

Six Season stories of the Wadjuk/Menang people of the Kinjarling - Place of Rain.

The Wadjuk /Menang people of the Kinjaarling looked after country; only ever hunting and gathering the amount of food needed, leaving plenty for future generations. Each season is symbolised by a different kala. In this outline Noongar Language precedes each common name (note some regional dialects may not be absolutely correct in this translation). Reference www.noongarculture.org.au

Birak/Beruc December and January symbolized by the kala - colour mirda- red. When the kelada - daytime is long and the birl - streams are dry. Boyal - Easterly maam marang - winds blow. The wirning - sacred spirit tree known as Moojar - Christmas tree blooms bright yoont - yellow, indicating the time for families to move towards the coast. The tree is sacred as the Wadjuk/Menang consider it provides a resting place for spirits on their journey to kuranup - heaven. Controlled Karl - fires forced yonga - kangaroo, yoorn - goanna, karda - lizards and noorn - snake out into the open to be speared and eaten.

Bunuru/Meertilluc February and March symbolized by the kala - colour mirda-yoont - orange. When the maam marang - wind slows and the ngangk - sun shines making the days warm and dry. The Gardan - Red Gum blooms as nature's way of saying the Djildjit - Salmon are running. Fishing occurred in the ocean and at the stone fish traps at Oyster Harbour.

Djeran/Pourner April and May symbolized by the kala - colour nodjam - green. When kep - rain returns, the keldar - days grow shorter and the marit - nights begin to chill. During this time mia mia / koornt - shelters were repaired & yonga - kangaroo skins for booka - cloaks were prepared for the colder weather.

Makuru/Mawkur June and July symbolized by the kala - colour malkar wooyan - thunder blue. When the rain - kep is stronger and the streams - birl flow. With the kep - rains, the bardy - Witchetty grub come out onto the leaves of balga - xanthorea. Customarily, Wadjuk/Menang people carried the smouldering branch of the Mungitch - Banksia beneath their yonga - kangaroo skin booka- cloak for warmth.

Djilba/Meerningal August and September symbolized by the kala - colour worl wooyan- sky blue. When the bilya - rivers are strong and the storms blow in with malkar - thunder and babanginy - lightning. The days grow longer. Traditionally, during Djilba/Meerningal, the Wadjuk/Menang people collected roots and tubers such as wild quardiny - carrot and hunted waitch - emu, yonga - kangaroo and goomal / ngwir - possum for food.

Kambarang/Maungernan October and November symbolized by the kala - colour mardan yoont - ochre yellow. When the keldar - days grow longer and the birl - streams run clear. Traditionally, during Kambarang/Maungernan, the Wadjuk/Menang people moved back onto the coastal plains where kooyar - frogs, booyi - tortoises and freshwater dil - crayfish were caught. At this time the warnie - peppermint trees are covered in djardak - white djet – flowers.