled up with water and we had enough water to drink," Kangaroo told Koala.

"So we have to dig a hole too!" Koala said. "You dig first because I am too thirsty."

"Okay", said Kangaroo and he started to dig the hole. Moments later Kangaroo said, "Koala, it's your turn."

"I am too dizzy because I am thirsty, so let me rest." So Kangaroo kept digging.

"Koala, come on it's your turn!" said Kangaroo.

But Koala replied, "No. There is a thorn in my foot, wait until I get it out!". So Kangaroo still kept digging.

Koala kept making fun of Kangaroo and suddenly the water rushed out of the hole. Koala rushed over and drank all the water. Kangaroo was furious because he had worked so hard. He became very, very mad and broke off Koala's tail.



# ABORIGINAL SYMBOLS AND ART

Art has been and still is a part of the Wiradjuri culture. It is the oldest art style in the world. It is still a significant part of Aboriginal life, as Aboriginal art tells a story about the artist's background, tribal beliefs or their totem animal. Symbols were and still are a big part of Aboriginal art. They symbolise the animals and people of an ancient culture.



**SNAKE**



**EMU**



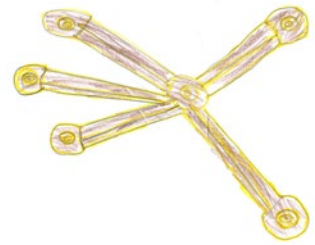
**KANGAROO**



**POSSUM**



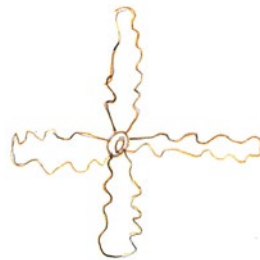
**HONEY ANT**



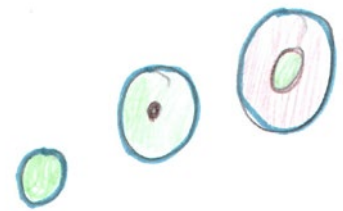
**HONEY ANT SITE**



**ANIMAL TRACKS**



**YAM PLANT**



**HOLE, CLOUD OR NEST**



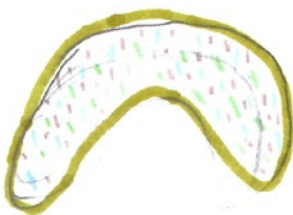
**PEOPLE SITTING**



**WATER HOLES CONNECTED BY RUNNING WATER**



**TRAVELLING SIGNS**



**BOOMERANG**



**WOOMERA**

# FAMOUS SPORTS PEOPLE



## EVONNE GOOLAGONG CAWLEY

A member of the Wiradjuri people, in 1971 Evonne was the first Indigenous Australian to win the Wimbledon Tennis Championship. During her career she won 14 Grand Slam titles.



## RON SADDLER

Ron is an Indigenous Australian Rugby League footballer of the 1960s and 1970s. He represented NSW and Australia as a three-quarter back and he played for the Sydney Roosters.



## ADAM GOODES

AFL sports star Adam Goodes played for the Sydney Swans. He is a dual Brownlow Medalist and dual premiership player. He won the 1999 AFL Rising Star Award and was a member of the Indigenous Team of the Century. He was also Australian of the Year in 2014.



## ELLA HAVELKA

Born in Dubbo, Ella was the first Wiradjuri ballerina in Australia, and the first Indigenous dancer accepted into the Australian Ballet Academy. Ella practises traditional Aboriginal basket weaving, some of her work is on display at the Wagga Wagga Art Gallery.



## DAVID PEACHEY

David is an Indigenous athlete who grew up in Dubbo. During his career he played Rugby League for Cronulla Sharks and South Sydney Rabbitohs.



## COURTENAY DEMPSEY

Courtenay debuted playing AFL for Essendon in 2006. He is a Kalkadoon man from Mt. Isa, Queensland.

Photos: Evonne Goolagong Cawley / IMG Talent Management; Ron Saddler / The Sydney Roosters; Adam Goodes / AAP, ABC; Ella Havelka / M. Burin, ABC News; David Peachey / Alchetron; Courtenay Dempsey / D. Woodley.



# INDIGENOUS PLANTS

Aboriginal people use plants for food, face and body paint, shelter, transport, weapons, clothing and healing.

## KURRAJONG TREE

Kurrajong trees, also called bottle trees, take 35 to 50 years to reach their full height of 15m and spread of 12m. The tree is evergreen (stays green all year) and can be found near rivers and rocks. The gum and young roots were traditionally eaten.



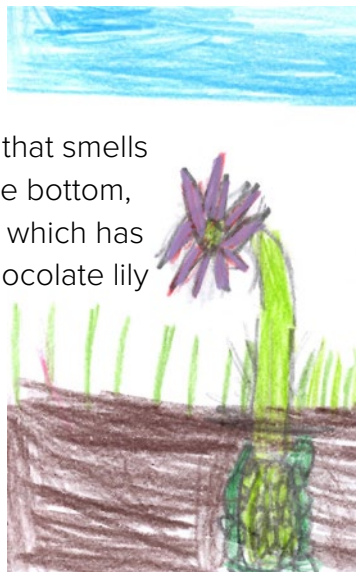
## THORNY SALTBUSH

The thorny saltbush is also called the hedge saltbush and the berry saltbush. Its scientific name is *Rhagodia spinescens*. The thorny saltbush fruit is red and tastes salty, sweet and nutty and is used to make face and body paint. It is found in inland Australia.



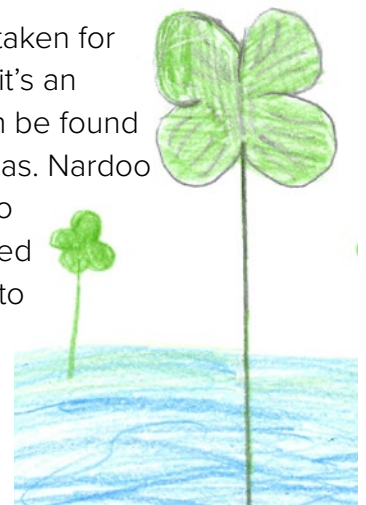
## CHOCOLATE LILY

The chocolate lily has a purple flower that smells like chocolate. At the bottom, it is a sphere shape which has bumps on it. The chocolate lily has pollen that is yellow and the stem is green. You can also eat the roots.



## NARDOO

Nardoo might be mistaken for a four-leaf clover but it's an Australian plant. It can be found near water or wet areas. Nardoo seeds were made into damper when prepared properly. It was used to cure snake bites and other injuries.



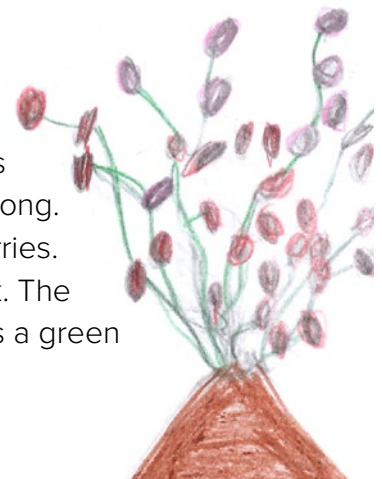
## OLD MAN WEED

Old man weed is used as a medical plant. It grows on the edge of a billabong. It speeds up healing and is used for colds and skin lotion. Old man weed is part of the daisy family.



## RUBY SALTBUSH

The ruby saltbush is a plant with red berries. Its branches grow up to a metre long. This bush grows berries. The seeds are black. The leaves were used as a green vegetable.



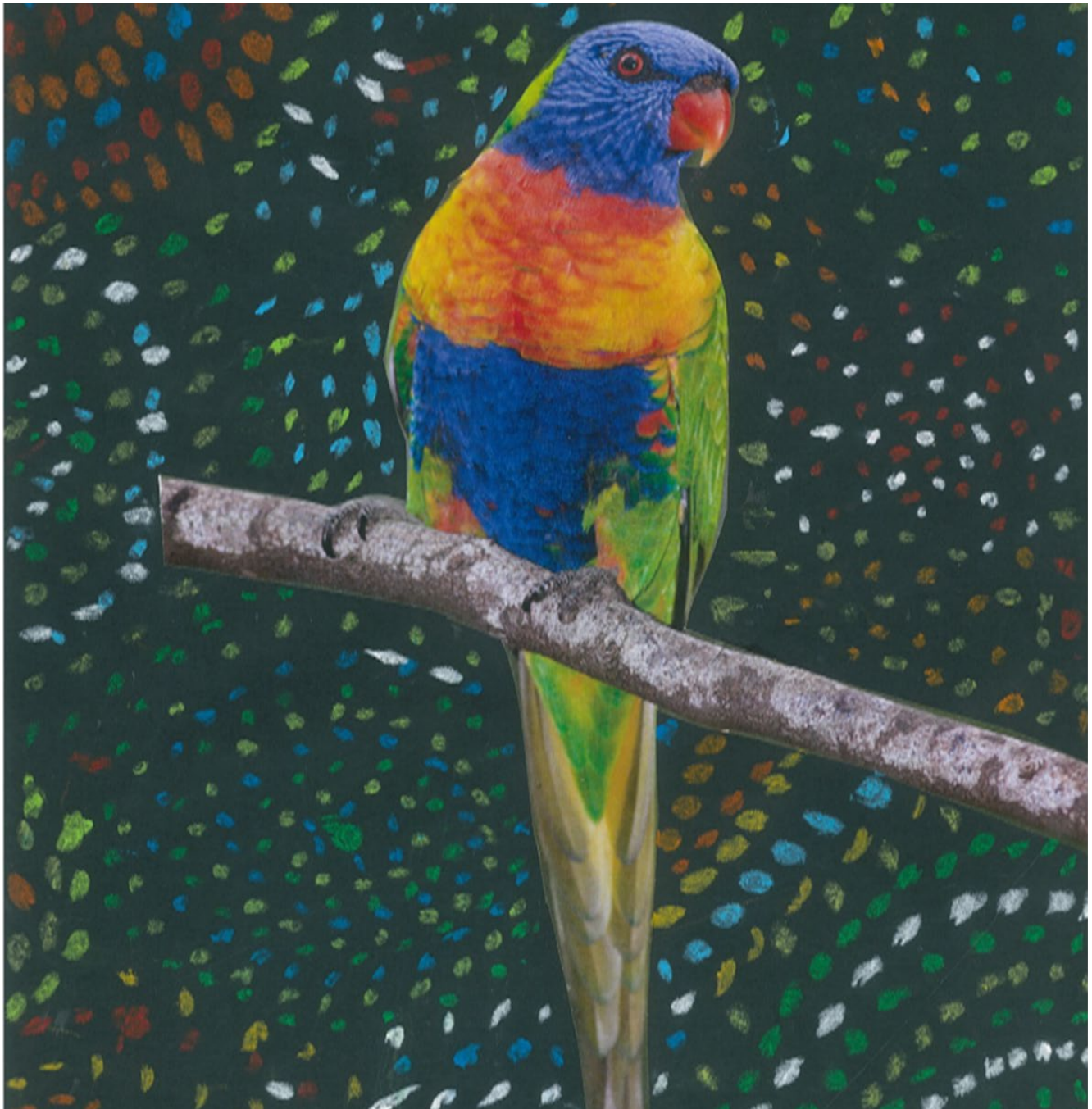
# WHY THE CROW IS BLACK

In the Dreamtime all the birds were black.

One day a peaceful dove's claw got caught on a thorn. The dove called for help and all of the birds went over to help the dove that was in great pain. The dove's claw was very swollen. The birds provided shelter for the dove and other birds brought water. All except the crow who was in a very bad mood.

The dove's claw became extremely swollen. Seeing that the dove was in such pain, a bird started flying down and with its sharp beak pecked the dove's swollen foot. With a great 'POP!' the swollen claw burst open. All of the colours came flying out of the dove's claw and covered all of the birds with the wonderful colours of the rainbow. All the birds, except the grumpy old crow who to this day still has no colour.

ADAPTED FROM JEMMY DEEM'S STORY - 'HOW BIRDS GOT THEIR COLOURS.'



# TRADITIONAL ABORIGINAL DANCE

Aboriginal peoples have many dances including the 'wiman' dance. When Aboriginal people prepare for dance they paint their faces and bodies. They also wear colourful skirts. The 'wiman' use the moon or sun to see how much time they have left before the men start to dance.

The men's dance has more of a vibrant feel because they hop, jump and use different objects. They can use boomerangs or spears. Sometimes, they wave a 'nulla nulla'. When the moon is up they dance but in the morning, they mostly work. The 'wiman' dance when they collect food while the men are hunting.



# BUSH TUCKER

Bush tucker is food from the plants and animals of the Australian bush. Aboriginal people were very smart when it came to getting food because of experience that came from the Elders.

## WITCHETTY GRUBS

A witchetty grub is a well-known name for large edible grubs. Witchetty grubs are usually found in the witchetty bush. A witchetty grub would burrow into the branches of the bush then the hunter would grab a stiff piece of grass and jab it into the witchetty grubs hole.



## HONEYPOT ANTS

Honey pot ants live in the desert and are native to Australia. Their food diet is honey. Honey pot ants got their name because they have a sack of honey. Their sack of honey is located on their abdomen.



## MEDICINES

Aboriginal people didn't just eat plants. They created medicine out of berries and from the bush. Women were the main gatherers of materials and ingredients for medicines.



## KANGAROOS

Kangaroos have been hunted for a very long time. A kangaroo is hunted by throwing a killing boomerang. This strong boomerang breaks their legs so they can't run away. The hunters will come and hit the kangaroo with the bundi.



Photos: Witchetty Grub / T. Mead, Getty Images; Honey pot Ants / Wikimedia, avilasal; Quinine / M. McKemey, Melaleuca Enterprises; Eastern Grey Kangaroo / K. Coleman, Peekdesigns

# SHELTERS

Humpies are made of sticks, twigs, logs and bark. The Aboriginal name for a humpy is a 'gunya'. Sometimes, these houses were moved to new areas with the family. Australia has a mild climate so the Aboriginal people often slept in the open. But if it was a cold night, they kept warm by sleeping between two small fires.

Shelters could be made from spinifex grass, stringy bark trees and paper bark trees.

The natural climate, environment, family size and needs of the group were all factors in how shelters were built in different areas.



This is the Wiradjuri reserve area before 'white man' arrived. The Wiradjuri people cared for the land, only taking from nature what they needed to survive.

In 1829 Captain Charles Sturt led a party down the Murrumbidgee River. They decided that the Wiradjuri reserve area would be a good place for a village.

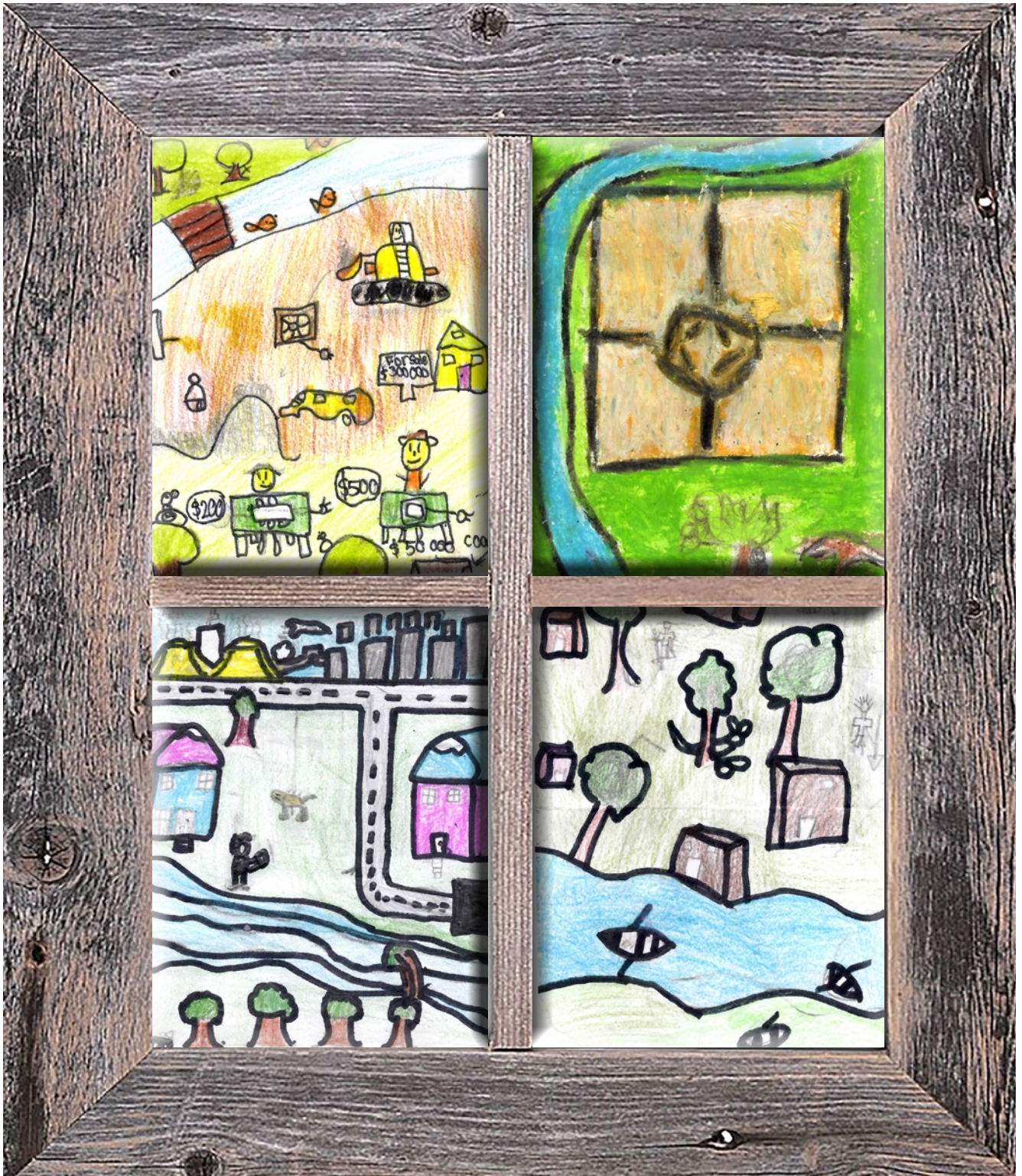


By 1849 white settlers had arrived and the village of Wagga Wagga, meaning 'place of many crows' from the Wiradjuri language, had been proclaimed. The settlers impacted on the Indigenous peoples' way of life.

In 1895 the Hampden Bridge was built across the Murrumbidgee River near the Wiradjuri reserve area. Maybe bushrangers used the bridge to cross the river!

Over the years, the Wiradjuri reserve area became the site for the Wagga Wagga Tip and animal saleyards. A lot of the original animal and plant life had disappeared.

Hockey fields were built at the Wiradjuri reserve area near the tip. People didn't realise the impact that the lack of care had on the environment.



In the 1980s the tip and saleyards were moved to make way for a subdivision named 'Wiradjuri'. More native trees and shrubs were planted to encourage the bird life to return.

In 2016 we are all working together to ensure the Wiradjuri reserve area is cared for, and looked after for future generations by planting more native plants to encourage more native wildlife.

# AN INTERESTING INTERVIEW

## WHAT IS YOUR NAME?

David Dunn (Gaangang)

## WHAT IS YOUR COUNTRY?

Wiradjuri - water people

## TELL US ABOUT YOUR STORY

I grew up in a small town. I was bullied because of my skin and because I was different.

## WHAT DO YOU LIKE ABOUT TEACHING ART?

Watching the student creating something that they thought they couldn't do.

## WHO DO YOU NORMALLY TEACH ART TO?

Children (young and old)

## IF THERE WAS ONE PIECE OF ADVICE YOU COULD GIVE KIDS, WHAT WOULD IT BE?

Don't bully others, respect them.





# GLOSSARY

<b>ABDOMEN</b>	The body of any mammal.
<b>ABORIGINAL</b>	The first inhabiting persons of Australia.
<b>ABUNDANCE</b>	Plenty, lots of.
<b>ADAPTED</b>	To make suitable to requirements.
<b>CLIMATE</b>	Weather conditions of a region.
<b>DREAMTIME</b>	Ancient creation time of all things by sacred ancestors.
<b>GUNYA</b>	Aboriginal shelter.
<b>HUMPY</b>	Aboriginal shelter.
<b>INDIGENOUS</b>	Growing or originating in a particular country.
<b>PERIOD</b>	A rather large time at a place.
<b>SPINIFEX</b>	Long hard grass.
<b>SYMBOLISE</b>	Representing a symbol.
<b>WEAPON</b>	Something dangerous used against a victim.
<b>WIRADJURI</b>	An Aboriginal nation.
<b>WOOMERA</b>	An Aboriginal throwing stick used to propel a spear.
<b>YAM PLANT</b>	A type of Aboriginal plant.
<b>YIDAKIA</b>	An Aboriginal word meaning didgeridoo.



# AUTHORS AND ILLUSTRATORS

## 3-4 BING WITH MS. BAKER

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Riley Hansen  
Quentin Kahulugan  
Daemon McDonnel-Steiner  
Riley McDonnell  
Curtis Moffitt  
Thomas Moloney  
Lucy O'Brien

Roslyn Peters  
Automne Quade  
Jack Restall  
Brett Robertson  
Blake Smith  
Maison Smith  
Malakai Tremain  
Madison Turner  
SydneyWang  
Blake Wheatley-Dowling

## 3-4 EXPLORER WITH MRS. EDMUNDS

SamaraAngel-Kabba  
Madison Court  
Remi Coyle  
Leslie Craig  
Jeherne Curtis Dremel  
Lauren Esler  
Seth Fletcher  
Kaycee Goldstraw  
Benjamin Gray

Blair Guelfi  
Luke Hallam  
Miranda Harris  
Georgie-Ree Havenstein  
Riley Howard  
Sophie Hunt  
Storme Jones  
Hariclia Ligakis  
Zhiqing Liu  
Titus Madeley  
Bradley Mannell  
Isabella Murphy

Hunta Newling  
Cassandra Penfold  
Joey Pizzolotto  
Harper Pollard  
Kayden Pope-Gilchrist  
Jada Ritchie  
Shekina Sarich  
Benjamin Thornton  
Elisha Thurling  
Joshua Weekes  
Carmen Weston  
Jye Wheatley-Dowling

## 3-4 SAFARI WITH MS. SMITH

Ruby Bolton  
Ashley Byrnes  
Kean Christie  
Deacon Crawford  
Benjamin Dutoit  
Jack Ellicott  
Abot Gak  
Makaide Gale  
Eric Harris  
Lucas Harvey

Brianna Higgins  
Amellia Honeysett  
Brock Jones  
Victoria Kahulugan  
Noah King  
Chloe Konnecke-Donohoe  
Akoi Kuol  
Lilly Lewis  
Lucas Martin  
Jazz McCarthy  
Ben Mitchell  
William Restall

Samuel Spears  
Eve Stein  
Hayley Thompson  
Krystal Tye  
Layla Veneris  
Jayce Vigar  
Casey Walsh  
Belsie Williams-Boney  
Jake Wilson  
Mitchell Wordsworth

## 3-4 YAHOO WITH MR. HARRIS AND MRS. MCLAREN

Kaung Aung  
Samuel Baggett  
Luke Bray  
Kate Burton  
Maggie Castle  
Boden Clark  
Darius Cooper  
Eleanor Crawford  
Ethan Ede

Sophie Ellis-Cummins  
Olivia Fynn  
Olivia Gardiner  
Marcus Guelfi  
Luke Johnson  
Lily Martini  
Freya Matthews  
Lachlan Maxwell  
Chad Mayfield  
Bailey Meynell  
Malachi Newman  
Maverick Pallister-Kelly

Sakshyam Paudel  
Chloe Prykiel  
Oscar Riley  
Cooper Rodham  
Piper Ryan  
Tyron Scriber  
Grace Sison  
Kaden Thomson  
Deanne Vagg  
Jazmine Wanless  
Max Willis





2016 Stage 2 students, Koorungal Public School

Top: 3/4 Bing and 3/4 Yahoo Bottom: 3/4 Safari and 3/4 Explorer

## Congratulations!

Wirraminna Environmental Education Centre and  
the Creative Catchment Kids Program won the  
National 2016 Yates Junior Landcare Team Award.

