



Main Beach, Minjerribah

Foreshore, Masig Island



MASIGALGAL SEASONAL CALENDAR

Biological
 and driven
 a significant
 and rangers.

These birds, swamphen,
 Kuli and Whetu. The
 year to year and for
 the birds, weather, sea
 is expected to change

a variety of different
 ecosystems. From
 the natural state of

is, these resources for
 of these birds. The
 birds and many from
 to be used and
 they should be
 to be used in the
 to be used in the
 to be used in the

Step of being to be
 E. When birds across,
 the sea and across with
 a landing rough when
 the birds take of their
 to be used in the

gates) and have (gate
 established by Masigal
 general in the building

re-Chaired Fruit Trees
 the abundance of trees
 (Lilias Terry) are

A light winds, when the
 birds, but will be stronger
 in the fall more and the
 The sea wind is described
 as a "padding wind" that
 for observation (Wai) (Bogal
 as

in a sign of birds
 to be used in the
 of the birds, which is
 in on Masigal and
 by the birds (some birds
 and some of the birds
 of the birds (some birds
 and some of the birds)

by birds of the birds (birds
 to be used in the
 of the birds, which is
 in on Masigal and
 by the birds (some birds
 and some of the birds)



WOERR/SAGERR

The Woyeri women in Masigalgal...
 Woyeri...
 Woyeri...
 Woyeri...

NAIGAT

Stages in the season of...
 Woyeri...
 Woyeri...
 Woyeri...

ZEI

The...
 Woyeri...
 Woyeri...
 Woyeri...

KUKI


The...
 Woyeri...
 Woyeri...
 Woyeri...



“When laws/lores are broken, Rainbow Serpents gather in the Sky Country and debate about the people of different tribes breaking the law/lore. Rainbow Serpents argue and fight, whipping their tails at each other, cracking and making Lightning that strikes the ground creating fire.

Rainbow Serpents depicted in the centre. Three concentric circles represent the three Tribes that live on Minjerribah—Ngugi, Nunakal and Gorenpul. Footprints represent Joint Management between QYAC Indigenous Rangers and QPWS colleagues working together, Treading Lightly on Country, looking after Country. Lightning throughout the painting is a Female Spirit of the Sky World known as BILLABIRA, which translates as Spear from Sky. Red semi-circle design represents the sand dunes that run south-east to north-west created by Mirragin, the South East Wind Spirit.”

Joshua Walker - 2020



Mother's Well Nursery, Masig Island

Indigenous Resilience

- Often-times described in relation to our knowledges.
- Localised, doesn't recognise our traditional networks.
- But Indigenous people are expert adapters from an Indigenous lens!
 - Experience with climate extremes
 - We are still here despite the most profound environmental catastrophe... colonisation.
 - Our epistemologies (ways of knowing) and our ontologies (ways of being) with our Country is special, there is deep and resilient knowledge held by our Elders, passed from our ancestors.



How can we adapt?

- Adaptation has always and will always occur at the local level
- Larger adaptation initiatives are predominantly top-down
- Lack of trust in community decision making capacity and knowledge
- Effective adaptation will require community knowledge and expertise to be supported.
- Ultimately system change will be a requirement for successful long-term adaptation.
- This is sometimes referred to as 'transformation'.



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